

December 2009

Dada Bhagwan Parivar's

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AKRAM Express



**Should we
hurt others?**

AKRAM Express

Should we hurt others?

Friends,

In the course of our daily routine, we often hurt someone or another through our mind, speech or action. Although we are aware that it is wrong, we are unable to prevent it. Why is this so? To answer this question, it is very important to understand the risks/dangers of such deeds. Once the risks/dangers of hurtful thoughts, speech and actions are understood, they will gradually decrease and come to an end.

In this issue, Pujya Dada Bhagwan has given us a wonderful understanding on the risks/dangers associated with hurting others, and the way to turn back if you happen to have hurt someone.

So let us study these risks/dangers and refrain from hurting others.

Dimple Mehta

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If you hurt anyone in this world, then the repercussions are bound to affect you. Just like, when you call out into a well saying, "You are a thief", the well echoes back saying, "You are a thief, You are a thief". If you were to say, "You are a king", the well would reverberate, "You are a king, You are a king". In this way, the world is just like a well. As long as others are hurt, even in the slightest possible way, through your behavior you will have to bear its rebound effect. Moreover, you will have to settle that account, so beware! If something is going wrong, there is no harm in pointing it out, but do it in such a way that the other person is not hurt. We should resolve that we do not want to hurt anyone even to the slightest degree.

In reality, humanity means that we should not hurt any living being even to the slightest degree. If someone hurts us, that is their beastly nature. If we wish to be reborn as human, then we should not react in a beastly way. For example, if someone swears at us, we should not retort with curses. We should let go.

Therefore, we should conduct ourselves henceforth in such a way that no-one is hurt by us, not even animals or small

insects. On the one hand, we devoutly pray to God and on the other hand we hurt those very beings in whom God resides. God resides in every living being, so who will you hurt?

Dadashri: You do not feel like hurting others now, do you?

Questioner: At times, I tend to hurt others.

Dadashri: Then, what do you do?

Questioner: Pratikraman

Dadashri: The matter gets resolved upon doing pratikraman. By saying, "Dear friend, I ask for your forgiveness", we have cleared the matter.

Questioner: What happens if our speech tends to hurt somebody, and we do not do pratikraman for it?

Dadashri: If speech like that came out, then the person will be wounded by it. So, the other person will be hurt. If our language is such that it hurts others, how can we allow it?

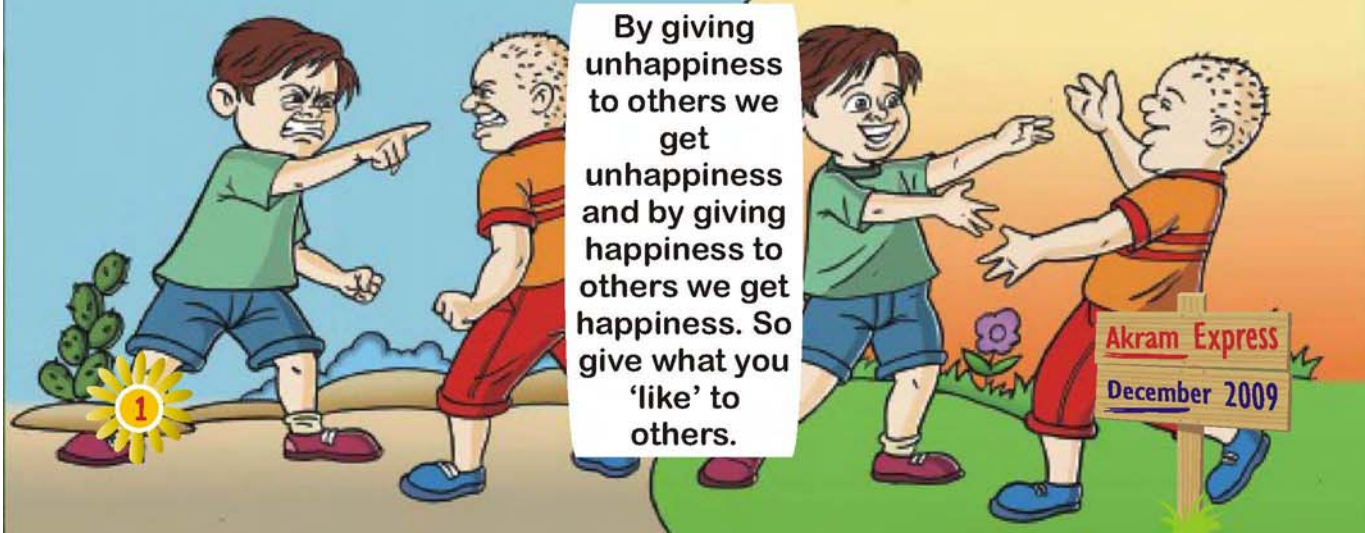
Questioner: Does it bind us?

