

Akram Youth

March 2016 | English

Dada Bhagwan Parivar

₹12



Memory Power

Palitana
Jatra
special issue



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Editorial

The months of March and April are the time for Studies. When we sit to study, all of us have just one issue... We cannot focus on studies and instead we think of people, of situations and of things that are unnecessary. Why? Let us understand the reply to this question in this issue.

On one hand, we want to concentrate on studies, but we are unable. While on the other hand, it is hard to forget internet, TV, friends, shopping, games, etc. We also cannot forget situations wherein someone has quarreled with us or insulted us or praised us.

Our memory power is scattered, while the memory power of great persons like Swami Vivekanad & Niruma is strong. When once they read a page from a book, they never have to read it again. So, how can we gain memory power like them?

Attachment and abhorrence (Raag-Dwesh) is the cause of Memory. Interest is the cause of Raag-Dwesh. And the only way to get rid of this interest and raag-dwesh is Pratikraman. Let us also understand the scientific working of Pratikraman via an experiment.

Let us know the science of Memory power and enjoy this Palitana Jatra Special Issue.

- Dimple Mehta





Why can't I forget it?

Vishakha was sipping her tea, when she heard the message notification on her phone. It was a video message. As she watched the video, tears just cascaded down her cheeks. This used to happen quite frequently. Her husband Nimesh had been transferred abroad for his work, so it was just the two of them living abroad. Vishakha did not have a job, so she kept herself busy by spending most of her time with her neighbor Renukaben. Although Renukaben was 52 years old, they found that they were very compatible with each other and hence, they had a good friendship.

One morning, with hot bhajiyas in hand, Renukaben rang Vishakha's doorbell. When she saw her face, she asked, "How are

you? Why are you looking so sad today?"
"It's nothing aunty," Vishakha replied, "I was just remembering India."

"Yes, I know... it has just been two months since you have come here" Renukaben reminded her with sympathy.

"I don't know why, but every now and then, I think of my mother and then, I feel that coming here was a mistake."

"Yes...that's because you are the only daughter." said, Renukaben.

"This morning I watched a video about mothers and as I watched it, I thought of my mother. After I have come here, I have missed my mother so much, I really don't know why this happens!" said Vishaka.

"It's only because you're free right now that you're thinking of her. Once you get a job, your life will get back to normal." said Renukaben consoling Vishakha.

"But what I really find surprising is that, why do I miss my mother so much? I also have my dad, my brother, my sister-in-law and my two nephews, but I don't miss them! I only miss my mother!"

"You are your mother's favorite child. That is why I think you miss her." said Renukaben.

"I also think of my boss whom I did not like at all!" exclaimed Vishakha.

Renukaben listened to her in silence.

Vishakha went on, "I can understand that I think of my mother, but I do not understand why I think of my boss even though I do not like him!"

Renukaben did not have any consolation for Vishaka's uneasiness, so she said what came to her mind, "It will slowly get better. Ok then, now I have to go, so I will take your leave."

Renukaben quickly left the house.

After Renukaben left her, Vishaka again started thinking about why this was happening? Why do we remember things or people? Also, how can we forget someone?

**Let us see what
Dadashri has to say
regarding this matter...**



Gnani's Scientific Vision

Questioner: Dada, why is it that we can't forget the past?

Dadashri: The past is something that you cannot forget, when you try to forget it and it also cannot be recalled when you wish to. That is called the past. All the people in this world have the desire to forget the past but without 'gnan', (Dada's scientific knowledge) the world will not fade in to oblivion. Memory exists because of your attachments and abhorrence (raag and dwesh). The greater the attachment or abhorrence for a particular thing, the more you will remember it. When a daughter-in-law goes to her mother's house, she is unable to forget her mother-in-law, only because she has abhorrence for her. She does not like her. On the other hand, she keeps thinking about her husband, because he makes her happy, and therefore there is an attachment for him. You remember what makes you the most unhappy or happy because there is abhorrence or attachment there. If you erase the association of the attachment or abhorrence, that memory will disappear. The thoughts that come automatically is memory. When the attachment and abhorrence is erased (through gnan), their memory will cease and only then will your smile exude freedom. Memory creates a pull and tension and this restricts the smile on your face. Everyone's memory differs. What you remember may not be the same as what others remember. This is because everyone's abhorrence and attachments differ. Memory exists through attachment and abhorrence.

