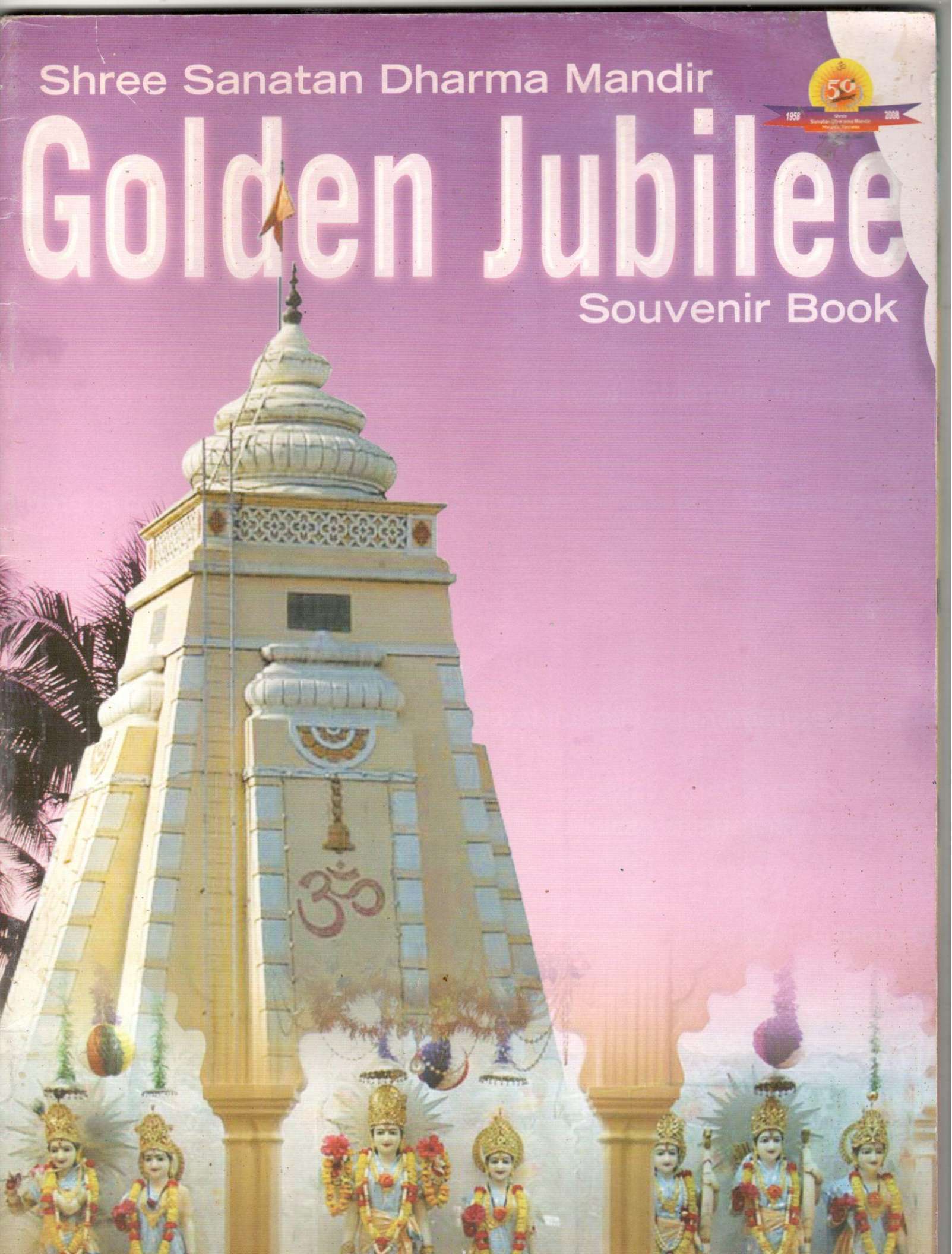
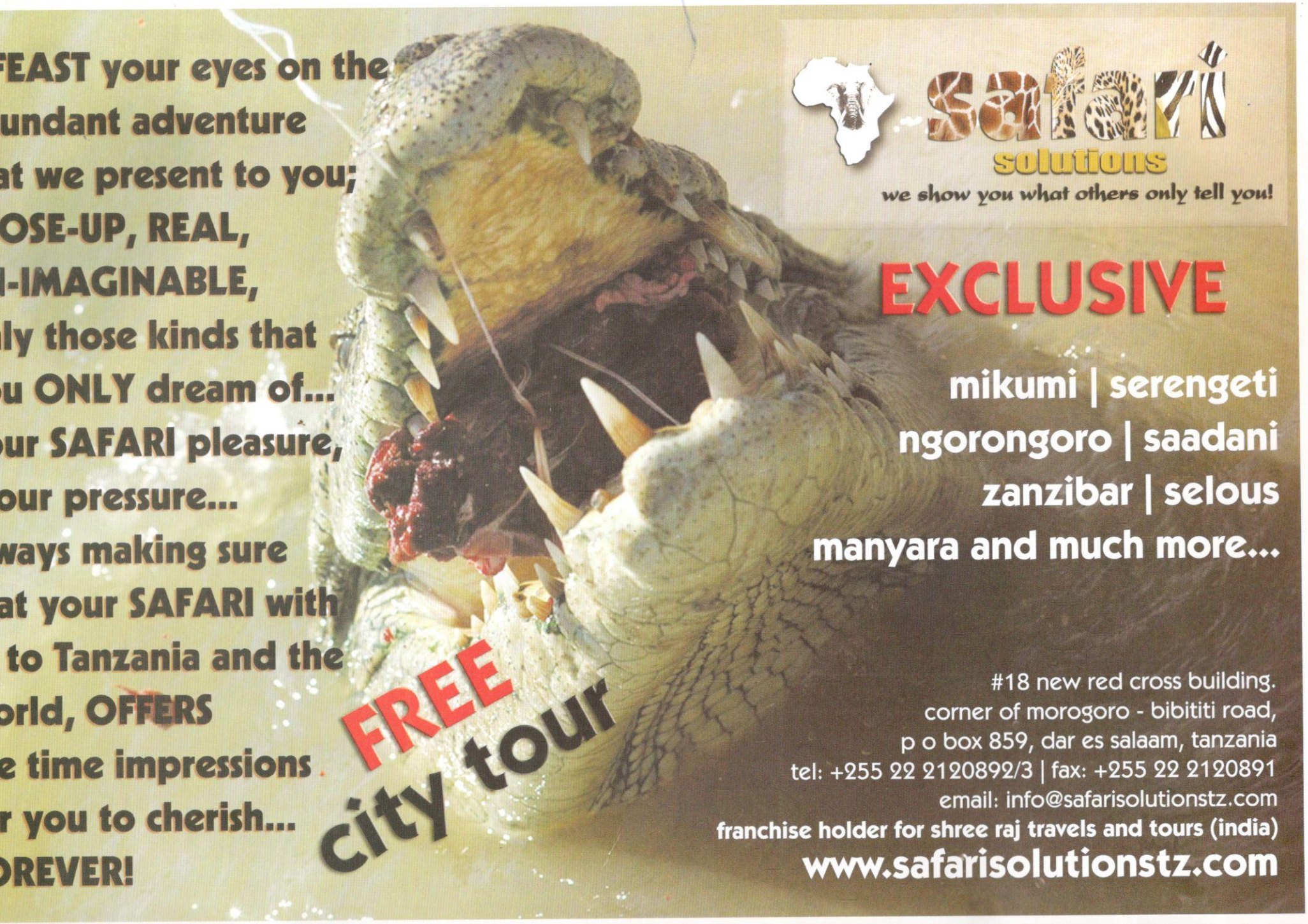
Shree Sanatan Dharma Mandir

