# Whatever has happened is JUSTICE



Nature's justice has not, even for a single moment, been unjust.

# Whatever has happened is justice

**- Dada Bhagwan**

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# Trimantra

**(The Three Mantras)**

**Namo Arihantanam**

I bow to the Lord who has annihilated all the inner enemies of anger, pride, attachment and greed.

**Namo Siddhanam**

I bow to all the Lord who have attained final liberation.

**Namo Aayariyanam**

I bow to all the Self-realized masters who unfold the path of liberation.

**Namo Uvazzayanam**

I bow to the Self-realized teachers of the path of liberation.

**Namo Loye Savva Saahunam**

I bow to all who have attained the Self and are progressing in this path in the universe.

**Eso Pancha Namukkaro**

These five salutations.

**Saava Paavappanasano**

Destroy all the sins.

**Mangalanam cha Saavesim**

Of all that is auspicious mantras.

**Padhamam Havai Mangalam**

This is the highest.

**ॐ Namo Bhagavate Vasudevaya**

I bow to the One who has become the Supreme Lord from a human being.

**ॐ Namah Shivaaya**

I bow to all auspicious beings of this universe who are the instruments of salvation of the world.

**Jai Sat Chit Anand**

The Awareness Of The Eternal Is Bliss

❖❖❖❖❖

## Books of Akram Vignan of Dada Bhagwan

1. **Adjust Everywhere**
2. **Ahimsa : Non-Violence**
3. **Anger**
4. **Aptavani 1**
5. **Aptavani 2**
6. **Aptavani 5**
7. **Aptavani 6**
8. **Aptavani 9**
9. **Autobiography of Gnani Purush A.M.Patel**
10. **Avoid Clashes**
11. **Brahmacharya : Celibacy Attained With Understanding**
12. **Death : Before, During & After...**
13. **Flawless Vision**
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15. **Harmony In Marriage**
16. **Life Without Conflict**
17. **Money**
18. **Noble Use of Money**
19. **Pratikraman : The master key that resolves all conflicts ( Abridge & Big Volume)**
20. **Pure Love**
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24. **Shree Simandhar Swami : The Living God**
25. **The Essence Of All Religion**
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27. **The Guru and The Disciple**
28. **Tri Mantra : The mantra that removes all worldly obstacles**
29. **Whatever Happened is Justice**
30. **Who Am I ?**
31. **Worries**

# Introduction to The 'Gnani Purush'

On a June evening in 1958 at around six o'clock, Ambalal Muljibhai Patel, a family man, a contractor by profession, was sitting on a bench on the busy platform number 3 of Surat's train station. Surat is a city in south Gujarat, a western state in India. What happened within the next forty-eight minutes was phenomenal. Spontaneous Self-realization occurred within Ambalal M. Patel. During this event his ego completely melted and from that moment onwards he became completely detached from all Ambalal's thoughts, speech and acts. He became the Lord's living instrument for the salvation of mankind, through the path of knowledge. He called this Lord, Dada Bhagwan. To everyone he met, he would say, "This Lord, Dada Bhagwan is fully manifest within me. He also resides within all living beings. The difference is that within me He is completely expressed and in you, he is yet to manifest."

Who are we? What is God? Who runs this world? What is karma? What is liberation? Etc. All the world's spiritual questions were answered during this event. Thus nature offered absolute vision to the world through the medium of Shree Ambalal Muljibhai Patel.

Ambalal was born in Tarsali, a suburb of the city of Baroda and raised in Bhadran, Gujarat. His wife's name was Hiraba. Although he was a contractor by profession, his life at home and his interaction with everyone around him was exemplary even prior to his Self-realization. After becoming Self-realized and attaining the state of a Gnani, (The Awakened One), his body became a 'public charitable trust.'

Throughout his whole life he lived by the principle that there should not be any commerce in religion, and in all commerce there must be religion. He also never took money

from anyone for his own use. He used the profits from his business to take his devotees for pilgrimages to various parts of India.

His words became the foundation for the new, direct and step-less path to Self-realization called Akram Vignan. Through his divine original scientific experiment (The Gnan Vidhi), he imparted this knowledge to others within two hours. Thousands have received his grace through this process and thousands continue to do so even now. 'Akram' means without steps; an elevator path or a short cut, whereas 'Kram' means an orderly step-by-step spiritual path. Akram is now recognized as a direct shortcut to the bliss of the Self.

## Who is Dada Bhagwan ?

When he explained to others who 'Dada Bhagwan' is, he would say:

"What you see here is not 'Dada Bhagwan.' What you see is 'A.M.Patel.' I am a Gnani Purush and He that is manifest within me, is 'Dada Bhagwan'. He is the Lord within. He is within you and everyone else. He has not yet manifest within you, whereas within me he is fully manifest. I myself am not a Bhagwan. I too bow down to Dada Bhagwan within me."

## Current link for attaining the knowledge of Self-Realization (Atmagnan)

"I am personally going to impart siddhis (special spiritual powers) to a few people. After I leave, will there not be a need for them? People of future generations will need this path, won't they?"

**~ Dadashri**

Param Pujya Dadashri used to go from town to town and country-to-country to give satsang and impart the knowledge of

the Self as well as knowledge of harmonious worldly interaction to all who came to see him. In his final days in late 1987, he graced Dr. Niruben Amin with the siddhis to continue his Work.

