

# Akram Youth

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The power of 9  
series 1

Not to Hurt the Ego

The Augmented Reality



Magazine

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# Editorial

## **Beloved young friends,**

That which contains the essence of Dada Bhagwan's practical understanding of many lives, Dada's extraordinary ideal worldly interactions that came into fruition in this life through his intentions, such unprecedented Nine Kalams are Dada's great gift to this world. These intentions in the form of Nine Kalams are a major tool for saving every human being, whether he has taken Gnan or not, from the cyclone of kashay (anger, pride, deceit and greed) in this dangerous time of downfall called Kaliyug.

In worldly life interactions, various kinds of faults continue to happen. It may not be possible for everyone to keep constant awareness against these faults, but the Nine Kalams are so effective that upon reciting them (Dadashri has said to recite the Nine Kalams three times a day), our opinions change and consequently, over time, these faults begin to soften and along with this, a safe side for the next life is secured.

From this edition of Akram Youth, we are starting a series of intentions in the form of Nine Kalams, which are so powerful that they can improve one's life after life. We will get a detailed understanding of it in this edition. You must be wondering, 'What is ego? How is the ego hurt? What is syadvaad? Then come on, what are you waiting for? Let's understand the first kalam properly...before the second kalam arrives next month...

- Dimple Mehta

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# What is Ego?

**Questioner:** What is ego?

**Pujyashree:** Ego is when we don't know who we are and we believe "I am verily Chandubhai". Believing this is called ego. Then if someone says that Chandubhai is a bad person, we feel hurt. But if they are saying it for some other Chandubhai, then would we feel hurt?

**Questioner:** No

**Pujyashree:** Why? "Because it is for another Chandubhai, not me." So 'I am Chandubhai' is verily ego and that is why the ego is hurt. And what if someone says something bad about Chandubhai? But if you attain the Knowledge of the Self, then you will know from within, that 'He is saying it to Chandubhai, I am separate.' Then you will not be hurt.

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# I Hurt the Ego of My Friends



Akrampedia



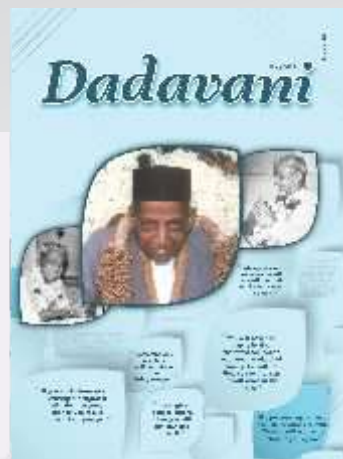
Name: Ayush Mehta

Age: 19 years

How are you my friends? Doing well?

Since childhood, my friends have always been with me, in big activities and small, such as joking around, projects, cricket, video games and community festivals!!! But we would have plenty of quarrels for small matters. Pulling each other's legs, mocking each other and speaking in a sarcastic tone with each other, we have enjoyed hurting a lot of friends' feelings. While I was only one amongst them, in one corner of my heart, I always felt, 'The other person is hurt so badly due to just one remark of mine. And that too, just because of a single joke!' When I discussed this with my brother, he gave me a small book to read in order for me to find a way out of this. It had his special bookmark in it.

## Not to Hurt the Ego



**Questioner:** 1. 'Oh Dada Bhagwan [the Lord within]! Give me the absolute energy not to hurt, cause anyone to hurt, nor instigate anyone to hurt the ego of any living being, even to the slightest extent. Give me the absolute energy not to hurt, even to the slightest extent, the ego of any living being, and to conduct my thoughts, speech, and action in a manner that is accepted by all.'

**Dadashri:** We are asking for syadvaad vani (speech that is accepted by all) so that no one's ego is hurt. Such speech will come forth for you gradually. The speech that I am speaking is verily the result I have obtained by nurturing these very intentions.

**Questioner:** But in this, although no one's ego should be hurt, it doesn't mean that I should support someone's ego, does it?

