

Dadavani

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In this world, who would say, "I am wrong"? Only the one who is completely right would say that. Otherwise, everyone keeps everything underground [a secret]; they keep it hidden. What is wrong in disclosing, in admitting your own faults? Why not just make it 'open to the sky'!



Disclosing Your Own Mistakes Is the Ultimate Level of Spiritual Development

EDITORIAL

Before attaining *Gnan* (Knowledge of the Self), the life of the *Gnani Purush* (One who has realized the Self and is able to do the same for others), absolutely revered Dada Bhagwan [Dadashri], was just like that of an ordinary man. The incidents that occurred in His life were just like those that occur in the life of an ordinary man. 'He' too made many mistakes in life. However, what made Him extraordinary was that once He recognized His mistake, He introspected on it, drew a conclusion from it, openly disclosed the mistake, and freed Himself from it. Furthermore, He has provided us simple keys so that we too can come out of our mistakes.

In the current edition, we see that while running the business, despite having no desire to do so, under the influence of the current era, Dadashri mistakenly entered the black market and earned a lot of money. But His spiritual development (*upadaan*) was so remarkable that later on, that illicit money felt like a source of pain, it started stinging every pore of His body. So then He made a strong intention that it would be good if the illicit money goes away quickly. Even in the contracting business, by seeing others and learning the wrong way, and by falling into competition, He would put less cement and steel in the government projects of constructing buildings. Then He understood that 'when the government officer comes, there is definitely fear inside, so I am making some mistake here! Therefore, this is indeed considered stealing.' Then He concluded that 'I am not cheating the government, but I am actually cheating my own self. I am only deceiving myself.'

Dadashri was so aware that He analyzed, 'I read and study so many religious books, yet the stealing in the business does not stop; therefore, there must be something else beyond this.' In 1951, He stopped all thefts and corruption, and He kept doing *pratikraman* (to confess, apologize and resolve not to repeat a mistake) for all His mistakes. Thereafter, in 1958, *Atma Gnan* (Knowledge of the Self) manifested in Him. After *Gnan* manifested, there was no partiality towards 'A. M. Patel' [the relative self]. 'He' openly disclosed everything exactly as is to *mahatmas* (Self-realized Ones in *Akram Vignan*), including all matters such as previously engaging in the black market in the business, having quarrels, going to court, suffering losses, committing thefts, and engaging in corruption. 'He' said, "In this era of the time cycle, when even a *Gnani* like me has committed thefts, then what chance do other people have? By disclosing my mistakes, I am giving you courage and teaching you how to disclose your mistakes."

Dadashri says that if you want to realize God, then you should not act in secrecy. For the wrongdoings done in secrecy, what should be done to correct them? Openly disclose everything that is kept private; that itself is the ultimate level of spiritual development. Let us also disclose our mistakes, do *pratikraman*, become lighter, and become free from fear. [Dadashri says,] "By disclosing our mistakes, it may seem that 'our' reputation in the relative was lost, but 'we' experienced the extraordinary spiritual energy of *Gnan* without limits." It is our ardent prayer that *mahatmas* also experience this state and do the *Purusharth* (Real spiritual effort) to progress on the path of *moksha* (liberation).

~ Jai Sat Chit Anand

Disclosing Your Own Mistakes Is the Ultimate Level of Spiritual Development

Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn Gujarati. While reading these English translations, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.

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

Also, note that the content in round brackets is translation of the word/s preceding the brackets. While the content in square brackets is intended to provide more clarity of the matter preceding the brackets, which is not present in the original Gujarati.

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the Gnani Purush. 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 available on: <http://www.dadabhagwan.org/books-media/glossary/>.

Please share any feedback about English Dadavani on engvani@dadabhagwan.org.

Answers That Give Peace to People

Questioner: Dada, I read a small incident from your life, and I was drawn by it; can I tell you about it?

Dadashri: Yes.

Questioner: I happened to come across one book, and I read an incident about you in it. So I felt that I must surely go and meet Dada. It was mentioned that two men had come to your place to talk about your business. One asked, "How much loss did you incur? About fifty to seventy-five thousand rupees?" To which you replied, "One hundred thousand." Then the other person came and asked, "One hundred thousand?" Then you said, "No, fifty thousand." So I felt that this is a good method. Because until now, I thought that God should grant me a state where no one has abhorrence for me and I have no abhorrence for anyone. However, in this incident, it was about making the other person happy!

Niruma: Yes, that is a wonderful discussion! It is in *Aptavani* (a series

of fourteen volumes compiled from Dadashri's speech) seven.

Questioner: There was a loss in your business and at that time, your competitor came and asked you, "Brother, how is it going? How much loss did you incur?" So, in order to make him happy, you said, "One hundred thousand rupees."

Dadashri: Yes, that would make him very happy, would that not! He had come to inquire. What was his intent behind asking that? 'It would be good if these people incurred a greater loss.' Now, the loss was actually small, but I told him a bigger amount, so the poor fellow felt very happy! He then told me, "But please don't stress." I said, "I will not. But if you sit and have tea with me, then I will be at ease." So, I served him tea. He must have been happy [thinking], 'It is good that this happened to him. Let me leave now. I know this person is about to go bankrupt.'

Questioner: Yes, so he must have been happy.

Dadashri: And if I go bankrupt, he

would feel good. That's precisely why he had come to investigate!

Everyone Who Comes to Him Leaves Feeling Happy

Questioner: Dada, please explain in a bit more detail; what used to happen then?

Dadashri: When we [as business partners] incurred a loss in the company, things had slowed down a bit. So, when I went to Vadodara [a city in the state of Gujarat], people would ask, "Have you incurred a big loss?" Then I would ask, "How much do you think it is?" Someone would say, "It seems like a loss of about one hundred thousand rupees!" I would reply, "It's a loss of three hundred thousand rupees." Now, I might have incurred a loss of fifty thousand or seventy-five thousand, but I would tell him it was three hundred thousand. This is because that person had come to investigate, and I knew what he was looking for; so if I told him [the loss was] three hundred thousand, he would remain happy and the poor fellow would be able to enjoy his meal at home. So I would say, "Three hundred thousand rupees were lost." So the poor fellow would feel satisfied and would go home and eat well! He would have come to meet me because he had some attachment or abhorrence.

Now, if another person who is sympathetic towards me would come and ask, "Was there a big loss?" Then I would say, "No, it was a loss of fifty thousand rupees, but just now, a profit of one hundred thousand rupees was earned unexpectedly!" So that would give him peace. So he too would be happy and would remain in peace when he goes

home. Sympathetic people and others, both kinds of people are bound to come. We should make both of them happy and have them leave with ease.

I told the first person, "Brother, it is a loss of about three hundred thousand." With that, he was overjoyed. I said to him, "Please have some tea and then go." But he replied, "I have some work to finish." Actually, he had become so happy that he didn't need any tea or snacks. He got his 'food' [satisfaction]. This is called abhorrence, isn't it? It is abhorrence! In this manner, competition is such a thing that in competition, a person will do whatever it takes. Competition! [He thinks,] 'Has he gone ahead of me? Good, now he has fallen behind, he should definitely remain behind me.' He keeps trying to pull others down. Therefore, I just clearly told him, "Dear, I've incurred a greater loss." See, he was able to enjoy his meal at ease, and so was the other [sympathetic] person. What [more] loss am I going to incur with this? Whatever loss has been incurred has already been incurred; I have no problem with that. Nevertheless, I have to give an answer to people who ask, 'What happened?' If I were to tell him, "No loss has been incurred," then he will go and investigate further, thinking, 'This man is in denial!' Hey *mooah* (a classic term used by Dadashri to shake up the listener, it literally means 'one who is destined to die'; mortal one), I am not in denial; I am saying yes. I told you three times the amount. Go and ask whoever told you about this matter. Perhaps they don't know that a considerable loss was incurred.

When the person came back again,

he asked me, “Will you have to shut down your business now?” I said, “No, the assets were worth seven hundred thousand rupees, so they have decreased by three hundred thousand.” That killed his spirit, [he thought,] ‘This is something new he’s sharing!’ Hey silly one, are you ever going to match up to me? I am a *Gnani Purush* (the One who has realized the Self and is able to do the same for others), are you ever going to match up to me? In a way, I won’t even hurt you, but I won’t let you get too desperate in this rivalry. These *mooah* keep following me needlessly!

Dissolve Your Worries and Swallow Them Like a Bitter Pill

Now, if someone has attachment towards me, I understand that he is sympathetic. So I would tell him, “Sit down, let me explain to you. Look, this is the fact.” I would explain it that way. And to the person for whom [my success] is not favorable, I would tell him, “An even bigger loss has been incurred.” So he goes home with ease and eats well. He has the hope that, ‘Now things have slowed down for him; his company will go bankrupt in two years.’ So these are the types of remedies I would use.