Questioner: Dada surely memory will have to be removed.

Dadashri: The memory itself tells you that it wants to be cleansed, erased. There would be utter confusion if there were no memory. What would you erase if there were no memory? How would you know where your attachment and abhorrence lie? Memory arises for its spontaneous resolution. It comes forth so the link to attachment and abhorrence may be erased. So erase whatever comes forth and when you do that, you will free yourself. You remember only because you have the link to attachment and abhorrence here. You should repent for it and make a firm resolve never to repeat that mistake and thus erase it. You can wipe it (raag-dwesh) out by doing Pratikraman and that memory will leave forever. Real gnan is the gnan that makes you forget the world.

Ref: Aptvani 1

problem

solution

Learning through experience

I was very short tempered, getting angry with almost everyone in the family. I would always feel that I am right in every situation, viewing everything only from my point of view. But after I started watching satsang on T.V. , there have been several positive changes in me. I got to know about the Soul. I learned that whatever is happening to me is a result of my own account. I would have several quarrels with my mother-in-law and would always remain angry with her. It would really enrage me when she would scold my children. As a result, I would shout at her and it became a habit. After coming to Dada's satsang, I learned about Pratikraman (asking for forgiveness). I also came to know about the value of human life. I understood that all these are “files” and I have to settle them with equanimity. One day, I ended up in a quarrel with my sister's mother-in-law on a small matter. But just after 15 minutes, I went to her house and asked for forgiveness by touching her feet. I experienced immense peace by doing pratikraman of my mother-in-law, my sister's mother-in-law and my husband. Even they have changed for the better. My mother-in-law even has the bhaav of coming to satsang and wishes to do darshan of the Gnani. My husband used to switch off the T.V. whenever I would watch satsang. But with the help of this satsang, I realised that all this is my own account and I can't be freed without settling them. So why should I fight with him? Shouldn't I deal with him lovingly? As a result, he would not only let me watch the Satsang on T.V. but now, he also accompanies me to satsang! Pratikraman and satsang have changed me to the extent that whenever I become free from household chores, all I remember is Dada. My attachment and abhorrence (raag-dwesh) have diminished and life has become full of love and peace.

- Anjana Patel,
Ahmedabad



Dada's Book Excerpt

દાદાવાણી

October 1996

114
OCT 96



To download this dadavani magazine, Visit <http://goo.gl/3mm4Ek>

Memory... the result of attachments and abhorrence

The power of your memory depends on the depth of your attachments and abhorrence. If there is deep attachment or abhorrence to any sensual pleasure, the memory of that particular sensual pleasure will be strong.

Questioner: Dada, what if you do not remember anything, then what?

Dadashri: Then you have become Vitraag (one without attachments). Krupalu Dev has said, "Be free of thoughts of the world and stay at the feet of the truth. That is the ultimate balance sheet. Who stays free from the thoughts of this world? Vitraag person! (One who is free from attachments and abhorrence)" He says, higher the degrees towards being Vitraag, greater the freedom from the thoughts of this world. Where there is attachments and abhorrence, there are worldly thoughts and memories. When attachments and abhorrence become rootless, or have no foundation, there is freedom from worldly thoughts.

Those subjects towards which you have attachments or abhorrence, you will always remember. In this world we always praise the people who have a good memory... "What strong powers of recollection!" They say. But alas! That is only attachment and abhorrence.

Very deep attachment results in a strong memory

'We' do not know what day of the week it is, still, the world goes on. When we ask someone what day is it, many people jump to answer, "It is Sunday today!" There are more than enough people who have a good memory.

Questioner: Who can we say has become Vitraag(one without attachments or abhorrence)?

Dadashri: When you do not think of anything but your atma, and you do not think of anything but the spiritual endeavor towards your atma.

As your worldly thoughts leave you, you become a Vitraag. A Vitraag has no worldly thoughts. Freedom from worldly thoughts and memories is called Moksh.

