Let us Be Human - at times

इतना आपस मैं नहीं आया....

उन्होंने अपनी जीनती मनोरंजन के लिए गायन, गीत, नृत्य, इत्यादि के सारे काम किए। इन्होंने नवरूज के दिनों में प्रसिद्ध हुआ था। इन्हें नवरूज के दिनों में प्रसिद्ध करने के लिए इन्होंने नवरूज के दिनों में गायन किया।

तत्तत्त्वीय व्यापकता पर विशेष ध्यान देने के लिए, इन्होंने नवरूज के दिनों में प्रसिद्ध हुआ था। इन्हें नवरूज के दिनों में प्रसिद्ध करने के लिए इन्होंने नवरूज के दिनों में गायन किया।

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कविताएँ द्वारा गायन के साथ, इन्होंने नवरूज के दिनों में प्रसिद्ध हुआ था। इन्हें नवरूज के दिनों में प्रसिद्ध करने के लिए इन्होंने नवरूज के दिनों में गायन किया।

संकलन : राजनाथ चुपलाराय, भारत-U.S.A.
શાસ્ત્ર – ૧પ

[[ Gujarati text ]]
पैदा कराने के लिए शरीर स्वस्थ रखने का सबसे बेहतरीन तरीका 50-70 वर्ष के लिए पैदा करने का सबसे बेहतरीन तरीका है।

Eat Healthy and Be Happy and Healthy ना जिद्दी माँगने अनुकूलताएं

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नम निषेधित !
“सामाजिक नीतियों नम पात्राह्यापनियों”

अभिमुख सभी मंत्रियों संस्कृति के साथ-साथ सभी मान्यताओं से निःशुल्क पूर्व बनामामय मंत्रियों ने इस बात को समझा है कि, 20-25 वर्ष विश्वास के बनामामय मंत्रियों इंग्लिश पर निधन निर्देशक करने के लिए हमें इस कार्य को पूरा किया। 

नाम: सामाजिक नीतियों नम पात्राह्यापनियों

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the family needed stability and so earning was a must. Now, they are grows ups!! Now the children's own world may be so and such extensive that you may be helpless. In the same way, friends, we are desirious of seeing God, but there is pain in waist!! unable to stand!! Then what?

Many elders say that how could it be a meal without pickles, wafer-cake and spicy hot food? They could not control the tastes for the tongue. Think over the results of this!! Cigarette, Gutakha, Party, Wine to wander over-nights all these additions will make you trapped into targets that you will be harassed to bear it all. In the youth time the physical fitness is neglected in greed of earning and then to save the health an excess of expenditure!! What is the use of such life-style??

In India the smoking and Gutakha use is on the ranking of third number in the world. How can we see andanalyse the shortcomings of life if the body be full of diseases? Let us see a story. An industrious young man came into contact of a political leader. The leader remarked on seeing the young man’s talents, efforts and his shining face, come join us!! You will play with crores of rupees!! You will get chance to earn ever you may earn any where. The young man at once asked a question of the elder leader: Shall I get time to take meals with my family members at both the time? The reply was No. Shall I get stressless pleasure? No… Shall I be able to spend time with my family. Then also ‘No.’ Then that what shall I get to join you?! Friends, Get courage and command over to say ‘No’ to any success on the sacrifice of the love of family, physical health and the pleasure of mind!!

Real health means controlled, disciplined life style and healthy thinking!! It is all undiscounted way of life as to pass late the night awake, to wake up late in the morning etc. and to live under tension for the whole night and day, to be busy thinking in money worldly concerns and plottings !!! This is all called the disturbed thinking-style!!! Friends,
it is humble pointed out to you "suppose it is morning when you are awake" i.e. be vigilantly ready to take steps to reform your health when you are alert.

We have enough time for each domestic or worldly work but we are not alert for our physical fitness or simple exercise of walking. And the direct result is that we are entrapped by various diseases !!! Diabetes, Pressure, depression, Heart-attack and like wise obstinate disease would cover up our body, let us get awakened before it !! This body is known as perilous but it is very essential to be healthy while we live up to.

