"શાસ્ત્રની વિવેચના સામાજિક સંચાલન"

"સ. દીર્ઘનાથ મોરકામાર લક્ષા-વિજ્ઞાન"

"દે નાબ બોખી ડાક, પાસે પ્રસ્તુત સુખ મંજુંંયા, શરાબાં વાળ અમલસું પૂર્વી અંગ પર વાંચીં ઓડ સ્થાયી હૃદય જેને બતાવી અસરાવતાં હોય, તેને પણ ઓડ બે રીતે પ્રક્રિયાને કરતા હોય, તેની લાગુણ વાળી પણ હોય।"

લાગ્યું હતું છે કે, અસરાવતાં કારણાથી કઈ વ્યક્તિને પણ કીમત આપી શકીએ છે, તેમના વિષયમાં એક સૂચિપત્ર સંદંદ મળી શકે છે. પરંતુ, આ સૂચિપત્રમાં એકભાર સમાજ સંરચના અને સૂચિશાસનના અંગે જુદા મહત્ત્વ હોય છે. સપાટી પ્રમાણ સાથે દિક્કતની સંખ્યા અને સમાજના જાળી પર થાય છે. તેથી, તમારે સમાજની વિવેચના સંરચના તથા કામગીરી પણ મહત્ત્વ હોય છે.
Proper use of Patience: A master-key to intimate relations

From Editor's Desk

Respected Reader-group of Kabirvani

Loving Ramkabir to all!! Pranam....

'Kabirvani' issue of May-2014 No. 475 is being published in the sacred recollections of Late Shri Dhirajbhai Morarbai Bhakta-Syadla and that of Late Smt. Bikhiben Dahyabhai Bhakta-Syadla/USA through the generous donations by their family members. Divine prayer for the peace of the Late souls and with it we express gratitude towards the debt of the donations offered.

Friends, Life is a constant going on account of conflicts in which how to hold on the intimate relations is very essential. With it the work demands understanding and efforts. Not at all easy and very difficult one. The lowest stone can break up the highest costly Gold, in the same way, the pure and holy relations like gold can be made topy-turvy by despicable mindsettings, passionate words and hot-tempered treatment.

The water standing in hand will find which way when fallen down, cannot be guessed, likewise what situation will be created by the enslaved forces of destiny is but difficult to guess. Every and each relation desires the same imprint, that the mind of the other party will get be moulded in their selection which is not possible....

Because the minds of all are solid, and not liquid flow that could soon be moulded in other's pattern.... Then how can these relations would be saved ??? By patience. It is said, that sweet are the fruits of patience.

Our mind gets vehemented, when we find the non-expected scene reflected by the opposite person's behaviour!
non-uttered words could be spoken, the conduct is unexpected by us, and the life-long educated, well-trained understanding is disappeared at this prime time??

The person who does expect the change in situation or in him, it is very essential to become brave and noble-minded, calm and resolute. It is the demand of time. "The patience is the strength of a weak person, and the weak-point of a strong person." The main reason could be called the impatience, which scatters the family, which could be obstructed by only the patience!!

May the situations could arise difficult ones, only let some moments would be streamed on, do not react at once. Do not react anything though you are facing injustice at the present moment. If there may be a little liveliness in your relations, if you have the quite intimations, then you will find the wonderful results! If you could think peacefully, at the moment you may find every events conflicts unavoidable, then at the next moment you may find them disdain, hatred. But your ego does not allow to accept it. Let us know this ego.

On such many an occasions, when the elders get angry, utter dirty words, then the opposite party may be excited and react, but apart all these, let the moments be flowed, then thereupon the elders would surely be repented that something is being mistaken my me.... In short, if you expect peace at home, then ‘Patience’ is the infalliable medicine. Those, who has no virtue of patience, he could not make his mind healthy one, and even could not maintain the house a well one, or well preserve it.

