

As Expounded by Dada Bhagwan

Whatever Has Happened Is Justice



Justice dispensed by nature has never been unjust, not even for a moment.

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**Whatever Has
Happened Is Justice**

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'I do not know anything'!

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Trimantra

The Three Mantras That Destroy All Obstacles in Life

Namo Vitaraagaya

I bow to the Ones who are absolutely free from all attachment
and abhorrence

Namo Arihantanam

I bow to the living Ones who have annihilated all internal
enemies of anger, pride, deceit and greed

Namo Siddhanam

I bow to the Ones who have attained the state of total and final
liberation

Namo Aayariyanam

I bow to the Self-realized masters who impart the Knowledge of
the Self to others

Namo Uvazzayanam

I bow to the Ones who have received the Knowledge of the Self
and are helping others attain the same

Namo Loye Savva Sahunam

I bow to the Ones, wherever they may be, who have received the
Knowledge of the Self

Eso Pancha Namukkaro

These five salutations

Savva Pavappanasano

Destroy all demerit karma

Mangalanam Cha Savvesim

Of all that is auspicious

Padhamam Havai Mangalam

This is the highest

Om Namu Bhagavate Vasudevaya

I bow to the Ones who have attained the absolute Self in human form

Om Namah Shivaya

I bow to all human beings who have become instruments for the
salvation of the world

Jai Sat Chit Anand

Awareness of the Eternal is Bliss

Books of Akram Vignan of Dada Bhagwan

1. Adjust Everywhere
2. Anger
3. Aptavani - 1
4. Aptavani - 2
5. Aptavani - 4
6. Aptavani - 5
7. Aptavani - 6
8. Aptavani - 8
9. Aptavani - 9
10. Autobiography of Gnani Purush A.M.Patel
11. Avoid Clashes
12. Brahmacharya: Celibacy Attained With Understanding
13. Death: Before, During and After...
14. Flawless Vision
15. Generation Gap
16. Harmony in Marriage
17. Life Without Conflict
18. Money
19. Noble Use of Money
20. Non-Violence
21. Pratikraman: The Master Key That Resolves All Conflicts (Abridged & Big Volume)
22. Pure Love
23. Right Understanding to Help Others
24. Science of Karma
25. Science of Speech
26. The Current Living Tirthankara Shree Simandhar Swami
27. Simple and Effective Science for Self-Realization
28. The Essence of All Religion
29. The Fault Is of the Sufferer
30. The Guru and the Disciple
31. The Hidden Meaning of Truth and Untruth
32. The Practice of Humanity
33. Trimantra
34. Whatever Has Happened Is Justice
35. Who Am I?
36. Worries

'Dadavani' Magazine is published every month in English

Who is Dada Bhagwan?

In June 1958, around 6 o'clock one evening, amidst the hustle and bustle of the Surat railway station while seated on a bench, 'Dada Bhagwan' manifested completely within the sacred bodily form of Ambalal Muljibhai Patel. Nature revealed a remarkable phenomenon of spirituality! In the span of an hour, the vision of the universe was unveiled to him! Complete clarity for all spiritual questions such as, 'Who are we? Who is God? Who runs the world? What is karma? What is liberation?' etc. was attained.

What he attained that evening, he imparted to others through his original scientific experiment (*Gnan Vidhi*) in just two hours! This has been referred to as the *Akram* path. *Kram* means to climb up sequentially, step-by-step while *Akram* means step-less, a shortcut, the elevator path!

He, himself, would explain to others who Dada Bhagwan is saying, "The one visible before you is not Dada Bhagwan. I am the *Gnani Purush* and the One who has manifested within is Dada Bhagwan who is the Lord of the fourteen worlds. He is also within you, and within everyone else too. He resides unmanifest within you, whereas here (within A. M. Patel), He has manifested completely! I, myself, am not God (*Bhagwan*); I also bow down to the Dada Bhagwan who has manifest within me."



The Current Link to Attain Self-Realization

After attaining the Knowledge of the Self in 1958, absolutely revered Dada Bhagwan (Dadashri) traveled nationally and internationally to impart spiritual discourse and Self-realization to spiritual seekers.

During his lifetime itself, Dadashri had given the spiritual power to Pujya Dr. Niruben Amin (Niruma) to bestow Self-realization to others. In the same way, after Dadashri left his mortal body, Pujya Niruma conducted spiritual discourses (*satsang*) and imparted Self-realization to spiritual seekers, as an instrumental doer. Dadashri had also given Pujya Deepakbhai Desai the spiritual power to conduct *satsang*. At present, with the blessings of Pujya Niruma, Pujya Deepakbhai travels nationally and internationally to impart Self-realization as an instrumental doer.

After Self-realization, thousands of spiritual seekers prevail in a state free from bondage and dwell in the experience of the Self, whilst carrying out all their worldly responsibilities.



Note About This Translation

The *Gnani Purush*, Ambalal M. Patel, also commonly known as ‘Dadashri’ or ‘Dada’, gave spiritual discourses that were in the form of answers to questions asked by spiritual aspirants. These discourses were recorded and compiled into books by Pujya Dr. Niruben Amin in the Gujarati language.

Dadashri had said that it would be impossible to translate His *satsangs* and the Knowledge about the Science of Self-realization word for word into other languages, because some of the meaning would be lost in the process. Therefore, in order to understand precisely the *Akram* Science of Self-realization, He stressed the importance of learning Gujarati.

However, Dadashri did grant His blessings to translate His words into other languages so that spiritual seekers could benefit to a certain degree and later progress through their own efforts. This book is not a literal translation, but great care has been taken to preserve the essence of His original message.

Spiritual discourses have been and continue to be translated from Gujarati. For certain Gujarati words, several translated words or even sentences are needed to convey the meaning, hence many Gujarati words have been retained within the translated text for better understanding. Where the Gujarati word is used for the first time, it is italicized, followed by a translation explaining its meaning in parenthesis. Subsequently, only the Gujarati word is used in the text that follows. This serves a two-fold benefit; firstly, ease of translation and reading, and secondly, make the reader more familiar with the Gujarati words, which is critical for a deeper understanding of this spiritual Science. The content in square brackets provides further clarity regarding the matter, which is not present in the original Gujarati content.

This is a humble attempt to present to the world, the essence of His Knowledge. While reading this translation, if there is any contradiction or discrepancy, then it is the mistake of the translators and the understanding of the matter should be clarified with the living *Gnani* to avoid misinterpretation.



Special Note to the Reader

The Self is the Soul (*Atma*) within all living beings.

