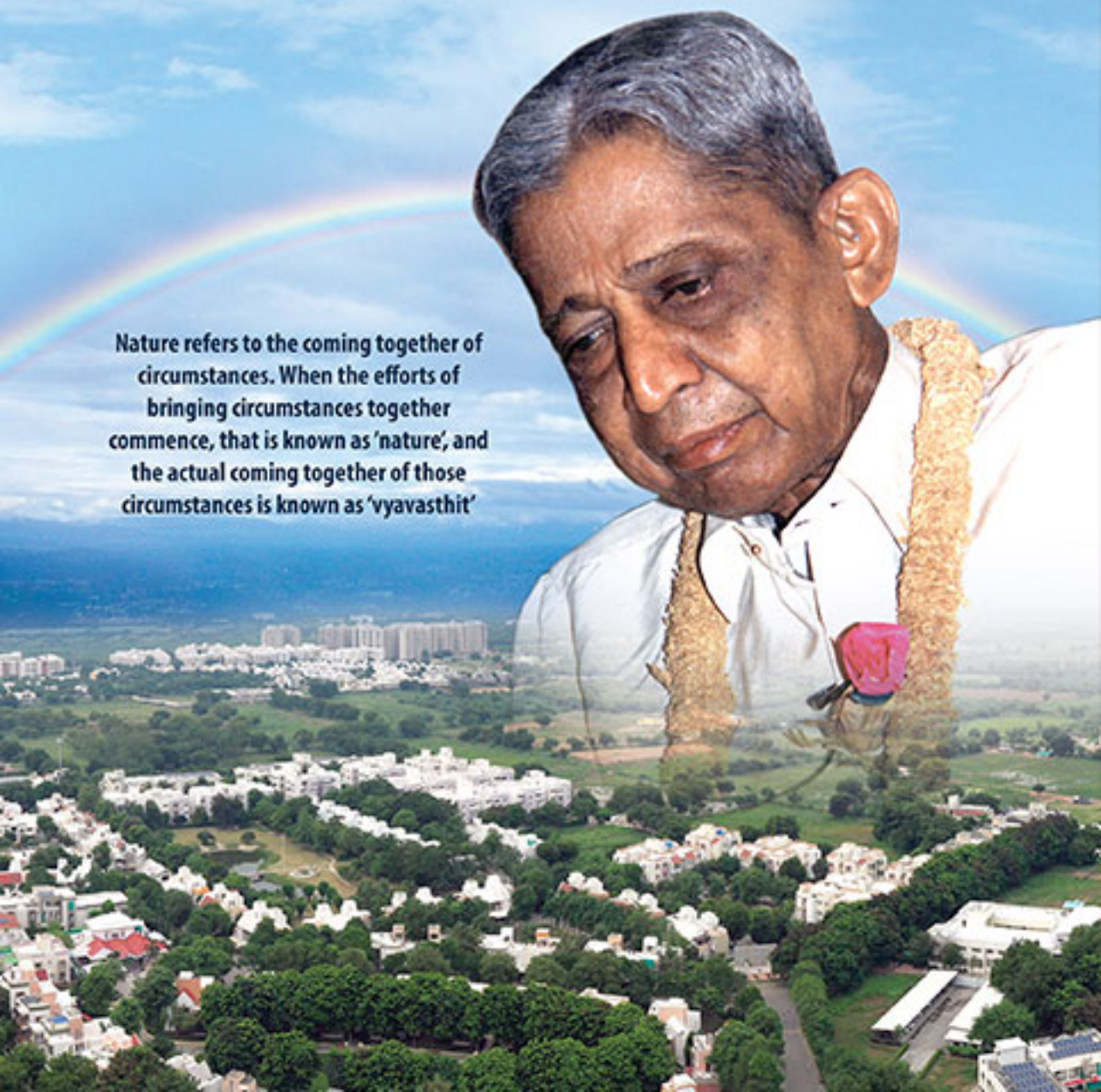


Dadavani

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Nature refers to the coming together of circumstances. When the efforts of bringing circumstances together commence, that is known as 'nature', and the actual coming together of those circumstances is known as 'vyavasthit'



The Search of Infinite Lives: Vyavasthit Shakti

EDITORIAL

‘I’, Myself, had postponed liberation for the sake of discovering ‘*vyavasthit*’,
That which had been hidden for a billion years has been revealed to the world today.

‘*Vyavasthit shakti*’, which governs the world, this subject is very deep and mysterious. Absolutely revered Dadashri says, “‘We’ were receiving liberation, but ‘we’ delayed it for the sake of discovering this *vyavasthit*! From infinite lives, I was seeking precisely this that, ‘On was basis does this world run?’ It is due to that that this unprecedented *Akram Gnan* was attained. The world was gifted with an unfailing and simple path to liberation and spiritual seekers attained the Self through a one-hour experiment of Knowledge that separates the Self from the non-Self.

The *Agna* of *vyavasthit* removes doership,
Not even a single karma is bound, Dada guarantees this.

After attaining the Knowledge that, ‘I am pure Soul’ it is not such that that is enough in this era of the time cycle. While remaining in worldly life and doing business or work, One is to remain as the Self, then doership seeps in, at that time the Knowledge of *vyavasthit* will keep him in the state as a non-doer. The five *Agnas* of Puja Dadashri possess the caliber to complete worldly life without binding karma and attaining *ekavataripad* (a state whereby only one more life remains before final liberation).

Aptasutras, though concise, are filled with incontrovertible principles,
That there is no doer in this world, this Knowledge, is itself the main point.

To understand the mysterious Science of *vyavasthit*, absolutely revered Dadashri has given many pearls of incontrovertible principles through the medium of *aptasutras* (an aphorism collected from Dadashri’s speech), of which, we will study certain basic *aptasutras* on *vyavasthit shakti* in this edition. Speech that is in the form of *aptasutras* is beyond the limits of matter, space, time, and intent (*bhaav*). Shrimad Rajchandra has mentioned to repeatedly immerse yourself in the wondrous meaning that is laden within each word, point, and gesture of the *Gnani*. Each statement of the *Gnani* is a scripture and an aphorism is to be considered as ‘a lot given in short’ and full of gold.

In the current edition various aphorisms have been compiled from Dada’s speech such as: How was *vyavasthit shakti* discovered? Who made it? The vision, formation of *vyavasthit*; how did the word ‘*vyavasthit*’ emerge? *Vyavasthit shakti* is like a computer, the link between *vyavasthit* and one’s inner intent, the link between *vyavasthit* and absolute Knowledge, etc. It is our ardent prayer that may the aphorisms of *vyavasthit shakti* set in the hearts of *mahatmas*, and along with that, may they understand the Science of *vyavasthit shakti* and begin the progress as the Self of following the third *Agna* and climb the steps of experience as the Self.

~ Jai Sat Chit Anand

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

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

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

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

The Search of Infinite Lives: Vyavasthit Shakti

Aptasutra 2544

I brought the Knowledge of vyavasthit (scientific circumstantial evidence) right from birth! It is my discovery of infinite past lives!

Questioner: Dada, from where did You find *vyavasthit*? What kind of causes were created that, 'This is *vyavasthit*'?

Dadashri: For many lifetimes, this was the very thing I was searching for; that, what is the basis on which everything runs? People say, "My karma are carrying it out." So then *mooah* (mortal one), who put in place the moon and the sun? When all these difficulties arise, so then who is it? "Who is responsible?" So this '*vyavasthit*' is a discovery of many lifetimes.

Questioner: Were you able to see it before *Gnan* (Knowledge of the Self and knowledge of who the doer is) happened?

Dadashri: From the very beginning, I had decided that I do not want to go to *moksha* (liberation) without knowing this truth; namely, who is truly the one running this world? When one claims that it is the unfolding of his karma, then

that is applicable to only him. But hey, what do the sun and the moon have to do with that? These stars and the moon, they remain the same all the time. How does this vast world run? Therefore, there is an energy called *vyavasthit*, that is scientific circumstantial evidence, and I have given that after having understood it first. And it gives instant results. There is never anything that is *avyavasthit* (not *vyavasthit*) in this world. So then, how can any problems remain at all?

'We' have given you a very exalted discovery in the current times. That is why 'we' have said that the aura of power and influence of this Knowledge will remain for another eighty thousand years. Then once the *Tirthankars* come into existence, its influence will be lost. Once a *Tirthankar* is present, there is no need for anything else. As long as such a *Purush* (a Self-realized One) is not around, how can people get rid of this confusion? How can one pass the day? When a negative thought arises within, how is one to pass the day?

Nor did 'we' know that such

Knowledge was going to manifest. But this *vyavasthit* is 'our' discovery of many lifetimes. 'We' have spent many lifetimes in the worldly life without any *kriya* (rituals). Just to check and see whether it works or comes to an end.

Questioner: Without of any kind rituals?

Dadashri: So after arriving at the final understanding I discovered that this is the fact. Thereafter that fact has been given to you. If we were to give this just like that, then people would be doomed. Then that is considered putting them on the wrong path.

This is the result of all that was done for infinite past lives. This '*vyavasthit*' is the greatest of all my discoveries. It can only happen on a rare occasion!

It is such that if there is nobody around one, when he is all alone, then the one to give him intuition (*sooj*) is within. But if everyone is around him, then who will provide the intuition? If one is alone, then he will have intuition. Therefore, the very problem is that no one can be alone in this world! Whereas I have travelled alone. This is because from a very young age it was in my nature to be able to reckon that if there is a path that is from here to there, through my vision I could immediately see that it is incorrect, it is the wrong path. From the young age, it was a habit to not walk on the path people walked upon. I would follow the path which I have decided and I even took a beating from it many-a-times. I was even stuck by thorns. However, in the end, it was definite that this is the path

I was going to take. So this path suited me. I must have taken a beating in many lifetimes but in the end, I discovered it, that is for sure.

Questioner: So you had the curiosity (*jignyasa*) from the start?

Dadashri: Yes from the start.

Questioner: From the past life?

Dadashri: It is from many past lives, not from the last life. And this curiosity was such that there must be no worries about the future! Look, if one is born, then why should there be worries about the future [one has already come with his own destiny]! That is why I have discovered *vyavasthit*.