After Param Pujya Dadashri left his mortal body on January 2, 1988, Dr. Niruben continued his Work, traveling within India to cities and villages; and going abroad visiting all continents of the world. She was Dadashri's representative of Akram Vignan, until March 19, 2006, when she left her mortal body entrusting all further care of the Work to Shri Deepakbhai Desai. She was instrumental in expanding the key role of Akram Vignan as the simple and direct path to Self-realization for modern times. Hundreds of thousands of spiritual seekers had taken advantage of this opportunity and are established in the experience of pure Soul while carrying out their worldly duties. They experience freedom, here and now while living their daily life.

Shri Deepakbhai Desai had been given the siddhi to conduct satsang of Akram Vignan by Gnani Purush Dadashri in presence of Pujya Niruben Amin. Between 1988 and 2006, he has given satsang nationally and internationally as directed by Dadashri under the guidance of Dr. Niruben Amin. Now these satsangs and Gnan Vidhis of Akram Vignan continue in full force through the medium of Atmagnani Shri Deepakbhai Desai.

Powerful words in scriptures help the seeker in increasing their desire for liberation and thus they represent the path. The knowledge of the Self is the final goal of all seekers. Without the knowledge of the Self there is no liberation. This knowledge does not exist in books. It exists in the heart of a Gnani. Hence, the knowledge of the Self can only be acquired by meeting a Gnani. Through the scientific approach of the Akram Vignan, even today one can attain Atmagnan, by meeting a living Atmagnani. Only a lit candle can light another candle!



## Note About This Translation

Gnani Purush Ambalal M. Patel, popularly known as Dadashri or Dada or Dadaji, used to say that it is not possible to exactly translate his satsang on the Science of Self-Realization and the art of worldly interaction, into English. Some of the depth and intent of meaning to be conveyed to the seeker, would be lost. He stressed the importance of learning Gujarati to precisely understand all his teachings.

Dadashri did however grant his blessings to convey his original words to the world through translations in English and other languages. It was his deepest desire and fervor that the suffering human beings of the world attain the living freedom of the wonderful Akram Vignan that expressed within him. He further stated that a day would come when the world would be in awe of the phenomenal powers of this science.

This is an humble attempt to present to the world the essence of the teachings of Dadashri, the Gnani Purush. A lot of care has been taken to preserve the tone and message of his words. This is not a literal translation of his words. Many individuals have worked diligently for this product and we remain deeply thankful to them all.

This is an elementary introduction to the vast new treasure of his teachings. Please note that any errors committed in the translation are entirely those of the translators and for those we request your pardon.



# PREFACE

Thousands of pilgrims were on their way to Badrinath and Kedarnath, in India, when an avalanche came through, burying alive and killing hundreds of people. Upon hearing such news, many questioned why God had taken the lives of those who were coming to worship with such devotion. “God is unjust,” many people said.

When dividing an inheritance of property between two brothers, one brother receives a larger portion than the other brother. In this scenario, the intellect seeks justice, and the two brothers fight the issue all the way to the Supreme Court. They end up being miserable, spending most of the inheritance on legal fees.

How is it that sometimes the innocent man ends up in jail and the guilty man is set free? Where is the justice? The men of principle suffer while those without principles enjoy life. Corrupt people enjoy their big homes and other luxuries, whereas the honest ones have to struggle for their daily bread. Where is justice ?

Such incidents occur in life and where the intellect seeks justice in them, the result is misery. Pujya Dadashri has imparted his extraordinary knowledge with us that in reality injustices do not exist in this world: Whatever has taken place and whatever happens, is justice. Nature has never deviated from justice. Nature is not a person or a God, who is under any influences. Nature is an interplay of scientific circumstantial evidences. Many circumstances must be precise, in order for a task to be accomplished.

Of the thousands of pilgrims, why did only a few die? The ones who were meant to die, whose account it was to die, collectively met with their death in the avalanche. An incident has

many causes but an accident has too many causes. Without a pending karmic account, not even a mosquito can bite you. The suffering everyone has to endure is as a penalty of their own past negative karmic actions. Therefore, the one who desires liberation should understand that all that happens and has happened to him has been just.

'Whatever has happened, is justice.' This is the sutra of the Gnani. The application of this sentence in your life will bring peace, and during adverse times, internal harmony will prevail.

**- Dr. Niruben Amin**

# WHATEVER HAS HAPPENED IS JUSTICE

## THE VASTNESS OF THE UNIVERSE IS BEYOND WORDS

There is much more to the universe than what is described to us in the scriptures. The scriptures reveal only a fraction of what the universe is. The universe in reality is indescribable and indefinable. If the universe is beyond words, then how can one understand what it really is? The universe is so vast that it is incomprehensible. From my vantage point, I see the vastness of the world and am able to tell you about it

## NATURE IS ALWAYS JUST

Nature is always just. Not even for a split second has it been unjust. Justice that prevails in courts of law may be unjust at times, but nature's justice is always just and precise. What is the disposition of nature's justice? In nature's justice, if an honest person, who has never before committed a crime, were to steal today, he would be caught immediately. If a corrupt person commits a crime, nature would spare him and he would go free.

Nature wants to protect the purity of a good person and therefore, it will never support him in any of his wrong doings. Nature will however, continue to aid and abet the wrong doer

and ultimately crush him to such a point that he will never rise up again. He will find himself in hell. Nature has always carried out justice. It has never, even for an instant, been unjust.

