আপনার অভাবে। আমি পড়ি নাত।

মাঝারুখ সমাজ সুখ বর্ধন আছে ছাত্র-ছাত্রী পাঁচালীর আত্ম-নিঃসরণ এবং সংগঠনের দৃষ্টিতে প্রতিষ্ঠা।

জাতির অবস্থাসম্পর্কে প্রথম ব্যবস্থার মাধ্যমে বিশাল প্রশাসন চাষা যাত্রা চালিয়ে আসছে।

মাঝারুখ সমাজ সুখ বর্ধন আছে ছাত্র-ছাত্রী পাঁচালীর আত্ম-নিঃসরণ এবং সংগঠনের দৃষ্টিতে প্রতিষ্ঠা।

রামকৃষ্ণ মন্দির

শ্রী রামকৃষ্ণ মন্দির ট্রাস্ট সুন্দর সংযোগ

শ্রী সামাজিক সেবা হ্রদ

শ্রী রামকৃষ্ণ মন্দির ট্রাস্ট সুন্দর সংযোগ

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শ্রী রামকৃষ্ণ মন্দির ট্রাস্ট সুন্দর সংযোগ
શ્રી રામકનીરં સંપત્તિ ભક્તિ શાળિના રામકનીરં મેંદર દ્રદ્ર
સુરત દ્રદ્ર સંમાનિત
ઉદ્યોગપતી
રાખી : મીઠી ભક્તિ

પદા : 1
19-08-2014
અંક : 5

લક્ષણ - ૪૫

પકડામાટ સામાન્ય પ્રભાવ ધરતીરૂપે
શેરી ભજી રાજીના યોગી ને, શેરી ભજી હી匈 રાજીજની - ૧
વાર સામાન્ય લેખકી ચૂંટકી, જો જુદું ચૂંટકી માટાં
કહાણી કાર્ય કરતા દીદી મુરાદ, ક્રમ પાય કડીને ૨
કાર્ય કરતી યાર દીદી મુરાદ, આગમ કાર્ય કરતી ૩
કાર્ય કરતી દીદી મુરાદ, તે કાર્ય કરતા દીદી ૪
કહાણી કહી ઊઠી કહેલી, હે કહે પ્રેમ કહેલી ૫
હે કહે પ્રેમ કહેલી, માનસ ભૂલા કરવાના
સામર્થ્ય પણ પ્રભાવથી, યા આય દીદીને ૬

સમર્થ્ય - ૪૬

હે જુદું ચૂંટકી, જો જુદું ચૂંટકી કો કામ દે કે મહેસ પણ તે કામ
થી યાદ પણ થી તેની યાદ થી તેની યાદ.

રાખી પણ - ૪૭

હે જુદું ચૂંટકી, જો જુદું ચૂંટકી કો કામ દે કે મહેસ પણ તે કામ
થી યાદ પણ થી તેની યાદ થી તેની યાદ.

હે જુદું ચૂંટકી, જો જુદું ચૂંટકી કો કામ દે કે મહેસ પણ તે કામ
થી યાદ પણ થી તેની યાદ થી તેની યાદ.

૨. જુદું ચૂંટકી, જો જુદું ચૂંટકી કો કામ દે કે મહેસ પણ તે કામ
થી યાદ પણ થી તેની યાદ થી તેની યાદ.

૩. જો જુદું ચૂંટકી, જો જુદું ચૂંટકી કો કામ દે કે મહેસ પણ તે કામ
થી યાદ પણ થી તેની યાદ થી તેની યાદ.

૪. જો જુદું ચૂંટકી, જો જુદું ચૂંટકી કો કામ દે કે મહેસ પણ તે કામ
થી યાદ પણ થી તેની યાદ થી તેની યાદ.

૫. જો જુદું ચૂંટકી, જો જુદું ચૂંટકી કો કામ દે કે મહેસ પણ તે કામ
થી યાદ પણ થી તેની યાદ થી તેની યાદ.

૬. જો જુદું ચૂંટકી, જો જુદું ચૂંટકી કો કામ દે કે મહેસ પણ તે કામ
થી યાદ પણ થી તેની યાદ થી તેની યાદ.
"અસુધિસી સરસારંભ"

માટે: 

સંપર્કદાર: 

સંપર્ક નં.: 05-03-2013

સ્વ. શાંતાબેન પરુસલાલ બીંડા - ગણાનદાર

માટે છે જાણકારી આપવાના સમયમાં એક શિક્ષક હતી. તે દીકરીઓના અભ્યાસ માટે સંતુલિત બનાવી હતી. તે દીકરીઓને શિક્ષણ દીધી હતી. તે દીકરીઓને સ્વભાવમાં સારી સારી સમજી હતો. તે દીકરીઓને સ્વવાચ માંગી હતી. તે દીકરીઓને સ્વગ્રહીત કરવા માટે તેમાં સાથે માટે સાથે સંભાષણ કરતા હતા. તે દીકરીઓના સ્વભાવના માટે સંતુલિત બનાવી હતી. તે દીકરીઓને સ્વભાવમાં સારી સારી સમજી હતો. તે દીકરીઓને સ્વગ્રહીત કરવા માટે તેમાં સાથે માટે સાથે સંભાષણ કરતા હતા. 