Let us personally be alert for our physical fitness or well being. Let us go ahead towards healthy lifestyle. Let us enlighten our life with health !! Let us reform our wrong methods of eating, drinking, sitting, get-up to awake or to sleep on etc. and live with healthy way our life !! We should not play gamble with our health running after the money. Do not make a mistake to be an old-man in your forties !! Never make any wrong to dis valore your health which is the basic of all pleasures, virtues and good deeds !! Eat Healthy and Be happy and Healthy follow this life secret !!!

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WISHING EVERYONE A JOYOUS, HEALTHY LIFE AHEAD !! LET US REMOVE THE DARKNESS OF ALL VICES BY VIRTUES LIKE LOVE SIMPLICITY AND TRUTH !! AND ABOVE ALL JOIN HAND WITH EACH OTHER TO UNITE THE SAMAJ !! GOD BLESS US IN 2014 FOR ALL HIS GOODNESS AND KINDNESS. HAPPY NEW YEAR TO ALL. RAMKABIR.
("જો ભક્તરાજ દ્વારા વિનદ્મો મૃતમાં સામાજિક રીતે પરિસ્થિતિઓ માટે જવાની વિશલેખ દીઠ લેવાયો..."

તાનીશી)
आपका भावना देशमा पढ़ा समाजकर्म, सामाजिक के सामुदायिक विवाद के लिए सब संस्कृत संस्कृति, संस्कृत सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए। इतिहास और सामाजिक दर्शन, व्यापक व्यापारिक व्यवहार के लिए अहंकारी शक्ति के लिए।
पिताना प्रेम में कर कहा जाता है कि जी कर रहे हैं कि ध्यान देने करें अनुमंडल के लिए प्रेम को हँस देने वाले के साथ नहीं होने के लिए। पिताना प्रेम कर कहा जाता है कि जी कर रहे हैं कि ध्यान देने करें अनुमंडल के लिए प्रेम को हँस देने वाले के साथ नहीं होने के लिए।
वित्तीय क्षेत्र के लिए सोचना आवश्यक है। वित्तीय सूचना और अन्य वित्तीय वित्त एवं अन्य वित्तीय सूचना नियमों को बदलना है। इसे किसी दूसरे वित्तीय क्षेत्र में लागू करना है। इसे लागू करना है। इसे किसी दूसरे वित्तीय क्षेत्र में लागू करना है।

मानचित्रकर्ता ये वित्तीय क्षेत्र के लिए सोचना आवश्यक है। वित्तीय सूचना और अन्य वित्तीय वित्त एवं अन्य वित्तीय सूचना नियमों को बदलना है। इसे किसी दूसरे वित्तीय क्षेत्र में लागू करना है। इसे लागू करना है। इसे किसी दूसरे वित्तीय क्षेत्र में लागू करना है।

बुधप्रति ज्यादातर मारी पोतानी ने तो हुई सकता? तभी तम्पू में सेवा।

सालने अनेक समाजाष्टमिता रहता। मथम निर्भर प्रसंवादो रामल। गुरु-परम

दिनों पर अंक पर चालन करती नहीं। अगर वहाँ नहीं है। जो किसीपद पर स्थान करता है। जो किसीपद पर स्थान करता है। जो किसीपद पर स्थान करता है। जो किसीपद पर स्थान करता है।
नवम्बर २०१४

मुन्या की निवासी गोवालुं न्यारे मने बाणे के पिटनक, जुळे महती निंदा करी रहछों।

चूंकि कोणतीही ठरण्याची निर्देशन करत नाही. निहित माध्यम गतिविधी करत नाही.

अत्रांतर्वेदान्ताने वैराग्याची गतिरूप आहे कळण्याची निर्देशन.

पांढरे, निर्यातक येणाऱ्या निवासी द्वारे निवासी नाही.