Questioner: I feel that this *Gnan* (Knowledge of the Self) must have manifested in You by using such remedies.

Dadashri: Why should one unnecessarily cover things up? Whatever worries arise, one should just crush them and swallow them like bitter pills. When I was running the business, before *Gnan*, many worries had arisen. But only then would this *Gnan* manifest, right!

Practical Techniques to Make People Happy

Questioner: Now, if this sympathetic person and the other one, the competitor were to meet and talk to each other, “This is what Dada told me.” One would say, “He told me there was a loss of three hundred thousand.” And the other would say, “He told me there was a loss of only fifty thousand.”

Dadashri: Then, the one who was told fifty thousand would understand.

Questioner: No, but what impression would the other person have of you?

Dadashri: He would get the impression that ‘Because I am like this, he must’ve done something like this. He tricked me in some way.’ He would understand. [My intent would be,] ‘Now go home with ease, prepare a nice meal, eat it and go to sleep.’ Having eaten a good meal, he would at least get good sleep. He had a strong inner intent that this business should start collapsing, so that happened.

Questioner: So wouldn’t your opponent feel that you lied to him?

Dadashri: Of course he would!

Questioner: Then what would he think? What impression would he have of you?

Dadashri: But in the first place, he had come to me to do something wrong anyway, hadn’t he! If you divide a lie by a lie, it becomes the truth. Don’t two negatives make a positive?

Questioner: But now this other person who is straightforward and sympathetic, wouldn’t he feel that, ‘Oh, Dada lied to me!’

Dadashri: He will understand that what Dada has said is fine. The [sympathetic] person believes it to be true, and that other one [the competitor] also believes it to be the truth. Things happened according to his [the competitor's] desire, so then he immediately forgets about it. But don't delve too deep into this.

Questioner: So the purpose is to not hurt him. My personal belief was that I should not do anything that causes someone to have abhorrence towards me, and I should not have abhorrence towards anyone.

Dadashri: That is correct.

Questioner: But you have spoken of something even beyond that, to send everyone away by pleasing them.

Dadashri: Yes, that is how he feels happy. The thing is, he is not capable of changing my happiness or unhappiness, so why should I bother him?

It's like this, now I have come to hold the belief that, 'People should have happiness similar to what I have.' And as for that other person, the intent he had come with, once that intent is fulfilled, he is happy!

Questioner: Yes.

Dadashri: Then I don't have to kick him out; he leaves on his own. [I said,] "Brother, the loss is even bigger than what you think." And that brought him a huge sigh of relief!

Questioner: Now I understand.

Dadashri: So, everything I have is practical! What is the use of something which is theoretical?

My Life Is Completely Open

From childhood, I did not have even the slightest extent of greed. And because there was no greed, there was no deceit either. Therefore, my life was completely open! Whenever I was in debt, I would tell people, "A lot of debt has been incurred lately." And when I made a profit in business, at that time as well, I would say, "I have made a profit." At that time, my business partner would say, "If you disclose this debt, then..." I would reply, "The only issue is that then, they will not lend us money, right? In that case, our debt will not increase." It's only if they lend money that our debt will increase, right! And by disclosing what we have earned, is anyone going to take anything away from us? So, this habit of speaking openly was there from the beginning. I would share every single thing openly!

Thus, I would tell people exactly how things were in the business. So someone asked me, "Why do you disclose such things?" I replied, "Those who want to take money from people, those who want a loan keep things hidden. But I do not want to take any money as a loan. And if people want to lend money, they should do so openly. In my case, everything is 'open to the sky'." So I would tell people, "A loss of twenty thousand rupees has been incurred this year," or "This much loss was incurred today." I would just disclose it. I didn't have any such complications! I always used to say things clearly as they were! Who would have a sense of fear? The one who wants to take funds from others. I would say it clearly, exactly as it was. Because, on the contrary, this is a

good thing. If people are lending money and that stops, then actually, the debt will stop increasing. But what do people say, “Those *mooah* won’t lend you money after that.” Hey, on the contrary, if they lend me money, then my debt will increase! So rather than the debt increasing, just say it very clearly as is. People do that [hide the truth] in order to get others to lend money.

The Understanding Behind Disclosing Things Openly

Questioner: What is the benefit of disclosing things openly?

Dadashri: Even if a loss has been incurred, you should disclose the matter to the other person. By doing so, the other person will have a good inner intent for you. Consequently, the bad *parmanu* (the smallest, most indivisible and indestructible particle of inanimate matter) will disperse and you will become lighter. Otherwise, you will just keep suffocating all alone, and that feels like a greater burden!

As a matter of fact, if there was a loss in the business, I would tell people, and if there was a profit, I would tell that as well if they asked; otherwise, I would never talk about my business. If people ask, “Is it true that you have incurred a loss recently?” I would say, “Yes, it’s true.”

Those Who Want Money Deceive Others

What did my business partner say to me? “Did you go to Vadodara and say, ‘Lately, this year, we have incurred a big loss’?” So I replied, “Who wouldn’t say that? If I disclose the loss, then no one will come to take [money from us].” Then

he said, “But it’s not good to disclose the loss like that, is it!” I said, “Who should not disclose the loss? The one who wants to take money from people, from the public. He has to say that he has made a huge profit. But we don’t want money from anyone, so why should we needlessly keep worrying? We don’t want to take anything from anyone, so what is the point of getting into this hassle of covering things up? And don’t be afraid of people who know about it. If people know, only then will the truth come out. What is the problem in that? What is the need to be afraid in that? Say whatever has happened. Why do people borrow from others? That is indeed why they get deceptive, right? In fact, one should disclose everything openly so that people do not lend money to him.”

If You Disclose It Openly, Things Remain Clear

I did not really believe in taking loans in business. I never had to pay excessive interest. I never got into [the trap of] paying interest like this. And I would downsize the business, so there would be no complications at all. Why have this externally induced suffering? When nothing is to be taken along [after death]! I had investigated, what exactly can be taken along? After that, I had set these boundaries. Nothing can be taken there [to the next life] at all.

Questioner: So you are saying that if the mind has a tendency to hoard [secrets], then one should disclose that openly.

Dadashri: Yes. If you disclose it, then things always remain clear. The burdens reduce. How long will you keep

getting entangled for no reason? Then the mind will take control over you. [If you think,] 'I have this much balance [capital],' then the mind takes over.

Started Big Businesses but They Did Not Succeed

Questioner: Dada, you had started a business in Alleppey [a town in the southern Indian state of Kerala], please talk about that!

Dadashri: Yes, we [as business partners] had a business there. We had started a company called 'Western India Trading Corporation'. A huge trading business of dry ginger, black pepper, and all of that! Although only memories remained and the money vanished. The money that we had earned earlier from the black market was all used up [in this business], and only the memories remained. Isn't that true? The extra money that we had earned, all of that was lost. We had started a huge trading company! So we had a business here, and we had a business over there too [in Alleppey]. Here, the business was of steel fabrication. We did large-scale fabrication work. In fact, we had an entire factory here.

Questioner: And Dada, you also did road and P.W.D. [Public Works Department] projects, didn't you? You also did government projects as a contractor, didn't you?

Dadashri: Yes, we did a lot of that. Big road projects and all that. But we also did a lot of fabrication work. We incurred a loss of about two or three hundred thousand rupees in that, hence, later, we shut it down. Some of these jobs were done secretly, in illicit ways!

And wherever I would look, there were quarrels. Nothing but quarrels. I would not cheat anyone, but people would cheat me. There must have been some [karmic] account, that is why people would have cheated on me! Otherwise, who is going to cheat me for no reason! The 'goods' were also like that, illicit 'goods'!

Tired of All This, Ultimately, He Found His Own Happiness

We had a very big steel construction company. In 1949, we lost a lot of money, so we had to shut it down. So, we did all kinds of business. And we also manufactured nuts and bolts and everything; nothing was unexplored. We did massive projects in steel construction; we did a lot of business. But at the end, we were left with nothing.

Questioner: Yes, but you have all the knowledge.

Dadashri: Yes, it is like after taking a lot of beatings, I have gained this experience! Since I did not find happiness in any of this, I searched for and found my own inner happiness.

Questioner: And now, you are giving that happiness to others as well, aren't you!

Dadashri: Yes, but my inner intent for this world is that 'May others attain the happiness that I have attained!' I did all kinds of businesses, but I only endured beatings. I did not cause people to suffer beatings. My entire life, I had kept enduring only beatings from people. I never reacted back to them for giving me the beatings.

