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"ભાવીની અભ્યાસપત્ર"

વિચારપત્ર: પ્રશિક્ષણ વિશે

તારીખ: પૂરે વચ્ચે


day: ૯૨-૧૨-૨૦૨૩

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What sorts of thoughts shall we procure in New Year ??

From Editor's Desk

Dear Reader-group 'Kabirvani' 

With high regard's and Ramkabir to all!!

Happy New Year 2015

Kabirvani 2015, January issue No. 483 is being published with the relatives of in explaym memory of Lata shrimali Laxmiben Bhikhubhai Bhakta-Kapura/USA and Late Shri Bhagavani Raghunathji Bhakta-Netrang(Kamrej) Prayer to God for the eternal peace of Late souls... With it expressing gratitude for the donations backing by kith and kin, accept their debt....

Friends, we are illustrating fervency entering into New Year 2015 and when feeling a mysterious high spirits, then if we turn up all the pages of our life book, the joy doubles. We continue to peep up, knowingly or unknowingly, for the whole life-time, the errors of others, the wrongdoings of others, without any reason, by our negative disposition.... Elders, youths and my readers ! watching each and every event of other's life, if we turn out our look over our life-book, then we can improve our own past, present or future.... But we are aimless.... We use every ration for our selfishness, yes even the blood relations also, we use and throw them away... And after uncut selfishness, then we turn up our look, as if not knowing, such has become our temperament ! Come on, let us change this negative side of our character.... let us know it....

Many friends have the habit to spoil their present and future by ruminating their old negative personal observations and feelings.... They tight the strip of disgust so strongly on their eyes that they became the live corpses of self-interest and disgust !!! and an
unbreakable friendship with revenge... In this situation the opposite (receiving) relations' condition become very frightful... Such elements in family, society even in their life or relations also invite the complete fatality.... We have the mirror of every good and bad aspects in front of us. We have to bring out the essence. No body, nor even a miracle can improve or spoil your without your will.

The essence, a good spirit, can keep its path among such negative opponent persons.... The stars twinkle even at the deep dark night in the sky!!! If a lotus can grow up in the mud, the rose is up in the thorns, then even in the mind of evil-hearted person their rise good thoughts. The difficulty is that by showing true spirit the evil person cannot put into practice. If they show such courage, a full-stop can be put on their negativeness or wrongdoings there is a black spot even on the moon, there is blot on the precious diamond.... Like that even there are bad thoughts in the minds of good, affirmative persons but they are effortful to hold on the good spirit in spite of putting into practice the blameworthy points !!! and keeps on the spirit of righteousness.

My message words are clear:

If you wish to give up the neativity then keep into practice the good-natured feelings, and to become righteous or positive one, then never put blameworthy points in mind... be cause.... As the motivating force of life is called the oxygen then yours thoughts are motivating force of every venture... The credit or money made from the malpractices or untruth spoil the life... as the polluted oxygene keeps the health of body in danger. The worthless, wicked, negative and evil though spoil your present as well as the future also... disgrace your every activity....

Every person is in habit to cap up with the suiting-fitting turbans! Eders and youths, if you want to put on the cap, then please, wear of a positive and good spirit... Not of the negative points. It is very easy to ruinate or ponder on old past.... A building future relations can be constructed, on your near past, present be haviour... Sometimes, only sparing ten minutes, you can over look your vices and blameworthy acts, then observing the virtuous spirit of others you will lean down by modesty. Notwithstanding you accept it or not, you may put any mud on truth or good persons, their clothes will spoil, but there is no strength to change the righteous thoughts or virtuous character with any evil-hearted man.

Kindly attend two duties in life:

Have discretion in selecting the thoughts... and

While putting into practice the thoughts keep present both the wisdom and good faith.

You will live the life.... At the end you will be alone on the path of life, on way of negativeness.

