

Akram Youth

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The ⁹ of
power series 2

To not hurt the foundation of any
belief system, even to the slightest extent

The Augmented Reality



Magazine

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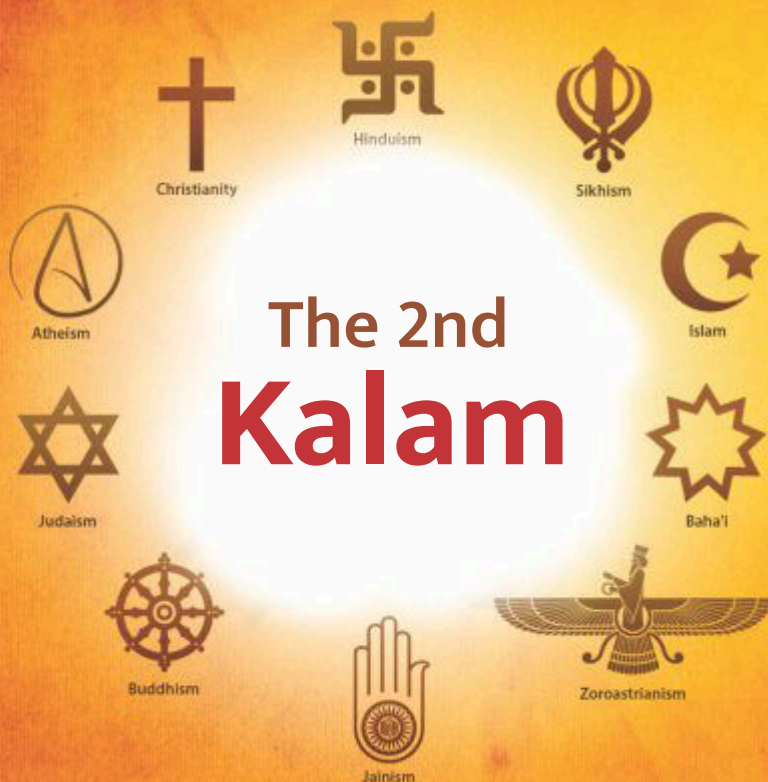
Editorial

As part of the 9 Kalam Series, in this edition of Akram Youth, we will learn in detail about the second kalam.

One gets to see many different meanings of the word 'religion'. The natural attributes of any thing is called its religion. Like the religion of fire is its heat and brightness. On the other hand, in scriptures like the Vedas, auspicious deeds have been called religion. If we look at the ancient meaning, then religion is the just and dutiful way of living life.

One would naturally wonder which religion highly revered Dada Bhagwan is talking about, right? In this edition, we will learn a totally new definition of religion. We will also understand what Dada Bhagwan is trying to say about relative religions, as well as how we knowingly or unknowingly end up hurting the foundation of any religion. Along with this, we will get the keys to come out of such faults and with the help of the second kalam, we will make a firm determination to never hurt the foundation of any religion, even to the slightest extent. You all will make a firm determination, won't you?

- Dimple Mehta



The 2nd **Kalam**

'Oh Dada Bhagwan [the Lord within]! Give me the absolute energy not to hurt, cause anyone to hurt, nor instigate anyone to hurt the foundation of any religion, even to the slightest extent.

Give me the absolute energy not to hurt, even to the slightest extent, the foundation of any religion and to conduct my thoughts, speech, and action in a manner that is accepted by all.'

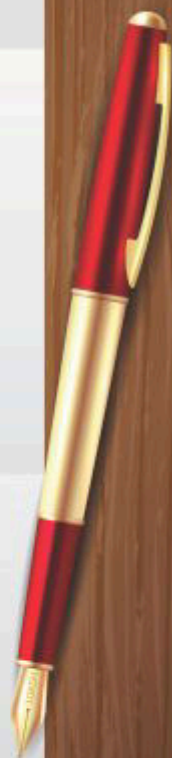
Experiences after Regularly Reciting the 2nd Kalam

Before, I used to end up comparing various religions. I used to feel that my religion was more advanced than other religions. But, by regularly reciting the second kalam, this has reduced a lot. Now I understand that all religions are correct in their own way.