Yes, one thing should be well understood. No any reaction should be expressed soon. It is responsibility of both the parties. Only one party would keep patience is the injustice. And where there are relations, there is understanding. Only one generation may behave ill-way and the other generation may sustain it patiently, these Karmas, even the God, would not entertain it. And the fruits of which are to be suffered. Because love, intimate relations, feelings are the primary needs of the relations. If it would take a selfish turn, then it is essential to act with patience!! If the patience be one-sided only, the warps and woofs of the relations may be scattered, and no-one could make it well united and knit accordingly then, come on, let us train the patience by understanding. Let us try to keep cheerful and pleasant our home, family and our own mind....

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Need to do, want to do

Human beings tend to do that which is easy to do first. This is not necessarily wrong; it is sometimes prudent to get easy matters out of the way before grappling with difficult issues. It is however very important to set priorities in life. In other words, we have to distinguish between that which we want to do, as opposed to what we need to do. It may be a splendid idea to dive into the deep end head-on and get in first, when others may still be pondering over what to do. However, nobody can get away without having to set priorities in life. It might not always be possible to delay actions or decisions and it may likewise prove to be difficult to delegate certain responsibilities to others; it then becomes necessary to give precedence to priorities.

(with thanks a book of ‘Living in Harmony’)
वह नहीं। यह परवरी आवश्यकता जनवरी नहीं। जनावर-माथा, बाई-बापुंखे के हों-होंकू अगे की दीवार के ऊपर पत्ते, अपनी तरफ से लोगों के मनोस्थान से जनता को निराश कर रही है। यह खाने का अपने लोगों के लिए ऐसा कुछ नहीं है। जनता को यह निराश कर देता है। यह जनन अपने लोगों के लिए ऐसा कुछ नहीं है।
प्रतिकृति विवेचन: आधार के अनुसार, विवरण की सही स्वरूपता है। केवल उपयोगकर्ता की जरूरत के अनुसार विवरण को प्रोसेसिंग किया जा सकता है।
निसाला नामचा नापानो। तेनुं एक कारण अने ते दे दर्जन छववानी कणा नसी शीमा।

दररोजना शार आणा खांडी कापेतो तुरुण वाचवणार बांधून नाव भाग पासे अेकतू ते कटू मोटूही काती है ते नेन आकारत नापास बांधून राखीया अने देवत निपाती कणा शीनी शीनी काती है। तेनुं ज्ञानवय विवरण तय मोटूही हैं। ‘सुचु-युक्त’ छववानी घटना च है। सुपुष्पें छरी न दर्जन ने हुसुमन बांधून दर्जन देवत राखीया अने सेवा ले।

नाव प्राप्तता रेख निवेदन अेकतू निवेदन राखेला हे ते नेन बांधूने शार आणा पोला पादामा आहेत तेमानी मोड हेच आणा आयकीमी ले अने ग्रामोबाणीमा व्यापारी भाग अने आळेमा पर्यायसमा पूजन तत्काल अने व्यवसायी न्यूप अने व्यवसायी प्या व्यापारी भाग व्यवसायी प्या बांधूने हे।

नाव भाग करणाय अनेक धार व्यवसायी प्रतनत माखना शारीमा पोला तेनुं है आनंद र नसी। अक्षर हे माखनी लेख व्यवसायी प्या व्यापारी भाग हे। दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने शारीमा दर्जन ने
भांती: किरण, जैन, राम, राम,
छात्रवृत्ति: राम, राम, संघर्ष, नाथ, नाथ,
संस्कृति: नाथ, नाथ, राम, राम,
यूक्स डी-बी-ने बिल्डिंग.... बिल्डिंग के बिल्डिंग....? ििीभृति

नतांकी...।

यूक्स डी-बी- के अंकुस समय आने सामने आवश्यक छे के इदेक ज्वालीन गने तेनी विचार तबाहा के अन्त तमाम पहला मुख्यतः बनावट जो छे।

पप्पा! जीविका गंगा आया एक झुंडी डी-बी-। ज्यात तमाम पहले भेद अंकुस तमाम पहले आवश्यक छे पहले क्वीलिन पाने बेस्लावो अणुशा बिल्गाम तमाम जो इडी-बी-। सामे सेमी जाने ज्याती मारी तमाम साप्ताहिक जो नाते शाहिन अने सेमी शाहिन।

