श्री रामकेशर मंदिर त obstruct सुरत संयमनित्र जयंती

website: www.kabirvaniiindia.com

वर्ष : २०१३
संख्या : २०

संपादक संस्थान

स्व. मंगलागिरी दाशराधार मंदिर
स्व. जीतालेन मंगलागिरी मंदिर-वाय/टेस्टरसाज

अपने भाषा हिन्दी भाषा तथा।
कहते जम्बू पत्र नियांत केहीं।

रिणित करो रीत्या भाषा।
सो कहा न जौ जो करते राम।
सो कहा जौ जौ जो करते संयरा।
कोय मुक्त करो वारदो संयरा।
रामसंह मंगल मानत।

रीतिक जयंत जरू जीतंत जरूं।

तन्दुर पोलाना मोह मांड अन्य कोईने रांगत रोपानी जा आया पर निर्मान नो। तन्दु रामरत माहे सहीप बोबे ते ज रविकलागुंण राम चारा। आया शारीरमों भाषा अन्य रीतिक विशिष्टिक अवरिन्यता विना भाषा विद्या करो। साहा रामा विना बाण पोरानी महाकु राम राम पोला करे ते बोबे अंग ना।

रीतिक धरे हैं तत्त राम विना भुष दरा राम दरा रंग रंगण लवकरास साही भुलिन मनने नहीं। ऐंगे मोड़े बोलकरी नो निहो बनी जानू नहीं। ते मारे दाजु खासे परे हैं। आ रीने भुष दरा दरा... रंग... बोलकरी राम मनने नहीं। मुतु सांगु तरंगन आया कर्ने जै शहरपुरुष, इडरपुरुष इनीयोपाना कर्ने आये ते ज भुलिन मनने परे। आ रचा सरणजहां संरण जहां भी धारी गये तो पार अग्नी जूनोने साही बाज समाप्त निरू। ते परित्र भेड़-नी बात है।

लेखकों :
(१) "संजय" किवड़े रामसंह मंगलागिरी मंदिर
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સ્વ. મટલાલાય કાઠાલાલાય ભક્ત

આજીવિક શ્રી કૃષ્ણ જયાબાહીના કાલથી નાની ઇમરાન ભેનીની વાતાવરણ સંયુક્ત શીલી. સૌ સાય મહિલાઓ સમ્માન અને નાનો મોટા, ખુદી ખુદી સાથે પણ ખુદીઓ ભૂલ કરી શેખાવી તેમજ કરી હતી. 

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भारत में हिंदी भाषा का उपयोग किया जा रहा है। इस भाषा में लिखी गई कुछ वाक्य सूची के रूप में हैं।
From Editor’s Desk

Respected Reader-group of Kabirvani
Loving Ramkabir to all!! Pranam....

‘Kabirvani’ April-2014 issue No. 474 is being published with kind help donations offered by the family members of Late Shri. Maganbhai Dahyabhai Bhakta and that of Late Smt. Geetaben Bharatbhai Bhakta-Vav/Texas in their meritorious memories.... Let us thank heartily towards the donor members and pray for eternal of the souls.... Om Shanti: Shanti: Shanti:

Here, in India, is the season of exams. The atmosphere is being created as if the parents or the whole family are the examinees ! Good luck and Best wishes to all the dear students for the coming exams. In India, the bugbear or Board exam is very stressul and same is the situation at abroad. The children, parents may be busy with coming Finals. Then let us have a glance at the changing technical terms or the circumstances of Education.

Every parent desire that their child may flourish in schools, get well learning, when grown up, will get a rich content and happy life with proper career. With evolving grasping every child may desire such sort of dream to materialise. In short, every body accepts the significance of education.

Childhood is a valued phase of life of any one deposits in Bank. At this period he begins the ABC of education. This is such an activity in which the parents may invest their time with prime and moral responsibility. But due to lack of circumstances we are busy with other activities neglecting this one. Except playing, lunch, viewing TVs, most of our time is spent for schooling, tuition or learnings. In human life-span we are to spend the significant hours after learning up to the age of 20-25. Then if well planned they could be straight, easy and comfortable as if the perfume with the gold!!

But today, how many parents can claim that this span of their children is straight and passing easily ?? How many children may find today’s learning all right ? No parents in this world may be found who claim that they are content and determined with their children's learning!! And vise versa there hardly be any children who may have harmony or adjusting points with their parents about their learnings!!

