

June 2013

Dadavani



'We' gave you Gnan, so now Your vision has turned towards the Self. So darshan moha is gone. Now only your conduct remains. This old conduct is charitra moha. All that charitra moha has to be settled.



Darshan Moha + Charitra Moha (Charge + Discharge)



Attainment of Self-realization



Charitra Moha (Only Discharge)

Editor :
Dimple Mehta
Price : Rs. 10

DADAVANI

June 2013
Year : 8, Issue : 8
Conti. Issue No.: 92

See charitra moha as separate

EDITORIAL

Karma are getting discharged continuously from birth to death for every human being. As long as there is ignorance of the Self, the *moha* (illusory attachment) that one has that is called *darshan moha*. *Darshan moha* means 'I am this' and 'I am doing this'. *Karma* get charged as long as there is *darshan moha*. Through *Akram marg* (Step-less path to Self-realization), after attaining *Atmagnan* (Knowledge of the Self), the *laksha* (awareness) of *Shuddhatma* (I am pure Soul) is established. This is called *kshayak samkit*. *Mithyatva moha* (illusory attachment that is false) is gone, so now what is left? The answer is, *charitra moha* (illusory attachment in discharge). In *Akram marg*, after attaining the *Gnan* (Self-realization), ego leaves so whatever discharge *karma* remains, is called *charitra moha*. *Charitra moha* means effective *moha*, new causes are not bound. After attaining *Gnan* (Self-realization), new *moha* goes away, but old setting *moha* remains.

Darshan moha, represent seeds of *karma* sown in past life, its result as fruits in this life is *charitra moha*. *Charitra moha* means the *moha* that is ready to give results. That which is ready to give fruit is *charitra moha*. That is called discharge *moha*. How can one know when and what kind of stock will come out in discharge? One has desire or not, one likes or dislikes, but when the filled stock comes into unfolding (*udaya*), at that time one does not have any choice but to suffer. Now the anger-pride-deceit-greed, attachment-aborrence, which happen, those are in the form of effect. It is our *purushartha* (inner spiritual effort) not to become effective during effect that arises. But charging has happened such that one will become mixed in effect. One will become engrossed (*tanmayakar*).

Charitra moha means it will not leave even if You try to renounce (*tyaag*) it and You cannot acquire it even if You try to acquire (*grahan*) it. It has to be resolved and settled with equanimity. Revered Dadashri has given Five *Agnas* and spiritual tool of *pratikraman*, so that one can settle *charitra moha* with equanimity. Whatever discharge *moha* leaves without Your being in *moha* (illusion), that much *samadhi* (equanimity of the Self) will be experienced within. This *Gnan* is such that, it will keep one in *samadhi* (equanimity of the Self). This is such that, it keeps one free from the effect of *charitra mohaniya* (discharging illusory effect). But when? It does when the worldly interaction unwinds through the *Agnas*.

Is following *Agnas* considered *charitra moha*? No. That is *purushartha* of *pragnya shakti* (spiritual endeavor of the liberating energy of the Self). It is *purushartha* after one has become a *Purush* (Self-realized). *Purush* (the Self) is separate from the *prakruti* (the non-Self) and *charitra moha* is the part of *prakruti*. So one can remain in the state of the Self and resolve the *charitra moha* through awakened awareness (*upayoga purvak*). When you do not do *raag-dwesh* (attachment-

... continue on next page

Printed & Published by : Dimple Mehta on behalf of **Mahavideh Foundation**, Simandhar City, Adalaj - 382421
Dist-Gandhinagar.

Owned by : Mahavideh Foundation, Simandhar City, Adalaj - 382421, Dist-Gandhinagar.

Printed at : Amba Offset, Basement, Parshvanath Chambers, Nr.RBI, Usmanpura, Ahmedabad-14.

Published at : Mahavideh Foundation, Simandhar City, Adalaj - 382421, Dist-Gandhinagar.

abhorrence) towards *charitra moha*; it is called being *vitaraḡ* (attachment-free). As one 'sees' that which is happening to 'Chandubhai' and 'knows', then by that much *charitra moha* becomes pure. Some time or other one has to let go of this *charitra moha*. As much *charitra moha* gets settled through awakened awareness, that much is considered *upayoga* (applied awareness as the Self). And bliss of the Self is in direct proportion to *upayoga*. When one remains in the awareness of the pure Self (*shuddha upayoga*), there is constant discharge of *karma*. It was because *vishambhaav* (*raag-dwesh*; attachment-abhorrence) was done that it became impure (*ashuddha*). Now if you settle with *sambhav* (equanimity), it will become pure (*shuddha*).

Revered Dadashri says that whatever is getting discharged is not called *charitra moha* but interference (*dakho*) in that, is *charitra moha*. The real meaning of *charitra moha* is *dakho* (interference). If there is no interfering, then he is the Knower-Seer (*Gnata-Drashta*). There is no interference when one is the Knower-Seer, so there *charitra moha* gets discharged easily. *Gnani Purush* does not have interference (*dakho-dakhal*). His *charitra* is without *charitra mohaniya*. If one sees that, one will become that form.

One cannot become free as long as one has *charitra moha*. *Keval Gnan* (absolute knowledge) happens after *charitra moha* ends. To attain this state is our goal. If it does not happen in this life it is possible to attain this state in one-two life times. So then, why wait? The current compilation of this Dadavani will help all the seekers to attain specific understanding regarding *charitra moha* and will help in further progress as the Self.

~ Jai Sat Chit Anand

See charitra moha as separate

{ Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. This differentiation is unique to critical understanding of the separation of the Self from the self a/k/a the non-Self complex that is accomplished in the Gnan Vidhi of Akram Vignan. }

What is the difference between udayakarma and charitra moha?

Questioner: One time 'You' had said that *mahatmas* do not have *udayakarma* (*karma* unfolding in this life), they have *charitra moha* (discharging *karma* effect). Dada what is *udayakarma* and what is *charitra moha*? What is the difference between the two?

Dadashri: *Charitra moha* is for the One whose *moha* (charge *moha*, *moha* is illusory attachment) is gone. Because *mahatmas* have *udaya* (unfolding) of *charitra moha*, i.e. they have unfolding effect of *charitra moha*. Others (those who do not have Self-realization) have *udaya* of main

moha ('I am Chandulal', with both, cause and effect of *karma*). This 'ours' is *charitra moha* (only effect of *karma*) and that other is *moha*. Theirs is the root cause *moha* (one that creates bondage life after life). Besides such *mahatmas*, the entire world is with *moha* (illusory attachment that creates causes of new *karma*). All that is *udayakarma*.

Questioner: What does 'udayakarma' mean?

Dadashri: It is *karma* that one has created in the past life and are unfolding in this life to give effect.

Questioner: So for *mahatmas*, the *karma* created in the past life that arises to give effect are named as *charitra moha*. Is it

instead of *udayakarma*? *Mahatmas* will have effect of past *karma*, no?

Dadashri: For *mahatmas*, it is not *udayakarma*; it is *charitra moha*. Those who have *moha*, have *udayakarma*. It is not called as *udayakarma* for those who do not have *moha*. *Udayakarma* is for people at large, not *mahatmas*. Every human being has *udayakarma*; the ascetics, the hermits etc. Only our *mahatmas* do not have *udayakarma*.

Questioner: But many times I have heard *mahatmas* refer to the term ‘*udayakarma*’.

Dadashri: It is not enough that you heard it. ‘You’ will have to ‘understand’ it. What would happen if ‘You’ become Chandubhai? Who would have *udayakarma*?

Questioner: Chandubhai.

Dadashri: Yes, *Shuddhatma* does not have *udayakarma*.

Charitra moha can be understood only after the darshan moha is gone

One can explain *charitra moha* if *darshan moha* goes away. How can *charitra moha* be explained in the presence of *darshan moha*? When you go to the *sadhu-maharaj* (monk – spiritual master), he will say, ‘there is too much influence of the *charitra mohaniya*.’ But no one can mention *charitra moha*. *Charitra moha* is the *moha* that remains after one becomes Self-realized (*kshayak samkit*); after that the surplus *moha* that remains is *charitra moha*.

Questioner: Is it not the *moha* prior to Self-realization?

Dadashri: Prior to that, it is simply called *moha*. Beyond *moha* is *mahamohaniya* (great illusion). There are many *mahamohaniyas*, and

then there is *mohaniya*. All this building of *derasars* (Jain temples), doing community service; it is all *moha*.

Questioner: But it is a higher kind of *moha*, is it not?

Dadashri: Not higher, it is called auspicious (*shubha*) *moha*. It too is a *moha*. *Moha* means *murchha* (lost in illusion). The *murchha* leaves from this and becomes entrenched in that. It was in the house, in his wife etc., and it leaves all that and enters into this building, temples etc. One has not gone out of *murchha*.

Questioner: Whatever *nirjara* (discharge) that happens, is it all *charitra moha*?

Dadashri: No, all the *moha* is going to discharge. Discharge is going to happen for each and every *karma*; but only after when *darshan moha* leaves *charitra moha* remains.

In the *kramic* path, they too say that theirs is *charitra moha*. I explained to them, that they cannot say that. They then say they are renunciates (*tyaagi*). Renunciates they maybe, but their *moha* is strong, they have the *moha* for renouncing and these worldly people have *moha* for acquiring (*grahan*). But they are both *moha*, are they not? Now, the Self does not renounce anything nor does it acquire anything. So this is all *moha*.

Mahatmas’ charitra moha

There is only one thing, not two. People of the world have *mohaniya*, and ‘we’ have *charitra mohaniya*, that is the only difference. *Charitra moha* means – with the *Gnan* that I have given You, I have given You the Vision that ‘all this is a wrong vision, with which one will keep on binding life after life, and will not attain *moksha*’. Now Your vision has turned towards the Self (*atma sanmukha*). That

wrong vision has been removed for You, so *darshan moha* is gone. *Moha* has two parts; *moha* has two 'sons'. One is the wrong vision, and the other is the conduct (*vartan*). Now, You only have the conduct, the wrong vision is gone. New conduct will not arise. The old conduct is *charitra moha*.

Resultant moha is charitra moha

What is the basis on which this world exists? It exists because of *darshan moha*. The Lord says, 'I do not have objection to *charitra moha* because it is a discharging *moha*.' Those who do not have Self-realization also have discharge *moha* but because they believe 'I am Chandulal', they charge anew again.

The continuance of the illusory conduct of the mind-speech and body through 'I am Chandubhai' is *charitra moha*. After *Gnan* even the belief, 'I am the doer' and 'this is mine' is *charitra moha*. You have to understand what *charitra moha* is precisely the way the Lord has explained it. The belief, 'I am doing *samayik*' is *charitra moha*.

The feeling of doership in *samayik*, *pratikraman* or any other worldly activities is *charitra moha*. *Ruchi bhaav* (interest, intent with interest, view and outlook with interest) is *darshan moha* (the cause of illusory attachment).

