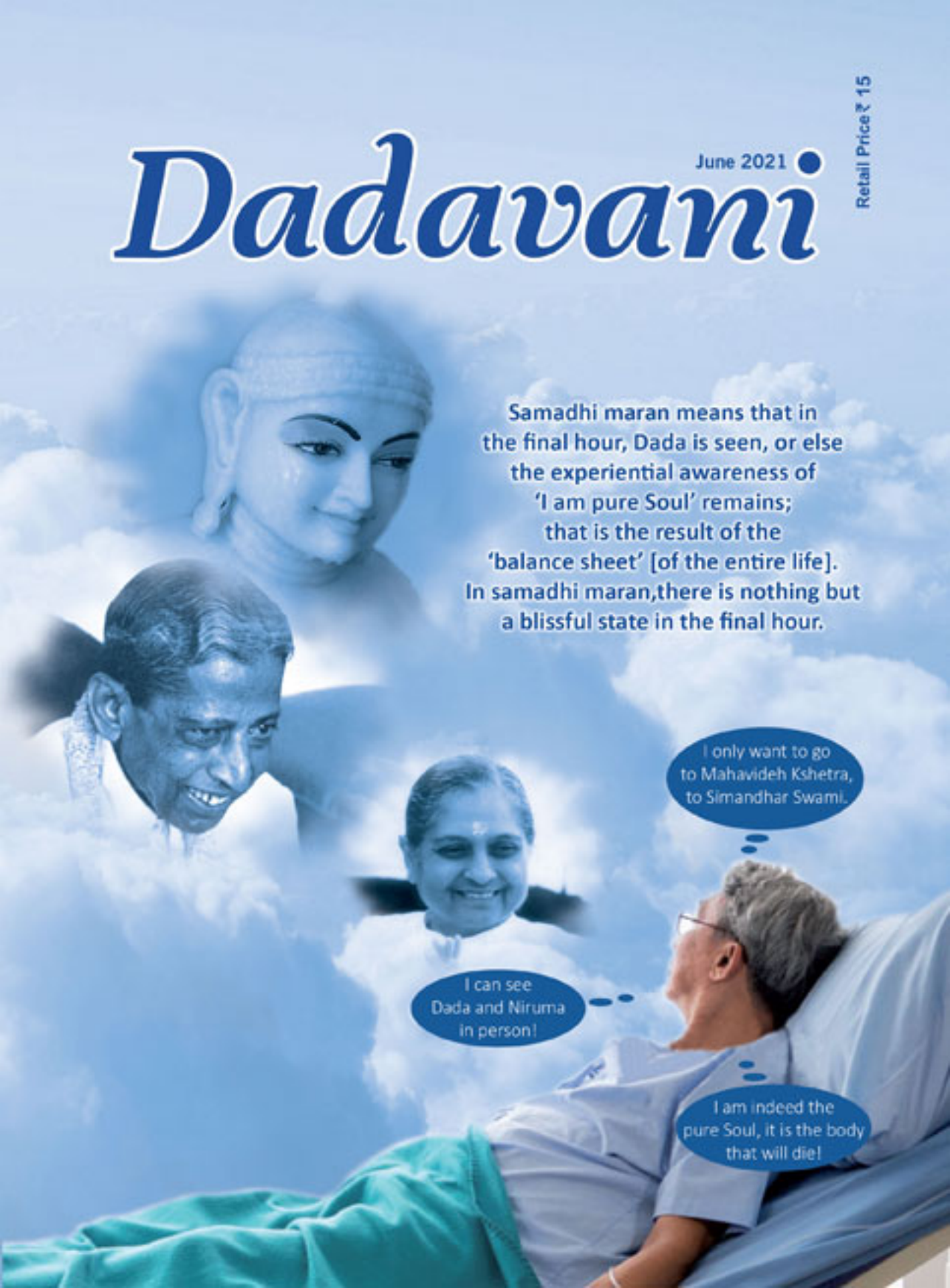


Dadavani

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Samadhi maran means that in the final hour, Dada is seen, or else the experiential awareness of 'I am pure Soul' remains; that is the result of the 'balance sheet' [of the entire life]. In samadhi maran, there is nothing but a blissful state in the final hour.

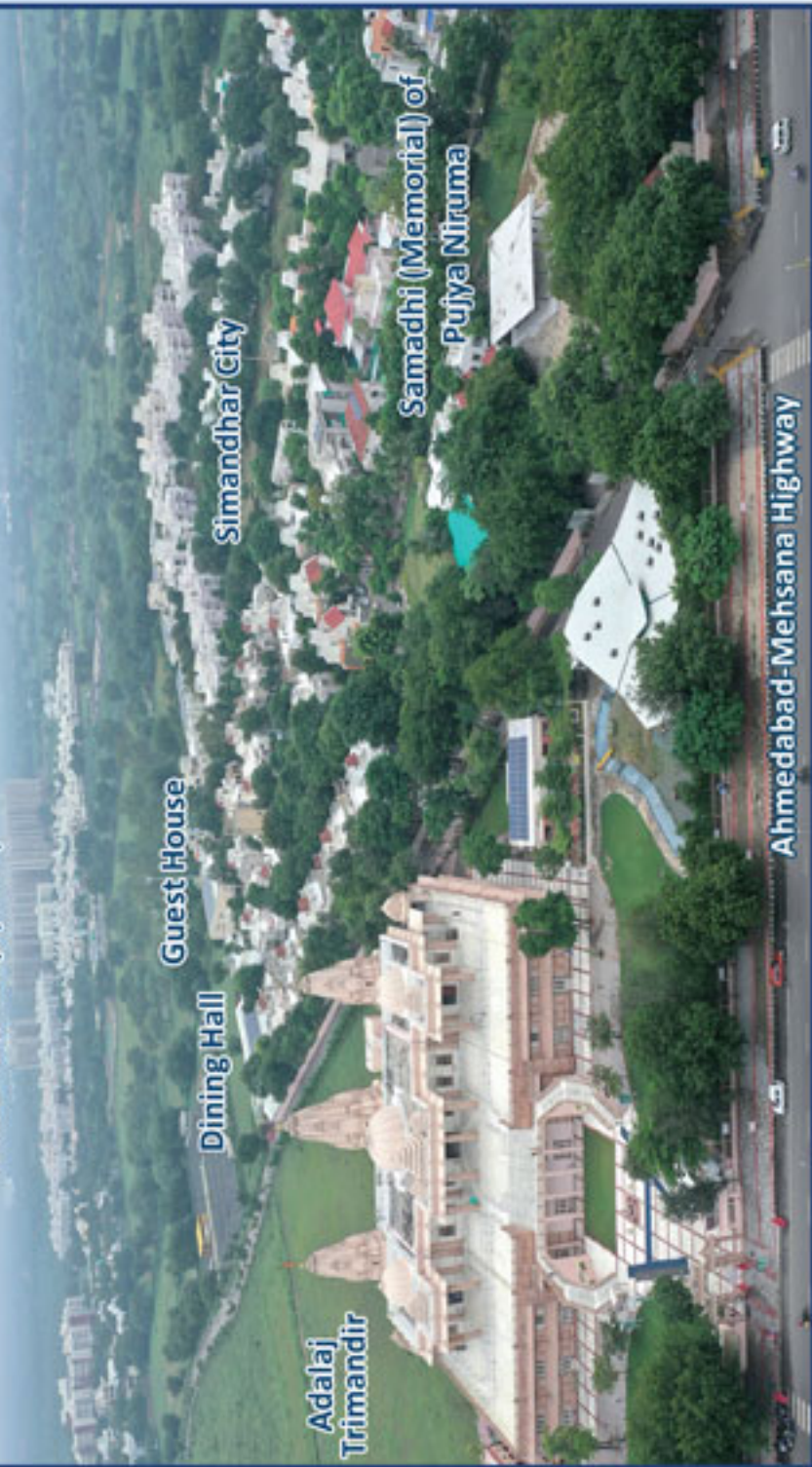
I only want to go to Mahavideh Kshetra, to Simandhar Swami.

I can see Dada and Niruma in person!

I am indeed the pure Soul, it is the body that will die!

Simandhar City, Which Has Been Constructed as per the Intent of Absolutely Revered Dadashri and Puja Niruma

Amba Township (ATPL)



At the Time of Death, Mahatmas Are Definitely in the State of Samadhi

EDITORIAL

Through *Akram Vignan* (the step-less Science of Self-realization), absolutely revered Dadashri [popularly referred to as Dada Bhagwan] has made one realize the main root cause of the bondage of worldly life, 'who is the doer' and 'who am I', in the experiment of *bhed Vignan* (the Science that separates the Self from the non-Self), in which He gives the experiential awareness of One's Real form (*Swaroop*). Consequently, *mahatmas* (Self-realized Ones in *Akram Vignan*) constantly remain free from fear in worldly life, in which there is fear in each and every moment; this is the greatest wonder of this era of the time cycle. Nevertheless, as *mahatmas* grow older, when there is physical pain or as the time of death approaches, the filled stock of karma that is in the form of discharging fear of death sometimes troubles *mahatmas*.

One has completed infinite lifetimes while prevailing in the belief that 'I am the body.' After attaining *Gnan* (Knowledge of the Self), there is the *jagruti* (awakened awareness) that 'I am the Self that is separate from this body,' yet during the final moments of life, many questions arise, such as, what kind of thoughts will arise during the time of death? What life-form will my Soul attain? When will the lifespan come to an end? At the time of pain during death, what will my final state be like? Will I be able to remain in the pure Soul or not? Will Dada be present or not? Will I be able to go to Mahavideh Kshetra (location in the universe where the currently living Lord Simandhar Swami resides)? And so on.

