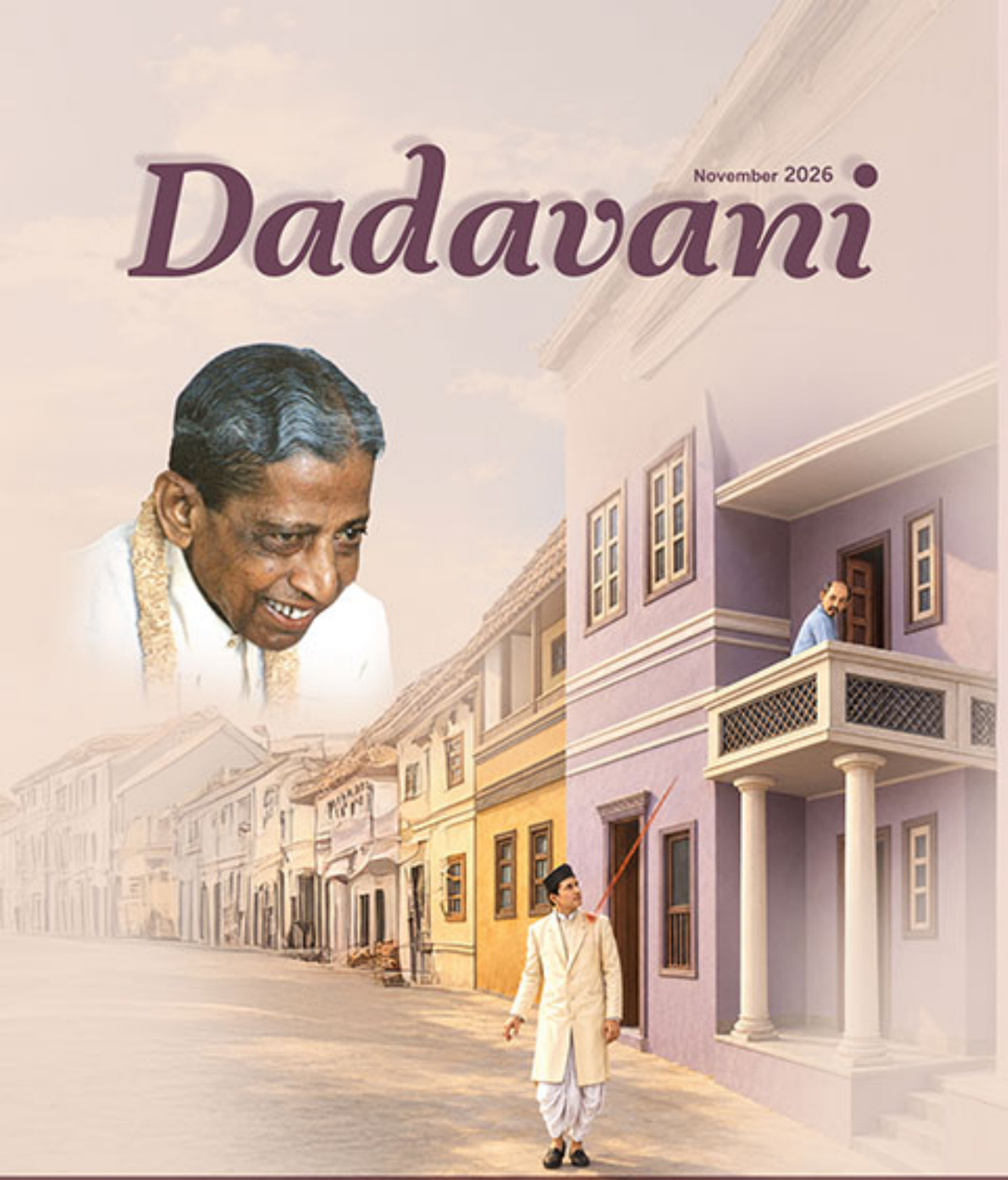
Dadavani

November 2026



Once, I was on my way to a wedding wearing a long, white coat. Just then, someone spat chewed up betel nut from above. The coat began to look a brilliant red! Then it occurred to me, 'His spitting and my being there coming together, and that too right here, with me specifically; how did this karmic account come about?' Contemplating like this, *vyavasthit* was discovered.

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Apply the Agna of Vyavasthit in Worldly Interactions: Part 1

EDITORIAL

On the occasion of Gurupurnima this year, let's take absolutely revered Dada Bhagwan's message to heart: that in every situation of our daily worldly interactions, we want to understand and practically apply the *Agna* (directive) of *vyavasthit* (the result of scientific circumstantial evidences). Dadashri says that prior to attaining *Gnan* (Knowledge of the Self and doer), we used to believe, 'I am Chandubhai' and 'I am indeed the doer.' By becoming the doer of circumstances, by remaining engrossed (*tanmayakaar*) in the circumstances, we were trapped in the cycle of attachment and abhorrence (*raag-dwesh*). Now, after *Gnan*, as it gets established with awakened awareness (*jagruti*) that every circumstance is governed by *vyavasthit*, as One understands, "I' am not the doer of circumstances, *vyavasthit shakti* (the natural energy that brings together the scientific circumstantial evidences to give result) is the doer,' our sense of doership will gradually fall away, and consequently, we will experience a liberated state.

Now, how can we apply the Knowledge of *vyavasthit* practically? In family interactions, we tend to have expectations towards parents, spouses, children, or other family members. If these expectations aren't fulfilled, we feel hurt. In those situations, believing the other person to be the doer, one tries to change them; in doing so, one strays away from the Knowledge of *vyavasthit*, hurts the other person, hurts oneself, and incurs two losses. If expensive glass cups and saucers slip from the househelp's hands and break, then instead of creating discord, ask: who broke them? The one breaking them is *vyavasthit shakti*! Therefore, the moment one says, "It's *vyavasthit*," *samata* (an experienced state of equanimity) remains within. The Knowledge of *vyavasthit* is such that it puts a stop to both *raudradhyan* (an adverse internal state that hurts oneself and others) and *artadhyan* (an adverse internal state that hurts oneself). What is the meaning of *vyavasthit*? That in this world, no one is at fault at all.

When do discord and interference (*dakho*) arise in our daily life interactions? When we insist on doing things according to our will. Could *vyavasthit* ever be such that things happen according to our will? In reality, things don't happen according to our will for even a single second. In fact, an action happens through circumstances, yet one expresses the egoism that 'I am doing it.' People have developed the habit of making things happen according to their will, haven't they, and that's why the *vyavasthit* that comes to them is bitter. While getting insulted, rather than feeling hurt, say, "It's *vyavasthit*," and delve into investigation: 'How did this 'bullet' hit me? Where did it come from? Who shot it? What happened? Whom did it hit? Who am I?' When the intellect ceases in the presence of the Knowledge of *vyavasthit*, then 'whatever has happened is justice' will be accepted willingly and happily.

The entire world is trapped in nothing but tension, worries, and vengeance. Amid such circumstances, if the all-resolving Knowledge of *vyavasthit* comes into one's understanding, many miseries are reduced, and constant *samadhi* (a bliss state) remains within. Worries of the past are already gone, but through the Knowledge of *vyavasthit*, *mahatmas'* (Self-realized Ones in *Akram Vignan*) worries of the future disappear and they can remain in the present. If *vyavasthit* is understood in exactness, attachment and abhorrence won't arise in oneself. It only counts as having truly learned when, having understood the *Agna* of *vyavasthit* in its exactness, One becomes free from all suffering and commences *Purusharth* (Real spiritual effort) on the path of *vitaraagata* (a state absolutely free from attachment and abhorrence)!

~ Jai Sat Chit Anand

Apply the Agna of Vyavasthit in Worldly Interactions: Part 1

Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn Gujarati. While reading these English translations, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.

The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'. Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter, or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or Pragnya. Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.

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

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the Gnani Purush. The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.

For reference, a glossary of all the Gujarati words is available on: http://www.dadabhagwan.org/books-media/glossary/.

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

The Vyavasthit Shakti That Brings Circumstances Together

Questioner: Dada, you say that *vyavasthit shakti* (the natural energy that brings together the scientific circumstantial evidences to give result) runs everything; please explain how it runs everything.

Dadashri: Suppose we have milk, say a maund [a traditional unit of mass used in British India] of milk, and we add this much yogurt to it, good yogurt. Then we stir it and leave it aside. Then which energy must be turning it into yogurt?

Questioner: Nature (*kudrat*).

Dadashri: That itself is *vyavasthit shakti*. Nature is not a specific element (*vastu*). Nature means the coming together of circumstances. The effort of circumstances beginning to come together is called nature, and those circumstances having come together, that is called *vyavasthit*. Scientific circumstantial evidences, circumstantial evidences come together and a task is accomplished, otherwise a task would not be accomplished. There is an energy that brings these circumstances together, which is the energy called *vyavasthit*.

In fact, it is *vyavasthit* that wakes one up and it is *vyavasthit* that puts one to sleep. *Vyavasthit* indeed makes one do everything, but one does not understand this. When all the circumstances come together, *khichdee* (a staple Indian dish made from rice and lentils) is made. In this, the stove does not say, "I made it," the pot does not say, "I made it," but this human being alone claims, "I made it." This is because in all other things there is no ego (*ahamkaar*), is there! And there is ego only in this human being, so he ends up believing, 'I indeed made it!' The moment he believes 'I made it,' he becomes the doer (*karta*). And once he becomes the doer, by rule, he has to become the *bhokta* (the one who experiences the effects) of it. And when true *Gnan* (Knowledge of the Self and the doer) is present that 'This *khichdee* was made because all the circumstances came together, I alone have not made

it, then he does not become the doer, and then the *bhoktapanu* (state as the enjoyer, sufferer) of that does not come to him either.

The World Runs Through Scientific Circumstances

Questioner: We refer to this world as 'scientific circumstantial evidences', so in that, 'scientific' means cause and effect is included, but I still don't fully understand 'circumstantial evidences'.

Dadashri: It's just like what these lawyers say, 'Evidence of what has been seen.' They refer to evidence that is visible to the eyes. Don't they say that? They use the term 'eyewitness', don't they? So, what do they present evidence of?

Questioner: Of what has been seen.

Dadashri: They present evidence of everything that has been seen; what was seen and how it was seen. Those are evidences visible to the eyes. Whereas these are evidences that are not visible to the eyes, meaning they are scientific. In that, the intent made in the past life is a circumstance; along with that, many other circumstances came together, time, space, and everything else. Even this space you are sitting in right now has to be decided, only then can this conversation happen, otherwise it would not happen. Someone may say, "I will do this at a certain time." None of that works. So time, space, the intents of the past life, my circumstance; when so many other circumstances all come together, only then does this event take place!