The term pure Soul is used by the *Gnani Purush* for the awakened Self, after the *Gnan Vidhi*. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'.

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the *Gnani Purush*.

Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter, or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or *Pragnya*. This is an important distinction for the correct understanding of the difference between the awakened Self and the worldly-interacting self.

Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.

The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.

For reference, a glossary of all the Gujarati words is either provided at the back of this book or available on our website at:

<http://www.dadabhagwan.org/books-media/glossary/>



Editorial

Thousands of pilgrims were on a pilgrimage in Badrinath and Kedarnath, in North India; when all of a sudden, an avalanche thundered down and buried hundreds of them. Upon hearing such news, everyone is filled with dismay. They question, “The pilgrims had set out to worship God with so much devotion and reverence, so why is it that God kills these very people, and in such a manner? God is dreadfully unjust!” In dividing the inheritance between two brothers, one brother takes over everything, while the other brother receives a lesser share. Now in such a case, the intellect seeks justice and as a last resort, upon taking help from the law courts, the fight continues all the way to the Supreme Court. As a result, they continue becoming unhappier and unhappier. When an innocent person serves time in jail, and the culprit enjoys life on the outside, where is the justice in this? When ethical people become unhappy, while unethical people build bungalows and drive around in cars; how can one deem this to be justice?

Such incidences continue to occur at every step of our lives, and there the intellect sets out to seek justice. Consequently, we become more and more miserable! It is an extraordinary spiritual finding of absolutely revered Dadashri that, ‘There is no injustice at all happening anywhere in this world.’ Whatever has happened is itself justice! Nature has never stepped outside the realm of justice. This is because, nature is not a person nor is it any kind of a God, such that someone would have an authoritative control over it! Nature means scientific circumstantial evidences. A single action materializes when so many circumstances come together. Out of the thousand pilgrims, why is it that only some died? Those who had a karmic account to die, are the ones who became victim to death and the accident! An incident has so

many causes and an accident has too many causes! Without having a past karmic account, even a mosquito cannot bite anyone. It is indeed because there is a pending karmic account from the past, that a punishment comes about. Hence, the one who wants to become free should understand this very point that, 'That which has happened to me is itself justice.'

However much the knowledge of 'Whatever has happened is itself justice' will be applied in life, that much peace will prevail and during such adverse circumstances, not even a single subatomic particle will be disturbed within.

- Dr. Niruben Amin

Whatever Has Happened Is Justice

The Vastness of the Universe Is Beyond Words

The world is not limited to only that which is written in the scriptures. In fact, the scriptures only encompass a certain portion. Having said this, the world is actually inexpressible and indescribable. It is such that it cannot be put down into words. So then, how would you describe something that is beyond words? If it cannot be put down into words, then how can you comprehend its description, which is beyond words? That is how incredibly vast this world is. And I sit here having Seen it. That is why I can tell you of its vastness!

Nature Is Always Just

Not even for a moment, has nature's justice been unjust. Not even for a single moment has this nature ever dispensed injustice. Courts may have been established, however everything can be overlooked in the courts; but nature has certainly never dispensed injustice. What is nature's justice like? If there is an honest person and if he tries to steal today, then it will get him caught at the first attempt itself. Whereas, if there is a dishonest person, then

right from the first day itself, it will encourage him. Nature's calculation is that, as it wants to keep the former pure, so it will get him caught, it does not help him. Whereas, it will keep helping the other person. And thereafter, the extent of the beatings he will receive will be such that he will never rise up again. He will regress into a much lower life form. Nature has not, even for a single minute, been unjust. People do ask me, "So, what about the fracture you had on this leg?" The answer to that is, "Nature has certainly dispensed justice in all of this."

If you understand nature's justice that 'Whatever has happened is justice', then you will be able to become free from this world. Otherwise, if you consider nature as unjust even to the slightest extent, then that verily is the place which makes you remain entangled in this world. To believe that nature is just, is called Knowledge (*Gnan*). To Know things 'as they are' is referred to as Knowledge and to not know things 'as they are' is referred to as 'ignorance'.

When a man sets another man's house on fire, at that time, if you ask, "Oh God, what is this? This man has burnt down that man's house. Is this justice or is it injustice?" The answer is, "It is justice. Burning it down is itself justice." Now, if the victim gets upset at the perpetrator and says, "He is useless, he is this, and he is that," then he will suffer the consequences of that injustice. As he is referring to that which is justice as injustice! The world is indeed in a state of total justice. Not even for a single moment has injustice happened in it.

The wars in this world have indeed come about due to the pursuit of justice. The world is certainly in a state of justice. Therefore, do not seek justice in this world at all. That which has happened is justice. That which has

happened is itself justice. These law courts and the like have been established because people are seeking justice! Hey mortal one, how can that be justice? Instead of that, just observe 'what has happened'! That itself is justice.

The 'justice' [you seek] is different while the effect of your karmic account is different. Actually, the effect of justice or injustice comes about due to past karmic accounts, while you try to join [link your idea of] 'justice' to that. Then you certainly have to take things to court, don't you! And even after going there, you eventually have to return after getting exhausted!

Now, if you happen to hurl one abuse at someone, then he may hurl two-three back at you. That is because his mind has become agitated towards you. In this case, what would people say [to him]? "Why did you hurl three abuses back, he had hurled only one at you." So, where is the justice in this? He actually has to hurl only three back at you. Would he or would he not clear the pending karmic account of the past?

Questioner: Yes, he would.

Dadashri: So, would you not recover what is owed to you from the past? Say, you had lent money to a person's father [which he did not clear], so if an opportunity arises, would you not recover your money from the son? However, the son would feel that you are doing him an injustice. Imagine, this is what nature's justice is like! It brings together all the past karmic accounts that are to be settled. Currently, if a wife is badgering her husband, then that is nature's justice. Although the husband feels, 'This wife is very bad,' but what would the wife think? 'My husband is bad.' Nevertheless, this is indeed nature's justice.

Questioner: Yes.

Dadashri: On top of that, you come [to me] with complaints. I do not listen to complaints. What is the reason for that?

Questioner: I have now come to know that this [situation] is justice.

Nature Unravels the Weave

Dadashri: These are all our discoveries! ‘The fault is of the sufferer.’ Just look at how wonderful these discoveries are! ‘Do not get into a clash with anyone.’ As well as, ‘Do not seek justice in worldly interactions.’

