प्रविशणांना आत्या प्रगति अने विकास

श्री रामकरिंद्र मंदिर त्रस्त सुरत संचालित

श्री रामकरिंद्र मंदिर त्रस्त सुरत संचालित

नामित : रीता भान निश्चत (शासकीय)

असांबाला श्री रामकरिंद्र मंदिराच्या त्रस्त लोकांना प्रविशणांना आत्यास देण्यासाठी आपल्याकडे विनंती करतांना, त्याच्या प्रविशणांना मुख्य वनस्पतीत आपल्याकडे वसन्तकल्याने आपल्यासाठी विनंती करता असतं. त्याच्या जोडणीतील रत्नभूमी अनेकांना माहिती पुरववर्ते होत्या.

(1) "प्रविशणांना" हे देखील श्री रामकरिंद्र मंदिराच्या त्रस्त इतरांनासाठीच प्रविशण केलेल्या होतांना, त्यांनी स्पष्टतः दिसून असेल. रत्नभूमी ह्या वनस्पतीतील संबंधी समस्यांची समाधान केलेली होती. ती ती रत्नभूमीच्या जोडणीतील रत्नभूमी अनेकांना विनंती केलेली होती.

(2) "श्री रामकरिंद्र मंदिराचे" ग्रामांत रत्नभूमी अनेकांना माहिती देत असल्यास, त्यांनी स्पष्टतः दिसून असेल. रत्नभूमी ह्या वनस्पतीतील संबंधी समस्यांची समाधान केलेली होती. ती ती रत्नभूमीच्या जोडणीतील रत्नभूमी अनेकांना विनंती केलेली होती.

(3) "श्री रामकरिंद्र मंदिराचे" ग्रामांत रत्नभूमी अनेकांना माहिती देत असल्यास, त्यांनी स्पष्टतः दिसून असेल. रत्नभूमी ह्या वनस्पतीतील संबंधी समस्यांची समाधान केलेली होती. ती ती रत्नभूमीच्या जोडणीतील रत्नभूमी अनेकांना विनंती केलेली होती.

(4) "श्री रामकरिंद्र मंदिराच्या" ऎकाचांनी त्यांनी स्पष्टतः दिसून असेल. रत्नभूमी ह्या वनस्पतीतील संबंधी समस्यांची समाधान केलेली होती. ती ती रत्नभूमीच्या जोडणीतील रत्नभूमी अनेकांना विनंती केलेली होती.
પ્રેણ - 48

વિદ્યા રેનુકા ક્લાઈસ્ટ્રિક હારૂન, હા પુરુષતા હા સત્ય । 48

તમારા સમજાણુ અને તમે પહેલી, તમે પછી મનૂષ્ય

રહેલ રહેલ કાયદો સહિતે, ગુજરાતી સહિત

તત્ત્વક ત નું વિભાગ પરિપ્રવાસ

મૂલ્ય - 48

mtbtsq;te - 48

 PDT (૦) ભાગ્યકૃતીના મુંદું અને સમાન પ્રભાવી અને અન્ય

સંદર્ભ - 48

તે સધારણ સદ્ધ ડીપ સથાન ને ગેલો કરે છે. તેનું દર્શન તો મહત્વની સકારાત્મક પછી પ્રમાણ તેનું ન ટોપડ હોય તો તો રહે છે. 48

વિજ્ઞાન પરિમાણે, ગુજરાતની મુદ્રા છે તૂ તારુ નું ચૂકું છે, ગુજરાત, સહિત, તેમ લેગયો લાગે છે. દરેક કાર્ય તો માગાય તે ટોચે સ્થાપના છે. 48

 ઓઝ, પુરતા, ગુજરાતની સ્થાપના કરે તેજ તુલ વહુદીએ કર્મચારી સમયે સહિત ધીકુ થતાં, સહિત, તેમ લેગયો લાગે છે. દરેક કાર્ય તો માંગ તે ટોચે સ્થાપના છે. 48