So, this world keeps running solely through scientific circumstances. Just as they speak of evidence seen with the eyes, likewise, these scientific, hidden circumstances unfold, but we cannot comprehend through the intellect as to which circumstances come together. Circumstantial evidences are not just one; numerous circumstances all come together for an event to take place.

This is but natural. In these courts, there are circumstantial evidences indeed, but they are not scientific. Over there, they need to be visible to the eyes, whereas these are not visible to the eyes; they are scientific circumstances! Just as 2H [two hydrogen] and O [one oxygen] come together and water is formed. That happened through a scientific circumstance. Similarly, all of these are scientific circumstances.

If Expensive Cups Break…

Now, what is *vyavasthit shakti*? Let me explain.

Suppose a tray falls from the househelp's hands, and twenty cups fall from it. Twenty cups means they are expensive these days; cups and saucers cost two or three rupees a pair [costly in Dadashri's time]. So twenty times three makes sixty rupees. Would one immediately be affected within or not? If a person has not taken this *Gnan*, would he get affected or not? If a person has not taken this *Gnan*, then he would get upset within. Since all the guests are present there, he would not say anything, but he would be upset within [thinking], 'Once

all these people get up, I will take it out on the househelp right away!' Now, there is no awareness of whose fault it really is and he keeps doing this very thing within! And if the househelp was the one breaking them, wouldn't he break them every day? How did they break today? If the househelp were indeed breaking them, then this would be a daily occurrence. Even if we were to tell him to throw out these cups and saucers, he would not throw them away. If I tell these young children, children who are two or three years old, "Go throw these cups and saucers outside," they shrug their shoulders! No one would throw them. If I tell them, "Go throw my shoes outside," they would still not do that.

The cups and saucers have broken, so now what should you say to the househelp? Since they broke, which *Gnan* will present itself?

Questioner: *Vyavasthit*.

Dadashri: Yes. To the househelp you should say, "Dear man, you did not get burned, did you?" Then tell him, "Walk carefully." But if you tell him, "It is *vyavasthit*," then the next day if your child falls down, even then he'll say, "It's *vyavasthit*." He'll speak back to you like this. So, you should say to him, "Why are you rushing around? Walk carefully." Do not scold him. Internally, understand that you are giving this warning only to impart understanding to him.

What is called *vyavasthit*? If you don't admonish him, then that too means you have not understood *vyavasthit*. To not say anything to him is also an offense. You should tell him, "Dear man, had you brought them a little carefully, they would not have broken. What do you think?" He will reply, "Yes, if I had walked slowly, they would not have broken."

As for our people, when cups slip from the hands of the househelp and shatter, they keep getting upset within. Why do they get upset? It is *vyavasthit* that breaks them, the househelp has not broken them. Why do they keep getting upset unnecessarily? Without the Knowledge of *vyavasthit*, one cannot sit without speaking out. If the cups break at the hands of the househelp, then the mortal one [the owner] cannot refrain from speaking out, can he! He will say, "Why did you break them? Are your hands broken or is it this way or that way?" But now that the cups have broken, who is the one that broke them? The Knowledge of *vyavasthit* has been given regarding this, so there is nothing to be said at all, is there! And moreover, whatever happened was *vyavasthit* indeed.

Questioner: Yes, what happened is *vyavasthit*.

Dadashri: Yes, nothing *avyavasthit* (disorderly; outside the laws of *vyavasthit*) ever happens. Even what appears to be *avyavasthit* is in fact *vyavasthit* as well. *Avasthit* refers to the 'battery' being charged. *Vyavasthit* refers to that which is discharging. Therefore, this point simply needs to be understood. Do things carry on for you through the Knowledge of *vyavasthit* or not? Everything indeed carries on according to *vyavasthit*, doesn't it?

Questioner: For the most part,

things carry on according to *vyavasthit*, but sometimes interference (*dakho*) ends up happening.

Dadashri: It may end up happening, but do you realize, 'This mistake has happened'?

Questioner: Yes, I realize that mistake has happened.

Dadashri: Sometimes a kite may take a nosedive, so at the most, we should pull the string. The string is in our hands.

In this world, you should not say even a single word to anyone. To say anything is a 'disease' of one kind! If you happen to say something, then that is the biggest 'disease' of all! Everyone has come with their own karmic account. So what is the need to do this interference? Stop saying even a single word. That is exactly why 'we' have given the Knowledge of *vyavasthit*. If you have taken this *Gnan* and this happens at your place, then you will understand that it is *vyavasthit* that broke the cup. And your intent would not spoil towards the househelp either. And you would understand that *vyavasthit* broke it.

Besides, the entire world is *vyavasthit*. But we should not make a mistake. *Vyavasthit* does not mean you can interpret it as, 'If it is in *vyavasthit* for it to break, then it will break,' and go ahead and drop the cup. Do people drop things like that? Why do they not hold onto the understanding that it is *vyavasthit* in that situation? It is after having made every effort to save the cup, and it still falls and breaks, that we say, "It is *vyavasthit*," don't we!

So, this *vyavasthit shakti* causes destruction and it supplies as well. So, you should not take on any trouble at all.

'Sleep' While Awake in Worldly Interactions

We do not have to do anything at all to run worldly interactions. *Vyavasthit* indeed runs the worldly interactions; it indeed runs them with exactness. Even if we fall asleep, the food gets digested inside, so then will things not run in the world? That is why, what did 'we' say? That to some extent, one has to 'sleep' while awake. What 'sleeping while awake' means is that if we are awake and a cup breaks, then it should have the same effect as if we were asleep and the cup broke. There should be no difference in the effect. When we are asleep and the cup breaks, how wise do we remain at that time? And when it breaks while we are awake, which 'ghost' enters into it? It is the 'ghost' of the ego (*ahamkaar*) and 'my-ness' (*mamata*) that enters. Once you recognize that 'ghost', you can 'sleep' while awake, meaning you 'sleep' with open eyes, then there is no fuss at all, is there! And what is wrong with that?

It's like this, now Chandubhai does not want to get his work done, now You have to get Your [spiritual] work done. So, in the reality of the matter, adjust to *vyavasthit* completely. *Vyavasthit* indeed runs all worldly interactions. There is no need to act overly wise. Whatever food we put into the stomach, after falling asleep at night, who runs the process? Pouring in the bile and digestive juices

within; *vyavasthit* indeed runs all of that. Now, that which runs things inside, will it not run things outside? But in external interactions, one is awake, isn't he, so he does not refrain from interfering, does he! That itself creates the next life, and that is precisely what is called creating worldly life for the next life. And if one has fallen asleep, and at that time if twenty-five cups break, even then there is no problem. Then what will the lady of the house say? "Before he wakes up, throw all the pieces outside; otherwise, as soon as he wakes up, he will interfere." So, it is let go during sleep, isn't it? In the same way, now 'sleep' with open eyes. Then see how the worldly interactions take place. Even though you sleep all night, the beard continues to grow automatically, doesn't it? When you wake up in the morning, you see through the eyes, don't you? As soon as you wake up, you can hear through the ears, can't you? So who made all these adjustments? So, there is now a need to become a little aware. In worldly interactions, you should give an answer only if asked, do not needlessly interfere at all.

The Meaning of Vyavasthit - No One Is at Fault

Are you extracting the bottom line of all this that's being spoken? Extract the bottom line of all this that's being spoken, that's what needs to be understood, and everything in this world is *vyavasthit*. So don't tell anyone, "You did wrong." That shouldn't be said at all, it shouldn't even be thought. Forget about saying it; if you speak, the other person will feel hurt, but it shouldn't even be thought either. That's why we say, don't we, that it's *vyavasthit*.

Who created *vyavasthit shakti*? No one has created it. Who gives the 'result' of an exam? The 'result' is an outcome of whatever you have written! It seemed exactly *vyavasthit*, didn't it?

What's the meaning of *vyavasthit*? No one is at fault at all! If you understand *vyavasthit*, then no one will seem at fault to you at all.

Unfulfilled Expectations Are Also Vyavasthit

Questioner: I've taken this *Gnan* and after that, in normal worldly interactions, expectations [of the worldly life] continue to remain, expectations from a spiritual perspective. What is this thing called expectation?

Dadashri: All expectations of the worldly life are going to be fulfilled; whatever expectations there are, they're all going to be fulfilled in this very life.

Questioner: Say there's a person; in worldly interactions I've kept an expectation towards that person that, 'This person should do this, he should behave in this way,' and when he doesn't do so, then what's that called?

Dadashri: If he doesn't behave that way, it's *vyavasthit*, and even if he does behave that way, it's *vyavasthit*.

Questioner: What about the hurt that arises?

Dadashri: That is *tapa* (penance), it is not hurt. There's Knowledge, Vision,

Conduct, and penance (*Gnan-Darshan-Charitra-Tapa*); penance is the fourth pillar. Four pillars are needed to attain final liberation (*moksha*); do you want to remove the fourth pillar from that? Then it'll be a bed with only three legs!

Questioner: But that hurt occurs, how should one understand that hurt?

Dadashri: That's penance, it's not hurt! Now You won't experience hurt at all, You only experience penance. And that penance must come, mustn't it! And this is called *aantarik tapa* (internal penance; to maintain separation with the non-Self or relative self).

Questioner: A lot of such penance comes.

Dadashri: The more that comes, know that that much of it has started getting cleared. So let it come. 'You' should actually be saying, "Only a few of you are coming, all of you come!"

Questioner: We invite them…

Dadashri: Yes, invite them, invite them, You have now met Dada. Tell them, "Come if you want to. Do not be afraid." They may become afraid, but You don't become afraid!

The *vyavasthit* that 'we' have talked about, 'we' have talked about it having Seen it exactly. Therefore, it's worth remaining assured. Only that which is decided is what will happen; nothing undecided is going to happen. It was all decided before giving this *Gnan*. That is why we've called this *vyavasthit*. So You become fearless. Even after becoming fearless, continue to remain in Your pure applied awareness as the Self (*shuddha upayog*). To remain in *shuddha upayog* means 'I am pure (*shuddha*)' indeed.

