

Akram Youth

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To not slander, offend, or disrespect any living preacher, monk, nun, or religious head.

The ^{of}9
power series 3

The Augmented Reality



Magazine

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Editorial

This is the third issue in our series “Essence of All Religions” and like me, I am sure you all have begun reciting Dada Bhagwan's Nine Kalams every day. You also must be experiencing the lightness from doing so. In the last two issues you gained the understanding that you should not commit faults towards anyone's ego or towards anyone's religion and to remain aware not to let such faults happen. Now in this issue we will learn in detail about the third kalam, in which Dada Bhawan has told us to ask for energy not to have bad intents for the heads of any religion.

Whatever viewpoint one is standing at, he will believe that viewpoint to be correct. Now there is no problem if he believes his viewpoint is correct, but he also believes other peoples' viewpoints to be incorrect and that is where his fault lies. When advancing from kindergarten to PhD, doesn't one change his teacher every year? Which standard can we consider to be incorrect? Now if none of the standards are incorrect, then how can we consider their teachers to be incorrect?

Dada Bhagwan has told us to keep humility even for someone who is two degrees above us. Our intent is also to remain in humility, but how come these faults still happen? The answer to that will be revealed in this issue. I am confident that you all will find it useful.

Jai Sat Chit Anand
- Dimple Mehta

The 3rd Kalam

**“Oh Dada Bhagwan
[the Lord within]!**

**Give me the
absolute energy not
to slander, offend,
or disrespect any
living preacher,
monk, nun, or
religious head.”**



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The Importance of the Third Kalam

You must be wondering why the third kalam has been written here.

Friends, it has been written here because we all may have knowingly or unknowingly insulted a monk or saint at some point in our lives. Or, while talking to our friends, family members or coworkers, we may have criticized a preacher or saint. We incur a grave liability for such things.

In this issue, we will be given the 'keys' to become free from such faults.

Revered Dadashri has said

that if you want to progress, then make a firm determination that you will never criticize, slander, insult or disrespect any monk, nun, saint or preacher.

If you make this the foundation of your life, then you will never face difficulties in your progress.

Dadashri further says that simply saying a negative word for a saint is very dangerous.

Dada has shown us the path to cleanse such faults and that path is: to recite the third kalam every day and ask for energy. By reciting this regularly, it will even manifest in our conduct. Our past karma will be washed away and infinite energy will manifest.

**So come, let's
improve what was
spoiled. Our request
is that you share this
with your friends and
family members.**



**'If you want to
progress, then
make a firm
determination
that you will
never criticize,
slander, insult or
disrespect any
monk, nun, saint
or preacher.'**

Acquaintance

Are you aware that the words sadhu-sadhvi, upadeshak and acharya are not synonyms? Based on their conduct and their actions, they are different from each other. Let us become acquainted with each one of them here.

Acharya

The Living Lord (Arihant) has said that the one who practices right conduct and instructs others to follow right

conduct is called an acharya. An acharya has attained the Self. In any circumstance they are in control of their anger-

pride-deceit-greed. They do not have a desire for any worldly happiness and they only walk on the path of liberation shown by the absolutely detached Ones.



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Updeshak

An updeshak has
attained the Self.
After studying all of
the scriptures, they
teach others.



Sadhu

A sadhu is one who
strives for the state of
the Self. They do not
strive for any worldly or
relative state, but the
state of the Self. Even
though sadhus can be
different, their goal is
the same. Being at a
much higher state than
us, they are worthy of
our reverence.



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A Glimpse of One of Dadashri's Books



To depict something as it is, and to refer to the bad [part] as bad and to refer to the good [part] as good, that is not considered avarnavaad. But when everything that is said is untrue, that is when it is considered avarnavaad.

Slander, Offend, Disrespect...

Questioner: What is the exact meaning of the word avarnavaad in the third Kalam? “Oh Dada Bhagwan [the Lord within]! Give me the absolute energy not to slander, offend, or disrespect any living preacher, monk, nun, or religious head.”

Dadashri: To not depict something as it is by any means possible, but to depict the opposite, that is avarnavaad! Not only is it not as it is, but it is actually the opposite of that. To depict something as it is, and to refer to the bad [part] as bad and to refer to the good [part] as good, that is not considered avarnavaad. But when everything that is said is untrue, that is when it is considered avarnavaad. Is there not some good in every person? And there may be some bad as well. But if you speak only negatively about him, that is when it is considered avarnavaad. You should say, “He lacks a little in this matter, but in these other matters he is very good!”