Dadashri: It is against the law! If you want Moksh (Salvation), do pratikraman for that person, or else you will be bound in revenge.

Dadaji Says...



By giving unhappiness to others we get unhappiness and by giving happiness to others we get happiness. So give what you 'like' to others.



Little Dhairya was always involved in a fight with others. He would answer back rudely and seeked revenge. Thus, he would always end up hurting someone or the other. Almost everyone had complaints against him. Many a time, Dhairya's father would explain to him about not behaving in this manner. However, Dhairya would always escape with the excuse, "Is this called hurting others? I had no idea."

One day his father gave him a bag full of nails and said, "Dhairya, from today onwards every time you hurt someone, take a nail from this bag and knock it into the piece of wood." Dhairya curiously asked, "What will happen by doing this?". To this, his father replied, "You will experience it for yourself."

The next day, Dhairya was teasing his sister by calling her, "Shorty... Shorty..." At the sound of this, his father beckoned Dhairya and said, "Son, teasing others is a way of hurting them". "Is that so?" asked Dhairya in astonishment. He instantly went and hammered a nail into the wood.

One time, he sulked because his mother did not prepare his favorite dish. That night, he discussed the incident with his father. His father said, "Oh! This is the same as hurting your mother". Dhairya asked, "How is

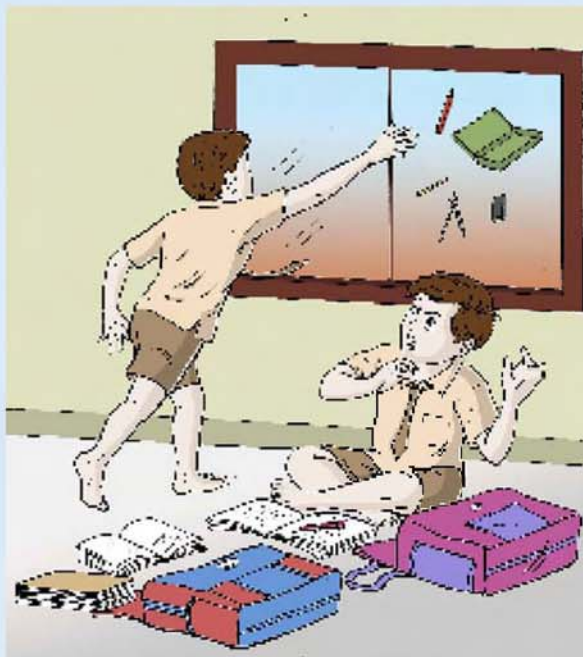


An Unusual Idea

that so?" His father replied, "If you sulk and don't eat, won't it hurt your mother?" Dhairya once again knocked a nail into the wood.

One day, Dhairya's friend picked up his new pen to write without asking for his permission. This upset Dhairya so much that he threw his friend's pencil box out of the window. When Dhairya's teacher complained to his father about it, his father once again explained to him that, "You have hurt your friend by doing this." Dhairya did not like the teacher complaining to his father at all and he began to criticize his teacher within. Dhairya's father understood that he was thinking negative about his teacher, so he immediately pointed it out to Dhairya saying, "Seeing the negative in others is equivalent to hurting them". That day, Dhairya hammered two nail





wanted Dhairya to learn. Nevertheless, Dhairya continued to do as his father told him. After pulling out all the nails, he went to show his father the piece of wood, "Pappa, look I've pulled out all the nails". His father said, "Good, but did you notice all the holes in the piece wood? Now, if you want to fill the holes and make the wood as good as it was before, what will you do?" Dhairya replied, "I would have to painstakingly fill each and every hole with sawdust and glue." His father grabbed the opportunity to say, "Precisely, in the same way, when we happen to hurt others, we give them wounds which do not heal by themselves quickly."

into the wood. In this way, whenever Dhairya would lie, take others' things despite the fact that he had his own, take pride in his abilities, feel jealous or compete with others, his father would promptly alert him. Dhairya would always obey his father and knock nails into the wood every time.

Eventually, he began to recognize the different ways in which others would feel hurt by him. As he increasingly realized this, the instances in which others were hurt by him started to gradually decrease. In any case, by now he was weary of hammering nails into the piece of wood. The day soon arrived when he completely stopped hurting others. Dhairya was very happy and his father was also very pleased.

He said to his father, "Pappa, now I do not hurt anybody, so what should I do with this piece of wood?" His father very lovingly replied, "Now pull out all the nails from the piece of wood". Dhairya could not understand why his father was making him go through this exercise, and what he

Dhairya realized that up to now, he had wounded a lot of people! So he asked his father, "Pappa, there must be some solution to this, isn't



there?"

His father replied, "Pratikraman; by heartily asking for forgiveness, all wounds get healed."

Dhairya understood how risky it is to hurt others and he decided from that day onwards never to hurt anybody.



