

Dadavani

November 2022



'We' had become a Gnani, so when Hirabaa passed away, people would look at me to see, 'How much is Dada remaining in Gnan, and how much is he in this [the relative]!' But not for a single moment were they able to see anything else, as 'we' were constantly in Gnan. Not only in every pal, but in every samay. The Gnan of samaysaar had prevailed for 'us'!

Pujyashree Deepakbhai's Australia – Singapore Satsang Tour

Perth : Satsang-Gnan Vidhi : Dt. 9 to 11 September 2022



Sydney : Satsang-Gnan Vidhi-Shibir : Dt. 13 to 18 September 2022



Singapore : Satsang-Gnan Vidhi : Dt. 22 to 24 September 2022



Dadashri's State of Gnan at the Time of a Relative's Death

EDITORIAL

In this world there are only two things, circumstances and the Self. In the world that is constantly undergoing change, changes continue to happen, because circumstances by their inherent nature are prone to dissipation. The birth of this body is also a circumstance which will undoubtedly dissipate. We all know that birth and death apply to the body, not to the Self. Yet when a relative passes away, fear automatically arises. In the same way, fear of death also arose for absolutely revered Dadashri, but His uniqueness was that He observed the fear through His analytical vision and extracted the essence upon finding the causes behind that fear.

In the current edition, an explanation of the fear that arose at the time of death of close family members in absolutely revered Dadashri's life, such as His mother and father, His elder brother, His children, His wife etc., as well as the state of His mind within at that time, together with a brief explanation of His thought process has been provided. The amazing thing He had was that although occasions of death of family members took place in His life, before attaining *Gnan* (Knowledge of the Self), He used to prevail as a witness but after attaining *Gnan*, He used to prevail as the Knower and Seer; He was able to See even the minutest of thoughts that arose, and against those thoughts, He was able to set the opposing Knowledge, thus enabling Him to prevail in an unaffected state.

Amidst the occasions of death that took place before He attained *Gnan* and after He attained *Gnan*, we are able to get an explanation in His very own words of His ideal worldly interactions together with His state of *Gnan* during each of those occasions. Statements such as, 'These are all relative relations, they are not Real relations. That which was meant to burn, has been burnt, and that which does not burn has remained. That which is eternal has not gone at all, It is with us. They have settled whatever karmic account they had with Us, and they have gone to their 'home'. When this body itself does not become Ours, how can the son of this body ever become Ours? When a person dies, one cries out of selfish motive! Death only comes after the ego signs on it. In this world, there is *niyamraj* (the governance as per the law of nature), there is no *Yamraj* (the mythological God of death)! As per God's view, no one lives or dies.'

The main motive behind compiling this Dadavani is that, in the current situation, we have all at some point in our lives, lost many relatives to an untimely death. In that grave shock, people's minds have become disturbed, and the vigor of everyday life has been halted. After attaining this *Gnan*, *mahatmas* (those who have received Self-realization through *Gnan Vidhi*) know that no one's lifespan-determining karma can be halted and that whatever is happening is [subject to] *vyavasthit* (the result of scientific circumstantial evidences), yet this suffering arising due to a relative's death, tends to disturb the mind.

After attaining this *Gnan*, *mahatmas* will sooner or later have to bring about a solution for the fear of life and death, won't they? Life and death is of this egoism, it is not of the Self; the Self is in fact permanent. This *Gnan* is such that when the time of death arrives, One is able to enter the 'cave' of the pure Soul and prevail in an unaffected state against the effects of death. Our ardent prayer is that may this very *Gnan* come into experience for *mahatmas*, may It manifest into conduct at the required time.

~ Jai Sat Chit Anand

Dadashri's State of Gnan at the Time of a Relative's Death

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 Gujarati. While reading these English translations, 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.

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

Also, note that the content in round brackets is translation of the word/s preceding the brackets. While the content in square brackets is intended to provide more clarity of the matter preceding the brackets, which is not present in the original Gujarati.

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the Gnani Purush. 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 available on: <http://www.dadabhagwan.org/books-media/glossary/>.

Please share any feedback about English Dadavani on engvani@dadabhagwan.org.

I was Afraid of Death When I Was Young

Questioner: Dadaji, as a child, where you scared of anything?

Dadashri: Everyone is scared when young, even I was scared.

When I was young, I was afraid of death. Those who are born are bound to die. I used to be horrified, and from a young age I felt, 'I don't want all this.'

Questioner: Had you witnessed anyone's death?

Dadashri: I witnessed a death when I was young. Once at a wedding, the man who salutes with a gunshot had something go wrong with his gun, thus he accidentally shot himself and died. There was a lot of blood there! I was young, around ten or twelve years old, so I got frightened. That fear was present until now, right up to the point of attaining Gnan (Knowledge of the Self). The reason being, I had never seen anything like this, had I!

I was Not Afraid of Niyamraj

When I was young, the common belief in the village was, 'There is Jamara (a mythological God of death; also known as Yamraj) up there.' When a man is about to die Jamara comes to take him away, that is the way it is with all living beings. Young children used to fear Jamara. Everyone without fail used to fear Jamara. At that time, I too, used to believe that to be true. The feeling of anxiety would arise in the mind, so then I would investigate. Would a person who does not feel any anxiety whatsoever, ever engage in any investigation? Now, how can the fear leave? As long as this knowledge [of fear] has arisen, as long as another opposing knowledge does not arise, until then this fear cannot leave. As long as one does not attain the knowledge opposite to the knowledge which caused fear, the fear will not leave.

Although I thought about it incessantly, the thoughts remain entangled right until the end. As I grew up, upon thinking about it, I felt, 'This creature

named Jamara doesn't even exist.' As the intense churning started, my belief regarding Jamara disappeared. So since back then, such thoughts had arisen.

Finally, at the age of twenty-five, I figured out that there is no such creature known as Jamara. Upon investigating it, it turned out to be a falsehood. So once I investigated it, I let go of that belief. There is not even a celestial being named Jamara; this is all just bogus, that concept is entirely false. It is a hundred percent false, not even one percent of it is true.

A person dies according to *niyam* (the law of nature). *Niyamraj* (the governance as per the law of nature) takes one away. Is there anything to fear in that? One is born according to the law of nature, and he dies according to the law of nature and is subject to *vyavasthit* (the result of scientific circumstantial evidences). Now, does *niyamraj* need to be paid? The morning comes about as per the law of nature, the night comes about as per the law of nature. Did you understand *niyamraj*? It is indeed the law of nature that takes one away.

This world is subject to the law of nature; it is not subject to Jamara, it is not subject to Yamraja.

The Effects of Death Before Gnan was Attained...

Questioner: Dada, were you ever affected by anyone's death?

Dadashri: It happened in 1956, before I attained *Gnan*, when my mother passed away. I had cried that day.

Questioner: So when you were affected, when you cried; where were you at that time?

Dadashri: Where?

Questioner: When you were in *Drashtabhaav* (the state as the Seer)...

Dadashri: No, I was not in *Drashtabhaav* at that time. At that time, 'I am Ambalal' was all that existed. Thereafter, two years after that, I attained this *Gnan*.

I Impartially Observed My Mother's Nature

Questioner: In which year did Jhaverbaa [Dadashri's mother] pass away?

Dadashri: In 1956; she lived until I was forty-eight years old.

Questioner: So, you attained *Gnan* after Jhaverbaa passed away?

Dadashri: I attained *Gnan* two years after Jhaverbaa passed away. I must say, Jhaverbaa was an ideal example!

My mother was eighty-four years old at that time. Every day she would say, "As long as I can see with these eyes, I don't have any problem." She could eat only a little bit, she couldn't move about, so what would I do while sitting by her side? I would make her recite the mantra of *Sahajatma Swaroop* [*Paramguru*] (the natural Self is the absolute guru) every day. If I recited it, then she would repeat it. I had not attained *Gnan* at that time. In her mind, she was rest assured that, 'My eyes are still good, so I don't have any problem.' I had asked her once, "Mother

do you want to go now?" So she had replied, "No, my body is still fine, my eyes are still good." So, I realized that she has no intention to go. She said, "I am used to this." She was eighty-four years old, even though she had spent so many years, yet she couldn't get enough, she still said, "I am used to this."

Now, I would obviously have love for my mother, wouldn't I? I would have devotion towards my mother, wouldn't I? But what was the reason? I observed her impartially that, 'Oh my! What is the nature of mankind like! What a great person was she!' She had a wonderful, noble mind, and she would even say, "My eyes are still in good condition, aren't they!" So, I realized, 'She has the intention to live.'

