

Dadavani May 2005

Prevalence of Fearlessness Through the Knowledge of Vyavasthit!

EDITORIAL

On the stepless path (*Akram marg*), Self-realization is attained and along with it is attained the distinctive knowledge about who the doer is. That is why despite doing job or business, fulfilling responsibilities and duties in worldly life, one can live a life without any type of forethought, worry, or tension. Otherwise, on the step-by-step (*Kramik*) path, one has to keep faith in the knowledge heard from a guru that, 'The body, the children and all that are not mine, I am the Soul (*Atma*).' And then, someday, one may say, "I had a glimpse of the Self." And yet, the secret of 'who is the doer' is not revealed. 'I will progress further only if I do this much,' 'I want to accomplish this, but I am not able to,' 'I am going to finish doing this.' All day long, they are entangled in the struggle of doership. The great guru himself is suffering irritation whilst being in a state of doership whereas the disciple is experiencing fear due to the burning generated from the sense of doership. And yet, that is verily the highway, the main path. Whereas in the stepless (*Akram*) Science, the most revered Dada Bhagwan has made one realize the Real Knowledge by overcoming the root causes of worldly bondage, 'Who am I?' and 'Who is the doer?' And because of that, the *mahatmas* who have received *Gnan* (Self-realization) are able to conduct themselves with fearlessness all the time in the midst of living in a world that is a museum of fear and that is the greatest wonder of this *Kaliyug* (fourth era of time-cycle).

This world is but a museum of endless types of fears. Most of these fears may not have come close enough to affect oneself but some of these fears generated by listening to other people, from reading newspapers, through watching television or cinema, may scare a person and then it will enter into one's intellect, 'What if money is lost?' 'What if the business fails?' 'What if there is a loss in the business?' 'What if there is flooding?' 'What if we are swept away in the flood?' 'What if I lose the job?' 'What if the car gets into an accident on the way?' 'I have a life-threatening illness, what if I die?' 'What if the ocean cascades like a tsunami and I drown?' 'The astrologer has predicted harmful events, what will happen?' 'My chest is hurting, what if it is a heart-attack?' 'What if there is a fire or accident after sitting in the plane?' 'If there was a mistake in the business and there is a raid from the income-tax, what will happen?' 'What if the government captures me?' 'What if I suffer from a stroke?' 'What if the factory catches fire?' Aren't there worries about getting the daughter married and beyond that? So many types of fears consume people and until the support of true Knowledge is available, how can there be freedom from fear? Moreover, the people of the current era of *Kaliyug* have inverse intellect and they multiply their fears and find themselves in a frightened state. How does one get rescued there? How does one reach a state of freedom from fear?

To the people living in the atmosphere of fear everywhere in this worldly life and in religion, the Scientist of stepless path (*Akram Vignani*), the most revered Dada Bhagwan unfolds the Knowledge of 'who is the doer' in reality and imparts us the conduct of uninterrupted fearlessness. That entire understanding has been compiled in this issue which will grant the vision to attain the original absolute Knowledge.

~ Jai Sat Chit Anand from Deepak.

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The World Is a Museum of Fear!

Questioner: People have fear of pain, hardships, sickness and live in countless fears. What is the reason for that? How can fearlessness be cultivated?

Dadashri: He has entered in a place of fear, the world is a place of fear.

Questioner: But everyone wants to be free from that fear.

Dadashri: When the egoism is separated and 'I' has become the pure Soul (*Shuddhatma*), He will become free of fear.

Questioner: What about the one who has not taken *Gnan* (attained Self-realization)?

Dadashri: For him, there is no escape from this world at any time, he can't be free from the world at any time.

Is it in your awareness more or less that, *vyavasthit* (result of scientific circumstantial evidences) is the doer? Do you experience it more or less?

Questioner: I have experienced it and furthermore, I am able to turn the mind around.

Dadashri: Then it is settled for you. Having understood '*vyavasthit*', your work is done very well. Now, your work will go forward speedily, it will not take long. You understood *vyavasthit*, did you not? So now, so many fears have vanished.

Questioner: There is some degree of dullness, but it vanishes away slowly through the understanding.

Dadashri: Yes, it will vanish away. If you happen to wake up at night, does it come in the awareness that 'I am pure Soul'?

Questioner: It stays in the awareness constantly.

Dadashri: Then what is the problem? What is the problem when it stays constantly? 'I am Chandubhai' does not stay constantly, 'I am a doctor' does not stay constantly, but this stays constantly, then what else is left?

This [world] is a museum of fear altogether. If You are the pure Soul, You are free from fear and if you are Chandulal, there is fear. 'Who are you?'

Questioner: The pure Soul.

Dadashri: Is that so? Not Chandubhai? That is how our Knowledge of the Self keeps everyone free from fear. That is why they keep reciting, "Dada, Dada." Why? Why do they spend hundred fifty dollars to fly over here? Do they like to do that? Do they like it? They do it because the fear is gone. Dada has gotten rid of all types of fears and imparted peace. Otherwise, there would be fear, endless fear.

There Is No Fear in Akram Science!

Questioner: Is there fear in *Akram*?

Dadashri: No fear of any kind, fearless! In *Akram*, if one lives according to our principles (*Agnas*), there is no fear of any kind. No fear whatsoever in this world. He will have no fear of God at all. Only to follow 'our' *Agnas*, that's all. Live within the five *Agnas*. Nothing else needs to be done. In *Akram*, there can be no fear. In the *Kramik* (step-by-step) path, there is much fear. There is no telling where the mistakes may take place! If one meets with a saintly person, he may climb up a thousand steps and then, if someone meets him and says, "Let us go, Chandubhai, there is a canteen over there." Then Chandubhai will go down into the canteen! And then, he will descend two thousand steps!!! There are canteens on the way, are they not? And here, there is no such thing as a canteen at all! Here, one does not have to renounce or acquire. No acquiring, no renouncing. Just Seeing 'what is happening.' That is the only task, nothing else. 'You' are separate and Chandubhai is separate. And You are to See what Chandubhai is doing. How will Chandubhai's life go on? There, the *shakti* (energy) that I have

described, '*vyavasthit shakti*' (the energy of scientific circumstantial evidence) will give the inspiration and Chandubhai's entire life will go on.

This Knowledge Keeps One in Everlasting Satisfaction!

That which remains present at every moment of time is what is known as Knowledge of the Self (*Gnan*). Wherever you go, the Knowledge will remain present for you and that is known as *Gnan* and that which does not remain present is known as ignorance of the Self (*Agnan*). *Gnan* will present itself and give solution. This Knowledge that is given is such that it will readily be present. If one does not knowingly interfere in it, the Knowledge is such that it will do the work by itself. This Knowledge is such that it will take one to *moksha*. 'You' are not to 'do' anything.

This Knowledge itself that is given, it is given in the form of pure Soul, it is the separation that is imparted between the ignorance of the Self and the Knowledge of the Self, the Vision of Your own Real form as the Self has set in. And the protective fence in the form of these five sentences has been erected for you so that this awareness will not break up. Your awareness will not break up because of this protection. These five sentences and the pure Soul, that is the only Knowledge. Except for that, there is no other Knowledge in the world.

Moreover, it will give you solution every time. It will give you the solution at the moment your pocket is picked. At first, there may be no solution, fear and restlessness may arise but soon after, there will be solution. This hand may be cut off and there may be mental anguish before it is cut off, some anguish after it is cut off, but soon after, there will be the inner confidence that, 'Whatever was there is '*vyavasthit*', that is what has happened.' Thus he will say '*vyavasthit*' by himself. That which remains present every time and that which cautions every time is known as *Gnan*. *Gnan* keeps on cautioning, It also flashes the warnings and that verily is the Soul. That Itself is the Soul. The Soul is not separate from *Gnan*. *Gnan* verily is the Soul.

Bliss Prevails Through the Knowledge of 'Vyavasthit'!

Now some man comes here and says that he sees bliss on everyone's face. It is because of this Knowledge of '*vyavasthit*'.

Questioner: Yes.

Dadashri: That is because you will turn back by saying '*vyavasthit*' no matter what may have happened, would you not? Then the thoughts will be gone, will they not? Fear and all that will be gone. Otherwise, if '*vyavasthit*' is not there, then fear will be felt, 'He will see me,' 'This will happen,' 'That will happen.'

Questioner: Uncertainty will take over.

Dadashri: Uncertainty will verily take over. All the wrong beliefs will invade. The wrong beliefs will invade after becoming *nirvikalpi* (One who is free from the belief of 'I am Chandubhai' and all the relative 'I-ness' and 'my-ness' that stem from it).