Absolutely New and Different!

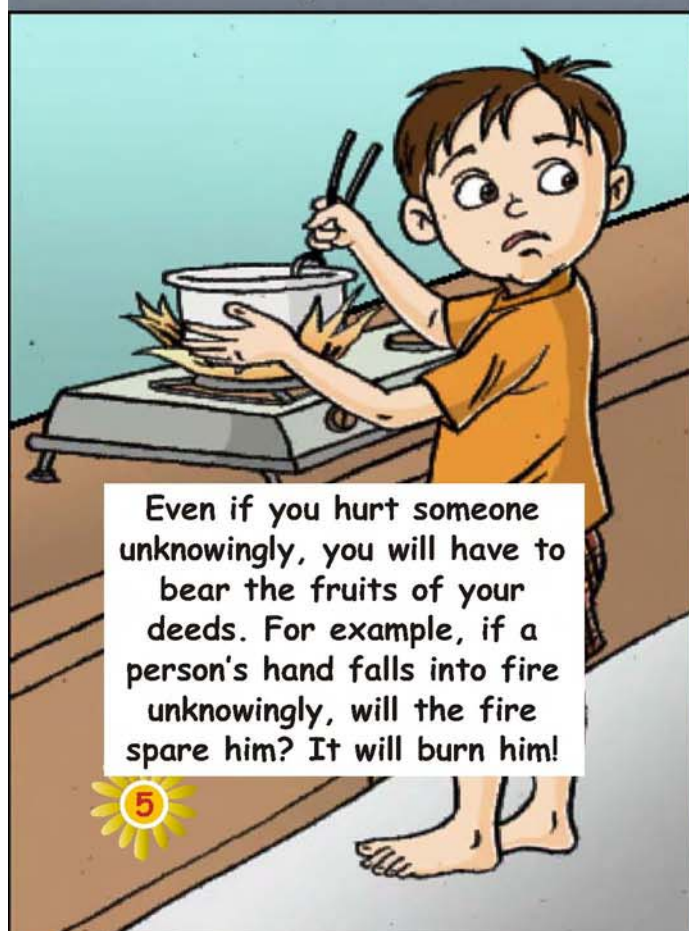


If we have a candy store we don't need to get sweets from elsewhere. In the same way, if we open a store of happiness, we will not have to seek happiness elsewhere.



We hurt others with our: anger - by getting angry with others, pride - by belittling others, deceit - by cheating others, and greed - the desire that I should receive more than others. Hurting others will result in a lower life form for our next birth.





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The World-Synonymous to a well

This is the story of a very unjust and cruel king. The people of his kingdom were very unhappy under his rule.

One day
Soldier (making an announcement):

The King has decided that no-one in his kingdom shall face injustice or suffering henceforth. Hail to the King!

The King kept his promise. Over time, he became famous as a very ideal king.

His subjects were astonished to see such a major change in him.

Hail to the King! Your people are very happy and content. May I ask the reason for your change of heart?

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One day I had gone hunting. There I saw a wild dog biting a jackal. The dog bit the jackal so hard, that he broke its leg.



Later, I saw the dog barking at a man in a village. The man threw a large stone and broke the dog's leg.



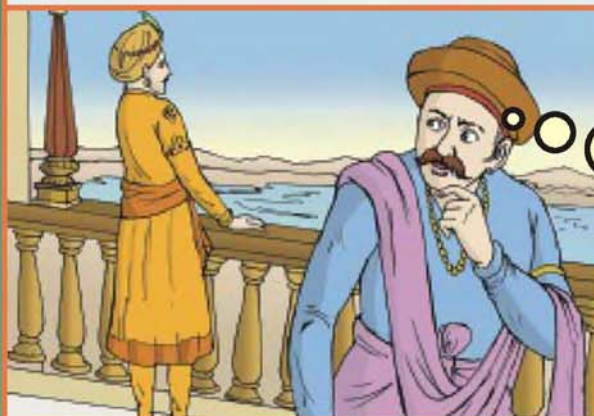
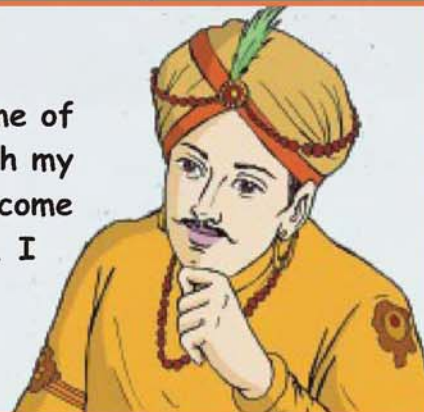
The man walked a little distance, when a horse kicked him so hard that his kneecap broke.



As the horse galloped away, it fell into a pit and broke its leg.