Dada's Discovery, 'Mother Signed Off on It Today!'

I used to keep researching every day. I used to research every matter. My maternal uncle's son, Ravjibhai had come to our home. He was four to five years younger than me. One night, Ravjibhai and I were sleeping next to one another, outside our home.

It was midnight and we were asleep. That night around twelve or one o'clock my mother must have experienced some abdominal pain, so she started to murmur something internally. I woke up at one o'clock at night, at that time I heard her saying from inside the house, "Dear Lord, take me away now. It would be good if I can become free now! Let me go now!" So, I nudged Ravjibhai who was sleeping next to me and woke him up. I said to him,

"Look, mother has signed off [on her death]! I have been telling her every day to sign off, so she has signed off on it today. Listen."

So, mother said again, "Dear Lord, take me away." She said it twice. He heard her the second time. He asked me, "Why did she say that? How can she say this?" I told him, "One would say so only when there is some pain!" The reason being, when one cannot endure the pain arising within, he ends up having the intent, 'It would be good if I can become free of this.' Thus, he signs off on it. And look, my mother signed off on it.

Death Only Comes After Signing off on It

This is how it [nature] makes one sign off on it [death]. It jabs you from within in such a way that it makes you sign off on it. One can never depart without signing off on it. Who is truly your owner? You have no superior. Doesn't the Income Tax [Service] ask for your signature? A signature [is required] for everything. If you want to travel abroad, then you need a signature in your passport. Even at the time of birth you need a signature; so this is not such that anyone can take you over there [die] of his own accord! *Niyamraj* is actually a law, it is weaker than your signature. *Niyamraj* only comes if you have signed off on it. This is not *Jamara* (the mythological God of death), it is *niyamraj*. It is not Yamraj. How can you be moved from here to there [die] without your signature? Are you able to understand this concept?

I deduced all this through experience. That was indeed my business.

When My Mother Was in Her Final Stage...

My mother passed away when she was eighty-four years old. At that time, her health was very good. When my mother was in her last stages, she was bed-ridden; two hours before her death she asked, "Who is sitting here?" She opened her eyes and looked around to see who was sitting there! My *mami* (mother's brother's wife) was present along with her son. I said, "This is Jerambhai." Then she said, "Yes..., yes, have a seat." And after two hours she was ready to depart. Then she started to breathe heavily, so I realized, 'She was ready to depart. She is about to go.' So, I told everyone, "She is ready to depart today."

Then I said, "You do your *vidhi*, say the *Navkar* mantra (the mantra paying obeisance to all beings of the universe in various stages of Self-realization) and I am doing my *vidhi*." I had Hirabaa [Dadashri's wife] sit across me and I started doing all the *vidhis*. I did the *vidhi* for an hour and a half to two hours. Once the *vidhis* ended, my mother departed.

When My Father Passed Away the Roonanubandh Ended

Questioner: At what age did Muljibhai [Dadashri's father] pass away?

Dadashri: When he was fifty to fifty-one years old.

Questioner: Is that so? He passed away at a very young age!

Dadashri: At a young age, but in those days if a person lived to be fifty-one, that was long enough.

Questioner: People used to be happy about it, they would celebrate it like people celebrate a golden jubilee.

Dadashri: Fifty-one, they would say he has crossed the golden jubilee.

Questioner: Muljibhai passed away in [Vikram samvat - Indian calendar starting from 57 B.C.] 1983. In 1983 [1927 as per the Gregorian calendar], means it happened sixty years ago from today [Vikram samvat 2043, Gregorian calendar 1987].

Dadashri: Yes, the floods of 1983 [according to the *Vikram samvat* calendar].

Questioner: It was during floods of 1983, so sixty years ago. So how old were you when your father passed away?

Dadashri: I was twenty years old when my father passed away. What happened was that my father was not well, and at that time I was traveling here for contract work. So my elder brother Manibhai told me, "You stay back and look after the business, I will go check up on our father. I will go meet him." I told him, "That is fine, you go ahead, I will come later." I had a great desire [to meet him]; what if he were to pass away before I could meet him? So that day, my brother went to Bhadran [a village in Gujarat, India where Dada is originally from]. In those days, the trains between Borsad [a town in near Bhadran] and Bhadran were not running, and horse carriages were available. And some days you would even have to go on foot!

Sometime after he left, suddenly a thought naturally arose within, 'Let me

go too, I will also go check up on him. I will hand the work over to someone else and I will also go.' So, I too went to visit my father. I handed that work to everyone else, and I took off in a horse carriage.

Now, Manibhai was on his way back after having visited my father and I was on my way there, so we crossed paths. He asked me, "You came too?" I replied, "Yes, I had an urge from within to go, so I handed over the work to all the other people and have come." So he said to me, "So then, you go home and I will return to work. Stay at home for two to four days as father's health is fragile. I will take care of everything there." So, my brother returned back to the business and I went to my father. My father prepared to depart that very night, until then he was not ready to depart. When I came he started preparing to depart, until then he was not preparing to go. So, my mother said, "It is a good thing you came. His condition is much worse today." Soon after that he passed away. He ended his journey the same night.

So I arrived and my father left! Well, one can be carried away only by the pallbearer destined to carry him. I had come only four hours before that from Vadodara [a city in Gujarat, India] whereas my elder brother had visited the day before. But whoever's shoulder one is going to be carried away on, whomever one has a karmic account with, that is what gets settled. So, he was meant to be carried away on my shoulder, so that is how he went. Our past karmic tie (*roonanubandh*) came to an end.

Everyone Still Has a Father, Why Not Me?

When I was twenty years old, my father passed away. I had made a deduction for that as well. I thought, 'Everyone has a father at the age of twenty, why not me?' Shouldn't I have a father? That is when I realized what kind of betrayal I had done; that is why my father passed away. I realized that right away. And my mother lived peacefully until I was around the age of fifty. So, all this happened because of betrayal. Now one needs to stop all the betrayal. Wherever this has happened, in all those cases, nature makes a note of it.

So, I knew right away why this had happened. People still have a father when they are in their fifties, but what about me? But that was because of the offences I had committed.

Questioner: What offence would contribute to your father dying [young]?

Dadashri: All the betrayal I had engaged in! Meaning, I had betrayed my father's affections for me, and I received the result of that betrayal. And I did not do such things with my mother, so my mother's affections were not betrayed.

The Guest Who Had Come Has Left

Questioner: What was your state, your condition, when your children passed away?

Dadashri: My son was born in 1928; I was twenty years old at that time. I distributed *penda* (sweet made from reduced milk, sugar, cardamom and nutmeg) to everyone when he was born.

Then when I turned twenty-two, he passed away; he passed away in 1931. At that time, I once again distributed *pendas* to everyone. I told everyone, “The one who had come has now gone.” The guest that had come, has now gone. I used to refer to him as a ‘guest’. The guest who had come, has gone. Then a daughter was born, and she too left. I used to refer to her as a ‘guest’. I had married, so ‘guests’ were bound to come, weren’t they! And on top of that, a seed of a bottle gourd was sown, it was watered, it was fertilized, so then what would happen? Bottle gourds would grow. And once the bottle gourds grow, they will start to bear bottle gourds at every leaf junction. So they will in turn give rise to more bottle gourds. A bottle gourd vine bears bottle gourds at every leaf junction, doesn’t it?

Questioner: Of course, it does!

Dadashri: How long would it take? The first ‘bottle gourd’ that grew lasted for two to three years and then departed. When he was born, I distributed *pendas* to all my friends. One has to do something, doesn’t he! Such interaction is actually required in the world. Otherwise, the mortal ones will criticize you. They will say, “He is such a miser! He didn’t even distribute *pendas*!” So, I fed them all *pendas*.

**If You Understand, Then They
Are Your ‘Guests’, if You Don’t
Understand, Then They Are Your
Children**

Questioner: It is an astonishment that you distributed *pendas* when your son passed away!

Dadashri: When I have to tell those people that my son passed away, what kind of a face would I have to put on at that time? A fake one. And how would those poor people’s faces become [when they find out]? Imagine...!

Questioner: That is how it would become.