Golden Jubilee

Souvenir Book




FEAST your eyes on the
undant adventure
at we present to you;
OSE-UP, REAL,
I-IMAGINABLE,
ly those kinds that
u ONLY dream of...
our SAFARI pleasure,
our pressure...
ways making sure
at your SAFARI with
to Tanzania and the
orld, OFFERS
e time impressions
r you to cherish...
OREVER!
FREE
city tour
safari
solutions
we show you what others only tell you!
EXCLUSIVE
mikumi | serengeti
ngorongoro | saadani
zanzibar | selous
manyara and much more...
#18 new red cross building.
corner of morogoro - bibititi road,
p o box 859, dar es salaam, tanzania
tel: +255 22 2120892/3 | fax: +255 22 2120891
email: info@safarisolutionstz.com
franchise holder for shree raj travels and tours (india)
www.safarisolutionstz.com

Celebration Conveners Message

Jai Shree Krishna.

Welcome to the grand Golden Jubilee Celebrations of the Shree Sanatan Dharama Mandir – Mwanza.

It was a moment of great pride and honour when I was asked to be the Program Convener of this Celebration. The task was tougher and more challenging because this Celebration was to be an International event with well-wishers coming from different parts of the world to join and participate in this wondrous and auspicious occasion. I took up the challenge, with the assistance of two hardworking young gentlemen, Mr. Dharit Desai (Program Coordinator) and Mr. Mahesh Bhatt (Program Controller).

14 sub-committees were formed, each assigned a different responsibility. Each sub-committee was appointed at least 2 conveners, who then formed their own team, to carry out the responsibility assigned in a very efficient and effective manner.

If I were to say that the entire operation was a smooth-sail, I would be lying to myself. Just like every normal organization, committee or a group, we too had our disagreements, arguments, and a fair share of hardships along this long journey. However, it was our love and dedication towards this Temple that brought about a unity and harmony as we worked towards a greater goal, leaving our differences and disappointments aside.

I would like to dedicate this message to our elders who initiated the building of this Temple in early 1950s with a vision, which was completed in 1958. Despite the lack of finances and facilities then, they spared their valuable time and visited each village and town in Tanzania, then known as Tanganyika, to raise funds. They showed real enthusiasm, courage and determination to start this project, not for any rewards but for their inner satisfaction.

I would like to express my gratitude to Shree Bhupendrabhai Pandya, who agreed to bless us all with the recital of Bhagwad Geeta during our 10-day Golden Jubilee Celebrations.

On behalf of Shree Hindu Union Mwanza, I would like to thank all whose selfless and tireless efforts have been instrumental in making the Golden Jubilee Celebration of Shree Sanatan Dharama Mandir a successful and a memorable occasion.

Mr. Mahesh Shah
Program Convener



HIS DIVINE HOLINESS
PRAMUKH SWAMI MAHARAJ
(SWAMI NARAYANSWARUPDAS)



॥ શ્રીસ્વામિનારાયણો વિજયતે ॥

તા. 25/2/'08
મુંબઈ

પ્રતિ,
શ્રી હિંદુ યુનિયન, અમદાવાદ
સૌ સુજ્ઞ વાચકો તથા સભ્યશ્રીઓ.
હાર્દિક જય સ્વામિનારાયણ.

વિ. આપ સૌ દ્વારા સુવર્ણ મહોત્સવ ઉપક્રમે યોજાયેલ પર્વ તથા અમર સંસ્કાર ગ્રંથ કાર્યક્રમોનું આયોજન થયું છે તે બાબતે પ. પૂ. સ્વામીશ્રી પ્રસન્ન થયા છે.

આ સુવર્ણ અવસરે પરમ કૃપાળુ પરમાત્માના પરિવારમાં પ્રાર્થના સહ તેમજીવન કેરા આશીર્વાદ પાઠવ્યા છે કે આપ સૌ દ્વારા આવાં સમાજોપયોગી કાર્યો વિશેષ થતાં રહે; સૌના જીવનમાં સુખ-શાંતિ રહે તથા સૌને યશ-પ્રાપ્તિ અને સદ્ભાગ્ય મળતા રહે.

