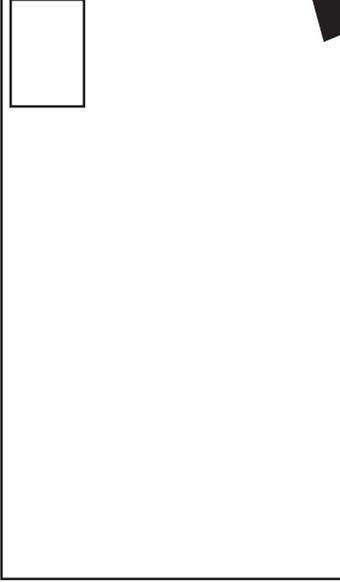


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સાચી સેવા કરવી જ હોય તો એવી ગુપ્તતા સાથે કરો કે જેની સેવા કરો તેને પણ તેની જાણ ન થાય.

સેવા કરવાની તક આપવા બદલ પ્રભુનો અને તમારી સેવાનો સ્વીકાર કરવા બદલ સ્વીકારનારનો પણ આભાર માનો.

સેવાનું સાચું સ્તર જાળવી રાખવું હોય તો, પુસ્કાર યા સન્માનની અપેક્ષા ન રાખશો.

સેવા કરનારને અહેસાન ચડાવવું યા સેવાને બદલે પ્રતિસેવાની અપેક્ષા સેવવી એ સેવાધર્મનો ચોખ્ખો ટ્રોલ છે.

સેવા સ્વીકારનારને જે કંઈ મળ્યું છે તે તેના પૂર્વજન્મનાં પુણ્ય રૂપે મળ્યું છે. સેવા કરનાર તો માત્ર નિમિત્ત જ બને છે.

સેવા કર્યા પછી કરેલી સેવાને ભૂલી જવામાં મજા છે. આટલું કરશો તો તમે પ્રભુના પ્યાર બની જશો.

અંતરની સાચી શાંતિ અને માનવબંધુને મદદરૂપ થયાનો પવિત્ર સંતોષ એ જ સેવાનો સર્વોચ્ચ પુસ્કાર છે.

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તંત્રી સ્થાનેથી

હું પાંચ છ વર્ષનો હોઈશ ત્યારે ઠક્કામાં સુસ્તના શ્રી વૃજસ્તનજી મહારાજ પધાર્યા હતા. ગામમાં ઘોષણા થઈ કે જેને બ્રહ્મસંબંધ લેવું હોય તે શ્રી મહારાજ દ્વારા ફલાણા દિવસે લઈ શકે છે.

મારા માતૃશ્રી મને બ્રહ્મસંબંધ લેવડાવા તત્પર થઈ ગયા. નક્કી કરેલા દિવસે મને વહેલી સવારે નવડાવી, નાનો સફેદ ઝબ્બો અને ઘોતી પહેરવવામાં આવ્યા અને નિયત કરેલી જગ્યાએ હાજર થઈ ગયા. એક મોટા હોલમાં અમને બેસાડવામાં આવ્યા.

થોડા સમય પછી મહારાજ વૃજસ્તનજી હોલમાં પધાર્યા અને કાંઈ બોલવા લાગ્યા. શું બોલ્યા તેમાંનું મને કશું પણ યાદ નથી પણ અમને હથેળીમાં કેસરીયું પાણી અપાયું અને તેનું આચમન લેવા કહ્યું. વિધી પતી ગઈ અને પ્રસાદ લઈને અમે ઘર ભેગા થઈ ગયા.

બી.કૉમ.ની ઉપાધી તો મને ૧૬ વર્ષ પછી મળી પણ બ્રહ્મસંબંધની ઉપાધી તો તુરંત મેળવી લીધેલી. જ્યારથી મે આ સંબંધની મહત્ત્વતા સમજી ત્યારથી મનમાં થયું કે એ ઉપાધીનો મારા માટે કોઈ અર્થ રહ્યો નહોતો. ઘણા વર્ષો પછી મને જાણ થઈ કે પ્રભુમાં દૃઢ વિશ્વાસ રહ્યો નહોતો. પ્રભુમાં દૃઢ વિશ્વાસ અન્યાન્દાશ્રય ત્યાગ, તિલક, કંઠી વગેરે બાહ્ય ચિહ્નો, માર્ગનું જ્ઞાન મેળવવાની તત્પરતા, હરિ-ગુરૂ વૈષ્ણવમાં આદરભાવ અને સેવા કરવાની ઈચ્છા-ઓછામાં ઓછા આ લક્ષણો તો બ્રહ્મસંબંધ લેનારમાં હોવા જોઈએ. લેનાર આ લક્ષણો ધરાવે છે કે નહીં તેની પરીક્ષા કર્યા વગર ગુરૂએ તેને બ્રહ્મસંબંધ ન આપવો જોઈએ.

ઉપર દર્શાવેલ લક્ષણો મે બ્રહ્મસંબંધ લીધો ત્યારે મારામાં હતા કે નહિ તેવો દાવો અત્યારે કરવો મુશ્કેલ છે. અને તેથી શું હું પ્રભુસેવા કરવાને પાત્ર હતો ખરો? મને લાગે છે કે જે બ્રહ્મસંબંધ લેવા માંગે છે તેને પૂછવું જોઈએ કે ભગવંત સેવા કરશો? આ બાબત વિષે શ્રી ગુસાઈજીએ સ્પષ્ટ આદેશ આપ્યો છે કે જો આપ બ્રહ્મસંબંધ લેશો નહીં તો તેટલું નુકસાન હું જોતો નથી જેટલું નુકસાન હું એ વાતમાં જોઉં છું કે બ્રહ્મસંબંધ લઈને કોઈ ભગવંત સેવા ન કરી શકે.

બ્રહ્મસંબંધ લઈને તો અવશ્ય ભગવંતસેવા માટે આપણે પ્રભુના સેવક બનવું જોઈએ. તેથી શ્રી મહાપ્રભુજી

‘સિદ્ધાંત રહસ્ય’ ગ્રંથમાં આજ્ઞા કરે છે-

જેમ એક નોકર/ગુલામ પોતાના માલિકને બધું અર્પણ કરીને નિશ્ચિત થઈ, પોતાના માલિકના આશ્રયમાં રહીને પોતાના બધાં કાર્ય માલિકની આજ્ઞા લઈને કરે છે તેમ આપણે પણ જો પ્રભુના સેવક બની, આપણું બધું પ્રભુને સમર્પિત કરીને પછી આપણા બધાં વ્યવહારો ચલાવીએ તો આપણી દરેક વસ્તુ અને વ્યવહાર ભગવત્સંબંધ જોડાવાથી પવિત્ર થઈ જાય છે.

પ્રભુને પોતાનું સમર્પણ આપણે બ્રહ્મસંબંધ મંત્રની દીક્ષા દ્વારા કરીએ છીએ આના પછી આપણે પ્રભુ સાથે સ્વામી-સેવકના સંબંધથી જોડાઈ જઈએ છીએ. બ્રહ્મસંબંધ દીક્ષાને આત્મનિવેદન પણ કહે છે. નિવેદન એટલે જાણવું આપણા સહિત આપણું ઘર, પરિવાર, ધન બધું પ્રભુનું જ છે એવું પ્રભુને જાણાવવું તેનું નામ ‘આત્મનિવેદન’.

શ્રી મહાપ્રભુજીના વંશજ પરંતુ યોગ્ય ગોસ્વામી આચાર્ય પાસેથી બ્રહ્મસંબંધની વિધીવત દીક્ષા લેવાથી આપણુ પૃથ્વી માર્ગની રીતે શ્રી કૃષ્ણસેવા કરવા યોગ્ય બનીએ છીએ. બ્રહ્મસંબંધ કરવાથી આપણા દેહ-જીવની સેવા કરવામાં આડે આવતા કે પ્રતિબંધિત કરતા દોષો દૂર થઈ જાય છે. પ્રભુ આપણને નિર્દોષ માનીને આપણી સેવા, વસ્તુઓ સ્વીકારે છે. આ વાત સમજાવતા શ્રી મહાપ્રભુજી સિદ્ધાંત રહસ્ય ગ્રંથમાં આજ્ઞા કરે છે.