The regulation is such that, the manner in which the weave has been woven, it will unravel in the same exact manner. If the weave was woven with injustice then it will unravel with injustice and if it was woven with justice then it will unravel with justice. That is how all these ‘weaves’ are unraveling, yet in that people seek justice. Hey mortal one, why are you seeking justice, and that too, the sort found in court? Hey mortal one, you wove it with injustice and now you want to unravel it with justice, how can that be possible? In fact, a number that was multiplied by nine has to be divided by nine, only then would it come back to its original position. However, all the weaves remain entangled. So, the one who holds onto this phrase of ‘ours’, will get his work done!

Questioner: Yes Dada, if a person holds onto these two-three phrases, and if he is an ardent seeker, then his work will be accomplished.

Dadashri: His work will be done. As long as he does not become over wise, then his work will be accomplished.

Questioner: I have held onto two maxims; ‘Do not

seek justice in worldly interactions,’ and ‘The fault is of the sufferer.’

Dadashri: ‘Do not seek justice’, if one holds onto this phrase, then everything will become all right for him. It is certainly because of seeking justice that all entanglements arise.

Due to the Unfolding of Merit Karma, Even a Murderer Is Acquitted and Set Free...

Questioner: If a person murders someone, then is that also considered justice?

Dadashri: Nothing happens outside the realm of justice. In God’s language, it is certainly referred to as justice. However, it is not so according to the government laws. In worldly terms, it cannot be referred to as justice. In worldly terms, the murderer would be apprehended with the accusation of, “He indeed is the culprit.” Whereas, what would it be in God’s language? The answer is, “The one who has been murdered, is the culprit.” Then one would ask, “Is it not the fault of the murderer?” The answer is, “When the murderer will be caught, at that time he shall be considered a culprit! As for now, he has not been caught, while the murdered one has been caught!” Did you not understand?

Questioner: In court, when a person is acquitted and set free even after having committed a murder, is that a result of his past karma or is he being set free in this way due to his merit karma? How does it work?

Dadashri: That is verily his merit karma unfolding, which is the same thing as his past karma coming into effect. It is due to his merit karma that he is acquitted. Whereas, even though this other person may not have committed the

crime, he gets caught and has to go to jail. That is because of the unfolding of his demerit karma, there is no other way out in all of that.

Besides, it is possible for the courts to dispense injustice at times, in this world. However, nature has never dispensed injustice in this world; it has always remained just. Nature has not stepped outside the realm of justice, not even for a single day. Irrespective of it having brought about one or two hurricanes, it has always remained just.

Questioner: In your viewpoint, the scenes of destruction that we see, do they not come about for our own welfare?

Dadashri: If destruction is taking place, then how can it be considered welfare? Nonetheless, the destruction that is happening is indeed systematically correct. At one end, if nature destroys something, then that is correct, while at the other end, if nature assists something, then that too is correct. It is making everything regular, on the stage! In fact, people are screaming and shouting, “My cotton plantation has burnt,” due to their own selfish interest. At the same time, a small-scale cotton farmer claims, “We did very well!” Hence, people are certainly singing about their very own selfish interest.

Questioner: You say that nature only dispenses justice, so then what is the reason for earthquakes, hurricanes and flashfloods to happen?

Dadashri: In all of that, nature is only dispensing justice. When the rains fall, when the crop ripens, justice is being done in all of this. When an earthquake happens, even in that there is justice being done.

Questioner: How is that?

Dadashri: Nature only catches a hold of those who are culprits, not anyone else. In all of that, only the culprits are caught a hold of! This world has not been disturbed even to the slightest extent. Not even for a single second has anything happened outside the realm of justice.

The World Has a Need for Thieves and Snakes

These people ask me, “What is the reason for thieves and the like to exist? What is the use for all these pickpockets? Why would God have given birth to them?” To that I would reply, “Hey you, if they did not exist, then who would empty out your pockets? Should God himself come to do that? Who would seize your fraudulent earnings? If you have fraudulent wealth, then who is it that will take it away?” The poor fellow is an instrumental doer in the unfolding of your karma. Hence, there is a need for all of them.

Questioner: But someone’s hard-earned money also gets robbed.

Dadashri: That may be the hard-earned money of this current life. However, there are pending karmic accounts from the past, aren’t there? It is because there are pending accounts; otherwise, no one can ever take anything of yours. No one has the power to take anything at all. Moreover, if someone were to take anything, then that would actually be because of some ongoing past karmic account. There is no such person born in the world who can possibly do anything to anyone [without a cause]. The world is in such precise regulation. The world is in so much regulation that, even if this big playing field were to be filled with snakes, not a single snake would touch you [without a cause]. That is how much this world is in regulation. This world is based on very precise karmic accounts. This world is

very beautiful; it is in a state of justice, however people do not understand this.

The Cause Can Be Determined From the Effect

All these are results. Similar to the results received in test examinations. Say one receives ninety-five marks out of a hundred in mathematics, while in English, he receives twenty-five marks out of a hundred. Then, would you not know where the mistake lies? Based on the results, would you not be able to identify the reasons why the mistakes were made? All these circumstances that come together, they are all a result. Now, from the result, the cause behind that can be found out.

A thorn from an acacia tree remains upright on a road, where many people come and go every day. Several people walk on that road, nevertheless, the thorn remains in the very same position. Now, you would never go anywhere without any footwear on, but on that day, you happen to be visiting someone [having left your footwear at their doorstep]. When all of a sudden, someone shouts out, “Thief! There is a thief! There is a thief here!” In a rush, you immediately leave barefoot and the thorn ends up pricking you. Now, that is your karmic account! In addition, it pricks you in such a manner that it goes right through! Now, who brings together all these circumstances? It is *vyavasthit* (the result of scientific circumstantial evidences), that brings this together.

The Laws of Nature

Suppose your gold-chained pocket-watch slipped and fell in the Mumbai Fort area. And when you return home, you do not have any hope of it being returned. Nevertheless, two days later, you read a notice in the newspaper stating,

‘Whosoever’s watch this is, come and collect it from us; giving us both, the proof of ownership and the payment for the cost of printing this notice.’ Hence, nobody can take away from a person that which belongs to him [rightfully]. Whereas, if it does not belong to the person, then he is not going to get it. Nothing can be moved in any manner, not even to the slightest extent, that is how much the world is in regulation. No matter what sort of courts there may be, however the courts will be regulated based on the laws established in this current era of *Kaliyug*! While this is based on the regulations of nature. If you violate the court’s laws and regulations, then [only] the courts will consider you at fault. However, do not violate the laws of nature.

These Are Indeed One’s Own Projections

All these are actually your own projections. Why would you blame other people for it?

Questioner: It is a reaction of an action.

Dadashri: It cannot be referred to as a reaction. This is entirely your own projection. If you call it a reaction, then action and reaction should be equal and opposite.

