



Sandesh

The Gujarati Samaj of Western Australia (Inc)



Issue 52



Page 1

The President's Pen

Spring, Navratri, Diwali, Concerts, feasts and fireworks – it is the busiest time of the year for the Samaj members and I know everyone is soaking up the good cheer and festivity of the season.

I wish to dedicate this edition of the President's Pen to the work carried out by a group of volunteers and community minded people who make this possible.

First and foremost a very special acknowledgement to all the Samaj committee members and the Sandesh Editors for all their tireless work behind the scenes. Their commitment, selfless work and community spirit is inspiring and I feel privileged to be part of such a fantastic team. This team is wholeheartedly supported by the talented musicians and volunteers who make the Navratri, Diwali, Geetanjali and other functions possible.

Community minded people are not limited to the committee members of the Samaj. I place on record a sincere appreciation on behalf of all members of the Gujarati Samaj to that wonderful group of families who have come together as the Diwali Celebration Committee to offer a feast for the palette and the eyes on 19th October 2003. Good on all of you – the Samaj membership is truly appreciative of your efforts.

The greatest source of energy and drive for all these community minded people is a simple acknowledgement and thank you for the work done. I hope that all the members of the Samaj will in their own way privately acknowledge the work of these wonderful people in the months ahead of us.

I welcome to the fold of the Committee, Jigisha Patel, who has done wonderful work for the Samaj in the past and has already taken full responsibility for coordinating the Ashit and Hema Desai concert on 1st November 2003. The concert tickets are priced to encourage attendance to what should be a fantastic night of music and song and bhajans in what is claimed to be the best auditorium in the whole of Perth. With a capacity of only 350 seats, the concert will sell out and I encourage members to purchase their tickets early to avoid disappointment. I acknowledge the spirit of community mindedness by all the Gujarati business houses who have underwritten the concert so that the Samaj has no financial exposure on the concert.

Pranam, be good and have fun.

Aniket Maroo

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Feedback Column

Navratri

This years Navratri festival was celebrated over four evenings and the overwhelming response supports the value of this festival to our growing community.

The young and the not so young enjoyed each evening, which was extended into the long hours of the night. The spirit of Mataji's chawk was enhanced by the "garchora's" that adorned our ladies on Aatham and the special aartis by our children on Saturday. We are fortunate to have many elders amongst us who have enlightened and educated us on the important aspects of these festivities. Feedback from the elders indicate that they are keen to have a simple pooja and prayer session dedicated to Mataji at the beginning of each day of Navratri. They feel that this will set the spirit and mood for the evening.

The organizing committee would like to thank the following people who contributed to the success of this truly enjoyable event:

- The Seniors Group for preparing the dandias
- Parag Acharya for a generous donation
- Niketan Chauhan for the donation of the chundris
- Manooben Bhudia for stitching the chundris and donation of the divas and agarbatti stands
- Hansa Doolabh for the beautiful garlands
- Sarojben Sheth for the donation of the stainless steel thalis.
- All those who helped with the Sthapna and the packing of the Prasad.

Co-ordinating committee

Women's Group Meeting

The attendance at the inaugural Women's Group meeting a few weeks ago proves that we never do anything in small numbers. The feeling of oneness, friendship and warmth created a wonderful atmosphere for the general discussion that followed. The formation of new bonds and friendships were evident when we gathered for the Navratri evenings. If you missed out on this meeting, do not be disappointed. A second opportunity awaits you at the next meeting that has already been arranged. Come and relax and enjoy yourself with a cup of coffee on the **12th November 2003** at **7.30pm** at the **Craigie Leisure Centre** (Whitford Avenue).

Mark this date in your diary for a wonderful evening!

Samaj Notices

Membership

- **Remember to renew your yearly membership using the form provided on page 12. Future issues of the Sandesh as well as discounted rates for forthcoming events organized by the Gujarati Samaj will only be available to registered & paid-up members.**
- Members are also requested to advise the secretary of their e-mail addresses so that urgent messages or notices can be conveyed to them quickly.