“બ્રહ્મસંબંધ કરણાત

સર્વેષાં દેવ જીવ્યો સર્વ દોષ નિવૃત્તિ”

ભાવ - જેમ આપણે ગમે તેટલાં તોફાની હોઈએ પણ તેથી કાંઈ આપણા મા-બાપ આપણને ઘરમાંથી કાઢી નથી મુક્તા કારણ કે મા-બાપ સંતાનોને પોતાના ગણે છે. તે જ પ્રમાણે ગમે તેટલા દોષિત હોવા છતાં પણ બ્રહ્મસંબંધ થવાથી પ્રભુ આપણને પોતાના ગણે છે. પ્રભુની આ આત્મીયતાને કારણે આપણા દોષોને ગણકાર્યા વિના પ્રભુ આપણી સેવાને સ્વીકારે છે. બ્રહ્મસંબંધ સાથે પ્રભુસેવાનો ગુઢ સંબંધ છે. આ અંગે વધુ વિચારણા આવતા અંકમાં-

CHINTAN

This is no way to serve to cow.

Looking around us these days beyond our community issues, one is compelled to feel that the national and international scenario is getting more to be a matter of concern and needs to be communicated about with each other. Only writing on the subject matter of Pushti Maraga in isolation has sometimes made me feel secluded and also a bit weary particularly in absence of any response to such writings. The anomalies in Margic practices still remain my basic concern for computing this column and I am certain to revert back to it in due course of time.

One such national incident (which shook the very ground of my being) took place on Wednesday, October 16, Virender Singh, Dayachand, Kailash, Raju Gupta and Tota Ram were beaten to death in a town in Jhajjar district, Haryana, with two of them also being torched. Their age group: 20-something. Religion: Hindu Dalits. Crime: skinning a cow.

Two days after the five Dalits were lynched; the local administration sent the carcass of the cow for a post mortem, to find out whether the victims had skinned the cow when it was dead or when alive. "We want to know whether the victims actually killed the cow or whether they were removing skin from a dead animal," said City Magistrate Raj Pal Singh." (Rediff)

The media is full of contradictory reports on the issue and various political parties with their own versions of the incident are trying to gain ground, whatever way possible. However, under the circumstances, the fact remains that five

humans were brutally murdered on the suspicion that a live animal (GAOMATA) was skinned. What kind of Dharma is this? Which (Hindu) scripture, shrutis or smrutis sanction such a monstrous act?

Once again I am compelled to recall that after partition when we (our family) reached Kathiawar in Gujarat, we were horrified to see malnourished cows roaming about everywhere, consuming all kind of waste including human faeces. My late mother saw it and cried. She retained a certain sadness for the rest of her life because of this very issue. She discovered that this was not only confined to that part of India but was a (shameful) national phenomenon. We see it all around us all the time that how this so called sacred animal is suffering even today after over half a century of freedom from the so called MLECHA RAJ.

A few years ago, I visited Nathadwara along with some of my elderly relatives. I had been to Shriji many times before but had never been to its famous Goshala for whatever reasons. We reached the place and were guided to climb a watch-tower set in the middle of a big ground. The bags of cows meal which we had paid for was poured in troughs. I kept wondering as I could not see any cow there except a big gate at the end of the ground. Suddenly the gates were opened and there came those hungry cattle literally pushing and hurting each other and in the process some weak animals even fell on the ground and a couple of them were badly hurt and were bleeding from the knees! There is no need to write more about this incident as this much is sufficient to understand that how hungry and desperate the herd was and what kind of brutal method was adopted to feed them for milking. I am sure there are many more areas in this land of cow worshipers where

these so called sacred animals are treated even more badly. What are we high caste nationals doing about it? Aren't we all who consider the cow as the most sacred of all animals deserve to be brutally beaten and torched alive? Because lynching now is a crime below torture and murder of an animal! Hypocrisy, shamelessness and self-deception is at its zenith in our society and culture today.

There is so much talk these days about GOMUTRA as a miracle medicine but few know that GOMUTRA which is commonly used in many Ayurvedic preparations is to be of very pure quality and obtained from a cow that is healthy and entirely free from any kind of illness. Perhaps many of us are not aware of the fact that the cow is a known carrier of the bacteria of many dreadful and deadly diseases and therefore it is mandatory to keep such animals healthy and for safe use of such stuff and through examination in a well equipped laboratory by qualified and committed technicians.

A year ago in connection with my idea of planning a Goshala in Devlali, I visited Shri Jaisukhbhai Bhuta in Parle, Bombay. He is totally dedicated to the cause of Cows (especially in India) and has formed a trust worth crores of rupees. The trust has acquired a large piece of land in Gujarat. He has visited all the big and small GOSHALA's around the country.

This meeting was an eye opener for me and made me realize that merely on the basis of emotions we can not afford to look after our cows and do them any good. We must look into the matter in a pragmatic manner which demands a lot of thinking, study, speculation and follow up. Perhaps someday I shall write an

individual article on this whole issue of sacred animals and the like. In order to sum up this column of CHINTAN, I will say that by killing people here and there, by shouting a few slogans here and there, by giving a few lectures here and there and by just being emotional about GOUMATA, we shall never achieve anything except share the perpetual burden of agony due to our failure in this regard.

- Ashok Gajria

DEATH OF CHICKEN

I Sat on the steps outside the verandah and watched a cock with his two spouses. The older wife tried to peck her rival, but the male shooed her away. He then made the older wife cross the tarmac road. What is the nature of a chicken? Hens have a strong social hierarchy and are caring, sensitive parents.

The poultry industry is not only savage towards the birds, but also destroys your health. Do not believe for a moment that chicken is good for you and that if you have cholesterol or a heart problem and do not want to stop eating meat, you should eat chicken.

Chickens are grown in factories – by poultry "farmers" (industrialists is a better word). In an egg factory, the males are unnecessary, so freshly hatched fluffy male chicks are pulled away from each hatching tray and thrown into bags on top of each other to be suffocated to death. They are then mashed and fed to their sisters (remember, feeding animals of the same species to others results in severe disease for humans. In England, the Mad Cow has caused hundreds of deaths where dead cows and sheep were forcibly fed to live cows) as

"protein supplements".

If the chickens are broilers they must grow as fast as possible. If they are egg-layers they must produce the most and largest eggs. (By nature a hen will produce at the maximum one egg in two days. In the poultry factory, it must produce two eggs in one day.)

How many birds are squashed together in those shelves? The more sophisticated poultry farms use a hot blade called a de-beaker.

The labourers cutting the beaks often do a sloppy job. This is what the *Indian Poultry Industry* journal says about the process: "An excessively hot blade causes blisters in the mouth. Many hens get their tongues also cut or burned by mistake."

The Brambell Committee said: "The hot knife used in de-beaking cuts through horn, bone and sensitive tissue. The cutting off of the toes causes extreme lifelong pain."

Artificial lighting is another cause of harm to chickens. Broilers are subjected to continuous bright lights for the first two weeks. Young layer hens are kept in complete darkness except at feeding time. Ninety per cent of Indian chickens are fed arsenic compounds. Chicken feed also includes cardboard, dried poultry manure (its own faeces), fungus-infected crops like maize that cannot be fed to humans, feathers, synthetic vitamins, mineral supplements, antibiotics, deworming medicines and growth hormones. Skeletal disorders are common among chickens. Every few minutes a chicken dies of a heart attack - jumping into the air with a loud squawk and falling dead. The *Poultry Digest* calls it the Flipover Syndrome. Even

sick birds are sold in the market. A great percentage of chickens have a cancer called leukosis. Indian chickens also often suffer from cholera.

Thirty hours before they are killed, no food is given to the chickens. Poultry producers are advised not to waste food on birds that do not have enough time to convert the food into fat.

