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## Make Death An Auspicious Event



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## **Make Death An Auspicious Event**

### **Om Sri Gurubhyonamaha**

**The Man knows everything external. He knows flying in the sky, travelling to the Moon, exploring the other planets, inventing atomic and hydrogen bombs which can kill lakhs of people in a moment, deceiving others, becoming super rich overnight, wearing saffron clothes and appearing as a *San'yāsi* to amass crores of rupees and KGs of gold, declaring social service as his life ambition but depositing ill-gotten wealth in swiss banks and so many similar things but doesn't know how to die. There is no doubt he is taking the human birth, but he is dying without a direction, like a dog, a fox, a pig or like any animal. He is not dying like a human because he doesn't know how to make his death an auspicious moment.**

**Genuinely speaking, learning how to survive in this world is not important. Learning how to die should be given importance.**

**The one who is born will definitely live by God's grace, based on his life span and *Prārabdha*, fostered by one's own individual efforts and activities. Hence, we should strive to achieve an auspicious death rather than using our brain power to just survive and compete in this temporal world. One should always think deeply to escape the cycle of birth and death. This means one should aim and make every effort to prepare this death as the last death without any further births ever. The *Jīva* (individual) should not be changing the body like we change our clothes casually and regularly. Realized men and *Jñāni* will look down upon such humans as dumb, who die like animals, birds, insects, etc.**

**One person went to jail after getting caught for burglary. He came out of jail after 6 months but**

could not stop thieving. It became routine for him to get caught, go to jail and come out. People laugh at such people and hail them as “jailbirds” and their status becomes low in society. Similarly, people are coming and going out of this world, which is really a jail, because of their bondage to sadness and misery of birth and death. Such people are looked down by saints as they are failing to utilize the opportunity of birth and this life, and thereby not able to terminate the cycle of birth and death.

A baby cries at the time of birth due to ignorance. Why should one cry at the time of death? Is it good to continue to be in ignorance throughout life? The one and only solution to escape is to acquire Self-Knowledge and be in that experience of *Brahman* (The TRUE SELF). Such a person will leave the body laughingly and die gracefully chanting, “*Sōham! Sōham!*” (THAT I AM) with a smile on his face. This is propitious death, and one

who attains is the greatest of all human beings. The person, who acquires Self-Knowledge and realizes *Brahman* (SELF) is the most intelligent person because he treats death as an Auspicious and Divine Event.

- ☐ Because of the science of death, *Katha Upaniṣad* came into the picture.
- ☐ Because of seeing death, *Sid'dhārdha* became *Bud'dha*, a truly realized master.
- ☐ The dilemma of death created the holy scripture *Bhagavadgīta*, that is why *Mahātmās* and *Jñānis* say death is a great boon for mankind.

In *Rāmāyaṇa*, there is a beautiful, inspiring episode regarding an Auspicious death.

*Vāli* hit by the arrow of Lord *Rāma*, fell down in pain and was near the door of death. He looked around and saw Lord *Rāma* who came to him along with *Sugrīva*. As *Rāma* hit him standing behind a tree, *Vāli* in the rage of his anguish said, “Oh *Rāma*

I have not harmed you. Why did you kill me in an unrighteous way? What have I done to you? Am I your enemy? If you were in search of your wife, you could have come to me for help. Why did you make friendship with coward *Sugrīva*? If you had made friendship with me, I could have defeated *Rāvaṇa* and brought him to your feet. Why did you perform such a vicious act? *Rāma* Smiled, gave appropriate answers to all *Vāli's* questions and said, “O *Mahābali! Vāli!* Why are you raging with anger? If you want to live and rule your kingdom, you may ask me a boon for it. I would give back your life so that you can rule for a very long time”.

As *Vāli* listened to what Lord *Rāma* said in his powerful and sweet voice, *Vāli's* eyes got opened with wisdom. *Vāli* in repentance professed, “Oh! My Dear Lord! I am ignorant and please forgive me. Your divine presence gave me wisdom and opened my eyes. After seeing you, I don't have any desire to

live. I am having a Auspicious death in your presence and how lucky I am seeing you, listening to you and taking last breath. if I live now by your benevolence, where is the assurance that I will not have a death of a destitute later? I am sure that I will not die in your presense in the future, listening to your words and thinking of you only. I definitely do not like to have any other death different than now, Thus, *Vāli* showed great wisdom while Dying.