All this is 'our' experiential Knowledge. This Knowledge is One that has come in 'our' series of experiences. Otherwise, no one can say, "Dear fellow, this is all *vyavasthit*." No one makes you stop worrying, does he! No one has said that it is *vyavasthit*.

Aptasutra 3720

'This' is the balance sheet of my infinite past lives! That which I have brought is the [final] balance sheet which I have carried forward through each of the past infinite lives. That balance sheet is '*vyavasthit*'! 'Scientific Circumstantial Evidence!' It runs the world!

And how does this world run? I have brought this discovery from so many lifetimes. Otherwise, people are not likely to attain salvation, are they! How can they attain salvation? And it is indeed exact

vyavasthit! From whichever way you look. All the 'locks' and 'keys' can be found and this is without contradiction in all three spans of time. No contradiction will arise in any era. This Knowledge can be called Knowledge (*Gnan*), if It is contradictory, then It cannot be called Knowledge.

This *vyavasthit* is worth understanding and that is exactly how everything is! If it were even a little off, then anyone could come complaining that, "This *vyavasthit* created an obstacle for me!"

Whereas I make life for you such that you will be worry-free forever. 'If every you have a single worry then you can file a lawsuit against me for two-hundred thousand rupees,' that is what I am saying. I have even challenged him. I have said this to everyone. This concept is considered a very exalted thing, isn't it!

Questioner: Dada, so will you tell us for how long this *samadhi* (a blissful state that comes about when One becomes free from mental, physical and externally induced suffering) has continued; for how many lifetimes has it carried on?

Dadashri: I have come with this *samadhi* from many lifetimes but I was searching for something different. What is the basis of this world? You have in fact attained Knowledge of the pure Soul (*Shuddhatma*) but had you not been given Knowledge of *vyavasthit*, then you would have become confused again. Don't you think so?

Questioner: Yes.

Dadashri: So I have wandered for a long time in search of *vyavasthit*. It is

because of it, that we have so much ease (*nirant*). While you are sitting here, you notice that you are getting some thoughts in your mind. Then you would say, 'It is *vyavasthit*.' Will that not give you ease? And it is indeed that way, I have found that out. I have come forth with an exact discovery.

First of all, this state does not exist whatsoever; this state of an *Akram Vignani*! We just happened to become a *nimit* (active evidence). This can never befall upon anyone. It is even a wonder that it has come into my lot! This is because 'we' had arrived at the final understanding and 'we' made this discovery of *vyavasthit*.

'We' too were getting *moksha*, but 'we' denied it. 'We' obstructed 'our' *moksha* in order to search for *vyavasthit*. That it should not be this way. There should be a way to get *moksha* with all this present. How can it be suitable for one if he has to keep renouncing everything? But this became the standard. This is considered an exception. An exception; it cannot be the main path. It is not the primary path. The other one [the *Kramik Path*] is the primary path. But even in the exception, one's work can be done, can't it! We have been spared the hassle of having to renounce, haven't we! Otherwise when would one renounce? Instead, I am telling you to enjoy the taste while eating. Whereas, what do people say, "How can you go to *moksha* when you say such things?" What do they know as to who eats and who Sees [the eater]. They do not know anything; they believe they are indeed the ones eating!

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

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

Who is a hindrance in this life? Who is the doer? I was in search of that since so many lifetimes. That which I have brought is the balance sheet of many lifetimes. I have come forth having worked on the balance sheet life after life. Who is the doer? I have given, ‘*Vyavasthit* is the doer.’ This ‘scientific circumstantial evidence’ has been Seen through My experience.

If the *Gnan* only remains with a *Gnani*, then it will be lost. The *Gnan* should certainly be revealed. A lighted lamp manifests very rarely. Until then, there is total darkness. Actually, this manifested naturally at the Surat railway station due to Scientific Circumstantial Evidence! This is but natural! Therefore, as many lamps that need to be lit, can be lit from it. As it is, everyone has already prepared the lamps with *ghee* (clarified butter).

Vyavasthit is not a falsehood. Falsehood will not last; it cannot be given as *Agna* (instructions of the *Gnani Purush* that preserve the State of the Self after *Gnan Vidhi*). A term of worldly interaction cannot be given as an *Agna*. This is a word pertaining to the Real and the relative (*nishchay-vyavahaar*).

Questioner: But You must have Seen the complete Vision (*Darshan*) of this *vyavasthit*, mustn’t You?

Dadashri: Yes. It has been given [to You] after I have Seen that in My Vision. It has been given to You after it came into My understanding fully.

Yes, then I gave you the Vision as well as the words for it. That Vision is not something that I can express and so I expressed as much of it as I could through words. Only scientific circumstantial evidence, that actually encompasses many things! And besides this, there is no other *nimit*; that is the kind of exactness ‘we’ give you. When you say ‘*vyavasthit*’, if you use that *vyavasthit* exactly, then you will not have any kind of botheration. It is such that You will prevail in *niraakudta* (a state that is free from agitation and disturbance) within and maintain constant *samadhi* (a blissful state that comes about when One becomes free from mental, physical and externally induced suffering).

Questioner: There is no doubt that a state of *samadhi* ensues!

Dadashri: Without the Knowledge of *vyavasthit* people are not able to attain the path of *moksha*; due to that very reason. It is our discovery of many lifetimes. I had decided that, ‘I must first find this, only then will I proceed further, otherwise I do not want to go forward. Until then I do not want to go to *moksha*. What is the basis for all this? Who runs this?’

So then, who is the doer? How does the world run? This is the balance sheet

of all that. It is tremendous fortune of this time cycle that this balance sheet has come. If the world understands it, it is such that their work will be done. Hey! They went sleep as ease, saying ‘vyavasthit’. When a person you do not like comes, then this Knowledge of ‘ours’ will arise, this Knowledge of *vyavasthit* will present. So any dislike we have for him will not remain. This is because You Know who did this. Did he do it? The answer is, ‘No! He did not do anything.’ Therefore, dislike will not have arisen towards him. This Knowledge of *vyavasthit* will not allow attachment-aborrence (*raag-dwesh*) to take place in any situation. If intense dislike were to arise, then immediately the Knowledge will arise that, ‘It is *vyavasthit*.’

Aptasutra 3901

What does ‘vyavasthit’ mean? It is only scientific circumstantial evidence!

I See how all the scientific circumstantial evidence come together and then tell you.

In fact these English words that have come forth from my mouth, they have done so naturally. It is not due to my education. Educationally, I failed the matriculation [exam], but when I say, ‘Only scientific circumstantial evidence,’ and ‘The world is the puzzle itself,’ these words come forth naturally.

Highly educated people tell me, “Dada, we are so educated, and yet we do not know how to say the words ‘scientific circumstantial evidence’. How are You able to say them? How much education do

You have?” I told them, “Matric fail.” So then they tell me that, “We feel ashamed of ourselves.” But actually, the words come out naturally on their own.

Questioner: But however much English you speak, it is very precise.

Dadashri: Yes it is precise, but it comes out naturally.

This natural Science is so wonderful! This is the Science of nature. When people of the future analyze ‘scientific circumstantial evidence’, they will realize that not even a leaf can move about without it. This ‘scientific circumstantial evidence’ that ‘we’ have said, it is the greatest statement that has been said. When those who are able to understand its meaning come around, it will be understood.

How is that *vyavasthit* – only ‘we’ have Seen that in ‘our’ Knowledge. And in order to describe it in words we had to say, ‘scientific circumstantial evidence’ because there are simply no Gujarati words for it.

Questioner: Agreed.

Dadashri: So this is a path of spiritual Science. If we called it ‘*vaignanik*’ [Dada is referring to using the Gujarati term ‘scientific’], people will not understand it. When I talk about it a few times, people immediately understand. This is because ‘we’ make them understand using small examples, and also because we came to the [ultimate] conclusion. Because ‘we’ reached the conclusion ‘we’ were looking for and that is why ‘we’ gave it to people.

Aptasutra 2710

Who created *vyavasthit shakti* (the energy of scientific circumstantial evidence)? No one has created it. Who gives the ‘result’ of an exam? This ‘result’ is an outcome of whatever you yourself have written!

Questioner: Who created *vyavasthit shakti*?

Dadashri: No one has created it. It is just like when one gives an exam, then after giving the exam, does the result comes on its own or does one have to do anything? This is a result. Who gives the result of the exam?

Questioner: The principal does.

Dadashri: The principal does not give it. Whatever you wrote in the exam, that is what gives you the result. Then the rest is a different matter.

Similarly, whatever your *avasthit* (absorption in the effect) is, that indeed is *vyavasthit*. It is indeed the result of what you had written. It appears as though the professor is giving the result.

What would one say if after coming home you were to keep thinking about the exam you just gave? “Everything is *vyavasthit*. Put that matter aside and do something else now.” Does *vyavasthit* happen or not? Does the result fall under the category of *vyavasthit* or not? After giving the exam, is whatever happens *vyavasthit* or *avyavasthit* (inexact, disorderly)?

Questioner: *Vyavasthit*.

Dadashri: That is it, it is a result.

This world is the result, and therefore it is *vyavasthit*.

Questioner: That which we refer to as ‘*vyavasthit*’ and we refer to as the ‘pure Soul’, does it not have any relation with that?

Dadashri: The only relation is that result of the exam will indeed come. And no one is the doer (*karta*) of the result. It is just that this is the result of that!

Questioner: So, all this is within the *shuddha Chetan* (pure Self), do all the actions-reactions keep happening from that?

Dadashri: It is not even within, it is completely separate.

Aptasutra 3717

Even *vyavasthit* does not have control over *vyavasthit*. *Vyavasthit* only gives the result! If *vyavasthit* had the control it would have claimed, “Everything only runs because of me!” If God had the control, He would have become arrogant! But no one can say anything. The world has arisen simply due to a *nimit* (apparent doer).

Questioner: Everything of this world is indeed run by *vyavasthit shakti*, is it not? That is what you are saying, isn’t it?