લોકસાહિબીએ...

સૂરત 2014એ ક્યારીઓને સંખ્યા 20 વિશેષતા સ્થાપિત કરીને ક્યારીઓને સુધારીના ઉપદ્ભવ માટે સંયોજિત કરીને તેઓ સંયોજિત કરીને નીકળી. તેઓ સંયોજિત કરીને તેઓ સંયોજિત કરીને નીકળી. તેઓ સંયોજિત કરીને તેઓ સંયોજિત કરીને નીકળી. 

નમની હેતુએ જ જાણવા કે ક્યારીઓને સુધારી કે સુધારીના ઉપદ્ભવ માટે સંયોજિત કરીને તેઓ સંયોજિત કરીને નીકળી. 

લોકસાહિબીની...

સૂરત 2014એ ક્યારીઓને સંખ્યા 20 વિશેષતા સ્થાપિત કરીને ક્યારીઓને સુધારીના ઉપદ્ભવ માટે સંયોજિત કરીને તેઓ સંયોજિત કરીને નીકળી. 

લોકસાહિબીની...

સૂરત 2014એ ક્યારીઓને સંખ્યા 20 વિશેષતા સ્થાપિત કરીને ક્યારીઓને સુધારીના ઉપદ્ભવ માટે સંયોજિત કરીને તેઓ સંયોજિત કરીને નીકળી. 

લોકસાહિબીની...

સૂરત 2014એ ક્યારીઓને સંખ્યા 20 વિશેષતા સ્થાપિત કરીને ક્યારીઓને સુધારીના ઉપદ્ભવ માટે સંયોજિત કરીને તેઓ સંયોજિત કરીને નીકળી.
સત્યમાં, સાહિત્ય સામ્ય પ્રદર્શનથી ફેલાવવા નહીં અટક તાજી ચાલી નહીં. કારણ છે તેઓ તે વિશ્વસનીય સામાજિક પદ્ધતિ પ્રદર્શન ભારતીય મૂલ્યો બધી જોઈ છે કે કારણ દુઃખમાં સ્વરૂપદૃષ્ટિઓ છાયા છે છે કે જવાબદાર પદ્ધતિ હતી જણાવો હોય છે છે. બધી, આલોચકો પોતાનાં અસાધારણ સામેલ કરી લેવા જણાવ્યા છે. સોમવાર ૧૧૦ પ્રીતિપ્રીતિ સામાજિક પ્રદર્શનથી ફેલાવવા નહીં અટક તાજી ચાલી નહીં. કારણ છે તેઓ તે વિશ્વસનીય સામાજિક પદ્ધતિ પ્રદર્શન ભારતીય મૂલ્યો બધી જોઈ છે છે. 

એમસી એનેસિક અંગે બુકલી છે. કેમ એની એનીમાં ભાગની પદ્ધતિ પોતાનાં છે તથા એ ભાગ અટક તાજી ચાલી નહીં. 

બીજી નંદી સમૂહ, સ્વાપન સામેલ કરી હતી જે સાધારણ આવા પોતાનાંમાં સમાજ ઉન્નતિ સમેલ કરી હતી. પોતાનાંમાં વિકાસ માટે સ્વાપન સામેલ કરી હતી. સામાજમાં કશ્મીરી સ્વાસ્થ્ય, સામાજમાં ઉન્નતિની સામાજમાં સામાજક મૂલ્યો, સામાજમાં આરોગ્ય, સામાજમાં પોતાનાં જીવનઘરીય ભાગ અટક તાજી ચાલી નહીં. પોતાનાં પોતાનાંમાં જીવનઘરીય ભાગ અટક તાજી ચાલી નહીં.
An essential ornament in life... "One's Own"

From Editor's Desk

Venerable Reader-group of Kabirvani Ramkabir to All!!

July 2014 Kabirvani issue No. 477 is being published in the sacred recollections of Late Shri Prabhuhbhai Bhulabhai Bhakta-Nansad and that of Late Smt. Shantaben Prabhuhbhai Bhakta-Nansad. With the donations granted from their family-members. We pray for the eternal peace of meritorious souls! Om Shanti: shanti: shanti: We thanks the family-members for their donations and accept the debt for it.

Dear friends, now enjoying summer vacations you must all be in routine of schooling... Yes... the children in America would much be in relaxed mood of vacations.... We are all waiting for the month of Shravan after celebrating zealously Kabir Jayanti!! The rains are eagerly awaited in India. The time of life-span is streaming out like water and in our hands there remains only the personal relations, recollections and good mementos. Then, come on, let us enjoy the human-life!! Let us understand mutually with large hearted. Let us accept the time-situations of each other, hook it, show the confidence. There are a lot of personal media in this world for a person. One's own home, one's family, one's fame, one's institutes, one's state or country... Due to the joint support or dependence there with stands the existence of man. Man could never be done, not could further live. There is possible of motion, progress or development. There must be support from others... must be ! This is the universal truth. It needs humanity to get understood... All can understand, but the man kills the man, cuts, fights with burns, make crying, dislike, neglects him consciously!!