There arises clash for learning of a child between parents and children. The emotionality is reduced between the mutual relations. A mutual disbelief lack of faith are born. On the parental side there is harshness and the non co-operative or vevolling mood on the child's side. Such a gulf is created between the mutual relations that nothing survives at home except the quarrel or clash. And this family bears the cancer of displeasure, discontent which becomes non-treatable on increasing the stages and proves destruction for the family-relations.

In burning sensation of the feeling that the education or the happiness for which I was deprived off, or keeping the good wishes, the approach which the parents have through it mostly the child and the parent s are found very unhappy. The good wishes turn into conflict becuse, pressing one's ambition or the thinking, the child is trying for the pampering of parents. If there is failure, the parents are distressed and there is disappointent and dislike for the parents to the child.

If we wish that such thing won’t happen, then first we have to consider how and why this occurred. Both the parties should have to get the grasping which is a must. Why we educate our children ?? This reply determines the pleasure of the family. then, come on, let us impart straight and easy education to our children. we should not suppress our incomplete ambitions on them !! We should guide him the way to educate at his brain capacity and chosen subjects !! This less educated child is the
first need of the happiness of the family than the more educated but an ill mannered one, for which the parents should have to create a situation which would make good impression on the mind of the child!! Let us do a turn to such an education way to the child who would sustain the family responsibilities blissfully and independ ently!! Let us depart to become his helper and saviour in difficulties. If we could not help to said his life-boat, then let us get sitted in the boat and observe him to sail in worldly affairs.
### પાઠભાષા સમાચાર

| શ્રેણી | પાઠ્યદર્શિકા | દિનદાયક | શાખા | પ્રદર્શણ
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### સૂચનાઓ

#### ખ્યાલ શાખા

| જન્મદિન | વર્ણિત: ખ્યાલ શાખા | વિદ્યાર્થીની શૈલી | પાઠ્યદર્શિકા | નિદ્રા વિષય
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क्रक्क दिक्कल्प चुनू विचारती।
कक्षी 'क्रीड़ा' तक तथा साधनाएँ।

आध्यात्मिक निरोध अने निरान घोड़ें हैं। उभर बचत निरोधता जती रहे हैं। कमरा बचत रही खपसूरत भागती जाने अने अधिक खासा जहां जहां रहे हैं। आध्यात्मिक परिसर पर कसूर हठ नहीं रहस्यामय भावना का चुनू दिइए हैं। ते दर दर हो रहे हैं। कि क्या ठहर रहे हैं?

तद्भव अने बचत कसूर हराम खासा जहां जहां रहे हैं। भावना कसूर परिसर पर कसूर हठ नहीं रहस्यामय भावना का चुनू दिइए हैं। ते दर दर हो रहे हैं। कि क्या ठहर रहे हैं?

क्रक्क दिक्कल्प चुनू विचारती।
कक्षी बहुत तक तथा साधनाएँ।

पुराच सर्वात्मक महामात्राओ भावतो हैं।

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बुधदिनों क्या हैं ईमानदार भावात्मक...

रक्षितका: गोपालदास अंतनाथ निज़ामी-विवाह एवं संबंधित विषयों (नशा: इनाम वाणी विवाह इत्यादि)

(सन : धमाल नवम्बर वीं हाल होते...)

अंक २०. पत्रलय पर हुमायून... जीता नवसेवी नीति छापक... (२)

जनम देवार मा आपने देव मूली जाता
मा आपने ईमानदारका मूल मात्रा जोता
हो... जो की दिवारी है कहीं गुजार... जीता नवसेवी नीति... अंक २१.०
हँगिया नुस्तर भंड पूरी नवसेवी: मो धोरी
प्रथम वाचन भाग नवस्त नाते श्रीमती
हो... उने देवारु पररत नातु दर... जीता नवसेवी नीति... अंक २१.०
तत्त्व नाते बंग उत्तम वा इतने नाते... अंक २१.०
सांस वाते खुशी वेदने बुली जाता... जीता नवसेवी नीति... अंक २१.०
डाक इमारती नवस्त... अंक २१.०
हो... उने देवारु पररत नातु दर... जीता नवसेवी नीति... अंक २१.०
तत्त्व नाते बंग उत्तम वाते अना नाते... अंक २१.०
सांस वाते खुशी वेदने बुली जाता... जीता नवसेवी नीति... अंक २१.०

