

As expounded by Dada Bhagwan

Adjust Everywhere



To make an adjustment with each and every person is the highest moral virtue.

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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

॥1॥

This is the highest

Om Namu Bhagavate Vasudevaya

॥2॥

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

Om Namah Shivaya

॥3॥

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

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 by 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

In life, if we, ourselves, do not adjust with others through right understanding in every instance, then terrible conflicts will continue to occur. Life will become poisonous and ultimately the world will forcefully make us take adjustments. Willingly or unwillingly you will have to adjust wherever you go, so why not make adjustments with understanding in order to prevent numerous conflicts and establish peace and happiness.

Life is nothing but adjustments. From the time of birth until death, adjustments have to be made, whether they are made crying or laughing! Whether you enjoy studying or not, you have to adjust and study. People may be happy at the time of marriage, but after marriage husbands and wives have to take adjustments with each other for their entire lives. Two different personalities live together for their entire lives, and cope with the partner who has come in their destiny. How many people in this day and age are fortunate enough to adjust with one another in every way throughout their lives? Oh, were there not dis-adjustments between Rama and Sita in several instances? The golden deer, the test of purity by fire, and despite expecting a child, she was cast away to the forest! What kinds of adjustments must she have taken?

Don't parents and children have to take adjustments every step of the way? If adjustments happen to be taken with understanding, there will be peace, and karma will not be bound. Within the family, with friends, in business, everywhere, with the boss, or with the buyer or seller, or during cycles of financial ups and downs, if we do not take adjustments, how many mountains of misery will pile up?

Therefore, whoever lives using the master key of 'adjust everywhere,' will not come upon any 'lock' in life that cannot be opened. If we apply revered *Gnani Purush Dadashri's* golden maxim 'adjust everywhere' in life, then worldly life will become filled with happiness!

Dr. Niruben Amin

ADJUST EVERYWHERE

Digest Just One Phrase

Questioner: Now, I want a straightforward path to peace in life.

Dadashri: Will you assimilate just one phrase into your life, properly and exactly?

Questioner: Yes, exactly.

Dadashri: If you simply assimilate the phrase ‘adjust everywhere’ in your life, then that is more than enough. Peace will arise automatically for you. At first, for the first six months or so, you will experience difficulties; then, automatically, it will become peaceful. For the first six months, reactions from the past will arise, because you started late. Therefore, adjust everywhere. If you do not adjust in this terrible era of the time cycle, in this *Kaliyug*, then you will be ruined.

There is no problem if you do not know how to do anything else in worldly life, but you must know how to adjust. You will sail through in life if you adjust with anyone who disadjusts with you. A person who knows how to adapt to others will not have any suffering at all. Adjust everywhere. Adjustment with each and every person is the highest *dharma*. There are various personality traits

(*prakruti*) in this era of the time cycle, so how will you manage without adjusting?

Do Not Interfere, Adjust

The very meaning of worldly life is that it is a path of natural and spiritual evolution, therefore, it constantly undergoes change. However, the elderly hold on to the old ways. Hey, act according to the times otherwise you will get beaten and die. Adjustments should be taken according to the times. I take adjustments with a thief, with a pickpocket, with everyone. When ‘we’ talk to a thief, even he recognizes that ‘we’ are compassionate. ‘We’ do not tell a thief, “You are wrong,” because that [stealing] is his viewpoint, whereas people call him ‘worthless’ and curse him. So what about lawyers, are they not liars? They will say, “I will help you win a completely fraudulent case.” So, can they not be considered deceivers? Thieves are considered deceptive, yet these completely fraudulent cases are considered true. How can such worldly life be trusted? Despite this, they manage to survive, don’t they? ‘We’ don’t consider anyone at all to be wrong. They are indeed correct by their viewpoint. However, ‘we’ explain the truth to them that, “These are the consequences stealing will bring to you.”

When the elderly enter homes, they say, “This metal cabinet? This radio? Why is it like this? Why is it like that?” They interfere in this way. Hey, make a friend with a youngster. Times will indeed continue to change. How can they [the youngsters] thrive without this? When they see something new, *moha* arises. If there is nothing new, then how will they survive? Infinite new things such as these have come and gone, you are not to interfere in it. If it does not suit you, then don’t do it. The ice cream does not tell you, “Run away from me.” If you do not want

to eat it, then don't eat it. However the elderly keep getting irritated. The divisiveness due to differences of opinions (*matbhed*) arise as a result of the changing times. These youngsters act according to the times. *Moha* means that new things arise, and only new things are seen. From childhood, I had deeply considered whether applying my intellect towards what was going on in this world was wrong or right. And I had also understood that no one has any power to change this world. Nevertheless, what 'we' are saying is to adjust according to the times. If your son comes home wearing a new hat, you should not say, "Where did you get such a thing?" Instead, make an adjustment and ask him, "Where did you get such a nice hat from? How much did it cost? You have got a good bargain!" You should make an adjustment in this way.

What our moral duty says is, "See convenience when there is inconvenience." One night I thought to myself, 'This bed sheet is dirty,' but then I made an adjustment that, 'It feels so soft, you can't even imagine!' The knowledge derived through the five senses shows inconvenience, whereas the Self (*Atma*) shows convenience. Therefore, remain as the Self.

Adjustment With Disagreeable People

The bog of gutters near Bandra Station [in Mumbai] smells foul, but does that mean you should scold it? In the same way, these people 'smell foul', so can you tell them anything? Everything that smells foul is considered a creek, and that which gives off fragrance is considered a garden. Everything that smells foul says, 'Remain *vitaraag* with us!'