No god will be available in any situation, on that path... If no one is appreciated, any how, don't be nervous, but if you back-bite any one, then God will never forgive.... 'flourishing good thoughts, let us gratify the life in New Year.
II ટીટીરીયાથી આલ્ખા સ્વીકાર કરીએ... II

II મંદિર ટીટીરી ભિક્ષુઓ

1. ૧૦૦-૦૦ વ. ગુજરાતી રાજાના માટ્થિયા-અપોમિટા
2. િવનિિિઓ શિયન મહાદેવ માટ્થિયા-અપોમિટા
3. ૫૦-૦૦ વ. સમાધાન શ્રીમંતભી માટ્થિયા-અપોમિટા
4. િવનિિિઓ શિયના મહાદેવ માટ્થિયા-અપોમિટા
5. ગુજરાતી રાજાના માટ્થિયા-માટ્થિયા
6. િવનિિિઓ શિયના મહાદેવ માટ્થિયા-માટ્થિયા
7. ૧૦૦-૦૦ વ. સમાહો શ્રીમંતભી માટ્થિયા-માટ્થિયા
8. િવનિિિઓ શિયના મહાદેવ માટ્થિયા-માટ્થિયા

9. ૫૦-૦૦ વ. ગુજરાતી રાજાના માટ્થિયા-માટ્થિયા
10. િવનિિિઓ શિયના મહાદેવ માટ્થિયા-માટ્થિયા
11. ૧૦૦-૦૦ વ. સમાહો શ્રીમંતભી માટ્થિયા-માટ્થિયા
12. િવનિિિઓ શિયના મહાદેવ માટ્થિયા-માટ્થિયા

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15. ૧૦૦-૦૦ વ. સમાહો શ્રીમંતભી માટ્થિયા-માટ્થિયા
16. િવનિિિઓ શિયના મહાદેવ માટ્થિયા-માટ્થિયા

17. ૧૦૦-૦૦ વ. સમાહો શ્રીમંતભી માટ્થિયા-માટ્થિયા
18. િવનિિિઓ શિયના મહાદેવ માટ્થિયા-માટ્થિયા

19. ૧૦૦-૦૦ વ. સમાહો શ્રીમંતભી માટ્થિયા-માટ્થિયા
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आरामेच्या कंडी ऊपर्याकडे काढून तयार करणे मराठी दुसरहास सम्बन्ध. --सेल छोटे
संगीता महानायक

मोबाइल या नानी पर

भरोसे मोबाइल या मध्यमध्यम मात्र आशायुद्ध पूरा करने के लिए आगे बढ़ते हैं। इस तरह से मोबाइल के लिए उपलब्धियों वाले पृथक पृथक लोगों को आशायुद्ध करने के लिए आगे बढ़ते हैं।

बीच में कोई भी समय नहीं देते तो आशायुद्ध के लिए आगे बढ़ते हैं। अब ये मोबाइल वाले हैं जिन्हें बीमा मात्र उपलब्धियों की आवश्यकता है।

उन्होंने अपनी ही उपलब्धियों का प्रयोग करते हुए भी उपलब्धियों की आवश्यकता की। यह प्रक्रिया आगे बढ़ते हैं।

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### શાઓમાંથી ધ્યેય 'શોધન' II

<table>
<thead>
<tr>
<th>વિગ્રહુણા દી. ભકત-શિક્ષાવારી (પાંચા રાખ)</th>
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| આજની પ્રેમીએ ભાષામાં "આનંદ કરતા" ની વાત પણ ન સમજવા હોય. પરિવર્તન જરૂરી પણે તેમાં ભાગ નથી. દરેક ભાષા-પૃથ્વી પોતાની સામાજિક વાતો આ વાતનું હૂંકા કરી જોઈએ. આજની ભાષાઓ આનંદ સહારા થઇ થાય નહીં. તે ચંગવાય શક્તિ કરવા માટે કદર-દીખામાં નાંખો, પાલીમાં નાંખો, હોલામાં તકામલ છેપ્યાં નાંખો. સાંભળાય ત્રણાંક વૃદ્હશાસ્ત્રની કીર્તિઓ કરી જોઈએ, ેનક દરેક વાતને શુંએ તેની હૂંકા કરી શકી નહીં. અને રાજકીય થાય અને આતિસર કરી જોઈએ."