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

Therefore, it is not worth feeling any fear in this world. Where 'It happens' is present, what is there to fear then? Where 'It happens' is present, what is the need to become elevated or depressed? But this knowledge does not set in people's understanding and all the people, the mendicants, the renunciates, the saints believe that it happens because we are doing it, otherwise it won't happen. But 'I am the doer' is ignorance of the Self altogether. If 'who is the doer' is understood, no fear will exist.

Whatever happens can happen only if it is one's unfolding karma. Only then does it come under the law of *vyavasthit*, otherwise it does not come under the law of *vyavasthit*. That is why it is not worth feeling fear in the world. Whatever is going to happen is '*vyavasthit*'. There is no problem with that, moreover that is not Our Real form, it belongs to the *pudgal* (the non-Self complex). They are the phases of the *pudgal*, they are not the phases of the Self. 'We' have become the Self. Now nothing will touch us or hinder us. One is just to understand the facts. The Knowledge of '*vyavasthit*' keeps us free of fear, all the fears are fractured. What the concept of *vyavasthit* says is that this much knowledge should remain present, that the mind-speech-body, intellect and all that are under the control of '*vyavasthit*'. We as the pure Soul are singularly separate, all else is under the control of *vyavasthit*. Therefore, if you are not going to interfere in this, you may say 'it is *vyavasthit*' beforehand; otherwise, '*vyavasthit*' should be in the inner awareness and then if money is lost, say '*vyavasthit*' at that time.

Happiness Prevails Even When There Is Loss!

So, does this gentleman not want to ask anything? There is no problem in asking questions. Here, we are considered as one family. Let everything get wiped out but it won't happen outside the rule of '*vyavasthit*'. And the Self is going to remain wherever it currently is. No loss will be incurred. Nevertheless, he has been crying bitterly about the losses for endless lives. He has cried bitterly more for the losses rather than enjoying the happiness from the profits. He has carried out the same business over and over again, has he not?

Questioner: The business had suffered great loss, but no fear was felt at that time.

Dadashri: That is the splendor of this Knowledge and Dada is remembered all the time. You were thinking of Dada, were you not? That is because of the splendor of this Knowledge. When Dada appears, then what is there to fear?

As long as [the belief of] 'I am Chandubhai' and 'this belongs to me' is there, fear will be there and now Chandubhai is the form from the relative viewpoint. Is there any type of fear if you put in the setting of 'as it is' in place? And in worldly dealings, he will take what belongs to him. What Krupaludev [*Gnani Purush* of the *Kramik* path] said was, "We want to return the *parmanu* (smallest, indivisible, indestructible particle of matter) to all those from whom they were gathered and now we want to become free of the debt." That is what Krupaludev was saying, was He not?

There is no choice but to return them, is there? In this case, the account of money or business does not work. This is a karmic account of attachment-abhorrence. If there is attachment, the man will be born in your house and then who will own the bungalow? He will own it once you are gone and if there is a karmic account of abhorrence, then too, he will still take the bungalow away, but he will take it after a dispute, by saying, "I will sue you in court."

Steadiness Attained With the Awareness of 'Vyavasthit'!

Whatever circumstances that are happening are under the control of '*vyavasthit*'. Those circumstances are to be well visualized. Do not even keep a note of them. Even then, if there is confusion within, say, 'Dada Bhagwan is looking after us, don't be confused at all.' The end will be good. Whoever is instrumental (*nimit*) will not leave you alone, but the effect will become very light and go away. If you get startled a little, it will make you wait for thirty days and if you do it without getting startled, it will make you wait for thirty hours. The evidentiary instrument cannot refrain from doing its work.

Questioner: It is also not in his control.

Dadashri: He is also following orders and it is not even under the control of the boss who has given the order. Everything is happening on the basis of our karma!

Questioner: In this situation, there should not be any effect on a single *parmanu* within.

Dadashri: Not even a single *parmanu* should be affected. That should be the only thing. People will sweat from the fright even when it is not summer! One will sweat in winter!

Questioner: That happens, Dada.

Dadashri: Not even a single *parmanu* should be affected, I am making everyone who sits with me strong like that, one way or another. I would strike them from this way to this way. But then, they will become strong.

Questioner: There is nothing to fear about. But this is the wrong practice for a long time and that is why fear is felt.

Dadashri: Yes, why harbor any fear at all?

The Gnan and the Gnani Make us Fearless!

Questioner: I come to *satsang* (spiritual discourse) openly. I tell everyone that I am going to go and be near Dada.

Dadashri: Yes, what is the problem in that? What is the problem after your fear is gone? There will not be any problem after your Vision has changed.

Questioner: Courage, so much willpower is there that I tell everyone fearlessly.

Dadashri: Dada is protecting us, then what is there to fear?

Questioner: This gentleman is a schoolteacher. All types of children come to school and sometimes the children play mischief and he often gets a little angry and has *artadhyan-raudradhyan* (adverse internal state of being that harms the self and others) about that. He feels a burden because of that.

Dadashri: No, that is not called *artadhyan-raudradhyan*. The previously charged karma is coming forth to get discharged. It is good if that gets out, or do you want to keep it pending?

Questioner: No, let it get out.

Dadashri: Then don't complain while it gets out. Instead, you should let it overflow and let more of it get out. You are suppressing even that little bit which is trying to get out, aren't you! What is the use of being economical about that?

Hand it Over to Dada Bhagwan!

Dadashri: Do you feel that a bomb may fall in the night? Then, what are you afraid of? Now what kind of fear do you feel will arise?

Questioner: Dada, you may have known this about me, about what I want to give, what I have to do from now on. Now, after having surrendered everything to you, what do I have to do with it?

Dadashri: But is there anything that startles you anymore? If you have truly surrendered everything, then even the slightest fright should not remain, nor should the slightest apprehension remain, that is how wonderful this is. That which you are able to surrender is to your benefit. Why not surrender and then sit down and have a nice meal at ease! Then there is no one out there to scold you. There is no superior whatsoever. Your mistakes and your blunders were your superiors. Dada has destroyed your blunders and you will have to wash your mistakes. Are You able to See five-ten mistakes sometimes?

Questioner: I am beginning to See some of them.

Dadashri: How many are You able to See?

Questioner: I am able to See a few of them, five or ten mistakes. I don't know how to do *pratikraman* (to confess, apologize and resolve not to repeat a mistake) completely so I ask for forgiveness, I am saying that much.

Every Sentence Is Worth a New Scripture!

Questioner: What is the difference among these three sentences of Dada; 'The Fault is of the sufferer'; 'The world is always just' and 'vyavasthit'?

Dadashri: ‘The fault is of the sufferer’ shows the innocence of the other person. ‘The world is always just’ means to say that no one else is at fault anywhere, it is only my fault, it shows how to maintain seeing others as faultless, when a fault is seen in them and ‘*vyavasthit*’ makes one free of fear.

Questioner: So then, these two sentences, ‘The fault is of the sufferer’ and ‘The world is always just,’ show the state of faultlessness only?

Dadashri: No, they are not the same. ‘The fault is of the sufferer’ wants to teach that if someone is making me suffer now, if someone is hurting me now, then it is not his fault, it is my fault. And ‘The world is always just’ means that the whole world is correct. I am the only one who is wrong. I am the only one mistaken. One feels that the world is always just and everybody is faultless. That is how these are two different things. Every word is different. New scriptures can be created from each and every word of this *Gnani* (One who has realized the Self and is able to do the same for others), that is how different they are. They are not one and the same at all. The words are different, the meanings are different, their discussion is different, the deep insight into their essence is different, everything is different.

Specific Knowledge of ‘Vyavasthit’ Makes One Fearless!

Everything will settle in a natural way if ‘*vyavasthit*’ sets in your understanding and along with that you follow the five *Agnas*. ‘*Vyavasthit*’ makes you fearless, completely fearless! It makes one free of worries and this ‘*vyavasthit*’ is a specific Knowledge. And in these times, this specific Knowledge has been experienced by ‘us’. That is why your worries come to an end! Without that, to bring an end to worries has never happened in this world. If one has less possessions (*parigrah*), there will be less worries; one may have minimum possessions, not much need for clothes and such, even then, there will be less worries and here now, your worries have come to an end!

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

Fear Is Destroyed by Gnan!

Questioner: I understand that, until *dravya* (physical matter), *kshetra* (place), *kaad* (time), and *bhaav* (inner intent) come together, our work will not get done. But it does not leave us alone, so there is a difference in the kind of suffering. There is a difference in the suffering in this case, but there is a kind of fear, which does not go away.

