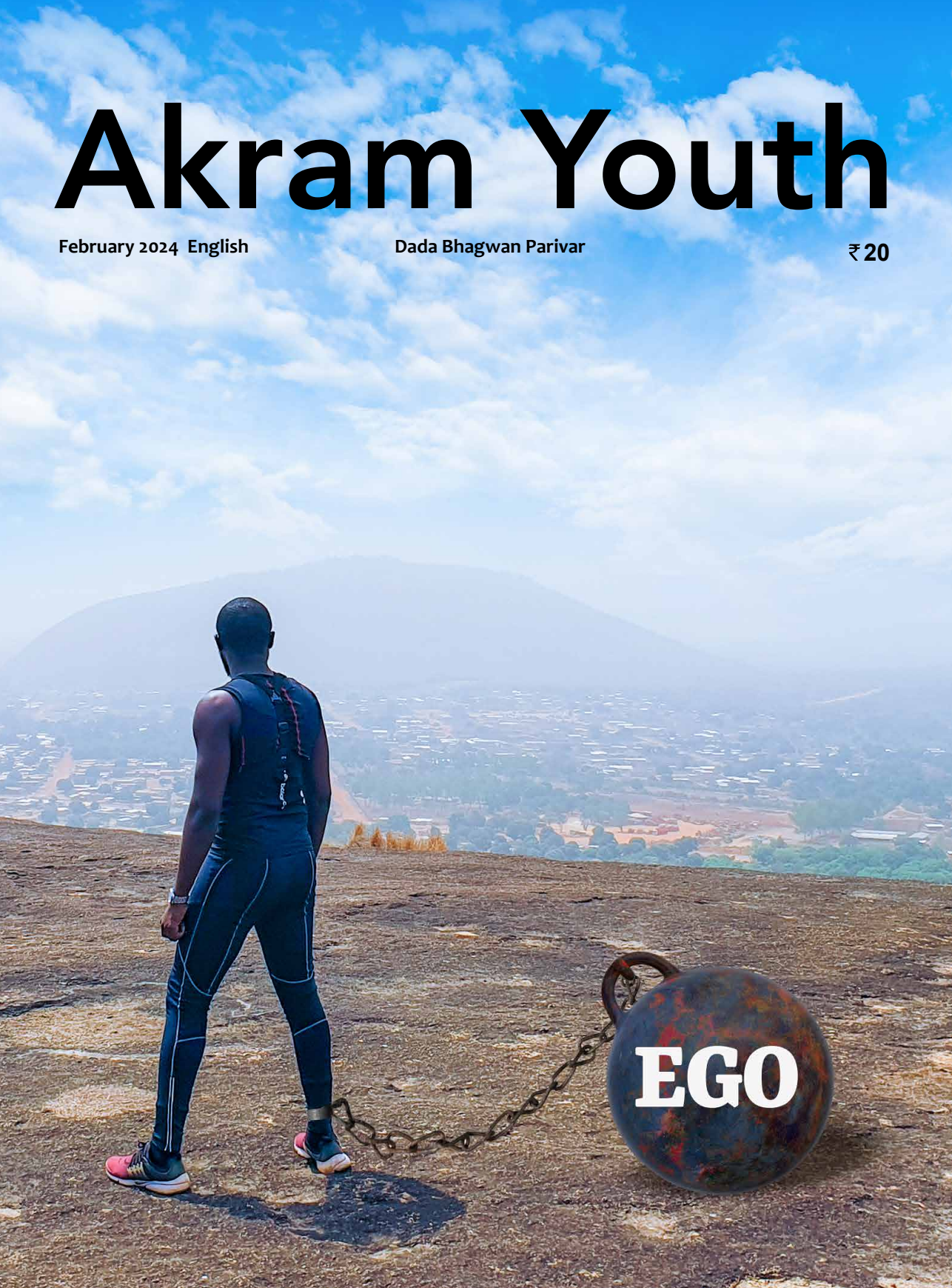


Akram Youth

February 2024 English

Dada Bhagwan Parivar

₹ 20



EGO



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Editorial

Dear friends,

You all must have heard the [Gujarati] proverb 'Name e Saune Game – Everyone likes the one who bows down'. What happens if we do not bow down? It becomes like the tall palm trees swaying at the riverbank. When a storm comes, these tall trees are uprooted, but you must have noticed that the small plants continue to sway and withstand any kind of wind.

This is somewhat similar to the human ego. The bigger the ego, the less power it has to withstand the slaps of nature's storm, and the smaller the ego,

the greater the power to adjust.

The main reason for the downfall of mighty men like Ravana, Kansa, and Duryodhana was their immense ego, as we all know.

What is this ego? What is its existence? Can it deceive us, too? How can we recognize it? Can it be diverted? Many questions must have arisen, right? So, instead of getting lost in the whirlpool of questions, let's find solutions to all these questions in this issue of Akram Youth and become likable to all.