The whole world makes an effort towards having great powers of memory, but there is no such thing as the power of memory. The power of memory is the result of attachment and abhorrence. I do not have attachment or abhorrence, so I do not have the power of memory. Now we know, that with our memories, we have attachment in certain places and abhorrence in others. This is why people have strived to search for freedom from worldly thoughts.

Questioner: When a student stands first in his class, does that mean he has deep attachment or abhorrence?

Dadashri: When the student is interested in a subject, he will get the highest marks in that subject. If he loves history, he will get good marks in history. There are many children that do not remember their subjects, and so we know that they do not have any interest in studying, but they remember everything about the things in which they have interest.

When there is deep attachment to a subject, one becomes an expert in that particular subject. I had interest in the science of Atma, and therefore, I became an expert in the science of Atma!

So when we have attachment to our atma, then, we can say that we are free from worldly thoughts.

Questioner: What kind of attachment is the attachment to our scriptures?

Dadashri: When something is convenient to us, then, we form an attachment. When we are in agreement with the scriptures, we form an attachment to them. On the other hand, when we are not in agreement with the scriptures, we form abhorrence towards the same. The attachment that will lead to liberation is the attachment to the true scriptures, the true teacher, and the true God.

Glimpses of Great Souls

Swami Vivekanand's Reading Speed and Memory Power

In November 1890, Narendranath (pre-monastic name of Swami Vivekananda) went to Meerut. Narendranath had been a "voracious reader" from his childhood and used to spend a lot of his time in reading. During the stay in Meerut, Narendranath, through his fellow disciples, used to read one book from the local library every day and return it the following day. The local librarian was not ready to accept that Narendranath was reading the books. He thought that he was not reading anything at all and it was only an attempt to impress others. One day he clearly expressed his doubt to the fellow disciple. Narendranath, upon hearing this, went to the librarian and told him, politely—"Sir, I have read all the books very attentively. If you have any doubt, you may ask me any question you like from these any of these books we had borrowed." The librarian could not believe it, and so Swami Vivekananda asked him to test him. He opened a book, selected a page and paragraph, and asked him to tell him what was written there. Swami Vivekananda repeated the sentence exactly as it was written in the book, without looking at it. The librarian was astounded and did more tests. Each time Swami Vivekananda repeated the exact words written in the book. Later the librarian discovered that Swami Vivekananda had a photographic memory. His eyes, his mind, would capture the image on the page, and whenever he wished, he could just recall a book, a page, a sentence. That was the capacity of his brain and mind. How did he develop this capacity?

10 | March 2016

Haripada Mitra, a Sub-divisional Forest Officer of Belgaum recounted—

One day, in the course of a talk, Swamiji quoted verbatim some two or three pages from Pickwick Papers. I wondered at this, not understanding how a Sannyasi could memorize verbatim so much from a secular book. I thought that he must have read it quite a number of times before he took orders. When questioned he said, 'I read it twice—once when I was in school, and again some five or six months back.' "Then how you remember it?" I asked in wonder.

In 1901, Swami Vivekananda was sick and was staying at Belur Math, West Bengal. A new set of 12 volumes of the newly published Encyclopedia Britannica had recently been bought for the Math's library. One day Sharatchandra Chakravarti, a disciple of Swami Vivekananda, came to his room to meet him. Seeing the large volumes of the Encyclopedia Britannica, he told "It is indeed very difficult to read so many volumes in one lifetime."

