

Akram Express Pratikraman

Editorial

Dear Kids,

Whenever we do something wrong, we immediately say, “sorry”, we ask for forgiveness. Every religion has placed importance on asking for forgiveness. But, by saying sorry, one is asking for forgiveness superficially. The Tirthankars have shown the precise way to remove sinful behavior from its roots, and that is ‘pratikraman’. By doing pratikraman, any mistake can be removed from its root.

All of Param Pujya Dadashri’s important understanding behind questions such as, ‘What is pratikraman? How to do it? When to do it? What is its importance?’ etc., has been given in this edition.

So let us also free ourselves from our mistakes with this understanding, by doing ‘Pratikraman’ for all of our mistakes.

Dimple Mehta



Repentance is of great significance in every religion, and here, it’s ‘pratikraman’.

Questioner: What is the meaning of pratikraman?

Dadashri: Pratikraman means turning back from sins. Whatever interaction we do during the day is called ‘kraman’. Kraman means normal interaction; interaction that does not hurt others e.g. waking up, sitting

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Dadaji Says...

down, eating, drinking etc.

Conduct that hurts others is called 'atikraman' e.g. hitting others, making fun of others or speaking harshly with others is all called atikraman. Atikraman means that we have walked in the wrong direction. Pratikraman means walking back the exact amount in the right direction.

Questioner: How should one do pratikraman?

Dadashri: Addressing the God residing in the other person's soul, one should say, "Dear God! I have made this mistake, I repent for it, I am asking for forgiveness, and I shall not repeat such a mistake." That's it, this is called pratikraman.

Questioner: So, if we do pratikraman, are our sins washed off?

Dadashri: Yes, yes, of course, they are definitely washed off.

Questioner: Then wouldn't everyone commit sins frequently and ask for forgiveness frequently too.

Dadashri: Even if that happens, ask for forgiveness, do pratikraman. By doing so, eventually that mistake will be overcome. But if we don't do that, then the mistakes will increase. You have the freedom to ask for forgiveness frequently.

This pratikraman is the greatest weapon of all. You should do pratikraman as soon as you realize your mistake. 'Shoot-on-sight' (do pratikraman at the same time that you realize your mistake), and if you cannot, then do it at least before you go to bed. Shoot your mistakes as you see them, in this way, the mistakes will cease to happen.

Atikraman will take you to a lower life form and pratikraman will take you to a higher life form. Only pratikraman will help you until you go to Moksh.



Editor :
Dimple Mehta
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Contact at:
Balvignan Department
Trimandir Sankul,
Simandhar city,
Ahmedabad-Kalol Highway,
-Adalaj,
Dist.Gandhinagar-382421,
Gujarat.
Phone:(079)39830100
email:akramexpress@dadabhagwan.org

Ahmedabad:(079)
27540408,27543979
Rajkot Trimandir: 9274111393
Baroda:(0265)2414142
Mumbai:9323528901-03
U.S.A.:785-271-0869
Website: kids.dadabhagwan.org

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Heartfelt Remorse

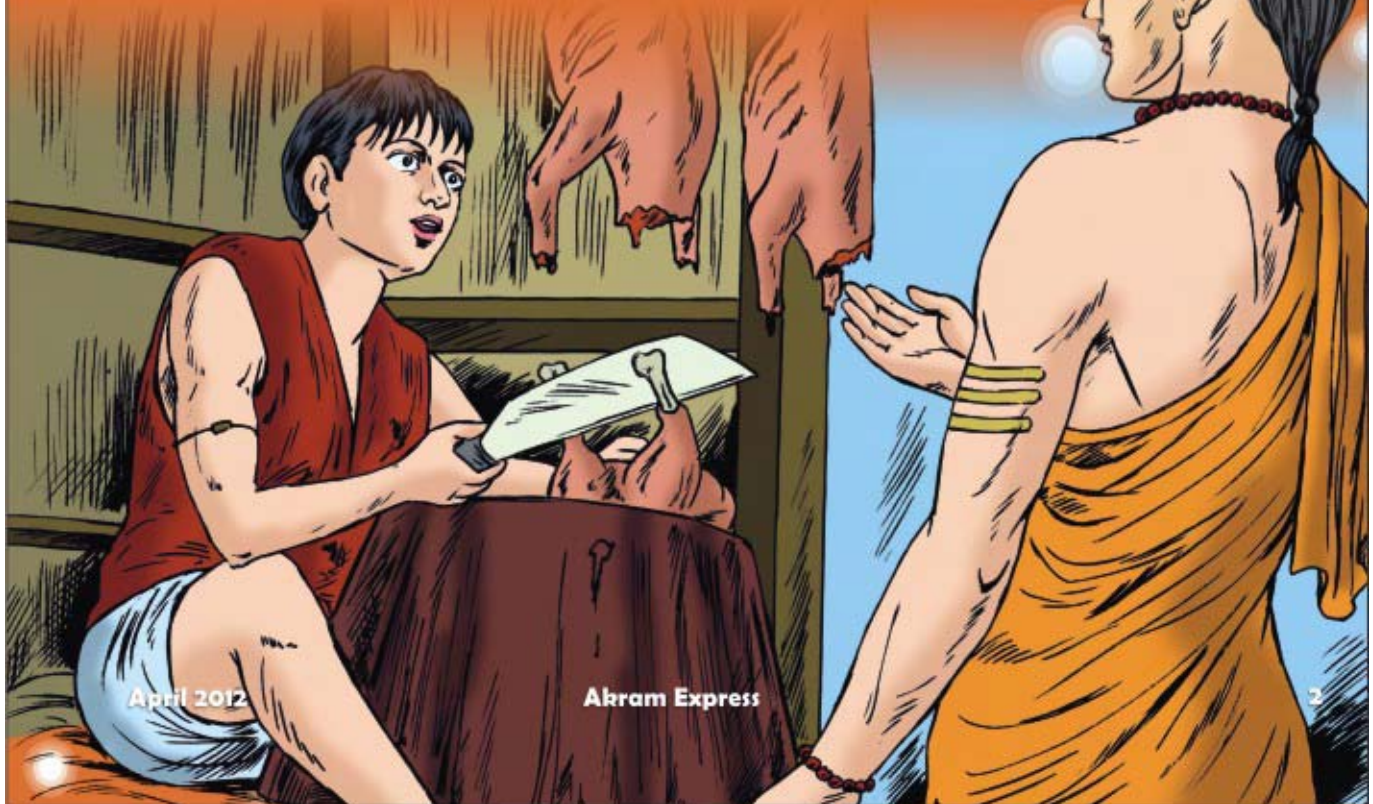
When a boy named Bahadur, was orphaned as a child, Mahipat, a helpful neighbour, raised him by giving him the security of a home and family. Mahipat was a butcher by profession. He earned his livelihood by slaughtering cows, chickens and goats daily and selling the meat to retailers. When Bahadur grew up, he naturally joined his father's business.