Dadashri: It will not go away, You have to Know the fear, You have to Know that Chandubhai has the fear in him, don’t You? And most of the fear has gone. All the other fear has gone, and the true fear, the fear of experience (*samvedan*) which is there, it will give the experience (*samvedan*) and leave. You will reap the result only if it gives you the experience of pain or pleasure, won’t you? It will not leave without giving its effect. It will give sweet or bitter effects. ‘You’ should keep doing Your work. ‘You’ should keep on working uninterrupted.

Questioner: If I let it be, then he does not do any work. He experiences fear, and then there is a brake put on the work.

Dadashri: No, that is not acceptable. Keep doing the work that you are inspired from within. You have to go [to work] then. Do not suppress that inspiration. When it is concerning food, when it is time to eat, you don’t say, “*vyavasthit!*” When it is time for you to work, you have to put in the effort. *Vyavasthit* is a very wonderful thing. Many scientific circumstantial evidences, so many circumstances come together in that.

...What Happens After That Is ‘Vyavasthit’

There is no need to be afraid in this world. ‘You’ are the pure Soul and *vyavasthit shakti* (the energy of scientific circumstantial evidence) will keep doing all the work. The mind raises this thought in ‘us’ too, ‘What if the car gets into an accident up ahead?’ So ‘we’ tell it, ‘I have made a note of what you have said, now talk about something else.’ So it will talk about something else. The mind is not such that it will keep holding on to the previous point! ‘You’ should not become engrossed (*tanmayakar*). The world has actually arisen due to becoming engrossed!

The mind may continue to go into that [fearful thought]. ‘You’ have nothing to do with it. If people in the room next door are arguing, fighting and are rowdy, what does that have to do with you? That is how this is, it is happening in the next room. If the mind, intellect, *chit* (inner faculty of knowledge and vision) are causing a commotion, then You have to See that. What does that have to do with You? ‘You’ have no relation with them. There is no relation of past heritage with them. It would be a different matter if they were related to You.

If there is fear regarding the future, then say, ‘The future is under the control of *vyavasthit*,’ so then, there is no reason for you to feel fear. When such insignificant thoughts arise, you say, ‘It is *vyavasthit*.’ Also apply ‘*vyavasthit*’ when some incident happens; say you lose money, then you instantly realize that it was due to ‘*vyavasthit*’ that today my pocket was picked.

After you have decided to clear the files with equanimity, whatever happens is ‘*vyavasthit*’. Everything is under the control of *vyavasthit*.

It Is No Use to Be Frightened!

Do you know when this body will suffer a stroke?

Questioner: No.

Dadashri: Then why don’t you prepare beforehand for that? Do you know when there may be a heart attack? Then why don’t you prepare for it? Do you prepare yourself for the possibility of a snakebite? You should let go of preparations for all that, whatever preparations happen naturally at that time are correct. That is because there is no such rule, the snake does not follow the rule that it can bite anyone and there is no lawlessness that the snake can leave alone the person whom it is going to bite. Therefore, nothing can be done there! That is because the ‘locks’ [karmic effects] have been ‘locked’ and cannot be ‘broken open’. And these scares, all the scares in this world are useless. And that is why I have said, “Let go of fear”; and what is going to happen will not leave you alone. But that does not mean that you should confront the snake. You should not irritate or bother it; you may show some respect for it or greet it with respect.

You Can Say Vyavasthit After Something Happens!

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

Dadashri: Yes, it is considered a weak word if it is being misused, and there is nothing like it, if used properly! And furthermore, the original meaning of *vyavasthit* is different altogether.

If a close relative of yours is sick, and if a Brahmin says, “His stars are not good. It seems he will not last too long,” if you hear such a thing and you remember what Dada has said, “Whatever is in the *vyavasthit*, that will happen now.” So then, you will stop his treatments, your attempts will become soft and weak. When you misuse *vyavasthit*, all your enthusiasm of treating him will go away, and you will stop sitting at his bedside at night. That is a grave mistake. You have to continue his medicines and treatments all the way, believing he is going to live. If you have fear within, then say, “Whatever is in his *vyavasthit* will happen.” But there is no need to have fear. When can you say *vyavasthit*? When he dies, you can say, ‘It is *vyavasthit*.’ [If a question arises,] ‘Who did this’, then say ‘*vyavasthit*’.

Anything that has happened in the past, you should indeed say it is *vyavasthit*. But you cannot say *vyavasthit* for something that is going to happen. Say it after it has happened, and if you

are scared, then decide, 'It is *vyavasthit*, but I should remain alert. I do not have any reason to be scared. I just want to be alert.' This is all you need to understand, because the method is scientific. Falsehood will not do; it has to be according to principle. It should be such that it never breaks down. If the man dies, whatever was meant to happen, it happened. There is no fault of yours in that. If he died in the hands of a doctor, it is not the doctor's fault either. Instead people end up falsely accusing others and filing claims against them. Is that the way to do that? They are all a *nimit* (apparent doer).

Questioner: When should we use the support of '*vyavasthit*'?

Dadashri: It is after the pocket has been picked, because who would take direct support of '*vyavasthit*'? Only he who has the complete *Gnan*. Others will cause interference; they will misuse '*vyavasthit*'. Hence after it happens, when it has completed, say, "*vyavasthit*", and when thoughts of the future arise say, "*vyavasthit*".

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

Dadashri: You cannot say that, it is dangerous. Only a *Gnani Purush* (One who has realized the Self and is able to do the same for others) can do so if He chooses. And others do not have the complete *shuddha upayog* (pure applied awareness as the Self) yet, so it is dangerous. You don't say '*vyavasthit*' and close your eyes and then start walking, do you? Do people walk with their eyes closed? Why don't they say *vyavasthit* and walk [with their eyes closed]? There, one walks with his eyes open. And why does one not say, "*vyavasthit*", and then say, "Just sit, it is fine if I get something to eat, otherwise no problem, it is *vyavasthit*!" He does not say that, does he? It is a mistake to misuse *vyavasthit*.

Understanding With Caution!

Hence this is a wonderful thing that has happened. It is worth getting your work done. Let millions of rupees go if you have to. Still do not ruin your business. Do not misuse the meaning of *vyavasthit* in business.

Questioner: As a caution, a thought of exercising caution arises.

Dadashri: Yes, that is correct. 'You' do not have to do anything. 'You' have to See what Chandubhai is doing. Now, by saying, "It is *vyavasthit*, there is no need to do anything," 'Chandubhai' becomes pacified, he retires.

Questioner: In exercising caution, is any action involved in it or not?

Dadashri: What 'we' are saying is that there is no other thought. The body continues to work the way it did before, and its result is *vyavasthit*. It is *vyavasthit* if the result turns out bad, and it is also *vyavasthit* if the result is good. Whereas before, one used to complain if his work turned out bad; and he would become happy when it turned out good. You should do your work just as you did before, there is no problem in that. There is a difference in its result. The result of this is *vitaraagata* (total absence of attachment and abhorrence).

That is why You experience *samadhi* (a state free from the effects of mental, physical, and externally-induced problems), isn't it! You had even seen it before, before attaining the *Gnan*!

Questioner: I had not seen it before. It was a different state.

Dadashri: This seat is different, and that seat is different.

Questioner: I understood *samadhi* differently before, and I understand it differently now.

Dadashri: Now, in spite of *aadhi* (mental suffering), *vyadhi* (physical suffering) and *upadhi* (external problems), You experience *samadhi*. With absolute caution! Otherwise there is no end to worldly interactions. Worldly interactions are certainly not considered ideal. Only the devotees are naïve, they run worldly life without exercising any caution. However, the *Gnanis* do so cautiously. Even 'we' talk about worldly things in detail, why is that? 'We' remain in *Gnan*. The *Gnan* is present at that time. Such is this *Gnan*. This *Gnan* stands on the basement of worldly interactions.

Because the *Gnani Purush* Himself will not be lax, everyone else will. Saying *vyavasthit* should be methodical, should it not?

Questioner: This caution that is exercised, is that *Purusharth* (real spiritual effort) from the Self?

Dadashri: No. There is no *Purusharth* from the Self in it at all. To exercise caution is awareness. Otherwise, everything will be spoilt if one does not exercise caution. In order that the misuse [of the word *vyavasthit*] does not happen, 'we' have cautioned you.

All these celibate boys, they are all here having made a firm decision, so then nothing comes to block their way, it all goes away.

Questioner: Yes. But the firm decision is effective, they had made a decision in their past life, they have set up causes for celibacy.

Dadashri: No, you should not take the word 'effect' to mean this way. Now, you should at least do it with open eyes and you should do it with caution. If it does not happen for you, then understand that the wrong has happened. And it is wrong to consider it an effect if not done with caution.