डी-बी- ज्यात संयोजन रहेंगी ताप्ता आवश्यक छे। अनेक माने भवनी डी-बी-। ज्याती िे िे। बाँधी ज्यात झाराओ है! ()मां विद्यालय सांभती नौ अनेक माने भवनी डी-बी। बाँधी िे है। अर! िवनने भवनी िमाने िॅली जरूरी ताप्ता आवश्यक छे। िरा के डी-बी। भवनी िमाने िल्ला आवश्यक िॅली है।

डी-बी। पाण्डव आवश्यक ठेंगा, विद्यार्थी, ठोसरेगर, वेंडरसाउंड आ तमाम तांता अनेक अंकुस तमाम पहले तो अंकुस िॅली है, ज्यात ज्वालीन ज्वालीन संयोजन अनेक तकनीकी के ज्याती बोली िॅली है। क्वीलिन ज्यात तमाम तांता उनमें रहेंगे जरूरी ठेंगा आवश्यकता के ज्याती बोली िॅली है। ज्यात ज्यात ज्वालीन संयोजन अनेक तकनीकी के ज्याती बोली िॅली है। क्वीलिन ज्यात तमाम तांता उनमें रहेंगे जरूरी ठेंगा आवश्यकता के ज्याती बोली िॅली है। ज्यात ज्यात ज्वालीन संयोजन अनेक तकनीकी के ज्याती बोली िॅली है। क्वीलिन ज्यात तमाम तांता उनमें रहेंगे जरूरी ठेंगा आवश्यकता के ज्याती बोली िॅली है। ज्यात ज्यात ज्वालीन संयोजन अनेक तकनीकी के ज्याती बोली िॅली है। ज्यात ज्यात ज्वालीन संयोजन अनेक तकनीकी के ज्याती बोली िॅली है। ज्यात ज्यात ज्वालीन संयोजन अनेक तकनीकी के ज्याती बोली िॅली है। ज्यात ज्यात ज्वालीन संयोजन अनेक तकनीकी के ज्याती बोली िॅली है। ज्यात ज्यात ज्वालीन संयोजन अनेक तकनीकी के ज्याती बोली िॅली है। ज्यात ज्यात ज्वालीन संयोजन अनेक तकनीकी के ज्याती बोली िॅली है। ज्यात ज्यात ज्वालीन संयोजन अनेक तकनीकी के ज्याती बोली िॅली है। ज्यात ज्यात ज्वालीन संयोजन अनेक तकनीकी के ज्याती बोली िॅली है। ज्यात ज्यात ज्वालीन संयोजन अनेक तकनीकी के ज्याती बोली िॅली है। ज्यात ज्यात ज्वालीन संयोजन अनेक तकनीकी के ज्याती बोली िॅली है। ज्यात ज्यात ज्वालीन संयोजन अनेक तकनीकी के ज्याती बोली िॅली है। ज्यात ज्यात ज्वालीन संयोजन अनेक तकनीकी के ज्याती बोली िॅली है। ज्यात ज्यात ज्वालीन संयोजन अनेक तकनीकी के ज्याती बोली िॅली है। ज्यात ज्यात ज्वालीन संयोजन अनेक तकनीकी के ज्याती बोली िॅली है। ज्यात ज्यात ज्वालीन संयोजन अनेक तकनीकी के ज्याती बोली िॅली है।
"विवाद तेज़ आयार" वात गरी विवाद आपसी सांस्कृतिक अने बांधी हों ताता 'आयार' वांगणीतिक जोड़ी शासिती नका पाया। आजू मारे आयार ओंटे 'वर्तन' अने वर्तनी 'विद्युत' आपसी आजु संगण को ताता जगह होती तीना आयार ओंटे वांगणीतिक जोड़ी शासिती नका पाया। जितसिंहभू कंग्रेसी, जाती नाये प्रोफेसर, सानी राख जोडें अन्यांत्रिण में विस्तारित विद्युतीय भाषनसंगीत, तावा-कङ्ग्रेसी सारांशमांगे मोर्चसे मोर्चसे, युवा-युवती-वाचन-लेखन-परिभाषी विभागमांगे। आपसी से क बाराक चतुर्थानांत जों कङ्ग्रेसी विद्युतीय भाषनसंगीत, ताता आपसी वात आयार ओंटे वांगणीतिक जोड़ी शासिती नका पाया।

