

Dadavani Magazine

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Become the Child's Guardian, not Owner

EDITORIAL

Every parent longs for his or her child to grow up with right values. That is a good point, but for that to be accomplished, they also have to ponder how they themselves are with ideal values as parents. To raise the children with good values, first and foremost, do not that which you, yourself, do not like, in front of them. For example, avoid getting angry, scolding, arguing, and all such things in front of them. He will conduct according to the values he sees in you. If you learn how to be a 'gardener' and are able to know all the various *prakritis* (the non-Self complexes) within the home, then your 'garden' will flourish beautifully! When the child comes asking a question that is bothering him regarding worldly life, do not stop him. Allow him to open up his feelings. Listen attentively to what he is saying; that will have a positive impact on him.

One man wanted to see how a butterfly emerges from a cocoon. After a few days, the butterfly was struggling to get its body out through a hole made in the cocoon. After watching the butterfly struggle to come out for quite some time, the man felt pity. He carefully cut the cocoon and took the butterfly out. But the butterfly's body was extremely weak. Therefore the butterfly could not fly, it dragged itself with its shriveled wings. Due to feeling pity the man did not understand that it was necessary for the butterfly to go through the struggle of coming out of a small hole. During that struggle, the fluid in the body gets pushed towards the wings and strengthens them and enabling it to fly. However, the man's efforts made it crippled for its entire life. Remember that taking too much care of even a child may make him crippled. A bit of a resistance, struggle, turns out to be a blessing for a child's talents to develop. Only in the midst of adverse circumstances does a child pave a new path to reach the peaks of success.

A child learns a lot from the parents' worldly interaction. If parents can understand the balance of where to place boundaries, where to encourage, and where to discourage, then the child will not get spoiled. Just remember this much; the overly-wise interaction of today will spoil his tomorrow. Interactions done within normality will improve his tomorrow. Therefore, it is necessary to provide education, practical wisdom, and to mold them. All three are necessary.

In the current edition, not only are there solutions provided for the various problems faced by parents, but they have also been given keys to improve themselves in life. Dadashri's art of world interactions (*bodha kada*) art of knowledge (*gnan kada*) prove to be very useful in understanding the value of these relative, worldly relationships, eradicating the state of unawareness due to illusory attachment (*murchha*), increasing awareness (*jagruti*) and carrying out worldly interactions happily. Such art takes even the common man out of worldly problems, and with the help of Knowledge of the Self (*Gnan*), helps him climb the steps towards *moksha*.

Note:

The Gnan Vidhi of the Gnani Purush separates the Self from the self. The reader is requested to allow for the use of capital letters in the book, which have been used frequently for ease of understanding the message of the Gnani Purush. The small 's' is the self or the worldly interacting self, where the reader has to introduce one's own worldly name. The 'S' is used to denote the awakened Self after the Gnan Vidhi or the absolute Self. Similarly, the small 'y' is used for the worldly self, and the 'Y' for 'You' is for the awakened One. The small 'v' is for the vision through the worldly eyes or the physical eyes whereas the 'V' is for the Vision of the awakened One as the Self. In the same vein, the words that are meant to convey the realm and domain of the awakened Self have capital use eg. 'Knower' or 'Seer' or 'Conduct' versus knower, seer, conduct as the self.

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Gnani Purush Dadashri

Develop Such Ethical Conduct

Questioner: What should the character (*charitra*) of a father be like?

Dadashri: Children should not like to be away from their dear father. The character should be such that every day the children say, “Father, we do not like to go out. We only enjoy being with you.”

Questioner: So what should a father do to become like that?

Dadashri: Now the children who meet me, they do not like it without me. Even the elderly who have met me do not like it without me. Even the young people who have met me do not like it without me.

Questioner: I want to be just like you!

Dadashri: Yes, but that can happen if you do as I do. If I say, “Bring (me) Pepsi,” and they say, “There is none,” then I would say, there is no problem. (I would say,) “Go and bring water.” But on the other hand, you would say, “Why has it not been brought and kept ready?” That is doing of an interference (*dakho*). If it is time for lunch in the afternoon and ‘we’ are told, “Lunch has not been made today.” Then I would say, “It’s okay, that’s fine. Just give me some water to drink.” Whereas you would become a policeman by saying, “Why didn’t you do it?”

One has become a father just like that. A father should be such that the child does not leave his side. I consider him (the child) to be a grandfather, so when he is sitting with me, he does not (want to) leave. Therefore, one should be proficient in all such arts (*kada*).

Using Tongs, Solve Problems With Tact

Questioner: In the home, I am responsible for the child. If his conduct (*vartan*) is inappropriate in any way and I say something to improve him, if I say it for his own good, then instead it backfires on me. He, himself, understands that, ‘He is the elder in the home, he is saying it for my own good, he is saying it to improve me.’ Nonetheless, when I tell him, his conduct inevitably becomes negative with me.

Dadashri: That is because you do not how to say it. The other person is not liable; when you do not know how to explain it, this would indeed happen! You talk to him as though you are a collector, then this would surely happen! But if you talk to him as though you are a clerk, then he will feel good. Then he will listen to what you have to say. What do you think? If you talk to him as though you are a collector, then it would indeed create a problem! Say you touch burning coal and you know that it is not worth touching at all, then should you touch it again?

Questioner: No, it should not be touched.

Dadashri: What do you do in the case of the coal? Do you not use a pair of tongs to hold it? You keep a pair of tongs, do you not? Do you not keep a pair of tongs? If you held the burning coal with your bare hands, then what would happen?

Questioner: I would get burnt.

Dadashri: So it is necessary to use tongs.

Questioner: What kind of ‘tongs’ should be used?

Dadashri: There should be one person in the home that is like a pair of tongs. He, himself, does not get burnt (hurt) and is also capable of handling someone who is burnt (hurt). Call him and tell him, “When I speak with the child, then at that time, help reinforce (what I say).” So then he will sort it out. There should be some solution. What will happen if the hot coals are held in the hand just like that?

Questioner: Yes, that is true. But after misbehaving with me, he feels hurt that, ‘What I did was wrong. He is elder in the home and he loves me, that’s why he is trying to improve me.’ He understands that, yet his conduct remains the same.

Dadashri: Yes, there is love, and you are saying it in his best interest. He understands that too; but why do you say, “You do not have any sense” to him? ‘We’ speak with love, so why not develop love! Having become one with such an understanding...

Questioner: But how can that happen? If I say anything to him, he becomes angry, and then I, too, become angry.

Dadashri: You become angry at that time, so what can be accomplished as long as such weakness exists? If someone were to say to me, “Dadaji, you do not have any sense,” then I would tell him, “Have a seat, you are correct.” It is because he does not have the understanding that he says this! And then he later regrets it. He will say, “I should not have said that and yet I did.”

Don’t Control, Shower Love From the Heart

(When we speak) The other person’s ego does not arise at all. ‘We’ do not have an authoritative tone (*sattavahi avaaq*). So there should not be any authoritativeness (*satta*). When you speak to your children, it should not be with an authoritative tone.

Questioner: Yes. You had said to stop (talking) before someone closes the door on (stop communicating to) me.

Dadashri: Yes, that is right. You should stop before they close the door on you. If (you wait until the point where) he is driven to close the door on you, then it is your foolishness. It should not be so. There has never been a day when my tone was authoritative. So there should be no authoritative tone. As long as he is young, you have to put up an authoritative tone by saying, “Sit down and be quiet.” Even then, I only show love (*prem*). I try to subdue with love.

Questioner: There is not as much power in authority as there is in love, is there!

Dadashri: No, but love will not arise within you as long as that garbage does not go away! Are you removing the garbage or not? Such heartfelt people! You should not interfere (*dakho*) with the one who is heartily, you should behave nicely with him. You can interfere with people with a lot of intellect (*buddhivada*), if you so desire.

You too Should Change According to the Times

This world is indeed constantly changing. If it remained the same, then people would not like it. Yet human nature is such that one will tell these children to do things the way exactly as he had done when he was young. Hey, just drop it. The time has changed; things have changed.