- Bhavini, Mumbai

Before, whenever I used to see the strange conduct or worldly interactions of monks and followers of any religion, I used to have negativity for that religion. I used to feel, 'All the followers of this religion are like this.' My intentions would spoil whenever I would see the rules and rituals of different religions. Sometimes I would end up speaking negatively about them. When someone would come to me saying something negative about a religion, I would agree with them, but that has completely stopped now. Whenever I would see people of two religions fighting, I would speak negatively about them, but now I don't get upset by such things. In fact, now I am even able to give understanding to the other person.

- Kritika, Mumbai



Religions Of The World



Hinduism



Sikhism



Buddhism



Christianity



Confucianism



World
Religion



Shintoism



Islam



Taoism



Zoroastrianism



ISKCON



Judaism



Swaminarayan
Dharma



Ramakrishna
Mission



Jainism



Brahma
Kumaris



Baha'ism



Gnani with Youth

There have been a lot of changes in my life. The Nine Kalams have played a major role in that. It became very suitable for me to ask for more and more energies for the worldly interactions through each kalam.

Questioner: For a while now, a lot of changes have happened in my life. The Nine Kalams have played a major role in that. It became very suitable for me to ask for more and more energies for the worldly interactions through each kalam. Yesterday you talked about subtle religion. So I felt that the mind's religion is to think!

Pujyashree: Yes.

Questioner: So if good and bad thoughts keep coming to the mind and we become disturbed, then does that mean that we have disgraced it?

Pujyashree: Yes, the mind is in its religion. The ego is in its religion. The intellect is in its religion. To interfere is the religion of the intellect.

Questioner: So can it be said that we interfered?

Pujyashree: No, now we are the Self. What is the religion of the Self? To Know and See.

Questioner: Yes

Pujyashree: The Self is full of Knowledge and to See and Know with that Knowledge, that is the extent of the Self. The Self should remain in its religion. Whereas one claims that he is the doer of the religion of someone else. That is why he takes a beating, due to the liability of this mistake.

Questioner: Is that considered as having interfered?

Pujyashree: It is considered as having interfered. Really speaking, the intellect is the one that interferes and thinks, 'What a bad thought I had.' Why are you worrying about good and bad? If you clear it with equanimity, then you have come into the religion of the Self. You can remain in the religion of the Self with the five Agnas. When the ego is used, it is called religion. One's belief that 'I am a philanthropist' is called ego. And 'I want to give a donation' is my religion. Believing 'I am a thief' is called ego and 'to steal' is his religion. Now this is the ego and its function. Above this, what is the Self and its function? To See and Know that Chandu is a philanthropist and that he is making a donation. It is under the control of vyavasthit. I am not this. So we have come into Gnan. If someone is an engineer and he is repairing machinery today, then it is because he had made an intent in his past life. So in this life, he is getting the results in the form of the ego and the ego's religion. Just like 'I am his wife', 'She is my mother-in-law', 'I take care of the house', 'These are my two kids', 'My duty is to feed them and give them good values' are all examples of the role and function of a wife, or the religion of a wife. And the role and function of a mother-in-law is the religion of a mother-in-law. It is like this for every existence. And what is existence? The belief 'I am this'. And 'I am doing this' is his religion. So there is the ego and the ego's religion. So if we say, "You are stealing. Don't you understand? You are doing something very wrong", then we have broken his religion. We have hurt his ego. It can never happen that we hurt the foundation of any religion and we get liberation. We can tell him, "You are taking

something that belongs to someone else. Would you like it if someone stole something of yours? If people found out, they would beat you up. So think about the consequences. Come out of this and decide that it is wrong to steal."

Questioner: Okay.

Pujyashree: Instead of saying that he is wrong, our part is to give him the understanding and the awareness that 'one should not do this', 'one can do this'.

Questioner: Yes, okay.

Pujyashree: And he needs to realize that 'this act of stealing that I am doing is wrong and I won't do it again.' He should repent every time it happens. But what we need to learn from this is that he is the Self. He is standing on a particular viewpoint.

Questioner: Is there any subtle insight in the second kalam?