All 'Spinning Tops' Are Subject to Vyavasthit

Questioner: Fear of my husband and fear of the future; these do not allow me to make the necessary adjustments. At such times, I forget, "Who am I to correct the other person?" and instead end up speaking to the other person in a warning or admonishing manner.

Dadashri: If one uses *vyavasthit*, if *vyavasthit* becomes 'fit' [sets into one's understanding], then there's no problem at all. Then there's nothing left to ask about. When the husband arrives, set the table and say, "Come, let's eat!" His *prakruti* (the relative self with inherent characteristic traits) isn't going to change. The very same *prakruti* that you saw, selected, and married, is the *prakruti* you'll have to see all the way to the end. So didn't you know on the first day that this *prakruti* is like this? You should've gotten separated on that very day, shouldn't you have? Why did you get yourself so deeply entangled? In worldly life, there's no benefit in this constant bickering; it only causes harm. Bickering means discord! That's why the Lord referred to it as *kashay* (anger, pride, deceit, and greed).

Questioner: His *prakruti* may not improve, but shouldn't the worldly interactions improve?

Dadashri: People don't know how

to conduct worldly interactions at all. If they'd known how to conduct worldly interactions even for a single day—forget a day, even for half an hour—that would've been more than enough! They haven't understood worldly interactions at all. What are worldly interactions? Superficial! Worldly interactions are not the [permanent] truth. People have mistakenly believed worldly interactions to be the truth. Truth in worldly interactions means the relative truth. Whether the currency notes here are real or counterfeit, neither is useful at the station 'over there' [the final destination; *moksha*]. Therefore, throw all of that aside and get Your [spiritual] work done. Worldly interaction means returning what was given. If someone were to say to you right now, "You have no sense," then you should recognize that you are getting back what you had given! If you understand this, then that is called *vyavahaar* (naturally unfolding interactions of cause and effect; naturally unfolding karmic accounts). At present, no one knows how to carry out worldly interactions at all. For the One whose worldly interactions are [pure] worldly interactions, His *Nishchay* (the Self and its realm) is [pure] *Nishchay*.

This approach of yours is harmful. This is not the way to do it. This is actually a type of egoism. To believe, 'I can improve him this way or that way,' is egoism. What 'we' are trying to convey is first, improve yourself. You alone are spoiled; he's already improved!

All 'we' know is that after quarreling, if you never have to interact with your wife again, then it's a different matter. But if you have to speak to her again, then all the language used in between is wrong. When quarrels are taking place, it should be in Your awakened awareness (*laksh*) that the karma is making you [both] 'dance'. Then, that 'dance' should be resolved with *Gnan*.

Questioner: Shouldn't both people involved in the quarrel understand this?

Dadashri: No, this is about everyone looking out for themselves. If you improve, the other person will improve. It's something to think about: if you're going to sit together a moment later, why quarrel? You've gotten married, so why quarrel? You might've forgotten what happened yesterday, whereas for 'us', every single thing remains present in 'our' *Gnan*. It's out of ignorance that one believes, 'He'll overpower me.' If someone asks us, we say, 'You're a 'spinning top' and he's a 'spinning top' too, so how can he overpower you? Is it as though that's in his control? He's governed by *vyavasthit*.

Questioner: We have to interact in worldly life, so adjustments shouldn't be one-sided, should they?

Dadashri: [Ideal] Worldly interactions are those in which one adjusts. Such a person's worldly interactions are considered the best. It is indeed with those you don't get along with that you need to develop the strength [to adjust]. With those you get along with, the strength is already there. To not get along is actually a weakness. Why do I get along with everyone? The energies will increase according to the number of adjustments you take.

Questioner: Oftentimes it happens that I have to adjust with two people at the same time, over the same issue. Then, at that time, how can I manage everything?

Dadashri: You can do it [adjust] with both. In fact, if you had to adjust with seven people, you would still be able to do it. If one of them asks, "Did you do what I said?" Then you should answer, "Yes, I will do as you say." You should say the same to the other person, "I will do as you say." Nothing is going to happen outside of *vyavasthit*, so in any which way, do not start a quarrel. Adjustment is the key. With 'yes' there is freedom. Even if you say 'yes' to someone, will anything happen outside of *vyavasthit?* But if you say 'no,' then you invite a lot of problems!

Place Vyavasthit Above Yourself

Now, suppose a wonderful meal has been prepared, there are delicious mangoes, and first-class mango pulp has been extracted. Suppose your wife has prepared mango pulp and Indian flatbread (*ras-rotli*), and then you sit down at the table to eat. Then, if the yogurt soup (*kadhee*) turns out just a little salty, you'll say, "Why did you make it like this?" So that ruins everything. Now, if she had done it, then you could scold her. But who did it?

Questioner: *Vyavasthit*.

Dadashri: It's our own; this is strictly the *prarabdha* (karma that is destined to give effect) of the one undergoing the effect. So, if you don't want to eat, then don't eat it and eat everything else. Then if your wife asks, "You didn't say anything about the yogurt soup being salty!" Then tell her, "When you eat it, won't you realize? Surely you'll realize! So what need is there for me to say anything?"

And this body has been acquired, so wouldn't the body have brought along its own share? Wouldn't it have brought along its karmic account? Even when there's no desire to shave, the beard keeps growing, so then won't you get *rotla* (dense rustic flatbread) to eat? If this *prakruti* were to refuse to cooperate for even a single moment, then despite these eyes being wide open, the 'light' would completely turn off [the body would die]; that's what this world is like! When the 'light' stays on, why won't you get *rotla*? Therefore, don't worry or have anxiety about anything. *Vyavasthit* is such that it has brought everything along for you. So there's no reason to worry or be anxious.

Still, never place yourself above *vyavasthit*. Let *vyavasthit* be above you; don't place yourself above it. If you put yourself above it, it'll turn into a farce. *Vyavasthit* isn't something to be invoked [in advance]. On the day you don't get food, that's a fast observed in devotion to a special directive (*agna*) given by the *vitaraag* (absolutely detached) Lord. But as it turns out, on a day when food is readily available, one will say, "I'm fasting today." On another day when there's no proper arrangement and whatever is available is served, he keeps doing *kashay*, "From where did you end up getting this? This cold *rotla* and all this?" Then, you

mortal, if you want to do *kashay*, then don't fast; and if you want to fast, then don't do *kashay*. Fasting isn't meant for doing *kashay*; fasting is meant for getting rid of *kashay*.

First Maintain Caution, Then Say It's Vyavasthit

A woman came and said, "This son of mine hurls so much verbal abuse at me; he doesn't earn anything at all, he's lost his job. I go and work for four hours myself and bring home a hundred and fifty dollars. We own the house. A small portion has been rented out; that's how we're getting by. It doesn't bring in much rent, but we get by on these hundred and fifty dollars. He keeps creating a commotion all day and harasses me. Dada, what should I do? After all, he's my only son! By harassing me like this, he wears me out completely." It was good that she told me all this. Then I called that young man over. "Hey, you mortal! You're not earning anything, and yet you have the nerve to boss her around! Stop bossing her around from today. Will you say even a word to her?" He replied, "I won't. It's stopped from this very moment." Later, I followed up with that lady, and she replied, "No, he doesn't utter a single word."

As for me, I have all the departments, the police department. There isn't just the civil department. The civil department alone won't do. Would the civil department alone work?

Questioner: It wouldn't.

Dadashri: At my place, there's a police department. So when people come having turned everything topsy-turvy, [I have to admonish] all of them...

Questioner: Suppose I've sent my son somewhere to study, and over there he's spending money irresponsibly, not paying attention to his studies, and failing; then should I just consider it to be *vyavasthit*, or should I do something about it?

Dadashri: You have to do something; you shouldn't just consider it to be *vyavasthit*.

Questioner: Meaning, we say that everything is *vyavasthit*, so should we just believe that?

Dadashri: You can't say that, can you?

Questioner: Then what should be done in that situation?

Dadashri: *Vyavasthit* doesn't mean walking with your eyes closed. Walk with your eyes open and walk cautiously; after that, if you bump into something, that's *vyavasthit*. Understand the meaning of *vyavasthit*. Walk with your eyes open and walk cautiously.

Questioner: So then, what steps should be taken with my son in this situation?

Dadashri: You should reason with him. Obviously, there shouldn't be any physical fighting!

Your efforts should be aimed at improving the other person, but don't get into efforts that are reactionary. If you

scold him and he feels bad, that cannot be called an effort. Efforts should be made from within, in a subtle way! If you can't manage in a gross way, then you should make efforts in a subtle way.

Questioner: So should I maintain the intention and make efforts to improve him?

Dadashri: You should make efforts, but the efforts shouldn't be such that they harm him. You should make efforts that help him. In those efforts, prevailing in equanimity (*samata*) is very difficult; over there, you must prevail in equanimity.

As for me, I would gently stroke his head and say, "Son, this shouldn't happen." I would say it with love; I don't have any abhorrence towards him, whereas you definitely harbor abhorrence towards him because [you think], 'He is bad.' But if you do it after removing that abhorrence, then the work will be done. You should expel the abhorrence!

For Inner Peace, Know 'Whatever Happened Is Vyavasthit'

This knowledge itself does all the work. No one else does it; knowledge itself does the work. It's simply the knowledge that needs to be known. 'You' already attained that [other] Knowledge; You already received the *Gnan* of 'who am I'. But if you get to know all this practical knowledge of worldly interaction, then no interference (*dakho*) of any kind will remain.

When all the circumstances come together and a boy does an action, and we keep getting irritated with him and keep bashing him, what's the meaning [point] of that? This is because in the past life, he did *purusharth* (created a karmic cause), and because he did the wrong *purusharth*, this result came about. So should we ask him, "Why did you ruin this?" No. If he did something where his inner intents (*bhaav*) got spoiled in the present moment, then we can tell him, "Son, change this inner intent." But can a result be changed at all? What do you think?

Questioner: It can't be changed.

Dadashri: Yet people try to change it, but nothing improves. And so the parents remain dissatisfied. So one should understand this distinction and then bring about a solution. You might think, 'He too is under the control of circumstances, nothing is in our hands, it all comes under scientific circumstantial evidences' but don't assume that either. If you make that assumption, then your mind will lean towards that side. I am not saying to do that. You should stay on this side [doing your duty] and know the other side [*vyavasthit*]; do both. Did you understand this, or are you just nodding along?

Questioner: No, I understand.

