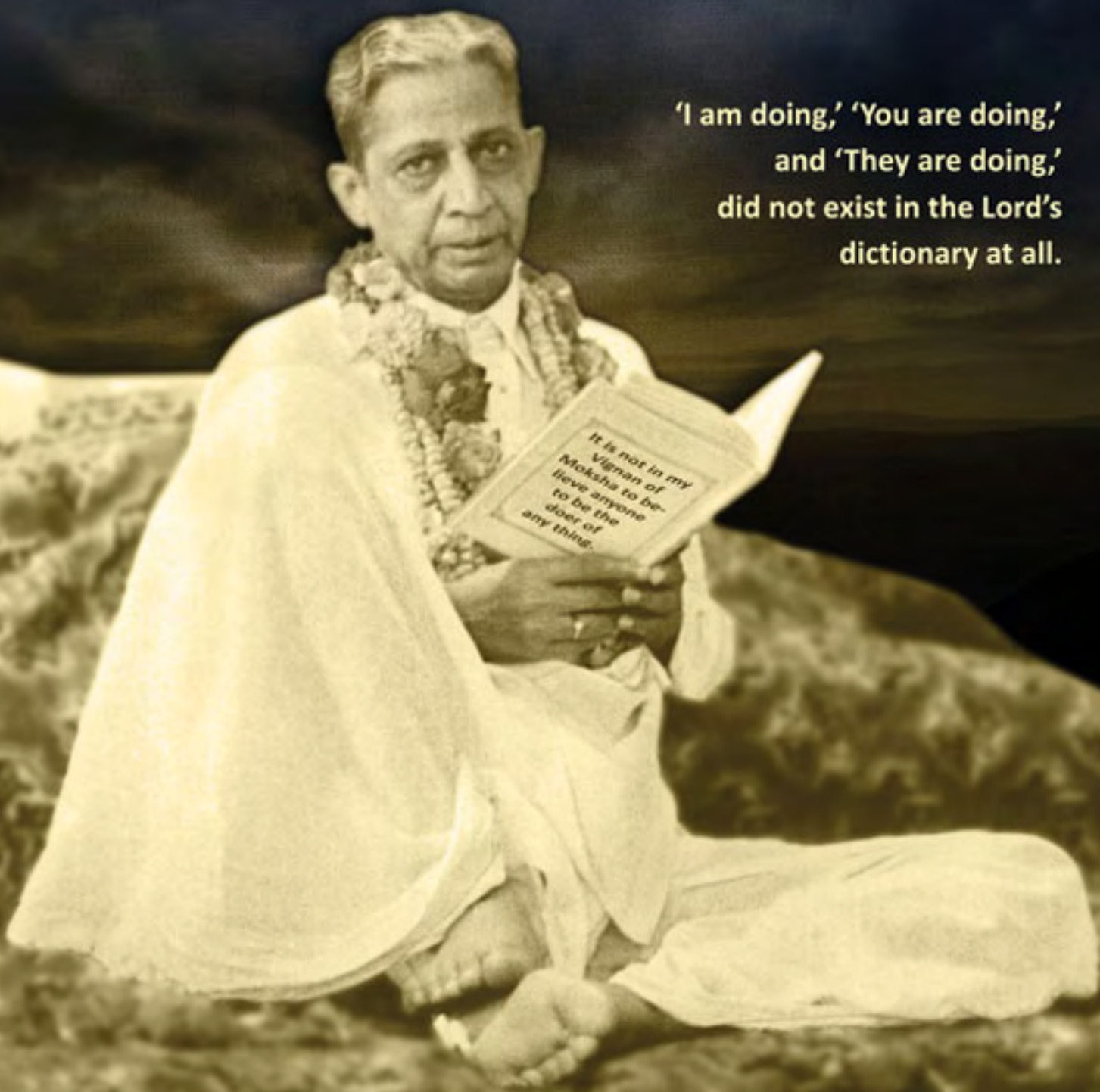


# Dadavani

December 2013

'I am doing,' 'You are doing,'  
and 'They are doing,'  
did not exist in the Lord's  
dictionary at all.



It is not in my  
Vignan of  
Moksha to be-  
lieve anyone  
to be the  
doer of  
any thing.

Editor :  
**Dimple Mehta**  
Price : Rs. 10

# DADAVANI

**Dispel the Illusion,  
'I-you-they are doing'**

**December 2013**  
Year : 9, Issue : 2  
Conti. Issue No.: 98

## EDITORIAL

Absolutely revered Dada Bhagwan (Dadashri) would say that, I too would have attained *moksha* (liberation from the cycle of birth and death), but I stayed behind to discover *vyavasthit* (scientific circumstantial evidences). For endless lives I had been searching for the answers to, 'Who am I?' and 'On what basis does the world run?' This *Akram Vignan* takes away the support of *karma* with the Knowledge of 'I am pure Soul (*Shuddhatma*)' and 'I am not the doer; *vyavasthit* is'; therefore one's state of doer-sufferer (*karta-bhokta*) no longer remains.

When in the study of 'vyavasthit is the doer', if file number 1 (the self) is seen carefully, then one will realize that *vyavasthit* has yet to be understood. For example, the entire day one keeps saying, 'I did this,' 'It turned out nice,' 'That person does not help us,' 'He did not do anything at all,' 'He just does what he wants to do,' 'How much do I have to do,' 'It is not suitable for me,' 'I do not know how to do it.' All day long, one keeps on seeing 'who did what', and the intent of doership (*kartabhaav*) keeps coming forth from the intellect (*buddhi*) and speech (*vani*). This brings subtle veils over awareness. You need to maintain awareness (*jagruti*) over such speech.

It is important that same amount of prevalence of the awareness of, 'I am not the doer,' is there with, 'The other person is not the doer; *vyavasthit* is the doer.' The moment the other person is believed to be the doer, attachment-abhorrence (*raag-dwesh*) are bound to occur immediately, which eventually result in the intent of doership and *karmic* bondage. When someone curses you and you feel, 'Why is he speaking to me in this way?' that is the end! You saw the other person as the doer! Ignorance engulfs you! At that time, if the *Gnan* (Self-knowledge) arises that in reality, the other person is *Shuddhatma*, and the one talking is a 'tape record', whatever that happened is *vyavasthit*, then there is complete intent of non-doership (*akartabhaav*), attachment-abhorrence does not take place, and *karma* is not bound.

Dadashri has destroyed the main belief, but the opinion (*abhipraya*) has not yet been destroyed. Now, we have to keep the awareness (*jagruti*) against the opinion of doership, that the other person is flawless (*nirdosh*), and is not the doer (*karta*). Such awareness should prevail five to twenty-five times a day. Then one becomes free from the entanglements of doership.

We indeed want to accomplish the third *Agna* (special instructions that maintain the state of the Self after the *Gnan Vidhi*). Whatever has happened is dependent on *vyavasthit*, so which evidence will you blame? And the main offender is the self. However much one understands

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**Printed & Published by : Dimple Mehta** on behalf of **Mahavideh Foundation**, Simandhar City, Adalaj - 382421  
Dist.-Gandhinagar.

**Owned by : Mahavideh Foundation**, Simandhar City, Adalaj - 382421, Dist.-Gandhinagar.

**Printed at : Amba Offset**, Basement, Parshvanath Chambers, Nr.RBI, Usmanpura, Ahmedabad-380014.

**Published at : Mahavideh Foundation**, Simandhar City, Adalaj - 382421, Dist.-Gandhinagar.

*vyavasthit shakti* (natural energy of scientific circumstantial evidences), that 'I am not the doer,' 'the other person is not the doer,' and that 'all are circumstantial evidences,' one's experience that *vyavasthit* is the doer, will arise to that degree. As this understanding and experience arises at the gross (*sthool*), subtle (*sookshma*), subtler (*sookshmatar*), and subtlest (*sookshmatam*) levels, it will gradually take one all the way to *keval Gnan* (absolute Knowledge state). Dadashri says that as long as there is illusion of doership that 'I am doing,' 'You are doing,' 'He is doing,' there is no entry in the path of *moksha*; there is no progress either.

"You are one of the evidences, not whole and sole doer." The doer (cause) of the *karma* in the past life is in no way considered sufferer in the effect in this life; not of the speech, not of the conduct, not of the work being done. As this awareness prevails, one will naturally see others as flawless. The *Shuddhatma* will be seen in the real. A blissful state of the Self (*samadhi*) will remain naturally within. The other person is *Shuddhatma*, is not a doer, is flawless, and *vyavasthit* is the doer; as this is increasingly established in the heart, pure applied awareness (*shuddha upayog*) will prevail and one will attain the clear and distinct experience of the Self (*spashta vedan*).

~ Jai Sat Chit Anand

### Dispel the Illusion, 'I-you-they are doing'

{ Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. This differentiation is unique to critical understanding of the separation of the Self from the self a/k/a the non-Self complex that is accomplished in the Gnan Vidhi of Akram Vignan. }

#### The World is the Puzzle Itself

The world is nothing but a puzzle! The world is the puzzle itself. It has become puzzled by itself. God has not puzzled this world at all! And more puzzles will keep arising from the puzzle! If someone says that Chandubhai (reader to use his or her name here) ruined it for me, it will give rise to a puzzle within you that, 'How did I ruin it? Why is he blaming me unnecessarily?' So, puzzles will keep arising, because this world is itself a puzzle. No one has created that puzzle. If you look for a person or a thing responsible for it, you will not find one; such is this beautiful world! 'We' are telling you from what 'we' have seen, and it has arisen scientifically. 'Itself' means that when scientific circumstantial evidences come together, then the puzzle arises.

I will show you a small puzzle of that sort. If you look up at six o'clock, you will see the sun shining in the sky. But after a little while, a cloud comes over it. That cloud is completely dark. And so you cannot see the sun. A little bit of that cloud moves away, and you see a nice circle. Who made it? You will only see it if there are just so many clouds. Otherwise, if there are not enough, you will not see it. You will also not see it if the clouds were dense. Therefore, it is scientific circumstantial evidence. No one has to do anything in it.

#### Work Happens Through Numerous Circumstantial Evidences

**Questioner:** We call this world scientific circumstantial evidence, so 'scientific' means that cause and effect are included in it, but I do not quite understand what 'circumstantial evidence' is.