Seeing all this, I realized, "The outcome of bad deeds is bad too! If I continue with my cruelty, I will have to bear a cruel outcome too. On the basis of these thoughts, I decided to lead an ideal life."



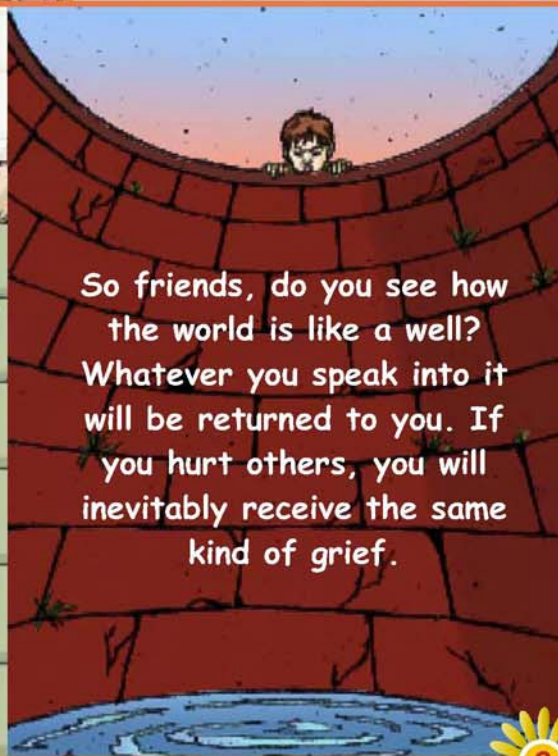
Now it is time to overthrow the king because he will not fight back and thus I shall win.

Just then...The minister lost in deep thoughts, misses a step, falls and sprains his neck.



Oh! My neck is sprained.

So friends, do you see how the world is like a well? Whatever you speak into it will be returned to you. If you hurt others, you will inevitably receive the same kind of grief.



Introspect Yourself!

Friends, by now we have understood that by hurting others we do not gain anything. So let's find out if we are able to apply what we have understood, in our daily lives? Have any of the below listed incidents occurred in your life? What can we do henceforth, not to hurt others? From the below listed options, select the understanding that you find most suitable as a solution to each incident.



Incident-2

You are very busy and your friend has called you to ask for help with mathematics. You are fully aware that you have no time to help him/her. But you are also aware that he/she is weak in the subject of math. What will you do?

- 1) I will say, "Forgive me, I cannot help you as I am very busy. Next time, when you need my help, ask me a day in advance!"
- 2) After taking my parents' permission, I will finish some of my chores the following day, so that I can help my friend today. Then, I will also keep my promise to my parents, so that they are not hurt.
- 3) I will tell my friend to ask for the teacher's help the next day.

Your friend is angry with you as you forgot to wish him/her on his/her birthday. But he/she had also forgotten to wish you on your birthday. What will you do?

- 1) I will tell him/her that you had forgotten my birthday too and I didn't get angry with you, so you should not get angry with me.
- 2) I shall ignore the matter and avoid talking to him/her.
- 3) I shall understand that I have hurt him/her and therefore I should ask for forgiveness, even if he/she does not remember that he/she had forgotten my birthday. Rather than pampering my ego, it is more important to me that his/her feelings are not hurt.

Incident-1

Your sister has written a story for her school project, which has taken up a lot of her time. She gave you the story to read and you realize that it has a lot of mistakes. What will you do?