અલીમિનાનો વ્યાપાર

અલીમિનાની સુવિધાઓ પ્રતિપદા/અમેરિકા

અમે ચૂકા મુઠીને સતા જાણે તયાર ભારતીય રાજયો અને વિશ્વના વિવિધ રાજયો માટે સેવા પૂરી કરી રહી છીએ. રાજય ચૂકા સુવિધાઓમાં છે, જે તમારી પછી સામે આવે છે અને તેના સાથે સેવાઓ પૂરી કરી રહી છીએ. આપણે સત્યાચાર સેવા પૂરી કરી રહી છીએ. આપણે સત્યાચાર સેવા પૂરી કરી રહી છીએ.
સ્મિતાનીના સમાચાર 2014

કામ આવે છે. પાણી નકસ્સા ક્યારે?
સુદીર્ણ વિશ્વાસ થાપાતા. લગભગ છે નમેના અંતર્માં સમાવેશથી
પ્રકાર થાય. આપી પ્રતિસાદ નકસ્સા અને છે, કાયમ સુધી માટે આલોચના કરી છે. મને ક્યારે?
பાણી પાઠાવી છે કે મને ક્યારે લગ નથી. કાવો જ સુધી માટે નથી. આપી જ પ્રતિસાદ કરી છે. અમે
પુછવું ઉમેદવાર આપેલા પરિસ્થિતિમાં ક્યારે?
અમે પુછવું ગુજરાતને સમજાવી ક્યારે?
પાણી પાઠાવી છે કે આકાશમાં લગાચું, કારણ કે આજેમાં લગાવી 
પાણી ક્યારે?

// આભાના ક્રાઇલા માટે રહો //

લગઠ લગઠ અકારવાહી

વિદ્યાભારતી વેલ્યાના રસ વિવર્તન

અમનું સંદર્ભ અને આવશ્યકતા (એસએસએસ અને) અને આવશ્યક છે. શહીર પોતાની કે કે?
શહીર પોતાની કે?
શહીર પોતાની કે?
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કાફી જ રહેશે તથા આયોજન કરવામાં આવે છે. ઓપિયોનને જ કરવામાં આવે છે. ઓપિયોનને જ કરવામાં આવે છે. ઓપિયોનને જ કરવામાં આવે છે. ઓપિયોનને જ કરવામાં આવે છે.


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पति पोतानी पत्नी कोई महलनुँ क्रम व्यवस्था सकतो नहीं, जो पत्नी टी.बी.नी सिद्धिव व्यवस्था मतहत नहीं गयी है तो!

जन्म धार्मिक मानव जन्मों बेलजने करने वाले टी.बी. सबेरे भी नजर आना चुगियाँ क्रम में मद्दत घाया करने वाले कोई महलनु टी.बी.नी सिद्धिव व्यवस्था मतहत नहीं गयी है तो!

हेडव्यवस्था जन्मों कोई महलनु क्रम व्यवस्था सकतो नहीं, जो पत्नी टी.बी.नी सिद्धिव व्यवस्था मतहत नहीं गयी है तो!
Home is Heaven

Viral Vyas-Bardoli

Man builds house after work of decades. The house becomes when people enter it. It becomes home when symphony of emotions is heard from it. It remains house till the walls echo songs of love. Each house has a front yard. The front yard has eyes. Eyes are full of wait which stands for love. God is present where there is love. And if God dwells in such house, do we need to seek a temple? What is home? A home is a blending of thought, feelings and karma. Badrinath and Kaashi are in the home. The house itself is Mecca and Medina. It reflects Jerusalem and Bethlehem. The person who visits ShriNathji returns without getting anything when the home remains care less. Unless one takes care of home, all visits to tirthas are useless. We trust allopathy, homeopathy and naturopathy, but we don't believe in lovepathy and carepathy. Its result is healing.

Those who linger in heaven away from the heaven, miss to make their own house as lovely and lively as the heaven. A person who has fled home because of its oppressions, oppresses others from an Ashram. The Rishis of the time of Veda and Upanishadas never left homes and made ashrams. They turned their own homes into ashrams. It is better to create and ashram than to create a home akin to an ashram, because as ashram is an abode of lofty thoughts.