Dadashri would say with a guarantee that at the time of death, our *mahatmas* will definitely be in the state of *samadhi* (a blissful state that comes about when one becomes free from mental, physical, and externally-induced suffering). *Samadhi maran* means that One remembers nothing else besides the Self. The mind, intellect, *chit*, ego, nothing else at all is present; One is only in the Self. At the time of death, the body may or may not be in pain, but the One who is in the Self does not experience suffering of this pain whatsoever. The result of this *Gnan* is the state of *samadhi*. What is the proof that One prevails in the state of *samadhi*? The inner strings of attachment, abhorrence, and illusory attachment break, become cleared, and one does not feel hurt, nor do those around him feel hurt. *Samadhi maran* is an elevated state that averts the deaths of infinite lifetimes.

In the current edition, Dadashri says with utmost compassion that for those *mahatmas* who follow 'our' *Agnas*, 'we' have to remain present with them during their final moments of life, and 'we' have to hold their hand and take them to Simandhar Swami. When One follows the *Agnas*, the responsibility of that person falls on 'us'. When the time of death approaches for our *mahatmas*, then no matter how much pain there is in the body, One will enter the 'cave' of the pure Soul. During the sensation of pain, they will naturally be able to be the Self that can neither hurt nor be hurt (*avyabaadh swaroop*). When the time comes to leave the body, the *jagruti* will definitely appear that, 'With the exception of the experience of the pure Soul, I do not want anything.' The ardent prayer is that *mahatmas* are able to carry out such tremendous progress as the Self (*Purusharth*) that during the final moments of life, at the time of the death of the body, they are able to remain in the confidence-laden energy of the Self, [with the awareness that] 'I am the form of absolute Knowledge only,' and they attain the state of *samadhi* with this *jagruti* of the pure Soul.

~ Jai Sat Chit Anand

At the Time of Death, Mahatmas Are Definitely in the State of Samadhi

Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn the Gujarati language.

While reading these translations of the Gujarati Dadavani magazine, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.

In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter is available on <https://www.dadabhagwan.org/books-media/glossary/> on the internet for readers. Please share your feedback about this change and the overall reading experience of the English Dadavani on engvani@dadabhagwan.org.

Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self or non-Self complex. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. Also note that round brackets are for translation purposes and square brackets are for clarity that has been added in English which is not originally present in Gujarati.

With Experiential Awareness of the Self, Fear Leaves

Questioner: Death is definite, so why does one fear it?

Dadashri: Here's the thing; that it is definite is a different matter. But why does one feel fear? It is because [one believes] 'I am Chandubhai' that he fears death. This knowledge that one has, that knowledge has deviated from its inherent nature (*vibhaavik gnan*).

If one attains the Knowledge of the Self (*Swabhaavik Gnan*), then that fear will leave. Otherwise, it will not leave, will it! Although it [death] is definite, one still keeps feeling anxious that, 'This is still pending, I still need to get my daughter married, that other thing is still pending.' However, this remains as long as you are Chandubhai, doesn't it! When You are not in the state of Chandubhai, then the fear leaves. That is why 'we' give this Knowledge of the Self (*Gnan*). 'We' give *Gnan* and separate the two. Chandubhai's part is separate and the part of the Self is separate. The Self (*Swa*) is separate and the non-Self (*par*) is separate. The 'home department' [the Self] is separate and the

'foreign department' [the non-Self] is separate. 'We' separate the two and 'we' also draw the line of demarcation. Just as a line of demarcation has been established between India and Pakistan, once 'we' draw such a line of demarcation, neither should cross the other's boundary. What does it imply?

Questioner: We should not cross the boundary.

Dadashri: Yes. As it is, one has become set on having become the owner. He has done *aaropit bhaav* (false attribution of 'I am Chandubhai') for what he is not. So when does fear leave?

Questioner: When one comes into the Self.

Dadashri: When the experiential awareness (*bhaan*) of One's own Self arises that, 'I am definitely only this,' when such awareness arises, then it [fear] leaves. Without that experiential awareness, fear does not leave. And when the fear leaves, One becomes Mahavir! He becomes a child Mahavir. Then, a youth Mahavir. Later, an older Mahavir, and the fourth Mahavir is *moksha* (ultimate liberation).

When the Self is realized, the result of all the lifetimes is attained. This is a lift [elevator] path; it is a path of grandeur! Even if one wanders for a hundred thousand lifetimes, he would not attain even a word of this, that is how this talk is! This is the talk of the *Swa* and the *par*, of the ‘home’ [the Self] and ‘foreign’ [the non-Self].

If the faith alone becomes established on the Self, then one would never feel afraid in any place in the world; the fear would leave.

After attaining this *Gnan*, there is no fear that can trouble a person, he can constantly remain fearless. Can that happen or not? Have you seen anyone who is fearless?

Questioner: I have never seen anyone who is fearless in the sense that you are talking about.

Dadashri: No one can be fearless. Lord Krishna did become so, Lord Mahavir did become so. There is no one else who has. Does an ordinary person have the capability to become fearless? So, it is only if there is *vitaraagata* (total absence of attachment and abhorrence) that it is possible to become fearless. It is when there is no attachment and abhorrence that it is possible to become fearless.

How Can the One Who Does Not Take Birth Die?

Questioner: What is death?

Dadashri: Death is like this; say a shirt is stitched, that is the equivalent of the shirt’s birth. And as it is born, 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 dies. So, all things that are born are bound to die, and because there is death, they will be born [again]. So, birth is joined to death. Where there is birth, there is bound to be death.

Questioner: But what, in fact, is death?

Dadashri: You do go off to sleep at night, but where do you go? And in the morning, where do you come from?

Questioner: I don’t know that.

Dadashri: That is how birth and death are. In the interim period from the time of death to the time of birth, one sleeps. Once a person is born, he awakes once again. ‘You’ are eternal; therefore, birth and death do not happen to You! Birth and death are temporary states. The I (*pote*) is the very same, but does he not have three temporary stages? There is the stage of childhood, later there is the stage of youth, and then there is the stage of old age, isn’t there? Those are temporary states, yet the Self remains the one and the same, isn’t it? These are temporary states of the body. Similarly, birth and death is also of the body; the birth and death is not of the Self. It is not Your own birth and death, it is not birth and death of the Self.

Questioner: There is no birth of the Self, but when the non-Self complex (*puḍgal*) is born, the Self is associated with it, so then is it not considered that It is born?

Dadashri: No, it cannot be considered that the Self is born!

Questioner: How is that so? Because It is indeed associated with it.

Dadashri: That is not Its intrinsic nature at all, Its intrinsic nature is such that It is not born. 'It' is entwined in the circumstance of the *pudgal*, It is trapped in the circumstance of the *pudgal*. When it [the circumstance] dissociates, then It is indeed free.

Questioner: Yes, It becomes free when it dissociates. But as long as It is trapped, It keeps getting born along with the *pudgal*, doesn't It?

Dadashri: 'It' does not take birth. The birth is of the body alone, and it is the body that dies. No one says that the Soul died, do they? It is the body that dies and it is also the body that is born. However, this is currently a temporary state of the Self, a worldly state.

Questioner: So then is there such a thing as death?

Dadashri: It is that which is born that dies. How can there be death of that which is not born? So, the Self is not born and It does not die. And as for death, it is this body that is born, so it will die.

It Is the Ego That Has the Fear of Death

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

Questioner: But who undergoes the cycle of coming and leaving (*avagaman*) [birth and death]?

Dadashri: It is the ego that goes through the coming and leaving. The Self remains in the very same state. When the ego comes to an end, its cycle ends.

Questioner: So 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.'

Birth and Death Are Simply Temporary States

Death and birth, they are both seen due to illusion. [Actually] one is not seeing that; he is simply believing that. One is simply believing these things, 'I died' and 'I was born' and 'I got married.' Actually, in reality, it is not like that. In reality, One is nothing but the Self. But it is just that he has become entangled in the wrong belief of 'I am this.'

An eternal element (*vastu*) does not generate nor does it get destroyed. It is the temporary states (*avastha*) of the eternal element that get destroyed and generated. At the time of childhood, there is no old age. Once [the state of] youth is reached, childhood is no longer there. All the temporary states keep changing. The temporary states keep changing constantly, but they are not the eternal elements, they are the [temporary] states of the eternal elements. And this body that forms, it is indeed because of the illusion that prevails for you, that you believe,

‘This is my body.’ And the moment You become free of this illusion, You will stop receiving a [new] body. However, even after that, the temporary states will definitely arise, meaning that the phases of Knowledge and Vision arise. The moment something is Seen, the phases [of Knowing and Seeing] arise. When that thing leaves, the phases [of Knowing and Seeing] diminish once again. So, to get generated and destroyed, all of that indeed continues happening.

It is all those temporary states that ‘die’. Will winter ‘die’ or not? Then, summer will be ‘born’. Similarly, the temporary states continue to arise and dissipate.

So, one does not have the awareness of ‘Who is it that dies and who is it that takes birth!’ It is simply that a wrong belief has set in. But after development over a very long period of time, when one meets a *Gnani Purush* (One who has realized the Self and is able to do the same for others), then the established awareness emerges that birth and death are actually temporary states!

That which lives and dies is a *jeev*, and the One that attains the immortal state is the *Atma*. The *Atma* is the Self and *jeev* is the relative self. *Jeev* is actually a temporary state.

The Subtle Body Goes With the Self

Questioner: When the body dies, where does the Self go?

Dadashri: The fact is, the Self is eternal, It is permanent, It is forever. ‘It’

does not have to come and go anywhere. And when the body dies, the Self does not have any control about where It will go. Even that is under the control of scientific circumstantial evidence. So, wherever the evidence takes It, It has to go. The only permanent thing in all this is the Self, everything else is temporary. The mind, intellect, *chit* (inner component of knowledge and vision) and ego are all temporary. And the Self is such that It is completely separate from this body. Just as this cloth and my body are separate, aren’t they? That is just how separate the body and the Self are; they are completely separate.

Questioner: What sort of state is the Self in after death?

