भाषा संस्कार

* ज्ञानी भाषिक ज्ञानी वीर मिन्न

भाषा, भाषिक औद्योगिकी और सामाजिक समाज

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भाषा संस्कार
मुझे यह जान देना है कि मैं इस भाषा का विद्वान नहूँ। 

(भाषा: हिंदी)

अभी कि कितना चिंता यह मैं देखता हूँ?

(भाषा: हिंदी)

इस कारण यह मैं चिंता देखता हूँ?

(भाषा: हिंदी)

मुझे यह जान देना है कि मैं इस भाषा का विद्वान नहूँ।
मित्तार व्युत रन्धु भारी.मी.श्रीम.

★ ध. बुकेड रन्धु

ध. मनदार देव दवेदेव दिबारूधीप्रन दिलेव। मु. व्युत रन्धु भारी.मी.श्रीम. रेड राम अफादी टेक्कर टेक्कर देव।

अध्यादेव देव दवेदेव 2 ऑक्टोबर, 1909 दिन। धु मु. बुकेड रन्धु दिवे दवेदेव दिबारूधीप्रन दिलेव। अध्यादेव देव दवेदेव उत्तरानन्द देव दवेदेव दिबारूधीप्रन दिलेव। अध्यादेव देव दवेदेव दिवे दवेदेव दिबारूधीप्रन दिलेव। अध्यादेव देव दवेदेव दिवे दवेदेव दिबारूधीप्रन दिलेव।

धु देव दवेदेव दिबारूधीप्रन दिलेव दवेदेव दिबारूधीप्रन दिलेव दवेदेव दिबारूधीप्रन दिलेव दवेदेव दिबारूधीप्रन दिलेव दवेदेव दिबारूधीप्रन दिलेव।

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उन्होंने आर्मी के विभिन्न संगठनों की रूप में सर्वोच्च नोट किया था। वे अपने अंतिम समय में अपने पुत्रों के साथ रहे। उन्होंने कहा था कि यह अंतिम समय में उन्हें आर्मी का अंतिम समय में रहना पड़ा। उन्होंने अपने पुत्रों के साथ रहे। उन्होंने कहा था कि यह अंतिम समय में उन्हें आर्मी का अंतिम समय में रहना पड़ा।

उनकी स्त्रिया नूतन जी है। उन्होंने अपने पुत्रों के साथ रहे। उन्होंने कहा था कि यह अंतिम समय में उन्हें आर्मी का अंतिम समय में रहना पड़ा।

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धिनाधिनां का अनोदी

धिनाधिनां का अनोदी
The Life and Philosophy of Bhagat Dhanna

Anu Kandhari

In Northern India, Bhakti movement was at its peak in the 14th and 15th century and during this period, some saints and bhagats emerged from the so-called lower castes and became popular due to their spiritual experiences. Bhagat Dhanna was born in a Jat family in a village Dhuan in the Tonk Territory of Rajputana. He was born according to Macauliffe, in the year 1415 A.D., but Bhai Kahn Singh Nabha mentions his date of birth in 1473 A.D. From his early childhood, he was very simple, hard-working and straightforward person who earned his livelihood by farming. He liked the company of holy saints and mostly spent his time serving the needy and holy men with dedication and devotion. To him, these holy persons appeared as the embodiment of God. He was the disciple of Bhagat Ramanand. Mira Bai mentions Dhanna as a great saint in her compositions.

Bhai Gurdas in Vaar X has described the story of Bhagat Dhanna and a Brahmin. According to this narrative the Brahmin, in accordance with traditional rituals, used to worship stone idols (Thakur). Once Bhagat Dhanna, while going to graze the cows, asked from the Brahmin what he was doing. The Brahmin answered, ‘He was serving the Thakur who gives desired fruit.’ On seeing the firm devotion of the Brahmin for the idol and being convinced by him, he expressed his desire to have a similar stone. After getting the stone from the Brahmin, he served it with his keen devotion by performing all rituals relating to worship. He bathed the idol and offered him the eatables which were rejected by the idol. Bhagat Dhanna felt sad and was determined not to take anything and to be on fast till his offerings were accepted. Due to his true devotion, he had a divine vision and his offerings were accepted.

Macauliffe has quoted another miraculous story which states that when he was ploughing his fields, many sanyasis came to him and demanded food. He gave them all the seeds kept for sowing and ploughed the fields without seeds. With the grace of God, his fields flourished a lot than the fields of his neighbours. His land is still called “Bhagat Dhanna Ka Khet.”