One day, a scholar visited his village. While passing by the slaughterhouse, the scholar's glance fell on Bahadur who was cutting chickens. He explained to Bahadur, "Do you know how much pain and fear these animals go through when you kill them? Do you know what the consequences of doing such actions are? Killing any living being will take one to hell. And you are killing not only one or two, but many innocent animals daily. They have families too. How many little animals are being orphaned by your actions? There is tremendous loss in this. Don't take this risk by killing these speechless animals."

Hearing the scholar's words, Bahadur became very frightened. Since childhood he had seen this business in the family and therefore never had any inkling about the loss it would entail! He trembled at the thought that his work orphaned the animals. He firmly

“Do you know how much pain and fear these animals go through when you kill them?”

”



resolved that come what may, he would never do such a business. He tried to explain this to Mahipat. Upon Bahadur's insistence, Mahipat decided to change his business and closed down the slaughterhouse for one to two weeks whilst trying to earn his daily bread through some other means. But, since he had been doing this business for years, he had no other business option. He didn't even have enough capital to start a new business. Since the source of income had stopped, it had now become difficult to even have two square meals a day.

In due course, Mahipat began his slaughter work again. He assigned Bahadur with the task of delivering the goods to the retailers. In his heart, Bahadur felt highly indebted to Mahipat, therefore without much ado, he joined his father's profession again.

On his first day of work, Bahadur cried inconsolably. Heartily repenting, he sat by the Lord, and pleaded praying, "Oh God, I am feeling great remorse for having to play a part in each and every one of these slaughters. Please forgive me. Please grace me with the insight to find a way out of this."

When the scholar discovered that Bahadur had not left the business, he became very agitated. He scolded Bahadur again, "You didn't pay heed to what I told you and continued your work in the slaughterhouse! Now, I will make a mountain of your sins with as many stones as the number of animals killed in your slaughterhouse."

“ Oh God, I am feeling great remorse for having to play a part in each and every one of these slaughters. Please forgive me. ”



“Do you see this mountain? The number of stones in it is equivalent to the number of terrible crimes you have done.”

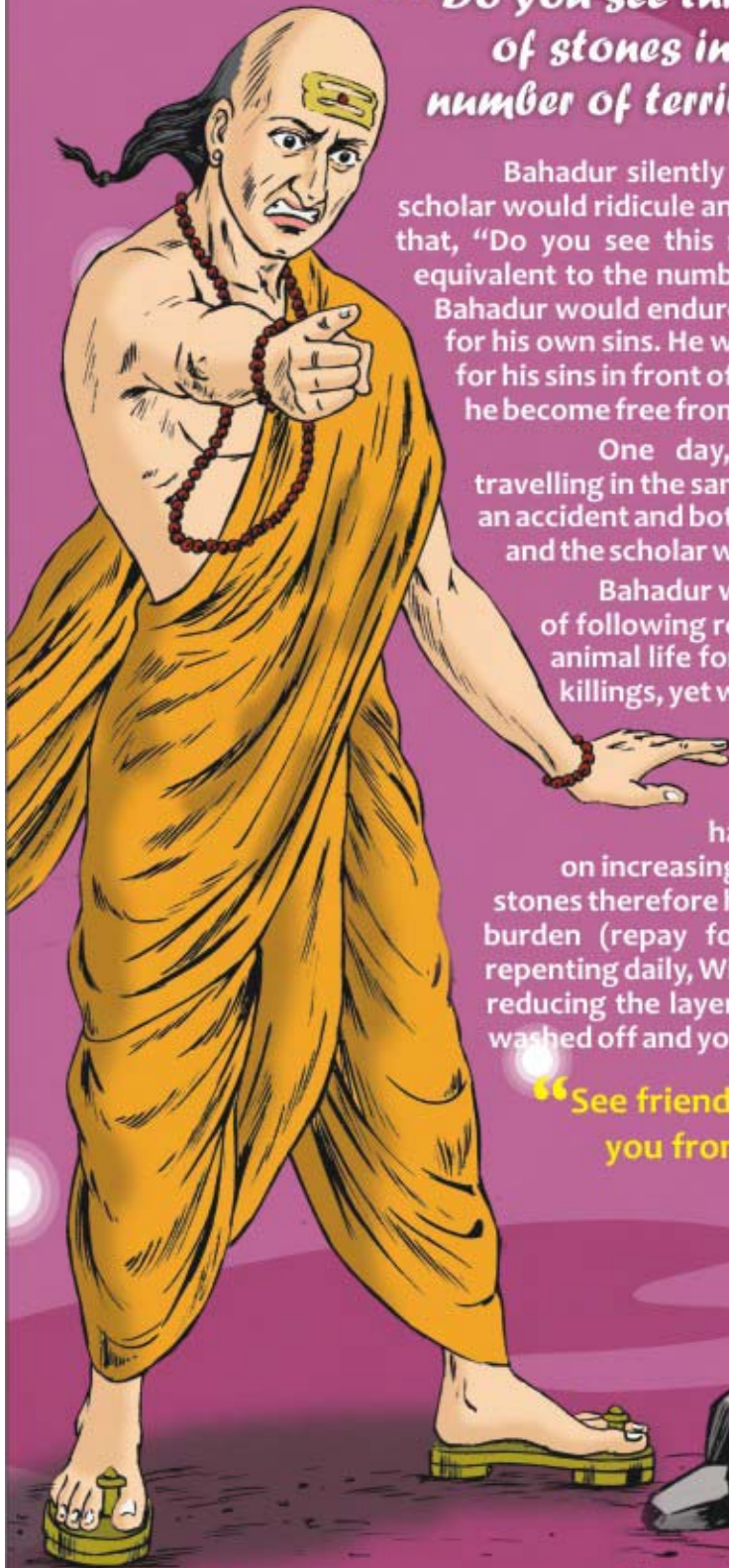
Bahadur silently swallowed the scholar's insinuations. The scholar would ridicule and scorn Bahadur every day and remind him that, "Do you see this mountain? The number of stones in it is equivalent to the number of terrible crimes you have done." But, Bahadur would endure all the contempt. He felt intense remorse for his own sins. He would repeatedly go and ask for forgiveness for his sins in front of God. Every day, he would heartily pray that he become free from this work quickly.

One day, both Bahadur and the scholar were travelling in the same bus to a nearby village. The bus met with an accident and both died on the spot. Bahadur went to heaven and the scholar was reborn as an animal.

Bahadur was surprised and he asked a deity, "In spite of following religion for his whole life, the scholar got an animal life form, whereas even though I took part in the killings, yet why did I get a birth in heaven?"

The deity replied, "The scholar's religion was a pretense. He was seeing others' faults all the time. By continuously having hatred, contempt, and anger, he kept on increasing the burden of his sins like the mountain of stones therefore he had to be born as an animal to empty that burden (repay for his sins). Whereas you were heartily repenting daily, With each and every tear of remorse you were reducing the layers of your karma. That's why your sins got washed off and you got a place in heaven."

“See friends, heartily repentance can free you from the most burdensome sins!”