**Dadashri:** Just as these lawyers say that, “evidence seen with the eyes.” They quote evidences seen with the eyes, do they not? Do they not refer to ‘eye witness’? What are they proving there?

**Questioner:** Evidence of what one has seen.

**Dadashri:** They prove from all that has been seen; what was seen, how it was seen; those are the evidences seen through the eyes. And those that are not visible to the eyes are scientific evidences. So in that, the circumstance of inner intent that one ‘did’ in the past life, comes together with so many other circumstances, including time and space. Right now, even the space you are sitting in has been decided upon and that is why you are able to talk to me, otherwise you will not be able to talk. One may say, he will do something at a certain time, but that will not work. So, time, space, inner intent (*bhaav*) of the past life, my circumstance, and many other circumstances had to come together for this to happen!

Therefore, this world runs on scientific circumstance only. Just as what is visible to the eyes is called evidence, these are scientific, invisible circumstances which unfold. We will not recognize through the intellect (*buddhi*) what all circumstances came together. There are endless circumstances, not just one; countless circumstances come together for work to happen.

### **Who is the Doer? Vyavasthit Shakti.**

Right now, inside your home, are you able to see your shadow? No. But when you go out into the streets, a shadow will form. So when you turn this way, a shadow will form, and when you turn that way, a shadow will

form. How long does it take for that shadow to form? Therefore, this world is only scientific circumstantial evidence (*vyavasthit*). Nothing has happened and nothing has been made. The world is nothing but scientific circumstantial evidence.

When you get up in the morning, who wakes you? Does it seem as if some other energy wakes you up, or do you wake up through your own energy?

**Questioner:** No, I do not wake up through my own energy.

**Dadashri:** Yes, so there is some other energy, isn’t there? Then, once you wake up, if you want to go to the toilet early, it will not allow you to do so. Then who does not let you? That energy is ‘*vyavasthit shakti*’.

### **Vyavasthit Manifested Through Experience**

**Questioner:** How you get the inspiration for the word ‘*vyavasthit*’?

**Dadashri:** For so many lifetimes I had been searching for such a thing that I did not have to become an ascetic and go to *moksha* alone. I do not want to abandon family members and go to *moksha*. Besides how is the worldly life a hindrance? How is the poor worldly life to be blamed?

So I have wandered for a long time in search of *vyavasthit*. Because if it is there, we would have that much peace of mind. While you are sitting here, you feel that you are getting some thoughts in your mind. Then you can say, ‘It is *vyavasthit*.’ Will that not give you peace of mind? And it is indeed that way, I have found that out. I have come forth with an exact discovery.

‘We’ made the connection and ‘we’ carried forward the discovery of *vyavasthit* with us. The state of *Akram Vignani*; we just happened to become a *nimit* in this. Such a status never befalls upon anyone. It is a wonder that it has come to ‘us’!

### **Discovery of Vyavasthit, the Gnani’s Unflinching Resolve**

My discovery of *vyavasthit* has been going on for a long time. I was simply looking for on what basis the world runs, and which parts it runs, and which parts does it not run? I searched for that and thereafter I established this *vyavasthit*. Once I came to know and understand *vyavasthit*; that was it, that was the end. What more is left? All the knowledge will indeed be attained.

This *vyavasthit* that ‘we’ have given is exact *vyavasthit*. “We’ will go to *moksha* only if ‘we’ make this discovery,’ that is what ‘we’ had decided. It was ‘our’ *niyanu* (a phenomenon where one’s deep inner intent to acquire something is so strong that all his merit *karma* are expended towards acquiring only that). With that, this is what we found and gave to everyone, exact *vyavasthit*.

Who is a hindrance in this life? Who is the doer? I was in search of that for so many lifetimes. What I have brought is the balance-sheet of a great many lifetimes. I have come forth having worked on one balance-sheet after another. Who is the doer? I give you, ‘*Vyavasthit* is the doer.’ And these scientific circumstantial evidences are proof of what I have seen and experienced.

### **Vyavasthit is the ‘Doer’ When One is Egoless**

Who is *vyavasthit* for? It is for the one

whose ego has been uprooted. As long as there is ego, one will not refrain from interfering. ‘We’ give this *vyavasthit* only after ‘we’ uproot the ego.

There is enmity (*veyr*) between the one with the ego and *vyavasthit*. The two cannot be there together. *Vyavasthit* is for the one who is egoless. Ego will destroy even the ‘father’ of *vyavasthit*! Therefore, it cannot be called *vyavasthit* as long as ego is present. *Vyavasthit* is only applicable for discharge of *karma*. There is no *vyavasthit* in charge *karma*.

This *vyavasthit shakti* (energy of scientific circumstantial evidences) does all the work. Even the ego can understand this, that ‘I was not the ‘doer’; I was unnecessarily saying, ‘I am doing it’ due to illusion (*bhranti*)”. *Vyavasthit shakti* is doing it. I have seen some who have gone to the toilet and come back without relieving themselves. I asked them, ‘Why did you come back?’ Then they said, ‘Uh...uh...uh....’ I told them, ‘You are old and you cannot go, then can this not happen to even these young children?’ Then they said, ‘No, even we cannot go.’ So then, *mooah* are you dead or alive? Alas, you can’t even relieve yourself, so why do you needlessly become restless? Alas, even this attempt was in vain!

You have come having wandered through every life form, yet you have not found true happiness anywhere. All the while you have done nothing but roared and wailed with your ego. If one does not interfere through ego, he will know it as it is. Now why does one do the ego? He is not the ‘doer’, yet he says, ‘I did this and I did that.’ But that is to be said ‘dramatically’. God is not the doer, and you are not the doer. The one who ‘does’ binds

*karma*. Therefore, it is some other energy that is doing it, and that is *vyavasthit shakti*. It is based on scientific circumstantial evidence. That is how all this has arisen through science (*vignan*). Some other entity is doing it, and you believe that, 'I am doing this'; that is called ego of doership (*ahamkar*). If this ego goes away, then everything is *vyavasthit*, and as long as there is ego, it will not stop from interfering. Interference of 'I will do this and I will do that' does not achieve anything.

There is no awareness at all. Why is it not there? The answer is that one does not understand the reality, and the ego is limitless.

Even for the one with the ego (*ahamkari*) the world is *vyavasthit*, but he does not keep *vyavasthit* as *vyavasthit*, he disturbs and turns it. That is why 'we' tell everyone (*mahatmas*—Self-realized ones in *Akram Vignan*), 'It is *vyavasthit*,' after 'we' take away (destroy) the ego.

### **The Gnani Describes Facts about Vyavasthit**

The world is continually working on its own, and people are trying to run it. Why run that which is automatically running? And whether one wakes up or not, the sun and everything else, is ready. The world is continuously operating!

If you drop a hot charcoal on petrol, do you have to light it, or it will ignite on its own? That is how all this is. There is no need for a doer.

If you drop sodium into water, it will burst into a flame. You can understand this through science. That is how this world has arisen through science. All these relationships have arisen in the same way. But all this can

be understood through *Gnan* (Knowledge as the Self separate from the self).

Why does lightening strike? Who caused the thunder? Lightening, thundering, what is all that? Are there rocks up there? No. Water vapor, clouds. Just look at the miracle! Nature is very forceful! If you come sometime, I can explain this to you.

### **Understanding Science Brings Resolution**

Right now, you drink tea, water, everything you drink, it is all under the control of *vyavasthit* only. It will all present before you even if you do not go to check up on it. Where did the sugar come from? You don't have to make an inquiry into it. Who grew the sugarcane? Do you have to go and investigate all that? They all come about, don't they? How does it come? It has all been arranged in an orderly step. Up until now, you believed that, 'I am the sole doer.'

Does anyone know on what basis does one receive food? These ascetics do not know anything. All they know is, 'I am eating. I went over there and brought the food and that is how I ate.' Hey, but on what basis did this come together? Why did these *karelas* (bitter gourds) come your way today? Why did these eggplants come your way today? Why did *suran* (yam) come your way today?

It is based on the *parmanus* (subatomic particles) within you that the wife got the inspiration to prepare that dish, and that is how this particular food appears on the plate before you. Only that which is within you, will happen on the outside, otherwise it is not possible for it to happen. This is a very deep spiritual science (*vignan*)! These are very subtle facts. Does a person ever wonder or think about, 'What is the basis on which this

food appears on my plate?' What is the basis behind that? In nature, it is not possible for even a single *parmanu*, not even a single mustard seed, not even a single grain to come to you, against the science!

### **Upon Becoming Free From the Ego, 'I am not the Doer' is Understood**

Let go of doership for just one day; you will still get everything, tea and everything, won't you? *Vyavasthit shakti* is continuously keeping everything *vyavasthit* (systematic; in order).

**Questioner:** If *vyavasthit shakti* makes everyone do work, then there nothing for man to do, is there? Then there will not be any progress at all.

**Dadashri:** He does it anyway, does he not? Does he not say, 'I did this'? And that is why he wanders around in worldly life (*sansar*). If he only understands *vyavasthit* that, 'The doer is some other entity; I am not the doer. It just appears to me that way ('I see it the wrong way'),' then he will become free. But that is not the case, he does the ego that, 'No, I am indeed the one doing it.' It simply appears to him that, 'I am doing that. There is no one else, just me!'

**Questioner:** When we are creating (*sarjan*) all these files, the ego is being nurtured, isn't it so?

**Dadashri:** With the belief 'I did this', it is being nurtured.

**Questioner:** And when the files get destroyed (*visarjan*), does the ego get destroyed, or does it change its direction?

**Dadashri:** No, it gets discharged, that ego is destroyed, but that other one arises,

does it not? There is a charge ego on the other side! When that charge ego stops, then there is no problem with the discharge ego. Therefore, there is discharge ego in everyone. One cannot even drink water without the ego. But after attaining this *Gnan*, the ego of doership, 'I am doing,' is gone. And 'who is the doer?' is understood. That is *vyavasthit*, you have understood now, haven't you?

### **Who is to be Blamed When This is My Own Vyavasthit?**

**Questioner:** Sometimes it happens that a promotion has been given; a pay raise has been given at work, all the papers have been signed. And then a week later one receives another letter saying that the promotion has been cancelled. Then what kind of *vyavasthit* is that? The papers have already been signed, so it has come into *vyavasthit*. Yet later comes the 'no', so what kind of *vyavasthit* is that? I want to understand this.