Dadashri: No, no. Then it would give rise to the ego, would it not! Then *vyavasthit shakti* would say, “It runs because of me.” So it does not run due to any one reason. Even God does not have the liberty to run it. No one has the liberty

to run it. All the scientific circumstantial evidences come together and the work gets done, so no one can claim that, 'I did it.'

Questioner: Then are these hurricanes, storms, rains; is that *vyavasthit* also?

Dadashri: Yes, it is *vyavasthit*. All this is of *vyavasthit*! Moreover, *vyavasthit* is not the activity of today, it is also not under the control of '*vyavasthit*'. Even *vyavasthit* is not under the control of *vyavasthit*, it too, is a result. Just as when the result of the exam comes, is that actually under the control of the professor?

Questioner: It is under his control until he gives the marks!

Dadashri: No. The day he just has to give the result, is it really under his control? At the time of declaring the result, does he have any kind of authority? So it is *vyavasthit* that declares the result, and even *vyavasthit* does not have the control! If *vyavasthit* had the control, it would have said, "All this runs because of me." If God had anything to do with this, then even God would become arrogant, "It is because I exist that all this runs." Therefore, no one can say a word, everyone has to keep mum! Such is this world! Only through a *nimit*; this through this *nimit*, and that through that *nimit*. So no one can claim that he has given rise to the world, and it runs only because of him. Otherwise, one would have overpowered, he would have overpowered long back, he would have tried to become the boss! So this is a very deep discussion. It is something that *Gnanis* have Seen. You understand

it through the intellect. You grasp some of it through the intellect.

Questioner: Doesn't *vyavasthit shakti* run things according to one's karma, can we actually say that?

Dadashri: *Vyavasthit shakti* does not have any support whatsoever. *Vyavasthit shakti* is not supported by anything. *Vyavasthit shakti* is itself a result. 'To pass' or 'to fail' is not in anyone's power. The giver gave the exam, and this is the result of that. To give an exam is in one's power and to give the result is not in anyone's power. It's like this, if you walk around in the sun, who provides the heat?

Questioner: That is nature.

Dadashri: There is no need for anyone. If you do not want the heat, then walk around with an umbrella. Who provides the coolness? The umbrella does. You do not need anyone to give that; that is the result. There is no giver of a result. After you give an exam, is there actually a need for God to give its result? It will come based on whatever you have written. It is an effect.

Questioner: I have understood. Before, I thought that *vyavasthit* controls the whole universe.

Dadashri: No, no. The world does not run based on one cause, it runs based on all the combined causes. People are searching for their own authority, however here it is actually the authority of the result (*parinaam satta*). Moreover, the authority is not within us. This is in fact a result. If one had written well in the exam, then at present, he will walk around feeling happy,

whereas the other person will walk around with a sulky look on his face.

Questioner: This is the authority of the result, that is what we ourselves have to understand, right! The One who has attained Knowledge of the Self (*Gnan*) through *Akram Vignan*! Other people will not realize that at all, will they!

Dadashri: They, too, are under the authority of the result, but they have no idea, do they! All they know is, 'We are indeed the ones doing this.' Can there ever be a doer of the result? Whatever happens from birth to death, that is all mandatory, and it is in the form of an effect (*parinaam swaroop*). It is because we believe to be the doers of that that the seeds for the next life are sown.

Aptasutra 3902

A temporary state (*avastha*) is nothing but a natural creation. There is no father figure as its creator. It is *vyavasthit*. It is naturally *vyavasthit*; moreover, that is so throughout infinite time. This is not such that someone has to create it.

Every human being of the entire world believes the temporary states (*avastha*) of the mind, speech, and body to be their own activity. Really speaking, as the Self, One is not in the state as a doer even to the slightest extent. They are all vibrations of the ignorant state and they have arisen from a natural creation, of which, no father figure is its creator. This Dada, [the *Gnani Purush*], has Himself Seen it before stating this.

'The temporary states of the mind-

speech-body are nothing but a natural creation, in which there is no father figure who is its creator, and it is *vyavasthit*'. Yes, so if one learns just that much, then he has accomplished the forty-eight *Aagams* (the scriptures of Jainism). Why must that statement hold so much essence within it?

Questioner: It must be because all *avastha* are based on *vyavasthit*.

Dadashri: That means an *avastha* is nothing but a natural creation.

Questioner: But it is indeed based on the circumstances, isn't it?

Dadashri: Yes, it is indeed based on circumstances! That is why this is scientific circumstantial evidence. If one learns just that much, then he has learnt all the forty-eight *Aagams*. 'We' do not see anyone's fault in this world; what is the reason for that? It is because 'we' have the awareness of all this *Gnan*. If you have the awareness of just this one statement, you will not find fault in anyone.

'An *avastha* is nothing but a natural creation,' when that establishes within, You will attain *Atma Gnan* (Knowledge of the Self).

Say that statement again.

Questioner: An *avastha* of mind-speech-body is nothing but a natural creation.

Dadashri: There is no one father figure (*bapo*) as its creator. I say '*bapo*' so that people will have enjoyment. That way the fear goes away. There is no '*bapo*' up there, so why are you being scared unnecessarily! One will say, "He did it

or that other person did it,” or he will say, “The stars did it!” Hey, do the stars remain where they are, or do they come down here? Why would the poor stars do anything like that? Each one remains where they are. The sun remains where it is. So each displays its own inherent nature. Its light cannot be prevented from being projected out, can it!

Vyavasthit means ‘scientific circumstantial evidence.’ Our people refer to that as nature. Whichever circumstances comes together, they exhibit their own individual natural nature, and in coming together, they then exhibit new properties. When 2 H’s and an O come together, water is made! Similarly, this comes together and dissipates. Eating-drinking, followed by excretion; this is scientific circumstantial evidence!

Aptasutra 97

Nature is not some thing. Nature refers to the coming together of circumstances. When the efforts of bringing circumstances together commence, that is known as ‘nature’, and the actual coming together of those circumstances is known as ‘vyavasthit’.

Questioner: ‘*Kudrati shakti* and *vyavasthit shakti*’, are the two the same, or are they different?

Dadashri: You understand *kudrati shakti* in your own interpretation, don’t you? What do I refer to as *kudrati shakti*? Scientific circumstantial evidence. You will not understand that in Gujarati, that is why I have given you ‘*vyavasthit shakti*’. This is a very subtle concept.

Questioner: Is there actually any distinction between *vyavasthit* and *kudrat*?

Dadashri: If I were to call *kudrat* (nature) as *kudrat*, then people would not understand; and what exactly is *kudrat*? It is scientific circumstantial evidence. If we were to translate the word *kudrat* into English, people will call it ‘nature’. It is not truly nature. It is scientific circumstantial evidence. Just as when it rains, 2 H’s and an O come together and it showers rain, and people say that *kudrat* showered the rain. If it is called *kudrat*, then people will misuse it and turn it into ‘nature’. People do not understand. That is why I made this distinction.

Everything changes due to all these circumstances. Everything keeps on changing due to these scientific circumstances. When these changes take place, at that moment it is considered *kudrat*’s energy. The presence of the sun, the summer heat, and the ocean below, so the water vapor keeps going up indeed.

Questioner: Is that all *kudrat*?

Dadashri: It is *kudrati*. All these circumstances arise. No one is doing anything. Only the presence of the summer heat gives rise to water vapor, which then forms into clouds. Furthermore, they are formed by circumstances, and when the time is right they come here. Moreover, the wind pulls it here. So when the 15th of June is approaching, the west winds are blowing and they strongly continue to pull the clouds. They pull the clouds and keep them hovered over here. So then, someone like this person may have fifty to seventy-five acres of land. He would say,

“It will rain any time now.” Yet even if a black cloud has formed, it will dissipate within an hour! The next day, when there is nothing like a cloud to be seen, what would someone like him say? “I bet it will not rain at all today.” He gets ready to place a bet. Then as a matter of fact, within an hour it will come from nowhere and downpour. This is all *kudrat*.

Aptasutra 2696

When is *vyavasthit* formed? It is when someone instigates you and you become engrossed in that, there you become *avasthit* (absorbed in its effect), and that itself is the formation of *vyavasthit*!

‘We’ are giving you some analogy of what *vyavasthit* is.

Now, if one wanted to find the root of *vyavasthit* today, then how can it be found? So say if a person who has not attained *Gnan* were to come here, and someone else does something slightly wrong towards him. At that time, the visible physical action (*dravya kriya*) will inevitably take place, it will certainly be wrong. However, the developing I (*pote*; the self), becomes involved in it. It is because the *dravya kriya* is in the mind, in the *chit*, in the intellect, in the ego; moreover, the developing I becomes involved in it.

When the mind is thinking, one himself gets involved in it, meaning he becomes engrossed in it. ‘The mind is thinking,’ that is our worldly language. Truly speaking, the mind does not think, vibrations constantly arise within the mind.

As they [the *parmanus*] continue to give effect, that gives rise to vibrations. Just as a fireworks explodes, in the same way, everything continues to come out from within. The intellect is able to read that and that is referred to as intended meaning (*bhaavarth*). So then it feels good within. Thereafter, the ego becomes engrossed and it moves there, and if it moves there, then it is called a thought. Otherwise, it will not become a thought. Now, the very ego that moves and becomes engrossed, that itself, becomes engrossed in that temporary state (*avastha*) of the mind, that is known as *avasthit*.

So for a person, the *avastha* of a state of thought or the state of speech arises, and those *avastha* keep on changing. To become engrossed in those *avastha*; and in the state of ignorance one indeed becomes engrossed. It is because he believes, ‘I am indeed the one’ that he indeed remains engrossed. So, when he becomes engrossed in an *avastha*, at that time, charging [of karma] takes place. When it charges that is called ‘*avasthit*’ in Gujarati. To become one with an *avastha*, that is becoming *avasthit*, and it goes into the ‘computer’ and comes out as ‘*vyavasthit*’. That which is *avasthit*, that precisely what becomes *vyavasthit* and comes out. However, *vyavasthit* brings all the scientific circumstantial evidence together. Whereas *avasthit* will not bring the evidence together. It becomes charged and then it becomes decided that, according to this, these many evidences will be needed. This *vyavasthit* brings those evidences together. This *avasthit* becomes *vyavasthit*. So in this, the

prarabdha (karma that is destined to give effect) or *purusharth* (cause) in it are not baseless. This is precise, it is from point to point, but not everyone can understand that, can they! Therefore, for now we have given it everyone saying, ‘*vyavasthit*’. We have said, “*Vyavasthit* is indeed the doer of this.” In reality, the doer is only *vyavasthit* and it is in the form of scientific circumstantial evidence. However, this is an analogy of what *vyavasthit* would be.