Fifty per cent of all antibiotics produced in the world are fed to chickens. Arsenic is used to speed growth and boost egg production. Chloramphenicol, which is toxic to humans because it is linked to cancer and birth defects, is put into chicken feed to increase its resistance.

The Food and Drug Administration, in a casual check, found 143 harmful and dangerous drugs in poultry meat. Twenty cause birth defects and six cause mutations."

Not a single chicken that has died of cancer is thrown away. Since flies and other insects multiply in chicken farms, poultry farmers spray insecticides on the chickens regularly, which get into the skin. The modern poultry producer will never stop these deadly practices. The victim of these drugs is not the chicken – it is you.

Abridged from Maneka Gandhi's article in 'rediff.com'.

- Ashok M. Gajria

*"We are always doing" says he
"Something for prosperity but I could
fain see prosperity doing something for
us"*

ì ì ì

The ear of Jealousy beareth all things

- Wisdom of Soloman

SUKDEVA, THE SON OF VYASA

BIRTH: The Sage Vyasa once wished to have a son equal to him in all respects. So he began to worship Siva for the purpose. His desire was to have a son combine in him the essential of fire, water, air and earth. He did penance for 100 deva's years. (Equal to 36000 years of human life on earth). At last Lord Siva appeared and blessed him to have a son according to his wish. An apsara (celestial maid) Ghirtachi came there in the form of a beautiful parrot and Vyasa had involuntary emission. Suka's birth was from this semen which fell on the sticks used for producing sacred fire. Since he, Sukha, was born, at the result of the fascination for a parrot the boy was named 'Suka' the parrot. This boy was exceptionally brilliant in all respects.

Vyasa muni was very happy and he thought of getting his son married and prepare him for Grahasthasrama, but Suka did not fall in with his father's proposal. At last he gave his consent to him to purpose his life as a sanyasi. The Hermit, Sukadeva and Suta the disciple of Vyasa muni began the study of Bhagavata puran written by Vyasa. Suka the divine child could not find mental satisfaction. His father Vyasa sent him to mithila (Janakpuri). At that time there was none who equalled Janaka (father of Janki), the then king of mithila.

On hearing, the king Janka, visited Sukadeva on his arrival and prayed at his lotus feet. After the exchange of customary greetings Janka enquired about the object of his visit, Sukadeva replied humbly that he had come to learn from him the way to salvation as directed by his father. King Janka was too pleased and happy to hear

this from Suka and taught him all about the creation.

Why Seven days (Sapta) to read Shrimad Bhagvat Purana?

It was because of curse of a sage named Sringeri a munikumar playing with other munikumar in a ashram when one munikumar said "Oh Sringeri your father is equal to Siva. Both have serpent around their necks, but there is only one difference, the serpent around your father's neck is a dead one". Sringeri (other name Gavijata) was greatly disturbed by this jeer and he immediately rushed to the ashrama to make enquiries and to find out the truth. When he knew that unknown person had done that foul deed, he took water in his hand and cursed 'saying' who ever be the person who had put this dead snake around the neck of my father will die being bitten by the fierce Cobra taksaka within 'Seven days'. It was because of this reason the sacred purana Shrimadhabhagvat being read for seven days only, because King Pariksit who did it, had only Seven days to live on earth and to save himself from this terrible curse. The Pandu King Pariksit approached this divine child and explained to him all about the curse. As the king had seven days to live Sukdeva completed Shrimadbhagvata purana in seven days. The reason to listen to this punrama, listener becomes free from fear and death, because the nector of God's sports make the listener one with God, Lord Shri Krishna, the one without Second.

- Motilal Babla

Definitions

Etiquette : Learning to yawn with your mouth sbut.

Television : Radio with eyestrain

Conscience : The still small voice that matters you feel still smaller.

अबिनासी गिरिधर की मीराँ

गतांक से आगे

मीराँ के गुरु कौन थे? यह प्रश्न भी मतभेदों के केन्द्र में रहा है। कुछ लोगो ने रैदास को मीराँ का गुरु माना लै और यहा तक कहा लै कि वे मीराँ के समकालिक न होते हुए भी इसलिए मीराँ के गुरु माने जा सकते हैं कि उनसे मीराँ ने स्वप्न दीक्षा ली थी। ऐसा भी विश्वास है कि मीराँ गोस्वामी तुलसीदास जी को अपना गुरु मानती थी। और उसने अपनी वेदना उन्हें लिख भेजी थी-

बालपणे सें मीराँ कीन्ही गिरिधर लाल मिताई
सो तो अब छूटै नहि क्यौहु लगन लगी बरिआई
मेरे मात पिता के सम हौ हरि भगतन सुखदाई
हमहु उचित कहा करिबौ हे सो लिखिये समुझाई
उत्तर में गोस्वामी जी ने यह पद मीराँ को लिख भेजा था-

जाके प्रिय न राम बैदेही
तजिये ताहि कोटि बैरी सम जद्यपि परम स्नेही
तज्यो पिता प्रह्लाद बिभीषन बंधु भरत महतारी
बलि गुरु तज्यो कंत ब्रजबनितन्दि भए मुद-मंगलकारी
नाते नेह राम के मनियत सुहृद सुसेब्य जहाँ लौ
अंजन कहा आँखि जेहि फूटै बहुतक कहौ कहाँ लौ
तुलसी सो सब भाँति परमहित पूज्य प्राण ते प्यारो
जासों होय सनेह रामपद एतो मतो हमारो

अन्य लोगों के मतानुसार श्री जीव गोस्वामी मीराँ के गुरु थे। इसी प्रकार कई अन्य नाम भी लिये जाते हैं। पर भिन्न कारणों से एवं मीराँ की अपन रचना के अलग अलग अंशों को देखने से ऐसा प्रतीत नहीं होता कि उसने किसी एक संत या आचार्य को गुरु स्वीकार किया हो। संतो-महापुरुषों के प्रति मीराँ की सहज श्रद्धा थी। वह उनके बीच निसंकोच उठती बैठती तथा गाती थी। पर थी तो वह कृष्णप्राणा, गिरिधर-समर्पिता, गोविंदप्रेमिका। किसी एक गुरु की शिष्या, एक सम्प्रदाय की अनुगामिनी नहीं थी। साँवरा ही उसका वैद्य था, चिकित्सक था, उसके अतिरिक्त कोई और उसके दर्द को नहीं जानता था।

ससुराल में मीराँ को मिल रहे कष्टों का वृत्तान्त जब मीराँ के पितृव्य, काका वीरमदेव तक पहुँचा तो उन्होंने उसे

मेड़ता बुला लिया पर वहाँ भी मीराँ बहुत दिन नहीं रह सकी। विक्रमाब्द १५९५ (सन १५३८) के आसपास जोधपुर के राव मालदेव ने मेड़ता वीरमदेव से हथिया लिया। मीराँ मेड़ता छोड़ तीर्थाटन के लिए निकल पड़ी। “मन ब्रजधाम की शोभा देखने के लिए आकुल था, तन की सुधि-बुधि नहीं थी, स्वर में कम्पन था-‘हे री मैं तो प्रेम दिवानी मेरा दरद ना जानें कोया’... वे ब्रज पहुँच गईं... ब्रजभूमि में बहुत दिनों तक संतों का सत्संग करती रही... ब्रजधाम से वे द्वारका आई...”