**Dadashri:** That was not the *vyavasthit*; that is why another letter arrived. All the circumstances had not come together, there was some other circumstance that had not yet ripened, so another letter arrived. That which makes it final is *vyavasthit*. That which does not make it final, means that was not *vyavasthit*.

If your boss gives a reward, it is your *vyavasthit*, and when the opposite is in your *vyavasthit*, then the boss will think, 'I need to cut back his wages.' And so the boss cuts your salary. Then you will think, 'This boss is worthless, I have a worthless boss.' But you do not know how to properly evaluate; if the boss is worthless, then why does he give rewards? So there is some mistake, there is something wrong in your way of looking at the



account. The boss is not at fault; this is your *vyavasthit* at play! The one who is hoarding the wheat is not at fault; you are not getting the wheat because your *vyavasthit* is twisted. So what 'we' are saying is that the fault is of the sufferer (*bhogavey eni bhool*). When the one who is hoarding wheat gets caught, it will be his fault; he will be guilty at that time. He is not caught today. He is still traveling around in cars. Therefore, the fault is of the sufferer!

Even people say that, 'What a wonderful *vyavasthit* you have given us!' Therefore, if they remain within the knowledge of *vyavasthit*, then they can go to *moksha*! So if they understand just *vyavasthit*, and keep after it that, 'This is *vyavasthit*, and that too, is *vyavasthit*. Cursing at me is *vyavasthit*, slapping me is *vyavasthit*, saying, 'Come, welcome,' is also *vyavasthit*.'

When You regard worldly interactions as *vyavasthit*, all expectations and yearnings will go away.

### How Much Power is in Your Hands?

**Questioner:** When someone tells a lie, I cannot refrain from retorting, 'Why are you lying?'

**Dadashri:** How much of the usage of words is in your hands? How much control do you have? If you had control, then you would not speak that way. You don't have any control and yet you are talking about 'using more words or less words'; that is all *vikalp* (wrong belief perpetuated through, 'I am Chandulal'). From the perspective of *gnan* (simple knowledge that requires doership) it is true that one should speak less. But that does not happen, does it?

If I were to say, 'Hey, don't say

anything! Don't get angry!', then one will say, 'Sir, you say that, but it should come into exactness, should it not?' When it is not at all being done through the self (*potey*), how is it then possible for one to do it?

### Turn Around with Pratikraman

**Questioner:** I end up saying, 'You are lying,' and then I make myself miserable. I am not able to grasp onto the *Vignan* (the science in which all is happening) that, 'No one in the world is a doer.' Dada, do something to make me understand.

**Dadashri:** If you tell someone, 'You are a liar,' then upon just saying the word 'liar', so much science takes over from within, so many phases arise within that you will not have any good feelings for him for up to two hours. Therefore, it is best if no words are spoken, and if you end up saying something, then do *pratikraman* (apology to the pure Soul of the one who has been 'hurt' coupled with the remorse of any wrongdoing, and the decision never to repeat the mistake). 'You' cannot tell 'him' (the self) that, 'You should not speak at all.' Because it is *vyavasthit*, is it not? But if you end up saying something, then do *pratikraman*. We have that tool.

### Result is Ruined Because of our Opinions

When Nagindas enters the room, you may immediately feel aversion (*abhaav*) towards him. Why is that? It is because you have formed the opinion that, 'Nagindas is a worthless man.' Even if Nagindas has come to say something nice to you, you will have an expression of dislike on your face. Will you not have to remove all these opinions that have taken hold within?

Therefore, do not keep any kind of



opinion. Whatever negative opinions have been formed towards others, all of those opinions should be fractured. All these unnecessary opinions have arisen out of misunderstanding.

Someone may ask, 'Even if we remove our opinions, is his *prakruti* (mind-speech-body complex) likely to change?' I would tell him, 'It does not matter if his *prakruti* does not change; what do You have to do with it? He will then say, 'But we will still have clashes with him, will we not?' and I would tell him, 'No, whatever specific *parinam* (internal result and state; in this case, the opinion) towards that person exists within you, such will be the *parinam* within him.' Yes, when you get rid of your opinion about him and talk to him courteously, then he will respond to you in the same way. Then, at that time, his *prakruti* will not be visible to you.

Therefore, your mind's shadow (*chhaya*) is cast over him. How is 'our' mind's shadow cast over others? Even if Nagindas is completely stupid, he will become wise. If you think, 'I do not like Nagindas,' then when Nagindas walks into the room, dislike arises within you, and he will sense a 'photo' (the vibration) of this. Immediately, inside, he will sense a 'photo' of your feelings towards him. This result (*parinam*) within you will confuse and entangle him! He may not know what is happening, yet he will be bothered from within. That is why you should fracture all opinions. You should wash off all opinions so then you will be free. Otherwise, we don't have such opinions about everyone. If someone steals every day, why do we need to form the opinion that, 'He is a thief'? The stealing that he 'does' is the unfolding of his *karma*. And it is also the unfolding *karma* of

the person he is stealing from; what does that have to do with us? But if we call him a thief, that is an opinion, is it not? And in reality, he is indeed the *Atma* (the Self), isn't he?

### Extract the Final Understanding of Doership

Do you extract the final understanding (*laghuttam*) of what is being said? Arrive at the bottom of what is being said, understand it; everything in this world is '*vyavasthit*'. Therefore, do not tell anyone, 'You made a mistake.' You can never say that, or even think like that. Not only can you not say it, because if you say it, it will hurt the other person, but you cannot even think like that. That is why we say that it is '*vyavasthit*'. What does *vyavasthit* mean? It means that no one is at fault, whatsoever. If you understand *vyavasthit*, then you will not see anyone (in the world) at fault at all.

### Flawless Seen Through the Flawless Vision

**Questioner:** In what sense is the world flawless (*nirdosh*)?

**Dadashri:** In every sense! Do the people of the world not say, 'This person is my enemy,' or 'I do not get along with this person,' or 'My mother-in-law is very bad'? To me, everyone appears flawless.

**Questioner:** But you say that you do not see anyone as being bad.

**Dadashri:** How is anyone bad to begin with? So how can you see one as being bad? Should you see the other person's external packing? What will you do with the 'packing'? The packing may be made of brass or copper or iron. Only if you see the enemy will you feel hurt, but why see the enemy! At the moment, your vision is such that you are

looking through these mortal eyes. That is why you will say, 'This person is my enemy. This person is bad. This person is good.' At the moment, you say, 'This person is good,' but after a few years, you will say, 'He is bad.' Does one say that or not?

**Questioner:** One certainly does.

**Dadashri:** And I do not see anyone as an enemy in this world. To me everyone is seen as flawless. This is because my vision has become pure. This vision of yours will not do. You will need *divya chakshu* (divine eyes through which one sees both the Real and the relative as separate).

### Through Flawless Vision, Internal Purification Happens

**Questioner:** How can we attain such flawlessness (*nirdoshata*)?

**Dadashri:** When you 'see' the entire world as being flawless (*nirdosh*). I have become flawless (*nirdosh*) through seeing the entire world as flawless. 'We' see both the one who is beneficial to me and the one who is not beneficial to me as flawless.

**Questioner:** In the relative perspective, he will be seen at fault, won't he?

**Dadashri:** When is one considered to be at fault (*doshit*)? It is when his *Shuddhatma* (the pure Soul) 'is doing' something wrong. But the *Shuddhatma* is the 'non-doer' (*akarta*). It is not possible for the *Shuddhatma* 'to do' anything. What is happening is the discharge of *karma* and you see him at fault (*doshit*) in it. You should do *pratikraman* for any *dosh* (mistake) you see. As long as you see fault in any living being in this world, know that you have not yet attained inner purification (*shuddhikaran*).

Until then, it is sensory knowledge (*indriyagnan*). To accuse someone of doership, when one is not the doer, is ego.

### Your Gnan is Weak When you See Others as Doers

When you say something, and the other person sees your fault, then what is the benefit of that?

**Questioner:** Where is the benefit in that? There is only damage in that!

**Dadashri:** On the basis of what knowledge does he find your fault?

**Questioner:** Where is the knowledge in that? It is due to ignorance (*agnanta*) that he sees the fault, right?

**Dadashri:** Yes, but what if he sees you at fault in spite of having taken *Gnan*? He is weakening his own *Gnan*. He is a non-doer and yet he sees the other person as a doer. This is synonymous to becoming the doer himself. To see the other person as a doer, to even the slightest degree, means that his own *Gnan* has weakened. That is what our *Gnan* says. Even if the *prakruti* keeps fighting, do not see the person as the doer. The *prakruti* might even fight back.

**Questioner:** Sometimes the *prakruti* continues to fight beyond limits. What about that?

**Dadashri:** Beyond limits? Well, that is good, it is better than a physical attack. Otherwise, it could go even beyond that, it may even pick up a gun, this *prakruti*!

Yes, anything is possible. Whatever *bharelo maal* (stock of *karma* filled in the past life) that is stored will come out. But if you see him as a doer, it means your *Gnan*

has become weak. Because all of this is done by the domain of the non-Self (*par-satta*). Does your *Gnan* sometimes become weak in this way?

**Questioner:** Yes, many times, it does.

**Dadashri:** There is no problem if the *prakruti* is fighting, but do not see him as the doer. The *prakruti* will fight, and even physically attack, according to the 'drawing' that was made, the 'film' that was created in the past life! But you should not see him as the doer.

No one is doing anything wrong at anytime. However many faults you see in others, there is that much weakness in your *Gnan*. Everything is entirely your own account.

### These Facts Will Be Revealed By Vignan

No one should appear as being at fault to you. It should not be that way in your mind either. It must never be in your intellect at all.

**Questioner :** How is it in the intellect?

**Dadashri:** The intellect should be clear. Even if a man has cursed me a lot, I would say about him, 'He is a very good person, you cannot find a man like him!'

**Questioner:** But Dada, if I say, 'He is a good person,' then at the same time it shows within, 'What do you mean a good person? Look what he did. How can he be called a good person?'