Dadashri: I was not fine with that. So, I said, “Come I will treat you to *pendas* today.” There was a group of eight to ten friends, I fed them *penda*, tea and snacks. [They asked,] “Is it another boy or a girl?” I said, “I will tell you later, finish your snacks.” Then they said, “If it is a boy, then we will eat more.” Then I said, “Go ahead and eat more, I will tell you later.” I didn’t disclose anything until after I had fed them *pendas*. If I had told them that the child had passed away, then they would not have eaten. So after they had eaten, I told them, “That boy who had come, the guest, he has departed.” What did I say?

Questioner: The guest has departed!

Dadashri: So, they all started shouting. “What is this you are doing; what is this you are doing?” I said, “Hey, I am doing this as the father so what problem do you have with that?” Yet they started to scold me. They said, “How can you feed us *penda*? How can you do this?” I said, “Dear fellow, if you understand, then he is a guest and if you don’t understand, then he is your son.”

Everyone’s faces had become sad. I said, “My face hasn’t become sad, so why have your faces become sad? He was a

guest.” He was a guest; so wouldn’t a guest leave? Can you detain a guest? They told me, “You can’t say such things, you can’t say such things. We ate these *pendas*!” I said, “I am also eating with you, am I not?” I too started to eat the *pendas* with them. Then there was no reason for any bickering, was there? Another one [child] will come along, how long does it take for new ‘bottle gourds’ to grow? The vine is still there, so bottle gourds will keep growing. Later, a girl was born. So, one dies and another is born, one is born and another dies.

When my son and daughter passed away, I was happy. By happy, it did not mean that I was happy that they died, but I was okay if they remained, and I was also okay if they did not stay. This is because they are guests.

Questioner: When guests leave, we feel sad.

Dadashri: All that happens because of the intoxication of the illusion...we don’t realize that they are guests. In fact, they are all guests; they come and go. Those who come and go are considered guests. Do guests come to your home or not?

Questioner: We have these two...

Dadashri: Yes...so then they are guests! Guests will not stay even if you force them to stay. If they are going to stay for four days, and you tell them to stay for the fifth day, even then they will not stay, they will sneak away. We greet them with respect when they come, so we have to show them respect when they

leave. So, when I showed that respect, everyone started scolding me. Hey, they should not scold. We should show them respect when they leave. Later, when a little girl was born to us, we welcomed her with respect and showed her respect when she left. They both came and left. After that, there was no one else, only the two of us, Hirabaa and I.

The Understanding of the Real and the Relative at the Time of Death

Questioner: Dada, please tell us what kind of understanding arose within you at that time!

Dadashri: So, I said, “Do I have anything to do with them? They settled the karmic account that was there and went to their ‘home’ and I will go to my ‘home’. My mother went to her ‘home’, Muljibhai went to his ‘home’ and my brother went to his ‘home’. Each one has gone to his own ‘home’. You will also leave saying, “Dada, Dada” and I too will leave. This Dada is there for the purpose of the worldly drama. Will Dada remain, thereafter? After that, there is the Self. The relationship with the Self is Real! This is because the one who remains forever, is the authentic owner!

These worldly relationships last for as long as one is present. No one ever becomes anyone else’s son. I have never believed that anyone can become another’s son. The fact is, these are karmic accounts. Everything happens according to past karmic ties (*roonanubandh*). No one has ever become anyone’s son, nor has anyone become someone’s father. These are simply relationships arising out of past

karmic ties. What are they? Past karmic ties. An account of mutual indebtedness. Not mutual indebtedness related to money, but whatever hurt I had caused you, you come back to hurt me in a similar way. Thus, people are becoming free of the vengeance that had been bound. That is why, when my son and daughter passed away, I thought, ‘Did anyone become ours?’ When this body itself does not become ours, then how can the son of this body ever become ours? Can that happen? Whose son would he be? Of the body or of the Self?

Questioner: Of the body.

Dadashri: These are all relative [temporary] relationships. not Real [permanent] relationships. All these relatives are temporary adjustments. When this is all a temporary adjustment, what do we have to do? It is because one believes this body to be his own, that he believes the son to be his. But once he realizes that this body is not his, then to whom will he believe the son belongs? However, it is due to illusory attachment (*moha*), that one believes the son to be his own.

Can That Which Does Not Belong You Ever Become Yours?

Questioner: What was Hirabaa’s reaction when your son and the daughter passed away?

Dadashri: When the son and the daughter passed away, Hirabaa had felt hurt within. So I told her, “The fact that they have gone means at present, there is some benefit. We don’t have any problem if they don’t leave, but if they leave, even

then we have no problem; maintain this stance. Otherwise, there is no joy in this.” After they grow up, there is no happiness to be derived from them. Such bombs will explode that you will feel, ‘What kind of person...’

Questioner: ...did I raise!

Dadashri: Yes, so it is much better that they ‘blew up’ on their own; everything got resolved once and for all! You cannot get rid of them just like that. Neither can we have the desire that, ‘You go away.’ Once a child comes, then we have no choice but to endure the results of karma, isn’t it? We will definitely have to settle the karmic account, won’t we? We have a karmic account with the child, and it will have to be settled with the exact intent that it was bound. No changes can be made in the intent. Therefore, all of this has in fact been bound through vengeance. So, one should know how to become free from that vengeance.

Questioner: We indeed encounter them due to the vengeance bound in the past life.

Dadashri: From the very beginning, the scripture writers have written, ‘In *Kaliyug* (current era of the time cycle, which is characterized by lack of unity in thought, speech, and action), people will come together as a family due to the vengeance bound in the past life. So, when my son was born, I distributed *pendas*. Just let things be! What are you going to get out of it? Then Hirabaa said, “You don’t even have any love towards him when you say such things!” To that I said, “Upon growing up, if he drinks alcohol and such

a problem arises, then I would not be able to tolerate that. So, whatever happened right now is perfect as is.”

Before the *Gnan* manifested within ‘us’, Hirabaa told ‘us’, “Our children have died; now that we don’t have any children, what will we do? Who will look after us in our old age?” This thought troubled her as well! Wouldn’t it trouble her? So I told her, “Today’s children will cause you hardship. He will come home having drunk alcohol, will you like that?” To that she replied, ‘No, I will not like that.’ So, I said, “He will come home drunk. The children who had come, have gone. That is why I treated everyone to *penda*.” So afterwards, when she realized this, she told me, “Everyone’s children are giving them a lot of suffering.” So I told her, “‘We’ were telling you this from the beginning, but you were not agreeing to it!”

How can that which does not belong to You ever become Yours? One worries unnecessarily! When this body itself is not Yours, furthermore, those are all relatives of the body. How can that which does not belong to You, as well as its ‘wealth’ [children] ever become Your own?

I Took Care of the Worldly Interactions When My Elder Brother Passed Away

My elder brother, Manibhai, had tremendous merit karma, but what can one do? He also passed away at a young age!

Questioner: At what age?

Dadashri: At the age of fifty. His body was debilitated. This is because he had fasted at that time; a thirty-one days

fast. He passed away due to fasting. The fasting didn’t help very much.

After doing a thirty-one day fast, his health deteriorated, ‘his life failed’ [he passed away].

When my elder brother passed away, fear arose in the mind, ‘What will we do if no one comes [to the funeral]? What will we do if no one comes to the crematorium? What if people do not come?’ The reason for this was, my brother had not attended anyone’s funeral, he was such a proud Patidar [the caste Dadashri belonged to]! He would not go to anyone’s funeral, and he would not let me go either. He would say, “Hey, you are not to go to the funeral.”

At that time, I told him, “Who will come when our mother passes away?” He would tell me, “That’s not your look out. You are not to go to the funeral.” So I would not go. But the fear still remained in me, because our mother was old. I thought, ‘No one will come to our place when our mother passes away, and this Manibhai doesn’t care about anyone.’ So I would sneak out and go to people’s funeral. I believed in keeping worldly relations, I would take care of worldly interactions. But what happened was he ended up passing away before, before our mother.

But the day he passed away, about forty or so people had remained present! There was no issue at all.

The Insincerity of Worldly Interactions

What I am saying is, if you are going to cry after someone’s death, then make an agreement [with yourself] that,

‘I will cry for three years, then I will stop crying.’ Make such an agreement. When women come crying, I tell them, “Make an agreement that you will cry for three years, and then cry.” But in fact, after fifteen days, there is no crying! On the contrary, they put on nice saris, and even attend weddings quite cheerfully and happily! What is the reason behind this? It is a state of unawareness. Now what is the point in crying with such unaware people? We have to put on a drama in that situation. You certainly cannot laugh there. If you laugh there, then you would be considered a fool. But you have to put on a show, don’t you? Just as one acts in a drama, you have to do such acting. If tears do not flow to the eyes, then you should go in the bathroom and wet your eyes. But you are such a soft person, tears started to flow out of your eyes merely upon hearing the news!