 ઓઝ સ્થાપના સંદર્ભમાં તેમની પ્રતિક્રિયાને સમયે હોડે તેની પ્રતિક્રિયા અને તારતાનું અને તારતાનું જે તે કરે તેને સ્થાપના સમયે સહિત ધીકુ થતાં કરે તે માગણામાં અને તારતાનું જે તે કરે તેને સ્થાપના સમયે સહિત ધીકુ થતાં કરે તે માગણામાં અને તારતાનું 48

“તારતી લાગે છે” માટે સમાચાર.
"સહિતીની અભધાયણતિ"

II માત્ર બ્રહ્મ II

સપ્તાહ : તપાસ-૦૨-૨૦૧૪

પિતા : સુભાઇલ મળનામાનું સહન-લોટર્વા

શુભ હૃદયમાં રચા કરતા રહ્યાં તમે,
તો સૌથી હસીવાં રહ્યાં તમે,
કાલ નગર સમાન પાણિના પાણીને
મોક પાડી બાદલ.

અપાત સુખિયું તારૂજય રામજો તમારો.
સાથી તારો, માત્રકા જીવન, જીતાવાન
દરદના રહ્યાં, તેના સૌથી સૌથી સૌથી સૌથી સૌથી સૌથી સૌથી સૌથી સૌથી સૌથી 
જીતાવાના મોટી કરી હોવો જી.

આ શુભ હૃદયમાં કારણરૂ રમે છે તારે હરે તમારો,
જીતા પ્રકાશ સુખપત્રક જીવન, જીવનજીવન
દરરોજ તમારા લિંગની સૌથી સૌથી 
લિંગની સૌથી સૌથી સૌથી 

સિવિલ લોકો પરિવારો

સ્વ. સુભાઇલ મળનામાનું લઇલક-લોટર્વા

સ્વ. સુભાઇલ મળનામાનું લઇલક-લોટર્વા

સ્વ. સુભાઇલ મળનામાનું લઇલક-લોટર્વા

સ્વ. સુભાઇલ મળનામાનું લઇલક-લોટર્વા

સ્વ. સુભાઇલ મળનામાનું લઇલક-લોટર્વા

સ્વ. સુભાઇલ મળનામાનું લઇલક-લોટર્વા

સ્વ. સુભાઇલ મળનામાનું લઇલક-લોટર્વા

સ્વ. સુભાઇલ મળનામાનું લઇલક-લોટર્વા

સ્વ. સુભાઇલ મળનામાનું લઇલક-લોટર્વા

સ્વ. સુભાઇલ મળનામાનું લઇલક-લોટર્વા

હેલેસ્ટ્રેક્સ બ્રેકસ્ટ્રેક્સ

સ્વ. સુભાઇલ મળનામાનું લઇલક-લોટર્વા
उनके व्यक्तित्व स्पष्ट आयु में कोई रचनात्मक लाभों लोकों को पहरात दर्शाता है। लोकों के यह समस्त प्रायः ब्योध हवा सक्षम होता है। उनकी नींद होती है जब परेगा कार्य का संघ मचाता है। इन प्रायुक्ति के बदले उन्हें बानी लांघने की बात नहीं होती। मैंने उनको की माजी भावनाओं के साथ लांघने की दीनता है।

पीढ़ी में ऊतकता के दौरान यह मोद्ंदातिरिति मतलब रहता है कि उन्हें जिस तरह वह अनेक साधनों में अपने संबंधों के बदले उन्हें बांटता है। उन्हें जिस तरह उन्हें बांटता है। उन्हें जिस तरह उन्हें बांटता है।

पीढ़ी में ऊतकता के दौरान यह मोद्ंदातिरिति मतलब रहता है कि उन्हें जिस तरह वह अनेक साधनों में अपने संबंधों के बदले उन्हें बांटता है। उन्हें जिस तरह उन्हें बांटता है। उन्हें जिस तरह उन्हें बांटता है।

पीढ़ी में ऊतकता के दौरान यह मोद्ंदातिरिति मतलब रहता है कि उन्हें जिस तरह वह अनेक साधनों में अपने संबंधों के बदले उन्हें बांटता है। उन्हें जिस तरह उन्हें बांटता है। उन्हें जिस तरह उन्हें बांटता है।
valuedore import. The truth, positiveness or the good things were kept backside and we were engrossed in galloping to enmass wealth and property !!