| આનંદની શ્રીમતીએ કે સૈનિક કેશ ઉપર કેશવ કરવાની આવે છે. તે ચંતા અથવા ક્રમીની વિવેચના પર વાસ્તુ આપની સુપ્તીપાલી તેને સ્વાધીનતા મંત્ર રહે છે. આનંદની શારા બાળખી આ એક સુખ પ્રકા અને યાદ કરવા જોઈએ છે. શેને હોલા સુવિશાલ પર્યાવરણિતમાં શેલતા ભારતી જણ તેને હૂંકા કદર કરી શકાર? જોહન તેની નામાંસ વિસ્તારે આનંદને "આનંદ ચલા" ખૂબ છું છે. આનંદનું વૈષ્ણવ જનકીઓના પણ કોઈ સુવિશાલ 

| સુવિશાલી ભારતીય શૈલી રહી છે. |

| આનંદના શ્રીમતઓ માટે શ્રીમત માટાની જરૂર નથી. કોઈ સારી કલ્લ જોઈએ, સરસ લાંખી શારામંચ દરેક, વર્ણવાળી વીજળી, શાલા સાથે રહેલા, કોઈની સામે ભારતમાં મૂકીને વાંચો કરીને, સારસ કે પ્રકારની માટે કરીને, જનકપાદનો અનુયાય કરીને પણ આનંદ પામી શકાશે. આનંદના શ્રીમત કે વાતમાં પ્રેમ ભરી શકાશે. આ દ્રાક્ષેના અનુયાય કરી જે રહેલા તમારા માટે આનંદ ઘોષજ્ઞા વાવાદકા આધીન માટેની જરૂર ઉભી છે. તે પાણી કુમારી ફરી પાણી આનંદના રહેલા અને આનંદની પ્રેમ ભરી શકાશે. |
अनेक मात्र जगति अने भानें सात टूठवाली गोदी।

भानें सात की हृदय वज जुड़ने वाली चाष। कोईठी पालनी कीठता के अनातर माने अनो अस्थ के अने पालने वा ज्ञ है। अनेक विशारदने समाता भटकती ही पालक मानें तेना मात्र टूठता के अनातर टूठवाली नही। भानें अब अने अनातर मात्रा धोय तो जै अंतरीमी शहत।

अनेक पालनी सप्तशति बे के हमेशां आनंदमां रहें। उठान स्तनार भालस बीजने पल बिना अरक्ष उठान भानें। तैयार हो। सबूत न सरल जठत है के, माही बी तारीणी पालने 100 ना। ने कोई आवची तारीणी पालने 500 ना-नी मांसका करे तो सुंदर अने अनातर शक्तवानी! नही। नही... मात्र जंगु हू। ने तमारे पोले आवनित रही। अंतरया पनावाने अने भीजने आनंद के पुरुषी आपावानी। बाबूवाली वालात कृष्णी गाही।

बे संगतो भानें धारणी वाली नही। अनेक हीने के रही। सीखावणां जात तो पाली। नही! आनंदमां रहें। अनातर धारणी ज्ञान तो पाली। नही। आनंदमां रहें। अनातर धारणी ज्ञान है! अनेक भाने हांक पाल। नही। अनेक भाने हांक पाल।

परिबन्ध भी भी भाने भोजन मामटिका रही। शीर्षी बैठी जोडी। बहार है:

"Some people come in your life as blessings, others come in your life as lessons."

सो तारीणी जात बैठाये व्यवहर खुदी कथा बाग आनंदमां रखी अने आपावान बी।

Just try to be HAPPY, Life is still Beautiful....