Questioner: Please explain a little more about avinay and viradhana.

Dadashri: Avinay is not considered viradhana. Avinay is a step lower, whereas in viradhana the person purposefully opposes another. Avinay is the attitude of, 'It does not concern me.' To not give respect, that is considered avinay.

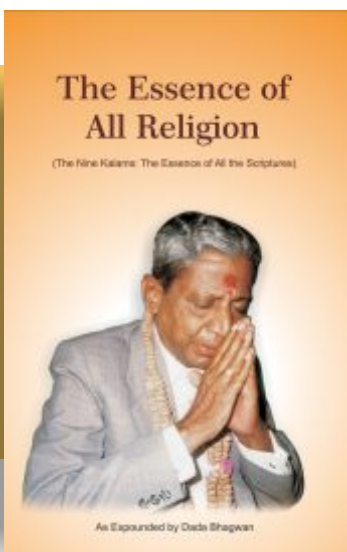
“To depict something as it is, and to refer to the bad [part] as bad and to refer to the good [part] as good, that is not considered avarnavaad. But when everything that is said is untrue, that is when it is considered avarnavaad.”

Questioner: What is the definition of aparaadh?

Dadashri: Viradhana occurs without the desire for it and aparaadh occurs with the desire.

Questioner: How does that happen, Dada?

Dadashri: If a person becomes obstinate, then he may end up committing an offence (aparaadh). When one does viradhana despite knowing that he should not, that falls under aparaadh. The one who does viradhana may be released, but the one that does aparaadh will not be released. A person with a very tremendous, strong ego will end up doing aparaadh. This is why you should tell yourself, 'You are a fool. You are carrying yourself around pompously for no reason. People may not know it, but I know what you are like. You are crazy.' You have to come up with some kind of a solution. You have to do some plus and minus; if you only do multiplication, then where will it lead? Therefore, you should do some division. The total sum and the remainder after subtraction are subject to nature, whereas multiplication and division are in your hands. If this ego multiplies it by seven, then divide it by seven, so there is no remainder!



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The Magician & the Monk

This happened about 100 years ago. There was a famous magician of India. His magic had never failed him.

One afternoon, he was sitting with his friends and joking around. A monk with an aura of purity passed by, carrying a begging bowl.

The magician felt like making fun of the monk and looking towards his friends, he said,

“Look, that monk is carrying flesh in his bowl.” Saying this, he began chanting a mantra in his mind.

His friends angrily told him, “Why are you putting a stigma on a praise worthy monk?”

“I'm not putting a stigma on him. I'm telling the truth. See for yourself.” Said the magician with arrogance.

His friends stopped the monk and asked, “Forgive us Maharaj, but we want to see what is in your begging bowl.”

“Why?” asked the monk politely.

“Because our magician friend is saying that there is flesh in your bowl.” said the friends



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જુઓ આ સાધુ તો
પાત્રમાં માંસ લઈને
જાય છે. એમ કહીને
એ મનમાં મંત્ર
બોલવા લાગ્યો.



reluctantly.

The monk spoke in a harsh tone, “You atheists! You are incurring a grave liability by casting doubt on a monk. Who knows when you will become free of this sin? Now that you have come to meet me, have a look inside my bowl.”

When the friends looked inside the bowl, there wasn't any flesh, but simple alms like lentils, chapatti and fruits. They were shocked. They asked for forgiveness from the monk and turned back.

Ready to hear the news of his successful magic trick, the magician was sitting in his chair with his feet up on his desk.

“Oh, you are all back? Have a seat.”

“Why should we sit down? You made us commit a grave sin. Do you know how angry the monk was? His bowl only had vegetarian food and fruits.”

“Is that so? Fine. I was just joking around.” Saying this, the magician started thinking about the reason behind his failure. He couldn't find an explanation though, because he had been successful with this very mantra in the past.

“Okay friends, see you again.” Saying this, the magician began to stand up.

But, something strange happened!!

He was stuck to the chair. As he tried harder to get up, he fell to the floor. No matter how hard his friends tried to help him, he could not become free from the chair. The magician was in a very bad condition.