I have seen all the insincerity of this world, because I was a true *purush* (human being with the right understanding). I was not able to follow the worldly custom [of grieving]. How could such worldly customs be followed? To cry, means one should keep crying, but then I saw how insincere this world is. Are these relations Real? What do you think? Well, they are not wrong either. They are in fact worldly (*laukik*) [relations]. We have to do what worldly [people] do. *Laukik* means interacting with people as they would interact with you. Do you like such *laukik* interactions?

Laukik means the relative, worldly interactions. If everyone is crying, then you should cry too, but you should

cry without crying [from within]; you should not cry [in the Real sense]. One understands everything in the relative, but he does not understand this matter. He genuinely cries in this!

It is like this, the relative is all superficial, whereas the Real is true. Now can you ‘swallow’ [believe] the things that are superficial? You don’t ‘swallow’ the things that are superficial, do you? But in this case, people have ‘swallowed’ the things that are superficial, especially where the superficial has been deemed to be Real! So, it is worth understanding this concept.

The Relationships Are With Selfish Motives, That Is Why One Cries

When my elder brother passed away, my sister-in-law was young. So everyone who came to pay their respect would make her cry, whoever came to pay their respect would make her cry! At that time, I thought my sister-in-law was a little too sensitive, and that these people would kill the poor lady! So I told my mother, “Tell these people not to say anything about my brother to her.” Hey, what is this madness? Being humans you are opening the wounds, like monkeys do. Monkeys are better than you! A monkey will keep ripping the wound open which will eventually kill him! You are doing the same by talking to her [about her departed husband]! So what is the difference between you and a monkey? Are you coming to make her cry or make her laugh? People should come to console the other person, instead they end up killing that person! However, the rule of the world is that if the one consoling is himself in

misery, then how is he going to console others? He can only give what he has; that is indeed why people are miserable today! So we should tell people, “If any of you are happy, if you are happy from within, then come here, otherwise don’t come here. Stay at home and send your condolences in writing.” What is the point in inviting these useless ‘ghosts’ here? These ‘ghosts’ will on the contrary make the poor person cry.

Here they say, “Beat the chest and head in mourning, follow the custom [of grieving].” [They say,] “Beat the chest and head in mourning; mourn.” Why is that? By doing so, everything can be pacified. They say, “Let one cry, so that all the feelings can come out.” If one doesn’t cry, he can go mad. So you have to let him cry. Neither should the crying be obstructed, nor should the laughing be obstructed; otherwise a person can go mad. So, whatever customs are being followed in the world are okay; nevertheless, now this beating of the chest and head and all that is no longer being followed. People have understood that that was all being done without any essence. And the wives have also understood, ‘There’s no point to this, it’s not like the one who has gone is going to come back. But at least he has left thirty thousand rupees in the bank!’ So these are all relationships filled with selfish motives. In this, in a rare few cases, there may still be some good intentions, but in very few cases. The original customs are only being followed in very few cases, but for the most part, there is nothing but selfish motives; the customs are entrenched in selfish motives only.

Upon the Death of a Loved One, No One Dies After Him

How had Divalibaa [Dadashri’s sister-in-law] managed to live as a widow for so long?

Hirabaa: One finds the way; one has to do everything. After the husband dies, things fall into place.

Dadashri: Would she then forget him?

Hirabaa: Yes, she has forgotten!

Dadashri: When Manibhai was alive, she used to tell him, “I will die if you are not around.”

Hirabaa: No way! No one dies after their husband like that.

Dadashri: She used to say, “I will not be able to live without you.” At that time, I used to think, ‘Why is she bragging in this way?’

Hirabaa: No one dies like that, they all live. Even if the husband dies, she will eat, drink and have a good time.

Dadashri: You will not live, will you?

Hirabaa: Yeah right, I will also live. Does anyone die after their spouse? No one dies.

Dadashri: Is that so!

Hirabaa: No one would die.

Dadashri: Is this what the world is like?

Hirabaa: Hey! The world is such that one will send off the spouse and then get married again.

With Confidence, She Passed Away in Dada's Presence

Questioner: Hirabaa was very simple and pure-hearted, like a Goddess, very straightforward, without any obstinacy.

Dadashri: She used to tell me, "It would be good if I leave [die] now." I would say, "Why are you rushing? What are you rushing for?" Then she said, "No, I will not be able to live after you are gone. I should be the first to go." So, it was as per the rule. It was not out of love, but because of the rule. It was not because, 'I will not like it without you,' rather because of the rule, 'I will go as a married woman, so that I don't have to become a widow.'

Questioner: Dada, Hirabaa was right about one thing. She used to tell me that, "When I leave [die], Dada will be present. He has promised me that." So, even though she becomes very sick, and you are not around in Vadodara, I would still not become tense!

Dadashri: Yes, that confidence is needed, isn't it!

Questioner: Confidence; and once you come back here, then worries do not arise greatly, because Dada is here. Yet many years ago she had told me, "You stay here for fifteen days, and you go to Mumbai for fifteen days." And during a conversation she informed me, "He [Dada] has given me a promise that when I leave the body, he will be present."

Dadashri: It is considered great confidence. If one has such self-confidence,

then it will not refrain from getting the job done! Confidence in one's own self!

We Stayed Together in the Final Months and She Freed Me

Since last year Natubhai kept on telling me, "Hirabaa will not live to see Diwali this year." So I was forewarned. I thought, "What if something happens before Diwali..." So, I used to stay here [with Hirabaa], I did not budge. I said, "He has spoken impartially, without any attachment or abhorrence! So, the speech cannot turn out to be false. He has said something, so it must be correct." So, I stayed here.

Questioner: And because of that, perhaps the accident was a *nimit* (evidentiary instrument), whereby you had to stay here.

Dadashri: Everything is indeed a *nimit*, isn't it! All the karmic accounts had to be settled! In the end, she set me free. We stayed together for three months, together for twenty-four hours.

Dada Did Vidhi Until the Last Day by Placing His Foot on Her Head

At night, 'we' would do the *vidhi* (auspicious silent blessings at the feet of the *Gnani*) for her and all that. She had high blood pressure; previously she had a lot of problems due to high blood pressure, so 'we' used to do *vidhi* for her after placing 'our' foot on her head. Afterwards all difficulties came to an end. 'We' would place both feet on her head and 'we' would do *vidhi* for her alone. 'We' did this *vidhi* for her until the very

end. Even on the last day, the very same was done. First, she would do the *vidhi* here on ‘our’ toe, after that, ‘we’ would put ‘our’ feet on her head and do *vidhi*. In this way, the *vidhi* would be done for ten minutes every day. That was the extent of ‘our’ dedication. Besides, ‘we’ could not lift the body and she would never let ‘us’ help her. She would say, “Do just this much for me.” Due to doing the *vidhi* for the past two months, she was able to remain in *samadhi* (a blissful state that comes about when one becomes free from mental, physical and externally induced suffering). Once ‘we’ have completed doing the *vidhi* for her, she would say, “*Jai Sat Chit Anand.*”

Questioner: Yes. The *mahatmas* would say to her, “*Jai Sat Chit Anand,*” and she would reply back with “*Jai Sat Chit Anand.*”

Dadashri: Yes, she would reply, and she could also recognize everyone!

Questioner: She recognized everyone based on their voices, Dada.

Dadashri: Yes...

The Doctor Is Simply a Nimit, Everything Continues Naturally

And she has never felt any suffering. She was able to speak right until the end. As such she never really bothered about anyone, nor did she interfere in anyone’s life. She never caused harm to anyone. She had this intention that, ‘May good things happen to everyone!’

Questioner: But had something obstructed her breathing?

Dadashri: No, that is simply the law of nature that at that time phlegm would choke even a doctor. You tell the doctor, “You removed everyone else’s phlegm.” He will say, “This can’t be removed.” How long would it take nature to stop producing phlegm? What capacity does a person have in this? A person is just a *nimit* and so he works as a *nimit*. So we cannot deny the doctor in this by saying, “What can you possibly do?” This is because he is a *nimit*.