Aptasutra 2698

What is *vyavasthit* like? It is the universal energy (*samashti shakti*) whereas these [living beings] are in the form of *vyashti* (an individual energy). All the illusory intents of *vyashti* are fed into *samashti* and through a ‘computer’ the results of *samashti* are received.

Vyavasthit means that whichever inner intents (*bhaav*) one has, they are all fed into the ‘computer’, and from that feed, it manifests as *vyavasthit*, as a visible effect.

Questioner: I do not quite understand that. Please explain that in detail.

Dadashri: Now what is that like? This *vyavasthit shakti* is like a computer, but it is not a computer. This is in fact much greater. However, the way a computer gives a result, this also gives a result. It will get all the work done, it will have all the adjustments made.

With a computer, feed is entered from one side, and result comes out from the other side. So this world is in the form of a result. The ‘feed’ are the causes

from the past life. Those [karmic] causes are in the form of a feed, and the result is in the form of a [karmic] effect. Thus, it is a result, and no one can make any changes in it. One can make changes in the causes. So, why has it been called *vyavasthit*? It is because no one is able to change it. Therefore, it is an exact karmic account (*hisaab*), it is *vyavasthit*, it will not change. One should decide before it becomes *vyavasthit*.

Therefore, *Chetan* (the Self) does not run this world, and nor do we run it either. Our computer is an individual (*vyashti*) computer, and the other one is a universal (*samashti*) computer. It [the world] runs like a computer. However, if we called it a computer, then the people who make computers will become cocky in their mind that, ‘Wow! It is like ours...’ This is a metaphor for that. They have adopted it from that [*vyavasthit*]. It [*vyavasthit*] has not adopted anything from them. These people have imitated from it, but what they have created from imitating that is not like the original. It is in fact a wonder which I have Seen! That *avasthit* (absorption in the effect; cause) is fed into the computer which becomes *vyavasthit* and comes out of the computer. And *vyavasthit* means scientific circumstantial evidence. All the circumstances come together and your work gets done.

Aptasutra 3924

This is such a deep Science that the moment you have a single bad thought, subatomic particles from outside are immediately pulled within and however its account gets set, that

corresponding [karmic] effect is given before it leaves. No one has to come to deliver the effects from outside. There is no God out there to give the effect!

This is such a deep Science that the moment you have a single bad thought, subatomic particles (*parmanus*) that are on the outside, immediately join together and enter within. And then it gives a result based on the karmic account, and then dissipates. They will not leave just like that. So no one has to give the result or do any such thing. There is no one out there to give the result. There is no God that will come to give you the result!

The *parmanus* that we pull through abhorrence (*dwesh*), when we speak in a way that hurts or have hurtful intent, at that time, such bad *parmanus* arise that they give bitter result that will not be liked. When good intents are made, they will bring forth good results; sweet results. And when good or bad intents (*bhaavabhaav*) are not made, with [the awareness of,] 'I am pure Soul,' the intent of doership ceases. Then the old results will be given, and they [*parmanus*] will leave; new ones will not arise. This is how this Science is; there is an entire system. It is not some sort of religion. As long as one does not fall under the category of Science, religion is used to bring him up to that standard. Moreover, religion is for the sake of reaching some standard, for some eligibility to arise. However, Science is nothing but a Science.

The *parmanus* are indeed doing everything. Just as if a person were to

dissolve this much opium and drink it, would God have to come to kill him? Who kills him? Similarly, all this is like opium. The *parmanus* within become different; like nectar, like opium, all kinds of different *parmanus*. Whatever kind of intents are made, the *parmanus* become that way. That is how extraordinary (*alaukik*) the energy of the Self is! Even inanimate matter (*jada*) has such extraordinary energy that it can take on so much. I have Seen the energy of inanimate matter, and that is why I am saying that this is a very vast Science. The Self indeed has energy, and the entire world accepts it too, but the energy of inanimate matter is tremendous as well. It is so much energy that can increase beyond that of the Self. That is precisely why all this [the world] has become trapped, hasn't it? Otherwise, why would the Self not be able to get out whenever It wants, after It has been trapped? No, until one comes to Know this Science, he cannot become free. So long as one does not come into the Real Science, he cannot become free.

In this way, the moment one has an intent, the whole *parmanu* changes. So this is all a Science. Religion is to a certain extent. It bring about suitability in a person. It bring him into a kind of formation. After coming into that formation, he attains this [Science]. After reaching a certain normality, this Science is attained, only then does it work, otherwise it will not.

Aptasutra 2949

That which is gross [overtly visible] is subject to *vyavasthit* (the result of scientific circumstantial

evidences) and it is exact. And that which is subtle is being designed by one himself.

Now, scientific circumstantial evidence (*vyavasthit*) is within a set law. *Vyavasthit* is not baseless. What does set law mean? Whatever plans (*yojana*) that had been designed in the past life, whether on paper or on film, it takes about twenty-five to thirty years for that planning to materialize, some take forty years, but they all materialize within a hundred years. Until then, it does not come into effect suddenly. Therefore, those plans mature in this life, and one gets a taste of the effect.

The plans alone are designed, there is nothing else one is able to do. A plan means that it is only designed on paper, the rest continues to happen on its own.

As a plan forms into a design, it is called a formed design, and there is no doership in that. Then here [in the current life], one believes that he is the doer. Now, the plan has been formed, so it is going to keep happening on its own. Therefore, only the plan is designed and that too, one does not do it alone, rather one is only instrumental (*naimitik*). If one could do it on one's own, then it would be as per his will. But actually, there are evidentiary instruments (*nimits*) behind it. So everything is designed in accordance with all the instrumental circumstances. However, it does not go according to one's will. The developing I (*pote*) is not a *nimit* at the time of the action (*karya*)! He is a *nimit* at the time of charging karma.

Questioner: Is the developing I actually a *nimit* at the time of planning?

Dadashri: He is *nimit* at the time of planning, not a *nimit* at the time of the action. The action continues to happen naturally and one claims, 'I did it.' Hence, by taking the subtle pride (*garva*), pleasure that arises from doership (*garvaras*) arises, therefore the gentleman is endowed with a new next birth!

What does it mean to become a doer? It means to give support to the planning. What does it mean to become a non-doer (*akarta*)? It means to make the planning support-less (*niradhaar*).

At the time of designing the plan, changes can be made, but once the plan starts coming into effect, it cannot be changed. This is because this world, itself, has evolved from subtle (*sookshma*) to gross (*sthool*). So it has come into the second stage; it is not in the first stage. It may be changed within the first stage. That which is gross is governed by *vyavasthit* and it is exact and that which is subtle is being designed by the developing I.

Questioner: So, it may also happen that if one becomes fed up of being a doctor and then plans, 'Happiness lies in practicing law.' Then it may be the case that he leaves medical practice and takes on the practice of law?

Dadashri: Everything gets prearranged according to how, as well as the extent to which, he has drawn out the plans [in the previous life]. No one is the owner. Death and everything else only come according to the plans one has made. One might say, "I do not want to go to the hospital even in my dreams." So it will not even come in his dreams; he

will keep taking medicines at home. This is all your own creation. You had decided, 'I want a French cut like this,' therefore, you will keep your beard like this. That is the design. Moreover, the barber will indeed cut it like that. Now, if you were to seat all the lawyers down and ask them, "Tell me, why do all of you go on strike? That is how it has been designed, what did you do in it?" They say, "We had gone on strike." They don't understand the fundamental truth, do they? That is when they express egoism and indulge in the pleasure that arises from doership (*garvaras*). And when a policeman comes to arrest you, they try to this [plea] in order to stay free. Did you not know that before, mortal one? You should go willingly. You should tell him, "It will be fine if you do not seize me by my arm, I will walk with you." Even when they seize him, the mortal one resists!

God has said, "Do not design any plans." It has already been created. Now you are designing a new one again, so that other one will be different and this one will be different. That planning has already been done. Now you have to just keep doing that work. It is precisely after that planning that you have been born here in worldly life. So why are you creating new plans? One continues to design plans while lying under the covers at night.

Questioner: That means that everything has already been arranged according to *vyavasthit*. Does a man not have any independent will at all?

Dadashri: If the knowledge that, 'it is prearranged' happens then the world

will become disorderly (*avyavasthit*)! Among the [various] dramas, do they not arrange a drama about Bhartruhari (a historic figure from ancient India who is known for his renunciation and dispassion towards his wife, Queen Pingla)? So there is a rehearsal the day before, and then they have the show. Now if he were to say that the play is pre-determined before the drama begins, he would miss some expressions and pay the price. Therefore, it is not pre-determined. Keep doing your work, then whatever result comes, that is *vyavasthit*! Knowledge of *vyavasthit* does not have to be verbalized. When your pocket is picked, immediately understand that it is *vyavasthit*.

Aptasutra 2699

One should understand the meaning of *vyavasthit*. Make the effort, then whatever happens, whatever result materializes, that is *vyavasthit*.

This is exact *vyavasthit*, I have Seen it. Even your efforts will be accordingly. But why do 'we' have to caution you? Some people become such that their efforts turn lax. They make their inner intent lax, such that, 'It is *vyavasthit*, so what is the problem?' Then they will not even attend to the business. One cannot say '*vyavasthit*' like that. It is only when it is necessary that *vyavasthit* can be said. Otherwise, *vyavasthit* cannot be said.

Questioner: After it happens, it is *vyavasthit*.

Dadashri: Yes, after it happens, it is *vyavasthit*. Therefore, apprehension does not arise as to, 'Why must this

have happened?" When you say, "It is *vyavasthit*," then apprehension stops and they leaves.

Questioner: The excess faith that, '*vyavasthit* makes one do it,' it lessens my *purusharth* (effort), so what should I do there?