It is because of labeling things as good or bad that they [the opinions] harass you. You have to make both of them equal. When you refer to this as 'good', the other [automatically] becomes bad, and that is why it harasses

you. But if you mix both together, then the effect no longer remains. 'Adjust everywhere,' is something 'we' have discovered. Adjust with the one who is speaking truthfully, as well as with the one who is telling a lie. If someone were to say to 'us', "You have no sense," then I would immediately adjust and tell him, "I never had any to begin with! Why have you come looking for it now? You just happened to discover this today, whereas I have known this since childhood." If you say this, then the problem ends, doesn't it? He will certainly not come to you looking for sense the second time around. If you do not do this, then when will you reach 'your home' [liberation]?

Adjustment With the Wife

Questioner: Please explain how one should adjust.

Dadashri: Suppose that, for some reason, you are late coming home and your wife starts to say offensive things, negative things such as, "You come home so late. I will not put up with this, that, and the other..." If she has lost her temper, then you should say, "Yes, you are right. If you tell me to, I'll go back. Otherwise, if you tell me to sit, I'll sit inside." She will respond, "No, don't go back, just be quiet and go to sleep." Then tell her, "If you tell me to, I'll eat dinner, otherwise I'll go to sleep," to which she will reply, "No, have your dinner." So, you should give in to her and eat. This way, you have adjusted. Therefore, in the morning, she will serve you an excellent cup of tea. However, if you were to scream and shout at her, then she would bang your teacup on the table, and [the quarrel] would continue for the next three days.

Eat at Home or Eat Out?

What can be done if one does not know how to adjust?
Do people actually quarrel with their wives?

Questioner: Yes.

Dadashri: Is that so? Is it to divide possessions? What is there to divide with your wife? The assets are joint.

Questioner: The husband wants to eat a sweet dish, but the wife makes a simple dish consisting of rice with lentils instead. So, that is why quarrels happen.

Dadashri: So then, after quarreling, would he get the sweet dish? Ultimately, he will surely have to eat the rice and lentils.

Questioner: Then he orders a pizza from a restaurant.

Dadashri: Is that so? So, he gets neither that [the sweet dish] nor this [the rice and lentils]. Instead, the pizza arrives, doesn't it? But he certainly missed out on that [the sweet dish]. Instead, he should have told his wife, "Prepare whatever is convenient for you." She will also have that intent someday, won't she? Will she not eat the same food? So, you should tell her, "Prepare whatever is convenient for you." So, she will say, "No, I want to prepare whatever is pleasing to you." At that time, you should tell her, "Make the sweet dish." But if you had told her to make the sweet dish from the beginning, then she would have said, "No, I am going to make rice and lentils." She would speak obstinately.

Questioner: What solutions do you have to stop this type of divisiveness due to difference of opinion?

Dadashri: I am showing you the way to 'adjust everywhere.' If she tells you, "I want to make rice and lentils," then you should adjust. And if you tell her, "No, we are to go out right now. I want to go to *satsang*," then she should adjust. Whoever speaks first, the other person should adjust to that.

Questioner: Then there will be a fight to be the first to speak.

Dadashri: Yes, go ahead and do that, but you should adjust to her. This is because things are not in your control. I know who has control over everything. 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, go ahead and settle the matter. Adjust everywhere. Do you see a problem there?

Questioner: None at all.

Dadashri: If the husband is the first to say, “Today make everything, onion fritters, a sweet dish, and a vegetable curry.” Then, you [speaking to the wife] should adjust to that. And if you were to say, “I want to sleep early tonight,” then he should adjust to that. Even if he had plans to visit a friend, he should cancel them and go to sleep early. This is because, if you [speaking to the husband] happen to get into trouble with your friend, then you can see to it [later]. But here at home, do not get into trouble. However, in order to maintain a good impression with your friend, you create problems at home. That should not be so. So, if she is the first to speak, then you should adjust to that.

Questioner: But what if he has to go to a meeting at eight o’clock and she says, “Go to sleep,” then what should he do?

Dadashri: Do not imagine such things. The law of nature is such that, ‘Where there is a will, there is a way.’ If you use your intent-based imagination (*kalpana*), then

things will spoil. In fact, on that very day, she would be the one saying to you, “You should go quickly.” She would even come to the garage to see you off. It is due to one’s intent-based imagination that everything spoils. That is the reason it has been written in a book that, ‘Where there is a will, there is a way.’ If you follow this much, then it is more than enough. Will you follow this?

Questioner: Yes.

Dadashri: Well then, give me a promise. Great! Great! This is called courage, you promised!

Adjustment During Mealtimes

One is considered as having [ideal] worldly interactions when he adjusts everywhere! The time has now come for development. So, do not have divisiveness due to difference of opinion. That is the reason I have given people the phrase, ‘Adjust Everywhere!’ Adjust! Adjust! Adjust! If the yogurt soup turns out to be salty, then understand that Dada has said to make an adjustment; so go ahead and drink a little bit of the yogurt soup. Yes, and if you happen to desire a bit of pickle, then go ahead and say, “Bring some pickle.” But do not quarrel. There should be no quarrelling in the home. If at times one is placed in difficulty, and if he makes an adjustment himself, then worldly life will become beautiful.