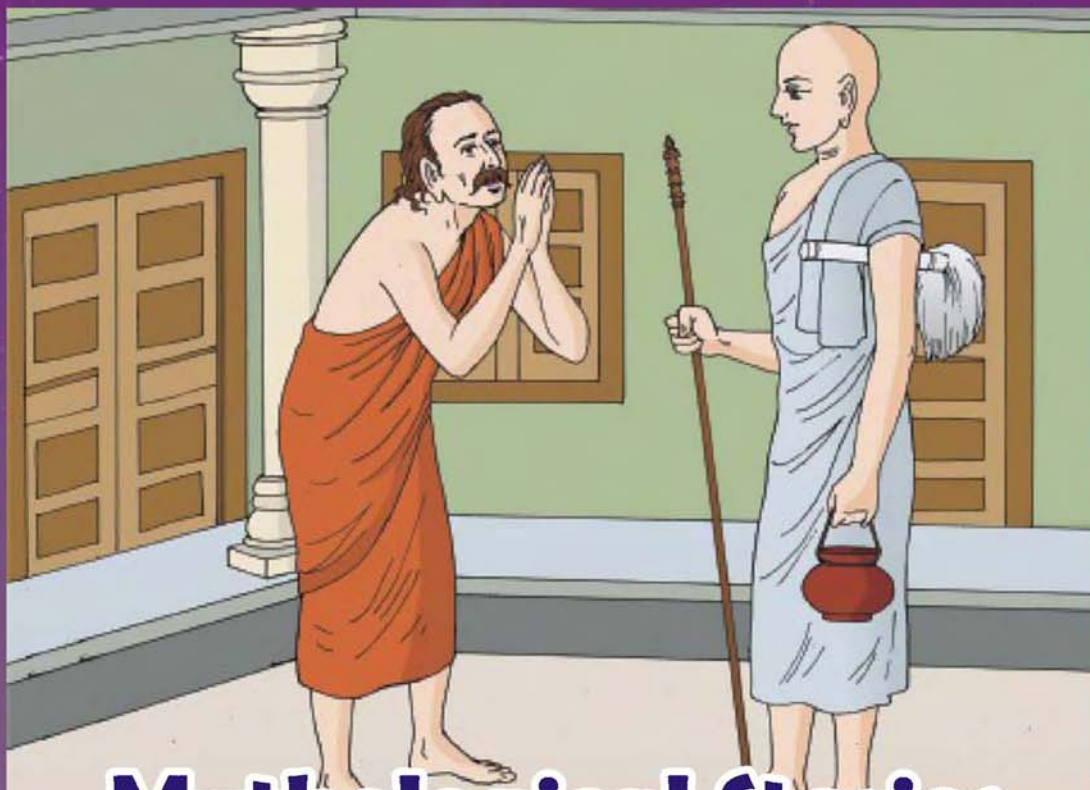


- 1) I will tell her that you are going to get low marks because of the many mistakes.
- 2) I will advise her to rethink and write the story again, as there are many mistakes.
- 3) I will tell her that the story is good and I liked it. Then, I will ask her if I can make a few minor changes, if she does not mind. If she agrees, I will show her the mistakes in such a way that she does not get hurt.

Incident-3



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Mythological Stories

In the kingdom of Magadh, there was a village named Vanijaygram where a very wealthy man named Anand Shravak lived. He was married. He had four crore gold coins hidden underground, another four crore invested in business and yet another four crore in household possessions. Moreover, he owned four cowsheds with a total of 40 thousand cows. He was a very intelligent and able businessman; as such many people would approach him for his advice. He had a beautiful wife named Shivnanda. At the age of 70, he still had no knowledge about 'Vitraag Dharma'. During that time, one fine day, Lord Mahavir arrived at his village. Anand joined the thousands of people who gathered to hear the Lord's divine speech. The Lord spoke extensively about Shravaks (one who practices true religion and leads his whole

life in accordance to the Lord's teachings) and Saints.

This awakened Anand's curiosity and with full awareness he took the oath from the Lord to lead the Shrivak way of life. He informed his wife about it and asked her to do the same. His wife Shivnanda also went to the Lord and took the oath. Thus, both husband and wife started leading a pious life, practicing the Shrivak way of life.

After a long period of time, Anand had the inclination to perform severe penance. He invited all his near and dear ones for a feast, and in their presence handed over the responsibilities of family welfare to his eldest son and then set off to begin severe penance. As a result, he attained 'avadhignan' (the knowledge that allows one to envision up to a certain limit, clairvoyance). With this knowledge he could see in all four



directions within a certain limit. Besides this, he also looked high above into Saudharm Devlok (the name of a celestial world) and down below into Ratnaprabha Narak (the name of one of many hells). Having seen all this, he was quite pleased. Subsequently, he had the strong desire to meet Lord Mahavir.

By good fortune, Lord Mahavir happened to arrive in the same village. Gautam Swami who was out in search for food offerings heard of Anand's 'avadhignan' from people. Gautam Swami went to Anand's 'paushadshala' (place of penance). Seeing Gautam Swami approach, Anand bowed respectfully and politely asked, "Maharaj! Can a Shravak attain avadhignan without taking up Sainthood?"

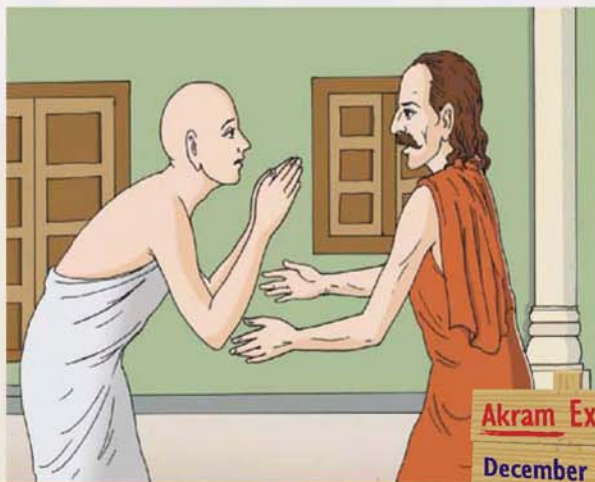
Shri Gautam Swami replied in affirmation, "Yes, it can happen." To this Anand said, "Lord! I have attained that gnan." Upon hearing this, Gautam Swami fell into doubt. He said, "Anand, a Shravak cannot envision so much. So repent for the lie you have uttered."