In my day, if a boy went to a restaurant, his parents would harry him to no end. This is because parents had never seen (a restaurant). They grew up in a certain era. There was a certain order that had been established. They would not like this, whereas the children would like it. This has created all this *matabheda* (divisiveness due to difference of opinion). They keep happening on this problem (of generation gap) only For infinite lives; it is not that such has happened just in this life, this has carried on right from the beginning. The gap (distance) between the young and the old continues.

This world will keep changing according to the times. As it changes, it will eventually come back to the same place again. Everything should change according to the times.

Nowadays all these old-fashioned, elderly people say, “Dada, our children have become spoiled. Please improve them in some way.” I said, “That means you are improved and your children are spoiled!” (Then they say), “They never come to the temple.” I told them, “Tell me, what have you accomplished by going to the temple. Instead, you are better off not going to the temple.” It is because these children studied in English (medium schools) that they do not go. They have imbibed such an understanding that they believe it to be true (*satya*) only if they see it with their eyes or if it can be known with the intellect. But it cannot even be understood with the intellect. Therefore they have improved because they have become seekers of truth.

Open up and Attain Right Understanding

Converse with me. Clarifications should be received, shouldn't they! How long can this continue? The son has grown up and when distance develops due to difference of opinion (*matabheda*) with him, he (the father) does not sleep the entire night. Just look! He couldn't sleep due to his very own son!

This sort of a life, is all useless life! Human life existence, is lost by worrying all day long! Damn it, shouldn't life be good! Where there is divisiveness due to difference of opinion, there is wandering (of life after life). *Matabheda* means to take up and go forth on parting ways. What is the reason for not being able to adjust? It is because there are many members in the family! When there are a lot of people, there is no harmony with all of them, is there! (Just as) if interference occurs with the yogurt, if the yogurt (that is under preparation) has been stirred, then in the morning it will not have set properly.

Farms of Satyuga are Gardens of Kaliyuga

It is such that human nature is not uniform. The human nature changes according to the prevailing era (*yuga*). In *Satyuga* (an era where there was unity in mind, speech and acts) everyone lived with unanimous opinions (*ekamata*). Even if there were hundred people in a home (they will act) according to what the grandfather said! Whereas in this *Kaliyug* (era of lack of unity in mind, speech and acts), if the grandfather says something, then one will swear at him,

and if the father says something, he too will get cursed at. That is how twisted it is in the *Kaliyuga*.

But why has the nature of the era changed? One may reply, “Man is only a man, he is just a human being, but you have not learned to know (his nature). There may be fifty people living in the house, but because you cannot know (their varying nature), interference (*dakho*) continues. Should they not be known? Shouldn’t it be examined whether this is a rose plant or another type of plant?”

What was it like in the past? In the *Satyuga*, in one home everyone was a ‘rose,’ in another home they were all ‘jasmine,’ in the third home they were all ‘plumerias!’ What has happened in the home these days is that one is a rose (and) another is a jasmine! If it is a rose, then it will have thorns, and if it is a jasmine, then it will not have any thorns. The flower of a jasmine will be white, whereas the rose will be pink or red. In this way, nowadays, there are a variety of ‘plants.’ Have you understood this point?

What used to be fields during *Satyug* have taken on the form of gardens in *Kaliyug*! But what can be done if people do not know how to know such things? The one who does not know how to see this will indeed have pain (*dukha*)! The world does not have this vision (*drashti*). No one is bad at all. All this *matabheda* (divisiveness due to difference of opinions) is one’s ego. The ego is from not knowing how to see. There is no pain (*dukha*) at all if one knows how to see. No *matabheda* with anyone in this world arises for me. I know how to see this is a rose; this is a lily! Whether one is a tulip, or any other flower, I am able to know all of that!

Cultivate Good Values Without Expectations

Values (*sanskar*) are such that a rose seed only gives rise to a rose. It only needs to be provided soil, water, and fertilizer. Then do not beat it every day. People here beat and scold their children. Hey mortal one, what would happen if you scold the rose plant saying, “Why do you have thorns?” Whose foolishness is that?

Questioner: Ours, indeed!

Dadashri: If one prods a (white) jasmine, “Why aren’t you pink?” Then would it start a quarrel? So what these people do is that they try to make their children like themselves. If one is miser, then he makes his child miser, and if he is noble then he makes his child noble. So he is pulling the child according to his own design and that is the reason for all these quarrels. On the contrary, let the child blossom! Just be sure to keep providing him with water, fertilizer etc.

These children are very good! They will never become bad. Whatever (amount of bad) quality is in their ‘seed,’ is the extent to which they will become bad, no more than that. You may pour water on them this way, turn them upside down that way, or do anything else but whatever is indeed going to happen, will happen. All you need to do is sprinkle water. If they are able to see moral values in you, then that will help them. On the contrary, parents beat them saying, “Why are you a rose? Why do you have thorns?” They create an uproar!

So you should understand that his formed non-Self complex (*prakruti*) is like a rose. Do you have to know his *prakruti* or not?

Questioner: Definitely.

Dadashri: When you see this neem tree, would you ever put its leaves in your mouth? Why not? You know that its innate nature is as bitter as poison. (Would one say,) “Let me try once more and see if it has become a little milder or not?”

Know the Prakruti and Nurture the Child

Know the *prakruti* in this era. If the children do not do things according to one’s wishes (*dharyu*), he starts to fight with the children. Would they actually conform to your expectation filled view (*dharya pramaney*)? Must a child conform to your willfulness? Each one tries to drag the other person towards his own viewpoint.

They do not know *prakruti*. Therefore, in the book, I have written, “This time around, the homes have become gardens, so get your work done.” If a father is noble (generous) yet his son is miserly, then the father will say, “He is a total miser, beat him up.” He will try every means possible to make his son noble (generous) like himself; it will not work. The son’s stock of filled *karma* is completely different. Parents want to make their children like themselves. Hey, let them blossom on their own. What are their energies? Cultivate them. Identify what type of intrinsic nature (*swabhaav*) each one has. Hey mortal one (*mooah*), why do you fight with them?

So it is worth knowing this garden. When I say ‘garden,’ people begin to observe and know the *prakruti* of their children. Hey mortal one, know their *prakruti*! For once understand the children and then conduct with them accordingly! What happens when one deals with the children after knowing their *prakruti*? Are adjustments not made to suit a friend’s *prakruti*? In the same way, *prakruti* (of the children) should be seen, the *prakruti* should be known. Know and adjust with them accordingly. Then there will not be problems at home. Otherwise, one will go to any extreme and demands, “Become just like me.” How can it be that possible for them?

Now when will all this get resolved? So, as long as he does not know how to adjust, he keeps taking a beating. Will you not have to understand the reality of this? If you understand that it is a garden, then won’t you make changes? At your home, you had five plants, two big plants and three small plants. So would they all be of only one type? Would they just be roses? Would you then keep having the feeling, ‘Why are all my plants not producing roses?’

Questioner: But Dada, parents everywhere say, “Our children are not obedient.” Why is that?

Dadashri: Why would they obey? How can this jasmine obey a rose? Say you are a rose and you tell another person (a jasmine), “Why are you blooming such flowers? Why is your flower like this?” Therefore, know that there is nothing worth fighting over. Each one is indeed within his own intrinsic nature. And it is only necessary to give them fertilizer and water. It is just that everyone wants things according to their own idea; that is why people get spoiled even more. People have done harm to all these children. Don’t you think that such a mistake is being made?

Questioner: It happens.

Dadashri: Just go and ask every gardener; does he complain about the thorns? He will never complain. He simply works carefully, in such a way that he does not hurt himself. Only those

who do not care much about the rose will complain about thorns. If one cares about the rose, then he will never find faults in the thorns, would he!

Nowadays, everyone has a different opinion, so all day long there are problems and conflicts just because of opinions. Today, the father's way is different, the mother's way is different, the elder brother's way is different and the younger brother's way is different. If you see their *prakrutis*, they are all excellent, but it is just that there is no harmony amongst each other. I know the *prakrutis*, therefore I feel at complete ease.

If you Improve Then Everything Improves

If you want to improve your children, then follow my *agnas* (spiritual directives given by Dadashri in this regard). Do not say anything unless children ask for your advice, and even then you should tell them, "It would be better if you did not ask me." If negatively thoughts come about them, then immediately do *pratikraman* (apology coupled with repentance and affirmation never to repeat the mistake) for that.