**Dadashri:** No, you are not to support the ego. Rather, the ego should not be hurt. What I am saying is, do not break the 'glasses'. That does not mean that you should protect the 'glasses'. They already lie protected. Therefore, do not break them. Then they will remain in their protected state by default. You should not become instrumental (a nimit) in breaking them. If they are breaking, then do not become instrumental in breaking them. And you are to nurture the intention, 'May no living being be hurt through me, may no one's ego be shattered.' Maintain this much. Consider the other person to be beneficial.

**Questioner:** In business, it is not always the case that the other person's ego is not hurt. I constantly end up hurting the ego of one person or another.

**Dadashri:** That is not considered hurting someone's ego. The ego is hurt for instance, when a person tries to speak, and you say, "That's enough, that's enough. You are not to speak." Do not hurt his ego in this way. Whereas in business, it is not actually the ego that is hurt, it is the mind that is hurt.

**Questioner:** But it's not as if the ego is a good thing, right? So then, what is the problem in hurting it?

**Dadashri:** He himself currently [believes he] is the ego, therefore you should not hurt it. He himself is all of that. In whatever he does, he believes, 'I am indeed this.' Therefore, you should not hurt it. That is why you should not scold anyone, not even the family members. You should make sure that no one's ego is hurt. No one's ego should be hurt. If a person's ego is hurt, then he becomes estranged from you. Thereafter, he will not come close to you again. You should never say to someone, "You are useless, you are like this, you are like that." You should not belittle anyone like that. Yes, you may scold him. There is no objection to scolding him, but in whichever way possible, the ego should not be hurt. There is no problem if he gets hit on the head, as long as his ego is not hurt. You should not shatter anyone's ego.

And you should not have contempt for anyone, not even the house-help. Contempt hurts his ego. If you do not need his services, then tell him gently, "I do not need your services," and if it does not hurt his ego, then you can even let him go by giving him some money [as settlement]. The money will be recovered, but his ego should not be hurt. Otherwise, he will bind vengeance; he will bind tremendous vengeance! He will not allow you to progress [spiritually], he will come in the way.