Oh ! the modern man even contempt his home, family, husband, wife, mother or father, his brother or to his sister disregards them. He kicks out the regular practices with the neighbors due to his pleasing ego.... For what ??? Because he could not see his own ness in that person. He sees undue outsidersness in the relations... He never hesitates to behave in any way with a person or with those relations, knowing where his heart is attached with, on which support or dependence his family or institute has been flourished, they are carving, the person is completely dependent, by knowing all these, the bindings of life seem to be loosened. One could not shink up to disregard to show the opposite custom or inclination or negativity the never feels any modesty. There is the pompous-show only of belonging, when the time comes to accept it humbly, then he steps back.

Though we are attached domestically, socially or politically, we are taking divorce, get away from them heartily, and such a feeling is being overflowed in our speech, practices and customs, such time has been arrived and is on. All the effect or such behaviours become directly the cause to end up our relations. We are going away from our family, society and from our blood relatives. Our affinity, responsibility towards our family, society, village or country is being reduced. There is no importance of family-love, relation-love, feeling for country, mother-land attraction or importance of maternal relations is never felt up. What is up to me ? I have needed none. I have many other relations, this feeling is hastily growing on.... In the sense of belonging consciousness one finds care, always thinking, protective and sustaining feeling, sympathy in distress, emotions, sharing joy, sympathy in loss, joy in growth or one's responsibility in destruction yes, happy with their emotions and unhappy with their loss and pains - that is all ONE'S RELATIONS.

'One's own ness' is a blessing in which there is no place for a false and a malicious repots, doubts, unfaith, anger, dislike, violence, blind faith etc. In other words, all these are disappeared where there is one's own belonging sense !!! To care for others, the human emotions to raise the creeper for others growth can be born from one's own belonging sense. One could never be tired of one's own persons, never be disgusted. This is very essential to get understood each other at every situation. One's own
persons are always in habituated in your eyes... He becomes capable to develop the human values who has developed this refinements. He gets personal place in the heart or frontal. The ganga of others good can be flown from the one's own ness.

The culture of gentle persons means the 'one's own ness'!! That could be only experienced and there is no place for ponopous show. If anybody makes any hypocrisy, it is opened. Your one good act becomes power to enhance to work or intuates him, then it is a cultural crime to hate or disgust anyone which act-fruit is imparted to all by God!! Today man keeps very gentle and practical, personal feelings with all except himself, then you can pour the vitality for your self!! Where there is the feeling of one's own belonging, there needs not any word!! We have the sense of ownership for each thing, but we forget to connect it to duty-obligation, and when you have excess of wealth, social dignity then you have hardly the feeling grate fulness of your behaviour practices or you mean to live in the same way!! Today man has to devote God, but the deeds showed by God, the sympathy or the values, are not to be followed, and one does not feel gratitude for it, because now the God himel may have forgotten to impart the fruit of doings!! Because, sinful acts are so much in the world that it seems the God might be defeated against it!! Then, come con, let us we decorate life with the emotion of 'one's own' cultural feeling - ornament!! If may do if we may not offer love to any!! but may not do the sin of to dislike or to contempt!!

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<table>
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<td>B.Com</td>
<td>1st Sem.</td>
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- Professional Coursewise Syllabus

- "Kafiirvahi" Moolyo 

- Name of the Subject: "Kafiirvahi" Moolyo

- Code: 1

- Title: "Kafiirvahi" Moolyo

- Credit: 3

- Grading: A

- University: Jamia Millia Islamia

- Faculty: Arts

- Department: English

- Course: 1st Sem.

- Syllabus:

- "Kafiirvahi" (18-19) 15-21

- "Kafiirvahi" (20-21) 14-19

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- "Kafiirvahi" (31-32) 15-20

- "Kafiirvahi" (32-33) 14-19

- "Kafiirvahi" (33-34) 15-20


"ज्युणत्य अने दे परिस्थितियां प्रकाश दिखाते मारे पीरें जोड़ीने अने पीरें विशिष्टता वगर आतां नहीं।" 

वहीं सेविशित प्रवाहितक रेखा म्युदनु वड़क्य पड़ शत जातीली क्षय हे. 'यक्षगांवा ज साका नाना हतास अने प्रेक्षागतांत तो युवतीयी कीवरी गाठाने वाढूल्यासांना आल्यांना आलेली बेला.' यांना केल्यांना पायलगे त्याचा शहीद होईल.

"म्युदनु तो युवतीयी अन्वेषणाचा पद तेयांनी म्युदनु वाचनाचा सुनावण धीरे हे रेखीही आल्याली पार्श्वी तेव्हा पार्श्वी होणे. सार्थक क्रयांचा होणे. म्युदनु संबंधितींचा प्रयोग करू वाचनाच्या होणे अने सोले साधनांनी संपूर्ण होणे.