In this era, the ability to improve others has been lost. Therefore, let go of the expectation to improve anyone. This is because only if there is unity of mind-speech-action (*mana-vachan-kaya*) can the other person improve. The other person will only improve if that which is in the mind comes forth in speech and also in conduct. Currently, this is not the case. Bring about normality in your attitude with everyone in the home. If conduct (*aachar*), thoughts (*vichar*), and speech (*uchchar*) change for the good, then one can become the absolute Self (*Paramatma*), and if they turn for the bad, then one can also become a demon!

People go to grave extremes to improve others. The one who first improves himself can then improve others. But how can one improve others without first improving himself? Therefore, first take care of your own garden, and then see someone else's garden. You will reap fruit and flowers only if you take care of your own.

Therefore, in order to improve the children, one first needs to improve himself. The Lord said, "If you improve, then everything will improve just by your presence!"

Who can be Referred to as Improved?

Questioner: What is the definition of 'improved'?

Dadashri: Even when you scold, he will still see the love behind it. When you rebuke him, he will still feel love from you such as, 'Wow! My father has so much love for me!' You may rebuke, but if it is done with love, then the other person will improve.

Your efforts to improve the other person should remain, but do not get involved in efforts that are reactionary. If you yell at him and he feels hurt, then that is not considered an effort. The effort should be done from within, at a subtle (*sukshma*) level! If you are not able to do it at an external (*sthula*) level, then it should be done subtly. If you do not want to scold him much, then you should say it in short, "This does not suit you." That is all, stop after saying just this much. You should say it, but there is a way it should be said.

Test the Experiment of Love

So do a little experiment according to what I tell you.

Questioner: What is to be done?

Dadashri: Why not talk to him with love (*prem*)!

Questioner: He knows that I love for him.

Dadashri: Such love is not of any use. This is because when you speak, you say it as though you are a collector. If what you say does not bring results, you should stop talking. You are being stupid, you are the one who does not know how to speak; and that is why you should stop talking. Your words do not bear result and on top of that your peace of mind gets disturbed and your soul (mixed self) also gets disturbed. Who would want to do such a thing?

Therefore this current era of the time cycle is such that not even a single person can be improved. One, himself, is spoiled, so how can he improve someone else? If one, himself, is a representation of weakness, then how can he improve the someone else? For that, one needs to be powerful. Hence, only love is necessary. The world will change only through love. There is absolutely no other solution aside from this.

Questioner: If I show love and the other person does not understand that, then, what should I do?

Dadashri: What is there to do? You should remain calm. What else can you do to him? Hit him or something?

Questioner: But I have not reached that stage where I can remain calm.

Dadashri: Then start jumping about! What else can you do? Why do you remain quiet when a policeman scolds you?

Questioner: Policemen have authority (*satta*).

Dadashri: Then you should authorize him. One remains straightforward in front of a police officer, but here you are not able to conduct properly!

Cultivate Good Values Even Through Penance

One's state has to be very high for to improve (others). That is when a person will improve! But here, one wants to run a business, earn millions, and remains unaware of what goes on at home. Then obviously his daughter will run away, what else would happen? One should look after his sons and daughters. You have to instill good values (*sanskar*) in them.

All day long, this businessman was only absorbed in thoughts of making money! So I had to tell him, "Sir, are you running after money? Your home has been torn apart! Your daughters take off in the car, your sons are off somewhere else and so is your wife. Sir, you have been

robbed in every way!" Then he asked me, "What should I do?" I said, "Understand this matter; understand how to live life. Don't just run after making money. Keep taking care of your health otherwise you will have a heart attack. Be attentive to your health, money, and the moral upbringing of your daughters; all the corners will have to be cleaned up. You are repeatedly cleaning one corner! If you only dust in one corner of the house, what will happen to all the dirt that remains in other corners? Every corner needs to be cleaned. How can life be lived this way?" Therefore, maintain good interactions with your children. If the parents are good, then the children will be good; they will be well sensible. Do penance (*tapa*) yourself, but make these children rich in moral values.

Learn Family Organization

Nobody is at fault in this. It has become like this everywhere. Therefore, the science behind family dynamics should be known first. How to organize a family? People do not know how to become a father, and the mother does not know how to be a mother. The mother will say something completely random to the child. This is because the mother goes to see a movie and leaves the child with the babysitter; so her work gets done and the child's work is also done. It became organized! This family has become organized! Go eat, drink, and be merry. What cultured (*sanskari*) people we are! There is no match to how ethical we are!

Dada Teaches Propriety in Worldly Interaction

Questioner: But still, in dealing with the children, I do not understand what is proper and what is improper.

Dadashri: Whatever you initiate without being asked is called over-wiseness. That should only be done until they reach the age of five. After that, your son will ask, "Father, give me money to pay for my school fees." Then you should tell him, "Son, money does not flow out of the taps around here. You have to tell me two days in advance. I have to make arrangements to borrow that money." Having said this, you should give him the money the next day. Children just think that their father gives them water (money) the way water flows out of a tap. You should interact with your children in such a manner that the relationship lasts and yet, they do not become spoiled or become your oppressors. But instead, parents have so much affection towards their children that they become spoiled! Should there be such excessive affection? Do you have such affection for a goat? What is the difference between a goat and your child? Both possess souls (*atma*). There should neither be excessive affection, nor disinterest in them. Tell the children, "Let me know if you need anything. As long as I am alive, you can always ask me for anything if you have any difficulties." But only if they are in some difficulty, otherwise do not meddle in their affairs.

Miseries are due to Being Overly Wise

All these miseries exist because people have become 'over wise'. Miss, what is overly-wise called in Gujarati?

Questioner: *Dodha dahyo.*

Dadashri: Yes, it is called *dodha dahyo*. One used to be wise, and has now become over-wise, and that is the cause of all these pains (*dukha*)! Normality; ninety-eight degrees is normal. Ninety-nine degrees is above normal.

One hundred is above normal. So, to think ‘above normal’ is a fever, and to think ‘below normal’ is also a fever. Do you get a ‘fever,’ a fever of thoughts?

Along With an Education, Practical Wisdom is Necessary

Questioner: Am I not supposed to even think about my child’s practical wisdom (*ganatar*) or about his cultural values (*sanskar*)?

Dadashri: There is nothing wrong with thinking about it.

Questioner: What should be the goal in educating him?

Dadashri: To ensure that (he does not) get onto the wrong path. Where does an uneducated person go? An uneducated has free time, so where does he go? He will get involved with hooligans. Education provides some stability, and the children also acquire humbleness (*vinaya*) naturally through education. They learn how to adjust with people. Development happens as a result of increase in education. Wrong obstinacy (*duragraha*) and wrong disputes come to an end. And he cares only about his illusory attachments (*moha*). He does not care about the welfare of his family or anything; not even a bit. I survey everyone; I know everything that goes on.

One who is only preoccupied in studying only is considered a learned fool (*vediyo*). But children of today have no awareness. All they do is study, study, and study, they have not understood practical wisdom. They only study, they do not have practical wisdom. But in my time, education and practical wisdom went on together. And today, there is only education, and even that is only in one field, then of course it is easy to learn! What else do they have to do? Education is all theoretical; it is not practical. It is only official once it becomes practical; *ganatar* is practical.

If you do not act According to the Times, Then you Become a Fool

You have to think about your son as long as he is with you. When you send him (away to study) to India, you should stop worrying about him, and then write a letter saying, “Son, reply to this letter,” that is all. Do not get involved in any other issues. Tell him, “Write and let me know what things you need. Do not worry about anything. Just carry out your responsibilities.” Then his love for you will remain.

You can say things to your son; you can mold and shape him to be like you until he is fifteen years old. Later on, his wife will mold him for you. People do not know how to mold, and yet do they not continue to do it! That is why their molding is not successful and the idol (*murti*) does not turn out properly. The nose (ego), which should have been two and a half inches, ends up being four and a half inches long! When his wife comes along, she tries to shave it down and fix it. Then he will try to do the same to her saying, “Bring it on.”

