

# Adjust Everywhere

Editor : Dr. Niruben Amin

**Publisher** : Mr. Ajit C. Patel on behalf of  
**Dada Bhagwan Foundation**  
5, Mamatapark Society,  
B/h. Navgujarat College,  
Usmanpura, Ahmedabad-380014.  
**Tel.** : (079) 7543979, 7540408  
**E-Mail** : dadaniru@vsnl.com

© : Editor.

**Edition** : 3000 copies, 2001

**Price** : Ultimate Humality  
(leads to Universal oneness)  
AND  
Awareness of "I Don't Know Anything"  
Rs. 5.00

**Printer** : Mahavideh Foundation (Printing Division),  
Dhobighat, Dudheshwar,  
Ahmedabad - 380 004.  
Tel. : 5629197

## **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**

Conflicts will occur repeatedly in our life until we learn to adjust with others. This adjustment is achieved through right understanding. Life becomes difficult as in the end, the world will extract adjustment from us, against our wishes. Whether we like it or not, we will have to adjust. With right understanding, we can prevent conflict and find peace and happiness. Life is nothing but a series of adjustments. From birth until death, you have to make adjustments. Whether you enjoy studying or not, you have to adjust and study. Likewise, in married life, initially there is happiness, but later the husband or the wife has to make adjustments because of conflicts. These conflicts are the natural result of differences in their nature. How many people in this age are fortunate enough to be able to adjust with each other throughout their lives? Even between Rama and Sita, were there not many adjustments? Imagine the kind of adjustments Sita must have made when she was sent away to the jungle, while she was with child.

Between parents and children there are adjustments every step of the way. If we adjust with understanding, there will be peace and we will not bind any karma. If we do not adjust with all around us, we will invite or create problems. This key of 'Adjust Everywhere' will open all the doors in life. If we use Gnani Purush Dadashri's golden maxim 'Adjust Everywhere' and apply it in our life, then every day life will become beautiful.

**- 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.

## ADJUST EVERYWHERE

### DIGEST THIS PHRASE

**Questioner :** I want peace in my life.

**Dadashri :** Will you accept just one phrase in your life? Take note of it properly and exactly?

**Questioner :** Yes.

**Dadashri :** Incorporate this phrase 'Adjust Everywhere' in your life and peace will take hold. Initially, for the first six months or so you will experience difficulties. This is because of reactions from the past life. Then peace will be yours. Therefore, adjust everywhere. In this frightful time of *Kaliyug* (the present time cycle), if you fail to adjust, you will be doomed.

If you do not learn anything else in worldly life it does not matter, but learning to adjust, is a necessity. You will sail through all difficulties in life if you adjust to anyone who misadjusts with you. A person who knows how to adjust with others does not suffer. Adjust everywhere. Adjustment with each and every person is the highest religion. There are different *prakritis*, (people with different personalities,

characteristics, tendencies etc.) in our time, so how can you get along without adjusting ?

### **DO NOT INTERFERE, JUST ADJUST**

Life is changing constantly. Therefore, one has to adjust to these changes. The elders cling to their old-fashioned ways. They need to adjust with the times or else they will die suffering. You must make adjustments according to the times you live in. I adjust with everyone, even a thief or a pickpocket. A thief will sense that I am compassionate in the way I speak to him. I do not tell him that he is wrong. He is simply acting according to his viewpoint. People, in general are likely to hurl abuse at the thief and label him as a worthless being. What about these lawyers, are they not also liars? They claim and win even fraudulent cases. Are they not charlatans when they do this? They label the thieves as frauds. The lawyers claim their own fraud to be the truth. How can you trust such people? Despite this they manage to survive don't they? I never tell anyone that they are wrong. They are correct by their viewpoint. I would explain the facts and inform them about the consequences of their misdeeds.

When old people enter a house they typically start making all sorts of comments and criticize things like their stereos, etc. They are so meddlesome and interfering. Why not try to be friendly with the younger generation? Times are changing so how do they expect the younger generation to live without these amenities? When they see something new, they simply desire it. If there is nothing new, then what will they live for. New things like these come and go. You do not have to interfere with them. If it does not suit you then you do not have to use it. This ice cream does not tell you to run

away from it. Do not eat it if you do not want it. The older folks keep on resenting it. All these differences in opinion are because of the changing times. These youngsters act according to the times. *Moha* is the insatiable desire, which arises for new and original things as they come into existence. From my early childhood, I enquired deeply whether this world was going in the right or the wrong direction. I found that no one has the power to change this world, and therefore one must adjust according to the times. If your son comes home wearing a new kind of hat, don't ask him in an irritated tone, "Where did you get that?" Instead, just adjust and ask kindly, "Son where did you get your nice new hat? Was it very expensive?" This is how you should adjust.

Our religion declares that you must see convenience in inconvenience. For example, it occurred to me one night that the bed sheet was dirty so I made an adjustment in my mind that it was very soft. It then began to feel very comfortable to me. It is the knowledge that we acquire through the five senses that makes us perceive inconvenience.