Questioner: That is exactly the impression I get when I read your books.

Dadashri: The business extended from here to Alleppey. In Alleppey, which was in the province of Travancore, there was a huge corporation of dry ginger and black pepper. I had done all kinds of businesses, but in the end, I got tired of it all.

Questioner: You must have worked very hard back then?

Dadashri: Yes, it was a lot of hard work, I had worked very hard. People kept cheating on me. And whether it was justice or injustice, it was the result of my own karma. What do people say? “Did those people ‘drown’ [cheat] you?” I said, “They ‘drowned’ me, but the ‘water’ [the karmic account] was definitely my own!”

Due to the Influence of the Current Era of the Time Cycle, the Black Market Cast Its Effects

So I had taken a lot of beatings. I had gotten into the black market and did all sorts of things, and as a result, I faced a lot of beatings and problems.

Questioner: Dada, there was no black market back then.

Dadashri: Of course there was! The black market did exist. In 1942, we opened a factory in Vadodara, the Vitco Engineering Company. We used to make those tongs used for picking out cotton, and all such things. It was a very big iron factory, so it involved fabrication work. At that time, everyone used to take on fabrication projects. There were very big factories, so a lot of iron was needed in that, a great quantity would be needed. But in those days, how much did iron cost? The price was three hundred rupees. And

from the scrap market, we would bring it for two hundred and twenty-five rupees. We would get good material from the scrap as well. We would need scrap material for fabrication, wouldn't we? At that time, the price was three hundred rupees, whereas today the price is five thousand rupees.

Questioner: Today, it ranges from five thousand to fifteen thousand rupees, depending on the quality.

Dadashri: In fact, up until 1968, we used to buy it for a thousand rupees. We had to build a jetty in Jaigadh [a coastal village in the state of Maharashtra], so back in 1968, we used to purchase the material from here for a thousand rupees. And in just these few years [speaking in 1984], it has gone up to five thousand rupees!

Questioner: Three hundred rupees at that time, that was considered a lot, wasn't it?

Dadashri: Three hundred, but if we sold in the market, we would get nine hundred.

Questioner: How would that work, Dada?

Dadashri: The black market! Despite not having the desire for it, the black market had crept into our business. In this strange era of the time cycle, business [opportunities] come in a moment, and one ends up getting pushed into the black market. The influence of the current era is bound to cast its effect, isn't it? Even in our case, dealings in the black market just continued, because we had huge businesses.

Questioner: But Dada, you had the awareness as the Self, didn't you?

Dadashri: The awareness was certainly there, but the effects of the black market also continued! The influence was certainly there, wasn't it?

Involved in the Black Market Despite Not Having the Desire for It

Questioner: But Dada, how did you get trapped in the company of the black market, please tell us that!

Dadashri: Well, there was this iron factory and we used to manufacture those tongs, the tongs used for pulling out cotton stalks and all such things, we used to manufacture other tools and agricultural instruments. We had taken contracts for that. So the government would supply the iron to us at a cheap rate, and the quantity supplied was more than what we needed. In those days, it was eleven rupees per hundredweight [a British imperial unit equal to 112 pounds or roughly 50 kilograms], meaning two hundred and twenty rupees per ton. And outside, the rate was thirty-three rupees [per hundredweight]. Here, in this partnership business of taking contracts, the government would give pipes at the rate of one and a half *annas* [a former Indian currency unit that is equivalent to 1/16th of a rupee] per foot, and the rate outside was one rupee [per foot].

Now, because of my reference, the government would give us a big quantity of iron. But not the entire quantity would get used up in this contract business, so what had to be done? Now our money would get blocked in the business because a lot of iron stock would sit around. So we had to do something to free up our money, right? So we had to sell some of

the stock, right? Back then, I felt that I should not sell it at the black market rate, but at the same time, it couldn't be sold at the original rate either. And thus, the dilemma started!

I was a man of principle, so I stuck to my principles and did not engage in the black market for twelve months.

The desire was to not engage in the black market. The intention was never deceptive at all. But somehow the intellect caused me to slip up. How did it cause the slip up? That [government provided] iron had started to accumulate. And there was a need for money, I had to borrow some funds on interest. So then one person showed me his brilliance. There were one or two brokers who were my acquaintances. They said, "Sir, you have so much iron stock lying around, what's wrong if you give it to us?" I said, "Brother, I cannot engage in the black market." So he replied, "Being such a sympathetic person, you may not indulge in this kind of business yourself, but at least let us do some business. We are miserable, at least our sorrow would go away. Sir, it's fine if you don't sell it at that price and do not engage in the black market, but things should be sorted out for poor people like us, shouldn't it! Please do something so that people like us can earn a living." So then I thought, if this poor fellow is able to make a living from it, then let me do so. In this way, this sympathy arose in me, I felt pity. And that was the mistake I made.

He said, "If the black market rate is thirty-three rupees, you don't need to sell the stock at that rate, but please do something so that someone like me can

earn a living.” Then I said, “So that means I have to sell it to you, is that so?” He replied, “Yes, but give it to us at a lesser rate, so we can earn a living.” Then I asked, “At what rate should I sell it to you?” So he said, “If the black market rate is thirty-three rupees then give it to us for less. That way, it will not be considered engaging in the black market.” But I did not realize what mistake I was making there. I felt, ‘If this will help him with his misery, then so be it.’ So I asked, “At what rate should I sell it?” He said, “The rate right now is thirty-three rupees per hundredweight, so take five rupees less from us.” So I said, “No, not five, I will take seven less.” And I thought, ‘Since his mind is satisfied and he found closure, it wouldn’t be considered engaging in the black market.’

Then when I asked the man who bought the stock from this broker, he said, “He is charging thirty-five rupees. He told you thirty-three, didn’t he? The market rate is thirty-three and he took thirty-five from me.” So I thought, ‘Hey, I am selling it to the broker for twenty-six and he is charging thirty-five for it?’ So I realized that, on the contrary, he has started exploiting the customers. I did not want to engage in the black market but that person taught me how to do it. I thought that the poor fellow would earn a living, he would earn his daily bread. But later, I figured out that he sold it for thirty-five. So I thought to myself, ‘On the contrary, I have put the customer in difficulty. If I had sold the stock directly to the customer for thirty-three, then that black market transaction would have been considered better. Whereas this dealing ended up being even worse than the black market!’

There was no desire to accumulate money like this, but people taught me how to engage in the black market. My intellect was not able to comprehend this at that time. I thought that this poor broker would be able to earn a living, but in doing so, imagine what happened to the general public! I was charging thirty-three rupees for something that I had purchased for eleven rupees, all that is considered black market. Many people have some kind of license, or one thing or another, and the misuse of all those things, all of that is considered [engaging in the] black market.

Illicit Money Started Stinging Every Pore of My Body

I engaged in the black market from 1942 to 1946. During this period, I earned about two hundred thousand rupees of illicit money; under my name and my partner’s name. Actually, I never even had a thought of engaging in the black market, nor a thought of hurting anyone like this, nor a thought of accumulating such money; there was no such intention. Yet it ended up happening, so then look at the results of all that. If a boy raised with good moral values steals and brings something home, then how many days would he be able to sleep in peace?

Questioner: He wouldn’t be able to.

Dadashri: It would keep bothering him, wouldn’t it? So this actually started stinging every single pore of my body. Hence, I told my partner, “This capital [from the black market] that you and I have accumulated, I hope it leaves at the earliest; if this money is disposed of appropriately, then I will be at ease.” He asked, “Why are you speaking like this?” Then I said, “No, but what do you

want to do by keeping it? It is better if the money earned from the black market leaves from here.”

‘Oh Lord, may this money leave from here!’ I had decided this when I had that money. Thereafter, it started stinging every single pore, it would even irritate me at night. Many times, I could not even sleep. I had taken a vow for this, ‘It would be good if this money leaves, it would be good if it departs early.’ I had peace at home, and instead, this externally-induced problem crept in! I would actually have a surplus of five to seven hundred rupees, or a thousand rupees every year. My business of taking contracts was running so nicely, the expenses were all getting covered. The expenses were getting covered easily, I was living with grandeur; so then what else did I need? But instead, where did this trouble come from? A soft-hearted person, so I was not able to sleep during the day or even at night.

I had not done such karma before, but then I had started doing so. Because it was destined to happen, so there was no escape. But for my entire life, this money felt like a source of pain to me, right until the end. At its core, it would hurt me a lot seeing this illicit money come in. The money which I did not want, was coming in.

Illicit Money Will Put You Through a Serious Torment

It’s good that the illicit money did not stay for long. In fact, I did not even like legitimate money. What is the use of money? Are you going to take it with you [to the next life]? All of this is just unwarranted burden! When the tide rises, it rises ten feet high in Mumbai

and twenty-two feet high in Khambhat [a city in Gujarat known for having high tidal ranges]. So it is not something to be happy about, it will even recede by twenty-two feet later on.