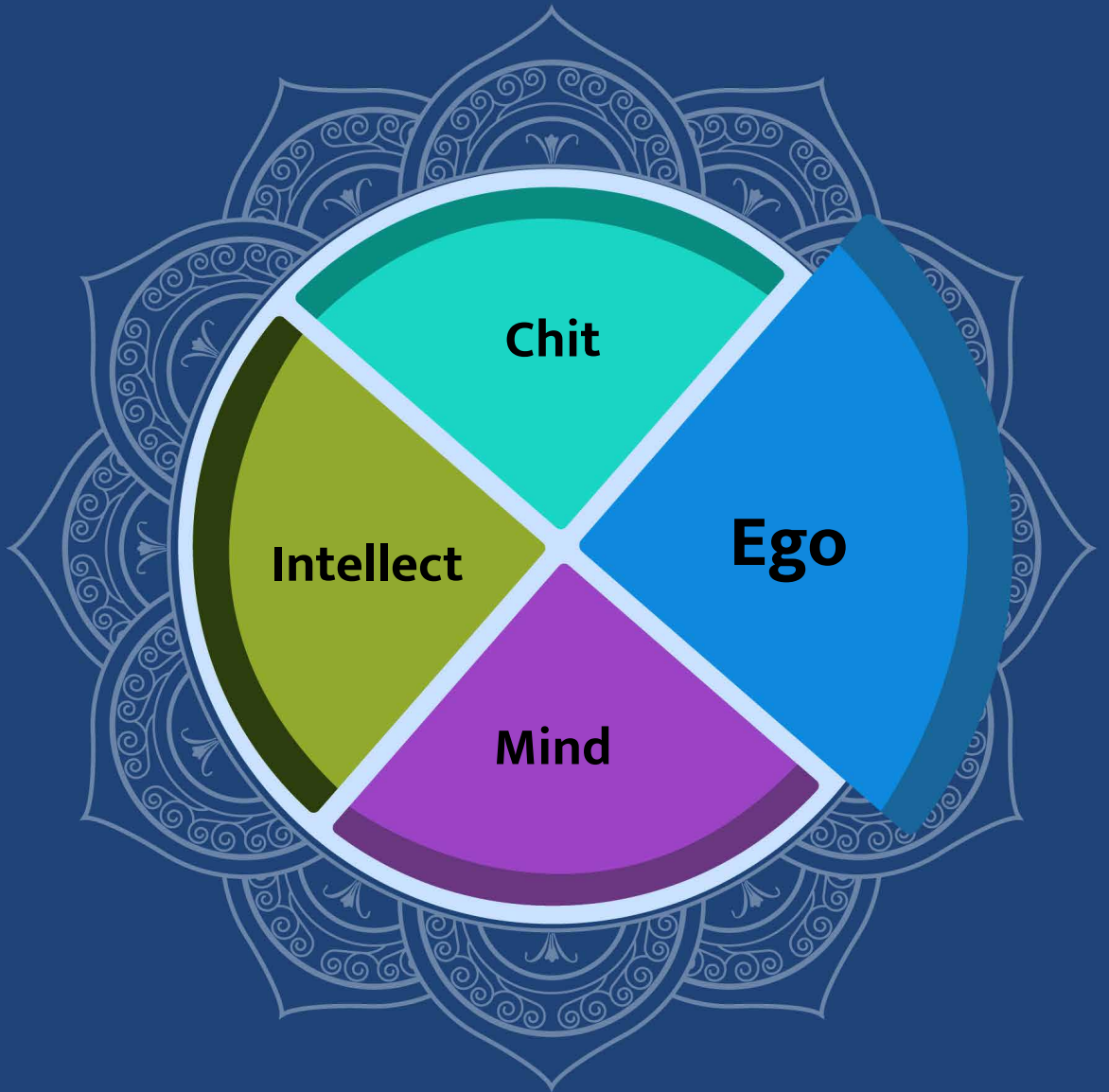
- Dimplebhai Mehta

What is the Ego?

The ego is the fourth and last component of the inner psychic organ (antahkaran). It is the ego that finally endorses what the intellect decides in agreement with the mind and the chit. As long as the ego does not endorse the decision, no action will take place. The intellect is the light of the Self that comes through the medium of the ego, and so when the intellect makes any decision, the ego, as a rule, becomes involved, and the action will take place.

'I am Chandulal' is the greatest ego and the ultimate ego, according to the Gnani. It is the basis of the world's existence. Liberation (Moksha) can only be achieved upon the demise of this ego. What is the foundation of life's existence? Does it exist on our legs or the body? No, it exists on the ego of 'I am'. 'I am pure Soul' is the purity of the ego, and it is the only instrument that leads to liberation. All other forms of ego are instruments for future births

Antahkaran





I am his father.



I am my wife's husband



I am fat by body.



I am dark-skinned.



I am poor.





am
Chandu
bhai

I am his grandfather.



I am his maternal uncle.



I am his paternal uncle.



I am sick.



I am a doctor.



**One should
have such an
ego that it does
not cause even
the slightest
suffering to
anyone. That is
a 'positive' ego.**





Draupadi called Duryodhana “a blind son of a blind man,” hurting his ego, which resulted in the Mahabharata.