Yet you want keep your son at home and also keep your daughter-in-law at home? And that too, until he becomes a father? Within six months, you will have quarrels in the home! Do not do such a thing. When he grows up, do what the foreigners do and when he becomes eighteen years old, tell him, “Start living on your own.” Our dealing is much higher than that of foreigners. Even after living separately, harmony (*ekta*) remains in our dealing. Foreigners do not maintain it properly. This generation is of a different sort! If you do not act according to the times, then you become fools.

Love in one eye and Strictness in the Other eye

Children have gone on to the wrong path because of your provocation. Are you responsible or not? Therefore, bring about normality in everything. Maintain love in one eye, and strictness in the other. Strictness does not harm the other person much; anger causes a lot of damage. Strictness does not mean anger, but it means to ‘blow off hot air’ (*foofado*). When I go to work, even I blow off hot air, “Why are you doing it this way? Why don’t you this way”? In worldly interaction (*vyavahar*), at whatever location (situation) if the necessary intent-view (*bhaav*) does not arise, then that worldly interaction is considered as spoiled interaction.

A bank manager once said to me, “Dadaji, I have never said a single word to my wife or my son or daughter. No matter what mistake they make, no matter what they do, I do not say anything.” He has misunderstood that, ‘Dadaji will reward me so greatly!’ Do you understand what he must have been expecting from me? And I became extremely irritated with him and said, “Who on earth made you the manager of the bank? You don’t even know how to take care of your children and you don’t know how to take care of your wife! The poor man was shocked. I told him, “You are the most useless of a man. You are of no use to this world.” The man thought that, ‘Dada will give me a huge prize when I tell him this.’ Oh mortal one! Does this deserve a medal? When your son does something wrong, you must say, “Why did you do this? Don’t do things like this from now on.” You have to say it dramatically. Otherwise a son will think that whatever he has done is correct because his father has accepted it. Because this man never said anything, his household is in ruins. You have to say everything, but dramatically! You should sit your down children every night and explain things to them, converse with them. Will you not have to sweep the dust out of every corner of your home? All children need is a little prompting. They already have cultural values (*sanskar*), but they need prompting.

Remain Superficial in Worldly Interactions and be in Awareness as the Self

One is to remain dramatic (superficial) in worldly life (*sansar*). Say things like, ‘Welcome sister, welcome daughter,’ but do all this superficially. Yet an *aGnani* (one without Self-realization) smothers them with his embrace, so even his daughter gets annoyed with him. Whereas, the *Gnani Purush* remains superficial in worldly interactions (*vyavahar*), and thus everyone is very pleased with Him. (This is) because people prefer superficial (interactions). People do not like a lot of persistent attraction (*aasakti*).

Just as one acts in a drama, remain superficial like that. Children may have to be scolded, a few words may need to be exchanged with the wife, but dialogue should be dramatic. There should be a calmness to your anger (*gusso*). What is considered a dramatic language (*bhasha*)? It means to pull on the chain of calmness and then show the anger. That is called a drama!

But one believes all these actions (*kriya*) to be his own actions. This is a wrong belief that has happened. This is superficial. It is not worth storing in the mind. It is not worth taking a photograph with the *chit* (the inner faculty of knowledge and vision). That is why 'we' tell you that you have been given this Knowledge of the Self (*Gnan*), so stay in Your room within the home department (as the Self), and remain superficial in foreign (the non-Self). All this worldly interaction (*vyavahar*) is relative (of the non-Self). Only the real is the realm of the Self (*nischaya*), it is factual; it is reality!

Only when worldly interaction happens with awareness (*jagrutipurvak*) can it be called progress. In worldly interaction, one may say that he is 'my son', but within, the effect (*parinaam*) that the son is 'mine' does not prevail. The Self does not become anyone's son. Can the Self ever become someone's son or father? So it (worldly interaction) should be with awareness. In worldly interaction, make conversation but like it is a drama. The awareness (*jagruti*) should remain within that, 'I am indeed the Self (*Atma*)'; that should remain. Keep seeing the pure Soul (*Shuddhatma*) in everyone. If you want to go to liberation (*moksha*), then no one is your son or daughter. If you want to remain in worldly life (*sansar*) then the son and daughter are indeed yours.

Understand the Balance Between Encouragement and Discouragement

Questioner: To be an ideal father, what are his duties towards his son? Please tell me.

Dadashri: Yes, all those duties should be exact. He should understand when to encourage, when to discourage, how much to encourage, and how much to discourage the children. Today such understanding is lacking that is why children are brought up in such a rut. Thus the children do not receive any (good) values (*sanskar*), and that why the poor things are in such condition in India.

Questioner: The moral values that children have already brought with them (from the past life) are indeed present, but even in those values ...

Dadashri: Children have come with their moral values, but now you have your duties to be carried out!

Questioner: What are the duties of an ideal father in this?

Dadashri: Yes, you should figure out which of his values are wrong. Which are good? It will be fine if at times you are asleep (unaware) about the good values, but you have to be mindful of the bad values. How to make him turn around should all be in your awareness (*laksha*) now.

Questioner: If I make every effort to improve him, but even then if he does not improve, should an ideal father leave it to his destiny (*prarabdha*)?

Dadashri: No, but the efforts you make, you have done them in your own way, haven't you? Do you have a certificate? Show me?

Questioner: My efforts are based upon whatever comes into my intellect (*buddhi*).

Dadashri: I will tell you what your intellect is like. What kind of justice prevails if a person was the judge, the defendant, and the lawyer? However, he should never be left (to fate). You should keep looking after him. If you abandon him, there will be no hope for him. A child indeed brings his values (*sanskar*) with him, but you have to help with that, as it is necessary to nurture those values.

Questioner: Yes, I do that, but in the end, should I leave it to destiny?

Dadashri: No, you cannot let go. If it comes to that then bring them to me and I will do an ‘operation’ (give understanding). You cannot just let go, that is dangerous.

When Appropriate, Encourage the Ego

A father was delighted when his son was tugging at his moustache. “Just look at him, he is pulling my moustache!” he said. For goodness sake, what is going to happen if you allow him to do as he pleases and you don’t say anything to the child? If nothing else is done, then just give a slight pinch so the child realizes that he is doing something wrong. He will attain the knowledge that, ‘This conduct that I am doing, it is wrong.’ A beating should not be given; just a tiny pinch will suffice.

So he should know that whenever he pulls on the moustache, then in return he gets a pinch. He is looking for the knowledge (*gnan*). What is learnt by doing this? If you encourage him in it saying, “Very good, I have an excellent son,” then he receives encouragement and then he will pull even more next time!

Each time he does something wrong, explain to him that it is wrong. It should come into his realization. Otherwise he will believe that what he is doing is correct. That is why he ends up on the wrong path. Therefore, you should tell the child.

When something good has been done, then you have to praise him for that. And where should he get patted? On the back where you would pat someone! Then his ego gets encouraged. Therefore he will do a good job once more.

The ego of a young child is in a latent state. The ego is present, but it remains in a compressed state. It sprouts as the child grows older. A child will only be good as long as you do not feed water to his ego unnecessarily. If his ego does not get food from you, then the child will become inculcated with excellent values (*sanskar*).

The Father is a Radish and the Mother a Carrot, Then how Will the Child Turn out?

People do not even have a clue of how to be parents! A father was saying that his little boy stood on his toes and removed twenty-five cents from a coat pocket. His father, who was sitting there, saw all this and thought, ‘The boy has become so smart now!’ So the father called his wife who is cooking in the kitchen. “What do you want? I am cooking!” she called back. He exclaimed, “Come here, come quick, come quick, come quick.” So she came running asking, “What is it?” Then he exclaimed, “Look! Look how clever our son has become! He stood up on his tippi toes and reached into my coat pocket and took out twenty-five cents!” The toddler thinks to himself, ‘Today I have done the best thing ever! Now I have learnt how to do this kind of work!’ That is

how he becomes a thief. So what happens next? The knowledge that it is acceptable to pick someone's pocket becomes instilled in him. What do you think? Why are you not saying anything? Should you do that?

Questioner: No.

