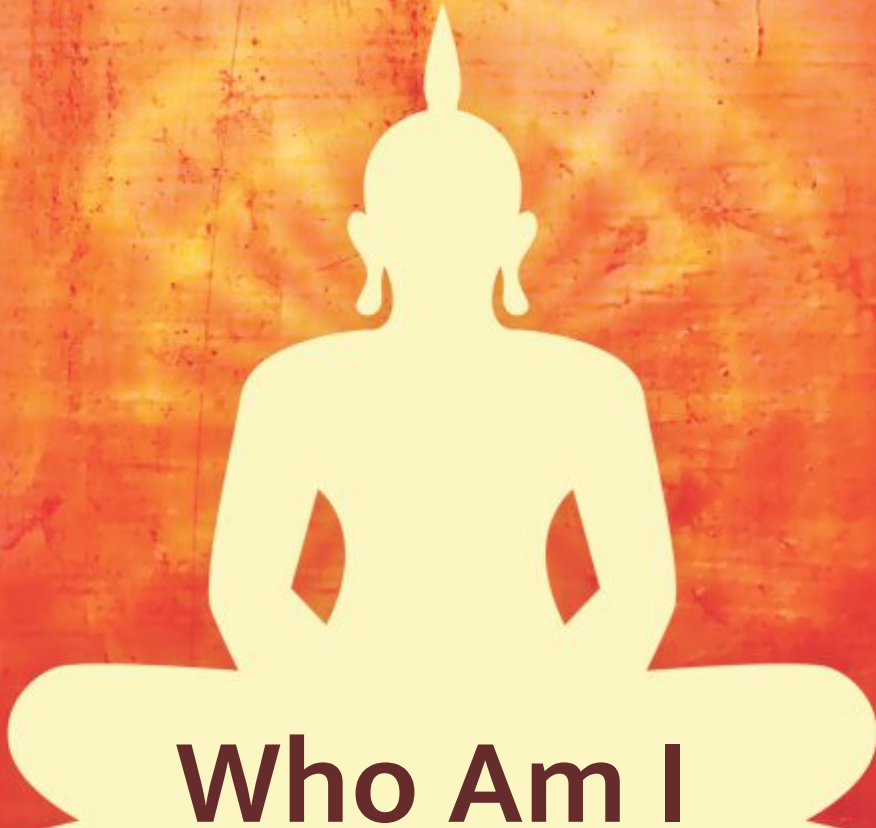


Akram Youth

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Who Am I

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Contact :

Gnani Ni Chhayama (GNC),
Trimandir Sankul,
Simandhar City,
Ahmedabad-Kalol Highway,
Adalaj, Dist. Gandhinagar,
Gujarat-382421
Phone: (079) 39830100

email: akramyouth@dadabagwan.org

website: youth.dadabagwan.org

store.dadabagwan.org/akram-youth

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Who am I ?

Editorial

If someone were to ask you, “Who are you?” Then you would immediately tell them your name. If they were to ask for more information, you would say, “I am the son or daughter of such and such person. I am the nephew or niece of this person. I am a student at this school. I am an engineer or a doctor.” However, in all these relationships, the 'I' remains the same. So then in reality, 'Who am I?' This question should indeed arise!

This very important question about one's true identity does not even arise in people's minds over their entire lifetime. In reality, the answer to the question 'Who am I?' contains the essence of all the scriptures in the world.

The answer to this single question is so therapeutic, that it can bring about a solution to all the puzzles in our lives. During a physical ailment or an insulting situation, a person is in a lot of pain and suffering. However, if he understands 'Who am I?' and 'Who is this happening to?', then he can remain unaffected by all this suffering and experience extraordinary peace.

