



# Dadavani

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After attaining the human life-form, if a person remains in the natural state as the Self and does not interfere in that which is discharging, then he will certainly go to moksha.



Moksha

## The Understanding of Vyavasthit Keeps One Free From Interference

### EDITORIAL

Dadashri says that whatever comes to us in this life is indeed the account of our own karma. On the basis of karma of the past life, the energy of scientific circumstantial evidence (*vyavasthit shakti*) gives result in this life. There is no interference of anyone in that. Therefore, however much merit karma (*punya*) one has, one comes across favorable circumstances, whereas demerit karma (*paap*) brings about bad circumstances. Therefore, it is indeed the result of our own karma, and that is *vyavasthit* (scientific circumstantial evidence). There is no interference of God in that! You are whole and sole responsible for your life!

This Knowledge (*Gnan*) of *vyavasthit* is not for everyone. This is because as long as the ego is present, it cannot be said that it is *vyavasthit*. *Vyavasthit* can actually only be understood after attaining the Self! The world is indeed *vyavasthit*, there are no two ways about it, but if the one who has ego (*ahamkaar*) says that it is *vyavasthit*, then interference (*dakho*) happens. Where there is ego, there is *prarabdha* (karma that is destined to give effect) and without the ego, there is *vyavasthit*.

If one understands the authority of *vyavasthit*, then he will become completely free. Thereafter, he will be able to remain in the Self. Whatever is happening is *vyavasthit*. So, if one understands the authority of the non-Self and does not interfere in that, then that authority itself lets go of him and consequently he becomes free. One interferes in the authority of the non-Self; that is why this authority holds him back. People interfere in the authority of *vyavasthit*. They say, "I did this." This is indeed the interference of doership. Therefore, adjust to *vyavasthit* in worldly interaction. *Vyavasthit* certainly runs all worldly interaction. It is not worth using your wisdom. If you sleep while being awake in worldly interaction, then interference does not remain. The way in which *vyavasthit* runs worldly interaction is pure worldly interaction (*shuddha vyavahaar*), and if you interfere in that, then it becomes impure. Therefore, you should not interfere.

*Vyavasthit* means whatever work Chandubhai is doing, whatever it may be, whether it is good or bad, whatever he does, You keep Seeing it, You do not interfere, that is called *vyavasthit*. After receiving *Gnan*, this world is without interference. Dadashri says that before attaining *Gnan*, it was all nothing but interference, but after attaining *Gnan*, if any interference happens, then it is your mistake in understanding *vyavasthit*. It is in fact because you do not understand *vyavasthit* that interference happens. If one understands *vyavasthit* completely, then he will attain absolute Knowledge (*keval Gnan*).

Now we have to get our work done. Therefore, we should understand *vyavasthit*. The ardent prayer is that the present compilation is helpful for *mahatmas* to understand the Knowledge of *vyavasthit* as it is and attain a state free from interference.

~ Jai Sat Chit Anand

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

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

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

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

## The Understanding of Vyavasthit Keeps One Free From Interference

### There Is No Interference of Anyone in Your Affairs

**Questioner:** One person gets a lot of money, whereas another is in poverty; how does that happen, even when they are all born as humans?

**Dadashri:** The fact that you take birth is an effect. Effect means that it is a result of the causes from the past life. Therefore, however much merit karma (*punya*) there is, what happens with that merit karma? If good circumstances come about, then they simply keep on helping. If one wants to build a bungalow, then a bungalow will be built. One will get a car! Whereas demerit karma (*paap*) brings bad circumstances, and will lead to the bungalow being auctioned off. So it is indeed the result of one's own karma. There is no interference (*dakho*) of God in this! You are whole and sole responsible of your life! Not just one life, there is no interference of God in this for so many lives!

### By Interfering in Input and Output, One Spoils the Next Life

What is wealth? It is input (*puran*)

and output (*galan*). There has been input, so there will definitely be output. It is a karmic account. People interfere in that using the intellect. As a matter of fact, the *mooah* (classic term used by Dadashri to shake up the listener, it literally means 'one who is destined to die') wastes his energies in input and output. Money is actually the bank balance [of merit karma], it is a karmic account, it is predetermined. When a person uses his intellect to make money, he ruins his *dhyan* (internal state of being) and ruins his next life.

### Why Interfere with the Correct Distribution?

A person should not be in a hurry to earn money. He should be lazy when to comes to earning money, he should not be in a hurry. This is because if you are in a hurry to earn money in 1978, then what you were going to earn by 1988, that will come to you right now, in 1978; there will be premature fruition of karma. Then what will you do in 1988? Therefore, do not go through too much trouble over making money. Keep running your business in a peaceful manner with a

determined intent. In this era of the time cycle, maintain ethics (*neeti*) as much as you can; keep doing things with this intent. Who expresses worry? Someone who has a shortage of food expresses worry. You will not have to face a time when you have a shortage of food, will you? Do you have days in which you have a shortage of clothes?

### **If It Is Understood as the Result of Merit Karma, Then Interference Does Not Remain**

This businessman may have come with 2.5 million for the course of his entire life. Then he may decrease the 2.5 million to 2 million, but he does not increase it. When would it increase? If he constantly remains in *dharma*. However, if he goes out and creates interference, then it spoils. If he sticks his hand in nature, it spoils. Of the money that comes, he believes that the money comes from within the sand. So, he keeps digging into the sand, but he does not get anything. Money is actually the result of merit karma; it is only the result of merit karma. If it were the result of hard work, then it would all have gone to the laborers. And if it were the result of intelligence, then there is no one smarter than the iron-mongers, so all the money would have gone there. But it is not like that; money is actually the result of merit karma.

One wealthy man asked me, "Please say something to my son, he doesn't want to work hard. He is enjoying at ease." I told him, "There is nothing to be said at all. He is enjoying his share of his own merit karma; why would we interfere in

that?" So the man said to me, "Don't you want to make him wise?" I replied, "The one who enjoys himself in this world is considered wise. The one who wastes things is mad, and the one who keeps toiling is considered a laborer." However, the one who toils derives pleasure of the ego (*ahamkaar*), doesn't he! He goes out donning a long coat, so people start exclaiming, "The gentleman has come, the gentleman has come"; that is more than enough. Whereas the one enjoying is not interested in being greeted or anything like that. For them, it is, "I will enjoy what I will, that is all."

How much does one need for his livelihood? Decide just once what your requirements are. For example, you need adequate food and water in the home, a house to live in, and money to run the household. You will definitely get that much. However, if your neighbor has deposited ten thousand in the bank, then it keeps bugging you within. This gives rise to pain. The *mooah* himself invites pain. Everyone in the world is searching for pleasure, but they do not decide on the definition of pleasure at all. 'Happiness should be such that it is never followed by pain.'

### **Counting Money Is Also Interference**

Rather than worldly pleasure, there should be pleasure that is beyond the worldly (*alaukik sukh*), the pleasure in which one gets absolute contentment (*trupti*). On the contrary, this worldly pleasure increases restlessness! On the day one makes a sale of fifty thousand rupees, he loses his mind just counting

[the cash]. His mind would become so discomposed that he would not like to eat or drink. This is because I too used to make sales, so I had seen everything, how it affected the mind! This is not beyond my experience, is it! I have swum across this ocean [of worldly life] and have come out, so I know what must be happening to you. When more money is racked up, one becomes more agitated, the mind goes dull and one cannot remember anything; restlessness prevails. As it is, people keep counting the notes, but those notes have remained here, whereas those who count have died! The notes say, 'Understand this if you want to; we will remain here and you will depart!' Therefore, you should become a little cautious, shouldn't you! There is nothing else; we do not want to create any enmity towards it. You should tell the money, 'Come on over.' There is a need for it! There is a need for everything, isn't there? However, people certainly remain engrossed only behind that! So those counting the money have departed and the money remained, yet one has to count it. There is no choice, is there! It is only the rare businessman who tells his accountant, "Dear fellow, do not disturb me when I am eating. You should go ahead and count the money and put it away in the safe, and take it out when you need to." There is a rare businessman who would not interfere in that! There are two to five such businessmen in India who remain unaffected like that! They are like me! I never count money! What unnecessary interference? I have not handled money for the past twenty years or so, that is certainly why so much bliss remains!

### By Becoming Agitated, Interference Takes Place

As long as worldly interaction persists, there is need for money too, there is no objection to that, but one should not get engrossed (*tanmayakar*) in it. Become engrossed in God (*Narayan*). If you only chase after money (*Lakshmi*), then God (*Narayan*) will become upset. There is a temple of Lakshmi-Narayan [referring to the temple of Lord Vishnu, and his consort, Lakshmi, who symbolizes wealth], isn't there! Is Lakshmi any ordinary thing?

Lakshmi is actually a celestial deity (*devi*). In worldly interaction, she is referred to as God's wife. This is all *vyavasthit* with precision, but by becoming unsteady within, interference arises. When unsteadiness does not arise within, wealth increases. When there is no unsteadiness within, then one will not think, 'What will happen!' If the thought arises of, 'What will happen?' then the money takes off.