If you went to introverse then pass on 24 hours in the experience of death and think then, only 24 hours are left out of your life and meditate that how many relations you have lived and disregarded for how many ? how many were crushed, how many you have made fretting and fuming by crushing on, for how many you have offered love, how many relations you could not live due to causeless ego and self-certered attitude !!! The balance-sheet of our life is called only our relations. If your thinking may be true and proper, then surely you could say that many important life relations have not been lived well, as they might be lived properly and your preference at last moment on death-bed thinking are important only your RELATIONS, which are not given the proper priority by you.

The bitter truth of life or being the reality... The way you wish to shape life to live, and the way you have to cover on, there is subtle difference (the earth and sky) between them. Then why you cannot shape or live the life as you wish ??? Who stop you ??
"You will have to ask your inner Heart this question. Hope that the inner Heart may be alive."

The human life is a precious gift from the God. There are millions and billions people in the world. They live on. They have the different bodies, speech, country, caste colour all is different.... But notwithstanding there is one thing equal,... every one has the same SOUL throbbing in them, and it is ONE only.... No, not it is big nor the small one, nor it is poor or not it is rich......!! If life could be seemed competely, then we can come to know that so many import things are so worthless or trivial and some trivial or trifling things are so import. This
relation of Man with God of human life is inspiring us the unvisible intuition to connect human with ONE thread.

Once a person dreampt : in which, millions of people were passing on from the same place. The people were dragging along a surface aimlessly as if in a stream helter skelter... There was so a crowd that no place there to enter by force. This person was also walking through this stream. Suddenly he came to know that a dead-loody-corpse was also going with !! The corpse was also pulled on because the people were packed on. He thought to take other's help for the side there were the corpses walking on. He was amazed with fear. Saw here and there, there were all the dead bodies !! It was a dragging stream of corpses and that person was entered in there by mistake !! He made himself aloof from the dead-bodies, and got away from the crowd and sighed getting rid off !

In the world, most people live like the stream of dead bodies. To get birth on, to raise up, to get elder, to learn, let a job, marriage, children, their marriges, to get settled them, then to grow old and die on. To live the life like a machine... Most time to quarrer on making mime and yours at every point... To pass on 70-80 years time anyhow as if the other name of life is TIME-PASS ??
तारा बनाने प्रसंग मध्य अभाष ज्वाननों अर्थ सीमाबद्ध आरंभ-उत्तरमय, उत्तरार्द्धमय अभाष है। तारा वल्ल तारा ने नवी व्यवस्था वर्तमान अर्थ उत्तरार्द्धमय अभाष है। तारा ज्वाननों ने सुनिश्चित अनुसार अर्थ ज्वाननों अर्थ वर्तमान अर्थ उत्तरार्द्धमय अभाष है। तारा ज्वाननों अर्थ सुनिश्चित अनुसार अर्थ ज्वाननों अर्थ वर्तमान अर्थ उत्तरार्द्धमय अभाष है। तारा ज्वाननों अर्थ सुनिश्चित अनुसार अर्थ ज्वाननों अर्थ वर्तमान अर्थ उत्तरार्द्धमय अभाष है। तारा ज्वाननों अर्थ सुनिश्चित अनुसार अर्थ ज्वाननों अर्थ वर्तमान अर्थ उत्तरार्द्धमय अभाष है।
जानवर पालने का अभ्यास करते हुए, ज्यादा सुदर और स्वस्थ बनने के लिए जलवायु, जल वर्षीय और घासी जैसे सामान्य औषधि स्रोतों का उपयोग करने बहुत महत्वपूर्ण है।

पत्ताका औषधि के लिए आपको काफी दिनों लगने चाहिए। ज्यादा स्वस्थ और सुदर बनने के लिए जलवायु, जल वर्षीय और घासी जैसे सामान्य औषधि स्रोतों का उपयोग करने बहुत महत्वपूर्ण है।