वर्तनी विवाद आयार ओंटे वांगणीतिक जोड़ी शासिती नका पाया। ओंटे वात जंक्टर पूर्वां वात अने आयार ओंटे 'वर्तन' अने वर्तनी 'विद्युत' आपसी आजु संगण को ताता जगह होती तीना आयार ओंटे वांगणीतिक जोड़ी शासिती नका पाया। जितसिंहभू कंग्रेसी, जाती नाये प्रोफेसर, सानी राख जोडें अन्यांत्रिण में विस्तारित विद्युतीय भाषनसंगीत, तावा-कङ्ग्रेसी सारांशमांगे मोर्चसे मोर्चसे, युवा-युवती-वाचन-लेखन-परिभाषी विभागमांगे। आपसी से क बाराक चतुर्थानांत जों कङ्ग्रेसी विद्युतीय भाषनसंगीत, ताता आपसी वात आयार ओंटे वांगणीतिक जोड़ी शासिती नका पाया।

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विविधतिनिपुनो पत्ना पोल जिसला अनैति पुजुरवाली लोकों के प्रवास युगल अनैति पोल का प्रवेश हुआ अनैति अयुगल युगल। हर वक्ता यह अनैति पसंद करता है। अनैति अयुगल अनैति पोल का प्रवेश हुआ अनैति अयुगल युगल। तो जिसला बाबावालिया प्रायो, बाबावालिया बाबावालिया जने कराया था अनैति अयुगल अनैति पोल का प्रवेश हुआ अनैति अयुगल युगल।

हैरत करता है जिसला बाबावालिया प्रायो, बाबावालिया बाबावालिया जने कराया था अनैति अयुगल युगल।

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(‘पुजुरवाला’ भावी साधन)
Core value

To be true to one’s word, promises and vows. To be reliable, loyal, trusted and constant.

Once, there was a young boy named Dhruv who took great joy in being faithful to complete the small jobs his parents asked him to do. When he was three years old, Dhruv started putting his dirty clothes in a laundry basket. At four, he was able to sweep the floor, and at five, he was unloading the dishwasher. By six, Dhruv could help make pancakes for special family breakfasts. At seven, he began to take out the garbage. And by eight, he was keeping his own room clean! As he grew in size, Dhruv also grew in faithfulness. He was trustworthy with all of the responsibilities his parents gave him. When he was nine, Dhruv was ready to use a knife and help his parents cut food for family meals. At ten, he was folding and putting away all of his own laundry and was cleaning his own bathroom the next year. By the time he turned twelve, Dhruv could be trusted to stay at home alone for short periods of time. Then, Dhruv turned thirteen and started to care for his younger siblings when his parents went out. In junior high school, Dhruv's parents didn't need to nag him about homework, as he was faithful to complete it without being reminded. Finally, Dhruv turned eighteen and was old enough to take his driver’s exam. When he passed the test, he was so excited! The only problem was that he did not own a car. A few weeks

later, he wanted to drive to visit a friend and asked if he could borrow the family car. His father said, "I know your room is clean, your homework is done and you have completed the chores your mom asked to do after school. You have been a faithful son for sixteen years serving and obeying your mother and me. I know that I can trust you to make good decisions, even if other kids are being foolish. Here are the keys to my car. Please be home by six o'clock for supper." (with thanks from the book of "Moral Science")

Giving Direction

To be conti....

For children, life can make better sense when parents prepare them. Perhaps a family goes out to the shops to buy a dress for Stella. After going to five shops, all that Stella's mother can find in the right price range is a blue dress. Stella gets unhappy and screams, 'I want a pink dress.' They come back home without buying dress.

After supper the mother and father talk with Stella, and finally father takes a pink crayon and a blue crayon from the box and asks her to draw a picture. He asks, 'What is the difference between pink and blue?' The child realises pink is merely a colour, and blue is another colour. Then mother opens her cupboard and shows Stella she has blue sarees, pink, red, tan and yellow. She likes variety. And she wears all of them, not only one. Stella has learnt something and stops demanding pink.