### If the Authority of Vyavasthit Is Understood, Interference Does Not Remain

The world refers to earning money as input (*puran*) and when there is a loss or the money is spent up, they say that the money has been spent (*galan*). In reality, earning and spending are both output, and moreover it is dependent on scientific circumstantial evidence (*vyavasthit*). Now, how can the world understand this? If one understands the authority of *vyavasthit*, then he will become completely unoccupied. Thereafter, he can remain in the Self only. If you know this much, then interference will not remain for you, will

it? You will not forget this and if we were to keep teaching it to worldly people, even then they would forget. This is because they have *kashay* (anger-pride-deceit-greed). Nothing remains under control for those who have *kashay*.

### The Ego Interferes in Unfolding Karma

**Questioner:** This is not in reference to our *mahatmas* (those who have received Self-realization through *Gnan Vidhi*), but everyone else in the world is, in fact, subservient to karma, aren't they?

**Dadashri:** Everyone is subservient to karma.

**Questioner:** And they function completely subservient to karma, don't they?

**Dadashri:** No, it is not like that; they are dependent on karma for one lifetime.

**Questioner:** Can one do anything new in that?

**Dadashri:** No, if something new is done there, then accordingly, there will be a change in the next life. And one is independent in that respect, but the unfolding of karma applies to the present life. The ego interferes in that; it is incapable of making new changes.

### As Long as the Ego Is Present, It Will Certainly Interfere

**Questioner:** Is all that is happening in life happening according to the account of past karma?

**Dadashri:** Yes, then what else? And if you do not bind a new karmic account, then there is no problem.

**Questioner:** If a person is doing bad deeds on the basis of past karma, and he wants to do good deeds presently, then would he be able to? Would he be able to bring about changes in what is going on right now on account of past karma?

**Dadashri:** Some change can happen, due to the ego. That which has already been designed cannot be changed. And where there is no ego, nothing can change.

**Questioner:** Everything is scientific circumstantial evidence (*vyavasthit*); it is the result of karma, so everything happens according to the intent we had made. However, is there any independent effort (*purusharth*) behind the intention (*bhaavna*) that we do? Can intention be changed through *purusharth* or is that also *vyavasthit*?

**Dadashri:** No, that is not *vyavasthit*. Do *purusharth* through intention. *Vyavasthit* helps as long as the ego is absent. As long as the ego exists, it cannot be referred to as *vyavasthit*. Therefore, through the ego, one makes it *avyavasthit* (changes, through interference, that which was destined to happen). That is why it can be changed through one's intention. The world is certainly *vyavasthit*, but because the ego exists, it does not refrain from meddling. If it does not interfere, then it is entirely *vyavasthit*; it is exact! The ego keeps interfering in one way or another. It creates pain where none exists.

### Vyavasthit Does Not Exist Where There Is Interference of the Ego

**Questioner:** As long as there is ego, the world is indeed *avyavasthit*, isn't it?

**Dadashri:** The world is *vyavasthit*, but the ego will not refrain from doing the contrary. It disrupts that which is organized!

**Questioner:** Whatever work is done, can that not be considered as *vyavasthit*?

**Dadashri:** Would *vyavasthit* ever be this way? There is enmity between the one with ego and *vyavasthit*. The two never come together. *Vyavasthit* applies to the one who is egoless (*nirahamkari*). Ego will even destroy the ‘father’ [authority] of *vyavasthit*! Therefore, as long as ego is present, it cannot be referred to as *vyavasthit*. *Vyavasthit* is only applicable to the discharge of *karma*. There is no *vyavasthit* in charge *karma*. There is no telling what the *mooah* (one destined to die) will do. So, there is no *vyavasthit* in that at all, there is interference of the ego, naturally!

### One Interferes Through Doership

**Questioner:** If the world is *vyavasthit*, then how do these people bind karma?

**Dadashri:** The ego is present, so karma will not refrain from being bound. If the ego is not present, then the world is *vyavasthit*. If that ego gets finished off, then the world is indeed *vyavasthit*. If one does not do egoism, then he will know as it is. Now the reason one does egoism is he does not do anything, yet he says, “I did this and I did that.” However, that is to be said ‘dramatically’ [as one would in a drama, not real]. God is not the ‘doer’, and you are also not the ‘doer’, there is karmic bondage for the one who

‘does’. Therefore, it is another energy that is doing it, it is *vyavasthit shakti* (the energy of scientific circumstantial evidence). Fundamentally, it is scientific circumstantial evidence. In this way, all of this has arisen through science. Someone else [some other energy] is doing it, and you believe, ‘I am doing this’, that is all, that is called ego, that’s it. When this ego leaves, this is all *vyavasthit*, and as long as the ego is present, it will not refrain from interfering. Interference of ‘I will do this and I will do that,’ such interference does not achieve anything, and it ruins the next life!

### As Long as There Is Interference of Doership, It Is Avyavasthit

Even for the one with ego, the world is, in fact, *vyavasthit*, but the person with ego does not keep *vyavasthit* as it is, he disrupts it. That is why it is after ‘we’ take away the ego that ‘we’ tell everyone, “It is *vyavasthit*,” meaning after doership leaves. A person with ego keeps doing the wrong thing; that is his business, day and night, isn’t it! He turns what is right into wrong. This is because he has *viparit buddhi* (intellect that takes one further into the relative). It is not as if everyone has *samyak buddhi* (intellect that takes one towards the Real), is it? The intellect is *viparit* on account of *Kaliyug* (current era of the time cycle characterized by lack of unity in thought, speech, and action). Its function is indeed to do the wrong thing.

In fact, one eats and drinks, that is all, otherwise he has no awareness at all. And if he had awareness, then if he has four daughters at home, he would

never look at someone else's daughter with a sexual intent. He should have the thought that, 'If someone were to look at my daughters [in this way], then how would I feel?' However, these people have no awareness at all. Why do they not have awareness? It is because they do not understand and they have ego that is without bounds! Ego means blind indeed. If one has the ego of greed, then he is blind in greed. If one has the ego of pride, then he is blind in pride. If one has the ego of sexuality, then he is blind in sexuality. Therefore, the original ego is completely blind, so whatever it enters into, it is blind in that matter, so he keeps doing the wrong thing.

One sees through the eyes of the intellect. So, it is all the control of the intellect. What is the business of the intellect? It is to keep showing profit and loss; that is all. So, it certainly keeps the blood boiling all day long. Therefore, if you are with egoism, then you are indeed the doer. And if you are egoless (*nirahankari*), then *vyavasthit* is the doer.

As long as the ego is the doer, it is not *vyavasthit*. A doer will not refrain from interfering. *Vyavasthit* is dissolution (*visarjan*) energy, not creation (*sarjan*). There is no problem in dissolution, there is a problem with creation. Problems arise for the one who is charging. People with egoism do the charging, don't they? It does not take long. However, *vyavasthit* is not applicable for the people of the world. It is *vyavasthit* after taking this *Gnan* (Knowledge of the Self and who the doer is). Dissolution alone remains for You, so *vyavasthit* is applicable to You. For them

[those who are not Self-realized] there is both creation and dissolution.

### **If One with Ego Says 'It Is Vyavasthit', Then It Is Interference**

This Knowledge of *vyavasthit* is not for everybody. This is because they [those who are not Self-realized] have ego, don't they! Now, the ego is under the control of *vyavasthit*, and he claims, 'I am the doer.' So interference happens there between the two of them. By interfering in *vyavasthit*, one, on the contrary, spoils his own pleasure. If he does not interfere that much through the ego, and engages in independent effort (*purusharth*) by remaining in a state of equanimity, then it would turn out to be very beneficial. Even then, he cannot deem it to be *vyavasthit*. It can only be understood as *vyavasthit* after one becomes pure, only after attaining the pure Soul! The world is certainly *vyavasthit*, there are no two ways about it, but if the ego says that it is *vyavasthit*, then there will be interference.

This is for those who have *Gnan*, meaning those who have attained the state of the Self, others [those without *Gnan*] cannot say this. This is because as long as one is sixty percent *Gnani*, then forty percent of the ego still exists, there is ego of the forty percent that remains. So at that point, it cannot be said to be *vyavasthit*. The ego will not refrain from interfering. One will say, "I still have to do." 'Doing' remains for them, whereas 'here', nothing is to be done. It can be said to be *vyavasthit* after the ego has been wiped out. Therefore, 'we' give all these people *vyavasthit* after a stop is put to the ego.



## After the Interference of the Ego Leaves, It Is *Krambaddha Paryaya*

As long as the ego exists, it brings on all types of changes, it does not refrain from interfering. And after attaining *Gnan*, the ego has been wiped out, so what was it that you called it?

**Questioner:** *Krambaddha paryaya*.

**Dadashri:** We [in *Akram Vignan*] call it ‘*vyavasthit*’ and they [in the *Kramik* path] call it ‘*krambaddha paryaya*’ (sequential unfolding of phases). This is all applicable once the ego has been wiped out. It cannot be called this if *Gnan* has not been attained. This is because the ego may set off a bomb blast at any time.

As long as the ego exists, it cannot be called *krambaddha paryaya* at all. There is interference of it [the ego]. It ends up interfering. If a house has become forty years old, then one will paint it and make it new. All of these things are indeed in *krambaddha paryaya*. Both fixed and movable things, so only eternal elements and situations are in *krambaddha paryaya*. What is not an eternal element? The self under illusion!

**Questioner:** Is that not *krambaddha* (sequential)?

**Dadashri:** Yes, *dehadhyaas* (belief that I am the body)! You may refer to it as *dehadhyaas*, but it is not *krambaddha*.