Consequences of Hurting the Ego

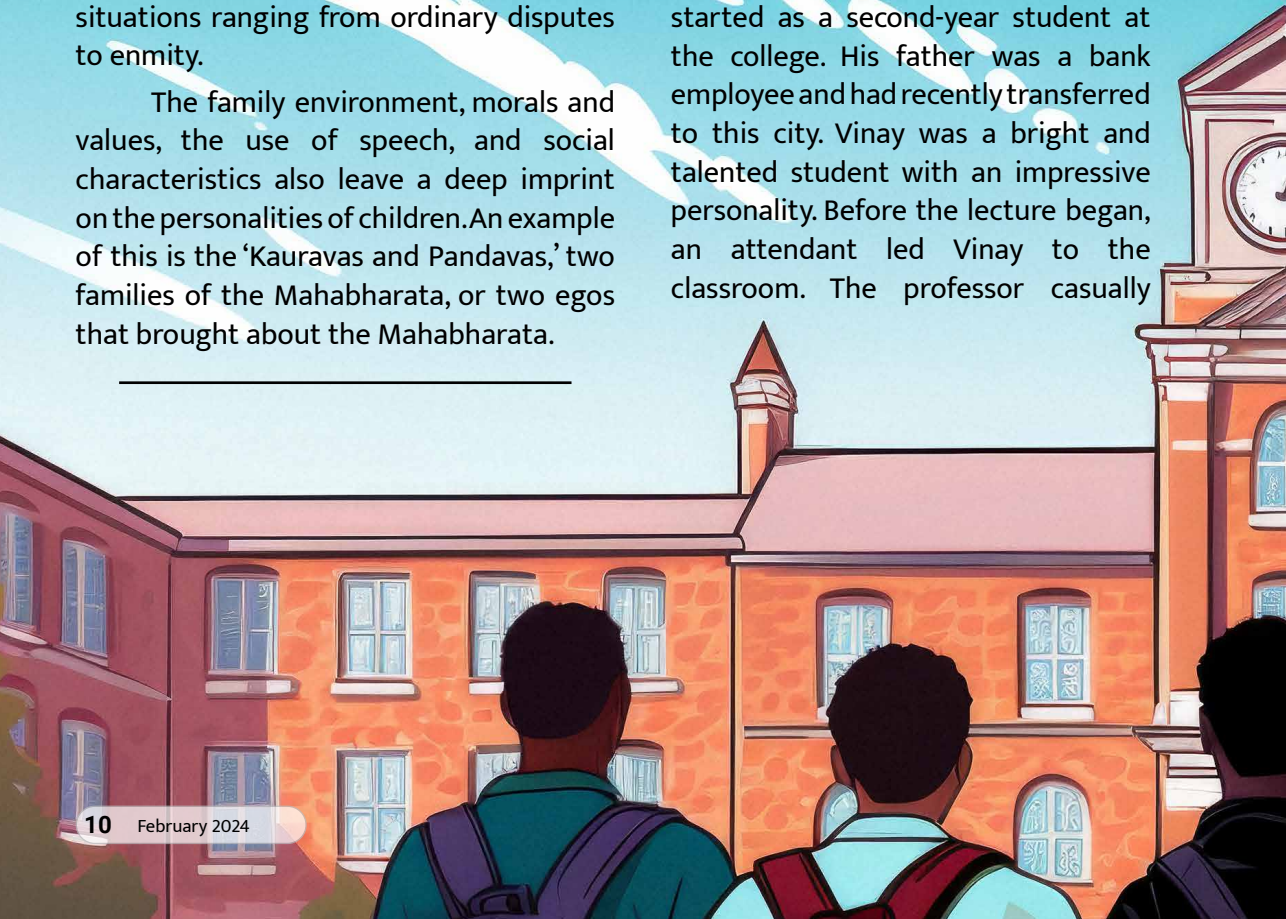
We know that from birth to death, our inner functions reside within us, including the mind, intellect, chit, and ego. Among them, the ego is the fourth and the last part of the inner functions.

Our biggest ego is 'I' (Your own name). This 'I' is a long journey with numerous characteristics for every individual, such as 'I am smart,' 'I am attractive,' and 'I am a lawyer.' It may also include any special characteristic of our lineage or family. The use of speech to impress others is the most apparent form of ego, which can create highly adverse situations ranging from ordinary disputes to enmity.

The family environment, morals and values, the use of speech, and social characteristics also leave a deep imprint on the personalities of children. An example of this is the 'Kauravas and Pandavas,' two families of the Mahabharata, or two egos that brought about the Mahabharata.

Abhinav, a second-year student, was the only heir of a wealthy family. His behavior, style, manner of speaking, and convent culture were full of ego. Abhinav had many friends in college and became more famous among the students after being selected as the General Secretary (G.S.) last year. He was brilliant in studies and sports, and now he was also the captain of the college cricket team. Consequently, a visible ego started to emerge in his demeanor.

Today, a new student, Vinay, started as a second-year student at the college. His father was a bank employee and had recently transferred to this city. Vinay was a bright and talented student with an impressive personality. Before the lecture began, an attendant led Vinay to the classroom. The professor casually



inquired about the new student and formally introduced him to the rest of the class. Everyone liked Vinay's talented personality and welcomed him with applause. There was an empty seat next to Abhinav, so the professor gestured Vinay to sit there. Then, the entire classroom got immersed in the lecture topic.