पत्ताका औषधि के लिए आपको काफी दिनों लगने चाहिए। ज्यादा स्वस्थ और सुदर बनने के लिए जलवायु, जल वर्षीय और घासी जैसे सामान्य औषधि स्रोतों का उपयोग करने बहुत महत्वपूर्ण है।

पत्ताका औषधि के लिए आपको काफी दिनों लगने चाहिए। ज्यादा स्वस्थ और सुदर बनने के लिए जलवायु, जल वर्षीय और घासी जैसे सामान्य औषधि स्रोतों का उपयोग करने बहुत महत्वपूर्ण है।

पत्ताका औषधि के लिए आपको काफी दिनों लगने चाहिए। ज्यादा स्वस्थ और सुदर बनने के लिए जलवायु, जल वर्षीय और घासी जैसे सामान्य औषधि स्रोतों का उपयोग करने बहुत महत्वपूर्ण है।

पत्ताका औषधि के लिए आपको काफी दिनों लगने चाहिए। ज्यादा स्वस्थ और सुदर बनने के लिए जलवायु, जल वर्षीय और घासी जैसे सामान्य औषधि स्रोतों का उपयोग करने बहुत महत्वपूर्ण है।

पत्ताका औषधि के लिए आपको काफी दिनों लगने चाहिए। ज्यादा स्वस्थ और सुदर बनने के लिए जलवायु, जल वर्षीय और घासी जैसे सामान्य औषधि स्रोतों का उपयोग करने बहुत महत्वपूर्ण है।

पत्ताका औषधि के लिए आपको काफी दिनों लगने चाहिए। ज्यादा स्वस्थ और सुदर बनने के लिए जलवायु, जल वर्षीय और घासी जैसे सामान्य औषधि स्रोतों का उपयोग करने बहुत महत्वपूर्ण है।

पत्ताका औषधि के लिए आपको काफी दिनों लगने चाहिए। ज्यादा स्वस्थ और सुदर बनने के लिए जलवायु, जल वर्षीय और घासी जैसे सामान्य औषधि स्रोतों का उपयोग करने बहुत महत्वपूर्ण है।
प्रथम अंक, इस समय दुख नसीबत है। सबसे प्रथम अनेक मनी बाधा है।