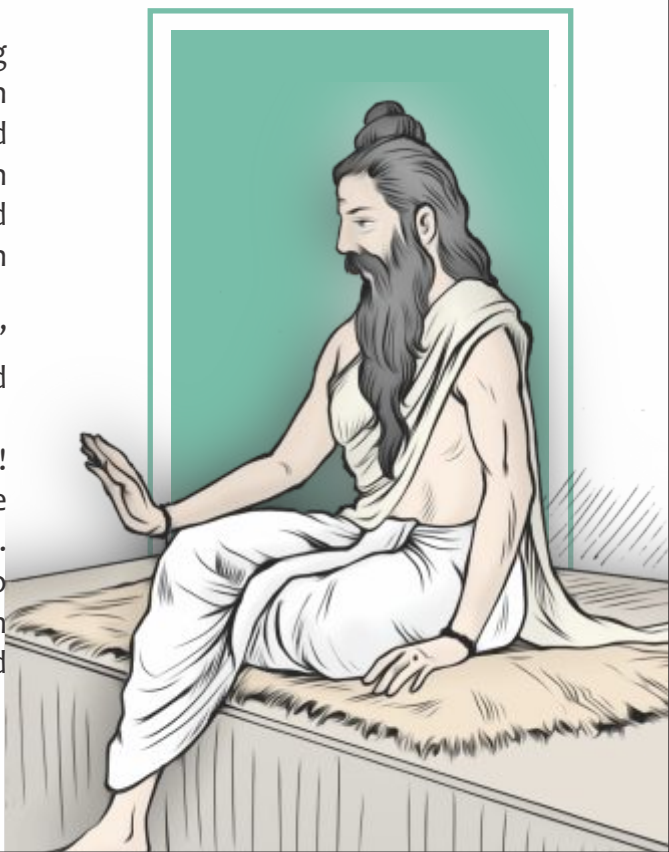
“The monk has definitely punished me for my prank.

Only he can release me from my current predicament.

Take me to him right now.”

Suddenly, the magician had an epiphany and said, “The monk has definitely punished me for my prank. Only he can release me from my current predicament. Take me to him right now.”

The four friends picked up the chair by its four legs and carried the magician to the monk. It was as if they were carrying a palanquin in a procession. Upon seeing the monk and the aura on his face, tears began to flow from the magician's eyes.



“Maharaj, I am falling at your feet. Please free me. Please forgive me.”

With a lot of love and compassion, the monk said, “Brother, never make fun of a monk of any religion. Who can be a greater magician than the one who doesn't want anything for himself, who lives only for the salvation of the world and whose life is spent in search of the Soul? Instead of making fun of others, if you use your art of magic to serve others and to relieve the poor from their suffering, then you will receive their blessings and never face any difficulties.”

“Yes Maharaj, today I have understood that we should never insult or make fun of any monk, fakir, Guru, Father or Gnani.”

Then, as the Maharaj sprinkled some enchanted water on him, the magician became free from the chair and fell at the feet of the Maharaj.

So friends, whose fault was it in this story? What do you think? The one who pointed a finger at the pious monk and slandered him? You also must have seen the magician to be at fault, right?? But think again. The magician had accused the monk. But are the friends who went to check the monk's bowl not at fault as well? Just as dangerous as being suspicious of a religious head without any reason, is to believe that suspicion to be true and to disrespect him. We forget that we make such mistakes in our lives as well. When do we repent for them and resolve not to make them again?

So come, let's set aside
15 minutes and recall all
of those instances
where, based on a false
accusation, we criticized,
offended or insulted any
monk, nun, preacher or
religious head of any
religion. Let us ask for
forgiveness for this fault
from the Lord within
them and let us make a
firm determination not
to repeat this mistake
again. Let us also decide
to recite the third kalam
every day and remain
sincere to it.

The Consequences of Speaking Negatively About Someone

Let us understand the harsh consequences of speaking negatively about a monk or religious leader through an example from the Jain Ramayan. In her last life, Sitaji was in the celestial realm. But in the life before that, her name was Vedavti and she was the daughter of a Jain priest named Shribhuti. Once a sage named Sudarshan visited her town. He was staying in the forest just outside the town. Arjika, the sister of Sudarshan, went to her brother to listen to talks on religion. While listening to Sudarshan's talks on religion, Vedavti saw Arjika and became suspicious of her. Vedavti then spoke negatively about Arjika to the townspeople, saying that she was sitting alone with Sudarshan. These negative rumors spread like wildfire through the town. Some people believed these rumors while other didn't. When the sage heard these rumors, he made the firm decision, "Until these false rumors stop, I will not eat any food." Because of the aura of the sage's purity, the protective celestial goddess of the town appeared and made Vedavti admit everything in front of all the townspeople, "I had spread false rumors about the sage. He and Vedavti are siblings." Vedavti was deeply repentant for her mistake. She went to the sage and heartily asked for forgiveness.

