

Whatever has happened is justice

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NOTE ABOUT THIS TRANSLATION

Ambalal M. Patel, Gnani Purush, also commonly known as Dadashri or Dada, always used to say that it is not possible to exactly translate his satsang about the Science of Self-Realization and the art of worldly interaction into English. Some of the depth of meaning 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 teachings to the world through translations in English and other languages.

This is a 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 the satsang. This is not a literal translation of his words. Many people have worked diligently for this work and we thank them all.

This is an elementary introduction to the vast treasure of his teachings. Please note that any errors encountered in the translation are entirely those of the translators.

PREFACE

Thousands of pilgrims were on their way to Badrinath and Kedarnath, in India. Suddenly an avalanche occurred and hundreds were buried alive and lost their lives. Upon hearing such news many wonder why God takes the lives of those who come to worship with such devotion. God is unjust, many would say. The division of inherited property between two brothers results in one of them getting a loins share and the other one hardly gets anything. There the intellect seeks justice. They fight the issue all the way to the Supreme Court. They end up being miserable, spending most of the inheritance in legal fees. The innocent one ends up in jail and the guilty one is set free. Where is the justice? The men of principle suffer and those without principles enjoy life. The unscrupulous people enjoy the big homes and luxuries whereas those with scruples have to struggle for their daily bread. Where is justice?

Such incidents abound in life. Here the intellect seeks justice and results are misery all over. Pujya Dadashri has given the extraordinary discovery to the world that there is never any injustice in this world. Whatever has happened is justice. Nature has never deviated from justice. Nature is not a person or a God who is under any influences. Nature means scientific circumstantial evidences. So many circumstances have to be right for a task to be accomplished.

Of the thousands of pilgrims why did the particular ones die. The ones who were meant to die, whose account it was to die, got their collective death in the avalanche. An incident has so many causes and an accident has too many causes. Without a pending account even a mosquito will not bite you. The punishment is the result of the past account. Therefore, the one who desires to be liberated, should understand that whatever has happened to him is just.

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

- Dr. Niruben Amin

Introduction of 'The Gnani'

One June evening in 1958 at around six o'clock, Ambalal Muljibhai Patel, a family man and contractor by profession, was sitting on a bench of platform number three at Surat 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, his ego melted totally and completely. From that time, onwards he became completely detached from all thoughts, speech and acts of Ambalal and he became a living instrument of The Lord for salvation of the world through the path of knowledge. He called this Lord, Dada Bhagwan. "This Lord is fully manifested within me," he told, to all he met. Furthermore, he added that, "The same Lord, Dada Bhagwan exists in all living beings." The difference between you and me is that in me The Lord has manifested fully 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. Thus, nature offered absolute vision to the world through the medium of Shree Ambalal Muljibhai Patel.

Ambalal was born in Tarasali a suburb of the city of Baroda and raised in Bhadran, Central Gujarat. Although a contractor by profession, and married to Hiraba, his life at home and with the world was exemplary prior to his Self Realisation. After becoming, Self realized and attaining the state of a Gnani, (The Awakened One, Jnani in Hindi) his body became a public charitable trust.

Throughout his whole life, he lived by the principle

that there should not be any business in religion, but in all business, there must be religion. In addition, he never took any money from anyone for his own use. He used the profits from his business to take his devotees for pilgrimage in various parts of India.

His words became the foundation for a new, direct and step less path to 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. He called it Akram Vignan (Step less Science, elevator path). Akram means without steps and kram means to rise step by step. Akram means lift or elevator path. Kram here means orderly, step-by-step spiritual progress. Akram is now recognized as a direct shortcut to the bliss of the Self.

Who is Dada Bhagwan?

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

“What you see in front of you is not ‘Dada Bhagwan’. What you see is ‘A.M.Patel.’ I am a Gnani Purush and the Lord that is manifested within, is ‘Dada Bhagwan’. He is the Lord within. He is within you and everyone else. He has not yet manifested within you, whereas within me he is fully manifested. I myself am not a Bhagwan. I bow down to the 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 whom came to see him. In his final days in late 1987, he graced Dr. Niruben Amin with the siddhis (special spiritual powers) to continue his Work.