Dadashri: ‘It’ is in the same state as it is in right now. There is not going to be any change to Its state. It’s just that when one dies over here, It leaves the physical (*sthoor*) body behind; It does not leave anything else behind. ‘It’ takes other circumstances along with It. Which other circumstances? The karma that are bound, as well as the anger, pride, deceit, and greed and the subtle (*sookshma*) body; all these things indeed go with It. It is this gross visible body alone that remains here. When this ‘clothing’ [physical body] becomes useless, It discards it.

Questioner: And It acquires a new body?

Dadashri: Yes, all It does is change the ‘clothing’ [body], there is no other change.

Questioner: At the time of death,

the Self leaves from one of the holes in the body, so the question arises that if the Self is formless (*aroopi*), It does not have a form, so why does It need a hole? 'It' doesn't require a hole, does It?

Dadashri: It is not just the Self [that is leaving], is it! If it were the Self [alone], then It wouldn't need that. There is the subtle body and the causal body along with the Self. Those two bodies need a hole. Without the hole, they cannot leave.

The Significance of the Physical, Subtle, and Causal Body

Questioner: When a corpse is placed on a funeral pyre, at that time, the physical body gets burnt in the fire, but the subtle body goes away immediately, does it not?

Dadashri: The [*Pudgal*] *Parmanu* (smallest, most indivisible and indestructible particles of inanimate matter) do not burn at all, do they! Those *Parmanu* are so subtle, whereas in comparison, this fire is gross. Therefore, it cannot affect the *Parmanu* at all. There are three bodies that are *pudgal* (the non-Self complex that undergoes influx and outflux). (1) The physical body (*sthool deha*), (2) the subtle body (*sookshma deha*), and (3) the causal body (*karan deha*). All the faults are of the subtle body. The causal body pulls the *parmanu* through that. The *parmanu* of this physical body have come to be burned away, the subtle body has not come to be burned away. The subtle body gives rise to the causal body, which in turn gives rise to effects. The *parmanu* of the causal body are extremely subtle; they take on the shape of our body. But depending on

which life-form one goes to, when the *parmanu* of the father and mother come together, those subtle *parmanu* which were in the form of the causal body begin to transform into the physical body; the effective body (*karya deha*) comes into being and then continues to grow.

They transform from the physical to the subtle, then from the subtle to the physical. Thereafter, the same old cycle of cause and effect continues.

Questioner: Where do the *parmanu* of the causal body lie in the physical body?

Dadashri: The causal body permeates throughout the entire physical body; it is in the form of *parmanu*. It is from those *parmanu* that the effective body subsequently develops. Those *parmanu* are in the subtle form, then in the next life, the effective body develops.

The effect can happen only from the cause. The causal body is like the seed of a banyan tree. Just as the entire tree exists within the seed; similarly, the casual body [from which the effective body is created in the next life] is in this body.

Questioner: So, within the subtle body, is the Self separate or is It bound?

Dadashri: 'It' is indeed separate, It is not bound. The worldly-interacting self (*vyavahaar atma*) is bound, while the Real Self is not bound. The worldly-interacting self is the one that is bound.

Questioner: When another birth is taken, it is the subtle body that takes the birth, isn't it?

Dadashri: Yes, why not just say that it is the ego that takes birth! You do not know the subtle body, you have never seen the subtle body. You learned the word subtle body, but even that was from reading about it in a book. So, it is indeed the ego that takes birth, just say that! Do you know the ego or not? It is indeed the ego that acquires a new body, again and again. There is the worldly-interacting self and there is the Real Self. The Real Self is not bound, It is indeed pure.

So, all this is the destruction-construction (*bhanjghad*) of the ego indeed. If the ego departs, then *moksha* happens. That is all there is to it. You will be able to understand this in short, won't you?

The subtle body that you refer to is what goes to the next life. You understand that fact, don't you? Otherwise, how else can the subtle be known? The subtle is something different; only the *Gnanis* can understand it. People merely going around saying 'subtle body' after reading about it in a book. But they do not understand even the physical, so how would they understand the subtle?

The Adjustments of Nature at the Time of Death

Questioner: At the time of death, while leaving one body and before entering another body, where, for how long, and how does it exist? How long does it take the *jeev* (embodied soul) to enter another body?

Dadashri: It takes no time at all. It is here in the body and it is already

present in the womb [of the mother of the next life]. If the dying person is here in Vadodara and the womb is in Delhi, then it is in that womb and it is also here in this body. So there is no time lag in this. It cannot remain without a body even for a short while.

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

Dadashri: It takes no time at all. It is still here, while it is still leaving from the body, and it is also present there in the womb. 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 here. Otherwise, it would not leave from here, because if it leaves from here, then what would it eat over there? It might enter the womb, but what would it eat? There is only the father's sperm and the mother's ovum, and it consumes that combined mass out of hunger immediately upon entering. And after eating it, it develops into an embryo. Just look at that, it is all scientific circumstantial evidence, isn't it?

Questioner: So it gains entry in another place too, is that correct? It immediately enters another place, is that so?

Dadashri: If it has not left from here and it is going to take birth in Vadodara, then it has entered the [mother's] womb in Vadodara. Even if it has not left the body here, it can stretch that far. So, when

it leaves here completely, it has already entered the womb there. When it enters the womb, all the circumstances come together. What circumstances come together before it enters the womb? The father's sperm and the mother's ovum come together and it goes there when they come together. Just as if there is a very hot ball of iron, if it is red hot and water is poured over it, then would the water fall on the ground? If there is a red hot ball of iron and water is poured over it drop by drop...

Questioner: Then the water would not fall on the ground. It would turn into steam, wouldn't it!

Dadashri: The ball would absorb it in no time. The steam would evaporate from the ball. When the mother's ovum and the father's sperm unite, it consumes that entire mass as food and an embryo is immediately formed. And then the embryo begins to develop. However, it is when that circumstance comes together, that it [*jeev*] leaves from here; otherwise, it does not leave. When does it vacate the body?

Questioner: It vacates this space when the prior arrangements have been made there.

Dadashri: Yes. So this is all scientific circumstantial evidence. And there is nothing to worry about. All the arrangements are definitely made in advance.

The Next Birth Takes Place Through the Property of Expansion and Contraction

For every [embodied] soul, it is

when the womb is ready, when a place to stay is ready, when there is a womb that is available, when it is ready to be occupied, that is when it leaves from here. So it leaves from here and goes there. There are some who may be here as well as there, that is the extent to which they stretch. This is because the Self can expand and contract. So, the *jeev* (embodied soul) goes there, and it may still be here too. It is going from here and it is arriving over there.

Questioner: When it leaves the body here, they say that one end may be here, while the other end may be somewhere in Punjab. Please explain how that works.

Dadashri: The Self is a receptacle of expansion and contraction, so there is no limit as to how far It can stretch. So, It has to go where there are karmic ties, doesn't It! So it's not as though It is going to walk there by foot! 'It' does not have legs and a physical body, does It!

Questioner: So can It stay in two places [at a time]?

Dadashri: Yes, It stretches to the point It needs to reach. So, when It begins to enter the new body over there, it simultaneously leaves the body over here. Just as when a snake leaves its burrow, a part of it is outside and the other part is inside, it is similar to that.

Death Happens After the Ego Signs off on It

Questioner: Dada, the lifespan-determining karma of the body is a factor in this, isn't it?

Dadashri: Everything in worldly life has a lifespan (*aayushya*) and You are without a lifespan, so how would the two fit together? When you keep company of the one with a lifespan, then you too have to become one with a lifespan! This is the reason this entire fiasco has arisen!

Questioner: The lifespan-determining karma has been bound, so one endorsement has already been given, hasn't it? The endorsement has been given in the past, hasn't it?

Dadashri: So what?

Questioner: So death is already decided, isn't it?

Dadashri: Even then, the rule is [one cannot die] without endorsing it!

Questioner: At the time of death, it is when the mind gives the endorsement that death happens, isn't it?

Dadashri: The mind does not give the endorsement; the ego gives the endorsement. It is after the ego gives the endorsement that one is taken according to the natural law; otherwise, that would not happen. There is no owner. You are the boss, so who can take you?

People give their endorsement under the influence of the non-Self; that is indeed why they live in fear all the time.

In reality, the Self does not die at all. It is the ego that dies and the ego that is born. Death does not come unless the ego endorses it. But the wretched ego cannot refrain from giving its endorsement. When a person is in agony in a bedridden

state, or when there is immense pain, then he indeed signs off on it, [with the thought], 'It is better to die than to undergo this.' So the endorsement indeed ends up happening.

Nobody has the desire to leave. 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. However many living beings there are that die, they all die after giving their endorsement.

The Binding Across the Lifespan Follows a Set Law

Questioner: Dada, there is what is referred to as the binding across the lifespan (*aayushya bandha*); what is that? It is said it is only after the binding across the lifespan happens that the next life is determined.

Dadashri: The binding across the lifespan is like this. Suppose a man is going to live for eighty-one years. So, at the age of fifty-four, the very first life-form is bound. Up until that point, if he spends his time aimlessly and in mischief, even then he is not held responsible for it. However, the balance sheet will be derived at the age of fifty-four, which contains what he did up to that point. He has reached the age of fifty-four, the balance sheet is derived, and at that time, some illness may befall him and the life-form [for the next life] will be determined. The life-form may be determined even if there is no illness. The life-form ends up becoming bound. Now, at that time, the life-form of an animal is bound. This is because

he had done all sorts of misdeeds in his youth, he had done *aartadhyan* (adverse internal state of being that hurts the self) and *raudradhyan* (adverse internal state of being that hurts the self and others). So, this happened at the age of fifty-four; twenty-seven years still remain. Then, eighteen years pass by, and it is bound again. So, at the age of seventy-two, it is bound again. But then, during those years in the interim, for those eighteen years, he starts coming to meet Me [in this *satsang*], so the other life-form gets erased and a life-form in the celestial realm gets bound. Then, after the age of seventy-two, nine years remain. So, six years later, at the age of seventy-eight, it gets bound again. [It is bound] The third time, at the age of seventy-eight, and the life-form in the celestial realm gets erased and a life-form as a human being is bound once again. The unrestrained behavior mellows out. In youth, one is unrestrained, isn't he? How was it for you?