Dadashri: No, you cannot say that *vyavasthit* makes you do it. Therefore, all the responsibility is one's own. It is something else that makes you do it, yet the responsibility is still yours. However, if one says that it is *vyavasthit* before even he does anything, then the further process will be stopped. Once the process begins, and if as a result a loss of a million rupees ensues, then say it is '*vyavasthit*'. But you have to hang on to your effort right till you incur that loss.

Questioner: Can one say '*vyavasthit*' before or after [something happens]?

Dadashri: Actually, it is from the beginning, but if it is said before it will be misused. This is because *Gnan* has not manifested yet. Such awakened awareness (*jagru*) has not arisen yet, hence a mistake will end up happening. 'We' Know that it is exactly like this, but there will be a problem if you say so. The reason 'we' give you [the Knowledge of] *vyavasthit* is so that apprehension will not arise. Otherwise, wouldn't the *Tirthankar* Lords have disclosed this Knowledge? What? Did they not Know this Knowledge? 'They' did Know it, but They did not disclose it. When a policeman comes to arrest you, if you accept '*vyavasthit*', then you will not have any apprehension. However, *vyavasthit* is there indeed from

the beginning. You are not able to maintain the awakened awareness, therefore You cannot say '*vyavasthit*' from the start. Where there is likelihood of slipping, you have to say, "It is slippery, so be careful."

'Our' five *Agnas* hold true in all three spans of time: past, present and future. However they have to be understood in context. They are to be understood as per each person's capacity.

Questioner: Everything has been pre-determined according to *vyavasthit*, hasn't it?

Dadashri: When one is hungry, why doesn't he say that it is '*vyavasthit*'? When he is sitting on the edge of a well, why is he being cautious while walking? Therefore, *vyavasthit* cannot be said beforehand. After falling into it, he can say that it is *vyavasthit*.

Questioner: Yes, so does that mean that one should indeed make an effort (*purusharth*)?

Dadashri: No, not *purusharth*, that is called *prayatna*, that is effort in worldly life. So awakened awareness should be maintained, nothing else, after a mistake is made, it is *vyavasthit*. And it was indeed *vyavasthit*, whatever there was, that is indeed what unfolded.

It is such that the One who is aware (*jagru*), He is not bound [required] to do anything. It is in fact for the ones lacking awareness (*ajagru*) that I have said, "Make an effort (*prayatna*), otherwise he will do the wrong thing. He will misuse *vyavasthit*."

Only a *Gnani Purush* can yield to *vyavasthit* in every way. As long as You have not attained *Gnan* completely, You have to in fact keep making an effort (*prayatna*). However, it is *vyavasthit* that is doing everything. The *Gnani* actually yields to *vyavasthit* in every way. A *Gnani*, Sees all of this in His *Gnan*; how it is running.

In the worldly interaction, those who believe only in 'it happens', as well as those who believe only in 'one has to do it'; they are both inadequate [in their belief]. Our Knowledge is [to be Seen] through two 'eyes' [perspectives]. The knowledge of the whole world is [seen] through only one 'eye'; it is *ekantik* (one-sided) knowledge. In worldly interaction one has to say, 'I have to do it', and 'it happens' should be kept in his attentive awareness (*laksh*). 'I have to do it' is an inner intent (*bhaav*), while 'it happens' is *vyavasthit*.

You cannot baselessly say, "It is destined." Nor can you baselessly say, "It is not destined." That is a liability, it would be a fault. It [the outcome] is in between 'it is destined-it is not destined'. If the pocket gets picked even after taking all the precautions, to understand that as '*vyavasthit*' is exact. One should understand the meaning of *vyavasthit*. Make the effort, then whatever happens, whatever result materializes, that is *vyavasthit*.

Questioner: So then, work should be done all the way to the end, and only keep *vyavasthit* as the result.

Dadashri: Yes, keep *vyavasthit* as

only the result, and hold on to it [the effort] until the end. You should not just say, "*Vyavasthit* runs everything"; you should not say that. You should allow whatever the mind-speech-body of Chandubhai [reader is to insert his or her name here] to do whatever they are doing; saying, 'Do whatever you are doing.' However, One [as the Self] is not the doer.

Aptasutra 2701

***Vyavasthit* has to be kept in your *laksh* (attentive awareness as the Self). You should not take its support wrongfully. [When] All the efforts are completed and the work gets done; if it [the result] turns out wrong, that is when you should say, "It is *vyavasthit*."**

Questioner: So then *vyavasthit* is an inadequate word, because it is being misused in many places.

Dadashri: Yes, it is considered an inadequate word if it is being misused; however, there is nothing like it if used properly! Moreover, the fundamental meaning of *vyavasthit* is something different.

If a close relative were sick, and if you were to hear a Brahmin say, "His stars are not favorable. It seems he will not last long," and yet you would remember what Dada has said about *vyavasthit* that, 'whatever is in *vyavasthit* will happen.' So then you will stop his treatments, your efforts decrease. When you misuse *vyavasthit*, then all your enthusiasm in treating him will go away, and you will even stop sitting at his bedside at night. That is considered a grave mistake. You,

in fact, have to continue all his medicines to the very end with the belief that he is going to live. If you have fear, if fear keeps arising within, then say, 'Whatever is in his *vyavasthit*, that will happen.' But there is no need to have fear. When can you say that it is *vyavasthit*? When he dies, thereafter you should say that it is *vyavasthit*. Upon his death, you should say it is *vyavasthit*. [If question arises,] 'Who did this?' Then say, '*Vyavasthit* did.'

For anything that has happened in the past, you can indeed say that it is *vyavasthit*. Whereas, for that which is yet to happen, do not say it is *vyavasthit*. Say it after it has happened. And if you have fear, then decide, 'It is certainly *vyavasthit*, but I should remain meticulous. I have no reason to remain fearful. I simply want to be meticulous.' This is all that needs to be understood because the approach is scientific. An approach where speculations are made will not do, it has to be scientific. It should be such that it never falters. If the man dies, that was meant to happen, and that is what happened. Now, there is no fault of yours in that. If he died at the hands of a doctor, it is not doctor's fault either. It is just that people accuse them and file claims against them. Is this the way to behave? They are all *nimits* (apparent doers)!

Aptasutra 2938

When any knowledge is used appropriately, then that knowledge itself becomes science, and when it is misused, then that knowledge turns into ignorance (*agnan*).

Questioner: When should we depend on *vyavasthit*?

Dadashri: Only after the pocket has been picked, because who can directly depend on '*vyavasthit*'? Only He who has complete *Gnan*. Others will cause slight interference; they will misuse the word '*vyavasthit*'. Hence after it is finished, when it is completed, say *vyavasthit* to it, and when a thought of the future arises, say '*vyavasthit*' again.

Questioner: Many times when conversing internally I say, 'It is *vyavasthit*, it is *vyavasthit*,' when I have not even started the work.

Dadashri: You cannot say that, it is dangerous. Only a *Gnani Purush* can do so if He chooses. Otherwise, everyone else does not have the complete *shuddha upayog* (pure applied awareness as the Self) yet, so it is dangerous. It is not as though you say '*vyavasthit*' and start walking with your eyes closed, do you? Do people actually walk along the roads with their eyes closed? Why don't people walk after saying '*vyavasthit*'? In such a situation, one walks with his eyes open. Moreover, why doesn't one say, '*vyavasthit*', and then say, "Just sit around; it is fine if I get something to eat, otherwise no problem, it is '*vyavasthit*'!" He doesn't say that, does he? To misuse *vyavasthit* is a mistake.

Aptasutra 2456

The fear of the past has been released, the future is in the hands of *vyavasthit*. Therefore, live in the present.

The main point is this that *avyavasthit* (lack of *vyavasthit*) is gone and

now this *vyavasthit* remains; that is what is meant by *vyavasthit*. In our lives, now all that remains is *vyavasthit*. *Vyavasthit* means that you are not have to worry about the future; you are to forget the past and constantly remain in the present; that is *vyavasthit*.

‘Am I going to be hungry in the future or not; am I going to die in the future; am I going to live; am I going to get sick or not’; you don’t have to worry about any of this at all. Everything is indeed *vyavasthit*, you are not going to be able to change anything in that at all. Therefore, for once, You should remain in [the awareness of] *Gnan*. And when you were able to make the change in the past, you did not have this *Gnan*; during that time, it was possible for you to make changes. But now that You have become the pure Soul, so You are not such that You can change anything.

Now, *vyavasthit* is not for everyone. *Vyavasthit* is for those who have received ‘our’ *Gnan*, for those who have been given *Akram Vignan*. *Vyavasthit* does not exist on the *Kramik* path either, therefore you have to understand *vyavasthit* to the point that now externally-induced problems and their resultant suffering (*upadhi*) no longer remain. Now just keep working on that which is at hand in the present (*vartamaan*) and continue applying the five *Agnas* in the present; that is all.

Questioner: How can I remain in the present?

Dadashri: It is only when you forget the past! The past is gone, what will happen if you recall it? You lose the

benefit of the present. And the loss of the past is there anyway. Where should you remain?

Questioner: In the present.

Dadashri: Yes. Entrust the future to the hands of *vyavasthit* and the past is lost. So whatever ‘files’ of the past arise in the mind, don’t you have to settle them right now? The answer is ‘No. Invite them to come at ten or eleven o’clock at night. We have kept aside an hour for them, that is when they should come and they will be settled then, but not now.’ Presently even if you incur financial loss, you should not lose out on the present. So where should you remain?

Questioner: In the present.

Dadashri: Where does Dada remain?

Questioner: In the present.

Dadashri: Yes. That man came and told me something some time back, but if I were to recall that, even then I would miss out on the present. Settle things the moment they happen.

Questioner: ‘To prevail in the present,’ please explain that exactly with examples.

Dadashri: What are you in at the moment? Are you in *kusang* (association that takes one away from the Self) or *satsang* (association that takes leads one towards the Self)? Would you know whether you [your *chit*] is in a hotel somewhere or in the stock market? Can you not tell which market you are in?

Questioner: I am in *satsang*.