मीराँ की मृत्यु के समय को लेकर भी विद्वानों में मतभेद है। कहते हैं मेड़ता और मेवाड़ से कुछ ब्राह्मण मीराँ को द्वारिका से वापिस ले जाने के लिए आए। मीराँ के मना करने पर वे आमरण अनशन पर बैठ गए। इस पर मीराँ व्यथित हो उठी और रणछोड़ स्वामी के मंदिर जा कर अपने इष्टदेव के विग्रह में ही समा गईं... अणु की विभु से, अल्प की भूमा से एकरूपता हुई... चिरविरहिणी मीराँ आनन्दधन को प्राप्त हुईं... विरह का चरम सुख तद्रपता में प्राप्त हुआ।

जन्मतिथि की ही तरह मीराँ का मृत्युकाल भी संवत् १६०३ से लेकर १६१६ विक्रमाब्द तक के वर्षों के बीच विवादित है। पर ऐसा अधिक विश्वसनीय जान पड़ता है कि सं. १६०८ के आसपास मीराँ की मृत्यु हुई।

मीराँ, कृष्ण विरहिणी प्रेमिका, के गीत पूरे उत्तर भारत में स्नेह और श्रद्धा के साथ गाये जाते हैं। उनकी भाषा में गुजराती, राजस्थानी और ब्रजभाषा के शब्दों तथा वाक्य विन्यास का प्राचुर्य है। कही कही पंजाबी शब्दों का प्रयोग भी दिखाई दे जाता है। मीराँ ने कई पदों की रचना गुजराती तथा राजस्थानी भाषाओं में की है जिनमें आंचलिक शब्द-छटा के दर्शन अधिक होते हैं। पर वास्तविकता तो यह है कि शब्द एवं रचना प्रक्रिया तो मीराँ के आकुल भावों के लिए आरोहण का माध्यम मात्र थे। अपने भाव जगत् में तन्मय मीराँ की वाणी तो स्वयं ही गीत बन जाती थी।

इस प्रकार गीति-काव्य की परम्परा को एक अनुपम योगदान देकर मीराँ अपने गीतों के नायक के साथ जा मिलीं-

अपने पीछे अनुभूति का एक ऐसा लहराता रस-संसार छोड़ कर जो काव्य-प्रेमियों के लिए भी आनंद का वैसा ही स्रोत है जैसा कृष्णविरह में व्याकुल गिरिधर-प्रेमियों का।

जहाँ गिरिधर है, जब तक गिरिधर है-और गिरिधर कहाँ नहीं, कब नहीं है-तब तक मीराँ के कालजयी पद हैं, गीत हैं।

प्राणनाथ पंकज

- समाप्त -

गीता सुत्र एवम् ढलती आयु

ढलती आयु को तीन भागोंमें विभाजित किया जा सकता है, ५०, ७५ व ८० वर्ष। इसमें ५० वर्ष की आयु अब अधिक नहीं मानी जाती। ७५ वर्ष अवश्य अपना महत्व रखती है तथा ८० व उसके बाद की अवस्था जिन्दगी की गिरी हुई अवस्था होती है।

हाल ही में भाई-बहनों के बीच जब आयु पर चर्चा चली तो एकाएक महसूस हुआ कि मैं भी इस दौरान गुजर रही हूँ। हर जीवित इन्सान की आयु हर वर्ष बढ़ती है, लेकिन सच माईनेमें उसकी संपूर्ण आयु में से एक वर्ष कम होता है। किसीकी उम्र कितनी होगी कोई नहीं बता सकता। कोई ७५ वर्ष के आसपास मृत्युको प्राप्त हो जाता है तो सब यही कहते हुए सुनाई देते हैं कि अपनी उम्र खाकर गया। जैसे उसे जीवनमें जो कुछ करना था कर लिया। ऐश-आराम, पहनना, ओढना, खाना-खर्चना, गृहस्थ जीवन जीना जिसको नाना-नानी, दादा-दादी बनना था बने। समाजमें जैसा अपना स्थान बनाना था बनाया। उम्रके साथ सभी फर्ज निभाए तो उस जैसा कोई भाग्यशाली नहीं। इसके अतिरिक्त यदि वह समाजसेवी है, सबकी सहायता करता है, व्यवहारिक है, दीन-दुखियारो की सुनता है, कुटुंब के लोगोंका सलाहकार है, लेने से अधिक देने में विश्वास रखता है, मिष्टवाणीसे सबको आकर्षित करता है-तो वास्तवमें उसके ७५ वर्ष सार्थक हुए।

मरने के बाद कोई भी उस व्यक्तिको बुरा कहनेमें हिचकता है। हर इन्सानकी कोई विशिष्ट बातें ही याद रहती है। धीरे धीरे वे भी समय के साथ दब जाती है। किसी खास समय पर कभी फिर उभर आती है-यही है सामाजिक प्राणी का जीवन।

बहुत ही कम मात्रामें लोग ७५-८० की आयुमें शारीरिक और मानसिक रूपमें स्वस्थ रहते हैं। चलने जाते हैं, बाहर के काम करते हैं, हिसाब किताब संभालते हैं, अध्ययन करते हैं, कसरत करते हैं, ध्यानावस्था में रहते हैं, या फिर साथी लोगोंके साथ टहलते हैं, चर्चाएँ होती हैं, समकालीन समाचारोंसे अवगत होते हैं या फिर घरमें पोते-पोतियों दोहिले-दोहितर्यों के साथ समय बिताते हैं। इस उम्रमें किरतन-भजन, सत्संग, प्रवचन आदिमें रुचि लेते हैं।

एक विधवा नारी का घर गृहस्थीमें दिन अधिक निकल जाता है लेकिन विधुर पुरुष नितान्त अकेला पड जाता

है, यदि उसके पास कुछ काम करनेको न हो। इस अवस्थामें यदि व्यक्ति भयंकर रोगसे पीड़ित हो जाय, खटियाही पकड ले तो वह केवल मौत मांगती है जो लाख प्रयास करने पर भी कभी नहीं मिलती। वास्तविकता वही बता सकता है जिस पर बीतती है। कहा जाता है कि समयसारिणी के मुताबिक यदि इस उम्रमें लोग रहना सीखे तो उनकी जिन्दगी जीने योग्य हो सकती है। यों तो इन्सान किस समय कैसे चला जाता है कोई नहीं बता सकता। दिन चाहे आम हो, एकादशी हो, चाहे पूनम हो जानेवाला तो जायेगा ही। ईसकी बस अच्छा कर्मशील हो-यही गीता का सूत्र है।

गोमती गाजरिया

जयपूर

स्पर्श

स्पर्श है यह किसका?

स्पर्श है यह उसका,

न तुम जानो न हम

न तुम देखो न हम।

तुम हम हम तुम

स्पर्श है यह ईश्वर का,

रूह से महसूस करो

ध्यान कर लो प्रभु का

शायद मिल जाए कहीं

आसान नहीं यह पथ ध्यान का,

पर नामुमकीन नहीं ज़ति से

थोड़ा करलो ध्यान मन से

यहीं कहीं नज़र आ जायेंगे भगवान नयन से।

यहाँ पर स्पर्श (Touch) माने मन से मन का आत्मा यानी भगवान (हमारी आत्मा Our consionce), इन्सान का परमात्मा से, यहाँ पर कहा गया है ध्यान (Meditation)

करने से तन और मन कि शुद्धी होती है, ईश्वर को पाना आसान तो नहीं पर नामुमकीन भी नहीं, अगर हमारे अंदर वो चाह है, वो नज़र है वो कोशिश है।

-रेणुका गाजरिया

માનસિક પ્રફુલ્લિતતા લાવવાના સરળ ઘરગથ્થું ઉપાયો

જ્યારે તમને એવું લાગે કે ઉદાસીનતા તમને ઘેરી વળી છે અને તમારા મનમાં કોઈ ગુનાની અથવા તો તરછોડાયેલાની લાગણી ઉદ્ભવી છે તો સમજાવો કે તમારું મન નબળું થઈ રહ્યું છે અને તમે માનસિક ઉતાશા અનુભવી રહ્યા છે.

વધુ પડતી ઉતાશા અથવા તો માનસિક નબળાઈએ એક રોગ કહેવાય છે જે માનસિક ચિકિત્સકની સારવાર માગી લે છે. આપણામાંના ઘણા લોકો વારંવાર નિરાશાની લાગણી અનુભવે છે. અને આમાંથી બહાર નીકળવાની અનેક રીતે પ્રયત્નો કરે છે. આવી ઉતાશાભરી પ્રકૃતિમાંથી બહાર નીકળવું ઘણું જરૂરી છે અને એના માટે અનેક સરળ ઉપાયો ઉપલબ્ધ છે.