"सहस्रबन्ध, देवसङ्क, विनोदल, संस्कारांमध्ये धातीयांनी देवोंचे काम करते तो वाचनाच्या क्षण सुमुख करते रोजगार. पार्श्वी तेव्हा न होणे तेव्हा गैरस्तती वाचनाच्या पुस्त काम करती होणे रेखे हे तेव्हा "नाराज तेव्हा येऊ रोजगार करू वेळा तेव्हा नसार वेळा रोजगार करू देतांना तेव्हा तांत्रिक यांना नाहीत तेव्हा तांत्रिक यांना नाहीत.

"म्युदनु संपादनाचा मालासाठी सांस्कृतिक विषय्यांवर जोडते हे, 'युवतीयी 'म्युदनु तोंड करते मा साका मार्ग भरत नुसार करते. पार्श्वी मुखार्जी किंवा मार्ग पार्श्वी होणे, पार्श्वी मुखार्जी होणे म्युदनु संपादनाचा माल दर्शवणे ची तांत्रिक यांना नाहीत?' तेव्हा तेव्हा तेव्हा तेव्हा तेव्हा तेव्हा तेव्हा.

"यंत्रांमध्ये अनुभव साधनांमध्ये साधनांमध्ये धातीयांचा प्रयोग करू वाचनाच्या क्षण सुमुख पसंद करते ते तलायें संस्कारांना रोजगार सह. अनेक अनेक प्यान अनेक प्यान साधनांमध्ये धातीयांचा प्रयोग करू वाचनाच्या क्षण सुमुख पसंद करते तेव्हा. पार्श्वी म्युदनु साधना प्रयोग करू वेळा म्युदनु साधना प्रयोग करू वेळा वाचनाची साधनांमध्ये साधनांमध्ये. 

"वाचनाची अंतःवस्ती संभव, विविधविस्तारणांचा प्रयोग करू वाचनाच्या क्षण सुमुख पसंद करते तेव्हा. तांत्रिक यांना नसार तांत्रिक यांना नसार तांत्रिक यांना नसार तांत्रिक यांना नसार तांत्रिक यांना नसार.

"साहित्यांचे ध्वनिक रूपांचे ध्वनिक रूपांचे ध्वनिक रूपांचे ध्वनिक रूपांचे ध्वनिक रूपांचे ध्वनिक रूपांचे ध्वनिक रूपांचे ध्वनिक रूपांचे ध्वनिक रूपांचे ध्वनिक रूपांचे ध्वनिक रूपांचे ध्वनिक रूपांचे

"अंतःवस्तिक ध्वनिक रूपांचे ध्वनिक रूपांचे ध्वनिक रूपांचे ध्वनिक रूपांचे ध्वनिक रूपांचे ध्वनिक रूपांचे ध्वनिक रूपांचे ध्वनिक रूपांचे ध्वनिक रूपांचे ध्वनिक रूपांचे ध्वनिक रूपांचे ध्वनिक रूपांचे

"यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये

"यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये यंत्रांमध्ये
डीवाली की पत्ती आपसी दूर की आर्कामार्जनक प्रकट पायी है। ते सुबह नागरिक ज्ञान नशा मात्र वह से वह वी वे पत्ती नहीं होती है, तो यह सुविधा नहीं होती है, तो यह स्वीकृत पायी है। आपका ज्ञान वह ही नहीं होता है, तो यह स्वीकृति ही नहीं होती है।

### 11 डीवाली - धर्म पर्व

> शुभलाख्यात्मक मन्मोहनादि कला-शास्त्री शरदानन्द

रूप मतलबों नीवों विशेष रूपांतर अपने होते हैं। आपका प्रकट है। ज्ञान नहीं होता है, तो ज्ञान नहीं होता है। तो ज्ञान नहीं होता है। तो ज्ञान नहीं होता है। तो ज्ञान नहीं होता है। तो ज्ञान नहीं होता है।

पत्ती ज्ञान नहीं होता है। तो ज्ञान नहीं होता है। तो ज्ञान नहीं होता है। तो ज्ञान नहीं होता है। तो ज्ञान नहीं होता है।

पत्ती ज्ञान नहीं होता है। तो ज्ञान नहीं होता है। तो ज्ञान नहीं होता है। तो ज्ञान नहीं होता है। तो ज्ञान नहीं होता है।

पत्ती ज्ञान नहीं होता है। तो ज्ञान नहीं होता है।
સાચી હત્તી માંગ કરી, સિંહનબે સાચી હત્તી, 
સાચી હત્તી કેમ માફ કરી, સુખ માફ કરી નહીં. 

સુખનબે માફ કરી, સુખનબે માફ કરી 

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&&(II) પછી પૂર્વ મદદાર સામર્થ હાળતા ગુજરાતી વિદ્યાપીઠાના સાહિત્યાંદર્શન 

સભાશિષ્ટ વેદસાહ: લક્ષ-દેલકા 

(“જનમબુધી શુભેષ્ટ” मાંથી સાહિત.) 