Charitra moha is the resultant *moha*. The *moha* that stands ready to give its fruit is *charitra moha*, meaning discharge *moha*. The *moha* that continues to be charged is *darshan moha* and the *moha* that is discharging, is *charitra moha*.

Now, outside, they talk about *charitra moha*, but no one has ever seen what *charitra moha* truly is.

Questioner: They do not have the experience of it.

Dadashri: When they have not 'seen' it, how can they have the 'experience' of it? Now, people consider real *moha*, as *charitra moha*. 'We' showed You *charitra moha*, did 'we' not? 'You' had not 'seen' it till now. No one can 'see' *charitra moha*, until the doership (*kartapanu*) stops. In their worldly interactions, people make statements in the worldly language that 'now ours is *charitra moha*' 'it is like this', 'it is like that'; all that is worldly (*bhautik*). Only when one stops 'doing' *karma* (charging *karma*), is when *charitra moha* remains. Then the charging stops, so only discharge remains.

No one gave me the right answer about *charitra moha*, but it took me a long time to find out what the Lord meant by *charitra moha*? What kind of *moha* is it? Then through experience, I came to know that it is *vartan moha* (illusion in conduct). Unworthy conduct is unworthy *moha* and worthy conduct is worthy *moha*. All that is a *moha* of a kind. One will say, 'but this *moha*, it cannot be considered *moha*'. The answer is, 'No. This has come into result, effect.'

As long as milk and yogurt are separate, there is no interaction between them. Adding yogurt to milk will not turn the milk into yogurt right away. But by the morning, the result has come; it becomes yogurt. So, this is a resultant *moha*. Only after a search, this would be discovered, no? Otherwise, is this an easy matter?

Setting moha itself is charitra moha

Questioner: So, the *moha* that arises after attaining *Gnan*, that is indeed called *charitra moha*, is it not?

Dadashri: Yes, that is all called *charitra moha*. Therefore rising *moha* is gone, setting *moha* remains.

Charitra moha means effective moha

What I call as *charitra moha* is, now that You have attained the *Gnan* and you are wearing good clothes, or you comb your hair nicely, will people not question, 'Chandubhai, you have attained *Gnan* from Dada so why do you comb your hair in this stylish way?' Is combing your hair not a *moha*? You cannot deny that, can You? And they are not wrong when they say that, are they? It is *moha*, is it not? But it is *charitra moha*. *Charitra moha* means it is effective *moha*. Not *moha* (causal). The causes have been stopped. But will effects not remain? Effective *moha* means it will be resolved, without fail. New causes will not be bound. Then freedom (*moksha*) happens. *Charitra moha* is not Your *moha* of today. It is the fruit (effect) of what you had done (cause) in your past life. So all the *mahatmas* have *charitra moha*. Now, what will people in your town look at? 'Huh! Some great *Shuddhatma* he has become and yet he is very shrewd about counting his money!' Hey you! If not shrewd then should he throw his money away instead? Would he not be considered mad by the world? One should be wise in worldly interactions.

Regarding these clothes I am wearing, if I am going somewhere and someone were to take them away from me, then there is no problem and if I have the clothes even then there is no problem, but it is *charitra moha*. That is not My *moha*. This effective *moha* that is remaining; that makes people think that there is no change in any of you, but I know that You are not to be reprimanded. I have the key. I have the key to all you do, as long as you follow My *Agnas*. I do not have the key, if you do not follow the *Agnas*. For the One who follows them, for Him there is *moksha* in two-three, or even one more life time. I say this with a guarantee. And *moksha* has

happened right here. The One who follows 'Our' *Agnas* will not experience any worries, any anger-pride-deceit-greed.

The anger-pride-deceit-greed that happens in other people, happens in you all too, but it happens as effect, not as 'cause'. So what 'we' say is that it is not even anger-pride-deceit-greed. Only if there is 'cause' it is considered anger-pride-deceit-greed.

If You remember the word *charitra moha* alone, it is more than enough. People will say what kind of *moha* is it that you are wearing such clothes, wearing nicely ironed clothes? People will say that, won't they? They will speak as they see and You have to 'know' that 'this too is *moha* for sure', but You have to know what kind of *moha* it is. *Charitra moha* means the *moha* people can see in our conduct. 'Why are you in a hurry?' they will ask. But there is *moha*, no? The reason is that man owes you money and he is not giving it back to you and he is leaving, so why is there a change in your behavior? The answer is: there is *charitra moha*.

Conduct moha means charitra moha

Tuber of *moha* (illusory attachment) is gone, that is why 'we' have called it *kshayak samkit* (permanent attainment of the Self; continuous link of the right belief). Now *charitra moha* remains. The *karma* that has solidified, they are ready to give fruits. That is why we get to eat and drink, do we not? Otherwise that will not be so. Then if you take away the *charitra moha* tomorrow, what will you eat and drink? This is all *charitra moha*. What we eat, we drink, brush our teeth, whole day *charitra moha* is being used.

The activity of mind, speech and body is charitra moha

Questioner: Since it is *charitra moha* - are there three divisions, *charitra moha* of

the mind, *charitra moha* of the speech and *charitra moha* of the body?

Dadashri: As many divisions as can be made, there is *charitra moha* in all of them. Whatever one's conduct, it is all due entirely to *charitra moha*. Where there is *moha*, restlessness (*chanchadta*) will arise there, otherwise restlessness does not arise. So if you go out for fun, you go out to eat; it is all *charitra moha*.

Questioner: Any actions carried out collectively by the mind, speech and body.

Dadashri: It is all *charitra moha*. Yes, but only after Self-realization.

Questioner: So then are the knots of effective mind (*dravya* mind) considered *charitra mohaniya* (discharging illusory *karma*)?

Dadashri: Yes, when are they considered *charitra mohaniya*? It is when one has attained *Gnan* (Self-realization). If one has not attained *Gnan* then they are considered the knots of *moha* (illusory attachment). If one (who has not attained *Gnan*) has less *moha*, even lesser than him (the one who has attained *Gnan*), even then it is considered *moha*. And if this one (the one who has attained *Gnan*) has so much *moha* but it is still considered *charitra moha*. This is because if there is a poisonous medicine which verily would kill a person, but if that poison is removed then that medicine is there but that medicine will not harm in anyway. So *moha* is the poison. We have removed poison and now you have this medicine without poison.

Questioner: 'I am *Shuddhatma*' – after that?

Dadashri: Yes. 'I am *Shuddhatma*' and 'all this is not mine'. Only this *charitra moha* remains. And this *charitra moha* is not Yours,

You are *Shuddhatma*. For You it is completely gone. But this Chandubhai does have *charitra moha* left. You have to understand it. *Charitra moha* is left in his worldly interaction. If Chandubhai gets irritated with someone, that too is *charitra moha*. Why is he frugal? Because of greed. Even that is *charitra moha*. When mistakes (*dosh*) happen, that is *charitra moha* and when greed happens, that too is *charitra moha*. Everything is considered as greed (*lobha*). Both, the mistakes (*dosh*) and frugality are considered as greed. This person has greed for errors (*dosh*) and the other person has greed for frugality.

Discharge *moha* is *charitra moha*

Did You understand what *charitra moha* is? If someone is giving a donation and you tell him, 'Why are you doing this senseless thing?' He might say, 'I am not going to do it'. Or he says, 'I am doing the right thing', that is *charitra moha*. If someone is scolding his son and you say, 'Why are you scolding him unnecessarily?' and he replies, 'No, he deserves to be scolded'; that is *charitra moha*.

Questioner: He feeds it; he encourages it?

Dadashri: That is not feeding the mistake; it is a kind of a *moha*. 'I have to have eight hours of sleep', that is *charitra moha*. There should not be such thing as 'I have to have...' in the mind, there should not be any such decision. Whatever time someone wakes you up is correct. Settle everything with equanimity, but whatever benefit you get out of it; it is correct. You cannot get rid of it completely, can You? You know that there are still two-three more life times pending, so this is all *charitra moha* if one understands it. All these activities are just happening. When, 'I am Chandubhai' goes, it means *darshan moha*

is gone too. Therefore, charge *moha* stops, only *charitra moha* remains. Whatever discharge *moha* leaves without Your being in *moha* that much *samadhi* (bliss of the Self) will be experienced within.

Charitra moha means, say if this man has a habit of lying. Now what happens is that after attaining *Gnan*, he ends up telling lies. Then He 'knows' that a mistake has happened; that is called *charitra moha*. Through which *moha* did he end up telling lies? The answer is, through *charitra moha*. Through the *Gnan* that has been given to You, You have now become *Shuddhatma*, what else is it that remains? It is *charitra moha*. Settle that with equanimity (*sambhave nikal*), meaning with *saiyam*. That is all, nothing else.

Questioner: I am not able to accept the filled stock of *karma* (*bharelo maal*) coming out.

Dadashri: What can be done about it, since it has been filled? You don't like onions right now but because you used to like them, that is why you brought them with you, right? That is why now it is not liked. That is why the Lord has called it truly *charitra moha*. So you have no choice but suffer it! The filled stock will come out for sure. But still the inner nagging of 'not this!' 'What is happening is wrong' occurs. The body will give effect, no?

Questioner: Many things are such that I do not like them. I say something, I end up saying something but then I feel 'It would have been better if I had not said that', but it gets said.

Dadashri: Yes. That too is *charitra moha*. That is why we do not scold anyone. Because it is *charitra moha*, we do not scold anyone. This *moha* of his is not truly His *moha*.

If you want an example of that, how can we explain it? Say if you have left Miami to go to New York by train and you meet a man in Saint Louis station and he asks you where you want to go. You tell him New York. He asks you where you are coming from. You tell him you are coming from Miami. He then tells you 'you have come in the wrong direction, this is not the way to New York'. So you ask, 'which way is it?' and he tells you, 'turn back and get off at Atlanta station. There change your train for the one going to New York. Ask someone before you get on, then you will reach New York.' So from the point where you turned around, that is when your *mithyatva moha* (the illusion of wrong belief) is gone and You attained *samyaktva* (right understanding).

From the point where you turn around, it is *charitra moha*. However far you went in the wrong direction, the distance you walk back; that is all *charitra moha*. In order to come back, whatever the distance you went in the wrong direction, you will have to come back the same distance, will you not?

Settle discharge *moha* with equanimity

The *Vignan* (science) that I have given is such that it separates the body and the Self, so your vision that was wrong (under illusion) has become right (without illusion). And as long as you had the wrong vision, till then you had *moha* and *karma* were being bound. Now 'You' might say, 'I still have the *moha*. I wear good clothes, I like to wear a watch, I want glasses, I want this and I want that'. That is all a *charitra moha*, it is a discharge *moha*. *Charitra moha* means that, one will no longer have in his mind 'I want to enjoy this again and again'. So settle whatever comes along. Eat less if the food is salty and eat well if it is good, but settle it with equanimity. Do you

settle everything with equanimity (*sambhave nikal*)? That is enough; there is nothing like it, is there?