સુવર્ણ મહોત્સવના લાભ સૌ મોટી સંખ્યામાં સમસ્ત કાર્યક્રમ વિધિવત્ સંપન્ન થાય તે માટે પત્ર પ. પૂ. સ્વામીશ્રીએ આશીર્વાદ પાઠવ્યા છે.

વિ.

આજ્ઞાંકિત સેવક સાધુ ધર્મસ્વરૂપદાસના જય સ્વામિનારાયણ.

[illegible]

Bochasanwasi Shri Akshar Purushottam Swaminarayan Sanstha, Shahibaug Road, Ahmedabad - 380 004 Gujarat, India
www.swaminarayan.org email: info@swaminarayan.org

II SHRI VALLABH II

II SHRI GOPAL PRABHU VIJAYTE II

International Vaishnav Sangh

TRUST Regd. No. E/13092

President : Jagatguru Shri Vallabhacharya Vanshavatans Shri Dwarkeshlalji Mahodaya Shri (Kadi, Ahmedabad)

"VRAJDHAM" Nr. Seema Hall, Shyamal 100 ft. Road, Vrajdham Marg, Satellite, Ahmedabad - 380 015. Tel. 32921300

"VRAJVILA" 51, PUNITNAGAR PART-3, Satellite Road, Ahmedabad-380015.

Phone : (079) 2673 3937 Fax : (079) 2673 3622 E-mail : dwarkeshlalji@yahoo.com

શુભેચ્છા પત્ર

ઋદર્પભાઈ,

આશિર્વાદ. માંગા સ્થિત સનાતન મંદિર નો સુવર્ણ જયંતિ મહોત્સવ ખૂબ ધામધૂમ પૂર્વક ઉજવાઈ રહ્યો છે. તે માત્રીને ઘણો આનંદ થયો. આ ઉત્સવ દરમ્યાન હિંદુ ધર્મ અને હિંદુ સંસ્કારોની માહિતી આપતો સ્મૃતિ ગ્રંથ પ્રકાશિત થવા જઈ રહ્યો છે તે માત્રીને પ્રસન્નતા થઈ. થોડા મહિના અગાઉ અમને સનાતન મંદિરની મુલાકાત લેવાનો અવસર મળ્યો અને તે દરમ્યાન ત્યાં ટ્રસ્ટી ગણ, કાર્યકર્તાઓ તથા પુજારીજનો સુખદ અનુભવ થયો.

ભગવાન કૃપા કરે ત્યારે જ જીવથી સત્કાર્યો થતા હોય છે. આપ લોકો હિંદુ યુવાનોના માધ્યમથી અનેક સમાજ ઉપયોગી કાર્યો કરી રહ્યા છો. તે માટે હું આપ સૌને આશિર્વાદ પાઠવું છું. અને ઠાકોરજીના ચરણોમાં પ્રાર્થના કરું છું કે આપનું આ આયોજન ખૂબજ સફળ રહે અને ચિરકાલ માટે સ્મરણીય બની જાય.

શુભમ્

દ્વારકેશલાલજી



પ્રાત:સ્મરણ

મૂકં કરોતિ વાચાલં પંગું લંઘયતે ગિરિમ્ ।
યત્કૃપા તમહં વન્દે પરમાનન્દમાધવમ્ ॥

શાન્તાકારં ભુજગશયનં પદ્મનાભં સુરેશમ્ ।
વિશ્વાધારં ગગનસદશં મેઘવર્ણં શુભાંગમ્ ॥

લક્ષ્મીકાન્તં કમલનયનં યોગિર્ભિધ્યાનગમ્યમ્ ।
વન્દે વિષ્ણું ભવભયહરં સર્વલોકેકૈનાથમ્ ॥

મંગલાચરણમ્

ચિન્તાસન્તા ન હન્તારો, યત્પાદામ્બુજરેણવ: ।
સ્વીયાનાં તાન્નિજાચાર્યાન્ પ્રણમામિ મુહુર્મુહુ: ॥

યદનુગ્રહતો જન્તુ: સર્વ દુ:ખાતિગો ભવેત્ ।
તમહં સર્વદા વન્દે, શ્રીમદ્વલ્લભનન્દનમ્ ॥

અજ્ઞાનતિમિરાન્ધસ્ય, જ્ઞાનાંજનશલાકયા ।
ચક્ષુરુન્મીલિતં યેન, તસ્મૈ શ્રી ગુરુવે નમ: ॥

નમામિ હૃદયે શેષે, લીલાક્ષીરાબ્ધિશાયિનમ્ ।
લક્ષ્મીસહસ્રલીલાભિ: સેવ્યમાનં કલાનિધિમ્ ॥

ચતુર્ભિશ્ચ ચતુર્ભિશ્ચ ચતુર્ભિશ્ચ ત્રિભિસ્તથા ।
ષડ્ભિર્વિરાજતે યોઽસૌ, પંચધા હૃદયે મમ ॥

Contents

Chairman Message	1
Editors Message	2
Celebration Conveners Message	3
Blessing from Pramukh Swami Maharaj	4
Blessing from Dwarkeshlalji	5
Pratah Smran & Mangla Charan	6
Committee Photos	8
Rakhee & Anjali	12
Brief History of Mwanza Sanatan Mandir	13
Hindu Rites & Rituals	16
Need for a Mandir	18
Hanuman Chalisa	22
Hindu Deities	24
Guru Purnima	27
Lord Shani	29
Hindu Marriage Ceremony	32
Message from Devotees	33
King Yudhisthir	34
Old Committee Members Listing	36
AHEVAL of Hindu Union Mwanza (1959)	39
Jara Vicharo	52
Memory Lane	55
Recipes	57
God greatest gift-Mother	57
Mwanza Town	58
Jokes	60

Hindu Union Mwanza
P.O Box 234
Email: info@hinduunionmwaza.org
Website: www.hinduunionmwanza.org