After Param Pujya Dadashri left his mortal body on January 2, 1988. Dr. Niruben continues his Work, travelling within India to cities and villages; and going abroad to the USA, Canada, UK and Africa. She is Dadashri's representative of Akram Vignan. She has been instrumental in expanding the key role of Akram Vignan as the simple and direct path to Self Realization for modern times. Thousands of spiritual seekers have 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.

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 of the Self (Atmagnan) 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 Atma Gnan, but it can only occur by meeting a living Atma Gnani and receiving the Atma Gnan (Knowledge of The Self). Only a lit candle can light another candle !

Other Books of "DADASHRI"

- (1) **Who Am I:** "Who am I" is a burning question since the beginning of our being in the universe. Answer to it is here...
- (2) **Ultimate Knowledge:** Experience of a 16 year youth about Atma Gnan.
- (3) **Generation Gap (Ma-Baap Chockra no Vyavhar):** How to overcome the generation gap in the west? How to raise children? What are Parents & child's duties.
- (4) **The Essence of all Religion:** The essence of all religions in Nine Sentences with Scientific understanding.
- (5) **Adjust Everywhere:** A simple key to solve day to day problems in life.
- (6) **Avoid Clashes:** Just these two words, followed to the hilt will liberate you. You do not need to study any scriptures. This is the guarantee of the Gnani Purush Dadashri.
- (7) **The Fault of the sufferer:** We are bound by our mistakes. The world has not bound us. Once these mistakes are eliminated, we are free.
- (8) **Worries:** The Gnani Purush Dadashri dissects the nature of worry and shows the way to be free from worry forever. Without this understanding it is very difficult to resolve the problem of worry at its root.
- (9) **Harmony in marriage (Pati-Patni no Divya Vyavhar):** Couples who marry often find themselves at odds with each other and suffer difficulties in their life together. The Gnani Purush Dadashri shows profound reasons for clashes between couples in our society and offers the way to harmony and bliss.
- (10) **Whatever has happened is justice:** When you understand "whatever happens is justice" you will solve all your worldly problems. There is no injustice in this world even for a moment. Justice will prevail.
- (11) **Anger:** Anger, pride, attachment and greed are all weaknesses. Gnani Purush Dadashri shows the way to overcome such weaknesses and live a life free of conflict.

WHATEVER HAS HAPPENED IS JUSTICE

THE VASTNESS OF THE UNIVERSE IS BEYOND WORDS

The universe is much more than what is described in the scriptures. Scriptures only speak about a fraction of what the universe is, but in reality it is indescribable and indefinable. If it is beyond words, then how can one understand what it really is? That is how vast this universe is. From my vantage point I see its vastness and can tell you about it.

NATURE IS ALWAYS JUST

Nature is always just. Not even for a fraction of a moment has it been unjust. Justice that prevails in law courts may be unjust at times, but nature's justice is always exact. What is the nature 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 instead 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. 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* itself and not to 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 person responsible for the crime, it will be the victim who will suffer the consequences of injustice because he is accusing justice of being unjust. At this time someone asks God, 'This man has just burnt this home. Is this justice or injustice?' The Lord's answer is, '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 as 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 are different. Justice and injustice are the effects of the accounts from our previous life, 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 and they in anger insult you back several times, you may consider it unjust, but 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.

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

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 with justice. This is how events unfurl 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 it 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 one looks for justice.

MURDERER FOUND INNOCENT BECAUSE OF 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 not according to man’s laws. The latter would condemn the murderer, whereas in God’s language the

victim is the one at fault. The murderer will be caught when his bad karma come to fruition.

Questioner : When a murderer is found innocent and set free, is it the result of repayment of previous karma or is it because of the punya from his past life that he is allowed to go free?

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*). 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 are there thieves and pickpockets in this world? Why has God granted them birth? I tell them that without them, 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 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. 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

All this is, result. Just like the results of an examination.

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 were for our mistakes. 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

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. So 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, 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

All this 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 accordingly.

Dadashri : Yes, one should understand one's responsibility. Some people say that by praying to God, one's troubles will go away. What fallacy! People use God's name to escape their responsibility. The responsibility is yours. You are "Whole and sole 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 given out. 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 and again, I would drink the water without making a fuss. What would an *agnani* (person without Gnan) 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 will be in an uproar.