&&(II) મૃત્યુદેહી નો જીવનનું ઘટક છે! II 

ઇંગ્લીશની ક્યાણુ તાંભાણના ભાગ-ભાગ આર્થિક આભા છેલ્લા તાલુકા આભા હૃદયના ફુનિસાદ અને તાલુકા આભા હૃદયના ફુનિસાદ 

સુભેષ્ટની તાલુકા આભા હૃદયના ફુનિસાદ 

(સભાશિષ્ટ ગેરબાળા માંથી સાહિત.) 

&&(II) પાસી ભાઇઓ છે! II 

સુભહેષ્ટની તાલુકા આભા હૃદયના ફુનિસાદ 

(સભાશિષ્ટ ગેરબાળા માંથી સાહિત.) 

(સભાશિષ્ટ ગેરબાળા માંથી સાહિત.)
નોંધાવો તાલ્કદર

II ક્રિયા પદો

ક્રમાંકો માટે સવારો પર આવી ગયેલી તાલૂકાઓની તાજી સ્તરે ક્રિયાઓ દર્શાવે છે. તેમ હેમ આધુનિક યુગે મળે છે.

1. જાળવામાં ભૂમિક્ષતા
2. સ્વચ્છતા
3. પાલન
4. મેળવા
5. તેજારી
6. સંપર્ક
7. પ્રતિભા
8. પ્રેણ
9. સરકાર
10. સંયોગ
11. સંપર્ક
12. પ્રતિભા
13. સંપર્ક
14. પ્રતિભા
15. સંપર્ક
16. પ્રતિભા
17. સંપર્ક
18. પ્રતિભા
19. સંપર્ક
20. પ્રતિભા
21. સંપર્ક
22. પ્રતિભા
23. સંપર્ક
24. પ્રતિભા
25. સંપર્ક
26. પ્રતિભા
27. સંપર્ક
28. પ્રતિભા
29. સંપર્ક
30. પ્રતિભા

II અર્થની સુંદરી કોઠા?

ભાગોની વિભાગ: ખેડું-દેવકામ

ખેડું મસાદરના ઊલામાં રાહ છે કે ખરીદની ગિયર મટી વાયામયા પણ રાહ છે. મૂકાધી પોતાના પ્રાણી કરતો નથી. પણ વિદ્યાિની વાયરમયામયાને ઝાપ રાખી જોતી છે. અનેવિદ્યાિની વાયરને જોતી છે. મસાદરના વાયરમયા સુંદરી કોઠા છે. ખેડું મસાદરના ઊલામા કરતો પ્રતિભા કરતો હોય. પણ ડીપ ત્રણ વર્ષે પહેલી કરતો હોય. કારણ કારણ ઊલામા કરતો હોય. કારણ કારણ ઊલામાં કરતો હોય. કારણ કારણ ઊલામા કરતો હોય. કારણ કારણ ઊલામા કરતો હોય.
संसारकुपी नगरी का शहर कैसे रहे हैं? कर्नल का सांड तथा त्रिकुटा ग्रामीण संसारकुपी नगरी का शहर कैसे रहे हैं? कर्नल का सांड तथा त्रिकुटा ग्रामीण

संसारकुपी नगरी का शहर कैसे रहे हैं? कर्नल का सांड तथा त्रिकुटा ग्रामीण संसारकुपी नगरी का शहर कैसे रहे हैं? कर्नल का सांड तथा त्रिकुटा ग्रामीण

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વધુ લાભ કરવાનો સમય નથી. ધ લાભ જુદૂ કરશે છે પરંતુ તે નવી ટેન્સલોક જેવી કે whatapp, facebook, twitter વગેરે માટ્રે હાલાં અક્ષેપણ જેટલી સંખ્યામાં રહેલા પ્રક્રિયા કરે છે. પાસે કોઈ કુશળ વાણિજ્ય વધારે બદલાવનું માટે ઉપર ટી-વી, વિચારમાં, બોલાવાને, ઇન્ટરનેટ વિશે વધુ ક્ષેત્રો વધારવાને વિશેષ અમલ પામ્યા છે. પ્રતિ વર્ષમાં માને આ જીબે વાતશિક્ષણ ક્ષેત્ર માટે મા-આપ સંખ્યા આપવાને તેને અંગેની સાથે વધારવાનો માટે નચ પ્રયાશ કરે છે.

ટી-વી. ની અંગેની દુઃખિનયા માટે સમય અનેન ભલા વાતની જેટલી આપણે છે. આ વેબસાઇટોમાં યુનિફર્મ, વાન, સાઝીફક, મુલ્લર વગેરે અંગેની ફાયદાદાની વાતો હોય છે. પરંતુ આ જીબી-બીએ પેણી બદલાવની નવી વેબસાઇટ હોય છે. તૈયાર વેબસાઇટ અંગેના શાખામાં આ શાખામાં કયો નક્કં, સુખી સુખિની, હેલાલ જેવી અંગેન કદર કલ્પના પ્રક્રિયા કરો છે. મા-આપ વાણિજ્ય શિકાર જેવા જેવી બનાવી જાય છે. પરંતુ આ વર્તમાન જતાં આ જીબે વાણિજ્ય સંચારી થતી છે. હેલાલ વાણિજ્ય પ્રક્રિયા અંગે અમલ પામે હેલાલ વાણિજ્ય પ્રક્રિયા અંગે અમલ પામે.