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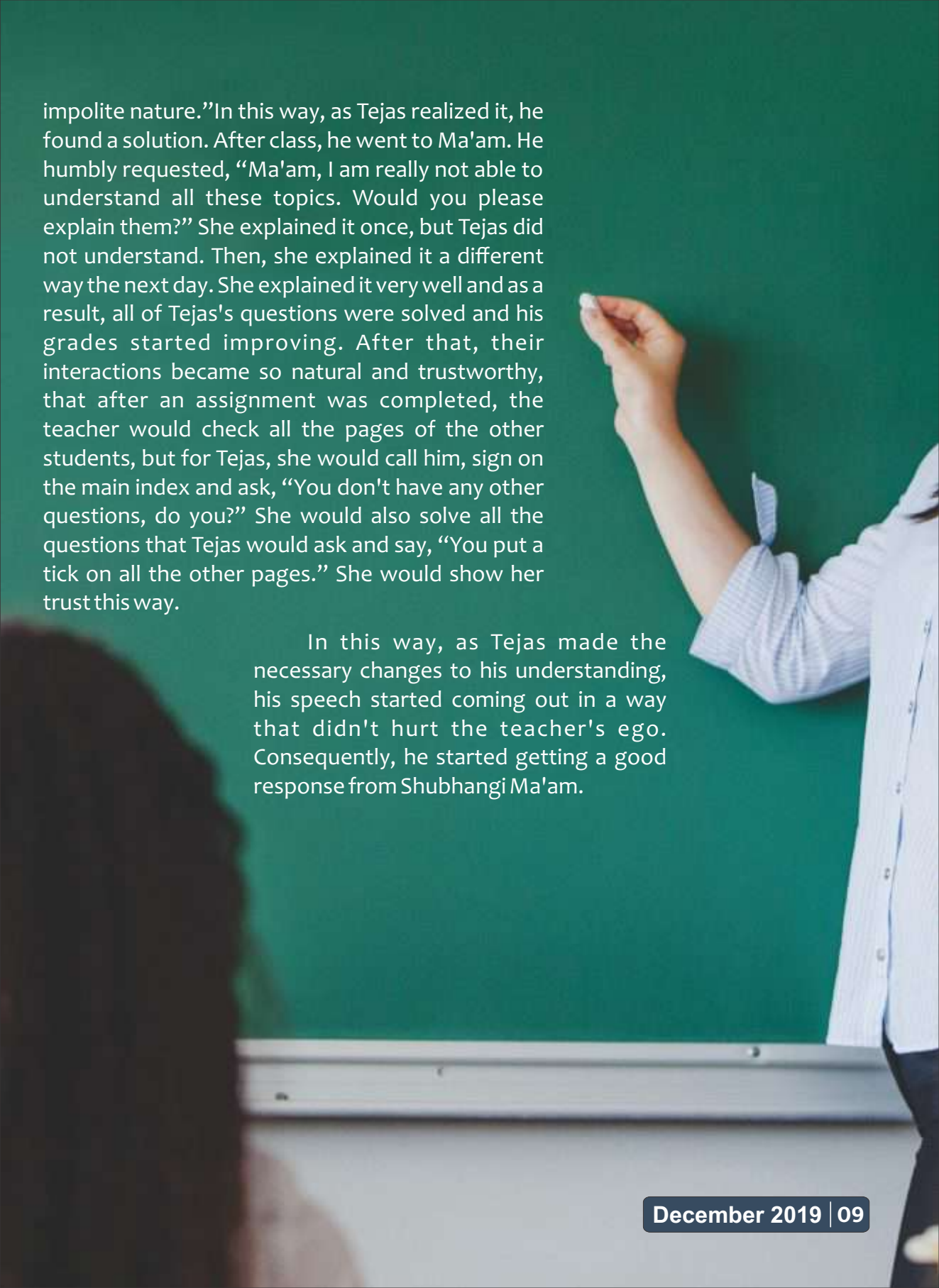
# I Hurt the Ego of **My Teacher**

When Tejas was in college, he used to enjoy studying and going into the details of his subjects. At that time, many questions would arise for him. And he started asking these questions to his teacher. Shubhangi Ma'am was his teacher at that time. He would regularly ask these questions to her. No matter what Ma'am would say, he would always ask, "How so?" This reached such limits that in one period, he would ask 5-7 questions. So the teacher started feeling, "He is simply asking these questions to irritate me." So she started being hard on him in front of everyone, as if she was telling him to stay quiet. She displayed this attitude in many ways. Then, when Tejas would take his practical exam, she would not pay much attention to him. It was as if she was saying, "Get

out." She would put him down in front of everyone. Whenever Tejas would ask a question in front of everyone, her ego would get hurt. Now, Tejas didn't realize that there is a correct way to ask a question such as, "Ma'am, could you please explain it to me?" Instead of asking like this, he would ask in a rough tone and Ma'am's ego would be hurt. The repercussions of this resulted in her bitter conduct towards him.

In college, Tejas had one special friend who wished him well. He was aware of all of Tejas' incidents and felt it necessary to inform Tejas about them. He explained to Tejas, "One should have respect and reverence for any teacher. One should be thankful to a teacher for teaching. You don't get a good response from your teacher because of your



A photograph of a classroom scene. A teacher, wearing a light blue striped shirt, is standing on the right side of the frame, pointing with their right hand towards a green chalkboard. The chalkboard is the background for the entire scene. In the foreground, the back of a student's head is visible on the left side, looking towards the teacher and the board. The lighting is soft, and the overall tone is educational.

impolite nature.”In this way, as Tejas realized it, he found a solution. After class, he went to Ma'am. He humbly requested, “Ma'am, I am really not able to understand all these topics. Would you please explain them?” She explained it once, but Tejas did not understand. Then, she explained it a different way the next day. She explained it very well and as a result, all of Tejas's questions were solved and his grades started improving. After that, their interactions became so natural and trustworthy, that after an assignment was completed, the teacher would check all the pages of the other students, but for Tejas, she would call him, sign on the main index and ask, “You don't have any other questions, do you?” She would also solve all the questions that Tejas would ask and say, “You put a tick on all the other pages.” She would show her trust this way.