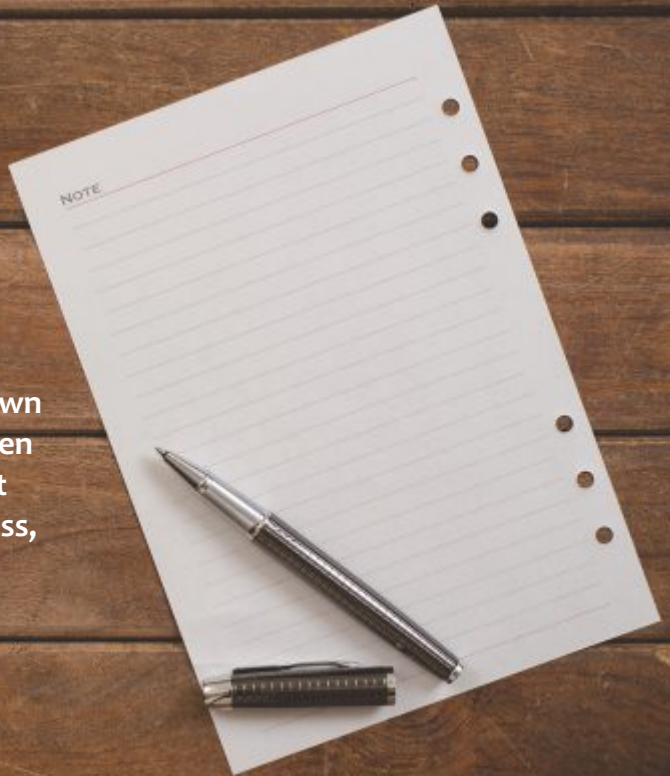
This edition is a humble attempt to understand the Gnani's perspective on 'Who am I?' in an easy and step-by-step manner, with prayers that every reader find this information to be useful in his life.

- Dimple Mehta

) Akram Youth 3

I My Name

Take a pen and a piece of paper. Write something down on the paper to test your pen (you must surely know that your pen works nevertheless, write something).



You must have written your name, didn't you?
This shows how important our name is to us.

You must be thinking, "Yes, my name is very important to me - that's who I am!" If you are thinking 'I am my name', then think again....



1 When you were a ten-day-old newborn baby and you hadn't been given a name yet, then who were you?

2 If you legally change your name, then would your existence and personality also change?





Real Name : mirza asadullah khan

3

If you use a pseudonym as an author or a stage name as an artist, then do you become a different person altogether?

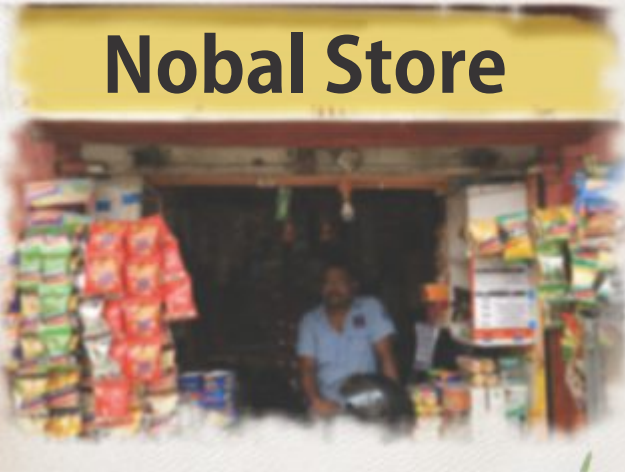


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If you have attended someone's funeral, then would you address the corpse by that person's name or refer to it as 'a body'?

Let us take another example. If there is a shop by the name of 'Noble Stores', there is nothing wrong with it. However, would you call the owner of the shop by saying, "Noble Stores! Come here." He would be offended and say, "Noble Stores is the name of my shop. That is not me!" Similarly, 'I' and 'my name' are completely different.

Nobal Store



In this example, we understood the difference between 'I' and 'my name'!

{ Now, let us see what happened that caused Ayush to gain a new perspective on the relationship between 'I' and 'my body' }



I My Body

Akrampedia

Name : Ayush Mehta
Age : 19 years

A catastrophic incident happened to my friend Amit. A few days back, he met with a fatal accident and unfortunately lost his leg. When he was riding his bike, he suddenly slipped and fell. That is when, a truck ran over his leg! Upon regaining consciousness at the hospital, he came to know that his leg had been amputated!