In this way, because Vedavti had hurled an accusation upon the sage, in her life as Sita, she was accused of staying with Ravan. But because she had repented for her mistake and asked for forgiveness from the sage, she was able to become free of this accusation.

Therefore, we should never speak negatively about any religious head, preacher or guru.



Boomerang

Everyone must be knowing what a boomerang is. If we throw a boomerang, it will travel and come right back to us. And if we are not alert, it will even hurt us.

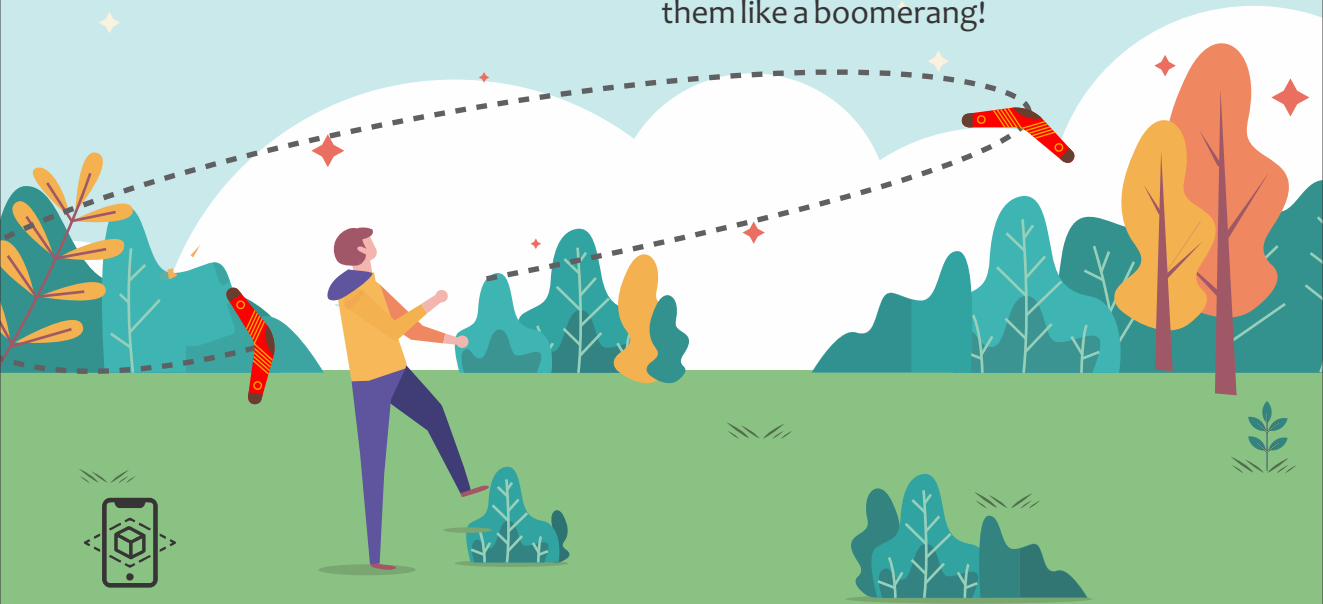
Most people naturally get negative thoughts, whereas they have to make an effort to think positive. We cannot immediately see the results of negativity and that is probably why we are not able to understand that it works like poison. Those people who have negative tendencies suffer injury just like a person who gets hurt by a boomerang.

The one who wants to progress on the spiritual path or any other path in life must remain receptive to the advice of those who are further along on that path

than they are. Therefore, we must respect the monks of any religion and their faith in that religion. It may be okay if we don't accept what they do or say, but we do not have the right to disrespect them. The one who disrespects them will certainly suffer injury.

Therefore, we will overlook the negatives in anyone and find some positive in them. Then the boomerang of karma will bring us positive things that will help us progress.

You must have noticed in the previous stories that because Mother Sita had said negative things and because the magician had misused his skills, it eventually came back to both of them like a boomerang!



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Gnani with Youth

Questioner: This time our summer camp was on the Nine Kalams. What is the importance of the third kalam? 'Oh Dada Bhagwan [the Lord within]! Give me the absolute energy not to slander, offend, or disrespect any living preacher, monk, nun, or religious head.' What happens if we slander, offend, or disrespect any living preacher, monk, nun, or religious head?