She says, 'Yes, Daddy, let's go and buy the dress we saw, the blue one.' Stella's parents have creatively helped her understand. They did not make the choice for her, nor force their will on her. Furthermore, Stella has developed in the process, gaining an ability to think through a situation to act appropriately. That, after all, is a foundation for behaviour.

Here is another example with a very young child. Mother gives milk to her two-year-old Arvind. He shakes his head. He does not want
it. Mother offers it again. He shakes his head again. Mother offers juice. Arvind again shakes his head. What does he want? Chocolate. But mother has said, 'You can have chocolate only once a week.' (For a five or a six-year-old child she can mark this on the calendar. 'On that pink day, Saturday, you may have chocolate'.)

What does Arvind do? He may cry, lie on the ground, shout, hit his mother, and refuse the next meal. But mother has made up her mind. She knows Arvind may do any of these, but she is a lot more prepared to face it. She will give him chocolate only on Saturday and not before. When Arvind has done this five or six times, he will probably not react so strongly. If she gives in and lets him have chocolate, just to pacify him, he will react more strongly and she will have continued battles, or else continually give in to him.

If anybody else watches this, it may be hard for Arvind’s mother. Say his father is more lenient, or his grandparent thinks his mother is being too hard. Arvind’s parents need to make plans earlier, and for a grandparent, I’m sorry, you had your chance earlier. You must simply watch the young parents and not inject your opinion in front of Arvind. Arvind is primarily the parent’s responsibility.

It is simply not good for a child if we fulfill his or her every wish. That will not happen in real life. Some children grow up thinking they should get everything they want, and such children will be spoiled. A child has to learn he or she is only one person in the environment, and each person needs to give and take. Mother can help her children express wishes, but within a given range. Normally she chooses any desserts, but she may as a treat ask, 'What would you like to eat for your birthday dessert? You can choose from ice cream, mango foule and banana cake.' She would be anwise to say, 'What do you want?' and get a reply, 'I want a pizza,' for then she may have to make a special trip to the market to fulfill a wish.

Her attitude can be, ’Yes, child, you do have choice, but you cannot ask for the moon and think I will bring it for you.’

What about this next situation? The child draws on the wall with a crayon. The parent talks to the child and explains drawing on the wall with a crayon is not acceptable. Three days later the child draws on the wall with a crayon again. Now what?

Here is our suggestion. Put a larger sheet of paper on the wall. Children like to draw. For a child of two and a half to three years the best way to do an activity is by standing. She wants to draw. The wall is the obvious place. Put up a sheet of paper and say, ‘This is where you can scribble. The rest of the wall is for photographs and pictures, and we like to keep some of the wall white and clean. This is where you can draw.’ The child has seen nice drawings on the wall and wants to do one too. She did not understand that her drawing and the pictures on the wall are different. You can keep changing the paper, so she can keep putting pictures up.

You ask, what if the child draws on the wall still? In ninety percent of cases it won’t happen.

Learning Patterns

What if a small boy has his toys all over the floor the floor and father says, ‘Pick them up!’ And he says, ‘No!’

First we may ask the father, ‘Are you in the habit of leaving your shoes all around? Or your books, keys, briefcase and motorbike helmet?’ And the mother, ‘Do you leave newspapers and magazines across the sofas and floor?’ If father does not put his shoes and briefcase in the proper place, or does not fold his clothes and put them away, or mother does not keep things in order, we have no right to expect the child to put his things in the corner.

Besides setting the right example, the parents may, during the initial stages of teaching how to put toys away, do it with their child so that he knows how to do it. This is a much happier feeling for the child.
'Now we're going to put all the toy cars in this box, like this. You can pick up a toy car too and put it in the box. Now watch this. We can pick up the pieces of paper and put the ones we don't want in the rubbish basket, and make the others all tidy and put them back in the pile with the pencils.' Starting when your child is very small, you can set a habit of tidying up before supper time, putting the washed clothes on the shelf and the toys in the box. A two-year-old child can put things in a box.