Anand thought, "He is my guru. This time, he is mistaken but to tell him, You are making a mistake

would be inappropriate. It is only right that I speak to him politely because his is my guru." After these thoughts, Anand said, "Maharaj! Should one repent for lying or for speaking the truth?" Gautam Swami replied, "For lying." Anand continued, "Then it is not necessary for me to repent." Hearing this, Gautam Swami walked away. He went to Lord Mahavir and related everything. The Lord said, "O Gautam! What Anand says is true. You are mistaken. Therefore, go to Anand and ask for forgiveness." Gautam Swami immediately went to Anand Shravak and asked for forgiveness for his mistake.

Well friends, do you see how Gautam Swami's param vinay (perfect humility) for Lord Mahavir was of the highest degree? Upon the Lord's advice, without even the slightest use of his 'buddhi' (intellect), Gautam Swami immediately went to Anand Shravak to own up for his mistake. Although he was the senior most disciple of Lord Mahavir, he was so 'laghutam' (humble) that without any reservations or hesitation, he immediately asked Anand Shravak to forgive him for his mistake. He was so aware about his mistakes!

On the other hand, Anand Shravak's 'vinay' (humility) for his guru is also commendable. Anand did not lose 'vinay' (humility, respect) for his guru even though his truth was doubted.

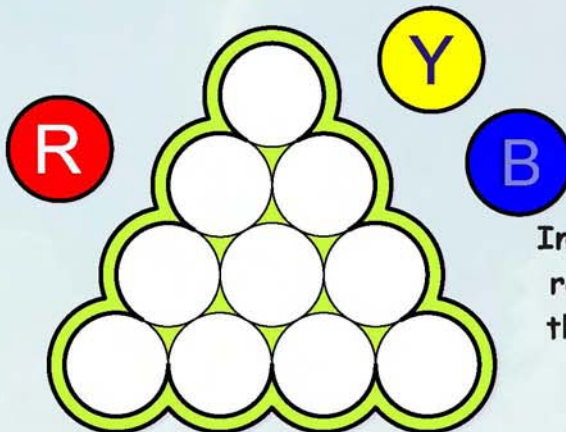


1

Let's Play...

Try to fill in the missing numbers. The missing numbers are integers between 2 and 8. The numbers in each row add up to the totals on the right. The numbers in each column add up to the totals along the bottom. The diagonal lines also add up to the totals on the right.

					29
	8		2	8	24
	8	5	3	4	25
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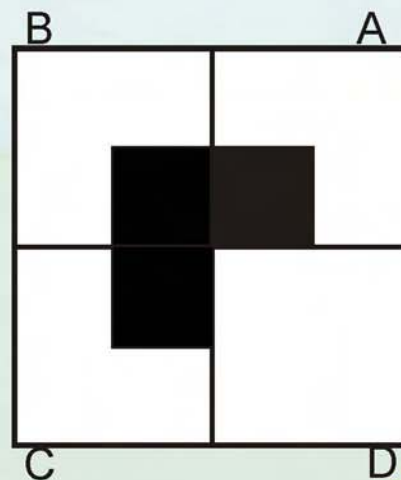


2

In the given diagram, fill in the red, yellow and blue circles so that no two neighboring circles have the same color.

3

- Divide the white part of Square A into 2 equal parts
- Divide the white part of Square B into 3 equal parts
- Divide the white part of Square C into 4 equal parts
- Divide the white part of Square D into 7 equal parts



Pujyashree with kids

Questioner: Any time my family members are unhappy, I feel happy. So, how can I be rid of this fault?

Pujyashree: This is called enjoying sadistic pleasure. How can you find happiness in another person's grief? You should not feel pleased even when your enemy is unhappy. Is there really anyone such as an enemy? We consider a person our friend when he boosts our ego, and consider the one who insults us, our enemy. In reality, for those of us who wish to go to Moksh, we should feel indebted towards those who insult us as they are instrumental in helping us repent our misdeeds. Hence, we should not consider anyone our enemy. Even if we dislike a person, and that person is in grief, we should keep in mind that a pure soul just like us resides in that person too. He must be under such great distress! Hence we should repent that, what is occurring is wrong and it should not be so, and I should not derive pleasure from someone else's suffering. And we should scold ourselves saying "Aren't you ashamed of yourself? Someone is hurting and you are finding happiness in their sorrow? If you were to undergo the same grief, what would happen to you?" Then see to it that 'pratikraman' is done for a few minutes so that it will gradually decrease.

Questioner: Is there a pure soul in a tree? If so, then have I bound demerit karma by having broken a small tree day

before yesterday?