Questioner: This talk about exercising caution, does the power come from the Self, where does it come from?

Dadashri: That is just *jagruti* (awakened awareness), that is all, nothing else. If you do not maintain that *jagruti*, and if you remain sluggish, then your work will be spoilt.

Questioner: *Jagruti* meaning which *jagruti*? *Paudgalik* (of the non-Self) *jagruti* or *aatmik* (of the Self) *jagruti*?

Dadashri: There is only one kind of *jagruti*. There are not two kinds of *jagruti*. Hence if you remain aware, then your work will progress. Your work will progress if you maintain *upayog* (applied awareness).

Questioner: So eventually it boils down to the *Pragnya* (the direct liberating light of the Self).

Dadashri: *Pragnya* continues to work on its own, but You should remain in that *upayog*. You have to maintain *upayog*, otherwise all your work will continue to be spoilt. So what does *upayog* mean? The answer is, 'Keep Seeing what happens, that is *shuddha upayog* (pure applied awareness as the Self).' Now, whatever is done without exercising caution, it is indeed not in *upayog* at all.

Questioner: So then, the firm decision one has to make through *upayog*, does that not show the strength of the effect?

Dadashri: It is indeed an effect, but Seeing the mistake exactly is *upayog*, and then the effect will remain effective. But the light has indeed changed at that time, which is unacceptable.

Questioner: The point about driving a car with understanding; in that, how much of it is discharge, and how much of it is understanding?

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

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

Dadashri: That is indeed in *vyavasthit*. If one says *vyavasthit* beforehand, it shakes things up. If I were to ask you, does a person ever sign the same way every time? If the very same person were irritated, if he were to sign his name at that time, then how would he do it?

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

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

Questioner: There would be a difference in that too.

Dadashri: The signature would be different when a person is apprehensive, the signature would be different when a person is irritated. One should not become emotional like that. When one becomes emotional, the work gets ruined, the very same work. So, one becomes emotional

by saying it is *vyavasthit* beforehand. ‘You’ should simply Know that it is *vyavasthit*. If you say it is *vyavasthit* beforehand, then you have misused it, and then you have taken on the wrong meaning of *vyavasthit*. You are saying to walk with the eyes closed. Therefore, you have interfered in this body. You have no right to do such a thing, to disrupt anything.

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

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

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

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

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

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

Then ‘Vyavasthit’ Can Be Used Beforehand!

But ‘*vyavasthit*’ is not to be used in that way! ‘*Vyavasthit*’ should not be interpreted that way. If you wake up late in the morning and say, “It is *vyavasthit*,” then that is not right. You interpreted it incorrectly, therefore you should repent and say, ‘Chandubhai, waking up late in the morning like this will not do.’

Moreover, don’t say ‘*vyavasthit*’ casually. If someone threatens you, “I will harm you like this, I will cause you a loss in your property, I will hurt you this way, I will kill your son,” hand it over to ‘*vyavasthit*’ right at that moment. If it is in ‘*vyavasthit*’, it will happen. [But] In ongoing interactions of everyday life, ‘*vyavasthit*’ is not to be used like that. Whatever causes a lot of fear, whatever inflicts pain upon you apply, ‘*vyavasthit*’ there. In routine interactions, these actions are included, these actions are not to be blocked. Keep the eyes open. The actions of arms and legs and all those are included in ‘*vyavasthit*’. ‘We’ as the pure Soul say that it is ‘*vyavasthit*’ and not as ‘Chandubhai’. This ‘Chandubhai’, his mind-speech-body are all engaged in this already, they are engaged as a scientific circumstantial evidence, and this Knowledge is such that this scientific circumstantial evidence is helping in it.

Controversial Life, in the World!

Questioner: We would experience fear if we were the doers, but now we do not experience any fear as *vyavasthit* is the doer.

Dadashri: Yes, that is true, but people of the world [who are not Self-realized] do say, “Whatever is meant to happen will happen,” but when they have a raid at their home, they will start wondering, ‘What will happen now?’ Hey, you just said, “Whatever is meant to happen will happen,” and then [you say,] “What will happen?” Why do you say that? But that statement will not remain present for him, will it! ‘Whatever is meant to happen will happen’ is a contradictory knowledge! And when one is given our *Gnan*, that it is ‘*vyavasthit*’, then no doubt will arise, will it!

‘Vyavasthit’ Keeps One in the Present!

The *Gnani* always lives in the present. The past is gone. He won’t cry about the loss of a hundred thousand rupees incurred a year ago. He won’t remember that and cry about that today. And the future is under the control of *vyavasthit*. Therefore, one should live in the present.

What is going to happen after one moment, after one second, is called the future and what has happened before one second has become the past. But we should live in the present. Those who live in the present do not need to keep any other *upayog*. Yes, that verily is the greatest *upayog*.

Questioner: If he lives in the present, he is already in the state of *upayog*, is he not?

Dadashri: Living in the present is itself known as *upayog*. That itself is *shuddha upayog*. The whole world is uneasy about the future. The world is trapped in worrying about the future and in other external problems, ‘What will happen to me?’ ‘This will happen and that will happen.’

Questioner: So then, if he lives in so much fear, being afraid twenty-four hours a day like that, how can he attain Self?

Dadashri: How can the one who is in fear attain the Self? The Self is such that it can’t be realized even after a hundred thousand lifetimes. That is why Krupaludev had said, “If you encounter a grantor of *moksha*, if you come across the One who already has attained his own *moksha*, He will do that for you.” One has to meet with the grantor of *moksha*.

The Gnani Becomes Released Upon Suffering the Effect of Karma!

The worldly existence is filled with sheer fear. Sheer fear prevails continuously. It is because of one’s own lack of awareness that fear is not felt. This world is filled with constant fear. It can’t be predicted what will happen and when it will happen. The world is filled with constant fear; if One becomes the pure Soul, then One becomes free of fear. We don’t want the non-Self complex (*pudgal*) at all anymore. Tell the body, ‘You may go when you want. I am the pure Soul.’ When the time is right for the unfolding karma, the body will leave. It will leave for the one who is ignorant of the Self (*agnani*), as well as for the One who is Self-realized (*Gnani*).

Questioner: But the one who is ignorant of the Self will bind anew, won’t he?

Dadashri: The one who is ignorant of the Self will bind anew and then die. Whereas this One [the One with Self-realization] will suffer the effect of karma and become liberated, attaining *moksha* after one or so lifetimes.

No Release from the Suffering Decided in the Karmic Account!

This world is experienced as an illusion. What is experienced is not what one has seen. To have illusory experience means to be scared to death about a ghost all night long. It is similar to that. I myself had a doubt yesterday and that is why I could not sleep for two hours last night. This man wanted to go to Pune yesterday, he told me, “I am leaving to go to Pune.” I said, “All right.” He must have left at around half past ten. He left for Pune, but if he did not meet with that man at the station and he were to return here and if I close the door and then I won’t be able to hear him knocking on the door. If I go inside and sleep and can’t hear him, then how will he come in? This ‘ghost’ [doubt] had entered in me.

Questioner: I keep the doors unlocked in my flat.

Dadashri: I explored that option as well. I said, “I will leave the door open, so be it.” But that is considered inappropriate according to worldly interaction. Now, I am the one giving the knowledge of *vyavasthit* and I know that this is *vyavasthit*; but still, this ghost entered me. So, such a thing happens sometimes. Now tell me, unnecessary ghosts enter within.

Questioner: We may believe in *vyavasthit* while performing any task, but in attempting any task, there is the necessity of some degree of worry and fear.

Dadashri: Fear will readily show up.

Questioner: If I am without fear, then I would stretch out and lie down.

Dadashri: This world is such that you won’t be able to stretch out and lie down. The Self (*pote*) is not in this at all. In this entire [worldly] drama, the Self is not there at all. How can you lie down? If you are here, then you may lie down.

‘We’ could not sleep. ‘Our’ hearing is poor. If he knocks on the door, then I won’t be able to hear it. After all, it is *vyavasthit*; that [thought] did occur at that moment! But then, I said,

“What if he were to come back?” This does not happen to ‘us’, but it did happen yesterday. So, I did See that. It happened because there is no choice but to suffer from the distress that is destined. It showed its effect on the face in the morning.

The Knower-Seer Is Actually the Ultimate Stage!

Questioner: Dada, we should not be concerned about ‘Let me do this or let this happen.’ Instead, we should not allow the false attribution of the belief ‘I am Chandubhai’ to happen and we should remain as the Knower-Seer. We should remain aware, then we should keep Seeing what ‘Chandubhai’ is doing; is that correct?