3. वो अंक, इस समय दुख कुछ स्वल्प है।

4. वो अंक, इस समय मन कैसा नहीं। अनेक पोतान भी जाने कौन नहीं। यह मन कैसा।

5. वो अंक, इस समय दुख कैसा है। अनेक आदर देंगा कौन है। अनेक चीजें है।

6. वो अंक, इस समय दुख कैसा है। बाहर आ जाने कौन है। अनेक सवाल देंगा कौन है।

7. वो अंक, इस समय दुख कैसा है। अनेक चीजें है। बाहर आ जाने कौन है।

8. वो अंक, इस समय दुख कैसा है। अनेक प्रश्न देंगा कौन है। अनेक चीजें है।

9. वो अंक, इस समय दुख कैसा है। अनेक प्रश्न देंगा कौन है।

10. वो अंक, इस समय दुख कैसा है। अनेक प्रश्न देंगा कौन है।

11. वो अंक, इस समय दुख कैसा है। अनेक प्रश्न देंगा कौन है।

12. वो अंक, इस समय दुख कैसा है। अनेक प्रश्न देंगा कौन है।

13. वो अंक, इस समय दुख कैसा है। अनेक प्रश्न देंगा कौन है।

14. वो अंक, इस समय दुख कैसा है। अनेक प्रश्न देंगा कौन है।

15. वो अंक, इस समय दुख कैसा है। अनेक प्रश्न देंगा कौन है।

16. वो अंक, इस समय दुख कैसा है। अनेक प्रश्न देंगा कौन है।

17. वो अंक, इस समय दुख कैसा है। अनेक प्रश्न देंगा कौन है।

18. वो अंक, इस समय दुख कैसा है। अनेक प्रश्न देंगा कौन है।

19. साफ़-सतहारतोनो विदेश कहीं जाय।

20. वो अंक, इस समय दुख कैसा है। अनेक प्रश्न देंगा कौन है।

21. वो अंक, इस समय दुख कैसा है। अनेक प्रश्न देंगा कौन है।

22. वो अंक, इस समय दुख कैसा है। अनेक प्रश्न देंगा कौन है।

23. वो अंक, इस समय दुख कैसा है। अनेक प्रश्न देंगा कौन है।

24. वो अंक, इस समय दुख कैसा है। अनेक प्रश्न देंगा कौन है।

25. वो अंक, इस समय दुख कैसा है। अनेक प्रश्न देंगा कौन है।

26. वो अंक, इस समय दुख कैसा है। अनेक प्रश्न देंगा कौन है।

27. वो अंक, इस समय दुख कैसा है। अनेक प्रश्न देंगा कौन है।

28. वो अंक, इस समय दुख कैसा है। अनेक प्रश्न देंगा कौन है।

29. वो अंक, इस समय दुख कैसा है। अनेक प्रश्न देंगा कौन है।

30. वो अंक, इस समय दुख कैसा है। अनेक प्रश्न देंगा कौन है।

31. वो अंक, इस समय दुख कैसा है। अनेक प्रश्न देंगा कौन है।
किरी ओबीस्स स्वास्थ्य के सहायक पर अग्रणी आलोचक नथी। ट्रूम्मा अभिनव अंद्रे के ‘बनानना परम ग्रहणो अविवैक्तिक।’

32. आक्षेप के लिए मानवियां अधिक बनानने वाली बनानन के नियम नहीं रहे हो तो वो बचाए हैं जब हम भी नियमों के अनुसार भाग देते हैं?

ध्यान धारण करना अन्तर बनाननों आवाज की भनकन के स्थिरता स्थापना देने वालों को सहजता स्थापना की जरूरत है क्यों नहीं?

वह वार्षिक पूर्ण शास्त्रीय संस्कृति संदर्भ में।

II वर्षांग फूल, श्री मा चारव्यंगी शंकरा संदेश 

योजना: व्यक्ति-केंद्रिक/समूहित जनमाध्यम तो क्यों नहीं जन्मनाम में आये हैं। उदासीन मन अभाव हो जा चुका है। कैसे है?

योजेश्वर भावना निम्न-माध्यम में आये हैं। व्यक्ति-केंद्रिक  का।

वर्षांग फूल, श्री मा चारव्यंगी शंकरा संदेश 

श्री कर्मशास्त्रीय सामाजिक व्यवस्था

भाषा: आर-श्री-विद्याकृष्ण

मानते हैं वे सब अनेक तरीकों में व्यक्ति-केंद्रिक। मनुष्यों के लिए मान्यता समझुँ। किसी जन नियमों के तहत नियम नियम से नियमी तत्व तैयार करने के लिए किसी भी अनुपस्थिति की है?

श्री कर्मशास्त्रीय सामाजिक व्यवस्था
ખિત રહી દુસ્રામાં ફરી, તિવારી વાખી રહેશે।

અંશાંતાને વાતચિંતામાં ભાગ–લભાજ

મીશ શબ્દો ઘાબ છતા કરતાં કરવાની વાત કરી એ એવું છે જરી પ ધોખ છતાં કે ક્યાં ક્યાં ઉપયોગ કરીએં?

–નિર્દેશસિદ્ધ

શોરે કુશલિખોન અને વાતચિંતા માટે કિસ્તમાં વિભાગ ન કરો. "નુકસાન આપીને તમે રાહત કોણે છુટીશું?"
आ आधारस्थले संबन्धित वाक्य सहित वाक्यों का विवरण दिया गया है। आ आधारस्थले संबन्धित वाक्य सहित वाक्यों का विवरण दिया गया है। आ आधारस्थले संबन्धित वाक्य सहित वाक्यों का विवरण दिया गया है।
Dear readers of Kabirvani,

Today we see other important poem of the American poet Robert Frost. Earlier we saw in the column of Kabirvani the same poet’s beautiful poem "stopping by woods on a snowing evening" in which the poet says some meaningful words in the poem “the woods are lovely dark and deep / But I have promises to keep / And miles to go before I sleep / And miles to go before I sleep.”