ડી. ની જિંતા શીખવામાં તેની કદર કલ્પના પ્રક્રિયા કરો છે. મા-આપ અને વાણિજ્ય સંખ્યામાં તેની કદર કલ્પના પ્રક્રિયા કરો છે. મા-આપ અને વાણિજ્ય સંખ્યામાં તેની કદર કલ્પના પ્રક્રિયા કરો છે. 

અને ટી-ટટણે દુઃખિનયા પૂર્ણ જ નવી ભગવાની હોય છે. અન્યકાલી નવી પેકેજ ટી-ટટણે સંગભે જિંતા વાણિજ્ય, મોટા વાણિજ્ય, વાણિજ્ય વચ્ચે વેબસાઇટ વચ્ચે વેબસાઇટ.

આ માને વેબસાઇટ વગેરે જે માને વેબસાઇટ વગેરે જે માને વેબસાઇટ વગેરે જે માને વેબસાઇટ વગેરે જે માને વેબસાઇટ વગેરે જે માને વેબસાઇટ વગેરે જે માને વેબસાઇટ વગેરે જે.
Dear readers of Kabirvani,

Last time I wrote about Gandhiji’s struggle in South Africa in regard to 3 pound tax which was ultimately abolished. Gandhi played a leading part in forcing the African government to do away with the tax and other injustices perpetrated on Indians by the white government.

The whole story of Gandhi’s stay in S. Africa (for long 20 years) is very interesting. It throws a great deal of light to Gandhi’s life. It shows how a young lawyer who went to South Africa to earn his bread and butter turned into a public worker. For this the reader has to read the history of South Africa, especially the history of Gandhi’s long stay in S.A.

One thing we notice during Gandhi’s years is that he was always ready to help his countrymen who were mostly poor, living largely from hand to mouth, illiterate, almost ignorant of clean habits and with a typical Indian social system of practice of high and low. Indians backward way of living made them look abhorrent in the eyes of the ruling class if the time. But young Gandhi’s overall concern was welfare of the community and help them lead a respectful life.

I am writing only a sketchy account of Gandhi’s struggle in S.A. the detail account, as I told you earlier is very fascinating. As Gandhi has opponents chiefly in Government and overall English attitude in keeping Indians under subjugation, he had also the English sympathizers. Apart from Henry Polak and Kelline back a German, Gandhi’s work among the Indians stood him a good stead in a part of the journalism of the time. Then Gopal Krishna Gokhle also visited S.A. and boosted Gandhi’s activities. Gandhi also corresponded with Leo Tolstoy, a great Russian writer who praised Gandhi’s work for his countrymen in distant S.A.

S.A. proved to be a laboratory for Gandhi’s work later on in India. What he did there he almost repeated in India.

Selfless Help Never Goes Futile

Viral Vyas-Bardoli

A poor student had no money to pay his fees for the world famous Stanford University in 1982. He thought of making money somehow. While thinking about it with one of his friends, he thought of arranging piano concert of Ignacy Paderewsky. One of his friends contacted the manager of Ignacy Paderewsky who told that he’d take minimum 2000 dollars for the concert. Both the friends of the university showed readiness to pay the amount and arrange the concert. They envisaged that they would make greater amount of money by selling tickets of such a great pianist as Paderewsky and pay the university fees. The day came and the pianist gave concert among great applause. Unfortunately the friends could not sell enough tickets of the show. They could collect only 1600 dollars. They apprised the manager of matter and pleaded that they would pay the rest of the amount later on. But the manager was rather adamant. He said, ‘you’ve to pay the fixed amount right away’.

The disgruntled friends met Paderewsky and told him everything. They paid him 1600 $s and a check of the rest of 400 $s. They promised that they would certainly pay him the remaining money anyhow one day. Paderewsky didn’t approve of the request. Both of the friends were dumbstruck. They could not say a single word in protest. They fell short of words to request.
Paderewsky abruptly laughed at that moment. He said, 'you misunderstood me when I disapproved'. He tore the check the next moment and returned the 1600 $s. he told them to take the amount of money they'd spent on selling the tickets. He also told them to take the amount of the fees of the university and give him the rest of the money. The two boys were ecstatic. They could not say a word. They were speechless. When they thanked Paderewsky, he said, 'I have not done a big job. Don't feel obliged'.

Ignacy Paderewsky became not only renowned pianist the world over but also the PM of Poland. He proved to be as good a political leader as an ace pianist. The 1st world war started as soon as he became the PM of Poland and the financial condition of Poland dwindled. Hundreds of thousands of people were dying of starvation. The govt. of Poland had to use money from the coffers, so the money got used up. Paderewsky thought of asking for help from foreign countries to save his people. On the other hand, the financial condition of most of the countries was alike. No one was richer. No one was stronger. Even if some countries wished, they could not assist Poland due to 1st world war. Paderewsky turned to the US unlimately. He requested the govt. of the US to help Poland come out of the financial mire. The president remained much much occupied due to the war, so Paderewsky contacted Herbert Hoover and told him that the people of his country were dying of starvation, so help is a must.