If you accept nature's justice and understand that, 'Whatever has happened is justice,' you will attain liberation. However, if you question nature's justice, you will invite puzzles and suffering. To believe that nature is always just is called *Gnan* (true Knowledge). To understand things 'as they are,' is Gnan and to not understand things 'as they are' is ignorance.

When one man sets another man's house on fire, people will regard it as injustice, but in reality it is justice. If the victim accuses and condemns the perpetrator, it will be the victim who will suffer the consequences of injustice, because he is accusing justice of being unjust.

One man burns the home of another person. At this time if someone were to ask God, "God this man just burnt this man's home. Is this justice or injustice?" The Lord's would answer, "It is justice. The burning of the home is the justice." Now the victim reacts with violence. This injustice on his part invites further justice from nature, because he calls justice an injustice. Whatever has happened is justice.

Do not look for justice in this world. Wars, conflicts, and dissension in the world are a result of people's pursuit of justice. The world is entirely in the form of justice. It is futile to look for your own justice in it. Everything that has happened and everything that is happening is justice itself. People in their search for justice have established laws and courts, but they are foolish to assume that justice is found in them. One should simply observe what happens. That is justice.

Justice of the world and justice of nature is different. Justice and injustice are the effects of past karmic accounts but

people attempt to link their idea of justice with the account, and in so doing, they end up in the courts and exhaust themselves. If you insult someone just once, that person, in anger may lash out and insult you over and over again. Everyone may consider his reactions extreme and unjust. Where is the justice there? Justice is that you were meant to be insulted several times so you should regard it as a settlement of your past account.

If you had lent money to a friend's father, would you not try to recover it from your friend when the opportunity arises? Your friend might think it unfair, but this is how nature's justice operates. Nature brings all the evidences together in order to settle a past account.

If a woman keeps antagonizing her husband, even then it is nature's justice. The woman herself is bad, but she thinks that it is her husband who is bad. Nevertheless, the entire situation is nature's justice.

**Questioner :** Yes.

**Dadashri :** When you come to me with a complaint, I do not heed your complaints. What is the reason for this?

**Questioner :** Now I realize that this is justice.

## NATURE UNRAVELS THE WEAVE

**Dadashri :** "The fault is of the sufferer," "Avoid clashes," "Adjust everywhere," and "Whatever has happened is justice," are all wonderful discoveries of mine.

According to nature's laws, things will unravel in the same way in which they had been woven. If they are woven with injustice, the weave will unravel with injustice. If the weave had been woven with justice, it will unravel in justice. This is how events unfold, but people tend to look for justice in them. Why must you look for the kind of justice that is dispensed in law

courts? You are responsible for weaving it with injustice, so how can you find justice when it unravels? You will only arrive at the original number if you divide something with the number you had multiplied with. Everything that you had woven will be in a tangled mess, but if you grasp what I say, you will be able to untangle it with ease.

**Questioner :** Yes, your words would indeed comfort a person in difficulty if he understood them. His work will be done.

**Dadashri :** Yes. His work will be done as long as he does not get too clever for his own good.

**Questioner :** I have embraced the following two sentences in my daily life. "Whatever has happened is justice," and "The fault is of the sufferer."

**Dadashri :** Do not look for justice. Everything will be fine if you just keep applying this to your life. Problems arise because people look for justice.

## MURDERER FOUND INNOCENT BECAUSE OF HIS GOOD DEEDS FROM HIS PAST LIFE

**Questioner :** Is it considered justice when a person murders another?

**Dadashri :** Nothing happens outside of justice. In God's terms it is justice, but it is no justice according to man's laws. Man's law would condemn the murderer, whereas in God's language the victim is the one at fault. The murderer will be caught when his bad karmas come to fruition.

**Questioner :** When a murderer is found innocent and set free, is it the result of repayment of his previous karmas or is it because of his good deeds (*punya*) from his past?

**Dadashri :** The punya and the repayment of previous karma are the same. He is set free because of his punya. An innocent person is sent to prison because of his bad deeds (*paap karma*). No one cannot escape from this.

Injustice can occur under man's law, but never in nature. Nature never steps outside the boundaries of justice. Whether it brings one hurricane or two, it is still operating within the realm of justice.

**Questioner :** Is all the destruction that we witness around us, beneficial to us?

**Dadashri :** How can destruction be beneficial? Destruction is methodical. Whatever nature destroys or supports is precise. Nature regulates everything, but man complains because of his selfishness. One farmer's crop may have been destroyed by bad weather while another's crop survives and so he thinks that he has benefited from it.

**Questioner :** You say that nature is always just, so why are there so many natural disasters? Why do we have earthquakes, hurricanes, and floods?

**Dadashri :** Nature is always dispensing justice. There is rain for crops to ripen. Even the earthquakes are natural justice in operation.

**Questioner :** How so?

**Dadashri :** Nature only catches those who are guilty. All these events serve to catch the offenders. The natural justice in this world is never disturbed. Nothing operates outside the realm of natural justice, not even for a second.

## THE WORLD NEEDS SNAKES AND THIEVES

People ask me, why there are thieves and pickpockets in

this world and why has God granted them birth? I tell them that without thieves and pickpockets, who would empty their pockets? Should God Himself come to do it? Who would confiscate their illicitly gained money? These poor thieves are merely the nimits (instrumental in the process of unfolding karma) and they are necessary.