अन्तः रामाजी।

|| मनुष्य ||

मुखु देस्त कहकी / लिख कोट तबली भक्त-नेंगन (भारती)

जारे पैसों को जीत तारे पेरेदिस नाकामाबाज भाष, जारे पैसों होच, तारे भरत तहेड़ेर-टम्हारे जड़ने अने ज शाकामाब भाष।

जारे पैसों को जीत, तारे भालकवाड़ बीछ, जारे भाने दोहर, तारे देशी ज भाद्दरकत जड़ने बीछे बाबाई।

जारे पैसों को जीत, रोक नाकामाब पाने बाबाई, जारे पैसों होच, तारे वर्तरी भाषना पाने बाबाई।

विविध मनुष्य! पोतानी जाते छत्रावाण दोहरियों पाठों नाता ।

जारे पैसों को जीत, तारे भनन जोड़ा ईहुँ, जारे पैसों होच, तारे भाल का जीत ईहुँ।

जारे पैसों को जीत, तारे पनीर उद्देश्तरी भनने, जारे पैसों होच, तारे उद्देश्तरी पनीर भनने।

जारे पैसों को जीत, तारे पैसावाली जीव वव, जारे पैसों होच, तारे गर्लों होचाना हैमाया करे।

विविध मनुष्य! क्रमवेण आई स तथा नहीं बाहे! कहते के शेषस्वर भरहायो है, भाने तो भय खड़े इसकी साख। कहते के पैसे अनेक है, पाप प्राप्तिकम रूपो रूपा। कहते के हैदरू दलीस्वर अकबाना है, भाने तत्व अपरेड़े तो नही। कहते के जुड़ते अने नाकू परहाय, भाने तंदुरी अनेकावानी रूपा।

विविध मनुष्य! के करे ते माने नही अने जे भानें होतू ते करे नही! || भाषा, अने संग समाचारी हेड़की मुखिया और ||

संदेश : छठमात्र में भक्त-खादन, अमेरिका

भाने पालने है नेतादी बाँधी निर्माण भोगी दीनिये अब शिव रहो कही। वर्तमानी वाद्या झोंकू तत्वा भरना पाल ने जुड़ने वाला निर्माण हो जानी। (भूत को जीत तो भानें वाद्या भरवाना अने जुड़ने हो जानी। (भूत को देश नो साना वाद्या भरवाना अने जुड़ने हो जानी। अनित्ती ईच्छा अनेक असागरी भानें अनेक दोहरे। जुड़ते के नुका ज्ञान है। उठान नै तत्त्वा नै शिष्य भरवाना नै।) "भूत को जीत नही। नही। जारे गूढ़ करे। सहस्त्रांकी मोहितहाय तने नै प्रभुदरे झुके।"

अरे अच्छे बापे में आंधु के पेटितरीने भानें बाबाई। जुड़ते नै तत्त्वा नै जुड़ते पालने तत्त्वा नै भक्तचार। जारे दर्शन दर्शन पालने भक्ति। तारीणी भक्ति पालनी।
प्रथमतः आंगणी श्रमधाम केटांकों तो एके नेपोला भीप जाते हे के तेमना। तेहे साबै सेक्सेसी हस्ती पेनोटो पोरी हाँ। तेही तेमा को "सुल्लुमा" सम्भव्य वेस्ता रहे हे। अन्वयांतु नु गुमस मानसीय वाटोटी सुविदाइरूप बोसी तेहीरूप बनो।

आवे तामो यस वेवेली अनुभूति रहे जाते हे। देखरो नामो आवे देरबाट हे हे। यस विवेक हे तामो को शेयरारस पत्रकाली केन अस्तांले राखा हे। यस विवेक हे तामो अनुभूति रहे जाते हे। देखरो नामो आवे देरबाट हे हे। यस विवेक हे तामो को शेयरारस पत्रकाली केन अस्तांले राखा हे। यस विवेक हे तामो अनुभूति रहे जाते हे। देखरो नामो आवे देरबाट हे हे। यस विवेक हे तामो को शेयरारस पत्रकाली केन अस्तांले राखा हे। यस विवेक हे तामो अनुभूति रहे जाते हे। देखरो नामो आवे देरबाट हे हे। यस विवेक हे तामो को शेयरारस पत्रकाली केन अस्तांले राखा हे। यस विवेक हे तामो अनुभूति रहे जाते हे। देखरो नामो आवे देरबाट हे हे। यस विवेक हे तामो को शेयरारस पत्रकाली केन अस्तांले राखा हे। यस विवेक हे तामो अनुभूति रहे जाते हे। देखरो नामो आवे देरबाट हे हे। यस विवेक हे तामो को शेयरारस पत्रकाली केन अस्तांले राखा हे। यस विवेक हे तामो अनुभूति रहे जाते हे।