Even if You Don’t Like It, Accept It

Even if someone tries to disadjust with you, you should adjust with him. In day-to-day life, if there are disadjustments between a mother-in-law and daughter-in-law, or between a younger sister-in-law and older sister-in law, then the one who wants to become free from the cycle of worldly life should undoubtedly adjust. Even between a husband and wife, if one keeps tearing things apart, then

the other should patch things back together; only then will the relationship sustain, and peace prevail. People will refer to the one who does not adjust as crazy. [In matters where] The truth is relative, there is no need for insistence (*aagrah*) or stubbornness whatsoever. Who can be referred to as a human? [The one who is] Everywhere adjustable! One should also adjust with a thief.

Should You Improve Her or Adjust?

If you were to adjust to the other person in every aspect, then things would become so straightforward! What are you going to take with you [when you die]? Someone may say, “Straighten her out.” Hey, if you try to straighten her out, then you will end up becoming crooked. Therefore, do not try to straighten out your wife; no matter what she is like, tell her that she is correct. It would be a different matter if you were going to maintain a relationship with her life after life, but who knows where she will be in her next life? You will both die at different times, and your karmas are different! There is nothing to give and nothing to take. Who knows to whom she will go [in her next life] when she leaves from here? You may manage to improve her and, in her next life, she will end up becoming someone else’s wife!

Therefore, do not try to straighten her out. She too, should not try to straighten you out. Whatever you have is as good as gold. No one’s *prakruti* can ever straighten out. A dog’s tail will always remain crooked. Therefore, you should tread with caution. Let her be however she may be; adjust everywhere.

Your Wife Is a Counterweight

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

Dadashri: It is all based on your karmic account.

Where you have crooked threads and a crooked nut, if you try to screw a straight nut onto it, then how can that work? You wonder, 'Why are women like this?' But women are your counterweights. She will be 'crooked' to the extent that you are at fault. And that is indeed why 'we' have said that everything is *vyavasthit*, haven't 'we'?

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

Dadashri: You should indeed get straightened out. Without becoming straight, the world will not function, will it? How can you become a [good] father if you don't straighten out? You can become a [good] father if you straighten out. Women are such that they do not change, so we [men] will have to change. They are reflexive (*sahaj*); they are not likely to change.

What is a wife?

Questioner: You tell us.

Dadashri: A wife is the counterweight of her husband. If that counterweight was not there, then the husband would fall.

Questioner: I did not understand.

Dadashri: Counterweights are installed in engines, otherwise the engine would break down without these counterweights. In the same way, women are the counterweight of men. With the presence of a wife, he will not fall. Otherwise, he will run around without any purpose. He may be here today, and tomorrow he will be somewhere else. It is because of the wife that he comes home, otherwise would he ever come home?

Questioner: He would not.

Dadashri: The wife is his counterweight.

Conflicts Ultimately Come To an End

Questioner: I may forget the morning's conflict by the afternoon, but by the evening a new one arises.

Dadashri: 'We' know which force it is that drives these conflicts (*athadaman*), which force is working when she speaks obstinately. People argue and then adjust once again, all that is such that it can be understood through *Gnan*. Nonetheless, one should adjust in this world. This is because every single thing has an end. And even if it were to last for a long time, you are not helping it; you are harming it more. You are harming yourself, and the other person is also being harmed.

Otherwise Adjustment Through Prayer

Questioner: If I have put in effort to make the other person understand, then is it the other person's effort whether to understand or not?

Dadashri: Your responsibility is simply to explain it to him. Thereafter, if he still does not understand, then there is no solution. Then all you need to say is, "Oh Dada Bhagwan! Grant him right intellect!" You have to say at least this much. You cannot leave him in limbo. This is not baseless. This is Dada's Science of adjustment. It is a wondrous adjustment! And when you do not adjust, surely you must taste the effect? This dis-adjustment is itself foolishness. This is because he does not want to relinquish his authority as a husband, and he wants to keep his authoritative control. So, he will stay hungry his entire life, and then one day he will end up with poison in his plate! Just let things continue the way they are naturally! This is *Kaliyug*! Just look at the environment! Therefore, when the wife says, "You are worthless," then you should reply, "Very well."

Adjust With Difficult People

Questioner: I have to interact in the world, so adjustments should not be only one-sided, should they?

Dadashri: [Ideal] Worldly interactions are those in which one adjusts such that even the neighbors proclaim, “Every household has disputes, but this household does not have any disputes.” Such a person’s worldly interactions are considered the best. It is indeed with those whom you do not get along with, that you need to develop the strength [to adjust]. With those whom you get along with, the strength already exists. To not get along is actually a weakness. Why do I get along with everyone? Strength increases and weaknesses break according to the number of adjustments one takes. Real understanding will only set in once all wrong understanding is locked out.

Everyone adjusts with people who are soft, but when one is able to adjust with obstinate, strong, strict, and all other sorts of people, that is when his work will be accomplished! No matter how unscrupulous a person may be, if you know how to adjust without losing your cool, then that is what is useful! It will not do if you get upset. Nothing in this world will ‘fit’ [adjust] to you. However, if you ‘fit’ to it, then this world is good; whereas if you make it ‘fit’ to you, then this world will be obstinate. So, adjust everywhere. If you ‘fit’ to it, then there is no problem.

Don’t See Law, Settle

The *Gnani* will adjust to the other person even if that person is obstinate. If one were to observe the *Gnani Purush* and then conduct himself, he will know how to take all kinds of adjustments. The Science behind this says that, ‘Become *vitaraag*; do not engage in attachment and abhorrence.’ It is, in fact, because some kind of inner tendency inclined towards attraction that attaches (*aasakti*)

remains within that one takes a beating. In worldly interaction, those who have become partially indifferent (*ekpakshi-nispruha*) are referred to as obstinate. When you need something, if the other person is obstinate, even then you have to convince him. At the railway station, if you need a porter, and if he is hesitant, then you would convince him by giving an extra fifteen rupees or so. And if you do not convince him, then you would have to carry the bags on your own head, would you not?