Dadashri : He will drive everyone crazy. His poor wife will even forget to put sugar in his tea. What happens when someone becomes stressed? They 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? You can tell them 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, do we say it in such a manner that the other person does not get hurt?

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 person, who wants liberation, will not utter a word.

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

Dadashri : They have already come prepared with their own accounts. He has even brought with him 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 you start yelling, you will be caught.

WHAT IS GOD'S PLACE LIKE?

God is neither justice nor injustice. His language is 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 justice and injustice. The justice and injustice of man is variable and not exact. It may free the guilty and punish the innocent. 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, one can be proven wrong, but the justice of nature is constant.

Questioner : Is not the justice dispensed in the law courts also the justice of nature?

Dadashri : It is all nature, but in the law courts, it seems to us as though the judge rules in a certain way. But we do not feel this way about nature do we? The conflicts that arise are because of our intellect (*buddhi* – this is 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 feeding in data and the sowing of seeds, which are one's inner intentions called *bhaav*. So in this lifetime, whatever bhaavs one has, these bhaavs create new karma for his coming life. That is, he is planting the seeds in this life, the result of which he will realize and experience in his next life. So 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. It is always dispensing justice. 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. That is

justice, and it is also justice when someone'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 enough for your information. You will be convinced about its just nature. The rest of the people will never be convinced that nature is just. The reason is that they 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. That is how just it is. Absolutely just.

Nature has two components: One is a permanent, eternal and unchanging element and the other is temporary circumstance. 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 anywhere else for that matter. This is justice. That is why I am saying that the world is in the form of justice. It is constantly in the form 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. So many of your problems will be reduced, when you apply this Gnan.

This justice does not change even for a second. If there were injustice, no one would be able to attain liberation. People ask why is it that even good people encounter difficulties? In reality, no one is able to cause difficulties for them. As long as you do not interfere, 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, man made justice). This is a theoretical proposition, not exact or practical. It is because of this that we have been led astray. 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 be free from any 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. This world is in the form

of justice. Never has nature allowed any injustice to prevail. Where 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 because of 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 rupees 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, 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 present, 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. Whatever has

happened is justice. It is your intellect that traps you and makes you question the justice of nature, which is all encompassing. The justice through intellect is limited. I am telling you a fundamental thing about nature; you should get separated 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 lands in the hands of the eldest son, who refuses to share it with his brothers. The land was to be divided equally between the four of them with each receiving fifty acres. Instead, one received twenty-five acres, one took fifty acres, one took forty acres and one received 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 instructions, has 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, 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 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 such situations. I would not tell anyone what he or she should or should not do. Otherwise 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 only. 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 come across is our own account from our past life. Justice is the thermometer. From this thermometer we can see that it is because we were unjust in our past life, that we encounter injustice in this life. So 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. All these are 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 a bus on the correct side on a road. A bus comes around on the wrong side of the road and runs over 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 of life 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 or the plaintiff. 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 oneself. 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. The one, who keeps tugging, does so at his own risk. How can one tell when one's intellect is gone? It is when one stops looking for justice. When you become convinced that 'Whatever happens is justice', then 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. So 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. But 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 because of yours or his punya you both are able 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 his 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, in 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 fault was it of his 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 an 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 then 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. When you look for justice in such situations, you suffer and pay the price. So 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 on 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 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? 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? Whatever 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 him or her. It must be your unsettled account. 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 the 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 whatever has happened is justice, will be free from the effects of 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’ 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 intellect. People will even do penance and fasts 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 desire liberation as well. 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. 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

Someone insists on justice being done goes to the lower court. There the lawyers fight it out, and judgement 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 still, if five arbitrators go against a person who 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 what happens as justice, from the beginning.

Nature always prevails when it comes to matters of justice. It is constantly being 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

PRATAH VIDHI

(Prayer for Daily Morning)