Death should happen while remembering God and seeing Him. This is the true sense of making death as Divine and Auspicious.

This is clearly mentioned by the *Bhagavān* in the *Ślōka*:

*Antakālēca māmēva*

*smaran muktvā kaḷēbaram /*

*yaḥ prayāti samadbhāvaṁ*

*yāti nāstyatra sanśayaḥ //*



## ***Bhagavadgīta 8- 5***

**It means, whoever remembers and chants the name of God at the time of death Also, will reach Him and be one with HIM. Hence one should remember God always and also at the time of death to make death really Auspicious.**

**What is meant by death?**

**When we leave a rented house and go to a new one, we carry all our belongings with us from the previously occupied house to the new house. When the new house doesn't meet our requirements or tastes or our social status, we will vacate and go to another house. Similarly, we arrive into this world with a suitable body for fulfilling our desires and doing actions from *Prārabdha*. We will live in the body, "as if I am the body", till all our desires are fulfilled and, pleasure/pain events are experienced. Once the desires and enjoyments are fulfilled, then we do not need this body anymore, and we will be**

born again to go through another cycle of birth and death. The transition time from one birth to another birth is called the *Antyakālam* or *Maraṇakālam* (death time). This is called the death of the physical body. One should remember God at this transition time of death.

If the goal is to remember God at the time of death, we foolishly think, we can as well engage in worldly activities with baggage of thoughts throughout life and only think of God at the time of death. It isn't easy as we imagine it to be. Is the death time predictable? – No one can predict their death time and place. Death may occur by accident or due to natural calamities and may not take place at home. When our body limbs lose their strength, the mind gets disoriented, with intense pain, it may be practically impossible to suddenly switch over to the thoughts of God. It is mentioned in the scriptures that when a human being dies, he

suffers an unbearable pain equivalent to 1,00,000 scorpion bites. Is it possible to remember God all of a sudden in such terrible conditions? – No. For that reason, one has to remember God throughout life by not getting immersed in worldly activities and pleasures. Only then one can remember the Almighty at the time of death.

The sacred scripture verse would have said “*Anta kālēna māmēva*” which means “remember at the time of death” but it is mentioned, “*Anta kālēca māmēva*” which means “also remember at the time of death”. Hence, it is very important to learn that one who is immersed in these materialistic possessions and sensuous pleasures will not be able to remember God at the time of death.

Let us look into an example for a better understanding:

One person has spent all his life - in earning and is greedy for material possessions. He never ever

put an inch of effort to remember God. Neither he tried to listen nor recited God's name. He rejected the ones who tried to teach him about God. When his death time arrived, all the near and dear ones surrounded him. They asked him to chant God's name, "*Nārāyaṇa! Nārāyaṇa!*". He couldn't say it. One of his sons went inside and brought one *Nāra* (jute rope) hoping that even if he could say half of the auspicious word he might get some blessings from God. But the unfortunate person said "*Pīcu*" (fiber) and died. If one tries to remember God only at the time of death, this will be their situation. Therefore, with no exceptions, lifelong sadhana is necessary for an auspicious death.

In fact, to be able to remember God during the death time is a boon. God gives the assurance that the one who remembers Him at the time of death will definitely reach and merge with Him.

**A photographer, while clicking the camera to take your photo, counts one, two, three. No matter how much you stand still from the beginning, the position you keep at the time of clicking the camera only will appear in the photo. You must get ready by the time he counts “three”. You can’t fix your appearance at the last minute. Likewise, you must prepare for your death well before. Chanting and remembering God throughout life will prepare you to remember God during the death time.**

**God is giving us repeated instructions with patience. His guidance directs us to keep our intellects study, calm and peaceful under the guidance of *Mahātmās* or “*Saints*”.**

**The aged hero *Bhīṣmācārya*, who lay wounded on the bed of arrows on the battlefield, has given powerful words of wisdom on peace, which is called “*Śāntiparvam*”. That kind of equanimity at the time of death was possible because of his pure devotion.**

**“Śāntākāraṁ Bhujagaśayanam”**- The head of Lord *Viṣṇu* is under the cover of a scary serpent hood and He lies on the coils of the serpent and is a personification of peace. How is it possible? – It is only due to regular, continuous practice.