Every nook and cranny of the house is affected by the touch of the personality of each family member. The calendar hanging on the walls of a house reflects the mood of all the family members. The furniture, cleanliness and decoration reflect the mood of family members. Sometimes a clean kitchen may not guarantee clean bathroom. It may be that the woman keeps the sitting room very clean and intact but the bedroom is heap of rubbish. Sometimes a bed sheet covets for washing for long. What to say of such a family?

A depressed person, in Western country, goes to a psychiatrist who talks to him for any length of time and finds out the epicenter of his depression. He sometimes gives the patients pills as well. On the other hand, such a depressed person goes to a saint or a fakir. He indulges in satsang which helps him purgation the toxins of mind. Satsang becomes treatment. Some good and inspiring books in a book case could also cure depressed mind. A person who has not had ten good books should be considered ignorant. A depressed person here keeps bathing in the katha of Moraribapu. Any deed which is devoid of selfishness is holy. Each village in India has at least a house where a guest is forced to stay back and leave after lunch. Such words are the synopsis of all the religions of the world. Sometimes the couple keeps on flatter each other without any reason. The relation which thrives on flattery of husband and wife stinks. The flattery echoes turmoil prevalent between the husband and wife. There is a Zen proverb:

One minck left house but he isn't on track,
The other remained home, but he is on track.

Shri Ramkabir Jayanti Celebrations Saturday June 22, 2013 Children’s and Youth Program

to be conti.....

Biren Manojbhai Bhakta

We also celebrate Shri Ramkabir Jayanti because it is the day we use to remind ourselves once again to follow our Satguru's Teaching, to remind ourselves of who we really are - that we are God,
too, and that Satguru Kabir descended upon earth to uplift us to His level! By reminding ourselves of who we really are, the Lord is "born" within us today. So we are really celebrating this day by making fresh commitment to serve Satguru Kabir and be inspired by Him to reach the highest goal of Moksha - Liberation from the cycle of birth and death. We celebrate this day by remembering Him and glorifying Him. May we make every day like today!

**Nikita Rameshbhai Bhakta**

How did our community become followers of Satguru Kabir? Our Bhakta community comes from Gujarat. We are now about 20,000 strong and live in about 30 different countries, including the United States of America and India. Our ancestors all lived in Gujarat, India, and were followers of Gyaniji Maharaj, a well known Vaishnavaita saint. Our ancestors were therefore Hindus and worshipped Lord Vishnu who came to earth as Lord Rama and also as Lord Krishna. Gyaniji Maharaj attended satsangs by Satguru Kabir when Satguru Kabir visited Gujarat. He was so touched by the wisdom and depth of Satguru Kabir and His Teachings that he humbly requested Satguru Kabir to accept him as His disciple. Gyaniji Maharaj also asked Satguru Kabir to accept all of his followers as Satguru Kabir's followers. Satguru Kabir lovingly accepted Gyaniji Maharaj and them all. Ever since, our community has followed Satguru Kabir. Today our community has Mandirs dedicated to Satguru Kabir in Kabirdwad, Surat, Mumbai and here in Carson, California, USA.

**Krishna Dipakbhai bhakta**

Why do we say, "Ramakabir" when we meet? After listening to Satguru Kabir's lectures, Gyaniji Maharaj said: "O'Master! We are devotees of Lord Rama and you revealed to us today that Rama is the Supreme Celestial Being, the Almighty God, Chetan Rama. Today, with Your Grace and Blessings, I have realized that Rama and Kabir are One!"

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Gyaniji Maharaj continued: "Since Rama and Kabir are One, I have made a greeting by using both names together. From this day on, whenever we meet, we will most respectfully say Ramkabir to each other with folded hands! Every time we say this, we will recognize and remind ourselves that Rama and Kabir are One, and that the One forever resides in our hearts and in the hearts of everyone!" This is why we say Ramkabir whenever we meet! We bow to the God in the person we greet and we affirm the God who lives within us at the same time!"