### **ADJUSTMENT WITH DISAGREEABLE PEOPLE**

When a sewer is giving off a stench, do we complain? In the same token all these people who are disagreeable and negative are like the sewers. Whatever smells unpleasant, we call a sewer and whatever smells pleasant we call a flower. Adjust to both. They are both saying, " Become *Vitraag* (beyond attachment and abhorrence or detached) with us."

You suffer because of your opinions of good and bad. You must keep them in check. When we say something is good, other things by comparison become bad and begin to bother us. If we rise above opinions, good or bad, there is no

suffering. ‘Adjust Everywhere’ is my discovery. Whatever people say, whether it is true or not, we should adjust. If someone tells me I have no sense, I would adjust immediately by saying, “You are right. I was always a little slow. You just realized it today, whereas I have known about it from my childhood”. If you respond like this, you will avoid conflict. They will never bother you again. If you do not adjust, when will you reach ‘your home’ (*Moksha*, liberation from the cycle of birth and death)?

### ADJUSTMENT WITH THE WIFE

**Questioner** : How can I adjust with my wife? I have arguments with her. Please explain to me.

**Dadashri** : Your wife is upset with you because you are detained at work and come home late. She expresses her disapproval by shouting, “You are late. I will not put up with this anymore.” She loses her temper, so you should say: “Yes dear, you are quite right. If you tell me to go back, I will. If you tell me to sit inside, I will sit inside.” She will respond, “No, don’t go back. Just rest here quietly.” Then you tell her, “If you tell me to, I will eat supper or else I will go to sleep”. To which she will reply, “No, have your supper.” This is adjustment. In the morning you will get a hot cup of tea. If you had become irate, she too would have reacted in a disgruntled manner and the next morning she would shove the teacup at you in anger. Her sulking would continue for the next three days.

### EAT KHICHARI OR EAT PIZZA

What should one do if he does not know how to adjust? Should he fight with his wife?

**Questioner** : Yes.

**Dadashri** : Is that so? What do you benefit from quarrelling with the wife? She already shares your wealth.

**Questioner** : The husband wants to eat *gulabjamoons* (sweet dish), but the wife makes *khichari* (rice with lentils) instead. Therefore, they quarrel.

**Dadashri** : Do you think he will get his *gulabjamoons* after they fight? He will have no choice but to eat the *khichari*.

**Questioner** : So he orders a pizza instead.

**Dadashri** : Is that so? Therefore, he loses both. He doesn’t even get to eat sweets after all. Instead, he has to make do with pizza. All he needed to tell her was to make whatever was convenient for her. She too has to eat. She would tell him that she would make him whatever he wanted to eat. He could then tell her that he felt like eating *gulabjamoons*. Had he insisted on eating *gulabjamoons* from the start, she would argue and make *khichiri* instead.

**Questioner** : What suggestions do you have to stop these differences of opinion?

**Dadashri** : I am showing you the path: Adjust everywhere. If she tells you she has made *kichiri*, then you must adjust to it, and in other situations if you tell her that you want to go to satsang, then she must adjust to you. Whoever makes the suggestion first, the other person should adjust accordingly.

**Questioner** : So then Dada, they will fight about who is going to be the first to speak ?

**Dadashri** : Yes, go ahead and fight. However, adjust

with the other person, because things are not in your control. I know who has control over this. So, do you have any problems with adjusting here?

**Questioner** : No, not at all.

**Dadashri** : (To the wife) do you have any problems with that?

**Questioner** : No.

**Dadashri** : So then, why don't you settle the matter? Adjust everywhere. Do you see a problem there?

**Questioner** : None at all.

**Dadashri** : If he tells you first to make him a nice meal of onion fritters, *laddus* (sweet), vegetables etc., you should adjust accordingly. If you tell him you are tired and want to sleep early tonight, then he must adjust and sleep early, even if it means postponing a visit to see a friend. You will be able to deal with your friend later but do not let the dispute start between the two of you. In order to maintain good relations with your friend, you will create problems at home. It should not be like that. Therefore, if she speaks first, you must adjust.

**Questioner** : Suppose he has an urgent meeting to attend at eight o'clock and she insists on going to sleep? What should he do?

**Dadashri** : You must not make suppositions. The law of nature is such that, 'Where there is a will, there is a way.' If you start speculating this way, it will spoil things. The other day she herself was encouraging you to go. She even walked to the car with you. Everything gets ruined because of such

imagination. That is why someone has said in a book "Where there is a will, there is a way." Do you understand? Will you follow this instruction of adjusting?