Questioner: Yes, it will definitely recede.

Dadashri: Here, it recedes only ten feet. So there is nothing to be happy about. The rise and fall, the rise and fall are equal and opposite. What are they?

Questioner: They are opposite.

Dadashri: Whatever money is used for a good cause belongs to you, all the other money does not belong to you.

Let me explain to you what this illicit money is truly like. If floodwater enters your house, you feel happy that water has come directly to your house. So now you can enjoy washing and bathing sitting right at home. The water came right to your home, so you don’t need to go and fetch it from the well! The floodwaters have entered for free, so you have to live upstairs and come down to wash all the dishes. But this water will stay for four days and it will leave behind mud! What will it leave behind in the end?

Questioner: It will leave behind mud.

Dadashri: The whole house will be covered with sheer mud. So then you will have to get new water to wash off the mud, and all this will put you through a serious torment. Therefore, be careful.

Questioner: Yes, that is true, Dada.

Unethical Practices Stopped in ’51, Gnan Manifested in ’58

Questioner: Dada, this contracting

business that you had before *Gnan* manifested, in that, you had to cut some corners here and there, you had to perform unethical practices. And if you had to do something unethical like that after *Gnan* manifested, did your conscience bite you from within?

Dadashri: No, I had stopped all that seven years before *Gnan* manifested. I stopped all wrongdoings in 1951, and *Gnan* manifested in 1958. I didn't even consider myself worthy. I didn't feel I was worthy enough for something this monumental to happen to me. An unscrupulous contracting business, stealing cement, how could someone like that be worthy? But this *Gnan* manifested naturally. In 1951, I stopped stealing cement and all such things. Before that, I used to misappropriate cement, I used to misappropriate iron, and things like that. I was being a thief, you could just say that! People call a common thief a thief, whereas in doing all this, my own mind would tell me that I was a thief. The whole world is simply engaged in unethical practices. Everyone is doing nothing but stealing. If one does not steal, then He himself is the absolute Self (*Parmatma*)! It is because people have walked on the wrong path that they have to take a beating.

Unethical Practices That Can Only Be Caught by Oneself

In the early years of running the business, I had adopted unethical practices. Now, these thefts were not the kind that a policeman could catch. They were not the kind anyone could catch. They were the kind of thefts that could only

be caught if I caught them myself. I would misappropriate cement bags from those government projects, I would use cement in a lesser proportion. If the government had specified sixteen *annas* [worth of cement to mix in], I would only put in fourteen *annas*, or twelve *annas* worth. And if the officer overseeing it would discover this, he would say, "You will have to give me one *anna* worth out of that." So I would say, "Fine, I will give it to you." Such were the transactions! These were the type of thefts I committed. While others were putting in ten *annas* worth of cement, I was being very noble, I would put in twelve *annas* worth. But I still took out four *annas* worth of cement, didn't I! I used to cheat like this in broad daylight.

Despite practicing so much religion, despite continuously studying Krupaludev's [a Self-realized *Gnani* of the step-by-step path to liberation who lived between 1867-1901; also known as Shrimad Rajchandra] books, the unethical practices did not stop. So I understood that [true] religion definitely lies somewhere else; this is not [true] religion. This is just one kind of support. True religion must be something else entirely; it cannot be like this. How can unethical practices still continue? Then, by exercising my ego, I stopped stealing in 1951. From then on, my approach turned to this side, otherwise, I was exhausted by getting involved in such unethical practices.

Earlier, I used to believe that this cannot be called stealing. In stealing from the government, who is the victim? Who is its owner? There is no single owner; everyone is the owner. Neither Jawahar

Nehru [first prime minister of India after its independence], nor Gandhi, nor anyone else is the owner. But all these were hollow excuses! And on top of that, I used to teach people to engage in such unethical practices! People would ask, "Can we take away from the government stock?" So I would say, "Brother, look, who is the government? It is not a specific person; it is not an individual entity. It's like the sky. So if you shoot an arrow in the sky, is anyone even going to be harmed?" By saying this, I had heavily supported my unethical practices!

Because It Was Giving Rise to Fear, the Mistake Was Realized

Then I understood, 'I am stealing from myself, I am not stealing from them. I am deceiving my own self.' Because, when the officer would come, fear would arise within. 'Hey *mooah*, why do you have to become fearful when the officer comes?' Only I was aware of the fact that I was stealing. Of course I would be aware of that. One himself would have that awareness, would he not!

Who is responsible for the thefts committed before 1951? Not only did I steal, but I also taught others! If someone like you would come and tell me, "I don't have any means of earning right now, please show me a way!" Then I would say, "Take out these many bags of cement, discreetly." I was so intelligent that I would show others the way, I would find a way out for them. Just imagine, these are the type of things I did! What must have I not done? What a fool! They would give me respect, so I would give them everything.

Cement Is Like Blood, Iron Rods Are Like Bones

Questioner: Dada, how did you begin stealing?

Dadashri: I learned to take this wrong path by observing others. It was a good contracting business, an honorable business, but when half the people from a lower descent entered it, I was forced into competition. Moreover, in competition, a thief's day is successful only if he steals. So, I would use less cement [in the construction project]. What would I use less?

Questioner: Less cement was used.

Dadashri: Just like the food they feed people, the fatty foods and all, they alter its proportion, don't they? They tamper with it, don't they?

Questioner: Yes, they tamper with it. It's like that.

Dadashri: In the same way, in this too, if you tamper with the cement quantity, how strong will the building be? That cement is considered blood; and taking out the iron rods, that is considered the skeleton or bones. So I stopped cutting corners with the iron rods and the cement. I stopped this disaster; I stopped it from 1951. After that, there was peace! It would constantly sting me from within that, 'Alas, using less cement for this building is nothing less than taking blood and flesh out of a person.'

If you use less cement, then it would not take long to break the walls. If you tried, then you could remove whole bricks from it. That cement is akin to extracting blood from this body. If someone were to take blood out of his body, what would be

left of the poor thing? So, cement is the blood of the building and the iron rods are the skeleton, the bones. If one takes out those very things, then tell me, what will those buildings be like?

So then I gathered the contractors and said, "Brother, look, cement is like the blood of this building, and the iron rods are like the skeleton, so do not misappropriate any of that." From then on, those people started straightening up. Yes, quote a ten percent higher rate, what's the problem in that? The officers are not demanding that you should quote a lower rate for your contract. It's not like that; those officers have not said anything like that. It is the contractors who are actually crooked.

I had committed many thefts. I did nothing but steal cement. I siphoned off cement from the government, and what did I believe? 'Cheating the government is not the same as cheating a person.' By believing that, I thought that this cannot be called stealing. 'Hey *mooah*, but what will happen to this building?' If the 'blood' [cement] is taken out of the building and it collapses, what will happen? How many people will die?

Questioner: They will get crushed.

Dadashri: And my intentions were deceptive, would I not understand that? The one whose intention becomes deceptive, he is actually considered a thief.

I Will Starve to Death but Not Steal

I told my partner, "Let's stop this stealing. If you cannot afford to stop it, then I want to be independent now, I want to separate. No more stealing. No stealing

of any kind." But he said, "If we stop, then how will we be able to compete with all these people?" I said, "Then set me free. Let the two of us separate." He said, "No, I will not leave you. I will also do that; even I don't want to descend to a lower life-form. And I cannot do without your partnership." So I said, "No stealing." And he agreed, "Yes, let's stop it." He could not bear to be without me, so he told me, "Okay, we will stop it." So from then, from the year 1951, we started doing things right, and everything was sorted out and fell into place. From then on, I had decided that I will starve to death but not do this. And I didn't really like it. Even back then, when I took out cement and things like that from government projects, I would feel suffocated inside. 'What a shame, how did we get ourselves into such a business? It does not suit us!' And the money earned that way didn't even stay.

Pleasure Experienced After the Stealing Stopped

After I stopped this stealing, better thoughts began to arise; a change took place. Otherwise, I was reading spiritual books, but that didn't amount to anything. But after the stealing stopped, things got better, I was full of peace! And because I stopped stealing in 1951, this *Gnan* manifested in 1958; otherwise, I would have wandered aimlessly with no end in sight.

After I stopped the wrongdoings, the contracts that I would get were such that I did not even have to do much work. I earned a lot of money with very little effort; that is what happened after that. Hey *mooah*, this is because the law of

nature is such that you will receive only as much money as you are meant to. And if you take more, then there will be a leakage; that money will drain away from whatever you have. So you will not be able to enjoy that money.

