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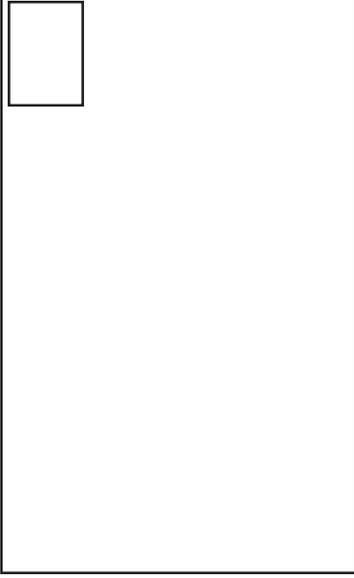
SAMVAD

SHREE THATHAI BHATIA COMMUNITY BULLETIN

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BOOK - POST



WHAT'S INSIDE

दीन देवगृह

[सबा हते राखबो तोमाय]

मेरे घर में ऐसा 'देवगृह' कहां है,
जहां तुझे सबसे अलग परदे में बिठा सकूं !
मेरे पास ऐसा कोई 'मान' नहीं जिससे तेरा
सम्मान कर सकूं।

हे स्वामी! मेरे पास ऐसे कोई साधन नहीं
जिनसे तुझे अर्घ्य दे सकूं ।

हां, जब मैं तुझे प्रेम करता हूं तो यह बांसुरी
अपने - आप बज उठती है और मेरे आंगन
में अपने - आप फुलवारी लग जाती है !

गीतांजलि

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'संवादकीय'

अपनी बात

हमारी संस्थायें

देश विभाजन के बाद मुम्बई नगरी में हमारी तीन संस्थाओं की स्थापना अपने आप में एक बड़ी उपलब्धि है। ये संस्थायें समाज विकास में महत्वपूर्ण कार्य कर रही है जिसके लिए इसके पदाधिकारी बधाई के पात्र हैं। इनके संयुक्त प्रयास से हमारी यह Magazine प्रकाशित होती है जो हमारे एवम् आपके बीच सेतु का कार्य कर रही है इसके माध्यम से मैं 'अपनी बात' आपके सामने रख रहा हूँ।

मैं पिछले सात सालों से इन संस्थाओं से जुड़ा हुआ हूँ। युवावस्था में कलकते प्रवास में मैंने दुर्गा पूजा त्यौहार के लिए छोटे बड़े, पुरुष स्त्री का उत्साह देखा। राजस्थान के कोटा शहर में DCM CO. बड़े पैमाने पर रामलीला का आयोजन करती थी जिसमें हजारों लोग भाग लेते थे - उसी दौरान गरबा कार्यक्रम होने पर गुजराती समाज के सदस्य रामलीला न जाकर गरबा कार्यक्रम आयोजित करते थे पर समाज के युवा-युवती बच्चों का उत्साह तो देखते बनता था मुझे बड़ी उम्मीदें थी कि मुम्बई निवास में हमारे कार्यक्रमों में समाज के सदस्यों की सक्रिय भागीदारी होगी पर मुझे वह नहीं दिखा। मैं अपने अनुभव को लिपिबद्ध कर रहा हूँ - आपके लिए-

No participation of younger generation- यह देखा गया कि युवा युवती इन कार्यक्रमों में आते नहीं हैं एवम् घर के बड़े कहते हैं कि आजकल के बच्चे सुनते नहीं है।

जब समाज के युवा वर्ग सम्मिलित ही नहीं होते तो आप कैसे उम्मीद करते हैं कि इन संस्थाओं

के कार्यकारिणी में वे आयेंगे?

दूसरे श्रेणी में कुछ प्रबुद्ध वर्ग है जो बातचीत के दौरान समाज की problems पर चिंतित है स्वयं कहता है इसके लिए कुछ करना चाहिए - e.g. बढ़ते तलाक, बढ़ते प्रेम विवाह आदि पर यह सोडाबाटली जोश प्रोग्राम के साथ खत्म होता है क्यों कि उनको तो करना नहीं है -कुछ करना चाहिए - पर करेगा कौन?

तीसरा वर्ग जो आता है - उसकी आंखे कुछ खोजती रहती है-कुछ ऐसी चीज जिस पर वह आलोचना कर सके - यह ठीक नहीं है ऐसे होना चाहिए - ऐसे नहीं, उनके लिए कुछ पंक्तिया हैं हम यहाँ नाराज होने या नाराज करने नहीं आये हैं। हम यहाँ उदास होने नहीं आये हैं। हम जो कार्य कर रहे हैं उन्हें उत्साहित करना चाहिए समाज के कार्यक्रमों में स्नेह सहयोग करना चाहिए। समाज के साथ कम बातचीत कम आदान प्रदान आपको समाज से एवम् समाज को आपसे काट देती है नतीजा समाज के कार्यक्रम में युवा वर्ग की कम भागीदारी एवम् समस्याओं का वैसे ही रहना - क्यों कि करेगा कौन? पुरानी कहावत-

मैं भी रानी, तू भी रानी

कौन भरेगा पानी?

खेर अंत में इसको लिखने का उद्देश्य - एक कविता में अंकित है।

पीड़ित मन की भावुक धारा की कहानी हमने समेट दी है।

सुन कर हमें बताना, कैसी आपको लगी है? हमने तो की है कोशिश सब को समेटने की शिकवे सभी भूलाकर रिश्तों को संजोने की।।

शुभकामनायें

सम्पादक

ANNOUNCEMENT

Dear Readers,

SAMVAD presently is sent by either post or courier. Gulf-Bahrain & Dubai - few copies are sent through willing passenger.

Often complaints are received for nonreceipt of Samvad.

It may be incomplete address, Change of address or Postal mistake whatever the reason. To eliminate such complaints, we propose that those readers who possess Email ID and willing to receive it on their Email should write to us addressed to Editor Samvad.

My email address is as follows & Membership Number Panchayat / TBSF.

I would like to receive my Samvad copy on email.

Name Address

We invite from our readers contribution on the following topics relevant to our community :-

1. My vision of our community in the year 2010.
2. Decline in Pushtimarg value in our Community.
3. Need of the community functions that brings the community together.
4. Rising trends of divorces in our community - malady and solution.

The two best contributions in each category will be suitably rewarded. Editorial committee's decision will be final. Contribution may be in English, Gujarati, Hindi or in our diction of Thathai Sindhi (Gujarati or Devnagri)

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એકવાર મા આનંદમયિએ જવાહરલાલ નહેરુને કહ્યું: 'હું માગું તે તમે મને આપી શકશો?' શ્રી નહેરુ ચોંકી ઊઠયા, એઓ તો માના ભક્ત હતા. એટલે પોતાના સર્વસત્તાધીપણાની ખુમારીમાં સ્વાભાવિકપણે જ કહી દીધું, 'આપ માંગોને હું ન આપું? કેમ આમ કહો છો?'