Rangoli Competition 2003

The Diwali function hosted by the Gujarati Samaj this year will include a **Rangoli** talent contest as well as an **Arts & Crafts** display. An entry form for the Rangoli competition is included on page 4 in this issue of the Sandesh. Please fill in this form and send to Pushpa Naran by **20th October 2003**. Please note that late entries will not be accepted. Interested participants for the Arts and Crafts display should bring their display articles to the venue on Saturday 25th October 2003 between 2.00pm and 3.30pm.

Gujarati Radio program

A half hour Gujarati program is relayed on the second Saturday of every month from 3.30pm to 4.00pm on FM95.3. Youth interested in participating in this radio presentation should contact Pushpa Naran.



Entry Form for Rangoli Competition

Held by

Gujarati Samaj of WA

Date: 25th OCTOBER 2003

Venue: Scarborough Civic Centre

Time: 14:00pm - 17:00pm

Categories: Adults(over 18yrs) Youth(10yrs-17yrs) Children(under 10yrs)

Name/s: _____

Address: _____

Phone No.: _____

Age: _____

Conditions of Entry

1. Entries must be submitted to Pushpa Naran by the **20th October 2003**; late entries will not be accepted; names of all participants must be entered on the form.
2. All entrants are responsible for their own board (60cm X 60cm) and rangoli materials; boards must be clean; **NO** tracing; dots ETC is allowed; rangoli materials chosen at participants discretion.
3. Participants may work individually or in a group (Adults-max 2 participants; Children and Youth-max 3 participants); only participants will be allowed into the venue during preparation of the rangolis.
4. Competition will begin at 2pm and finish at 5pm with a 15 minute break; no extra time will be allowed.
5. Judging will take place on the 26th October 2003 and the judges decision will be final.

Community Announcements

Hindu Temple News

Gujarati Community BHAJANS are held at the temple on the 3rd Sunday of each month, commencing at 3:00pm. Daily PUJAS are performed at the temple commencing at 6:30am and 7:00pm.

For further information please contact *Rasik Desai* on 9335 9897.

Badminton Coaching

All those interested in weekly Badminton Coaching/playing sessions please contact Aarti Chandarana on 0421 483 883 and Chirag Dassani on 0422 751 482 to register your interest.

Transport Required

Volunteers are required to help transport Seniors from the South to the North and back again for the Senior's meetings on Fridays. Please contact senior's committee members if you are able to assist.

Symbolism, Colors and the National Flag of India

- The saffron stands for courage, sacrifice and the spirit of renunciation
- The white is meant for purity and truth
- The green is for faith and fertility
- The navy blue wheel denotes the continuity of the nation's progress which is deemed to be boundless as the blue sky and as fathomless as the deep blue sea.

Festive Occasions - DIWALI

There's no time like *Diwali* or *Deepavali* or *the Festival of Lights*, right? A full week of festivities, family gatherings, *mithais*, fireworks and lights - *Diwali* is an auspicious occasion for Indians everywhere in the world, and includes the celebration of the days of *Vagbaras*, *Dhanteras*, *Kali Chaudas* and *Diwali*. New year follows and signifies a new bank balance or stock taking for some; while for others, *Goddess Lakshmi* passes the end of *Libra*, which does the great balancing act for the year's good and evil. But above all, it's an excuse to start afresh. *Diwali* is celebrated on the 15th day of the lunar calendar (*amavasya*) in the month of "*Aaso*", the final month in the Hindu calendar year.

The term "*Deepavali*" is used mainly by South Indians and is derived from Sanskrit and means rows of light. The lamps lit during this festive season reflects the fundamental belief amongst all Indians - the light symbolizes spirituality and godliness that removes the negative energies that surround mankind, i.e. the vanquishing of ignorance through wisdom and awareness. The entire house is usually cleaned and decorated before the festive period, and oil lamps (*Diyas*) and colourful floor designs (*rangolis*) decorate the outsides of many homes during the entire festive period. Children seek blessings from their elders by touching their feet.