**Dadashri:** Even when it says that, 'we' explain to it and make it adjust 'our' way. 'We' explain everything well.

**Questioner:** What do you explain to it?

**Dadashri:** Ultimately I explain to it that, 'In reality, as the Self, through *nischay*, he is

pure (*shuddha*). In the *vyavahar* (worldly interaction), the poor man is 'doing' under the force of another entity, so how can the poor man be at fault?' This is how I explain and make it understand and eventually make it accept this view. It does not end with a few words. I need to do more explaining with different words.

**Questioner:** You once mentioned that simply saying, 'He is a pure Soul,' is not enough to see the other person as flawless (*nirdosh*). The mind will get over this after a short while. So you have to explain to the mind from many different angles, then it will accept that the other person is *nirdosh*.

**Dadashri:** Yes. The mind will not accept just that, will it? The mind may not even accept explanation based on *Gnan*. After all, it is an explanation using *Gnan* when we say, 'What he is doing is due to dependency (*parvashta*) on other forces. Where is the poor man's fault in this?' When we say something like this, the mind will say, 'Well, that is not acceptable.'

**Questioner:** Then what else can you explain to it?

**Dadashri:** It will not understand. As all the doors will open for you, then You yourself will discover all this. Talk openly! As you delve deeper into these things that I am telling you, you will understand; you will find all the solutions. That is why I am showing the causes to you. As you continue to remain with these causes (searching for proofs of flawlessness), the effect will come.

### Turn Opinions Around Through Divisions

Lord Mahavir saw everyone as flawless (*nirdosh*). He never saw anyone at fault

(*doshit*). When your vision (*drashti*) becomes that pure, then your environment will become pure. Then this entire world will appear like a garden. In reality, no person has bad attributes. People themselves form opinions. 'We' may talk about anyone but 'we' do not have any opinions of, 'He is like this'!

You will also experience (*anubhav*) that since you got rid of your opinion about this man, a change has taken place within him! To change your opinion that, 'He is a thief,' you should say, 'He is an honest man. I had formed an opinion about him. That opinion is wrong, now I am letting go of that opinion.' You should say, 'This is wrong, this is wrong.' You should say, 'My opinion is wrong,' that way the mind will change. Otherwise, the mind will not change.

The biggest of opinions, that 'I am the doer,' is destroyed by the *Gnani Purush* the day *Gnan* was given. All other smaller opinions are formed according to one's *prakruti* (the non-Self complex of mind-speech-body). Some have very strong opinions, and these are called *atkan*. All these opinions like, 'One has to do it this way!' still remain. If these opinions are removed, then there will be clearance for the path of the *Vitarag* (the One who is absolutely free from attachment and abhorrence).

### **Opinions Have Blocked the Infinite Bliss of the Self**

What is the science of the *Vitarag* like? The science states, when you form an opinion, 'This person is wrong and this person is at fault,' then you are liable. Not only can you not give an opinion but even the way you 'look' at it should not be tainted. I remain superfluous (do not enter into any detail).

There are so many *mahatmas* here, and I am aware of many facts about their life but why would I interfere? This *Gnan* is not to be misused.

You cannot see things as they are because of opinions, and you cannot experience the bliss of liberation because opinion shrouds it. When you have no opinion left, you can become flawless (*nirdosh*). Once you attain the knowledge of the Self (*swaroop Gnan*), even if you have opinions, You are considered free (*mukta*). But you are not yet supremely free (*maha-mukta*). Your experience of infinite bliss (*samadhi*) is halted because of opinions.

### **I-You-They, No one is a Doer in Reality**

**Questioner:** The awareness of 'vyavasthit is the doer' is attained, but will our *kartabhaav* (sense-view-outlook that, 'I am the doer') not remain as long as we have this body?

**Dadashri:** This *Gnan* is indeed here to get rid of the notion of doership. If you see the other person as a doer, if the other person is cursing and you see him as the doer, then you do not understand this talk at all.

The accomplished principle (*siddhant*) verily is that some other energy (*parsatta*) is doing the work. Therefore, You become aware that, 'I am not the doer.' The other person is not the doer. It is another entity that is the doer. It is *vyavasthit shakti* that is doing all of this.

Now onwards, You can never believe the other person to be the 'doer' at all. Just as 'I am not the doer,' he is not the doer. But when you consider him as the doer, then you too become the doer! Do not see others as

the doer, You are *akarta* (non-doer), the other person is *akarta*. 'I am doing,' 'You are doing,' and 'They are doing'; these three 'doer' states should not be present in everyone. In whatever circumstance, nobody is 'doing' anything; that is how You should see it.

### Understand the Profound Subtleness of the Word Vyavasthit

Do you understand what I am trying to say? This is subtle talk; it is not run of the mill talk. It is such that it measures up against all of the scriptures and stands uniquely impressive. No one can kill until it is time for him to kill. Therefore, what does the Lord say? 'Do not sow any seeds through your intent (*bhaav*).' If you do not sow any seeds, then no one in this world will bother you even if you walk with your eyes closed. Even if you walk with your eyes open and an insect comes under your foot, it will not die even if it has come to die. It will not die even if it is crushed under your foot, and it will die under the foot of that other one (the one who has made the intent to kill); this is how subtle this science is. Nothing in this world can take place without the timing being right; that is how precise this world is. Sooner or later you will have to understand this truth, won't you?

*Vyavasthit* is not a falsehood! Falsehood will not sustain; it cannot be given as *Agnas* (instructions of the Gnani Purush that preserve the State of the Self after *Gnan Vidhi*). We cannot give words of worldly interaction (*vyavarik*) in the form of *Agnas*. This is the word for *nischaya-vyavahar* (the Self-worldly interaction of the self).

### The Laboratory of File Number one Runs on Nondoership

After eating, have you ever investigated

what happens to the food in the stomach or intestines? Every organ of the body is carrying out its own natural function. If the ears did not carry out their natural function, one would not be able to hear. If the nose did not carry out its own function, one would not be able to smell anything, whether fragrant or foul-smelling. In the same way, you have to check to see whether the mind (*mun*), intellect (*buddhi*), *chit* (subtle component of vision and knowledge), and ego (*ahamkar*) are functioning according to their own nature. There is no problem if You remain in your own pure state as *Shuddhatma*. If the *antahkaran* (inner functioning instrument consisting of the mind, intellect, chit, and ego) carries out its natural function, such that the mind shows different pamphlets, the *chit* shows the scenes, the intellect makes the decisions, the ego endorses those decisions, then everything functions properly. It remains in its natural state, and the pure Soul (*Shuddhatma*) remains in its natural state as the Knower and the Seer, so then everything is fine. Every component is indeed in its own *gunadharma* (intrinsic properties that have a specific function). All You have to do is to know whether any of these components in the *antahkaran* are not functioning properly and if so, how to restore them to their natural state. Instead people claim, 'I thought about it,' 'I am speaking,' 'Only I am doing it.' Even the arms and legs carry out their natural function and yet people say, 'I am walking.' They are merely expressing their ego and what is more, they believe the ego to be their Self. That verily is the interference.

### Circumstances are Dependant Upon Vyavasthit

The way things come together is the

way they will appear. Nobody has to do anything for that to happen. This rainbow that you see, who went to fill in the colors? When all of the circumstantial evidences come together, when all the things come together, then you will see a rainbow. In these circumstantial evidences, you have the sun, the clouds, the observer, and so forth. It is only when many such evidences come together that a rainbow will appear. In that, if the sun does egoism that, 'If I were not there, it would not have happened,' then that is wrong ego. Because if the clouds had not been there, then too it would not have formed, and if a cloud were to do egoism that, 'If I were not there, then the rainbow would not have formed at all,' then that too, is wrong. It is only when all the evidences come together that a form becomes visible. Once the association of the evidences ends, the event dissipates. When any one of the evidences separate, the rainbow will no longer be seen.

Circumstances by nature are prone to dissociation and they are under the control of *vyavasthit* (scientific circumstantial evidences). When and how these circumstances will come together is *vyavasthit*. Therefore, do not interfere in anything! How has this world arisen? Only through scientific circumstantial evidences! It is but natural. *Vyavasthit* is the 'doer'. The main thing is *vyavasthit*. The world is run by *vyavasthit* with the support of the association and dissociation of circumstances. So many circumstances have to come together for an evidence to arise. So many circumstances have to come together before one is able to fall asleep, and so many circumstances have to come together in order for one to wake up. *Vyavasthit* is so nice that it brings circumstances together.

These bubbles that you see at the bottom of a waterfall, how many varieties are there? Some are semicircles, some are small, and some are large. Who made these? Who formed them? They come about on their own. When air, the force of falling water, waves, and so forth come together, then the bubbles form. The greater the force of air on the water, the bigger the bubbles and the lesser the force on the water, the smaller the bubbles. All these human beings are just like these bubbles, aren't they? They come into being through circumstances!

### **The Awareness that 'I am doing, you are doing' is Indeed the Mistake**

Now, if you were only told to not have the awareness of 'I am doing', then the awareness of 'the other person is doing' would still remain. And when you tell the other person, 'You are doing it,' then that confirms that you are the doer. Thus, in *Akram*, there is no awareness of, 'I am doing,' 'you are doing'. Now, the awareness of 'they are doing' should not remain either. So when someone is pick-pocketing, you should not have the awareness that 'he is doing it' in your mind; that is called *Akram Vignan*. As long as it is in your awareness that, 'You did this,' or 'they are doing it,' it is all considered a mistake. Continue to see that, 'This is a discharge; *vyavasthit* continues to do everything on its own.'

As long as there is the awareness of doership, *karma* continues to be charged. In the *Akram* path, 'we' remove your doership (*kartapad*). The awareness of, 'I am doing,' goes away, and 'we' explain to You who is 'doing.' Thus, charging of *karma* stops. What remains after that? Just the discharge.

### How Can This Be Called a Principle?

One is not the doer, yet one claims, 'I did it.' How can you call that a principle? It is called a contradiction. So who wakes you up in the morning? It is an energy (*shakti*) called *vyavasthit*. This sun, moon, the stars, everything, runs on the basis of the law of *vyavasthit*. It is *vyavasthit shakti* that clears away the pollution caused by these industrial mills, and makes everything *vyavasthit* (orderly). Otherwise, the people of Ahmedabad would have suffocated to death a long time ago! When it rains, who goes up there to make the water? It simply happens through natural adjustment. It is when two atoms of 'H' and one atom of 'O' come together, along with many other evidences such as air, that water is formed and the rain falls. What do these scientists say? 'I am the maker of water.' Hey, instead of giving you two atoms of 'H', if I give you one, then make water. He will say, 'No, how can it be made?' Hey you, you are just one of the evidences. How are you the maker? There is simply no maker in this universe, nobody is the doer, they are just *nimits* (evidentiary instrument). Even God is not the doer. If one becomes the doer, he will have to become the sufferer as well! God is simply the Knower-Seer (*Gnata-Drashta*) and in eternal bliss (*paramanandi*). He is the state of continuous infinite bliss.