**Questioner:** What is that Dada; I did not understand that. Please explain that a little.

**Dadashri:** The ego may do it this way [the wrong way] and it may also do

it that way [the right way]. That is so as long as *dehadhyaas* exists. When one becomes free from ego, he comes into *krambaddha paryaya*.

## The Determinist Interferes with Ego

**Questioner:** Are *vyavasthit* and *prarabdha* (karmic effect) closely related words, or is there a difference between the two?

**Dadashri:** No, there is a great difference.

**Questioner:** What is the difference?

**Dadashri:** No change is going to happen in *vyavasthit*. Whereas what is a determinist (*prarabdhavadi*) like? He has a ‘living’ ego. So he will not refrain from interfering. Whereas this [in *Akram Vignan*] is not a ‘living’ ego. That is why it is called exact *vyavasthit*, and *prarabdha* is based on *vyavasthit* only. However, *prarabdha* includes interferences (*dakha*); it cannot be referred to as *vyavasthit*. After attaining this *Gnan*, this is our *vyavasthit*! If other people [those without *Gnan*] use it, they will become fooled, because there is interference in that, whereas for us, all the circumstances are evaluated from all the angles. So we will proceed with, ‘It does not seem like we’ll be able to go; leave that plan.’ Those others [without *Gnan*] proceed having done interference, don’t they? They do not refrain from interfering.

Where there is ego, there is *prarabdha* (karmic effect subservient to new cause due to ego), and where there is no ego, it is *vyavasthit*. *Vyavasthit* means exact! *Prarabdha* keeps changing due to interference of the ego. The ego

is 'living', isn't it? There is no ego here so it is *vyavasthit*; exact to exact.

### Interferences Arise Through the View of Doership

**Questioner:** So can it be said that in *prarabdha*, the ego is living, and where it is *vyavasthit*, it is dead?

**Dadashri:** In *prarabdha*, the ego is living. The one whose ego is dead attains liberation (*moksha*). *Vyavasthit* is exactness. Whereas in *prarabdha*, the ego that interferes rises, all kinds of problems arise there. *Vyavasthit* is exactness; no one can change it.

It is certainly considered *prarabdha* outside [for those without *Gnan*]; it cannot be considered *vyavasthit* outside. In our [*mahatmas*'] *prarabdha* over here, new interference has come to an end. So *vyavasthit* alone remains, whereas *prarabdha* has interference in it.

What is *prarabdha*? It means to suffer karma through *bhoktabhaav* (the view of being the sufferer, enjoyer), and create new karma through *kartabhaav* (the view of doership). Both *bhoktabhaav* and *kartabhaav* arise in *prarabdha*. Now in that, interference arises through *kartabhaav* ('I am doing'), whereas *bhoktabhaav* is without any interference. Now here, after attaining this *Gnan*, *kartabhaav* has departed, so only *bhoktabhaav* remains. That is what 'we' refer to as *vyavasthit*.

### Interference Leaves After the Illusion Dispels

After attaining this *Gnan*, You do not have *prarabdha* or *purusharth*

(independent effort to charge karma). You have become the Self and so it is indeed entirely *vyavasthit*. For people of the world, the world is not *vyavasthit*. This is because they themselves are in a state of illusion (*bhrant swaroop*), so they do not refrain from interfering. If the tea were to be served late to you, then you would understand that it is *vyavasthit* and you would bring about a settlement with equanimity, but you would not interfere. Whereas what would another person do?

**Questioner:** He would kick up a fuss.

**Dadashri:** It is because You have become the *Purush* (the Self) that You have *Purusharth* (to progress as the Self). However, for people of the world, there is no place without *purusharth*, is there? For them, it is illusory *purusharth*; that too, is *purusharth*. However, it should also be known, shouldn't it? In the *Kramik* path, one progresses towards *moksha* by way of illusory *purusharth*. Now the people of the world say, "I expanded this shop a great deal, I did great business, I studied, I came first in my class." They refer to all this as *purusharth*. However, that is all *prarabdha*. Should such a mistake not be rectified?

**Questioner:** It should be.

**Dadashri:** It is fine if You do not correct it. This is because *vyavasthit* has come into Your hands, hasn't it! But when will others understand this?

### Worldly Knowledge Makes One Interfere

All the worldly knowledge leaves

in the presence of the Knowledge of *vyavasthit*. So then what remains? Worldly knowledge troubles this entire world, monks and high-ranking monks and all. The only thing is that they do not have to put up a show of grieving over someone's death, do they! They do not need to put up a show of grieving over someone's death; they have that much less to do. They have become released from worldly interaction. They have all become free from worldly interaction.

Still, wherever one goes, it is the very same interference. If the disciple had returned having lost his alms bowl yesterday, then today, even before he takes another one, he [the guru] will tell him, "Take care of it, ok, if you return having broken it, then I will not let you back in." To which the disciple will reply, "*Maharaj* (high-ranking monk), is to take care of it or not take care of it in my hands?" The *Maharaj* will say, "Hey, how dare you say such a thing? If it is not in your hands, then in whose hands is it? Is it in the hands of God?" Hey! Even if the disciple were crazy, he would not break the bowl. If you were to tell him, "Shatter it, why don't you!" Then he would respond, "How could I shatter it?" So why do you keep cautioning him? On the contrary, he will become confused! What will happen if you caution the one who does not need any cautioning?

### **Past Life's Karma Means to Interfere in the Flow Through the Ego**

**Questioner:** Now, past karma and *niyati*, what are they? Are they both the same or are they different?

**Dadashri:** They are different, so God has written them as separate! They are different, so they have been written as separate.

**Questioner:** So then please explain *niyati* and past karma. Why are the two different?

**Dadashri:** *Niyati* is the flow (*pravah*) of nature. All of these living beings are indeed constantly within the flow. They indeed continue undergoing change. And the past life's karma (*purvakarma*) is interference one did through the ego. One had interfered in the moving current through the ego, that is called the past life's karma.

**Questioner:** But what does this flow have to do with a living being?

**Dadashri:** The living being is indeed in the flow [of evolution].

**Questioner:** Yes, it is in the flow. However, what we are saying is that his past life's karma is an obstacle for him.

**Dadashri:** If you interfere in the past life's karma [effect], then it becomes an obstacle. If you do not interfere, then there is no problem.

### **When There Is Interference, Niyati Vanishes**

**Questioner:** *Niyati* means *pravah* (flow). Now please explain *pravah* means.

**Dadashri:** When a train departs, then it reaches each station on time. So when it reaches Mumbai, it is called *niyati*. When there is interference, *niyati* is gone. So it is said that this train is with *niyati*.

**Questioner:** Whose authority is it to create this interference?

**Dadashri:** The ego's.

### **Liberation Has Been Obstructed Because of Interference in the Flow**

**Questioner:** Now how does *niyati* affect a living being?

**Dadashri:** It indeed keeps working. It is constantly taking one further in that direction of the flow; if there were no interference in the way, then it would take one directly to *moksha*.

After coming into a life-form as a human, if a person remains in the natural state as the Self (*Swa-Swabhaav*) and does not interfere in the dissolution [of karmic effect], then he would certainly go to *moksha*. If he interferes, then he will go to another life-form (*gati*).

**Questioner:** So then is there anything a living being can do or not?

**Dadashri:** There was nothing to be done at all. But because this intellect arose, it gives rise to ego. And because the ego arises, it does this interfering. If the intellect is not used, then he would attain salvation. However, the intellect would not be refrained from being used, would it! This is because it is, in fact, the intellect. For someone like me, whose intellect is gone, there is no problem. He is indeed within the flow. Flow means subservient to (*aadhin*) unfolding karma (*udaykarma*). To remain subservient to only the unfolding karma is considered within the flow. Such a person would go straight to *moksha*. However, one does

not remain subservient to the unfolding karma, does he? He interferes, moreover. The flow that exists is of *niyati*, so because the intellect has departed from me, I would go to *moksha* even if I did not want to.

**Questioner:** So, does *niyati* only take one higher, or does it also take one lower?

**Dadashri:** No, *niyati* does not take one lower; that is all interference of the ego. *Niyati* certainly takes one forward.

**Questioner:** But *niyati* means the discharge of karma, does it not?

**Dadashri:** No, *niyati* takes one forward; that is all. It makes one do karma, and makes one suffer it, it even causes the karma to discharge, provided there is no interference of yours. However, there is solid interference from you with, 'I made an earning.' That is doing interference. Has anyone in this world actually earned? Would anyone in this world have the energy to go to the toilet?

**Questioner:** So what did *niyati* do? Did it give the energy, did it give the energy to go to the toilet?

**Dadashri:** *Niyati* is doing it, your ability to go to the toilet. You do not have to do anything at all; *niyati* is indeed doing all the work. That which wakes you up in the morning is *niyati*, what puts you to sleep is *niyati*, *niyati* is doing everything. There is no need for a person to do anything.

### **Interference Stops by Remaining Subservient to Past Life Karma**

**Questioner:** So can it not be said

that past life karma (*purvakarma*) is doing this?

**Dadashri:** To say that it is past life karma is dangerous. You should not say that, you should remain subservient to past life karma.

**Questioner:** Yes, that is exactly what I am saying; that we do understand that we have to remain subservient to the past life karma, but what does *niyati* do in that?