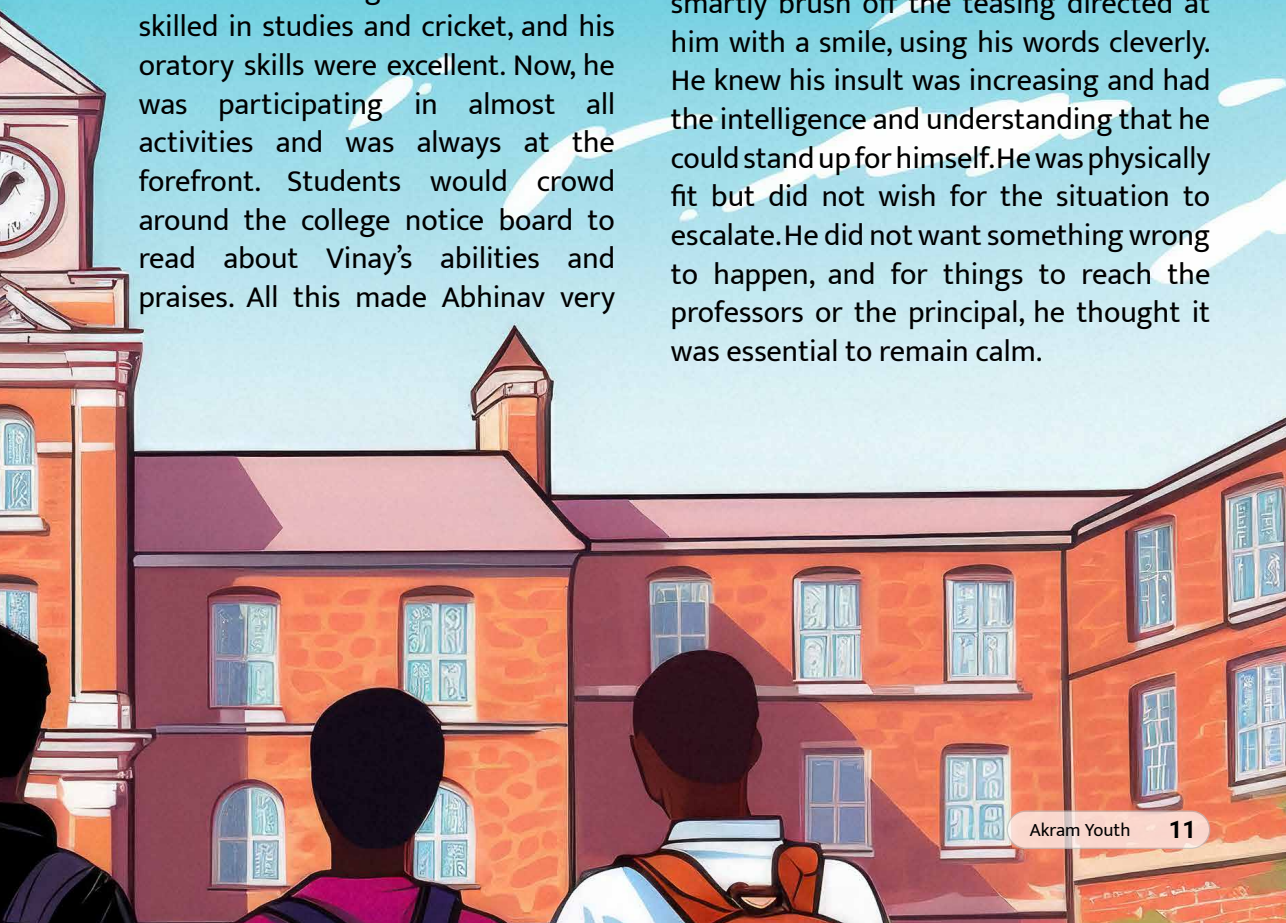
Abhinav felt unsettled by Vinay's warm welcome and talents, feeling a sting of jealousy scratching his ego. After the first-period lecture, both introduced themselves to each other. Gradually, Vinay became familiar with all the students in the class. Everyone liked being friends with Vinay. Vinay began to participate in all kinds of college activities. He was skilled in studies and cricket, and his oratory skills were excellent. Now, he was participating in almost all activities and was always at the forefront. Students would crowd around the college notice board to read about Vinay's abilities and praises. All this made Abhinav very

jealous and unhappy. His arrogant nature didn't allow him to accept this. Wherever Vinay appeared or was praised by friends, Abhinav would mock him, make fun of him, and seize any opportunity to belittle him.

Vinay scored the highest grades in the internal exams, and the students congratulated him. Knowing this, Abhinav's ego was hurt more because, this time, his position was second.

Now, Abhinav started troubling Vinay in every possible way, trying to rag him under the disguise of jokes and mockery, insulting him among friends. He showed off his wealthy family background, tried to showcase his talent, and attempted to prove himself as something special.

Vinay had a calm nature. He would smartly brush off the teasing directed at him with a smile, using his words cleverly. He knew his insult was increasing and had the intelligence and understanding that he could stand up for himself. He was physically fit but did not wish for the situation to escalate. He did not want something wrong to happen, and for things to reach the professors or the principal, he thought it was essential to remain calm.



But, today, Abhinav crossed the line in his mockery. He made a very inappropriate joke by specifically quoting and mocking Vinay's father's name and profession. This deeply hurt Vinay. He was full of anger internally. He was really agitated. Until now, Vinay had taken things lightly, but now he decided to take revenge for Abhinav's behavior.