I am just giving you an example, I am giving you a simile. This is certainly your own projection. No one else’s hand is in it, hence you should remain forewarned that, ‘I am responsible for this.’ After having understood your responsibility, how would your conduct be at home?

Questioner: We should conduct ourselves in that manner.

Dadashri: Yes, you should understand your responsibility. Otherwise, that other person will say, “If he worships God and has devotion for Him, then everything

[all wrong-doing] will go away.” How without substance! People are deceiving themselves by using God’s name. It is one’s own responsibility. Whole and sole responsible. It is indeed your own projection, isn’t it!

If someone hurts you, then you should credit it. Whatever you may have given is exactly what has to be credited. As there is no such law here, which allows one to hurt another just like that. There has to be a cause behind it. Hence, you should credit it.

For the One Who Wants to Become Free From This World...

Then, someday if the soup happens to have extra salt in it, then that too is justice!

Questioner: You have told us, “Continue observing that which happens,” so where is the need to seek justice in that?

Dadashri: I am trying to explain [the concept of] justice, a little differently. Now, this person must have had kerosene smeared on her hand, so when she brought a glass of water, it all ended up smelling of kerosene. Now, as I went to drink some water out of it, it smelled of kerosene to me. So, ‘we’ continue to See and Know, ‘What actually came to pass!’ Now, what should the justice be [in this case]? ‘Why did this happen to ‘us’? It has never come our way before, so why did it come today? Therefore, it is indeed our own karmic account. So, settle and clear this karmic account.’ However, it should be settled and cleared in such a manner that no one comes to know of it. Then, in the morning, after waking up, if she were to serve ‘us’ the same glass of water, then ‘we’ would go ahead and drink it. However, no one would come to know of it. Now,

what would a person without Self-realization do under the same circumstances?

Questioner: He would create a fuss.

Dadashri: Everyone in the house would come to know, “Oh my! There was kerosene in the boss’s water today!”

Questioner: The entire household would be disturbed!

Dadashri: Hey, he would drive everyone crazy! Thereafter, the poor wife would even forget to put sugar in the tea! What happens once things are disturbed? There would be disturbance in everything else!

Questioner: Dada, I agree that we should not complain at that very moment; but later on, with a calm *chit* (inner faculty of knowledge and vision) can we inform the house members that, “Hey, there was kerosene in the water. Please be more careful from now onwards.”

Dadashri: When can that be said? When everyone is having breakfast together, when everyone is laughing; at that time, in a laughing and joking manner, you may say it.

Did ‘we’ not just bring this point out into the open? Similarly, you can tell them when they are laughing.

Questioner: Meaning that, we should say it in a manner that does not hurt the other person, isn’t it?

Dadashri: Yes, only if it is said in this way, will it help the other person. But, the best way is to settle it with silence, ‘You keep mum and I too will keep mum!’ There is no better way than that. This is because, the one who wants to become free [from this worldly life], will not scream and shout at all.

Questioner: Should we not speak, even in terms of [giving] advice? Should we remain silent there?

Dadashri: That person has brought with him all his karmic accounts. So, he has certainly brought with him all the karmic accounts to become wise.

What ‘we’ are saying is, “If you want to leave this place, then escape and become free!” And if you want to escape and become free, then you should not say anything. If you want to escape in the night, and if you scream and shout aloud, then they will catch ahold of you right there, isn’t it!

How Is It in God’s Realm?

God is neither an embodiment of justice nor is He an embodiment of injustice. “May no one be hurt,” that is the only language of God. ‘Justice’ and ‘injustice’ is in the language of the world.

A thief believes stealing to be his moral duty, while a donor believes in giving charity as his moral duty. That is the language of the world; it is not God’s language. There is nothing like this or like that, in God’s realm. Only this much is in God’s realm, Our only directive is that, “No living being should be hurt.”

Justice and injustice are indeed regulated by nature alone. Besides, worldly justice and injustice helps enemies and offenders. People will say, “He must be a poor fellow, just let him go!” So, just like that, an offender is released. “This is how it always is.” That is what they will say. Besides, in the justice dispensed by nature there is no exemption at all. No one has any say in it!

One’s Own Faults Show It to Be Injustice

It is only due to one’s own fault that the entire world appears to be without regulation. Not even for a moment has it been without regulation. It is completely in the realm

of justice. It is possible for justice dispensed by the courts here, to have a discrepancy. It could turn out to be false. However, there is no discrepancy in the justice dispensed by nature.

Questioner: Isn't the justice dispensed by the courts the same as the justice dispensed by nature?

Dadashri: All of that is nature indeed, but in the courts, one would feel, 'The judge did this.' You wouldn't feel that way for nature, would you! However, that is actually an argument of the intellect.

Questioner: You compare the justice dispensed by nature with a computer, but a computer is a mechanical thing.

Dadashri: There is no other tool that is similar to it, which can be used to explain nature and that is why 'we' have given this simile. Besides, it is just for the sake of referring to it as a computer. It is to show that just like you feed [information] into the computer, similarly one's own inner intents are entered into this [nature]. Meaning, when the subtle charge karma of one's entire life are entered in it, the results materialize in the next life. That is when they come into effect [discharge]. So all of that is in the hands of *vyavasthit* (the result of scientific circumstantial evidences). It certainly dispenses exact justice. Whatever is to unfold as justice, it brings together just that. 'A father kills his own son,' even that can unfold as justice. Yet that is considered as justice. According to the justice dispensed by nature, it is deemed justice indeed. That is because, whatever pending karmic account there was between the father and son, that very karmic account has been repaid. The repayment has been made. There is nothing more to this; there is only a repayment in this.

When a poor person wins a million rupees in the lottery, that too is justice and when someone's pocket gets picked, that too is justice.

What Is the Basis for the Justice Dispensed by Nature?

Questioner: If nature is always just, then what is its basis? To validate it as justice, there needs to be a base for it, doesn't there?

Dadashri: Nature is just; however, this is only for you to understand. You will have the conviction that it is indeed just, but other people [those without Self-realization] will never have the conviction that nature is just. That is because they do not have the vision of the awakened Self! [Because the belief, of those who have not attained Self-realization, has not turned right.]

Besides, what is it that 'we' are saying? After all, what is this world? Hey, this is indeed how it is. Not even a single atom can be changed around, that is how just it is. It is always just.

Nature is made up of two types of things: those that are permanent, eternal things; while the other consists of temporary things, those that are in the form of circumstances. In that, circumstances continue to change and that too, they change in regulation. However, the person analyzing this, does so through his individualized viewpoint of the intellect. No one actually analyzes this through an intellect which accepts all viewpoints, but rather, everyone sees it only through their own selfishness.