ત્યારે આનંદમયિએ સહેજ હસતા હસતા કહ્યું: 'આપ મને એ નહિ આપી શકો.' ત્યારે નહેરુએ કહ્યું, 'આપના પર ભક્તિભાવે, વિનમ્રભાવે કહું છું કે આપ કહેશો તે આપીશ.'

અને માએ હળવેકથી કહ્યું : માત્ર એક ક્ષણ, જેમાં બિલકુલ તમે ન હો. એવી ક્ષણ જેમાં તમારી અંદર રહેલો 'હું' નો ભાવ ન હોય, એ મને જોઈએ છે!

અને નહેરુ વિચારમાં પડી ગયા. 'હું' નો ભાવ વગરની એક ક્ષણ. માણસ બધું આપી શકે તેમ હોય તો પણ પોતાપણાના ભાવ વગરની એક ક્ષણ કેવી રીતે આપી શકાય?

સંકલન : ઈંદિરા ગાજરિયા

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CHINTAN

BHAVA

Many elderly people among us often complain that the present generation lacks *bhaava* (*Bhakti Bhava*) for seva/dharma. That in fact is only an *ardha satya*, a half truth, the other half applies to us. It is true that the whole system of *pushti bhakti marg*a is essentially a *bhava* centric sampradaya as one of the several descriptions of our seva swarup is also known as '*raso vaisah*'. The concept of *bhava* is not devoid of gyana and to be more specific *mahatmya gyana*. *Shri vallabh* always prefers to refer to a sentence from narad panchratra sutras which is '***mahatyamya gyan poorvak sudhrada sarvdodhik bhakti***'. That very aspect as a matter of fact is a prerequisite to be a *pushti margi bhakta*. Unfortunately this vital element is mostly ignored intentionally and made to look unimportant by a whole lot of vested interests which need no mention any more. However let us attempt to recapture in brief our ANSHA ANSHI relationship with the lord.

Like the sparks that emanate from the fire, all the sentient-beings and the insentient objects, have emerged from *Bhagavan Shri Krishna* long ago. A drop of water, even when we take it out of the sea, has in it the saltiness and the liquidity of the sea. But in comparison with the sea, these qualities are quite meager. The sea is extremely vast, while the drop is utterly small. Like this, beings like us are extremely small in

comparison with Bhagavan. But as we have sprung from *Bhagavan*, we are the offsprings of *Bhagavan*. Hence, *Bhagavan Shri Krishna* specifically states in the Gita: *Mamaivamso jivaloke jivabhutah Sanatana*. Meaning: Those that have come in this world becoming the individual-souls are all my own particles.

Etymology of the *sanskrit* word *bhaava* is quite exhaustive and equally exhaustive are their applications according to the *rasa shashtra*. We as individuals while longing for some metaphysical or spiritual experiences may have a common urge, but the process of realization of the same will vary considerably as our psychological conditionings also vary a lot. In modern science of human behavior, psychology or other so related subjects there may exist some other terminologies and theories but according to our shashstras there are three basic attributes of the human nature a) *satvik*, b) *rajasic* and c) *tamsic* and their countless permutations and combinations. Each individual is unique in this respect and rarely aware of his or her real nature on what will depend on individual's *bhava* towards the *thakur* or any other worldly relationships of day to day living.

A person of any such particular nature may think of establishing a relationship of *sewak* and *swami* with lord but is unable to begin the process of *sewa* as he is not aware about the true nature of his or her *bhava*. In such case we as a practice offer to lord the *mala* of *gunja* beads which consists of three colors and a thread to hold them. The red color of the bead presents *rajsi bhava*, *black* the

tamsic and white as a *satvik*, while the thread represents *nirguna bhava*. By offering this *gunja mala* to the *thakur* we leave it to him to Judge us appropriately and take our service according to his judgment of our nature culminating in so related *bhakti bhava*. However this is only a beginning but every such bhakta in the true sprit of *pushti bhagti* has to constantly desire for the *nirguna bhakti bhava*. Our *acharya* does maintain that other *acharyas* before me taught, *tamas*, *rajas*, and *satvik* but mine is the *nirguna bhakti*. And this is one reason *shri yamunaji* is always seen offering the lord a lotus mala and we too follow the way and offer to our *sevya swrup* a lotus *mala*. If not available a real one we can as gesture offer one made of silver or similar material. That is to express a desire that we intend to be also your *sevak*s of the *nirguna bhakti*. The term *nirguna* does not simply mean *nishkama* but much more than that. We shall take up this topic too some other time.

I realize that whatever I have tried to say may not have been well explained by me but at the least a complex nature of *bhava* in *pushti bhagti* must be understood before we jump into conclusion about our younger folks being without any *bhava*. They do not have it because the fundamentals of the system are not properly conveyed to them and , I am sorry to say that most of us also hardly take any trouble to understand them even at intellectual level leave aside their acceptance and practice. Nonetheless if there is will there is a way and it is never too late.

Ashok Gajria

एक सवाल

अभी कुछ समय से T.V व समाचार पत्रों में एक बात काफी चर्चा में रही। भोपाल की एक सिन्धी लड़की ने किसी मुसलमान लड़के से भाग कर शादी की, सिन्धी पंचायतके लोग सड़कों पर उतर आये तथा इस शादी के विरुद्ध काफी कड़ा कदम उठाने को कह रहे थे। निश्चित रूप से सारे T.V. Channel उस लड़की के पक्ष में थे तथा सिन्धी पंचायत को बखोड़ रहे थे।

साथ ही एक बात और भी T.V. पर आ रही थी। संजय खान, सलमान खान तथा अन्य राजनीति से जुड़े लोग जिन्होंने ऐसी शादियाँ की हैं उसके पक्ष में बोल रहे थे। और एक अच्छा सामंजस्य बता रहे थे। पर सोचने की बात है क्या यह एक सच है? पिक्चरों में तथा उपन्यासों में पढ़ते हुए यह बात दिल को छूती है पर वास्तविक जिंदगी में वह तो एक कठिन पथ है।

ये बड़े बड़े सिनेतारक या राजनीति से जुड़े लोगों की दुनिया अलग है, पर मध्यमवर्गीय चाहे किसी भी स्तर का वह क्यों न हो समाज से ज्यादा जुड़ा हुआ है, उसके लिये ऐसा कदम कितना कठिन है? क्या युवा वर्ग सोचने की कोशिश कर रहा है।

ऐसी शादियाँ किस ओर ले जायेगी. आप कहाँ हो कभी सोचा है? एक छोटी सी गलती आप त्रिशंकू की तरह आकाश में लटके रहोगे। आज के बच्चे क्योंकि शिक्षा की दृष्टि से काफी आगे होते हैं बुजुर्गों से ज्यादा अपने को होशियार समझते हैं, भूल जाते हैं वे उनके बुजुर्गों के पास अनुभव की एक परम्परा है.