Pujyashree: What the Nine Kalams are teaching us is, that whenever we speak in our circle of friends, our home, our office, or our school, 'that monk did this', 'these people are like this', 'the people of this religion are like this'... If we ended up speaking negatively about someone, then that is considered a mistake. By reciting the Nine Kalams, we are changing our opinion. 'For the rest of my life, I don't want to slander anyone, offend anyone, speak negatively about anyone or disrespect anyone. I don't want to commit any of these faults.' We are deciding on this and turning our opinion around by saying, 'This is wrong. I shouldn't do this.' If we don't recite this, then those mistakes will keep happening, we will continue

accumulating liabilities and we will keep saying such negative things. If we recite this, then we will stop accumulating liabilities.

Questioner: What results would we get from that?

Pujyashree: By reciting this, the faults are washed off. By not reciting this, the faults remain and we bind obstacles. If there is a true Gnani and we say negative things about him, then we bind very big obstacles. For the followers of his religion, he is a good person. By saying negative things about him, we will face obstacles in our religious progress.

Questioner: What are the obstacles on the path of liberation that Dada is referring to?

Pujyashree: By seeing faults in someone else, we are going away from the Self. Inside him is also a Soul and he is correct from his viewpoint. If we feel that it is not worth finding faults in anyone, then we will go towards the Self. Otherwise, we will face obstacles in going towards the Self. By saying negative things, we will not be able to come back to the Self. Dada is able to remain as the Self at all times. He had washed off all of his faults, therefore he was able to remain as the Self.



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“If the faults remain, then you will have to come out of the Self. After washing the faults, you will be able to remain in the Self.”

Religious Leaders...

with

Pujyashree



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After seeing all of Pujiyashree's pictures, what is the common thing that you notice about his conduct?

His humility, respect, recognition and humbleness towards religious gurus overflows!

Even though Pujiyashree is an Atma Gnani and an embodiment of purity, his humility and respect for other spiritual leaders doesn't waver. So can't we also follow his example and keep respect for all gurus?!

If we have ever disrespected, denounced or made fun of any religious monk, saint or preacher, then let's ask for forgiveness for it. Let's regularly practice Pujya Dadashri's third kalam and decide to never repeat these mistakes again.

Sharing of Experiences

When we decided on Pujya Dadashri's third kalam as the topic of this issue, we all decided that we would recite the third kalam twenty times a day and then share our experiences.

After one month we saw many positive changes in our feelings towards monks and saints. We wanted to let others know about these experiences so that they could get the same benefits that we had gotten. Some experiences from our team members are written below:

Once I began reciting this third kalam, I realized that the negative comments I was giving about monks after watching TV and internet videos was my fault. The benefit I got because of this new understanding is that I can now stay away from such negativity. I don't ever want to miss out on this benefit.






I have been following Dada's Gnan persistently for many years. I used to compare Dada's Gnan with other saints, gurus and their scriptures and they all seemed to be of a lower level. Whenever someone in my family would tell me to listen to another saint's talks, I used to get annoyed. But ever since I started reciting the third kalam, whenever the circumstances arise to listen to another saint, guru or their scriptures, instead of becoming annoyed or feeling that they are inferior, I feel that they are correct in their own way. And if my intent spoils for them, I immediately recite Dada's third kalam again and ask for strength.



After I began reciting the third kalam, one day I had to go with my family to the Pranpratishta of the Jamanagar Trimandir. That is when one of my relatives met a monk. At first I felt that I had already received the highest Gnan and that I didn't need to go anywhere else. But when I met the monk with an open mind, I didn't feel that they were right or wrong. I understood that they were correct from their viewpoint. Therefore, I was not able to disrespect their views.



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#Poem

Koi bhiksha maangva aavyu ne emnu upmaan thai gayu...
Emna vastro to bhagva j hata Marathi kadu kaam thai gayu...

Koi katha j kartu hatu ne, amasta emni masti thai gayi...
Emno vinay tootyo ne, maari jaat thodi sasti thai gayi...

Na na ae khota nhota, bas emno dharam judo hato...
Koiye topi pehri koyie chaandlo karyo, jhagadvano aa muddo hato...

Aava to ketlaay santo pratyee, ketleey bhool thai gayi...
Afsos pan thayo na thayo ne jindagi kaamma mashgool thai gayi...

Evu nathi aa vaat amne koiye kyarey samjhaavi nathi...
Toye kaun jaane kem? Aa vaat etli dhyan ma aavi nathi...

Parinaam jaanta samjaayu, avinay thi ketla dosh thaay chhe...
Dadae areeso shu batadyo?, Potani jaat par rosh thaay chhe...

Bhoolo thayi je ajaane, have pastaave dhoyi devi chhe...
Koi sadhu no apraadh thayo jo, dil thi maafi maangi levi chhe...



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