Dadashri: Just drop it you crazy one! Where did you come from? How did you become a father! Don't you have any shame? Do you realize the kind of encouragement your child received? Your child thinks that he has accomplished a great miracle! Does it suit you to be robbed like this? Shouldn't there be some awareness of, 'By saying this, the child will get appropriate encouragement, and by saying that, he will get misguided'? You mortal one, smack him once so that he realizes, 'Taking money from a pocket is wrong knowledge.' And then if he does something good, then encourage him. These are all 'untested fathers' and 'untested mothers.' The father is a 'radish' and the mother is a 'carrot'; so then tell me, what will become of the children? Certainly not 'apples'!

If a king does not know how to run his kingdom, his people will become miserable (*dukhi*), and if a father does not know how to run the home, then children will become spoilt! So, should the parents not learn how to change? And that is indeed why I had to write, 'unqualified' for everyone. Do you think I like to show scorn (*tiraskar*)! I do not like it. But at least train them a bit.

A Technique to Turn the ego Towards Utmost Humility

Questioner: Independence (*swatantrata*) and self-guided will (*swachhandata*) have penetrated within the house to such an extent that my own children don't listen to me.

Dadashri: Well, they improve with me in just five minutes. Whereas they don't improve in their entire lives with you, then wouldn't you understand that you are trying to chop down the babul tree with a sledgehammer! Should a babul tree be chopped down with an axe or a sledgehammer?

Questioner: With an axe!

Dadashri: But if one keeps hammering away, this way or that way, will a babul tree fall?

Questioner: No.

Dadashri: There was a father who brought his three years old son here for devotional viewing (*darshan*). He said, "Son, do the *darshan* of Dada, say 'Jai Jai to Dadaji.'" Then the son said, "No." He clearly said no and said, "I will not do it." In the end, he did not yield whatsoever. So what did the father do? He picked up the child and had him touch (Dada's feet). So the son looked at the father and became so agitated that he started hitting his father. What is the reason behind this? Then I said, "Is this the fault of the father, the fault of the son, or my fault? Whose mistake caused this quarrel? Whose fault caused 'the car to stop'? What is the reason for that?"

Then I told his father, "You do not know how to use a key to open a lock that is from your own factory." So the father tried very hard. He told his son that he will buy him this and buy him that.

After much bribing, the son did *Jai Jai*, nevertheless he kept his hands at the back. He did *Jai Jai*, but not properly. He did it with his back towards 'us.' So I understood where the defect lied. This boy must possess so much egoism (*ahamkar*) that he could not even do *Jai Jai*. He must have brought so much egoism with him from the past!

Then his father told him, "This is not correct. Do *Jai Jai* properly." How can that be possible? (I said,) "Explain it to him properly." Then he said, "I do explain to him but he does not listen!" I said, "Why would he obey?" Just because you have are the father? If you had not become the father, but had become (acted as) his brother, then he would have listened. But you have become his father. Then he demanded, "Do it. Are you going to do it or not?" Then he (the father) tells me, "He is not the type to do it." So then I said, "Wait, son, how about if I do *Jai Jai* to you? Come here. '*Jai Sat Chit Anand*.'" Then he immediately did it. He put his palms straight together like this and said, "*Jai Sat Sat Chit Anand*" When I did *Jai Jai* then he immediately did it in return. Such was his major blockade (*atkan*)! Then the father said, "What you did was amazing." Then I told him, "Learn this much. You have become a father just like that; useless!" And he would give him a stern look and try to scare him. Don't act like a father, oh mortal one. The son has become obstinate, and this child is not really a child. In his last life he died at the age of eighty and now he is eighty-three years old.

So you need to know how to open the lock with the key. Will the lock open by beating it with a stone? Shouldn't (one) know how to open the lock?

Questioner: You talk with a person according to the level he is at!

Dadashri: Yes, but what else can I do!

Find the Conclusions of Speaking with Children

In the current era, there is nothing better than speaking as little as possible. In this day and age, the words that come out hurt like stones, and each person's (speech) is indeed like this! Therefore, it is better to speak as little as possible. It is not worth saying anything to anyone. Things get worse by speaking. If you tell someone, "Get to the train station early," he will go late, and if you do not say a word, he will go on time. If you were not there, then it is such that everything would be okay. It is just your false ego! The day you stop nagging the children is the day they will start to improve. Your words do not get expressed nicely and that is why they become upset. They do not accept your words, on the contrary, those words bounce back. You should provide food for the children and fulfill your obligations; it is not worth doing anything else. Are you able to come to the conclusion that there is no benefit in speaking?

See it as Separate and Wash it With Pratikraman

Questioner: The children roam around outside all day long. Should they not help if there is some work at home or some important errand to run? They do not do anything even when we scold them. Then I cannot remain silent and I end up hitting them.

Dadashri: No, you will not become silent like that. Does the awareness (*laksha*) of pure Soul (*Shuddhatma*) remain for You or not?

Questioner: It remains!

Dadashri: Then what is the problem? In actuality, what ‘our’ science says is that at the time of hitting the child, You should See the one who is doing it. If Chandubhai (the reader is to substitute his or her name here) is hitting the child, then at that time You should continue to See what Chandubhai is doing. You just have to keep Seeing everything that Chandubhai is doing. And then tell Chandubhai, ‘You committed this aggression (*atikraman*). Why did you hit the poor child? Can you scold like this? Why did you scold (him)? Therefore, do *pratikraman* for all this aggression.’ So when Chandubhai is hitting the child, You only have to continue to Know it and simultaneously have him to do *pratikraman* again and again. Are you okay with this?

Questioner: Yes, Dada.

A Solution Comes Through Right Understanding

A man was once kicking the door of a toilet, so I asked him, “Why are you kicking the door?” He said, “I keep cleaning the toilet and it still stinks. I clean it so well and yet it stinks.” Tell me, now how foolish is that! By kicking the toilet door, problems only get created for himself and the door may also break.

There are so many difficulties! All worldly life (*sansar*) has placed (one) in difficulty; due to lack of understanding (one) is put in a difficulty. When this difficulty is solved, salvation will happen.

Maintain Equanimity Within and Change the Child’s Intents

If the child has bad habits, then parents scold him and they go around saying, “My son is like this; he is worthless, he is a thief.” Hey, just drop the fact that he had done this and at least change his intent-view (*bhaav*) right now! Change the opinions (*abhipraya*) within him! Parents do not know how to change the child’s intent-view. This is because they are not ‘certified’ parents. They do not have a ‘certificate’ and yet they have become parents! If the boy picks up a habit of stealing, his parents keep scolding and beating him, saying, “You have no sense, you do this and you do that.” Parents harass in this way. They speak excessively in this way! Excessive speech never helps. So what does the child do? He decides in his mind, ‘Let them say what they want to, I am going to do it anyway.’ So the parents are turning this boy into a thief even more. People have started to use the tools that were employed in the eras of *Dwapar*, *Treta* and *Satyug* in today’s *Kaliyuga* (the current era of the time cycle characterized by lack of unity in mind, speech and body). The method to change children is different. Change their intent-view (*bhaav*). Pat him affectionately on the head and say, “Come here buddy! Let your mother yell. Would you feel happy (*sukha*) if someone took money out of your pocket, the way you stole from someone else? How hurt (*dukha*) would you within feel at the time? In the same way, wouldn’t he also feel the pain?” You have to explain that whole theory to your son.

When you put your hand on him like this it makes the poor boy feel good. His heart feels at ease. Then tell, “Son, we are well respected family, and so forth. Then he will change his intent-view to, ‘It is indeed not worth doing this.’ (If you explain to him,) “Do *pratikraman* in this way for those who you have stolen from and then tell me how many *pratikramans* you have done.” Then he will improve.

Express disapproval on the outside, but have equanimity (*sambhaav*) within. You should not be in the least bit heartless towards him if he steals. If you lose *sambhaav* from within, then you will become heartless; the entire world becomes heartless (during times like these).

The Line of Demarcation Between Pamper and Love

I get along very well with children. Young children have friendship with me. As soon as I enter their homes, the little toddlers would come to get me saying, “Let’s go.” They become ‘our’ friend. ‘We’ do not pamper (*laad*) them, ‘we’ give them with love (*prem*).

Questioner: Please explain that a bit, Dada, the difference between pampering and giving love. Please explain it with an example.