If a person loses his one and only son, that too is justice indeed. No one has dispensed any injustice there. There certainly has been no injustice done by God or

anyone else, it is indeed justice. So, that is why ‘we’ say that, “The world is in a state of justice. It is indeed in a constant state of justice.”

When a person’s one and only child passes away, only the nearest family members cry. Why is it that none of the others who were around him cry? The family members cry because of their own selfish interest. When you attain the eternal [realize the real form of your Self], then nature is based on justice itself.

Are all these points adding up? If they add up, then know that it is all right. Just try to set the ‘knowledge’, then a lot of your pain will reduce!

Never, not even for a single second, has there been a discrepancy in nature’s justice. If it were dispensing injustice, then no one would ever attain final liberation. However, people do ask, “Why is it that good people face difficulties?” In fact, people are not able to create any such difficulties. Therefore, if you do not interfere in anything, then there is no such force that can challenge you. It is because you have interfered, that all of this has arisen.

One Needs to Be Practical, Not Theoretical

What do the scripture writers write? They would not say, “Whatever has happened is justice.” In fact, they would say, “Justice is itself justice.” Hey mortal one, because of you, we lost direction for so many lives! So, theoretically it would be said that, “Justice is itself justice.” However, what does the practical aspect say? “Whatever has happened is itself justice.” Without the practical aspect, no work in this world could be accomplished. That is why this theoretical aspect did not last.

So then, ‘whatever has happened is itself justice’. If

you want to be free from all wrong beliefs then, ‘Whatever has happened is justice.’ If you want to remain with wrong beliefs, then seek justice. So, if you want to become God, then accept, ‘Whatever has happened to be justice.’ While, if you want to wander aimlessly, then by seeking justice you will continue to wander around forever.

A Greedy Person Is Rankled by a Loss

This world is not baseless. The world is in a natural state of justice. Nature has never dispensed injustice at all. Whenever nature injures a person, when an accident happens, all of that is in a state of justice. Nature has never stepped outside the realm of justice. Due to wrong understanding, people uselessly lay unsubstantiated claims. In addition, they do not know the art of how to live life; they remain in worries and more worries. Therefore, consider whatever has happened to be justice.

Say you handed the storeowner a one hundred-rupee note. He hands you your purchase worth five rupees and gives you back five rupees in change. In the bustle of things, he forgot to give you ninety rupees back. Now, his cash drawer is full of so many hundred-rupee notes, so many ten-rupee notes; none of which have been counted. If he forgets and if he hands you back just five, what would you tell him? “I had given you a hundred rupee note.” He immediately says, “No.” And surely, that is what he remembers, he is not lying either. So, what is it that you should do?

Questioner: Well then, afterwards it would continue to bother and pick at me, ‘So much money has been lost.’ The mind would be in uproar.

Dadashri: If it is bothersome, then the one bothered,

is the one who cannot fall asleep, what is it to You [the pure Soul]? The one in this body who is being bothered, is the one who cannot fall asleep. Is it bothersome to everyone? It bothers the greedy one, the mortal one! At that time, You should tell the greedy one, ‘Even if it is bothering you, you still have to sleep! Now, you will surely have to sleep all night long!’

Questioner: He loses not only his sleep but also his money.

Dadashri: Yes, so at that time, ‘Whatever has happened is correct’. If this ‘knowledge’ remains in your awareness, then your salvation will happen.

If one were to understand, ‘Whatever has happened is justice,’ then it is possible for one to traverse worldly life completely. Even for a second, never has injustice been dispensed in the world, only justice itself has been done. So, it is the intellect that is trapping you by asking, ‘How can this be considered justice?’ Hence, the fundamental point ‘we’ are saying is, “This is how it is with nature and You should separate Yourself from the intellect.” Because it is the intellect that is trapping You in this. After having understood this once, You should not agree with the intellect. Whatever happened is justice. Justice dispensed by the courts has all sorts of errors. Things may go out of order, but there is no discrepancy in this [nature’s] justice, therefore, cut off the intellect right away.

Unfair Distribution of Wealth Is Itself Justice

A father passes away, and his property becomes the inheritance of all his sons. However, the title deed falls in the name of the eldest son. Now, the eldest brother continues to intimidate the younger brothers and does not give them

their share. Fifty acres of land was to be given to each one. There was a total of two hundred and fifty acres of land, he was to divide it into fifty acres and distribute that to each of his four brothers. Instead, one received twenty-five acres, one took fifty acres, one got forty acres, while another received only five acres.

So, at that point, what is to be understood? The justice of the world would proclaim, "The eldest brother is shameless, he's a cheat." Whereas, what does nature's justice say, "The eldest brother is correct. He has given fifty to the one who is to be given fifty acres; twenty, to the one who is to be given twenty acres; forty, to the one who is to be given forty acres and the one who is to be given five acres, he has given just five. The rest was cleared in the other karmic accounts of the past life." Do you understand my point?

Therefore, if you do not want to quarrel, then you should accept the ways of nature, or else, the world is a quarrel itself. Justice cannot exist here. Justice is there for one to check and see, 'Has any sort of change or transformation happened within me?' If I am accepting of the unfolding of my karma, then it is confirmed that, 'I am just.' Justice is in fact, a thermometer for us. Otherwise, there cannot be justice in worldly interactions, can there! If a person becomes the embodiment of justice, then he has become complete. Until then, he dwells in the extreme; he is either above normality or he is below normality!

That is why the elder brother does not give the other brother any more, he only gives him five acres, but our people try to seek justice for the younger brother and in so doing, they condemn the elder brother to be bad. All of that is an offence. "Hey, you are the one with wrong belief, and

on top of that, you believe the wrong belief to be correct.” But surely there’s no way out, and as you have believed that to be correct, you also believe this worldly interaction itself to be correct. So, you will definitely take a beating, won’t you! On the other hand, the justice dispensed by nature is actually flawless.

Now, in the above case, ‘we’ would not interfere by saying, “You should not do this. This person should do this much.” Otherwise, ‘we’ cannot be called *vitaraag* (One who is free from attachment and abhorrence). In fact, ‘we’ simply continue to See, ‘What the karmic accounts from the past are like!’