- ❁ *Shree Simandhar Swami ne Namaskar.*
My Salutations to Shree Simandhar Swami. (5)
- ❁ *Vatsalyamurti Dada Bhagwan ne Namaskar.*
My Salutations to Vatsalyamurti Dada Bhagwan. (5)
- ❁ *Prapt Mun, Vachan, Kaayathi, Aa jagat na koi pan*
Jeev ne kinchit matra pan dookh na ho, na ho, na ho.
Let no living being in this world suffer any hurt
whatsoever through the medium of this mind,
speech, and body. (5)
- ❁ *Keval Shuddhatmanubhav Seevai, Aa jagat ni koi*
pan vinaashi cheej mane joiti nathi.
With the exception of the experience of the pure
soul I have no desire for any temporary things in
this world. (5)
- ❁ *Pragat Gnani Purush 'Dada Bhagwan' ni Aagna*
maaj nirantar rahevaani param shakti praapt ho,
praapt ho, praapt ho.
May I acquire the supreme strength to remain in
the five aagnas of Gnani Purush 'Dada Bhagwan.' (5)
- ❁ *Gnani Purush 'Dada Bhagwan' na Vitraag Vignan*
nu, yathaartaye karee ne sampoornah,
sarvanghpanhe keval Gnan, keval darshan ne
keval charitrah ma pareenamahn ho, pareenamahn
ho, pareenamahn ho.
May absolute Science of the Enlightened One, Gnani
Purush Dada Bhagwan, take true hold within me and
express fully to the highest level of Absolute Enlightened
View, Absolute Enlightened Knowledge and Absolute
Enlightened Conduct.

NAV KALAMO

NINE PRICELESS DIKSHAVAKYAS, THE ESSENCE OF ALL SCRIPTURES AND RELIGIONS

1. Hae Dada Bhagwan! Mune koi pan deh-dhari jivatma no
kinchit matra pan aham Na dubhai, Na dubhavai, ke
dubhava praty Na anumodai, evi param Shakti aapo.

Mane koi deh-dhari jivatma no kinchit matra pan ahum
Na dubhai evi syaad-vaad Vani, syaad-vaad vartan ane
syaad-vaad manan karvani param Shakti aapo.
2. Hae Dada Bhagwan! Mane koi pan dharma nu kinchit
matra pan praman no dubhai, Na dubhavai, ke dubhava
praty no anumodai, evi param Shakti aapo.

Mune koi pan dharma nu, kinchit matra pan praman na
dubhai, evi syaad-vaad vani, syaad-vaad vartan ane syaad-
vaad mannan karvani param shakti aapo.
3. Hae Dada Bhagwan! Mane koi pan deh-dhari oopdeshak,
sadhu, sadhvi, aacharya no, avarnavaad, apraadh, avinay
na karvani param shakti aapo.
4. Hae Dada Bhagwan! Mane koi pan deh-dhari jivatma
praty, kinchit matra pan abhaav, tiraskaar, kyaareya pan
na karaaya, na karavaay, ke karta praty na anumodai evi
param shakti aapo.
5. Hae Dada Bhagwan! Mane koi pan deh- dhari jivatma
saathe kyaareya pan katthor bhaasha, tunteeli bhaasha na
bolai, na bolavai, ke bolva praty na anumodai evi param
shakti aapo.

Koi katthor bhaasha, tanteeli bhaasha bole, to mane mrudu-rujhu bhaasha bolvaani shakti aapo.

6. Hae Dada Bhagwan! Mane koi pan deh-dhaari jivatma pratyee streeh, purush, agur napunsak, gummeh te lingdhari hoi, toh tenah sambhandi kinchit matra pan vishay-vikaar sambhandi dosho, iccha-o, cheshta-o, ke vichaar sambhandhi dosho na karai, na karvai, ke karta pratyee na anumodai, evi param shakti aapo. Man niranter nirvikaar rahevaani param shakti aapo.
7. Hae Dada Bhagwan! Mane koi pan rus ma lubdha- panoo Na karai evi param shakti aapo. samrusi khoraak levai, evi param shakti aapo.
8. Hae Dada Bhagwan! Mane koi pan deh-dhari jivaatma no; pratyaksh agar paroksh, jeevant agar mrutyu paamelano, koi no, kinchit matra pan avarnavaad, apraadh, avinay Na karai , na karaavai, ke karta praytee na anumodai, evi param shakti aapo.
9. Hae Dada Bhagwan! Mune jagat kalyaan karvaanu nimit banvaani param shakti aapo, shakti aapo, shakti aapo.

(This is to be read this three times a day.)

Ask the above from Dada Bhagwan (The Lord within you). This should not slip into a daily routine of recital. These sentences should come from your heart. Experience these bhavna with alert awareness from within.

These nine sentences encompass the essence of all the scriptures of the world.



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