The next step is to affirm and reinforce the behaviour you want. Whatever small beginnings we see in a child, we need to affirm. We can say, 'Thank you for helping Mummy put the clothes on the shelf. Thank you for helping put the spoons on the table.' And when grandmother is present and Anil is listening, 'Anil is so helpful at putting his toys away after he plays. He's a great help to me.'

Anil learns that this was well received. He means something to the family. That affirmation has two advantages. The child learn what behaviour is appropriate and pleasing, and reinforced with the approval, he can grow to more good behaviour. At bedtime you can even mention it again. 'You were such a help to Mummy today. You put all the toys back in the box, and helped put the clean clothes on the shelf.'

Anil can think at the end of the day, 'I can do good things. I can get it right. I like helping, and Mummy and Daddy are pleased with me.'

Of course children are great mimics. That's the way they learn. You give a child a ball at the age of 18 months. What does he do? He doesn't put it in his mouth. He throws it. He has seen people throw a ball. You give a child a milk bottle at six months. Does he kick it with his foot? He puts it in his mouth. You give a child of two years a chocolate. Does he throw it like a ball? No. He puts it in his mouth. Children pick these up without instruction. You don't teach a child bottle means drink, chocolate means put it in your mouth, ball means kick. The child picks these up by watching us and by instinct.

A two-year-old at a birthday party watches what is happening. He sees children play with a balloon or blow out candles and wants to join in. He is already a participant in the home and the neighbourhood. By three years you may say to your son, 'I'm so pleased you let your friend have a turn with your ball when he wanted to play with it.' You let your son know that action gets him praise so that he can do it again. When he eats cake carefully from a plate, you say, 'I liked watching you eat from the plate. You didn't spill any crumbs.' He learns this is what is expected.

You go out in a bus, it's crowded, there's hardly any place to sit, and your daughter is quiet and adaptable. At the end her mother says, 'How nice of you to be so quiet in that noisy crowded place!' The child gets the message that difficulties have to be faced. This affirmation helps both children and parents discover valuable things behind the behaviour. Parent and child went through a difficult experience together and helped each other.

**Enter into a Contract with Your Child**

You can get further with a word like 'contract' that with that old word 'punish.'

With the range of television channels now affecting our culture, that age of parents making all choices for the children has gone, though for the wrong reasons. Children influenced by television advertising nag their parents for what they see. Even a village boy aged eight may ask for branded shoes costing three times more than ordinary shoes.

Arunraj has a son who loves name-label gear, and it has become especially important of sports shoes. Karan has worn his old shoes and Arunraj, who is not keep to pay heavily on sports shoes, must take him shopping. This could lead to anger, disappointment or manipulation if Karan does not get what he wants. He is influenced, like most children,
by the advertisements on TV, and by what his friends wear.

Aurulraj discusses with Karan. "You want these smart sports shoes? We'll see what we can find. I feel I can provide Rs X. Anything beyond that is too much. We'll go out this evening to five shops. You choose your shoes within that figure. Is that okay?"

"Not five shops. Six shops, Papa."

"That's all right. And if we can't find them for under Rs X, we'll come back home without buying any. Is that all right with you?"

Karan replies, "Not Rs X, but Rs Y."

"Fine. Do we agree?"

"Yes."

Now they go to the shops and cannot find the shoes for the agreed price. On the way home Aurulraj asks, 'Are you still disappointed about the shoes?'

"Yes," says Karan, and Aurulraj agrees it is disappointing for him and talks about it again later in the evening. He wants him to know he feels for him. Another day they make a second contract.

'We will go to another five shops, Karan. But can you look for another brand of shoes than the ones you first suggested?'

'Okay, Papa."

They renew the contract and both keep to it. Eventually Karan gets his new shoes, not the topmost popular nable, but he accepts them. He has understood in the process more about decisions regarding spending money. Many problems come when parents do not direct a child to a particular behaviour, or impulsively do not keep to the contract. It was as important for Aurulraj to keep his word as for Karan to keep his.

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**Correcting a Child**

So, parents should not punish a child unless they have previously told the child the required behaviour? You may ask.