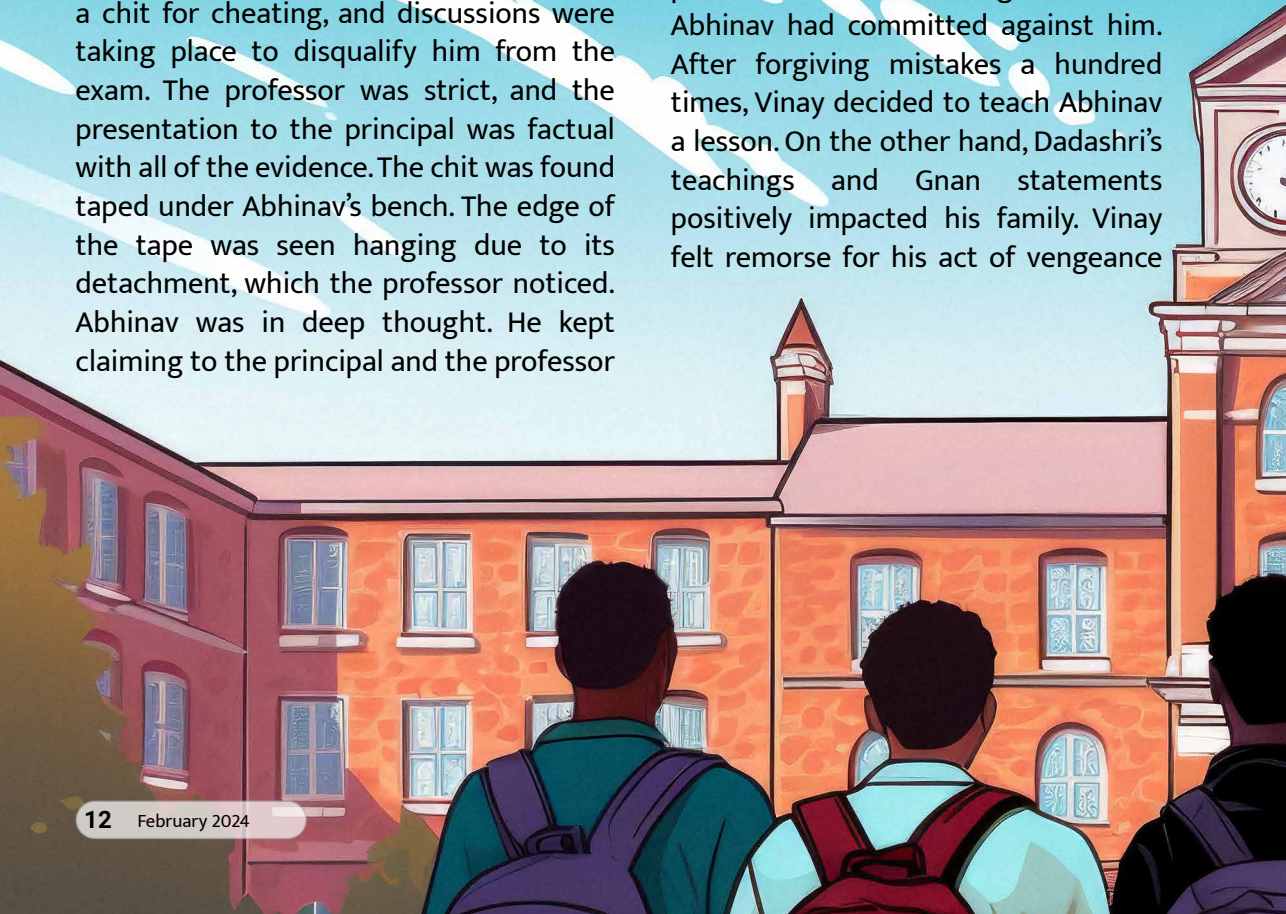
The exams were ongoing. During one of them, one professor took Abhinav to the principal's office. Everyone in the class was astonished. No one understood the reason. Taking a student out of the classroom during an ongoing exam was serious.

Inside the cabin, the principal and the professor were interrogating Abhinav seriously. Abhinav was accused of bringing a chit for cheating, and discussions were taking place to disqualify him from the exam. The professor was strict, and the presentation to the principal was factual with all of the evidence. The chit was found taped under Abhinav's bench. The edge of the tape was seen hanging due to its detachment, which the professor noticed. Abhinav was in deep thought. He kept claiming to the principal and the professor

that he was not guilty and that the chit was not his.

All the students and Vinay were engrossed in writing their papers. Considering Abhinav's record to this point, the principal had not yet decided on the punishment. After considering all aspects, it was agreed that Abhinav could sit for the remaining subjects' exams. However, he became very sad and seemed to feel guilty, as if he were a criminal. He feared that he might ruin a year in college. He barely managed to smile from a distance at other students and was even scared to make eye contact with Vinay.

Just like Lord Shri Krishna, Vinay used to keep counting the continuous pranks and demeaning incidents Abhinav had committed against him. After forgiving mistakes a hundred times, Vinay decided to teach Abhinav a lesson. On the other hand, Dadashri's teachings and Gnan statements positively impacted his family. Vinay felt remorse for his act of vengeance



and was deeply saddened by the wrongdoing he had committed against Abhinav. Whenever he looked at Dadashri's photo, he felt more pain for his actions. He took revenge as he had decided, but he was internally disturbed. He felt that when we should always forgive others, how can we hurt someone with deceit?

The sin that he had committed due to the act of revenge was disturbing him. Dadashri's one principle shook him. Dadashri's principle, O Dada Bhagwan, 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.