On *Dhanteras*, a brand new metal vessel or coin is washed with milk and placed in the altar of the home. Flowers and sandalwood paste are used to venerate the vessel or coin symbolizing respect for the bounty obtained from Earth. This day is also a reminder to share wealth with the needy. Food is offered to the elements on *Kali Chaudas*, imploring them to remove any negative "vibes" from the family. Sweetmeats abound on the day of *Lakshmi Poojan* or *Diwali* itself, which is begun with prayers dedicated to *Lakshmi*, the Goddess of Wealth. It is believed that this is when the Goddess closes her books of accounts for the good and evil done in that year. It is also a thanksgiving of sorts in villages where the farmers harvest their second crop for the year before winter sets in.

For *Gujaratis*, New Year or "*Bestu Varas*" involves family visits and the exchange of gifts of money (*karchi*). Those who begin their new financial year on this day inscribe holy symbols in their account books, hoping for profit and luck. For the Jain community, this festival is particularly sacred as *Bhagvan Mahavir* found Nirvana on *Diwali* day. Legend has it that his brother *Raja Nandivardhan* was distressed because he missed him and was comforted by his sister *Sudarshana*. Since then, sisters have been given reverence during this festival.

Stories of *Diwali* are related to many events; the welcome of *Lord Ram* to *Ayodhya* after a 14 year banishment by rows and rows of oil lamps, the remembrance by rows of light to dispel the gloom of the reign of darkness of *Narakasura* following his death by the hands of *Sathyabama*, wife of *Lord Krishna*, and the removal of *King Bali's* aggressive rule over living creatures by *Lord Vishnu* when he was driven back into the netherworld. The origins of the festivals are varied but the essence of *Diwali* remains the same - to rekindle love, friendship, humility and forgiveness. So celebrate and invite happiness into your hearts. Let us forget all the petty issues that rule our lives by stepping into the wisdom of light and shunning the darkness of ignorance.

Pick up a cracker, a mithai and hug a friend or two- HAPPY DIWALI!

The mind of the Gujarati...

A Gujarati man walks into a bank in New York City and asks for the loan officer. He tells the loan officer that he is going to India on business for two weeks and needs to borrow \$5,000.

The bank officer tells him that the bank will need some form of security for the loan, so the Gujju hands over the keys to a new Ferrari parked on the street in front of the bank. He produces the title and everything checks out. The loan officer agrees to accept the car as collateral for the loan. The bank's president and its officers all enjoy a good laugh at the Gujju for using a \$250,000 Ferrari as collateral against a \$5,000 loan. An employee of the bank then drives the Ferrari into the bank's underground garage and parks it there.

Two weeks later, the Gujju returns, repays the \$5,000 and the interest, which comes to \$15.41. The loan officer says, "Sir, we are very happy to have had your business, and this transaction has worked out very nicely, but we are a little puzzled. While you were away, we checked you out and found that you are a multimillionaire. What puzzles us is, why would you bother to borrow \$5,000?" The Gujju replies: "Where else in New York City can I park my car for two weeks for only \$15.41 and expect it to be there when I return?"

Food for Thought

A Friend....

- (A)cccepts you as you are
- (B)elieves in "you"
- (C)alls you just to say "HI"
- (D)oesn't give up on you
- (E)nvisions the whole of you
- (F)orgives your mistakes
- (G)ives unconditionally
- (H)elps you
- (I)nvites you over
- (J)ust "be" with you
- (K)eeps you close at heart
- (L)oves you for who you are
- (M)akes a difference in your life
- (N)ever Judges
- (O)ffer support
- (P)icks you up
- (Q)uiets your fears
- (R)aises your spirits
- (S)ays nice things about you
- (T)ells you the truth when you need to hear it
- (U)nderstands you
- (V)alues you
- (W)alks beside you
- (X)-plains thing you don't understand
- (Y)ells when you won't listen and
- (Z)aps you back to reality

Greetings from all Seniors

Our Gujarati Seniors meet every Friday at Warwick Community Hall from 11:00am to 4:00pm.

From 11:30am to 12:30pm Mrs Ramaben Shah conducts simple yoga classes. Thereafter there is an open session for humour, jokes, poems etc.