What does the Lord say? Is there anything written about money anywhere in the scriptures? Why is that? But can one live without money? The answer is that one cannot do without money. But why was this not mentioned in the scriptures? The scriptures have talked about *vedaniya* (sensation or feeling which gives the effect of pleasure and pain). What is mentioned in the scriptures? '*Vedaniya*. Whether a person has *shata vedaniya* (the sensation of pleasure) or *ashata vedaniya* (the sensation of pain)?' That is the only thing that is asked. So for me, *shata vedaniya* started prevailing after 1951. Because as long as there are no moral standards, *shata vedaniya* cannot prevail. I cannot pressure you about your moral standards.

Then I stopped engaging in the black market and I also stopped stealing. So, after 1951, I lived life the right way. And now, the Goddess of wealth (*Lakshmi*) is bestowing Her grace. Would towers built on the path of ethics, on the foundation of ethics, ever collapse?

For the first two to three years, I faced difficulties. But then, naturally it so happened that the contracts I would get were such that my reputation would increase. Then, I never had to go and submit a tender for a contract. They would inform me right at home. All these officers would immediately inform me, they would come to my house and tell

me. Because, I would stand by them in their difficulties, so they would feel like I was their own! So I didn't have to do any other work. Otherwise, how could this *satsang* continue? Big contracts, worth a million or 1.2 million rupees would be going on, yet I didn't have to think about it, not even a single thought about business would arise.

I Have Not Let the Money Earned From the Black Market Enter Home

After 1951, I took great care not to misuse the government's cement. Nothing should be used wrongly or misappropriated. However, before that, I had taken the wrong path many times. It would creep in, even though I did not wish to. Nevertheless, I did not let any illicit money enter the home at all. I only allowed my own pure earnings to enter the home. Due to a lack of awareness and lack of right understanding, people steal the government's cement in this way or that way. On one hand, a person earns through his merit karma, but on the other hand, illicit money creeps in even if he doesn't want it to. Then the tax officials take away such money.

So this is how it is! Do business in Dada's name. Dada has said this, and it is Dada's *Agna* (special directive), that you should not steal. If you steal, you will ultimately get trapped and on top of that, you will lose the wealth that you have. And do you want to know what the nature of money is like? Money gets destroyed in eleven years. Do you understand? In the eleventh year, it must get destroyed. So right now [in 1974], you would not

have money earned in 1963. You might have the money earned in 1964, 1965, or 1966; that could exist. But you will not have money earned in 1963. So if the business does not run for a decade, what would be the state of affairs? A person would go bankrupt. Therefore, eat less, spend less on clothes. Be frugal. Have patience.

Tax Evasion Means Stealing From the Public

Questioner: What should be done about the stealing that happens in businesses?

Dadashri: Honestly, even I was involved in so many of those unethical practices! However, one should ask for forgiveness.

Questioner: For the businesses running currently...

Dadashri: You should recall each and every unethical practice you did and ask for forgiveness. By asking for forgiveness, the karma you have bound will still not completely dissolve, but it is like the strongest knot that has been formed will become completely loose by asking for forgiveness. In the next life, the moment you touch it, it will fall away. Meaning, it will not hound you much later.

When one asks for forgiveness, fourteen *annas* [sixteen *annas* is one rupee, so the majority] of it is destroyed; only two *annas* remain. That much of the offense committed by you must be cleansed off, shouldn't it? And the offense that happens, it happens unknowingly, it doesn't happen intentionally.

Questioner: Dada, I have evaded taxes, but I have not committed any other theft.

Dadashri: Evading income tax is also an offense. Because that tax goes to the government. And it is because of tax money that the public is served. What does nature say? 'If you steal, then even I will steal. Otherwise, the nine thousand rupees you are meant to receive every twelve months, you will receive those nine thousand. Only those exact nine thousand are going to come to you.' In trying to play fairly, it might be a little difficult for the first year or two, but then the business will run really well. Why don't you do it in my name; do as per what Dada says. That means, do business with fairness and ethics. What did I say?

Questioner: Do business with fairness and ethics.

Dadashri: Even if the other person acts unethically, you should not let go of your ethics. Even I used to adopt unethical practices, but eventually, in 1951, I stopped doing all that. I was like a *Gnani Purush* from birth, despite that, I was trapped in these practices! Then, from 1951 till now, I had been constantly repenting, I was exhausted. I repented for thirty to thirty-five years.

Earlier, people used to commit thefts that the government could not catch. But I stopped doing all that thinking 'I would get caught by the government, and my reputation would be ruined.' But people these days have taken up all kinds of unethical practices.

I would never evade income tax. Yet, sometimes I had the thought that if

I do this, I would have to pay less tax! So even having such a thought is indeed wrong. A thought like this should not even arise. I told my business partner, “Only talk to me about what will come along [in the next life]; everything else is just going to be left behind here.”

Clear It Through Pratikraman

Questioner: Dada, the money saved by tax evasion, is that considered illicit money?

Dadashri: Taking undue advantage of the public is considered earning illicit money.

We, as the public, have decided that let's earn money in this way and run the entire system in this way, let's protect the country in this way. But within that framework, you ended up doing something different [by evading tax]. If everyone starts doing this, what will happen? Then the consequences will be realized!

Questioner: That's correct, but what I'm saying is, if everyone is doing wrong, then how will it help if only I do the right thing?

Dadashri: No, but however much [wrong] you do, you will have to suffer that much. Your conscience tells you that this is wrong, doesn't it!

Questioner: It is correct that this is wrong, but what if my conscience doesn't say anything?

Dadashri: If you make the conscience 'numb' [thick-skinned; insensitive], then it will become like that.

Questioner: No, no, I am asking this because many people do wrong things recklessly.

Dadashri: If one is reckless, and he does the opposite of what his conscience tells him, then the conscience will stop cautioning him. The [inner] voice will stop. So what do 'we' say to the one whose [inner] voice has stopped? “Do *pratikraman* (to confess, apologize and resolve not to repeat a mistake) for a few days. Then it will become empathetic or concerned once again. So whatever you did to stop the inner voice, now do the opposite of that.”

Questioner: But Dada, right now the taxes are so high that without evading them, big businesses cannot run profitably. Many ask for a bribe, so one has to evade taxes for that, doesn't he?

Dadashri: You may evade taxes, but do you feel remorse for it or not? Even if you feel remorse, it becomes lighter.

Questioner: So what should be done in such situations?

Dadashri: When you know that what you are doing is wrong, you should heartily repent for it. There should be a burning sense of remorse, only then can you become free. If you bought goods from the black market, then you will definitely have to sell them back on the black market. So You should tell Chandubhai, ‘Do *pratikraman*.’ Yes, previously you did not do *pratikraman*, so you filled up all the stock of karma. Now, through *pratikraman*, clear the mistakes. Through which evidentiary instrument (*nimit*) does greed arise? If you sold iron on the black market, then You should tell Chandubhai, ‘Chandubhai, the fact that you sold like this is not a problem, it is subject to *vyavasthit* (a result of scientific

circumstantial evidences), but now do *pratikraman* for it.' And say, 'This should not happen again.'

Freed Through Remorse and Pratikraman

For the unethical practices that one undertakes, God will not have to come to give him the result of that. That is the preparation for going to the animal life-form; the reservation to go there gets confirmed. If you adulterate things, or take what is not rightfully yours, if you enjoy what is not rightfully yours, if you commit thefts, or cheat others, all that is going to bring you a reservation to reach there. Four legs and a tail! No one will be spared, so be warned before it's too late. I am still requesting all of you to be cautious. You still have time to listen to what I say and become alert.

You should not take what is not rightfully yours. If you have taken it, you should repent for such acts done up until now. With remorse, everything can be erased. From the moment you come to realize your mistake and the remorse begins, you are freed. But for the one who doesn't feel any remorse at all, his 'shop' [of committing mistakes] will simply continue to run.

This *Gnan* manifested after 'we' did *pratikraman* for all that; otherwise, it wouldn't have. I siphoned off iron, I siphoned off this and that. What wouldn't a person do if he lacked right understanding? What would he do if he lacked understanding? He would just believe that what he is doing is beneficial for himself. Hey *mooah*, you don't even

have the awareness of whether what you are doing is beneficial or not.

If It Is Rightfully Yours, Then You Have Dada's Guarantee

So never let your intention become deceptive and never take anything that is not rightfully yours. Money that is not rightfully yours should not be taken. People in this city of Mumbai don't adulterate things, do they?

Questioner: The merchants do so.