Besides the above stated narratives related to his idol-worship, Bhai Kahn Singh Nabha stressed on his devotion for Formless God. He states that leaving aside the idol-worship, he went to Kashi and got initiation from Swami Ramananda. In this way, he achieved spiritual enlightenment and became a perfect devotee of God. Different scholars have distinct opinions about his way of spiritual realization. According to traditional accounts, Bhagat Dhanna realized the Divine Reality through worshipping a stone, but this is contrary to the basic philosophy of Sikh religion. It is clearly stated in Guru Granth Sahib that one cannot meet and experience God through a lifeless stone. Guru Arjan Dev says:

Within his home, the man beholds not the Lord and suspends a stone-god on his neck. The mammon-worshipper wanders astray in doubt. He churns water and dies in agony. The stone which he calls his god; the stone drowns him along with itself. O Sinner, untrue to thy salt, it is not the boat of stone, that shall ferry thee over. Meeting the Guru, I have known my Lord, O Nanak. God the destiny scribe is fully contained in the water, dry land, nether regions and sky.

Guru Ram Das has clearly mentioned that Bhagat Dhanna realized God through the company of holy saints:

Namdev, Jaidev, Kabir, Trilochan and low-caste Ravidas,
The cobbler-whoever of these holy company has joined,
Be he blessed Dhanna Jat, or Sain the barber
To the Lord is united.
Guru Arjan Dev, in one of his hymns, has acknowledged the spiritual experience of Bhagat Dhanna, Bhagat Namdev, Bhagat Kabir, Bhagat Ravidas and Bhagat Sain and the ways of their spiritual attainment have inspired in Dhanna’s heart a deep feeling of love, devotion and praise of God.

Thus, it is clear from the hymns of Guru Granth Sahib that Bhagat Dhanna got spiritual illumination not by idol-workshop, but through Sadh-Sangat and being inspired by other Bhagats. He was, no doubt, an idol-worshipper in the beginning but later on, with his firm faith in One God, he discarded all ritualistic practices.

Bhagat Dhanna was an embodiment of piety, love, nobility, truth, commitment of faith and the service of the Lord. He lived a life of sixty years.

There are only three hymns of Bhagat Dhanna in Guru Granth Sahib: two in Raga Asa and one in Raga Dhanasari. His Divine message is conveyed through these hymns.

The first hymn of Bhagat Dhanna in Guru Granth Sahib stresses on absolute monism and devotional mysticism. To him, God is all-Pervading, Absolute Reality, Omnipotent, Omniscient, Merciful and Benevolent and is both Transcendent and Immanent.

In the entire universe, the only living being who has capacity of rational thinking and who can understand this universe and its maker, is man. Man is the supreme creation of God because he possesses intelligence and can know the mysteries of life. Thus, man is the central figure of the whole universe. Human life is priceless gift and everything happens according to Divine Will. Man gets the human body after passing through the series of innumerable living species. He wanders about and forgets the name of God in the process of transmigration. Bhagat Dhanna warns those people who turn away from the path of truth and devotion and waste all their life in the acquisition of wealth and indulgence in sensuous pleasures. They are ignorant of the indwelling spirit within which can awaken them to the eternal values of life. Man’s narrow vision is the outcome of his ego. Wealth does not give mental satisfaction; body, which is made up of five elements dissolves into nature, at the time of death; soul, due to past sanskaras, gets new birth but still, man does not realize the Supreme Reality in his whole life. He always indulges in five evil tendencies and forgets the name of God from mind.

Man with his self-centredness does not realize the Divine Reality within and completely forgets the purpose of human existence. He does not lead a life of moral discipline and entangles himself in sensuous pleasures and indulges in immoral activities. Due to fixation in the physical world, man goes through the cycle of transmigration. Bhagat Dhanna says:

The poisonous fruit seemeth sweet to the crazy mind and it discriminates not between good and evil.

And, instead of virtue, it loveth vice and is caught in the web of coming and going.

Death is inevitable and all the beings are subject to decay and death. Life is a process of change and is in a state of flux where all things are ephemeral. Bhagat Dhanna says that man’s life-span is limited, the choice lies before him: either to establish relationship with God, the Absolute Reality or to keep clinging to the cycle of transmigration. A materialistic man always remains absorbed in the fruits of deeds and has no time for the remembrance of God. Such man remains entangled in the five evil tendencies which divert his mind from higher or spiritual consciousness and make him oblivious of Divine Name.