Community members have thoroughly enjoyed their visits to the Senior's Group and have shared a sumptuous lunch with them. Feel free to pop in when you can.

For further information contact any of the following committee members:

- Mr. Kantibhai Natalwala - 94096302
- Mrs. Bhagyarathiben Bhuva - 94010950
- Mr. Parbatbhai Patel - 9244891
- Mr. Gajendrabhai Bhuva - 94027281
- Mrs. Ramaben Shah - 92036172
- Mr. Motichand Shah - 94096184
- Mr. Manilalbhai Karia - 92753212
- Mr. Gulabchand Shah - 92534040
- Mrs. Savitaben Haria - 93041816

Business Advertisements

Interested in advertising in the Sandesh?
Contact the editors for advertising in the
next issue of the Sandesh by the 30th
November 2003.

Are you a Reason, a Season, or a Lifetime?

People come into your life for a reason, a season or a lifetime. When you figure out which one it is, you will know what to do for each person.

When someone is in your life for a **REASON**. . . It is usually to meet a need you have expressed. They have come to assist you through a difficulty, to provide you with guidance and support, to aid you physically, emotionally, or spiritually. They may seem like a godsend, and they are! They are there for the reason you need them to be. Then, without any wrongdoing on your part, or at an inconvenient time, this person will say or do something to bring the relationship to an end. Sometimes they die. Sometimes they walk away. Sometimes they act up and force you to take a stand. What we must realize is that our need has been met, our desire fulfilled, their work is done. The prayer you sent up has been answered. And now it is time to move on.

Then people come into your life for a **SEASON**. Because your turn has come to share, grow, or learn. They bring you an experience of peace, or make you laugh. They may teach you something you have never done. They usually give you an unbelievable amount of joy. Believe it! It is real! But, only for a season.

LIFETIME relationships teach you lifetime lessons: things you must build upon in order to have a solid emotional foundation. Your job is to accept the lesson, love the person, and put what you have learned to use in all other relationships and areas of your life. It is said that love is blind but friendship is clairvoyant.

Panchatantra

The Panchatantra was probably written about 200 BC by the great Hindu scholar Pandit Vishnu Sharma and is the oldest collection of **Indian fables** surviving today. It consists of five volumes of stories written by the teacher to serve as a manual for a prospective king, to help him in deciding how to rule, how to choose his fellow friends, fellow ministers, how to conduct himself in daily life etc. Every story in Panchatantra is accompanied by a moral, but before you read any of the fables, you must read the background story, which is below:

"Long ago in the kingdom of Mahilaropya, there lived a king who was ruling very ideally. He had three sons, who were not intelligent. The king was worried about the heir to the throne, as he knew that his sons were incapable of governing. He was desperate to find a good and knowledgeable teacher for his sons, who would teach them the scriptures and make them knowledgeable in a short time. His minister then pointed towards a skilled pundit, Vishnu Sharman. Vishnu Sharman was old and the king was worried as to how the teacher could pass on this knowledge to his sons as he had been told that even an intelligent man takes more than twelve years to grasp all the elements of the scriptures. Vishnu Sharman convinced the king that he would teach the princes about kingly conduct through a series of stories, which would be more effective than the scriptures. Vishnu Sharman compiled the collection of stories in five volumes known as PanchaTantra, which were meant to serve as guidance for the princes to learn about kingly behaviour."

The story of the blue jackal

Once upon a time there lived a jackal who strayed into a city in search of food. He was hungry and was being chased by a group of dogs. He accidentally entered the house of a dyer and fell into a vat of indigo (blue), and was stained blue from head to toe. When he escaped from the house back into the forest, all animals were surprised at his appearance and could not place its identity. Taking advantage of the situation, the jackal decided to play the situation to his advantage. He proclaimed that he was Fierce Owl, sent to earth by the king of Gods, Indra, to guard the forest.

The gullible animals believed the jackal. The jackal then appointed the Lion as his Prime Minister, the tiger as guardian of his bedchamber and the elephant was made the doorkeeper. He then drove all the jackals out of sight from the forest for fear of being recognized. The animals would hunt food and bring it to the self-proclaimed king and the king would distribute the food to all equally just as a king would do. So he was leading a life of luxury.