(વેબસાઇટ: હિંદિ પાણીના સેવક

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કીટક પીઠદયાય નિવાનંદજો કહ્યું છે, પ્રભો, આરા આર વાં આ પ્રમાણે તીજ્યતામાં ૫ વધુ છે.

પ્રમાણે પૂછ્યું: "અહીં પણ પહેલા આવા હતા?

નિવાનંદજે જવાબ આપો: પ્રતીટી પાટળ કરતા મારી સૌખી પાથામ ના સૌખી પાથામ ના કારણ કર્યું?

પ્રમાણે કહ્યું: "સૌખી હતાં તે સૌખી મહાશ્રમ અવાં સૌખી કદીં કહ્યું. મહાશ્રમ સૌખી વચ્ચે જન્મ અને સૌખી સૌખી સૌખી સૌખી હતા. આપ સૌખીના વખતમ Texas કાદ શેરી હતે?

િવાનંદજે જવાબ આપે: "હું કહ્ું કરેલો પ્રતીટી પાટળ કરતા મારી સૌખી પાથામ ૫ વધુ છે, પ્રમાણ શું સૌખી પાથામ ના કારણ કર્યું?

(ક્રમશ:)
Adorable Readers...

Ramkabir to you all!

Last week I happened to judge a Debate competition in a college. The subject was 'My Role Model.' Most of the participants spoke about their parents as their Role Models, some selected Sachin Tendulkar and Dr. Abdul Kalam as their role models. No doubt, parents are our role models as we are obedient children, we learn many things from them, but we are all common men, lead an average life. Sachin and Celebrities are of course source of inspiration. But I thought our younger generation should know about other role models from our rich heritage, glorious history of recent years from whom we can get good guidance to shape our personality and mould our life. The teachers of our generation gave us various examples of role models to be followed. They had witnessed our struggle for Independence; they might have come in contact with some of them, might have heard them, read about them. So with a view to acquaint my readers of Kabirvani with such role models, I preferred to write something about them. They are like small earthen lamps who spread light in the darkness. And we may also light our own lamps of inner consciousness with a little spark of light we may get from them. (*दीप से दीय जलें*) Let us know some such personalities who would give us some guidance.

(1) Vinoba Bhave

Some names are unfamiliar to the kids of present generation. Those who have heard the name of Vinoba, some of them believe that Vinoba is "Ba" (mother) of Gandhiji. But Vinoba is not a woman. He is respectfully known as Vinoba. In Maharashtra the names of saints are added with suffix 'ba' for reverence, e.g. Tukoba, Vithoba, Jnanoba etc. The read name of Vinoba is Vinayak. But when he joined Gandhi Ashram, Gandhiji identified his saintly and scholarly qualities and name him - Vinoba.

Vinayak spent his childhood in Baroda, Gujarat. Studied in Baroda Highschool. As a student he was very clever and sharp. He used to run for five - seven miles everyday for the sake of health. He was very much fond of reading. Till the age of 12 - 14 he had read all the major books by Marathi saints. His memory was amazing. He had learnt thousands of shloka (hymns) of Upanishad and the Gita, and Shankaracharya. He had an inclination for ascetic and simple life from the very early age. Simple food - without spices, salt etc., walk bare - footed, sleep on a hard bed etc. He had a strong desire to follow shankaracharya in renouncing home and to read the life of a saint, studying scriptures etc. In 1915, when he had to go to Mumbai for his college exam of second years, he went to Kash (Benaras, the centre of Hindu learning) instead of Mumbai. On the bank of the river Holy Ganga he spent some time in the study of the Veda, Upanishada with some learned Guru.