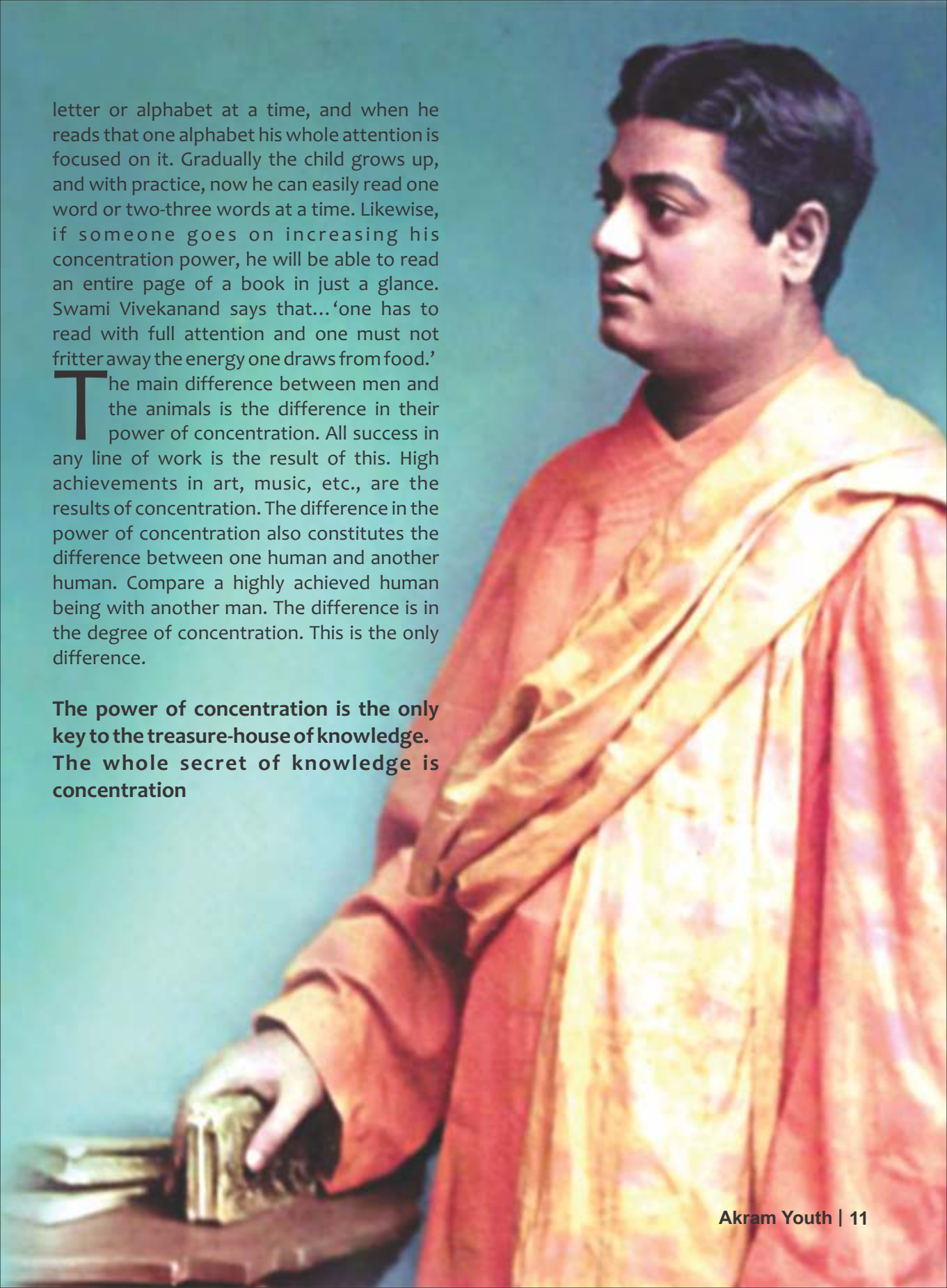
Swami Vivekananda immediately replied "What do you mean? . . . Ask me any question from the first 10 volumes I have already read." Chakravarti asked Vivekananda a number of questions from each volume of the Encyclopedia. Every time Vivekananda answered correctly, and not only that, several times he even quoted exact words used in the book.

Narendranath explained that when a child starts reading, he reads one

letter or alphabet at a time, and when he reads that one alphabet his whole attention is focused on it. Gradually the child grows up, and with practice, now he can easily read one word or two-three words at a time. Likewise, if someone goes on increasing his concentration power, he will be able to read an entire page of a book in just a glance. Swami Vivekanand says that... 'one has to read with full attention and one must not fritter away the energy one draws from food.'

The main difference between men and the animals is the difference in their power of concentration. All success in any line of work is the result of this. High achievements in art, music, etc., are the results of concentration. The difference in the power of concentration also constitutes the difference between one human and another human. Compare a highly achieved human being with another man. The difference is in the degree of concentration. This is the only difference.