Dadashri: Oh, one man had hugged his son so tightly against his chest. They had not been together in two years and so he picked him up and squeezed him in this way! So the son got so smothered that he had no choice and bit his father. Is this the way to do it? These people do not even know how to be a father!

Questioner: And one who loves; what does he do?

Dadashri: Yes, he would give him a pat and so forth. He would pat his cheek softly and such things. And then he would pat the boy on the shoulder and make him happy.

Where There is no Ego, There is Love

I keep hitting this child and yet he is pleased with me, and what if you hit him? This is because there is ego (*ahamkar*) within you, and therefore his ego becomes awakened (*jagrut*). There is love (*prem*) within me, so it awakens love in him. No matter how much I hit him, I do not have any ego; that is why he becomes pleased with me. This is because I see him with love, whereas you are filled with ego, which then awakens the ego in your son. Then the two egos battle saying, ‘Bring it on.’

If you hit him lightly, then he will start to cry. What is that the reason for that? Is it because he got hurt? No, his pain (*dukha*) is not from being hit, he is in pain (*dukha*) due to the insult given to him. This world has not even seen the word love. If a fragment of love has ever been seen somewhere, then it is the love of a mother.

There is love in a mother’s love (*prem*), all the rest is unrelenting attraction (*aasakti*). For all that which has the (intention) of, ‘they will help me, they will grow up and take care of me, they will do this, they will uphold my reputation’; that is all *aasakti* (false attraction). The father’s love is with self-interest. ‘My son will make me reputable,’ one will say. Only the mother alone has some love, and that too, very little. In her mind she thinks, ‘When he grows up, he will take care of me.’ If there is any intense insatiable greed (*lalach*) behind something, there is no love. Love is a different thing altogether. Right now, you are seeing ‘our’ love, but only if you can understand it. I do not need anything in this world. A one and a half year old child will tell me, “Dada, I want to come to play with you.” So I tell him, “Yes.” Why is a one and a half year old child not afraid of me?

Questioner: Because he does not find any ego (within you).

Dadashri: Since there is no ego, he feels love!

The Line of Demarcation Between Moha and Love

Questioner: What is the line of demarcation between illusory attachment (*moha*) and love (*prem*)?

Dadashri: This moth, it hovers around an open flame and then plunges headfirst, doesn't it! It ends its own life. That is called illusory attachment (*moha*). Whereas love endures, love is durable. Nevertheless, it is still inflicted with some disease of false attraction (*aasakti*) in it. Yet, that which lasts is not illusory attachment.

Moha means useless life. This is equivalent to being blind. A blind man roams around like the moth and takes a beating; it is like that. Whereas love endures; in it lies bliss (*sukha*) which lasts an entire lifetime. It is not like searching for transient pleasure (*sukha*).

One of 'our' relatives kept taking great care of his children even at the expense of suffering himself. I said, "I don't see your (late) father's photo?" So he replied, "There were not many photos in those days." I asked him, "What do you worship (*puja*)? Do you do worship of your father?" "No," he replied. Then I asked him, "But these children of yours will indeed worship you, will they not? You put in so much effort after them!" He said, "No, no one does it." Then I asked, "What is the reason you are working so hard for them (like this)? Even the cows and buffalos let go; as soon as their offspring are six to twelve months of age, they are on their own. 'You are on your own and I am on my own.'

Questioner: In this matter, it is said that, "There is no law in nature."

Dadashri: In animals, if an offspring has not been nursed, the mother will keep looking out for it. But only for a limit of six months. The foreigners have a limit of 18 years, and Indians do not have any limit, not even after seven generations! One is so blind about what he asks for, 'Seven generations later, I want to be able to see, with my own eyes, my son's wife churning the buttermilk in a gold round pot and on the seventh floor of the house! I want to be able to see all the way up to the seventh floor.' So that means the wife of the son of the seventh generation; so then how old would one be! What has one asked just for? The Lord became puzzled, 'How did I end up in this country!'

Puzzles in the Form of Moha Lead to a Beating

In my childhood, I saw the following with my own eyes. There was once a blind old man. When he eats, children would go and place small pebbles in his plate. He would get fed up and become agitated and yell. Consequently, the children would enjoy it and throw even more pebbles! Such is the selfishness (*swartha*) of this world!

If you walk into the sea with a child around your waist, he will stretch his legs to check; if the ground is not reached, then he will not let go of you. And if the ground is felt, he will let go of you. Therefore all this is a puzzle.

As he grows up and the ego arises, when his foot reaches the ground (ego develops), then he becomes arrogant (*rof*)! As long as the feet don't reach, the child remains very quiet. But as soon as they reach, he starts to become arrogant towards you! That is always in his selfish motive.

When your son calls you, "Daddy, daddy," then that should feel bitter. If it feels sweet within then it means you have taken that pleasure (*sukha*) on loan. 'We' completely stopped this interaction of taking pleasure on loan. Oh! There is infinite bliss in one's Self (*Atma*)! Should one cast that aside and fall into this extreme filth?

Therefore the Lord within is real, and once You attain *moksha*, Your work is done! There is no telling how many such births are yet to come! If the seal of *moksha* has been stamped, then everything will be settled in just two to three lifetimes (*avatar*). But that seal has not been stamped and yet people have so much illusory attachment (*moha*) for this world!

One has merely taken beating after beating, for infinite lives one has taken beating after beating due to this illusory attachment! After being born in India, if one still takes a beating due to illusory attachment, then it does not suit him.

The Understanding of Moha from its Grossest to its Subtlest Level

Questioner: What is gross (*sthula*) *moha*, subtle (*sukshma*) *moha*, subtler (*sukshmatar*) and subtlest (*sukshmatam*) *moha*? Please explain them with examples.

Dadashri: It is like this; suppose we take the milk (from a cow), having that milk is called gross (*sthula*). If you start adding a little water to it; that is called subtle (*sukshma*). Then adding even more water, adding a lot of water to make tea, yet it is still called milk even though water is added to it. It is called subtler (*sukshmatar*). And subtlest (*sukshmatam*) means separate (like non fat buttermilk). This is how it is.

What is gross *moha*? Father was in America and the son had grown up here, in India. He was eleven years old. When his father returned from America, the boy went to him saying, "Father" and saying, "*Jai Jai*" (respectful greeting). The father picked him up and hugged him so tightly that the son bit him. One may ask, "What kind of *moha* is this?" It is called a gross *moha*. Staying away from the son and saying, "*Jai Jai*," and putting his hand on the boys head; that is subtle *moha*. If the son does something wrong and you scold him; that is subtler *moha*. That, too, is a type of *moha*. And what is subtlest *moha*? He hurls abuses at you, he does not let you enter the house, and still you give all your wealth and property to him. So these are the types of *moha*. Did you understand?

Be Sure that Moha Does not Become an Obstruction to Your Salvation

Wherever you look, there are the same old mistakes. People in illusory attachment (*moha*) say, "My son." You mortal one, he is not your son. Try clashing with him a little bit for an hour and see what happens. You'll find out whether or not he is your son! Everything is good when it is within normality. Maintain your love hidden within. You should not openly disclose love to children; that is called false attraction (*aasakti*). So you should do everything in normality. Shouldn't you have to work towards your salvation? Then why is there still so much *moha*?

Nonetheless, do not instigate the children. Give them everything they need and do everything that is necessary!

All this is a pain (*peeda*) is of the non-Self. The son does not say to leave everything for him. It is indeed the father who leaves everything onto his sons. This is your own fault. In this *Kaliyug* (the current era of the time cycle characterized by lack of unity in mind, speech and body), those with whom you have mutual account, come in the form of children! If you were to tell a customer, “I do not like it without you, I do not like it without you,” then what will the customer do? (He would) hit you. These are all relative relationships. *Kashaya* (anger-pride-deceit-greed) arise from them. This attachment (*raag kashaya*) will give rise to abhorrence (*dwesh kashaya*). There is no need to start getting excited at all. When the rice pudding (*dudhapak*) starts to boil, turn the heat down; that is what it is like.

What is this illusory attachment (*moha*) for? For fake gold? If it was real, then *moha* can be kept. This is similar to the relationship between a customer and a businessman. If the material is good, the customer will pay the money; such is the relationship. If one has a problem with his son for just one hour, then their relationship will fall apart. Why keep *moha* in such a relationship?