**Questioner** : Yes.

**Dadashri** : Well then give me a promise.

**Questioner** : Yes Dada, I promise.

**Dadashri** : Great ! Great ! This is called courage.

### ADJUSTMENT DURING MEALTIMES

Ideal daily life interaction means to adjust everywhere. This precious time is for your spiritual development. Do not create differences. I give you these words : 'Adjust Everywhere!' Adjust ! Adjust ! Adjust ! If the *kadhi* (hot soup made from buttermilk) is too salty, you should remember what Dada has said about adjusting. Eat a little of it. You can even ask for some pickle if you want, but do not quarrel. There should be no conflicts in the home. Adjustments will bring harmony during difficult situations in life.

### IF YOU DISLIKE IT, ACCEPT IT ANYWAY

Adjust with the very person who misadjusts with you. If there are maladjustments in the daily life between a woman and her daughter-in-law or vice versa, the one who wants to escape from the vicious cycle of worldly life should adjust. Even between husband and wife, when one keeps ripping things up, the other must mend. This is the only way a relationship can be sustained with peace.

People will consider you crazy if you do not know how

to adjust. There is no need to insist on your viewpoint in this relative world. You should be able to adjust even with a thief.

### **TO IMPROVE HER OR TO ADJUST TO HER**

In every situation if you adjust to the other person, how beautiful life will be. After all, what do we take with us when we die? “I will set her straight,” he says. If you attempt to make her straight, you yourself will become crooked. Do not try to improve your wife. Just accept her as she is. It would be a different matter if you had a permanent relationship with her life after life. Who knows where she will be in her next life? You will both die at different times. Your karma is different. If you manage to improve her in this life, she will be someone else’s wife in her next life.

Therefore, do not try to improve her. She too, should not attempt to improve you. Whatever she is, she is as good as gold. You cannot improve another’s *prakriti* (inherent characteristics) ever, however hard you try. A dog’s tail remains crooked, no matter how hard you try to straighten it. So be careful and let her be whatever she is. Adjust everywhere.

### **WIFE IS A COUNTERWEIGHT**

**Questioner** : I really try to adjust with my wife, but I am not able to do so.

**Dadashri** : Everything is according to previous accounts. It is simply a matter of nuts and bolts. Both have to match to fit each other. You cannot use a straight nut to fit a bolt with angled threads. You may think, ‘why are women like this?’ Women are your counterweight. They are helpful to you. Her obstinacy is proportional to your own fault. I see

this and therefore I say that everything is *vyavasthit* (scientific circumstantial evidence).

**Questioner** : It seems as if everyone has come to straighten me out.

**Dadashri** : You must be straightened out, otherwise how will your world function? You will not be a good father if you do not improve. Women are such that they will not change, so you will have to change. Their inherent nature prevents them from adjusting. They are not likely to change.

What is a wife ?

**Questioner** : You tell us, Dada.

**Dadashri** : ‘Wife is the counterweight of man’. If that counterweight is not there, then man would fall.

**Questioner** : I do not understand. Please explain.

**Dadashri** : Counterweights are installed in engines. The engine will break down without these counterweights. In the same way, women are the counterweight of men. Without a wife to stabilize a husband, the man will fall. He will run around everywhere, without any purpose. He comes home because of the woman. Otherwise, would he?

**Questioner** : No, he would not.

**Dadashri** : She is his counterweight.

### **ALL CONFLICTS ULTIMATELY COME TO AN END**

**Questioner** : We forget the morning’s conflict by the afternoon, but in the evening, something new crops up.

**Dadashri** : I know the force at work behind these conflicts. I know what force is working when she is being argumentative. In a conflict, we say things and then we adjust. For the one who has received *Gnan* (the knowledge of Self-Realization), this is easily understood. Others who have not received this knowledge must adjust in this world because every conflict eventually comes to end. If any conflict continues, everyone involved suffers. You hurt yourself and you hurt others.

### ADJUSTMENT THROUGH PRAYER

**Questioner** : I have made my best effort to make the other person understand. After this, is it not all up to him?

**Dadashri** : Your responsibility is to explain the matter to him. If he still does not understand, there is no solution. Then, all you need to say is: “Dada Bhagwan! (Address the Lord within that person) Give him the light to understand.” You have to say at least this much. You cannot leave him in a limbo. This is critical. This is Dada’s science of adjustment. It is invaluable. Surely, you must be experiencing the results of your inability to adjust. ‘Disadjustment’ is foolishness. Whenever one feels that he cannot relinquish his authority as a husband, he sets himself up for his own downfall. His life will be miserable. Let things run the way they are. When the wife says, “You are stupid”, you should reply, “You are right.”

### ADJUST WITH DIFFICULT PEOPLE

**Questioner** : One-sided adjustments are not possible in this world. Is that right?

**Dadashri** : The very definition of ideal worldly life is adjustment. Even the neighbors will notice and say, “There is

conflict in every household except this one!” Your energies have to be cultivated especially with those who you do not get along with. These energies are already present with people you get along with. Inability to adjust is a weakness. Why is it possible for me to get along with everyone? The more you adjust, the more your energies will increase and your weaknesses will diminish. Right understanding prevails only when all the wrong understandings are demolished.