Pujyashree: The subtlety reaches all the way to the Self. The Self is the Knower and Seer so Knowledge is its attribute and to Know is its religion. Then the ego arose due to ignorance and he said 'I am a thief'. Then his religion is to steal and he performs the act of stealing. So the subtlety reaches all the way to the Self. If one becomes the Self, then the foundation of his ego and his religion will not be hurt. Then one can see the other person as the Self. So at the subtler and the subtlest levels, you can see him as flawless in the relative and as the Self in the Real.

Questioner: So, is everything contained in the vision that Sees everyone as flawless?

Pujyashree: Yes, indeed. Ultimately, this is what we will attain.

Why do people keep differences of opinion

for religions and religious personalities?

The Reasons

The Experience of 'I am the Best'

Based on the belief system of the environment one was raised in, one believes other religions to be different and eventually develops differing opinions for them.



It becomes the main reason for disputes if it is used with prejudice.

Social Media

Incomplete and Controversial Information

Many times, all the facts are not disclosed to people and they are diverted towards a particular side. Later on, this becomes the cause of disturbance for the opposing side.



The Difference between Beliefs and Worldly Interactions

Activities undertaken by different religions become a gauge in judging them. When a person's beliefs do not match with these activities, they start thinking and speaking negatively about that entire religion.



It often happens that, on the basis of good or bad experiences with a particular person, people end up judging that person's entire religion.

Narrow Vision

Differences in Religious Attire

Even external looks and attire play a role, especially in the communities of certain sects.





Questioner: My friend Raj once went with his family on a pilgrimage. In one temple, he saw that the priest was offering different food items to the idol of God and one of them contained potatoes. Raj told me about it, saying “How can a priest offer a food item containing potatoes to God? Jainism doesn't allow it. This priest does not have the knowledge of true religion and doesn't know what can be offered to God.”

Hearing this, even I felt that it was odd and wondered why the priest did it.

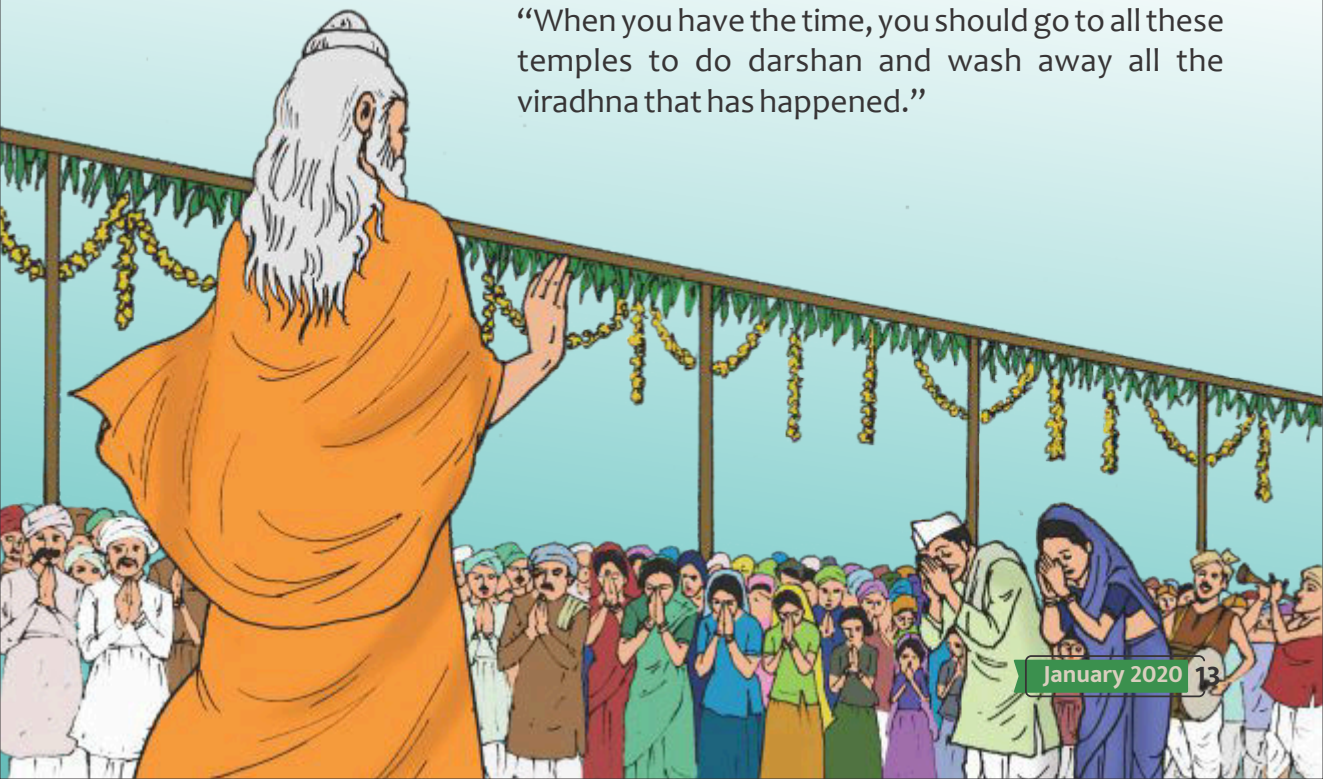
Aptaputra: Every religion operates according to its own viewpoint. You are standing at this place today after having passed through all other viewpoints. What is taught in every standard is not the same, is it? Based on the beliefs of certain religions, one cannot eat potatoes and based on the beliefs of other religions, there is no issue with that. We should not spoil our intent for someone who doesn't behave according to our beliefs, otherwise we will be bound.