Bhagat Dhanna’s main stress is on the purification of mind. Unless mind is purified, Divine light will not shine inside man. Guru is the guide who unites us with the ineffable through the words and makes us love the truth and diverts our inclination from material considerations. The Guru is benefactor, the abode of peace and man gets the eternal peace of mind on meeting the Guru, by adopting the discipline of truth. The nature of mind is to flow towards sense objects. By constant devotion of God, man becomes God centric and remains in constant awareness of Divine Reality. Prema Bhakti is very useful method of shifting the focus of attention to the Supreme Reality. The Divine Name of God is not only means of attaining peace of mind, spiritual insight and emancipation, but it also removes obstacles that appear along the path of God’s realization. Such impediments are psychological, due to man’s instinctive impulses which give rise to five evil tendencies. With the devotion of God, the mind frees itself from the shackles of these passions and attains a state of mind that enables him to concentrate on God.

Prema Bhakti is the effective way to realize the Divine Reality and it removes the obstacles which come in the way of enlightenment. In this process, man realizes that God is eternal and He alone is the source of everlasting Bliss. The things of the world are transient and love for perishable things is the cause of misery. Thus, devotion is not merely an emotional preparation but an active cultivation of insight into the eternal reality. Mere devotion and discriminative knowledge is not enough to realize the
Supreme Reality because it needs the grace of God also. In this way, man can achieve self-enlightenment, contentment, peace and bliss. An enlightened man is one who knows the reality of world, who enters into an awareness of the Real and attains an insight into the Supreme Reality underlying all creation. God dwells in the hearts of the pure ones and the only need is to realize Him. Bhagat Dhanja got revelation of Divine knowledge in the congregation of Holy saints.

Bhagat Dhanja, in his second hymn, speaks of the all-pervasiveness of Divine Reality and urges man to direct all his attention to a single minded devotion to the Eternal God. Only devotion leads man to recognize the Supreme Reality. No matter, where the man goes in the universe, he cannot escape from the Will of All Pervading God. The body is often referred to as a house with ten doors. The nine doors comprise two eyes, two ears, two nostrils, the mouth and two lower outlets. The entrance to tenth gate is possible after closing the nine gates. In this way, withdrawal of senses helps man in concentrating on Divine Name. God provides nourishment to the embryo in the mother’s womb and He makes the body of man with ten doors for realizing the Divine Reality. By giving the imagery of Shetortoise who lives in water and whose children live outside the water, neither protected by wings nor fed by their mother, he says that God is Infinite, Omnipotent, Omniscient, Absolute, the source and support of all creation and the sustainer of the material world. In a similar way, some insects get their origin and sustenance from God inside the rocks. Bhagat Dhanja says that God sustains all beings and there is no need to fear about anything in the world as fear is like termite which eats divine potentiality of man. It is by contemplation on God, who is without any fear that man can develop the state of fearless dignity in him. By taking refuge in Him, man becomes fearless. Man always thinks about his livelihood and this thinking operates on the egoistic plane. By transcending this plane, man rises to the higher plane of Divine Knowledge and truth and all types of fear vanishes. He understands the fact that God is the sustainer, who watches over the World; upholds all its life, directs its affairs and dwells in the human heart.

According to Prof. Sahib Singh, in the third hymn, the word ‘arti’ seems similar to word ‘arta’ yet, it has got an entirely different meaning and has also been included under Raga Dhanasari along with the word ‘arti’ there is no mention of ‘arti’ in this shabad because flowers and diyas are essential to perform arti. Here, arta means needy or sufferer. The desires and demands of human beings are endless but man cannot survive without the fulfillment of essential requirements. Bhagat Dhanja offers prayer to God in which he says that man has numerous needs to be fulfilled in household life. He demands a house to live in, a wife to perpetuate the lineage, a mare of good breed to ride on and pulses, ghee, flour, salt, pepper etc. to fill his stomach. A hymn under Dhanasari measure on the subject is as under:

Lord! Thy servant am I in affliction.
Those that the Thee are devoted, Thou their objectives doest fulfill.
I beg for lentils, flour and some ghee,
Whereby my heart mybe delighted.
Seek I also shoes and good clothing,
And grain grown over well ploughed land.
A cow and buffalo in milk I seek,
As also good Arab mare.
They servant Dhanja then begs also for a wife, a
good housekeeper.