Everyone gets along with easy-going and good-natured people but when you learn to get along with difficult, stubborn and harsh personalities, you have truly accomplished something. No matter how brazen and shameful a person is, if you know how to adjust without losing your mind, it is well worth it. Losing your temper is useless. Nothing in this world will ‘fit’ you. However, if you ‘fit’ into it, the world will be good. If you attempt to make it ‘fit’ you, it will be ‘crooked.’ Adjust everywhere. As long as you ‘fit’ into it, there will be no problems.

### “DO NOT SEE THE LAWS, JUST SETTLE”

The Gnani will adjust even with the person who refuses to adjust. If you observe the Gnani Purush, you can learn to make all kinds of adjustments. The science behind the Gnan helps you become *vitraag*, which means freedom from attachment and abhorrence. Your suffering is because of this attachment or abhorrence that still exists within you. You will be labeled a misfit if you become indifferent and apathetic in your worldly dealings. We must be able to convince even the most obstinate and the disagreeable people. If we need a porter at a railway station, and he haggles with the charges, we have to settle the deal with a few extra rupees. If we don’t, we will have to carry the luggage ourselves.

“Don’t see laws, please settle”. Where is the time to ask the other person to settle and adjust? Even if the other person makes hundreds of mistakes, consider them your own mistakes and move on. In these times, where is the place to seek justice? These are bad times. Chaos exists everywhere. People are puzzled. When he goes home, his wife yells at him and his children pout. At work his employer bosses over him. In the subways he is pushed around by the mass of people. There is no peace anywhere. Everyone needs peace. If someone erupts in a quarrel, we should be compassionate and think: “Goodness, he must feel so frustrated that he is quarreling.” Those who become frustrated are weak.

### **DO NOT ACCUSE, ADJUST**

At home, one must know how to adjust. If we come home late from *satsang*, what will she say? “You should keep an eye on the time.” What is wrong with coming home a little early?

Have you ever seen how a bullock is handled on the farm? When the bullock does not move, he is prodded with a long stick with a nail at the end, but if he keeps moving, he will not be hurt. What can the dumb beast do? Whom can it complain to? If people were poked and prodded like this, others will come to their rescue, but whom can the poor animal complain to? Why does a husband suffer in this manner? This is the result of his actions in his previous life. In his previous life he had accused others a lot. At that time he was in power, just like the man who prods the bull. Now, you are powerless so adjust without any complaints. So in this life, do “plus-minus”. (This is Dadashri’s terminology to settle past accounts).

It is better not to accuse anyone at all. If you become an accuser, you will be accused. We do not want any part of this. If someone insults you, accept it. Credit it to your account. How do you feel about this? Is it good to be an accuser? Why not adjust from the beginning?

### **REMEDY FOR SAYING SOMETHING WRONG**

Adjustment in daily life interactions is Gnan. Adjust. Let us say you attempt to adjust and fail. Adjust again. For example, you have said something hurtful. This act of yours was not under your control. Later you become aware of your mistake. Generally, you do not adjust in this situation. From now on, make sure that you adjust by saying, “Dear friend, forgive me for my mistake. I hurt you with my words at that time.” This is adjustment. Do you have any objection to this approach?

**Questioner** : No, none whatsoever.

### **ADJUST EVERYWHERE**

**Questioner** : Many times, we have to adjust with two people at the same time and concerning the same matter. How can we deal with that all at once?

**Dadashri** : You can deal with both. Even if you had to adjust to seven people, you could still do it. If one asks, “What have you done for me?” Your reply should be, “Yes, I will do what you want me to.” To another person you simply repeat the same thing. Nothing will happen outside vyavasthit. Do not to create conflict. Adjustment is the key. With ‘yes’ there is liberation. Is anything going to happen outside vyavasthit if you say, “Yes” to seven such people? If you say, “No” to anyone, there will be problems.

If the husband and wife both make a firm commitment to adjust, they will find a solution. If one is insistent, the other has to adjust by giving in.

If you do not adjust you can become insane. Repeated harassment of others is the reason for this insanity. If you provoke a dog once, twice or even thrice, he will still heed you, but if you keep annoying him, he will bite you. Even the dog starts to think of you as a bad person. This is worth understanding. Do not provoke anyone. Adjust everywhere.

The one, who has learnt the art of adjustment, has found the path of eternal bliss. Adjustment made is Gnan. This will be one's triumph. You will have to suffer whatever suffering comes your way, but the person who has learnt to adjust will not have any problems. He will settle his previous accounts. If you encounter a robber and you "disadjust", he will beat you up. Instead you should simply adjust and get your work done by saying, "Friend what do you want? I am on a pilgrimage and do not have a lot of money." In so doing, you have adjusted to him.