The Alembic chemical factory here employs so many workers. It takes all these workers to manufacture just a few chemicals, and the human body is made up of countless such chemical factories, hundreds of thousands of Alembic chemical factories. Yet it runs on its own. Hey, when you go to sleep after eating *handvo* (savory cake), do you check how much enzyme is released, how much bile

is released? How alert you are, at that time! By morning, all the actions have taken place; the liquids and solids have separated into urine and stool, and are transported for excretion. All the nutrients are absorbed in the blood. So did you go to run all of these processes? So do you not think that just as the inner mechanisms work naturally, the outer mechanisms will not? Why do you believe you are 'doing'? Everything will continue to run on its own. During sleep, the body is in its natural state. It is you who is not in the natural state! During the day, people will claim that they are breathing, 'I am taking shallow breaths, and also deep breaths.' Hey you, then who does the breathing at night? Respiration that takes place at night is a normal process. That is what aids digestion.

Every human being is nothing but a top (a toy that spins). I am a *Gnani* but this body of mine is a top. These 'tops' function because of respiration. The process of breathing is like winding the string around the top, and as the breathing continues, the top begins to spin. It may even lean over on one side as it spins and it may seem like it will topple over, but then it comes back up again and continues to spin. That is how all this is!

Every leaf and branch of a Neem tree is bitter; it is bitter through and through. What effort (*purusharth*) does the tree have to make for that? Everything that is manifest in the tree has come from its seed. Similarly, human beings behave according to their innate nature (formed in the past life) but merely claim, 'I am the doer', and thus exercise their ego. What exactly does one do in all this?

If instead of, 'This happened to me. I am doing it,' the awareness of 'I am the Knower. I am the Knower-Seer' remains, then cause (of new *karma*) will not happen.



### Seeing others as a doer is hurtful applied awareness

When someone is cursing at you, he is not the doer at that time. If you see him as a doer, that is considered hurtful applied awareness (*ashubha upayog*). In this world, you are not the doer and nor is anyone else. Therefore, if You see that no one is the doer, then that is called pure applied awareness (*shuddha upayog*). Such is 'our' pure applied awareness every minute, it is instant, on the moment; otherwise, it will become *ashubha* (harmful), it will spoil right away. We will have to rectify it again by ourselves, won't we? Pure awareness means that, 'I am pure, I am not the doer of anything; I am *akriya* (not involved in any activity).'

But then, what does one say to others? 'Why did you break my glasses?' That means the purity did not prevail. One believes himself to be pure, and he even prevails in purity, but he blames the other person, 'You broke the glasses.' Thus, he believes the other person to be a doer; that is a weakness.

**Questioner:** So is he not in *upayog* at that time?

**Dadashri:** No, the *upayog* is there, but it becomes spoilt. He is not in pure awareness (*shuddha upayog*), but in hurtful awareness (*ashubha upayog*). Therefore, do not believe anyone as a doer, only then will pure awareness prevail. We are *akriya* (not involved in any activity of mind-speech-body) and the other person is *akriya* too. No one is a doer in this world, because everyone is a pure Soul. And when this comes into Your experience, pure awareness (*shuddha upayog*) will prevail everywhere.

### Pure Applied Awareness Prevails With the Awareness of Non-Doership

Where there is absence of the intent of, 'I am doing,' 'He is doing,' and 'They are doing,' there exists complete *shuddha upayog* (pure applied awareness of the Self). When someone raises a red flag (obstructs you), and the intent of, 'Why are you raising a red flag?' arises, then you fall short there. This is because he is not raising it at all. No one should be seen as a doer. That is called *shuddha upayog*.

That is why Lord Mahavir had said that, 'I am doing it,' 'He is doing it,' 'They are doing it,' is not in My *Vignan* (spiritual science). It is not in My *Vignan* of *moksha* to see anyone as a doer of anything.'

Lord Mahavir said, 'God is not the doer of all that happens in the world.' 'I am doing,' 'You are doing,' and 'They are doing,' did not exist in the Lord's dictionary. Many conflicts have arisen with that statement of the Lord. As long as people have *buddhi* (intellect), it will say, 'How can all this happen without someone doing it?' That is the problem here!

As long as there is a belief that, 'I am doing,' 'He is doing,' 'They are doing,' one cannot become liberated nor can he liberate anyone.

### Resoulution With Understanding the Theory of Karma

Understand the theory of *karma*. Everyone views it as the theory of doership of the relative self. They have seen the theory of, 'He insulted me; he is the doer.' But they have not come across the theory which states that the other person's action is the result of the unfolding *karma* of the one being insulted.

Many people say, 'My *karmas* are obstructing me.' But they have not seen that theory. If they understood what *karma* is, then there would be no grounds for accusing the other person by saying, 'Why did he do that to me?'

Because of *karma*, all living beings (*jivas*) are experiencing terrible suffering. Moreover, they go around accusing others, 'He did this to me and he did that to me.' And in this way, the *karma* only doubles. If they would just understand the root cause of, 'Why did this happen to me? The people at home are troubling me due to my own *karmic* account (*hisaab*). Fault is of the sufferer.' Then their suffering will end.

### **We Became Bound Because of the Ego of Doership**

**Questioner:** Then what is the relationship between the Self and *karma*?

**Dadashri:** Both will separate if the link of doership between the two is broken. The Self will go to its own place, and the *karma* will go to its own place. Without doership, there is no *karma*. If doership is there, *karma* is there. If you are not the doer, then no matter what you do, *karma* will not bind you. It is because you have the belief of doership, 'I did it', that *karma* binds you.

### **If you Call Vyavasthit Wrong, Then you sow the Seed of Karma**

**Questioner:** Mistakes have been made so far in having done things with willfulness (*dharyu karvoo*) and so the next life has been bound. Things were not happening according to my will and yet I was being willful in making it happen, so in doing this, the next life gets bound. Is that how it is?

**Dadashri:** That is exactly how it is;

seeds for the next life are sown. As soon as *vyavasthit* is called wrong and not accepted, the seed of *karma* is sown. *Vyavasthit* is like the energy of God (though it is an inanimate—*jada*—energy). You may not openly object but even a slight doubt on it will sow the seed of *karma*.

**Questioner:** The entire vision (*drashti*) of doership that has been formed, is that what binds the whole next life?

**Dadashri:** Yes, that is it, what else? It is verily the ego that exists.

**Questioner:** And that vision is removed through the *Agna* of *vyavasthit*!

**Dadashri:** It is removed and it is indeed *vyavasthit*. Ultimately, all has to be done according to *vyavasthit*.

How is it with this nature? It does not allow any living being to do anything according to his will, even to the slightest extent. However, to the one who does not hurt any living being through the mind, speech, or body, even to the slightest degree, nature gives him all the reigns to do whatever he wills.

### **Know who runs This World**

'We' do not fault anyone. But we do make a note of what this world is like. I have seen this world in many ways, in every way. Many people constantly worry about their business! Why do they worry? They have the belief that, 'I am the one running all this,' and that is the cause of all the worrying. One does not take any kind of support at all into questioning 'who is the doer'. One may not know through the *Gnan*, but he should at least take support of some kind, because he has had some kind of an experience whereby he is not the doer. Worrying is the greatest egoism.

I am telling you in short, I am telling you this subtle point that, there is not a single person born in this world who has the independent energy to go to the toilet at will! So then, what is the point of such ego of doership? There is some other energy at work. Now that energy is not ours. It is some other energy that is at work and not knowing one's own energy, he becomes dependent on the energy that is not his own. Not only is he dependent (*aadhin*), but also he is dependent on something else (*paradhin*). He is dependent on something else his entire life.

One should not paint (think excessively about) that which is not under his control. Does one worry about the two or three small daughters and sons he left behind in his past life? Why? Moreover, as he is dying, does he not worry excessively about what is going to happen of his young daughter? Then he takes a new birth here again, and there is no worry of the past, is there? There is no correspondence of any kind with them! Therefore, this is all dependent on external control and so do not interfere in it. So whatever may be in *vyavasthit*, let it be and if it is not, then so be it.

### **When Discharge is Under the Control of Another Authority, why Interfere?**

When one does not have the 'real' vision (vision as the Self), one sees everything the way the world sees it, 'This is my brother-in-law. This is my maternal uncle. This is my paternal uncle.' By saying 'my', attachment (*raag*) arises. However, after attaining the knowledge of the Self (*swaroop Gnan*), you may say 'my', but it is 'dramatic' (superficial). The intent in that is 'dramatic'; it is not real. This fact is short and simple. You only have to understand it.

This mind, speech, and conduct are continually discharging, and now all You have to do is keep 'seeing' them. The 'discharge' is not in your control (*satta*). It is no use trying to interfere in it; you will not gain anything. You (the Self) just have to 'see' what 'Chandubhai' (the non-Self) is doing. This is the only thing that Lord Mahavir was doing. He was only 'seeing' what was going on in his *pudgal* (non-Self complex) and nothing else. How wise He was! Just talking about Him brings so much joy!

**Questioner:** But even by being 'dramatic' in the worldly life, does one still not have to do things?

**Dadashri:** In the 'dramatic', nothing needs to be done; it all happens on its own. Besides, there is nothing worth doing, it happens by itself. You fall asleep when it is time to sleep and you wake up when it is time to wake up. Everything just goes on happening. You should not say, 'It has to be done, it is worth doing,' nor should you say, 'I don't want to do it, it is not worth doing,' because 'doership' is not in Your hands. The Self (*Atma*) is non-doer (*akarta*).