The power of concentration is the only key to the treasure-house of knowledge. The whole secret of knowledge is concentration



Scattered Chitt

While studying or whenever we are free, which places does the chitt wander of to?



I must buy a red Royal Enfield bike next year!



Which movie should I see this weekend!



How dare he scold me, in front of everyone? I will teach him a lesson!



It will be so much fun to fly Kite with cousins this Utraayan!



Its no longer fun to use this mobile, I must buy a new phone with latest features.



We must plan a trip to Goa, this Summer Vacation!



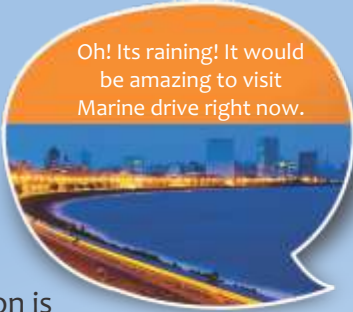
What is the score? India must win today!

Like all our youth subscribers, if you v your time to creation of Akram You akramyouth@dadab



vritti

The answer to this question is given by many of our youth subscribers, which we have edited below.



Oh! Its raining! It would be amazing to visit Marine drive right now.



I wish I had a large bungalow and a B.M.W. like Mehta uncle.



On my birthday, I will keep a party at U.S. Pizza!



Lakhani sir always shouts in the class. It irritates me.



In Garba, the girl in the traditional dress was looking so cute!



I haven't eaten Pradhan's pani puri for a long time!



I'm really tired of City life! Best to go to a peaceful natural location.



Lets see who all have messaged me on whatsapp!

You would also like to contribute to Akram Youth Magazine, email us on [hagwan.org](mailto:akramyouth@hagwan.org)



Q&A

Questions & Answers

Lack of Concentration

તમારા પ્રશ્ન youth@dadabhagwan.org પર ઈમેલ કરો.
અમારી ટીમ તમારા દરેક પ્રશ્નનાં જવાબ આપવા તત્પર છે...

Ishwarya Deepak

Jan 13, 2016 19:22
Email:1

To : Akram Youth <youth@dadabhagwan.org>



Subject: Lack of Concentration

Whenever I sit down, before studying, to chant Dada Bhagwan Na Aseem Jai Jai Kar Ho, I cannot visualize the words that I am chanting in my head and lose my concentration. How do I visualize this?



Akram Youth <youth@dadabhagwan.org>

Jan 14, 2016 15:10

Email:2



To : Ishwarya Deepak

Subject: Re: Lack of Concentration.

The method to visualize is pretty simple.

Step 1: Choose a language that you are fluent with. In your case, it can be English... **Step 2:** Write down "Dada Bhagwan Na Aseem Jai Jai Kar Ho" on a piece of paper in the language you selected. **Step 3:** First few times (approx. 5 times), recite the words while reading the alphabets in the paper. **Step 4:** Then close your eyes... **Step 5:** Start reciting "Dada Bhagwan Na Na Aseem Jai Jai Kar Ho" visualizing the words you have written... **Step 6:** Continue the above chanting for 10 minutes. The motive here is to affix your "Chitt" in one place only, while chanting. So, while you read the paper while chanting, make sure that your chitt is not diverted anywhere else...

Chitt normally is easily diverted to thoughts of

- Films, TV - Games
- praise or insult
- "Moh" - the liking for material things, people.

What we want to do is affix our chitt so it does not get any thoughts, other than the reading of the words. This will in turn purify the chit.

But, as your concentration power increases, you will be able to remember all your studies with your memory power...



Ishwarya Deepak

Jan 18, 2016 18:44

Email:3



To : Akram Youth <youth@dadabhagwan.org>

Subject: Re: Re: Lack of Concentration.

Thank You for the fast reply. I have tried and this works. I will chant "Dada Bhagwan Na Aseem Jai Jai Kaar Ho" as per the instructions for the next 2 months. I will send you a feedback. Thanks!

Gnani with Youth

Questioner: I am unable to forget some incidents of my life. Is it because we all friends are continuously staying together?