You commit a blunder if you criticize your wife's cooking. You must not do that. You are talking as if you never make any mistakes. You must adjust with the person with whom you have made a commitment to spend your life. If you hurt anyone, how can you call yourself follower of the religion of Lord Mahavir? No one in the home should be hurt. This is very important.

### **A HOME IS A GARDEN**

A man came to me saying, "Dada, my wife is not behaving well. She is difficult to get along with." I asked him

what his wife said about him. He replied, "She says, my husband has no sense." Why are you looking for justice for yourself? He then went on to tell me that his home was ruined and his wife and children were spoiled. I told him that nothing was ruined and that he did not know how to look at the situation. I told him that he should learn to understand everyone at home and recognize his or her nature.

Why is it so difficult to make adjustments? There are many people in your family including your extended family. It is difficult to get along with them all. Not all human beings have the same nature. People's nature is according to the current time cycle. In *Satyug* (The time of Truth), everyone lived in harmony. Even if a hundred people lived under one roof, all of them would respect and obey the head of the household. In this *Kaliyug* (Age of despair), they do not listen; they challenge his authority, antagonize, and even abuse him.

Everyone is human but you do not know how to recognize this. There may be fifty people in the household, but because you do not recognize their nature, disputes arise. You need to recognize their differences. If one person in the house gripes all the time, then that is his nature. Once you recognize this fact, you need not do anything further. You need not analyze him any more.

Some people are in the habit of sleeping late, and some go to bed early. How can they get along? What would happen if they all live together under one roof as a family? Someone in the home may say, "You are an idiot." At this time you should learn that this person uses such language only. This is how you adjust. If you return his insult, you will exhaust yourself and the conflict will continue. That person has

collided with you, but if you collide with him, then it just goes to prove that you too are blind. I am asking you to understand these differences in the nature of human beings.

### DIFFERENT COLORS AND FRAGRANCES OF FLOWERS IN A GARDEN

Your home is a garden. During the times of *Satyug*, *Dwapar* and *Tretayug*, homes were like farms. Some farms had roses only while others only had lilies. Nowadays, homes have become a garden; you find different varieties of flowers. No plants are the same. Should we not examine whether a flower is a rose or a jasmine? In *Satyug*, if in a household one was a rose, then all the rest were roses, and if in another home one was a jasmine, then all were jasmines. If everyone in a home were a rose, as in a farm, it would not matter. But nowadays these homes have become gardens, where one is a rose and another is a jasmine. The rose complains, “Why are you not like me? Look at how white you are and look at my pretty color.” The jasmine will reply, “You are full of thorns.” If it is a rose, then of course it will have thorns and if it is a jasmine, of course it will be white.

In this time of *Kaliyug*, the plants in every household are so diverse that the house has become a garden. One does not see this and so it leads to misery. The world does not have this view. No one is bad. These differences of opinion are because of egoism. I do not have ego, so I have no conflict with the world. I can see that this is a rose, this is a jasmine, this is a moonflower and this is the flower of a bitter gourd. I recognize all these. These gardens should be appreciated. What do you think?

**Questioner** : You are right.

**Dadashri** : It’s like this: prakriti does not change. It has its own qualities. It remains the same. I know and understand each and every prakriti. I recognize it right away so therefore I interact with people according to their prakriti. If you seek to enjoy the sun at noon in midsummer, you will suffer. The winter sun is not as harsh. Once you know the prakriti of the sun, you can make adjustment for your purpose.

I understand prakriti, so even if you seek to clash with me, I will avoid it. I will not let it happen. Otherwise, both will suffer in the collision. Therefore, recognize the prakriti of everyone in the home.

In this *Kaliyug*, prakritis are not homogenous like a crop, but they exist in the form of a garden, where one is a lily, one a rose or one a jasmine. All these flowers are fighting, and that is why there are perpetual arguments.

### THE MAGIC OF COUNTER-PULLEY

You should not express your opinion first. Ask the other person what he thinks about the matter at hand. If the other person adheres to his viewpoint, then you should let go of your opinion. All you need to make sure of is that the other person does not get hurt in any way. Do not attempt to push your opinion upon others. Accept the other person’s viewpoint. I have accepted everyone’s opinion and have become a Gnani. I never push my opinion on others. No one should be hurt by your opinion.

If your mental revolutions are at a speed of 1800 rpm and the other person’s revolutions are at 600 and you try to force your opinion on that person, his engine will break down and all the gears will have to be replaced.

**Questioner** : What do you mean by revolutions?

**Dadashri** : Revolution refers to the speed of thinking of a person. It varies from person to person. An event will show you so many things within a minute. It shows you all its phases at a time. The president's revolutions per minute are 1200, mine are at 5000, and Lord Mahavir's were 100,000.

What is the cause behind these clashes? Your wife has 100 revolutions, and you have 500. You do not know how to employ a 'counter-pulley', to slow down your revolutions. This results in arguments, clashes, fights and sometimes the whole engine may break.