Repenting over and over again

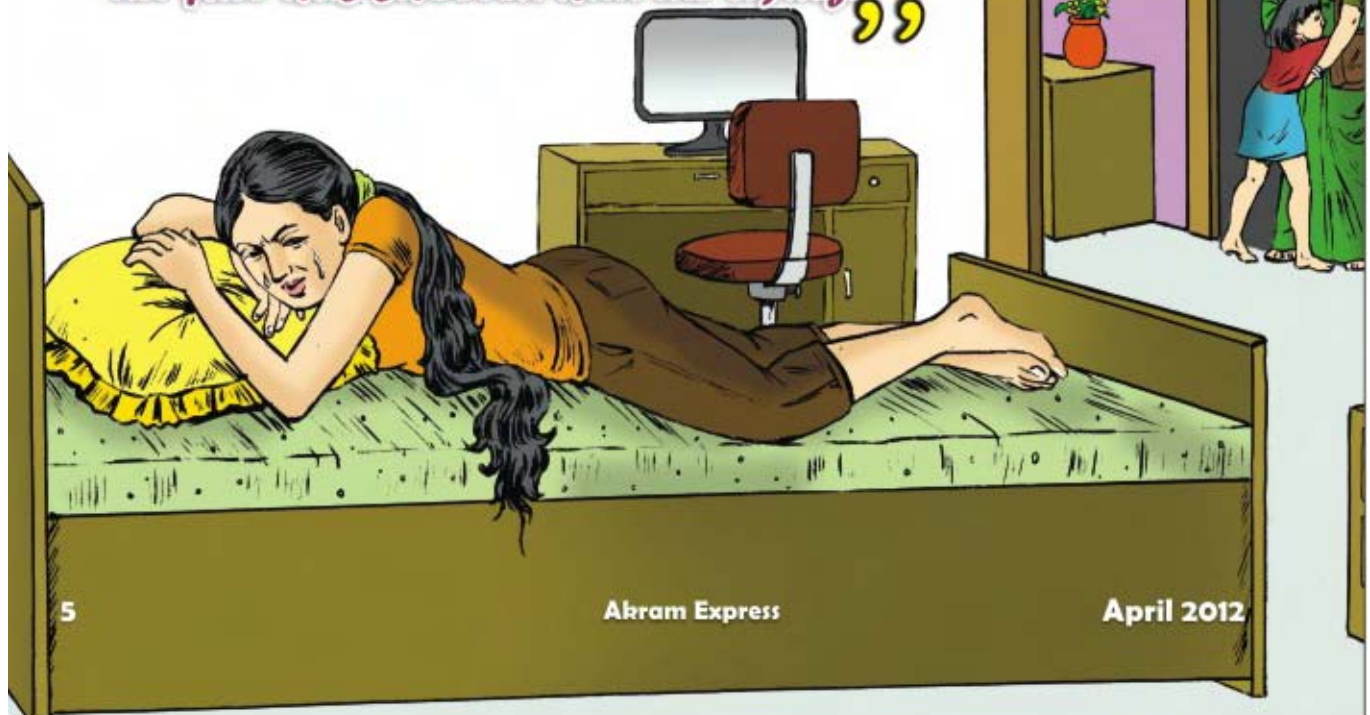
Sanjana was crying with her face in the pillow. Her younger sister, Prachi would enter the room now and again. She could see Sanjana crying, but as if her heart had become hard like a stone, without any reaction whatsoever, she would return to the outer room and continue playing.

The afternoon turned to evening, but Prachi neither went to call Sanjana, nor did Sanjana come out of her room. Sanjana had stopped crying but her face was swollen with the crying. She was sitting quietly on her bed. Prachi felt growing pleasure on seeing Sanjana sad. Thinking, "Now she has been straightened out," she would resume playing.

Just then, the doorbell rang. Prachi shouted out, "Hey... mum's come home!" and ran to open the door. She hugged her mother on seeing her. Mummy also took her daughter, from whom she had been separated all day long, into her arms.

Both, Sanjana and Prachi's parents worked. Therefore, for a half of the day after school, both the daughters would stay home alone. In their mother's absence, Sanjana, the elder sister would take care of the house as well as Prachi. Headstrong Prachi, would not listen to Sanjana who was soft spoken. So, Sanjana would get annoyed and slap Prachi in anger. Even though Sanjana would feel a lot of remorse after hitting Prachi and would decide not to hit her again, yet the next day things would change.

“Sanjana had stopped crying but her face was swollen with the crying.”



The same thing happened today. Sanjana asked Prachi to complete her homework but Prachi started watching T.V.. She fell asleep while watching T.V. and after waking up when Sanjana asked her to complete her homework again, she began to play.

“No, I will not do my homework with you. I will only do it with mummy.” Prachi said as she pulled out her toys.

“Prachi, when mummy comes home, she will be tired. Then, she has to cook, so how will she help you with your homework? Instead, why don't I help you?” Sanjana would try to coax her.

But who would listen. Prachi would not change her stance. Even after trying to convince her many times, when Prachi did not agree, Sanjana's anger flared up. She slapped Prachi with force and said, “Didn't I tell you once, sit down to do your homework. No playing with the toys, I will put them all away. I will not give you any toys until you complete your homework.”

Prachi looked as if she was about to cry. She stared angrily at Sanjana. Losing control of her anger, she attacked Sanjana and began pulling her hair fiercely. Sanjana tried to release her hair, but Prachi held on so firmly to the hair that Sanjana could not pry open her fist. So, Sanjana hit her again. Why would Prachi now leave her hair? She began biting Sanjana in return. In this way, the 'Mahabharat' (war) started at home.

After a while, when they both tired, they left each other. Sanjana went to her room in tears, while Prachi, huffing and puffing, sat where she was.

“*In this way, the 'Mahabharat' (war) started at home.*”



Gradually they both became normal. Prachi started playing with her toys, but Sanjana began to feel remorse. "It's all my fault. I hit Prachi so hard. She is young. She must have been hurt so much?"

She got up and came outside where Prachi was playing. She went and told Prachi, "Sorry Prachi, henceforth, I will not hit you."

Prachi pretended not to hear her and then said, "You say the same thing every time. You never change."

Sanjana returned to her room and started crying again, putting her face in the pillow, "Oh Lord! After today, I will never get angry on Prachi, nor will I hit her. Please forgive me."

Prachi hugged her mum and said, "Mummy, I will not stay with 'didi'. She hits me every day."

Their mother understood the circumstances. She took Prachi and went into the room. Sanjana was sitting with a sad face. Her eyes filled up with tears on seeing her mum.

Mummy sat down next to her. Before she could say anything, Sanjana laid her head on her mother's lap and started crying. "Sorry mummy, I will not hit Prachi from now onwards."

Mummy lovingly caressed Sanjana's back while looking at Prachi, "See your sister is crying so much! She is apologizing to you."

Prachi spoiled her face and said, "That is her drama every time. First she hits, and then she says sorry. I am not going to stay with her."