Questioner: It is the same for me.

Dadashri: A good life-form gets bound. Now, only three years remain, don't they? At the age of eighty, there is the binding of the life-form for the fourth time. At that time, it is very similar to that [previous one]. Then, at the age of eighty-one, it is the final year; at the age of eighty years and eight months, it is bound again. Now, four months remain in the balance, one hundred and twenty days.

Then, forty days remain and it is bound again. Then, twenty-seven days pass by and it is bound again. In this way,

up to the last day, it keeps changing, it is bound and [it is erased], it is bound and it is erased, it carries on like that. In the final hour, the life-form is bound five to seven times.

Questioner: But how would we know that?

Dadashri: Why wouldn't you know? Just as a person knows how to derive the balance sheet of the accounts, would he not know how to derive this balance sheet, such that, 'Since so and so many years, I have not been carrying out any misdeeds'?

Questioner: But what about that which is bound at the end?

Dadashri: What is bound is actually very good.

Questioner: But of all that has been bound, it appears in the balance sheet, doesn't it?

Dadashri: Once a third of his life remains, a person should proceed with caution as the 'photos' for the next life will now be taken. One cannot change the amount of his lifespan, but he can change his next life-form. The 'ticket' [life-form] can be changed, but death cannot be changed. His next life is determined by his state of mind at the time of his death.

The Balance Sheet Is Derived at the Final Moment

Questioner: When a person is in the final moments of his life, what thoughts does he have? What does he see?

Dadashri: At the time of death, the karmic account (*hisaab*) is going to come,

the balance sheet is going to come. The balance sheet of what you have done over the course of your entire life will present at the time of death.

At the time of death, the balance sheet of his entire life is read, not the entire account book. The account book means the whole ledger and the cash records. Those two are not read. It takes a lot of time to go through those, whereas here, it all has to be wrapped up within an hour. The balance sheet of the entire life has to be examined in the final hour, and based on that balance sheet, one's next life is determined.

The balance sheet that gets tallied of the entire life, what is it regarding? It determines whether one will become four-legged, six-legged, or two-legged. One may even become a human or even a celestial being; there is no telling. However, one will get in accordance with what he has done. So, look after yourself first.

In the course of his life, if worship and devotion appears to a large extent in his balance sheet, if *satsang* appears to a large extent, if there is a large portion of these in the balance sheet, then during the final hour, his *chit* will increasingly remain in these things. If pleasures of the five senses appears to a large extent in the balance sheet, then at the time of death, the *chit* will go towards these sensual pleasures. Some may have a lot of illusory attachment (*moha*) for the children, then the *chit* will remain on them in the final moments of life.

So, whatever you may be doing

at present, at the time of death, that will come for one *gunthanu* (a period of forty-eight minutes); it will come automatically. Whatever you have done your entire life, the balance sheet of that will come at that time. That which is present right now will be present at the time of death. If worldly life is present right now, then worldly life will be present at the time of death. If the pure Soul is present right now, then the pure Soul will be present at the time of death. So, at the time of death, the result of the entire life is derived; nothing has to be done for that. You don't have to remember anything yourself, the results will come on their own. Just as if you take an exam today, then you will get the result later, it is like that.

Questioner: Does a person lose out on everything if he is in a state of *raudradhyan* in that last hour?

Dadashri: If that is the case, then it is considered a lost cause. Not just *raudradhyan*, but if one is in the state of *aartadhyan*, even then it is a lost cause. If one feels, 'I still need to get my fifth daughter married,' then that is considered *aartadhyan*. The result of that is he will attain a life-form as an animal.

When is the human life-form considered invaluable? In the final hour. In those moments, one keeps feeling, 'This is pending, let me do that, that other thing needs to be done'; that is when the value of the human life-form can be understood! Therefore, a person should remain very alert in the final years.

Questioner: Suppose one has a

lifespan of ninety years in this life. For eighty-five years, he has harbored nothing but negative intents, and he attains *Gnan* in the final five years and he harbors positive intents. Then is everything of the past eighty-five years washed off?

Dadashri: If there is positive [intent] in the final hour, that is of importance. The entire balance sheet itself comes together in the final hour. And if one happens to meet a *Gnani Purush*, then all his past is forgotten. So his work is done.

The Agreement According to the Balance Sheet

Questioner: If everything is *vyavasthit* (scientific circumstantial evidence), then has our next life already been decided too?

Dadashri: *Vyavasthit* applies from the moment You attain this *Gnan* (Knowledge of the Self and the Knowledge of the 'doer') and all the way to the point as long as You haven't left this body; for that stretch of time, *vyavasthit* is in connection with this body. *Vyavasthit* is not said to apply to the future body.

Questioner: Then what will it be for the next life?

Dadashri: That will be when a new agreement is made.

Questioner: But must it already be bound from now?

Dadashri: It is bound, but it does not stay, it does not last. It keeps changing. What is bound at the last moment, that is the right one. It is bound for this

person [referring to a person sitting with Dadashri]. How old are you?

Questioner: Fifty.

Dadashri: So then it is bound. If one is going to live for seventy-five years, then [the life-form for the next life] is bound. Then it all changes. It changes eight to ten times, not just once. The first time it may be bound of an ox, the second time it may be bound of a celestial being, the third time it may be bound of a human, the fourth time it may once again be bound of an animal life-form. It all keeps changing like this. We have said that you should do good deeds after fifty years. You should get rid of all that is negative; everything that had been done up until now will be erased. After the age of fifty, if you carry it out properly and resolutely, then Your work will be truly accomplished. And after all those changes, what remains in the final moments is what counts. At the end, there will be *samadhi maran* (blissful state at the time of death, during which one is in the awareness of the Self). Our *mahatmas* (Self-realized Ones in *Akram Vignan*) have *samadhi maran*. This is because all the desires come to an end.

Questioner: Will the person come across *Gnan* again in the next life?

Dadashri: Mind you, forget coming across it, this *Gnan* is going to go with him! What do you mean by coming across the *Gnan*? It has already happened and it will remain with him. Is it as though it is his wife, that it will not go with him?!

Questioner: So *vyavasthit* remains again, doesn't it?

Dadashri: *Vyavasthit* of the next body will begin. The karmic account of this body will end.

Questioner: Will the *vyavasthit* of the next body be different?

Dadashri: The ‘agreement’ [for the next life] will be made based on the balance sheet [of this life], but the *Gnan* will not go away, because *Gnan* Itself is the Self. What else will go with him? People do not know that, that is why they believe that the Self and the *Gnan* are separate things, but *Gnan* Itself is the Self.

Questioner: And that which is in the form of the five *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*), and all other supporting knowledge and understanding ‘you’ have given, will all of this remain with us?

Dadashri: Well, what else, is it as though they will go astray?

Questioner: They won’t, will they?

Dadashri: Some veils of ignorance (*avarana*) will come over them. However, when someone says something, he will understand it, they will immediately become unveiled.

The Awakened Awareness as the Self Will Always Remain With You

Questioner: Will this *Gnan* that we have attained remain in our next life?

Dadashri: It will remain; *Gnan* does not leave. The *Gnan* You are in right now is the very same *Gnan* that will come with You. The ‘standard’ [developed level of the ‘I’ and the residual ignorance] that

You are in currently, that ‘standard’ will continue there. So, all of this will remain. There is no difference between what is here today and what it will be tomorrow. It is just that the body changes, that is all, the rest of the state remains the same. And if a person is a thief or a rogue currently, then it will be the same for him over there too! So, no one will take anything away from You over there, this *Gnan* will remain present. That is why You can go to *moksha*, isn’t it! Otherwise, how would You go to *moksha*? The fact that you cannot remember the past is for the best! And the future is under the control of *vyavasthit*. So, You should remain in the present.

Questioner: Dada, the *samkit* (right belief of ‘I am pure Soul’) that ‘you’ give us over here, the *Gnan* that ‘you’ give us, will that remain with us forever, all the way to *moksha*?

Dadashri: *Moksha* has already happened, what other *moksha* is left for You to attain? First comes the freedom from *agnan* (ignorance of the Self). Then, when all the karma exhaust completely, there is the second liberation (*moksha*).

Questioner: But will we have to take *Gnan* in the next life?

Dadashri: No, this *Gnan* will always be with You. The *Gnan* that You have attained, the very same *Gnan* will remain with You.

The cessation of *aartadhyan* and *raudradhyan*, that very result is what leads You to come close to a *Tirthankar* (the absolutely enlightened Lord who

can liberate others). Once the nature of the self changes, who would [nature] let you stay with, over here? Where would you find parents? When a *Tirthankar* is born, He is born into a royal family, in a good home. But would His friends be the Patels and the Vaniyas (members of various castes in the traditional Indian caste system) who live in the surrounding neighborhood? No. The celestial beings descend from the heavens. Those celestial beings come in human form to play with Him. Otherwise, He would end up developing the wrong values. So, everything comes together according to the circumstances. If Your readiness is there, then all the circumstances are ready. If you are crooked, then everything will be crooked. If you became straightforward, then *Dushamkaal* (current era of the time cycle characterized by a lack of unity in thought, speech, and action) will not obstruct you. You have met the *Gnani Purush* and received this incredible *Gnan*. It does not matter even if there are seven such *Dushamkaal*, what problem do You have with that? ‘You’ should remain in the *Gnan* that You have attained. *Aartadhyan* and *raudradhyan* do not happen. The intent that harm reaches another person never arises.

As a result of *dharmadhyan* (the absence of an adverse internal state of being that hurts the self and others), there will be one more lifetime. Some may have two, some may have one, and for some, it may be prolonged; however, it is decided that they will attain liberation. This is because the binding of karma has ceased.