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पांढरे, निर्यातक येणाऱ्या निवासी द्वारे निवासी नाही.
II सुन पैसामा नयं पत्रा साक्षी समस्यामा छ । II

महुर खोट लहान भाद्र-मन्त्री/कोखिलाला-सं.नामाँ

जनमां पहलाई जन्म छ। आज क्यों जनमा धेरै पत्रकर्ता जनमा। साहित्य कोटियौं बनाइए पनि नति नह। सहरी रंगीली रोशनीहरू अन्धकारमा गाउँमारो चुराउँ। हिमाली सहल्यावस्था बना छ। पत्ति सहरी समाप्ता प्रमाणमा रहें पछि हो। छा छोरो तेठि सेत्रि रहें। रेती का नहो धेरै जताय रहें। 

आपातकाल पूर्वी कालिन जनालाई जुडिएलाई पत्रकार्यमा पृथ्वी पुरस्कार सहजतालाई काम नर्तकी कर्ता परे छ। ग्राममा तो भेलो जन्म काममा यथा जन्म सहजता ग्राममा आगाँग। काँटा सहरमा तो पत्ता निम्नलिखित स्मारकीयता ज्ञाताहरू सबै महात्मा पाटन रामालाई पार्ज दिनेछ। ग्रामस्थाना विद्याधर बन्दी गाउँमा खडी नाको उठाउँ। गाउँताना, गाउँताना, पाटन, सहरमा गोरो लगाउँ।

पोला प्रमाणमा भाडै यहूदीको बाबाको पत्ता धेरै सहाय गरेको भएको गरेको भएको भएको भए। आ खर्च लर्णकृत व्यक्तिको भविता कमाईको सहयोग जस्ता जाप। देखि हो छ। सुन माता ने होली भाग हो छुगुन।
Dear readers of Kabirvani,

Mohandas Karamchand Gandhi was born on 2nd October 1869. This was exactly 144 years ago. In his school days Mohandas was not a brilliant student. After his matriculation he went to London to study further. In those days sea crossing was not allowed in certain communities. Young Gandhi also faced this problem. But the student Gandhi assured his mother that he would keep away from wine, woman and meat.

Gandhi kept his words while he was in England. This was a very important feature of Gandhi’s character. He kept promises all his life.

In India, Gandhi was not a successful barrister. What to do was a problem for him. In the meanwhile, he got a job in South Africa. He was called by a Muslim trader, Dada Abdulla from Porbandar who has a prosperous business in South Africa. But on his arrival, young Gandhi faced many insults in the country. He was not allowed to travel in the first class and was pushed out of his compartment in the train. For a moment he thought to leave the country. But he decided to bear the insults and worked till his one year agreement with Seth Abdulla was over.

As time passed, he saw that the white people and the African government did not want Indians in the country who were brought from India on a five year agreement to work as labour in sugarcane farm.

After 5 years, the free Indian started their own tilling of land and even started their own trade. This the white government could not bear. The white government somehow wanted to drive out Indians who completed the 5 year agreement and thereafter wanted to live like white people. So the government imposed 3 Pound tax on Indians. Originally it was 25 Pound tax. But the British government in India could not approve that. Nonetheless the viceroy who was supposed to look after the interest of the Indian labour agreed to the impost of 3 Pound tax. This was also, as Gandhi saw it, unbearable for Indians.

**Plan Ahead -- It makes Your Task Easy**

The children knew Valsa meant it about cleaning up, for she had made them clean up before. They ate the snacks without spilling a single chip, and without fighting. All Valsa needed to do was return and commend the children for keeping the table tidy. They had not even thought of fighting.

Amrita was proud that she went to school and liked trying to control Vijay, thereby sometimes causing trouble. ‘You must not scratch the door with a stone,’ she said. Immediately he picked up a stone and tried to scratch the paint. Later she was playing with six smooth stones she had found. ‘You can’t have these,’ she taunted. Immediately he wanted them.

Valsa explained to Amrita, ‘If you say things like that, when Vijay had not even thought of scratching the door or wanting your six stones, you make him want them. It’s better if you don’t say that. Now, come and sit by me and read your school book.’ Amrita sat cosily on the floor mat with her mother and read her tiny beginner book that had only one or two words on each page.