One day a herd of jackals were passing by howling to their glory. Unable to control his natural instinct, Fierce Owl showed his natural voice and howled at the top of his voice. Hearing this howl, the animals realised that they had been fooled by a jackal and killed the jackal instantly.

MORAL: Excessive greed is harmful

Taken from: <http://www.indiaoz.com.au/>

Additional stories to follow in forthcoming issues of the Sandesh.

Would you like to communicate any news to the general community? Do you know of any special achievements made by members of the community? Are there any issues you'd like to raise in the community?

Write to the Sandesh to publish your news, views and comments!

Disclaimer

Opinions and views expressed in the Sandesh are those of the authors and not necessarily those of the Committee of the Gujarati Samaj or the Editors.

Article Submission

Articles for the next issue of the Sandesh should be e-mailed to the editors by the 30th November 2003. Please note that only Microsoft word documents and black & white photographic images will be accepted. Text should be limited to half a page in Times New Roman, 11-point font.

Do you remember these facts about the land of your ancestors? Follow the history of India with us over the next few issues of the Sandesh.

Introduction

The written history of India is based on information from many sources and by both European and Indian historians. Much of the early history of India was reconstructed from Sanskrit sources while more recent history is based on cultural and written material. This has resulted in numerous interpretations of the subcontinent's past. A common theme that emerges is that the history, culture and civilisation of India has largely been influenced by its geographical features. Based on archaeological information, human communities are thought to have inhabited the Indian subcontinent for 400,000 years. Various sources also support the idea that the Indian civilisation is among the most ancient civilisations of the world, with much interest being focused on the Indus Valley Civilisation (or the **Harappan Culture** as it has more recently been named) which has been taken as the starting point in India's history. What is presented in this series of articles on Indian history is an extremely brief overview of some of the information that is available, beginning with the Indus Valley Civilisation dating to about 3000 BC.

Settlements

By about 3000BC, this uniform culture had developed at settlements spread across nearly 500,000 square miles, including parts of Punjab, Uttar Pradesh, Gujarat, Baluchistan, Sind and the Makran coast. Discovered in the 1920s, it was thought to have been confined to the valley of the river Indus, hence the name given to it. This civilisation was a highly developed urban one and two of its towns, Mohenjodaro and Harappa, represent the high watermark of the settlements. Subsequent archaeological excavations established that the contours of this civilisation were not restricted to the Indus valley but spread to a wide area in northwestern and western India. Thus this civilisation is now better known as the Harappan civilisation. Mohenjodaro and Harappa are now in Pakistan and the principal sites in India include Ropar in Punjab, Lothal in Gujarat and Kalibangan in Rajasthan.

Urban Development

The emergence of this civilisation is as remarkable as its stability for nearly a thousand years. All the cities were well planned and were built with baked bricks of the same size; the streets were laid at right angles with an elaborate system of covered drains. There was a fairly clear division of localities and houses were earmarked for the upper and lower strata of society. There were also public buildings, the most famous being the Great Bath at Mohenjodaro and the vast granaries. Production of several metals such as copper, bronze, lead and tin was also undertaken and some remnants of furnaces provide evidence of this fact. The discovery of kilns to make bricks support the fact that burnt bricks were used extensively in domestic and public buildings.

Occupations

Evidence also points to the use of domesticated animals, including camels, goats, water buffaloes and fowls. The Harappans cultivated wheat, barley, peas and sesamum and were probably the first to grow and make clothes from cotton. Trade seemed to be a major activity at the Indus Valley and the sheer quantity of seals discovered suggest that each merchant or mercantile family owned its own seal. These seals are in various quadrangular shapes and sizes, each with a human or an animal figure carved on it. Discoveries suggest that the Harappan civilisation had extensive trade relations with the neighbouring regions in India and with distant lands in the Persian Gulf and Sumer (Iraq).