Mummy continued caressing Sanjana and after seating Prachi beside her, she said, "My dear, repentance can never be phony. Since your sister repents every day, she will definitely improve one day. Even God forgives those who ask for forgiveness. She is your own sister, so won't you forgive her?"

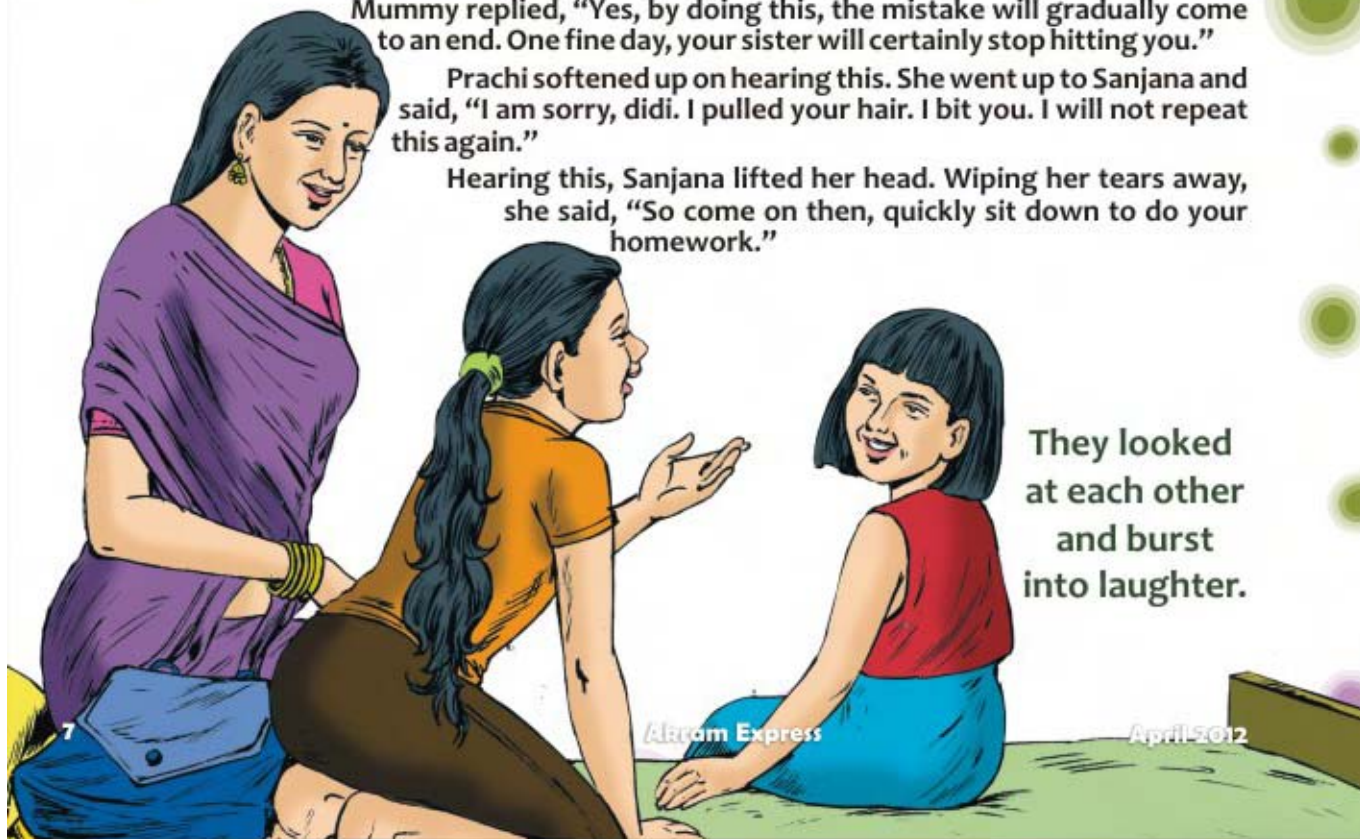
Prachi asked curiously, "Does God forgive those who keep repeating the same mistake and repeatedly ask for forgiveness?"

Mummy replied, "Yes, by doing this, the mistake will gradually come to an end. One fine day, your sister will certainly stop hitting you."

Prachi softened up on hearing this. She went up to Sanjana and said, "I am sorry, didi. I pulled your hair. I bit you. I will not repeat this again."

Hearing this, Sanjana lifted her head. Wiping her tears away, she said, "So come on then, quickly sit down to do your homework."


They looked at each other and burst into laughter.






Absolutely

New



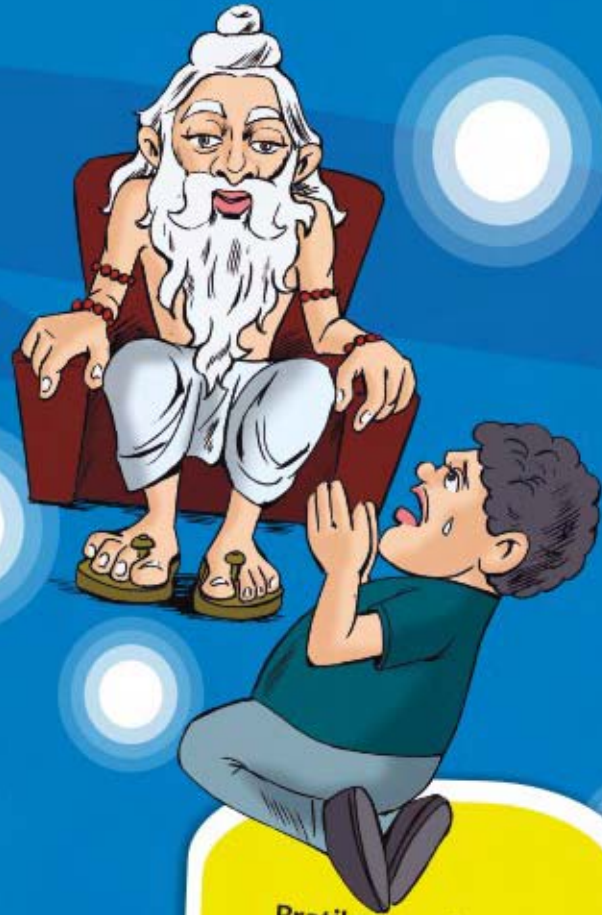
Any interaction which the society does not approve of, or that hurts someone, is called atikraman. If that has happened, then pratikraman is necessary. For example, stealing is not approved by society, so it is called atikraman.