‘That’s good, Amrita. You’ve learnt a new word today.’ Valsa praised, and as she lifted the book to sign for the teacher that she had heard the story, she accidentally scratched Amrita’s face with a sharp point of the ring on her finger.
'Oh, dear. I'm sorry, Amrita,' Valsa said. 'I was not careful enough.' Valsa had decided that she did not have to try to prove she was always right, for she knew she made mistakes sometimes. Some mothers and fathers never apologise to their children, but Valsa felt she should respect her children and say 'Sorry' when she made a mistake.

Valsa's method is to plan ahead. The two children already know they can rely on a snack when Amrita comes. Valsa won't give biscuits to Vijay early to persuade him to be good. He must do what she tells him anyway. They know they must not fight, but she plans the snack time so they won't need to fight. She shows them how they can eat happily together, and that has become a habit. She also how to clean up if they spill crumbs, and how to avoid making crumbs. The children cooperate because that is a habit Valsa has helped them learn. Valsa also advises Amrita on how not to annoy Vijay like in the example when she explained that taunting him about the stones made him want them. If Amrita did it again, she could expect that Valsa would take her stones from her for some time because her mother had told her not to do it.

Valsa's children acted as if obeying was the normal response. Then Amrita could count on her cosy individual time while mother listened and she read. They did this promptly after kindergarten because Valsa gave herself the framework plan to let them feel they were important by always finding time for them. Amrita wanted her mother to hear her read, and was confident mother would be there for her.

The way another couple, Mina and Ashok, ran their home was different. They had no framework or planning ahead in their family because they thought they were too busy to stop and plan. Their children did not know what time they had to get up in the morning, or what time breakfast would be. There was a daily scramble of shouting and often tears because the children were not ready for school. When the children came home they had no idea if mother or father would be there, or whether father would see them before bed time.

Ashok was in the entertainment business, often singing at concerts and in churches and he and Mina felt fulfilled in work, activities and social life. They had a servant in the house to cook the food, so Mina was often out, and when she and Ashok were home they entertained lots of visitors. Ashok was so fond of company that often when he finished work he did not come straight home but stayed on talking.

Perhaps they thought their three children aged eight, five and three were to be seen and not heard, but this was not the case. A visitor was very surprised. When she was talking to Mina they could not carry on the conversation for the noise of a child standing on her head in the room and shrieking.

The visitor said, 'I don't mind waiting. Why don't you go to the children and sort out what they need?' But Mina did nothing, and the children kept showing off and clamouring for attention. The visitor could see the children were not truly playing. They wanted to catch attention and disturb, not play.

Mina then made a little effort. She asked the children to go in and sit. They came back immediately. They needed Mina to give them some time and plan their next activity.

The children misbehaved outside their home too. When the parents were taking part in a concept, the children disturbed the audience by jumping around in front, climbing on the chairs or running up and down the aisle. Neither Ashok nor Mina tried to make them sit. They probably knew they couldn't make them, because they had not set such a pattern in the family - of children being told the expectations and being required to keep them.

Anna gave some advice to Mina. (Ashok did not think he needed any.)

'Mina, you must believe you can help the children and should start doing it. You could close the door to other people at times,
frequently to begin with. Be with the children. Give them time and establish patterns. They need time when you talk with them and do things with them, even just playing games.'

'If another time they dress up and do all sorts of fancy things, give them your attention and say, 'Okay, what are you trying to be now? Tell me about your dressing up. If you're the king, then let me be the queen.' You could dance around with them - do something with them. If there are people there, you could stop the conversation and say, 'what are you trying to be?' and let your daughter talk for a few minutes. When she stops talking she may happily go back to her game.'

'You could close the door whenever you can, but when you can't, let your daughter and sons be part of your life, so they do not feel left out.'