I heard about what happened to Amit. I went to see him after a few days. I was surprised to see that Amit was happy and cheerful. So I gently asked him about his health. Normally, a person in this situation would be sad, but seeing him so positive baffled me. After all, he was a state-level basketball player.

I told him, “Now come play chess with me. I won't stand a chance against you.” Anyone would be amazed at hearing the response he gave. He said, “I am now going to train for the Paralympics. Therefore, I won't be able to come for chess. Sorry, Ayush. You know how badly I wanted to participate in the Olympics. So now, I will fulfill this desire in the Paralympics. But I am not going to stop playing basketball.” He was seriously planning on participating in the upcoming National Olympics. I cannot even imagine taking the kind of approach that he took towards this unfortunate incident. I began to wonder how he was so enthusiastic.



As if he had read my thoughts, he forwarded me a link to a website. An excerpt from it is shown below:

Dadashri: Whom does this hand belong to? Whom does this leg belong to?

Questioner: They are mine.

Dadashri: These are all spare parts of this body. What is yours in all of this? The mind that is within you, whose mind is that?

Questioner: It is mine.

Dadashri: Whose body is this?

Questioner: It is mine.

Dadashri: When you say, 'It is mine', does it not occur to you that the 'owner' of this body is separate from it?

Questioner: It does.

Dadashri: Yes, so then 'Who are you?' Have you ever thought about this?

Now I understood where all this positivity in Amit was coming from. He had understood that whatever happened, had really happened to the body and not to him. But it also made me wonder, if I am not this body, then 'Who am I?' I was confused. Because until now, I believed that I was this body, this mind and these five senses. And then my confusion was cleared up in this manner...

I My Senses



My Confusion

Questioner : In school, we were taught about the five senses, sight, hearing, smell, touch and taste. Please explain these from a spiritual angle.

Aptaputra : A blind person survives without eyes, does he not? So the eyes which see and 'I' are separate. Similarly, someone may not have the ability to hear, yet he lives, doesn't he? That means that the ability to hear and 'I' are also separate. When it comes to the sense of smell, if someone has a cold, then their ability to smell becomes veiled. So then we can understand that the ability to smell and 'I' are separate. If I become paralysed, then I will have feeling on one side of my body, but not on the other. Yet, 'I' still exist, don't I? Therefore, it is absolutely clear from these examples that my five senses and 'I' are separate.

Gnani with Youth

Questioner: In daily life, I am able to understand how the mind, intellect and heart are separate from me. However, I am not able to remember this when needed. When thoughts arise in the mind, I feel as if they are my thoughts and that I am the one that is having these thoughts. So, how can I remain separate from them? And I also wanted to know what the benefits are of remaining separate?

Pujyashree: When someone gets hurt by you, you realize that, don't you?

Questioner: Yes.

Pujyashree: If you don't want to say anything negative about anyone, but you end up doing so, then you realize, 'Oh! I didn't have the desire to say this and yet, something different happened.' Does this happen or not?

Questioner: It happens.

Pujyashree: So, at that time you will experience the separation. When anger is brewing within and you get mad at someone, it pricks you within, does it not? You feel that this is wrong; it should not be this way. So you have achieved this much separation. If someone were to say, "You don't understand anything, you don't know anything." At that time suffering arises, but after a while, it becomes separate, 'She is saying this to Ayushi, not to me. I am a pure Soul.' Does that happen? It is possible. As you start remaining separate in bitter situations, you will stop hurting others and you will stop feeling hurt as well. Then, the experience of separation will increase. Anyways, it is such that, the body is indeed visibly separate. We may have decided to eat less, but sometimes we end up overeating, do we not?

Questioner: Yes, many times.

Pujyashree: We decide that 'From now on, I want to wake up early'. Yet we end up waking up late some days, don't we?

Questioner: All the time.

Pujyashree: We think 'Today I will go to sleep early'. However, we still fall asleep late. In how many instances do we have control over our body?

Questioner: None.

Pujyashree: Many times, don't we have thoughts that we do not like?

Questioner: Yes.