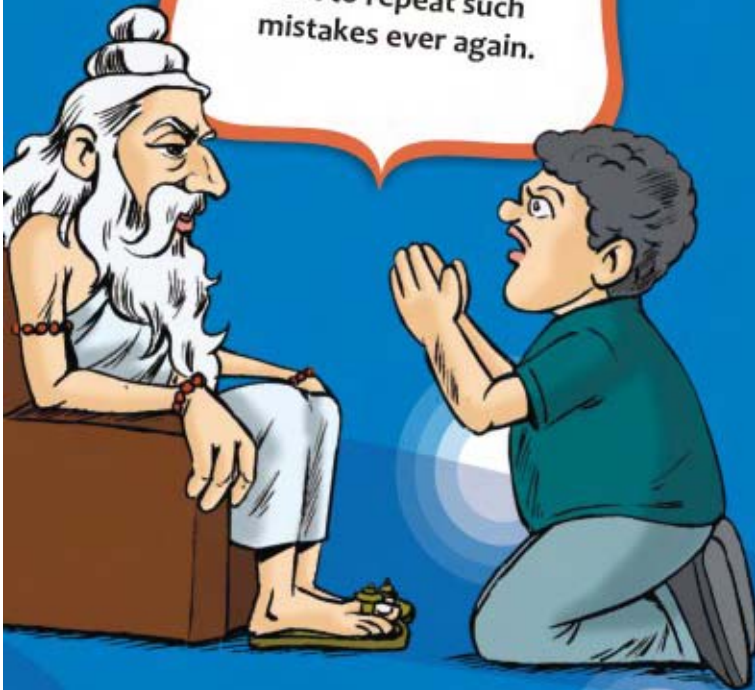
Why 'shoot-on-sight' pratikraman? Would a tea stain on a shirt be removed if it were washed immediately or after a long time? Similarly, a sin is also cleared off if it is washed away immediately.

Different!

And



Pratikraman means to ask for forgiveness. Pratyakhyan means making a firm resolution not to repeat such mistakes ever again.



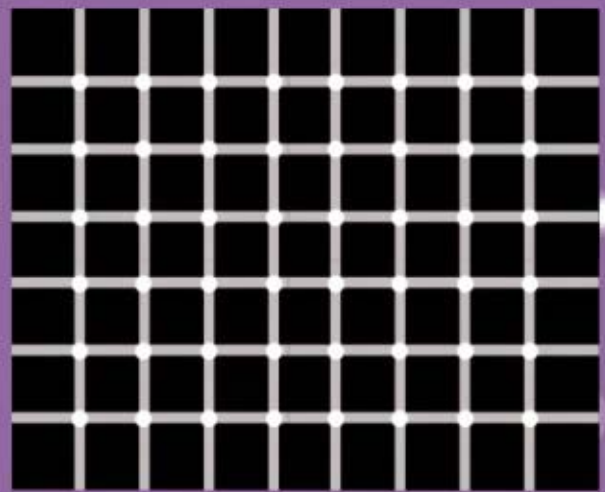
Pratikraman includes three words: Alochana, Pratikraman and Pratyakhyan. Alochana means confession of a wrong deed to our guru or Gnani (enlightened person). Confess exactly as it happened, without any reservations or fear.

Let's Play...

1 Find the way out in the image shown below.



2 There are dots of colour in the image below, find them. Look carefully... ok...



3 Organize the letters shown in the picture below in such a way that the name of an animal is formed.



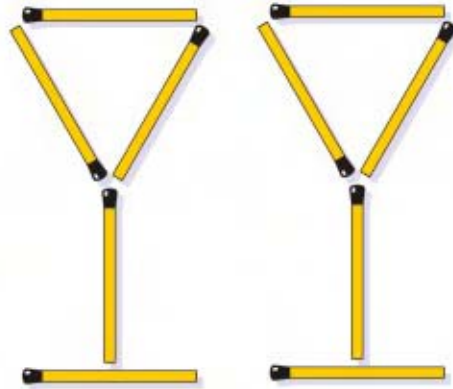
4

Join the stars below without lifting your pencil off the paper.



These two glasses are made of 10 match sticks. Move any six match sticks in such a way that a house is formed.

5



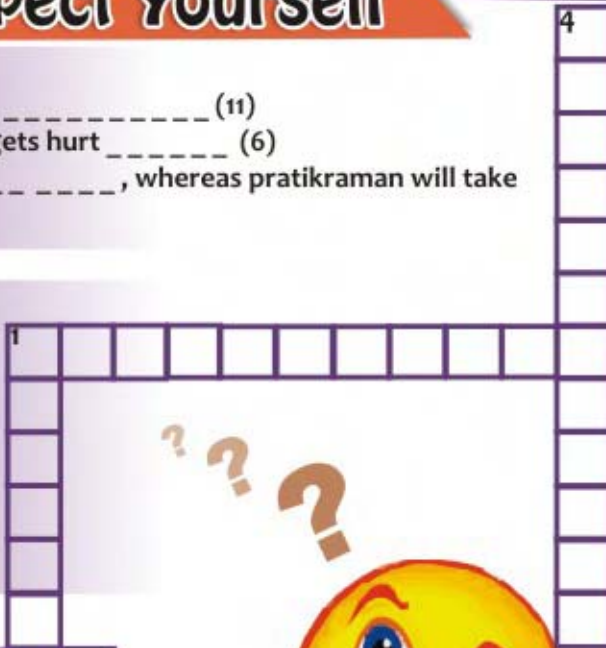
Introspect Yourself

Across:

1. "I will not repeat this again" is called _____ (11)
2. The kind of interaction where no one gets hurt _____ (6)
3. Atikraman takes you to a _____, whereas pratikraman will take you to a higher life form. (5, 4, 4)

Down:

1. Atikraman means that we have walked in the wrong direction. Walking back exactly the same amount in the right direction is called _____ (11)
4. The moment you realize your mistake you do _____ pratikraman (5, 2, 5)





Sweet Memories

This is about a brahmachari bhai. When he attended Gnanvidhi for the first time, as soon as the Gnanvidhi was over, he immediately went over to Niruma and bowed down at her feet. He was feeling tremendous inner happiness and felt extremely fortunate to have attained this knowledge. The soul that he had been yearning for so many years had been completely uncovered in just two hours by Niruma. He began feeling great admiration and respect for Niruma.

Bowing down at Niruma's feet, he said, "Niruma! The soul that I have been seeking for many years, what amazing grace you bestowed on me, what have you given me that the soul has been completely uncovered. Niruma, what can I give you?"

He was very rich, so he thought that if Niruma wanted something like some money, a sari or any other thing like that, he would buy it for her. Niruma smiled sweetly at him and said, "We don't want

anything except the absolute experience of the soul."

He insisted saying, "Niruma, ask for something. I will give it to you."

With the same sweet smile, Niruma said to him, "Do one thing. Just have the express desire that may the whole world attain the same joy that you have experienced in the Gnanvidhi today."

Hearing this, he felt even more respect and admiration for Niruma, "Wow! Niruma didn't ask anything for herself! Instead she is asking me to just have the express desire that the whole world attain the same happiness that I have attained!" And he once again bowed down to Niruma with respect and said, "Thank you Niruma, you have given me work for the whole world, for the rest of my life."

And from that day onwards, the constant inner desire began within him that, "Until I go to moksh grant me the infinite inner strength to remain with Niruma and become instrumental in the salvation of the world."