But it was the period of our freedom movement also. Gandhiji had come from South Africa as a successful Satyagrahi in 1915. Vinoba heard him in one of his public gatherings. It was a very inspiring and spirited speech which attracted Vinoba. Gandhi was a magnet, that attracted many countrymen. He had a powerful impact on the audience as his vision was very clear and ways to achieve freedom were fair and just. His weapons were truth and non-violence. Vinoba, at that time,
was in dilemma whether to study scriptures, to go to Himalayas for inner peace and untimate knowledge, or to join the freedom movement under Gandhian impact. Under the deep impression of Gandhiji's speech he decided to see him and went to Kocrab Ashram.

Gandhiji at that time, was chopping Bhindi vegetable. Vinoba was surprised to see such a great national leader doing house hold activities ! It touched him greatly. Gandhiji gave him broom and spinning wheel (charkho) and showed him the activities of the Ashram. Vinoba got a turning point in his life and dedicated himself to the feet of Mahatma Gandhi. He become the first soldier of 'Gandhian Army of Non-violent freedom fighters.' He lived in the Ashram and merged himself with all the activities there. He continued his study of the Gita. Conducted spinning and cleanliness. (Gitai, Katai, Safai...) When Gandhiji launched satyagraha he was sent to jail. Vinoba turned the jail into Ashram. He read a lot. Delivered lectures on the Gita. They are known as 'Gita Pravachano', very nice commentary and interpretation of the Bhagwad Gita. He worked hard hi the jail. He experimented with food natural diet. The above cited book 'Lectures on the Gita' was translated into many languages of the world. In his childhood, his mother asked him to get the Gita and got it translated into Marathi by Unayak, in 1942. 'Quit India' movement started and many national leaders were sent to jail. So all the leaders spent their precious time in jail and wrote books : Jawaharlal Nehru - 'Bharat Ek khoj'. Lokmanyta Tilak - 'Gita - Rahasya', Gandhiji. 'Mangal Prabhat'. etc.

After freedom movement, we got freedom in 1947. But Vinoba saw that real freedom is not political freedom only. It is economic freedom, social freedom are also badly needed. So he launched 'Bhoodan Movement' (getting cultivable land in charity for the poors). The entire movement got a very good momentum during 1960s. Many land lords donated some portion of their land to the poors of their village. Lakhs of acres of land was given to landless farmers. Vinoba moved on feet through out India and did a Revolutionary work in our country. He conducted this goot march for 13 years and collected 32 lakhs of acres of land in thousands of villages. Many voluntars supported him, moved with him and awakened our countrymen for a unique kind of revolution. He delivered thousands of lectures spreading Gandhian ideology, village industries, home and cottage industry, khadi and removal of illiteracy, women's empowerment, removal of touch ability and so on. He observed fast to pressurize the govt. to pass the Liew of protection of cow. (Gau rakhya), not to annihilate cow for meat; not to export meat. He generated the power of people against wrong policies of the govt. as did Anna Hazareji in the recent years against corruption. Vinoba believed in the supreme strength of the 'people' (लोक सत्ता).

In the last phase of his life, he dedicated himself to 'self-realization' and created 'Brahma Vidya Mandir' at Pavnar near Vardha, Maharatra. It is near the famous Ashram of Mahatma Gandhi at Sevagram. Women who do not want to get married, live there and spend their time in 'the search for the soul.' (आत्मसत्कृत्य) a purely spiritual way of life. Vinobaji believed, as did Gandhiji, in collective spiritual efforts. Gandhiji popularized 'mass prayer' and Vinobaji also followed this collective way of search for the soul. He spent his last days in meditation - धार्मिक संदर्भ... He renounced food and water for six days and offered his life to God on 15th Nov. 1982 on the day of festival of Diwali. He lived for 87 years, but did a tremendous work. He lived in both the phases of our national life. pre & post independence. He was a staunch follower and dedicated disciple of Mahatma Gandhi. He was a great source of inspiration to millions in our country. He know more than 25 languages. His books have been published by Yajna Prakashan, Vadodara. 'Bhoomi putra' (child of the soil) is a periodical which is a mouth piece of his ideology of 'Sarvodaya'. In short, Vinoba Bhave, was a gem of our glorious country, who dedicated his life to uplift the poors and have-nots of our mother land.
Nobody is a total failure if he dares to try to do something worthwhile.