Dadashri: You are in *satsang*. Therefore, right now you are prevailing in the present. If four days ago you lost 600 rupees and you remember that now, then it becomes the past. If you recall it now, in the present, then you are dragging the past [into the present]. Alternatively, if you had some problems on your way here then you start to think, 'Gosh, I may have that problem again, I will deal with it this way and that way,' then to think about the future while sitting here in the present is considered being in the future. So, 'we' are telling you to prevail in the present. What is wrong with what 'we' are saying? Did you understand completely?

Questioner: Now I have understood.

Dadashri: If at the office, your boss gives you an assignment at 4:00 pm saying, "Extract some information from this." In the middle of that the mind says, 'I had so much fun at the restaurant last night!' And along with that the scenes arise within. What would happen if such evidences arose?

Questioner: The work would be spoilt.

Dadashri: Yes, then you will not be able to extract the information. The very same boss would start yelling. You are entrapped in worries about the future and lost in the past, aren't you!

Questioner: Yes, I got lost.

Dadashri: So this is the way it is. The *Gnan* that we have given [says] to live in the present, not the past. Nothing of the past will help you. It will cause nothing but destruction. So, remain in the present.

Say from here, you go to the station; you want to catch the train and are in a hurry because you have an appointment for a court case. Nevertheless, you couldn't catch the train and you missed the train; then that is that. That has become the past. Now, 'What will happen in court now?' is the future, and the future is in the hands of *vyavasthit*. Therefore, You should prevail in the present! Such analysis happens instantly for 'us'. For You it takes a little time. The entire *Gnan* becomes present for us 'on the moment.' 'We' continuously live in the present.

Aptasutra 2951

When the developing I (*pote*) becomes the non-doer (*akarta*), then he will understand that *vyavasthit* is the doer; only then will the world be understood as it is. As long as *vyavasthit* is not understood, *sankalp-vikalp* (all the relative 'I-ness' and 'my-ness' that stem from the belief that 'I am Chandubhai') will not depart, fear will not depart, anger-pride-deceit-greed will not depart.

The world is absolutely *vyavasthit*. Why didn't the Lord disclose this? He did not disclose the truth because wicked people would misuse it and people would get on the wrong path. With the Knowledge of *vyavasthit*, You do not have *sankalp-vikalp*. In this world, if doership (*kartapanu*) goes away, then *vyavasthit* can be understood. As long as doership does not go away, *vyavasthit* cannot be understood. It is if one (the developing I; *pote*) becomes the non-doer, that He can understand, 'who the doer of this is.' 'One'

is not the doer, yet he believes himself to be, so how can this be understood?

Questioner: One does not let go of his doership.

Dadashri: Yes. That is why he does not let anyone else become the doer, does he? Otherwise, the world is *vyavasthit*. However, because of doership, imagination (*kalpana*) will inevitably arise. The problem is solved from the moment one becomes the non-doer. Until then, anger-pride-deceit-greed do not go away. Even if one turns from doing bad deeds to doing good ones; one is still a doer and therefore *sankalp-vikalp* cannot refrain from happening. And because one cannot understand *vyavasthit*, he will have thoughts like, ‘What will happen to me now?’

Aptasutra 2603

With the support of the Knowledge of *vyavasthit* and the awakened awareness (*jagriti*) of One’s own Real form (*Swaroop*), One can observe *saiyam* (a state free of anger-pride-deceit-greed, attachment and abhorrence) completely.

One man was asking, “Explain to me 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 ho! This guy is not throwing me out. It is *vyavasthit* removing me.’”

At the time of getting in, he may have said, “Have a seat.” Then later he tells you, “Chandubhai, get out.” Then the *Gnan* should immediately present to

Chandubhai [reader to insert his or her name], ‘It is *vyavasthit* who is saying this. Who is to blame?’

Questioner: *Vyavasthit* should be blamed. It is *vyavasthit* who is saying, “Get out.”

Dadashri: *Vyavasthit* is saying, “Get out.” After going a short distance, he says, “No, no. Forget it.” Then one of the passengers will say, “No, I will not be able to come along.” So then he tells Chandubhai once again, “Come. Come back.” So Chandubhai should understand, ‘*Vyavasthit* is calling me back.’ And when *vyavasthit* calls you back, you should indeed sit back in the car as per *vyavasthit*. After travelling ahead, after about a furlong, he comes across another acquaintance, so he tells you, “Let’s do one thing, Chandubhai, you come out of the car.” At that time, Chandubhai should understand, ‘*Vyavasthit* is making me get out of the car.’ At that time, do not have a look of dismay on the face. When it is *vyavasthit* that is making you get out of the car, why should you spoil your face? So, 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.” Then, Chandubhai is told, “Chandubhai, come back. Come back.” Even then, You should understand that *vyavasthit* is 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). Your mind will not spoil even when this happens nine times, that is what I tell everyone. This is how beautiful this Knowledge of *vyavasthit* is!

No man is not able to do this at all. Only *vyavasthit* does this, yet one unnecessarily says in dismay, “I do not want to come, you go.” After being rejected two to four times, one loses his *sahajikata* (spontaneity and naturalness).

Questioner: Oh, he will say, “What do you think I am? Am I some sort of 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* (instrumental doer in the unfolding karma), one should not ‘bite’ [blame] him like this.

Questioner: But, through this example, You gave a spectacular explanation of *vyavasthit*.

Dadashri: Even if he removes you [from the car nine times], *vyavasthit* is removing you; he is not removing you. What is in his hands? When he lacks the independent energy to evacuate his bowels at will, what is the poor man going to do? How is he going to remove you from the car? If he got into an accident ahead, then he would die!

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 maintains patience for two or four times, but then you will begin to see the expression on his face change. 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: It becomes well established.

Dadashri: It is of worth only when it is like that! Attachment-aborrence (*raag-dwesh*) do not happen, constant *vitaraagata* (the state of absolute freedom from attachment-aborrence) prevails, that is how this *Vignan* (Science) is. With the support of *vyavasthit*, one can observe *saiyam* (a state of absence of anger, pride, deceit, greed and attachment-aborrence). With the support of Knowledge of *vyavasthit* and awakened awareness of One’s own Real form the Self, one can observe *saiyam* completely. Do you understand?

Questioner: Dada, this is an even bigger examination than the M.D. (medical school) examination.

Dadashri: No, I said this, eighteen or twenty years ago. That man’s car used to go to for *satsang* from here to Pavagadh (a hill station known for its famous Mahakali temple). Once or twice it so happened that someone had been asked to get out of the car. So I had told them that if they are told to get of the car, it means that *vyavasthit* is having you get out of the car. That is indeed the belief you should maintain. Even when you are made to sit inside nine times, and get out nine times, then you should not feel, ‘Why he removed me out of the car!’ And if he calls you again, he will see dismay on your face. Yes, who is he to remove you from the car? Moreover, *vyavasthit* brings him here. Will *vyavasthit* do that, or not?

Questioner: It will.

Dadashri: *Vyavasthit* has such a

huge role, 'we' have Seen that. That is why 'we' 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? *Vyavasthit* has no self-interest, it Sees with *vitaraagata*.

If one understands *vyavasthit*, it helps a lot. Otherwise, when he asks you to get back in the car, you will have such look of dismay on your face. Hey you, how can you show dismay in such a short time? How must you have become dismayed in such a short time?

Questioner: Dada, I can remain calm for up to two to three times if the other person is a *sadhak* (spiritual aspirant). However, 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*), from where can such clarity be attained?

Dadashri: Yes, it is not even in a book, is it! It will not even be in a book. If it were in a book, then everyone would become *vitaraag* (without any attachment-abhorrence), would they not! If they understood *vyavasthit*, then everyone would become *vitaraag*, wouldn't they! This is not in any scriptures. The path I am telling you about, it simply cannot be found in the scriptures. In the scriptures, the tools are shown saying to do this and to do that. Here, there is no path of doership; it is a path of understanding. We have gone beyond doership, beyond

illusion (*bhranti*). So the whole discussion is different, is it not!

Aptasutra 2958

The part besides the pure Soul is the *prakruti* (non-Self complex). The work that is done as a result of the *prakruti* and all the external circumstances coming together, that is *vyavasthit*.

Besides the pure Soul, what other 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 as the Knower-Seer, then it is *vyavasthit*.

Questioner: Is there actually a relationship between *prakruti* and *vyavasthit*?

Dadashri: They are both related. A true relationship is indeed between the two. The two indeed have a true relationship. But if ever the ego does not interfere, then everything is *vyavasthit*, at that time. But the ego is alive, is it not!

Questioner: But at present, whatever a living being (*jeev*) is experiencing, is his *vyavasthit* based on his *prakruti*?

Dadashri: *Prakruti* and *vyavasthit*, they are both verily the same. But the ego interferes, it does not leave the *prakruti* alone. So it cannot be called *vyavasthit*. It is a different matter after 'we' remove the ego; then it is called *vyavasthit*. Except for the pure Soul (*Shuddhatma*), everything else is the *prakruti*. Whatever one does, it is all done by the *prakruti*.

Questioner: What is the difference between *vyavasthit shakti* (the energy of scientific circumstantial evidence) and *prakruti*?

Dadashri: The only difference is that *prakruti* possesses an ego, and thus it alters the *vyavasthit*. Therefore, if the ego is removed from it, then everything is precisely *vyavasthit*. If one that is interfering is removed, if no one to interfere remains, then everything is *vyavasthit*. It interferes and that is why this worldly life persists.

Questioner: So, *prakruti* minus the ego is equal to *vyavasthit shakti*, is that right?

Dadashri: Yes, this ego that is within interferes, and that is why worldly life persists. If it does not interfere, then there is no problem. After attaining this *Gnan*, You do not have anyone to interfere, so it is *vyavasthit*.

Questioner: In this life, what is under the control of the *vyavasthit* and what is under Our control?

Dadashri: Everything worldly is under *vyavasthit's* control, and that which is under Our control is the Real. The awakened awareness all belongs to the Real, all that is under Our control, and everything worldly is under its [*vyavasthit's*] control.