Questioner: I once went to an ashram with my friend's family. There, I saw a Guru instructing some visitors about worship, meditation and other religious rituals and activities. Seeing this, I felt that it was all different from Dada Bhagwan's principals. I didn't feel that this advice would be helpful to me in progressing towards my final goal. I developed negativity for that Guru and his sect and felt that it was not worth coming there again. So is this viradhna (to speak that which is contrary to facts about a person, leading to spiritual descent)?

Aptaputra: If we go somewhere with our family or friends, then we should see everything, do darshan (devotional viewing), but we should not find faults. Every religion will definitely have different rituals and rules, so we should not go checking whether it is right or wrong. This is how the Kramic (step-by-step) path is. You won't see the Akram (stepless path) there. The Kramic path verily contains rituals. All religions have shown different paths and rituals for attaining peace. Some people attain peace by singing hymns, others prefer yoga, and some turn the rosary and do devotion. Whereas, Akram is the path of understanding and inner intents. So if you go looking elsewhere for something similar to Akram, then you will indeed end up seeing negative and feeling abhorrence. Now we want to progress on the Akram path, through spiritual science. Everyone is correct from their viewpoint. You do this because it is suitable to you and they do that because it is suitable for them, but you should not have abhorrence. If you do, then Dada has given us the second kalam for that. 'Not to hurt the foundation of any religion...' You should recite this and ask for the energies. And you should remember that if you have abhorrence, then your

speech will also come out negative. Dada has said, "When you have the time, you should go to all these temples to do darshan and wash away all the viradhna that has happened."



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9 Akram
Youth

15 questions
For Every Month

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Devotional

KARAOKE

I Bow with Determination



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Nischay thi naman - Instrumental
<http://bit.do/nischay-thi-naman-instru>

Download
Audio Pad
and sing along.

Upload your recorded version
on **Akram Youth Facebook Page**
before 1st Mar 2020 & win prizes.



Nishchaythi nanam karoon Dada sucharan, vyavhare vandan karoon, abhed devogan. Pratham paaye laagoo hoon, Rishabh Jineshwar mul, Mahaveerne sarvagnya sahu, Tirthankar vitaraag. Namu Bhagawate Vasudevaaya, Shree Krishna namah, Neelkanth Om namah, Ardh Naari Nateshwar. Sahajanand Swami Narayan, Mahiki Ghodi Savaar, Vande Vallabhacharyaji, Jagguru Shankaracharya.

Namaskar Zarathosthne, Poojak Surya Agan, Christ Krishti Jesusne, vishwa premnu jharan.

Ya Allah Parvardigaar, Paigambar Chandra Quran, Guru Nanakne naman, Gautam Buddha Bhagwan. Namoo Mira Narsinhne, Akhaa Kabir Jalaram, Gnaneshwar Eknath Sant, Sai Tulsi Tukaram. Sadhu Sadhvi Acharyane, Bhakto Jainone namu, Sadhu-Sadhvi Acharyane, Bhakto Vedantine namu. Sadhu Sadhvi Acharyane, Bhakto Pushti Panth, Sadhu Sadhvi Acharyane, Bhakto Swaminarayan.