Pujyashree: When such (unwanted) thoughts arise, that is proof that the mind is not under our control. We may have the strong determination that we do not want to hurt anyone. Yet we end up saying hurtful things, don't we?

Questioner: Yes.

Pujyashree: So, even speech isn't under our control, is it? We have the desire not to hurt anyone, yet we end up hurting others through our speech, thoughts and actions. Therefore, we can understand that these are separate from us. We should become aware about them. That we don't have the desire to do so, yet it happens. So, what is the solution for this? Do pratikraman, ask for forgiveness and resolve not to repeat the mistake again.

Questioner: Does this apply to the intellect and heart as well? The way you say to use the intellect to find solutions. However, in everyday life, when we try to find a solution or make a decision, it feels as if I have made the decision. We don't feel that this is the intellect's decision or that the heart did it.

Pujyashree: It will come with practice. What does the intellect do? It looks for how it can benefit.

What does the heart do? It looks for how everyone can benefit. It doesn't matter whether the work was completed by me or you. Ultimately, we are one, aren't we? 'I am happy if you are happy', that is someone with heart. 'I don't care what happens to you, but I should get my happiness', that is someone with intellect. We do not want to use our intellect. We want to follow our heart. To have oneness with everyone is called heart. So, this will happen gradually. We have understood that this is how it is. When did we ever know that this was something separate from us? We will slowly gain understanding. Then by practicing, it will gradually increase.



You may have been wondering why I am addressing you as a “reader” even though your name is not “Reader”. The answer is simple. On the basis of the magazine that you are reading, you are a 'reader'... Right? We have been given a name to identify us. Even then, our identity keeps changing based on the situation.



**With respect to school,
I am a student.**



**With respect to a train,
I am a passenger.**



**With respect to my parents,
I am a son or daughter.**



**With respect to going
shopping, I am a customer.**



**With respect to my office,
I am an employer or
an employee.**

Rea
W
A



Our identity keeps on changing – based on different things. Our identity changes with respect to each person or place. In reality, we are one and the same, but our identity changes based on the situation.

Depending on the place, the event, and the person, my identity keeps on changing. But in reality, I am one and the same. Then really speaking, 'Who Am I'?

**With respect to my Guru,
I am a disciple.**



**With respect to my neighbors,
I am a neighbor.**



**With respect to my grandparents,
I am a grandson or granddaughter.**



**With respect to my sibling,
I am a sibling.**



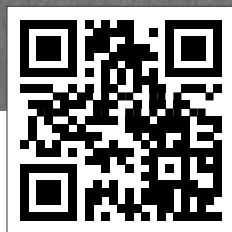
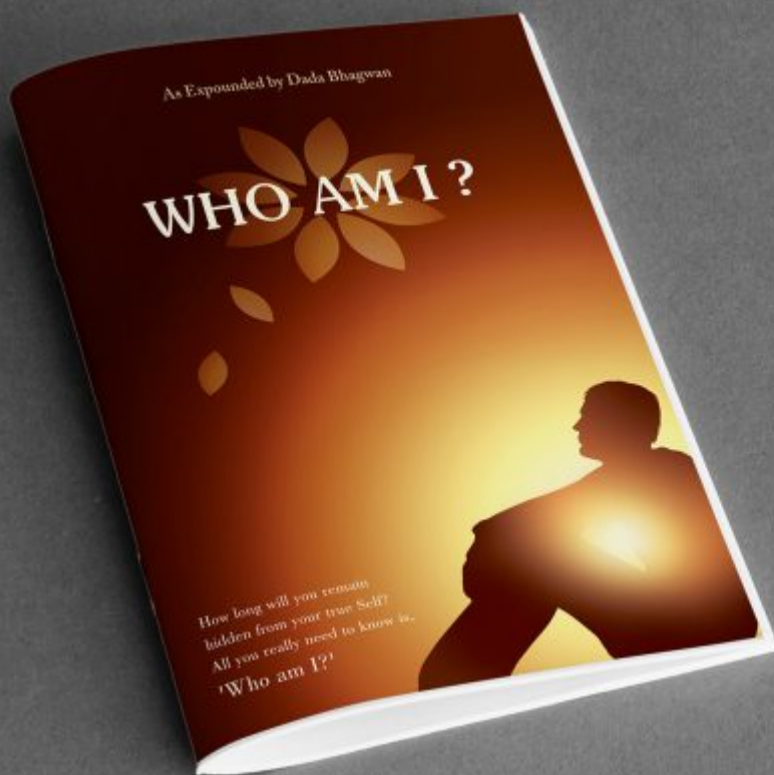
**With respect to my friends,
I am a friend.**