This Chandubhai is certainly under the control of *vyavasthit*. To that you say, "I am Chandubhai," and that leads to problems. Now You have been given Your own Real form, that is why you can stay at 'home' [as the Self]. So for those who

have not attained their own Real form, for them, only [the belief,] 'I am Chandubhai, I am doing it,' prevails.

Questioner: Then please explain this link between the Self and *vyavasthit shakti*.

Dadashri: *Vyavasthit* will take care of all the interactions of the worldly life. Whereas being in awakened awareness (*jagruti*), to progress as the Self (*purusharth*), following the five *Agnas* (special directives given by the *Gnani Purush* that sustains the enlightened state after *Gnan Vidhi*), that is Your job. The rest is not Your job, it is under *vyavasthit's* control.

'You' have now become the pure Soul. Now what is this worldly life? The answer is that it is under the control of *vyavasthit*. You are to See that. Whatever is there, You are to See it all. Therefore, gradually, all that will naturally and spontaneously continue and You will be able to remain as the Knower-Seer (*Gnata-Drashta*), in applied awareness (*upayog*) as the Self! This is all 'we' we are trying to say. Now, if someone makes fun of you then 'settle it with equanimity.' No matter what anyone does, get your work done by settling with equanimity. Say you were out and your lock was broken and everything was stolen, then when you return and see that, there should be no effect on you, it is *vyavasthit*!

Aptasutra 3431

Not a single *parmanu* (the smallest, most indivisible and indestructible particle of matter) of this world is

outside of 'our' five *Agnas* (directives that preserve the awareness as the Self)!

Aptasutra 3429

If just one of 'our' *Agnas* is followed completely, it is possible for One to become *ekavatari* (a state whereby only one more life remains before final liberation)! Then, it depends on one's understanding. That is provided he gets his work done without using his intellect (*abudha*).

Questioner: From what you are saying, I understand that after You give *Gnan*, there is nothing to be done except to keep Seeing the *prakruti* that is dissolving.

Dadashri: Keep Seeing it. But now, nothing has to be done; nevertheless, there are all kinds of parts of the *prakruti*. For example, if there was a water tap and you were to stick your finger in water flowing out of a half inch water pipe, you would be able to withstand it. However, someone may have more karma, like that of an inch and a half pipe. So his finger would get pushed away. If it gets pushed aside, that means that his *prakruti* has not reduce. The *prakruti* still remains standing and as that time passes, it will have to reduce later.

Questioner: But, when you impart this *Gnan*, this attentive awareness (*laksh*) which You establish [in us], after establishing that attentive awareness, only the *prakruti* remains, right!

Dadashri: Yes, nothing else is left at all.

Questioner: Now the *prakruti* that remains, its intrinsic nature (*swabhaav*) is

such that it will naturally keep dissolving on its own.

Dadashri: That's it. Now it keeps flowing.

Questioner: Now, the support that You are giving us; that support You give is of the five *Agnas*.

Dadashri: The reason 'we' give you the support of the five *Agnas* is so that now the external effects do not affect you. Therefore, they are a protection!

Questioner: There is no one left internally that can now create any obstacle.

Dadashri: Yes. No one is left at all.

Questioner: And so that external obstacles do not arise, for that...

Dadashri: So that clearance remains in the external, 'we' have given you these five *Agnas*. Because, wherever you look outside in the world, there is nothing but *kusang* (that which takes one away from the Self). The reason these five *Agnas* exist are to protect You from the poison of *kusang*.

Therefore, discharge continues to happen on its own. But instead, one tries to run it [become a doer] and then becomes the owner of that, and once he becomes the owner he has to suffer a beating. When one sits in a train and then later goes to sleep, does he check to see how many wheels are turning? Or how many springs are making a squeaking noise? The fellow goes to sleep peacefully, look at that! That is how this discharge is. This discharging will continue to happen on its own. It will even continue when one is asleep.

Questioner: People's belief until now has been that nothing happens without doing something.

Dadashri: Yes, that is how it is. All the wrong beliefs that have entered in, they still do not budge. The *dehadhyaas* (the belief that, 'I am Chandubhai') is gone, but beliefs of *dehadhyaas* do not leave.

On the contrary, one sticks his finger in the yogurt and interferes. You told him at night, "Sleep all night long. Do not go to check on the yogurt." Yet he wakes up at two in the morning and thinks, 'Let me take a quick look, has it set a little or not?' Then in the morning he discovers that it has not formed. Otherwise, this is a Science! It gives instant results! Remain only in the *Agnas*.

This is in fact a Science. Science cannot refrain from giving its effect. It keeps unfolding with naturalness (*sahaj bhaave*). Do You not have some experience of *vyavasthit*? Such that it unfolds with naturalness?

Questioner: Yes, it unfolds. I do experience that it unfolds with naturalness, so *vyavasthit* continues to do everything on that side. That has become established.

Dadashri: If *vyavasthit* becomes established, and at the same time you follow the five *Agnas*, then things will continue to unfold with naturalness. *Vyavasthit* makes One fearless, completely fearless! It makes One free of worry, and this is a special *Gnan* of *vyavasthit*. Therefore, in this current era, this special *Gnan* of 'our' experience has been given to You.

Aptasutra 2718

This is a Science! It is God's Scientific experiment. There is neither the karma nor the doer; there is no authority overseeing either. It is only a Science!

Questioner: This world can just be considered the laboratory of *vyavasthit*, can it not?

Dadashri: Yes, as a laboratory. What is the self considered in this laboratory? It is in the form of a planner (*yojak*), and this is a plan (*vojna*). This is added in it and that is added in it. One, as the Self, does not have to add these, they are added on their own. Chemical effects occurs in it and because of illusion one sticks his finger into it and gets burnt. A scientist does not stick his finger in it, and nor does the *Gnani Purush* stick His finger in it either, He just keeps Seeing. Whereas people stick their fingers in it, they become emotional, and so they get burnt!

Questioner: So then the life that arises due to past life's karma, one indeed has to experience that on account of *vyavasthit*, so if he does certain karma in this current life, then can that change *vyavasthit*?

Dadashri: Nothing is going to change at all. From the moment one is born to when he reaches the final station [death], everything is mandatory. To believe that it is voluntary is an illusion. To have believed that it is voluntary, that is illusion! It is in fact mandatory. It is something that will not refrain from being done, because the design has already been created. The

plan (*yogna*) has been designed, and that plan comes into manifestation in this life. Therefore, everything will only continue to happen according to the plan. No change will happen in the effect, and it is all mandatory. So even if you want to change it, it will not change.

Questioner: Even this freedom is based on scientific circumstantial evidence (*vyavasthit*), is it not?

Dadashri: Yes. Everything is indeed on the basis of scientific circumstantial evidence. Hence, there is nothing that is not based on scientific circumstantial evidence. Even birth is based on it, death is based on it as well, and marriage is also based on it, everything is based on it. Even liberation is based on it.

One will have to come to know the truth one day, will he not! He will have to suffer and ultimately come to know, will he not! Otherwise it will take infinite lives; if not in this life, then in the second life, the third life, but he will have to come to know, won't he! For how long can he remain ignorant about that?

Aptasutra 3776

Whatever is being done in this world, it may be acceptable or it may even be unacceptable to the world; nevertheless, I am not doing anything whatsoever. To have such continuous awareness (*khyal*) is absolute Vision (*keval Darshan*)!

Whatever is being done in this world, right or wrong, anything that is being done, if the world accepts it that means that [people] this on this side of the

street say, "No, we cannot accept it," while [people] on the other side of the street say, "We accept it," 'we' do not have any problem with that. It may be acceptable or it may even be unacceptable to the world; nevertheless, I am not doing anything whatsoever. To have such awareness, to have constant awareness, that itself is absolute Vision. What a wondrous statement! Continuous awareness should prevail. And that is actually the first thing 'we' give everyone.

Whatever Chandubhai after waking up in the morning, You have not done an iota of anything. When such faith (*shraddha*) sets in You, when such conviction (*pratiti*) that, 'I not the doer' becomes is established within you, that is when absolute Vision is attained.

Conviction of the Self is completely established. Conviction that 'I am not the doer' is established. From birth until today, to have such conviction established that, 'I am not the doer of anything,' that it is called absolute Vision. People cannot get rid of doership, it does not leave. Even if 'we' free them of it, it still does not leave.

In the *Kramik* [path], first comes the knowledge (*gnan*) and then vision (*darshan*), whereas in our *Akram* [path] first comes the Vision and then the Knowledge. In the *Kramik* path, knowledge is known through the intellect, and thereafter the Self comes in the Vision. There [in the *Kramik* path], Knowledge cannot be understood through knowledge. Where there is renunciation, there is no Knowledge. Where 'I am the doer of

this' exists even in the slightest, there the Self remains incomplete, Knowledge and Vision remain incomplete, and absolute Vision is not attained.

Questioner: If the inner intent that, 'I am not doing anything at all,' constantly prevails, then is absolute Vision attained?

Dadashri: Yes, because the *Tirthankars* do not look at one's conduct, they look at the inner intent. That is why we agree with the *Tirthankars*, why would we want to agree with others?

No matter what Chandubhai is doing, good or bad, if the awareness 'I am indeed not the doer' prevails for You, then You are becoming Mahavir. This is a great statement!

Aptasutra 2953

If the entire *vyavasthit* is understood in exactness, then You will indeed become the complete, absolute Self (*Parmatma*)! However much *vyavasthit* is understood, by that much One begins to move from the human form to the absolute Self!

If ever, one exactly understands the *vyavasthit* that I have given, then it is possible to attain absolute Knowledge (*keval Gnan*) on one side. However much understanding establishes and 'fits' within him, it is such that absolute Knowledge readily happens on the other side. 'We' have given it to You after it came into 'our' full understanding, and it is 'our' discovery of endless lives.

People of the world say that, "Absolute Knowledge is a thing to 'do'."

No, it is something to be Known! That which needs 'doing' is already taken care of by nature. 'To do' is itself an illusion. This energy is doing things for you with such grandeur! At least recognize this energy. This is indeed the work of *vyavasthit shakti*.