આવા નિરાશાભર્યા મન સાથે શારીરિક આળસ પણ સંકળાયેલી છે. એટલે એ દૂર કરવા થોડી કસરત કરવાથી ઘણો ફાયદો થાય છે. વહેલી સવારે ચાલવાથી કે વ્યાયામશાળામાં જવાથી સ્ફૂર્તિ આવી શકે છે. આપણી જુની પરંપરા મુજબ યોગસાધના, ધ્યાન તથા મનન પણ ઉપયોગી થઈ શકે છે.

આખા દિવસનો થાક ઉતારવા રાત્રે ગરમ પાણીમાં ગુલાબ અથવા લેવેંડરના અત્તરના ૪-૫ ટીપાં નાખી નહાવાથી તાજગી આવે છે. સવારના તાજાં સંતરનો રસ તથા સૂતી વખતે ચપટી તજનો ભૂકો નાખેલું ગરમ દૂધ પીવાથી મનને શાંતિ અનુભવાય છે. રોજ થોડા અખરોટ ખાવાથી મન સ્ફૂર્તિનું થઈ શકે તથા કાજુ ખાવાથી કુદરતી વીટામીન 'બી' મળે છે અને શક્તિનો સંચાર થાય છે.

લીબુવાળી અથવા બીજી ચાહ (Herb tea) પીવાથી પણ સાફ લાગે છે. કેસરવાળું દૂધ અથવા ગરમ ઉકળતા પાણીમાં લીલી એલચીનો ભૂકો નાખી પીવાથી આરામ અનુભવી શકાય છે. દરરોજ સવારે તુલસીના દસ-બાર તાજાં પાન ચાવીને ખાવાથી ઘણો ફાયદો થાય છે. આ ઉપરાંત સફરજન કાપી ઉપર મધ નાખી ખાઈને ગરમ દૂધ લેવું અથવા એક નાની ચમચી ગુલકંદ ગરમ દૂધ સાથે લેવાથી જ્ઞાનતંતુઓ સંચારિત થાય છે.

ત્વરિત આશ્ચર્યજનક પરિણામ લાવવા હોય તો શરીરની માલિશ આવશ્યક છે. પા કપ તલના તેલમાં કોઈ

સુગંધિત તેલ (જાસ્મીન, ગુલાબ કે સુખડ)ના ટીપાં નાખીને અથવા તો ૨૫૦ ગ્રામ તલના તેલમાં તુલસીના પાન ડુબાવી એકાદ અઠવાડિયું તડકામાં રાખી એનાથી માલિશ કરવાથી મન તથા શરીર બન્નેને સાફ લાગે છે.

આ ઉપરાંત ખાવાનું પણ મહત્ત્વ ધરાવે છે. તમારા જમાગામાંથી વધારે પડતું કેફીન, સાકર, મેંદાની વસ્તુઓ, વધારે પોલિશ કરેલા ચોખા તથા અથાણાની બાદબાકી કરવી જરૂરી છે. કાચાં અથવા બાફેલા શાકભાજી, ફળગાવેલા મગ કે મઠ, પનીર, ફુદીનો અથવા કોથમીર નાખેલી પાતળી છાશ, તાજાં ફળો-આ બધું ખાવાથી ફાયદો થાય છે.

આનંદિત વાતાવરણમાં રહેવું, તથા તાજાં, સુગંધિત ફૂલોનો સહવાસ તમારા મનને પ્રફુલ્લિત કરે છે.

સાંજના સમયે દીવો પ્રગટાવવો, અગરબત્તીની સુગંધ ફેલાવવી વગેરે તમારી સાંજ અજવાળી શકે છે. તમારા તકિયા નીચે લેવેંડર પાઉચ અથવા સુકાં તુલસીના પાન મૂકીને સૂવાથી શાંત મને નિદ્રાધીન થઈ શકો છો.

વાચકો આટલું તો જરૂર સમજી હે કે ઘરગથ્થું ઇલાજનો એ અર્થ નથી કે જરૂર પડ્યે ફેમિલી ડૉક્ટરની સલાહ ન લો.

ઈલા શાહ
મેડિકલ સોશયલ વર્કર
જે.જે. ગ્રુપ ઓફ હોસ્પિટલ્સ

Foot-in mouth Disease

The screen 'discovery' was disconsolate. "Did you see how that critic Panned me?" He wailed to the producer.

"Forget it!" replied the latter expansively. "That guy's nothing more than a Parrot, He only repeats what everybody else's saying!"

- Jack Seeman

The haughty dowager called at the hospital to see her injured driver. "He is a very sick mom." said the nurse, "Are you his wife?"

"Certainly not! I am his mistress & the good woman blurted

- Public Service

FUN FARE

Ticklers

☺ **DIVORCE MATTERS**

A guy walks into a post office to see a middle-aged, balding man standing at the counter methodically placing 'Love' stamps on bright-pink envelopes with hearts all over them. He then takes out a perfume bottle and sprays scent all over them.

His curiosity getting the better of him, he goes up to the balding man and asks him what he is doing. The man says, "I'm sending out 1,000 Valentine cards signed, 'Guess who?'"

"But why?" asks the man.

"I'm a divorce lawyer," he replies.

☺ **FIRE AND FLOOD**

A lawyer and an engineer were fishing in the Caribbean. The lawyer said, "I'm here because my house burnt down, and all I owned was destroyed. The insurance company paid for everything and I'm using some of the insurance money for this trip."

"That's quite a coincidence," said the engineer. "I'm here because my house was destroyed in a flood, and my insurance company paid for everything."

The lawyer looked somewhat confused. "How do you start a flood?" he asked.

☺ **BASEBALL IN HEAVEN**

There once were two best friends, Bob and Earl. They were two of the biggest baseball fans. Their entire life revolved around baseball. They even agreed that whoever died first would try to come back and tell the other if there was baseball in heaven.

One summer night, later, his buddy Earl awoke to the sound of Bob's voice.

"Bob, is that you?" Earl asked.

"Of course, it's me," Bob replied.

"This is unbelievable!" Earl exclaimed, "So tell me, is there baseball in heaven?"

"Well, I have some good news and some bad news for you. Which do you want to hear first?"

"Tell me the good news first."

"Well, the good news is that there is baseball in heaven, Earl."

"Oh, that is wonderful! So what could possibly be the bad news?"

"You're pitching tomorrow night."

☺ **'HIJRA, SPEAKING...'**

A senior officer with the Central Railway dialled the number of the chief operating manager at the headquarters but got the latter's assistant on the line. Known to be impertinent and erratic, the former said: "*Us hijra ko bolo ki maine phone kiya* (Tell that hijra that I had called)." The assistant was taken aback but duly gave his boss the message. Equally stunned, the latter decided to call his bluff. So the "hijra" called up the abusive officer and when he was asked to identify himself, he replied: "*Main hijra bol raha hoon...* (I am a hijra speaking)"

A complaint – once of many was dispatched to the railway's general manager and the officer was chargsheeted. "Hijra" or not, at last someone belled the cat.

Sent by Lata Nardhani

Considering IT's revolutionary contribution to our daily Life, What if the IT Industry Fans start making movies.

Some future desi film titles will be like:

- 1) Meri disk tumhare pass hai
- 2) Aao chat kare
- 3) Programmer no. 1
- 4) Mera naam developer
- 5) Java wale job le jayenge
- 6) Hum aapke memory mein rahate hain
- 7) Do processor baarah terminal
- 8) Tera code chal gaya
- 9) Har Din jo mail Karega
- 10) Network Ke Us Paar
- 11) Debugging koi khel nahi
- 12) Jis Desh mein Bill(gates) rahata hai
- 13) Raju ban gaya MCSE...!
- 14) Client ek numbari, PROGRAMMER
dus numbari
- 15) Login karo sajana
- 16) Naukar PC ka
- 17) DOWN to hona hi tha
- 18) Partition (Deewar)
- 19) 1942 - A Bug Story
- 20) Kaho Na Virus Hai
- 21) Dot-Company Company
- 22) Program Instruction Aur Method (Pyar
Ishq..)
- 23) Crash Se Crash Tak (QSQT)
- 24) Haan Meine Bhi Debug Kiya Hai
- 25) Bug Vadh
- 26) Logon (Lagaan)
- 27) Shaheed Hacker Singh
- 28) Hacker 420
- 29) Password De Ke Dekho
- 30) Terminal Apna Login Parayi
- 31) Mr Network Lal
- 32) Meine Debug Kiya
- 33) Terminal Sajake Rakhna
- 34) Debuggers ki Rani Hackers ka Raja
- 35) Kyonki Mein Debug Nahin Karta
- 36) Phir Teri Perl-Script Yaad Aayi
- 37) Crash To Hona Hi Tha
- 38) Yeh Tera Term Yeh Mera Term

Contributed by

Poorvi Khianra
Neha Thakar, Dubai

Some interesting trivia found floating on the Internet, guaranteed to evoke a smile

Bombay is strange because...