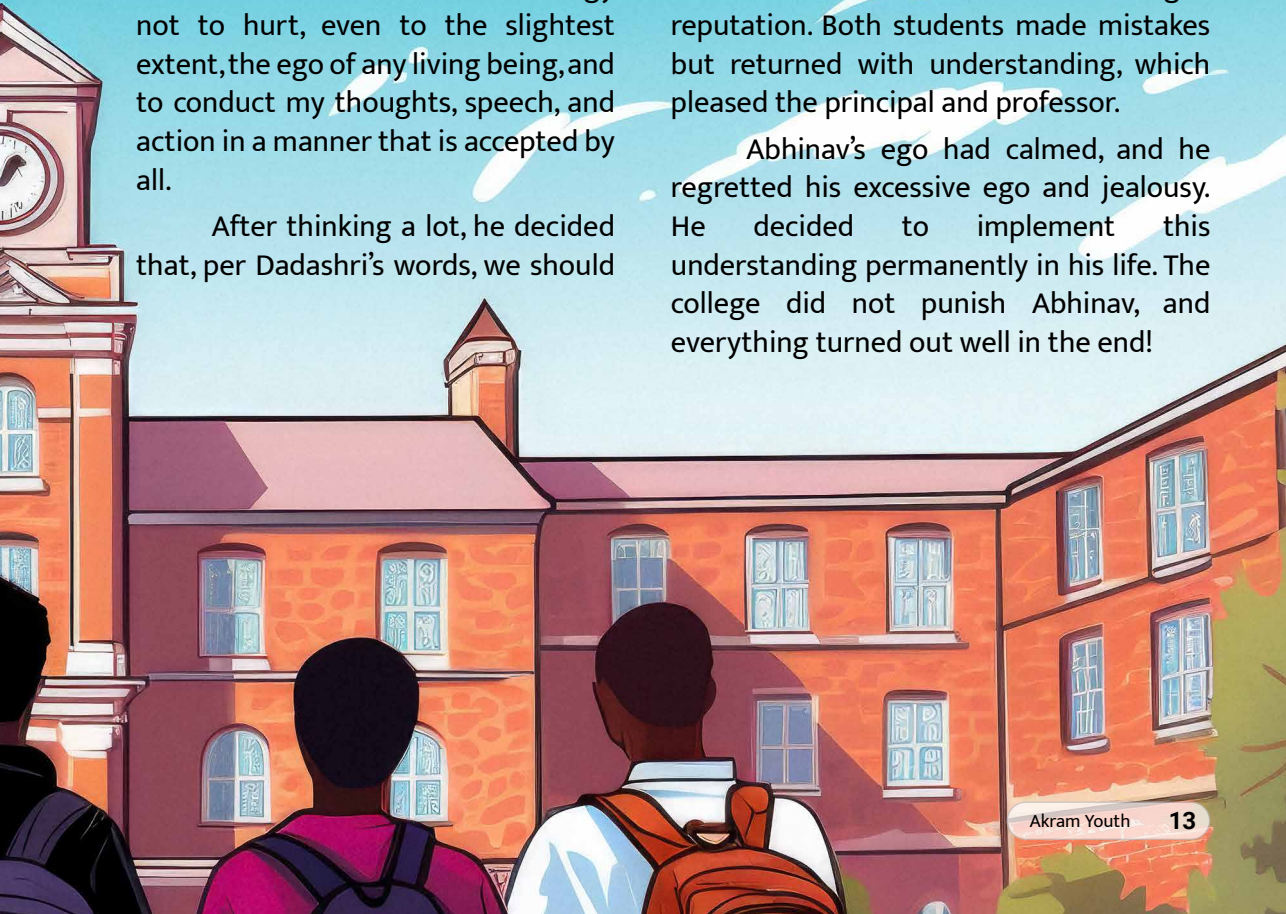
After thinking a lot, he decided that, per Dadashri's words, we should

not foster ego or hurt anyone. With natural forgiveness, repentance and pratikraman should be done, and we should move on by clearing the situation with equanimity.

Finally, Vinay mustered the courage to go to the principal's office with Abhinav before the exam results and narrated the entire chit-copying incident. Vinay admitted to placing the chit to trouble Abhinav as revenge for the many times Abhinav had insulted him with arrogant words and mockery. Abhinav also realized his mistake and sincerely apologized to Vinay.

The principal was pleased with the candid discussion and resolution between the two students. Praising Vinay, he said that if such incidents were exposed, it would have tarnished the college's reputation. Both students made mistakes but returned with understanding, which pleased the principal and professor.

Abhinav's ego had calmed, and he regretted his excessive ego and jealousy. He decided to implement this understanding permanently in his life. The college did not punish Abhinav, and everything turned out well in the end!





Gnani's Ego

How much ego do 'we' have currently?

Questioner: It is Zero.

Dadashri: Ego has become void, and intellect is finished. If there is even a slight ego in 'us', none of this that We are speaking would be in our vision.

Even Lord Krishna says that a Gnani Purush is indeed my soul. Because, whatever a Gnani Purush, the Self speaks, nobody else in the world could speak like that. What need is there to speak for one whose

egoism is exhausted? 'We' are speaking just to provide you with an explanation. Otherwise, 'our' egoism has indeed been exhausted. 'We' are (in worldly interactions) the smallest of individuals. There is no other creature smaller than 'us' in the world. And (in ultimate understanding) 'we' are the highest. There is no one higher than 'us.' 'We' are called the smallest-highest individual, where your work gets done.