Questioner: If a person is going to become free after a certain number of lives, then will the same state continue in future lifetimes?

Dadashri: If one has reached ninety-nine here, then it will continue from ninety-nine. If this person has reached up to eighty-one, then it will start from eighty-one.

Questioner: So karma will not be bound even in the next life, will that state continue?

Dadashri: That state will continue. The *Gnan* that You bring will remain present during the final state, at the time of death, and then it will be present in the next life.

Questioner: In the one or two lives that remain, this *jagruti* (awakened awareness) and this guidance....

Dadashri: All of that will remain with You. This *jagruti*, all of this *Gnan*, will be present there the moment You leave from here. It will be present from a young age, such that people will be astonished. This is the reason that Krupaludev [A Self-realized *Gnani* who lived between 1867-1901. He is also known as Shrimad Rajchandra.] was able to write all this at a very young age. If the *Gnan* were not present, then it would not be possible [to write all this] at a young age.

Questioner: Right now, in this life, we have received *Akram* (step-less, direct path to Self-realization), then in the upcoming lives, will we have to enter *Kramik* (traditional step-by-step path of

spiritual progress) or will it remain as *Akram*?

Dadashri: Then no such thing remains, does it! Once the Self has been attained, it is done, it is finished! Whatever comes thereafter is all something that is to be discharged. Whether you get *Akram* or *Kram* [*Kramik* path], You do not have any concern with that. This *Gnan* of Yours will remain present all the way to the end, for one to two more lifetimes.

Questioner: Dada, in this life, we got ‘your’ *Gnan* and the *Agnas*, so now will someone give us the *Agnas* in the next life or will we take with them with us? What will happen?

Dadashri: These *Agnas* are only for this life. Then, in the next life, these *Agnas* will have become ingrained in Your life; You will not have to follow them. You have to follow them for the duration of this life. If you follow them properly, then they will have become ingrained in the next life. So, Your life itself will be characterized by the *Agnas*!

Remain in the Fearless State Through the Agnas

You have become free of doubt (*nishank*); now remain in the *Agnas*. Carry forward in old age. If this body dies, so be it; if someone cuts off your ear, so be it. The *pudgal* (non-Self complex of input and output) is ultimately going to be discarded anyway. The *pudgal* is not Yours. That which is not Yours is not going to remain with You. It will go when it is time according to *vyavasthit*. Do not harbor fear. Just say, ‘Go ahead and take

it.’ No one is free to do so either. However, You maintain the state free of fear. Just say, “Whatever is going to happen, let it happen.”

Now, there is peace. Now, You are separate and Chandubhai is separate. *Nanaami* (the process of loss of name for the body that is now dead) will happen for the one who has a name (*naami*). ‘You’ don’t have a name, You are nameless (*anaami*). There is no *nanaami* for the One who does not have a name, the one who has a name undergoes *nanaami*. This is actually a Science! It is such that it adjusts in just two days.

As You Understand Vyavasthit, You Become Fearless

Questioner: Would a person be able to know that he is going to die at this time on this day? When would he be able to know that?

Dadashri: The era in which it was possible to know has come to an end. It is when there is purity of the heart that one will know beforehand. And there is no suffering at that time. This used to happen often in the past, a hundred years ago.

Otherwise, the one who is impartial will know everything. Can you not tell when a person is packing his bags that he is getting ready to leave! So when the bags are being packed within, and you are able to see it and yet you do not bother seeing within, then it is your mistake, isn’t it? And in the past, there were many people who had uncomplicated karma and they would even say, “In five days’ time,

on the day of *agiyaras* (the eleventh day of the lunar fortnight, which is considered to be very auspicious), I will leave this body,” and that is exactly what would happen!

Questioner: If a person is going to die, then will he know that he will die in three days?

Dadashri: One may or may not know that. If he knows that he is going to die tomorrow, then he will become frightened and die today itself, within an hour or two. So, it is good that these humans don't have the knowledge about their impending death.

Questioner: With regard to fear of death, I have the fear of suffering pain at the time of death.

Dadashri: What suffering?

Questioner: Physical suffering.

Dadashri: What is there to fear in that? It is *vyavasthit*, isn't it! If it is in *vyavasthit* to become blind, then you will become blind, won't you? So what is there to fear in that? You have accepted *vyavasthit*, so there is nothing that is ever going to affect You. There is no fear that is worth keeping; go about in a fearless state. Do not have so much fear of this worldly life that it will ruin your next life.

The Fear of Suffering Leaves With Gnan

Questioner: The fear of suffering pain remains.

Dadashri: When there is not going to be any suffering of pain, why be fearful

of it? Suffering comes to those who fear it! How can there be any suffering for those who do not have fear? This is actually a result of your *Vanik* (member of the merchant caste in the traditional Indian caste system) karmic stock that has been filled, which is very gentle.

‘You’ should tell Chandubhai, ‘Dada has said it is *vyavasthit*.’ What fear would there be upon saying it is *vyavasthit*?

Questioner: I had a headache for the past two days, which I could not tolerate at all.

Dadashri: When you say, “I cannot tolerate it,” it possesses you! Instead, You should say, ‘Chandubhai, do you have a bad headache? I will massage [your forehead] so it will diminish.’ But upon saying, “It’s hurting me,” then it will possess you! This is actually a great big ‘ghost’!

Questioner: I like the pleasure (*shata*) and dislike the pain (*ashata*).

Dadashri: It is Chandubhai who feels that, isn't it? ‘You’ should tell Chandubhai, ‘Now change your dictionary.’ The pain brings pleasure and the pleasure brings pain. Pleasure and pain are both imaginary. Try applying these words of mine, try putting them to use. If they make a difference for you even in the slightest, then tell me.

Questioner: I am asking you this question to find a solution for it.

Dadashri: You should ask me and

then do as I say. This is the only solution, and you should never take on [the suffering by saying,] “It is hurting me.” If someone asks you, “What has happened to you?” Then you should say, “My neighbor has a headache and I am Knowing that.” And You are convinced that this is Your neighbor, aren’t You?

Questioner: Yes.

Dadashri: Then why the suffering? If the neighbor is crying, then should You cry along with him? You should try to console the neighbor [by saying,] ‘Dear fellow, don’t cry, I am with you. Don’t worry, don’t feel distressed.’

This *Vanik* karmic stock is such that it becomes afraid even before it [the problem] arises. ‘You’ should tell Chandubhai, ‘Nothing is going to happen to you.’ If a thought arises within that, ‘This person cannot walk, what if that happens to me?’ If such a thought arises, then You should say, ‘Chandubhai, I am sitting here, aren’t I! Nothing is going to happen.’ ‘You’ should say this with separation! This is actually a Science. The moment you say, “It happened to me,” you become possessed by the ‘ghost’. This is why the world has become possessed by ‘ghosts’!

For whatever duration one remembers Dada, the illness begins to get cured. It keeps one free from fear. There is no fear, there is nothing at all. How long did you remember [Dada]?

Questioner: I remembered Him almost all the time, almost constantly...

Dadashri: Constantly. All the time you were awake!

Questioner: When the ‘hammers strike’ [pain-inducing circumstances arise], do the karma exhaust?

Dadashri: No, when the ‘hammers strike’, the fear within, such as, ‘What will I do if such a thing happens suddenly,’ that fear leaves. So, the practice of ‘hammers striking’ has formed already. One says, “When there is a lot of pleasure, it feels very good, but what will happen when pain arises?” Nothing is going to happen, what is going to happen?

Questioner: At the time of death, can there be a state whereby one is not affected by the pain?

Dadashri: Yes, there is *samadhi maran*. Put aside the talk of the effect of anything, there is *samadhi maran* (blissful state at the time of death, during which one is in the awareness of the Self).

Questioner: But can *samadhi maran* take place in this era of the time cycle?

Dadashri: So many have taken place. Before dying, there is *samadhi* (a blissful state that comes about when one becomes free from mental, physical, and externally-induced suffering) every day, so what else would there be on the day of death? When there is *samadhi* every day, then even if one is paralyzed externally, the *samadhi* remains. The One for whom *samadhi* remains every day, the external environment is separate, the internal environment is separate; it is completely separate.

When My-Ness Leaves, There Is Samadhi Maran

Questioner: I have heard that when a person is on his deathbed, the pain he feels is equivalent to being stung by one thousand scorpions. So, at that time, does this *Gnan* remain present or not?

Dadashri: This *Gnan* will definitely remain present. It will give constant *samadhi* at the time of death. The *Gnan* that gives *samadhi* right now will definitely be present at the time of death.

Questioner: When there is severe pain, when there is intense aching...

Dadashri: There is no problem with that. Forget the pain sensations... even if one becomes unconscious, he still has that internal state of being (*dhyan*), *shukladhyan* (internal state of being in which One prevails in the awareness of 'I am pure Soul') does not leave, does it! Once it emerges, it does not leave. It does not allow worries to arise even now, does it?

Questioner: No.

Dadashri: So, the *dhyan* that does not allow any worry to arise; something that has never happened before in this world, such a thing has happened to You now. So would it abandon You at the time of death? If the experiential awareness (*bhaan*) of 'I am pure Soul' remains, then that is referred to as *samadhi maran*. Then no matter how much pain the body is in, do not concern yourself with that. So remain aware (*jagrut*) at that time. When the illusory attachment (*moha*) decreases, the

my-ness (*mamata*) is bound to decrease. Then with regard to *my-ness*, You will realize, 'I have *my-ness* for that which is not mine.' So the *my-ness* undoubtedly leaves. So then *samadhi maran* is going to happen for sure.

There Is Physical Suffering, Yet There Is Samadhi Maran

Questioner: In *samadhi maran*, there is no physical pain, is there?