In order to bring a settlement with the other person you would say, “Don’t see law, please settle.” Where is the time to say, “You do this, you do that”? The other person may have made a hundred mistakes, even then you should claim it to be your own mistake, and move forward. In these times how can you even turn towards the law? In fact, things have reached rock bottom! Everywhere you look, there is endless running around and running away! People have become entangled! When he goes home, the wife screams and shouts, the children scream and shout; and when he goes to work, the boss screams and shouts. When he gets on the train, the crowd shoves him around! There is no peace anywhere! One needs ease, doesn’t he? If someone happens to pick a fight, then you should sympathize with him that, ‘Oh, ho, ho! He must be filled with so much frustration that he picks fights!’ All those who become frustrated are weak.

Complain? No, Adjust

It is like this, you should know how to adjust at home too. If you go home late after attending *satsang*, then what will your family say? “Shouldn’t you come home in good time?” So what is wrong with going home early? If a bull does not walk, then it is poked at. Instead, if it moves forward, then he [the herdsman] would not have to poke

at it, would he? Otherwise, the herdsman would poke at it to prompt it to move. It has to move forward, doesn't it? Have you seen that happen? It gets hit with a stick that has a nail on the end of it. What can a speechless animal do? To whom can it complain?

If people were poked at like this, others would come to their rescue, but to whom can the speechless animal complain? Now why would this animal have to take such beatings? It is because they had complained a lot in their past [life] and these are the consequences of that. Back in the 'day' [past life], when he came into a position of power, he kept complaining. Now he has no power, so he has to live without complaining. So now, neutralize it [the karmic account]. Instead, what is wrong if you never become a complainer? If you become a complainer, then a time will come when you become the accused, will it not? You do not want to be the accused or the complainer. You should become neither the complainer nor the accused. When someone hurls an abuse, credit it [in the 'account']. You should never be a complainer! What do you think? Is it a good thing to be a complainer? Instead, what is wrong with adjusting from the beginning?

Solution for Having Said the Wrong Thing

Taking adjustments in worldly interactions has been referred to as *Gnan* in the current times. Yes, adjustments should be taken. Even if your attempt to adjust fails, you should still adjust. Suppose you have said something hurtful to someone. Now, to speak is not under your control. Do you not end up saying something hurtful sometimes? After speaking, you immediately realize that you made a mistake. You will not refrain from knowing, but at that time, you fail to go back and adjust things. You should immediately go to him and tell him, "Dear friend, I happened to speak

harshly earlier, it was a mistake. So please forgive me.” When you do this, it becomes adjusted. Is there any problem in this?

Questioner: No, no problem whatsoever.

Adjustment Can Be Taken Everywhere

Questioner: Oftentimes it happens that I have to adjust with two people at the same time, over the same issue. Then, at that time, how can I manage everything?

Dadashri: You can take it [the adjustment] with both. Oh, if you had to take it with seven people, you would still be able to take it. If one of them asks, “What did you plan for me?” Then you would answer, “Yes, I will do as you said.” You should say the same to the other person, “I will do as you say.” Nothing is going to happen outside of *vyavasthit*. Therefore, any which way, do not start a quarrel. Adjustment is the key. With ‘yes’ there is freedom. Even if you say ‘yes’ to someone, nothing is going to happen outside of *vyavasthit*. But if you say no, then you invite a lot of problems!

If a husband and wife both make a firm resolve that, ‘I want to adjust,’ then both will find a solution. If he or she insists a lot, then you should adjust, and you will have the solution. One man’s arm was hurting but he did not tell anyone else. He adjusted by massaging it with his other hand! When you adjust in this way, you will find a solution. If you do not adjust everywhere, then you will all go mad. It is because you have kept harassing others that you have gone mad. If you provoke a dog once, twice, or even thrice, it will maintain your reputation, but if you keep provoking it, then it will bite you. Even the dog will come to realize that the one who provokes daily is worthless, is shameless. This is worth understanding. Do not create any problems, adjust everywhere.

The one who has learnt the art of adjustment, has turned from the world and onto the path of liberation (*moksha*). When an adjustment is made, that is considered *Gnan*. The one who has learned to take adjustments has sailed free. You are bound to suffer whatever suffering comes your way, but the person who has learnt to take adjustments will not have any problems; the accounts will become clear. If you encounter a robber and you ‘disadjust’, then he will beat you. Instead, you should decide that, ‘I want to adjust and get my work done.’ Then you can ask him, “Sir, what is your wish? Look here, I have set out on a pilgrimage.” You have adjusted to him.

When your wife has cooked a meal, it is a blunder to find fault with it. You cannot find such faults. You talk as if you do not make mistakes! How to adjust? Adjustments should be made. Should you not take adjustments with the one you have to spend the rest of your life with? If someone is hurt by you, then how can you call that the religion of Lord Mahavir? And family members should not be hurt whatsoever.

The Home Is a Garden

A man once told me, “Dada, in the home, my wife does this and does that.” Then I told him, “If you were to ask your wife, what would she say? She would say, “My husband has no sense.” So, why are you looking for justice for yourself alone in this?” So he said, “My household is ruined. My children are spoilt; my wife is spoilt.” So, I said to him, “Nothing has been ruined. You do not know how to perceive it. You should know how to perceive your own household. You should be able to know the *prakruti* (gross characteristics of the non-Self complex) of everyone in the home.”