युवा वर्ग से एक ही बात कहनी है कि आप जो भी कदम लो सोच समझ कर। हर पहलू पर गौर करते हुए क्योंकि ये आपकी जिन्दगी का प्रश्न है। भावावेश में लिया हुआ कदम कहीं आगे आपको भटका न दे।

TIMES OF INDIA

DEOLALI :-

Well known as the mini hill station since ages, the town is very popular among Mumbaikkars and all over the country. The army establishments have brought in cosmopolitan crowd here. The serene climate is the apple of the eye for everyone.

"The weather is supposed to be very good for health. Dotted with old-age sanatoriums, the place now boasts of the latest simple as well as luxurious health spas, gyms, yoga classes.

That is the reason why in spite of being a Mumbai based firm we have a new 10-acre project of row houses and twin bungalows. People from Mumbai Pune and even Nashik are already giving good response to this, which shows that Deolali is a very good weekend home or second home locations," shares Aamr Vasani of Bindu Land Developer and Builders.

ROLE OF PANCHAYAT

"PANCHAYAT" is supposed to be the nerve center of a community, and is most vibrant in all the matter of the Community, and it is meant to maintain Social order, Unity and integrity and prescribe guidance, ways and means for a harmonious living. It accepts responsibilities to organise cultural, spiritual and social gatherings to bring individuals, families nearer to each other and Panchayat is the harbinger of culture, tradition and social well being.

If we glance at the aims and objects of our "TBSF" we find that the institution has set certain lofty goals and ideals before itself. Such ideals are meant to be executed with administrative excellence, unflinching dedication and sincere efforts. Almost all families are emotionally attached to this August body. And almost all are the members of the "MAHAJAN", but have we given proper thought and action to fulfil the great ideals? Perhaps it is the duty of all of us to rise to this responsibility and fulfil the aspirations.

It is argued the metropolitan cities have community members and have thus

rendered the work of Panchayat redundant, this is itself evasive argument and does not have truth. So let us pledge to act and be active in keeping the "Panchayat" heartbeat throbbing.

It is said, "Those Societies and Communities who sacrifice the most and endeavour the most."

Late. Mulji J. Gandhi

SECRETARY'S DESK

An earnest request to the stalwarts in Bahrain and Dubai "Please do something to acquire a good property in form of a land, soonest possible". Land is not an item of manufacture. God has stopped manufacturing it long time ago. Puj Panchayat has to be restored its due place in the community - this is the oldest parent body with the oldest records of existence in the life of our community. The most striking feature of this body is that it has been essentially democratic in Character and extremely significant in Social activities. It is the only body empowered to give the directives to the misled members of the Community.

I sincerely hope my request will be given due consideration by my elderly brothers.

Jai Shree Krishna

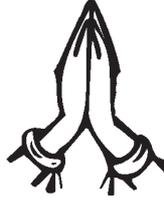
Ashok M. Gajaria

DONATION

Donation is the charitable disposition of the soul towards others. Charity does not mean only parting with a few paise or a few rupees or dollars or pounds. Charity is an attitude of the mind. It may be expressed in the form of physical action or it may not be so expressed. It includes charitable feelings, a charitable attitude, conduct and behaviour towards others. The capacity to appreciate the situation of others is charity. When you are in a position to enter into the feelings and the actual conditions and circumstances of other souls and other persons and feel as they feel and think as they think and act as they act, not with a sweating effort but with a spontaneous expression of your nature, that would be the essence of a charitable nature.

Katha Upanishada

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THE PSYCHOLOGY OF INFLATION

It appears that you cannot win an election for sure even if the economy grows in double digits; you can however lose when inflation rises even fractionally. The event of the last few years seem to bear this somewhat counter-intuitive proposition. For one would expect that in a poor country like ours, where so many promises of prosperity have turned out to be hollow, actual delivered growth would be a guaranteed vote catcher. After years of marginal growth, we are accelerating into something approaching speed. Shouldn't this be a good time for us to live with a little inflation?

The problem is that progress as a statistical measure is very different from the one that is experienced in everyday life. The economy is in any case an imagined idea. Shape has been given to very abstract ideas by a barrage of measurement indices. The nation becomes the economy and in turn the economy becomes us. We infer progress from the numbers that are thrown at us; without these most of us would be unable to state experientially as to how fast we are growing.

In actual fact, we infer progress not from abstract numbers but from our lived reality. Malls, highways, soupedup petrol pumps and flyovers are our indices of progress. We experience progress when our airports improve and the power goes out less frequently. When these signs of progress are within grasp, they serve as powerful

drivers of aspiration. Inflation is the economic index that is experienced more vividly by more people more often than any other.

Psychologically, inflation defeats the sense of progress for those on the margins of consumption. It changes the rules of the game even as it is in progress. It induces an exhausting sense of having to forever accelerate in order to merely keep up. It negates the notion of a better tomorrow by changing its definition. One is defeated by time; money becomes an elusive chimerical idea that can, without warning, evaporate or shrink. A context of overall growth serves merely to underline the cruelty of inflation. In some perverse way, the poor end up paying for someone else's progress. Consumption is the sand that slips away from the tight fists of those emerging from penury. Growth is a vague future promises, inflation an all-too-tangible reality. Inflation is a dying bird in hand, growth is a rustle of feathers in the bushes.

Inflation does not merely dampen our outlook towards the future, it subverts the very idea of a future. At a time when India is stirring itself into action after decades of torpid lethargy, it serves to undermine the gathering energy of the emerging class.

In a larger sense, prices evoke eras. Remember when petrol was Rs 5 a litre (I do) and fifty rupees bought you a whole bagful of groceries? Lower prices evoke simpler times when the pressures of coping were less insistent.