To sow is darshan moha, to harvest is charitra moha

And *charitra moha* means that whatever seeds that were sown through *darshan moha*, whatever seeds you planted in the farm, will still need to be harvested, even though the *darshan moha* is gone. Now you do not like it, 'there is no happiness in this! Why does it come my way?' That is called *charitra moha*.

Sowing a seed in the field is *darshan moha* (cause) itself, and from the time the plant grows till it bears fruits; it is all *charitra moha*. This whole world has been trapped by *darshan moha*. When *darshan moha* goes, one attains *kshayak samkit* (indelible conviction that, 'I am pure Soul'), but *charitra moha* remains.

Charitra moha yet constant saiyam

Kshayak samkit, eternal vision as the Self, means a constant prevalence of inner *saiyam*. There is no need for external (visible in conduct) *saiyam*. On the outside there is *charitra moha*, *vartan moha* (illusory attachment in discharging conduct). So that *moha* (illusion in discharge) will not refrain from manifesting. You have no choice but wear glasses, wear a watch, wear a shirt, comb your hair but the internal *moha* must go away.

Whatever baggage that belongs to Chandubhai; whether it is of *saiyam* or *asaiyam*; to 'see' it with *vitarag bhaav* (without attachment or abhorrence) is called *saiyam*. If Chandubhai is getting agitated, You should not get agitated with him; You just have to 'see' it. And at the most You may say, 'this does not look good'. Such an intent remains within; it is not necessary for You to say anything.

Dada has removed moha from its root

With eternal vision, Vision of the Self (*kshayak samkit*) even if conduct (*vartan*) of the self, is right or wrong; it is still *charitra moha*. If it goes against the scriptures, that too is *charitra moha* and if it is in compliance with the scriptures, that is also *charitra moha*. *Charitra moha* means this *moha* looks like *moha*, but it is *charitra moha*. *Charitra moha* means it will not leave even if You try to renounce (*tyaag*) it and if You cannot acquire it even if You try to acquire (*grahan*) it. It has to be resolved and settled. Because it was filled with your approval and pleasure! Now You cannot have scorn (*tiraskar*) towards it. Now You find it bitter, but at the time of filling it, you believed it to be sweet, and that was the very belief when you filled it, no? So the filled stock of this man is different and your filled stock is different and this other filled stock is something entirely new. His is different, hers is different; they are all different. I too will know what kind of filled stock there is, over there. But now there are no customers, otherwise I would also show that 'go over there, bad stock is available there.' But now even that one is not selling, is it?

Past account is today's charitra moha

It cannot be called *charitra moha* (illusion in discharge only without any charging), if *darshan moha* (illusion that charges *karma*) is not gone; it is called *moha*. No matter whether one has more or less of it. And no matter how much one has reduced his *moha*, even if it is very little, just sprinkling some water on it will make it huge. How long does it take for *moha* to become big? It is like wildfire, it will surround you in no time. One may claim that he has reduced his *moha*. *Mooah!* You are not to reduce it; you are to remove it from its root. 'We' have removed

your *moha* from its root. So what is it that comes now; what is the *moha* that you experience? It is the *moha* from the past that comes with the 'paperwork', saying 'this is what you had promised!' You have to fulfill that promise, do you not? The *moha* you had done in the past life comes with the papers to settle that account, because you had made a promise to pay, had you not? They are the files; settle them!

It becomes pure by seeing through pure vision

Charitra mohaniya means to settle with equanimity (*sambhava nikal*). When You settle with equanimity, it means that it becomes pure and then it goes away. Purification must take place. It was because *vishambhaav* (*raag-dwesh*; attachment-abhorrence) was done that it became impure (*ashuddha*). Now if you settle with *sambhav* (equanimity), it will become pure (*shuddha*). It was collected through *vishambhaav*.

This *charitra mohaniya* which is there is not Your *maliki* (ownership). 'You' have been entrusted it to Dada. 'You' have to 'see' it. However much of *charitra mohaniya* is seen with pure vision (*shuddha drashti*); that much of *charitra mohaniya* becomes purified and however much of it remains, that much will need to be purified. 'Yours' does not get left behind without 'seeing', does it?

Questioner: Sometimes it gets left behind, Dadaji.

Dadashri: Is that so? So when will 'You' 'see' it? Will 'You' be able to?

Questioner: I will have to do it again, Dada. What else can I do?

Dadashri: So whatever remains, will be left for the next life. It does not ask for many lifetimes.

'Like' – 'dislike' results are charitra moha

Charitra moha of anger (*krodh*) will discharge and so will *charitra moha* of attachment (*raag*). 'You' have to 'see' what is coming out. When the stock that was filled comes out as *raag-dwesh* (attachment-abhorrence) 'You' have to keep 'seeing' that. When Chandubhai scolds someone, You will not have abhorrence towards him. You will say, 'this should not be so', but you will not feel abhorrence towards him. When stock of abhorrence (*dwesh*) is discharging, then it is not acceptable that 'You' get shaken up.

Someone will say, 'I will not be comfortable living in the village', then he will have to settle that sometime in the future. But otherwise when something arises naturally and 'You' are able to settle it, then it is gone from the roots. How can one living in the city of Mumbai be comfortable in a village? You have lived in a bungalow. I have a business of construction contracts; I am comfortable with everything, and hence there is no effect later. If there is some prominent VIP from a small town and we ask him if he would like to walk or sit on the farm tractor, he will prefer to sit on the farm tractor. Why would he get tired walking? Whereas you will say you want to walk. Because you don't have the habit of traveling by sitting on a farm tractor and for 'us' (Dada) we have sat in a bullock cart, a wagon; we have travelled in many different ways. There is no way of transportation that remains for us to be experienced. And that too, the settlement (*nikal*) has to be brought about, no? Even if the wrong thing has come, just settle it.

Questioner: No, this tractor is an amenity; it cannot be called as an inconvenience.

Dadashri: That which you don't like or like has come. There are two types of results, effect from past life; that, which you 'don't

like', and that, which 'you like'. It is *charitra mohaniya*.

Settlement of filled stock is charitra moha

Questioner: Is it also *charitra moha* when we ask questions?

Dadashri: So then which other kind of *moha* is it? The one who is *nirmohi*, one without *moha*, will not ask questions. Why would a *nirmohi* ask questions? The one with *charitra moha* will ask. But *charitra moha* will not discharge if he does not ask questions. So you should ask. It will bring about a resolution when you ask. The filled stock of *karma* will come out. That is why everyday we tell everyone to ask questions.

Questioner: We went on a pilgrimage; is that all *charitra moha*?

Dadashri: Then what else? The pilgrimages done before taking *Gnan* was your *moha*. 'I am Chandubhai and I am a pilgrim.' Now You have become *Shuddhatma* and you going on a pilgrimage, is *charitra moha*. What is the purpose of doing pilgrimage, now? The answer is You will have to dissipate the stock that was stored within. That baggage is very vast and dense; you will have to 'sell' (settle) it off, no?

Questioner: I am fond of reading, it is *charitra moha* and so it will have to be completed. But otherwise after this *Gnan*, I feel no need to read.

Dadashri: Yes, all that is *charitra moha* of reading. Some people do not have *moha* for reading; some have *moha* for reading newspapers. Some people like reading spy novels and fictions; all the remaining activities (*kriya*) are *charitra moha*. 'Good' or 'bad' are values placed by the society; it is all done by the intellect. There is no such thing as good

or bad according to the Lord. It is all one thing: *charitra moha*.

Charitra moha can become pure through penance

When you give to charity, it is *charitra moha* and when you take charity, it is *charitra moha*. If the tea has no sugar and one accepts it, it is *charitra moha* and it is also *charitra moha* if you agitated with it. This is all so because there is no involvement of the Self, in it. The Self remains completely aloof from everything.

Questioner: That which was managed; does it come under penance (*tapa*)?

Dadashri: Yes, penance was done. *Gnan-darshan-charitra* and *tapa* (knowledge, vision or understanding, conduct and penance; as the Self). If one gets agitated, it does not count as penance.

Questioner: At that time, He purified *charitra moha* through *Gnan*, is that so, Dadaji?

Dadashri: Yes, (this person purified through *Gnan*) whereas the other one, who reacted with agitation, will have to purify. When he purified it, he accomplished two tasks whereas the one who became agitated, he will have to purify it. And if it is not purified, then the account will come with him again.

Penance is there as long as there is charitra moha

Questioner: Will there come a time when even the inner penance (*antar tapa*) comes to an end too?

Dadashri: When the inner penance comes to an end, *charitra moha* (discharging *karma* effect) through 'I am Chandulal', has come to an end.

Questioner: So, as long as there is *charitra moha*, there verily is *tapa*.

Dadashri: Yes, *tapa* is always there whatever *charitra moha* is gone, as much the *charitra moha* decreases, *moha* (illusory attachment) decreased so then it becomes weak (*kshinmoha*).

Questioner: Does *Keval Gnan* (absolute knowledge) happen after *charitra moha* (illusory attachment that is happening in effect-in discharge) ends; when inner penance (*antar tapa*) ends?

Dadashri: Thereafter absolute *Gnan* (*Keval Gnan*) happens. Till then it is called *kshinmoha* (weak or exhausted *moha*). *Keval Gnan* happens in short time after that.

Vartan moha (*moha* in conduct) means *charitra moha*. What is that? We purify the *parmanus* (subatomic particles) of *moha*, and send them off. So then it becomes *kshinmoha* (weak minimal *moha*). Whatever *charitra moha* goes away, that much one moves forward towards the weakened *moha* (*kshinmoha*). One goes towards the weakened *moha* (*kshinmoha*). Where is the train headed to? 'To the station of weakened *moha* (*kshinmoha*).' 'Where did it leave from?' One would say that it left from the station by the name of *jeetmoha jina*. He is now starting to win the *moha*. That will take him to the *kshinmoha* station. He will have become God then. *Moha* has been destroyed. Twelfth *gunthanu* (spiritual level) has been attained forever. Until *Keval Gnan* is attained Lord Mahavir's was a state of *kshinmoha*.

Awakened awareness is needed against charitra moha

After attaining *Gnan* the *moha* that is visible; people will say, 'Oh ho ho! Chandubhai, you have so much *moha*. You enjoy watching movies, flying kites and you have other *moha*'. 'We' do not call it *moha*; 'we' know that it is *charitra moha* that will

settle. But awareness (*jagruti*) has to be maintained over it. *Charitra moha* cannot be stopped but one has to maintain awareness over it, no? How much of it can be stopped? Whatever You try to stop, that much will stop. If despite this it does not stop, it may happen, but You have to maintain awareness.

Questioner: You said that 'I' should have awareness (*jagruti*), what is that?

Dadashri: Even when you are flying a kite, You have to maintain 'what I am doing is wrong; it should not be like this'.

Questioner: I should not do it willingly and happily, is that so?