Do you understand what I mean by 'revolutions'? If you talk to a laborer, he will not understand what you are trying to say, because his revolutions are 50, and yours are 500. People's revolutions are according to their level of development. He will understand what you are trying to say only after you insert a counter-pulley and slow down your revolutions. I use a counter-pulley with everyone therefore I do not have conflicts with anyone. I know that this person has only so many revolutions and therefore, I adjust the counter-pulley accordingly. Removal of ego alone is not enough to make the other person understand you. A counter-pulley must also be used. I get along with small children, because I use a counter-pulley with them too. If I did not, then their engine would break.

**Questioner** : Does this mean that a meaningful conversation can only occur when we come down to the level of the other person?

**Dadashri** : Yes. You will be able to communicate with

them, only when you come to their level of revolutions. If you do not know how to apply a counter-pulley, what fault is it of the engine with lesser revolutions?

### LEARN HOW TO INSTALL A FUSE

You just have to recognize how the machinery works. If the fuse blows, how should you replace it? You should know how to adjust to the other person's nature. I adjust when the other person blows his fuse. What happens when he can adjust no more? The fuse is gone. There is darkness and he bumps into the wall, or the door. However, the wire is still intact. If someone fixes the fuse, it will work again. Until then he will continue to be frustrated.

### SHORT LIFE : LONG TROUBLES

The greatest suffering comes from maladjustment. Why not adjust everywhere?

**Questioner** : It requires effort.

**Dadashri** : No effort is needed. You just have to follow my *aagna*, by saying, 'Dada has told us to adjust everywhere'. Then adjustments will follow. If your wife calls you a thief, then you should tell her that she is correct, and if she wants to buy a saree, give her a few extra rupees.

One day of Brahma is equal to one whole lifetime. Why all these hassles just to live one day of Brahma? If you were to live one hundred years of Brahma, then the argument, "why should we adjust?" is reasonable and you could start making your claims. However, if you want to end this quickly, what should you do? Should you adjust or fight back? Life is too short. Your work needs to be finished quickly by adjusting

everywhere. When you quarrel with your wife, are you able to sleep at night? Moreover, in the morning do you get a decent breakfast?

### ADOPT THE GNANI'S TECHNIQUE

One night the wife pleads with her husband to buy her a saree. He asks her how much it is and she tells him that it costs only 2200 rupees. Her husband tells her that if it cost 200 or 300 rupees, he would gladly buy it for her, but how could they afford such an expensive saree? The wife gets upset and begins to sulk. What kind of a problem has been created? He even begins to regret getting married. What use is regret after the fact? This is suffering.

**Questioner** : Are you saying that the husband should buy her the 2200-rupee saree?

**Dadashri** : It all depends upon him whether to buy it or not. Her disgruntled attitude will continue and every night she will threaten not to cook. From where will he get another cook? He will have to buy it even if he has to borrow the money.

He should make the situation such that she herself would not want to buy the saree. If his was earning 800 rupees a month, he should keep 100 rupees for himself and give her the rest. Would she be likely to buy herself a saree then? He could then even afford to tease her about buying a saree. Then the decision to buy the saree would be hers. If the decision rested on him, she would continue to pressure him. I learnt this art before I attained Gnan. It was much later that I became a Gnani. I acquired Gnan after I discovered ways of dealing with difficult situations. You have problems because you do

not have this approach.

**Questioner** : Yes, it is correct.

**Dadashri** : Did you understand this? The fault is all yours. You must learn this art.

### IGNORANCE : THE ROOT CAUSE OF CONFLICT

**Questioner** : What causes conflicts? Is it incompatibility?

**Dadashri** : Conflicts arise because of ignorance; ignorance of the nature of the real Self and of the world. In this world the natural characteristics of every individual are different. Once you attain this knowledge of the Self, there is only one-way: Adjust everywhere. If someone hits you, you must adjust to him.

I am showing you this simple and straightforward way. These conflicts do not occur everyday. They only occur when your past karmas are ready to give their results. Adjust, when this happens. If a fight occurs with your wife, make her happy afterwards by taking her out for a dinner. From now on the strain in your relationship should not linger.

Nothing in this world will adapt to us, but if we are able to fit into it, the world will be good to us. If we try to make it adapt to us, then it will be awkward. Therefore, adjust everywhere. If we fit into it, there will be no problems.

### DADA ADJUSTS EVERYWHERE

One day the *kadhi* was good except it was salty. I thought to myself, 'There is definitely too much salt, but I can sip it in small amounts'. As soon as Hiraba (Dada's wife) went inside,

I diluted it with water. She saw this and asked me why I did that. I asked her what difference did it make whether she added water to it on the stove or I added it on the dining table? She told me that after adding water, she would boil it. I told her that it made no difference to me.

If you tell me to have lunch at 11 o'clock and I ask if I can eat later, but you say no because you want to finish cleaning things up, then I will adjust and immediately sit down to eat.