In fact, we all must remember that every minute of our life is taking us near to the death door. It is like a train journey. In this context, the ticket in hand represents our restricted lifetime. We travel in the train called the body, enjoying pleasures, and the passengers represent our near and dear ones who will be attached to us for a limited time. No matter how we do our journey, the train will definitely reach our final destination. In the same way, the graveyard is the final destination for human life, and no one can escape or avoid it. Unfortunately, we forget this reality. So considering each minute as our *Antyakālam* we need to remember God.

**We cannot rush to buy the ticket at the last minute to catch the train. Such an individual journey will be full of haste and chaos. Whereas the one who buys the ticket in advance (makes a berth reservation) can peacefully get into the train and can enjoy the journey. In the same way, we should not keep God as a last resort in our lives. We should have the ticket of Devotion in our hand well in advance to board the train with the destination “death”. We don’t know the arrival time of the death, but as soon the train arrives, we can get into it peacefully. We should always be prepared by holding the devotion ticket which is the remembrance of God. Other than His remembrance, nothing will help us to get into the death vehicle peacefully. Precisely, what we constantly contemplate and meditate upon throughout our lifetime would determine our final thoughts at the time of our death. Let us all remember the famous**

verse, *“Nahi nahi rakṣati dhukṛm̐ karaṇē”*. Nothing else will save you!

There is a story with a citing, “you will feel extreme sorrow that you can take nothing with you at the time of death”.

Once upon a time, there was a rich person. He acquired abundant material possessions and enjoyed a luxurious life. Like anyone else, he also ended up on his deathbed. All his near and dear ones surrounded him and started sobbing. They shouted, “who is going to guide us from now onwards? And who will take care of us?”. He answered them. “Why are you all crying? I am leaving all my material possessions to you and not even taking a single penny along with me. Besides, you are all together to share and care for each other. Look at my situation. I am on this journey alone. No one is accompanying me. I didn’t even earn an inch of devotion in my whole lifetime. I am



**the one who has to cry about my future. So, tell me,  
Who has to mourn? You or myself?**

**This story depicts that all humans should earn their meritorious points, known as devotion and constant remembrance of God, while they are alive in order to attain an auspicious death. (*Mōkṣa* or Immortality)**

**Devotion towards God during our lifetime is the true companion in our death. But unfortunately, we are not getting this truth in our lives. We always pay attention and work hard to acquire material possessions which are going to be left behind after death. Yet we can't even think about the *Puṇyam* (meritorious points) which will come along with us. Alas! It's a pity!**

**Hence, a well-known attribute, "*Māmēva smaraṇ*" – "Always remember Me". *Bhagavān* (God) is giving assurance the one who fixes his mind on Him will definitely attain liberation. The**

auspicious death of an individual is evident when he leaves the body while chanting God's name with a smile and peace on his face. Such intelligent individuals are the ones who understand the purpose of life and utilize their life to reach their goal. They are considered as *Mahātmās* (Saints).

“The one who remembers God at the time of death will reach God” - how do we believe this? What is the evidence? *Atra samasyā nāsti:* *Bhagavān* himself is telling us not to doubt this statement. We should never doubt the sayings or statements of God and sacred scriptures.

We daily read newspapers and argue with others about the contents with fervor assuming the news is correct. Most of it will be mentioned as false in the next day's paper. Despite of knowing the truth, that today's newspaper is tomorrow's wastepaper, we simply waste our energy by thinking and discussing such information. Whereas

we find it hard to believe the ever green new news, the true message given 5000 years back by *Bhagavadgīta* or the sayings of *Bhagavān*. Such humans are really unfortunate persons.

The philosophical concepts mentioned in sacred scriptures and *Bhagavadgīta* are essential to get rid of ignorance through self-knowledge. They contain everlasting Truths. Hence, we must believe them. What is the evidence?

For instance, you planned a trip to Hyderabad and wanted to take a train the next day, early in the morning. That is your last thought before going to bed. Literally, In the morning, you will remember your Hyderabad journey naturally but not to Delhi. Isn't it? Likewise, if you remember God at the time of death, obviously, you will reach God.

**This is the Truth.**