Dadashri: Chandubhai will do it willingly and happily but even then You should have the awareness that 'this should not be so.'

Questioner: I have to 'know' whatever he is doing; is that called awareness?

Dadashri: Yes, that is called awareness. Awareness means He will write down the entire history of everything that Chandubhai did.

Charitra moha means "It happens"

Questioner: But then, will some *mahatma* not make excuses by saying 'this is my *charitra moha*' 'this is my discharge'? Will he not make a wrong protection of his mistake in this manner?

Dadashri: When He 'does' that, that too is *charitra moha*. But if he changes his ways of progressing methodically entirely, if he uproots this *Gnan* that has been given to him, then he is not considered as being in the path. If he uproots this *Gnan* of 'Ours' and he does not follow the Five *Agnas*; if he does not remain in the *Agnas* by fifty percent, then it is all over for him. Here even if One remains in the *Agnas* by fifty percent, it is more than

enough. Thereafter, whatever mischief and hurtful happens, it is all *charitra moha*.

Questioner: So that too is called *charitra moha*?

Dadashri: 'You' can call it so for sure with pleasure! You can call it *charitra moha* without any reservation. But don't say this to anyone. This, You should not tell others. You can tell me. Others will discourage you and whatever stillness You have attained, they will ruin it. If You tell me, then I will explain it all to You as to what it is.

Questioner: But it is a fact, is it not? This falls under *charitra moha* only, no? What else does it fall in?

Dadashri: It is verily discharge in those instances. There is no interference from You, the Self in it, is there? If You interfere with it, then you are responsible. What is happening here? "It happens" is what is happening here. *Charitra moha* means "it happens". There is no interference in this from You; 'do it this way' or 'do it that way' – You do not interfere with it in this way. When all the circumstances naturally come together, work happens. There is no interference in this on 'Your' part. No influence of any kind of 'Yours' will work in this matter whatsoever! For You, the entire doership is gone. So how can You be held accountable? Therefore there is no need for anyone of You (*mahatmas*) to be perplexed. Come and ask 'Me' if there is a lot of confusion in the mind.

As much there is interference, that much is charitra moha

Questioner: Is all this not *charitra moha*, from the time we get up in the morning till the evening?

Dadashri: No, that is not considered as *charitra moha*.

Questioner: All this that we do, what is it called then?

Dadashri: No, whatever is going on is not *charitra moha*. The interference you do in it is the *charitra moha*. Sleeping at night is not *charitra moha*, but it is *charitra moha* to say that 'it is too hot today', when you are sleeping. Problem is not with sleeping, eating etc. These are not *charitra moha*. But when you say 'these fried vegetables are not good', then that is *charitra moha*. Whatever it may be, eat it if you like it and do not eat if you don't, but do not say anything. No interference at all. Whatever interference there is, it is all *charitra moha*.

One interferes where he sees something against his prakruti

Questioner: Can interference happen in *charitra moha*?

Dadashri: My goodness! The interference is everywhere! *Moha* can never be without interference. *Moha* means interference. One will not refrain from interfering.

Questioner: But 'I' understand it as *charitra moha*. The interference happens even if 'I' continue to 'see and know'.

Dadashri: The *Gnata-Drashta* (Knower-Seer) does not have interference. There is interference in *charitra moha*. 'I will not come right now', that will result as interference; because that is the very quality of the filled stock of *karma*; one of interference. It is the *charitra moha* of interference that is coming out. The *Gnata-Drashta* will not have any other additional qualities. The interference that happens is not 'You', but there is interference is of the *charitra moha*.

The true meaning of charitra moha is interference

If there is no interfering, then he is the

Knower-Seer (*Gnata-Drashta*). But one will not refrain from interference. If one buys expensive mangos and they turn out to be sour, the other will say, 'had you told me, I would have told you to buy them from just one certain shop'. One will not refrain from interference but one will even know that 'this is interference; this should not happen'. The real meaning of *charitra moha* is *dakho* (interference); it is not the eating and the drinking that you do. Drinking tea is not *dakho* but to say, 'I cannot do without tea', is *dakho*. Whatever comes your way should be acceptable. Then the next time over, the one who has no internal inclination (*spruha*) of any kind will not interfere; he will not have any problems.

Questioner: For him, is it just pure discharge that is taking place?

Dadashri: Yes, pure discharge. That (*karmic* stock) is finished! It has become pure. Whatever else that needs to be cleansed; that is all *charitra moha* that needs to be purified.

Questioner: That is because the Self is not the owner (doer) of any activity (*kriya*). Everything that is happening; we are not the owner of it.

Dadashri: It is discharging.

Questioner: If we interfere in it, only then it is *charitra moha*.

Dadashri: It is *charitra moha* if you do *dakho* (interfere) in it. Otherwise, Lord Mahavir would have called walking as *charitra moha*. How would He have done the walking? It is not like that. Lord Mahavir used to eat, He used to walk; He used to do everything.

Questioner: But you said that this *vidhi* (special silent blessings done by the *Gnani Purush*) we do is *charitra moha*.

Dadashri: There is nothing wrong in

doing the *vidhi*, but it is interference if you say, 'I have to do the *vidhi*; it is not acceptable if I don't do it'. If you receive it naturally and spontaneously, it is fine and it is fine if you do not, but there should be no interference. There should be no interference whatsoever in anything. If you get to drink tea, it is fine and if you don't; even then it is fine. It is interference if it comes in memory repeatedly.

Questioner: Is it *charitra moha* if we think about eating?

Dadashri: No, to think about eating is not *charitra moha*. Getting hungry is not *charitra moha*. Thoughts about what you would like to eat when you get hungry, is *charitra moha*. 'I feel like eating this' is *charitra moha*. There is no objection to your eating-drinking. Even if one eats twenty-two *rotlis* (flat unleavened bread), God does not have any objection. It is people that have made it a problem; 'he eats a lot', they will comment. Then the next day, if there are only two *rotlis*, then he will eat two but there should be no interference.

Charitra moha is the power of the weakened intellect

Charitra moha is intellect. Everything related to intellect is *charitra moha*. *Darshan moha* (illusion that charges *karma*; that which makes one forgets the Self) is a strong power of intellect and *charitra moha* is the power of the weakened intellect. What is *charitra moha*? Intellect is now ready to come to an end; whereas with *darshan moha*, intellect does not come to end. Intellect continues to increase. There is no problem with *charitra moha* if you bring intellect to an end. When you do not do *raag-dwesh* (attachment-aversion) towards *charitra moha*; it is called being *vitaraag* (attachment-free). What would your *charitra moha* say if your child

were to incur a loss of one hundred thousand rupees? ‘You’ve not understood right from the start. You never had any commonsense from the beginning and you’ve ruined everything’. That is all *charitra moha*. You, yourself will understand that what you are saying is wrong and you will erase it at that time. You will interfere and end up saying something to him.

Questioner: Interference is *charitra moha* and then *Gnan* erases it.

Dadashri: One with *darshan moha* will never attain final resolution (*nivedo*) and it is certain that those with *charitra moha* will, regardless of how strong it may be.

Whatever was filled verily gets emptied

People of the world have both, *puran* (input, charge) and *galan* (output, discharge), and that is called *moha* (illusory attachment). And when there is only *galan* and no *puran*, it is called *charitra moha*. People may think that it is *moha*, but we know that a file is being settled.

What do you see? We too call it a *pudgal*. Even when thousands of people were moving around Lord Mahavir, he constantly saw the one entity, only *pudgal*. This is because what was filled (*puran*) is now emptying (*galan*). Therefore, in those who have attained the Self (*samkiti*), only one thing is going on, and there are two things going on in the one who has not attained the Self (*samyaktva*); he is doing *puran* as well as *galan*. Whereas this one (the one who has attained the Self) is undergoing only *galan* (discharge) of the *puran* (charge) he had done in the past life. Therefore, if one is a Jain, he is emptying (*galan*) as a Jain, a Shivites will empty as a Shaivite, a shoemaker will empty his shoemaking, and carpenter of his carpentry. People see it with different kinds of intellect,

and then one ruins his own film. The poor man is emptying that which was filled, why are you spoiling –interfering like this? Now, how can people understand this?

Questioner: We can understand this much more when there is direct presence of the *Gnani Purush*. These puzzles are easily solved.

Dadashri: Yes, they get solved. They will not otherwise, will they? You will not find solutions in the scriptures, will you? It will not be finally settled, will it? That is why Krupadudev Shrimad Rajchandra (*Gnani Purush* 1867-1901) wrote that there is no final resolution (*nivedo*) through scripture. There is no destruction-construction (*bhanjghad*) if one sees only the entity of *pudgal*. Otherwise, intellect will show different things. ‘Why are these people doing this, why are they doing this?’ Hey, these are enlightened beings. Whatever stock that is coming out, it is what was filled in the past life, why are you becoming all excited about that? Jain *pudgal* and Vaishnav *pudgal* means that they are emptying whatever stock they had filled.

There is a difference between ‘to interfere’ and ‘interference happened’

Questioner: But Dadaji, what is ‘his’ interference-free conduct like?

Dadashri: A little interference will be there for sure, because the *charitra moha* was bound through ignorance only. And in the presence of *Gnan*, it is to be ‘seen’. Obstinacy (*aadayee*); all such interference is there for sure. To be obstinate, is called interference more or less. Some one may have more interference and if he sees things that are against his *prakruti*, he will not refrain from being obstinate. If things happen against his *prakruti*, he will not refrain from interfering.

He will not let it unwind in a straightforward manner. He will interfere in it.

Questioner: When we interfere, it is called *charitra moha*; until then it is not called so. So now what is that?

Dadashri: Interference is a different thing. What do we call as interference (*dakho*)? To do *dakho* (interfere) and the *dakho* that happens, are two different things. The doer of interference (*dakho*) does the interference, and for some the interference happens even when He does not want to interfere; that goes into *charitra moha*. And the one who 'does' it; it goes into his own *moha*.

Questioner: But later then it will come into *vyavasthit*, no?

Dadashri: Even that is all *vyavasthit*. But it will appear as interference. Someone will tell you, 'Dear man, you created interference in this, again?' But it is *vyavasthit*, for sure. There he has not choice but do it. 'He did it', to say that, is a figurative expression. Truly it was not done; it had been done, previously.

Bring about closure with awareness

Questioner: So it is called as everyone's *charitra moha*, no? Even when we all read the newspapers - that is all *charitra moha*, no?

Dadashri: It is *charitra moha* only, what else is it? But while settling it (*nikal*), if 'You' do not keep the *charitra moha* as separate, then it is a mistake on Your part; You have to remain Knower-Seer (*Gnata-Drashta*) during the settlement. When Chandubhai is reading, You have to 'see' him.