**Questioner :** Someone's hard earned money gets stolen too.

**Dadashri :** The hard earned money is of this life, but there is also the account of the past life. He has pending accounts. Without such accounts nothing can be taken away from him. No one has the power to take anything away. And if anything is taken away, it is because of previous accounts. No such person is born in this world that is able to do any harm to anyone. The nature is regulating this precisely. If you were in a snake pit, not even a single snake would touch you unless you had a previous account with them. This world is full of accounts. The world is beautiful and it is just. People do not understand it

## FROM THE EFFECTS ONE CAN DETERMINE THE CAUSE

Similar to the results of an examination, these too are all results. If you score ninety-five percent in mathematics and twenty-five percent in English, would you not be able to deduce from these results where you made mistakes? Likewise, in life we can determine from the effect or outcome of things, what the causes for our mistakes were. The results reflect our past causes. All the events that come together are results, and based on the results, we can deduce the cause behind it.

A thorn is lying upright on a roadside where many people walk every day. Many pedestrians use this path, but the thorn does not hurt them. One day you hear someone yelling, "Thief!

Thief!" You are barefoot and you run outside to see what is happening and accidentally step on the thorn. This happens because of your account! It is *Vyavasthit*, (Scientific circumstantial evidence) which brings together all the evidences, to create the event.

## LAWS OF NATURE'S JUSTICE

Say you lose your gold watch in the city of Bombay, and you return home with no hope of recovering it. However two days later, you see a notice in the paper about a lost watch. The advertisement says the owner can recover the watch with proof of ownership and after paying for the cost of the advertisement. Therefore, according to the laws of nature, if it were in your account to recover the watch, nothing would get in the way. No one can change things around, not even for a second. This is how precise this world is. Nature is regular and precise. If you break man's laws, the courts will assess a penalty. Do not break the laws of nature.

## ALL THIS IS YOUR OWN PROJECTION

Everything is your own projection. Why do you blame others?

**Questioner :** It is the repercussion of our own deeds.

**Dadashri :** You cannot call it repercussion. It is all your projection. If you call it repercussion, then the action and reaction will be equal and opposite. I am just giving you an example, a simile. It is only your own projection. No one else has a hand in it, so you should be cautious and understand that the entire responsibility lies on your shoulders. Having understood this responsibility, what kind of conduct should you have at home?

**Questioner :** We should act properly.

**Dadashri :** Yes, one should understand his responsibility.

Some people say that by praying to God, one's troubles will go away. What a fallacy! People use God's name to escape their responsibility. The responsibility is yours. You are "Wholely and solely responsible" for your actions. After all, the projection is only yours.

If someone hurts you, you should accept it and credit it to your account. You only need to credit that which you have previously given. Nature's law prevents one person from hurting another without a cause. There has to be causes behind this, so credit whatever comes your way.

## FOR THOSE WHO WANT LIBERATION

If there is too much salt in the soup, that too is justice.

**Questioner :** You have told us to observe whatever happens, then where is the need to seek justice?

**Dadashri :** I am trying to explain justice in a different light. Let me explain. A man who gave me a glass of water must have had some kerosene on his hands. When I went to drink the water, I could smell the kerosene. I simply became the 'observer' and the 'knower' of this event. Why did this happen to me, and what is the justice behind this? It had never happened before, so why was it happening today? I concluded that it must be because of my own account, so I settled the account discreetly. If this were to happen again, then again I would drink the water without making a fuss. What would a person without self-realization do under these circumstances?

**Questioner :** He would create a big fuss and start yelling.

**Dadashri :** Everyone in the household would know, "Oh My! Today the master had kerosene in his drinking water!"

**Questioner :** The whole house would be in an uproar.

**Dadashri :** He would drive everyone crazy. His poor wife might even forget to put sugar in his tea. What happens when someone becomes stressed? They will mess up everything they do on that day.

**Questioner :** Dada, it is reasonable not to complain about this matter, but don't we have to tell the people in the household that there was kerosene in the water and that they need to be careful in the future?

**Dadashri :** When can you tell them so? You can tell them about it when you are having tea and snacks, and everyone is in a good mood. This is when you tell them in a lighthearted manner. Do it when you are all having fun.

**Questioner :** In other words, should we say it in a manner that does not hurt the other person?

**Dadashri :** Yes, that way it will help him. The ideal way to handle the situation is to remain quiet. There is nothing better than that. The one, who wants liberation, will not utter a word.

**Questioner :** Should we not offer any advice? Even then we should remain quiet?

**Dadashri :** Everyone comes prepared with his own accounts. They even bring with them the account to be wise. I am telling you that if you want liberation, remain quiet. If you want to slip away in the night, and then start yelling, you will be caught.

## WHAT IS GOD'S PLACE LIKE?

God has neither justice nor injustice. His language is such that no living being should suffer. Justice and injustice only exist in the human language.

A thief believes in stealing as a way of life. A philanthropist

believes in giving to charity. All this is the language of man, not God. Nothing like this exists with God. In God's world there is only this much: "One should not inflict pain on any living being. This is our only principle!"

Nature is the overseer of real justice, but the justice and injustice of man is variable and not exact. It may free the guilty and punish the innocent. But there is no escape from nature's justice. Nobody can influence it.