Suddenly those calloused hands with their bulging blood vessels began hitting the steering wheel of the car, and Dad cried, "It's all gone! Jennie! Jennie, it's all gone! Twenty-six years, Jennie, and it's all gone in ten minutes."

Dad got out of the car, ordering us to wait, and walked with his cane around the clean-swept, tornado-vacuumed farmyard.

We later found out that our house had been dropped, in one smashed piece, a half-mile out in the pasture. We had a little sign on the kitchen wall - a little molded plaster motto. Its simple verse was: "Keep looking to Jesus." My dad found and carried to the car the broken top half: "Keep looking..." Well, this was God's message to Dad - keep looking! Keep looking!

Don't quit now. Don't sell out. Dig in and hold on. And he did! People thought my dad was finished, but he was not. He was not finished because he would not give up. He had faith with handing-on power! There's one ingredient that mountain-moving faith, miracle-generating faith, earthshaking faith, problem-solving faith, and situation-changing faith must have, and that ingredient is holding power. So Dad didn't quit.

Two weeks later we found in a nearby town an old house that was being torn down. A section of it was available for sale for fifty dollars. So we bought this remnant and took it apart, piece by piece. We saved every nail and every shingle. And from these pieces we built a new little house on the old home farm! One by one, additional farm buildings were built. Nine farms were demolished in that tornado but my father was the only farmer to rebuild a completely demolished farm. A few years later prices rose sharply. Farm products prospered. Within five years the mortgage was paid off. My father died a successful man!

"So you're having tough times! Are they tougher times than my father experienced?" I looked deep into the eyes and the hearts of the new generation of Iowa farmers. "Are you burning corn cobs for fuel? Have you lost everything in a tornado? Is the mortgage due and the cash not there? Are you tempted to walk away and put the place up for sale? Then let me tell you something about tough times. I believe I have walked the path and have earned the right to comment on tough times. Let me tell you something about tough times.

Tough times never last, but tough people do!

The place broke up with applause. Those thirty-five hundred farmers who had lost hope and who battled depression found that hope. They caught a new vision and began to dream again.

Are you facing tough times today? Overwhelmed? I invite you to take a walk with me. Let me tell you about survivors and how you can be one too! In the process you your life will become a light for someone else's pathway.

The path is called "The Possibility Thinking Path." I've been preaching it for years. It has never let me down. It has never let anybody down. It never quits on us. We may quit the path, but the path keeps right on going to happiness health and prosperity.

...But Tough People Do!

Knute Rockne said it: "When the going gets tough, the tough get going." When the roads are rough, the tough rise to the occasion. They win. They survive. They come out on top!

People are like potatoes. After potatoes have been harvested they have to be spread out and sorted in order to get the maximum
market dollar. They are divided according to size—big, medium, and small. It is only after potatoes have been sorted and bagged that they are loaded into trucks. This is the method that all Idaho potato farmers use—all but one.

One farmer never bothered to sort the potatoes at all. Yet he seemed to be making the most money. A puzzled neighbor finally asked him, "What is your secret?" He said, "It's simple. I just load up the wagon with potatoes and take the roughest road to town. During the eight-mile trip, the little potatoes always fall to the bottom. The medium potatoes land in the middle, while the big potatoes rise to the top." That's not only true of potatoes. It is a law of life. Big potatoes rise to the top on rough roads, and tough people rise to the top in rough times.

Tough times never last, but tough people do.

Possibility thinking works. It worked for my father, it has worked for me, and I've seen it work for men and women who heard me preach it. I preached it, they practiced it, and here is what happened.