- ∨ Bombay has no bombs and is a harbour not a bay.
- ∨ Churchgate has neither church nor gate, but a railway station.
- ∨ There is no darkness in Andheri.
- ∨ Lalbaug is neither red nor a garden.
- ∨ No king ever stayed at Kings Circle.
- ∨ Nor did Queen Victoria stay at Victoria Terminus.
- ∨ Not is there any princess at Princess street.
- ∨ Lower Parel is at the same level as Parel.
- ∨ There are no marines or sailors at Marine Lines.
- ∨ The Mahalaxmi temple is at Haji Ali, nor at Mahalaxmi.
- ∨ There are no pigs traded at Dukar bazaar.
- ∨ Teen bati is a junction of 3 roads, not three lamps.
- ∨ Trams terminated at Kings Circle, not Dadar Tram Terminus.
- ∨ Breach Candy is not a sweetmeat market.
- ∨ Safed Pool has the dirtiest blackish water.
- ∨ You cannot buy coal at Kolsa street.
- ∨ There are no ironsmiths at Lohar chawl.
- ∨ There are no pot makers at Kumbhar wada.
- ∨ Lokhandwala complex is not an iron and steel market.
- ∨ Null bazaar does not sell taps.
- ∨ Nor does Bhendi Bazaar sell lady fingers.
- ∨ Kalachowki does not have a black police station.
- ∨ The Hanging Gardens are not suspended.
- ∨ Mirchi Gully does not sell chillies.
- ∨ Figs do not grow in Anjir Wadi.
- ∨ Sitafals do not grow in Sitafal Wadi.
- ∨ Jackfruits do not grow at Fanaswadi.
- ∨ It is, however, true you may get fleeced at Chira Bazaar and robbed at Chor Bazaar!

From: Indian Express

INTERVIEW WITH GOD

Once, when I went to God...

"Come in," God said "So, you would like to interview Me?"

"If you have the time," I said.

God smiled and said: "My time is eternity and is enough to do everything; what questions do you have in mind to ask me?"

"What surprises you most about mankind?"

God answered: "That they get bored of being children, are in a rush to grow up, and then long to be children again.

That they lose their health to make money and then lose their money to restore their health.

That by thinking anxiously about the future, they forget the present, such that they live neither for the present nor the future.

That they live as if they will never die, and they die as if they had never lived..."

God's hands took mine and we were silent for awhile and then I asked...

"As a parent, what are some of life's lessons you want your children to learn?"

God replied with a smile: "To learn that they cannot make anyone love them. What they can do is to let themselves be loved.

To learn that what is most valuable is not what they have in their lives, but who they have in their lives.

To learn that it is not good to compare themselves to others. All will be judged individually on their own merits, not as a group on a comparison basis!

To learn that a rich person is not the one who has the most, but is one who needs the least.

To learn that it only takes a few seconds to open profound wounds in persons we love, and that it takes many years to heal them.

To learn to forgive by practicing forgiveness.

To learn that there are persons that love them dearly, but simply do not know how to express or show their feelings.

To learn that money can buy everything but happiness.

To learn that two people can look at the same thing and see it totally different.

To learn that a true friend is someone who knows everything about them and likes them anyway. To learn that it is not always enough that they be forgiven by others, but that they have to forgive themselves."

I sat there for a while enjoying the moment. I thanked him for his time and for all that he has done for me and my family, and he replied,

"Anytime. I'm here 24 hours a day. All you have to do is ask for me, and I'll answer."

People will forget what you said. People will forget what you did, but people will never forget how you made them feel.

By Raj Thakar

INSTITUTIONAL AND COMMUNITY NEWS

A short report on the seminar at Vallabh Sukhdham [TBSF] on Sadhana Pranali Paricharcha –

It was my privilege to attend this seminar on all the four days at sukhdham in the company of great scholars. The seminar which at first was intended to be confined to Goswami Balaks and Vaisnavs was open to public for listening – more than half hall was kept for them and it was full with gents and ladies.

Each day was divided into two sessions and in each session 3 papers on the above were read and questions from other participants were also on Internet have www.pushmarg.net and questions were answered from viewers on the net. Following is participants list. Topics are also mentioned.

The list is as follows:

Goswami Balaks

Puj Shri Shyam manoharji Parle – Kishangad

Puj Shri Sharadkumarji Mandavi

Puj Shri Piyushkumarji Junagad

Puj Shri Kanhayalalji Ahmedabad

Puj Shri Raghunath lalji Ahmedabad

Puj Shri Deepak kumarji Chennai

Puj Shri Bhushankumarji Gokul

Puj Shri Girishji Dahisar

Puj Shri Yogeshkumarji Parle - Gokul Kamvan

Shri Gopalbhai Shah Mumbai

Internal & external aspect of
Pustimargiya sadhana pranali

Shri Navnitpriya Shashtri Nadiyad

Swaroop sewa and moorti puja

Shri Jagdishbhai Katariya Gandhi Nagar

'Gungan'

Shri Ashit Shah Mumbai

Sakaya bhaw

Shri Dhamendrasing Jhala Mumbai

Navadha Bhakti

Shri Rasikbhai Shah Mumbai

Difficulties faced in today's
atmosphere & life for following
sadachar rules.

Kumari Khyati Dwarkadish

Seva sadhana Rag –

Smt. Kiranben Shah

Kadi

Bhog & Sringar

The role of sacrifice & its
important

Veenaben Sheth

Ahmedabad

Importance of pusti Bhakti -
in present days

Smt Anshu Gopaldas Shah

Mumbai

'Sharanagati'

Shri Dhaneshbhai Gandhi

Mumbai

Tanuvittaja from science point
of view

Shri Devendrabhai Shah	Bharuch	Place of 'diksha' and its importance
Dr. Radheshayam Trivedi	Ahmedabad	Sewa – pustimarg – in relation to body religion & self religion
Dr. Gajanan Sharma	Indore	Jiwanpath
Shri Bhavesh Parmar	Junagad	The usefulness of Viveka
Shri Vithaldas Kodadiya	Junagad	Patience and ashraya

The concluding remarks by Puj Shri Shyamu Bawa were most hear touching. He said that four days at sukhdham were memorable. All days passed without any hindrance is possible because of Mahaprabhuji's Kripa. The arrangement at Sukhdham was praise worthy for that I won't say that I am grateful [Abhari] but I would certainly give them Saduwad [thanks].

I thank all my colleagues and staff members for their co-operation to make such big event successful. I strongly feel that such functions at TBSF gives it new identity, new public image in place of wadi of Marriage Halls.

Report by Navin H. Gajria

Hon. Treasurer [TBSF]

Our community members hit the TV

TV viewing is new daily routine in our homes. We view cricket, serials etc. and we are delighted when we observe a known face how distantly known. For cricketers & TV stars – even neighbours in locality exclaim - he is from our neighborhood.

It was memorable & exciting to see persons from our community in programmes as follows:

- 1) Shri Harish T. Dutia – Ex. Gen. Secretary Shewafund was honorable guest at "Sujok Therapy" Shibir organised by Lion's Club and expressed the benefit of "Sujok Therapy" to TV viewers.
- 2) Shri Raj Thakkar – Ex. President Thathai Bhatia Panchayat – participated in popular programme "Khul Ja Sim Sim".
- 3) Shri Mahesh Bhatia participated in popular programme "Antakshri" representing U.A.E. in global contest.