Dadashri: No matter what happens to the body, *samadhi* prevails within. *Samadhi* prevails within automatically. This body has its suffering; there is the sensation of pleasure and pain (*shata-ashata vedaniya*). That cannot be changed. However, the suffering does not come to You, You remain in *samadhi*.

Samadhi maran happens even if there is physical suffering. *Samadhi maran* can happen even if one has become paralyzed. *Samadhi maran* means that in the final hour, Dada is seen, or else the experiential awareness (*bhaan*) of 'I am pure Soul' remains; that is the bottom line.

Questioner: So pain does not prevail in that state, does it?

Dadashri: There is no suffering of any kind in *samadhi maran*. There is nothing but *samadhi* in the final hour. However many people there are who have taken this *Gnan* and have died, they have conclusively had *samadhi maran*.

So, none of our *mahatmas* need to concern themselves with this. And You are a very aware (*jagrut*) person; You certainly don't need to think about this.

Questioner: Dada, when our *mahatmas* die, we know that they have had *samadhi maran*. I have even seen this. Many *mahatmas* are in that state. So for those who have *samadhi maran*, do they remember their past life when they take birth in the next life?

Dadashri: Yes, provided there is no externally-induced suffering that arises, whether in the mother's womb or even externally...

Questioner: Then it can happen.

Dadashri: The meaning of *samadhi maran* is not that one does not receive the sensation of pain. The body feels pain and there is *samadhi maran*. *Samadhi maran* means that the next life is not ruined, One remains only as the Self, such experiential awareness (*bhaan*), experienced awareness (*khyaal*) remains. There may be pain in this life; nevertheless, it is considered *samadhi maran*.

When Kashay Do Not Arise, There Is Samadhi

Questioner: If someone has the desire for *samadhi maran*, then what kind of intents should he maintain when the end time approaches? Or else, what should he do?

Dadashri: When someone in your home is getting married, what kind of intents do you have? If someone comes and gives you a letter informing you of someone's death, then what would you say at that time?

Questioner: We have feelings of joy.

Dadashri: No, when the

inauspicious intents arise, one says to them, 'Hey, don't come here.' That is how one should remain in *samadhi maran*. Apart from the Self, no other forms of intense greed belong here. Whether your daughters are married or not, that is all under the control of *vyavasthit*. And to See the pure Soul in everyone, to do *darshan* and to remain as the Self, that is *samadhi maran*. Then it doesn't matter whether the body is paralyzed, there is no problem with that. Even if the body is paralyzed, it is possible for *samadhi maran* to happen.

So, you should understand what kind of intents should be harbored. Did you understand? Would you quarrel with anyone at that time? Even if a person you have had a long lasting quarrel with brings up a point of contention, you would tell him to stop, "Please don't talk about that." Then he would not become instigated. He would not be instigated to quarrel. Isn't that so? If he is getting instigated, then you should calm him down!

Questioner: But Dada, during the final moments, the body does not have any strength whatsoever, so where did the point about instigating someone come from?

Dadashri: Hey! Even then, there is a lot of strength for doing *kashay* (anger, pride, deceit, and greed) during the final moments! There is indeed the strength for doing *kashay*. All the strength there is in the world, it is all strength for doing *kashay*. There is no strength in *akashay* (the absence of anger, pride, deceit, and greed).

The extent to which the *kashay*

have left, there is accordingly that much *samadhi*. Where there is complete absence of *kashay*, there is complete *samadhi*.

At the Time of Death, One Enters the 'Cave' of the Self

At the time of death, One enters the 'cave' of the Self completely, He does not stay outside at all, He does not stand outside at all! This is Its main property. When there are a lot of difficulties from all sides, One enters the 'cave'. That is Its greatest property. Whereas for all those other people who do not have *Gnan*, they certainly do not have a 'cave', so then how would they enter it?

'You' should remain separate from Chandubhai. Chandubhai is separate and You are separate. Our Science is such that it will keep You steady. When many difficulties arise, One enters the 'cave'.

Questioner: But Dada, everyone has their own limit of fear, don't they! Some enter [the 'cave'] when there is a small amount of fear, whereas others enter it when there is a great amount of fear.

Dadashri: Yes, every individual has his or her own limit, but ultimately, the intrinsic nature is to enter one's own 'cave'. Some ask me, "Dada, will I have *samadhi maran* at the time of death?" I replied, "*Samadhi* prevails right now, so at that time, when there is a lot of fear, everyone definitely rushes to their own home. They do not come out at all, do they! So, there will be *samadhi maran* for sure."

And those who do not have *Gnan*, where do they go? If one's youngest daughter is still unmarried, then he becomes preoccupied with that, or else, he becomes preoccupied with the market. So, they have interest in such things at that time. So one talks as if he is going to get her married right now, before he dies. This is because, when he has fear, he does not have any other place to go, does he! Whereas You have the means of going into the Self. But that other fellow does not have any such means, so where would he go? So, he seeks out some other such means, related to worldly pleasure.

Questioner: So Dada, would the causal body have already been bound?

Dadashri: It has certainly already been bound, but he creates more causes. Whereas You go into the Self within. There is indeed absolute bliss there. When You go there, there is no suffering at all, is there!

Even in a Fear-Inducing Circumstance Like Death, Jagruti Prevails Wonderfully

The Self that has been given to You; when fear arises, One goes inside. When there is no fear, he goes out to gather this and that. But when the bombs start to fall, He immediately goes inside. He seeks out a place that is free from fear, so He enters inside. So, during the time of fear, [this *Gnan*] remains wonderfully. At the time of death, it remains wonderfully, or else, when there is fear such as that of dying, it remains wonderfully.

Questioner: So when there is fear,

does the *jagruti* (awakened awareness) increase a thousand fold?

Dadashri: It increases for sure, the *jagruti* increases, but the intent as the Knower and Seer will always be there! However, when there is a calamity on the outside, He will go inside. And when He goes inside, there is always absolute bliss. The suffering does not remain at all, does it!

Questioner: When fear arises, He enters the Self?

Dadashri: The external intents that are there all come into the Self. The awareness that prevails outside, that awareness comes into the Self, and He becomes 'I am pure Soul.' Then he lets go of everything on the outside, he stops having any dealings on the outside and to have the decisive conviction that 'I am pure Soul,' that itself is called the experience of the Self!

The Eternal Form Does Not Have the Fear of Death at All

The pure Soul is actually the absolute Self (*Parmatma Swaroop*), Its state is eternal, meaning It is permanent.

Questioner: So now, as the pure Soul, 'I' am permanent, 'I' cannot be destroyed.

Dadashri: Yes, You are everlasting (*nitya*), meaning permanent, eternal (*sanatan; shaashwat*). You understand this characteristic of being everlasting, don't you? Do you understand that the Self is eternal?

Questioner: I still don't know it in exactness. I have the experience of it, but I cannot verbalize it.

Dadashri: Yes, that is fine. But that transitory intent that was there, that, 'I will die, I will die,' all that has gone, so now You have come into what is everlasting.

It is because it feels that this form is everlasting that there is no fear whatsoever of dying. Is that everlasting form any ordinary thing, that One has never felt the fear of dying even for a moment? I am saying this in the presence of everyone, leave whenever you wish to. Then how much more is there to the everlasting state...

There was a man from Palanpur [city in Gujarat] who had come to Mount Abu. He told me, "Give me proof that the Self is everlasting." I replied, "Even all the children in India recognize when the Soul has left [the body]. The doctors say that the Soul has left [the body]. Don't you think that proves that It is everlasting?" To this, he said, "I want don't proof like that, I want direct proof. Give me exact proof." So I told him, "Go ahead and take this body right now. 'We' are indeed everlasting, that is indeed in 'our' experience, and I do not live in this body at all. I have not lived in this body even for a moment. I live as a neighbor, for the past twenty-two years." So, he was convinced. He admitted, "As 'you' are saying to take away this body, it means 'you' have the experiential awareness (*bhaan*) that the Self is everlasting."

Questioner: There is the experiential awareness that ‘you’ are everlasting!

Dadashri: Yes, why have fear? Why don’t you take it away right now! ‘We’ don’t have any problem at all. And yet ‘we’ do not have the desire to leave. This is because within, there is the intention that may people attain the bliss I have attained. ‘We’ do have that intention. Nevertheless, if someone does take the body away, then ‘we’ have no problem. But the fact that it is there is a good thing, it feels as though people will benefit.

The Pure Soul Is Free of Association by Its Intrinsic Nature

The Self that I have given You is indeed *asang* (free from association). Despite the constant association with the body, It is indeed *asang*. Nothing affects or hinders the Self. Therefore, You should remain in that form, as *nirlep* (unanointed; absolutely unaffected), *asang*! Even association with fire does not affect It, so how can [the association] of this pain, of this body affect It? So, You should hold onto Its intrinsic nature.

After attaining *Gnan*, upon becoming *nirlep*, It does not become anointed (*lepayamaan*); after becoming *asang*, It does not become involved in association. If the doctor has said to not have your right hand come in contact with water, even then, because of the practice since time immemorial, it will end up happening. Similarly, if something happens because of the practice since time immemorial, then say, “I am unanointed, I am free of association,” then You will become *asang*.

So what if you have a fever, nothing is going to happen to the Self. Despite living amidst associations, It is indeed free of association. The Self is the Knower and Seer, It is indeed in the pure state. One becomes influenced by the company he keeps. The Self is free of association. If You are free of association, then the influence does not affect You, it affects Chandubhai. ‘You’ simply keep Knowing it!

Now that You have become the pure Soul, nothing can affect the pure Soul. ‘Its’ intrinsic nature is indeed unanointed. It is free of association by Its intrinsic nature. It is indeed that by Its intrinsic nature, so then why try to make it free of association? That which is free of association by Its intrinsic nature!

The ‘Cave’ of the Pure Soul Is Avyabaadh Swaroop

The Self is *avyabaadh*, which means that there isn’t anything that can harm It or hurt It.

Questioner: Can you explain the meaning of *avyabaadh swaroop*? What does *avyabaadh* mean?