They tell ‘us’, “You bring justice to this.” When they tell ‘us’ to dispense justice, ‘we’ tell them, “Sir, ‘our’ justice is of a different kind, while the justice in this world is of a different kind.” ‘Ours’ is the justice as dispensed by nature. The ‘regulator’ of the world indeed keeps it in regulation. Not even for a single moment, has injustice ever taken place. But, how is it that people perceive there to be injustice? Due to that, he seeks justice. Why did he not give you two acres but instead, told you to take five? Hey mortal one, whatever he is giving you, is itself justice. Because these are all opposing karmic accounts of the past. It is an entanglement indeed; it is a karmic account. Hence, justice is a ‘thermometer’. And with this ‘thermometer’ you should see, ‘Previously, I had not been just and that is why this injustice has been dispensed to me.’ Therefore, the fault is not of the thermometer. What do you think? Does this point that I am making help you a little?

Questioner: It helps a lot.

Dadashri: Do not seek justice in the world. Whatever it is that is happening is justice. You should observe, ‘What

is it that is happening?’ ‘Instead of giving fifty acres, five acres are being given.’ Then the younger brother should tell the elder brother, “That’s fine. Now, are you also happy?” He would say, “Yes.” Then the next day, they would share a meal together. That is a karmic account. No one is beyond the bounds of karmic accounts. A father will not let the son off without claiming the pending karmic account. These are just karmic accounts; they are not true relations. You have believed them to be true relations!

Crushed to Death Is Also Justice

There is a man standing on the right side of the road, waiting to catch a bus. A bus comes in from the wrong side, goes off the road completely and ends up killing the man. So, can this be considered justice?

Questioner: “The driver crushed and killed him!” Surely, that is what people would say.

Dadashri: Yes, as he drove in from the wrong side and killed him, he committed an offence. If he drove in from the right side of the road and killed him, even then it would be considered an offence on his part. Instead of that, he has committed a double offence. Whereas nature says, “He did the correct thing. If you scream and shout, it will go in vain. A previous karmic account has been cleared off.” However, this is not something that a person understands, is it! His entire life goes by in disruption alone; in the law courts and with the lawyers...! In addition to that, even the lawyer hurls abuses at him. If someday, he happens to be late, the lawyer would tell him, “You do not have any sense, you are like a donkey.” In this way, he gets caught by the throat, the mortal one. Instead, if one understands nature’s justice; the justice as explained by Dada, then a solution would come about, wouldn’t it! There is no

problem with taking things up in court. Go to court, but also have a cup of tea with that person, do things in that manner [to bring about a mutually agreed upon solution]. If the person does not agree, then you should tell him, “At least let us sit together. Have a cup of tea with me.” There is no problem with taking things to court but bring about an amicable solution [such that no attachment and abhorrence arise]!

Questioner: Would such a person not betray us?

Dadashri: Human beings cannot do anything. If you are pure, then no one can do anything to you; such is the law of this world. If you are pure, then no one can do anything. Therefore, if you want to break your mistake, then you should break it.

The One Who Lets Go of the Subtle Pull of Insistence Wins

Are you trying to seek justice in this world? Whatever has happened is itself justice. If someone slaps you, then do not think that, ‘He has done me an injustice.’ But rather, ‘Whatever has happened is itself justice.’ When things will be understood this way, that is when, all this will be settled once and for all.

If you do not say, ‘Whatever has happened is justice,’ then the intellect will create mayhem. Since infinite lives, this intellect has veiled the truth; it has created divisiveness between people. In the actual sense, there would never be a need to say this. ‘We’ never face a situation where ‘we’ have to say anything. The one who lets it go is the winner. The other person is tugging at his own risk. How can one tell whether the intellect has gone away? Do not go to seek justice. When you consider whatever happens, to

be justice, then it is said that the intellect has gone away. What does the intellect do? It continues to seek justice, and it is because of this, worldly life has continued to exist. Therefore, do not seek justice.

Is justice something to be sought after? Immediately be ready with, 'That which has happened is correct.' This is because, nothing besides the result of scientific circumstantial evidences, is actually going to happen. It is a useless outcry!

Entrapped Not by the Reigning Queen but by the Collection Queen

The intellect in fact creates havoc. It is the intellect alone that spoils everything, isn't it! So, what is this intellect? That which seeks justice, is referred to as the intellect. It will say, 'Why wouldn't they pay up, they have already taken possession of the goods?' Now, the thing that questions, 'Why wouldn't they?' is the intellect. The injustice done is itself justice. You should continue the attempt to collect your receivables. You should say, "Sir, we very much need the money and we are in difficulty," and return. However, by saying, "Why wouldn't they pay?" it means that you will have to look for a lawyer. Then you miss out on the spiritual discourse and end up sitting there. Instead, by saying, "Whatever has happened is justice," the intellect goes away.

You should keep such a conviction within that, 'Whatever it is that is happening, it is justice.' Yet, in worldly interactions, if you have to go collect your accounts receivable, then because of this conviction, your mind would not spoil. You would not get frustrated on him nor would you get agitated. You would sit there, just as though you were acting in a play. You could say, "I have come by four

times, but we did not meet. But, this time around, it is either your merit karma or my merit karma, but we did finally meet.” In such a manner, while joking and keeping things light, collect your receivables. Then say, “You are enjoying prosperity while I am caught up in a dire situation.” To that, he would say, “What difficulty are you in?” Then you would reply, “Only I know the troubles I face. If you do not have cash, then borrow some from others, but facilitate some for me.” In this way or another, strike a conversation and get your work done. Your work will be done, as people are egoistic. If they were not egoistic, then nothing would work out. If you slightly flatter the ego of an egoistic person, then he will do everything. Tell him, “Please facilitate at least five to ten thousand.” Even then, he will say, “Yes, I will facilitate it.” Therefore, a quarrel should not arise. Attachment and abhorrence should not arise. After making a hundred trips, if he still does not return the money, even then there is no problem. Just go ahead and say, “Whatever has happened is itself justice.” Constantly justice only! Are you the only one whose accounts receivable are pending?

Questioner: No, no, all the people in business have them as well!

Dadashri: The ‘reigning queen’ has not entrapped the entire world, but the ‘collection queen’ has entrapped it. Many people tell me that, “My receivables of ten million is not materializing.” However, before when the receivables were coming in, when they were earning, at that time no one was coming to tell ‘us’. It is now, that they come to tell ‘us’. Have you heard of the word ‘accounts receivable’?

Questioner: If someone hurls an abuse at me, it is an accounts receivable, isn’t it?

Dadashri: Yes, it is certainly an accounts receivable!

When he hurls abuses, he surely hurls them. He would even use words that do not exist in the dictionary. So then, you would go to look them up in the dictionary, ‘Where did this word come from?’ Now, the word would not even exist there, that is how temperamental he is! However, he is speaking thus, on his own accountability! It is not on your accountability! This much is good.