Committee Photos



Current Management Committee *Standing L-R: Manoj Shah, Deepmala Dave, Nilesh Popat, Leena Rajan, Ashwin Mehta, Nita Vithlani, Mahesh Bhatt, Hemant Patel, Shamik Rajani Sitting L-R Dharit Desai, Mohanbhai Mistry (VC.) Pankaj Suchak (C), Kandurp Joshi (Secretary), Deepak Vithlani (Treasurer)*



Golden Jubilee celebration Committee



L-R Mahesh Bhatt GJ Secretary, Maheshbhai Shah GJ Convener, Dharit Desai GJ Coordinator

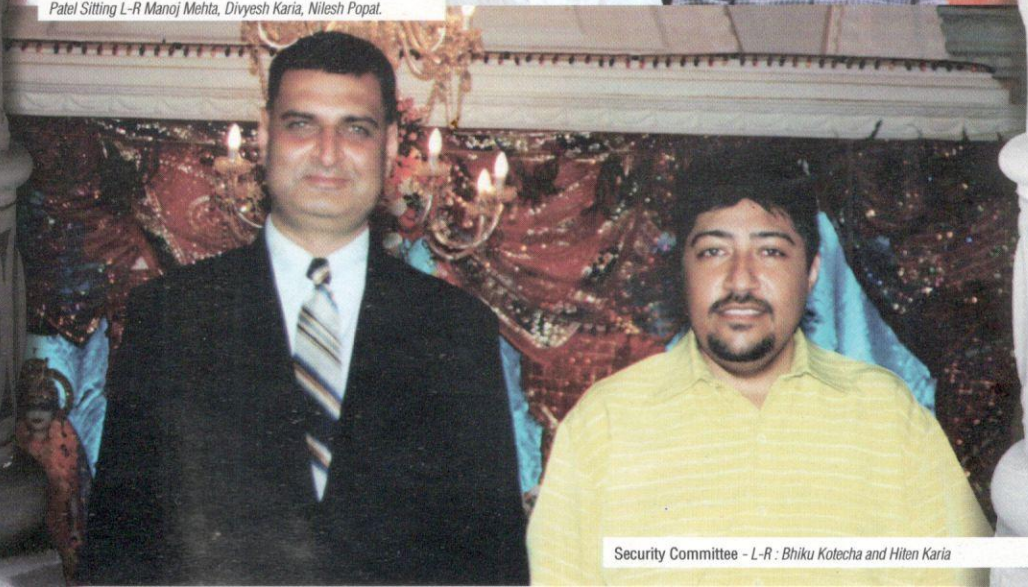
Committee Photos



Funeral Committee *L-R : Hitesh Patel, Deepak Joshi, Rajesh Kotecha, Muna Karelia, Ashok*



Transport and Accommodation Committee Standing *L-R Deepak Joshi, Sameer Karia, Rakesh Patel, Mukesh Karia, Sameer Patel Sitting L-R Manoj Mehta, Divyesh Karia, Nilesh Popat.*



Security Committee - *L-R : Bhiku Kotecha and Hiten Karia*

Committee Photos



Standing Mandir's Mahraj with his family. Sureshbhai Pathak, Parulben Pathak and children

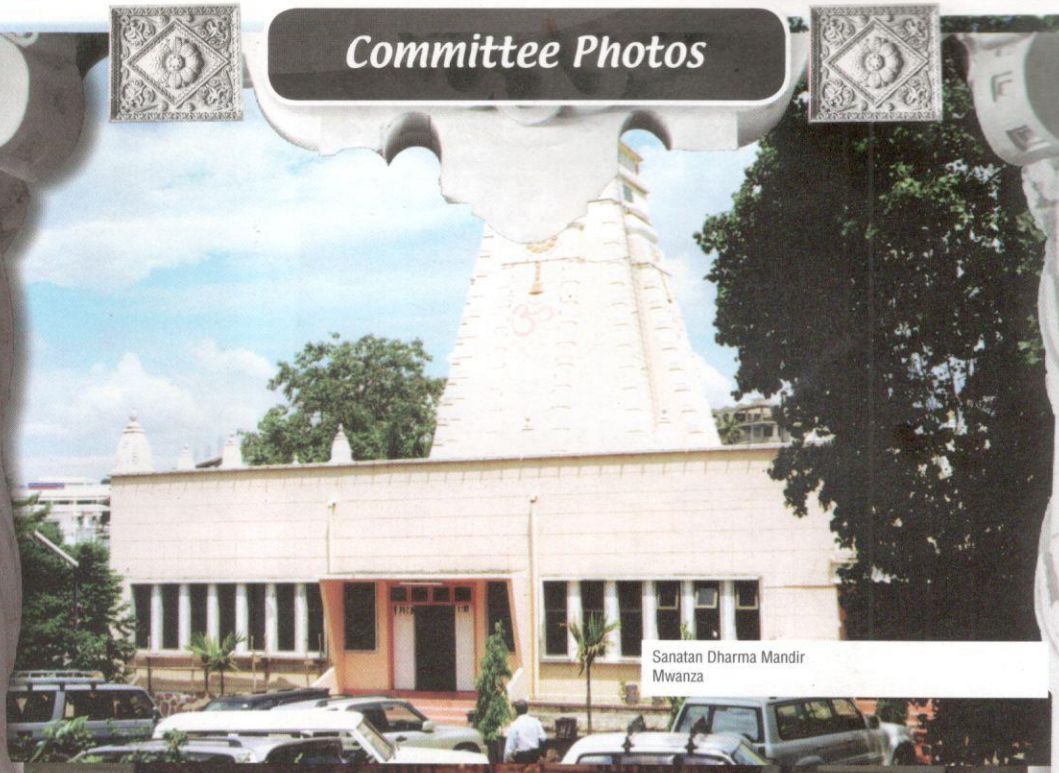


Souvenir Committee *L-R Jayantibhai Dave, Anil Talsania, Kandurp Joshi, Manoj Shah*