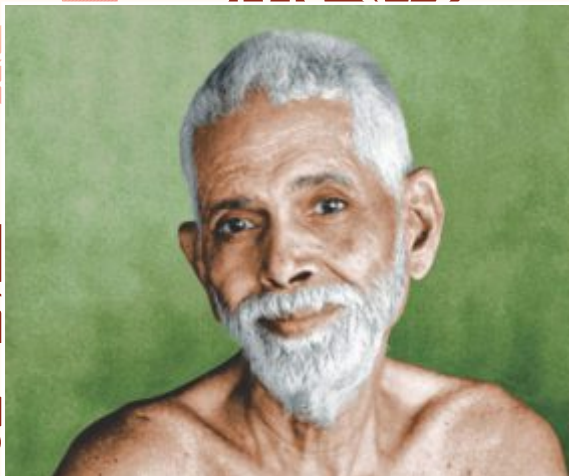
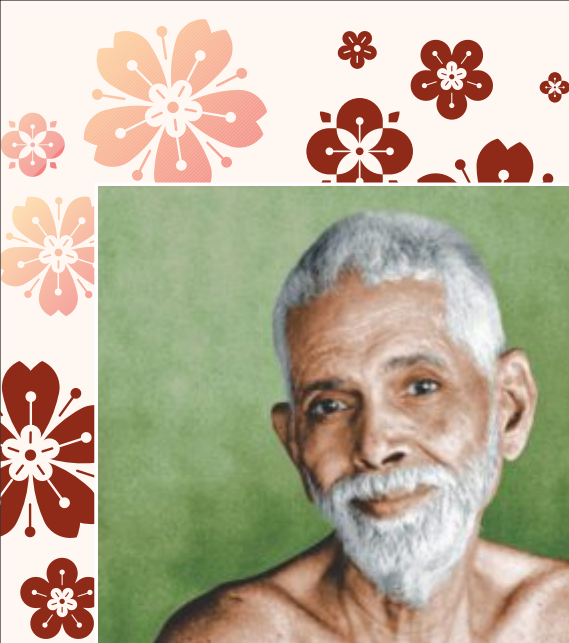
“
Only this much needs
to be understood:
Separate 'I' and 'My',
and you will have
understood the
entire scripture!

Life is much more than just living. There must definitely be something more to life than just living. There has to be some higher purpose to life. The purpose of life is to find the real answer to the question, 'Who am I?' This question has remained unanswered for countless lifetimes. We are now getting the missing links to the search for 'Who am I?' through the words of the Gnani Purush.



**To download this book in PDF format,
SCAN QR CODE OR visit**

<https://www.dadabhagwan.org/books-media/books/gujarati/hu+kon+chu/>



A Glimpse of Great People Raman Maharshi

Dada Bhagwan used to say...

**Raman Maharshi's path is a heartily path,
a path towards liberation.**

This story is about Shri Venkataraman Iyer, who was from Tiruvannamalai, a town in the state of Tamil Nadu. He later became known as Raman Maharshi. He was born on December 30th, 1879.

At the tender age of 16, he had an extraordinary experience, which became the turning point in his life. All of a sudden, he felt as if he was facing death and that he was trapped. His body became stiff like wood. At that moment, he experienced his true Self, as being separate from the mortal body, not dependent on any worldly things. Thus began his quest to analyze the Self. 'What is it that dies?'