So why is it that one is not able to take adjustments

at home? There are many people in the family, and one is not able to get along with everyone. Then interference happens in the setting of the yogurt [there will be disturbance in amicable family relations]! Why is that? The nature of human beings is not just of one kind. People's nature becomes as per the era. In *Satyug*, everyone lives in unison. Even if there were a hundred people in the home, they would all follow what the grandfather says. While in *Kaliyug*, if the grandfather says something, they would hurl abuses back at him. If the father were to say anything, they would hurl abuses back at him as well.

Now, human beings are just humans, but you do not know how to recognize them. There may be fifty people in the home, but because you do not know how to recognize them, interference continues to happen. Should you not recognize them? If a person in the house continues to nag, then that is indeed his nature. Therefore, once and for all, you should understand that this person is like this. Are you able to recognize for sure that this person is just like this? Then, is there actually a need to inquire again? Once you recognize it, you no longer have to inquire further. Some people have a habit of sleeping late, and some people have the habit of going to bed early, so how can the two get along? Now, they all live together as a family, so what is bound to happen? There would be one person in the home who would say, "You do not have much sense." So, you should recognize, 'He is indeed going to talk this way.' Hence, you should adjust. Instead, if you were to answer him back, then you would become tired. That is because he 'collided' with you, but if you also collide with him, then it simply proves that you do not have eyes either! What I am saying is that you should understand the science of *prakruti*. However, the Self is a different matter.

The Colors and Fragrances of Flowers in a Garden Are Different

Your home is actually like a garden. During the times of *Satyug*, *Dwapar* and *Tretayug* [various era of the time cycle], homes used to be like farms. Some farms had only roses, while others had only plumerias. Nowadays, homes have become like gardens. Should you not examine whether a 'flower' [person] is a rose [personality] or a jasmine [personality]? In *Satyug* it was such that, if one household was of a rose, then everyone in it was a rose; and if another house was of a jasmine, then all within were jasmines. In a family, everyone used to be a rose plant, just as in a farm, so there were no problems. Whereas nowadays, [families] have become like gardens. In one home, one is a rose, another is a jasmine; so the rose complains, 'Why are you not like me? Look at how white you are, and look at how pretty my color is!' So the jasmine will reply, 'You are full of thorns.' Now, if it is a rose, it will have thorns; if it is a jasmine, there will be no thorns. The jasmine flower will be white, and the rose will be pink or red. Currently, in this time of *Kaliyug*, there are different plants in just one home. That is why the house has become like a garden. But people do not know how to recognize this, so what happens? That is indeed why misery arises, isn't it! The world does not have this vision. Otherwise, no one is bad whatsoever. All this divisiveness due to differences of opinions is due to one's ego. The one who does not know how to see that, it is his ego. I do not have an ego, therefore I have no divisiveness due to differences of opinions with the world. I know how to see that, 'This is a rose, this is a jasmine, this is a tulip, and this is the flower of a bitter gourd.' I recognize all that [the personalities]. So, they have become like gardens. Has that not become a thing to admire? What do you think?

Questioner: That is correct.

Dadashri: It is like this, a change cannot occur in the *prakruti*. It has its own stock; it does not change. ‘We’ are familiar with each and every *prakruti*. ‘We’ recognize it immediately. Therefore, ‘we’ interact with people according to their *prakruti*. If you seek ‘friendship’ with the sun at twelve in the afternoon, then what would happen? Similarly, if you recognize that this is [the heat of the] summer sun while this is [the heat of the] winter sun, then would you have a problem?

‘We’ recognize *prakrutis*, so even if you are looking to conflict, ‘we’ will not let you conflict; ‘we’ would move away. Otherwise, we would both get into an accident, and both our spare parts would break. If the other persons ‘bumper’ breaks, then what would be the state of the one sitting inside? The condition of the one seated within completely flattens, doesn’t it? Therefore, recognize the *prakruti*. You should recognize the *prakruti* of everyone at home.

In this *Kaliyug*, *prakrutis* are not in the form of a ‘farm’, they are in the form of a ‘garden’ where one is a plumeria, one a rose, one a pink jasmine, and one a white jasmine. All these flowers are fighting. One of them will say, ‘Mine is like this,’ whereas the other will say, ‘Mine is like this.’ One will say, ‘You have thorns, why would I stand next to you?’ And conflicts continue on in this way.

The Magic of a Counter-Pulley

You should not express your viewpoint first. You should ask, “What do you have to say in this matter?” If the other person holds on to [his viewpoint], then ‘we’ let go of ‘ours’. All you need to take care of is, “In what way will the other person not get hurt?” Do not impose your opinion onto the other person. You should accept the other

person's opinion. 'We' have accepted everyone's opinion and become a *Gnani*. If I were to impose my opinion onto anyone, then I, myself, would fall short. No one should be hurt by your opinion.

If your 'revolutions' are at 1800, and the other person's 'revolutions' are at 600, and if you impose your opinion onto him, then his 'engine' will break down. Then all his 'gears' will have to be replaced.

Questioner: What is meant by 'revolution'?

Dadashri: It is the speed of thinking; it is different for every individual. If something has happened, then in just one minute it can show you so many things; it shows you all its phases at a time. All these great presidents have 1,200 revolutions running per minute; compared to that of 'ours', which are running at 5,000, while Lord Mahavir was running at 100,000 revolutions!