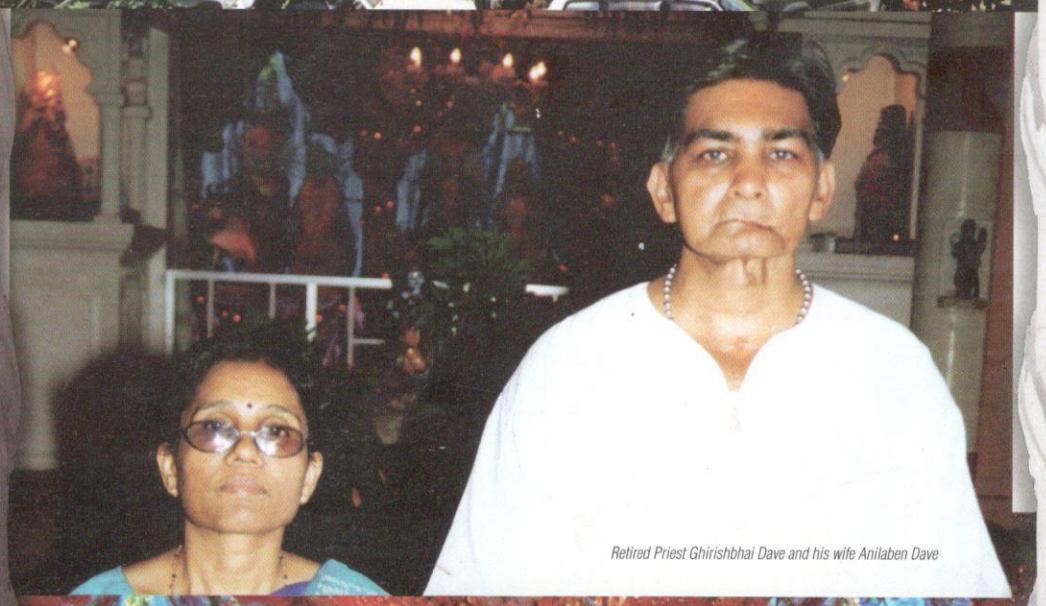


Temple Decoration Committee *L-R back Muni Patni, Hiten Karia, Rakesh Patel, Bhiku Kotecha, L-R front Arun Vitlani, Nitha Vitlani, Parulben Metha, Suresh Mahraj, Raju Kotecha*

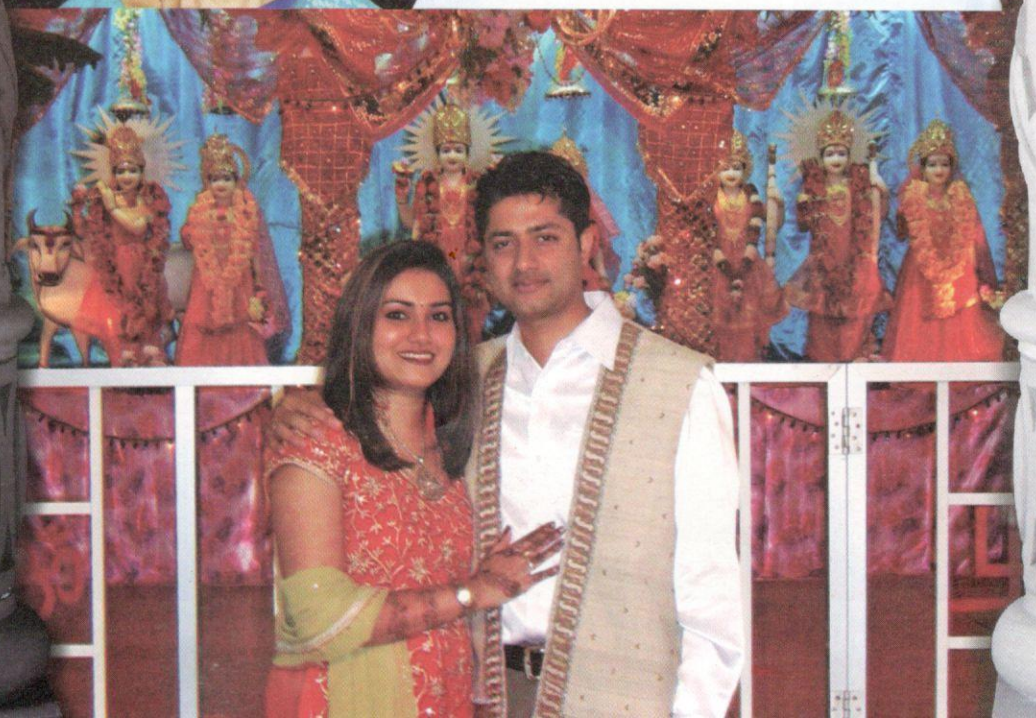
Committee Photos



Sanatan Dharma Mandir
Mwanza



Retired Priest Ghirishbhai Dave and his wife Anilaben Dave



Rakhee & Anjali



Miss Rakhee Unadkat (left) and Miss Anjali Parmar (right), these two young ladies had totally devoted themselves into planning, execution and coordination of Golden Jubilee Celebration.

Management Committee and Golden Jubilee Celebration committees would like to thank them immensely and pray for their ever happy and successful careers. God Bless them.

Kishan Enterprises Ltd.

Importers of Bicycles and Bicycle Spares, Agriculture Tools and Spares.



P.O.Box 5848, Dar es Salaam, Tanzania.
Tel : 2400692/4 • Mob: 0754759597
Shop : 2132060 • 2130419
Fax : 2120356 • 2127159 • 0773780666.