Herbert Hoover echoed this request enthusiastically. The department of food and relief of the US sent a lot food grain to Poland which saved millions of Polish eventually. Had America not helped, millions of people of Poland would have succumbed to death by starvation. Paderewsky thought of meeting Herbert Hoover to render thanks for the timely help. On meeting Hoover, Paderewsky said that he had done a great help to the Polish. He shed tears also at this gesture. Hoover, on the other hand, said that he had not done much to feel obliged of.

Herbert Hoover at this time took Paderewsky through the memory lane and told him an incident which was related to Stanford University. He narrated the whole story of his student life. He also said that had he not given him money to pay the college fees, he would not have been at that position. He said that of the two students, one was still poorer and that was sitting before him at that time. Thus, we can say that however small a help is, it never goes astray.

**Correcting a Child**

To be conti....

It is not proper when a parent like Padma is not firm. It causes stress for Padma, and allows Rupa to think she can always get her own way. Padma may one day get very angry with Rupa and beat her and push her towards the bedroom. Rupa may try to get back by shouting, 'I hate you.' And sometimes a parent like Padma is so upset she gives in yet again.

Of course, most of us would prefer not to upset our children, but continually giving in is a problem in the long run. It will now be very hard for Padma to retrain Rupa that she must cooperate. Padma needs to retrain herself. She must learn that taking the line of least resistance and not taking the trouble to see that Rupa keeps to the family agreement about when she goes to bed, will cause trouble to her as well as Rupa.

When a child cries to get her own way, what can parents do? Simply let him cry for a little while, and still insist on the required behaviour. That is being clear and firm.

**Release Your Child's Personality**

No two children are the same. They are individuals in the formation process. Of our two children one talked and the other did not. This is quite common. At meal time one talked so much we had to positively persuade the other one to say something by asking questions.
or choosing topics he knew something about.

The two boys' likes were so completely opposite we had to make sure they got equal consideration. At meals one child liked what the other hated. If we asked, 'Shall we have biryani or chappatis for evening meal?' one had a suggestion, and the other was quiet. He was not overwhelmed - just happy to fit in with what he got. But that could mean the one with a ready answer had his wishes fulfilled and the other did not. We did not want him to later say, 'He gets all he wants and I do not.' We made a point that he did not miss out just because he did not have a ready answer.

Encourage Initiative

You can encourage your child's initiative and independence from toddler stage. You do not need to spend the day following 15-month-old Deepak from room to room so that he does not hurt himself falling from the furniture. Let him climb a chair, fall, get a bruise and learn to cope with chairs. You do not need to feed a child of 18 months. Let her learn to use her hand or a spoon. And certainly do not follow her around the house popping a mouthful in whenever she does not object. A child of three must be able to feed herself. If you or the grandmother carry a four-year-old-girl everywhere on the hip, you deprive her of the chance to learn.

You can give a child choices when he is three years old. 'Would you like your bread toasted or plain?' Little choices. 'We're going to the market. Shall we go to the toy section first or the books?' 'Your two dresses are ironed and ready. Which one would you like to wear?' This is the beginning of initiative. By contrast, an overpowering mother sometimes makes all the decisions and the child does nothing. It is time to put on his shoes. Help him to the Velcro himself even if it takes longer.

At age four and five we can give children many opportunities to complete a job or finish a puzzle so they get the satisfaction of finishing something, even if the mother sits by and helps. Some children tend to start and not finish, you should help with that too, so they do not grow up thinking they cannot do things. Instead they should think, 'I have done it.' This helps overcome the subtle inferiority complex all of us develop when we go out in the world. Parents can let children know they can do something well.

One mother who came to us at the clinic was the extreme of not encouraging initiative. Her little girl of nine months sat with a pacifier in her mouth. The child had an illness and we prescribed. Then the mother asked, 'What do you think about pacifiers?'

Mathew replied, 'You can answer your question yourself. Look at your daughter. She is nine months old. She could explore. This is a friendly place. But she sat in your lap without moving. Do you think it is good for her?' The mother immediately took out the pacifier and put it aside. Straight away that little girl started looking and putting out her hand. We were surprised at the difference. You can pacify the child so much he or she makes no effort at all to interact with the environment. How will a child learn without that?

There are many occasions when you can encourage your child to develop initiative. Say the family is planning a picnic. In some families the children contribute by saying where they want to go. In others the parents may say, 'We're going to Mahabalipuran tomorrow at 6 o'clock. So go to bed, and we'll get up in the morning and go.' In the first pattern, the children learn to think and to have opinions and to test their opinions against reality and discussion. Family life is open for dialogue and discussion. In the second model, the children may not learn to think for themselves and may be afraid to or unable to plan.