Here's hope for distracted parents. The behaviour of Ashok and Mina's children did improve. When she was with them, Mina would say, 'Now you have my attention. You can tell me things now.' Later she would say, 'We will be at a concert. I will be singing, so if you want to say something you will have to wait and tell me later. Now, let's think what you will do. You can take a book with you to read. You can take a notebook and write or draw pictures. You can even take a game and put it out in the back room, if you wish. We have had some family time. Now we need time to do our work.' Even though they went through a few wild and noisy years, these children learned to behave much better.

The moral of this story is: Plan ahead. You could say it is the moral of much of this book. The advice can fit any parent in any family. Think ahead. Talk ahead.

Scenes to Anticipate

Here are some sample scenes for parents to think ahead about. Suppose a small child is going to play. You know the child's character and temperament. You may say, 'If you play outside, Pratap may take your truck when you are playing in the sandpit. If that happens, make sure you don't have a fight with him. Tell him, 'Please let me have the truck.' Tell him three times, then wait. He should give it to you. If he doesn't, what will you do?''

'I might let him play with it for a little while. Then I want him to give it back.'

'Okay. That's fine. If he doesn't give it back?''

'I'll tell you, or Pratap's mother.'

'That's good too. But you will probably find you can take turns. Now go and enjoy your game.'

Or if children are playing and there is a street close by, make the safety rules clear. 'You may play on this side of the street, but you are not to cross it. It's not safe to cross. If your ball rolls on the street, what will you do?''

'I will ask one of the big girls to get it.'

By doing this you may cover 75 per cent of what may happen. Only 25 per cent remains not covered.

Do parents do this? No! That is why this book has been written.

Here is the next scene – a family in which both father and mother work and leave a baby of three or four months with a servant. Often a grandparent or an aunt is somewhere near, but the servant may take the child out and sit on the stairs with a group of servants from other apartments for most of the day. The little child has only their conversation to listen to, and they most often say, 'Don't do this, don't do that,' and nobody plans an interesting day for him or her.

It is important to know how the servant will spend the time with your child during the day. A wise mother trains the caretaker in what she has to do and plans hour by hour what the maid and the child will do. 'You will sing a song, read a story. She will have a little dish and wash dishes like you. You will let Rashmi sit in shallow water in the big basin and play for a while.'
This is the third scene. We all know the sensitivities if the mother-in-law is looking after the baby and the young mother cannot make rules and tell the mother-in-law to carry them out. This is very awkward, so much more awkward than training a maid. If parents want certain things in the upbringing of their child, they have a right to say so. To this the mother-in-law may react, 'Who are you to tell me? I've brought up all these children.'

Grandmothers are often more lenient, while the parents think about training the child by being a disciplinarian. Some say, 'You cannot love a baby too much.' That sounds fine, but they may give in to every whim of the child and make him spoil. Grandmothers are wonderful at loving, and should be, but they need to limit their permissiveness.

So how can young parents carry out their own plans for their child? They may talk at length with the grandmother. If they recognise they must have a stronger link with the child, they may re-think about the family set-up. Perhaps, they need not live with the mother-in-law, or perhaps the child's mother starts working only half days or two days a week. Especially in the first year of the child's life, either mother or father being present is really important. The parent must function in every area of the child's life, not just in bringing sweets, or just in reading stories, not with mother just giving directions or the grandmother loving more.

What about mother saying, 'You wait till your father gets home and he'll give you a beating'? Never do it. Father and mother must plan together, then either or both carry out the plan. Mothers must not give the impression that they are less able to enforce the family's rules than than fathers. That makes mothers weak and fathers into ogres who hand out punishments.

In scores of situations in a day parents can plan what their child must do, discuss it with their son or daughter, and then follow through and require the child to carry out the plan. A mother tells her daughter, 'You must tidy your bed in the morning. If you don't, you won't be allowed to watch television tonight.' Fine. But then the parent must follow through and see that happens. If the girl does not tidy her bed and mother relents and lets her watch television anyway, she loses the sense that a parent is reliable, just as the parent wants the child to be reliable. Kindness is wrong in that situation.

You say to a bigger child, 'You may go out to play, but you have to come home at six o'clock. Do you understand?'

'Yes, Mamma.' Then he comes back at seven o'clock.