Charitra moha means that which was formed in ignorance, has to be seen in the awareness and the presence of *Gnan*

(Knowledge of the Self). In ignorance, one gives rise to everything, but when he attains the Knowledge of the Self (*Gnan*), he feels, 'Alas! What sticky problems these are!' – that is *charitra moha*. 'You' will have to bring about the final resolution (*nivedo*). That is Your pending account. 'You' were the culprit and the guilty party, so the liability is 'Yours', no? No one else is liable for the mistake.

Bless this Gnan which calls even a body as a 'file'

Questioner: Right now is *charitra mohaniya* decreasing in the clothes or is it increasing?

Dadashri: It continues to fall off; it is exhausting. *Charitra moha* means discharge *moha*. Let it fall off on its own. That which is mandatory for the body, is not called *charitra moha*. Mandatory means food, water etc., - that cannot be called as *moha*. But with tea; when you think about tea early in the morning that 'I haven't had tea yet'; that which feels like bondage (*bandhanroop*) is called heavy *charitra moha*.

Like that, the charging *moha* has stopped. Only discharge *moha* remains. When the time comes for it to end, it will finish. For those who have not taken this *Gnan*, they have two type of *moha*. Charge *moha* and discharge *moha*. Twenty-five types of charge *moha* and twenty-five types of discharge *moha*. Our sages and ascetics, they have renounced their wife and children but even then, they have twenty-five types of charge *moha* and twenty-five types of discharge *moha*.

This *Vignan* of ours is just this much. There is so much *moha*; how many kinds of *moha* you all live in? Just look at the *moha* in your dinner plate, the *moha* in your clothes; look at your *moha* in your apartment. If

someone who is not Self-realized, an old acquaintance were to come and see they would say to you, 'Hey you! Why are you talking about *moksha*?' And amidst all that we have this *Vitarag Vignan*, the *Vignan* of the liberated Ones, *Akram Vignan* has helped You sail through all that; that is a wonder, is it not? It calls the entire body as a 'file'.

In their *Gnan (mahatmas)*, this body remains as a 'file'. How blessed and praiseworthy are they! That *Gnan* which calls the body as a file is praiseworthy. Despite living in so much *moha*, they are calling the body as a file! Now tell me, is *moha* likely to remain there? What a *Vignan* this is! That is why I have said; settle all this. Eat and drink whatever there is, we are not putting any restrictions there. Eat mangos and all that, even juice the mangos and enjoy them, but do not believe 'there is happiness in this'. 'This is not my thing!' and 'I am eating not by choice'. The Self has no need for food at all!

Wherever there is engrossment, there verily is charitra moha

Our *mahatmas* do have *charitra moha*. But *charitra moha* is called *charitra moha* when one remains *tanmayakar*, absorbed or involved in it; only then is it called *charitra moha*. If he does not remain *tanmayakar*, then it is not *charitra moha*. The Self does not remain *tanmayakar* and so the Self does not have *charitra moha*. If someone asks, then it becomes necessary to say that there is *charitra moha*.

Questioner: But the Self does not have *charitra moha*.

Dadashri: Yes. *Charitra moha* does not remain for the Self. It remains for some *mahatmas*. Whatever action is taking place, they remain *tanmayakar*, absorbed or

involved, in it. Even when they eat, there is a state of involvement.

Questioner: Up until now I was under the impression that whatever is happening is all *charitra moha*. Whether I become involved with it or not, all discharge is *charitra moha*.

Dadashri: Yes. It is *charitra moha* for sure. Who is saying 'no' to that?

Questioner: But You are saying that when I become *tanmayakar* in it, then only it is *charitra moha*.

Dadashri: If there is involvement, if You do become *tanmayakar* (the body mind form) then it is Your *charitra moha*. Otherwise if You are not *tanmayakar* in it, but when someone asks you, 'What is this? What kind of *moha* is this?' the answer is '*charitra moha*'. You have to give them an appropriate response from worldly interaction purposes.

Questioner: But in reality?

Dadashri: If You are not *tanmayakar* (involvement), then it is not *charitra moha*. Very rarely even 'we' (*Gnani Purush*) become *tanmayakar* in certain situations, but not otherwise.

Questioner: How can 'You' become that way? For 'You' there is pure discharge.

Dadashri: But even then some will ask, 'Why do you wear these clothes of a prominent businessman?', and the answer is *charitra moha*. That is what 'we' say.

Knowing-Seeing in conduct moha, where there is interference

Questioner: So the *moha* in one's conduct (*vartan*), is that of the ego? Whose is it?

Dadashri: The ego's of course, who else's? *Shuddhatma* (the pure Self), is separate for sure. And the mannequin-body complex of discharge *moha* is separate. The mannequin (non-Self complex) of discharge *moha*, eats, drinks and that too, it eats because it is the eater (*aahaari*). The one that is *vihari* (the walker, the player) is the one that is walking.

Questioner: It walks, but that too it is because it has a certain *moha* for walking that it does so, is that right?

Dadashri: Yes, that You have to 'see' – that is its design. It is not a new design.

Questioner: Yes, the entire worldly interaction (*vyavahar*) is opening up according to this design.

Dadashri: The design that was planned is the way everything continues to happen. Now with the planning that takes place in Government projects, they sometimes change the designs on site, at the last minute. That cannot be done here.

Questioner: For example, my job with the company, it must be working according to the design, no?

Dadashri: Hmm (yes).

Questioner: Then when 'I' interfere in it by saying, 'I am fed up with this...I am bored...I don't want this...'

Dadashri: That is the design for sure. In this design, if the Self remains separate and 'sees' as to what he (the self) is doing, then You, the Self are separate.

Questioner: So then the Self...

Dadashri: Remains *Gnata-Drashta* (Knower-Seer), of that. Even if Chandubhai (the relative self) becomes confrontational and You remain as the 'Seer', then it is enough.

Questioner: The part that creates interference (*dakho-dakhal*) in the design, is that also a part of the design?

Dadashri: The interferences created are also within the design. 'You' are to become separate and 'See'. Justice means justice. Justice can never become injustice. This is the *Akram Vignan*, is it not; is it anything ordinary?

Questioner: By *Akram Vignan* – what are 'You' trying to say?

Dadashri: Without *Akram Vignan*; there can never be anything that is to be settled (*nikali*). Here if someone is drinking tea, he is allowed to drink whereas in the *kramic* path, he will be made to quit.

Moha in activity verily is charitra moha

(After attaining this *Gnan*) When you write books that too, is *charitra moha*. Because if someone takes it away, *moha* (reaction of the illusion) arises, but You, do not like that *moha* (*charitra moha*). Even people listening to *satsang* here, is *charitra moha*. There is *moha* in it of some kind; even coming here to *satsang* is *charitra moha*. There is no problem with *kriya* (activity external or internal), but there is a problem with 'having *moha*' in *kriya*. There cannot be any objection to *kriya*. Whether you chew your food over and over again or you don't chew your food, there is no problem with that. If you quickly swallow bitter medicine there is no problem and there is no problem with it, if you do it slowly. But there is *moha* for it. He will say, 'no matter how bitter the medicine, I will drink it slowly' so then even that is *charitra moha* and if someone says, 'I am not able to take bitter medicine', that too is *charitra moha*. This *charitra moha* is one type of *moha*.

Settlement with upayoga is purushartha

Questioner: Does discharge *moha* and discharge not become two separate things?

Dadashri: They are two different things. Everything will be discharging only. One discharges in the presence of awakened awareness (*upayoga purvak*) and the other discharges in the absence of awakened awareness. In the latter *charitra moha* remains. Now in *charitra moha*, as much of it (discharge) happens in the presence of Your awareness, that much benefit is Yours; otherwise *charitra moha* will continue. *Upayoga* (awareness) needs to be with *jaग्रuti* (awakened awareness, awareness as the Self).

Questioner: What is the difference between the one that discharges with awakened awareness (*upayoga* or *upayoga purvak*) and the one that is happening on its own?

Dadashri: If it happens with awakened awareness, then there is benefit from it. It is called *purushartha*, Your effort. *Upayoga*, applied awareness of the Self, is *purushartha*.

Questioner: What is the result of the one that happens without *upayoga*?

Dadashri: Nothing. What other result? ‘You’ did not benefit from it. There is that much weakness in *purushartha*; ‘Your’ awareness did not prevail. You sat in the shop but you did not sell anything. The damage is limited to the point of you not having done any business. But *karma* are not bound because of that. There is no charging of *karma*. But that much of *charitra moha* will veil Your bliss. If You are aware, then there will be bliss. ‘Our’ *charitra moha* is very little; ‘we’ remain in applied awareness of the Self (*shuddha upayoga*). When ‘we’ do ‘our’ *vidhis* (*Gnani*

Purush’s inner activities for salvation of all living beings), that is all *upayoga*. There is a *vidhi* of two to three hours in the afternoon, two to three hours in the evening, an hour in the morning; there are *vidhis* all during the day.

The state of unbound through awareness as pure Self

All I am telling you is, ‘Remain in the awareness as the pure Self (*shuddha upayoga*)’. Do not think about anything else. This is not like a day, which ends soon. This is the process of the worldly life. All your *karmic* accounts will be over if you remain in *shuddha upayoga*. If you start thinking, ‘When will all this end?’ then some other ‘ghost’ will take over and possess you. What is the big hurry?

I have very little *charitra moha* (illusory attachment in discharge), whereas you have heaps of it. But yours is also gradually going down a little at a time. *Charitra moha* is going away. As it leaves, it frees you for sure.

From the five hundred thousand ‘guests of *charitra moha*’ you had, five hundred just left, leaving you with that many less, then another five hundred will leave. Then instead of five hundred thousand, four hundred thousand will remain, and then it will go down to three hundred thousand, then two hundred thousand. It will continue to decrease in this manner and eventually there will be nothing left. What is the point in counting to see how many remain and how many have gone? Just remain in the awareness of the pure Self so that, along with the state of *samvar* (a state free from inflow of new *karma*, charge), there is constant discharge of *karma* (*nirjara*).

Where is the upayoga? In charitra moha or in beggary?

Questioner: You said that certain type of *charitra moha* is such that it ‘blows away’

(over rides) even the *Gnan*; what kind of *charitra moha* is that?

Dadashri: Yes. That kind of *charitra moha* is such that it sets everything ablaze. It will 'get rid' of the entire *Gnan* by pushing it away. It is only the *moha* for sexuality that does that, not any other kind. All the *kashayas* that arise have all arisen out of *vishaya* (sexuality).

The Self within is like a thermometer. One can 'know' whether the fever has gone up or down. Can 'You' not 'know' where your tendencies (*daanat*) lie?

Questioner: I am able 'know' that. I am able to know it when all the tubers within sprout.

Dadashri: Not the sprouting tubers. Let the tubers sprout; when they sprout, it is a discharge but what kind of desire is there within? 'I want this, in this way'; that beggary (*bheekh*) is still there within. There is no objection with material things; but there is an objection to beggary. Does beggary remain within? 'You' will immediately know beggary.

Questioner: Beggary and *charitra moha*. I am not able to tell the difference between the two.