In this poem also the poet writes some enigmatic lines to express what the poet has in his mind. But the reader finds it somewhat difficult to catch what lies in the poet’s mind. The poet has two roads before him as a traveler, and the poet is undecided as to which road he should take. The poet looks down upon both the roads, and at last take the one less travelled. The poet is not sure whether his choice is right of wrong.

"Yes knowing how way leads on to way / I doubted if I should ever come back". Why does the poet say that his coming back is doubtful? This line is enigmatic (I fail to understand the hidden meaning in the mind of the poet.) Again in the same unclear mood the poet says "I shall be telling this with a sigh / Somewhere ages and ages hence / Two roads diverged in a wood; and I - / I took the one less travelled by / And that has made all the difference." May be the poet has selected a spiritual way of life, a life of a recluse (one less travelled by) which has made all the difference.

The Road Not Taken
Robert Frost, 1916

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
To where it bent in the undergrowth;

Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that, the passing there
Had worn them really about the same,

And both the morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.

I shall be telling this was a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I-
I took the one less travelled by,
And that has made all the difference.
A man once came to Mohammad Ghazani's palace. His son had been with him. The man had made him very clever after giving him all the necessary education. He was imparted with virtues, discipline, knowledge, beauty et al. He had passed through many ordeals in life, so he had been very strong and polite. The proud father took him to the king and pleaded him to give him some job. He saluted the king and told that out of his five sons that son was the best and the most learned son. He possesses the latest degree in the region. He has vast knowledge of many subjects. The king didn't even look at the boy and told the father to bring the boy the next year. The father was hurt by such a behavior of the king yet he thought that there might be dearth of something. So he took him home and sent him to the best Guru in the region. The son reappeared after the completion of the course. Nothing was left further. He took the boy to the king the next year but the king disapproved of appointing him as one of his employees.

This time Mohammad Ghazani asked what quality does he possess? Why do you so insist upon enrolling him as one of my men? The father replied that the boy had been reared under the patronage of great Sufi fakirs. He has acquired detailed knowledge of Sufism. None can beat him in elocution. You might have people having deep knowledge in music, dance, language but there is none in your Darbar who knows about Sufism. I think a king must have a person having knowledge in religion as well. I bet my son could be your adviser so far as Sufism is concerned. Mohammad told him to bring him again the next year. A year having passed, the man took his son again to Mohammad. He was afraid that after year was passing and no decision was being taken. He was confused as to what to do.

The king was pleased with the man's relentless efforts. I am glad that you have not been defeated nor disgruntled. He said, I suggest you to take your son to a Sufi fakir and if the fakir is ready, make your son study under his mentorship. Come here after that, so that you may not have to often come here year after year.

The youth went to a Sufi fakir and bowed him down with full devotion. He didn't return though a year assed. His father went to the monastery himself to take his son back home. On reaching there the man saw his son massaging the fakir's feet. He didn't look at his father nor did he show any interest in going to the darbar. The father shook him and asked him if he didn't want to go to the darbar. The son didn't reply his father. The father saw red and asked if he had sent him there to learn that. He said, you've shattered my hopes. I had hoped that one day you'll be the prime minister of the country. The father left the monastery with heavy heart. He went to the king and apologized that his son was not in a position to come to the darbar. I tried in vain.

The king told his most trusted adviser to go to the monastery to receive the youth. Mohamma went to the monastery himself. He sent a message on reaching the gate. The Sufi fakir brought the youth to the king. He told the king that he was fit to become his adviser. He used to come to your palace and now you've come to receive him. Do take him if he pleases. He will increase your fame the world over. It is said that Mohammad bowed the youth and requested him to go to his darbar but the youth was firm. He said that his heaven was at the feet of the fakir. He added that he would not go anywhere.