Society and Religion

The Harappan society was probably divided according to occupations and this also suggests the existence of an organized government. The figures of deities on seals indicate that the Harappans worshipped gods and goddesses in male and female forms and has also evolved some rituals and ceremonies. No monumental sculpture survives, but a large number of human figurines have been discovered, including a steatite bust of a man thought to be a priest, and a striking bronze dancing girl. Countless terra-cotta statues of Mother Goddess have been discovered suggesting that she was worshipped in nearly every home.

By about 1700 BC, the Harappan culture was on the decline, due to repeated flooding of towns located on the river banks and due to ecological changes which forced agriculture to yield to the spreading desert. Some historians do not rule out invasions by barbarian tribes of the northwest as the cause of the decline of the Harappan civilisation. When the initial migrations of the Aryan people into India began about 1500 BC, the developed Harappan culture had already been practically wiped out.

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Wembley
WA 6014

Tel: (08) 9284 0133 / 9445 3683

Why?

Why do we light a lamp?

In every Hindu home, a lamp is lit in the morning or evening or at both times. In some homes, the lamp is kept going day and night – it is never allowed to burn out. Apart from daily prayers, the lighting of the lamp is considered auspicious during religious ceremonies, celebrations and at opening ceremonies or events. It is kept burning up to the end of the ceremony or event.

Light represents knowledge and darkness represents ignorance. We believe God Almighty is complete in every way and He is the authority that reveals knowledge and dispels ignorance. Light represents His presence. All of mankind is in search of peace and this ultimately comes from the realization of ultimate truth through knowledge.

Hindus use butter (Ghee) or oil to light a lamp as opposed to an electric lamp for the purpose of creating light. We believe that butter or oil represents the ego within us, and this needs to be removed or burnt off. Also, the lighting of one oil lamp enables the lighting of countless number of lamps, just as one knowledgeable person can enlighten others with his knowledge.

Every aspect of the lighting of a lamp has a logical and symbolic meaning in Hinduism.

Why do we have a prayer room?

Every Hindu home has a designated prayer room - temple. Everyday, a lamp is lit at an appointed time. In this room an individual or a family conducts prayer sessions, meditation, bhajans as well as other special ceremonies or celebrations, whether joyous or sad.

Since the Almighty is the undisputed creator and owner of the universe, He resides in every home, and therefore the prayer room is the most important place in every Hindu home. We are mere mortals who are temporarily using His facilities, that which we often consider as our home, our country or our world. We understand that the Almighty is the true and rightful owner of everything we think “we possess”. If we find it difficult to understand this, then at least as Hindus, we must invite Him as a guest in our home. **The temple is therefore His abode within our abode.** Keep it clean and neat as if He is constantly living with us. Just as we have a designated room for every domestic activity, the prayer room should be a very special room, which gives us the feeling of security that we all need in our lives. We should feel His presence and also feel spiritually uplifted as we enter this special room – the **Temple**.

Taken from “A glimpse into Hindu beliefs and practices, by Manhar B Mooney

General

The tongue is mightier than the sword

Once, an elderly person insulted a fellow staff member. The staff member was very offended but kept quiet. His Master saw what had happened but did not rebuke, perhaps out of respect for the elderly person.

Next morning, the Master gave the elderly gentleman a piece of a typed paper. The paper read, “A man who lives in peace does not suspect anyone; but a discontented, unsettled man is tormented by all kinds of suspicions. He is not quite himself; he does not allow others to be quiet. He often says what he should not and neglects to do what he should; he is aware of others’ obligations but fails to observe his own. Turn your indignation on yourself in the first place; then you can with some justice turn it on your neighbour. You are skilled in finding excuses and in putting a good complexion on your own actions, and yet you are unwilling to listen to the excuses of others. It would be more reasonable to accuse yourself and excuse your brother. If you want others to bear with you, you must bear with others. We cannot rely on our own judgement. Our senses are clouded by ego; we often lack both grace and discernment. The light within us is small and we soon lose even that through carelessness. Besides, we often do not realise how blind we are in our hearts; we behave badly, and worse still, excuse what we have done; we feel anger and we feel righteous indignation; we censure small faults in others and pass over the worst ones in ourselves; we are quick enough to sense and brood over what we have to bear from others but we do not notice how much they have to bear from us. The Man who lives inward life puts the care of his own self before all other cares. The Man who is really concentrating on himself finds it is easy to be silent where others are concerned. You will never achieve inwardness and righteousness unless you avoid remarking on other people’s business, and keep your thoughts to yourself. Concentrate on yourself with love and humility. Anything that you observe outside will make little impression on you.