Dadashri: So if you know someone like that, then warn him, "You are adulterating things; if you want four legs instead of two and a tail as a reward on top of that, then go ahead and do it. And if you don't want that, it's still your choice. If you don't want that, then give up all this. That is what our Dada has said. You will not starve to death, Dada gives a guarantee for that."

'We' give you a guarantee that you will not starve to death. 'We' will even write you a bond for it. You should have some sort of understanding, shouldn't you? Which country are we from?

Questioner: From India.

Dadashri: Yes, we are from India. So what is our quality? We are spiritually exalted people of India (*Arya praja*)!

Due to Unawareness, One Does Not Even Realize That He Is Stealing Something

Have you ever stolen something?

Questioner: No, no.

Dadashri: Never? No one would ever admit that, would they! Poor people don't even realize if they have committed

a mistake! They have committed all kinds of thefts. Do you know why these people don't steal? If the [water] container used in the toilet were made of copper, then the neighbors would steal even those containers. But there are these gates, gates have been placed everywhere, and because of those gates...

Questioner: Things get protected because of these security gates.

Dadashri: Otherwise, everything would be looted! People have wreaked havoc to that extent! This person says, "I haven't stolen anything," but on what basis does he say that? He doesn't even understand what is considered stealing, does he? But I can see everything immediately, that this is considered stealing and this is not.

Questioner: No Dada, one ends up stealing, but he does not even realize that he has done so. Because he does not even realize that he has committed a theft.

Dadashri: That realization doesn't arise; how can it arise?

Besides Dada, Who Else Would Disclose This?

Even I was involved in unethical practices in the contracting business, I cheated others, I did everything. What wouldn't have I done? I am telling you the truth. The bench that you see at my house, the bench that I sit on; I tell people, "Brother, I've even stolen this bench. Look at this stolen item; I can still remember it vividly." These people say that when I sit on that bench, great speech comes forth.

So when people would come to my house in Mamani Pol [a residential

neighborhood in the city of Vadodara], when everyone would be sitting there to listen to the spiritual discourse, I would tell them, "Look, I have stolen this bench that you see." Then, they would respond, "What are you saying? You shouldn't be saying such things." I would reply, "Brother, I'm telling the truth." But they would tell me, "Why would you say such a thing? Don't say that, Dada. What are you saying?" But if I don't say it, then who will? Find me someone in India who would admit, "I had committed thefts." Who would disclose that? Those people who had come to my house would tell me, "Don't say it, you shouldn't say it." But then, who else would say it? People would tell me, "Would you do such a thing?" I would explain, "Oh brother, I did it, that's why I am telling you. Why would I randomly say it if I hadn't done so? I am telling you the fact that had happened."

Everyone would say, "It can't be so, Dada. Why are you saying all this? We feel bad about it." I would tell them, "You may feel bad, but the fact is, I had stolen it. This bench is indeed a stolen thing, isn't it! I know what had happened, how would you know the truth?" They would tell me, "We don't believe it." I would reply, "I am not telling you to make you believe it, I am just teaching you to confess."

It Ended up Costing More, and I Made a Fool of Myself

Then they asked, "How did this happen? Where did you steal it from?" I said, "No, not like that, let me explain to you how I stole it, how it happened, and how it counts as stealing!" I was in

the contracting business, and there was an officer from the agriculture department. He told me, "The government's plan is to remove these Malabari [a high quality timber used for furniture, from Malabar Coast, Kerala, India] beams and put a slab instead. And all these beams are made of Malabari teak and they are painted, so the teak is very good. So send two of these beams to me and take two for yourself." I liked the idea, [I thought,] 'It is good that the officer has proposed this, he will pay me for the slab and on top of that, I also get this.' It was a partnership! I had to steal and he would get half the share. He was actually the one making me do it. Who was the one telling me to steal? That officer. He said, "Brother, you take two of these beams and give two to me." Otherwise, I would not have the intention to take anything, but he proposed it and I really liked the idea. I felt a sigh of relief. In those days, Malabari teak was not available in the market.

So I stole it, I committed the theft and gave two beams to him and kept two for myself. Moreover, I brought them home secretly; otherwise, the government would catch me. I sent it to that officer also secretly. And the beams were painted on both sides, they were painted very nicely. So the durability of the wood was not compromised. Then I told a carpenter, "Make a bench out of it." He replied, "I will be exhausted from constantly sawing this with a hand saw." I said, "It will be more expensive for me, but you make the bench!" So first, they had to scrape off the paint and then saw through the beams.

Now in those days, it cost me forty-two rupees to make that bench. If I had bought one like it, it would have cost me thirty-seven rupees. So on the contrary, I

lost five rupees. It was a bench made from stolen goods, and now I have to look at it every day! So I said, "This has turned into a fiasco. I stole the beams, gave a share to him, and the [consequences of the] theft remained with me, and I gained nothing out of it." So I committed all these kind of thefts. And in my mind, I assumed, 'This turned out to be cheap, I've made money.'

Look at the foolishness I did! I did the contracting business my whole life, but I didn't learn this. I went to steal, so I became blind. Instead of that, if I had sold the two beams, I would have gotten ten or fifteen rupees out of it. But in this case, the carpenter charged more because he had to saw it so much. The bench was made out of those beams and I made a fool of myself. That's why I said, "Brother, these are from stolen goods." On the contrary, now I regret, 'Oh, to think I actually did such things!'

By Disclosing His Own Mistakes, He Wanted Others to Learn to Do the Same

I committed a theft and became the culprit. I thought, 'What an offense! Now I don't want to commit an offense ever again.' Then I disclosed this to people, "Look, I made this bench by stealing the teak in this way." They replied, "Don't say that, you shouldn't say such things. You are a *Gnani Purush*!" Now that person is trying to teach me, "You shouldn't say such things." Don't you think that I know that I should not say such things? Did I say that because I don't understand? Hey, I am disclosing this in order to teach you, that even I am confessing my mistakes, so you should also learn to confess.

Questioner: You are teaching us by setting an example.

Dadashri: Yes, I am confessing to you. I don't feel ashamed, so why do you feel ashamed to confess your faults? That is what I am teaching you. I speak openly about my faults, but you should learn from it, you *mooah*. If you have done something like that, then speak openly about it. Why do I talk about it? I talk about it to open your mind.

When I speak like this, does it give you courage or not? You would at least get the courage that, 'Dada is speaking about it, so what is the problem with me opening up about my wrongdoings?' Doesn't that at least give you some courage?

Questioner: Yes, it does, it definitely does.

'Open to the Sky', No Secrecy

Dadashri: Will you find some courage today? If you have heard this, then you will find a little courage to do the same. And what if you have never heard it before? People just keep hiding everything, whereas this Dada has kept everything 'open to the sky'. There is not even an ounce of secrecy! There is only one person in the world who has no secrecy! Otherwise, people are full of secrets. Would there be secrecy or not?

Questioner: Yes. Dada, you are at that [elevated] stage so you can be open about it, but how can I do that?

Dadashri: Well, when I say it, you can find some courage to do the same, can't you? I am saying this so that you find courage. I am not going to lose my reputation. My reputation is already lost,

but you should find something that will make you lose your reputation. Mine is lost, and once it's lost, there is no fear left, is there!

Questioner: Then there is no fear left.

Dadashri: Then, one can cry openly, right?

Questioner: Yes, he can.

Dadashri: I am saying this to teach you, that you should also speak up, talk about it. If you have ever done something like this, then disclose it, be open about it. Only then will you become lighter, otherwise you will not. By speaking openly like this, I have become lighter.

When I said, "I had stolen this," the burden became lighter, right?

Questioner: Yes. Dada, listening to you, I am starting to remember that I have accumulated a lot through stealing.

Dadashri: No, not like that. If you have accumulated things, then whenever you remember, do *pratikraman* for it. What is the problem with that? And if you are not afraid, then write it down and give it to me, I will wash it away for you.

By Disclosing the Mistakes, the Mind Remains In Check

I am disclosing my own mistakes, so that you get the courage, 'If someone like Dada can open up like this, then why shouldn't I?' By disclosing like this, your mind remains in check. My mind has been in check to a great extent from the beginning, because I would disclose my mistakes everywhere I would go. So my mind would say, 'I don't want to do anything with this naive person anymore!'

I made this discovery; I realized, ‘This is a very good method.’ So the mind would say, ‘I don’t want to make this naive person do anything wrong, because he just discloses it everywhere he goes. He will just tell everyone, then what am I supposed to do?’ That’s what happens. So the mind quiets down on its own. Did you understand what I am trying to say?

Questioner: But what happens when it becomes quiet?

Dadashri: Because you keep all your faults a secret, the mind continues its trickery. If you disclose them, then the mind will stop its trickery.