Naman ho bhaktone, namta Jesus-Zathosthne, Vandoo preme pujataa, Allah Nanak Bhaktane. Shaasan Devi Devta, namu hoon vaaramvaar, Adhyashaktima Amba, karo krupa apaar. Vaimanik Jyotishk Devo, Bhuvanvasi Vyantar, Vyavahaare vandan karoon, karo moksh muj sutar. Nishchaythi naman karoon, sarv Siddh Bhagwantne, Sarv Gnani Brahmand tanaa, Tirth Swami Simandharne.

Nishchaythi namaskar karoon, Sarvagya Dada Bhagwanne, Sarva Dada Gnanine, Vartamaan Tirthankarone. Om Parmeshti Bhagwantone, Panch Parmeshti Bhagwantone, Trishashti Shalaaka Purushone, Namu Santo, Satpurushone. Fari fari nishchay namu, Murtiman moksh swaroopne... Das lakh varse pragati, pratyaksh pragati jyotne.

A Glimpse of One of Dadashri's books

“...they are all correct according to their level. Therefore, that which accepts each and every level, is called syadvaad.”

To Not Hurt the Foundation of Any Belief System...

Dadashri: The foundation of no one's belief system should be hurt. You should not feel that anyone is wrong. Does 'one' also not count as a figure?

Questioner: Yes.

Dadashri: Then does 'two' count as a figure?

Questioner: Yes, it does.

Dadashri: And what do those who are at '100' say? “Ours is correct, yours is wrong.” That should not be said. Everyone's [religion] is correct. 'One' is correct at its level, 'two' at its level, they are all correct according to their level. Therefore, that which accepts each and every level, is called syadvaad. Say a certain thing is in its intrinsic functional properties, but if we accept only some of its properties and reject others, then that is wrong. Syadvaad means to accept the foundation of each person's belief system. If one is at 360 degrees, then [he sees that] everyone is correct, however [he knows that] this person is correct up to his degree, and the other person is correct up to his degree.

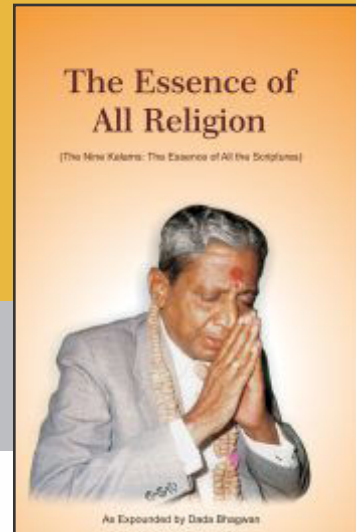
Therefore, we cannot say that Islam is wrong. Every religion is correct, it is not wrong. We cannot say that anybody is wrong! That is his religion. How can we tell

someone who eats meat that he is wrong? He will say, "It is part of my religion to eat meat." Therefore, we cannot negate it. That is his belief.

We cannot crush anyone's belief. However, if our own people are eating meat, then we should tell them, "Brother, this is not a good thing." Thereafter, if he still wants to do it, then we cannot object to it. We should explain to him that this is not a beneficial thing.

Syadvaad means the foundation of the belief system of any religion is not hurt. However much truth there is to it, it refers to that much as the truth, and however much is false, it even refers to that much as false. That is considered as not hurting the foundation of the belief system. The foundation of the belief system of Christians, of Muslims, the foundation of the belief system of any religion should not be hurt. This is because they are all contained within 360 degrees. Real is the center and all these others are relative views. For the one at the center, the relative views are all equal. The syadvaad of God means that no one is hurt in the slightest extent, no matter which religion he follows!

Therefore, this is what the syadvaad path is like. Everyone's religion must be accepted. Even if the other person slaps you twice, you should accept it; because the entire world is flawless. You see others as being at fault due to your own faults. Besides, the world is not at fault whatsoever, whereas your intellect shows people to be at fault [by deeming], 'This person did wrong.'



“...the foundation of the belief system of any religion should not be hurt. This is because they are all contained within 360 degrees. Real is the center and all these others are relative views.”