**Dadashri:** Yes, but you should remain subservient to it. So if you do not interfere, then there is no problem. If you remain subservient to past life karma, then you have come into *niyati*. And if you do not remain subservient to past life karma and you interfere, then you have entered into interference. These people do not refrain from interfering, do they? If the tea that has come to you is not sweet enough, then what would you do? The tea is not sweet enough on the basis of past life karma; every day it is just fine, so what do you do at that time? When you interfere with, “Hey, what are you doing? Do you not have any sense, there is not enough sugar in my tea!” then worldly life has increased once again!

Therefore, Krupadudev [*Gnani Purush* Shrimad Rajchandra 1867-1901] has said, “If one ‘dies’ while living, then he will not have to die again.” That has gone to the hands of *niyati*. You should ‘die’ while living. The cups may break, but you should not get affected from within. One hundred thousand rupees may get picked from your pocket, but you should not get affected.

**Questioner:** But every living being

has to do work according to *niyati*, so must there be anything for him to do in worldly life?

**Dadashri:** If he does according to *niyati*, then it is very good, if he does not interfere; however, he will not refrain from interfering, will he! The one who is ignorant of the Self (*agnani*) has illusion, doesn’t he! He interferes due to illusion (*bhranti*).

### Interference in the Authority of the Non-Self Creates Bondage

So, if one (*pote*) understands this authority of the non-Self (*parsatta*), and does not interfere in the authority of the non-Self for one lifetime, then that authority itself will let him go and he becomes free. That is all. One (*pote*) interferes in the authority of the non-Self; that is why that authority holds on to him. People interfere in the authority of the non-Self. They say, “I did it.” In fact, one does not have the energy to evacuate his bowels. When I gathered some doctors from abroad and told them this, they got disturbed. Then I told them, “When constipation occurs, then you will realize that it was not your energy.”

**Questioner:** It is *prakrutik shakti* (energy of the non-Self).

**Dadashri:** Yes, that is it. Nature (*kudrat*) is what drives everything; the *prakruti* makes one walk, and yet one claims, “I walked.”

### Why Interfere in That Which Nature Runs?

How wonderful it is that the ball

is in nature's court! Whereas [handling] one business has come into your hands, and that too, the business is not in fact in your hands, you simply have come to believe, 'I am running a business'! So you needlessly fret! If one is going from Dadar to Mumbai Central in a taxi, then he frets with anxious thoughts that, 'It will crash, it will crash.' Hey, no one is going to crash with you. You move forward on your own while looking straight ahead. What is your responsibility? Only that you need to look straight ahead and move forward. In reality, even that is not your responsibility, nature makes you do that too. However, you do not look straight ahead and you create interference. Nature is so wonderful! There is a vast factory that runs within, so won't the external one run? Nothing needs to be run externally.

People go at it relentlessly to put forth effort, such as, 'I want to do this in Mumbai and I want to do that!' Mumbai has remained the way it is, whereas so many businessmen have inevitably died despite their pomp and prestige! As long as Mumbai prospers, no one can do anything. This is because no one has the authority to stop Mumbai's prosperity nor to prevent its destruction! And in that, people have set out to put forth effort! As a matter of fact, one simply expresses ego, acts smart, and believes that he is putting in effort (*purusharth*)! However, that *purusharth* is a word that comes from the language of illusion, it is not a word that is found in the language of truth. Without becoming the *Purush* (the Self), *Purusharth* cannot be done. Rather, when the *Gnani Purush* sets in the awareness of the *alakh* (the

imperceptible; the Self), when one becomes the *Purush*, one is able to commence *Purusharth* (progress as the Self) thereafter.

### Interference Happens by Becoming the Doer of Purusharth

This snack that has arrived here; what *purusharth* needs to be done to eat it? If you need to do *purusharth* for the activity of eating, then that and the *purusharth* of the world are indeed the same. Does *purusharth* need to be done for eating?

**Questioner:** No.

**Dadashri:** It is like that. Evidence-based effort (*naimitik purusharth*) needs to be done for eating; the hands and mouth need to be put in motion. If you do not interfere, then the teeth will chew the food nicely, the tongue will also do its job. Instead, you alone interfere [by saying], "I am doing the *purusharth* of eating." If the tongue were to try to do the *purusharth* of eating, then it would get crushed many a time between the thirty-two teeth! However, the tongue does not interfere, and it does not say, "I am doing the *purusharth*." While eating, if he does not get into doing the *purusharth* of the 'mill' [his factory], then the activity of eating can happen very nicely and naturally. All this is to be Seen and Known. Everything is such that it will happen naturally. In the evening, do you go to sleep after you have eaten some savory cake (*handvo*)? So thereafter, in order to digest it, what *purusharth* do you do?

**Questioner:** To digest the food, I have to move about, walk around.

**Dadashri:** That action is instrumental

(*nimit*) for digestion. And when you go to sleep, the breathing carries on well, that is indeed why a person becomes fresh. Although you are sleeping, the right amounts of digestive juices, bile, and so on, keep getting released for digestion. Who goes in there to regulate that? Just as everything runs automatically internally, everything on the outside also runs automatically. Only evidentiary (*naimitik*) activity, endeavors, and so on, need to be done. As it is, everything is arranged according to scientific circumstantial evidence. From birth, one brings all of one's suffering, accolades-insults, reputedisrepute, but this ego is the problem. A person believes himself to be the 'doer' of any activity that happens. What is worth doing in this? Only the Self is to be Known. When you eat something and all the internal activities take place naturally, in the same way, everything that occurs externally also happens naturally. How much food, how many steps, how to walk, how much to walk, everything happens on its own.

### **The Next Life Arises Due to Interference**

So in reality, adjust a lot to scientific circumstantial evidence (*vyavasthit*). *Vyavasthit* indeed runs all the worldly interaction. There is no need to use your 'wisdom'. No matter what food you dump in your stomach, once you go off to sleep at night, who runs everything? *Vyavasthit* takes care of all the bile and digestive enzymes that need to be released. Now, that which runs things internally, will it not run things externally? However, with the external, one is awake and so he will not refrain from interfering, will he? That

itself is what gives rise to the next life, and that itself is called giving rise to worldly life of the next life. And as it is, if twenty-five glasses break when one is asleep, even then there will be no problem. However, his wife will say, "Get rid of all the pieces before he wakes up. Otherwise, if he wakes up, then he will immediately interfere." So things pass by while one is asleep, don't they? So now in the same way, 'sleep' with your eyes open. Then just see how the worldly interactions happen. You sleep all night long, yet the beard grows on its own, doesn't it? When you wake up in the morning, you see using the eyes, don't you? When you wake up, you immediately hear through the ears, don't you? So who did all of these adjustments? So now You need to become a little aware.

### **Sleep While Awake in Worldly Interaction, Then Interference Will Not Remain**

You do not have to do anything at all to run worldly interaction. *Vyavasthit* indeed runs worldly interaction; it runs it in exactness. Even when you go off to sleep, the food gets digested within, so then won't things be taken care of in the world? So what 'we' have said is, "You have to be somewhat 'asleep' while awake." To be 'asleep while awake' means that if some glasses break while you are awake, it should affect you the same as it would if the glasses broke while you were asleep. There should not be any difference in the effect. How wise you remain when a glass breaks while you are asleep! And what 'ghost' enters in when it breaks while you are awake? It is the 'ghost' of the ego and my-ness that enters in.

Recognize that 'ghost'. So then to 'sleep while awake' means to 'sleep' with your eyes open, then there will be no problem, will there! And what is wrong with that?

### Interference by Giving Unsolicited Advice

The fact is, nothing happens outside of *vyavasthit* in worldly interaction at all. And however much one tries to make changes to worldly interaction, there is that much ego filled within. So you should understand this much, that this is *vyavasthit*, what is the point of making it *avyavasthit*?

In worldly interaction, answer only when a question is asked. Do not interfere unnecessarily. Nevertheless, if you end up speaking, that is karmic stock that had been filled previously. This is because this is *Akram*, so you have come without clearing the karma, so the filled karmic stock will come out.

**Questioner:** But sometimes I need to say something deliberately, that is why I am saying it.

**Dadashri:** No, there is indeed nothing to be said in this world. You can tell him if he asks. If one asks what he has to do, then you should tell him. Otherwise, you should maintain the desire in your mind that, 'It would be better if he does not ask.' Instead, you keep dishing out 'goods' without even being asked. Would a customer not get upset if you keep giving him goods when he says no to you? Then that customer will hit you over your head. However, you have to answer him if he asks. If someone comes to ask 'us', then 'we' realize, 'Why did

this problem have to come? It is fine if he wants to ask about religion, but if he comes to ask about worldly interaction, then it feels problematic. However, 'we' do not say anything in worldly interaction. If there is too much salt in the food, even then why would 'we' say anything? If 'we' say anything, then it would become problematic, wouldn't it!

### There Is No Interference in the State as the Bhokta

As far as worldly interaction goes, however *vyavasthit* runs it, that is pure worldly interaction (*shuddha vyavahaar*), and when you interfere in that, it becomes impure (*ashuddha*). You should not interfere.