At the End, Dada’s Vidhi Was for Her to Attain Samadhi Maran

How did the sensation of pleasure (*shata vedaniya*) arise for her? What kind of merit karma must that be? This fear would remain in the mind that, ‘What if some sensation of pain (*ashata*) arises?’ So ‘we’ would pray for her every day that, ‘May she not have any pain. May the pain come to me, instead of coming to such a soft person.’

Questioner: During such times, people would become very irritable; others would become irritated.

Dadashri: Yes, because the *vidhis* were done; she did not get irritated at all.

The reason for other people becoming irritated is that they are unable to tolerate the pain they are feeling. Whereas, she did not have any pain at all, did she!

Just look, she has not even uttered a word. No shouting, no screaming, no complains. Only the sensation of pleasure, at all times! She could speak this way only if she did not have any sensation of pain, otherwise she would be irritated.

Otherwise, even a *Gnani* (One who has realized the Self and is able to do the same for others) would have the feeling of pain. The fact that it does not affect Him is a different matter. When the feeling of pain is there, the words that come out are harsh. For her, even the words were not harsh.

That is why ‘we’ used to do *vidhi* for her every day, so that she does not have to go through any feeling of pain. It has not come so far. But what if it were to come on the last day? So, ‘we’ did those *vidhis* correctly. We even conversed in the middle of the night. And that day it felt like it did every day. Then she told ‘us’, “This arm of mine is paining.” ‘We’ massaged it for a while, and then she said, “The pain has gone now.” Nothing more. She used to experience the sensation of pleasure every day, so at the time of death one is bound to have a *samadhi maran* (blissful state at the time of death, during which one is in the awareness of the Self), isn’t it!

One Got to See the Gnani in Every Worldly Interaction

But she did not even suffer, not in any way. She didn’t even groan. So ‘we’ thought, ‘She has not groaned at all so far, what if it happens in the last two or three days?’ This kept ‘us’ ill at ease, but that didn’t happen either. She had tremendous merit karma!

Questioner: ‘You’ took part in every worldly interaction, where else would we get to see all this?

Dadashri: You wouldn’t, it wouldn’t

be possible; but this was possible because it is *Akram Vignan* (step-less Science of Self-realization). Whereas on the other path [the *Kramik* path or the traditional step-by-step path to Self-realization], they [a *Gnani* and his wife] would have been separated! They would not have any interaction, would they!

When the Companionship Has Lasted for Years, Why Lament?

Hirabaa got married when she was thirteen years old; that was sixty-three years ago. And today, she is saying, “I am leaving.” That companionship lasted a long time, didn’t it? Isn’t it considered a long companionship?

Questioner: Yes, it is considered long indeed.

Dadashri: It cannot be considered a short one. So, then there would be no lamenting behind it, would there! Separation was bound to occur one day.

Questioner: Yes, separation was bound to occur.

Dadashri: It was verily for the separation to occur that all these limbs had become weak. After that, even the talking would stop.

Questioner: Yes, even the talking comes to a stop.

Dadashri: Even the speech becomes paralyzed. One wants to say something, but something different comes out. “Le..le..le...” that is what happens.

Eventually We Too Have to Leave

I said, “If the shop is run down,

then it is better to build a new one.” If the supporting pillar has fallen there, another one is about to fall, the roof tiles have broken down, even then the person living in the house says, “I want to stay here only.” He doesn’t want to leave. Why aren’t you saying anything?

Questioner: One doesn’t like leaving the ‘home’ [body] at all.

Dadashri: Isn’t it a wonder that one does not like to leave it!

I had previously asked Hirabaa, “We will need to go one day, won’t we?” She said, “There is no other choice.” So I said, “I have become old.” To that she said, “Of course it will come, why are you complaining? It is bound to come.” Just for the sake of having fun, I said, “These people are telling me, ‘You have become old!’” To that she replied, “Old age will certainly come, even if you don’t want it to come. We will definitely have to go.”

There Was Just As Much Calm When Hirabaa Passed Away

At night, she had been conversing well about everything. At three o’clock, she left this earth [passed away].

Questioner: Dada, how did you find out at three o’clock?

Dadashri: Everyone was awake. They stayed up every night and kept a watch on her! She became a little uneasy and then she left. But it was a good death, there was no suffering at all. And until today, no one has heard her complain, “This happened to me and that happened

to me.” Those who complain, generally go through a lot of suffering. ‘We’ have not seen her face any difficulty. From the beginning until the end, she was in *samadhi*!

‘We’ were sitting on the bed at night. Rasikbhai came up from downstairs and said, “Hirabaa has gone.” At night, we had all been sitting together. There was no talk about that as such. We had been talking about the past, even she was doing the same. Then she went to sleep and so ‘we’ too went to sleep. Then these people went to check on her and there was no sign of life. So then Rasikbhai came upstairs and informed ‘us’. ‘We’ said, “I am doing *vidhi* for her. You make all the arrangements while I finish the *vidhi*.” The *vidhi* was going to last for an hour.

I remained as the Knower and Seer Constantly, Even While Going to the Crematorium

They carried her around on a palanquin and then brought the palanquin back to Mama ni Pol [the street on which Dadashri resided]; they set it down in front of the house for a while.

Questioner: Yes Dada, that was good.

Dadashri: And I saw that everyone who lived with us was crying.

Questioner: They too had the intent to go there.

Dadashri: Then they all asked ‘us’, “Will you come [to the cremation]?” ‘We’ said, “Yes, of course.” Hirabaa is leaving

and it would be wrong if I do not come to send her off! So, ‘we’ said, “I will come to send off Hirabaa.” Where has Hirabaa gone? Her name and her residence [body] has gone. Only the two have gone, the name and the residence; the ‘home’ which she had occupied.

‘We’ too had gone to the crematorium, on a wheelchair. Everyone said to come by car, but ‘we’ said, “If I come in a car, then I wouldn’t be a part of the procession on the street, would I!”

Questioner: Dada, now-a-days everyone goes in a car.

Dadashri: No, all of them are pompous. I am not pompous, am I! I went along with her sitting in a wheelchair.

Questioner: In a wheelchair!

Dadashri: The boys were pushing the wheelchair. Then people with cars said, “Dada it will take too long this way, come and sit in the car.” [‘We’ said,] “No, today I will come all the way with Hirabaa, I will come right behind her, slowly.” People too can see what state Dada has been reduced to! Together with Hirabaa, right behind her, riding in a wheelchair! And people all around were watching from their balconies because they had read it in the newspapers. We even took her to the old house we had lived in, and stopped there for a while, for about two minutes. There people would look at ‘us’, and ‘we’ prevailed constantly as the Knower-Seer. Even now at times, ‘we’ may not be in that state; not as good as at that time. And ‘we’ would not be affected whatsoever, would ‘we’!

Carried Out Ideal Worldly Interactions Right Until the End

This is actually worldly interaction, and the worldly interaction should be ideal. ‘We’ have ideal worldly interactions! Just look, ‘we’ had gone to the crematorium with Hirabaa, hadn’t ‘we’!

Questioner: Yes, I saw that, Dada. Everyone saw that. Many people asked me, “Had Dada come?” I replied, “Yes, Dada had stayed, until the very end.”

Dadashri: Had ‘we’ not gone to crematorium, people would have thought, ‘He is going to remarry.’ We have this saying, if a person is about 30-40 years of age and if he is to remarry, then he does not go to crematorium. So people would understand, ‘He has not come to crematorium so he is going to remarry.’ There is such a saying in our custom, and it actually is like that. Once a person goes to the crematorium, he cannot remarry. Look at this, ‘we’ openly said, “I am not going to remarry.”

Questioner: Dada, yesterday you said, “Now ‘we’ are considered a widower.”

Dadashri: Yes, Shrimad Rajchandra [a Self-realized *Gnani* who lived from 1867-1901] had said, ‘Be playful in a way that does not harm others.’ This is all harmless playfulness! No one feels hurt in the slightest.

Suffering Does Not Affect ‘Us’ at All

Questioner: Did you have any suffering within when Hirabaa passed away?

Dadashri: No, 'we' are *vitaraag* (free from attachment and abhorrence) indeed! No conflicts or quarrels of any kind ever arise within 'us'! 'We' have made You *vitaraag* too, haven't 'we'!