The Worldly Life of Humans is an Entanglement

This worldly life (*sansar*) has been referred to as an entanglement (*janjaad*). If it was not called an entanglement, then one would never make an effort to turn around, would he!

These are indeed nets, aren't they? A fishnet is much better. If it is bitten in any spot with the fish's teeth, then it cuts open. Whereas this 'net' cannot be cut. This is called entanglement. It is not a net; it is an entanglement! Moreover, it cannot be cut; one has no choice but to suffer it! The net will be released after causing one to suffer! The net will be released once all the karmic accounts have been settled! However, one has prepared a new net, one has definitely created a net for the next life!

Can anyone (truly) be someone's father or son? This is like sparrows that have suddenly flown from this side and that side and sit down for the night. Then as dawn sets in, they all fly away on their own. That is how this is. They sit together and even get 'married' for those twelve hours. Upon waking in the morning they will leave, will they not!

On the Foundation of Nischaya-Vyavahar, is Ideal Worldly Interaction

There is actually no father or son. Really speaking, no one is actually a father in this entire world. And really speaking, if there was a father, then when he dies, his son would also go (die) with him saying, “Father, I cannot live without you. My father and I are indeed one!” But the son does not die, does he? No one dies, do they? They are all wise, aren't they? Then they eat bread and biscuits and everything else!!

You have indeed never remained in the right worldly interaction (*vyavahar dharma*). Thus, you have spoiled worldly interaction (*vyavahar*) and spoiled the Self and its realm (*nischaya*) too. As a father, the only *vyavahar* left to be done is to not to run after the whims of the son, otherwise he will feel bad. And for the son; the only *vyavahar* left to be done is to accept the father's errands, otherwise it will look bad. One should not neglect such *vyavahar* and discretion (*vivek*).

Vyavahar is always ideal (*aadarsha*). When one neglects the Self (*nischaya*) (in worldly interaction) it is not called *vyavahar*. *Nischaya* should be kept in *nischaya*, and *vyavahar* should be kept in *vyavahar* (Dadashri's Agna 2 and 1); this is called ideal worldly interaction (*aadarsha vyavahar*). 'I' only remain in *aadarsha vyavahar* the whole day. If you come to my home and ask those around, then everyone will tell you, "He has never gotten into a fight. He has never shouted. He has never become angry with anyone."

The Aura of Sheel Will Cultivate Children

It is such that in some circumstances (*sanjogo*) your son affronts you, and in some circumstances your wife affronts you, if at that time you use inappropriate language, then Your *sheel* (the energy of the Self that arises due to absence of *kashaya* and *vishaya*, namely, anger-pride-deceit greed and sexuality) will get exhausted. Instead of that You should just keep Seeing, 'This machine seems to be malfunctioning!' Just See on what point is the machine malfunctioning. Otherwise, what these people say is, "You are like this, you are like that," then it is all over, that person's *sheel* is exhausted. Even if someone insults 'us' thousands of times, we still say, "Please welcome." So then someone says, "When the son affronts me, if I do not intimidate him from now, then he will affront me even more." No, by intimidating him, Your state of *sheel* (*sheelvaanpanu*) will break and your weaknesses (*kashaya*) will increase, and then your son will attack you! Therefore, if you do not intimidate him and bear it and listen to whatever he says, then he will gradually turn around. This is due to the aura (*prabhav*) of *sheel*! Otherwise, these poor people are taking a beating for not knowing this!

Harbor the Intent – May I Have Such Sheel

Questioner: Please explain what *sheel* means in detail, in a way that everyone can understand?

Dadashri: It is the intent (*bhaav*) to never hurt anybody to the slightest extent. It is the intent to never hurt even one's own enemy to the slightest extent. It is one who possesses sincerity and morality within. All the qualities accumulate. Such a person does not have even to the slightest bit, any violent intent (*himsak bhaav*). That is when it can be called *sheel*. Even a tiger is pacified in the presence of such a person.

Questioner: Where would the parents of today acquire them (such qualities)?

Dadashri: But at least somewhat; should you not acquire twenty-five percent of them? But due to this era of the time cycle, people have become such that they would rather eat ice cream all day long.

What does *sheelvaan* mean? If someone has come to insult you, he will just end up sitting here. You request him, "Please say something," yet he would not be able to utter a word. Such is the aura of *sheel*! Therefore, if you prepare to retaliate, then your *sheel* breaks. Therefore do not prepare.

Silence Gives Rise to Charitrabud

If you remain silent (*maun*) and calmly keep seeing what is happening, then the strength of conduct as the Self (*charitrabud*) would arise and it will have an impact on him, even if he is a

lawyer. No matter how much he scolds you, take Dada's name and remain calm (*sthir*)! In his mind, he will wonder, 'Look at her! She is not being defeated at all!' Then he will lose. And she did just that; she was the type of girl to do so. When she has a teacher like Dada, then what else is left now? Otherwise, the adjustment before was like that of Russia and America. Just a press of a button would immediately set it all off. Is this humane? Why are you afraid? What is the purpose of life? When the circumstances (*sanjogo*) are such, what can be done now? The circumstances happen to be like that! When one prepares to win a battle, the strength of his conduct as the Self (*charitrabud*) gets diminished.

Accept the Aphorism, 'Live as Though you Have Died' in Your Heart

Questioner: If my son is making a mistake in worldly interactions (*vyavahar*), I don't say anything to him. Then in worldly life (*sansar*), people tell me that I should make him understand. But I never tell him anything. Because after taking this *Gnan* (Knowledge of the Self, and Knowledge of the doer) I understand that whatever is happening between them is due to their unfolding *karma* (*udayakarma*). I cannot change anything about that, so why should I say anything at all?

Dadashri: That is correct, one hundred percent. And if you have said anything, then repent for it. It is wrong, therefore repent for it. Otherwise, what will he do when you are not around (have died)? He is acting according to the unfolding *karma*. It is his unfolding *karma* so he acts accordingly.

For people of the world, it is wrong even if they do not say anything. Because otherwise, the son will not know that there is a mistake. That speech does not give any result, yet people believe it to be a spiritual discourse (*updesha*).

Questioner: Yes, but that is where the problem arises. If anything happens, people say, "Shouldn't you say something! For the sake of worldly interaction, you should say something."

Dadashri: If they say that, then you should tell them, "Yes, that is correct. That is true." Whether to say it or not, is that matter in your hands? To not say anything is best.

That is why *Shrimad Rajchandra* said, "Die and then live."

Questioner: Yes, that is true. I have told everyone, "Just assume I am no longer here."

Dadashri: Yes, the one who dies once does not have to die again. But it should happen, shouldn't it; to 'die' while living! Even if his son squanders away all the money, what will the dead person do? Keep on Seeing. This is also like that. That is how life should be.

One's own Salvation is the Main Religion

The children are being taken care of. How would you be able to take care of the children? Your own salvation should indeed be the most important religion (*dharma*). Besides, these children are already taken cared of! Are you the one responsible for making them grow? In a garden, do the rosebushes that have been planted grow in the night, or not? You just think that the roses are yours, but the rose thinks, 'It is just me. I belong to no one.' Everyone advances according to his

own selfish view (*swartha*). Right now you are doing mad egoism (*gando ahamkar*); with madness (without sense).

‘We’ are not saying to become an ascetic (*bava*). Raise the children, give them (good) values (*sanskar*), educate them, give them practical training, do everything. But do you make it such that you cannot do without them! ‘I cannot do without my son’; what kind of a man are you? There is a *jambuda* (a rose apple) tree growing at my home. So it is like saying, “I cannot do without *jambuda*.” There are so many trees out there, and these children, they are in the form of humans. After coming into humans, if one does not make the human birth fruitful, if one does not get his work done, then the poor fellow has wasted his life!

In the Time of Need, Dada Will be Present for you

This is like the proverb that says, if the father-in-law (or any elderly person) is honorable, then the daughter-in-law will remain respectful (*bhabho bharmā to vahu laajmā*). Nobody becomes yours; only this Dada will become yours. Whenever you look for him, in pleasure (*sukha*) or pain (*dukhā*), only Dada will become yours; otherwise, nobody will become yours. I give you this guarantee. At the time of need, nobody will be present. Earlier that businessman was saying, “I have traveled to many places. For twenty to twenty-five years I stayed with a saint, but when my time of need arose, nobody else was there for me then; Dada was there.” In any circumstance of pain or pleasure, Dada instantly becomes present. And I do indeed say, “Do not be afraid. No one else will be present. None of these children will be present.”