## ONE'S OWN MISTAKES MAKES ONE SEE INJUSTICE

Man sees the world as unjust because of his own faults. The world has never been unjust, not even for a second. It is always completely and absolutely just. Justice can fluctuate in the courts of law and one can be proven wrong, but the justice of nature is constant.

**Questioner :** Is the justice that is ordered in the courts of law not the justice of nature also?

**Dadashri :** It is all nature's doing but in the courts of law everyone may perceive the ruling by the judge differently, but not so in nature's justice. The conflicts that arise are because of our intellect (*buddhi* – the light of knowledge that flows through one's ego).

**Questioner :** You have compared nature's justice to a computer, but a computer is mechanical.

**Dadashri :** There is nothing else that comes close in comparison, which is why I have used this simile. A computer is simply used to exemplify the similarity between data entry and the sowing of karmic seeds, which are in the form of one's inner intentions, called *bhaav*. One's bhaav in this lifetime creates new karma for his next life. In other words, the seeds that he

is planting in this life will be experienced in his next life. Whatever he experiences in this life, is really the discharge or the results of his past karmas. This discharge is under the control of Vyavasthit. Vyavasthit is continuously dispensing justice; however it only dispenses nature's justice. It is nature's justice even when a father kills his own son. Whatever accounts existed between the father and the son, are being completed. That debt is being paid off. There is nothing but repayment in this life.

A pauper may win a million rupees in a lottery. This is an example of justice. It is also justice when one's pocket is picked.

## WHAT IS THE FOUNDATION OF NATURE'S JUSTICE ?

**Questioner :** What is the underlying basis for saying that nature is just? One has to have a basis for it to be considered just.

**Dadashri :** It is just, and this is all that you need to know. You will be convinced about its just nature, however the rest of the people will not be. The reason being that others do not have the right vision (Gnan).

I am telling you that this world is exact. This world is so precisely just, that not even a change in something as minuscule as an atom, can take place without a reason. This is how absolutely just the world is.

Nature has two components: One is eternal and unchanging elements and the other is temporary circumstances. The temporary circumstances change according to natural laws. The man, who witnesses the changes, perceives them with his individual intellect and from just one aspect. No one ever perceives this from the total perspective. Man only sees it from the angle of his own self-serving purpose.

When a man loses his only son, it is justice. No one has dealt him any injustice. There is no injustice from God or anyone else for that matter. This is justice. That is the reason I am saying that the world in a constant state of justice.

When a man loses his one and only child, the only people who mourn his death are his family members. Why don't the neighbors around him mourn also? The family members cry because of their own selfishness. If you look at the event from the eternal aspect, then nature is just.

Does all this make sense to you? If it does, then know that everything is as it should be. Many of your problems will be reduced when you apply this Gnan.

This justice cannot be altered even for a second. If there was injustice, no one would be able to attain liberation. People ask why even good people encounter difficulties? In reality, no one is able to cause difficulties for them. As long as you do not create interference, nothing will interfere with you. There is no one who has the power to do so. All these problems exist, because of your own meddling.

## ONE NEEDS TO BE PRACTICAL

The scriptures do not say, "Whatever has happened is justice." They claim that justice is justice (referring to worldly, manmade justice). This is a theoretical proposition, not exact or practical. It is because of this that we have been led astray, but in reality, "Whatever has happened is justice." This is the practical knowledge. Nothing can work in this world if it is not applicable practically. That is why theoretical aspects have not lasted.

That, which happens, is justice. If you want to become free from all puzzles, then you must accept that whatever happens is justice. If you want to wander around aimlessly, keep looking for justice.

## LOSSES BOTHER THE MISER

This world is not an illusion; it is in the form of justice. Nature has never allowed any injustice to prevail. Whether nature causes a man to be slaughtered or an accident to take place, it is all justice. Nature has never stepped out of the realms of justice. It is due to one's lack of understanding that everything is misinterpreted. People do not know how to live life well. They experience nothing but worries. Whatever happens, one should accept it as justice.

If you buy something for five rupees and you give the shopkeeper a one hundred-rupee note, but because he is distracted with other customers, he only gives you back a five-rupee note, what should you do? You notice that his cash drawer is not well organized and all the bills are mixed up. You tell him that you gave him a one hundred-rupee note, but he insists that you did not. He is not lying but he simply does not remember, so what should you do then?

**Questioner :** It would bother me that I had lost so much money. My mind would be restless.

**Dadashri :** It is your mind that is restless, but what does it have to do with the real 'You'? It is the miser within you who is restless, so you have to tell him that even if this loss bothers him, he should sleep it off. He will have to sleep the whole night.

**Questioner :** He loses money and he loses his sleep too.

**Dadashri :** Yes, so whatever happens is correct. If this Gnan remains in your awareness, you are free.

If you understand and accept that, 'Whatever happens is justice,' you will sail through life, unhindered. In this world, injustice does not exist even momentarily. It is your intellect that traps you and makes you question the justice of nature, which

is all encompassing. Justice through intellect is limited. I am telling you a fundamental thing about nature; you should separate yourself from your intellect because it is the intellect that entangles you. Once you understand this law of nature, you should not listen to what your intellect tells you. Mistakes are to be found in the law courts, but nature's justice is exact. Free yourself from these shackles of intellect.