In this way, as Tejas made the necessary changes to his understanding, his speech started coming out in a way that didn't hurt the teacher's ego. Consequently, he started getting a good response from Shubhangi Ma'am.

# I Hurt the Ego of My Parents



**With my mom regarding eating:**

What is this food  
that you have made?

Lentil soup and  
vegetables!!

Every day you make this type of  
food. You don't know how to  
make anything else.

(I hurt my mom's ego by blaming  
her for making food that I don't like.)

**With my dad regarding the mobile phone:**

Dad, please give me the mobile  
phone. It is the last round of the  
game. If you don't give me the  
mobile phone, I won't eat.

(I became upset  
and hurt my dad's ego.)



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### Regarding money:

All of my friends' parents give them money for travelling. Only you don't give me any.

(Without knowing the reason or the situation, I hurt my dad's ego by comparing him to others and blaming him.)

### Getting irritated for no reason

How was your day?  
What did you do today?

Look, don't interrogate me for no reason.  
I am very tired.

(In this way, I hurt my mom's ego by getting irritated at her for no reason.)







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# Cyber Bullying

- Cyber bullying consists of using various tools of communication to send electronic messages to others in order to annoy them. With these tools, people can easily learn about others, connect with them, share information, etc.
- The tools, types of messages, systems, websites and apps mentioned below are generally used for cyber bullying.

**Tools :** Telephone, Mobile, Tablet, Computer, etc.

**Types of messages :** Text, Photo, Audio, Video, etc.

**Ways of sending messages :** SMS, MMS, E-mail, Blog, etc.

**Several known social media websites and apps :**

YouTube, Instagram, Facebook, Tiktok, Twitter, WhatsApp, Skype, etc.





## What are the different ways in which cyber bullying is done?

**Outing:** Outing is a way to make someone's private information public online. For example, a person shares his private information with only one other person, but that person reveals the information to many others. (Ex. Last name, financial or private information, photos, videos, etc.)

**Trickery:** Trickery is a way to get someone's private information through an excuse or some technique and then misuse it. Here, a person unknowingly gives away his private information to the person doing the trickery.



### The harassment people face due to cyber bullying:

- To scare or threaten people by frequently sending them intimidating messages.
- To mislead people (to spread rumours about someone, to gossip about someone, to defame someone by posting false information, to break friendships and relationships, to cause someone to become alone, to exclude someone from online groups, etc.)
- Cases of depression and suicide are increasing in victims of cyber bullying.

### Good use of technology:

- Praise worthy incidents from around the world such as scientific discoveries, achievements of those suffering physical or financial difficulties, etc. can be collected and motivational stories of them can be posted so that youth get the right encouragement and their general knowledge increases.
- Technology should be put to good use for satsang, spreading useful information and for the benefit of all, so that no one's ego is hurt.





# Gnani with Youth



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**Questioner:** Please give an example of Dada or Niruma's syadvaad speech (that which is accepted by all)...

**Pujyashree:** All this speech of Dada's can be called syadvaad. Syadvaad speech is suitable to everyone in the world, including people of all religions, castes, races, small children, adults or the elderly, whether religious or atheist, educated or illiterate. People even open up all of their life's faults in front of Dada. They don't at all feel, 'How can I tell him?' Dada doesn't see anyone at fault in this world. He would tell a thief, "Do you like this profession? Is it considered good? What do you think?" Then the thief would say, "Sir, I only have to execute two large thefts a month."