Mythological Story

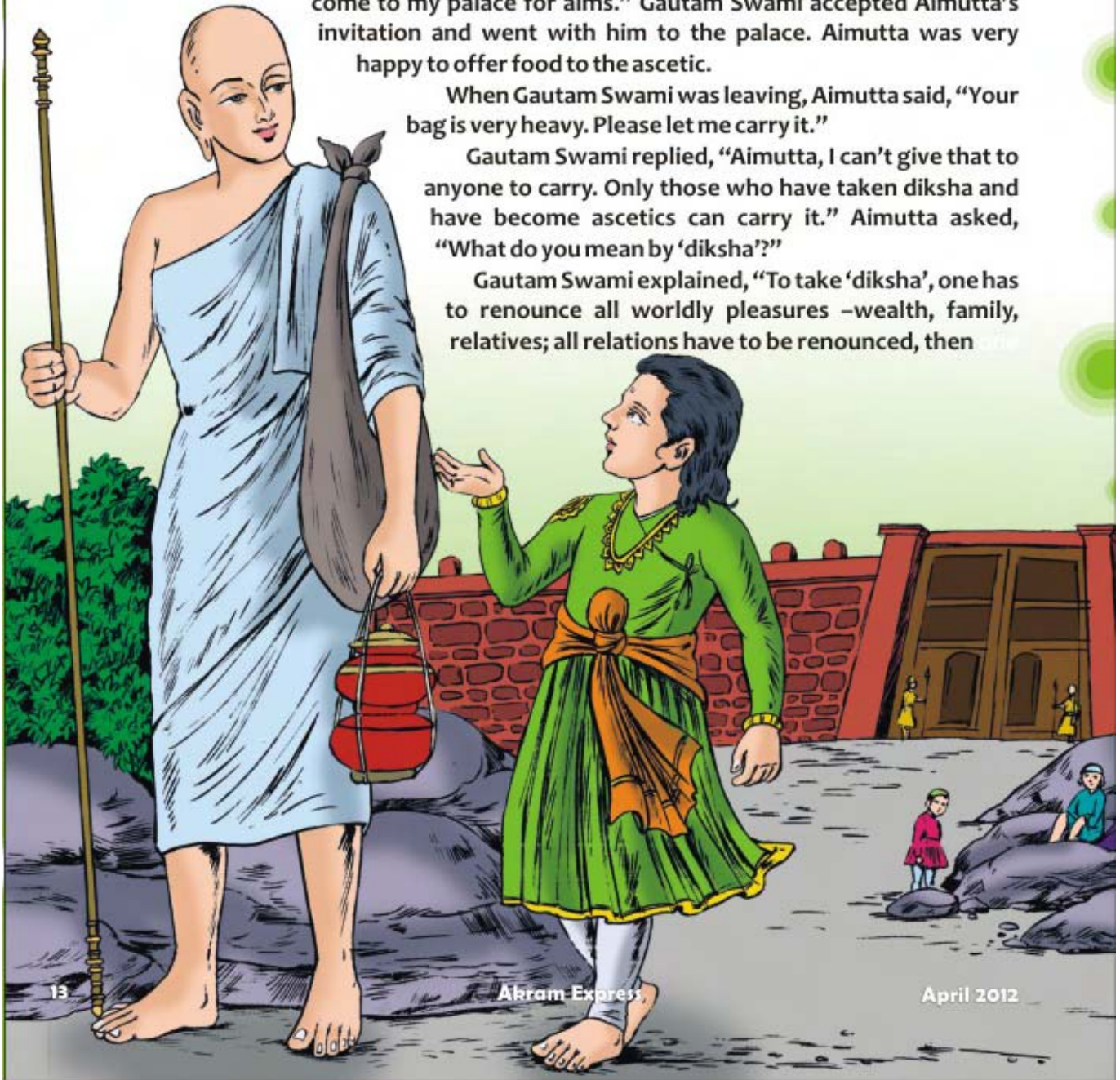
Once upon a time, a king named Vijay reigned over the Polaspur kingdom in India. He had a queen called Shridevi and a six-year-old prince named Aimutta.

One day the six-year-old prince was playing in the streets with his friends, when he saw an ascetic passing by. The ascetic was none other than Gautam Swami; the disciple of Lord Mahavir. He was going from one house to another for alms ('Gochri'). Seeing this, Aimutta ran to him and requested, "My mother and I would be highly gratified if you would come to my palace for alms." Gautam Swami accepted Aimutta's invitation and went with him to the palace. Aimutta was very happy to offer food to the ascetic.

When Gautam Swami was leaving, Aimutta said, "Your bag is very heavy. Please let me carry it."

Gautam Swami replied, "Aimutta, I can't give that to anyone to carry. Only those who have taken diksha and have become ascetics can carry it." Aimutta asked, "What do you mean by 'diksha'?"

Gautam Swami explained, "To take 'diksha', one has to renounce all worldly pleasures –wealth, family, relatives; all relations have to be renounced, then



can become an ascetic.”

Aimutta said, “Gurudev, then I definitely want to take ‘diksha’.”

Aimutta and Gautam Swami reached the place where Lord Mahavir Swami was giving a sermon. Aimutta expressed his wish to become an ascetic to Lord Mahavir Swami. Lord Mahavir Swami said, “We cannot give you ‘diksha’, without your parent’s consent.”

Aimutta returned home and told his mother, “Ma, I wish to take ‘diksha’. You were the one telling me how full of sin and violence our worldly life is. Gautam Swami and Lord Mahavir Swami say the same thing too. I want to become free of sins. Therefore, please give me the permission to take ‘diksha’.”

Aimutta’s mother was shocked to hear this. In order to test whether Aimutta had truly understood the meaning of ‘diksha’, she said, “Son, taking ‘diksha’ is a very difficult step. You have to live a very disciplined life there. Your parents won’t be there to take care of you. How will you bear all the difficulties?”

Aimutta said, “Mother, this worldly life also has many problems. Any difficulties that I suffer after becoming an ascetic will only destroy my karmas and lead me

“
Ma, I
wish to
take ‘diksha’
”



...towards liberation."