You should eat whatever comes to you on your plate. That, which comes in front of you, is your account. God has said that if you avoid that event, you will be at a loss. So even if there are things on my plate that I do not particularly care to eat, I will eat some of it anyway. If I don't, then I will be creating trouble in two ways. First, the person who cooked and brought the food will feel insulted and hurt. Secondly the food itself will protest, "What have I done wrong? I am being offered to you, so why are you insulting me? Take as much as you want, but please do not insult me!" Should we not show some respect to it? If someone gives me something that I do not like, even then I will respect his wish. The food which is offered to you, does not come easily, therefore it must be respected. Would it add to or diminish your enjoyment if you criticize it? Many times, I do not like the vegetables being served, but I still eat them. Moreover, I compliment the chef.

I am often served tea without sugar. I do not say anything. So people say, "If you don't say anything, your wife will become careless in these matters." I tell them to wait and see what happens the next day. The next day she says:

"Yesterday, there was no sugar in the tea. Why didn't you say something to me?" I said: "Why do I need to tell you? You will know it when you yourself taste it. If you did not drink tea, then I would tell you. You drink it too, so is there any need for me to tell you?"

**Questioner** : To make these adjustments one has to be alert each and every second.

**Dadashri** : Yes, alertness every moment. This is how this Gnan began. This Gnan has not come about fortuitously. I had taken all these adjustments from the beginning. Avoid conflicts.

When I went for a bath one day, I discovered there was no tumbler to pour water with. I adjusted. When I tested the water with my hand, it was scalding hot, and when I turned on the tap for some cold water, I found that the tank was empty. Slowly and carefully, I cupped the water in my hands and cooling it in this way, I managed to take a bath. I could hear the Mahatmas saying, "Today Dada is taking a long time to bathe." What could I do? I had to wait until the water had cooled down. I never inconvenience anyone. I adjust. To adjust is religion. In this world, we have to make adjustments to balance things out by adding or subtracting. Where there is a minus, I plus it. Where there is a plus, I minus it. If someone were to tell me that my words do not make any sense, I would tell him that he is correct. I would immediately make my adjustments.

How can you be called a man, if you do not know how to adjust? Those who adjust to their circumstances will not have any conflicts at home. I used to adjust to Hiraba. If you want to enjoy the benefit of your wife's company, you must

adjust. Otherwise, you will create enmity.

Each living being is independent and is looking for happiness. He is not here to give happiness to others. In his quest for worldly happiness if he encounters sorrow instead of happiness, he will create enmity; regardless of who gets in his way, be it his wife, his children or his family.

**Questioner** : If he has come in search of happiness and instead he finds unhappiness, does he create enmity?

**Dadashri** : Yes. Whether it is for a brother or a father, he will generate enmity from within. This is how the world is. In the path of liberation, (*svadharma, atmadharma, Spirituality of the Soul*), one cannot create enmity with anyone.

People's lives must be guided by certain principles. One must act according to circumstances at hand. He who adjusts according to the circumstances is to be applauded and respected. If one knows how to adjust in every situation, then liberation is at hand. This is a great weapon.

This Dada is thrifty, frugal, generous and completely adjustable at the same time. Generous when it comes to others. Frugal when it comes to himself. Economical when it comes to preaching. People notice that I practice thriftiness also. My economy is adjustable and top most. I even economize when using water. I am natural and spontaneous.

### **THE PROBLEMS OF THE WORLD RESTRICT**

First we have to learn the art of worldly interaction. People suffer because they do not understand this.

**Questioner** : In spiritual matters nothing excels your

science. However, even these lessons of worldly interaction are practical and most useful.

**Dadashri** : Without understanding the art of worldly interaction, liberation is not possible for anyone. No amount of knowledge of the Soul alone will help because the world has to let you go. If the world does not free you, what can you do? You are a Pure Soul but only if the world leaves you alone. You are being entangled with the world. Why not free yourself as quickly as possible?

You send someone to buy ice cream, he returns empty-handed. When asked why, he tells you that half way to the store, he saw a donkey. He believed this to be a bad omen so he returned. Such wrong beliefs and superstitions have to be removed. He needs to know that God resides within that donkey too. His notion and belief of bad luck is foolish. His repulsion for the donkey reaches the God inside the donkey. He is committing a sin. In this way you can convince him not to let it happen again. This is how ignorance thrives. This is how people misadjust.

### **THE ONE WITH RIGHT BELIEF ADJUSTS**

What is the sign of the right knowledge? When everyone else in the home misadjusts, the one with the right knowledge adjusts. To adjust in all situations is a sign of right knowledge. I am telling you all these things after having made this ultimate and subtle discovery about worldly interactions. I am showing you how to live in this world and how to attain liberation. My goal is to lessen your problems and obstacles.

Whatever you say should be acceptable to the other person. If what you say does not agree with him, then it is

your fault. You can only adjust if you correct your mistake. Lord Mahavir's message is to adjust everywhere.