Nothing affects 'us'. There is nothing in this world that can affect 'us'. Suffering does not affect 'us', but if suffering affects You, then 'we' are still responsible for it! If any of you sixty thousand people [*mahatmas*] ever feel any suffering, even then the responsibility is 'ours' How can suffering ever affect You? This is Dada's *vitaraag Vignan* (the Science that leads to the absolute state free of attachment and abhorrence)! How can there be a single defect where the Lord of the fourteen worlds, the Lord of the entire universe has manifested? You can get whatever you ask for.

If 'we' feel any suffering, then 'we' cannot be considered a *Gnani* at all. 'We' do not feel pain in any way whatsoever. Suffering never affects 'us'.

Questioner: Yes, it has been written that You are a *Sarvagnya* (the One for whom nothing remains to be Known), You are a *Gnani*, but You would naturally feel suffering, wouldn't You?

Dadashri: When suffering is not felt in any way, be it naturally or unnaturally, then One is considered a *Gnani*. 'We' do not reside in this body at all. If 'we' were to remain in the body, then 'we' would feel suffering, isn't it! Therefore, 'we' do not have any suffering at all. Even when 'we' cry, there is no suffering. Even if this Ambalal cries, there is no suffering. So this state is of a very different kind! Do you understand?

Questioner: Yes, I can understand that fact.

Dadashri: Yes. And not only 'us', but all these people do not have any suffering either. If all of these people have even the slightest of suffering, then 'we' would be responsible for it. Why should a person have suffering? What mistake has one made that he should have to suffer? So even if his wife were to die, he will not feel any suffering. 'We' don't feel any shock or suffering. On the contrary 'we' take away whatever suffering you may have.

Equanimity Whether She Stayed or Left

People would indeed think that Dada must have suffered a lot! If they measured Dada's 'fever' [internal state] they would realize that He is in the same state regardless of whether Hirabaa left or stayed. How is His state? It is the same regardless of whether she stayed, or whether she left. Both states are the same. 'We' have not been affected whatsoever. After coming back home, Jasubhai gave the news, but it didn't affect 'us' at all. But in worldly interactions 'we' would say, "Of course, 'we' would definitely feel something within." 'We' wouldn't say that to you all, but outside in worldly interactions 'we' would say that. They asked, "Do you feel the pain of losing Hirabaa?" I replied, "Yes, of course I do. Is it possible to not feel pain?" Otherwise, they would take it the wrong way. They will say, "What kind of reasoning is this? How can this be?" You would believe what 'we' tell you, wouldn't you? That, "'We'

are not affected at all.” There is nothing in this world that can affect ‘us’! If ‘we’ have taken away your suffering itself, then how can ‘we’ have any suffering? Do you have any kind of suffering? That is it; since you have met Dada you don’t have any suffering, do you?

‘Our’ Steadiness Never Leaves

Questioner: When Hirabaa passed away, how did You manage to remain steady?

Dadashri: For ‘us’ there was steadiness when she passed away and there was also steadiness within when she was here. ‘We’ do not prevail as this body at all! ‘We’ remain separate from this body. She had a relationship with this body [A. M. Patel], ‘we’ have no relationship with her of any kind. So ‘we’ can remain separate from her. But our worldly interactions were beautiful, ‘we’ used to call her ‘Hirabaa’. ‘We’ would always have steadiness. Whether someone was to insult ‘us’, hit ‘us’ or slap ‘us’, even then steadiness would prevail. ‘Our’ steadiness would never leave.

Dada Remained in Gnan at Every Moment Even at the Time of Hirabaa’s Death

When they took Hirabaa’s body away, many people’s faces were glum! There were some tears in their eyes, but if ‘our’ eyes had tears, then they would shed more tears, wouldn’t they? Otherwise, they would start sobbing. ‘We’ are completely heartily, ‘we’ have a gentler heart than everyone, but it is completely closed.

So tears come out from ‘our’ eyes

because ‘our’ heart is very tender. Who would not cry? The one whose ‘heart’ has been made stronger, the one who has taken it at the level of the intellect. ‘Our’ heart is very tender, ‘we’ would cry like a child. But this *Gnan* remains present for ‘us’! ‘We’ have to keep this *Gnan* present. Had ‘we’ strayed away from this *Gnan* even for the smallest fraction of a second, then tears would come out instantly. ‘We’ would sit far away from the one who sheds a lot of tears.

And in this situation, ‘we’ have to stop the liberating smile (*hasya*). This is an interaction required by the world. And a person with not so ripe an intellect would say, “Just look at that, his heart is like a stone that he is smiling in such a situation.” He would get an opportunity to criticize.

However, ‘we’ would laugh in the presence of ‘our’ *mahatmas* (those who have received Self-realization through *Gnan Vidhi*), but ‘we’ cannot do that in the presence of others.

Now what crying means is one has to let go of the *upayog* (applied awareness as the Self). Normally when we see others crying, we would also feel like crying. [However,] ‘We’ constantly remain in *upayog*. When Hirabaa passed away, ‘we’ remained in *upayog*! ‘We’ were not shaken even for a second, ‘we’ remained exactly as ‘we’ were before. Hirabaa did not wish for me to cry. People may not say it aloud, but in their mind they would think, ‘He is like a stone,’ so ‘we’ have to cry. But no one would tell ‘us’ to ‘our’ face that ‘You are like a stone.’

I 'Locked Up' Everything in Such a Way That I Would Not Be Affected

'We' had now become a *Gnani* (One who has realized the Self and is able to do the same for others), so when Hirabaa passed away, people would look at me to see, 'How much is Dada remaining in *Gnan*, and how much is he in this [the relative]!' But not for one moment were they able to see anything else, as 'we' were constantly in *Gnan*. Not just in every *pal* (twenty-four seconds), but at every *samay* (the smallest, most indivisible unit of time). The *Gnan* of *samaysaar* (essence of the smallest unit of time) had prevailed for 'us'!

Questioner: Dada why did You say, "'We' had now become a *Gnani*"? 'You' certainly are a *Gnani*.

Dadashri: No, but those people... those without Self-realization would say such things, wouldn't they? They would say, "He thinks He has become a *Gnani*, let's see where he slacks off!"

'Hirabaa is my wife,' if that is exactly in my belief from the Real viewpoint, then I would not be able to refrain from crying, would I? But in this case, I would neither laugh nor cry. People saw me escorting Hirabaa right until the end. They looked into 'our' eyes, but they did not see anything, did they! 'We' do not lapse in *upayog* even for a moment, otherwise 'we' would start to sob as well. When we see others crying, we would also feel like sobbing. What happens? 'We' don't feel like crying over the one who has died. When 'we' see a living person cry, 'our' heart would well up with tears.

'We' cannot bear to see that. So in such occasions, even when 'we' see a living person crying, 'we' have 'locked up' everything so tight that even when 'we' see them, 'we' are not affected by them. Right until the end, not even when 'we' were sitting at the crematorium, 'we' were not affected at all. No effect!

The 'I' Continues to See All the Effects

Questioner: You had a reaction when Chandrakantbhai passed away, didn't you?

Dadashri: Yes, I did. When I got out of the car, I too had a reaction.

Questioner: I want to know, what reaction a *Gnani Purush* would have?

Dadashri: With regards to the reaction, at night the body was slightly overcome with some grief, the eyes too became tearful, and the face also became dejected. All those effects that arose, 'we' were able to See all those effects. 'We' continued to See them. 'We' continued to See all the effects. So then, 'we' wouldn't let it get out of control. This is because if it got out of control, then everyone else would feel hurt, it would become a problem.

Questioner: But Dada, when Kantibhai passed away we couldn't see any effect on You.

Dadashri: No, that day 'we' didn't cry. But 'we' were out of town that day. If 'we' were here, then 'we' would have cried. What would 'we' cry about? Not for the person who has passed away, but

when 'we' see other people sad, then 'we' would start crying. When someone is sobbing inconsolably, and 'we' see that, then 'we' would get affected by that. Even now 'we' would get affected. If someone were crying here, then 'we' would get affected. But 'we' would bring that under control with the belief that the effect of 'us' crying would affect others even more. Others would get affected even more, wouldn't they! Otherwise, the body would be the same.

Questioner: Not like that, Dada. What was the difference in your state when your mother passed away and when Chandrakantbhai passed away?

Dadashri: On that day, it was only my mother's love. The love indeed makes one cry, whereas this was in the state as the Knower-Seer. But I can still remember how my face had changed. My face had changed in such a way that these people knew, and I also knew, isn't it? This was after I had attained *Gnan* (Knowledge of the Self). This man had sneaked in to see, he had knelt down to see, he wanted to know what kind of an effect it had on Dada. You had actually seen it, hadn't you? What did you see?