The Solutions to the Entanglements are Found From the Gnani

Questioner: Dada, ever since I have started coming to you, you seem to be just like a dictionary. You are just like a dictionary. Whenever I am entangled and come to ask you for help, you immediately give a solution for it!

Dadashri: Yes, all solutions come forth. I have attained the combined Vision (*Darshan*) of the twenty-four *Tirthankars* (the absolutely enlightened Lords who can liberate others). One will get the immediate solution for whichever entanglement he has. The Knowledge (*Gnan*) for it is has not reached the absolute state (*purnata*) but the Vision (*Darshan*) has definitely reached the absolute state. It has come in the understanding (*samaj*). The absolute Knowledge (*kevalGnan*) has come into understanding. As long as it has not come in the experience (*anubhav*), I, myself, keep saying, “Dada Bhagwan, Dada Bhagwan.” If only this highest skill develops in the world, if this much wisdom spreads, then people in the world would accomplish their work. One’s beliefs cannot be forced upon others.

Questioner: Dada, the entangled worldly interaction gets solved here, it feels easy there is a carefree smile on everyone’s faces.

Dadashri: There is heart here! In the outside world, the heart has completely withered. This has happened due to lack of a true religion (*dharma*). Worldly life (*sansar*) runs smooth only because of religion. The insight (*sooj*) of how to help develop children comes from religion.

Children will learn from whatever qualities (*gunas*) you possess. Therefore, you, yourself, should become religious. (Then they) learn by watching you.

Dada's Intervention Improves the Entire Family

Create such an environment that children do not like going out to eat; that they see nothing but love, love and only love in the home. Then your values (*sanskar*) will have an effect.

If you want to improve (*soodharvu*) then 'improve' (*soodharo* – also means to chop;) the vegetables, but do not improve (*soodharo*) the children! People know how to chop vegetables, do they not?

Questioner: They do.

Dadashri: They dice the vegetables into pieces and rapidly cook it.

The boy is clean (internally). He is still clean (without wrong values) so encourage him from here. He should get happiness only from here. His friendship is only with you, he does not have to go looking for a friend. Hence, you should become just like a friend with him. I would put my hand around him, play with him, and do all such things. So when he leaves from college, he feels like coming home. When he does not find love (*prem*) here at home, he will seek it from the outside. Keep in mind that young children look for love, not money.

Take care of the boy right till the end. He is your only son. He is much better now. Now (he is saying), "This whole life is only for Dada." He was told, "Son, I am going to handover this property worth millions to you." (Then he said,) "No, I will manage on my own. Give the millions to Dada." So I was just informed about it. I told him, "No son, I do not want any of it." I refused it. Therefore take care of your son; he is very good. I had told that man the same thing, "Keep bringing your children to me, even if it costs you to travel. If your children improve, it is more than enough; the hundreds of thousands of rupees spent on him are well worth.

Questioner: You say, "Bring your children here," but what if they do not come?

Dadashri: If you formally invite me, then the next day I can set things up. Invite me to your home and bring him to me. I have 'repaired' many people in India. Parents have been pleased (*khush*). I even repaired the wife. I have repaired the wife's husband, repaired the parents, otherwise how will they go to liberation (*moksha*)? I have given the Knowledge of the Self and Knowledge of the doer (*Gnan*), but how will they go to liberation?

Oh! What Compassion Dada Has!

Questioner: Dada has become the absolute Self, what great compassion that you even give time for such talk.

Dadashri: Yes, but wouldn't time indeed be given! It should indeed be given. Otherwise, how would people come out of this confusion? How much confusion must there be? Therefore, this very constant compassion (*karunyata*) is applied all day. And it is then that one gets out of the confusion and attain this Knowledge of the Self. Only then does one get onto the path of liberation, otherwise how can he get onto it?

Will some confusion go away by sitting with me? Are you become convinced?

Questioner: Yes.

Dadashri: Then the confusion will go away because of the energy and power of ‘our’ words (*vachanbud*). The words come forth at that time. So, even if the child is hyper or something of that sort, one cannot afford to get fed up. He has been written in your destiny.

In this era, why has, ‘uncertified fathers and uncertified mothers’ been written? Even I was wondering, ‘How can such words be spoken?’ A couple of people had even told me, “Are these the sorts of things that you wrote?” I said, “Yes, I wrote it. One will realize that he is such a father.”

A True Relation is With the Self, the Rest Have Ulterior Motives

The consequence (*parinaam*) should be understood. Yet they are children, love should be maintained for the children. You should understand what type relation the son is to you. Should you not understand what type of relation you have with everyone? You will realize it when the tooth aches, will you not! When the ear aches, the stomach aches, then you will realize. Therefore, do not have excessive illusory attachment (*athishay maaya*). This is a trap. Do all this after understanding. I am not telling you to let go of the illusory attachment. But do not have too much illusory attachment, and do not worry. Do you feel what I am saying is reasonable?

A true relation is one, which will never spoils. A true relation is only with the Self. Otherwise, all the rest are relationships with a selfish motive. Selfish motive means that a relation exists as long as one’s need is fulfilled! Do they not use you for their selfish motives! Does anyone use you for his selfish motive? This worldly life (*sansar*) is indeed with selfish motive. Where a single entity of selfish motive does not exist, the presence of the absolute Self (*Paramatma*) is indeed there. God distances from selfish motives. As long as there is some kind of worldly selfish motive or worldly desire, true speech will not come out, not even single word will come out correctly.

Each one Should Look out for Himself

Each one should take care of himself. Each one’s soul will remain at peace (*shanti*). This way, at the time of death, *parinati* (internal state) of the soul improves. At the time of death the *karmic* account (*hisaab*) is going to come, the balance sheet of it going to come. A balance sheet of what you have done in your entire life will present at the time of death. Just as you do in a business, on the day of *Diwali* a balance sheet is tallied, or at the end of December and March. In the same way, whatever is within, the profit-loss remaining, its balance sheet will be tallied, will it not?

The entire life’s balance sheet, which gets tallied, what is it regarding? It will inform whether one will become four-legged, six-legged or even two-legged. One can become a human or celestial being (*deva*), there is no telling. But one will get repaid for whatever he has done. Therefore, first look after yourself.

This world is only for settling all the accounts. ‘The people of this world are subject to *karma*; there is no relation with anyone.’ Each one should remain within his own nature (*swabhaav*). One wanders around according to his own *karma*. No one can give anyone anything. Even God cannot give anything; so then what was a father going to give? He does not have independent

energy (*shakti*) to relieve his own bowels! Things should be methodical so that an end comes about. There should be an end to the story, should there not?

Do That Which Brings Salvation to your Self

Questioner: As we turn towards Self-realization (*Atma Gnan*), *Atma Darshan*, would the children's mind not change also?

Dadashri: Nothing will change. It will change if it is meant to change, otherwise forget about it. No one changes. It is necessary for you to change, no one else will change. This era is very strange. Hence, you must have the intention (*bhaavna*) that your son, daughter-in-law, all attain salvation. However, you should not be so unyielding (*pakkad*) that it then spoils your (spiritual progress). Maintain distance and do your work. None of these people will ever become yours. People of the *Satyug* (an era of unity of mind, speech and acts) were different. These people and these *roonanubandha* (bondages created due to attachment-abhorrence in previous life) are of different, and the *roonanubandha* of the past were different. So what is the point of keeping such expectations? Why don't you at least do something for the salvation for the Soul! What tastes are you going to extract from this?

In *Kaliyuga*, do not have expectations. In *Kaliyuga*, work towards the salvation of the Soul. Moreover, a very strange time is coming, a terrible time is coming ahead. For another thousand years or so, it is still going to be good, but after that, the years to come will be terrible. Then when will opportunity come? Therefore, you should do something for the Soul.

Jai Sat Chit Anand

The Awareness of the Eternal is Bliss

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