Then Dada would say, “Hey, is this considered good?” But he would say it in a friendly tone, as if the other person were his friend. And the other person wouldn't even feel hurt that 'I am doing something wrong'. Then Dada would explain to him, “Do you know what the result of your actions will be? At least figure that out. Let your conduct be as it is. At least decide on this intent: 'O Dada Bhagwan, this conduct is wrong. Give me the strength not to do it.' Will this much suit you?” Then the thief would say, “Yes, it will suit me.” In a few days, his habit would have fallen away. What is syadvaad? It would not be in one's vision that he is a thief. And one would not have the opinion that he is stealing or that he is doing a very wrong thing. He is a Soul and this is the fruit of the seed that he had planted in his last life. Can you call someone guilty during fruition or discharge? He would see the discharge as faultless. Now that person received bad results due to wrong understanding and when that person receives the right understanding, bad results will cease and good results will begin. So he gives the right understanding to that person. He never forgets that that person is a Soul. That person is a Soul and this is the result of the extra intent. So he would only see that person as faultless. All the speech that comes out after seeing the other person as faultless is considered syadvaad.



“O Dada Bhagwan,  
this conduct is  
wrong. Give me the  
strength not to do it!  
Will this much suit  
you?”

# What is Syadvaad?

## Syadvaad Speech:

His speech is suitable for people of all castes and communities. No one would ever feel that he is trying to say anything different from them. That is because he has the essence of all religions with him. Everyone feels that it is their own speech. A Gnani can be recognized by such speech.

The Gnani Purush's speech does not hurt any living being. And if any living being is hurt, it would be equivalent to hurting part of himself.

If one discusses, debates or argues with someone else, it turns into a quarrel. And syadvaad means that no one is hurt, the foundation of no religion is hurt and no one's ego is hurt. If you say, "Sit quietly! Do not speak in between!" That would hurt the person's ego.



Speech that comes out after seeing the pure Soul in the other person is syadvaad. If someone were to interrupt him, it would be in his awareness that 'You are a pure Soul. Your speech came out rudely, but you are not at fault in that.' Because it is with such awareness, the other person's ego is not hurt and the foundation of his religion is also not hurt. If a religious person is doing something, he feels that the person is correct from their viewpoint. He has the original vision that the soul is in the center and he also has the vision of how the person is relatively correct. To have this vision is called syadvaad.



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**“You are a pure soul. Your speech came out crooked, but you are not at fault in that.”**



# Syadvaad Conduct

Syadvaad conduct is such that it captures the other person's mind.

All religions are contained within three hundred and sixty degrees. We are to conduct ourselves in a way that does not hurt the foundation of any religion sitting at any degree. Conduct that makes others happy. So the foundation of any religion is not hurt, including the Muslim religion, the Christian religion or the Hindu religion.



## Syadvaad Thoughts

Syadvaad thoughts are those that, while thinking, should not hurt the foundation of any religion. It should definitely not be in one's conduct, but it should not be in one's thoughts either. Words spoken on the outside are different and the thoughts of the mind should also be good, such that the other person is not hurt. This is because the thoughts of the mind reach the other person. That is why these people have sombre looks on their faces. Because your thoughts reach them and affect them.



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**“Words spoken on the outside are different and the thoughts of the mind should also be good, such that the other person is not hurt.”**

# The Significance of the First Kalam



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**Questioner:** What is the importance of the first kalam?

**Aptaputra:** First of all, it talks about the ego. Everyone lives based on their ego. So our most important center point or foundation is our ego. Especially those who haven't taken Gnan, they live with the support of their ego. And if someone dismisses this ego with contempt or hurts it, they incur a great liability. And it would cause a deep wound within that person.

**Questioner:** What happens by reciting this kalam?

**Aptaputra:** By reciting this kalam, we are repenting, asking for forgiveness and asking for the strength to not let this happen again. It is very important that we do not hurt anyone's ego.