**Summarized from the article by
Santosh Desai.**

पोलिटिक्स

हमारे देश के नेता
जो चलाते हैं पोलिटिक्स
आता नहीं ठीक से उनको
मेथेमेटिक्स
कहते हैं कि है हमारे
देश में डेमाक्रेसी
लेकिन यही हर पल
बड़ा रहे हैं हिपाक्रेसी
हर नेता को अच्छी तरह
से आती है पैसों की
जमा खोरी
लेकिन ये सभी करते हैं
सोना चोरी
आती नहीं है इनको अंग्रेजी
जब अमेरिकन आते देश में कहते यह
पीपल है क्रेजी
संभालेंगे जवान कब यह नेतागिरी
या फिर से बूड़े नेता
भारत को जल्द बना देंगे एक हिस्टरी

कु. शिल्पा राजेश लाला

"भक्ति गीत" (ईश्वर की आराधना)

मुझे कोई किसी का ध्यान नहीं २
मुझे शक्ति दे मुझे भक्ति दे
तेरे ही मैं गुणगान करूँ ।
तू ही तू मेरो रखवालो २
तेरे ही सिवाय मेरो कोई नहीं ।
तेरे भक्ति में मैं लीन रहूँ
इतनी तू मुझे शक्ति दे
मेरो तेरे सिवाय कोई नहीं
तू ही तो मेरो रखवालो ।
मुझे भक्ति दे मुझे शक्ति दे
मैं तेरे ही गुणगान करूँ । २
मैं हूँ इक अनजान
मुझे थोड़ा दे दो ज्ञान ।
अज्ञान में डूबी है मेरी जान ।
मुझे शक्ति दे मुझे भक्ति दे
मैं तेरे ही गुणगान करूँ । २

सुशीला आर. भाटीया

FOR INFORMATION TO OUR YOUNG FOLKS

It can't get better for young India. The giant ferries wheel called the economy is on a virtuous roll. Private consumption and private enterprise have combined to deliver the perfect weather for growth across sectors. Fuelled by domestic demand and buoyant exports, corporates have ratcheted record revenues. Sure, there is the spectre of inflation, but corporate confidence is high and so are investments. For the millions passing out of universities, there is not just opportunity but choice, and riches for those with talent. There was a time when there were few career avenues and fewer options, but as GDP crosses 9 per cent and industrial growth exceeds 10 per cent for the first time in 10 years, the country's job scenario looks better than ever. Be it auto, or retail, most sectors are in recruitment overdrive. After spending a decade in the trough, the manufacturing rate of growth has also exceeded 12 per cent in the April-September 2006 period. "Manufacturing has an employee base of 41.5 million, this will double by 2010," says Anand Sudarshan, group president of Manipal Group. Assuming all factors remain constant and the economy keeps growing at 8.5-9 per cent per annum, jobs in the organised sector will double year-on-year over the next few years.

Unlike the 1990s, when jobs were mostly created in the services sector, they are now being created across all sectors. Says Chanda Kochar, deputy managing director of ICICI Bank: "Corporates have lined up investments worth \$400 billion, which is a huge opportunity, as the canvas for Indian companies has become much larger." If manufacturing and services have to grow

in tandem, the Government will also have to move fast on key initiatives like the policy on special economic zones (SEZs).

Many moons ago, when India had thrown the doors of its economy open, McKinsey Consulting had come out with a study that had predicted India would be a large market for consumer goods and services. Things may not have gone exactly as the consulting firm had predicted, but the numbers are all adding up now. Every year, India produces 9.3 million university graduates. Assuming that a third of them join the workforce, the number adds up to 3.1 million new professionals every year. A small number for a country of a billion people, perhaps, but the induction of so many people in the country's workforce shows that 9.2 per cent GDP growth is backed by solid job creation and consumption. And the shortage of qualified people is making the experienced lot a precious commodity. Companies are finally realising that their competitive advantage will come from human capital and not physical infrastructure. Perhaps that is why those like Infosys have given the human resource portfolio to people like Mohandas Pai, former chief financial officer. Even a manufacturing company Marico has moved Milind Sarwate from finance to human resources.

Companies are now racing to shell out the moolah to keep employees happy. For the fourth consecutive year, India Inc is expected to shell out double digit salary hikes in 2007, according to the salary increase study by Hewitt Associates.

A MasterCard study estimates that by 2015, the growing affluent class of Indians will spend \$14.4 billion on shopping (\$5.6

billion in 2005), \$8 billion on dining and entertainment (\$5.3 billion in 2005), \$13.6 billion on travel and leisure(\$3.3 billion in 2005), \$8.9 billion on automobiles, personal computer, mobile phones, etc (\$2.8 billion in 2005) and \$6.4 billion on health and medicine (\$1.8 billion in 2005). That makes it a total of \$51.3 billion (Rs 20,961 crore). And as they shop they fuel the cycle of consumption, investment and job creation.

The benefits of globalisation are not just restricted to mega metros. People on the periphery are also gaining from this job rush. Students of Syed Hashim Science and Technology College in Andhra Pradesh's Medak district are a happy lot. Till a few years ago landing a job in the coveted software sector wasn't easy for them, but with the sector is poised to create over 1.5 lakh jobs in 2007. With multinational companies committing investments of \$10 billion in 2006-07, the software industry is the biggest creator of white collar jobs in India.

The good news is not just restricted to the blue-eyed software industry. According to assocham-PwC study on SEZs, India's median age is under 25 years, meaning there are over 500 million people below 25 years of age. However, since two-thirds of these are supported by the agricultural sector, a sector which contributes just 21 per cent to GDP, newer opportunities in industry have to be created for them. As government policies are on the right track. According to the study, the Government's SEZ policy can yield 500,000 jobs in 2007-08 and 1.2 million jobs by 2010.

Clearly, India's 9 per cent growth is neither jobless, nor a flash in the pan.

Editor

5 billion years ago

The Earth was only a mass of heat, gasses and fumes, conditions that could never harness life.

Image : Priti di's painting

The miracle

LIFE did appear on the face of the Earth.

2 billion years ago

There was no place for reason, will and intelligence in a world of blind animal instinct.

The miracle

MIND came into being with the appearance of man.

Man survived. He explored. He grew. He thought. He dreamed. He sang. He created and he destroyed. He leaped to the moon, he spanned the outer spaces, he fathomed the oceans and he penetrated the atom. It should have been a perfect world. It is not.

Every political principle man adopted, every national policy he conceived, every religious truth he believed, every moral structure he erected, almost every thing he created since his existence is falling apart with an urgency that was never before.

But the root-cause of this crisis is neither social nor political, neither economic nor religious. This is an "Evolutionary Crisis", says Shri Aurobindo. Man cannot be the end of millions of years of God's labour. The journey that began with inanimate matter and has come so far cannot stop at the imperfection and the mediocrity that is man. It must go on...

Today

We can see no hope for man. We cannot conceive of a species after man. We believe that man, as we know him, is here to stay.

The next miracle

The advent of a new being. The reign of a new consciousness. The establishment of a Divine life upon Earth.