Pujyashree: No. Just do pratikraman, because there definitely is a pure soul in the tree, but there is a vast difference in the penalty incurred on hurting a tree and a human. Breaking/ cutting a tree would be equivalent to incurring a loss of ten rupees and hurting a human is equivalent to incurring a loss of one thousand rupees. So we should always have the intent of not hurting anybody and if we happen to do so then we should ask for forgiveness by saying, 'Oh pure soul residing within, I have made the following mistake, and I ask for forgiveness. I had no intentions of doing so, but it happened, so please forgive me and give me the strength not to repeat such a mistake again.' Then your sin will be washed away.





Sweet Memories

This is a pilgrimage related incident. An aptaputra was involved in organizing a pilgrimage. Initially, he worked with mahatmas but later on he started finishing the tasks by himself. As a result, an elderly mahatma who had worked with the aptaputra for a short while in the beginning, felt hurt. Since the elderly mahatma was no longer being involved, this kept hurting him. However, the aptaputra was not aware at all and continued to attend to the pilgrimage related tasks one after the next in his own way. Later, Niruma got to know of all this and questioned the aptaputra, "Has anything like this happened?" The aptaputra replied, "Niruma, I have not done anything like that as such, I was busy doing my work so I did not ask for his help or keep him involved. I was doing everything by myself." Niruma replied, "The mahatma has been

terribly hurt. It should not be so. Why don't you ask for his forgiveness?" The aptaputra then said, "Okay Niruma, I have no problem. It didn't occur to me at all that he could have been so badly hurt. Yet, it has happened so I will ask for his forgiveness."

Then every few days, Niruma would ask the aptaputra, "Did you ask for his forgiveness?" The aptaputra replied, "Niruma, I have not come across him anywhere. I'll ask for forgiveness as soon as I meet him. If you call him upstairs to the room today, I'll ask for forgiveness right away. Otherwise, I have no grudges at all. I don't even have any thoughts about him. As soon as I meet him, I'll ask for his forgiveness." In this way, deep within the aptaputra's ego prevented him from directly approaching the gentleman to ask for forgiveness. He would say

to Niruma, "You call him first, then call me and I'll ask for his forgiveness. How can I approach him directly? If you tell me to ask for his forgiveness in front of everybody, I'll do so in just a minute. I have no grudges at all."

At that point, Niruma very compassionately said, "It is not for your grudge, but to settle his unhappiness that you have to ask for forgiveness. Now, until this is not clear in his mind, he will not be at ease to come and attend satsang. Since it has happened on your account, he will hesitate to come here. Therefore, he can't come here and while he is sitting at home, this is all he will think about and be unhappy. I would have thought, "At least your unhappiness will be resolved!" and asked for forgiveness not to settle my own unhappiness, but to put an end to the unhappiness of the other person. You should at least ask for forgiveness, it does not matter even if you ask saying, "I have nothing against you." If his uneasiness is resolved at least he will be able to start attending satsangs again. At present, he must be so burdened! He must be in anguish. We must ask for forgiveness to pull him out of his agony." Niruma could see the elderly mahatma's suffering and could not endure it.

Taking heed, the aptaputra said, "Niruma, I did not know this at all. I shall ask for forgiveness right away." On inquiring, the aptaputra found that the mahatma was sitting downstairs. Niruma called him upstairs and then called the aptaputra too. Since, the aptaputra had been saying, "I have not come across him anywhere. When I

“**Niruma would say that if others feel hurt by us, then we should take an adjustment not for our suffering but to put an end to the suffering of the other person.**”

come across him, I shall ask for his forgiveness. I have not hurt him at all," for quite some time, he immediately fell to the mahatma's feet. After Niruma made the aptaputra realize that the mahatma probably isn't at ease to attend satsang and that he had to ask for forgiveness to end the mahatma's suffering, it brought about a complete change in the aptaputra. He understood the importance of bringing an end to the mahatma's anguish and felt that such behavior is not correct. Such a trivial matter had escalated to such a big deal. So, he said, "Uncle, if you have been hurt, I ask for your forgiveness." The mahatma was so touched by all this and with tears in his eyes replied, "No, no. I am not hurt at all. You are like a son to me. What anguish can there be? Can there be any strife between us?" The aptaputra's eyes welled up with tears too. From that day onwards, the aptaputra never had any differences with that mahatma.

Thus, Niruma would say that if others feel hurt by us, then we should take an adjustment not for our suffering but to put an end to the suffering of the other person.

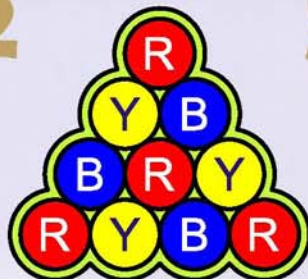


Answers to Puzzles

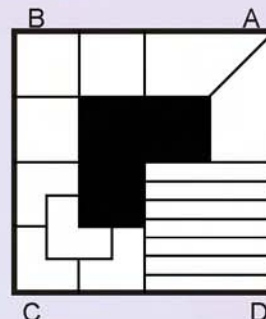
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24	31	21	14	20		20

2



3



Introspect Yourself!