If you disclose everything, then the mind will come under your control. You should say, “Brother, I’ve committed a theft, now what can be done?” So the mind will understand, ‘I can’t stay with him. Let’s go somewhere else.’ Then it moves out. This is a good method, isn’t it? A very good method!

By Exposing the Cover-Ups, the Mind Comes to Its Senses

When you expose your own deceit, the mind is tied down. So by disclosing the mistakes, the mind can be brought under control. This is a very profound statement!

Questioner: It’s remarkable. We should accept whatever mistakes we have made.

Dadashri: I used to accept everything. Whatever mistake I made, I would tell it to someone. Even if I had incurred a debt, I would tell someone, “My debt has actually increased. If you want to lend to me, then do so, and if you don’t want to lend, then don’t.”

Questioner: We should tell the truth as it is.

Dadashri: Yes, the cover-ups should be exposed. You shouldn’t create entanglements within the mind. What does the mind do? If you keep nourishing the mind, it will take you down the wrong path. Regardless, I admit, “I’ve even stolen this.” So the mind starts to panic inside, ‘Why are you exposing me?’ [So I say,] ‘Of course, you *mooah*, if not expose you, then what, be friends with you? In fact, by being friends with you, I have been reduced to this state!’ It’s better to expose the mind, isn’t it?

Questioner: Yes.

Dadashri: So you should speak up, then your mind will come to its senses. Mine came to its senses, that is why I am able to say this. Otherwise, when would a person be able to say this? So make sure you disclose all the dishonest things you have done, this way, the mind will become pure.

Questioner: That is absolutely true!

Boundless Reputation in the Real!

Dadashri: However many thefts I have committed, I have disclosed them all. I look at everything with an impartial view and I openly tell people, I openly tell them all the mistakes I have made. And I would even tell them, “Brother, this is a clear weakness of mine.” I had admitted all my weaknesses. I speak exactly as it has happened. Furthermore, I do not lie, nor do I fabricate things. Complete truth through the mind, speech, and body; it is completely disclosed. Whatever happened, it is out there in the open. So

my mind would stop from doing anything bad again. Because the mind says, 'He tells everyone. He is a naive person; he will tell everyone.' Even my mind understands that I am naive. So I just say it openly. Because whose reputation is going to be lost? What reputation is there in the first place? It is because one has no reputation that he goes around wearing clothes to keep his reputation. And if a piece of the clothing he is wearing is torn, he gets it stitched up like this. Hey *mooah*, let go of the reputation! But he would say, "No, let's get it stitched up, so my reputation remains intact." His reputation remains preserved in wearing stitched clothes. True reputation is when a person walks around naked and even then, his reputation is not lost. A truly reputable person gives off a fragrance! But what can be done about this stench that comes from people? What kind of reputation is it, if it is easily lost?

I am telling you all this about myself so that your 'doors' also open. My reputation is already lost, so then what's the point in trying to cover it up? My reputation in the relative may be lost, but the reputation in the Real is boundless!

Secrecy Is the Veil Between You and God

I had committed many such thefts, but I would confess all of them. So the mind would be afraid of me. If it ever wanted to do something wrong, then it would get scared. It would just look at me with suspicion, thinking, 'What if he tells someone, what if he tells someone? So I don't want to do anything wrong here.' The mind became very suspicious

of me, 'He will tell everyone, he will disclose everything.' And the reputation that gets lost is of the mind. So the mind would be very afraid! 'It would be very good if he doesn't tell anyone, it would be very good if he doesn't tell anyone.' But I would disclose everything. So the mind would feel trapped, 'He is a naive person. I don't want to do anything at all now.' What did the mind start to say? After that, the mind would be afraid of stealing, wouldn't it?

Questioner: Of course, it would; it would be afraid.

Dadashri: So I opened up everything after that. "This is stolen, this is also stolen, and that is also stolen." So the mind became trapped after that. Then it would not steal at all. Even if I told it to, it would not. [I would tell it,] 'Here, do it, go ahead!' But its reputation would quickly be lost! [I would tell it,] 'And all I want to do is ruin your reputation! Come on. It's you versus me. I am from a *vitaraagi* (One who is absolutely detached) lineage.' My very foundation is *vitaraagi*. So then, the mind went away. Then I also removed these things, the 'ghosts' that were sitting inside, secretly. Hidden from whom? *Mooah*, why are you keeping all this a secret? That is why it has been written, 'A veil of deceit stands in the way, because of which He [the Lord] cannot be Seen.'

'I thought the Lord was far away, but
He resides within my heart.

A veil of deceit stands in the way,
because of which He cannot be Seen.'

- Saint Kabir

People have put a veil over the Lord,
and on top of that, they have even covered

the veil with tar, so that the Lord cannot see [their wrongdoings]! How badly they have ruined their own reputation! And look at the externally-induced problems and worries that arise; how can anyone live like this? I was not able to live like this, that is why I discovered this. I sought after it. Otherwise, I had no other kind of misery.

Be Brave in Confessing

So, at any time, even if your reputation is at stake; not only your reputation, but even if you are to face total disgrace, you should still confess your mistakes. You should be brave in confessing.

If you have stolen something, and you tell someone about it, then what does your mind usually say? 'Chandubhai is a naive person. I don't want to live here. Let's go somewhere else.' What does it say? What do you think?

Questioner: That's correct, that's true.

Dadashri: If a person discloses his mistakes, the mind understands right away that this 'house' is naive, I shouldn't stay here. And if a person keeps things a secret, the mind sets up a camp there. Doctor, what is your opinion on this? This is what 'our' opinion is.

Questioner: That's correct, confession is the best, Dada.

Dadashri: So in reality, this is the solution.

By Exposing the Offense, the Mind Comes Under Control

When you go to Dada and speak up openly, then your mind will not do that

wrong thing again. When you confess to Dada, the mind settles down, it becomes quiet.

Right now, if this person stole something and then he told 'us' about it, what would his mind do if it wanted to steal again? It would back down from doing it again. The mind will not help him after that. What does the mind say? 'Don't tell anything to anyone at all, and if you do, then I will not do your work again.'

Therefore, 'our' Science says, 'Expose your secrets.' Expose all the secret intents you have inside and decrease your burden. How long will you keep them? Are you going to keep the secrets even when you go to the funeral pyre? Do people have secrets or not? What do you think?

Questioner: On the contrary, you have said that when the mind is forced to 'drink' something bitter, we should remain separate. We should simply remain in this Real spiritual effort (*Purusharth*).

Dadashri: When it 'drinks' something bitter, You should clap like this and say, 'Ah, now you have come to your senses! Without this [bitterness], you're not the kind to come to your senses!'

Questioner: So do we have to say that inside?

Dadashri: The moment You say that means You will have progressed further. Then there will be no misery. Misery will not touch You. [You can tell the mind,] 'You were really showing off a lot, weren't you? Well, here, have a taste of this!'

Questioner: We should say that. What effect is created within by saying that?

Dadashri: By saying that, everything calms down inside, the mind realizes that

the reins have now slipped away from its hands. The mind and everything else calms down. The mind understands that 'What was meant to be kept hidden has now been exposed. Now my reputation will be lost. It was meant to be kept hidden, it was meant to be kept private, but he ends up exposing all of it.' 'You' have to tell the mind ahead of time that 'I will expose it. Do whatever wrong you want to do. Because you stole this, I will tell everyone that you steal things.' If you disclose it, then the mind will not do it again. But people hide such things, don't they?

When the mind wants to commit an offense again and if you disclose its offense, then the mind gets discouraged. It realizes that 'I cannot live with this person anymore.' What does the mind say? 'I cannot stay here anymore because of the way he exposes things.' Hence, it goes somewhere else. So what will you do then? Will it be okay if it goes somewhere else? Because when you expose it, the mind doesn't stay around after that. The mind gets fed up thinking, 'What kind of a person is he! He called me and then betrayed me. What was meant to be kept a secret, he says he will expose it.' You have a great fondness for keeping secrets, don't you?

Questioner: No.

Dadashri: Do you disclose them? Then that's good. If you want to bring the mind under control, then that can happen through confession. If you confess your weakness in every matter, then the mind comes under control, otherwise the mind does not come under control. Then the mind becomes reckless. It will say, 'Oh I enjoy staying in this 'house'!'

Recall Your Wrongdoings

So I explained to all those *mahatmas* (Self-realized Ones in *Akram Vignan*), "I am sitting on this bench made from stolen material. So in this way, you also examine what wrongdoings you have committed." I have examined mine and washed them all away. Because, after having examined mine, I confess them directly to you and in this way, I have washed them all away. [I have openly told you,] "Brother, I had stolen this and stolen that." Because, I just don't like hiding anything. Whatever it is, I say it clearly. So I said, "Brother, these are stolen goods." And I haven't committed any other major thefts. Previously, I had committed many thefts of cement, I was cutting corners by using less cement than the government required. So wouldn't all those be considered thefts, for crying out loud? When I confess to you, you would feel, 'Oh my! Really?' But I have washed all that, it has been washed away a long time ago. I have not left anything undone. But all this was washed, and after washing it away, illumination arose. I know how to wash [the mistakes].