"Man is a transitional being", said Sri Aurobindo, and for the first time in the history of the earth, man has the chance to exceed himself consciously; to make the choice and become part of an accelerated evolution; to aspire and emerge as a New Being.

THIS PAGE HAS BEEN SPONSERED BY

SHRI HARIDAS VIROOMALL GANDHI

MY CHINA TRIP

I recently went on a trip to Beijing, China in March with my school where I had the chance to see some of the most amazing sights in the world, including one of the Seven Wonders of the World, the Great Wall of China.

1st day

Tiananmen Square-Tiananmen Square is the large plaza near the center of Beijing, China, named after the Tiananmen (Gate of Heavenly Peace) which sits to its north, separating it from the Forbidden City. It has great cultural significance as a symbol because it was the site of several key events in Chinese history.

Forbidden City- The imperial palace during the Ming and Qing dynasties. It is called the Forbidden City because in olden times it was forbidden for commoners to enter the city. The complex consists of 800 buildings with 8,886 rooms. It now houses the Palace Museum. It consists of the Outer Court, the Inner Court and the Imperial Garden. It also contains the Throne Room of the Emperor.

Summer Palace-In the olden times, the Summer Palace was the summer house of the Emperor. It also served as a summer resort for Empress Dowager Cixi. It is a popular tourist destination but also serves as a recreational park.

2nd day

Jade Factory-Here we saw how jade is cut and polished to make the beautiful jade sculptures and jewelry we see. There are many varieties of jade, although the most common is green. But it also comes in white and a variety of other colours.

Silk Factory-Here we saw the steps taken to turn the material from the silkworm into actual silk cloth.

Cloisone Factory-Some of the most beautiful vases in the world is made in

china. Although it looks as though it is simply painted, much more work goes into it. 1st the structure is made out of metal, after which pieces of metal are stuck on to form a design. After that it is polished to remove the bumps, painted with a variety of colours and finally plated in gold. Structures as big as grandfather clocks, or as small as earrings, are also made this way.

3rd day

The Great Wall of China - The Great Wall of China is a series of stone and earthen fortifications in China, built, rebuilt, and maintained between 5th century BC and the 16th century to protect the northern borders of the Chinese Empire during the rule of successive dynasties. It has 67 watchtowers at regular intervals; however we only saw a section of the Great Wall where we could see about 7 towers.

The Beijing 2008 Olympics Planning Center- Here we saw the many buildings that would be made by 2008 when Beijing will be the host for the Olympics. The plan is to build different buildings for different sports. We also saw a film showing how Beijing will look in the future, as well as a mini-model of the entire city of Beijing at present. Kung Fu School- Kung fu is an ancient Chinese martial art. We saw a kung fu school, where they train young children in kung fu. Here we also saw a kung fu show, where some of the older students demonstrated their skills.

4th day

Panda Garden - Here we had a chance to see the giant panda bears, which are native only to China and are also an endangered species. This is one of the reasons why the panda garden has been built.

Chinese Schools- We also saw two Chinese schools, one for disabled young children, and another one which taught different arts, such as music, dance and art.

Hutongs-Hutongs are narrow streets or alleys, most commonly associated with Beijing, China. The word hutong comes from the Mongolian hottog meaning "water well". "During the growth of towns and cities, wells dug by villagers formed the center of new communities. We were taken through the hutongs in cycle rickshaws, and we stopped to see a traditional house over there.

We departed for Dubai after this, and I can truly call this a great experience which I will never forget.

- Amrita Thakkar

Age -12

Throwing Light

Experts seek Ban on The Bulb

"It is logical if you use a regular 40 watt Bulb, it will take 25 hours to consume one unit but if you use 10 watt CFL bulb (Compressed fluorescent light) which will give same illumination and it will take 100 hours to consume that one unit, and save on the electricity bill as well. So Why Not Switch Over.

Do You Know?

The first postage stamp of India 'Known as Sind Dawk (Scinde Dawk) was released on 1st July, 1852.

The Karachi - Bombay mails were carried in 1850 by "Kasids' or Postal Runners "by successive relays of 7 or 8 miles each and there were four important stages between Karachi and Bombay, Viz. Thatha-Lakhpat-Bhuj and Ahmedabad. Known as "The KARACHI BOMBAY DAWK ROUTE."

Hemchand N Java.

1850: THE KARACHI-BOMBAY DAWK ROUTE

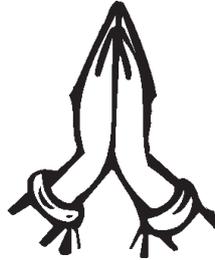


We as the Committee Members of Thathai Bhatia Shewa Fund, Shree Thathai Bhatia Panchayat, and Kewal Baugh Trust wish to offer our CONGRATULATIONS on occasion of following family members of Kewalrams at Bahrain been awarded with Bahrain Nationality and also getting OCI (Overseas Citizen of India) status.

1. Mr. Bhagwandas Haridas Kewalram
2. Mr. Kishore Sunderdas Haridas Kewalram
3. Mr. Jaikumar Bhagwandas Haridas Kewalram
4. Mr. Vinod Kumar Bhagwandas Haridas Kewalram
5. Mr. Anoop Kumar Bhagwandas Haridas Kewalram
6. Mr. Hishang Kishore Sunderdas Kewalram
7. Mr. Raj Vinod Kumar Bhagwandas Kewalram

Thank You

To THE Committee Members of THATHAI BHATIA SHEWA FUND, SHREE THATHAI BHATIA PANCHAYAT, KEWAL BAUGH TRUST and all those community members who have offered their greetings and good wishes to us for our being fortunate in getting Bahrain nationality.



With Best Compliments From

Kewalram Family

P.O.Box No. 2719 DUBAI (U.A.E.)

P.O.Box No. 84 BAHRAIN (A. GULF)

BHATIA FOOD IS HEALTHY TOO

Inundated with fast food, junk food and various kinds of cuisne from all over the world we have almost forgotten that our own Bhatia food has its own charm. The pizzas and burgers have taken over the simple 'bhindhani jo saag ne phulko' or 'karo saag ne chapri'.

Today in almost every household, including my own the children want some variety during dinner time. And to make them eat it is necessary to make some rules, give them their variety but to have phulko saag at least every alternate day if not everyday.

Another misconception is 'Bhatia food is unhealthy, so much oil, so many sweets. The sweets and fried pakoras and garari exist but then so do fried foods exist in all other cuisines'.

For the health conscious that count calories and avoid eating fried and fattening foods, a Bhatia diet is very healthy. Apart from the fried accompaniments which can be skipped if needed it is a very nutritious diet. Any healthy diet recommends whole meal bread, lentils, protein rich food, iron rich foods. Our breakfast is usually koki made of wheat flour. Lunch mostly consists of lentils i.e, dal, mung is protein and our curry is the best vegetable soup to be had. Dinner is also very well balanced with phulko made of wheat and any vegetable. Karo saag or Palak jo saag is nothing but iron.