**Nirav Vithalbhai Bhakta**

There is a wonderful story about Satguru Kabir and Lord Rama. After He received the Rama mantra from his guru, Swami Ramananda, Kabirji always recited his mantra, Ram, Ram, Ram all the time no matter where He was or what He was doing. Even while He was weaving cloth, or walking or bathing, He would recite his mantra. After years of recitation, Lord Rama was so pleased at hearing Kabirji lovingly chanting, Ram Ram Rama, day and night, that he decided to give darshan (vision and blessings) to Kabirji. Lord Rama appeared in front of Kabirji and said, "O' Kabir, you chant my name day in day out without fail. You have pleased me beyond measure! Ask Me for anything you desire, and I will grant it to you!" Stunned and surprised at this request, Kabirji answered respectfully: "I do not desire anything from You. I am not chanting your Name to get something from You. I chant your Name as an expression of my love for You! Chanting Your name is a reward in and of itself!" Lord Rama was completely overjoyed and overwhelmed at this selfless devotion! And from that day forth, Lord Rama followed Kabirji, chanting "Kabeer, Kabeer, Kabeer!"
Giving Direction

Trained and Informed Child

Bad Behaviour → Parent Corrects → Improved Behaviour

To discipline rightly, we should start with training and teaching what is required. Then we should insist on our children practising the correct behaviour, often with rewards and praise. Only after that do we need to come to correction. Correction does not merely punish, but is designed to shape the child for future better behaviour.

Why Must Parents Instruct?

We have already talked about giving instruction and information beforehand, but this question affects so many parents and children that we need to look at it from further angles. Why do we have traffic lights? One day Mathew asked a traffic policeman, 'Why do we need traffic lights? Don't we all know we must allow room for others?'

He said, 'In a civil society we need to instruct others with good habits.' Mathew thought they were wise words. In a family the first step towards child development is to clearly define the instructions we need in order to live with the child.

Mathew has indelibly printed on his mind a scene he saw at the Hospital Outpatients' Department two years ago. He watched a mother's interaction with her child of about 18 months. The mother had to leave the child on a chair and open her bag to take out the bottle and prepare it.

'Mummy is going to keep you on the chair,' she said. 'You will sit there. I will open the bag, take out the milk and get it ready. You can watch me. When it's ready, you can sit on my lap and drink the milk.'

With great delight he watched the sequence. The child made no fuss when mother put her down in a strange environment. She sat quietly and watched her mother. The mother did exactly as she said she would. In two minutes the child and mother were together and the child enjoying the milk. This is a very vivid illustration of how a child, a new person to the environment, needs clear instruction.

What might a less wise mother have done? If she had tried to put the child on a waiting room chair among strangers, the child might have cried loudly and struggled and clung to the mother, refusing to be put down. Then the mother would have to hold the child while trying to get the milk ready and the whole process would have been longer and much more stressful on both mother and child, not to mention the people sitting nearby.

The mother might have even scolded or spanked the child for fussing and clinging and 'misbehaving' when she wanted to detach her and get the milk ready. What would that achieve? The child would not know why she was spanked. The child would have felt timid in the strange place. Why could she not object to sitting among strangers? How does the child know whether the mother will not leave her there? In fact, that would not be 'misbehaviour' by the child but 'misbehaviour' by the mother.

This is what we mean by planning and informing ahead, and enabling children to behave in socially acceptable ways. Children need instruction, especially while they are less than five and six years old. They need it for the relationship between parents and children and for relating to other children. They also need guidance for their own developing sense of right and wrong, and for their behaviour in class. Many parents have great visions about their children's education and future work, but they lack vision about their children's character. They become exasperated about behaviour. They feel the child is interfering with their life and causing them work and annoyance. But parents need to plan as much or more for their child's personality development as for education.

A mother complained, 'Whenever my daughter sees a nice paint
box in the classroom, she picks it up and brings it home.'

‘Have you told her to respect other people’s property? Does she know she must not take it if it belongs to somebody else? Does she know about what is right and what is wrong?’ we queried.

‘Have we to tell them what is wrong?’ she asked, sounding quite surprised.

‘Who else will tell them?’

This child’s poor behaviour stemmed entirely from lack of instruction. Most children do not choose wrong unless they have no other information. And without instruction, a child lives in a world where there are no values, so of course, he will behave like a person with no values. We parents have to give the child values. We can make it easier for ourselves by making it normal at home to talk about practical aspects of behaviour. I know a father who called his son and talked about things he must be aware of before going to a birthday party. His conversation went something like this.