Dadashri: There's bound to be egoism. Or else if one has taken *Gnan*, then that live egoism won't be there. But that lifeless egoism is still there, isn't it! You definitely shouldn't crush that ego, nor should you wrongly encourage it! This is because sometimes you might slip up, but that's wrong, and on the whole, that shouldn't happen at all, should it! So, you must look after your children. There are only these two [who are yours], right!

Other children belong to other people; that responsibility belongs to others. You feed and nurture your children; the responsibility for these two is yours. Now, if you don't look after them well, even I would tell you, and people would also come and say, "You aren't looking after your son very well." This fuss is regarding those who are your own.

And this talk will prove very helpful to you. You just keep saying one thing: "He must improve, he must improve." Hey, people don't improve like that. Can anyone be improved this way? I handle everyone like glass. This is because you might make such mistakes, but how can I make a mistake? Do you think I look after you or not? Do I handle you with care or not? I handle you with care. The boy is trapped; circumstances have gripped him tightly. So explain things to him gently. In various ways, keep bringing about a change in his inner intents.

Otherwise, what will you tell him? "Give this up, give it up!" So when you nag him too much, what does he say in his mind? To your face he'll say, "Yes, I'll give it up." But inside he says, 'I'll do it even more.' Look at that! When you keep provoking him too much, what happens? Why aren't you saying anything?

Questioner: He does it even more.

Dadashri: Yes, so don't cross that limit. He too has egoism. Can he be without any egoism?

Questioner: No.

Dadashri: So when a person crushes the other person's egoism, at that moment he puts himself at stake. Once your son's ego is aroused, you can no longer say anything to him. He'll say, "Whatever has to happen will happen, but I'm definitely going to do it." Don't do this. Handle him with care; handle his egoism with care. I handle everyone like glass.

When you get angry, you've spoiled your own [internal state] first, and then the other person's [internal state] gets spoiled in turn. Why create disturbance over this? And what would've happened if you weren't around? Everything is subject to *vyavasthit*, and you are needlessly interfering.

Enmity Stops Through the Understanding of Vyavasthit

Questioner: At present in worldly interactions, even if a slight feeling of enmity arises towards someone, *vyavasthit* and clearing 'files' with equanimity immediately come to the forefront. So that feeling vanishes right away.

Dadashri: That's correct.

Questioner: The question arises, 'Will anything go awry with the *samkit* (right belief of 'I am pure Soul') I have attained?' Nevertheless, I don't even have a doubt within that anything will go awry.

Dadashri: In fact, your facial expressions may become spoiled, but You will know, 'The facial expressions have become spoiled.'

Questioner: Earlier, the effects that used to persist for four days, now all that has been surrendered to the control of

vyavasthit. I want to clear the 'files' with equanimity, so those effects arise for a minute or two, but then they immediately settle down.

Dadashri: This is exact *vyavasthit*. Whatever effects of the mind, speech, and body arise, that is *vyavasthit*; You simply have to See them.

Questioner: So this viewpoint of *vyavasthit* means that no matter what my own mind, speech, and body do, even in that situation 'I' should remain in the awakened awareness (*jagruti*) of *vyavasthit*. And no matter what the mind, speech, and body of the other person do, even in that situation 'I' should remain in the same *jagruti*. Is that it?

Dadashri: The *pudgal* (non-Self complex) does the *pudgal's* [work], and the Self has to keep Seeing that.

Understanding Vyavasthit Keeps Us From Incurring Two Losses

Even if a person's one and only son dies, that happens through *vyavasthit*, but people weep out of their own greed, out of their own selfishness, and that's why they believe it's *avyavasthit* (unregulated; disorderly). Even when someone gets pickpocketed, that too is *vyavasthit* indeed; but again, out of selfishness and greed, one makes a big fuss over it. Otherwise, does anything come back by crying over it? What do you say? What if he keeps crying over it for six months?

Questioner: Even then it wouldn't come back.

Dadashri: But even then, you've seen people wailing in grief (*kalpant*), haven't you? Why do they call it *kalpant*? One will wander until the end of an entire *kalp* (one complete revolution of the time cycle comprising 12 time periods, 6 of the ascending cycle and 6 of the descending cycle)! They weep, they bash their heads, and then they'll say, "Call a doctor." 'We' say, "If you aren't going to call a doctor afterward, go ahead and bash your head; otherwise, just leave it alone for now!"

Questioner: They don't have the understanding that it's causing the ruin of so many years.

Dadashri: They don't have the awareness (*bhaan*) at all, do they! That's why we've written all this in books: you'll have to wander until the end of a *kalp*. That is called *kalpant*. No one has ever explained the meaning of *kalpant*, have they? You're hearing it for the first time today, aren't you?

Questioner: I'm hearing it for the first time.

Dadashri: So this results in wandering until the end of a *kalp*, and what do people say? "He's doing lot of *kalpant*." Hey, mortal one, at least ask what *kalpant* means! Having said that, only a few people do *kalpant*. *Kalpant* typically only happens when it's a person's one and only son and a tragedy like this strikes; only then does *kalpant* happen.

The Lord says that there are two penalties for those who worry, whereas there is a single penalty for those who

do not worry. If someone's one and only, young, eighteen-year-old son dies, then all the worrying and grief one goes through over him, bashing one's head, and doing all kinds of things, such a person has two penalties. And if all of this is not done, then there is only one penalty. The son dying is the only penalty, and bashing one's head is the additional penalty. 'We' never undergo these two penalties. That is why 'we' have told these people [*mahatmas*], "When your pocket is picked of five thousand rupees, say that it is *vyavasthit*, move on, and calmly make your way home."

This first penalty is certainly your own karmic account. So there is no reason to become distressed. That is why I have said it is *vyavasthit*, it is exact *vyavasthit*. That is why for whatever has taken place, 'we' say that whatever has happened is correct! When a person's one and only son dies you cannot say, "That is correct." There, you should say, "What happened is very wrong." You have to put on a show; you have to do it 'dramatically' [as one would in a drama, not real]. But internally, You must proceed Knowing, 'It is correct indeed.'

When the wife of an acquaintance of 'ours' passed away leaving behind five young daughters, I paid him a visit. So a doctor who was there thought, 'This poor man is going to break down any moment.' But the husband himself said, "No, it's nothing like that. I stayed in Dada's *Gnan*!" The moment she passed away, he understood it as *vyavasthit*, and it was completely clear! When a wife passes away leaving behind five little girls, what would happen? Yes, but what can be done after that? If the husband keeps bashing his head, is she going to come back? What does our Science (*Vignan*) say? It happened through *vyavasthit*. A person who is ignorant of the Self (*agnani*) incurs those two losses: first, what was lost is gone, and on top of that, he bashes his head and creates trouble. As for us, only what was gone is gone; only the loss 'written on one's forehead' [predetermined a karmic account] occurred, that's all. Not two losses, right? A loss 'written on one's forehead' won't spare anyone, will it! So you don't incur two losses, do you? Not even for a single day? That's what is called Science.

Once a One Is Set Down, Zeros Get Added...

Questioner: So you are telling us how you apply [the understanding of] *vyavasthit*, that when an event occurs, should we understand it as that happening solely because of the scientific circumstantial evidences coming together?

Dadashri: When we left, all seven people in the house were alive, and when we returned, assailants had hacked them to death; even then, there is no change whatsoever within us. 'This is *vyavasthit*, and I am the pure Soul! These were karmic accounts that were simply settled.' Now, if you keep crying and lamenting over it, they aren't going to come back to life. If you keep screaming and shouting, all that will happen is that you'll lose your

voice, that's all. The *Gnanis* (the Ones who have realized the Self and are able to do the same for others) have Seen all of this! Live by the guidance of the *Gnanis*!

When we put down a one, then we enter into the other numbers, don't we!

Questioner: Oh! That's a profound point.

Dadashri: If we put down a one, then we enter into numbers, don't we! If we haven't put down a one at all, then it's just zero, zero! It's when we enter into numbers that a mess is created, isn't it!

All these messes are because of entering into numbers. Now, the one who doesn't want to enter into that place attains resolution, while the one who suspects that it's worth entering into numbers, for him, courts exist; he can even go to court, and he's free to go. What does *vyavasthit* say? 'Go to court, too; there's no problem with going to court.' Whatever the matter may be, if that's what you choose, then go to court. If one can't reduce it to zero within here, then one has to go to court. But even in court, do it free of attachment and abhorrence with the other person, [tell them,] "Come, let's have tea together." Go to court as the Self, because it's a karmic account. You haven't arranged this court case today; it was set up earlier in the state of ignorance of the Self, so this is to be Seen. Things that were set up in the state of ignorance are meant to be Seen.

Whereas *Gnanis* reduce it to zero right then and there. Even if all seven people have been hacked to death, the moment They See it, They reduce it to zero. A neighbor might say, "Dada, all of this must be causing You so much trouble?" To which 'we' would say, "Yes, so much, but what can be done?" 'We' would speak in a tactful, appeasing manner. If one tells the neighbor, "Nothing affects us; it's like this and like that," then those neighbors will all mock him behind his back. Instead, appease them [by saying], "Brother, what can be done, we're in so much anguish!" and move on.

Questioner: If anything is started up, then a long line assembles behind it, doesn't it! If a one is set down, then all the other digits get added after it, isn't it!

Dadashri: So 'we' were trying to say that one shouldn't set down a one in that again. Now, whatever ones were set down in the past have been set down, but now you should keep turning those into zeros.

If they hack up all the family members and we see that, then a one shouldn't be set down on our part. Turn it into a zero. Did you understand?

Questioner: So if the original start was made, meaning if a one was set down, then zeros get added to it.

Dadashri: Not like that. Suppose we get home and assailants have hacked up all the family members, and we already have this *Gnan*, so then what should we do in this situation? If we set down a one, meaning if we engage in thoughts relating to the relative self, then other zeros get added, don't they! What if we don't set down a one at all? That's what our Science

is like. At that moment, one forgets everything about it, everything about the Self and all, and keeps remembering the past and goes on wailing, setting down all the ones. Don't set those down. That's why I'm cautioning you. No matter what circumstances arise, but what is the point [of creating ones]?

Questioner: Suppose seven people are at home, and when we return in the evening, six have died.

Dadashri: Forget six, not a single one survives. What does our *Gnan* say? 'This is *vyavasthit*.' Everything is exact *vyavasthit*. Our *Gnan* states everything very clearly, doesn't it! What was seen, the situation seen upon coming home, is it *vyavasthit* or not? Or is it *avyavasthit*?

Questioner: It's *vyavasthit* indeed!