What is the reason divisiveness due to differences of opinions arises? Your wife has 100 revolutions, while yours are at 500; and you do not know how to apply a 'counter-pulley,' so sparks fly, quarrels arise. Hey! Many times the engine even breaks down. Did you understand the meaning of 'revolution'? Therefore, when you speak to laborers, your point does not get through to them. Their revolutions are at 50, and yours are at 500. Some people have 1,000, and some even have 1,200. Depending on their development, people's revolutions are based on that. Your point will only reach the other person if you apply a counter-pulley in the middle. To apply a 'counter-pulley' means that you should add a belt in-between, to lower your revolutions. I apply a counter-pulley with everyone. It is certainly not sufficient to remove just the ego. One also has to apply a counter-pulley with everyone. That is the reason why 'we' never have any divisiveness due to differences of opinions with

anyone! ‘We’ know that this person has only these many revolutions. Therefore, ‘we’ apply a counter-pulley accordingly. ‘We’ also get along very well with little children. That is because ‘we’ apply [a counter-pulley to lower down to] 40 revolutions with them so they understand ‘our’ point. Otherwise, their ‘machine’ would break down.

Questioner: Is it only possible to communicate if one comes to the level of the other person?

Dadashri: Yes, it is only when you come down to their revolutions that will you be able to communicate. While conversing with you, ‘our’ revolutions go to many different places! They go and travel around the entire world! If you do not know how to apply a counter-pulley, then what fault is there of the engine that runs with fewer revolutions? It is your fault that you do not know how to apply a counter-pulley.

Learn How to Install a Fuse

All that needs to be known is, ‘What sort of a machinery is this, and when its fuse blows, then how is a fuse to be installed?’ You should know how to adjust with the other person’s *prakruti*. If the other person’s fuse blows, even then, ‘our’ adjustment is present. However, what would happen if the other person’s adjustment were to break down? If he blows his fuse, he will bang into the wall, he will bang into the door, nevertheless the wire has not been damaged [the connection has not broken]. So, if someone replaces the fuse for him, then he will be set once again. Otherwise, until that happens, he will remain entangled.

Short Life, Prolonged Hassles

What is the greatest suffering of all? It is of dis-adjustment. If one adjusts everywhere, then what is the problem?

Questioner: That indeed requires *Purusharth*.

Dadashri: There is no need for any kind of *Purusharth*. Dada has said, “Adjust everywhere,” so follow that. Then you will continue to adjust. If your wife says, “You are a thief,” then you should tell her, “You are correct.” When your wife asks to buy a saree worth 150 rupees, give her an extra 25 rupees. That will at least last up to six months!

It’s like this; just one day of Brahma is equal to our entire life! So, why all these hassles just to live one day of Brahma’s life? If you were to live 100 years of Brahma’s life, then it is reasonable for one to say, “Forget it, why should we adjust? Sue me.” But the one who wants to finish quickly, what would he have to do? Would you adjust or would you tell him, “Sue me?” But this is just for ‘one day’ [in the life of Brahma]. It is going to end quickly. What should you do for a task that needs to be finished quickly? You would adjust and cut it short. Otherwise, would it not prolong? If you quarrel with your wife, then would you actually be able to sleep at night? And in the morning you would not get a good breakfast either.

Adopt the Gnani’s Art of Knowledge

One night, the wife says, “Will you not buy me that *saree*? You will have to buy me that *saree*.” When he asks her, “What was the price of the *saree* you saw?” she says, “2,200 rupees, not much.” Then he replies, “You say only 2,200, but where can I get such money right now? Right now I have a deficit. I would buy it for you if it were for 200-300, but you say it is for 2,200!” So, she gets upset and begins to sulk. Now what kind of state arises? He even thinks in his mind, ‘It would have been better if had I never gotten married!’ What good does it do to regret getting married? Hence, such are the miseries.

Questioner: Are you saying that the wife should be given the 2,200 rupees *saree*?

Dadashri: To buy it or not depends upon you. If she sulks and every night says, “I will not cook,” then what will you do? From where will you get a cook? So you will have to buy it even if you have to borrow the money, will you not?

You should make the situation such that she, herself, would not want to buy the *saree*. Suppose you earn 8,000 rupees a month, you should keep 1,000 rupees for your expenses. Would she be likely to ask, “Will you buy the *saree* for me?” if you were to give the remaining 7,000 rupees to her? On the contrary, you can even jest with her, “That *saree* is nice, why don’t you buy it?” She has to manage it! But actually, she pressures you when you are the one managing [the finances]. I learnt this art before I attained *Gnan*. Thereafter, I became a *Gnani*. I attained *Gnan* after I discovered this art! Now tell me, it’s because one doesn’t have this art that all these miseries exist, don’t they? What do you think?

Questioner: Yes, that is correct.

Dadashri: Did you understand this? The fault is indeed all yours, isn’t it! It is because you don’t have this art, isn’t it! You need to learn this art.

The Root Cause of Conflicts - Ignorance

Questioner: What is the reason that disputes arise? Is it because people’s natures do not match?

Dadashri: It is because of *agnan*. Wherever people’s temperaments do not match, that is referred to as worldly life. For the one with this Knowledge there is only one-way out, to ‘adjust everywhere!’ Even if someone hits you, you should adjust to him.

I am showing you this simple and straightforward path. It is not as if these conflicts happen every day, is it? They only happen when your karma are ready to give their results; you have to adjust at that time. If a fight happens with your wife then, after the fight, take her out for dinner and make her happy. From now on, a lingering effect should not remain.