A Glimpse of Great People

Siddhraj Jaysinh



Jaysinh Solanki (1091 A.D.-1143 A.D.) was the fourth and most renowned Solanki ruler. He ruled over Gujarat from 1096 A.D. to 1143 A.D. He became more famous in Gujarat by the name 'Siddhraj'. The time of his rule is considered the Golden Era of Gujarat. This was the last Hindu Empire before its fall to Muslim invaders.

The fame of King Siddhraj's rule was spreading everywhere. Travelers were coming from far and wide to see Gujarat. Everyone was impressed by the artists, the art, the sculptures and the education there. In addition, it was not necessary that everyone had to worship the deity that the king worshipped! Or that they had to follow the religion followed by the king! The population followed many different religions. People were even keeping generous intents for other religions.

King Siddhraj's family followed Shaivism. He used to consider Somnath Mahadev as his deity. He would follow his religion and view other religions with equanimity. He would always visit the Shiv temple but that didn't mean that he had abhorrence towards the Vishnu temple or the Jain temple.

Even when the minister of Sorath state, Sajjan Mehta constructed a Jain temple on Girnar mountain using the state's money, he gave his approval. And despite opposition from numerous people, he visited Shatrunjay, the great Jain pilgrimage site, in disguise.

When religious fanatics used to say negative things, King Siddhraj would explain, "Those who live with peace, contentment and love with their neighbors are the ideal subjects and the ideal citizens. For me, Shaivism, Vaishnavism and Jainism are all equal. I even have Muslim subjects. Anyone who is loyal to this land, considers himself the son of the soil and peacefully worships his presiding deity, is my subject and deserving of my protection!"

"Naagars and Jains are like my two eyes. People of both these classes are ministers in my kingdom. Now, which eye should I keep, and which one should I puncture?"

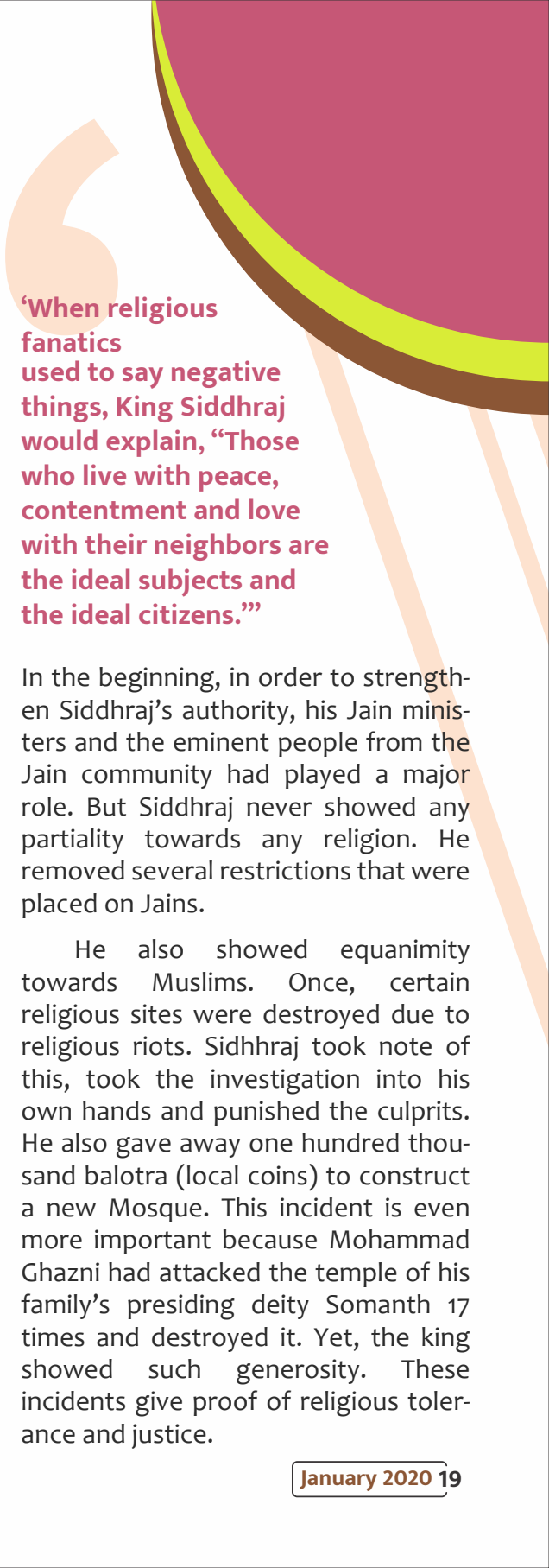
"The Rajputs are like my two arms. Some are Shaiv and some are Vaishnav. Which arm should I keep and which one should I cut off?"