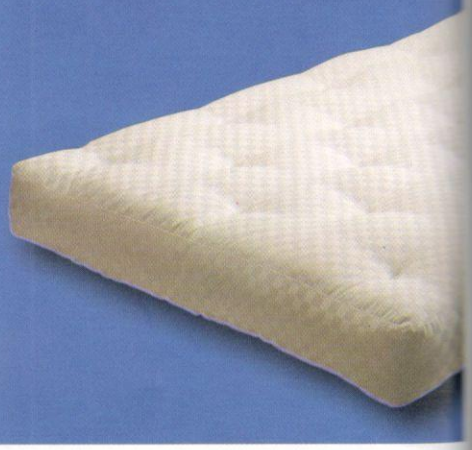
Kishan Enterprises Ltd.

Dealers of Suitcases.



Tanken Industries Ltd.

Manufactures of Foam and Foam Mattresses.



P.O.Box 513, Mwanza, Tanzania
Phone : 2500755
Factory:2570108 • 2570107
Fax:2500185

Brief History

of Shree Sanatan Mandir Mwanza.

In the early nineteen fifties there was no Hindu place of worship in Mwanza; evening prayers (satsang) were held at Shree Devshibhai Mistry's residence along Nkurumah Road in a house owned by Mr. Dewraj Walji of Maswa.

Eventually Shree Devshibhai Mistry was forced to vacate the said premises, however with noble assistance of prominent Businessmen of that time like, Raghavji Kanji, Mulji Thakershi of Liberty Cinema, Ramubhai Morjaria of Lake Printing, Prem Singh Sandhu of Tanganyika Bus Services, Rugnath Gokuldas, Vithaldas Jiwan, Girdharlal Walji, Vandravan Harji Amarsi, and many others another place of worship was acquired at Shabaha Road now Uhuru Street.

This building was owned by Ramji Rugnath , the make shift house of worship was named Shree Shanker Ashram , and large portraits of Shree Shivji, Shree Ambe maa and Shree Radha Krishna were religiously placed.

Devshibhai conducted puja and sewa in the 'mandir', in the evenings Hindu devotees gathered for arti.

In years between 1951-1953 under the chairmanship of late Shri C.K. Patel MBE and member of Tanganyika Legislative Council a new Hindu Temple was proposed, Sanatan Dharma mandir that envelopes all our sampradays and fulfills and unite the whole Hindu Community Eventually by the grace of divine and the efforts of Committee members of that time, a huge plot was acquired which was rocky jungle on the slope of 'DC's' hill i.e. Makoroboi at one end to junction of Lumumba and Karuta street at the other.

Under the Perpetual Succession Ordinance, Hindu Union Mwanza was initially registered on 19th Feb 1952 consequently (and ultimately) Registered under Societies Ordinance 1954 No 431. The temple was designed by one Mr. Maddox, with assistance of Civil Engineer Shri Hasmukhbhai Swami. During khat mahurat (foundation ceremony) in the year 1956,125000 mantras were put under ground with other valuables as per our ritual to mark the commencement of construction of the temple. Dongreji maharaj's Bhagvat were presented to all Haribhakts who had written these 125000 mantras. Temple construction was undertaken by Late Shri Mawjibhai Tank of Tank Construction Company at an optimum cost.

Marble murti's were donated by the prominent Birla family of India; unfortunately some of them were damaged in transit, and were replaced with another set.. The damaged murtis were ceremoniously submerged into Lake Victoria.

Hindu devotees from all walks of life contributed in various forms towards the completion of this grand temple; on the auspicious day of 25th October 1958 Sanatan Dharma Mandir Mwanza was ceremoniously opened with great pomp. Official opening ceremony was of four days

Hindu devotees from all walks of life contributed in various forms towards the completion of this grand temple; on the auspicious day of 25th October 1958 Sanatan Dharma Mandir Mwanza was ceremoniously opened with great pomp. Official opening ceremony was of four days, giant procession of floats, and other cultural programs were immaculately held, devotees from all over East Africa and surrounding towns and villages took part in celebrations. Sanatan Dharma Mandir of Mwanza was one the best in East Africa at that time. Shri Prabhashanker Joshi was appointed as the priest of the temple.

During the last 50 years our temple has been the main abode of our worship, unity, prosperity and salvation, many prominent divine personalities like P.P Shri Shankra Acharya, P.P. Shri Yogijimaharaj, P.P. Shri Pramukhswami Maharaj, P.P.Shri Murari



Bapu, P.P. Shrimati Indira betiji, P.P. Dwarkeshlaji Mahoday and many other saints from ISKON and Shri Gayatri Pariwar have visited our temple. During one of the visit of P.P.Shri Yogiji Maharaj, he was impressed by the love and devotion of devotees that he termed Mwanza as 'Gokul' where true haribhakts live.

Neej Mandir: Consists of Shree Radha Krishna, Shree Laxmi Narayan and Shree Sita Ram Laxman deities.

Shree Hanumanji and Shree Ganeshji besides the Neej mandir.

Budha: This image is said to be more than 500 years and was presented by Shri I.C Chopra.

Shri Jalarambapa: New murti was presented by Shri Jayantibhai Suchak family, every Thursday satsang is being held.

Shri Vishwakarma: Every year Vishwakarma jayanti held.

Shri Shirdi Saibaba: A new marble murti was donated by Shri Satpal Aggarwal and Sai Satsang mandal meet and prey every Saturday at 4.00 P.M.

Shree Ambe Mataj: Navratri pujan and chandi path done accordingly.

Shree Shiv linga: Shivratri and every Monday puja held and satsang performed.

Gayatri Mataji: This portrait was painted by Miss Ushaben S Patel whereby everyday Gayatri matras are recited.

Shree Swamirayan Mandir: Murtis of Shri Sahajanand and Aksharpurshottam Maharaj with P.P Shri Bhaghatji Maharaj, P.P. Shashtriji Maharaj, P.P. Shri Yogiji Maharaj and P.P. Shri Pramukhswami maharaj resides. Before BAPS temple was built in Mwanza every Sunday morning satsangs were held.

Stree Satsang Mandal: Was performed by our prominent motherly devotees like. Motimasi, Rambhamasi, Vasantmasi, Manchamasi, Ramamasi, and many others till today satsangs are being held every Tuesdays, Fridays and Ekadashis.