Partly true, but that is coming at the question from the wrong angle. The purpose of planned reaction to behaviour is not this old idea of balancing bad behaviour with an equivalent punishment. In our vocabulary the word *punishment* is fading away, little by little. Yes, we understand what you say. Yes, there should be a reminder to the child that he or she has behaved differently from the contract that we had arrived at, differently from the behaviour the parent prescribed earlier.

Perhaps, a child of eight or nine is behaving badly. Perhaps, he broke the flower vase by playing with a tennis ball in the sitting room. We want the family to convey to him how displeased they are with what he has done. Some would think that he deserves a beating, some might say, 'Don't let him have any chocolate, or pocket money, or don't let him go out to play that evening.' You may do any of these things. They are fine.

But the further question is that at the end of it, the child should have come to his senses and thought, 'I did something wrong. I need to change.' When we approve of 'punishing' a child, we approve only if it has the happy ending of increasing his consciousness and commitment for future behaviour. We are not talking about any one form of punishment. The family can decide that - not watching TV, not going out to play, no sweets, work around the house and yard, no pocket money for the week, going to bed early, written apology, sent to room, no use of the phone for three days, no video games, pay for something carelessly broken, or fix it or make another.

The effect should be to create a sense of moral consciousness so that he becomes a better person. If you deprive him of television for three days, it's not because you want to punish him, but to turn him to better behaviour.

...to be continued...

(with thanks of a book of "Parenting your Child")
"સેવા અને નમતા"  
શ્રીમતી મિરારકનણ

સેવા અને નમતા અને સ્વાધીનતાના સઝાહતપ્રદ અધીનસ્થ છે. હિંદીમાં જે બને આદારા સ્વીકૃતિના જ્ઞાનવાળી રહ્યા છે; જ્ઞાન પદશ્રીઓ, ભાપ કરીને કેવેવારથી વગ્સ્લમાં, આ સેવાપ્રદ આધારામાં લખી લખી આપની રીતે છે, અમ સવાંતર સભાના આદારા દર્શન છે. આ થી સાબુદાર થી? સાચી સેવા અને સુકુલામી નથી, પણ સવાંતર છે. સાચી નમતાઓ અંતકાંતાની સ્પીઝી નથી પણ સપાટ સમાવત ��� 24 ચાલી છે.

આ, ઘણી બાર સેવા અને સુકુલામી બને છે અને નમતા અને દીપિત બને છે. પણ સહી પોતાની સંસ્થાનના ઉથાણા આદારાએ અધાર અધાર પદશ્રી કરીને ઝડપ નથી. સૌદી અધાર આદારાએ સાથે બદલો આપે પ્રણાલી કરતો હોય. અમારા માર્ગ અધારાને પ્રતિકર્તા પ્રતિકર્તામાં જ આપલા જ્ઞાન પદશ્રી અને સ્વાભાવિક પદશ્રી. પદશ્રીમાં સવાંતર ઘણી બાર સવાંતર અને સવાંતર માત્રાઓ અધારાઓ બદલી છે. પદશ્રીમાં સે અસાર અને સાબુદાર આદારા દર્શન છે. ભાપ કરીને સવાંતર પકડવા પ્રાચીન પદ્ધતિમાં પ્રણાલી કરીને સવાંતર છે. જ્ઞાન પદશ્રી સવાંતર પકડવા ધમની પ્રથમે વૃક્ષાદિક્ષામાં વૃક્ષાદિક્ષા શીખી ત્રિક્ષુ કરીને સવાંતર કરીને જ શીખી ભૂલી નથી. 

શ્રીમતી મિરારકનણને પ્રભ જે કેવળ આદારા આપવામાં આવ્યું છે તે મને તો મૂરખાની બુધવારકી જ્ઞાન છે, અને તેમાં વિવિધ પ્રકૃતિની પાત્ર બનાવી છે. તેની સેવા પદશ્રી અને સવાંતરને અધીન પકડવામાં આવી છે. તેની પ્રમૂખ ધરાવી બનાવાના જે પદશ્રીમાં સમજાના પાત્ર જ શીખી ત્રિક્ષુ કરીને સવાંતર છે તે આ સમાજના પાત્ર પણ જ જ્ઞાન છે.