Questioner: I saw everything.

Dadashri: Did you see anything in my eyes?

Questioner: There were tears in your eyes.

Dadashri: There were. Whatever he was able to see, 'I' too could see the same through *Gnan*. That is the natural state as the Self! 'We' do not have egoism

in that situation, however, if 'we' did not have the *Gnan* 'we' have today, then through egoism I would not let anything be revealed to anyone. I would give them the impression that everything is clear. No matter what effects arise right now, I would have still given the impression that everything is clear. What will the ego not do? But at present, everything is natural.

Got to See Dada's State Which Is Beyond the Body

'We' are constantly in motion; nothing can unsettle 'us'. People would think, 'Since his wife passed away, he must be going through a lot!' But when Hirabaa passed away, I had escorted her body to the crematorium and people were looking into my eyes, but they couldn't see anything, could they! They could not see anything at all. They didn't see me crying or laughing. [I was in a] Normal position [state]. If others were crying, the nature of this *prakruti* (the non-Self complex) is that if I see another person crying, then tears will start coming out of the eyes. But I would not look at that person and before he starts shedding tears I would say something that curbs them. And even otherwise, 'we' would remain in *Gnan* alone. 'We' do not remain as the body for even a second. Even up to the point of going to the crematorium, even when 'we' we returned from the crematorium, 'we' did not remain as the body, not even for a second, 'we' prevail outside of this body. You had seen that at that time, hadn't you?

Questioner: Yes, I was with Dada.

I had seen that. That was precisely what I was observing.

Dadashri: Moreover, you were right next to me. Where would one ever get to see the state that is beyond the body? If one gets to do *darshan* of this Dada, then he would attain salvation for sure! If the *darshan* of the Real form happens, then he would definitely attain salvation!

Questioner: I had read that all about the *Gnani* being in a state beyond the body, but what is this state beyond the body like? I had never seen it, but I got to see it that day.

Dadashri: You had not seen that? That day you saw that state, didn't you? The state which is beyond the body!

For 'Us', the Gnan Remains Present Constantly

Did you see that state somewhat?

Questioner: Yes, Dada. I was making a note of that the entire time, of the kind of *darshan* we were getting of Dada!

Dadashri: Right until the end; then her nephews had come, her brother's sons. Two of them had come, 'we' saw them become melancholy upon seeing 'us'. 'We' realized that they are overcome with emotion and will burst into tears just now. So 'we' told them, "Please sit outside." They alone had been asked to sit outside because they would have put 'us' in difficulty! If they burst into tears and cry a lot, then a couple of tears would come out of 'our' eyes. There is no problem with a few drops of tears falling, but that

worldly interaction [of the *Gnani*] would not be considered appropriate.

Questioner: No, but Dada, on that day, when Chandrakantbhai...

Dadashri: That had happened. That day 'we' ended up seeing that [others crying] and 'we' didn't apply that much *upayog* there. But 'we' applied it later! The *upayog* has to be applied exactly! It was because the *upayog* shifted ever so slightly that that had happened. In this case [Hirabaa's case], that did not happen right up to the end. Did anything like that happen?

Questioner: No, it did not happen.

Dadashri: And 'we' were in bed when Rasikbhai came to tell 'us', even then there was nothing. 'We' said, "No problem. You go ahead and make the arrangements for all this in this way."

'We' constantly prevail in *Gnan*. If 'we' do not remain in *Gnan* even for a second, then 'we' would end up sobbing. 'We' constantly prevail in *Gnan*; there is no change even for a moment, otherwise 'we' would become overwhelmed with emotion. If the opportunity presents itself, 'we' would become overwhelmed with emotion.

Today Music Can Be Played

Questioner: There were tears in the eyes of the people standing on the porch.

Dadashri: Yes, there were tears. So wherever 'we' see tears, 'we' turn 'our' head away from that direction. This is because when 'we' see tears in someone eyes, 'we' would start to tear up. But

‘we’ are a *Gnani Purush*, so ‘we’ have to remain in control. If ‘we’ start to cry, then everyone else would start crying. Everyone would start sobbing. And this is not the time to cry, it is a time for joy. ‘We’ even told them, “If there is a band, then ask them to play music.” But people would not accept this, would they!

If people were to tell ‘us’ right now to have a band play music, then ‘we’ would have them do that. ‘We’ would give them five hundred rupees [and tell them,] “Go ahead and play boldly, because it is good that she became free of her body at this age; otherwise, being in the body would cause frustrations.” How can these troubles be tolerated at such an old age?

She had never hurled abuses at anyone, she had never scolded anyone, she had never told off anyone, she had never accused anyone.

Questioner: No, Dada, she had not done any such thing.

Dadashri: She had never looked upon anyone with negative intent.

Questioner: Such love is never to be seen.

Dadashri: What tremendous *vitaraagata* (total absence of attachment and abhorrence) prevailed! Having said this much, we should celebrate. So ‘we’ would have the band play music. It is very good that she became free of this body without any suffering at all!

Questioner: Yes.

Dadashri: This is a day of happiness. If there were a band here, ‘we’ would have

had them play music. ‘We’ would have the band play music here. Is it an easy task to become free of the body? Is it easy to leave at the age of seventy-six? The body itself would not let go. Old age will not refrain from giving pain. She became free without any difficulties. ‘We’ had this thought in the mind that, ‘It would be very good if the ‘vehicle’ [body] keeps continuing on in this way,’ and it did. She was straightforward by nature and had no botheration of any kind.

And Hirabaa was seventy-six years old. So she was like a leaf that has become withered, and is ready to fall off the branch. Therefore, ‘we’ immediately told everyone that if a band were present at home, then ‘we’ would have it play music, because the Self left so beautifully from such a broken and frail body! And yet our people turn it into a mourning process.

Questioner: When your son was born, you had distributed *pendas*, but when he passed away you had also distributed them. You had talked about it that day. And today this discussion has come out, about having a band playing music.

Dadashri: ‘We’ had told one or two people right away that, “If a band were present, then ‘we’ would make them play music today.”

Had ‘we’ asked Hirabaa, “Should ‘we’ grieve after you?” Then she would have said, “No, live peacefully.” It is just that people do all this just to show others.

The Parmanus of ‘My-Ness’ Should Get Discharged

When I was young, about ten to

twelve years old, one of our family members passed away. All his brothers started lamenting loudly. How did they lament? They pulled the head covering down to here, so that their faces were not visible, their eyes were not visible. You wouldn't know whether they were lamenting loudly under the cover or whether they were playing a radio.

So, when they started lamenting loudly the noise I heard from it was such that I started crying. They wailed in such a way that it gave rise to sadness. And that sadness brought tears to my eyes. And I thought to myself, 'If I cried this much right now, then how much must they have cried?' However there was nothing but falsehood in that.

Then I saw everything. That it was all just a drama.

Questioner: This happened when you were ten years old, so until the age of eighty, how many times did you cry?

Dadashri: The crying did happen, but the crying would happen at certain stages and then it would come to a stop. When my mother passed away, I had cried. Because if I didn't cry, then the grief would stay choked up within and lead to more suffering. So, at that time I had cried knowing that.

Questioner: So, in worldly interactions if someone is crying, then we should let them cry so that the grief within is released. The *prakruti* needs ventilation [to vent out all the emotions], doesn't it?

Dadashri: Yes, the *prakruti* requires

ventilation, what you are saying is correct. Otherwise, suffocation will arise within.

These are all in fact worldly customs. In this, a true-hearted person will end up crying. And a person should cry because that is an effect of 'my-ness' (*mamata*). If one does not cry, then suffocation will arise within. Those *parmanus* (the smallest, most indivisible and indestructible particle of inanimate matter) should definitely get discharged. However much 'my-ness' one has with that person, those many *parmanus* should definitely get discharged.