"The Shudras are like my two legs. If the legs are weak then the entire body is weak! I am not a fool that I would cut off my legs."

"I have no caste, no creed and no race. I have subjects that treat me like their father."

"The subjects may be black or white, strong or weak, tall or short, but a father has an equal eye on everyone."

Many of the extremely prominent men of Siddhraj's court belonged to other religions, mainly Jainism. But Siddhraj never let any religion come in the way of politics.



'When religious fanatics used to say negative things, King Siddhraj would explain, "Those who live with peace, contentment and love with their neighbors are the ideal subjects and the ideal citizens."'

In the beginning, in order to strengthen Siddhraj's authority, his Jain ministers and the eminent people from the Jain community had played a major role. But Siddhraj never showed any partiality towards any religion. He removed several restrictions that were placed on Jains.

He also showed equanimity towards Muslims. Once, certain religious sites were destroyed due to religious riots. Siddhraj took note of this, took the investigation into his own hands and punished the culprits. He also gave away one hundred thousand balotra (local coins) to construct a new Mosque. This incident is even more important because Mohammad Ghazni had attacked the temple of his family's presiding deity Somanth 17 times and destroyed it. Yet, the king showed such generosity. These incidents give proof of religious tolerance and justice.

Let's Evaluate Ourselves...

We always feel that, "I never hurt the foundation of any belief system."

But is that true? **Some incidents have been described below which generally arise in everyone's lives. So come, let's check whether our intentions have ever spoiled during such incidents?**

1. When you went to a temple and they told you that you couldn't take pictures or you came to know the rules and regulations of the temple...

Yes / No

2. When you heard talks about any sect through any medium (T.V., Internet, Radio etc.)...

Yes / No

3. When you saw the lifestyle of the saints or followers of any religion or sect...

Yes / No

4. When someone doesn't behave according to your desires or expectations within a sect that you believe in...

Yes / No

5. When there is a huge crowd of followers at an event of a particular religion or sect...

Yes / No

6. When you have a conflict or difference of opinion with some person, then you develop very strong opinions about the religion or the sect that that person believes in and assume that this is how all their people are...

Yes / No

7. When people of another sect insult the sect or the Guru you believe in, do you have negative thoughts for that sect or their Guru?

Yes / No

8. When people of two different religions fight over something...

Yes / No

If you answered 'yes' to any of the questions above, then you have not only knowingly or unknowingly hurt the religion or sect, but also its God.

In these situations, without knowing the truth, we can unknowingly get stuck in acts of slander and offence. Therefore, let's understand the true reality and make a firm determination to never repeat this again by reciting the second kalam.

Poem

Saacho hoy bhale tamaaro,
pan koi dharma khoto na hoy..
Badha dharma yogya chhe,
koi naano ne vadi koi moto na hoy..

Krishna e vasihnav maaraa,
beejaa paarkaa evu kahyu nathi..
Dharmo e ghanu shikhavyu,
pakshpaati valan shikhavyu nathi..

Mahavir kaho ke Ram kaho,
sahue vitraagtaa kahi chhe..
Pot-potaanaa stare,
harek dharme maatra chhutvaani vaarta kari chhe..

Vartulmaa je jyaan chhe tyaan,
teni drashtiye e ekdam saacho chhe..
Kendramaa ubhelo baraabar jaane,
na koi ooncha chhe na koi neecho chhe..

Antim dharma jo jaanvo hoy tamaare?
To e swadharma chhe..
Atmagnani ne khodi,
odkhaan khudni karvi e j marm chhe..



By Dada's Youth



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Ymht and iStar

participants visit
various places of
worship in
Ahmedabad.



Dargah, Thaltej

Gurudvara, S.G. Highway



Church, Sargasan



Iskcon Temple



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The First

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