Dada, Completely Adjustable

One day the yogurt soup was good, but a bit salty. I thought to myself, ‘This is salty but I will indeed have to eat a little, won’t I?’ So, as soon as Hiraba [Dadashri’s wife] went inside, I poured a little water in it. She caught that and asked me, “What have you done?” I told her, “You add water to it when it is on the stove, and I added it here.” She replied, “I would have added water and then boiled it for you.” I told her, “For me, it is all considered boiled. I am only concerned with the final outcome!”

If you tell me at 11 o’clock, “You will have to eat your lunch,” I would ask you, “Would it be okay if I eat a little later?” If you say, “No, eat right now so that I can wind up,” then I will immediately sit down to eat. I will adjust to you.

Eat whatever comes on your plate. That which comes in front of you is a circumstance and the Lord has said that if you push away that circumstance, then that push will hit you! That is why, if there are things that I do not particularly care to eat on my plate, I will eat some of them anyway. If I do not eat them, then there will be a problem with two entities. One, with the person who brought it, who cooked the food, a problem will arise with them; they will feel contemptuous rejection. And the other, with the food item itself. The food item will protest, “What fault have I done? I am being offered to you, so why are you insulting me?”

Take as much as you want, but do not insult me!” Should you not show some respect to it? If someone gives me something that I do not like, even then I will respect it. This is because, to begin with, the food that is offered to you does not come easily, so when you get it, you should give it respect. When the food item is offered and you find fault in it, does your happiness increase or decrease? You should not engage in business that reduces your happiness, should you? Many times, when there is a vegetable I do not like, I eat it, and then I even say, “Today’s vegetable was very nice.” Oh, many times when there was no sugar in the tea, even then I have not said anything. So people say, “If you do this, then everything in the home will become spoiled.” I tell them, “Just wait and see tomorrow!” Then, the next day, she says, “There was no sugar in the tea yesterday. Why didn’t you say anything to me?” I tell her, “What is the need for me to say anything? You will find out, won’t you? If you did not drink tea, then I would need to tell you. You drink it, so what is the need for me to tell you?”

Questioner: But there is so much awareness one has to maintain moment-to-moment!

Dadashri: Every moment, awareness twenty-four hours a day, thereafter this *Gnan* began. This *Gnan* did not manifest just like that! So, I had taken all these adjustments from the beginning to avoid as many conflicts as possible.

One day I went for a bath, but the tumbler had not been placed. How am I a *Gnani* if I do not adjust? So I adjusted. I dipped my hand in, and the water was very hot. I turned on the cold-water tap, but the tank was empty. So, slowly and carefully, I cupped the water in my hands, cooled it, and took a bath. All the mahatmas were saying, “Today Dada is taking a long time to bathe.” What could I do? I had to wait until the water had cooled down, didn’t I? I

never tell anyone, “Bring me this, and bring me that.” I adjust. To adjust is indeed a moral duty. In this world, the adjustments of ‘plus-minus’ are required. Where there is a minus, plus [neutralize] it, and where there is a plus, minus [neutralize] it. If someone were to call ‘our’ wisdom madness, then I would tell him, “Yes, that is correct.” I would immediately minus it.

Therefore, if one does not know how to adjust, then how can he be considered a human? A home will not have any conflicts if adjustments are made according to the circumstances. I, too, kept adjusting to Hiraba. If you want to enjoy the benefit of your wife’s company, you should adjust. Otherwise, you will not benefit in any way, and vengeance is bound on top of that! This is because every living being is independent and has come to seek happiness. He has not come to give others happiness. So now, instead of happiness, if he receives unhappiness, then he will bind vengeance, regardless of whether it is his wife or his son.

Questioner: One comes seeking happiness but receives unhappiness instead; is that why he binds vengeance?

Dadashri: Yes, and then it does not matter whether it is his brother or his father, from within he will bind vengeance. Such is this world; it just binds vengeance! When One is in His *Swadharma*, vengeance does not arise towards anyone.

In each individual’s life, there should indeed be some principles. Nevertheless, one should conduct himself according to the circumstances. One who adjusts to circumstances is considered a man. If one knows how to adjust in every situation, then one is able to reach all the way to liberation; that is how tremendous this tool is.

This Dada [*Gnani Purush*] is meticulous, frugal,

generous, and yet completely adjustable as well. He is very generous, yet completely adjustable. Generous when it comes to others, frugal when it comes to myself, meticulous when it comes to preaching. So, people notice ‘our’ meticulous dealings. My economy [thrift] is adjustable and topmost. I even economize when using water. The attributes of ‘our’ *prakruti* are versatile.

Otherwise Worldly Entanglements Pose an Obstruction

First, you have to learn this sort of worldly interaction. Without having an understanding of worldly interaction, people endure all kinds of beatings.

Questioner: There are simply no words for what you have to say in spiritual matters, but even regarding worldly interaction, what you say is topmost.

Dadashri: In fact, without the topmost understanding of worldly interaction, no one has attained liberation. No matter how valuable your Knowledge of the Self may be, will worldly interaction let you go? If it does not let you go, then what will you do? You are indeed pure Soul, but only if the worldly life lets you go, isn’t that so? You keep on entangling yourself in the worldly life. Just bring about a solution quickly.

Say you were to tell someone, “Go to the shop and buy some ice cream,” and he returns after going only halfway. When you ask him, “Why?” he tells you, “I came across a donkey on the way; that is a bad omen!” Now, he has acquired wrong knowledge, so you should remove that, shouldn’t you? It has to be explained to him that, “Dear fellow, God also resides within a donkey; therefore, there is no such thing as omen. If you scorn a donkey like that, it reaches the God within it. Hence, you incur a tremendous

error. Do not do this again.” This is how wrong knowledge has come about and due to that, people are not able to adjust.