Dadashri: *Charitra moha* is *nikali*, that which is settling; it is a discharge and beggary gives rise to everything within. For beggary *upayoga* (attention of the self) is always there. The entire *upayoga* will get sucked up in beggary whereas in *charitra moha* there is applied awareness (*upayoga jagruti* - the Self is aware).

Settle with equanimity the infatuations of the prakruti

Questioner: Is infatuation (*murchha*) that arises, of *prakrutik* (non-Self) nature?

Dadashri: Yes, it is of *prakrutik* nature. 'We' have called it *charitra moha* (discharging illusory effect), hence stored *moha* (illusory attachment) of the past life has manifested in this life, which we settle with equanimity with *Gnan*. To settle with equanimity is called settling with *Gnan*. Our eyes may be attracted, but at the same time the *Gnan* is present with, 'this should not be so.' And so it all goes away. This *Gnan* will not stop from removing the *murchha*, but *charitra moha* will verily be there.

Questioner: Is that all *vyavasthit*?

Dadashri: Yes, *vyavasthit*!

Settle this charitra moha through vitaragata

Questioner: That is what I have come to plead with Dada: that the *charitra moha* discharges speedily; that is all I am requesting. Can that not be speeded up, Dada?

Dadashri: Yes, so if the film ends quickly, then the 'Seer' will have to get up and go home!

That is it; *charitra moha* is coming out. This is *charitra moha*. Settle this *charitra moha* through *vitragata* (without any attachment or abhorrence). Whenever this man comes, he is absorbed in thoughts and confused. So I tell him, whatever it is, it is all *charitra moha*. So now let go! Just 'see' casually what kind of *moha* it is. Then that confusion will come to an end. In this way, it will all eventually come to an end.

Desire is also charitra mohaniya

This path is one of awe and wonder. So You should get your work done quickly by pursuing it intensely. Now whatever other desires (*ichchha*) arise within; You should make them bland in whatever way You can and that is all *charitra moha*. Desire

(*ichchha*) is not truly *moha*; it is *charitra moha*. Even the Lord had *charitra moha*. From the time He left home till the time He attained *Keval Gnan*; it was all *charitra moha*. When you eat *vedhami*, (stuffed sweet flatbread) and *jalebi* (crispy fried sweets soaked in sugar syrup), 'I' would not come and object. I know that it is Your *charitra moha* and that You are settling it. 'You' should settle it with equanimity so that it does not come back again. Here when 'we' settle with equanimity the *charitra moha*; that is liberation (*mukti*).

Charitra moha can go away simply by 'seeing'

Questioner: It is also *moha* to go to *satsang*, but it is *charitra moha* as You have told us, but even this *moha* like all other *moha* has to go, right?

Dadashri: 'You' have to 'see' how this *moha* is going away. Chandubhai may be eating, drinking, nagging; 'You' have to 'see' all that *moha* and thus that *moha* will go away. If You do *dakho* (interfere) with 'why did you make this so salty?' then You made that *moha* a little sticky again. 'You' should not interfere; just keep 'seeing'. It is *moha* for sure but it will go away through 'seeing'; it will vanish only through 'seeing'. *Charitra moha* means discharging *moha*. Discharge *moha* means the control is not in 'our' hands. It will go away on its own, provided You remain *vitara*.

Questioner: But ultimately *charitra moha* will have to go away, right?

Dadashri: It is going away for sure. *Charitra moha* is going away. All these files are of only *charitra moha*. Once the files have been settled; full government is established. So it is not that it should go away, or that it needs to be taken out; it is going away for sure.

You will have to let go of charitra moha by 'seeing'

When You keep 'seeing' Chandubhai, then You are free from *charitra moha* and if You do not 'see', then the *charitra moha* remains. If You don't 'see', then *charitra moha* is still there. Sometime or other, You will have to 'see' only, and let go. Everything separates by 'Seeing'. Even if You 'see', you cannot see him (Chandubhai) exactly at that time. If the awareness (*jagruti*) remains, then it is enough.

Questioner: Why is it that despite 'seeing', proper 'seeing' does not happen?

Dadashri: If the awareness is not there, then some of it will be missed.

Questioner: But what is it like when it is 'seen' exactly?

Dadashri: 'You' are not able to 'See' it exactly. To 'See' exactly means You are able to 'See' a lot completely; that calls for a great state of experience of the Self. 'One' has to be 'seeing' for a long time, that is when everything with the body will be 'seen' as separate. This conversation that you are currently engaged in, up to that point everything is being 'seen'. The Self will 'See' everything as separate, all these hand movements, etc. Just as you see other individuals here as being separate, that is how separate Chandubhai is also being 'seen'.

Questioner: With the mind, speech and body, it may be easier to 'see' the separation of the mind. Then speech is a little harder to 'see' as being separate and even more difficult is to 'see' the separation with the body.

Dadashri: That is right of course. The mind can be seen as separate even by a person who does not have Self-realization. When he

says that he gets bad thoughts; that in itself is an indication that he is seeing the mind separately.

Questioner: Yes, but he would not be able to maintain that much separation when it comes to speech. At that time he cannot maintain awareness. Then we say that we realize it later on.

Dadashri: Yes. That awareness comes later on. And with the body when it is running and he 'sees' it as running, then it is right. When Chandubhai is scolding this man, at that time, 'You' 'see' Chandubhai, You are able to 'see' that 'oh, Chandubhai is at it again, he is scolding him. Why is he doing this?' When one hears about maintaining such a separation, then the awareness will arise later on. If one has not heard of such a thing, then how can the awareness arise?

Just simply from having heard something. He may not have even seen him. That is how by hearing and listening, the *Gnan* manifests. First the conviction (*pratiti*) is established then He will gain a little experience (*anubhav*) and then everything will move for him. Once the experience is gained, it will come into conduct (*charitra*) for sure.

Do not find fault in conduct

Questioner: After attaining *Gnan*, I feel that nothing is coming into my conduct; I still get angry. I am not able to live as ideally as I ought to. So does that mean that *charitra moha* still does not go away?

Dadashri: The *charitra moha* will go away, if 'You' do not fault in the conduct (*vartan*). If You 'see' the faults in the conduct then *charitra moha* will not go away. 'You' should not find faults in the conduct at all. 'You' should keep 'seeing' what happens, what conduct happens. Finding faults with conduct means the same old *dehadhyas* ('I

am this body', 'I am Chandubhai') has arisen again. One became the self again. *Mooah!* When you were *agnani* (not Self-realized), you were looking at faults. Now having attained the *Gnan*, you are still looking for faults in the conduct? Regardless of what the conduct is like, 'You' are not to find any fault in the conduct at all. Now 'You just have to continue to 'see' it.' 'You' have come into this *Gnata-Drashta swabhav*, (the nature of the Self, the Knower-Seer). Before you used to be in the nature of doership (*karta swabhav*). That old habit is still not going away.

When is it possible to see charitra moha?

This is Chandubhai's *charitra moha* that is coming out. Even in this state, his *charitra moha* is going to come out. The entire stock is of *charitra moha* and it has to be 'seen'; that *charitra moha* will come out. So if he gets angry with anyone, at that moment, 'You' are completely separate within with, 'this should not be so'. As compared to the force of what is going on, on the outside, the inner force should be greater. That is why You remain separate. And so this is called *charitra moha* that has become pure and it is called as letting go through 'seeing'. When it leaves thus 'seen', it becomes pure. If it passes in the absence of 'seeing', it is not considered as pure.

When does the 'continuous seeing' of *charitra moha* happen? It is when the world becomes forgotten (*vismrut*). When does the world become *vismrut*? When one remains in constant touch with the *Gnani Purush*, then all those other 'books' (accounts) become erased. By 'touch', 'we' do not mean always for the rest of one's life but if one remains in touch for a certain period of time, everything

will be erased. Once it is erased, it will not rise again.

Questioner: Certain period, means how much time?

Dadashri: For as long as it is not erased. Some people have very heavy books (account of *karma*), no? For them it will take longer time. If the books are light, then it will take lesser time.

Otherwise 'You' are to continue 'seeing' this *charitra moha*, 'You' don't have to do anything else. There are no difficulties of any kind in the process of 'seeing'. Are there any difficulties?

Charitra moha can go away by following Agnas

Questioner: So does *charitra moha* dissipate by 'seeing' and it also dissipates by remaining in the Five *Agnas*?

Dadashri: To 'see' (*javoo*) is Five *Agnas* for sure, no? To 'see' relative and real, is to come into the *Agnas*. That is why, in order to get rid of *charitra moha*; this was mentioned separately. *Charitra moha* was created through 'blindfolded eyes' (in ignorance of the Self) and now with 'open eyes (through seeing as the Self)', 'we' are letting *charitra moha* leave.

Questioner: This feels like a very special connection to the Self. One just gropes about in the scriptures. 'You' have one statement, '*darshan moha* goes away with the *Gnan* of the *Gnani Purush* and *charitra moha* goes away by following the *Agnas* of the *Gnani Purush*'.

Dadashri: That is true. When both these remain, it is of worth. If You cling on to *charitra moha*, then it is yours, if not then it is not Yours. If You remain 'Knower-Seer' (*Gnata-Drashta*), it is not Yours, but if you

say, 'this is happening to me', then it is yours. Go with whichever method you are comfortable with.

Questioner: To be the 'Knower' of *charitra moha*, that is *upayoga* (applied awareness as the Self), is it not?

Dadashri: To know *charitra moha*, that verily is *upayoga*. It does not touch the 'Knower'.

It is necessary to remain as a Knower-Seer in discharge moha

Questioner: Dada, after *darshan moha* leaves, *charitra moha* will automatically leave on its own, right?

Dadashri: *Charitra moha* means *moha* that has come into effect. So it will continue dissolving on its own; 'You' don't have to do anything. You have to remain *Gnata-Drashta*. If You remain in Your own Self-state (*swabhav*) then You will not have any problems. A lawyer practices law and people will say that he practices law. How can we call that *charitra moha*? I say that verily is called *charitra moha*. In whatever way it was wound, it will unwind in the same way. If it was wound crookedly, it will unwind crookedly. If it was wound on straight, it will unwind straight. But however it was wound, it will unwind accordingly.

How wise was the Lord! If there were any exceptions placed here, it would create a problem, no? So it will unwind the way it was wound up. He will defend a case where he will prove his client is innocent even though the client is guilty. You successfully defended a guilty person? But that was the way his *moha* was wound. But even then, the Self is the 'Knower-Seer'. Today the Self is not the owner and so how can he be responsible? So if one remains the 'Knower-Seer', then there is no problem. No matter what kind of stock

was filled within, straightforward or crooked - it may be straightforward or it may be crooked, and 'straightforward' or 'crooked' is from the expectation of the intellect of this world. It is from the perspective of societal arrangements but as far as the Lord is concerned, there is no such thing as 'this is straightforward and this is crooked'. With this concept of 'straightforward-crooked' - it is because we find something disagreeable that we label it as 'crooked' and if we find it agreeable we call it 'straightforward'. What we may find disagreeable, others may find agreeable, so how can we call this ours as disagreeable? It has to do with each person's account of *karma*. It is simply an imagination of one kind. 'Your' state is one which transcends the duality of straightforward and crooked. Therefore 'You' only have to 'see'. 'You' have to only follow Dada's *Agnas*. 'You' are not to see anything else; whatever comes along; good things or rubbish. The 'results' that have come forth are due to the manner in which the 'examination' was given. Just 'see' all that. You did not ask Dada when you gave the examination. You gave it of your own volition.