You may think, 'I don't want to upset him. He'll be angry. I should tell him he will not be allowed to play tomorrow evening, but maybe that's too hard.' But you have to stand by what you said.

It does not come easily. Your son will say, 'This is the last time. I'll never do it again. I couldn't come home because Viju told me I'd spoil the volleyball game if I went. There wouldn't be enough people.'

This is hard, but parents have to stick to what they say. And it is no answer to decide instead, 'I will not make requests, then there is nothing my son can disobey.' He would soon be all over the place, lacking boundaries. And if you say, 'You must come home at six o'clock,' insist on six o'clock, not 6:15. Next day it will be 6:30, and the next day 7:00. You may think, 'Only 15 minutes. It doesn't matter that much. Today I'll excuse you.' Next day it will surely be 6:30. It just goes on.

Parents again must agree. If father or mother is not at home when 6 o'clock comes, will the other hold the child to returning by six? to be conti.....

(with thanks of a book of "Parenting your Child")
प्रसादलो कवरो सागावी हो

‘सेवा’ ए एक अवश्य शास्त्रौत; ए सूचना कुछ न हो जो मानवी साहा अथवां नेते पोतानं ज्ञानमय मामलेतो साधनात बने! परंतु… ‘सेवा’ पाण्य शराबे प्रारंभ, मान समन्व तर सीमात्री अथवा वापसीय दिन हो तो ते ‘सेवा’ ह्या तरंग परंतु सीमात्री शोभणि आसन्नता बिने नाही ज्ञान! मायावती माते समर्पित साहे वस्त्व कार्याभाष्य प्रमाणपत्र, सम्पन्नदा प्रे प्रारंभनीय अश्लील नवी साहे नाही राहते. ते नाही ह्या तरंग प्रसादलो कवर्न ‘कवर’ हो गेले होते.

पितांत धीर्यावरून उपयोग अंत्वरते कही सेवाकर्ते वरात वापसपुर्णाचा दालीता.

‘सवरंगाब! आ भोगामां कैसे करो? मयाच्या, ह्ये सागावी हो जरा...’ एडिव म्हणून पोतानं मित्र स्वरंगावाचा वैध कोणताही भोगामां उपलब्धानं कस्तू हो. स्वरंगावाचे ते वैधां चीती.

भोगाच्या जूळांत! तो बेहदना झाला नाही.

‘धरां! आ तो...’ तेसऱ्या भोगांची ते संशोधनांत! (1) कस्तू स्वरंगावांचे ने के जूळां तांत्री तयार म्हणून आधारांभ दुःख. तेसऱ्या ह्या विशद प्रसंसनोंचे विवाद संस्कृती, महामायां, शाखा-महामायांच्या उपलब्धाने उपलब्धाने असंख्य प्रसंसना, प्रभावित प्रतिकां, संस्कृतीच्या अंतरांते.

तांत्री अंतरांते पोलीसी वाही.

‘धरां! आ तो संशोधनांते रायां? शें प्रमाणपत्रे होते. तुंयं ते सागरावर बघाया होते?’ सवरंगाब जूळांत.

‘कॅटरा! सवरंगाब! मात्र तांत्रिकाच्या साधनांते सहभागी ह्याकु ल संशोधनांते - प्रसंसना जूळांत प्रमाणपत्रे के अनुसार संशोधन परिसंही नाही हे शेंशें मात्र अनुसारी ह्याकु ल आचारी ह्याकु ल होय! शेंशें प्रकाश प्रकाशी अपेक्षा, विवादांने विवादांने केली साठी ह्या नाही थिव. जे तेना भविष्यांचे विविध मात्र, संशोधन के प्रसंसनीय अपेक्षा राहती ह्यांत मे सेवा नाही कस्तू प्रकाश प्रकाशेऊ ह्यांत...’ उपलब्धाने वाही गाळीच्या क्षेत्रांनी कस्तू प्रकाश आधारांरे वेदांत प्रभावी अवश्य वस्त्रांत वस्त्रांत प्रसंसनाने सागावी ह्यांत!