‘Listen, Sandesh. When you go to the party you will meet Anju, Ricky, Minu, Ajay and some others. You will play games. Some children will win games, but still you are okay if you do not win a game. They have invited you, so you are welcome there. They will light candles on a cake and blow them out. They will cut the cake and give everyone a piece to eat. There will be some other things to eat too.’

Sandesh went to the party knowing what to expect and with some idea how to behave. In fact, because he had heard about the events in anticipation, it was much easier for him to behave. At the party there was a game of passing the parcel, and Sandesh already knew that while the music goes you pass the parcel, but you hold it if the music stops, and only one person can get a prize. He was also primed for winning and losing. When he did not get a prize, Sandesh was quite at peace about it.

Instruction informs a child about what is to happen, and then lets

the child experience it. If a child is doing something unfamiliar, explain. If you want the child to sit still in a public meeting, explain beforehand, and take something to help the child. It could be anything like colour pencils and a book to colour in, and a packet of peanuts if he or she might be hungry. If you want the child to get on to a train or bus quickly, explain. If you don’t want him or her to tip over grandmother’s flower pots, explain. If you want the child to walk quietly in the supermarket, explain beforehand. If makes a difference for the child. He or she knows what you want and what is appropriate in the new environment.

**Take the Child through Small Steps**

Of course you can do this at home too. It will not be enough to tell little Debendra, ‘Tidy up your room after playing.’ He will not know what you want until you show him. ‘Look Debendra, we put your shoes in pairs on the floor of the cupboard. See here are the shirt and pants you took off when you took a bath. Put them in the basket of clothes to get washed. You were playing with the sheets when you and Pauraj pretended to be ghosts. That was fine. Now you two can help each other put them back on the bed. I’ll stay here and check that you have the room all fixed up, and then we’ll go down for dinner.’

Perhaps you have visitors coming and you think, ‘I hope the children will sit politely at the table.’ You can work towards this. Some families even use children’s picture books and pick out a picture of a family seated round the dining table. They say to the three-years-old, ‘Look at this picture. Here is a boy your age who sits at the table like you. He uses his right hand, or his fork and spoon. He waits till each person has received food. He asks politely for the chutney. He says thank you.’ All these matters of behaviour can become routine if a child is properly prepared.

... to be conti.....

(with thanks to a book of "Parenting your Child")
"શાંતિની રોખ"   

ાવાર્થીન યુગમાં ખરાબ હોઈને ત્યાં હોયાને નિસાબાદ નામના સાંભળીને છીએ કે, "ખરાબ શાંતિ નથી બના" પર્યું સુખ સમગ્ર, ઈચ્છો, બોલવાની અસ્સારીઓ તે પહેલી જ રાપીને છીએ. શાંતિની ઈજા છે પરંતુ કોશાલ ક્રમાંક કોણ લગેયું નથી.

આપણી "શાંતિ" પામવાની ઈજા જ વિકારી બની ગઈ છે. શાંતની સૌથી અને વિસ્તારથી રોગ વાસ્તવમાં છે. પ્રતિદિન સુખ અને સંતુંદર શું અયોગીની પરયુંગ બનાઈ ગયા છે. મન સતત અશારું રહે છે. ભૌગ વિસ્તાર માટે માલાશી વૃદ્ધિ કેટલીક મુડી ગઈ છે. ભૌગાને પોતાના અચ્છી વિશેષતા, અસતત અને સુખાની દીધ છે. હું એક ઈજામાં ઉપલબ્ધ વિચારોમાં ઈજા યાર દે-ગે કરી રહ્યા છે.

આપણું સુખ અભયાનંદ પણ પુરૂષ મુક્તાને બોલવાની અહીં. મુક્તાને, મોટા બોલવાની. કુંજગુંછે શાંતની નથી.

સાયખી અને સાયખી શાંતી "સ"માં છે. સાદ્ધારણ પૂર્વધની સહજતા સમાધાન, તેને શાંત આપી શકે, મોટા આપી શકે!!

શાંતિનું સ્વભાવ અને સંદર્ભમાં છે. સ્વભાવ પાઠક પરંતુ અને તંત્રશમાં છે વાધા જ અભયાનંદ પણાંશવાની શાંત દૃશયને છે, સંદર્ભ સમજાયે!!

રીતા આંખ. ભાજ તંત્રિશી, બારોલી.