- 4) Smt Rekha Ahuja (Bhatia) TBSF staff was a participant in thought provoking Doordarshan Programme "Faasle" anchored by famous actress. Mrs. Kiran Juneja and expressed her views courageously on her broken marriage to TV viewers.

Sharing the news will make every one happy and proud.

Inputs by Ramchandra C. Bhatia

*Vice-President
Thathai Bhatia Panchayat*

Quotable Quotes

One of the greatest labour saying inventions of today is tomorrow.

- Vincent T Fast

The way to fight a woman is with your bat. Grab it and run.

John Barymore

The following is the list of the names of new managing committee of Thathai Bhatia Shewa Fund for the year 2002-2003.

1. Shri Kubchand Muljimal Asar. -
President
2. Shri Uttam H. (Asar) Bhatia. -
Hon. Vice President
3. Shri Ashok M. Gajria. -
Hon. Gen. Secretary
4. Shri Ram D. Khianra. -
Hon. Secretary
5. Shri Issardas H. Asarpota. -
Hon. Managing Trustee
6. Shri Navin H. Gajria. -
Hon. Treasurer
7. Shri Bhagwandas H. Gandhi. -
Trustee
8. Shri (Dr.) Lalchand M. Pancholia -
Trustee
9. Shri Mohanlal M. Bhatia -
Man. Committee Member
10. Shri Rajesh L. Porecha - Man.
Committee Member
11. Smt. Nirmala Khubchand Asar. -
Man. Committee Member
12. Smt. Rukmani L. Gajria. -
Man. Committee Member
13. Shri Anil H. Gandhi. -
Man. Committee Member
14. Smt. Malti Latesh Gajria -
Man. Committee Member

15. Shri. Jairaj Chellaram Asarpota. -
Man. Committee Member

16. Smt. Gita M. Parpia. -
(Co-opted as Member)

Kalindi Kiddies Corner Activities

1. Janmastami Celebration

Tiny tots of Nursery School celebration Janmastami on 30th August, 2002 from Sr. Kg. class one boy become Krishna and a girl become Radha. Other boys were gwala & girls were gopi dress. Together malki celebration was done later prasad was distributed among the children.

2. Teacher's Day

On 5th September teacher day was celebrated, from each class five students were selected to enact as teacher and they taught poems & numbers. They were given small gifts afterwards.

3. Ganeshutsav

Was celebrated on 13th September. Ganesh picture was kept and Ganesh Pooja & Arti was performed. Teacher told the story of Ganesh & sang few bhajans of Ganesh. Prasad was distributed to the children.

4. Diwali Celebration

On the eve of Diwali Holiday a function was organised. A magician performed magic show which was immensely liked by children snacks idly chatny was given to each children.

Shri Khubchandbhai, Smt Nirmalaben & Smt Indiraben graced the occasions who

distributed each children a gift of soft toy (Micky) and eatables (Kurkure, Jelly-Belly, Shistle) which they carried home happily.

Vallabh Sukhdham

Sardoutsave Dandiya programme was organised at Sukhdham on Saturday 19-10-2002 from 7.30 to 9.30 P.M. All members of TBSP were invited.

It was attended by large gathering.

Inputs by Ram. C. Bhatia

KEWAL BAUGH TRUST

Shri Halai Visa Oswal Samaj, Kandivli arranged, under the auspices of Tata Memorial Hospital, a blood donation Camp on 22.9.2002. They collected 53 bottles of blood from the donars. It was the 3rd Camp at Kewal Bang under the auspices of Tata Memorial Hospital. Shri Halai Visa Oswal Samaj while campaigning for the Blood Donation Camp has emphasised that

रक्तनुं ऐक टीपुं...

नंदवाणे जतां सुलागमां सिंदुर भरे...

मंद पडेला हृदयने धजक्तुं करे...

बुआता कोठना छवनद्विपने प्रख्वलीत करे...

OBITUARY

We regret the Sad demise of the following brothers and sisters of our community and convey our deep and heartfelt sympathies to the bereaved families. May the souls of the departed rest in peace

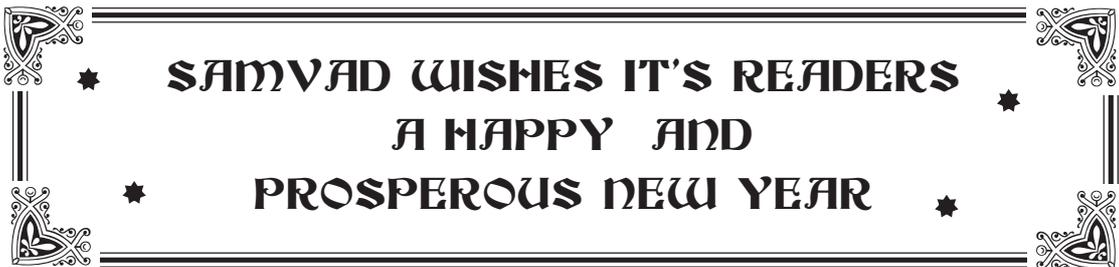
**Lalchand T Gajria
Hon-Secretary**

**Thathai Bhatia Panchayat
Name**

Date	Name
07/09/02	Laxmi Narayandas Kumar
06/10/02	Chandrasen Lakhmal Wagh (Khiara)
07/10/02	Motiram Govindram Bhatia (Gajria)
08/10/02	Savitribai Naraindas Java
10/10/02	Asaribai Purshotamdas Asarpota
17/10/02	Deepak Maghanmal Paliya
19/11/02	Kishin Jivraj Surjiani (Negandhi)

We once had a very capable Negro woman working for us. Her husband, however was happy go-Lucky fellow who, always very likeable, never seemed able to keep a job. One day I asked her why she put up with him without hesitating She said, "It is wise this, mis. I makes the lirin" and he marks de lirin. worthwhile.

- Alvada Pape



TBSF'S ANNUAL GET-TOGETHER

Shewa Fund Auditorium Dagra Matushri Mandir, Kandivli was full to the capacity for the Annual Get together on Sunday the 24th November, 2002. The Trustees & the members of the managing committee of Thathai Bhatia Shewa Fund put their best efforts to welcome all brothers & sisters at 3.30 p.m.

The opening ceremony was signaled by lightning lamp by our honorable guest from Bahrain Shri Kishorebha Tirathdas.

The program commenced with 'Mangala Charan' by our sisters from kirtan class of Vallabh Sukhdham. It was followed by fancy dress by our young sisters whom audience gave a big applause as it included Doctor, Patriot, Joker, T.V. serials characters like Son pari, Parwati etc.

The cultural program was a nice mix of skit, Hori Dance & Rass from our Bhatia Bhagini Mandal. The efforts they put in were highly appreciated by the audience. The 'Neepa Arts' had also presented variety program consisting of Punjabi Dance, Gujrati Garba & Hindi songs which were based on our cultural heritage and kept audience glued to their seats.

It is said that there is magic in words which flow straight from the heart, this was evident from short speech by Hon. Gen. Secretary Shri Ashok M. Gajria.

Paying tribute to our founder Puj. Shri Bhagibha he narrated the incident of his time. The great man used to carry a drum in his neck and appeal for donation, he

used to say that my jholi is open - whether you put donation or bad words. As part of legacy we are also prepared for the same. But there is communication gap amongst us and there is need of communication link.

We in the Managing committee face difficulty with regard to financial aid asked for Sometime the help is asked of such an amount that it is beyond our capacity. In order to make the things crystal clear, he narrated the financial position from the balance sheet of the year 2001 to 2002. He also informed the members present that donations received from various individuals are used for the specific purposes they are received for. These donations are a great help for expanding and adding to the present building complex.

Our Bahrain brothers had helped us in evacuation of tenants for which we are grateful to them. Today's Sewa Fund 's progress is possible due to that.