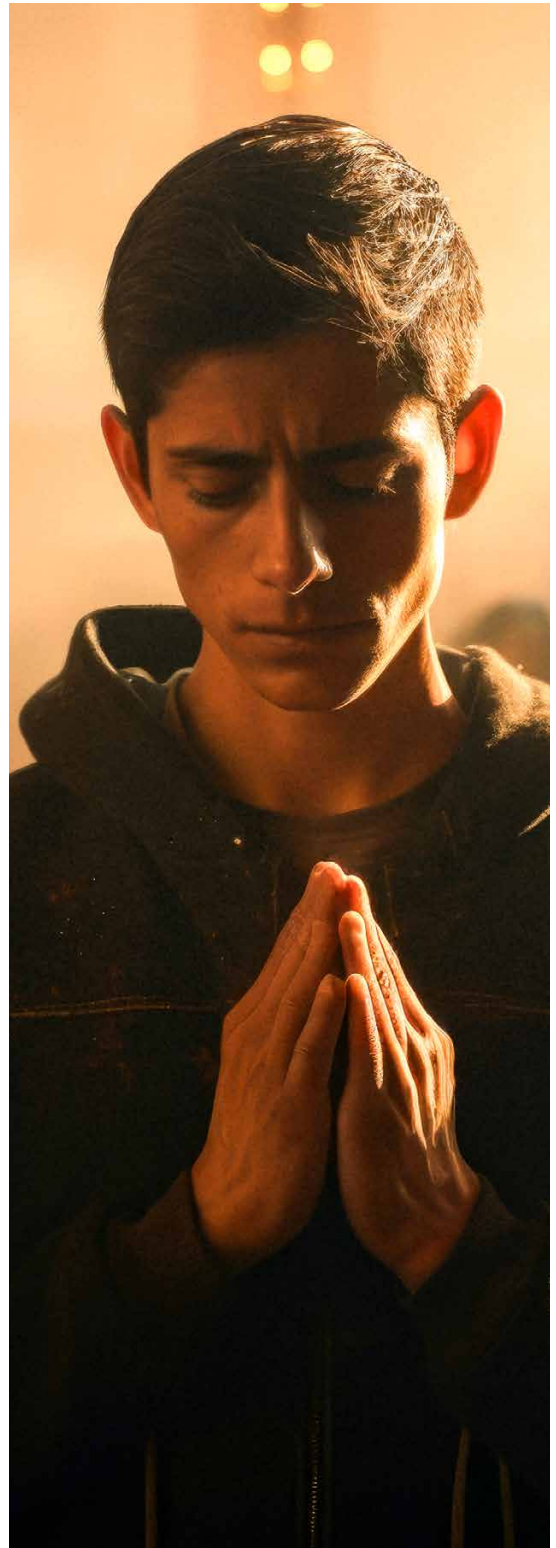
Questioner :

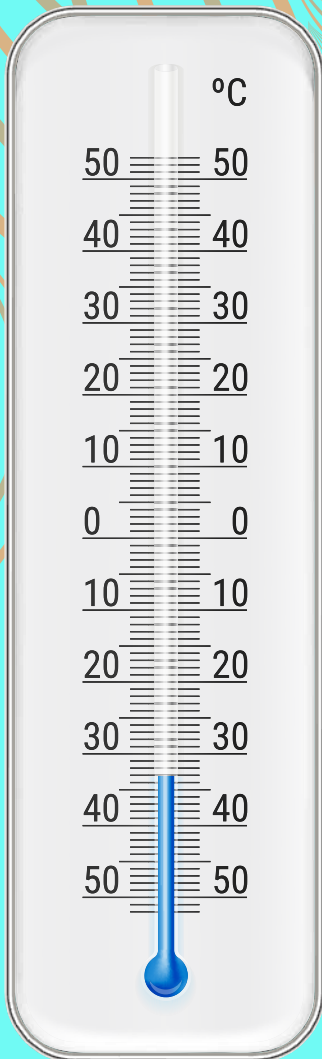
Oh Dada Bhagwan, give me the absolute energy not to hurt, cause anyone to hurt, nor instigate anyone to hurt the ego of any living being, even to the slightest extent. Give me the absolute energy not to hurt, even to the slightest extent, the ego of any living being, and to conduct my thoughts, speech, 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 be hurt through me, may no one's ego be shattered.' Maintain this much. Consider the other person to be beneficial.





Ego Meter

Q-1 The teacher punished [me] for talking in class.

- a) Admit your mistake and follow the teacher's instructions.
- b) Hold a grudge against the teacher.
- c) Argue with the teacher.
- d) Accept the punishment but ridicule the teacher afterward.

Q-2 Dad refused to buy [me] a new mobile phone.

- a) Understand Dad's point of view and manage with the old mobile.
- b) I think that Dad is being stingy.
- c) Ask mom to persuade dad to agree.
- d) Insist stubbornly without listening to Dad.

Q-3 Mom did not make [my] favorite food today.

- a) Accept that mom makes my favorite food almost every day and eat whatever is made.
- b) Order something else from outside.
- c) Throw the plate away.
- d) Leave the table without eating.

Q-4 [My] younger brother broke my mobile phone

- a) Fight with him.
- b) Slap him in anger.
- c) Complain to mom and demand a new mobile.
- d) Forgive him with the understanding that he didn't do it on purpose.

Q-5 [My] friends ridiculed you in college.

- a) Forgive thinking they are just playing around.
- b) Take revenge.
- c) Decide that you will see them later.
- d) Ridicule them in front of everyone.

Q-6 While driving your new bike, someone hit you coming from the wrong side.

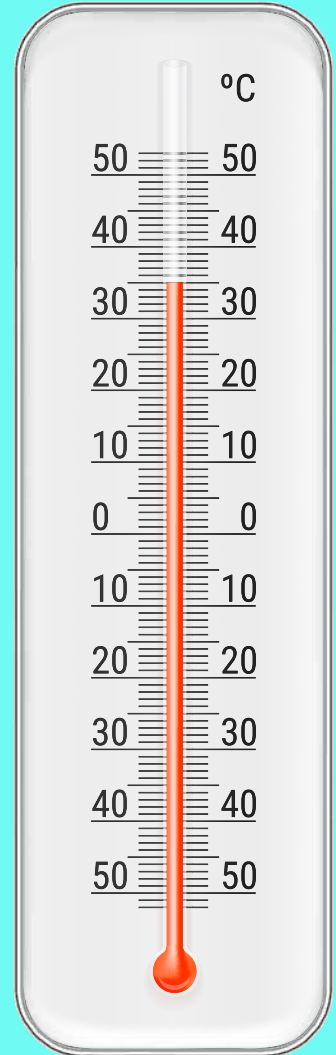
- a) Argue with the person.
- b) Start a physical fight with the person.
- c) Explain to the person and let it go.
- d) Take legal action against the person.

Q-7 When friends speak negatively about someone.