**Questioner** : Dada, the "Adjust Everywhere" message that you have given solves every problem, regardless of the intensity of the problem or the nature of the person.

**Dadashri** : All problems are solved. Every word of mine will solve your problems and liberate you. Adjust everywhere.

**Questioner** : Until now we only adjusted in situations and to people we liked. You are saying that we have to adjust to situations and people we do not like.

**Dadashri** : Adjust everywhere, whether you like it or not.

### **DADA'S WONDERFUL SCIENCE**

**Questioner** : What is the intention behind this adjustment and to what extent do we have to adjust?

**Dadashri** : The intention is peace and the goal is peace. This is the key to avoid unhappiness. It is Dada's science of adjustment. This adjustment is remarkable. You know what happens whenever you misadjust. This maladjustment is foolish. Adjustment is justice. Any kind of obstinacy (adherence to one's viewpoint) is not justice. I never force my viewpoint regarding any matter. In life, you must use the approach that will quickly draw matters to a close.

No one has ever misadjusted with me. Here, a household of only four cannot adjust with each other. Will you learn how to adjust? Is it not possible to adjust? You will learn from whatever you observe. The law of this world is that you

will learn from what you observe. No one has to teach you that. Is any part of this difficult to learn? Perhaps you might not understand the part that I am preaching, but if you were to observe my conduct, you will easily learn.

You are sitting here trying to read scriptures about Self-Realization and yet you do not know how to adjust in your own home. The heck with it all. First learn this. You do not know the first thing about how to adjust at home. This is typical of the world.

Even if you know very little in this world, it is not a major problem. You may have very little knowledge about your field of work. Even that is all right, but it is essential that you know how to adjust. You have to learn this otherwise you will suffer. Take advantage of this message and make the most of it.

**- 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, sarvanghanhe 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 pratye 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 pratye 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 karvaani param shakti aapo.
3. Hae Dada Bhagwan! Mane koi pan deh-dhari oopdeshak, sadhu, sadhvi, aacharya no, avarnavaad, apraadh, avinay na karvaani param shakti aapo.
4. Hae Dada Bhagwan! Mane koi pan deh-dhari jivatma pratye, kinchit matra pan abhaav, tiraskaar, kyaareya pan na karaaya, na karavaay, ke karta pratye 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 pratye na anumodai evi param shakti aapo.

Koi kattrhor bhaasha, tunteeli 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 vishayavikaar sambhandi dosho, iccha-o, chesta-o, ke vichhaar sambhandhi dosho na karai, na karvai, ke karta pratyee na anumodai, evi param shakti aapo. Man nirantar 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.



## Persons to Contact

- Ahmedabad :** Shri Dipakbhai Desai  
"Dada Darsan", 5, Mamtapark Society,  
B/h. Navgujarat College, Usmanpura,  
Ahmedabad - 380 014.  
Tel. : (079) 7543979-7540408  
E-mail : dadaniru@vsnl.com
- Mumbai :** Dr. Niruben Amin  
B/904, Navinasha Apt., Dada Saheb Falke Road,  
Dadar (C.R.), Mumbai - 400014.  
Tel : (022) 4137616, Mobile : 9820-153953
- Chennai :** Mr. Ajitbhai C. Patel  
9, Manohar Avenue, Egmore, Chennai - 600008.  
Tel : (044) 8261243, 8261369, Fax : 8261225.  
E-mail : torino@md3.vsnl.net.in
- U.S.A. :** Dada Bhagwan Vignan Institute : Dr. Bachu Amin,  
902 SW Mifflin Rd, Topeka, Kansas 66606.  
Tel : (785) 271-0869, Fax : (785) 271-8641  
E-mail : shuddha@kscable.com, bamin@kscable.com  
Dr. Shirish Patel, 2659, Raven Circle, Corona, CA 92882  
Tel. : 909- 734-4715, E-mail : shirishpatel@mediaone.net
- U.K. :** Mr. Maganbhai Patel, 2, Winifred Terrace, Enfield, Great  
Cambridge Road, London, Middlesex, EN1 1HH, U.K.  
Tel : 020-8245-1751  
Mr. Ramesh Patel, 636, Kenton Road, Kenton Harrow.  
Tel. : 020-8204-0746  
E-mail : dadabhagwan\_uk@yahoo.com
- Canada :** Mr. Bipin Purohit, 151, Trillium Road, Dollard DES  
Ormeaux, Quebec H9B 1T3, CANADA.  
Tel. : 514-421-0522
- Africa :** Mr. Manu Savla, PISU & Co., Box No. 18219, Nairobi,  
Kenya. Tel : (R) 254-2- 744943 (O) 254-2-554836  
Fax : 254-2-545237, E-mail : pisu@formnet.com

**Internet website : [www.dadabhagwan.org](http://www.dadabhagwan.org), [www.dadashri.org](http://www.dadashri.org)**