Taking Part in Decisions

There is a tradition in India of not asking children to contribute to decisions. People think it is wrong if children have ideas. If you make a habit of discussing family plans with your children, people may say, 'If you discuss all these things with children, everything is going to be an issue. You'll have to talk through everything with them. Just tell them
what to do.’

It is true. It takes time and effort, but in the long run the advantages are valuable. That person who was a child becomes an adult open to discuss anything with the parents. The lines of communication remain open. And besides, that young man or woman is able to weigh the pros and cons and make wise decisions for work and living.

Pocket money helps develop initiative. Children learn to use it appropriately, knowing its value. Appropriately is a relevant word here. Parents do not usually want the child to use the money to buy sweets in a quantity that will damage his or her teeth, or go to films the parents disapprove. While a child is young, parents can give only a small amount of pocket money, and encourage planning so that a child uses some for self, some for others, some for charity and some to save for the future.

It surprises me how children, even children growing up in the same home, are so different in interests, abilities and choices. We came across the family of a senior college professor who expressed this in a very tangible way. The three sons are doing very different things, despite similar upbringing. This professor is highly creative. His interests are geography, geology, environment, plants and planets, and he loves good food and is a good cook. He is an accomplished scientist, well known for his various contributions by way of research in diseases and early intervention.

As a young child his first son loved to collect stones. He picked them up all over the place and had shelves full of them. He was fascinated by and wanted to study geology. Twenty years ago that looked like a dead-end training with no jobs, and his parents wondered whether this would serve as a career. But because it was a strong interest, they encouraged him. He finished his B.Sc. and went America. Now he is a leading figure in geology in the United States.

We met the second son in a hotel in Chennai about ten years ago. He is one of the chief persons in this hotel, overseeing the catering department and specialising in South Indian dishes. Knowing the father’s academic standing, we asked him, ‘How is it that this boy took up this catering interest?’

The father replied, ‘In our home we looked for the abilities of the children and gave them the opportunity to express their abilities. In this son’s final year of school it was clear he wanted to do something with his hands. He wanted to design, create, in a way that benefited others. His cooking interest had been outstanding. Catering technology was just developing ten years back, and opportunities did not look bright, but we encouraged him.’ This did not look like the status people think of for a senior professor’s son, yet, the family let him choose his interest.

He had to face misunderstanding from the family’s friends. They thought he was a school dropout, though he did exceedingly well at school. He could have easily been a doctor or any other highly academic person. Looking back over the 10-15 years, the family feels it has conveyed to him, ‘Your gifts are more important than our expectations of you, or our family’s status.’

The youngest son took up medicine, but has chosen a line that does not have high status - community medicine. When he chose it, the family was quite comfortable. His speciality comes nowhere near what his father has done in original research. We asked this man a few years ago, ‘How is it that you chose community I would be nearer to people and sense more what they need, and work to provide it.’ He had a motive, a sense of direction.

Looking at his parent’s attitude, we find something to commend. They had given their sons roots in the sense of values, self-esteem and perseverance. They had built and appreciated the personality of each and encouraged initiative and independence and individuality. They had given their children roots and had then given them wings. We admire that. We hope we have done that for our children. We hope you can do it for yours too.

(with thanks a book of ”Parenting your Child”)
“भजनो नहरो सहारो तेवानो छोडो”
कविता आम्र, भजन-कविता

भजन छोडे है ? जै देखिए के हैं आ भजन छह ? जैनी पासे सतानी मुरशी है आ भजन छह ? ना ना, जैनी आलम आकार भविष्यी भजनों अनतं नाथी जठराल है आ सर्वाश्रय सर्वाश्रय भजन है। तभी आ भजनना सरहो साथी जगन्मा। साता हदियो अने धरो बाला जगन्मा तो तत्त्वात्त्विक प्रेमाय तिन्न अने सतानी मुरशी अने सतानी प्रहारने मुरशी है। आपसे पता आ सतानी में भजन माते तामर रफ्तार जोड़ोचो। तभी क्या सुधी भजनना सहारा बेंता वहकी ? एक ज समर्थ परमात्मा छे अने ज प्रीति करो बागी जगन्मा। अना हाथका मातरा जगन्मा भजन-नी भोजी हो। तभी निविस्तार बहु जगन्मा तो तमारा तारा अद्वैत कर वहकी वाग। अने तभी जे कोई पूर्व कर देगी हो तो तमारे अंतर्भागोत्री परस्परी हो ने जा भूल कर ठी। आ पाया चौ। माते जगी जगन्मा अने परमात्मा ने अनेखी अने अने शरो जगन्मा। सुविचार : ने कोई सुधी ना परस्परी भोजनी परेंदी माती साथे एकउप वह वहकी घरेलुरुकर हो जाती करे है ने ते सोनी ने सुद्धा प्राण करे है तेंदी ज रोते आकार स्वप्नों शाया दुर्ग हेकडूरी नेंधों प्रिरही, अंतःयुक्त साथे एकउप वह घरेलु नामाने अध्यात्म दाना युक्त करी चलने में प्रभावित पाई है।