Vyavasthit is something very great. Understanding *vyavasthit* on one side, and attaining absolute Knowledge on the other side; both happen simultaneously. Therefore, this *vyavasthit* should be understood completely. When One understands *vyavasthit*, his salvation is attained. The day when *vyavasthit* is understood entirely, on that day absolute Knowledge will have manifested. Complete Knowledge of *vyavasthit* is called absolute Knowledge.

Questioner: Complete Knowledge of *vyavasthit* is called absolute Knowledge?

Dadashri: Yes, absolute Knowledge. This is all scientific circumstantial evidence, a temporary state is nothing but a natural creation, when this fits, absolute Knowledge will arise.

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

Dadashri: If One understands *vyavasthit* a hundred percent, if clarity of *vyavasthit* comes in exact understanding, then absolute Knowledge will manifest. Until then, however much One understands, that much absolute Knowledge unveils slowly. *Vyavasthit* is such that it cannot be understood through the intellect; it is such that it can be understood through Vision.

If one does not know anything in this world, but understands that it is *vyavasthit*, then it can be said that he has attained absolute Knowledge. This *vyavasthit* is certainly *vyavasthit*, but One has to understand *vyavasthit*, it should come into experience. Once this *vyavasthit* has been understood, there is nothing left to Know. The One, who understands *vyavasthit* entirely, can remain as the Knower-Seer (*Gnata-Drashta*) completely.

Questioner: 'If *vyavasthit* is understood properly, then that is absolute Knowledge.' Please explain that a bit more.

Dadashri: To whatever degree One understands *vyavasthit*, a corresponding degree of absolute Knowledge opens up, thereafter that side does not remain to be Seen at all. However much is understood, that much does not remain to be Seen at all. The Knowledge in which nothing remains to be Seen, that is called absolute Knowledge. Therefore, when all this goes away, that is when complete absolute Knowledge happens on one side.

This *vyavasthit* is to keep on being understood all the way to the point where the final *vyavasthit* gives rise to absolute Knowledge! My discovery of this *vyavasthit* is so wonderful; this is a wondrous discovery! Have you completely understood *vyavasthit*?

Questioner: How can I dare to 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 phases. Then, when one has completely understood all the phases, that day absolute Knowledge would have manifested. I, too, lack four degrees of the phases. Therefore, *vyavasthit* is something worth understanding.

However many wrong beliefs clear away, that much awakened awareness increases, and One will understand *vyavasthit* by that much! As the wrong beliefs clear away, *vyavasthit* is understood, and awakened awareness keeps increasing again. Once *vyavasthit* has been understood completely, there will be completion (*purnahuti*)! But *vyavasthit* cannot be understood suddenly.

If One understands each and every word of 'ours', if He understands just one word, in the true sense, very well, it will take Him all the way to absolute Knowledge! It has to be understood in the correct way!

The Knowledge 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.

The *vyavasthit* that One understands has been understood at a gross (*sthoor*) level. *Vyavasthit* is yet to be understood at the subtle (*sookshma*) level, then at subtler (*sookshmatar*) level and at the subtlest (*sookshmatam*) level. When it is understood completely, absolute Knowledge manifests.

~ Jai Sat Chit Anand

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Satsang & Gnan Vidhi Programs in the Presence of Pujya Deepakbhai

Adalaj Trimandir

27 Oct. (Sun), 8-30 to 10-30 pm - **Special Bhakti program on the occasion of Diwali**

28 Oct. (Mon), 8-30 am to 1 pm, 5 to 6-30 pm - **Darshan-Pujan on the occasion of the Gujarati New Year**

Ahmedabad

22-23 Nov. (Fri-Sat) 8 to 11 pm - **Satsang & 24 Nov. (Sun) 5-30 to 9 pm - Gnan Vidhi**

25 Nov. (Mon) 8 to 11 pm - **Aptaputra Satsang**

Venue : Municipal Ground, Opp. Poojan Bunglow, Shukan Char Rasta, Nikol. **Ph. : 9327081075**

Vijapur

26 & 28 Nov. (Tue-Thu) 7-30 to 10-30 pm - **Aptaputra Satsang**

27 Nov. (Wed) 7 to 10-30 pm - **Gnan Vidhi**

Venue : Rambaug Radha Krishna Mandir, T.B Hospital Road, Vijapur. **Ph. : 9879227227**

Morbi

10 Dec (Tue) 8 to 11 pm - **Satsang & 11 Dec. (Wed) 7-30 to 11 pm - Gnan Vidhi**

12 Dec (Thu) 8 to 11 pm - **Aptaputra Satsang**

Venue : Sardar Society 1, B/h Satkar Party Plot, Besides Kandla - Rajkot By pass. **Ph. : 9374284391**

Rajkot

13 Dec & 14 Dec (Fri-Sat) 7 to 10 pm - **Satsang 15 Dec. (Sun) 5-30 to 9 pm - Gnan Vidhi**

16 Dec (Mon) 7 to 10 pm - **Aptaputra Satsang**

Venue : Parijat Party Plot, Shital Park BRTS Bus Stop, 150 ft. Ring Road. **Ph. : 9499558183**

Parayan on Aptavani-14 Part-1 in Adalaj Trimandir

21 to 28 December - 10 am to 12-30 pm & 4-30 to 7-30 pm - **Satsangs - Samayik**

29 December - 10 am to 1 pm - **Pranpratistha of Small Idols of Lord Simandhar Swami**

Important instructions for those who want to attend above programs:

- ♦ Mahatma-Mumukshu who wish to attend this retreat must register his/her name at his/her local centre or by calling 079-39830400 at Adalaj Trimandir Registration Dept. (9am to 6pm) by 8th Dec.
- ♦ For registration from foreign countries: pl.visit <http://simcityarrival.dadabhagwan.org/simcityarrival.aspx>
- ♦ Satsangs will be in GUJARATI language but simultaneous ENGLISH translation will be available.

Kolkata

14 January (Tue) 5-30 to 8-30 pm - **Satsang 15 January (Sun) 5 to 8-30 pm - Gnan Vidhi**

Venue : Vidhya Mandir School, Moira street, Near Minto park, Kolkata. **Ph. : 9830131411**

Shikharji

22 January (Wed) 2-30 to 6 pm - **Gnan Vidhi**

Venue : Satsang Ground, Opp. Niharika Bhavan. Post. Shikharji (Madhuban) State-Jharkhand

Special Telecast on channel 'Arihant' in Gujarati & 'Sadhna' in Hindi

Mumbai Trimandir Pranpratishtha and 112th Janmajayanti Celebration

7 to 11 November - Every day 9:30 AM to 12:30 PM & 6:30 to 9 PM

Life Instillation Ceremony of Mumbai Trimandir and 112th Janmajayanti Celebration of Absolutely Revered Dada Bhagwan

Date	Time	Program	Venue
7 November	10 AM to 12:30 PM	Satsang	Chikoowadi Play Ground
	6:30 PM to 8 PM	Opening Ceremony	Chikoowadi Play Ground
	8 PM to 9 PM	Satsang	Chikoowadi Play Ground
8 November	9:30 AM to 12 PM	Pranpratishtha	Trimandir
	6:30 PM to 9 PM	Satsang	Chikoowadi Play Ground
9 November	9:30 AM to 12 PM	Pranpratishtha	Trimandir
	6:30 PM to 9 PM	Satsang	Chikoowadi Play Ground
10 November	9 AM to 12 PM	Pranpratishtha	Trimandir
	6:30 PM to 9 PM	Satsang	Chikoowadi Play Ground
11 November	8 AM to 1 PM	Pujan-Darshan-Bhakti on the occasion of Janmajayanti	Chikoowadi Play Ground
	5:00 to 8 PM		
12 November	11 AM to 12-30 PM	Aptaputra Satsang	Chikoowadi Play Ground
	5:30 PM to 9 PM	Gnan Vidhi	Chikoowadi Play Ground

Event Venue : Chikoowadi Playground, Kanti Park Road, Opp. St. Rock Collage, Borivali (W).

Trimandir Venue : Trimandir, Rishivan, Nr. La Vista building, Kajupada, Borivali (E), Mumbai.

The Address For Event Registration, Accommodation and Food: Chikoowadi Garba Ground (Pramod Mahajan Sports Complex), Chikoowadi, Borivali (West). Contact : 9323528901-2-3

Instructions:

1. The address for the accommodation venue for mahatma bhaio shall be given at a later date via the Akonnect app and at local satsang centers. There shall be free transportation available shuttling mahatma bhaio between the tent accommodation to the Garba Ground.
2. Mahatmas should first arrive at the Garba Ground to register for the event and for meals. Mahatmas who do not require accommodation or meals may go directly to the Chikoowadi Play Ground.
3. For the life instillation ceremony held on the morning of the 8th, 9th and 10th of November entry shall be as per preannounced passes, and only those holding that day's allowed pass shall be permitted entry into the mandir premises. The counter for collecting these passes will be set up next to the registration counter (in the Garba Ground). All mahatmas will have to collect their passes from here. Mahatmas whose turn is not for that particular day may watch the live webcast in the satsang hall at the Chikoowadi Play Ground.
4. Janmajayanti Darshan shall be organized by city/town (as per your ICARD). Everyone is requested to bring his/her ICARD. (Your Akonnect app ICARD shall be acceptable.) For all those who do not have an ICARD, their darshan shall be at the end. Darshan for mahatmas on wheelchairs or with physical disability shall be arranged at 5 pm (or according to the announcements made at that time).
5. During the Janmajayanti event, the timings for mahatmas to visit and do darshan of the Trimandir are as follows: 8th, 9th and 10th of November from 2 pm to 9 pm. On the 11th of November the mandir doors shall be ceremoniously opened by Aptaputras and Aptaputris after which mahatmas may visit and do darshan of the Trimandir (from approximately from 10 am to 9 pm).
6. Currently the registration for this event is CLOSED. All new registrations shall be added to a waiting list. Information about the waiting list shall be given on the Akonnect app.
7. We strongly urge all mahatmas to not bring his/her car from another city into Mumbai, as there are very limited parking areas and heavy fines are in order by the police if mahatmas happen to park in the wrong spot.

Map showing locations of Mumbai Janmajayanti and Trimandir



For more details see page no. ?