## UNFAIR DISTRIBUTION OF WEALTH IS JUSTICE

Upon the death of their father, four sons have a dispute over the inheritance of some land. The property at first settles in the hands of the eldest son, who refuses to share it with his brothers. The land was to be divided equally among the four of them, with each receiving fifty acres. Instead, one receives twenty-five acres, one gets fifty acres, one gets forty acres and one receives only five.

How is one to understand this? The worldly justice will proclaim the eldest brother a shameless rogue and a cheat. But nature's justice says that what has happened is correct. Each of them received exactly the amount they were destined to. The difference between what they actually received and what they were meant to receive according to their father's will, paid off their pending accounts from their past life.

If you do not want to cause a dispute, you must act according to the way of nature; otherwise you will find that the whole world is one big conflict. Do not look for justice. Justice is what happens. Justice is only there so that you can see whether any deep inner change has occurred within you. If I encounter justice in the world, then one thing is decided, that I am just. Justice is my thermometer. Man becomes perfect and absolute when he becomes one with justice, and he sees everything as just. Until then, he is either above or below normality.

Referring to the previous example of the four brothers, people will tend to side with and seek justice for the son who received only five acres of land, while discrediting the eldest brother. This is wrong and represents a fault. People live this worldly life in an illusion. This illusion distorts their perception of the real nature of things. They believe that the worldly life is real. When one believes this worldly life to be real, he suffers. Nature's justice is flawless.

I would not interfere in any situations. I would not tell anyone what he or she should or should not do. If I did, I would not be called Vitaraag (without attachment). I simply observe what, and how previous accounts are unfolding.

When people ask me to dispense justice, I tell them that my justice is different from the justice of the world. My justice is nature's justice. This justice is the 'regulator' of the world, and it keeps the world in regulation. In nature's justice, there is no injustice, even for a moment. Why do people perceive injustice and look for their own justice? It is because they do not know that whatever they encounter, *is* justice. Think, dear man, why he did not give you just two acres instead of the five acres? What he has given you is just. All that we encounter is our own account from our past life. Justice is the 'thermometer' (gauge) and from this thermometer we can see that it is because we were unjust in our past life, that we encounter injustice in this life. Therefore, the thermometer itself is not to be blamed. Is this helpful to you?

**Questioner :** Yes, it helps a lot.

**Dadashri :** Do not look for justice in the world because whatever is happening, *is* justice. You should simply observe what is happening. The younger brother (who received only five acres) should tell his eldest brother that he is satisfied with his share of the land, and ask him whether he is happy too. They

should share some meals together. These are all accounts. No one is excluded from accounts. Even a father will not let his son off without first claiming his account. These are not blood relatives. They are accounts.

## CRUSHED TO DEATH IS JUSTICE TOO

A man is waiting for the bus on the right side of the road. A bus comes around on the wrong side of the road and runs over him and kills him. From what perspective can you call this justice?

**Questioner :** People will say that the driver of the bus was responsible for the man's death.

**Dadashri :** Yes, because he came from the wrong side of the road and killed him. Even if he were driving on the right side of the road, it would still be considered a violation. Essentially, he is guilty of two violations, but nature proclaims it to be correct. People protest in vain. It is the previous account that has been settled, but people do not understand that. People waste their precious time and money by seeking justice through the lawyers and courts. In the process, even the lawyers treat them badly. People take so much abuse. They should, instead understand nature's justice; the justice as explained by Dada. That way they can quickly solve their problems.

There is nothing wrong with taking a matter to court and carrying on with the legal proceedings, but do not harbor any hostility towards the defendant, in doing so. Have goodness in your heart for him throughout.

**Questioner :** Such people often deceive and betray us.

**Dadashri :** No one can touch you. The law of nature is such that if you are pure, no one can harm you. So destroy your mistakes.

## THE PERSON WHO GIVES IN WINS

Are you trying to look for justice in this world? Whatever happens, is justice. If someone slaps you, it is justice. When you begin to understand it in this way, you will solve all your problems.

If you do not tell yourself that, 'Whatever happens is justice,' your intellect will become very restless. For infinite lives the intellect has been responsible for creating confusion and conflict. In reality there is never an occasion where one needs to defend himself. As for myself, I never come across an occasion where I need to say anything. The one who lets go in a dispute is the one who wins and the one who keeps tugging, does so at his own risk. How can you tell when the intellect is gone? It is when one stops looking for justice. When you become convinced that 'Whatever happens is justice,' it means that your intellect is gone. What does the intellect do? It keeps looking for justice, and because of this, your worldly life continues. Therefore, do not look for justice.

Is justice something one has to look for? Whatever happens is correct - this should be the spontaneous acceptance because nothing happens outside of 'Vyavasthit.'

## YOUR ACCOUNTS RECEIVABLE TRAP YOU

The intellect creates a storm and spoils everything. What is intellect? It is that which seeks justice. When someone does not pay for the goods you sold him, your intellect will nag you repeatedly. Why does he not pay, when he has already received the goods? This 'why not' is the function of the intellect. When injustice is committed (according to the view of the world), it is in fact justice. You should still attempt to collect what is owed to you. Just calmly tell the person that you need the money because you are in difficulty. There is no need to become hostile

and make demands such as, "I'll see to it that you pay up," otherwise you will have to look for a lawyer and all your time will be wasted in courts instead of coming here to satsang. If you say 'whatever happens is justice,' the intellect will go away.