In this hymn, he prays for the daily needs of life from God. It shows that spiritual quest is not devoid of mundane life but is the integration of spiritual and temporal aspects. Man must have faith in God. The people, who remember the Divine Name and meditate on the Divine Name, get materialistic pleasures as well as spiritual enlightenment with the grace of God.

To conclude, Bhagat Dhanja stresses on the bad effects of involvement in maya. Man indulges in sensual pleasures and does not recognize the Supreme Reality. He urges man to overcome evil passions to embrace positive ideas of inner purity and fearlessness. Prema Bhakti can lead man to the path of emancipation. By surrender to God and working according to the Divine Will and meditating on the Divine Name, man can be saved from the cycle of transmigration. God is ever-living and self-existing reality which strengthens our inner self and enriches our life. He is sole creator and sustainer of universe. Everything in this universe is governed by His Will. Bhagat Dhanja’s desire for the fulfillment of mundane needs is not the contradiction of his spiritual experience. Bhagat Dhanja pleads man not to involve in worldly entrap which obstructs his journey for the attainment of Real God. But at the same time, he also says that it is not possible to realize the divine presence without the fulfillment of fundamental needs. He urges man to purify his soul from the impurities which are in the form of five evil tendencies and emphasizes on the self-control of mind. Alongside with the fulfillment of worldly needs, he urges man for inward realization through righteous living, to establish contact with the Supreme Eternal Reality.

Courtesy: Studies in Sikhism and Comparative Religion
July-December, 2009

✧ ✧ ✧ ✧ ✧
अन्वेषण उत्तरिते यूँ है। यदि ही चिपकला नहीं है, तो यह उत्तरिते यूँ है। उत्तरिते यूँ है। यदि ही चिपकला नहीं है, तो यह उत्तरिते यूँ है।

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उत्तरिते यूँ है।
मी वादू गीत माधिक नी ते श्रेष्ठेम

(वादू गीत माधिक भंडार-५४३, मंडल मी वादू गीत माधिक, भंडार-३४२२)

जलेआम भंडार ५, चरत्र १-१४  १५७ मंडितम श्रृंगरी।

[अन्य उदाहरण के उदाहरण हैं, जो पूर्ण हैं। यहीं मध्य पर शहल हैं] ऐंठ सानाहार देख विदाय है नन धु कर भंडू गीत है?
शंकर: शगु (पूर्ण) रा वर्षान्त घड़ू जी धुं न है। शम दे ध्वान शमग (=शहलग) रा बेनी भंडू जी है। 
(दे बेदी) संगीत नेत्रे देवसं देवसं (उदय) तेहर दिनें (अपन नजर नजर) शम दे टिकाएं 
(=शमग) रा धिट सर धर जीव ना बना।

संभ उवाद शम दी भवाना भजने उठे, संभ उवाद उप नी बजने तरहग रहे, संभ नेत्रीग (भाव) बजने उठे, संभ गौर्मडी 
(भाव) बेना दिन तरहग रहे।

(पत ते पुरा! मब दें) रखी दिने दिन देवदार हैं। (पत बेदी बेंदित) दिवस हैं (से उख) भजन है। (जी), बेदी मध्य (पूर्ण के मी) है 
(समय ता भांज हरा) पतन उंदर मछिना है, (अप भांज हरा दे देवसं मछिना है)। (उद ते रितन) नाद उदाहरण उदाहरण (वि चुंख पतन 
वर टिकाएं देषा मध्य पूर्ण में ते) भेदकारण है नाते, शम (मध्य 
पुरा) है (मी) नीट (अन्य) दिनें (उ शम हटे) बुवाने रे भाजन ना भाजन॥

(शम उप) दिवस दिवस (=पुरा भजन मी) मबंट शम भाजन हैं, 
(दे) में उम (उ भजन हैं दिवसिना) महां शंभ चुंख वर दिंदु, 
उ (में) पुरा है (अप) में दिने देवसं (भाजन हरा में पूर्ण रा) 
अभिन (उ) मछिना है। ते भजन! (दे) बुव वि भेद भुसं दुहूं 
(अप भज बांसी भाजन दी पहुंच हे दे पहुंच हे)॥
लीली गुप्ता निभाते वैद्य के हैं। वैद्य विषय से मनोभावना की अवधारणा।

हमने नीचे के तीन माह में कर्मचारियों के लिए स्वास्थ्य सेवा के लिए काम किया।

मानते हैं कि भारत के सभी लोगों के लिए यह स्वास्थ्य सेवा का कार्यक्रम है।