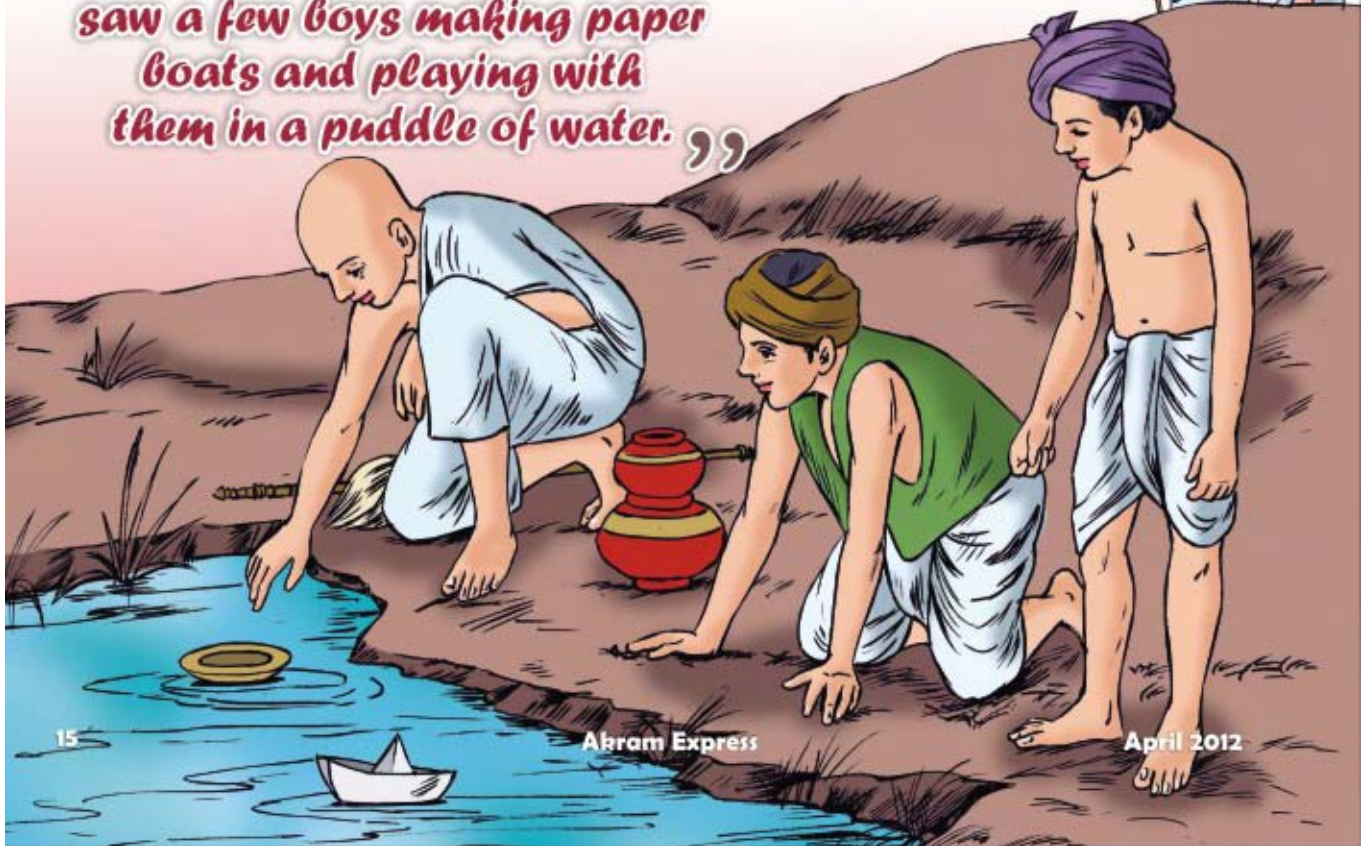
His mother was pleased to hear this. Nevertheless, to test him further she said, "Son, why are you in a hurry to take 'diksha'? Wait for some more years. Look after us in our old age and won't you also have to pay attention to your own family too!"

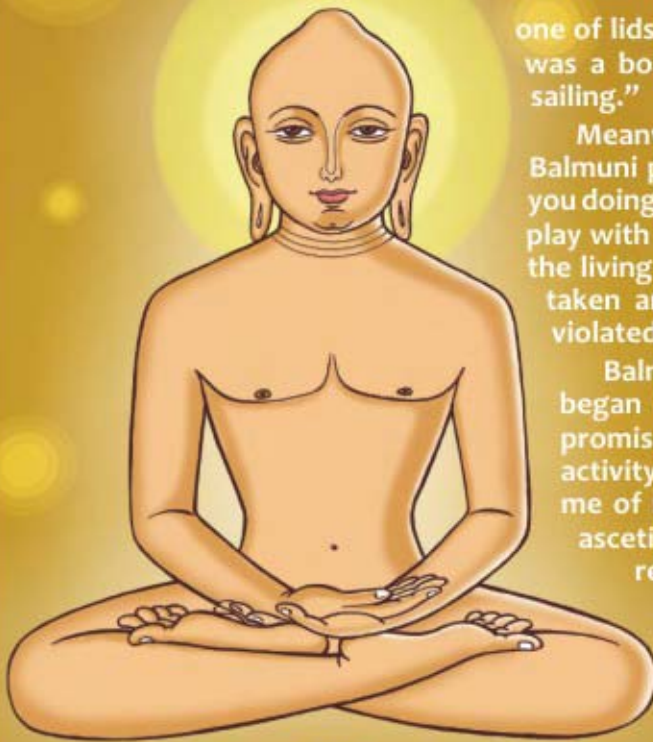
Aimutta said, "Mother, I have learnt from Lord Mahavir Swami's teachings that nobody is young or old. Nobody knows what is going to happen tomorrow. Who will die first and who will die later is not known. Hence, why wait and waste the opportunity that I have today?"

Now his mother was confident that Aimutta had fully understood the meaning of diksha. She was very delighted. She said, "Congratulations my son! I am very proud of you. You will be a good ascetic. Do not forget that your goal in life is to attain salvation and be sure to observe non-violence throughout your life. I am giving you permission to take diksha." Aimutta replied, "Mother, thank you. I am very very grateful to you for giving me your consent. I will always remember your golden advice." King Vijay also happily gave his consent for diksha.

After a few days, he took diksha and became an ascetic. Everyone referred to him as "Balmuni (young monk) Aimutta". One day, Balmuni Aimutta saw a few boys making paper boats and playing with them in a puddle of water. Seeing this, he also had the intense desire to play. He forgot that being an ascetic he could not play with water. He ran to the boys and expressed his wish to join in the game. The kids were excited to have an ascetic play with them. Aimutta opened

“*One day, Balmuni Aimutta saw a few boys making paper boats and playing with them in a puddle of water.*”





one of lids of his utensils and started playing with it as if it was a boat. He said to everyone, "See, my boat is also sailing."

Meanwhile, the other ascetics arrived there. They saw Balmuni playing with water and said, "Balmuni, what are you doing? Have you forgotten that as an ascetic you cannot play with water? By playing with water, we cause harm to the living beings residing in water. As an ascetic, we have taken an oath not to hurt any living being. You have violated your oath and have bound demerit karmas."

Balmuni Aimutta realized his mistake. He immediately began to repent. "Oh dear! What have I done? I had promised my mother that I would not do any sinful activity. These ascetics are very kind to have reminded me of my duties. What would have happened if these ascetics had not come along?" In this way, he heartily repented his mistake and left with the ascetics.