Hindu Boarding House: Boarding house was existing even before the temple was built, to accommodate upcountry boys studying in schools as Mwanza was centre of Educational need of up to Higher Secondary in the Lake Zone. As majority of our Community members migrated abroad during seventies the boarding was closed and turned into hospital in early eighties.

Crematorium: Was donated by Late Jamnadas Chhagan Bhanji on shores of Lake Victoria. Till today it is very well maintained by our volunteers.
Rajendra Nursery School: Foundation stone of this school was laid on 26th Jan 1959 by Shrimati Jayaben Dayalji Ruparel, Shri Bhimjibhai Ruparel donated Tsh 30000/- in memory of his late son Shri Rajendra Ruparel. On 19th April 1960 official opening ceremony of this school was done by Shrimati Savitriben Bhimjibhai Ruparel
The school started with 75 kindergarten students with fees of 25/- Tshs.

Major Developments: Before the main temple was built Navratri festivals were celebrated at the back yard of Nyanza Silk Stores along Bantu Street. After the temple was built navratri festivals were held at the present Gayatri

Hall and then a new Multi purpose hall was built in seventies by M/s Pragji Mohan. Many young and old volunteers in terms of singing, electrical, music system arrangements and musicians made Navratri and Sharad Purnima Competition of Mwanza to be symbolically well organized and famous all over East Africa. Sharad Purnima festivals used to start at 8.00 P.M and formally end early next morning.

Today we can witness a new Multi purpose hall, well maintained garden, children playground, huge car park and above all, increased immense intensity of our beloved deities showering their sublime drashti to Hindu devotees who have been flocking in this temple for all these 50 years. Countless sankalpas and manorathas by devotees have been performed under different priests. Shri Girishbhai Dave has been the longest serving priest of this mandir, now he is retired and his job has been very emphatically taken over by Shri Sureshbhai Pathak. The history of Hindu Union Mwanza suggests that we were lucky to have good committed leadership, who had foresight to see the well being of coming generations.

May I take this opportunity to pay tribute and salutations to all those departed souls who had served us diligently, and for the unforgettable services they provided.

Late Shri C.K.Patel
" " Mohanlal Rajani
" " Prem Singh Sandhu
" " Ramnik Karia
" " Jamnadas C. Bhanji
" " Mulji Thakershi
" " Shantilal.K. Tanna
" ' Mathuradas Rugnath Gokuldas.
" " Vithaldas Jiwan
" " V.H. Amarshi
" " Girdharlal Walji
" " Ramubhai Morjaria
" " Amritlal Dave
" " K.K. Dave

Late Shri Vallabhdas Talsania
" " Dayabhai F Mistry.
" " Harilal Sanghvi
" " I.K. Patel
" " M.S. Shah

Late Shri C.L.Patel
" " Jayantibhai Shah
" " Liladhar Sunderji
" " Bhagwanji Sunderji
" " N.C Desai
" " Laxmidas Jiwan
" " Lalji Bhowan
" " Mawjibhai Tank
" " Shagunbhai Patel
" " Prabhudas Suchak
" " Ramanlal S. Joshi.
" " Naran Bhowan
" " C.C. Patel
" " Kantibhai Patel

History Compiled by Shri Jayantibhai A Dave.



Hindu Rites & Rituals

The Ceremonies of Hinduism

The ritual world of Hinduism, manifestations of which differ greatly among regions, villages, and individuals, offers a number of common features that link all Hindus into a greater Indian religious system and influence other religions as well.

The most notable feature in religious ritual is the division between purity and pollution. Religious acts presuppose some degree of impurity or defilement for the practitioner, which must be overcome or neutralized before or during ritual procedures.

Purification, usually with water, is thus a typical feature of most religious action. Avoidance of the impure--taking animal life, eating flesh, associating with dead things, or body fluids--is another feature of Hindu ritual and is important for repressing pollution.

In a social context, those individuals or groups who manage to avoid the impure are accorded increased respect. Still another feature is a belief in the efficacy of sacrifice, including survivals of Vedic sacrifice. Thus, sacrifices may include the performance of offerings in a regulated manner, with the preparation of sacred space, recitation of texts, and manipulation of objects.

A third feature is the concept of merit, gained through the performance of charity or good works, that will accumulate over time and reduce sufferings in the next world.

Domestic Worship

The home is the place where most Hindus conduct their worship and religious rituals. The most important times of day for performance of household rituals are dawn and dusk, although especially devout families may engage in devotion more often.

For many households, the day begins when the women in the house draw auspicious geometric designs in chalk or rice flour on the floor or the doorstep.

For orthodox Hindus, dawn and dusk are greeted with recitation from the Rig Veda of the Gayatri Mantra for the sun--for many people, the only Sanskrit prayer they know. After a bath, there is personal worship of the gods at a family shrine, which typically includes lighting a lamp and offering foodstuffs before the images, while prayers in Sanskrit or a regional language are recited.

In the evenings, especially in rural areas, mostly female devotees may gather together for long sessions of singing hymns in praise of one or more of the gods.

Minor acts of charity punctuate the day. During daily baths, there are offerings of a little water in memory of ancestors.

At each meal, families may set aside a handful of grain to be donated to beggars or needy persons, and daily gifts of small amounts of grain to birds or other animals serve to accumulate merit for the family through their sacrifice.

The Worship of Personal Gods

For the vast majority of Hindus, the most important religious path is bhakti (devotion) to personal gods. There is a wide variety of gods to choose from, and although sectarian adherence to particular deities is strong, there is a widespread acceptance of choice of desired god (ishta devata) as the most appropriate for any particular person.

Most devotees are therefore polytheists, worshiping part of the vast pantheon of deities, some of whom come down from Vedic times. In practice, a worshiper tends to concentrate prayers on one deity or on a small group of deities with whom there is a close personal relationship.