Dadashri: Then why do you turn *vyavasthit* into *avyavasthit*? Then what's the reason for making it *avyavasthit*? What's the reason for putting down a one in the first place? Whatever You See after that is *vyavasthit* indeed. Yes, if someone is beating someone up, you should intervene. And it's the *pudgal* that intervenes; You should say, "Chandubhai, look at this...." Whereas You should remain the Knower-Seer (*Gnata-Drashta*) of every single matter.

Questioner: Whatever happened that was *avyavasthit*, is that also *vyavasthit*?

Dadashri: What appears to be *avyavasthit* is also *vyavasthit*. It only appears *avyavasthit* through the eyes of the intellect (*buddhi*), whereas it's Seen as *vyavasthit* through *Gnan*. Through the eyes of the intellect, everything appears *avyavasthit*, doesn't it? Only the faults of others are seen, aren't they!

You Can Say It Is Vyavasthit After It Happens

Suppose a relative of ours is sick, a close relative, and then the Brahmin (family priest and astrologer) says, "His planetary positions aren't good. It doesn't look like he'll make it." We've heard such a thing, and yet Dada's [understanding of] *vyavasthit* comes to mind: 'Whatever is in *vyavasthit* will happen now.' So then our administering of medicine stops; we slacken our efforts. If we misuse *vyavasthit* like this, then that enthusiasm we had to provide medical care vanishes, and even sitting up by his side at night vanishes. That's considered a terrible offense. We should assume that he's going to live right to the end, and keep providing all medicines, treatments, and remedies right until the very end. If fear arises within, if fear keeps lingering inside, then tell yourself, 'Whatever is in *vyavasthit* will happen.' But there's no need to harbor fear. When can it be considered *vyavasthit*? When he has passed away. So then we should say, "It's *vyavasthit*." As soon as he passes away, say, "It's *vyavasthit*." [If someone asks,] "Who did this?" Then the reply would be, "*Vyavasthit*."

Once anything is in the past, call it *vyavasthit* indeed. But don't call that which is yet to happen *vyavasthit*. Say it after it has happened; and if you feel fear, then decide, 'It is *vyavasthit*, but I must act with due diligence. I have no reason to harbor fear; I just have to do

everything with diligence.' This is all that needs to be understood, because the approach is scientific. Throwing around baseless claims won't work; it must be based on established principles. It should be such that it never falters. If that relative has passed away, whatever was destined to happen has happened. Now, there's no fault of ours in this. If he died at the hands of the doctor, it's not the doctor's fault. It's our people who level false accusations and file lawsuits. Is that any way to behave? They're all just *nimits* (apparent doers who are simply instrumental in the unfolding of karma)!

Questioner: When should we take the support of *vyavasthit*?

Dadashri: After your pocket is picked! Because who can take direct support of *vyavasthit*? Only one who has complete *Gnan* can take it. Others will create a little interference and misuse *vyavasthit*. So say it's completely *vyavasthit* after it's over, and whenever a thought about the future arises, say it's *vyavasthit* there too.

Welcome the Guest with an Unspoiled Inner Intent

Even when this *Gnan* had not manifested for me, I had brought along the Knowledge of *vyavasthit*, that this world is *vyavasthit*. So, those guests who've arrived at home are *vyavasthit* indeed, so why should they be treated with disdain? Having said that, I would never tell anyone outside, "Where are you staying, and why didn't you come to my house?" But those who arrive at home are *atithi* (guests; literally, one who does not arrive according to a fixed date or time). Don't force anyone to come over. Let *vyavasthit* remain *vyavasthit*.

Questioner: We say, "*Atithi devo bhavah*" (a Sanskrit expression meaning 'regard the guest as God'), don't we?

Dadashri: Yes! The one who arrives without arranging a date (*tithi*) or sending prior notice is an *atithi*. And at that moment, if our internal state remains good, that's when it's called *jagruti* (awakened awareness), that's when it's called *Purusharth* (Real spiritual effort to prevail as the Self); then you're prepared to be certified for *moksha*! You have to pass the test, don't you?

Questioner: Correct. But Dada, the one who arrived is also God, right?

Dadashri: It's only now that you've come to know that 'the guest is God'. If we spoil our intent towards that God [in the temple], there's no problem, because there are hundreds of thousands of people inviting Him; but there's no one to invite this one [the guest]. For that reason, we shouldn't spoil our inner intent (*bhaav*) when he's at our home. What kind of people are we? Is this how we are supposed to behave? Even if one does not have Self-realization, that's fine, but the worldly interactions should be commendable, shouldn't they? This itself is the greatest *tapa* (penance; to maintain separation with the non-Self or relative self) of all. In this case, the guests arriving was *vyavasthit*, their staying was also *vyavasthit*, and their leaving

was *vyavasthit* as well. So then would a negative thought arise? It wouldn't arise at all. Moreover, whatever he eats, he eats strictly what's rightfully his, so then no negative thoughts arise towards him at all, and he leaves having enjoyed a welcoming meal.

The fact that they came to your home is *vyavasthit* indeed. And this Knowledge of *vyavasthit* is such that it makes you worry-free.

Now, they came under the control of *vyavasthit*. If they don't budge for five to seven days, then one spoils his intent in the mind: 'Darn it, why did they have to come right now? It would be nice if these people leave.' That's called spoiling your intent. That shouldn't happen. They came under the control of *vyavasthit*, and they'll leave under the control of *vyavasthit*. Is anything in our hands? They haven't come on their own; they don't have that power, the poor things. Why create discord over them? This Knowledge of *vyavasthit* is such that it puts a stop to both *artadhyan* (adverse internal state that hurts oneself) and *raudradhyan* (adverse internal state that hurts oneself and others). This Knowledge of *vyavasthit* is very helpful. It's because of this that peace of mind continuously remains, and it is exactly *vyavasthit*.

Questioner: Half the work will be done if [the understanding of] *vyavasthit* becomes established.

Dadashri: All the work gets done. Everything is left to *vyavasthit*. The One for whom the *Gnan* of *vyavasthit* prevails is the One who has been given the Self.

When someone you dislike comes to your home and doesn't leave, dislike lingers within, doesn't it? Does that not happen anymore? Now if they come, it is *vyavasthit*. And he isn't going to leave if you try to push him out. So You just have to keep Seeing what *vyavasthit* is doing!

Questioner: Still, sometimes such an intent arises, but I become aware of it.

Dadashri: You become aware that such an intent has arisen. So the intent will arise. The intent is bound to arise, because it's already inside. Whatever intents were filled, they're bound to discharge, aren't they! And when can it be said that discharge has happened? When there's *samvar* (a state free from inflow of new karma), at that time, one doesn't become engrossed (*tanmayakaar*) in it [the discharging intent]. If *samvar* remains, that's all that's needed. Discharge happens on one side, and *samvar* happens on the other side. Discharge must inevitably occur. Since it's there within, discharge is bound to happen. The moment an unwelcome guest arrives, these human beings feel annoyed from that very point. Whether it's an unwelcome guest or an unwelcome person who has arrived, in the mind one keeps thinking, 'When will he leave, when will he leave, when will he leave?' Yet the poor fellow doesn't even know, 'He keeps harboring these kinds of intents for me!' But from our eyes he senses, 'I'm not welcome here.' The Lord called this *artadhyan*. And when is it *artadhyan*? When our behavior is such that it doesn't hurt the other person. If

our behavior hurts him, then *raudradhyan* has happened alongside it.

And when someone you like visits, even if you say, "No, you must leave after two days; don't leave now, don't leave," nonetheless *vyavasthit* takes him away, and tears keep trickling from your eyes.

Questioner: But there's been a difference through *Gnan*.

Dadashri: A complete change comes about. If change does not come about through *Gnan*, then that *Gnan* is not *Gnan*. Change should happen within an hour, that itself is called *Gnan*.

Questioner: Just recently, an incident occurred. A relative of mine earns well and has found a job, yet he has come and is staying with us. So now my intent has spoiled [with the thought], 'Now he should find his own place.' A month and a half has passed, and it seems like he's just going to keep staying at our place.

Dadashri: Does he not understand that?

Questioner: No. If he gets a place to live and eat for free, he won't budge.

Dadashri: It isn't as you imagine; it's strictly your karmic account. If he's the type to leave upon you saying something about it, then you should tell him gently, "You have a good salary; let's look for a place for you." Then he might say, "Go ahead and find one." So the problem gets solved. You certainly can't tell him, "Leave, get out of our house." Because it's the rule of *vyavasthit* that even if no one says a word, he's bound to leave anyway. No one has any say in the matter. Here, people want to live, yet won't they still have to leave [die]?

Questioner: But my intent gets spoiled like that.

Dadashri: The intent is bound to get spoiled, isn't it! There's that intellect, isn't there, which calculates, 'He earns this much, and it's like this and like that'; the intellect weighs everything up, doesn't it! It's precisely right here that *Gnan* needs to be applied, doesn't it!

Questioner: My intent got spoiled [thinking], 'He should find his own place.' At that time, it was recognized within that this is wrong. And at that very moment, *pratikraman* (exact method of reversal from a mistake through confession to the Lord within, apology, and avowal to not repeat the mistake) was done.

Dadashri: [The thought,] 'He should find his own place,' that's worldly justice. But worldly justice and the unfolding of karma cannot happen together. Worldly justice is for us to know for ourselves. If we go to stay at someone else's place, then this justice is useful for us, knowing that we should look for another place. But the other person will act according to his own justice, according to whatever justice he understands! Therefore, you can speak with understanding, with tact. You should say internally, "Chandubhai, speak gently in a way that doesn't hurt him." Otherwise, if you can maintain patience, you should bear with it. That itself is called penance (*tapa*), isn't it! When penance doesn't happen, what else can you even do?

Questioner: But I feel that if someone is in need, if someone has arrived from India without a job or business, there's no problem even if he stays with us for six to twelve months. But for a person who already has so much, he should definitely look for his own place.

Dadashri: That's the intellect becoming restless. You shouldn't tell him to leave. He doesn't have anything arranged yet, that's why he's still staying with you. If you can tolerate it, then don't say anything. If you can't tolerate it, then speak up. Otherwise, it's just our intellect becoming restless. He isn't breaking any law; you're the one breaking the law. He's staying based on a law, the law of *vyavasthit*.

Vyavasthit Runs Pure Worldly Interactions

Whatever is happening through *vyavasthit*, we shouldn't turn into *avyavasthit*.

Questioner: That still ends up happening sometimes in worldly interactions, so what should we do?