Shri Raman Maharshi had found the answer to the most baffling question in the world, 'Who am I?' A devotee named Sri Sivaprakasam Pillai, who was searching for the answer to the same question, asked for spiritual guidance from Raman Maharshi in the year 1920. To understand the true nature of the 'Self', he asked a series of questions. Those fourteen questions and their answers were compiled into a book titled 'Who Am I?'

Let's understand three of those questions in simple language:

Raman Maharshi also has a book... 'Who Am I?'

Let's see a glimpse of his book.

1. Who am I?

- I am not the gross body which is made up of seven essential elements (blood, pus, flesh, fat, bones, tissues and stem cells).
- I am not the five sense organs (ears, skin, eyes, tongue and nose), which hear, touch, see, taste and smell.
- I am not the five organs of action (voice, feet, hands, anus and genitals), which speak, walk, grasp, excrete and procreate.
- I am not the energy of air that controls the breathing process.
- I am also not the mind, which thinks.
- Beyond all of these, I am also not the one who has the wrong belief that there is the greatest happiness in sexual pleasures.

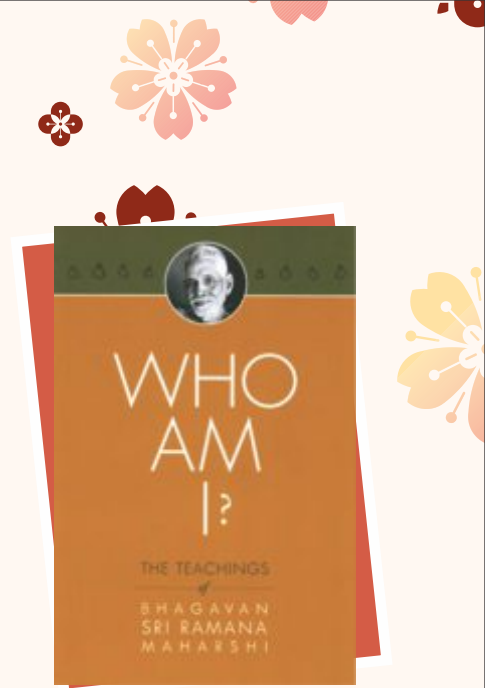
2. If I am none of these, then who am I?


After ruling out all of the above-mentioned things by the process of 'I am not any of these', only the divine consciousness remains, and that is who I am.

3. What is the form of this divine consciousness?

The form of that divine consciousness is Sat-Chit-Anand (eternal Knowledge, Vision and Bliss).

Shri Raman Maharshi would move about, staying in various caves on the mountain of Arunachal. His final resting place was in one of those caves. Today, that place is known as the 'Shri Raman Ashram'. He had never officially renounced or made any disciples. He took his last breath on April 14th, 1950.





Self-realization Through a Spiritual Guru

Just as a goldsmith is required to separate gold from a mixture of other metals, a spiritual Guru, a Gnani Purush (One who has realized the Self and is able to do the same for others) is required to attain Self-realization. Just as a picture of a lit candle cannot actually light another candle, to understand 'Who am I?' we have to go to a living Gnani Purush, who constantly resides in the real form of the Self.

Through Gnan Vidhi (the scientific experiment to impart the Knowledge of the Self), the Gnani Purush grants us the realization of 'Who am I?'

Gnan Vidhi is a two hour process for imparting Self-realization, unique to Akram Vignan (The spiritual science of the step-less path to Self-realization.) In that, for the first forty eight minutes, the Gnani Purush has the new seekers repeat sentences of the science of separation. Through this scientific process, the Self and the non-Self are separated. After that, he cites real life examples to explain the five special directives (Agnas). These Agnas are not vows or rules that one has to follow, but understanding, which helps in keeping the awareness as the Self in daily life and results in peace and happiness.

Anyone who is 18 years or older can attend Gnan Vidhi. This invaluable gift is given to everyone free of cost. There are absolutely no fees involved. You don't even have to change your current religious beliefs or Guru! The Knowledge of the eternal that is imparted by the Gnani Purush is for all, irrespective of race or social status. Humility and an open heart are the only things that are needed to attain this invaluable experience.