Pujyashri: This is simple. To remove the postage stamp from the letter, you don't have to pull out the stamp, but dilute the gum. When the gum will melt, the stamp will fall off. Instead of laboring for removing the postage stamp, you should work to dissolve the gum between the letter and the stamp.

We come across a crook because there is some fault within us. Why did a particular circumstance happen? That's because some fault was already within me and through this 'nimit' (circumstantial evidence) it was brought out!

This is science. My attachments and abhorrence constitute the 'gum'. Again take the example of the letter and postage-stamp, it is all because of the gum. Someone will say, "Remove the stamp, pull it out." If the stamp has not been cancelled by the post office rubber stamp, someone will find out ways to slowly pull it off from the letter by steaming it or by soaking it in water, dissolving the gum and removing it. See here, how they understand that, not to pull the stamp but dissolve the gum. Similarly, in case of settlement of your karmic accounts, for the attachments and abhorrence with persons in your life, it is not the fault of the individual but because of our own attachments and abhorrence we are attached to them. Once we are free from our attachments and abhorrence then it will get dissolved in its own time. Till then, through spiritual awareness, find out where you have attachment and where do you feel attracted.

Why did this particular person come to your mind? Why do you dislike a person? Why do you feel attachment for someone? Why do you like some person? Very minutely you have to disconnect all the wires with these people and free yourself from the bondage. You don't have to move these people away, neither forsake them nor cling on to them. Only disconnect the 'hook' from within. As you have to only dissolve the 'gum' between the envelope and the postage stamp, in the same way, in case of people, your attachment or abhorrence (raag-dwesh) is the 'gum'. So don't remove the person, or try to improve the person, or expect him to change. Only dissolve your own 'raag-dwesh' towards him. For doing so, 'Pratikraman' is the best medicine!





Experiment

Soap - how does it clean? Soapy surprise!

What you need :

- A Big Bottle / Jar with lid
- Cooking oil
- Water
- Liquid soap / Soap



How to:

1. Put some cooking oil and water in the jar. Close the lid tightly and shake.



2. Let the bottle stay idle for a few minutes. What do you notice? The oil and water separate into two layers.



3. Add a few drops of liquid soap to the oil and water mixture and close the lid tightly again.



4. Shake and leave it to settle for a few minutes.



Observation:

You should see a cloudy mixture. The oil and water are no longer in separate layers. It is called an Emulsion.



What happened (Inference):

Normally, oil and water don't mix, so they separate into two different layers. Soap breaks up the oil into smaller drops, which can mix with the water. It works because soap is made up of molecules with two very different ends. One end of soap molecules love water - they are hydrophilic. The other end of soap molecules hate water - they are hydrophobic. Hydrophobic ends of soap molecule attach to the oil. Hydrophilic ends stick out into the water. These drops of oil are suspended in the water.

Daily Use of this experiment

This is how soap cleans our hands - it causes drops of grease and dirt to be pulled off your hands and suspends them in water. These drops are washed away when you rinse your hands.

Spiritual Science:

Dadashri used to say, if you want to remove a postage stamp stuck to an envelope, you need not scratch the stamp or the envelope. All that you need to do is to dilute the gum (sticky substance) that binds the stamp with the envelope so that it becomes liquid again and loses its intensity to hold the stamp. As a result, the stamp falls down on its own.

The same phenomenon is seen with the use of soap and how it deforms the oil/water molecules so that they lose their strength to hold the dirt.

The same science applies in spirituality as well. Whenever someone is hurt by us, we need to do pratikaman. How does it help? Just as in above experiment, soap breaks up the oil particles, to remove the gap between water and oil, similarly pratikaman breaks the raag-dwesh and thus diluting the strength to hold the dirt – the kashays (Anger, Pride, Deceit, Greed and other vices). As a result the distance decreases between people, bringing them closer to each other.

The positive vibes of repentance reaches the pure soul within that person and softens up his ego by diluting the layers of negative opinions or grudges that he might have formed for us. True pratikaman destroys the link of charging bad karmas. Dadashri emphasized that “Pratikaman” is the most powerful tool and he had applied it intensely to wash his faults.