- a) Add two more negative points about that person.
- b) Agree with friends by nodding.
- c) Sit with them but do not comment.
- d) Give the correct understanding to friends and speak positively about the person.

Q-8 If a friend is involved in bad habits.

- a) Join the friend in the habit.
- b) Encourage the friend to continue.
- c) Explain to the friend why it is wrong to engage in bad habits.
- d) End the friendship and tell everyone about his negative behavior.



Answers on page no. 22

Process of Purifying Ego

The Gnani's ego moves smoothly in the right direction and leads directly to God, placing them in the final state. It's the same ego that goes through the process of becoming pure, gradually transitioning from impure to inauspicious, from inauspicious to auspicious, and from auspicious to pure.

Impure Ego



Eating by causing harm to animals

Inauspicious Ego

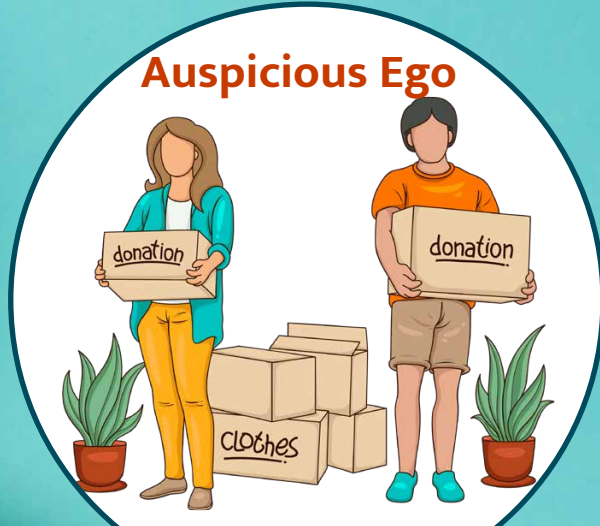


Stealing, fighting





Auspicious Ego



Giving charity, helping others

Pure Ego



Becoming pure after attaining Self-knowledge

How to divert the ego in the right direction?



How to divert the ego from kusang (bad company)?

Explain what our goals are in life. What do we want to achieve? Do we want to obtain a degree? Do we want to perform well in our skills? What are the disadvantages of bad company? How much time does it take to repair the loss? How much does it deteriorate? What impact does bad company have on physical, mental, financial, and family aspects of life? Remind your ego of all these. What milestones do we want to achieve in life? All of this should be reminded to the ego.

Aside from Dada, Niruma, and Pujyashree, we should never be overly impressed by anyone else to the extent of giving them a superior position. No one else in our life should have a higher position than them.

What is the form of the Ego?

It is from the ego that the mind, intellect, and chit (a subtle component of the mind that visualizes) arise. Ego likes to be special. It likes to be superior and spread its influence in the entire world. It likes to remain superior to others. It dislikes being subordinate and prefers to dominate others. The ego likes pride, greed, anger, and other passions. It is prone to insecurity. The ego is built like this from the beginning. It's just built on all wrong beliefs.





How do we Redirect the Ego?

The ego can be redirected through proper understanding. Often, with someone else's explanation, it can be redirected. The ego, which is greedy and covered in delusions, does not easily change from others' experiences. However, when it undergoes personal experiences, predominantly negative consequences, it can start to divert. Secondly, it can be redirected through self-analysis. For example, the ego can be redirected through Gnan or through worldly solutions. However, Gnan should be in the foundation when redirecting through worldly solutions.

Every day, self-analyze what affects your ego externally. What are the reasons for its pain? What are the causes of kashay? Where does pride arise? Where does greed arise? Where do deceit and illusory attachments arise? Where does sensual pleasure arise? We should do such analysis every day. Only then can one understand the form of one's ego and redirect it positively.

Pujyashree also did the same thing since he attained Gnan. He analyzed daily if and where he missed any of the five Agnas. Similarly, we, too, should conduct self-analysis throughout the day whenever we have time to see where mistakes are happening. Only then will we attain awareness and be able to divert the ego.

How can ego be diverted in seva to help people?

Show your ego the benefits of serving others. Do seva and show how seva brings immense joy and inner happiness. Show that by doing seva, we remain happy, we continue to enjoy, the Gnani becomes happy, we feel content, and our insight develops. We remain motivated and positive. It enhances our practical skills in dealing with others, pleases our parents, and contributes to our overall personal development. If any kashay occurs while doing seva, solving through Gnan will provide a practical learning experience.

Our seva should be selfless. Some people may only participate in seva if they are respectfully invited; others might start seva once they experience its joy and may continue on their own. Although everyone's prakruti is different, as youths, we should especially have the intention to provide seva in Dada's projects.

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<https://youth.dadabagwan.org/blog/>



Answers for pg. 16-17

1-a, 2-a, 3-a, 4-d, 5-a, 6-c, 7-d, 8-c

All answers correct = Excellent

Six (6) correct = Good

Four (4) correct = You can do better

Two (2) correct = Improvement Required

Poem

Jya pote nathi tya 'Hu' chu kahe ahamkar...
Khoti manyatao ma raachto rahe ahamkar...

Koine dubhave ka khud dubhato rahe ahamkar...
Andh pote buddhine anusarto rahe ahamkar...

Punya-Paapna mahelo chanto rahe ahamkar...
Bas chhooti shake nahi bhatakto rahe ahamkar...

Koi Gnani male to batave upay ahamkar...
Aa antighuti ukli mukt kari de ahamkar...

Jeev koine dukh na devano kare jo ahamkar...
Chalavi shakay matra aatlo chhokkho ahamkar...



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