Incident-1:- 3, Incident-2:- 2, Incident-3:- 3

My Vision



Your father has promised to buy you a new bicycle. A week has passed by, but he has not yet bought it. You remind him every day and he also acknowledges with a 'yes' every day. Now, you have lost patience. You are beginning to get upset from inside and the anger towards your father has started to build up. What kind of understanding will you apply in this situation?

Response From the Previous issue of "My Vision"

We should pray to Dada Bhagwan that, "Oh Dada Bhagwan, I am alone. So grant me the infinite strength not to be fearful". If we chant "Dada Bhagwan na Aseem Jai Jai Kar Ho" for 10 minutes, then our fear disappears. If we say the name of Dada Bhagwan (Lord) before leaving, then we will not be afraid either. Also, if we keep saying, "I am full of infinite strength" as we go, then we will not be frightened. Finally, if we close our eyes and see 'Dada Bhagwan' then we will not be afraid.

Parth Kishorbhai Khoot,
Simandhar City, Age: 9 yrs

Akram Express
December 2009



Highlights of Baby, Little & Young MHT's Annual Meet in Simandhar City



Baby mahatmas aged 3 to 6yrs gathered from Rajkot, Ahmedabad and Simandhar city for their annual meet on 20th Oct 2009. They got a chance to interact with each other and their parents got an opportunity to mingle. The baby mahatmas had a great time during the refresher sessions, recollecting value based stories, playing brain boosting activities and games, and participating in a fun filled picnic.

They gained knowledge on the 'Importance of parents in Life' and made cards for their parents. They played physical coordination games and participated in activities where they learned the importance of listening to instructions. In this activity, they were shown various ropes tied at different heights, their eyes were blind folded and they were given instructions to get across but they didn't know that the ropes had all been taken aside!

The children cherished their meeting with Pujoyashree in Vatsalya, where they got darshan and asked questions to which they received very satisfying answers.

The focus of the annual meet was to provide parents with answers to early childhood questions that the children would easily accept, and for the Baby mahatmas it was an opportunity to have lots of fun!

Similarly, Little mahatmas aged 7 to 12 yrs from all over Gujarat gathered in Simandhar city for their annual meet on 20th and 21st October.

The atmosphere was filled with zeal and enthusiasm during the two day meet. All the children were thrilled to find out what was coming their way at this annual meet after attending regular LMHT sessions at their respective centers. Altogether 175 Little mahatmas from Bombay, Baroda, Anand, Rajkot, Gandhidham, Ahmedabad,



Surat, and Bharuch participated in the LMHT meet.

The Little mahatmas had a wonderful time listening to stories, joining a treasure hunt and quiz; teaching the importance of team work and participating in an evening cultural performance. They were delighted to have a surprise discourse session and darshan of Pujoyashree.



One of the sessions was conducted through a presentation and story on the topic of 'Adjust Everywhere' to share Dada's understanding.

The purpose of the annual meet was to give the Little mahatmas a chance to



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get to know each other and to understand Dada's gnan at a deeper level through designed sessions.

A two-day retreat was arranged specially for Youth MHT members in Simandhar city (Adalaj-Trimandir) on October 24th and 25th. A total of 200 girls from eight centers including Simandhar City, Ahmedabad, Mumbai, Baroda, Surat, Rajkot, Surendranagar, and Bhavnagar participated.

The main aim of the shibir was to offer special discourses to boost the personal and spiritual progress of YMHT members. The shibir topic, 'Friendship and friends' covered a significant and relevant focal point.

The youth warmed up with a game and skit which were designed to highlight the importance of choosing friends with an understanding of the importance of inner beauty (qualities) rather than outer appearance. The aptaputri's



enthusiastically carried out an interactive group discussion to further instill this understanding.

YMHT members had the golden opportunity to receive Pujyashree's divine darshan and interact freely with him.

They devotedly participated in Prakshal-Pooja at the mandir. This was followed by a special viewing of VCD satsang clips of Pujyashree Niruma and Pujyashree Deepakbhai on topics like 'savdi drashti', 'mother as your friend', 'friends and money', 'bad company', and 'aarya sanskar'. The youth watched with keen attention and enthusiastically



participated in a group discussion to solve the day-to-day problems they face with their friends.

They got an opportunity to portray their views, suggestions, learning from YMHT sessions and Dada's themes through creative paintings.

A surprise attraction of the shibir was, 'Dadai Dikri Contest 2009'. This contest was mainly based on YMHT sessions conducted to date and some general knowledge questions which in fact gave them the feeling of participating in real contest. The shibir ended with their favorite Bhakti-Garba program.



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