**Questioner:** How can one know that it is pure worldly interaction?

**Dadashri:** Pure worldly interaction can be known when you remain in *vyavasthit* in exactness. When you understand *vyavasthit* in exactness and remain in it in exactness. When the sense of doership in this world has gone, what is left? Before, one was both the 'doer' (*karta*) and the sufferer-enjoyer (*bhokta*). So the sense of doership is gone, and the state as the sufferer-enjoyer (*bhoktapanu*) remains. There is no 'doer' in the state as the sufferer-enjoyer. So one does not interfere. The one who interferes is the 'doer'. Hence, the state as the sufferer-enjoyer that exists, all of that continues to run according to the plan (*yojnabadh*). Just as after planning something, the work gets done there, so it runs according to plan, doesn't it! So, this too is according to the plan (*yojna*), it is the state as the



sufferer-enjoyer. So now if you deem it to be *vyavasthit*, and act accordingly, then it is considered pure worldly interaction.

### To Not Interfere, That Is Called Vyavasthit

**Questioner:** How is that in *vyavasthit*?

**Dadashri:** *Vyavasthit* means that whatever work Chandubhai [reader should insert his or her name here] is doing, if You keep Seeing it, that is *vyavasthit*. Then whatever work he does, good, bad, wrong, no matter what he does. If You keep Seeing that, if you do not interfere, that is called *vyavasthit*.

**Questioner:** So then that is considered as having remained as the Seer (*Drashtabhaav*), is it not?

**Dadashri:** That itself is *vyavasthit*. This is because that is indeed *vyavasthit*. Nothing else needs to be done, if you interfere, then things will get spoiled, and whatever that is good or bad, whatever stock has been filled in the [karmic] 'tank', that will come out. New [karma] is blocked from entering into the tank. The old is being discharged, and new charging is not taking place. So whatever is filled, some may be filled with tar, even then, whatever stock has been filled will come out, it's not as if new stock is coming out. So what You have to do is to keep Seeing whatever Chandubhai is doing. There is no need for You to even enter Chandubhai's mind. Whether good thoughts or bad thoughts arise in his mind, You should keep Seeing those too. So did you understand a bit?

### Where There Is No Interference, That Is Pure Worldly Interaction

Pure worldly interaction (*shuddha vyavahaar*) means that there is no interference from the Self at all. The Self continues to Know, and worldly interaction continues, that is called pure worldly interaction. Then no matter what it is, whether you are running a medical practice, running a farm or a business; that is of no concern. All You have to See is where the Self is prevailing. Really speaking, there is no other violence. No soul that is embodied (*jeev*) ever dies, nor does it take birth. As a matter of fact, these statues of the non-Self complex of input and output (*pudgal*) arise, and the vibrations have an impact [on the other person]. So the opposite person retaliates with other vibrations. But in that, one has the illusion that 'I am this.' That is certainly why he incurs the fault [of charging karma]!

Pure worldly interaction is that in which there is no my-ness (*mamata*) in worldly interaction; that is called pure worldly interaction. Then it may be anything, 'we' do not have any concern with that. If there is my-ness in worldly interaction, there will be anger-pride-deceit-greed (*kashay*) there, and that cannot be considered as pure worldly interaction.

### By Turning the Handle in the Mechanical, One Interferes

**Questioner:** I am confused between *Nishchay* and *vyavahaar*.

**Dadashri:** In what context? Why are you getting confused? *Nishchay* (the Self; the Real) is *Nishchay*, and *vyavahaar* (worldly interaction; the relative) is

*vyavahaar*. *Vyavahaar* is that which is to be Seen (*drashya*) and Known (*gneya*), and *Nishchay* is the Seer (*Drashta*) and the Knower (*Gnata*). Both are completely separate, so what is the need to get confused?

**Questioner:** When I set out to do *vyavahaar*, then I end up missing out on the *Nishchay*.

**Dadashri:** It cannot be missed out on. This is because *vyavahaar* is there along with its Knower. If the Knower were not there, then *vyavahaar* would not be there either. If *vyavahaar* is there, then its Knower is there for sure, and because *Nishchay* is there, one does not have to make the effort to Know. The *Nishchay* is the Knower for sure. Why would we have to set out to Know? We are the Knower of *vyavahaar*.

**Questioner:** But if *vyavahaar* decreases, then concentration arises towards the *Nishchay*.

**Dadashri:** It is not like that. What does *Nishchay* say? “There is no condition in *Nishchay*.” There is not even a condition in it. When there are no conditions, that is when that *Nishchay* will remain. There are no conditions of any kind.

All these [*mahatmas*] were engrossed in doing work of worldly interaction and yet they remained in *Nishchay* [as the Self]; did you see that or not?

Now if *Nishchay* is the Knower (*Jaankar*) and *vyavahaar* is the ‘doer’ (*karnar*), then worldly interaction is there with its ‘doer’. Only if there is the ‘doer’ of *vyavahaar*, will that *vyavahaar* be there,

otherwise how else would *vyavahaar* be there? You do not know who that ‘doer’ is and that is why you claim, ‘I am indeed the one who is doing it.’ However, the doer of *vyavahaar* is always there.

Therefore, *vyavahaar* is always there alongside the ‘doer’ of *vyavahaar*. Just as when we want to eat, the fingers will automatically do the work on their own. ‘You’ [the awakened Self] remain in *Nishchay*; ‘it’ [the ‘doer’ of *vyavahaar*] will do all the work. And if You enter in to it, then mistakes will happen. Let *vyavahaar* remain as *vyavahaar*, it will do it very beautifully. This is because ‘it is mechanically’ [Dadashri’s term for that which is on autopilot and mechanical]. Mistakes do not happen in that which is mechanical. However, one turns the handle in this way, in that which is mechanical. Oh *mooah*, don’t do that. It is running for sure, but one interferes, in this way!

### There Is No Doer, So Why Interfere?

This entire world does nothing but interfere, doesn’t it! *Vyavahaar* certainly carries on, one keeps on interfering in that. The ‘doer’ of *vyavahaar* is always there. The *vyavahaar* itself says, ‘I want to go eat now.’ Then You should say, ‘Let’s go.’ But the eating is done by the *vyavahaar*. It even gives information. ‘I am hungry,’ it informs You. If it is thirsty, it will even inform about that. *Vyavahaar* itself does the informing. So You should keep Seeing that *vyavahaar*. Hunger has arisen, so what is *vyavahaar* eating, what is it not? Does he eat with one hand or two hands? If he is in a hurry, then he will say, “C’mon, let’s eat with two hands!” No!

When fatigue arises, does that mean that You should go to sleep? When fatigue arises, it informs you that, 'I am going to sleep.' So You should say, 'Go to sleep, yes, there is one pillow on the bed, go ahead and take two. Hmm...sleep at ease, why don't you! Change the bed sheets if you want to.' All of this *vyavahaar* happens on its own, and the 'doer' of the *vyavahaar* is there alongside the *vyavahaar*. Otherwise, how would *vyavahaar* exist? *Vyavahaar* would not be possible!

**Questioner:** So Dada, a complete change has come about as to 'I am not doing *vyavahaar*.' And before, I used to move along saying, 'I am doing this *vyavahaar*.'

**Dadashri:** No. But it is not a question of 'I' am the doer. It is not even a question of 'I am not the doer and he too is not the doer.' There will always be a doer of *vyavahaar*, You should keep Seeing that, with the Vision of 'Who is doing all of this?'

### By Seeing the Doer of Worldly Interaction, Interference Does Not Remain

Our *Gnan* is such that it will show the doer of *vyavahaar*, 'Look, this happened!' This statement is very profound; it is worth understanding. This sentence came out only today, 'we' too got caught up in thoughts about it! It was in our awareness (*khyal*) but it was not there in the form of words. For that, someone has to ask about it. It would not come out if no one asks questions. Receive it after asking the question, this is not a radio!

*Vyavahaar* is always there alongside the doer of *vyavahaar*. So then no interference remains in that and You have come to know, 'Oh, there is a doer of the *vyavahaar*.' So then why would interference remain for You? When You keep Seeing it, the doer of *vyavahaar* indeed keeps on doing. However, you used to go and interfere in the middle, you would enter into it before the arrival of the doer of *vyavahaar*. So the poor doer of *vyavahaar* would remain standing outside!

This sentence is very good. Once in a while such sentences are expressed. This *Gnan* is in 'our' awareness (*laksh*), but that *Gnan* had not come in words. *Vyavahaar* is always there along with the doer of *vyavahaar*. So You should not interfere in it at all. There is no need to enter into *vyavahaar* at all. When there is *Nishchay-vyavahaar*, *vyavahaar* becomes separate for sure.

**Questioner:** Then you would not say later that, 'I am not the doer of it.'

**Dadashri:** No, if I were to say that, then there would be a problem, wouldn't there! When I say that the doer of *vyavahaar* is always there along with *vyavahaar*, then You should understand from that. What happens by saying, "I am not the doer"? It is that all those worldly people become upset! 'We' [the *Gnani Purush*] never say that 'I am not doing this.' Then all those others will not do anything either. In any case, when has it ever been our [the Self's] ability to say, 'I am not the doer' or 'I am the doer'? How can You, the One who is the Knower-Seer (*Gnata-Drashta*), have words such as these? After becoming the

Knower-Seer, Your language must change for sure. The sentence is quite profound, that, ‘*Vyavahaar* is always there with the doer of *vyavahaar*.’ So it is a point that makes One free from the burden of doership. *Vyavahaar* has become burden-free (*nirboj*).

**Questioner:** But Dada, what I have understood is that the doer is indeed *vyavasthit*, isn’t it?

**Dadashri:** It is *vyavasthit*, but it is there with its doer.

### Interference Reactions Happen Due to Not Understanding Vyavasthit

Now, if one understands *vyavasthit* exactly, then an eight-hour task at work can be accomplished within an hour. One’s vision will increase enough to get his work done within an hour.