Now, let us hear the experiences of our friends that have attended the Gnan Vidhi ceremony.

Experiences

After finishing my Masters in Computer Applications, I was rejected by 13 companies. But after taking Gnan, I mentally didn't feel disappointed or sad. I tried my best and made all the efforts I could, and today, I am a successful businessman. I truly believe that through this Gnan, we can gain positivity, focus, freedom from worries and happiness.

- Himanshu Kushwaha (Simandhar City)

After I attained this Gnan, I started reading Pujya Dadashri's books and listening to Pujya Deepakbhai's satsangs. By doing so, all my worries disappeared. Once I understood 'Who am I?' in exactness, it became an integral part of my life. I was so touched by this that I felt like dedicating my entire life to spreading Dadashri's Gnan.

- Aashi Bhatia (India)

I took Gnan two and a half years ago. My mother had an untimely death and I had been grieving for the past eleven years. That evening, after attaining this Gnan, I suddenly understood 'Who am I?' and 'Whose mother had died?' It was as if I had the true awareness of the Self. I experienced divine peace and bliss. I finally felt light after eleven years. This was possible through the grace of Pujya Dadashri. May all living beings of the world attain the happiness that I have attained.

Our Dada is great; Jai Sat Chit Anand

- Rina (UK)



Sat
+
Chit
+
Anand

'Sat, Chit and Anand' These three words make 'Satchitanand'!

Sat = eternal; everything in the universe that is permanent.

Chit = visualize; to See and Know.

Anand = the bliss that is experienced when Seeing and Knowing that which is eternal.

Currently, our chit is involved in Seeing and Knowing temporary things. Therefore, it seems as though we will get happiness from eating food, earning money, indulging in sexual pleasures and being respected, and we will be hurt when we are insulted. This is because our chit is engrossed in temporary things.

Moreover, 'I am Sandhya' (the reader should substitute their own name), 'I am this person's son or daughter', 'I am this person's husband or wife'. To believe 'I am this' in all of these temporary relationships, is referred to as impure chit or false chit.

However, when one realizes that which is permanent, and the awareness arises that 'I am not Sandhya', 'I am a pure Soul', at that moment, the chit becomes pure and that is called 'Sat Chit'.

As long as the chit is impure, we have to suffer pleasure and pain, and when the chit becomes pure, the experience of bliss arises. God's form is one hundred percent 'Sat Chit'. A completely pure chit is God, is the absolute Self.

That is why the form of the inner Self is referred to as 'Sat Chit Anand'. When we say 'Jai Sat Chit Anand' to someone, we are bowing down to the Self within that person!

#Poem

Sadiothi prashna ukelaayo nahi ek, 'hu kon chhe...?'
Pahochi gayaa chaand chek, pan naa jadyu 'hu kon chhe...?'

Kyaarek dikro, kyaarek baap vali kyaarek bhaai...
Trainmaa passenger, saasre pahochtaa thaay jamai...

Sabandho to jaane, koinaa teke ubhelaa thaambhlo...
Sabandh vadh-ghat thaay, hu to rahyo tyaa j vhaalaa...

Jo hu hoy naam maaru, to prashna ghanaa thaay...
Hu teno te j rahu, naam to courtma badlaay...

Jo hu sharir hoy, to kem kahevaay ene maaru...
Maaru kahenaaro maalik hashe, aa shodh badhi tenaa saaru...

Anant thi bhataktaa, na samjaayu 'hu kon chhu?'
Chadi ne fari padtaa, na samjaayu 'hu kon chhu?'

Krishna jevu koi male, kahi aape Arjun ne 'tu kon chhe'
Na hoy tu putra, na hoy shishya bhale same Guru Dhron chhe...

Evaa koi Atmagnaani maltaa, ukelaay jay ukhaanu...
Pote potaane male, sabandh cho ne rahyaa bijaa navvaanu...

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April 2019

Body | Name

Senses | Mind

Intellect | Heart



The embodiment of the Self

I am only Sat-Chit-Anand

Send your suggestions and feedback at: akramyouth@dadabhagwan.org

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