Questioner: Yes, that's the main point.

Dadashri: I can even wash away yours! And with the 'washing machine', I know how to wash it.

If something wrong has happened even once, if you had committed a theft, you might not have committed a physical theft, not the kind that the police can catch. However, the kind of [subtle] thefts that the police cannot catch, such thefts are being committed by thousands of people in these upper castes. Wrongdoings through

the intellect, wrongdoings through the mind, the kind that the police cannot catch. You should confess such wrongdoings by saying, “I have committed this theft.” So look at these types of deeds done up until now, recall them, remember them, and do *pratikraman*. Wrong deeds must have happened, right? When even the *Gnanis* have ended up doing such things, what can be expected from others in this era of the time cycle?

Do Not Hesitate in Disclosing Your Faults

In this world, who would say, “I am wrong”? Only the one who is completely right would say that. Otherwise, everyone keeps everything underground [secret], they keep it hidden. If I ask someone, “Sir, have you ever stolen anything, even through the mind?” Then he would say, “No, I’ve not done anything like that.” Whereas I openly say, “This bench I am sitting on, I have stolen it.” Why do I say this? So that you get the courage, so that you can openly tell people that ‘I have stolen this.’ You will be able to disclose it this way, won’t you! In this way, the heart opens up, it becomes lighter. But no one confesses, do they! Why don’t they confess? They are afraid that whatever little reputation they are hiding in their ‘fists’ will be lost; everything will be exposed. But to begin with, do they really have any reputation? At least show me, what is in your ‘fist’? They just say, “It will be exposed,” but what is there in the ‘fist’? They just think they are very reputable!

Questioner: Dada, you say that there is nothing in their ‘fist’, but people believe that they have all the reputation.

Dadashri: No one else believes that; they have just assumed that in their mind, that’s all. Does anyone care to ask? Can such hollow falsehood continue? That is why I say, “I have brought this bench by stealing the material.” Why do I say that? So that you get the courage. You will think, ‘If Dada talks like this, then even I should do the same.’ By doing so, everything will fall into place. What is the problem in speaking out, in disclosing your own faults? Why don’t you ‘open it to sky’ [disclose them]! What is the problem in that? The ‘goods’ will be ‘sold’ quickly then, won’t they? You actually want to sell it off, but instead, you keep hiding the ‘stock’. How long are you going to hide it? What happens when you put it on auction? How long should you keep it in your ‘stock’? Once it gets sold, the matter will be settled. Should you not sell it?

Questioner: Yes, it should be sold.

Dadashri: Since You’ve started emptying the ‘shop’, this ‘stock’ will eventually have to be cleared out, won’t it!

So You should just put it aside. Now the reins have come into Your hands. So now there is no problem. ‘You’ should say, “Take whatever you want to take.” The [kite] string has come into Your hands. If it tumbles, You should pull the ‘string’, and the ‘kite’ will immediately shoot back up. And what if the ‘kite’ tumbled when You didn’t have the ‘string’ [in Your hands]? Even if you caused a commotion, would it really help?

Seeing the Gnani Gives One the Courage to Disclose

Is there not a need to understand all this?

Questioner: Yes, Dadaji.

Dadashri: Do you think this must be mentioned in any scripture? It is only when ‘we’ disclose ‘our’ own thefts that everyone else opens up. When the *Gnani Purush* discloses his own thefts [committed in the past], then one gets the courage! Is that not true? Did you gain some courage?

Questioner: Yes, yes.

Dadashri: ‘We’ disclose everything. Whenever the time comes, ‘we’ disclose everything. This is because ‘we’ no longer have any concern with anything else, do ‘we’! ‘We’ no longer have any kind of concern with him [A.M. Patel; the relative self] now. ‘We’ wish to settle all of A.M. Patel’s karmic account. Whatever it may be, but he is a good man, all in all, he is a good person! ‘We’ have no issue in staying with him.

Someone asked me, “How good is A.M. Patel?” I said, “After all, he is a good man.” ‘After all’ meaning, despite him doing all these things, it is still difficult to find such a man.

Niruma: ‘First of all,’ Dada. First of all, a good man!

Dadashri: I said, “After all, he is a good man.”

What Prevents One From Attaining Moksha?

I had done *pratikraman* for stealing this bench at that time; similarly, you should look at your past and do *pratikraman*, then the faults will be cleared. Why did I mention the bench? It was to teach people to do *pratikraman*.

If you admit your fault, you will feel lighter, but if you lie about it, then you are done for; layer upon layer of veils of ignorance will come over. Therefore, if something wrong happens, you should tell a couple of people about it; by doing so, the mind gets reined in and it stays on track, otherwise layers will continue to get added.

So now, the way I do *alochana* (recollection and confession of a mistake) and *pratikraman*, all of you should also keep doing such *pratikraman*, otherwise that is exactly what prevents one from attaining *moksha* (ultimate liberation). What is it that prevents one from attaining *moksha*? The fact that one has not done a true [heart-felt] *alochana*, that is exactly what prevents him from attaining *moksha*. There is no problem if offenses are committed; the problem or the fault lies in not doing *alochana*.

That is why our *mahatmas*, both women and men, do such true *alochana* to me, the likes of which the world has never seen before! Even women do *alochana* of their most private matters, they confess whatever offenses they have committed, all in detail! If they disclose them, then they are blessed eternally! If a person does *alochana*, then he will be blessed eternally, won’t he?

Questioner: Yes, indeed.

Disclosing Your Mistakes Is the Ultimate Level of Spiritual Development

Whatever you keep hidden or private, or whatever secrecy you maintain, all of that should be reduced as much as

possible. Keep it in Your awareness that sooner or later, all the secrets will have to be made 'open to the sky'.

Since the secrets will eventually have to be made 'open to the sky', you should start implementing that bit by bit from today. Even I could not implement that in one shot. It happened gradually, step by step! It does not happen in one shot, does it! It is not an easy thing to do, is it! One is completely submerged in the *pudgal* (non-Self complex), isn't he! So in that case, how can he remain like a lotus [that remains untouched by the muddy water it grows in]? The answer is, 'After attaining *Gnan*, One becomes like a 'lotus' [that remains untouched or unaffected by *pudgal*].' Only after that, whatever little 'water' there is on the 'lotus' will roll off.

Questioner: There is a great Western writer of philosophy named Machiavelli. He says that one should never share private matters with anyone.

Dadashri: He's right. Poor things, by keeping things private, people actually end up getting caught. No one shares private matters anyway! But people here [in this country] are intelligent. He did not even need to say this [for our country]! He is saying this because it is necessary for his country. In our country, people anyway do not share their private

matters. Even a small child here would not share anything.

Questioner: God says that one should share private matters even with the enemy. Nothing should be kept private.

Dadashri: That is a form of spiritual development. It is only after the final stage of spiritual development is attained that one discloses everything that is kept private! To disclose your mistakes is the ultimate level of spiritual development. Until then, what is the [level of] one's development? 'Not to share private matters' is one's development. Even an eight-year-old child, if he has pocketed four *annas*, he will keep it in his pocket and not tell anyone. He is very astute! That person [Machiavelli] wouldn't even need to say it [to us]. He had to say it for his country. Does it need to be said for this country?

Our people believe in *Parmatma* (absolute Self; God), don't they? And they also do things in secrecy, don't they? The *Parmatma* who Knows all your activities, how can anything be kept hidden from him? If you want to realize God, then you should not do things in secrecy. What should be done to correct the wrongdoings carried out in secrecy? Disclose those matters, so the fear of 'what will people think of me' leaves.

~ Jai Sat Chit Anand

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When Your Vision Becomes Impartial, You Will Be Able to See Your Own Faults

Without Self-realization, your own mistakes cannot be Seen. This is because the belief that, 'I myself am Chandubhai, and I have no faults, I am well-behaved,' prevails. Now, after attaining Self-realization, You have become impartial, You do not have partiality towards the mind, speech, and body. That is why You are able to See your own mistakes. The One who finds his own mistakes, the One who can See his own mistakes at each and every moment, such a person will have Himself become the absolute Self (*Parmatma*)! When no one's fault is seen in the slightest, and when all of your own faults are Seen, that is when Your spiritual work is considered to have been accomplished. In this flawless world, no one is at fault at all, so how can anyone be blamed?

- Dadashri