Dadashri: If we remain as the Knower-Seer, then there is nothing else. But one obstructs by saying, “If it is going to happen this way, then whatever is going to happen will happen.” He should not say this baseless sentence. He does it to get rid of his fear.

Questioner: And we keep Seeing the karmic effect of Chandubhai that unfolds. Whatever happens, let it happen. I don’t obstruct or encourage therein. Chandubhai is the doer and whatever he does, good or bad, let it happen. Whatever happens, happens.

Dadashri: If he remains like that, there is no other question arising, is there! But when people sometimes feel fear in some matters, they say this to seek comfort, “Whatever is going to happen will happen.” One should not be saying this. Here, he has applied a brake in the system within. He applied a brake in the entire system that is working. But your system (method) is correct. He is saying the right thing, but not everyone can remain that way. ‘We’ don’t even have to utter *vyavasthit*. It is not necessary to even say *vyavasthit*. But in certain stages where there is fear felt, at that moment a person, for his own comfort says, “It is *vyavasthit*,” and stands aside. But the entire system within changed by saying *vyavasthit*. In the machinery within, this happens to be the mechanical self. What ‘we’ mean to say is, if the slightest interference is done, the reaction of that interference will come about. After it has happened, then say, “It is *vyavasthit*.” That is the greatest comfort, it is correct and as such, it is verily *vyavasthit*, but it is also comforting. But looking for comfort beforehand will make you take a beating.

Questioner: Dada, this Chandubhai did all the hard work to do a good job and yet did not get the [desired] result, so then should we let Chandubhai say that it is *vyavasthit*?

Dadashri: Yes, what is *vyavasthit*? It makes all your fear of the future vanish completely. It now stops all the questions that were arising. You can say this when you want to get the benefit of the present, you may have to say that the past is gone and the future is under the control of *vyavasthit*. Therefore, one can benefit in the present time if one says this.

This Science Is Without Restrictions!

Or else, people will have fear from all sides. All the thoughts about what will happen in the future will cause fear. There is fear of what has happened in the past as well. One may feel that such and such had happened and what will happen now if it comes out in the open? Will this or that happen? What will happen if I am captured by the government? He may have done illegal business in the past, but he can bring on the misery now if he wants to, can’t he? He has to suffer through this effect of what he had done, does he not? Is there no fear of the past now? There is no fear of the future. So, ‘The one who always conducts himself in the present is the *Gnani* in the world.’ He who lives in the present is referred to as the *Gnani Purush*. So then, if a meal comes before Him, He is into eating at that time. ‘We’ are not saying that you should not pay attention. If it is a good meal like *dahivada* (fritters soaked in yogurt), enjoy the taste blithely, because the Self is the Knower. The Self is not the eater nor not the enjoyer of the taste. The Self is not the enjoyer, nor does It eat, It is only the Knower. Now, if *vedhami* (flatbread stuffed with sweet pulses) comes before you, you are not giving it away to someone, are you? You eat it peacefully?

Questioner: Yes.

Dadashri: Yes, because Chandubhai is our neighbor, why should we starve him? What will you achieve by starving the neighbor? Tell Chandubhai, 'Eat one or two more *vedhami* and take a nap with ease.'

This *Gnan* is in fact an extensive *Gnan*. It is such that no difficulty of any kind will be faced, there is no sense of limitation at all.

Doubt Begets Fear!

And there, in Surat, Lalluji Maharaj (devoted follower of *Gnani Purush Shrimad Rajchandra*) had this doubt. There was another man his age whose name was also Lalluji. He was sick and this Lalluji Maharaj was also sick. The other Lalluji died and this Lalluji thought, "His horoscope is the same as mine and the other Lalluji has passed away, so then I may leave this mortal body and die without Krupaludev's *darshan* (devotional viewing). So, he wrote a letter to Krupaludev stating, 'This other Lalluji died and I may pass away without your *darshan*. My body is not well.' To which Krupaludev replied, 'Do not worry about death at present.' Therefore, if this [Knowledge of] *vyavasthit* is there, then he will let go [of the fear], won't he? He will let go of it right from the start. Yet, people feel fear all the way to the end.

[He had written,] 'I want to come to Mumbai for your *darshan*.' Then Krupaludev wrote a letter saying, 'You are known as a renunciate, an ascetic. You cannot come to this city filled with illusory attachment.' Therefore, if it is filled with illusory attachment for the ascetics, then is it not so for these common folks? That itself is called filled with illusory attachment.

Of What Use Is Such Intellect?

If one sees a paralyzed person, he too will start to think, 'Oh what would happen if I became paralyzed?' Now does an intelligent person have to think about this? It is only the intelligent ones who think about this, isn't it! Of what use is such intellect? The intellect that brings unhappiness, how can we call it intellect? Intellect is that which will get rid of unhappiness. Here, there is nothing but suffering. 'What will become of me if I become paralyzed? Who will be there for me? This son of mine does not even speak to me, even though he is my only son!' One will make all kinds of 'sketches'. Hey! That has not even happened so why all this...? That is called *agrashoch*. What is *agrashoch*? It means to 'draw' (paint a picture) of what has not occurred yet. Do you currently have any kind of *agrashoch*? You are enjoying your life leisurely, are you not? All those wise people definitely have *agrashoch*, don't they? Or do the ones who are crazy have it?

Questioner: Only the so-called wise have it.

Dadashri: Crazy people will not have that, will they? All their 'windows' are shut. The problem is because one is able to see all that, isn't it!

Oh, even the ascetics have thoughts such as, 'This ascetic is paralyzed. My horoscope is the same as his and so I am going to be paralyzed too!' They use their intelligence in this way. As one applies his intelligence, he feels good inside, right? And there is no problem if that intelligence does not get applied. So, this is why the poor folk cannot sleep! You invited the paralysis here, it was sleeping at the other man's place, but you invited it here!

Then, another thing is that this lamenting about the future occurs. One is constantly looking to what is going to happen in the future. The ascetics, the monks the preceptors, alike. What is going to happen in the future? Just for this much, their endeavors become in vain. They get stuck and perplexed over there. He does not eat his meals and the fool is caught up over there in the future. The heck with it, what are you doing there right now?

Questioner: The thought about 'What will happen?' is in itself the cause of pain. Otherwise, where is the pain?

Dadashri: There is no pain. That is exactly why ‘we’ have said it is *vyavasthit*. You have become free from that pain, have you not? On the basis of *vyavasthit*, you have become free from all pain and suffering that is coming! It is the Lord who said that in the *Kramik* path, there is nothing besides worry about the future (*agrashoch*). *Agrashoch* means worrying about ‘What will happen now...what will happen next?’ Instead of grieving in 1991, he starts from today [in 1985]. Even a high-ranking monk worries, ‘I am old now. If I break my leg, then what will I do?’ Hey, that has not happened yet so why are you making yourself miserable? So, you have become free from all this and that is why you have so much peace!

That is why our *mahatmas* sit leisurely, just look at them! They have been given the understanding that it is *vyavasthit* and so there is not even any interference. You have understood *vyavasthit* and you have experienced that it truly is *vyavasthit*. So, does any misery remain in the slightest?

You are all at peace because of *vyavasthit shakti*; because of that, there is peace everywhere. If there were no *vyavasthit*, then one would not be able to even sleep, isn’t it?

Questioner: Then there would be nothing but tension all the time.

Dadashri: Yes, tension and more tension! That is exactly what I was looking for from the start; there should be some kind of knowledge that would bring peace to all people. On the *Kramik* path, one is never able to fall asleep, there is nothing but tension and more tension.

And if the body is about to go, what kind of apprehension about the future will there be? ‘What will happen if this ends up happening?’ From this, what if this happens, then what will happen? Oh, what is going to go? Whatever is going to happen will happen. Just put the darn thing aside!

For you, both the egoism and attachment (*mamata*) are gone. And only then can a person live life without worries. Otherwise, not even the *Gnanis* of the *Kramik* path can live without worrying. The *Kramik* path means there definitely is worrying about the future. The past is gone, but there is worrying about the future. And so they keep suppressing it with knowledge; they keep covering it up. What do the *Gnanis* of the *Kramik* path say? They say that there is bliss on the inside, but there are problems on the outside, worries on the outside, there is worrying about the future. In order to stop you from worrying about the future, I have said that it is *vyavasthit*, so dear man, why are you worrying about the future? When ‘we’ have said that it is *vyavasthit* to you, then it covers everything. This is because, the future is in the hands of *vyavasthit*. This is because when you wake up in the morning, what is going to happen in the next minute is in the hands of *vyavasthit*!

