

UNIVERSAL LAW

Universal Operating System Applicable to All

Compiled by CA Jayesh Sheth | www.jayeshsheth.com

- I receive what I give. What I wish for others comes back to me.
 - I am the soul. This body is a role that I have been given. Generally, we get the role we had hankered after.
 - Whatever is happening to me is a mirror of my past. It is a reflection of my past deeds. What I have not done or not caused or allowed to be done through acts of mind, speech and body shall never happen to me.
 - Therefore, no injustice is done to me either at present or in the past or in the future. By realising this, I remain firmly in the 'No Complaint Zone'. Whatever has caused me pain is the result of my own past actions. It has nothing to do with others. So there is no question of blaming others. Hence the 'Why Me?' question does not arise.
 - I create good luck by doing Puṇya (merits).
 - I create bad luck by committing Pāpa (sins/demerits) like indulging in the 7 vices (viz. gambling, consuming alcohol, consuming non-vegetarian food, visiting prostitutes, stealing, hunting and adultery/infidelity), consuming tobacco in any form, eating after sunset and eating root vegetables, pickles, honey, figs, butter, etc.
 - Bear in mind: Puṇya = Gain, Pāpa = Pain
 - Reflect on this: I shall learn to gain from pain
 - I am here to give unconditionally, without any expectations. By giving, I am either repaying my old debts or creating new deposits. I benefit in both cases.
 - I have to perform my duty to the best of my ability without expecting others to do their best. All of us have to fulfil our duty towards family, friends, colleagues, society, country and humanity.
 - I have to be strict with myself and lenient with others.
 - Whatever happens, happens for good. Believing this brings super positivity.
 - I have to deal with people in four ways (Four Bhāvanās):
1. **मैत्री** Maitri — Universal Friendship: It shall protect my happiness by not creating enmity with others. Wanting the welfare of others shall ensure my own welfare.
 2. **प्रमोद** Pramoda — Admiration: I shall imbibe others' virtues by admiring them.
 3. **करुणा** Karuṇā — Compassion: Compassion for sinners because they are unaware of the Universal Law.
 4. **माध्यस्थ्य** Mādhyasthya — Indifference or No Response: When someone hurts me, I shall stay calm, keep quiet and contemplate upon 'Thank you! Welcome!' inside my heart. This protects my happiness.

It is a 3-step process:

Step 1 – I shall apologise for my mistakes (Sorry! Sorry!)

Step 2 – I shall not repeat my mistakes (Never again!)

Step 3 – I should believe that my opponent has obliged me by cleaning me. So I shall say 'Thank you!' in my heart. This will ensure that annoyance/irritation does not get triggered and that I do not get trapped in the vicious circle of anger and resentment as they lead to increased anger and hatred.

These three steps are a shield for my happiness and good spirits. Hence, they are a Welcome! move. They save me from negative thoughts and emotions and make space for positivity.

- Attitude changes through conviction and not by force because this is the path of Sahaja Yoga and not Haṭha Yoga.
- My goal is to use this body and mind to liberate myself by gaining Samyak Darśana.
- The truth lies within me. I do not have to go anywhere seeking it. I just need to look inwards.
- To attain Samyak Darśana (self-realisation), I am always 'Ready to Accept' the truth and 'Ready to Change' accordingly.
- Only one who has attained Samyaktva can guide others. Such a person never thrusts himself in the limelight. He never seeks fame and money. He remains in the background and helps true seekers on a one-on-one basis.
- In order to make real progress on the spiritual path, I have to rise above worldly desires. I need not give up my worldly home, family or wealth.
- I have to change myself, which is easy, and not others, which is not only difficult but also causes anger, animosity, agony, anguish, fear, grief, disappointment, frustration and resentment.
- I have to remember this: There are only two abodes where the soul can reside infinitely — Mokṣa and Nigoda
- Mokṣa = liberation, the highest form of existence, the state of supreme and unending bliss
- Nigoda = bondage, the lowest form of existence, the state of intense sorrow, constant agony and endless pain and suffering
- I have to ask myself which option I would prefer, out of Mokṣa and Nigoda. If I choose Mokṣa, I have to work for it. Nigoda is my default destination.
- I shall not compare myself with others. Instead, I have to compare my today with my yesterday and ensure daily improvement. This is the way to achieve daily progress.
- I have to check my Bucket List and work on it with the Twelve Contemplations. I need to check my likes and dislikes every two hours and correct them.
- I have to apply this for the whole day and check for deviations at night before going to sleep.

For a detailed explanation, please refer to:

The Key To Happiness, Samyak Darśana Ki Vidhi & Samyak Darśana Ni Rit