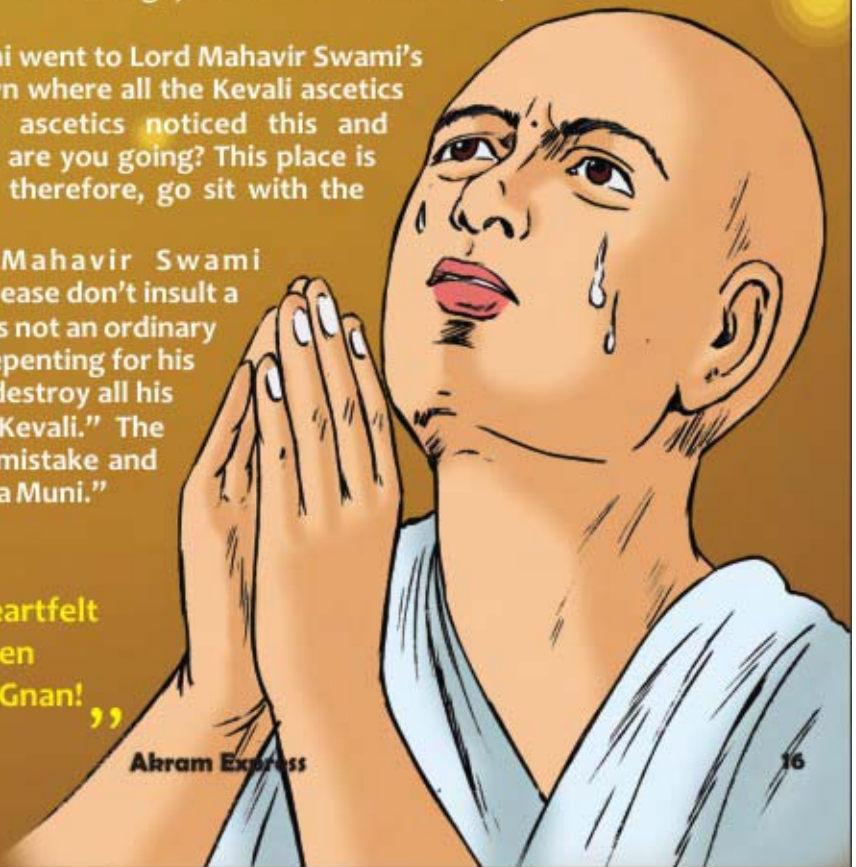
Even after reaching his destination, there was no end to his repentance. He was sorry for whatever he had done. He began thinking, "What did I just do? Just for my pleasure, I hurt so many living beings. How will I become free from

this sin? How will I face Lord Mahavir Swami? Oh living beings, I have become the cause of your unhappiness. Please forgive me for my sins. I will never repeat these sins again." As he repented with genuine heartfelt remorse, all his demerit karmas were destroyed and he attained Keval Gnan (Absolute Knowledge). He was now known as, 'Kevali Muni.'

When Kevali Aimutta Muni went to Lord Mahavir Swami's assembly, he went to sit down where all the Kevali ascetics were seated. Many senior ascetics noticed this and objected, "O Aimutta, where are you going? This place is reserved for Kevali ascetics, therefore, go sit with the other ascetics."

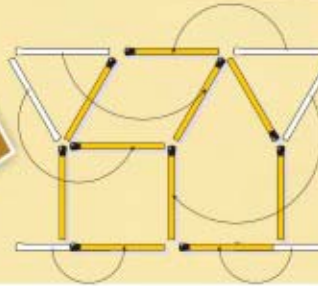
Hearing this, Lord Mahavir Swami interrupted, "Dear ascetics please don't insult a Kevali ascetic. Aimutta Muni is not an ordinary ascetic anymore. By deeply repenting for his mistake, he has managed to destroy all his karmas and has become a Kevali." The other ascetics realized their mistake and bowed down to Kevali Aimutta Muni."

“ See friends, genuine heartfelt repentance can even help you attain Keval Gnan! ”



Puzzle answer

3) CAMEL



Introspect

Yourself answer:

- Across: 1) Pratyakhyan
 2) Kraman
 3) Lower Life Form
 Down: 1) Pratikraman
 4) Shoot on Sight

Summer camp

It's That Time of Year Again...

Are You Ready for This Year's Camps?

Check out the dates for the upcoming kids camp at your center below...

The day camp is designed to actively engage kids in learning valuable life skills through story telling, puppet shows, group discussions, satsang sessions, games, drawing and crafts. Garba and bhakti sessions are also organized to support spiritual growth.

Details of the camp can be obtained through the contact number provided for each center. Register your name asap, limited spaces available!!

Place	Group A – for young boys 13 to 16 years		Contact Number
Mumbai	24-25-26 April		9321010208
Simandhar city	30 April and 1 May		(079) 39830939
Surat	12-13 May		9374714143
Rajkot	15-16 May		9824218056
	Group B – for boys and girls		
	7-9 years	10-12 years	
Mumbai	21-22 April (Ghatkopar) 7 to 12 year	28-29 April (Kandivali) 7 to 12 year	9769799155
Bhavnagar	23-24 April	23-24 April	9574008090
Rajkot	26-27 April	28-29 April	9712343929
Vadodra	28-29 April	28-29 April	9725665700
Bhuj	30 April - 1 May	2-3 May	9909565679
Surat	14-15 May	14-15 May	9427638558
Simandhar city	23-24 May	25-26 May	(079) 39830939
	Group C – for young girls		
	13 to 16 years	17 to 21 years	
Simandhar city	28-29 April	11-12-13 May	(079) 39830939

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valid up to 30-6-2012
Posted at AHD. P.S.O. Sorting Office Set-1
on 08th of every month

Group D – for young boys 17 to 21 years		
Godhra (pavagadh)	28-29 April (13 to 21 years)	9925254688
Simandhar city	2-3-4 May	(079) 39890939
Bhuj trimandir	5-6 May (13 to 21 year)	7567561556

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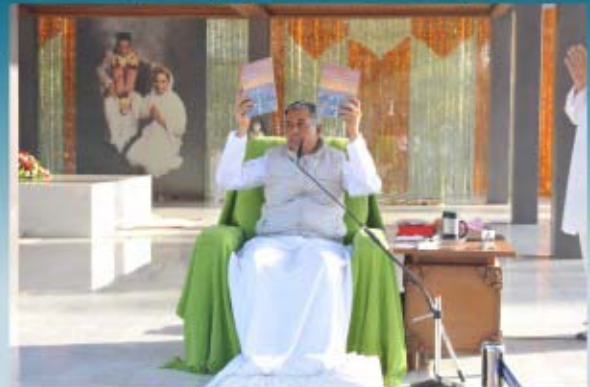
- 1) For the kids and youths planning to participate in the summer camps, registration can be done at any of the Dada Bhagwan parivar satsang centers.
- 2) To register for the Simandhar City summer camps, come in person to the 'Store of Happiness' in the morning from 9:30 am to 12:00 noon, up to seven days before the start date of the specific summer camp you wish to join.
- 3) The dates of the summer camps have been divided according to the age and standard of the participant. Please register in time. Registration will stop seven days before the start date of the specific summer camp a participant wishes to attend. All registrations that come after this date, will be considered 'waiting'. Only if there is room, will the participant on the 'waiting list' be able to join in the above camps.

19th March, 2012 The morning of Niruma's 6th Purnyatitki day...

**Pujyashree doing 'darshan'
of Niruma's Samadhi**



Opening of Neel – series 4



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