On the *Kramik* path, they write that not even for an hour is the world forgotten. Everything keeps coming to memory. The past and the future, the past and the future; both keep coming up. Even worries about the future prevail within. The *Tirthankar* Lords have written that a living being will have worries about the future without fail. Even if one has the right belief of ‘I am pure Soul’ [on the *Kramik* path], he will still have worries about the future.

On the Kramik path, There Is Even Worrying About the Future!

And that is why the *Gnanis* on the *Kramik* path have bliss within and worry on the outside. They have *agrashoch*.

Questioner: Does *agrashoch* mean that they worry about what lies ahead?

Dadashri: Yes, what if I get old in the future...

Questioner: How is it that there is bliss within and worries on the outside?

Dadashri: The person himself writes it down. If you read it, then you will realize that there is worry on the outside, meaning there is worry about worldly interactions, and there is bliss within. Now this worry that is there, what is it? It is of all kinds. Worries about what if these businesses turn out to be this way or that way; all kinds of worries arise. And *agrashoch* also remains.

Questioner: Meaning worrying about the future.

Dadashri: Fear and everything else, all of that remains.

Questioner: *Agrashoch* means that there is worry about the future, doesn't it?

Dadashri: About the future and that is there in everyone, all the *Gnanis* [on the *Kramik* path] have that. They'll say, "What will happen if I have paralysis?" He sees another person suffering from paralysis, doesn't he!

Owner of the World, but When?

Questioner: But Dada, You have taken away worries about the future (*agrashoch*) completely in *Akram*, haven't You? 'You' have taken it away with [the Knowledge] of *vyavasthit*, haven't You?

Dadashri: This *vyavasthit* is a discovery of a kind of mine. And that it is indeed exact. That is certainly what I was searching for, that these worries should not remain. Alas, what is the enjoyment if the knowledge is accompanied with worries? If you feel that something is going to fall on you from above, if you worry about a bell hanging above your head that may fall on you, then will you enjoy your meal?

Questioner: No, there will be no enjoyment.

Dadashri: That is why I gave you [the knowledge of] *vyavasthit* alongside, so that you can eat at ease, so that you can peacefully eat your mango pulp and *rotli* (flatbread).

Questioner: But it is not as though everything will be well in *vyavasthit*, it [the bell] may even fall on one's head, it is not as though it won't fall, is it? It may even be in *vyavasthit* to fall, isn't it? Even a roof may collapse, isn't it?

Dadashri: It is not going to fall; you are becoming frightened unnecessarily. Nothing is going to fall. As you are becoming frightened, it is your fright that makes it fall. There is no one above that makes it fall down. Now, you may shave every third day, and on a rare occasion you don't, the circumstances may not come together on that day; but then does that happen all the time? That may happen on a rare occasion. Therefore, it is your fear that kills you. This will happen, it moved a little... it moved, it moved. And so, it moves. If you are fearless, then no one will be able to do anything to you. You are the owner of this world. You are the pure owner of your world. And ownership is considered as that in which one doesn't interfere in the ownership of another.

Fear of Worrying About the Future!

Questioner: One may be on the *Kramik* path, but whatever may be happening, it is indeed happening; it is indeed *vyavasthit*, isn't it? It is *vyavasthit* for them too, isn't it? It is a different matter that they do not understand it.

Dadashri: Whatever is happening is *vyavasthit*, but they do not have faith in the future and worries about the future do not go away.

Questioner: It may not go away for him, but for our understanding, whatever is happening to him is indeed *vyavasthit*, isn't it?

Dadashri: Yes, but *vyavasthit* is for those to whom we give *Gnan*. *Vyavasthit* is not for anyone else. 'We' tell those to whom 'we' give *Gnan*, "From now on, your life is in the control of *vyavasthit*." So, you will not have any anxieties, but remain in 'our' *Agnas*. Other people misuse *vyavasthit*. The rest of the world has worries about the future, including the saints and the *Gnanis* of the *Kramik* path.

The Foolish One Digs Up the Past!

What does *vyavasthit* say? It says that the past is gone. Not even a fool would dig up the past. If a minute ago, someone stole ten thousand pounds, then it has become the past. And it is a grave liability to dig up the past.

Questioner: You have said it is a grave liability to dig up the past, but I end up digging it up.

Dadashri: You end up digging it up, so You should also Know that. You should remain the Knower and Seer of that. You have been given the Self; It is nothing ordinary. The Self that you have been given is such that not even for a moment will you lose the bliss (*samadhi*). And there are many such *mahatmas* for whom the bliss does not leave for even a moment. Not even for those who are lawyers!

There are fifteen or twenty thousand people with me who have understood *vyavasthit*. By understanding *vyavasthit*, they no longer fear the future. Otherwise, on the *Kramik* path, there is constant fear of the future. Even the high-ranking monks and spiritual teachers have fear of the future! The entire day they feel, ‘What will happen if I get into a problem with someone?’ Hey, nothing is going to happen. Instead, whatever will happen is correct. And what is going to happen outside of *vyavasthit*?

People of the world only seek out ways in which to escape from fear; they are constantly in turmoil, fretting and struggling in vain.

Questioner: Why do they have that kind of fretting and struggling? They fret and struggle even though they have so much money?

Dadashri: No, they have fear of all kinds of things. ‘This will happen,’ and ‘That will happen,’ or ‘Maybe this might happen.’ Whereas we have said that it is *vyavasthit*, haven’t we! So then there are no thoughts about the future, are there! Do you have thoughts about the future?

Questioner: Not in the least.

Dadashri: If we were to witness the fear that others have, then that fear will seep into us too. People have seen all kinds of fear. They have seen nothing but fear their entire lives. So, they constantly feel fear. ‘We’ are the only one to state, “There is no superior over you, why are you fretting and struggling?” This world is nothing but your own creation. No one else has created it.

Therefore, for You, the fear of the future is gone completely. There is no fear of the future, how straightforward it is! Now, if a person does not get his work done when it is so straightforward, then it is his own mistake, isn’t it? So, this Science is one in which You have to constantly remain in the present.

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

The Akram Path Is for Those With Tremendous Merit Karma!

Look, do ‘we’ have to reproach anyone? Do ‘we’ have the custom of scolding here? If I were to scold, my head would start spinning. And if we were to make any rules...there are rules everywhere else. If a *Gnani* on the *Kramik* path has arranged for someone to see him at seven o’clock, and if the person reaches there at five minutes past seven, then he will become distressed, ‘I’m five minutes late, I’m five minutes late.’ So, he will enter the room in a frightened state. And the *Gnani* would become agitated, he would keep looking at the clock, ‘He was told to come at seven and he still hasn’t shown up.’

Therefore, that is a path that is altogether full of interferences. But it is actually the right path, it is the mainstream path. Whereas this path is actually for those with a lot of merit karma. This path is for those with tremendous merit karma. Ordinarily, this path would not be available, would it! This path would never be around, would it!

Questioner: Yet, the right path is that one, isn’t it?

Dadashri: The right path, the mainstream path is certainly that one. That path is for the people, for the public. Whereas here, it is when many people with tremendous credit karma come together, that a *Gnani Purush* takes birth. So, then they are set. There are all kinds of people with tremendous merit karma, people with tremendous merit karma of different kinds. This man is likely to return here. Whereas if he [the *Gnani* on the *Kramik* path] keeps rebuking his

follower, then the follower will say, "I've had enough, you can keep [your knowledge]." There are some people like that, and when their merit karma comes to fruition, they end up attaining this *Akram* path.

In a State of Ignorance, the Intent Certainly Sticks!

And when one understands this *vyavasthit* that 'we' have given, he will attain salvation. Until now, in the *Kramik* path, the knowledge is given that the Self is like this and like that. One understands the knowledge, but there is the fear of 'This will happen and that will happen.' That fear is present all the way to the end. In the entire *Kramik* path, as long as one does not reach past the tenth *gunthanu* (one of the fourteen stages of spiritual development), there is fear. Whereas here, your fear has completely gone.

Questioner: Is there danger until then?

Dadashri: There is danger, there is nothing but danger, there is danger all the way until the end. Whereas here, you have no fear of any kind, such as, 'What will happen if the income tax officer shows up, what will happen if so and so shows up?' If you end up having a fight with the income tax officer, then once you arrive home and upon saying, "It is *vyavasthit*," the thoughts will cease. Whereas for the one who doesn't know about *vyavasthit*, he will have continuous thoughts all night long. They may stop when he grows weary in the morning, but after drinking some tea, they will start up again, they go on continuously. And he gets agitated as soon as he sees the income tax officer or his assistant, thinking, 'Why is he here, this shameless man?' Now look, there are so many negative intents that run through him, such as 'Why did this shameless man show up? Why did they send him here so early in the morning?' He goes through all those negative intents, but then he does have to accept that [letter from the income tax department]! He does take it, he opens it, reads it, and finds out that he has received a refund; this is how the world is. Now, what happens to those intents that he had made? Those intents have stuck on [and have charged karma]. There are all these difficulties in the world; otherwise, there is no difficulty at all.