It is justice even when he does not return the money, and it is also justice when he pays it back. I had come to this conclusion many years ago. Therefore, if he does not return the money, then no one is at fault in that. Similarly, when he comes to repay you, what favor has he done in that? The world is actually governed in a different way.

The Root of Unhappiness in Worldly Interactions

People have tired themselves out in persistently seeking justice. A person may feel, ‘What have I spoilt of yours, that you are spoiling this of mine.’

Questioner: That does happen. Even though I have never accused anyone, yet why are people punishing us?

Dadashri: Yes. That is precisely why these courts, lawyers and all the others are sustained. If it does not happen this way, then how would the courts be able to sustain? Lawyers would certainly not have any clients! But how fortunate these lawyers are! The clients wake up early in the morning to visit them, but the lawyer would still be shaving and so the client has to wait for a while. The lawyer earns money sitting at home. The lawyer is fortunate indeed! The client would have him write up a notice and pay him fifty rupees for that. Hence, if you do not seek justice, then everything will fall in place. The fact that you seek justice, is itself an externally induced problem that results in suffering.

Questioner: But Dada, the times have changed so much that, even if I do something for the welfare of a person, yet he is the very one who hurts me.

Dadashri: When you do something for the person's welfare and in turn, he ends up hurting you, then that is known as justice itself. And that is not something to say to his face. When you say it to his face, he will think, 'This person has become thick skinned.'

Questioner: Even though I am very straightforward in my dealings with this person, yet the person hurts me.

Dadashri: The fact that the person hurts you is itself justice! Does that person not let you live in peace?

Questioner: If I wear a suit, then the wife will ask me, "Why did you wear a suit?" Then if I wear a t-shirt, she will ask me, "Why did you wear a t-shirt?" Now, if I take it off, even then she will ask me, "Why did you take it off?"

Dadashri: That is precisely what 'we' are referring to as justice! Instead, you went to seek justice there, so you are receiving all these beatings for that. Therefore, you should not seek justice. 'We' have made this plain and simple discovery. It is because of seeking justice, that all these people have been bruised and even after that, whatever ended up happening was the same result. At the end of it all, the exact same result came about. So, why not understand it right from the beginning? This is simply an interference of the ego!

Whatever has happened is itself justice! Therefore, do not go to seek justice. If your father criticizes you by saying, "You are like this and you are like that." That which happened is itself justice. You should not lay a claim on

him by saying, “What is the reason for you to say what you just did?” This point is from experience and even otherwise, eventually after getting exhausted, you will have to accept this justice! Would people be accepting of this justice or not? So they may run around [uselessly and aimlessly], but they end up exactly where they started, don’t they? Instead, if you had happily accepted it, then would there be anything wrong with that? Yes, but do not accept it in front of your father, otherwise he will go off on a wrong track. Simply understand it in your mind, ‘Whatever has happened is itself justice.’

From now on, do not use the intellect; instead, consider whatever is happening to be justice. Otherwise, one will say, “Who had asked you to go and heat the water?” Hey, whatever has happened is itself justice. If this were to be understood as justice, then one would say, “Now, I will not lay a claim.” Would one say such a thing or not?

If a person is hungry and you invite him for a meal, then [the wife] will question, “Who asked you to invite this person to dinner? You put me through so much difficulty and additionally my time got wasted!” Now, if she says such a thing, then what should you do? Should you raise an objection? That which has happened is itself justice.

Between the two people at home, if one of them were to contain the intellect, then things would run smoothly. However, if both continue as per the intellect, then what would be the result? Then at night, even the dinner would not be appealing.

When the rain does not fall, then that is justice. At that time, what would the farmer say? “God is dispensing injustice.” He is saying this due his lack of understanding. So, would it start to rain, by him saying that? If it is not

raining, then that is justice itself. If it were to continuously or if there was a good rainy season every year, what loss was the rain going to incur? It thunders down heavily in one area, while in another, there is a drought. Nature has kept everything in regulation. Do you feel that nature's management is proper? Nature is certainly dispensing justice everywhere.

Therefore, this is all an established principle. This is the only regulation with which the intellect will go away. If you accept, that which is happening to be justice, then the intellect will go away. How long will the intellect remain alive? If you seek justice in whatever it is that is happening, then the intellect will remain alive. Otherwise, that intellect will actually come to understand. The intellect will then feel ashamed. It too will be embarrassed, 'Darn it, if the master himself is saying such things now, then I had better lay low.'

Do Not Seek Justice in This

Questioner: I do want to get rid of the intellect, because it is causing me a lot of suffering.

Dadashri: If you want to get rid of the intellect, well it will not go away just like that. The intellect will only go away once you get rid of its causes, then this effect will go away. The intellect is an effect. What are its causes? Regardless of what happens in reality, if that is considered as justice, then it will go away. What does the world say? You have to accept whatever has happened in reality. And in continuing to seek justice, the conflicts keep persisting.

Therefore, the intellect will not go away just like that. The method to get rid of the intellect is to stop nurturing its causes, then the intellect will not come into effect.

Questioner: You said, “The intellect is an effect and if its causes are found, then that effect can cease.”

Dadashri: So, in its causes, when you go to seek justice, that is its cause. If you stop seeking justice, the intellect will go away. Why do you seek justice? Now, what would the daughter-in-law say? “Hey, you do not know my mother-in-law. Since I came in this home, she has been hurting me. Now, what is my fault in this?”

Would anyone hurt you without having a previous acquaintance? It must be pending in your karmic account, that is why she is giving it back to you. To that, she would say, “But, I have never even seen her face before.” The answer is, “Yes, you may not have seen her in this life, however, what does your karmic account of the past life say?” Therefore, whatever has happened is itself justice.

At home, when your son bosses over you, then that bossism is itself justice. In fact, it is the intellect that shows you, ‘He is a son, how can he boss around his father?’ However, whatever has happened is itself justice!

So, what does this *Akram Vignan* (the step-less Science of Self-realization) say? Look, this is justice! Now, people ask ‘us’, “How did you get rid of the intellect?” I did not seek justice, so the intellect went away. How long would the intellect remain in power? As long as you seek justice, and you give support to that justice, till then the intellect will remain in power. At that point, the intellect will say, ‘He is on our side.’ It will say, ‘I performed my duty so well, then on what grounds are these directors criticizing me?’ Hey, are you supporting it? Are you seeking justice? Whatever they are saying is indeed correct. Why were they not saying anything until now? On what basis were

they not say anything? And right now, on what grounds of justice are they saying this? Upon thinking about this, do you not feel that what they are saying is justified? Hey, if your boss does not give you a pay raise, then that itself is justice. How can you consider that as injustice?