With times everything has changed, but in the olden days vegetables were made as per the season. Brinjal was not eaten in the summer, instead dudhi and turai were eaten because they are cooler.

Even sweets like tikari or pista pak if had in moderation are not bad, do we not have chocolates too. If we say Puri batata is unhealthy then so are French fries.

So, all the health conscious people who look for different kinds of health foods from the

supermarket counters, healthy food is available in our very own Bhatia cuisine, just make a few changes to suit your taste.

Charu Thakar

रिश्तों के रहस्य (संस्कृति और रिश्ते)

1. अच्छी कृति (रचना) संस्कृति कहलाती है।
2. संस्कृति का निर्माण अहिंसा के आधार पर होता है।
3. धर्म के अंतर्गत सुसंस्कृत संस्कृति आती है।
4. मानवकी पहचान उसकी संस्कृति से होती है।
5. 'संयम से जीयो और जीने दो' संस्कृति का मूल उद्देश्य है।
6. संस्कृति मानव में रही पशुता को दूर करती है।
7. बिना संस्कृति का जीवन व्यवहार अधूरा होता है।
8. संस्कृति समाज को जोड़ने में मददगार होती है।
9. सेवा सहयोग और समन्वय इन तीनों गुणों से संस्कृति सुशोभित होती है।
10. धर्म भावनाप्रधान होता है, परंतु संस्कृति आचरण प्रधान होती है।
11. वर्तमान में मानव पारिवारिक रिश्तों में इतना उलझ गया है कि आत्मिक रिश्तों को धर्मस्थानक तक सीमित कर दिया है।

माधुरी कपानी

TBSF Coming Event

पुष्टि अस्मिता पर सांस्कृतिक कार्यक्रम

प्रिय वैष्णवो,

बाणको द्वारा पुष्टि अस्मिता पर सांस्कृतिक कार्यक्रमनु आयोजन दृढार्थ भाटिया सेवा इंड, डोल नं - १ मां करवामा आवेल छे. आप सौने आ सांस्कृतिक कार्यक्रममां बाणकोने प्रोत्साहित करवा डार्दिक आमंत्रिण छे.

वार/तारीख: रविवार, १/७/२००७

समय: सांजे ४:३० थी ७:३०

स्थल: दृढार्थ भाटिया सेवा इंड,

डोल नं - १, भोंय तणिये, गेट नं. ३

शंकर गली, शोपर्स स्टोप नी सामे

कांदिवली (पश्चिम)

श्री कृष्ण का आविर्भाव

धर्मग्रंथों के अनुसार भाद्रपद माह में कृष्ण पक्ष की अष्टमी की अर्धरात्रि को रोहिणी नक्षत्र में श्रीकृष्ण ने अवतार लिया था। भारत में कम्प्यूटर ज्योतिष के जनक अरुण कुमार बंसल ने कम्प्यूटर से गणनाकर श्रीकृष्ण का जन्म ५२३४ वर्ष पहले होना बतलाया है। उस समय जो ग्रहों की स्थिति वर्णित है उसके आधार पर कम्प्यूटर से श्री बंसल द्वारा श्रीकृष्ण के जन्म के वर्ष का हिसाब लगाया गया। श्रीबंसल के अनुसार श्रीकृष्ण का जन्म ईसा से ३२२८ वर्ष पूर्व २१ जुलाई को हुआ था। उनके अनुसार ईसा पूर्व ३१०२ में १८ फरवरी को दोपहर दो बजे श्रीकृष्ण द्वारा देह त्यागी गई थी। वाराणसी के वैदिक शोध संस्थान के स्वामी श्री ज्ञानानंद जी ने भी श्रीकृष्णके जन्म व निधन की यही तिथियाँ बतलाई गई हैं। उनके द्वारा भी नक्षत्रों की स्थिति एवं कम्प्यूटर गणना द्वारा यह तिथियाँ निकाली गई हैं। गणना से यह भी ज्ञात हुआ कि महाभारत युद्ध के समय योगेश्वर श्री कृष्ण की आयु ८९ वर्ष की थी।

युगाब्द या कलि संवत श्रीकृष्ण के महाप्रयाण के बाद से ही शरु हुआ। इस समय युगाब्द अथवा कलिसंवत ५१०९ चल रहा है। इसका अर्थ है कि कलियुग का यह ५१०९ वा वर्ष है। श्रीकृष्ण १२५ वर्ष की आयुमें ब्रह्मलीन हुए थे। उनका जन्म आज से ५२३४ वर्ष पूर्वहुआ था। यह गर्व की बात है भाटिया जाति की उत्पत्ति चंद्र, यदु, श्रीकृष्ण भाटी-भाटीया वंश से हुई है।

राजेश भाटिया

जेसलमेर

INSTITUTIONAL NEWS

KEWAL BAUGH TRUST

CHETICHAND - 2007

Kewal Baugh Trust had arranged New Year celebration "CHETICHAND" function with Co-operation of Bhatia Bhagini Mandal at Kewal Baugh open ground on 22nd April 2007.

The programme started at 6.00 p.m. which included Sindhi Bhajans, Hindi Gujrati Songs, Couple games, children's dancing competitions, Housie etc.

The event was well co-ordinated by Smt. Sunita L. Gandhi and team. The celebration continued with on the spot Quiz and Housie games. The prizes were distributed among the winners.

About 600 community members get together and enjoyed the functions. We also arranged delicious dinner (Tari-pot, special white Halbo, Bhavanagri Ganthiya, Mix vegetable, fried potatoes etc.) Food was tasty.

Shri Issubhai gave special thanks to Bhatia Bhagini Mandal's team for co-ordinating event.

The day of celebration of Chetichand was over at 10.30 p.m. all community members went home with happiest mood.

NOTE BOOK DISTRIBUTIONS:-

Like every year also Kewal Baugh Trust will distribute the note books to the needy students from 1st June 2007.

Panchayat

Received Laga from Members for the Function of Marriage and Janoi at Thathai Bhatia Shewa Fund.

1. Shri Vithal Devkishindas Bhatia (Udeshi)
2. Smt. Dharmaribai Damodardas Jangia

Institutional News T.B.S.F

Sukhdham

Shri Mahaprabhuji Vadhai was arranged on April 1, 2007 at Shri Vallabh Sukhdham. (Time: 5.30 p.m. to 7.30 p.m.)

Discourse presided by Param Pujya Shri Shyam Manoharji on Sarvotam Stotra was held at Vallabh Sukhdham, Shankar Lane, Kandivali (West).