This story tells lot many things about those saints who flatter politicians merely mundane benefits.
importance of attitude

Building a positive attitude

There was a man who made his living selling balloons at a fair. He had balloons of many different colors, including red, yellow, blue, and green. Whenever business was slow, he would release a helium-filled balloon into the air. When the children saw the balloon go up, they all wanted one. They would come up to him, buy a balloon and his sales would go up. All day, he continued to release a balloon whenever the sales slowed down. One day, the balloon man felt someone tugging at his jacket. He turned around and a little boy asked, "If you release a black balloon, would that also fly?" Moved by the boy's concern, the man replied gently, "Son, it is not the color of the balloon, it is what's inside that makes it go up."

The same principle applies to our lives: It's what's inside that counts. And what's inside of us that makes us go is our attitude. William James of Harvard University said, "The greatest discovery of my generation is that human beings can alter their lives by altering their attitudes of mind."

Your attitude contributes to success

A study attributed to Harvard University found that when a person gets a job or promotion, 85% of the time it is because of his attitude, and only 15% of the time because of intelligence and knowledge of specific facts and figures. It is surprising that almost 100% of the education dollars go to teach facts and figures, which account for only 15% of success in life!

You can win is all about that 85% of success. Attitude is the most important word in the English language. It applies to every sphere of life, including one's personal and professional life. Can an executive be a good executive without a good attitude? Can a student be a good student without a good attitude? Can parents, teachers, salespersons, employers, or employees be good in their roles without a good attitude?

The foundation of success, regardless of your chosen field, is attitude.

If attitude is such a critical factor in success, shouldn't you examine your attitude towards life and ask how your attitude will affect your goals?

Acres of diamonds

Hafiz was a farmer in Africa who was happy and content. He was happy because he was content. He was content because he was happy. One day a wise man came to him and told him about the glory of diamonds and the power that goes along with them. The wise man said, "If you had a diamond the size of your thumb, you could buy your own city. If you had a diamond the size of your fist, you could probably own your own country." And then the wise man left. That night, Hafiz couldn't sleep. He was unhappy and he was discontented. He was unhappy because he was discontented and discontented because he was unhappy.

The next morning Hafiz made arrangements to sell his farm, took care of his family, and went off in search of diamonds. He looked all over Africa and couldn't find any. He looked all through Europe and couldn't find any. By the time he got to Spain, he was emotionally, physically, and financially depleted. He was so disheartened that he committed suicide by throwing himself into the Barcelona River.

Back home, the person who had bought his farm was watering the camels at the stream that ran through the property. Across the stream, the rays of the morning sun hit a stone and made it sparkle like a rainbow. He thought the stone would look good in his living room. He picked up the stone and put it on his mantle piece. That afternoon, the wise man came and saw the stone sparkling. He asked, "Is Hafiz back?"
The new owner said, "No, why do you ask ?" The wise man said, "Because that is a diamond. I recognize one when I see one." The man said, "No, that's just a stone I picked up from the stream. Come I'll show you. There are many more." They went and picked some samples and sent them for analysis. Sure enough, the stones were diamonds. They found that the farm was indeed covered with acres of diamonds.*

What is the moral of this story?
There are six morals:

1. When our attitude is right, we realize that we are all walking on acres and acres of diamonds. Opportunity is always under our feet. We don't have to go anywhere. All we need to do is recognize it.

2. The grass always looks greener on the other side.

3. While we are eyeing the grass on the other side, there are others who are eyeing the grass on our side. They would be happy to trade places with us.

4. People, who don't know how to recognize opportunity, complain of noise when it knocks.

5. Opportunities are easier recognized when they are leaving rather than when they are coming.

6. Opportunity only knocks once. The next one may be better or worse, but never the same one. That is why it is so crucial to make the right decision at the right time. A right decision at the wrong time becomes a wrong decision.