Remain free from attachment-abhorrence in discharge moha

Questioner: But now, after having given the examination in the past life, does any extra help from You, work?

Dadashri: No. But now, whatever You are doing anew, that is with Me. What you did before; is coming up (as an effect) and that You have to 'see'. That is all I have said. Thereafter 'You' don't have any bondage; that is what I am saying.

Charitra moha is called as *prarabdha* (effect), is it not? Do people not say, 'now only *prarabdha* remains'? That is *charitra moha*. *Prarabdha* remains to be suffered

(pleasure or pain). Suffer it by remaining as *Gnata-Drashta* (Knower-Seer).

Questioner: So what I had wound in the past and brought with me, is unwinding; is that called *charitra moha*?

Dadashri: Yes. The baggage you had wound and brought with you, when it unwinds, that is called *charitra moha*. And the Lord says, 'when it unwinds, do not do *raag-dwesh* (attachment-abhorrence) in it and remain *Gnata-Drashta* (Knower-Seer)'.

Dada's charitra (conduct) is without charitra moha!

'We' are staying with You for up to ten days in order to show You what *charitra moha* is. You tell me, 'Dada, I have run out of toothpaste', so then Dada will say, 'it does not matter'. You say 'Dada, I don't have a toothbrush for you', and Dada will say, 'it will do'. 'Dada, I only have your tongue scraper for you', Dada will say, 'it will do'.

Questioner: What removes *charitra moha*?

Dadashri: It will go away through understanding it. Once You understand it, when You put *upayoga* (applied awareness) on it, it will go away.

Questioner: Complete non-insistence (*niragrahata*)?

Dadashri: No. *Charitra moha* is a different thing altogether. Non-insistence is fine. That word is different and if You understand this 'non-insistence' through the vision of *charitra moha*, then You will 'know' that there is *moha* in it. Insistence is a different thing. Insistence is a part of ego and this is *moha*, which can be 'known' directly. 'We' can directly 'know' that one has illusory attachment (*murchha*) for it.

If you tell me, 'Dada, there is more hot water, there is not enough cold water', and Dada will say, 'it will do'. 'Dada, the water is not hot enough, it is cool,' and Dada will say, 'it will do'. 'Dada, there is only cold water', and Dada will say, 'it will do'. That is why 'we' stay up to ten days with You all, so 'see' the *charitra* (conduct as the Self) of the *Gnani Purush* for ten days. See the *charitra* without *charitra mohaniya*. That is why we stay together, but what can anyone do if one does not understand?

If someone puts one *rotli* (thin flatbread) in my plate and tells me, 'Dada, there is only one *rotli*. You will have to eat only rice', and if they were to take the *rotli* back, 'we' will say, 'it does not matter. It is fine'. And if they were to take away the rice and tell me to eat only *rotli*, then I will say, 'very well, it will do'. When can one say, 'it will do'? Only when illusory attached (*murchha*) for it is completely gone, can one say, 'it will do'. Not a single insistence works there, and *murchha* for rice is gone...

On what basis the Gnani has a coat, a hat and a ring?

If they are serving *karela* (bitter gourds preparation) and even before it is served on the plate, the mind becomes pleased but if it is taken away and the mind becomes agitated, then that is called *charitra moha*. If she puts the *karela* curry on the table but then she takes it away, then 'we' say, 'it will do', but with others, when it comes back on the table, they will say, 'I don't want it now!' 'I don't want it', is *charitra moha*. It is due to the *moha* that the speech comes out like that. If the *moha* is not there, then there is no problem with whatever one does and only the 'vision' of 'Knower-Seer' (*Gnata-Drashta bhaav*) prevails.

Charitra moha remains for You. It is not the kind that will sow seeds for a new worldly life but as long as it is there, it will not let the bliss of the Self arise.

'I' wear a coat and a hat; is that a fault from the perspective of *karma*? Someone may say, 'He is a *Gnani Purush*; a complete *Gnani*'. People will say, 'I accept that, but he wears a coat and a hat!' Nothing in this world is without *moha*, but this is *charitra moha*. It will not sow seeds of *karma*. But in appearances for the world, it looks like *moha*. 'We' do accept that, 'it is our *charitra moha*'. When we say, 'welcome! Come and sit here' to this person; that is our *charitra moha* too.

Do people not say 'this *Gnani* of yours; wears a ring on his finger! Does anyone wear a ring without *moha*?' If they tell me that, I have to agree that 'Sir, it is *moha*'. I cannot deny it. Who would wear jewelry without *moha*? Would anyone do so? Who would part his hair neatly without *moha*? Who would shave without *moha*? Who would remove his moustache without *moha*? Nothing can be done without *moha*, can it? *Moha* of one kind or other is there. But it is *charitra moha*.

Gnani's charitra moha is without moha

You should sit where people tell you to sit and if they tell you to sit else where, then sit elsewhere. Will it take eight people to tell you before you move? Become straightforward (*sarad*). Here when 'we' sit on this stage; that too is *charitra moha*.

Did you understand the meaning of *charitra moha*? Today there is no *moha* for it of any kind. Even if someone takes it away, there is no problem. If someone were to take away this coat, even then there is no problem. But the coat is there for a fact and he (A. M. Patel) wears it and he even puts it for washing. Someone will ask, 'Sir, why did you put it for

washing? What problem did you have with it?' and the answer is "No, it does not look good with people; people will comment, 'look his clothes are not proper, he does not take care of them'." So it can become a cause to upset people. Our *charitra moha* becomes a cause for upsetting people; that is what it is. So there is no problem with *charitra moha* whatsoever.

These are all different *avastha* (situations) and in that there are no new causes but the *charitra moha* is there one hundred percent and no one can deny that. *Charitra moha* such as this can only be in a *Gnani*. No one else will have *charitra moha* like this. Everyone in the *kramic* path has very heavy *moha* (*ghadha moha*); they have *avaghadha moha*, *moha* that never budges.

People ask me, 'if you are a complete *Gnani*, then why do you have this *moha*? Why do you comb your hair in a certain style?' So in order to explain it to others from the worldly perspective, I have to give them the answer that it is my *charitra moha*. From the *nischaya* perspective, the real perspective, I am correct, I am complete but in the worldly life, I will have to give an explanation. All these people have *charitra moha* for sure. I too have *charitra moha*.

Questioner: In what way do You have *charitra moha*?

Dadashri: All these people (*mahatmas*) know that Dada is not the owner of this body. But if someone in the neighborhood asks me, 'Are you not the owner of this body?' then I have to say, 'Yes, I am', otherwise they will not understand the proof and they will get confused. All that is called *charitra moha*. And it is *charitra moha* that I am wearing a ring. I am wearing these clothes, am I not? When will *charitra*

moha go away? When *Keval Gnan* arises. Until then it remains.

Questioner: When You do the special gracing ceremony (*vidhi*), is that *charitra moha* also?

Dadashri: Yes, everything is *charitra moha* and when You do the *vidhi*; that is *charitra moha* also.

Questioner: But to follow Dadajis' *Agnas*, does that go into *charitra moha*?

Dadashri: No. That is *purushartha* of *pragnya shakti* (spiritual endeavor of the liberating energy of the Self). That does not fall under *charitra moha*. *Charitra moha* will not let him do it; that can happen. If some very heavy-duty files arise for someone, he will go astray. It will make him fall for a while and it will take him a while to get back on track and if his entire *charitra moha* is straightforward, it will let him follow the *Agnas* in a very straightforward manner.

What is the difference between the *charitra moha* of Dada and ours?

Questioner: The *bhaav* that You have that 'we' all gradually move towards ultimate liberation, what is that called? Is that Your *moha*? Is it called *raag* (attachment)?

Dadashri: It is like this; this is called *charitra moha*. It is *moha* for sure, no? Without *moha*, who at the age of 78 would take a flight in a wheel chair to come here?

'Yours' is *charitra moha* and mine is *charitra moha* also!

Questioner: What you say is correct. 'You have *charitra moha* and I have *charitra moha*, also'. But there is a difference between the two, no?

Dadashri: Of course, there is a difference! You want to go to the bank and

count your twenty thousand; you want to go to the Oberoi Hotel for tea; do I have anything like that? The other is *charitra moha* with a burden, a lot of burden. We do not have a burden of 'our' *charitra moha*; it is light! But otherwise it is *moha* for sure. Would anyone suffer without *moha*? Anything can be called as *charitra moha* but what kind of *moha*? *Charitra moha*! It is *moha*, which does not give rise to bondage of new *moha* and one, which completely discharges. It is the same with You too. But You have a burden of it; that burden lingers along. You have to deposit the twenty thousand rupees and then you have to take it out again. And if someone wants to borrow twenty thousand, then there is a problem.

Questioner: Dada, you called it *charitra moha*, but is that not considered as the *Gnani's* intent of compassion (*karuna bhaav*)?

Dadashri: It is *karuna bhaav*, for sure. But it is a *moha* of a kind.

Tirthankara's intent of salvation is also charitra moha

Questioner: Even in *karuna bhaav* there is *charitra moha*.

Dadashri: Without *moha*, no one would exist, would they?

Questioner: Dada, even the *Tirthankaras* have the intent for salvation; so

is that too the *Tirthankara's charitra moha* or not?

Dadashri: It is all *charitra moha*; before they attain *Keval Gnan*. Up until the twelfth *gunthanu* (the twelfth stage of spiritual progress), it is all *charitra moha*. And when *charitra moha* finishes, there will be *Keval Gnan* (absolute Knowledge).

Kevalgnan happens when charitra moha ends

Questioner: Does *Keval Gnan* arise after all the *charitra moha* finishes?

Dadashri: Yes, only then will *Keval Gnan* arise.

Questioner: After that comes the role of an ascetic (*sadhuvesh*)?

Dadashri: Thereafter there is no role or dress code at all. Thereafter You cannot call one even a *digambari* (the naked one). That 'State' transcends the state of *swetambar-digambar* (white clothes-no clothes). That State is completely different. That is not role at all. All activity of the body are all *charitra moha*.

As long as *charitra moha* is there, One will not attain final liberation. After *charitra moha* comes to an end, *Keval Gnan* will arise, so it will remain for a short while and then liberation will come.