Date: April 7, 2007 to April 14, 2007

Time:- 7.00pm to 10.00pm.

Donation

It is a matter of great pleasure that we have received donation for Thathai Bhatia Shewa Fund as under.

1) V.K. Industries (Shree Bachubai)

2) Smt. Shantaben Gopaldas Kikla

Shree Vallabh Pustakalaya

Vaishnavas visit the place to get Pustakalaya books and sit there for study also.

Sukhdham Sangnak Kendra (Computer Center)

The Computer Center presently has 3 batches of 6 students each and one batch of 4 students.

The timings are 1) 10.00am-11.30 a.m. 2) 11.30 a.m.-1.00 p.m. 3) 3.00 to 4.30 p.m. and 4) 4.30 to 6.00p.m. The center has started teaching Tally course also and at present there are 17 students learning Basic and 5 students learning Tally. The center is working smoothly.

Lalchand

Hiranand Yoga Center

Maharishi Patanjali Yoga Mandal organised discourse by Puj Swami Shri Asanganandji Saraswati on Yoga was held on 1st May 2007.

Shri Thathai Bhatia Panchayat

Announcement

All readers are requested to intimate the change of address so that records can be updated and correspondence mailed correctly.

All Members are also requested to contact Panchayat office for:

The members who have not collected their (2001-2005) patal amount are requested to collect from Panchayat office during the month of May - August 2007.

a) The members who have not paid their Subscription fees for the year 2006-2007 and 2007-2008 are requested to pay their Subscriptions at Panchayat office.

b) New Membership forms can be collected from Panchayat office.

c) Members desirous of having community certificates for admission purpose etc should give their applications to the panchayat office. Contact - Usha Bhatia Tel. No. 2809 1770 / 28070377 p.p.

In case of any difficulty they should contact us.

Issardas H. Asarpota - Hon. President
Ramchandra C.Bhatia - Hon.Gen Secretary
Tel. No. 2801 2413

The festival of Holi was celebrated on 4th March 2007, at Kewal Baugh. Large members of our community members had gathered for the colourful occasion and Holi was lit at 7.00pm. There after the food was served which included Puri - Channa, Gaver etc and enjoyed by all. The programme was organised and supervised by Shri Lalchand T. Gajria and Shri Kishin V. Diwan.

SHRADDHANJALI

We regret the sad demise of the following brothers and sisters of our community and express our sympathies to the families.

Date	Name	Age
13.03.07	Murlidhar Issardas Chachra	75
24.04.07	Jyoti Govind Udeshi	62
06.05.07	Vimla Vinod Asar	46
10.05.07	Manjula Harish Lilwa (Kisani)	62
13.05.07	Kikibai Tolaram Lilwa (Kisani)	83
27.05.07	Ramesh Thalawdas Ketiwala	60

Issardas H. Asarpota Ramchandra C. Bhatia
(Hon. President) (Hon. Gen. Secretary)

INSTITUTIONAL NEWS -BAHRAIN

THE THATTAI HINDU COMMUNITY

Dear Members,

We are glad to announce that the following committee has been elected for the two year term in the Annual General Body Meeting held on 25th March'07. Also, during the Executive Committee meeting their portfolios have been finalized as mentioned here below:

NAME	DESIGNATION	E-MAIL ADDRESS / MOBILE NOS.	
SHRI BHAGWANDAS HARIDAS	CHAIRMAN	kewlaram@batel.com.bh	39605241
SHRI INDUKUMAR PURSHOTTAMDAS BHATIA	VICE CHAIRMAN	khnk152@batelco.com.bh	36776771
SHRI BHAGWAN LADHARAM ASARPOTA	SECRETARY	bhagwan@haridasp.com	39691500
SHRI MUKESH KHUSHALDAS BHATIA	JT. SECRETARY	mkb1004@batelco.com.bh	39259953
SHRI SUSHIL NARAINDAS GANDHI	TREASURER	sushil51@hotmail.com	39870753
SHRI PURSHOTTAM RAMCHAND JIVANI	JT.TREASURER	jivani.sheela@gmailcom	17215144
SHRI ANOOPKUMAR BHAGWANDAS KEWALRAM	UTSAV IN-CHARGE	anoopkewalram@hotmail.com	39605251
SHRI MAHESH CHANDRASEN BHATIA	ASSETS IN-CHARGE	ucamhesh@batelco.com.bh	39461982
SHRI HAREN GANGARAM ASAR	LIBRARY+ MEMBERSHIP IN-CHARGE	harenasar@hotmail.com harenasar@gmail.com	39874281



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KARACHI

Karachi was prime urbs in Sind. Stately, elegant, benevolent, funloving, and above all, classy. Karachi was where old world charm mixed effortlessly with modern conveniences.

Karachi was the principal trading port - a sea port. It had great significance for Thathai Bhatias who had two centuries old business connections in Persian Gulf ports of Muscat, Dubai, and Bahrain. It was Karachi through which they sailed in olden days in country boats and Dhows to Persian Gulf ports. Later on steam ships - Vita, Barpeta and Chakla plied between Bombay - Karachi and Persian Gulf ports - stopping at Pasni, Gwadar (now in Pakistan), Muscat, Dubai and Bahrain.

Thatha was some 73 miles away from Karachi - 13 miles by road to Jungshahi station on N.W. Railway and then 60 miles from Jungshahi to Karachi. In between were seven stations of Ranpitani, Pipari, Landi, Drigh Road, Malir and Karachi Cantonment. Drigh Road in those days was an Air Force station. Later on it was developed into full fledged International Air port.

Karachi conjures up memories of clattering trams and of horse drawn Victorias with faded upholstery and tram route from Kiamari (Karachi Sea port) traversing the entire length of Native (Netty?) Jetty - Bunder Road to Sadar Bazar on one side and machhi miani on the other side, of picnics to Hawa Bunder-Clifton beach where now stands musolium of Mohamad Ali Jinnah the first Governor-general of Pakistan, to Mangopir with hot water springs and a huge Talav full of crocodiles. In the Talav was king crocodile with over million Tilak on its forehead!

Karachi was famous for its old town Flanked by two "gates"-Mithodhar and Kharodhar and in between running Bombay Bazar. Mithodhar was a

commercial Hub with big cloth, cutlery and cosmetics markets and eateries of Dal Double Rotis, Gol Gappas Kulfi Malai and Rabdis, Sherbats, 1 boiled masala bhee (Lotus Stems). These eateries were a taboo to us Thathai Bhatias !! only exception was Kesari Milk Shake!