All the parts of the body are governed by what we call *vyavasthit shakti* (energy of scientific circumstantial evidence). Therefore, in the natural view (*sahaj bhaav*) of ‘I am pure Soul’, we surrender to *vyavasthit* and do not do *dakhodakhal* (interference and its reactions) in it. You cannot say, “It’s not like things are going to get ruined if I don’t go to work”; that is called interference and its reaction (*dakhodakhal*). To go is not under Your control, so how can You say that? It is because he does *dakhodakhal* that he cannot understand this fact. Otherwise, work can be accomplished very easily. Worldly life is such that it can run very smoothly.

If everyone is going to Aurangabad, then someone who may be with aggressive

intellect thinks, ‘There are so many people coming, so will adequate arrangements be made for food? Will it happen or not? Will there be arrangements for sleeping over there or not?’ Now, if he keeps on thinking too much, then will he end up in Aurangabad?

**Questioner:** How would he?

**Dadashri:** You should say, “I am to go to Aurangabad, so time will take care of everything.” It is dependent on *vyavasthit*. Hence, at whatever time whatever work is going to happen, time itself will make it happen.

After spoiling it, it does improve, but when it spoils, the meditation (*dhyaan*) spoils. When it does not affect You, then our *Gnan* can be considered to be true. Therefore, at that time You should make such preparations so that the *dhyaan* does not spoil.

No change is going to happen in this world, so why should you think? *Vyavasthit* has been already established once; you only need to make an effort. ‘You’ should say, “Chandubhai, make an effort, make an effort.’ And when Chandubhai gets fed up for not attaining what he makes an effort towards, then tell him, ‘Here, take this! I am giving you something else.’ Pacify Chandubhai in this way. Manage the work with the neighbor using whichever way works, by coaxing and pleasing him. ‘You’ do not want anything, You are completely free from acquisitiveness (*aparigrahi*)! Do you understand *vyavasthit* a little bit? You understand it, don’t you?

## The Intellect Interferes in Understanding Vyavasthit

**Questioner:** That happens many times. Even when I say, “It is *vyavasthit*,” still the mind does not listen and indeed beguiles.

**Dadashri:** Do you have such a mind that it does not listen to you? Therefore, *vyavasthit* or any other knowledge will not reach it, will it!

**Questioner:** Therefore, everything gets very shaken up!

**Dadashri:** It happens to you too?

**Questioner:** It actually happens sooner for me.

**Dadashri:** Does that happen to you? Both are weak! Otherwise, this person does not turn out to be weak. Once he says it is *vyavasthit*, that is it!

**Questioner:** So all that is already settled then spoils.

**Dadashri:** Who would come and dare spoil it for You? One may manage to do it for one or two days, then on the third day, You would certainly take it on sternly and break its role, would You not!

**Questioner:** But then I feel that what kind of *vyavasthit* is this?

**Dadashri:** Are you moreover finding fault with *vyavasthit*? Wow! This is a different kind! You have not said such a thing before, have you? This person is even shrewder than you! This is very disagreeable! *Vyavasthit* means *vyavasthit*. Otherwise, would we not have called it *avyavasthit*? In the middle of the night,

no matter what time it is, it is something that is worth accepting! The intellect will show, ‘What kind of *vyavasthit* is this?’ The intellect that has been pampered so much, then takes over!

If the intellect does not interfere, then it will indeed appear as *vyavasthit*. It is only the intellect that interferes in that. If it is the right intellect (*samyak buddhi*) [that is at work] right now, then it would not do such a thing. It is actually the wrong intellect (*viparit buddhi*) which does the interfering, the right intellect does not interfere.

## If One Is Subserving to Unfolding Karma, then Interference Does Not Remain

**Questioner:** If I make a firm resolution (*nishchay*), can that change *vyavasthit*?

**Dadashri:** Even making a firm resolution is discharge [an effect] of the past life, and even if you do not make a firm resolution, it is discharge of the past life. *Vyavasthit* depends on what kind of firm resolution happens. Therefore, See what happens!

‘We’ are not the ‘doer’ of even the firm resolution. This is actually firm resolution in discharge form.

**Questioner:** Then one cannot say, “Whatever is in the discharge from the past life, that will happen,” can he?

**Dadashri:** One cannot say that at all, that is actually dangerous. If your son-in-law is sick at home, and you say, “If it is in his discharge, then it will happen.”

Then no one would do anything. Now, that too is discharge, but if one says that at home, then understand that the son-in-law is doomed.

Yes, if One is a *Gnani* with experiential Knowledge, effort continues to happen naturally. He remains subservient to the unfolding of karma, whereas these people do not refrain from interfering. Therefore, 'we' tell 'him' [Chandubhai] to make the effort; otherwise, the next life would be spoiled.

### **There Is No Interference in Natural and Spontaneous Effort**

What 'we' are saying is to eat what is in your merit karma (*punya*)! Merit karma is when someone wakes you up at five-thirty in the morning and tells you, "I want to get a bungalow built. I want to give you the contract for that." If the owner of the business does not run around looking for business, then *vyavasthit* will come to wake him up. And if he runs around for [the contract] for the bungalow, then *vyavasthit* will say, 'Just relax, it will happen!'

You should not take *vyavasthit* to mean that, 'Nothing can happen outside of *vyavasthit*.' If you want to call it *vyavasthit*, then your effort should be put in. Effort only to the extent that *vyavasthit* makes you put in. But what should be your desire? It should be of putting in effort. Then you put in as much effort as *vyavasthit* makes you put in. You make an effort to collect your money at ten in the morning, and the man does not show up even at noon. Then you go home and then go back to collect it at one-thirty, it

should not be like that. You should make an effort once. Then do not think about it again. Now, what kind of an effort does one make? To the extent that he keeps coming and going back and forth.

Natural effort is when the person you are looking for comes directly in front of you. If you go to his home, he will not be there, but as you are leaving, you come across him. 'Ours' is all natural (*sahaj*) effort. All the karmic accounts are arranged naturally and spontaneously, there is no interference of any kind.

### **The World Is Vyavasthit Even for the One Who Interferes**

**Questioner:** When you say, 'Nobody is the doer', does it mean that *vyavasthit* is preordained?

**Dadashri:** In reality, it is preordained, but this cannot be told to these people. If they are told, then what are these people like? They are such that they will not even move their hand. He will tell their hand, 'Don't you move a bit.' So the wrong activity will happen. One should remain in a natural and spontaneous (*sahaj*) manner. If one is able to remain in a natural and spontaneous manner, when he does not interfere in the mind-speech-body; for him the world is certainly *vyavasthit*, it is certainly preordained! However, one actually interferes in the mind-speech-body and says, "It will be fine if I do not show up." This should be understood. For the one who interferes here, the one who cries and laments, it is *vyavasthit* for him, too, and for the one who does it with a smile, it is *vyavasthit* for him, too. It is not as though anything will change.

## Interference Happens with the Misuse of Vyavasthit

**Questioner:** Can it be said that *vyavasthit* means that everything is prearranged?

**Dadashri:** No, you should not keep saying, “If it is in *vyavasthit*, then I will be able to go to *satsang*.” You should not say that, otherwise you will not be able to go. You should decide that you want to go. After having decided on it, if someone gets in your way, then you should say it is *vyavasthit* and settle the file with equanimity. Therefore, *vyavasthit* should not be misused. This *Gnan* of *vyavasthit* actually gives a lot of peace; it does not allow any troubles to arise.

When this *Gnan* is misused, then one will not refrain from interfering! So, one should not interfere, one should remain natural and spontaneous (*sahaj*). ‘We’ remain natural and spontaneous, don’t ‘we’! ‘I’ have to tell ‘Patel’ to go to *satsang* every day at four o’ clock, otherwise it will all be over, won’t it! When one says that it is prearranged, it is all over! It cannot be said that it is prearranged. It is prearranged, but it is prearranged in the vision of the *Gnani*. Whereas the *Gnani* gives you this point as a support. This is an exact support, but use it in accordance with the understanding given by ‘us’. Do not use it according to your understanding.

### By Saying It Is Vyavasthit Beforehand, Interference Happens

**Questioner:** The point about driving a car with understanding; in that, how

much of it is discharge, and how much of it is understanding?

**Dadashri:** To drive the car, that is all part of discharge. And to drive with caution, with understanding, that is also discharge.

**Questioner:** The discharge intent is itself *vyavasthit*, then to drive with understanding, that is also *vyavasthit*?

**Dadashri:** That is indeed in *vyavasthit*. If one says *vyavasthit* beforehand, it shakes things up.

If I were to ask you, does a person ever sign the same way every time? If the very same person were irritated, if he were to sign his name at that time, then how would he do it?

**Questioner:** It would make a difference. Otherwise, it would be the same.

**Dadashri:** Then, what if he were fuming with anger? And what if you were to put a garland of flowers around his neck and sweep him off his feet, then how would he sign?

**Questioner:** There would be a difference in that too.

**Dadashri:** The signature would be different when a person is apprehensive, the signature would be different when a person is irritated. One should not become emotional like that. When one becomes emotional, work gets ruined, the very same work. So, one becomes emotional by saying it is *vyavasthit* beforehand. You should simply know that it is *vyavasthit*. If you say it is *vyavasthit* beforehand, then you have misused it, and then you have

taken on the wrong meaning of *vyavasthit*. You are saying to walk with the eyes closed. Therefore, you have interfered in this body. You have no right to do such a thing, to disrupt anything.