### **The 'Doer' is Never the Absolute Self**

So the awareness of 'I am the doer' will never let you attain the Self. As long as you are 'doing', you are in illusion (*bhranti*). As long as you have the awareness that you are doing anything in this world, you have not experienced even a single fraction of the Self. Are people uneasy and restless (*aakuda-vyakuda*), or not? They are constantly uneasy and restless because they are in a state of doership. As long as one says, 'I am doing,' 'he is doing,' and 'they are doing,' the illusion exists. And until then, there is only uneasiness and intense restlessness. What does the

principle of Lord Mahavir say? 'I am not doing, he is not doing, they are not doing.' So then who is the doer? All that is in the control of the authority of the non-Self (*par-satta*). The authority of the non-Self is doing it. Now, if we were to tell the other person, 'You are doing it', then our illusion has not yet gone.

Wherever there is 'I am doing', *Paramatma* (absolute Self) does not exist; and where there is *Paramatma*, there is no 'I am doing'. Yes, not only, 'I am doing', but as long as there is 'he is doing,' 'they are doing,' any of the three; the *Paramatma* has not been attained. It occurred in my mind that it is also illusion if one believes 'I am not the doer, but another person is the doer'! In reality, no one is doing anything at all. It is a fault to say that, 'Someone is doing this.' It is also a fault to say that, 'No one is doing this.' And it is also a fault to say, 'I am doing it.' It is the *udaya karma* (unfolding effects of *karma* created in the past life) that makes a person do anything, and yet one claims, 'He did that.' Actually, the doer is some other entity, and one claims, 'I did it.' This is because he is not saying it after 'knowing and seeing' (*jaani joyee ney*); it only appears to him that 'I verily am doing' (the illusion). He cannot see anyone else in this. 'Dada indeed broke the glass.' Hey you *mooah* (mortal one)! I tried to save the glass from falling and breaking, till the end. How have broken I the glass? Then he will say, 'But there was no one else around! You indeed broke it.' How can the right belief be found amidst all this?

### **Sleep With Awareness in Worldly Interactions**

To run worldly interactions (*vyavahar*), You do not have to do anything at all. *Vyavasthit* runs all that for sure, it runs it in

exactness. Food gets digested even when you fall asleep, so then wouldn't things in this world run on their own? That is why 'we' have said that you have to be somewhat asleep while awake in this world. By that, we mean that if a glass breaks while you are awake, it should have the same effect on you as it would if you were asleep. There should not be any difference in the effect. How wise do you remain when a glass breaks while you are asleep? And what possesses you when it breaks while you are awake? It is the 'ghost' of *ahamkar* (ego) and *mamata* (myness). When You recognise that ghost, You will be able to stay 'asleep' while awake, then there will be no problem, will there? And what is wrong with that?

### **Adjust to Vyavasthit**

So, in reality, one should particularly adjust to *vyavasthit*. *Vyavasthit* indeed runs all the worldly interaction (*vyavahar*). There is no need to apply your wisdom here. No matter what you place in your stomach, at night, who takes care of everything, after you have gone to sleep? *Vyavasthit* takes care of all the bile and digestive enzymes necessary for digestion. Now that which is taking care of the internal, won't it also take care of the external? But for the external, he is awake, and therefore cannot refrain from interfering! That verily is what gives rise to the next life, and that verily is called giving rise to the next worldly life. If twenty-five glasses break when he is asleep, there is no problem. His wife will say, 'Get rid of all the pieces before he wakes up. Otherwise, if he wakes, he will interfere promptly.' So, all this goes away while one is asleep, doesn't it? So, just like that, 'sleep' with your eyes open. Then see just how the worldly interaction is happening. Does the

beard not grow even when you are asleep the whole night? When you wake up in the morning, do you not see with your eyes? When you wake up, can you not hear with your ears immediately? So who made all these adjustments? So, now You need to become a little aware. In worldly interaction, speak only when you are asked something. Do not interfere unnecessarily at all.

If one understands *vyavasthit* completely, then there is no such word as insistence (*khencha*) at all. Tell the other person that he can do what is convenient to him. You just adjust. Nothing happens outside of *vyavasthit*.

### **Let go of the Reins and Experience Vyavasthit**

Try this experiment of letting go of the reins, just try it one day of the week! On a Sunday, let go of your reins early in the morning and say, 'Dada, I am handing over this rein to you.' Hand over to Dada the reins of all the five 'horses' (the senses), and then all you have to do is just see how they all run. I will not let this 'chariot' fall into a ditch or let anything else happen. You do not know how to handle the reins, which is why you let go of them on a downward slope and keep pulling hard while going uphill and so the poor 'horses' get exhausted and bleed from their mouths! That is why Lord Krishna told Arjuna, 'You sit and let me guide the chariot.' It was only after Lord Krishna took over the reins that Arjuna's chariot began to run straight! I ask you to let go of the reins only once a week. However, if mistakes still occur, then say, 'Dada, I apologize for taking over the reins again. I will not do that again,' then let go of them again. Initially, you will make mistakes. It takes time for it to come into

practice. You will get it right after two or three times. Then, to progress further, You have to continue 'seeing' what 'Chandubhai' is saying, and whether it is correct or not.

Our *Gnan* says that no one has been born who can interfere with *vyavasthit* at all. Nonetheless, for the one who 'intends' to interfere in *vyavasthit*, whatever is spoken as a result of *vyavasthit*, is spoken because it is *vyavasthit*. When things happen in accordance with what was spoken, it is *vyavasthit* that happens. Remain *vitaraḡ* on that *vyavasthit*. Remain *vitaraḡ* (without any attachment or abhorrence) if that *vyavasthit* is positive for you (acceptable), and remain *vitaraḡ* if that *vyavasthit* is negative for you (unacceptable). This path says, 'See what is happening without saying anything.'

### **You are Responsible for the Irresponsibility**

A person looking at justice and injustice will curse a lot of people. It is not worth 'seeing' at all. Justice-injustice is a kind of 'thermometer' (gauge) for the world to see how much a person's fever has gone up or gone down! The world is never going to become just, and it is never going to become unjust. This very same hodge-podge will continue as it is.

This indeed has been the case since this world has existed. The environment during *Satyug* (era of time cycle of alignment in thoughts, speech and actions) is a little less spoiled, and currently (in *Kaliyug*—current era of the time cycle characterized by lack of unity in thought, speech and acts) the effect has increased. Even during the time of Lord Ramchandra, there were people who kidnapped Sita, then won't there be such

people today? This will continue to go on. This 'machinery' has been this way from the beginning. You do not understand. You are not aware of your liabilities so do not say anything irresponsible. Do not do anything that raises a liability, do not do anything irresponsible at all. Take everything as positive. If you can do something good for others, then do it, but do not do anything hurtful and do not think hurtful thoughts. Do not even listen to anything negative and hurtful about anyone. There is tremendous liability in that. Otherwise, in this vast world, *moksha* (liberation) lies within one but he cannot find it and he wanders life after life for endless lives!

Scriptures tell us not to speak negatively (hurtfully), not to think negatively. We wonder why they sing the same tune all the time? This 'machinery' is indeed is such that everything gets 'taped' (imprinted). And afterwards, when the evidences gather, then the fiasco begins.

### **The Taping is Happening Within, So Understand the Liability**

**Questioner:** Do the evidences come as circumstances on the outside?

**Dadashri:** Yes, when the circumstances come together, it all comes out and many other evidences will trouble one from within; that too, when the circumstances come together within. They are called inner circumstances. They are scientific circumstantial evidences.

You think that no one hears you when you scold your wife at home! Married couples quarrel with each other and use reckless language in the presence of their children. They think, 'What is this small child going to understand?' But what about the

'recording' that is taking place within the child? When he grows up, it will come out in the open!

In the current time era, it is not worth trying to explain anything to anyone. If you know how to explain, then do so in suitable words so that even if they are taped, you will not incur any liability. Therefore, remain 'positive'. In this world, only the positive (that which helps) will give pleasure, and all the negative (that which hurts), will give pain. So there is such a great liability!

### **Who is at Fault When Vyavasthit is the Doer?**

There should be a firm resolution (*nischay*) to maintain awareness. 'You' (the Self) can never make mistakes; there is no question about it. The 'one' who makes a mistake, also understands that a mistake happened. *vyavasthit* is the doer, but he became the *nimit* (evidentiary instrument). Therefore, he should do *alochana-pratikraman-pratyakayan* (recall the hurt caused, repent for it, and resolve to not repeat it) that, "This should not have happened." Otherwise there is no progress, is there? The Self is entirely separate. The doer is *vyavasthit*. Therefore, no one's mistake is to be seen at all!

Let go of the vision that sees a fault of anyone in this *satsang*. No one is doing a mistake at all. Everything is done by *vyavasthit*. So, get rid of the vision that makes you see faults in others altogether; otherwise, your progress will be hindered.

**Questioner:** If we continue to see faults in others, do we not regress spiritually?

**Dadashri:** You will be destroyed!

*Vyavasthit* is the doer of everything. After receiving this *Gnan*, everything that happens is according to *vyavasthit*.

### **Mind, Speech, Body and Illusory Attachment is Vyavasthit Dependent**

When will you understand *vyavasthit shakti*? But you do not understand it, what is the reason for it? If you are sitting here, and your eyes become like this (press on it), you will start seeing double. Now, if you are seeing double, and I tell you that there is just one, you will not believe it. Then if I tell you to remove your hand then you will believe me. It is not under your control to remove the hand. So, you have to keep that knowledge in your mind that, 'If I remove the hand, then it is only one. It is because of my hand that I see double.' So, *vyavasthit shakti* is such that you will not understand it, because all this mind-speech-body and the entire illusion (*maya*), are all under the control of *vyavasthit*; and when you become *Shuddhatma* (pure Soul), then You will understand it. If you want to understand that now, you have to remember that whenever a thought comes in the mind, it is *vyavasthit* that sends it. This inspiration that happens, *vyavasthit* does it. If you understand that *vyavasthit* makes you do all these activities, if that remains in your *gnan* (experiential knowledge) then it is of use. Did you understand *vyavasthit*? Otherwise, 'I am doing it,' and believing in *vyavasthit*, cannot go together.

**Questioner:** So, one's doership and *vyavasthit* cannot coexist?

**Dadashri:** No, they cannot, because the doership is of *vyavasthit* only. And what is *vyavasthit*? It is scientific circumstantial evidence.

### **That is When One can Pass in the Knowledge of Vyavasthit**

One man was asking me to explain to him the law of *vyavasthit*. I told him, 'Say five of you are going somewhere by car, and someone grabs you by the ear and forces you out of the car, even then you feel, 'Oh ho! This guy is not throwing me out. It is *vyavasthit* doing that.'"