The moral of this story is ‘Wounds inflicted by the soft weapon of our tongue are worse than those caused by the sword of steel’.

Anonymous

General

Attitude

The longer I live, the more I realize the impact of attitude on life. Attitude is more important than education, money, circumstances, failures, successes, than what other people think or say or do. It will make or break a company... a temple... a home... an institution. The remarkable thing is we have a choice everyday regarding the attitude we will embrace for that day. We cannot change our past... we cannot change the fact that people will act in a certain way. We cannot change the inevitable. The only thing we can do is play on the string we have and that is our Attitude. I am convinced that life is 10% what happens to me and 90% how I react to it. So it is with you... we are in charge of our **Attitude**.

Compiled by Chandni A Shah

Change of addresses

- Akshaya & Pallavi Patel, 9 San Marco Quays, Halls Head, WA 6210 Tel: 9535 1914
- Nitin & Suhani Shah, 4 Pilgrim Place, Currambine, WA 6028 Tel: 9304 2789 or 0415 487 514
- Shyam & Meera Chotai, 7 Stonewell Circuit, Lansdale, WA 6065
- Mahesh & Vanita Meghani, 6 Garganey Pass, Beechboro, WA 6063 Tel: 9378 9131
- Jagdish and Kalpana Halai, 63A Hollett Road, Morley, WA 6062 Tel: 9276 5565
- Dolatrai & Induben Naran and
Deepak & Niti Naran, 25 Halcyon Way, Churchlands, WA 6018 Tel: 9387 1737
- Anup & Pushpa Naran, 4 Adare Court, Waterford, 6152 Tel: 9450 6542
- Harish and Raksha Panchal, 52 Venturi Drive, Ocean Reef, WA Tel: 9403 6699
- Aniket and Sadhna Maroo, 6 Oakdale Street, Floreat, WA Tel: 9284 9008

2003-2004 Committee

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MEMBERSHIP FORM
The Gujarati Samaj of Western Australia (Inc)
 P.O. Box 365, Hillarys WA 6923

Please tick the appropriate box and complete the relevant details:

- | | |
|--|---|
| <input type="checkbox"/> 1. New Membership | <input type="checkbox"/> Family Category |
| <input type="checkbox"/> 2. Membership Renewal | <input type="checkbox"/> Individual Category |
| <input type="checkbox"/> 3. Change of Particulars | <input type="checkbox"/> Associate Category |

I / We would like to become new member(s) of the Gujarati Samaj / renew membership / change particulars of my / our membership and enclose my / our subscription of \$_____ for the year ending 31st March 2004 for the category indicated above. In the event of my / our admission to the membership, I / we agree to be bound by the Constitution and by-laws of the Samaj.

I acknowledge that under the constitution of the Samaj, the right or privileges of membership to the Samaj will not extend to any individual.

Membership No: _____ Country of Origin: _____

Name of Applicant: _____ Profession _____

Name of Spouse: _____ Profession _____

Childrens Names: _____

Address: _____

Phone: Home _____ Work _____ Mobile _____

Fax: _____ E-mail: _____

Proposer and Seconder:

We hereby nominate the above person/family as a member(s) of the Gujarati Samaj of Western Australia (Inc) and believe that he/she/they are eligible for membership.

	<u>Name</u>	<u>Signature</u>	<u>Date</u>
Applicant	_____	_____	_____
Proposer	_____	_____	_____
Seconder	_____	_____	_____

Note: Every application for membership must be signed by the applicant and by two current members of the Gujarati Samaj of Western Australia (Inc) as a proposer and seconder.

Membership Fees : Family \$30; Individual \$18; Full-time student \$10; Associate \$10
For security reasons, please do not send cash in the post for membership renewal
(Membership fees are inclusive of 10% GST)