Dadashri: *Avyabaadh* means that if the body undergoes any harm or pain, whether it is injured by a knife or anything else, whether it feels hot, cold, gets burned or drowns, none of these effects affect It [the Self].

So there is ‘safe-side’ [safety]. All the instruments and devices in this world go to waste. No matter how many instruments and devices scientists come

up with, or those with bombs, all of these are of no use there. No instrument or device can affect It or burn It even in the slightest extent, It is *avyabaadh* in this way. What fear would It have? What does It need to fear? ‘Your’ Self is like that and if You have become the Self, then why have fear?

This body has a form (*roopi*). It can be stabbed with a sword or set on fire. It has a form, which means that it is affected by everything. That [the Self] is formless (*aroppi*), so even if the attempt to chop It up is made, nothing happens to It. ‘It’ cannot be chopped up at all, can It! ‘It’ cannot be chopped up, It cannot be set on fire, no one can do anything to It. ‘It’ is free from harm and pain, whereas the body undergoes harm and pain. Therefore, if One becomes the Self in this way, then there is no fear, is there!

The world is fear-inducing in each and every moment. There is not a single place in this world that does not induce fear. *Mahatmas* have been kept away from fear through the intrinsic nature of *avyabaadh*. The ‘cave’ of the pure Soul is indeed *avyabaadh* by Its intrinsic nature; I place You inside there.

Someone might say [to you], “I will kill you.” In a fearful situation like this, one may feel, ‘I can never hurt others nor can I be hurt, so how is he going to kill me?’ If he does not know that ‘I can never hurt others nor can I be hurt,’ then he will say, “What will happen if he kills me?” If someone says, “I will chop you up into pieces,” even then, the mind will show, ‘I can never hurt others nor

can I be hurt, the body may be cut into pieces.’ Therefore, study the properties [of the Self] from the beginning, keep them fortified.

Experience the Avyabaadh Swaroop

Spiritual progression begins after the established awareness (*laksh*) of the pure Soul sets in. Thereafter, it begins to come into Your experience that Your Real form is *avyabaadh*, subtle (*sookshma*), invisible (*amurt*).

After attaining this *Gnan*, a person can start progressing spiritually; otherwise, he would not be able to progress at all, would he!

Worldly life is like an ocean of ignorance! And one is born in this and dies in this! If one understands One’s Real form as the Self (*Nishchay-Swaroop*) amidst this, then the [spiritual] work will be accomplished!

In this entire ocean of worldly life, when One says, “I am pure Soul,” it means that one foot has been placed down; He has put one foot in the ocean. So, You are the pure Soul, with the established awareness of this *Gnan*. When those outside [those who are not Self-realized] say, “I am pure Soul,” they have not put the foot down. They have never put their feet anywhere in the entire worldly ocean, so they never feel the depth of it. Wherever they try to put their foot down, there is nothing but water! Now that You have put your foot down, You have begun progressing. Once You put the foot down, despite feeling exhausted, You feel a sigh of relief. ‘You’ stand on

one foot, then slowly You can put the other foot down. However, one foot has to be planted on the ground first. So, when this foot is planted on the ground, that is the beginning of progress as the Self (*Purusharth*); otherwise *Purusharth* is not under one's control at all, is it! Once exhausted, sinking is inevitable! That ocean will cause one to drown, but this ocean [in the form of worldly life] does not even let one drown. Despite being extremely exhausted, it will not let one drown. If you ask, "Am I going to drown...?" Then it replies, "No, you are not going to die by drowning, carry on in your exhausted state." So, by planting one foot down, it is the beginning of progression. Progression means steps of experiences. The first experience, the second experience, the third experience, while progressing in this way, when the experience of the Self that can neither hurt nor be hurt (*avyabaadh swaroop*), such as the one 'we' have, when that experience happens, that is considered as having reached the height of experiences. The greatest level that one can reach in this era of the time cycle, the experience is considered to have reached up to this level, of the Self that can neither hurt nor be hurt.

The progression of experience at the subtle level becomes complete when 'I am the Self that can neither hurt nor be hurt' arises.

Samadhi Maran in Akram Vignan

Questioner: [Now, for *mahatmas*,] What kind of death will come?

Dadashri: There will now be

samadhi maran, what else will there be? At that time, *samadhi* will remain. At the time of death, no thoughts will arise at all. The only thought that will arise is 'I am pure Soul' and You will keep Seeing all of this.

'I am Chandubhai' is the state as the non-Self (*apad*). The state as the non-Self is the state that inevitably leads to death (*maranpad*). And 'I am pure Soul' is the state as the Self (*Swapad*).

*'Antim hetu siddhakavani,
hoy ja mantraswaroope,
E mantar ne ghuntta ghuntta,
swaanubhavpad siddha varte.'*

'The speech that attains the final goal exists as a mantra, Through the effortless chanting of this mantra 'I am pure Soul', the experience as the Self prevails.'

- Navneet

'We' have given you the mantra of the pure Soul [*antim hetu siddhak*], so the experience as the Self prevails. This *ajapajaap* (chantless chant) leads to the stillness of established awareness as the Self, of the state as the Self.

Swaanubhavpad means 'I am indeed that' and 'I prevail only in that' and 'This [body] is a neighbor.' When one experiences such a state, it is referred to as *swaanubhavpad*.

The state as the Self is the unanointable state (*nirlep pad*) and everything else is a destructible state. In the state as the Self, there is immortality. The *Gnani Purush* has placed You in the

state as the Self and made You immortal (*amar*).

Our *mahatmas* do not have the fear of death at that time! At that time, One becomes that form [as the Self]. There is no other interference whatsoever. So, there is *samadhi maran*. One Sees his own death. Just as You can See Chandubhai right now, can't You? Similarly, You will See him on that day too. That is referred to as *samadhi maran*. Once *samadhi maran* happens, One is ready to attain *moksha*.

Questioner: Can *samadhi maran* happen in this era of the time cycle?

Dadashri: It certainly does happen! It cannot happen anywhere else. It is only in this *Akram Vignan* of 'ours'!

Questioner: It happens there?

Dadashri: Yes, there is the Science of the absolutely detached (*vitaraag*) Lords here, but it has been revealed here as *Akram* through 'our' *nimit* (evidentiary instrument). So, *samadhi maran* happens for everyone. What can be done if *samadhi maran* doesn't happen? It happens for the One who has remained in Dada's service (*seva*) his entire life, he has not bound any karma. It happens to the One for whom *aartadhyan* and *raudradhyan* do not happen.

Questioner: How does *samadhi maran* happen after attaining *Gnan*?

Dadashri: *Samadhi* remains constantly, so then at the time of death, He immediately enters the 'cave' of the Self, He enters into the pure Soul. Even

if pain arises right now, He enters into the pure Soul. On that day, it happens in exactness. Many of our [*mahatmas*] have passed away, they have all had *samadhi maran* only!

During Samadhi Maran, There Is Only the Experiential Awareness of the Pure Soul

So, go ahead and tell death, 'Come early if you want, come later if you want, but come as *samadhi maran*!'

Samadhi maran means that one remembers nothing but the Self [at the time of death]. The *chit* is focused on nothing but His pure Soul. There is no unsteadiness of the mind, intellect, *chit*, and ego whatsoever! There is constant *samadhi*! The body has externally-induced problems, yet they do not affect him. 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.

If You become the Self and say, "[I

am pure] Soul,” for even a moment, then Lord Mahavir has said that You are free. ‘You’ become the Self and say, “I am pure Soul.” Whereas You have been saying that after having become that for such a long time. When You say, “I am pure Soul,” You are saying this having become the Self.

With the Gnani’s Grace, One Attains the Birthless State

If one meets a *Gnani* and attains *Gnan*, then the state of freedom from rebirth (*ajanma swabhaav*) manifests, and the state of the incessant cycle of birth after birth (*janmajanma*) comes to an end.

One has taken endless births, but the opportunity for him to become *ajanma* (freedom from rebirth) does not come. However, once he meets ‘us’, ‘we’ issue a ticket [to *moksha*] and bring an end to his wandering.

There have been many rounds of those births and then one has to die. This is considered as having attained the immortal state (*amar pad*).

Those people of ours who have taken *Gnan* are not going to die, are they? What do you think?

Questioner: No.

Dadashri: The body dies, You are the Self. So now, where is the question about dying? What do you think?

Questioner: That is correct.

Dadashri: Do you die?

Questioner: No, I don’t die.

Dadashri: Yes, take a look at this, He sits having become immortal!

In the state as the Self, there is immortality. The *Gnani Purush* has placed You in the state as the Self and made You immortal. And so, You are showing off Your glory.

Dada Gives Mahatmas the Immortal State

Questioner: Can you please explain the immortal state (*amar pad*)?

Dadashri: What is the immortal state? When the Knowledge of the Self is attained, there is the immortal state. When the experiential awareness (*bhaan*) of ‘I am the Self’ remains, then One is unquestionably immortal. Then there is no such thing as dying, is there! Whereas if you are Chandubhai, then you will die, won’t you? [The state as] Chandubhai is gone. Now, will You die or remain alive?

Questioner: Dada, ‘I’ am immortal, aren’t ‘I’! Chandubhai is going to die.

Dadashri: Yes, You are not going to die, are You? Chandubhai will die. The one who is living, the one who is taking medicines, is the one who dies. The one who is living, dies. The One who is not living, the One who is always there, would there be such a thing as dying for Him? Would that which is indestructible (*avinashi*) die? ‘You’ have become indestructible, haven’t You? That is good.

After attaining this *Gnan*, One does not have to die again, that is called immortal. The One who attains this

immortal *Gnan* does not have the fear of dying.

The one who becomes the owner of the one who is dying, is the one who has to die. The One who is not the owner of the one who is dying, never has to die. I have brought forth the immortal state with me, and I give You the very same state too.