You should have a firm conviction that whatever happens is justice. This firm conviction will keep you sane and you will not feel angry and antagonistic towards the other person, nor will you become frustrated. However having said this, in the worldly life, you should still attempt to collect your money. When you go to collect your money, you should play your role to the fullest, as if you are in a play. You should tell your debtor pleasantly that you had come by several times, but unfortunately you were not able to meet him and that now perhaps either his punya or your punya enabled you to meet. Tell him that at the moment you are in some financial difficulties and that you need the money and if he is not able to pay you, that he should arrange to have someone else give you the money. Speak in such an appealing way that you can get your work done. People have egos, so if you lift their ego gently, they will do anything for you. You should not get into a conflict or feel any attachment or aversion in this matter. Even if you fail to collect your money, after a hundred trips to your debtor, remind yourself that it is of no consequence and that whatever has happened is justice. After all, you are not the only person who has to collect money.

**Questioner :** No, every businessman has the same problem.

**Dadashri :** Some people come to me complaining that they are not able to collect their money. They never came to me when they were able to. Have you come across the word *'oograni'* (collection of debt)?

**Questioner :** If someone insults us, is that not oograni (payment of debt) ?

**Dadashri :** Yes it is all a debt. When he insults you, he will really insult you. He will even use words that are not found in the dictionary. The burden of responsibility in using such language lies on his shoulders. At least that responsibility is not yours and that is good.

It is justice even when he does not give you your money back and it is also justice when he does. I had discovered all this many years ago. No one is at fault if you do not receive your money, and by returning your money, he is not doing you a favor. This world is managed in an entirely different way.

## THE ROOT OF UNHAPPINESS IN THE WORLDLY LIFE

Our relentless search for justice has exhausted us. A person always asks what he did do to deserve such bad treatment from others.

**Questioner :** It happens that way. Why are people belligerent towards us even though we have not said or done anything to them?

**Dadashri :** Yes. That is precisely why these courts, lawyers, and others thrive. How would the courts manage to run otherwise? Lawyers would not have any clients. Just look at how fortunate these lawyers are to have their clients come and deliver them fees. They charge for everything, even for advice or conversation on the telephone. Are they not enjoying their punya? Everything will turn out fine as long as you do not seek justice. Looking for justice invites problems.

**Questioner :** But Dada, the times are such that even when we try to do good for people, they hurt us in return.

**Dadashri :** Doing good for someone and being taken advantage of, is justice. Just do not say anything to them. If you

say anything you will be considered insensible.

**Questioner :** Even if we are absolutely straightforward in our dealings with someone, he still hurts us.

**Dadashri :** The fact that they hurt you is justice too.

**Questioner :** They always criticize me in everything I do. They even criticize the way I dress.

**Dadashri :** That is precisely what I call justice, and when you look for justice in such situations, you suffer and pay the price. Therefore, do not look for justice. I have discovered this simple and plain fact. It is in the pursuit for justice that people have been scarred. Even after seeking justice, the results remain the same. Why not accept and understand this from the very beginning? This is all interference of the ego.

Whatever happens is justice. Do not look for justice. If your father criticizes you, it is justice. Do not demand an explanation as to why he criticized you. I am speaking from experience. Ultimately you will have to accept this justice. What is wrong in accepting your father's criticism? Accept whatever happens as justice in your mind, but do not express it to your father because he may take advantage of it.

From now on do not use your intellect. Accept the justice, whatever happens. People will otherwise question even the most trivial things.

If you offer someone some food and later he gets angry with you for feeding him and wasting his time, even that is justice.

When either spouse in a home manages to be free from the effects of the intellect, things will run smoothly for them. If their intellect overpowers them, they would not be able to enjoy even their meals.

It is justice, when a drought occurs. During a drought, a farmer will complain about God's injustice. He does this out of ignorance. Will his complaints bring rain? The fact that there is no rain is justice. It rains heavily in certain areas while others experience drought. Nature keeps everything Vyavasthit. It is impartial. Nature dispenses justice impartially.

All these things are based on nature's principles. This is the only rule that will eliminate your intellect. If you accept that whatever happens is just, then your intellect will dissolve. What sustains the intellect? Looking for justice sustains the intellect. If you do not give it support, it will come to know that it has been discovered and that it is not worthwhile for it to stay around.

## DO NOT LOOK FOR JUSTICE

**Questioner :** I want to get rid of this intellect, because it causes me a lot of suffering.

**Dadashri :** It is not so easy to get rid of the intellect. If you get rid of its causes, only then will its effects disappear. The intellect is an effect. What are its causes? Regardless of what happens in reality, if we call it justice, then it will disappear. What does this world say? You have to make do with whatever happens in the world. If you keep looking for justice, the conflicts will continue. The intellect cannot disappear easily. The way to get rid of it is to stop feeding its causes so that it withers away.

**Questioner:** You said that the intellect is an effect and if we find its causes, we would be able to stop it.

**Dadashri:** The cause of the intellect is our own pursuit of justice. If we stop looking for justice, the intellect will go away. Why do you look for justice?

I asked a girl why she was looking for justice and she replied, "You have no idea what my mother-in-law is like. Since

I came into this home, she has given me nothing but grief. What have I done wrong?" I told her that no one harasses anyone without knowing them and that it must be because of her unsettled accounts. She said, 'I had never seen her face before.' I told her, 'You may not have seen her in this life, but do you know the accounts of your past life with her?' Whatever is happening with her is justice.