**Questioner:** So if we recite for one

hour, "I want to have thoughts, speech and actions that are acceptable to this person", does it reach him?

**Aptaputra:** No, it's not like that. The nine kalams are for us. We are asking for the strength not to repeat such mistakes. And if they have happened, we are doing pratikraman for them. So it doesn't reach anyone, but it brings a change within us. Then gradually it will come in our conduct and we will be saved from so many faults.

**Questioner:** So by reciting the nine kalams, it benefits us. But does the pain we caused others through our conduct reduce through this?

**Aptaputra:** Yes, because when we recite the nine kalams, we are making a strong determination not to repeat these mistakes, so it will definitely reduce.



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# Youth Experience

By reciting the first kalam, I have received one benefit. I realized where the other person was getting hurt. Otherwise up till now, I didn't even know that the other person was getting hurt. Therefore, the firm determination that I don't want to hurt the other person arises.

By reciting the first kalam, a single thought would run through my mind the entire day. That if I hurt the ego of any person, it should immediately come to my notice and I should do pratikraman. Because of this, there is a feeling of oneness that arises with the other person. After understanding what it means to instigate and its dangers, the firm determination to set the awareness got stronger.

**- Dipen Patel**



I am working at an engineering company. In the office, team members often have discussions on various topics. Arguments end up happening with regards to any matter. Due to these arguments, everyone's egos would be hurt. This used to happen many times in the office. Everyone would be hurt, including me. But ever since I started reciting the first kalam, the awareness arose in me that arguing is wrong. I also understood how the other person's face changes when their ego is hurt. Arguments still happen, but repentance happens afterwards, that this is wrong and that it should not be like this.

**- Dilip Patel**



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# Not to Hurt Anyone's Ego

**Dadashri:** This is actually a very subtle point. Nevertheless, if you happen to hurt someone's ego, then you should ask for the energy [in accordance with this Kalam] from 'us' [the Lord within]. Therefore, because one maintains an opinion that differs from whatever has happened, there is not much liability for that. This is because one's opinion has now changed. By asking for this [energy as per the first Kalam], the opinion that was previously there of hurting someone's ego has now become different [from the action].

**Questioner:** What does it mean 'to have become separate from the opinion'?

**Dadashri:** 'Dada Bhagwan' [the Lord within] has understood, 'Now, this poor fellow ['Chandubhai'] no longer has the intention of hurting anyone's ego.' You do not have the desire to hurt anyone, yet this ends up happening. Whereas for the people of the world [who are not Self-realized], it ends up happening in concordance with their desire. Therefore, by saying this Kalam, your opinion becomes different [from the action]. Therefore, you have become free from that context.

Therefore, all you have to do is ask for the energy (shakti). You do not have to do anything else; you just have to ask for the energy. This does not need to be put into application.



# #Poem

Aham kai nani vastu nathi, lokona jivanno aadhar chhe..  
Je nathi janta aagal ni vaat, emna jivanno saar che..

Koinoye aham dubhavvo, ae hinsa saav ughaadi chhe..  
Jaane maanasna sharirne, jaanine divasadi adadi chhe..

Kyarek vanithi kyarek vartanthi lokone khub dubhavva chhe..  
Emno vaank nahoto kai, mummy-pappane khotaj pajavya chhe...

Pela nava avela bhhokrane, badha vache utari paadyo..  
Kyarey janyu ketli vaare ruzayo ae gha, je tame ene kaadje paadyo?

A

ham dubhavathi chhevte, kyaank ne kyaank ek bhed padi jashe..  
Bahu pastavi padshe, tamara haathma khaali khed rahi jashe..

Shakti maango vani-vartan syadvaad bane, koine dukhay nahi..  
Etlu to dhyan rakhiye, apnathi koino aham dubhay nahi..



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By Dada's Youth

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