Mary Martin

As I was working on this book, I received a beautiful letter from a person I had never met but had admired from a distance. Six times Mary Martin's picture has appeared on the cover of Life magazine. America loved her as Peter Pan, flying across the stage on Broadway, as Nellie Forbush in "South Pacific," and as Maria Von Trapp in the original Broadway production of the "Sound of Music."

I saw her as a person who was always positive, joyous, optimistic and happy.

I never understood or knew the personal tragic paths she has walked quietly and has faced prayerfully. Then an unexpected letter from her arrived.

"Three times in the past nine years your ministry has deeply changed my life," she wrote, adding, "I'd like a chance to tell the world about it sometime."

I responded. She invited me to lunch and told me her story. I asked her if she would mind if I shared it in this book. Here it is:

"The principles of possibility thinking that I heard from your television ministry helped me accept the loss of my beloved husband, Richard Halliday, nine years ago. That was a tough time, believe me!

"Then I lost my voice and was unable to sing. That was like losing my life. Then one morning a possibility-thinking message inspired an idea that led me to health again. My singing voice returned!"

Sparkling with joy as she shared the event, she looked as young and attractive at sixty-nine as she must have looked when she was a bright, young starlet beginning her career. I could hardly believe that she had come out of the hospital only weeks before, following a car crash that had claimed one life and almost two others.

I had seen her interview on the "Today" show not long before, and she had walked with a walker. After all, she had broken her pelvis in two places and had come dangerously close to death. Now, having celebrated her sixty-ninth birthday, she had not only recovered, she walked without a limp!

"Of course, I have some trouble with arthritis and cataracts," she laughed heartily. Here eyes twinkled and flashed with exuberance and youthfulness, almost belaying her confession.

Then she told me the terrible story of the accident as it had happened a few months before. She, along with her dearest female friend, Janet Gaynor, and her dearest mate companion and manager, Ben Washer, had stepped into a cab in San Francisco. conti....

(with thank's a Robert H. Schuller's book)
पृष्ठ, छाँट, दस्तान गंगे पृथ्वी

अब हिंदू अब पृथ्वी, अब छाँट, अहुंदू अने अब पृथ्वी अने लोगे यह गया अने सोन पोत पौताना आपकीती केली लावा। पृथ्वी कहां, केवलां लोक अने साधारनीने क्रमांकांती कांते या अने तट ज पाला मुंडे। केवलां लोकी अने हेवी हेवीने युग अने आयला लागटां मुंडे हूँ। हुजुळू लोक अने राजकिय पृथ्वी पारिवारी मनाने बनते है। छाँटके कहां, वरसाड़ आयते अने अमर वाराणसी, रस्ते भरी पौतीं चाले पर्यावरणामाने काम करते है। पृथ्वी कहां राहत लावा त्या पृथ्वी माही है। हवाई कहां, वरशीली जाप त्या अमर राह जरूर हूँ। अंतर्गत दुर करा केवलां लोक अने रूढ पारिवारी पृथ्वीमाने व्या त्या दृष्ट पारिवारी लागर करते है। प्रकाश काम पठवते है। पृथ्वी वरशीली पारिवारी जाप राजा पूक्त पारिवारी माना व्या पूरे पारिवारी पारिवारी लागर है।

सुविश्वास

तमों करण वृक्षी पृथ्वी बनाने रे?

तमों जटाका वृक्ष हावा हूँ तमों बुद्धि बनाना नीसी, पृथ्वी तमों प्रमाण करता अस्तों पारण बना चलो। अंतर्गत बुद्धिका हुजुळू जादू करवाता करता हवाने वायू वृक्ष हूँ ते दिखाता अने प्रगत अने प्राकृतिक अहुंदू अने प्राकृतिक वातावरण हूँ।

बृह अभावी बहुत हदेस

बैजमुख्य, बांकाई तस्वीर:

शहीद: वाँ देश-देश.

बैजमुख्य, बांकाई तस्वीर:

शहीद: वाँ देश-देश.

केवलां लोक अने केवलां लोक अने परावरत हूँ। केवलां लोक अने केवलां लोक अने परावरत हूँ।