The Laughter of the Liberated One Heals Wounds!

The living beings of today do not bind a life-form in hell. The living beings of today bind *tiryanch gati* (life-form that includes all one to five sensed living beings except humans). They are not capable of binding heavy demerit karma, are they! It's not as though they are capable of binding such demerit karma. They behave aimlessly. Whereas in the past, they would cut others up with a sword, they would cut off others' hands. Nowadays, they behave aimlessly, so they bind *tiryanch gati*. For our *mahatmas*, they laugh here in *satsang*, and that laughter will abolish the *tiryanch gati*. All the *parmanu* (the smallest, most indivisible and indestructible particle of matter) vanish after just one such laugh. How many times does this occur over here? So, all their losses are paid up. All the wounds have healed. The wounds of the *tiryanch gati* had formed within. The wounds that had formed, they keep coming to memory. Moreover, those wounds do not heal, they do not heal. Therefore, when 'we' do this [make *mahatmas* laugh in *satsang*], all the wounds heal and they become worthy of *moksha*, they become worthy of going to the fourth era of the time cycle. Once one becomes worthy of the fourth era, his next birth takes place there [in *Mahavideh Kshetra*]. At present, all the *parmanu* of the fifth era of the time cycle have infiltrated. They will all leave. What a *vyavasthit* has been given. There is no fear, no alarm. Nothing is going to fall either.

The World Remains in a State of Gross Unawareness!

Questioner: But Dada, isn't fear necessary in order to attain *Gnan*? Because people do not come unless they are afraid. There is no love without fear.

Dadashri: Yes, there are so many fears in worldly life, but it is because of the state of gross unawareness arising from illusory attachment that fear is not felt. However, the world is filled with constant fear from one moment to another, yet it is because of the state of gross unawareness arising from illusory attachment that fear is not felt. There is no telling what will happen and where it will happen. One may be walking down the street, and there is no telling whether he will reach his destination or not. Therefore, the world is filled with nothing but fear. It is because of the state of gross unawareness arising from illusory attachment that all of this carries on. It is like a drunk man who walks around intoxicated!

In This World That Is Filled With Constant Fear...

Questioner: We have been reading a lot about earthquakes in California in the papers. It is said that an earthquake is likely to occur anytime.

Dadashri: That will be a problem for the papers. We are going to *moksha*. Who knows in which part it will happen? Nothing is going to happen. And nothing will happen to those who have met Dada. You should remain free of fear. You should not believe anything people say about the future. Because [only] *vyavasthit* knows the future; no one else knows it like *vyavasthit* does. Why do we have to know the future? Why would we want to know when the earth opens up? Who knows which country you will be in at that time? You may be in Chicago at the time. Who can know all this? But otherwise this whole world, the ascetics and the monks, they are treasured in the worries of the future, such as, ‘What if this happens?’ ‘What if that happens?’

Questioner: So, in order to become free from worries, we should have faith in *vyavasthit*?

Dadashri: No. You don’t have to have faith in order to become free, it is not like that. *Vyavasthit* is indeed exact. You don’t have to have faith; it is exactly that way.

For you, there is nothing left to look at regarding the future, is there? Whether you have a daughter to get married or whether there is a famine, what have ‘we’ said? That it is in the hands of *vyavasthit*. The past is gone, and the future is in the hands of *vyavasthit*.

What is going to happen in five years? Do you have any such worries? No, because you have been given the knowledge of *vyavasthit*. So now you no longer have any worries about what is going to happen in the next moment.

If there was a train wreck yesterday and ten or fifteen people died and fifty or so were wounded and if someone who is well-informed about this has to go to Mumbai today, what will happen to that person when he boards the train? He will remember that there was a train wreck yesterday, what if there is a wreck today? How would that knowledge help him there? You have the knowledge of *vyavasthit*. But that other man is not likely to accept *vyavasthit*, is he? He will think you are the foolish one. But that poor man will be anxious all day long knowing there was wreck the day before and worried about, ‘What if it happens today also?’ If we get such thoughts, we should immediately tell the thoughts, ‘Go away. If there is a train wreck, we do not have any problems but right now you go away.’ Then you should peacefully go to sleep. People are not able to sleep so what can they do? They get tired, they drink some water and they eventually fall asleep anyway, don’t they?

What if someone says, “What if I am not able to sleep at three am today?” “What will I do if the mosquitoes bite at night?” We will deal with it when the time comes. To think about what might happen in the future is all very destructive. You simply have to live in the present; that is all. People can tell by looking at your face if you are worried about the future and even when you think about the past, your facial expression spoils.

Now if one has this thought, ‘There are all kinds of living organisms in water. I wonder if such and such organism is in here?’ A person may be analyzing this way but in the end he has no choice and he even ends up drinking it. So what should we say at such a moment? ‘You fool! It is *vyavasthit*, just go ahead and drink without fussing!’ Just relax and drink it. What is the

point when you have no choice but to do this? Therefore, this is *vyavasthit*. And that is why all future related worries will stop.

If you are standing under a tree and start to worry about, 'What's going to happen to the branch? What if it falls?' All such thoughts that arise in the mind are vibrations and they are in the form of discharge. To Know this is our Real form as the Self. For the branch to fall is *vyavasthit*. And we accept *vyavasthit*. If you sit in a taxi and have a thought, 'What if there is an accident?' Then you should say, 'You are the *gneya* (the object to be known) and I am the *Gnata* (the Knower). This is our relationship.' 'We' have seen this *vyavasthit* and that is why 'we' are telling you, remain free of fear and free of doubts.

What happens if one is sitting in an airplane and doesn't have the knowledge of *vyavasthit*? A plane may have caught fire two days ago and he happens to sit in one today and he is a thoughtful person. Some may sleep in the plane; they don't think about it at all. Most of them are like dim-wits, but there are some who are thoughtful. But because of the Knowledge of this *vyavasthit*, You can sit in the airplane and come home without imagining anything.

Eternally Free of Fear in the Abode of the Self

People have to travel by airplanes. After they sit in the plane, they will start smoking. Our *mahatmas* will get thoughts of, 'Who knows when this plane will break down!' So let us remain as the Self. Do you feel scared in a plane? Is there any enjoyment in fear?

Questioner: There is no joy in that at all!

Dadashri: So, in what place do you find joy? Tell me in which place there is no fear. Look for a place that is free from all fears.

If you are walking along the side of a road and some driver ends up driving on the wrong side and runs over you, where is the safe-side for you? "Only for 'I', there is 'all right', a safe-side and 'my' (my-ness) is unsafe." So, is there any joy in that?

There is no telling when your factory will burn down. Today the boss is having fun and tomorrow he is dead. Does that happen or not? How can you attain closure at such times?

Do you have to go home at night, or do you end up remaining seated wherever you find joy? When it is half past midnight, and you are having a good time, even then you have to leave that place and go home; or will it do if you don't go home?

Questioner: If it is for a day it would be fine, but not every day.

Dadashri: In the same way You have to go to Your 'home' [in the state of Self; *moksha*] don't you? This worldly life (*sansaar*) is not Your home. It is fine if you have a good time here for a day or so, but to do it every day? So, You have to go to Your home. When You go to Your own home, then there will be a safe-side. That is what I am telling people, "Go home...go home. This home is not Yours, You cannot take a breather here [in the relative self]." You can have a great time here. I too used to have a great time, but what to do! When I sit in the plane, people smoke cigarettes. I know what they are preoccupied with. 'We' too feel in our mind, 'Who knows when the plane will breakdown?' So a person has to sit in fear. Even when sitting in a car, 'we' feel, 'When will it crash? When will there be an accident?' So wherever 'we' look, 'we' see nothing but fear, fear and fear.

In Your Real form as the Self, no one can touch You. The Self is such a One, that fear cannot touch it; the Self is *vitaraag* (absolutely free from all attachment and abhorrence) and free of fear (*nirbhay*)! Lord Krishna has said something very beautiful in the Gita, that the Self is *vitaraag* and free from all fears!

Continuous Fear, Yet the Gnani is Fearless!