He pointed out that a sister appealed for 4 lacks Aid for her flat & other sister wanted to send her son to America involving huge outlay. This is presently beyond our means. But our Bhatia community is opulent and if funds are made available, we would be willingly extending help.

He also pointed that there is a need to be a definite change in method of distributing funds, so those who are truly needy should get more and those who are getting help as some additional allowance should be restricted from any such help. Such revision of policy will make this whole process of financial help more significant and relevant.

Success of Shewa fund depends on the team working behind the some T.B.S.F. Managing

Committee acknowledges this fact by honoring all staff members from Manager to peon, Kiddies corner staff, security staff with shawls, in the hands of the President Shri Khubchand Muljimal Asar. Later President gave merit prizes to the students. A list of the students who won the first and second prize is appended. Those who participated in the day's program were also suitably rewarded.

Hon. Gen. Secretary thanked Umaben, Neepa Arts, for accepting our invitation at short notice and gave such good program. He thanked Smt. Smita Gandhi who as compere kept audience's interest alive throughout the program. He hoped that Bhagini Mandal would participate with more strength in future programs. The function concluded with sumptuous dinner which was enjoyed by more than 700 persons.

Report by

Shri Ramchandra C. Bhatia

THATHAI BHATIA SHEWA FUND

MERIT PRIZES 24TH NOVEMBER, 2002

STD - I

SR. NO.	STUDENT	PRIZE	AMOUNT
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- | | | | |
|----|--------------------|----|-------|
| 1. | Chetali V Bhatia. | I | 150/- |
| 2. | Harshika R Bhatia. | II | 120/- |

STD - II

- | | | | |
|----|---------------------|----|-------|
| 1. | Apekshit K Jetwani. | I | 150/- |
| 2. | Bindiya K Bhatia. | II | 120/- |

STD - III

- | | | | |
|----|---------------|----|-------|
| 1. | Divya M Java. | I | 150/- |
| 2. | Ravi M Java. | II | 120/- |

STD - IV

- | | | | |
|----|------------------|----|-------|
| 1. | Vinita L Bhatia. | I | 150/- |
| 2. | Jaideep M Whabi. | II | 120/- |

STD - V

- | | | | |
|----|------------------|----|-------|
| 1. | Chirag N Bhatia. | I | 200/- |
| 2. | Nikita C Bhatia. | II | 150/- |
| 3. | Neha M Khiara. | II | 150/- |

STD - VI

- | | | | |
|----|----------------|----|-------|
| 1. | Vinita A Asar. | I | 200/- |
| 2. | Raj Bhatia. | II | 150/- |

STD - VII

- | | | | |
|----|-----------------|----|-------|
| 1. | Sonal A Bhatia. | I | 200/- |
| 2. | Juhi L Bhatia. | II | 150/- |

STD - VIII

- | | | | |
|----|---------------|----|-------|
| 1. | Pooja Whabi. | I | 200/- |
| 2. | Sneha P Asar. | II | 150/- |

STD - IX

- | | | | |
|----|--------------------|----|-------|
| 1. | Kashyap K Jetwani. | I | 200/- |
| 2. | Poonam C Bhatia. | II | 150/- |

STD - X

- | | | | |
|----|-------------------|----|-------|
| 1. | Rishika M Bhatia. | I | 200/- |
| 2. | Chirag R Gandhi. | II | 150/- |

STD - XI (F.Y.J.C.)

- | | | | |
|----|---------------------|----|-------|
| 1. | Jayesh M Bhatia. | I | 300/- |
| 2. | Jaydeep A Malhotra. | II | 250/- |

<u>STD - XII (S.Y.J.C.)</u>			<u>S.Y.B.B.B.B.A.</u>		
1. Hiten P Java.	I	300/-	1. Sachin P Gajria.	I	350/-
2. Kiran C Bhatia.	II	250/-	<u>T.E. Computer Engg. (Semester V)</u>		
<u>F.Y.B.A.</u>			1. Hiren A. Bhatia.	I	350/-
1. Bhairavi M Bhatia.	I	350/-	<u>T.Y. Engg. (Sem. V) Information Technology</u>		
<u>F.Y.B.Com.</u>			1. Vishal G. Bhatia.	I	350/-
1. Sheetal A Malhotra.	I	350/-	<u>B.E. (Sem. VII) Computer Science & Engg.</u>		
2. Manishkumar P Bhatia.	II	300/-	1. Bharat Kumar Bhatia.	I	350/-
<u>S.Y.B.Com.</u>			<u>Diploma in Computer Technology</u>		
1. Parita P Bhatia.	I	350/-	1. Kiran Sushil Bhatia.	I	350/-
2. Barkha R Gajria.	II	300/-	2. Shruti N. Kamath.	II	300/-
<u>T.Y.B.Com.</u>			<u>Marine Engineer</u>		
1. Paresh C. Khiara.	I	400/-	1. Manish J. Bhatia.	I	350/-
2. Rajesh B Chetnani.	II	350/-	<u>T.Y. B.H. Sc. (Sem. VI) Textile & Clothing Dept.</u>		
<u>F.Y. Bachelor of Pharmaceutical Science</u>			1. Pooja P. Asar.	I	400/-
1. Jignasha R Bhatia.	I	350/-	<u>B.Ed. Examination</u>		
2. Manisha N Bhatia.	II	300/-	1. Chandraben J. Gajria.	I	400/-
<u>F.Y.B.M.S.</u>			<u>Diploma in Financial Management</u>		
1. Punit V Bhatia.	I	350/-	1. Kavita V. Bhatia.	I	500/-
<u>F.Y.B.E.</u>			<u>Sp. Diploma in Business Management</u>		
1. Kiran D SURjiani.	I	350/-	1. Rekha L. Bhatia.	I	500/-
<u>F.Y. Engineering</u>			<u>Master in Marketing Management (Sem. I) First Year</u>		
1. Kshamita D. Bhatia.	I	350/-	1. Mamta K. Bhatia.	I	500/-
<u>S.Y.B.M.S.</u>					
1. Sunil M Asar.	I	350/-			

S.Y. Diploma in Management Studies
(Sem. IV)

1. Kamini Kumar Bhatia. I 500/-

Master of Management Studies (Sem. I
& II) MMS

1. Dharmesh V. Bhatia. I 500/-

2. Harmesh D. Bhatia. II 400/-

3. Bhisma H. Java. c 350/-

L.L.B. Degree (Revised Course)

1. Kavita R. Bhatia. I 500/-

Master of Computer Application

1. Anil B. Bhatia. I 500/-

Master of Commerce (M.Com.) Part-I)

1. Jyoti M. Bhatia. I 500/-

Intermediate Examination

1. Anoop O. Bhatia. I 500/-

Post Graduate Diploma in Business
Management

1. Rahul S. Surjiani. I 500/-

M.Com. Degree Examination

1. Bhumika J. Diwan. I 700/-

Master of Management Studies (IV Term)

1. Rajiv Anoop Asarpota. I 700/-

Master of Science (M.Sc.)

1. Ranjeeta P. Jhaveri. I 700/-

2. Hareshkumar J. Gajria. II 550/-

Advance Diploma in Computer
Management

1. Rajesh K. Khaira. I 250/-

Software Programme (Professional
Practice)

1. Chitra M. Bhatia. I 250/-

OTHER ACTIVITIES

SPORTS AND FINE ARTS

S.no	Name of the Student	M/No	Participated in	Amount
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1.	Chetali Bhatia		National Day 'Tickle me Pink'	150/-
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2.	Jayesh M. Bhatia.	801	Maths Quiz.	150/-
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3.	Barkha Gajria.	810	Theater workshop	150/-
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4.	Laxmi Chandrapapota.	1184	Foot Ball	150/-
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5.	Dipti Kikla.	1353	Campus Course- First Aid & Fire Fighting Rescue.	150/-
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6.	Rishi Bhatia.	776	Gaju Ryu Karate De.	150/-
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7.	Payal Bhatia.	776	100 m Run.	150/-
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Note: To encourage the extra curricular activities of our youngsters .Children who had participated in such activities were suitably awarded this year.