Dadashri: In the evening, reprimand Chandubhai a bit; if You reprimand him like that for a month or so, it'll stop.

It's like this; in worldly interactions, nothing happens outside of *vyavasthit* at all. And to the extent one tries to change worldly interactions, there is that much filled ego inside. So just understand this much: this is *vyavasthit*, so what business do I have turning it into *avyavasthit*? Nevertheless, if the words slip out, that's the filled stock of karma from the past. This is because this path of ours is *Akram*, isn't it; which means you've come without having exhausted the karmas, so the filled stock of karma comes out.

Questioner: But sometimes I have to speak up deliberately; that's why I'm asking.

Dadashri: No, there's nothing in this world meant for telling others. If they ask, it's worth telling them. If they ask, "What needs to be done here?" then you should tell them. Otherwise, what kind of desire should you keep inside? 'It'd be better if they don't ask.' Instead, you keep giving out the 'goods' without being asked. If a customer doesn't ask for it and we keep pushing goods onto him, won't the customer get annoyed? Then that customer will just throw it right back in our face. But if he asks, you have to give an answer. If someone comes to ask 'us', 'we' think, 'Where did this trouble come from now?' If they come to ask about spiritual matters, that's fine. But if they come to ask about worldly matters, then it feels problematic. But 'we' don't say anything in worldly interactions! Even if there's too much salt, why would 'we' say anything? There's trouble only if 'we' speak up, isn't it?

The worldly interactions that *vyavasthit* runs are pure (*shuddha*) worldly interactions, and when You create interference in that, that becomes impure (*ashuddha*). 'You' shouldn't interfere, and if interference happens, it happens because the karmas weren't previously exhausted. So in the evening, sit for fifteen minutes

and reprimand Chandubhai. 'You' should tell him, 'Look, you pointlessly bickered with your son earlier. You pointlessly bickered with your daughter-in-law. You did wrong; you shouldn't do this. Is this any way to behave?' That's how You should reprimand him. And if You reprimand him like this for a month, then Chandubhai will stop it. Chandubhai is sensible too, but he needs someone to reprimand him. There should be someone to scold him, shouldn't there? So You should give him a reprimand. Otherwise, assuming things wrongly, he'll keep going the wrong way; and if Chandubhai goes the wrong way, then You go the wrong way too.

Instead of going to Pune, if Chandubhai boards the train to Ahmedabad, then won't You have to go to Ahmedabad too? So, You should continually find ways to keep Chandubhai on the right track, so that Chandubhai gets liberated and You get liberated too.

Questioner: 'I' understand that this is ego, yet it overpowers Me.

Dadashri: There's no problem with it overpowering You. Its overpowering is a fact that happened. 'You' have no control over that. But in the evening, You can reprimand him, can't You! 'You' should keep note: 'At such and such time you did this; at such and such time you did that. You pointlessly bickered with that man.' Once You reprimand Chandubhai for all of that, You are free. Then You are no longer responsible, and therefore Chandubhai is freed from responsibility too. This is because the moment Your responsibility is released, Chandubhai's responsibility is also released. And if someone was hurt and *pratikraman* needs to be done, then tell him, "Chandubhai, you did *atikraman* (to hurt any other living being through the mind, speech, or body), so do *pratikraman*."

That Is When One Can Pass in the Knowledge of Vyavasthit

Someone was asking about the rule of *vyavasthit*: "Explain the rule of *vyavasthit* to me." So I told him, "Suppose there are five of you travelling by a car and one of the other passengers grabs you by the ear and makes you get out of the car. Even then, you should feel, 'Oh! That person isn't the one getting me out; it's *vyavasthit* that's removing me.'"

While seating you, he might have told you, "Have a seat." And later he says, "Chandubhai, get down." At that moment, the *Gnan* should immediately become present to Chandubhai, '*Vyavasthit* is telling you to get down.' Whom do you attribute this to?

Questioner: It is attributed to *vyavasthit*. It's *vyavasthit* that's saying, "Get down."

Dadashri: *Vyavasthit* is telling you to get down. Then, after going a short distance, they'll say, "No, no, let it be." That other person says, "No, I won't be able to come after all." So he tells Chandubhai again, "Come on then, get back in." So Chandubhai should understand, '*Vyavasthit* called me,' and when *vyavasthit* calls, we should definitely take a seat according

to *vyavasthit*. After a short while, after driving a furlong, you all come across another acquaintance along the way, so then the other passengers say, "Let's do this, Chandubhai, you get down." At that time, Chandubhai should understand, 'It's *vyavasthit* that's having me step down.' So in that situation, don't make a sullen, puffed-up face. When *vyavasthit* is having you step down, why spoil your face over it? And then you should get down. After going a little distance, that other man says again, "No, I won't be able to come after all!" They tell Chandubhai once again, "Chandubhai, come back, come back." Even then, you should understand, '*Vyavasthit* called me back.' When this happens nine times, that's when you've passed Dada's test, the test of *vitaraagata* (a state absolutely free from attachment and abhorrence). Through the nine times, the mind doesn't waver at all; that's what I've told everyone. This Knowledge of *vyavasthit* is so wonderful! No person can do anything at all. It's *vyavasthit* alone that does this, yet needlessly puffing out his cheeks in a huff, one says, "I don't want to come, you go ahead." If he has to get out two to four times, his naturalness and spontaneity break down.

Questioner: Why, he'd say, "What do you think of me? Am I a dog, that you're shooing me away like this?"

Dadashri: No, so it's *vyavasthit* that does it, and people believe that this person is doing it. That person is merely a *nimit*; you shouldn't 'bite' [blame] him like this!

Questioner: But You've given a wonderful explanation of *vyavasthit* through this example.

Dadashri: Even if they tell you to get down nine times, 'It is *vyavasthit* that is making me get down, that person isn't making me get down.' What's in his hands? He doesn't even have the power to control his own bowel movements, so what could the poor fellow do? What power does he have to make you get down? If a car were to hit him over there, he would die!

I've stated the rule of nine times. I said that if a person maintains this through nine times, then I know he has passed in my *Gnan*. Then it's complete. If it happens two to four times, patience still remains, but after that, changes begin to show on the face. You get into the car nine times and you're asked to get down nine times, yet You don't lapse on the Knowledge of *vyavasthit*; that is our *Gnan*! *Vyavasthit* is making you get down, and *vyavasthit* is bringing you back in.

Questioner: That would get firmly established.

Dadashri: It's of use only when it's like that! That's what this Science is like. Attachment and abhorrence (*raag-dwesh*) don't arise; *vitaraagata* always remains. Through the support of *vyavasthit*, *saiyam* (a state which ranges from control over anger, pride, deceit, greed, attachment, and abhorrence to total absence of these faults) can be maintained. Based on the support of the Knowledge of *vyavasthit* and the *jagruti* of one's own *swaroop*

(One's own form as the Self), *saiyam* can be maintained completely. Did you understand?

Questioner: Dada, this is an examination far greater than even an M.D.!

Dadashri: No, but I had said this eighteen to twenty years ago. There was one man's car that used to go from here for *satsang* (spiritual discourse), it would go to Pavagadh, and along this route. At that time, having someone get down happened once or twice. So I had told everyone that if he asks you to get down, you should believe strictly that *vyavasthit* is making you get down. If you are made to get down nine times and asked back in nine times, it shouldn't arise within, 'He made me get down'; otherwise, when he calls you back, your face will look all sullen and puffed up with displeasure. Yes, who is he to make you get down? And *vyavasthit* is the one calling 'him' [Chandubhai] back. Does *vyavasthit* call 'him' back or not?

Questioner: It does.

Dadashri: 'We' have Seen that it's so completely the doing of *vyavasthit*! That's why 'we' give a guarantee, don't 'we'! And *vyavasthit* alone is such that it never shows anyone to be at fault. This is *vyavasthit*, haven't I said so! *Vyavasthit* has no selfish motive; it Sees with *vitaraagata*.

If *vyavasthit* is understood, it accomplishes a great deal of [spiritual] work. Otherwise, when they call you back the second time, your face would be sulking like this. 'Hey, you mortal! How did your ego flare up so high in just a moment? How could it have flared up so quickly?'

Questioner: Dada, even if someone is an advanced spiritual seeker, he might stay cool two or three times, but by the fourth time, he'll gather all of that up and pour it out!

Dadashri: Yes, so there's a need to maintain patience.

Questioner: Dada, where could such a clarification come from except from the manifest *sajivan murti* (the living embodiment of the Self, the *Gnani Purush*)?

Dadashri: Yes. This wouldn't be found in books, would it! It wouldn't be found in books. If it were found in books, then everyone would become *vitaraag* (free from attachment and abhorrence)! If they understood *vyavasthit*, wouldn't everyone become *vitaraag*! It isn't in the scriptures; this path isn't in the scriptures at all. Everything I'm telling you, this entire path isn't found in scriptures. In scriptures, only the means are shown: "Do this, do that." This [*Akram Vignan*] isn't the path of doership; this is the path of understanding. We've gone beyond doership; we've gone beyond illusion (*bhranti*). So this is an entirely different matter, isn't it! This talk will be helpful, won't it?

Suppose you've gone to a garden, and someone tells you to leave. So if you have a need, make a request, "If I sit for a little while, you don't mind, do you?" If the person replies, "No, leave!" then

you should understand, 'It's *vyavasthit*.' And if he says, "It's fine," even then it's *vyavasthit*. If they don't make you get down, it's *vyavasthit*, and if they do make you get down, it's *vyavasthit* as well. If one understands this in brief, a solution can be reached. This isn't something that could be understood even in millions of years. 'We' have Seen through 'our' *Gnan* that *vyavasthit* is the one running everything.

If *vyavasthit* is understood in its entirety, then One has completely become God. To the extent it's understood, One has become God to that extent.

If *vyavasthit* is understood, then you don't have to curse the other person in your mind. If you say in your mind, 'He is bad,' you bind karma. He isn't bad, but *vyavasthit* directs him: 'Drop this person off here.' It's when *vyavasthit* directs everyone that all these 'spinning tops' spin!

When Feeling Depressed, Take the Support of Vyavasthit

Questioner: Earlier in worldly interactions, I used to get depressed by people, whereas now I don't get depressed.

Dadashri: That itself is the power of *Gnan*.

Questioner: Now depression doesn't come. So people believe, 'He's become full of *masti* (intoxication; inflation of the ego).'