This world is not such that you should be afraid. It is such that you can roam about completely free of fear. And those who do maintain fear, they have complete awakened awareness, so they see only danger in the world in every moment. 'We' have not Seen even a moment that is

without danger; such is this world; it is filled with danger, but dangerous for whom? There is fear if you are Chandubhai, but what is there to be afraid of if You are the pure soul? Otherwise the world is full of danger in every moment. People do not fear it because they do not have awareness. Don't people wander around leisurely? What support do they have for walking around boldly like that? They are not aware of that either. Otherwise this world is full of danger in every moment; there is not a single moment that is danger-free.

Questioner: The danger that you are talking about, what danger is that?

Dadashri: There is not a single place where there is no danger. You never know from where hurricanes will come and disrupt everything. You never know when you will be run over by a car, as you leave home. You never know what will bite you in your sleep. You never know what is in the water you drink when you go home. Therefore, the world is full of danger in every moment. It is not a place where one can remain fearless. People wander around leisurely due to unawareness; they get married, they do business. Everything functions because there is unawareness; things would not be this way if there was awakened awareness.

Safeguard Against Fear, Shown by Awakened Awareness!

Just as birds quiver, there is quivering and fear inside. Now much of your fear has gone, hasn't it? With this *Gnan*, has it vanished?

Questioner: Yes, it is all gone.

Dadashri: Now is the [level of] *Gnan* increasing or not? Tell me all about it. Tell me about this increasing state, why don't you?

Questioner: The [level of] *Gnan* is increasing for sure, but by as much as the state of awakened awareness increases, the fear (*bhay*) also increases due to it, right?

Dadashri: But, however many fears are Seen, for that much You also get protection. It is like this; as much awakened awareness there is, there is that much fear, but You get protection for it. This experiential awareness (*bhaan*) arises automatically. So as much awakened awareness there is, that much fear is Seen and that much the state of fearlessness (*nirbhayata*) is also shown. If a person sees a snake coming inside the house, he will not be able to sleep. He will be able to sleep when he sees the snake leaving.

One Will be Affected in Accordance to the Karmic Account!

Questioner: Now, when an earthquake occurs, or a volcano erupts, what energy (*shakti*) does all that?

Dadashri: Everything is done by *vyavasthit shakti* (the energy that brings all scientific circumstantial evidences together). The evidence just has to arise. There may be something slightly lacking in them coming together, but the moment the remaining circumstantial evidences come together, it will erupt instantly.

Questioner: Does *vyavasthit* send this cyclone?

Dadashri: Then who else? That cyclone could be all over Mumbai, and many people will ask if cyclone has come or not? 'Hey, are you asking that?' They will say, "We have not seen one yet. It has not come our way." That is how all this is. The cyclone will not affect everyone in Mumbai. It will touch some in one way. Some may have their entire home blow away, while for others it will not even blow a mat lying outside. It is all working systematically. There is no need to have fear when a cyclone comes. Everything is sent by *vyavasthit*.

If there is an atom bomb blast, it is not going to affect me, is it? And the whole world gets scared even before talking about the atom bomb! Nonetheless, it is according to *vyavasthit*. If it happens by just saying the word 'fall', then we will not say so, but it is according to *vyavasthit*. If the atom bomb is destined to fall, then only it will fall, therefore, you do not worry.

Awakened Awareness is One's Own Purusharth!

Do you ever experience penance (*tapa*)? It does not come every day? Then it is good. It used to come every day before. Now you have stopped sticking your hand in the process, haven't you? You do not do that as much.

What will one not do out of ignorance? Now what am I going to do with that. I will put in a *vidhi* (special ceremony), then his belief (*drashti*) will gradually change. Is there any solution for it? None, is there? Even he felt that so many of them have entered in. I said, "Nothing is going to happen outside of *vyavasthit*. Why do You worry? What is one going to take by coming in? No one is going to take anything that is Yours, and it is not going to come back to you if they take it away [because it was not Yours to begin with]. Why are you thinking like this?" Should you not let go of the fear? What do you think?

Questioner: That is correct; You indeed have to apply the brake.

Dadashri: 'We' have to look out for everyone, do 'we' not? 'We' do not caution you. 'We' do not caution some people. Now what else can You do? Whatever You fail to See, You will have to See that the next time. 'You' will have to sign off on that once more.

Questioner: But what goes on in my mind is that, 'Is even awakened awareness in my control?' I want to maintain awakened awareness quite a lot, but...

Dadashri: 'You' cannot say that. Awakened awareness is definitely in Your control. And what does not let You remain in awakened awareness is the *antaray* (the obstructing karma). By saying, "It is not in my control," awakened awareness cannot prevail.

That is why 'we' say *vyavasthit*, do not understand that into your own language. Only I say *vyavasthit* before the outcome of something, but you cannot do so. You can say *vyavasthit* only after the work is done.

Questioner: That is also not to be said, we just have to understand it.

Dadashri: You have to understand that, after the work is done. If the cup breaks while drinking tea, you have to say *vyavasthit* after that happens. If you say it before, then everything will 'break'.

Every Situation is a Natural Creation

Every human in the world believes the temporary states (*avastha*) of his mind-speech-body is his own making. Really speaking, One is not in the form as the doer in the slightest whatsoever. They [the state of the mind-speech-body] are all vibrations of the state of ignorance of the Self (*agnan*), and they have formed naturally; there is no one above, as God, to create them. Dada says so, having personally Seen that.

'The state of mind-speech-body is merely a natural creation, there is higher authority to create it, and it is *vyavasthit*.' If One were to Know just that, then for Him, the forty-eight *Aagams* (scriptures of Jain religion) would have been attained! What must be the great essence in that sentence?

Questioner: It must be because every temporary state is subject to *vyavasthit*.

Dadashri: That is why every temporary state is a natural occurrence.

Questioner: But it is based on circumstances, right?

Dadashri: Yes, it is indeed based on circumstances; that is why it is scientific circumstantial evidence. If One Knows just this much, then He Knows all the forty-eight *Aagams*. 'We' do not See anyone's fault in this world. Why is that? It is because, the entire Knowledge remains present for 'us'. But if just this one sentence remains present for You, then You will not find fault in anyone.

'Every temporary state is a natural occurrence,' when that fits, You will attain *Atmagnan* (the Knowledge of the Self). There is no higher authority (*bapo-father figure*), as God, to create that. As I said '*bapo*', people are enjoying a lot, because the fear goes away from within, does it not! There is no '*bapo*' up there, so why are you being scared unnecessarily? One will say, "He did it," "The other person did it," or "His stars did it." Hey, do the stars remain where they are, or do they come down here? Why would the stars do anything like that? They all remain

where they are. The Sun remains where it is. Each one displays its own inherent nature. Its illumination cannot refrain from radiating out, can it!

Vyavasthit Applies Only if the Sense of Doership Ends!

The world is completely regulated by *vyavasthit*. Why did the Lord not disclose this fact? He did not disclose this because wicked people would misuse it and people would get on the wrong path. That is why He did not disclose the fact. With the Knowledge of *vyavasthit*, You will not have uncertainty and hesitation (*sankalp-vikalp*). You can understand *vyavasthit* when your sense of doership (*kartapanu*) in this world goes away; otherwise not. When You become the non-doer, You will understand who the doer is. One is not the doer, yet he believes that he is the doer, so how can this be understood?

Questioner: One does not let go of his doership.

Dadashri: Yes. That is why he will not let anyone else take on the sense of doership. Otherwise the world is *vyavasthit* (in order). But because of the sense of doership, imagination (*kalpana*) will inevitably arise. The problem is solved the moment One becomes the non-doer. Until then, the anger-pride-deceit-greed will not go away, fear will not go away. Even if one turns from doing bad deeds to good ones, one is still a doer and therefore *sankalp-vikalp* is bound to occur. And when he cannot understand *vyavasthit*, he will have thoughts like, ‘What will happen to me?’

What does *vyavasthit* mean? It means that You have to keep Seeing what ‘Chandubhai’ is doing. Then, even if he does a two hundred thousand rupees worth of damage to someone, keep Seeing that. ‘You’ should not interfere in that by thinking, ‘Why did he do that?’ ‘You’ do not even do *pratikraman*. It is because all these people are not able to understand, that is why *pratikraman* was arranged, that You make ‘Chandubhai’ do *pratikraman*. *Vyavasthit* means to See exactly as it is, and that is indeed freedom.

~ Jai Sat Chit Anand

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The Self Is Separate in This...

As everyone has different viewpoints, everyone perceives things differently. To steal is a viewpoint of a thief; he is not a thief forever. To say that someone’s viewpoint is wrong is tantamount to saying that the Self within that person is wrong. This is because that person’s belief resides in that. And so, he believes that to be his own self. Therefore, it is tantamount to saying that the Self within that person is wrong.

- Dadashri