**Questioner:** Ordinarily, even the body is such that eyes will not close when one is driving.

**Dadashri:** Yes, they will not close at all. That is all indeed the rule. Caution is always exercised. As a matter of fact, it is because one says, “It is *vyavasthit*,” that the caution decreases. And what if you do not remain cautious and you have an accident?

**Questioner:** That cannot be referred to as *vyavasthit*.

**Dadashri:** Is that what you experience? It should be with caution, shouldn't it!

**Questioner:** Where does this talk of driving with caution come from? Does it come from *Pragnya* (direct light of the Self) or does it come from the discriminating intellect (*vivek buddhi*) or does it come through understanding? Of these three, from where does it come?

**Dadashri:** It comes from experience. The experience happens every now and then. You set it once again. After making a mistake, if you think about it afterwards, then you realize that you made such a mistake. So now the next time around, if you take care, then you will not make the same mistake again.

### To Not Interfere in the Activity of the Prakruti Is Vyavasthit

**Questioner:** What if someone

says, “Whatever is going to happen will happen”?

**Dadashri:** That will not do. That is why the *Gnan* that ‘we’ give everyone is an *alaukik Gnan* (Knowledge that is beyond the worldly). If one understands the meaning of *vyavasthit*, then his work would be accomplished. And there is no telling when someone who is under illusion (*bhrantivado*) will misinterpret it.

**Questioner:** If one says that it is *vyavasthit* and sits around, then the world will say, “He is lazy, he does not do any work.”

**Dadashri:** When can you say it is *vyavasthit* and sit around? I will tell you what is considered *vyavasthit*; to not interfere in the activity of your *prakruti* (non-Self complex) and activity of external evidences, that is called *vyavasthit*.

In the external circumstances and activities of the *prakruti*, when the hand is raised, or the legs move around, or if there is prompting from within [to get going] and [the body] gets going, You should remain the Knower-Seer in all of that, that is called *vyavasthit*.

**Questioner:** Please say that again.

**Dadashri:** Should I say it again? Everything else besides the pure Soul (*Shuddhatma*) is *prakruti*. So that *prakruti* and all the external circumstances that come together, the work that they do is all *vyavasthit*.

Besides the pure Soul, what part remains? The *prakruti* remains. It is the one with faults. Whatever the *prakruti* does, You are neither to say, ‘Do it with



vigor,' nor are You to say, 'Don't do it.' 'You' should remain the Knower-Seer, then it is *vyavasthit*.

And once in a while, to pacify the *prakruti*, you have to end up saying that it is *vyavasthit*. This is because all kinds of puzzles arise internally, worldly knowledge becomes present, so You have to announce this *Gnan* beforehand. Otherwise, *vyavasthit* means that one should not interfere in the activity of the *prakruti*.

### Keep Practicing, Do Not Interfere

**Questioner:** This *prakruti* part ends up interfering in it, what do we say to that?

**Dadashri:** Interference cannot occur in what is *vyavasthit*. Interference will happen if You do it.

**Questioner:** This interference that ends up happening by Chandubhai, is that considered his *adhyaas* (constant belief that 'I am this body')?

**Dadashri:** No, not *adhyaas*. In that case, the awakened awareness of *Gnan* (*Gnan jagruti*) has become dim. If someone comes and you feel, 'Why have you come here?' When that arises, interference is created (*dakho*), so the effect of the interference (*dakhal*) arises. Interference should not be done at that time.

**Questioner:** So I just need to ask Dada, 'Grant me the energy to remain in the *Gnan* of *vyavasthit*,' don't I?

**Dadashri:** You should ask for the energy, but at the same time, you should put it into regular practice (*abhyaas*). You

may not be able to put it into practice the entire day, but you can do so for two hours. You should decide that, 'I do not want to create interference (*dakho*) in any way, for two hours, I want to remain in the *Gnan* of *vyavasthit*.'

**Questioner:** Yes, then it will happen.

**Dadashri:** In that, if You See that the *prakruti* is under the control of *vyavasthit*, then the energy of the Self continues to increase with regular practice.

Whatever Chandubhai is, that is the form of your unfolding karma. Therefore, that entire thing is under the control of *vyavasthit*, so You should keep Seeing whatever he does. Even that which galvanizes Chandubhai, it is the energy of scientific circumstantial evidence (*vyavasthit shakti*) that does that, and You should keep Seeing what Chandubhai is doing!

**Questioner:** The thoughts that we get, is all of that also *vyavasthit*?

**Dadashri:** The thoughts that arise, it is *vyavasthit* that brings them. The mind is constantly wandering and thoughts keep on arising. Those thoughts are objects to be known (*gneya*) and You are the Knower (*Gnata*). So You have the relation of *Gnata-gneya*. 'You' should keep Seeing the thoughts.

### If One Remains Sincere to the Gnan of Vyavasthit, Interference Does Not Happen

Now for us, whatever there is in *vyavasthit* is well and good, and whatever is not, then so be it, but the intent that 'I

do not want anything' should be decided on. And if you remain sincere to it, then no interference will happen. You will only receive what *vyavasthit* has in store for you, nothing makes a difference in that. On the contrary, you will acquire benefits like fewer worries and less frustration.

'We' have not experienced any tension for the past twenty-seven years!

**Questioner:** If one understands *vyavasthit* properly, then no worries or tension or anything would remain.

**Dadashri:** Nothing would remain.

With the Knowledge of *vyavasthit*, fear would not remain for you, all the fears would dispel. Many false fears finish a person off. These are all considered false fears. All day long, there is nothing but the interference of 'this will happen, that will happen.' For the one who understands *vyavasthit*, worries, externally-induced problems, fear, all of that vanishes.

### **If Interference Happens, Then Know That There Is a Mistake in Understanding**

After attaining this *Gnan*, this world is free of interference. Prior to taking *Gnan*, it was nothing but interference. However, after taking *Gnan*, if any interference arises, then a mistake is happening in your understanding of *vyavasthit*. There is no such thing as a problem in this world, but it is just a mistake in your understanding. Why would interference happen? And if it happens, it is all your karmic account!

It has come into your belief that Dada's *Gnan* is scientific; this is in fact

*Akram Vignan!* *Gnan* should be scientific. Anyone, no matter what his education is, he may be a scientist or some other person, even then it would definitely be accepted by him. And if one does not accept it, then recognize that there is some negligence on his part, there is some carelessness in him. Even the scientists would accept it. Science means science, pure. It should come into one's belief. Once it comes into belief, 'we' know that it will come into his conduct. Hence, this world is *vyavasthit*, exactly the way it is. Whatever is happening, that indeed is correct. However, the intellect still stirs up a lot of trouble in what is in exactness, doesn't it; until then, it will not allow you to understand *vyavasthit*.

**Questioner:** Yes, the intellect stirs up trouble.

**Dadashri:** Yes. It makes you imagine, 'It must be like this, and it must be like that.' Although, imagining does not remain for you. However, it remains in worldly interaction; in discharging worldly interaction. Charging does not remain.

**Questioner:** That is true. And if one understands this, then everything pertaining to *vyavasthit* would be properly understood.

**Dadashri:** Conviction sets in towards *vyavasthit* gradually; otherwise, it would not set in, would it?

It is in fact on the basis of the experience of this *Gnan* that it can be understood where the world is standing, the poor thing! Where do all the monks and saints stand? Everyone is taking beatings along the way!

## With the Complete Understanding of Vyavasthit, Absolute Knowledge Is Attained

If you are abruptly asked to get out of a car, then realize that it is *vyavasthit*. If you are called back in, even then it is *vyavasthit*. And when you are made to get out again, even then it is *vyavasthit*. If you are made to get out seven times, even then it is *vyavasthit*! If you are called back in seven times, even then it is *vyavasthit*! For whomever this prevails, he will attain absolute Knowledge (*keval Gnan*). The *vyavasthit* that 'we' have given is such that *keval Gnan* will be attained, provided one understands *vyavasthit* in its entirety! *Vyavasthit* is in fact the essence of the scriptures of all twenty-four *Tirthankars* (absolutely enlightened Lords who can liberate others).

**Questioner:** You must have understood *vyavasthit* first, you started to give this *Gnan* thereafter, is that right?

**Dadashri:** Yes, it was given only after that! *Vyavasthit* has come into my experience from many lifetimes and thereafter I disclosed it. Otherwise, it could not be given, could it! This carries a liability. To utter even a word of the *Tirthankars* and to preach to someone is a tremendous liability! How many times would the knowledge of *vyavasthit* remain present for you when you are asked to get out of the car?

**Questioner:** Four or five times, after that I would lose my temper.

**Dadashri:** It is the *pudgal* that loses the temper. 'You' should Know that the *pudgal* has lost its temper. You should say,

'It is the *pudgal* that has lost its temper, even then I came back and sat in the car.' 'You' should Know that it is losing its temper. That is how wonderful this *vyavasthit* is! If one loses his temper and becomes obstinate and goes away and doesn't come back, that is considered wrong. Once this *vyavasthit* is understood, there is nothing left to interfere about. Whatever is going to happen to the *pudgal*, let it be, but You should not become obstinate. The *pudgal* will try to make you obstinate.