Does your son intimidate you at home? That intimidation is justice itself. Your intellect will tell you, "How dare he intimidate me? I am his father!" Whatever happens is justice.

What does this Akram Vignan say? Look at this justice. People ask me how I managed to get rid of my intellect. I did not look for justice and so it simply went away. For how long can the intellect remain? As long as we look for justice, it will stay around, because our search for justice supports it.

The intellect will say, "Why are they criticizing me when I did such a great job?" This is the support you are giving your intellect. Are you looking for justice? Whatever was said about you was correct. Why did they not say anything negative until now ? Why were they not saying anything before? And now, on what basis are they telling you so? When you think about it, do you not feel that whatever he is saying is correct? Even when he refuses to give you a pay raise, it is justice. How can you call it injustice ?

## INTELLECT SEEKS JUSTICE

You have invited suffering. This suffering by invitation, relates to the role of the intellect. Everyone is endowed with intellect. It is the developed intellect that causes suffering. This excess intellect brings about suffering where there is none. For me, the intellect went away after it developed. Not even a trace of it remains. A person asked me how it went away and whether

it left because I kept telling it to go away. I told him that one should not do that. It had helped us along thus far in life. When faced with difficult decisions, it has shown us what to do and what not to do. How can we kick it out? The intellect will stay forever with those who seek justice. Those who accept that whatever has happened is justice will be free from the effects of the intellect.

**Questioner :** But Dada, should we accept whatever comes our way in life?

**Dadashri :** It is better to accept it happily than to accept it after suffering.

**Questioner :** This is our life. We have children, daughters-in-law, and many relations, with whom we have to maintain ties.

**Dadashri :** Yes, you must do that.

**Questioner :** Yes, but what if we suffer because of these ties?

**Dadashri :** When you keep your ties and suffer from them, you should accept the difficulties. Otherwise you will continue suffering. What other solution is there?

**Questioner :** No there is no other way, except to find a lawyer.

**Dadashri :** Yes, so what else can one do? Do the lawyers help or do they just ask for their fees?

## INTELLECT LEAVES WHERE NATURAL JUSTICE IS ACCEPTED

As soon as the occasion arises to look for justice, the intellect raises its head. 'She' (the intellect) knows that her role is important and that she is indispensable. But when one says,

"This is justice," she will realize that she is no longer needed so she packs up and leaves. She will find someone else to accommodate her. There are always people with a weakness for the intellect. People will even do penance and fast to increase their intellect, but at the same time as the intellect increases, so too does the scale of suffering. An equivalent amount of suffering keeps it balanced. There should be equilibrium between the two. My intellect is finished and hence my suffering too, has finished.

## THE PATH OF LIBERATION IS THE END OF ALL QUESTIONS

If you say that whatever happens is justice, you will remain without any questions. People however, are out to look for justice and they also want liberation. This is a contradiction. You cannot have both. Where questions end, liberation begins. In this science of ours, called Akram Vignan, there remain no questions. That is why it is so easy for people to follow it. This *sutra*, "Whatever happens is justice," ends all questions and makes your life free from all tensions.

Whenever the intellect raises questions about justice, just say, "Whatever has happened is justice."

## NO SATISFACTION FOUND IN ANY COURT

Some person insists on justice being done and goes to the lower court. At that time, the lawyers argue their case and a judgment is rendered. Justice is rendered. The person is not satisfied with the verdict so he presses on with his appeal in a district court. Again he is disappointed. He goes all the way to the Supreme Court and even the president, and faces bitter defeat all around him. The lawyer who has helped him all along demands, his fees and does not get paid. This is also justice.

## JUSTICE : NATURAL AND UNNATURAL

There are two types of justice: One that increases questions and suffering, and one that diminishes them and destroys them. The absolute true justice is the one that says, 'Whatever happens is justice.'

When we look for justice, the questions keep increasing. Nature's justice eliminates all questions. Whatever has happened, and whatever is happening, is justice. And even when five different arbitrators rule against a person, he does not accept their verdict, then his questions and suffering will keep on increasing. He will not accept their justice or anyone else's. This way his problems keep on increasing. He entangles himself further and further, in vain, and suffers a great deal. Instead he should accept from the beginning that whatever has happened is justice.

Nature always prevails when it comes to matters of justice. It is constantly just. However, it can never give any proof of this. Only the Gnani can give you proof of how it is just. The Gnani can convince you and once you are convinced your work is done. When all your questions are solved, you are free.

**Jai Sat Chit Anand**

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## Whatever Happens, Is Justice Itself

If you understand nature's justice, which says 'Whatever happens is in itself justice', it will liberate you. But if you think, even for a moment, that nature is being unjust, you will be doomed. Gnan (real knowledge) is to believe that nature is just. Gnan is to understand things as they are. Ignorance is to not understand things as they are.

When you understand that, 'Whatever happens is justice' you will solve all the problem of your worldly life, There is no injustice is in this world, not even for a moment. only justice taking place in this. It is your intellect. Only justice is in operation all the time. If is your intellect that traps you into questioning nature's justice. Therefore, I am here to tell you the precise nature of things and that you need to become separate form your intellect. Once you understand this, you should not succumb to your intellect and you sould accept that: 'Whatever happens is Justice'.

- Dadashri

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