He may have told you to sit down, and then he tells you, 'Chandubhai, get out of the car.' *Gnan* should immediately present to You that *vyavasthit* is telling you to get out. Who is to blame?

**Questioner:** We should blame *vyavasthit*. *Vyavasthit* is telling him to get out.

**Dadashri:** *Vyavasthit* is telling him to get out. After going a short distance, he will say, 'No, no. Let it go.' Then one of the passengers will say, 'No, I will not be able to make it.' So then he will tell Chandubhai, 'Come. Come back.' So Chandubhai should understand, '*Vyavasthit* is calling me back.' And when *vyavasthit* calls you back, you should sit back in the car as per *vyavasthit*. After travelling about a furlong, he comes across an acquaintance, and the owner of the car, tells you, 'I tell you what, Chandubhai, come out of the car.' At that time, Chandubhai should understand that *vyavasthit* is making him get out of the car. At that time, there should not be a look of disgust on the face. Why should you spoil your face when *vyavasthit* is making you get out of the car? So then, you should get out of the car.

Then, as you are going down the road, the man's acquaintance says, 'No, I won't be able to come with you.' Then, Chandubhai is



told, 'Chandubhai, come back. Come back.' Even then, understand that *vyavasthit* is once again calling you back. When it happens nine times like this, that means you passed Dada's exam, the exam of *vitaraagata* (total absence of attachment and abhorrence). The mind will not spoil even when this happens nine times. This is the *vyavasthit* I have given to all of you. This is how beautiful this knowledge of *vyavasthit* is! No man is doing all this. Only *vyavasthit* does all of this, and one will unnecessarily say with disgust, 'I do not want to go, you go.' One will lose his *sahajikata* (spontaneity and naturalness) after being rejected two to four times.

**Questioner:** Oh, he will say, 'What do you think I am? Am I a dog? You keep throwing me out?'

**Dadashri:** Yes, so *vyavasthit* does it and people believe that the other person is doing it. He is just a *nimit* (apparent doer; instrumental doer in the unfolding *karma*), one should not 'bite' (blame; accuse) him like this.

**Questioner:** But, with this example, you gave a wonderful explanation of *vyavasthit*.

**Dadashri:** Even if he removes you from the car nine times, *vyavasthit* is removing you; he is not. What is in his control? What is he going to do, when the poor man lacks the independent energy to go to release his bowels at will? How is he going to remove you from the car? He may even die if later, ahead, he is in an accident!

I have said the rule of nine times. I have said that if he maintains composure nine times like that, then I will know that he has passed in my *Gnan*. He is complete in my *Gnan*. One can maintain patience for two to

four times, but you still will see a change in expression on his face. To sit in the car nine times and be told to get out of the car nine times and to not forget the knowledge of *vyavasthit*, that is our *Gnan*! *Vyavasthit* makes him sit, and *vyavasthit* makes him get out.

**Questioner:** The *Gnan* becomes perfect.

**Dadashri:** It is of worth only when it is like that! Such is this *vignan* (science). *Raagdesh* (attachment-abhorrence) do not occur, constant *vitaraagata* (state of absolute freedom from attachment-abhorrence) prevails. Because of *vyavasthit*, one can maintain *saiyam* (absence of anger, pride, deceit, greed). With the help of *vyavasthit* and awareness of the Self, one can maintain complete *saiyam*. Do you understand?

### **Vyavasthit Does not Show Anyone's Fault**

**Dadashri:** All the doing is of *vyavasthit*, 'we' have seen that. That is why 'we' would give you the guarantee! And *vyavasthit* is the only thing that will not show anyone's fault. This is *vyavasthit*, have I not said that? It has no self-interest, it 'sees' through *vitaraagata*.

If one understands *vyavasthit*, it will help a lot. Otherwise, if he asks you to get back in the car, you will have such disgust showing on your face. 'Hey you, why did you show disgust in such a short time?' How did you get disgusted in such a short time?

**Questioner:** Dada, I can remain calm for up to two to three times. But by the fourth time, everything that has been collected from within gets poured out.

**Dadashri:** Yes, therefore, it is necessary to maintain patience.

**Questioner:** Dada, besides a *sajivan*

*murti* (living Gnani), who can explain this so clearly?

**Dadashri:** Yes, you will not find this in a book, will you? It will not be in a book. If it was in a book, then everyone would become *vitaraḡ* (without any attachment-abhorrence), would they not? If they understood *vyavasthit*, everyone would become *vitaraḡ*! It is not in any scriptures, this path will not be found in scriptures. The path I am telling you about, it will not be found in any scriptures. In scriptures, all you are shown are the tools (*sadhans*; means) telling you what to do and what not to do. Here, there is no path of doership; it is a path of understanding. We have gone beyond doership, beyond illusion (*bhṛanti*). So the whole discussion is different, is it not? This talk will be helpful, will it not?

Say you are sitting in a garden, and someone says to you, 'Leave.' If necessary, make the request to him, 'I would like to sit a little longer, you don't mind, do you?' If he says, 'No, leave,' then understand that it is *vyavasthit* and if he says, 'No problem,' that too is *vyavasthit*. If you are removed from the car, it is *vyavasthit*, and it is also *vyavasthit* if you are not removed from the car. In short, if you understand this much, then you will find a way out. Otherwise, it cannot be understood even after a million years. 'We' have seen through 'our' *Gnan* that this is run by *vyavasthit*.

One becomes God if he completely understands *vyavasthit*. However much he understands, he becomes God in that proportion.

One will not have to curse others in his mind if he understands *vyavasthit*. You bind

*karma* when in your mind you say, 'He is bad.' 'He is not bad, but it is *vyavasthit* that is directing him to, 'Remove him from the car.' *Vyavasthit* directs everyone, and that is how these 'tops' spin.

### Gauge for Understanding Vyavasthit

People of the world do not understand 'it is *vyavasthit*', but they will say, 'What has happened is correct.' But You have to understand that it is *vyavasthit*. Now, our people (Self-realized) may have understood *vyavasthit* at the most in four matters. But then, they will say that they become unsettled if someone insults them. But at that time, if *vyavasthit* immediately comes to mind, then stillness (*sthirata*) can be maintained.

There are many things left to be understood! If one has understood *vyavasthit*, he will not have any *raag-dwesh* (attachment-abhorrence). It is considered learned, when *vyavasthit* is understood exactly. The moment one is insulted, he should immediately say, 'It is *vyavasthit*,' and then inquire, 'How did this insult come about? Where did it come from? Who is the one insulting? What happened? Who got insulted? Who are you?' Until one understands *vyavasthit*, one will only know, 'He is the one who hit me. I have seen it myself.' Hence, had he understood *vyavasthit*, he would have become *vitaraḡ*.

### Become Vitarag and Be on Your Way to Moksha

This whole life has to be spent experiencing the fruits of *karma*! And if one does *raag-dwesh* (attachment-abhorrence), then new *karma* are bound. If one does not do attachment or abhorrence, then there is nothing.

There is no problem with *karma*.

*Karma* will happen as long as this body exists for sure. The problem is with attachment and abhorrence. The *Vitarags* tell us, 'Become *Vitarag*.'

Whatever activity you do in this life, in that the activity has no value, but only when attachment and abhorrence happens within it, then new *karma* is bound. You are not liable if attachment or abhorrence do not occur.

From birth to death, this entire body is a mandatory effect. Only the attachment and abhorrence that happen within, binds the new account. That is why the *Vitarags* (the fully enlightened Ones) tell us to become *vitrag* and go to *moksha*.

When someone insults me, I know that he is insulting Ambalal Patel, he is insulting this non-Self complex (*pudgal*). He cannot know the Self, he cannot understand the Self! Therefore, 'we' do not acknowledge it. It does not affect 'us'. 'We' remain *vitrag*. 'We' do not have any attachment-abhorrence towards him. And so, in one or two lifetimes, everything will exhaust.

The entire world functions through association and dissociation of circumstances. Who is the doer in this world? There is no one up above or anywhere else who is the doer. Everything happens solely through scientific circumstantial evidences.

After attaining this *Gnan* (knowledge of the Self and the doer), don't we say that new *karma* have stopped being caused (charging) for You? This suffering (*bhogavato*) is your own. This suffering is the fruit of the *karma* done (caused) by you in your past life. Now you are not charging new fruit (*karma* effect). Therefore, finish this suffering and move on to your destination (*moksha*).

### Keep on Doing Work That Dada has Entrusted to You

Every *parmanu* (subatomic particle) is *vyavasthit* in this world. How much regularity there is in this world! This world is regular. If you understand this science, your mind will find some satisfaction.

Therefore, you should not get into all this hassle. You take care of what is Your own work! Nature takes care of everything. We just say all this, but is it going to happen? You should bring forth Your knowledge (*Gnan*) and tell him to do it this way. If he does not go to sleep until two in the morning, then tell him, 'Brother, by going to bed early, you will remain healthy,' or something like that, and then you go to sleep in peace. Why would you want to stay awake worrying about when he is going to sleep? When will there be an end to that?

That is why I tell you not to worry about all this. You keep doing the work, as if it is of someone else. Keep doing by yourself as if it is Dada's work. Do not bother with anything else. As long as you try to measure it through the intellect (*buddhi*), you will not find anything. That is why I gave You *vyavasthit*. So do not worry and continue doing the work.

### Gnani's Antahkaran in Non-Doer State

**Questioner:** Please explain the following *Aptasutra* (Dadashri's major volume of 4237 *Gnan* aphorisms): 'How does the *Gnani's antahkaran* (the inner component of the mind, intellect, *chit* and ego) work? If '*Potey*' (the one who is the 'I am') moves away [from the non-Self complex]; then the Self is separate from the *antahkaran*.'

**Dadashri:** That *antahkaran* carries out the worldly activities on the one side and the Self 'does' its work on the other. The *Gnani* does not have *dakho-dakhal* (interference and its reactions).

The intent (*bhaav*) that 'I am doing something' arises; the *Gnani* remains separate from that *antahkaran*. After attaining *Gnan*, Your real doership does not remain, but your relative doership does. That means the discharge doership remains. But for You (the awakened One in *Akram Vignan*), there remains a slight *dakhal* (interference), whereas for the *Gnani* there is no *dakhal*. If the self (*potey*) moves away, then the Self is indeed separate from the *antahkaran*. The self (*potey*) has been a resident in this *antahkaran*; that 'self' now moves away.