One Who Turns Wrong Into Right Is a Samkiti

What is the sign of one who has Self-realization (*samkiti*)? Even if everyone in the home does wrong, he turns it right. To turn things right in all matters is the sign of a *samkiti*. I made very subtle discoveries about worldly life. I am saying all this after having made the ultimate discovery. I am showing you how to live in this world, and I am also showing you how to attain liberation. My goal is to lessen your difficulties.

What you speak should ‘adjust’ [be agreeable] to the other person. It is indeed your mistake if what you say does not ‘adjust’ [agree] to the other person. If that mistake is broken, then you will adjust. The talk of the *vitaraag* Lords is one of ‘adjusting everywhere.’

Questioner: Dada, this solution of ‘adjust everywhere’ that you have given can bring about a solution for all kinds of problems!

Dadashri: All problems are solved. Every word of mine will bring about a solution quickly. They will take you all the way to liberation. Therefore, adjust everywhere.

Questioner: Until now, everyone used to adjust in situations they liked, but it feels as though you are saying, “You should quickly adjust to situations you do not like.”

Dadashri: Yes, you will have to adjust everywhere.

Dada’s Novel Science

Questioner: What is the inner intent behind this talk about adjustment? To what extent should I adjust?

Dadashri: The intent is that of peace, the goal is of

peace. It is an art practiced in order to avoid restlessness. It is Dada's Science of adjustment. This adjustment is a novel one! And you must be getting a taste of what happens whenever you are not able to adjust, right? This dis-adjustment is itself foolishness. 'We' refer to adjustment as justice. Insistence and obstinacy (*duragrah*) cannot be considered justice. Any kind of obstinacy is not justice. 'We' do not force any viewpoint onto others. 'We' would cook the green grams with whatever type of water they would cook in; 'we' would even use water from the gutter to cook them if need be!

Until today, no one has ever disadjusted with me. Whereas, a household of only four people do not adjust with each other. Would you know how to adjust or not? Are you able to do that or not? You will learn from whatever you observe, won't you? The law of this world is that you will indeed learn from whatever you observe. There is nothing that has to be taught in that. Perhaps you do not understand the part that I am preaching. However, if you observe my conduct, you will easily learn.

People do not know how to adjust in their homes and yet they sit down to read scriptures about Self-realization! Hey, put aside the scriptures. Learn this [to adjust everywhere] first. They do not know how to adjust at home at all. This is how the world is!

There is no problem if you do not know anything else in the world, there is no problem if you do not know much about handling a business, but you should know how to adjust. Therefore, in the situation at hand, you should learn how to adjust. In this current era of the time cycle, if you do not know how to adjust, you will suffer. Therefore, you should adjust everywhere and get your work done.

Jai Sat Chit Anand
(Awareness of the Eternal is Bliss)

Glossary

Gujarati Word	English Translation
<i>aagrah</i>	insistence
<i>aasakti</i>	inner tendency inclined towards attraction that attaches
<i>agnan</i>	ignorance of the Self
<i>athadaman</i>	conflicts
<i>Atma</i>	Self
<i>dharma</i>	moral virtue
<i>duragrah</i>	obstinacy
<i>ekpakshi-nispruha</i>	partially indifferent
<i>Gnan</i>	Knowledge; Knowledge of the Self and who the doer is
<i>Gnani</i>	the awakened One
<i>Kaliyug</i>	this current era of the time cycle, which is characterized by a lack of unity in thought, speech, and action
<i>kalpana</i>	intent-based imagination
Lord <i>Mahavir</i>	the twenty-fourth and last <i>Tirthankar</i>
<i>matbhed</i>	divisiveness due to differences of opinions
<i>moha</i>	illusory attachment
<i>moksha</i>	liberation
<i>prakruti</i>	personality traits; innate nature of the relative self; gross characteristics of the non-Self complex; the relative self
<i>Purusharth</i>	Real spiritual effort
<i>samkiti</i>	one who has Self-realization

<i>satsang</i>	spiritual discourse
<i>Satyug</i>	the era of the time cycle that is characterized by unity in thoughts, speech, and action
<i>swadharna</i>	the true nature of the Self
<i>vitaraag</i>	without attachment and abhorrence
<i>vitaraag</i> Lords	fully enlightened living beings who have no attachment to the relative self or any other thing in the world
<i>vyavasthit</i>	the result of scientific circumstantial evidences



Books of Akram Vignan of Dada Bhagwan

1. Adjust Everywhere
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10. Autobiography of Gnani Purush A.M.Patel
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13. Death: Before, During and After...
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17. Life Without Conflict
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20. Non-Violence
21. Pratikraman: The Master Key That Resolves All Conflicts
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27. Simple and Effective Science for Self-Realization
28. The Essence of All Religion
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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

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Adjust Everywhere

There is no problem if you do not know how to do anything else in worldly life, however you should certainly know how to adjust. If the other person keeps on disadjusting and you learn how to adapt, then there is no misery at all. Therefore, adjust everywhere. To make an adjustment with each and every person is the highest moral virtue. There are various personality traits in this time cycle, so how will you manage without adjusting?

I made very subtle discoveries about worldly life. I am saying all this after having made the ultimate discovery. I am showing you how to live in this world, and I am also showing you how to attain liberation. My goal is to lessen your difficulties.

- Dadashri



May the original lamp light a series of lamps

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