The Intellect Seeks Justice

All this is in fact, self-invited suffering, and the little suffering that exists is due to the intellect. Everyone has an intellect, isn't it? That developed intellect causes suffering. It goes and finds suffering, where there is no suffering. For 'us' after the intellect developed, it went away. The intellect itself exhausted! Now just imagine, isn't that great! Not even a single percent of the intellect remains. At that time, a person asked 'us', "How did the intellect go away? Was it by telling it, 'Go away, go away,' that it went away?" 'We' replied, "No. You cannot do that. Up until now, the intellect has helped to maintain your good impression amongst people. At the exact moment that you would be confused, it would give the appropriate guidance on 'what to do, what not to do?' How can it be expelled?" Then 'we' said, "The intellect remains forever with those who seek justice." If one says, "Whatever has happened is justice," then the intellect will go away. That which goes to seek justice is the intellect.

Questioner: But Dada, are we to accept whatever comes our way in life?

Dadashri: Instead of having to accept it after taking a beating, isn't it better to accept it happily before.

Questioner: In worldly life, there are children, the daughter-in-law, on top of that there is this relation, that relation, so we have to maintain the relations.

Dadashri: Yes, you should maintain all relations.

Questioner: Then what about the beatings that we take for that, what should we do?

Dadashri: Even after maintaining all the relations, yet you take a beating, then you should accept them. Even otherwise, if you take a beating, what can you do? Is there another way out?

Questioner: None other than going to the lawyers.

Dadashri: Yes, what else can be done? Would the lawyers protect you or would they collect their fees?

The Intellect Leaves With ‘Whatever Has Happened Is Justice’

As soon as one seeks justice, the intellect comes into power. The intellect knows that, ‘Now, things will not proceed without me.’ However, if You [the Self] say, ‘What has happened is justice,’ then the intellect will say, ‘Now, I have no influence in this house anymore.’ It will bid farewell. It will go to someone who has an infatuation for it. There are many such people, aren’t there! People take vows of restraint so as to increase their intellect! And consequently, on the other side of the scale, an equivalent amount of grief increases. There should always be a balance, shouldn’t there? On the opposite side, a counter balance is certainly required! Because ‘our’ intellect exhausted, the grief has ended!

The End of All Wrong Beliefs Is the Only Path to Liberation

So, if you consider what has happened to be justice, then you will remain free from wrong belief. Whereas

people are out seeking justice, in order to become free from wrong belief. Where the wrong beliefs come to an end, that is the path to liberation! Our path is such that no wrong beliefs arise, isn't it?

One can progress on this *Akram* path (the step-less and direct path to Self-realization) of ours without doing any effort. 'Our' keys are indeed such that one moves forward without doing any effort.

Now, when the intellect gives rise to wrong beliefs, then You should tell it, 'What has happened is justice.' When the intellect seeks justice by saying, 'He is younger than me, he is crossing his boundary.' If he remains within his boundary, then that itself is justice; and if he crosses it, then that too is justice. As much as the intellect becomes non-argumentative, one will start to become free from wrong beliefs!

What does this spiritual Science say? The entire world is seeking justice; instead of that, why don't you just accept, 'That which has happened to be justice itself.' Thereafter, there will neither be a need for judges nor for lawyers. Or else, eventually, it still turns out the same way, even after taking a beating, doesn't it?

Satisfaction Cannot Be Attained Through the Courts

Now, just suppose that a person wants justice regarding a particular matter. And you helped him get a judgment from the village level court. The lawyers fought the case and then a judgment got passed. 'Justice' was delivered. However, at that time the person would say, "No, but I am not satisfied with this judgement." Even though 'justice' got delivered, yet there was no satisfaction.

Then he asks, “So, what could be done?” You reply, “Let’s take the case to a higher-level court.” So, the case goes to the district court. There, he was still not satisfied with its judgment. Then he asks, “So, what now?” You tell him, “No, let’s take the case to the high court!” Even there, he was not satisfied. You tell him, “Let’s take it to the Supreme Court.” However, even there he was not satisfied. Finally, even after complaining to the President, ‘justice’ was not delivered. He suffers a bitter defeat! Hence, do not seek justice at all by asking, “Why did he hurl abuses at me?” or “Why is the client not paying the fees for my legal advice?” The fact that he does not pay you is justice. If he pays it back later, then that too is justice. You should not seek justice.

Justice: Of Nature vs That of Wrong Belief

There are two types of justice. One that increases wrong beliefs and the other that decreases wrong beliefs. The absolute real justice decreases wrong beliefs and is one that says, ‘What has happened is itself justice.’ Now, you should not lay another claim on that. You should now take care of your other [spiritual] work. If you lay a claim on this, then your other work will not be accomplished.

When one goes out to seek justice, it means that the wrong beliefs keep on increasing. While the justice of nature converts the wrong beliefs into the right belief. If it has happened, then it is justice. Despite this, even after a person involves five different arbitrators, yet the ruling delivered goes against him. As he does not accept that as justice, so then he does not accept anyone else’s justice. Therefore, his wrong beliefs keep on increasing. So, a person who continues to weave such an entangled mass around himself,

does not attain anything. He suffers immensely! Instead of that, he should maintain the conviction right from the beginning that, 'whatever has happened is justice'.

And nature always keeps dispensing justice only. It is constantly dispensing justice itself. However, it cannot give proof of this. Only the *Gnani* (the One with the Knowledge of the Self) can give the proof of, 'In what way is it considered justice?' It is the *Gnani* who can explain this. As the *Gnani* satisfactorily explains this to one, only then can ultimate closure come about. When one attains the right belief that is when there is ultimate closure.



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Whatever Has Happened Is Justice

If you understand nature's justice that, 'Whatever has happened is justice', then you will be able to become free from this world. Otherwise, if you consider nature as unjust even to the slightest extent, then that verily is the place which makes you remain entangled in this world. To believe that nature is just, that is called Knowledge. To Know things 'as they are' is referred to as Knowledge and to not know things 'as they are' is referred to as ignorance.

If one were to understand, 'Whatever has happened is justice', then it is possible for one to traverse worldly life completely. Even for a second, never has injustice been dispensed in the world, only justice itself has been done. So, it is the intellect that is trapping you by asking, 'How can this be considered justice?' Hence, the fundamental point 'we' are saying is, "This is how it is with nature and You should separate Yourself from the intellect." After having understood this once, You should not agree with the intellect. Whatever happened is justice.

- Dadashri



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