There Is No Dying in the Immortal State

The Self is ageless (*ajar*), immortal (*amar*), undivided (*akhand*), in the form of eternal bliss (*parmanandi Swaroop*). 'Your' Real state (*Swaroop*) is eternal bliss, ageless, immortal, indestructible.

[The Self] Is not a physical thing that it would die. 'It' is the subtlest thing. 'It' never dies. 'It' is just like space. 'It' can never be destroyed and 'It' can pass right through a mountain, It can pass right through a wall. Fire cannot burn It, water cannot [wet] It. 'It' has many other properties.

So, if you are going to die, then you are in the relative. And if You are convinced that 'I am indeed immortal and the body is going to die,' then You are in the Real.

As it is, where there is the state of dying, you indeed believe yourself to be that, 'I am indeed Chandubhai.' When that entire state changes, it's over, it's finished.

Chandubhai is just a means for recognition. You should know 'who I am in reality,' shouldn't you? When You really Know that, then there is no such thing as dying, it becomes the immortal state.

What Fear Does One Who Has Attained the Immortal State Have?

Questioner: It's true, Dada, we no longer have even the fear of death!

Dadashri: You feel within that, 'Dada is with me.' That is why there is no fear. And You have become the pure Soul. 'You' have attained the immortal state! What fear does the One who has attained the immortal have?

You have been given the immortal state. It is the body that will die, You are indeed immortal.

A person dies once and he says a hundred times, "I am dying, I am dying." Do people say this a hundred times or not? Is this the way people should act? Even during impending death, one should not say, "I am dying," because You are immortal. Is it as though there is such a thing as dying for You?

Our *mahatmas* have become the *Purush* (the Self). When the breath does not go in, there is suffocation within, so then He enters His 'cave', the place of 'safe-side' [safety]. Therefore, He has the awareness of the immortal state!

Immortal despite having a body! So, You have all indeed become immortal while having a body, isn't it! No one's body can become immortal. The *pudgal* (the non-Self complex) is indeed destructible and the Self is indestructible.

One becomes frightened when bombs start falling; at that time, one should say, "These bombs are for the one who is going to die, Chandubhai. 'I'

do not have a lifespan. The lifespan is for the one who is going to die, 'I' am actually immortal."

The Immortal State Does Not Go Away, It Remains Constant

As long as you do not know Your own immortal state, as long as you do not attain that state, you have not attained salvation. If the immortal state is Known, then salvation has happened! Then that state will not go away nor will it increase or decrease.

Our *mahatmas* have attained that immortal state, they have Known it, so they have become that form. And if people from elsewhere [those who have not attained *Gnan*] say that they have attained Self-realization, then that is actually a 'photo' of the immortal state, it is not of the original Self.

'You' have nothing to do with the past or the future. To remain only in the present is the immortal state. 'We' remain exactly as 'we' are in the present. If you wake 'us' up at night, even then 'we' will be the same, and if you wake 'us' up in the day, 'we' will be the same. 'We' are the same no matter when you see 'us'.

Questioner: So the Self is immortal, the Self understands that 'I am indeed the pure Soul.' Thereafter, does It not have to have another body?

Dadashri: No, a small amount of 'dirt' sticks to It, so It has to take one or two more births.

Questioner: So then the Self remains immortal, is that so?

Dadashri: The Self is indeed immortal, and One indeed remains in the Self. 'His' *upayog* (applied awareness as the Self), all His *jagruti* is indeed in the Self.

Where There Is No Fear of Death, There Is the 'Visa' of Moksha

'You' have been given marvelous *Gnan*! Whenever you wake up at night, [the *jagruti*] is present that 'I am pure Soul.' It will be present wherever You invoke it. And when faced with a big difficulty, it will remain constantly awakened. When a great difficulty comes, and an even greater difficulty comes, when bombs start to drop outside, then You will enter the 'cave' [of the pure Soul], Your state will become like that of a *keval Gnani* (the One with absolute Knowledge)! Bombs should drop outside, then Your state will become like that of a *keval Gnani*; You have been given such *Gnan*.

Questioner: What is *keval Gnani*?

Dadashri: *Keval Gnani* means only the Self; there is no 'I-ness' (*hupanu*) in anything else. What is the 'I-ness' constantly in? It is only in the Self. The Self is in the form of *Gnan*, and the I-ness is indeed in the *Gnan*. The Self which is referred to as the pure Self, It is not a thing, It is nothing but *keval Gnani*. 'It' is only *Gnan*, It is only *keval Gnani* (absolute Knowledge).

When there is no fear in any circumstance; even if atom bombs are being dropped, no matter what happens, but there is no fear, when You are not

affected at all, then know that the Science is complete. Or else, for the One who has the established awareness (*laksh*) that, ‘No matter what the circumstances, I should not feel any fear,’ if He is progressing in that direction, then the Science is about to become complete for Him.

If One does not have fear at the time of death, then know that the ‘visa’ for liberation has been attained! There should be no fear. No matter what, there should be no fear. This is because when You are the owner, whom do You have to fear? ‘You’ are the owner, You have the papers, You have the title, You have everything with You, but when you do not know this, what can be done?

Even if atom bombs fall, the one who drops the atom bombs will have fear, but the One on whom they fall will not have fear, this is how powerful this Science is!

During the Time of Death, Dada Is Present, the Self Is Present

Questioner: Is it possible for a *mahatma* to know when he is going to die? If he is following all your *Agnas* and remains as the Knower and Seer, then will he know that his time to leave has come?

Dadashri: He will know. Even if he does not know, there is no problem. However, Dada will take care of him, right to the end. So do not worry. For the One who does this much, Dada will take care of him in every way.

Questioner: Is there any experience that happens at that time?

Dadashri: There is definitely an experience that happens! ‘You’ will be only in the Self at that time. ‘You’ will be only in the Self during the last hour; You will not come out of It. This is because the outside environment feels fearful.

Questioner: This body has helped me and is still helping me to worship Dada, so my intent is that Dada be present when it is time to leave this body. Dear Lord, grant me that.

Dadashri: When a ship is about to sink, does one let go of the attachment towards that ship or not? When a ship is sinking, they will tell you, “Come on, passengers, get into the life boats. Don’t take anything with you. Do not take any belongings with you.” So one lets go of the attachment (*mamata*)! Would he not let go of it? Would he remain on the ship? And then [if they say,] “We are only taking two members from each family.” In that case, would one let his son go or would the old man himself go? He would not let others go. Would anyone let others go? He would push everyone aside and leave even when they try to stop him, wouldn’t he? Oh, he would push everyone away; even if they wouldn’t let him go, he would still go, wouldn’t he? Oh, he would push everyone and go; “Keep me alive in exchange for letting go of all the my-ness.” So this is what happens at the time of death! Those who have attained our *Gnan* go into the Self and if we were to tell them, “Come out from there!” They would say, “No way. Now I do not want anything.” That is referred to as *samadhi maran*. There is suffering

going on externally in the body, and there is *samadhi* within. In the final moment, He remains so much in the *Agnas*. So, no one has to worry at all.

During the Final Moments, Dada's Presence Is Definitely Felt

Questioner: Will Dada be present at the time of death?

Dadashri: Yes. 'He' will be present; He will be truly present. 'He' is present on any ordinary day, isn't He? 'He' is present the entire day! That is it then! Just look, this person is saying that Dada remains present the entire day! When He is present on any other ordinary day, then will He not be present at the time of death?

So, you don't have to think so much that, 'Dada, please be present.' There is no need to even make such a request to Dada.

One has died in infinite lives, but they were all *kumaran* (deaths without the awareness of the Self), they were not *samadhi maran*, whereas now, there will be *samadhi maran*. The reason being, whenever worldly difficulties arise, are You prevailing as Chandubhai or are You prevailing as the Self?

Questioner: 'I' prevail as the Self.

Dadashri: Yes, so when death is imminent, One prevails as the Self from within! The moment a disaster is imminent, One does not wait outside, He enters His 'home' [the Self]; that is *samadhi maran*. What should be the ultimate station of worldly life? It should be *samadhi*.

Questioner: Will *mahatmas* have a death in which *samadhi* prevails?

Dadashri: If they follow 'our' *Agnas*, then 'we' will be present at that time, and they will have a *samadhi maran*.

Questioner: Does that mean that 'I' will prevail as the Self at the time of *samadhi maran*?

Dadashri: Yes, *samadhi maran* means One does not remember anything at all, besides the Self. The mind, intellect, *chit*, ego; He is not present in any of these; He is only in the Self.

At that time of *samadhi maran*, One prevails as the Self! For *mahatmas*, during their final moments, Dada will be readily present!

~ Jai Sat Chit Anand

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Contacts : Adalaj Trimandir, Simandhar City, Ahmedabad-Kalol Highway, Adalaj, Dist. : Gandhinagar-382421,

Gujarat, India. Ph. : 9328661166-77, E-MAIL: DADAVANI@DADABHAGWAN.ORG WEB : WWW.DADABHAGWAN.ORG

Mumbai : 9323528901, USA-Canada : +1 877-505-3232, UK : +44 330-111-3232

Australia : +61 402179706, Kenya : +254 722 722 063, Germany : +49 700 32327474



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When the Body Is Vacated With the Established Awareness of the Pure Soul, That Is True Samadhi Maran

'Our' Gnan is such that at the moment of death, the Self indeed manifests completely. At that time, One enters the 'cave' of the Self. The mind, intellect, chit, and ego all quiet down! When bombs are about to fall, then the mortal one becomes silent! Similarly, all these become quiet. Finally, at the time of death, the Self withdraws everything from all other places and prevails in Its very own samadhi (blissful state free from the effects of mental, physical, and externally-induced problems). The body is vacated with the established awareness of the pure Soul. So, there is samadhi during death. 'Our' mahatmas who have attained the right belief of 'I am pure Soul' will have samadhi maran (blissful state at the time of death, with the awareness of the Self).

- **Dadashri**