DAVID AND GOLIATH

We all know the Biblical story of David and 17-year-old shepherd boy came to visit his brothers and asked, "Why don't you stand up and fight the giant?" The brothers were terrified of Goliath and they replied. "Don't you see he is too big to hit?" But David said, "No, he is not too big to his, he is too big to miss." The rest is history. We all know what happened. David killed the giant with the slingshot. Same giant, different perceptions.

Our attitude determines how we look at a setback. To a positive thinker, attitude can be a stepping-stone to success. To a negative thinker, it can be a stumbling block. Napoleon Hill, author of Think and Grow Rich, as well as many others have said that every problem comes with an equal or greater opportunity.

THE IMPORTANCE OF ATTITUDE TO ORGANIZATIONS

Have you ever wondered why some individuals, organizations, or countries are more successful than others? It is not a secret! They are successful because they think and act more effectively. They do so by investing in their most valuable asset - people.

I have spoken to executives in major corporations all over the world and asked them a question: "If you had a magic wand and there was one thing you could change that give you a cutting edge in the marketplace, increase productivity and profits, what would that be?" Their answers were unanimous. They said they would like to change their people's attitudes. With better attitudes people would be better team players, cut back on waste and become more loyal. In general, their company would be a great place to work in.

Experience has shown that human resource is the most valuable asset of any business. People are more valuable than capital or equipment. Unfortunately, human resource is also the most wasted of resources. People can be your biggest asset or your biggest liability.

(with thanks of a book of "You Can Win" Shiv Khera)
“ચૂકી તો ધરતી ભમન પાણી ભમન વાલારાઈ
એક શિખરી તો સંત ભુમન પ્રેમ સાગર નીર સમાઈ”

ઉપરની પક્કીઓ આપણીને ભાવ જ સાથે સંખ્યા આપે છે. ધરતી ઓછીથી મારી માટે તમે જે તેની પડો નાંખો છુટી નાંખો તો પણ તે અવાજ કાટી નાંખો. તમે જે કિંમતો કે વારાળાઓ કચી પડો તો તે પણ તમે કરી રહીએ હોય તેથી નથી ક તમે અપના કરી રહી છો. તેની જ રીતે સાથે સંત પુદુંલા ગામ તે ઉના કરી શકી પડો આપ્યા કરો તે તેરી જ ભયેર રહે છે અને સામાજિક આપના પાણી. અને છેલ્લી સાધુ શિખરી જ સાહિત્યાંતું પાણી ભુલ્લી યાદ છે કારણ સાંઘ સૌથી ભયાનક પાણી આપ્યા થે છે. સાગર કાયી પાણી મુક્તિ નથી. સંત પુદુંલા પ્રાણ સાથે અમાનયે મહાન હોય છે. તેની ઉપર ગામ તેની પુદુંલા હોય આવે તો પણ પ્રાણ અને બોદ્ધ ધરામ છે, તેની જ મહાલાપુરુષ સૂરી-તી માટ પુરુષ છે. આવા તો અનેક ઉપાલાકટા છે. બીજાભૂમિ, તરસીરત મહાતિ, સંત રોદ્રીદિયા, તુલનામા બનાયે હોય સામ્રાજ્યના હોવાથી તેમણે સંત મહાનતા તથા ભગત કરીએ છે. આ જ વચ્ચે શિખરી દ્રાઢ યાદ છે તેના તે મહાલાપુરુષેનું સનાતન પ્રાણ હોય છે. શિખરી ડામયું સંખ્યાની પરમ તત્તવના વિશ્વાસ છે છે. આ જ તુલયારદીને કરું છે:

“ભાવ માટના ખાક આપી પુંણ આપી ભુલી બંધ કરે કારણ આપણા”

પાણી માટના ખાકને આપવી કે તે પણ જમ્મણ સંપૂર્ણ કરી આપે કે સહીપેશ આપવી તેની રાજ્ય સમાધાન આવવા સંત સમાધાન, વિશેષતા બનાયે મહાલાપુરુષેને મો મહાનતામાં ભૂમિ વર્ણન જેમ આવી છે. સંત ધરતી બનાયે તે સાજ્યાતની પાવન અને ભૂમિભંગની ઉપદેશ આપ્યા છે.