### Vyavasthit Says Do Not Interfere

**Questioner:** If *vyavasthit* sets in internally, then there is no pain (*dukh*) at all.

**Dadashri:** But even that is worth seeing.

**Questioner:** Yes, it is worth seeing. How *vyavasthit* ends up teaching us! It ends up giving us experience. It gives wonderful experience. It gives all the understanding.

**Dadashri:** What *vyavasthit* is trying to convey is to not interfere. It is indeed *vyavasthit*, it is indeed like this, only that is correct. It is trying to convey that what you believe is wrong.

**Questioner:** That is true.

**Dadashri:** The truth is, now Chandubhai does not want to get his work done; now You have to get Your work done. So, you should understand *vyavasthit*. If one has understood *vyavasthit*, he would not have attachment or abhorrence at all. It is considered learned when *vyavasthit* is understood in exactness.

~ Jai Sat Chit Anand

**Pujya Deepakbhai's Canada-USA Satsang Schedule 2019**

**Contact no. for all centers in USA : 1-877-505-DADA (3232) & email for USA - info@us.dadabagwan.org**

Date	Day	City	Session Title	From	To	Venue	Contact No. & E-mail
21 Jun	Fri	Montreal, Canada	Aptaputra Satsang	7-00 PM	9-00 PM	Hampton Inn & Suites, 1900 Trans Canada Hwy, Dorval, Quebec, H9P 2N4	Extn. 1025 wcmontreal@ ca.dadabagwan.org
21 Jun	Fri	Toronto, Canada	Mahatma Only Satsang	6-30 PM	9-30 PM	Sringeri Vidya Bharati Foundation, 80 Brydon Dr., Etobicoke, ON, M9W 4N6	Extn. 1006 wctoronto@ ca.dadabagwan.org
22 Jun	Sat		Satsang	5-00 PM	8-00 PM		
23 Jun	Sun		Aptaputra Satsang	10-30 AM	12-30 PM		
23 Jun	Sun		Gnan Vidhi	4-00 PM	8-00 PM		
30 Jun	Sun	Savannah, GA	Aptaputra Satsang	5-00 PM	7-00 PM	Savannah Sanatan Temple, 2006 Fort Argyle Road, Bloomington, GA 31302	Extn. 1038 atul@comcast.net
1 Jul	Mon	Tallahassee, FL	Satsang	6-30 PM	9-30 PM	Lawton Chiles High School - Auditorium, 7200 Lawton Chiles Lane, Tallahassee, FL 32312	Extn. 1037 wctallahasee@ us.dadabagwan.org
2 Jul	Tue		Aptaputra Satsang	10-30 AM	12-30 PM		
2 Jul	Tue		Gnan Vidhi	5-00 PM	9-00 PM		
8 Jul	Mon	Des Moines, IA	Satsang	6-30 PM	9-30 PM	Johnston Middle School - Auditorium, 6501 NW 62nd Avenue, Johnston, IA 50131	Extn. 1036 wciowa@ us.dadabagwan.org
9 Jul	Tue		Aptaputra Satsang	10-30 AM	12-30 PM		
9 Jul	Tue		Gnan Vidhi	5-00 PM	9-00 PM		
12 Jul	Fri	Houston, TX	Opening Ceremony & Satsang	10-00 AM	12-30 PM	Hilton Americas-Houston, 1600 Lamar Street, Houston, TX 77010	Extn. 10 gp@ us.dadabagwan.org
12 Jul	Fri	Houston, TX	GP Shibir	4-30 PM	7-00 PM		
13 Jul	Sat	Houston, TX	GP Shibir	10-00 AM	12-30 PM		
13 Jul	Sat	Houston, TX	Gnan Vidhi	5-00 PM	7-30 PM		
14 Jul	Sun	Houston, TX	Shobha Yatra	8-00 AM	9-30 PM		
14 Jul	Sun	Houston, TX	Pran Pratishtha	10-00 AM	12-30 PM		
14 Jul	Sun	Houston, TX	GP Shibir	4-30 PM	7-00 PM		
15 Jul	Mon	Houston, TX	GP Shibir	10-00 AM	12-30 PM		
15 Jul	Mon	Houston, TX	Aptaputra Satsang	4-30 PM	7-00 PM		
16 Jul	Tue	Houston, TX	GP Day	8-00 AM	12-30 PM		
16 Jul	Tue	Houston, TX	GP Day	4-30 PM	7-00 PM		
17 Jul	Wed	Houston, TX	GP Shibir - Closing Ceremony	10-00 AM	11-30 PM		
20 Jul	Sat	Chicago, IL	Satsang	5-00 PM	8-00 PM		
21 Jul	Sun		Aptaputra Satsang	10-30 AM	12-30 PM		
21 Jul	Sun		Gnan Vidhi	5-00 PM	9-00 PM		
22 Jul	Mon		Mahatma Only Satsang	6-00 PM	9-00 PM		
27 Jul	Sat	Los Angeles, CA	Satsang	5-00 PM	8-00 PM	Sanatan Dharma Temple, 15311 Pioneer Blvd. Los Angeles, CA 90650	Extn. 1009 wlosangeles@ us.dadabagwan.org
28 Jul	Sun		Aptaputra Satsang	10-30 AM	12-30 PM		
28 Jul	Sun		Gnan Vidhi	4-30 PM	8-30 PM		

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**Satsang & Gnan Vidhi Programs in the Presence of Pujya Deepakbhai****Surat**

**18 May (Sat), 8 to 11 pm - Satsang & 19 May (Sun), 5-30 to 9 pm - Gnan Vidhi**

**Venue :** Indoor Stadium, Opp. Lords Convent School, Nr. Meghdoot Society, Athwa Lines, Surat.

**20 May (Mon), 8 to 11 pm - Aptaputra Satsang**

**Venue :** Gandhi Smriti Bhavan, Timaliyawad, B/h. Mahavir Hospital, Nanpura. **Ph :** 9574008007

**Vadodara**

**27 May (Mon), 7-30 to 10-30 pm - Satsang & 28 May (Tue), 7 to 10-30 pm - Gnan Vidhi**

**29 May (Wed), 7-30 to 10-30 pm - Aptaputra Satsang**

**Venue :** Akota Stadium, Akota, Vadodara.

**Ph :** 9924343335

**PMHT Shibir at Adalaj Trimandir**

**5 June (Wed) 10-30 am to 12 pm**

**Satsang Parayan (Pati Patni no Divya Vyavahar)**

**5 June (Wed) 5 to 6-30 pm**

**Apeksha thi Athdaman**

**6 June (Thu) 5 to 7-30 pm**

**Satsang Parayan (Ma Bap- Chhokra no Vyavhar)**

**7 June (Fri) 10-30 am to 12 pm**

**Ma Baap thao pan Ma Baap panu na karo**

**7 June (Fri) 5 to 6-30 pm**

**Ma Baap thao pan Ma Baap panu na karo**

**8 June (Sat) 10-30 am to 12 pm**

**Satsang Parayan (Paisa no Vyavhar)**

**9 June (Sun) 10-30 am to 12 pm**

**Laxmi ni Jaruriyat krtali ane kya sudhi ?**

**9 June (Sun) 5-30 to 7 pm**

**Laxmi ni Jaruriyat krtali ane kya sudhi ?**

**Note:** 1) This *shibir* is specially arranged for married *mahatmas* only, for those who have taken *Atmagnan*.  
2) *Satsangs* will be conducted by Pujyashri in Gujarati. Simultaneous translations in English and Hindi will be available. There will also be group discussions conducted by *Aptaputras* and *Aptaputris*. 3) *Mahatmas* who wish to attend this *shibir* should have their names registered at their nearest *satsang* center and if there is no *satsang* center nearby, then have your names registered by calling our office at Trimandir, Adalaj - Tel. (079) 39830400 (9am to 12pm & 3pm to 6pm).

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**UK** + 'Venus' TV, Every day 8 to 8:30 AM (Hindi)

+ 'Rishtey-UK', Every day 7 to 7:30 AM (Hindi) Western European Time (6-6:30am GMT)

+ 'Venus' TV, Every day 8:30 to 9 AM (Gujarati)

**CAN-Fiji-NZ-Sing.-SA-UAE** + 'Rishtey-Asia', Everyday 7 to 7:30 AM & 8 to 8:30 AM (Hindi) EST

**USA-UK-Africa-Aus.** + **Aastha**, (Dish TV Channel UK-849, USA-719), Mon to Fri 10 to 10-30 PM

## **In the Absence of Interference, All Is Attained with Natural Effort**

Nothing can happen outside of vyavasthit. Nonetheless, you should not interpret vyavasthit to mean, 'Just keep on sleeping, everything will happen on its own.' If you want to call it vyavasthit, then your effort should be there. Nevertheless, the efforts should be that which vyavasthit makes you do. What should be your desire? To make the effort. Then when you set out to collect your money at ten in the morning, and you do not encounter the person, then when you go at noon and even then you do not encounter the person, then you go home and then go back to collect it at one-thirty; you should not do it in this way. Effort means that you should go one time; do not think about it again. Here, the kind of effort one makes is to the extent that he keeps coming and going back and forth. An effort should be natural. The person you are looking for comes directly in front of you. For 'us', everything happens through natural effort. All the karmic accounts are arranged naturally and spontaneously. This is because there is no interference of any kind!

- Dadashri