~ **Jai Sat Chit Anand**

Instruction for annual members of Dadavani magazine

How will you know when your annual subscription for Dadavani will expire? If you notice # sign next to the membership number on the cover page of Dadavani, then know that this is the last issue of Dadavani; e.g. DEIA41250#. And if you notice ## sign next to the membership number on the cover page of Dadavani, then know that the next month's issue of Dadavani will be the last issue; e.g. DEIA41250 ##. Information for renewal regarding subscription rate and contact address is given as below :

Subscription : **Yearly Subscription** - **India:** 100 Rupees **USA:** 15 Dollars **UK:** 10 Pounds
15 Years Subscription - **India:** 750 Rupees **USA:** 150 Dollars **UK:** 100 Pounds

In India, D.D. / M.O. should be in favour of "Mahavideh Foundation" payable at Ahmedabad.

DADAVANI

Pujya Deepakbhai's USA-Canada Satsang Schedule 2013

Contact no. for all centers in USA & Canada: 1-877-505-DADA (3232) &
email for USA - info@us.dadabagwan.org, for Canada - info@ca.dadabagwan.org

Date	Day	City	Session Title	From	To	Venue	Contact No. & Email
2-Jul	Tue	New York	Satsang	7.00 PM	9.30 PM	The Hindu Temple Society of	
3-Jul	Wed	New York	Aptaputra Satsang	10.00 AM	12.30 PM	NA, -AKA The Ganesh Temple,	Ext. 1021
3-Jul	Wed	New York	Gnanvidhi	6.30 PM	9.30 PM	45-57, Bowne Street, Flushing,	newyork@us.dadabagwan.org
4-Jul	Thu	New York	Follow-up Satsang	9.30 AM	12.30 PM	NY 11355.	
5-Jul	Fri	New Jersey	Satsang	7.00 PM	9.30 PM	Edison Hotel 3050	
6-Jul	Sat	New Jersey	Aptaputra Satsang	10.00 AM	12.30 PM	Woodbridge Avenue (GPS	
6-Jul	Sat	New Jersey	Satsang	4.30 PM	7.00 PM	Address 1173 King George	Ext. 1020
7-Jul	Sun	New Jersey	Aptaputra Satsang	10.00 AM	12.30 PM	Post Rd) Edison, NJ 08837	newjersey@us.dadabagwan.org
7-Jul	Sun	New Jersey	Gnanvidhi	5.00 PM	8.00 PM	Tel: + 1 732 661 1000 Toll	
8-Jul	Mon	New Jersey	Follow-up Satsang	7.00 PM	9.30 PM	free 1 877 388 6956	
9-Jul	Tue	Charlotte	Satsang	7.00 PM	9.30 PM	Hindu Center of Charlotte	
10-Jul	Wed	Charlotte	Aptaputra Satsang	10.00 AM	12.30 PM	7400 City View Dr	Ext. 1027
10-Jul	Wed	Charlotte	Gnanvidhi	6.30 PM	9.30 PM	Charlotte NC 28212	charlotte@us.dadabagwan.org
11-Jul	Thu	Charlotte	Follow-up Satsang	7.00 PM	9.30 PM		
12-Jul	Fri	Atlanta	Satsang	7.00 PM	9.30 PM	Gujarati Samaj, 5331	
13-Jul	Sat	Atlanta	Aptaputra Satsang	10.00 AM	12.30 PM	Royalwood parkway, Toker,	Ext. 1011
13-Jul	Sat	Atlanta	Gnanvidhi	5.00 PM	8.00 PM	Georgia 30084	atlanta@us.dadabagwan.org
14-Jul	Sun	Atlanta	Follow-up Satsang	10.00 AM	12.30 PM		
18-Jul	Thu	Jacksonville	GP Shibir	9.30 AM	12.30 PM		
18-Jul	Thu	Jacksonville	GP Shibir	4.30 PM	7.00 PM		
19-Jul	Fri	Jacksonville	GP Shibir	9.30 AM	12.30 PM		
19-Jul	Fri	Jacksonville	GP Shibir	4.30 PM	7.00 PM		
20-Jul	Sat	Jacksonville	General Satsang	9.30 AM	12.30 PM	Hyatt Regency Jacksonville	
20-Jul	Sat	Jacksonville	Gnanvidhi	4.00 PM	7.00 PM	River Front,	Ext. 10
			Swami			225 Coastline Drive,	gp@us.dadabagwan.org
21-Jul	Sun	Jacksonville	Pranpratishta	9.00 AM	12.30 PM	Jacksonville, FL	
21-Jul	Sun	Jacksonville	GP Shibir	4.30 PM	7.00 PM		
22-Jul	Mon	Jacksonville	GURUPURNIMA	8.00 AM	12.30 PM		
22-Jul	Mon	Jacksonville	GURUPURNIMA	4.30 PM	7.00 PM		
23-Jul	Tue	Jacksonville	GP Shibir	9.30 AM	12.00 PM		

Pujya Deepakbhai's Africa Satsang Schedule 2013

Date	Day	City	Session Title	From	To	Venue	Contact No. & Email
30 Jul	Tue	Mombasa	Satsang	8.00 PM	10:00 PM	Shree Mombasa Brahma	254 733 752 165
31 Jul	Wed	Mombasa	Gnanvidhi	5:00 PM	9:00 PM	Samaj, Seremala Street, Opp. M.B.Sallu Mills	rekhapshah@hotmail.com
2 Aug	Fri	Nairobi	SHIBIR	Whole Day		Brook House School,	254 733 612 040
3 Aug	Sat	Nairobi		Whole Day		Magadi Road, Laganta, Next to Galleria, Nairobi	rajeshmehta5ke@gmail.com
4 Aug	Sun	Nairobi	Gnanvidhi	3:30 PM	7:00 PM		
8 Aug	Thu	Kericho	Satsang	6:30 PM	8:30 PM	Guru Nanak Nishkam Sewak	254 736 525 525
9 Aug	Fri	Kericho	Gnanvidhi	5:00 PM	9:00 PM	Jatha, Isaac Salat Road, Kericho	alka_gudka@yahoo.com
10 Aug	Sat	Kisumu	Satsang	6:30 PM	8:30 PM	Shree Sanatan Hindu Union	254 721 523 636
11 Aug	Sun	Kisumu	Gnanvidhi	5:00 PM	9:00 PM	Hall (SSHU Hall) Ogada Street, Kisumu	westemp@africaonline.co.ke

Satsang & Gnanvidhi in the presence of Pujya Deepakbhai

Trimandir Adalaj

Dt. 17th August (Sat), 4-30 to 7 pm - Satsang & Dt. 18th August (Sun) 3-30 to 7 pm - Gnanvidhi

Dt. 20th August (Tue), 8-30 am to 11-30 am- Darshan-Bhakti - Rakshabandhan Celebration

Dt. 28th August (Wed), 10 pm to 12 am (Midnight) - Bhakti - Janmashtmi Celebration

Dt. 1st Sept. 9 am onwards - Special Darshan Program

Dt. 2nd to 9th Sept. - Paryushan Parayan Satsang on Aptavani-8 & Life Without Conflict

Pune : Dt. 23rd -25th August 2013 Satsang & Gnanvidhi

Hubli : Dt. 28th -29th September 2013 Satsang & Gnanvidhi

Bangalore : Dt. 30th September 2013 Gnanvidhi

Delhi : Dt. 19th - 21st October 2013 Satsang & Gnanvidhi

Jabalpur : Dt. 23rd - 24th October 2013 Satsang & Gnanvidhi

Kanpur : Dt. 26th - 27th October 2013 Satsang & Gnanvidhi

Venue and Place will be Published in next issues.

Watch Pujya Niruma on T.V. Channels

India ✦ Aastha, Everyday 10:20 to 10:40 PM (Hindi)

✦ Disha TV, Everyday 8:20 to 8:50 PM (Hindi)

✦ DD-Girnar, Everyday 7 to 7:30 AM (Gujarati)

✦ Arihant TV, Everyday 10 to 10:30 AM & 3:30 to 4 PM (Gujarati)

USA ✦ 'TV Asia' Everyday 7:30 to 8 AM EST (Gujarati)

USA-UK ✦ Aastha (Dish TV Channel UK-849, USA-648), Everyday 8 to 8:30 AM (Gujarati)

Watch Pujya Deepakbhai on T.V. Channels

India ✦ Sadhna Channel, Everyday 7:30 to 8 PM (Hindi)

✦ DD-Girnar, Everyday 3:30 to 4 PM 'Jara Joo Jagine' (Gujarati)

✦ DD-Girnar, Everyday 9 to 9:30 PM (Gujarati)

✦ DD-Sahyadri, Every day 7:30 to 8 AM (Marathi)

USA ✦ 'TV Asia' Everyday 10:00 to 10:30 AM EST (Gujarati)

✦ SAHARA ONE, Mon to Thu 9 to 9:30 AM EST (Gujarati)

USA-UK ✦ Aastha (Dish TV Channel UK-849, USA-648), Everyday 9:30 to 10 PM (Gujarati)

Contacts : Trimandir, Simandhar City, Ahmedabad-Kalol Highway, P.O.:Adalaj, Dist.:Gandhinagar-382421, Gujarat, India. Phone : (079) 39830100, E-mail: dadavani@dadabhagwan.org

Mumbai : 9323528901, **USA-Canada:** +1 877-505-DADA(3232), **UK:** +44 330-111-DADA (3232)

Websites : (1) www.dadabhagwan.org (2) www.dadashri.org

June 2013
Year-8, Issue -8
Continuous Issue -92

Dadavani

Date Of Publication On 15th Of Every Month
RNI No. GUJENG/2006/17257
Reg. No. GAMC - 1501/2012-2014
Valid up to 31-12-2014
LPWP Licence No. CPMG/GJ/100/2012
Valid up to 30-6-2014
Posted at AHD, P.S.O. Sorting Office Set - 1
on 15th of each month.



Absolute knowledge happens when charitra moha ends

There are two kinds of moha: darshan moha and charitra moha. Darshan moha means just by looking or seeing, one will be overcome with moha (illusion, illusory attachment). This moha will arise by simply seeing or listening to something. And the other moha, charitra moha, what is it? For us moha will not arise by looking, but it is there without our desire. Even though it is not our wish, that moha will keep arising. That is all considered as charitra mohaniya. Even when You do not desire it, anger will arise, greed will arise, deceit will arise, ego will arise. Does that happen to You against 'Your desire'? It will come even if You do not like it; that is called charitra mohaniya. What we call as 'discharge'; all that is charitra moha. Darshan moha goes away with the Gnan of the Gnani Purush and charitra moha goes away by following the Agnas of the Gnani Purush. There is no freedom as long as there is charitra moha. When charitra moha ends, absolute Knowledge (Keval Gnan) happens.

- Dadashri



Printed and Published by Dimple Mehta on behalf of Mahavideh Foundation-Owner. Printed at Amba Offset, Basement, Parshvanath Chambers, Usmanpura, Ahmedabad-380014.