Dadashri: No, that's not *masti*. When people don't get depressed and take other measures, they take the support of the *prakruti*, that's when *masti* comes. Now, that kind of support isn't to be taken. 'You' should take the support of *Gnan*.

Questioner: Which support of *Gnan* should be taken?

Dadashri: It's like this: *vyavasthit* is the doer. He isn't the doer of it at all. So there's no longer any need for depression to arise from that, is there!

So through the support of such *Gnan*, *masti* doesn't arise in us. Otherwise, regarding worldly matters, people say, "That's just how his *prakruti* is." They get by taking that kind of support. We have no need for that.

Our five *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*) are such that everything is contained within them, and *masti* doesn't arise, nothing happens. *Vikaari bhaav* (the beliefs that 'I am Chandubhai' and 'I am the doer') do not arise.

Upon Understanding Vyavasthit, One Can Become Vitaraag

'You' have become the pure Soul, so You have become kin to *Neelkanth* (the blue-throated Lord Shiva, who drinks all the poisons of the world, and in turn, blesses the one giving the poison). 'You' should now 'drink' [accept] 'poison' [insults, bitterness] with a smile. Everyone is 'drinking' it while crying. Can the people of the world go without 'drinking' it? They are 'drinking' it while crying. They 'drink' it while hurling abuse at the other person. 'You' should 'drink' it while laughing. "Bring it here. What

have you brought in this cup?" To that he will reply, "It is poison." "Bring it here so I can drink it." And moreover, it is *vyavasthit*. If it was not *vyavasthit*, then I would have said, "Don't drink it. Otherwise, he will make a habit of it." The other person will make a habit of serving 'cups' of 'poison'. But no, it is *vyavasthit*. Where will the mortal one get the 'poison' from? He had seven 'cups' of it. Where will he get the eighth one from, even if you were to let him make a habit of it? Otherwise, what do the people of the world say? "He will make a habit of it. Beat him up instead." So they will not allow him to make a habit of it. What do You have to do with that? If there are seven 'cups' [for you to 'drink'] in *vyavasthit*, then he will serve you seven 'cups'. If he makes a habit of it, then it will be a burden on him. The horns of a cow are a burden on the cow. If the horns of a cow grow big, then who feels their weight? The cow does, doesn't it? Whereas You become kin to *Neelkanth*!

Worldly people don't understand that 'It's *vyavasthit*,' but they'll say, "Whatever happened is fine." But we should understand *vyavasthit*. Now, our people [*mahatmas*] might understand *vyavasthit* in at most four matters. But they'll also say that when someone insults them, they get shaken up. But then, if *vyavasthit* is understood immediately, stability remains. It's like this: so many matters get left out, but if one has truly understood *vyavasthit*, he wouldn't have any attachment and abhorrence at all. One can only be said to have learned when One understands *vyavasthit* exactly. The moment you get insulted, say, "It's *vyavasthit*," and delve into investigation: How did this 'bullet' hit me? Where did it come from? Who shot it? What happened? Whom did it hit? Who am I? As long as one doesn't understand *vyavasthit*, he thinks, 'This person shot me. I saw it myself, didn't I!' So had one understood this *vyavasthit*, one would have become *vitaraag*.

How Much Happens According to One's Own Will?

If you were the doer, then things would happen according to your will. If even a single person in this world was the one doing things himself, he'd only have things happen according to his will. But things don't happen according to his will for even a single second. As it is, it is some other entity that's doing everything, and one merely expresses the egoism that 'I am doing it'; that's it. That's all there is to it, and I've referred to people as 'spinning tops' (*bhamarda*). I've referred to all the human beings in the entire world as 'spinning tops.'

In reality, these human beings don't do anything at all; 'it happens', things are just happening on their own. When you're asleep, doesn't the night pass by?

Questioner: Yes, it does.

Dadashri: Then doesn't seven o'clock strike in the morning?

Questioner: It does.

Dadashri: Don't people have their

tea? They certainly do. Everything is happening, yet in the mind one claims, 'I am doing it.' It seems that way to him out of illusion (*bhranti*); he feels, 'I alone am doing it.' [He thinks,] 'I can't see anyone other than myself [doing this].' [To which I would reply,] 'How could you see it? You don't have the *drashti* (viewpoint; vision) for that in the first place! And for that matter, where is even the eyesight in your physical eyes? Good grief, you go buy thick glasses and put them on! Aren't you ashamed of yourself? You should feel ashamed that you had to wear thick glasses!

A Terrible Mistake, Making Things Happen According to One's Own Will

Could *vyavasthit* ever be such that things happen according to your will?

Questioner: *Vyavasthit* is never like that.

Dadashri: Why don't things happen according to your will?

Questioner: Is doing things according to one's will (*dharyu karvu*) itself the offense? Are we to let things happen according to the will of *vyavasthit*?

Dadashri: Is that so! So, don't you try to do things according to your will? As a matter of fact, people can't refrain from wanting things to happen according to their will.

Questioner: Meaning, one isn't really supposed to do things according to one's will, but circumstances themselves decide where one has to go tomorrow and that, 'This shouldn't be done, and that this should be done.' So then doing things according to one's will doesn't remain at all.

Dadashri: And yet you still try to do things according to your will, don't you?

Questioner: Yes, Dadaji.

Dadashri: And then things don't happen according to that. So what should we do after that, cry?

Questioner: Later, when I get entangled, I realize that I've taken a beating. When things don't happen according to my will, suffocation arises within. So then the *jagruti* arises and separation occurs again.

Dadashri: Those are the mistakes that have happened.

Questioner: In trying to have things happen according to one's will, all the mistakes that have happened until now bind the next life. Because one wanted to do things according to one's will, but things don't happen according to one's will; yet the next life definitely gets bound because of it. That's indeed how it is, isn't it?

Dadashri: That is exactly how it is; the 'seeds' [causes] for the next life get 'sown'. The moment you call *vyavasthit* wrong, the 'seeds' get 'sown'. And *vyavasthit* is considered an energy like God. You might not say anything bad about it, but even if you doubt it, 'seeds' get sown.

Questioner: The entire belief of doership (*karta-bhaav*) that has been bound, is that what binds the entire next life?

Dadashri: Yes, that itself; what else? It's the ego that's there.

Questioner: And that belief is dispelled through the *Agna* (one of the five directives that preserve the awareness as the Self in *Akram Vignan*) of *vyavasthit*!

Dadashri: It gets dispelled and it is indeed *vyavasthit*. Ultimately, one has to submit to *vyavasthit*. What's wrong with doing that straightaway beforehand? Ultimately, one has to accept *vyavasthit*, doesn't he?

Questioner: One definitely has to accept it! And things indeed happen according to that. Things happen strictly subject to *vyavasthit*.

Dadashri: They happen strictly subject to it, don't they! If we accept it willingly, then bliss remains; and if we act with foolishness, then suffering arises within. Do you act with foolishness?

Questioner: That happens many times. Even if one says, "It's *vyavasthit*," the mind still won't agree, will it! It definitely plots and schemes.

Dadashri: The mind is such that it won't agree? That means neither *vyavasthit* nor any other *Gnan* reaches it at all!

Questioner: So all of it gets shaken up so much!

Dadashri: Does that happen to you too?

Questioner: For me, it happens even faster.

Dadashri: It happens to you too? Both of you give up so easily! But this person here doesn't fall short. Once he's said, "It's *vyavasthit*," it's said and done!

Questioner: So then all of this, which was running smoothly, gets ruined.

Dadashri: Who could actually ruin anything in your space? If someone comes and disrupts things for a day or two, by the third day, you would cut ties with them, wouldn't you!

Questioner: But then the thought arises, 'What kind of *vyavasthit* is this?'

Dadashri: Do you then find fault with *vyavasthit*? Oh my! What a different sort! You haven't ever said such a thing, have you? [To the other person] This fellow is even more formidable than you! This is very problematic! People have developed the habit of making things happen according to their will, haven't they; that's why the *vyavasthit* [that unfolds] is bitter. *Vyavasthit* means *vyavasthit*. Otherwise, wouldn't we call it *avyavasthit*? Even in the middle of the pitch-black night, no matter what time of day it is, it's something to be accepted! 'What kind of *vyavasthit* is this?' That's what the intellect shows! And if you keep pampering the intellect so much, it'll overpower you!

If the intellect doesn't interfere, it will certainly appear as *vyavasthit*. In fact, it's the intellect alone that interferes in between. When the intellect is 'right'

[*samyak buddhi*; the intellect that takes one towards the Real], it wouldn't do this. It's the misguided intellect, the *viparit buddhi* (the intellect that takes one further into the relative) that interferes. The 'right' intellect doesn't interfere.

Questioner: It's the intellect alone that creates the botheration of trying to make things happen according to its will. Because things don't happen according to its will, interference arises.

Dadashri: In what matters do you want things to happen according to your will, in matters of eating? In matters of sleeping?

Questioner: It happens in matters of eating; it doesn't happen much in matters of sleeping.

Dadashri: There's pleasure in sleeping! It doesn't happen there. What happens in matters of eating? Having to eat at the same sitting at the table, or what?

Questioner: No, it's nothing like that.

Dadashri: Then what happens?

Questioner: It's like this; I don't wish to eat onions and potatoes, but those very things end up being served. Things like that, so something gets stirred up in the mind.

Dadashri: The fact that it comes together, it's not as though it pricks you. It's bound to come together, isn't it! It's a circumstance, isn't it! Moreover, it's prone to dissipation by its inherent nature.

Questioner: It happens more in matters of doing *seva* (selfless service).

Dadashri: What happens in matters of *seva*?

Questioner: Sometimes someone turns me away; sometimes they don't let me join in. When things like that happen, interference happens within.

Dadashri: If they turn you away, that is actually very just. Can anyone really turn you away? Otherwise, if we give them 125 rupees, they would turn us away! Do you ever receive such a reward?

Questioner: I do, sometimes.

Dadashri: Is that so; that's considered very good! I would make a note of it; it's considered very good. If someone turns you away, it isn't anyone's fault.

Questioner: But when there's a strong inner force to enter that place, doesn't the difficulty of being turned away arise?

Dadashri: Yes, because of that force! When there is the wrong kind of force, that's when they turn you away, isn't it? Otherwise, no one in this world would turn you away. If there's an improper force, and one tries to push in where the police are blocking the way, then they'll hit you with a baton! And if You understand that being turned away is *vyavasthit*, immense bliss arises.