The Thought That Arose During the Wedding Came True

At the time of my wedding, under the wedding canopy, I had this thought, 'We are getting married, but one out of two will end up getting widowed!' That turned out to be true yesterday. You saw what happened yesterday, didn't you! Now one may ask, [What about] "Dada?" Then 'we' would say, "'We' are indeed a widower, 'we' can't be considered married anymore, can 'we'?" As long as Hirabaa was alive, 'we' were married and now that she has gone, 'we' are a widower. Then the writers seek out words like *vidhur* (widower). But this rural language is correct, *raandvu* (to be widowed) and *maandvu* (to marry). This rural language will take you to *moksha*. If one has the knowledge of becoming widowed and marrying, then he will go to *moksha*. What is the point of saying, "Here comes the widower"? Is he a widower or is he married? Then he would say, "Hey, I am married." And if someone is a widower, then he will say he is a widower. You

should understand on what basis one is considered married and widowed. When you embark on a married life, you are considered as being married, and when one 'wheel' of the wagon of your married life breaks, you become a widower. When one of the 'wheels' of the wagon breaks, then married life becomes futile. If one 'wheel' breaks, the entire wagon is deemed useless. With the normal wagons out there, the wheel can be replaced, but what can one do in this case?

And You [the Self] did not get married, so how can You become a widower? The body, the one who got married, will get widowed. It was not You [as the Self] who had worn a wedding turban and put on wedding garbs, was it?

The Circumstance Eventually Dissipated

It is just that we have become separated here [in worldly life]. She has gone just the way I used to go to America. We got married in 1923 and we separated from each other in 1986. Just look, the circumstances by their inherent nature are prone to dissipation, aren't they!

She herself as a circumstance has gone away. All these are relationships in the form of circumstances, aren't they! Some relationships last for ten years, some for twenty years, some last for five minutes, some last for ten minutes. They continue to dissipate on their own.

'We' knew how far such relationships in the form of circumstances had reached. The circumstance with my father ended at the age of nineteen. At the age of

twenty-nine to thirty the circumstance with my brother came to an end. Then with Jhaverbaa at the age of forty-eight, and the circumstance with Hirabaa ended at the age of seventy-eight, in 1986.

According to the Worldly Perspective, She Is Considered Gone, but She Is Indeed With 'Us'

What is there to even to cry about in this? How can the Self even die? It is just that people feel that Hirabaa has gone. The original eternal element [the Self] is still existing, isn't it!

Questioner: It is.

Dadashri: 'It' is eternal, isn't it?

Questioner: 'It' is eternal.

Dadashri: Were 'we' doing *vidhi* for the One who is eternal or for Hirabaa?

Questioner: For the One who is eternal.

Dadashri: Yes. That which was meant to burn, has been burnt, and that which does not burn has remained. The One who is eternal [the Self] has not gone anywhere, right! That One is with 'us' indeed; from the worldly perspective one can say that she is gone. To 'us', Hirabaa still appears the same, even now. She continues to appear exactly the same. Those in worldly life would say, "Really? You say that she is the same, so then show us!" 'We' said, "You will not be able to see her, only 'we' can see that."

To Die and To Live Is Not in My Gnan

'We' [the Self] are indeed living;

We are never going to die. But We have realized this only recently, isn't it! We didn't know this before, did we! Now 'we' Know that 'we' are not going to die, the part that is going to die is actually this [the body]. The world believes that the person has died. One sees according to the belief he has. The one who believes that he is going to die, believes that others are also going to die for sure.

The One who understands as per the *Gnani's* Vision, will remove all the sadness, while the one who does not understand will let it remain. The one who is considered as being wise from the worldly perspective will allow sadness to prevail, while the one who is not considered wise, will get rid of the sadness. These two views exist.

Whenever something happens in the world which causes one to question, 'What is this?' for 'us', something else arises simultaneously. What happened was from the relative viewpoint, but from the Real viewpoint 'we' then understand, 'It is actually like this.' It happens on its own, naturally.

Regardless of who dies, it does not affect 'us'. This is because in 'our' Knowledge (*Gnan*), there is no such thing as a person dying or living. It may be in people's knowledge, but as per 'our' *Gnan*, no one dies or lives. Nevertheless, when people ask 'us', 'we' say, "Yes, my brother passed away. What happened was very unfortunate." 'We' would say that in worldly interactions. 'We' are not disrespectful in worldly interactions. 'We' say it respectfully, "What happened was

very unfortunate. It should not be this way." However, in 'our' *Gnan*, no one ever dies!

The Wonderful Key to Become Nirvikalp

'We' even tell the body, 'Leave whenever you want to, but that is not 'our' wish that you do.' This is because [nature's] laws are so good that they don't spare anyone; there are so many laws. Here, there is no such thing as having sympathy for anyone. So why are you unnecessarily asking for sympathy? 'Oh Lord! Please save me, please save me!' How can He save you? God Himself couldn't be saved, could He! All those who have taken birth here, none of them have been spared, have they! Even Lord Krishna, He was sleeping with one leg over the other, that person [a hunter] saw the leg in this position and thought that it was a deer and he shot him with an arrow.

Karma does not spare anyone. This is because this [the body] is not Your Real form. No one can bother You if You are in Your Real form. If You are the pure Soul, then no one can bother You. 'You' are the absolute Self (*Parmatma*) indeed! However, if you want to become someone's father-in-law over here, then it will be difficult.

Questioner: 'You may die whenever you want to,' is it acceptable to tell the body just this much?

Dadashri: Just this much, 'Die whenever you want to die.' What does it mean when you say this? It means

you have become partial. So, in order to prevent contempt from arising, along with that, you should also say, 'It is not our wish.' What do 'we' tell the body? 'We' say, 'Leave whenever you want, but it is not 'our' wish that you do.' This is because 'our' only desire still remaining is, 'How can people attain salvation?'

Questioner: What benefit can be gained from saying that?

Dadashri: It makes One *nirvikalp* (free from the wrong belief of 'I am Chandubhai').

Questioner: Who? 'Us'?

Dadashri: 'Us'. This is 'our' discovery! Every one of these keys is 'our' discovery!

The 'I' Who Sees the Temporary Is Permeant

Death is like this; say you got this shirt stitched, that is equivalent to the shirt's birth. And as it has taken 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!

The fact that this body was born, that is a circumstance, and it will not refrain from dissociating, will it! Circumstances are always prone to dissociation by their inherent nature. You had gone to school to study, there was a beginning to that, wasn't

there? Later, it came to an end, didn't it? Every [relative] thing has a beginning and an end. All these [relative] things over here [in worldly life] have a beginning and an end. Did you not understand this?

Questioner: I did understand!

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

All these things that have a beginning and an end are temporary things. 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.

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

According to God's View, No One Dies

Sooner or later, You will have to bring about a solution, won't You? Won't You have to bring a solution to this question of life and death? In reality, One does not die nor does He live. It is simply a mistake in one's belief that he has believed himself to be a *jeev* (an embodied soul); One's Real form (*Swaroop*) is Shiva (the Self). One Himself is the Shiva, but he

is not able to understand that, so he has believed himself to be the form as the embodied soul!

Questioner: If everyone had understood this, 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.

According to God's view, what is happening in the world? According to His view, no one dies at all. If You attain the view that God has, if He gives it to You for 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 view, no one ever dies at all.

Samadhi of the Pure Soul at the Time of Death

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

Our *mahatmas* have become the *Purush* (the Self). When the breathing becomes labored, suffocation arises within, so then One enters His own 'cave' [the Self], 'Come on, let us go to Our place

that is safe.' Therefore, these *mahatmas* have the awareness of the immortal state!

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 Yourself are the owner, whom do You have to fear? 'You' are the owner, You have the sale deed, You have the title, You have everything with You

'Our' *Gnan* is such that when the moment of death arrives, the Self will indeed manifest completely. At that time, One will enter His own 'cave' [the Self] only. The mind, intellect, *chit*, and ego, they all become quiet! When bombs are about to fall, how silent does everything become! Similarly, all these become quiet. When it is time to finally go, the Self withdraws everything belonging to It from all other places and prevails in Its very own *samadhi* (a blissful state that comes about when one becomes free from mental, physical and externally induced suffering). The body is vacated with the awakened awareness of, 'I am pure Soul.' Therefore, at the time of death, *samadhi* arises. 'Our' *mahatmas* who have attained the right belief of 'I am pure Soul' (*samyak drashti*) attain a blissful death.

~ **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

Adalaj : Navratri Garba : Dt. 26 September to 4 October 2022



Adalaj : 'Nirant-2' Ground Breaking Ceremony : Dt. 1 October 2022



The Gnani Has a Lot of Discretion

And the Gnanis are not crazy. The Gnanis are very sensible. Internally, they may think, 'It is good that the botherations have come to an end,' 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 outside. One should not say, 'It is good, the botherations have ended. I will now happily worship Lord Krishna.' Even someone who is not a 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.

- Dadashri



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