### What an Experiment of the Gnani!

'Our', the *Gnani*'s setting, is such that, 'we' see each and every *kriya* (action through mind, speech and body). That is why I call this speech a record (a taped record)! I keep 'seeing' what this record is playing and what it is not! Whereas the people of this world become engrossed (*tanmayakar*) when their record is playing. To remain completely *nirtanmayakar* (non-involved) is considered absolute Knowledge (*keval Gnan*).

The way the world sees things is also the way the *agnani* (one without Self-realization) sees things. But what they 'see' will be of no use to them. This is because their 'basement' (foundation) is the ego (*ahamkar*). 'I am Chandubhai' is their 'basement', and our (*mahatmas*) basement is 'I am *Shuddhatma* (the Self).' Therefore, whatever the Self sees, counts towards a fraction of *keval Gnan*. For whatever fraction You

'see', whatever fraction You 'see' the self as being separate, the speech as being separate, 'see' what this 'Chandubhai' (the non-Self) is doing, this all gives rise to a corresponding fraction of *keval Gnan*. When someone insults me, it is in my *Gnan* and what this 'record' speaks, is also in my *Gnan*. It is in my *Gnan* when this 'record' says anything wrong. 'We' remain in total awareness (*jagruti*) all the time. And complete awareness is *keval Gnan*. In the worldly life, people have awareness, but that awareness is based on ego. Whereas this awareness is the awareness that comes after You become *Shuddhatma* (pure Soul). This is a fraction of the awareness of *keval Gnan*, and from that point onwards, it becomes *kalyankari* (ultimate benefit towards salvation).

Do not allow the inner machinery to slack off. You have to keep an eye on where the friction happens and what happens to it; with whom did harsh words arise? There is no problem with the speech that came forth, but you have to keep 'seeing' that, 'Wow! Chandubhai spoke harshly!'

**Questioner:** But wouldn't it be better to remain silent as far as possible?

**Dadashri:** Whether to speak or not, is no longer in Your hands anymore.

### God Became Separate From Egoism

The *antahkaran* (working complex of mind-intellect-*chit*-ego) remains as it is, even after one attains Self-realization. The only thing that is destroyed is the wrong belief of one's identity; the false imposition of 'I am' where one is not, is removed and this 'I' is placed where the real 'I' is. Thereafter, the ego that remains in the *antahkaran* will conduct one's remaining worldly activities.

This (discharge) ego does not have to be suppressed, but it is to be rendered insipid.

The overcrowding and congestion is not of people but it is of egos. Through *Gnan*, You can live amidst crowds of egos. Nature follows its own laws, the Self follows its own laws, but in between the two is the ego, which is very difficult. It does what is not to be done. It is because of the ego that worldly life arises. Egoism devours all the energy, and in addition it makes one take beatings! And these four life forms (*gati*; migration of Self into different states of existence: celestial, human, animal or hell) exist because of ego. The ego verily has separated one from God. And if you want to become God, then let go of your ego; then You and I are one. We are not separate. When the awareness that 'I am Chandubhai' is destroyed, then You become one with God.

#### **Vyavasthit is Understood Through Vision, not Intellect**

**Questioner:** If I come one hundred percent into *vyavasthit*, is that when doership leaves?

**Dadashri:** If one understands *vyavasthit* hundred percent, if the exposition of *vyavasthit* comes in exact understanding, then *keval Gnan* (absolute Knowledge) will happen. Until then, however much one understands, that much *keval Gnan* happens slowly. *Vyavasthit* is such that it cannot be understood through the intellect (*buddhi*); it is such that it can be understood through vision (*darshan*).

If one does not know (*avadatoo*) anything in this world, but understands that it is *vyavasthit*, then you can say that *keval Gnan* has happened for him. This *vyavasthit*

is verily *vyavasthit*, but one has to understand *vyavasthit*, it should come into his experience. There is nothing to know, if one understands this *vyavasthit*. The one, who understands *vyavasthit* completely, can remain as Knower-Seer (*Gnata-Drashta*) completely.

#### **Final Vyavasthit Will Give Rise to Keval Gnan**

**Questioner:** 'If *vyavasthit* is completely understood, it is *keval Gnan*.' Can you explain that a bit more?

**Dadashri:** To whatever degree one understands *vyavasthit*, a corresponding degree of *keval Gnan* opens up, thereafter that is not to be 'seen' at all. However much is understood, that much is not to be 'seen' for sure. The Knowledge in which nothing remains to be 'seen' is called *keval Gnan*. Therefore, when everything to be 'seen' goes away, complete *keval Gnan* happens.

You have to keep on understanding this *vyavasthit* all the way to the point where the final *vyavasthit* will give rise to *keval Gnan*! How wonderful is my discovery of *vyavasthit*; this is a wondrous discovery! Have you completely understood *vyavasthit*?

**Questioner:** How dare I say that it is complete?

**Dadashri:** As the phases of *vyavasthit* are understood, the more the phases one understands, the more the benefit from it. Everyone understands *vyavasthit*, but according to each individual's own phases. Then, when one has completely understood all the phases, that day *keval Gnan* would have happened. I, too, lack four degrees of the phases. Therefore, *vyavasthit* is one fact worth understanding.

### **Awareness of Agna Increases as Wrong Belief Leaves**

However many wrong beliefs clear away, that much awareness will increase, and one will understand *vyavasthit* by that much. *Vyavasthit* is understood as the wrong beliefs clear away, and awareness keeps increasing. And when *vyavasthit* is completely understood, that is the completion (*purnahuti*). But *vyavasthit* cannot be suddenly understood.

If one understands each and every word of 'ours', if he understands just one word, truly, very well, it will take one all the way to *keval Gnan* (absolute Knowledge)! It has to be understood! One has to understand it and immerse oneself into it. Those who tried 'to do' never attained moksha (liberation). Those who 'do' become the 'doer', and those who understand, become immersed!

~ Jai Sat Chit Anand

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**Spiritual Retreat in Adalaj Trimandir : Dt. 21 to 28 December 2013**

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**Important instructions for those who want to attend above programs:**

- ◆ Mahatma-Mumukshu who wish to attend this retreat must register his/her name in advance.
- ◆ Satsangs will be in gujarati langauge but simultaneous english translation will be available.

**Satsang & Gnanvidhi Programs in the presence of Pujya Deepakbhai**

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**Ahmedabad**

Dt. 24-25 Jan. (Fri-Sat), 6-30 to 9 pm- **Satsang** & 26 Jan. (Sun) 5-30 to 9 pm - **Gnanvidhi**

Dt. 27 Jan. (Mon) - 6-30 to 9 pm- **Satsang** for Mahatma, For Venue Please Contact: 9428330377

**Rajkot**

Dt. 7-8 Feb. (Fri-Sat), 7-30 to 10 pm - **Satsang** & 9 Feb. (Sun), 6-30 to 10 pm - **Gnanvidhi**

Dt. 10 February (Mon), 7-30 to 10 pm - **Satsang** for Mahatma **Ph: 9879137971**

**Venue :** Shree Ranchhoddasji Bapu Ashram Ground, Alka Soc. Main Road, Kuvadava Road.

**Morbi**

Dt. 12 February (Wed), 8-30 to 11 pm- **Satsang** & 13 Feb. (Thu), 7-30 to 11 pm- **Gnanvidhi**

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**Bhuj**

Dt. 15 February (Sat), 6-30 to 9 pm - **Satsang** & 16 Feb. (Sun), 5-30 to 9 pm - **Gnanvidhi**

**Venue :** Jubilee Ground, Bhuj. **Ph: 7567561556**

**Chandigarh**

Dt. 8 March (Sat), 6 to 8-30 pm-**Satsang** & Dt. 9 March (Sun), 5 to 8-30 pm-**Gnanvidhi**

**Venue :** Tagore Theater, Sector-18, Opp. Govt. Model High School. **Ph: 8427413624**

**Surendranagar**

Dt. 14 March (Fri), 4-30 to 7 pm - **Satsang** & 15 March (Sat), 3-30 to 7 pm - **Gnanvidhi**

**Venue :** Trimandir, Surendranagar-Rajkot Highway, Nr. Lok Vidhyalay, Muli Rd. **Ph : 9924343434**

**Surendranagar Trimandir Pranpratishtha Celebration**

**Dt. 16 March 2014 (Sunday)**

**Pranpratishtha :** 9-30 am to 1 pm, **Pujan-Darshan-Aarti :** 4 pm to 7 pm., **Bhakti :** 9 to 10 pm

**Venue :** Trimandir, Surendranagar-Rajkot Highway, Nr. Lok Vidhyalay, Muli Rd. **Ph : 9924343434**

**Note :** Due to only one day event, there is no accommodation facility will be available during this function.



December 2013  
Year-9, Issue-2  
Continuous Issue-98

## Dadavani

Date Of Publication On 15<sup>th</sup> Of Every Month  
RNI No. GUJENG/2006/17257  
Reg. No. GAMC - 1501/2012-2014  
Valid up to 31-12-2014  
LPWP Licence No. CPMG/GJ/100/2012  
Valid up to 30-6-2014  
Posted at AHD. P.S.O. Sorting Office Set - 1  
on 15th of each month.

### The Solution Will Come when One Understands the Science

The belief, 'I am the doer' perpetuates worldly life, and when one knows, 'who the doer is' one becomes free. God is not the doer, nor are the people, the doers. Scientific circumstantial evidence; circumstantial evidences come together and work happens; otherwise, work will not happen. There is the energy (shakti), which makes all those circumstances come together; this energy is called vyavasthit. It makes all the circumstances come together. It is not the energy of God. No one has any authority over vyavasthit. Vyavasthit shakti means that what other circumstances are necessary, when they all come together, all this happens. Therefore, this is a science (vignan), and that is why I disclosed it all. Believing vyavasthit as vyavasthit brings the ultimate resolution.

-Dadashri



Printed and Published by Dimple Mehta on behalf of Mahavideh Foundation-Owner. Printed at Amba Offset, Basement, Parshvanath Chambers, Usmanpura, Ahmedabad-380014.