Palitana Jatra

12 to 14 Feb 2016

Jatra thi Jackpot ne ae jama karave
chhe, Satsang shibir kera ae rang
jamave chhe

The magnificence of Shree
Shatrunjay Tirth (pilgrimage) is such
that millions of “souls” have
attained salvation on this auspicious
land! It is the very same place where
Lord Rushabhdev had conducted
many samosarans (spiritual
gatherings of the highest order).
This “eternal” pilgrimage has always
been the embodiment of faith, love
and devotion of the seekers. The
Gnani visiting here was like an icing
on the cake.



Shree Shatrunjay Tirth



20 | March 2016



Pujyashree offering Chaadar to Angarshah PeerSahib.



Pujyashree performing vidhi at the temple of Padmavati mata.

Mahatmas enjoying the jatra with Pujyashree.

Mumukshus and Mahatmas at Satsang and Gnanvidhi, 1200 people recieved Gnan.



Puzzle

Every picture represents a word (in any language). Join the 3-4 words to form the answer. Let us see how much "Magaj mari", you are actually capable of.

1 Magaj Mari =  + 

2 HU +  +  = _____

3 _____ =  +  + 

4 _____ =  +  + 

5  +  +  +  = _____

6 _____ =  +  + 



For answers,
Visit <http://goo.gl/b21x1h>

or

<http://youth.dadabhagwan.org/gallery/akram-youth/mar2016-answers/>

Summer Camps for kids & youth

Intent: Imparting values and morals.
Positive attitude. Building friendship.
Development of character.

Centre	Group A 13 To 16 Bhaio	Contact	Group B 13 To 16 Beno	Contact	Group C- 8 To 12 Year Children	Contact
Sim City	21,22 May	079-93830939	21,22 April	079-93830939	23,24 April (8 to 10 Year)	079-93830939
					25,26 April (11-12 year)	
Bhuj	14,15 May	9924345588	To join Gandhidham	9427171976	May 3,4	9924345588
Gandhidham	April 23,24	9825164515	April 30-May 1	9879617152	29-Apr	9913700255
Rajkot	May 14,15	9825317607	May 1,2	7623844316	April 29,30	9723591606
Morbi	Will Join Rajkot Camp	9727331311			04-May	9726388792
Surendranagar	Will Join Simcity Camp		April 26,27	9726108434	April 24,25	9426579064
Baroda	May 14,15	9924343335	April 25,26	9624852602	April 23,24	8980995255
Bharuch, Ankleshwar	Vadodara can go to camp.	9974299193	April 29,30	9427105443	28-Apr	9428586701
Bhavnagar	May 14,15	9574008090			3, 4 May	9574008090
Surat	April 23,24	9898689697	April 25,26	9601291024	April 30-May 1	9725832704
Valsad	April 28,29	9924343245			28-Apr	9276252930
Jamnagar	April 23,24	9879551517			May 3,4	9879551518
Mumbai	22-24 April	9321010208	April 30, May 1,2	9320010208	April 16,17	9320255266-C 8652890066-W
Junagadh (Veraval)	May 21,22	9726754571				
Simandhar	Group D- 4 To 7 Year		Group E - Youth Beno 17		Group F- Youth Bhaio - 17	
City	29-Apr		14,15,16 June		30 April & 1,2 May	

NOTE: (1) To participate in the summer camp it is necessary to register your name at the center nearest to your residence. The registration fees are non - refundable. (2) Registration shall be done as schedule in accordance to the age and standard of the child / youth. Registration shall close 10 days prior to the scheduled date of the summer camp. Any registration after that shall be done at extra cost (tatkal charges). (3) Registration for Simandhar city summer camp shall be done at 'Store Of Happiness', in the campus of Tri - Mandir, from 9.30 am to 12 noon and 4.00 pm to 7.00 pm in the evening. Registration shall begin from the 20th March and shall continue upto 10 days prior to the respective summer camps. The contact no is 079 - 39830939. (4) Participants can take part in any one of the above mentioned centers only.



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Akram Youth

Palitana Jatra

12 to 14 Feb 2016



Send your suggestions and feedback at: akramyouth@dadabhagwan.org

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