Questioner: Dada, the awareness that 'it's *vyavasthit*' remains, and I don't see any fault in the person who turns me away either. But within, I feel, 'What kind of obstructive karma (*antaray karma*) have

I brought along that I have to leave!' And it is on that basis that these feelings arise within.

Dadashri: Ask five people, "Who is at fault in this situation?"

The person who was turned away is the one at fault. If we complain about it, we would only be considered fools, wouldn't we? What is rightfully yours will never fail to come to you. And what is not rightfully yours will not come to you, even if you go looking for it. You won't get it even if you take a beating for it! Instead of that, what's wrong with just becoming sensible? You've become sensible now, haven't you? The expectation of making things happen according to your will doesn't work even in your own home. And besides, do you even know how to do *seva* properly? None of you in this whole crowd of people knows how to do *seva*! When there is free time for *seva*, who knows which town they've gone to! Then, when someone else has stepped in, they get ready to push that person out.

Questioner: So, at that moment, should we simply call it *vyavasthit* and put the matter aside?

Dadashri: No, don't put the matter aside. There's no need to put *vyavasthit* aside at all. At that moment, You should See what is happening and feel bliss that, 'Oh my! *Vyavasthit* has come under their control, look at how this has unfolded!' You should feel that kind of bliss, then it will help you, and *vyavasthit* will come under your control too! All the others will move away, and the *seva* will come your way alone.

Your *vyavasthit* is only for this one lifetime. If you do something contrary in this life, then your *vyavasthit* will get spoiled again. If you leave it to *vyavasthit shakti*, it won't harm you in the slightest. On the contrary, it will only work for your benefit.

It Provides Resolution in All Places and at All Times

It's from this inner conflict (*antarklesh*) and sorrow (*shok*), from these two that all these miseries arise, all these illnesses. And if one enjoys this bliss of the *Gnani Purush* (the enlightened One, who is free from ego and all worldly attachments, and enlightens others), of this *Akram*, then the illnesses subside. Everything returns to normal after that. For many, high blood pressure has come down, and for quite a few, it has even completely resolved. Then no problems remain. The *Gnani Purush* has said that it's *vyavasthit*, so then there's no need to look in that direction anymore, is there!

That's it; now that You have attained the Self, if losses are destined to come from all sides, You can say, 'Let them go! Wherever they're to be lost, let them go!' Nothing is going to happen outside of *vyavasthit*. Alongside *Gnan*, *vyavasthit* has also been given; otherwise, You might wonder, 'What if losses keep gradually occurring from all sides?' But it's *vyavasthit*, there is no higher authority who can point a finger at You. The energy of *vyavasthit* is at work to that extent.

Questioner: *Vyavasthit shakti*

has to carry out all these minute tasks. ust how much does it do? *Vyavasthit shakti* keeps carrying on so many tiny, intricate tasks!

Dadashri: Mind you, these are actually all gross tasks! It carries out very minute tasks. These are all gross tasks that it's carrying out, which can be seen with the eyes, heard with the ears; these are such tasks. *Vyavasthit shakti* reaches down to extremely minute tasks!

Questioner: Is all of this completely mapped out, exactly down to every moment, down to the second?

Dadashri: Exact, without any change whatsoever! An astrologist may make mistakes. This is because mistakes happen in calculations, that's a calculation. Whereas this is exact! Have you had even a single experience of this?

Questioner: There are countless such experiences, many.

Dadashri: What a beautiful, natural and spontaneous path! Effortless! Was there any effort on your part? And the bliss does not deplete, does it?

Questioner: There's constant bliss. Sometimes there are slight ups and downs, but then the inner awareness immediately becomes alert. So I come right back into bliss. But One should at least stay *jagrut* (aware as the Self) regarding the five *Agnas*, shouldn't One?

Dadashri: These five *Agnas* are what protect this *Gnan*. Among them, one *Agna* can definitely be followed, all the time, because One understands *vyavasthit*.

Questioner: There's tremendous resolution (*samadhan*) in that.

Dadashri: Complete resolution! The entire world is living in a state of dissatisfaction. It's because of not having this *Gnan* that it has ended up in a state of dissatisfaction, and that's why it's trapped in worries! Even if glasses break, there's discord! In *vyavasthit*, there's immense resolution for everything. That's why it's called the all-resolving *Gnan*. This all-resolving *Gnan* definitely gives resolution at any time, in any place, under any circumstances.

Vyavasthit is something that is exceptionally profound. If One understands *vyavasthit*, One remains only in *samadhi* (a blissful state) all day long. Through the Knowledge of *vyavasthit*, worries about the future disappear, and worries of the past are already gone, so One can remain in the present. If One understands that this worldly life is [governed by] *vyavasthit*, suffering is greatly reduced.

~ Jai Sat Chit Anand

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The Creation of the World

Dadashri: Who must have created this world?

Questioner: ……[Thinking]

Dadashri: Say whatever comes to your imagination. We are not here to pass or fail anyone, are we?

Questioner: God may have created it.

Dadashri: Were God's children left unmarried that He had to create all of this? Would He be married or single? What is His address?

Does liberation (*moksha*) exist or what do you think?

Questioner: Of course, liberation exists!

Dadashri: If God were the creator of the world and if liberation were to exist, then that is completely contradictory.

Questioner: Dada, how is that a contradiction?

Dadashri: If God is superior over you and if He were to grant you liberation, then whenever He says, "Get up from here," you would immediately have to get up. How can that be referred to as liberation? Liberation means complete independence; no superior over you, no 'underhand' [subordinate] below you either.

The World Is a Puzzle

Christians say, "God is the creator of this world." Even the Muslims say, "Allah has created it." The Hindus also say, "*Bhagwan* (God) has created it." However, that is correct by their viewpoint, but according to fact, that is incorrect. If you want to know the fact, then I can explain it to you. That which accepts 360 degrees [all the viewpoints] is *Gnan* (the Knowledge of the Self). 'We' accept all 360 degrees and that is why 'we' are the *Gnani* (the One with Knowledge of the Self). This is because, 'we' are sitting in the center and that is why 'we' can show you the fact. By fact, "God is not at all the creator of this world." No one has created this world at all. So then, who created it? "The world is the puzzle itself." As it has become puzzlesome, 'we' have to refer to it as a puzzle. By fact, the world has arisen by itself and 'we' have personally Seen that in 'our' *Gnan*. There is not a single *Parmanu* (the smallest, most indivisible and indestructible particle of inanimate matter) in this world that 'we' have not traversed through. 'We' are saying this after having lived within the world as well as having lived outside of it.

Whosoever solves this puzzle attains the degree of the state as the absolute Self (*Parmatma pad*), and those who cannot solve it, get dissolved within the puzzle itself. 'We' have already solved this puzzle and attained the degree of the state as the absolute Self. 'We' can See both, the Self (*Chetan*) and the non-Self (*achetan*) as separate. Those who cannot See them as separate, they themselves get dissolved within the puzzle.

God is not the creator, He never was, and He never will be. What is the actual

meaning of the word 'creator'? The meaning of the word 'creator' equates to a potter. So that means, God would have to put in the effort. Surely would God be a hard worker? These wealthy businessmen of Ahmedabad enjoy four or more factories without doing any effort, then surely would God be a hard worker? A hard worker is a laborer. God is not like that. If God were to take the time and sculpt everyone, then everyone's faces should actually look the same. Just like when they are sculpted from molds, but that is not so. If we refer to God as being impartial (*nishpakshapati*), then why would one person be on the streets, while another in a palace, right from birth?

So then, how does all of this work? I will give you the answer to that in just one sentence and you figure out the details. 'This world is governed solely by scientific circumstantial evidences; there is no higher authority up above who is free to run it.' 'We' refer to that as *vyavasthit shakti* (the natural energy that brings together the scientific circumstantial evidences to give a result). It certainly keeps everything and everyone regular. Do you wake up by yourself in the morning or are you woken up?

Questioner: But of course, I am the one who wakes up!

Dadashri: Doesn't it ever happen that you want to sleep, yet you are unable to fall asleep? If you want to get up at four in the morning, then why do you set the alarm? If you have decided before going to sleep, 'I want to wake up at ten past five in the morning,' then you should definitely be able to wake up at that time. Does that happen?

Vyavasthit Shakti

Where one is not the doer, there he falsely claims, "I did it." How can this be referred to as a *siddhant* (the incontrovertible principle)? This is in fact a contradiction. So, who really wakes you up in the morning? It is an energy called *vyavasthit shakti* which wakes you up. The sun, moon, stars, and everything runs on the basis of the law of *vyavasthit* [*shakti*]. All these mills continue to emit clouds of smoke and *vyavasthit shakti* clears that smoke away, and makes everything '*vyavasthit*' (regular). Otherwise, the people of Ahmedabad would have suffocated to death a long time ago! When it rains, who goes up to the clouds to make the water? It actually happens through a natural adjustment. When two atoms of H [hydrogen] and one atom of O [oxygen], along with many other evidences, such as air etc., come together, water is formed and then it falls in the form of rain. What do these scientists say? "Look, I am the maker of water." Hey you, instead of two atoms of H, say I give you only one atom of H; now, go ahead and make water. Then the *mooah* (a classic term used by Dadashri to shake up the listener, it literally means 'one who is destined to die') will say, "No, how can it be made?" Hey *mooah*, you too are one of the evidences in this process. How can you be the maker? There is no maker in this world, no one is an independent doer whatsoever, one is a *nimit* (instrumental in the process). Even God is not the doer. If one becomes the doer, then he will have to become the sufferer, won't he? In fact, God is the Knower and Seer (*Gnata-Drashta*) and eternally blissful (*parmanandi*). 'He' keeps dwelling in His own unending bliss.

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If Vyavasthit Is Understood, Moksha Prevails Right Here

[Those who have taken *Gnan*, Knowledge of the Self and the doer] Have understood the Knowledge of *vyavasthit*, that is why they don't feel the slightest inner disturbance. When 'we' give *Gnan*, 'we' bestow *moksha* (liberation). *Moksha* doesn't leave after that, provided one understands *vyavasthit*! In Vadodara, a man's one and only son got run over; the son was thirty years old. His father was not shaken at all. What was the reason? He had understood *vyavasthit*. The car did not kill him; the car was just one of the many circumstances. It happened when all those circumstances came together. Even God cannot do anything there. But if one understands *vyavasthit*, Dada has provided a 'safe-side' [safety]. However, if one tries to be overwise, then one becomes 'unsafe'!

- **Dadashri**

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