Kharodhar was a residential area populated by Bhai Bands. In Bombay Bazar were many pedies of Thathai Bhatias - prominent among them were those of Seth Muljimal Thawerdas and Seth Assanmal Tikamdas. These pedies acted as commission agents and financiers for Thathai Bhatias traders in Persian Gulf.

There was a Dharmshala at Bombay Bazar called Chatu-aji Dharmshala which served as transit camp for Thathai Bhatias passengers coming from or going to Persian Gulf. Thathai Bhatias coming from Thatha on holiday also stayed at Dharmshala.

Prominant among the Thathai Bhatias who had their residences at Kharadhar were Mulchand Kechi who had married his two daughters - Shyama and Sita in Rai Pancholia families and Karani families respectively. There was Jairamdas Mosaro who was a homeopathic doctor. There was Shri Methanmal Java whose son Ishwar was a brilliant student and who stood first in Sindh in matric examination. Later on he secured master of Arts Degree and his coaching classes in Bombay were popular. There was Tikamji, a Staunch Arya Samajist who had a milk shop at Kharadhar. There were Narsingdas and Tikamdas sons of Dhuta bai - mother -in-law of Late Shri Muljimal Thawardas. Retired Police Inspector Dhamanmal father of Amalrai also had his residence.

Bolton Market was a big market near Old Town and on Bunder Road side. Opposite Bolton market was a big sweet shop of Chandu Halwai. Behind the front shop was a huge hall which we used to frequent for its famous Pakan (Pakwan) Dal topped with spiced Gajar pickles!!!

Trams starting from kiamari ended on one

side at Sadar Bazar a contonment area. On the other side it turned towards Machhi Miani mostly populated by Makaranis (from Makran) and Baluchies (from Baluchistan) who worked as labourers.

One felt adventurous to Board the tram at Kiamari and venturing all the way through Bunder Road to Sadar Bazar was pretty much the outer limit of civilization in those days. The suburbs, as we know them now, were just exotic picnic spots.

Later on Bunder Road was extended to Bunder Road extension where elite of Karachi built up big bungalows and villas and it became a posh area of Karachi.

Shri Ishwardas Haridas a Thathai Bhatia, after winding up his grain shop at Thatha migrated to Karachi and started construction work as a builder. He constructed many residential buildings and earned a great name as a prominent builder. After partition he came to Bombay and started the same construction business. He was pioneer in popularizing ownership flats in Bombay.

There were many schools in Karachi, prominent among them were N.J High School and Sharda Mandir. There was D.J Sind College.

Karachi had a municipal corporation, a civil hospital, Lady Dufferin Hospital. On the Bunder Road there was famous Denso Hall where meetings and gathering used to be held.

Among the well-known personalities in Karachi was late Shri Jamshedji Mehta, who had become mayor of Karachi. He was a prominent social worker. His saintly life gave inspiration to many. Once it was proposed to raise funds for Lady Dufferin Hospital. Jamshedji Mehta was taken on the committee set for raising funds. The committee decided that whoever gave Rs.10000/- as donation, his name was to be inscribed on marble plaque to be set on the hospital wall. Many philanthrophists donated handsome amounts. Jamshedji

Mehta also made some contribution but little less than Ten thousand rupees.

Why did he not gave full Ten thousand, is it necessary to say that?

Shri Haridas Lalji was another prominent resident of Karachi. He was connected with Shri Sharda Mandir - a school where Mahatma Gandhi stayed during his visit to Karachi to attend Indian Congress Convention in 1934-35. And among prominent personalities, how can we forget Bhagi Bha - Maghanmal Asanmal Kikla who worked in Karachi municipal Corporation and who was founder of Thathai Bhatia Shewa Fund. His brother Shri Goverdandas Asanmal Kikla was a prominent advocate in Karachi and he too was actively connected with Thathai Bhatia Shewa Fund.

During 30's many Insurance companies had mushroomed in Karachi. They started covering for small premiums events like naming ceremonies, mundons, and sacred thrade ceremonies, engagements and weddings, death ceremonies and all sort of other events. One prominent Thathai Bhatia by name Jivraj Surjiani acted as an agent for their insurance companies at Thatha. But soon the bubble burst and many insurance companies went into liquidation, savings and aspirations of many were thus lost!

Since writing the above, I suddenly remembered, Manore (Manoro) - a rocky Island near Karachi sea Port. The Island had a loose light khamba. People used to go on pianic to Manore(Manoro) in boats from Kiamari sea port. Seventy year ago, in 1936, my dear friend Kishin Lurdha and I had gone to Manore(Manoro) on an outing just one day before our Matrication Examination.

Jan 19, 2007

This was Karachi of my times. I was just sixteen years old!

Ram Lilwa

The concept of Panchayat evolved in ancient India and is one of the oldest democratic systems still in use today. Its roots lie in the village council which was later refined to accommodate, on occasions, a written constitution for the village (during Pandya dynasty). The Chola dynasty was one of the ancient kingdoms to realise the importance of self-governance and did a lot to give more powers at the grassroots level as witnessed by stone carvings in Tamil Nadu.

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Discourse by Pujya Yadunathji Maharajshriji

Pujya Yadunathji Maharajshriji visited Bahrain from Mumbai on the 08th April' 06, the discourse dates were from 08th April.'07 to 14th April.'07 in the THMC Hall & Auditorium. The topic of discourse was 'Gopi Geet'. He also conducted Pushti Yog Dhyana Shibir, In this presence everyday different manoraths were held in the and specially Pushpa Vitaan Manorath was held on Shree Mahprabhuji' Pragtya Utsav day & Kesar Snan was also performed. It was well attended by almost 250 persons.

Shri Kishor Tirathdas Arrival to Bahrain.

He arrived in Bahrain on 25th April'07 two years after he had left Bahrain. To Grace this occasion, a welcome ceremony was organised in this honour at Shreenathji Temple, with active participation by large numbers of devotees, disciples, satsang mandals and various organisation in Bahrain. The function was attended by more than 350 people at the THMC Auditorium on 27th April'07. The children of Balvihar presented a cultural show with devotional songs which was followed by Mahaprasad. Shri Kishore Tirathdas left for Dubai on 05th May'07 with fond memories of the event.

Blood Donation Camp

THC has been organizing Blood donation drive every year for past 15 years. Normally the camp used to be held twice a year. Now we are holding the camp every quarter. The second blood donation camp for this year was held on Friday, 04th May'07 starting from Bahrain Defence Force Hospital in Bahrain, consisting of nurses and doctors came to the auditorium along with beds and blood testing equipment. More than 80 persons donated their blood voluntarily. Reporters of local newspapers (Gulf Daily News) covered this event.

Joint. Secretary.

Mukesh K Bhatia

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