The 'Puja' or Worship

Puja (worship) of the gods consists of a range of ritual offerings and prayers typically performed either daily or on special days before an image of the deity, which may be in the form of a person or a symbol of the sacred presence.

Some dedicated worshipers perform these ceremonies daily at their home shrines; others travel to one or more temples to perform puja, alone or with the aid of temple priests who receive offerings and present these offerings to the gods. The gifts given to the gods become sacred through contact with their images or with their shrines and may be received and used by worshipers as the grace (prasada) of the divine.

Sacred ash or saffron powder, for example, is often distributed after puja and smeared on the foreheads of devotees. In the absence of any of these ritual objects, however, puja may take the form of a simple prayer toward the image of the divine, and it is common to see people stop for a moment before roadside shrines to fold their hands and offer short invocations to the gods.

Gurus & Saints

Since at least the seventh century A.D., the devotional path has spread from the south throughout India through the literary and musical activities of saints who have been some of the most important representatives of regional languages and traditions.

The hymns of these saints and their successors, mostly in vernacular forms, are memorized and performed at all levels of society. Every state in India has its own bhakti tradition and poets who are studied and revered.
In Tamil Nadu, groups called Nayanmars (devotees of Shiva) and Alvars (devotees of Vishnu) were composing beautiful poetry in the Tamil language as early as the sixth century.

In Bengal one of the greatest poets was Chaitanya (1485-1536), who spent much of his life in a state of mystical ecstasy. One of the greatest North Indian saints was Kabir (ca. 1440-1518), a common leatherworker who stressed faith in God without devotion to images, rituals, or scriptures. Among female poets, Princess Mirabai (ca. 1498-1546) from Rajasthan stands out as one whose love for Krishna was so intense that she suffered persecution for her public singing and dancing for the lord.

A recurring motif that emerges from the poetry and the hagiographies of these saints is the equality of all men and women before God and the ability of people from all castes and occupations to find their way to union with God if they have enough faith and devotion. In this sense, the bhakti tradition serves as one of the equalizing forces in Indian society and culture.



Life-Cycle Rituals

A detailed series of life-cycle rituals (samskara, or refinements) mark major transitions in the life of the individual. Especially orthodox Hindu families may invite Brahman priests to their homes to officiate at these rituals, complete with sacred fire and recitations of mantras.
Most of these rituals, however, do not occur in the presence of such priests, and among many groups who do not revere the Vedas or respect Brahmans, there may be other officiants or variations in the rites.

Pregnancy, Birth, Infancy Ceremonies may be performed during pregnancy to ensure the health of the mother and growing child. The father may part the hair of the mother three times upward from the front to the back, to assure the ripening of the embryo. Charms may serve to ward off the evil eye and witches or demon At birth, before the umbilical cord is severed, the father may touch the baby's lips with a gold spoon or ring dipped in honey, curds, and ghee. The word vak (speech) is whispered three times into the right ear, and mantras are chanted to ensure a long life.

A number of rituals for the infant include the first visit outside to a temple, the first feeding with solid food (usually cooked rice), an ear-piercing ceremony, and the first haircut (shaving the head) that often occurs at a temple or during a festival when the hair is offered to a deity.

Upanayana: The Thread Ceremony
A crucial event in the life of the orthodox, upper-caste Hindu male is an initiation (upanayana) ceremony, which takes place for some young males between the ages of six and twelve to mark the transition to awareness and adult religious responsibilities.

At the ceremony itself, the family priest invests the boy with a sacred thread to be worn always over the left shoulder, and the parents instruct him in pronouncing the Gayatri Mantra. The initiation ceremony is seen as a new birth; those groups entitled to wear the sacred thread are called the twice-born.

In the ancient categorization of society associated with the Vedas, only the three highest groups - Brahman, warrior (Kshatriya), and commoner or merchant (Vaishya) - were allowed to wear the thread, to make them distinct from the fourth group of servants (Shudra).

Many individuals and groups who are only hazily associated with the old "twice-born" elites perform the upanayana ceremony and claim the higher status it bestows. For young Hindu women in South India, a different ritual and celebration occurs at the first menses.

Need for a Mandir.....?

What is a Mandir?

Call it a "Temple", "Devalay" or "Devsthan", "Mandir" is a term derived from Sanskrit word mandira, meaning, for the house (of God by implication). It the abode where one places his/her "Ishtdev" – The Supreme Almighty, to the highest position and worships accordingly.

Hindus believe that the soul(atma) is an irrevocable part(ansh) of the Supreme Almighty. It resides in every living form. The soul takes up a human form to realize one of the greatest aspects of cosmos. To attain freedom from the cycles of life and death. To finally rest within the abode of our Supreme Divine. To sit besides Him. That means every human being is a living Mandir. But frankly speaking, we have totally forgotten this very basic and formadible identity of ourselves. We believe more in seeing than in beliveing. So arises a need for oneself to remember that the physical form one bestows or roams with,..... is not its true identity.

Mandir, in its most extarvagant and glorious exterior form has been enshrined with divinity from the within. The human form is much similar to a mandir, wherein the internal is more eternal than the exterior. But the materalistic world has made it forget its true worth and goal. One spends rest of his life seeking for peace out of worldly pleasures. These tactics have proved to be mirages since peace in its exact state doesn't needs exterior pleasures.
A mandir is a place for self-realisation. A person visiting a mandir of his/her faith comes in close contact with who is residing within oneself. He comes to realise that whom he is witnessing in front of him(performing darshan) is in fact also a part of himself.
Mandir is a place where the mind becomes still and the soul floats freely to seek the source of life, peace, joy and comfort. It's a resort for the mind and soul to balance itself from the vibrations caused by the daily life.

Why are Mandirs needed?

Mandirs are houses of worship. Hinduism has various religions. And every religion has its own tradition to built houses of worship. It is the mandir that fuels our faith in God, strengthen our society and teach us to trust one another. Mandir is a centre for learning about oneself, nature and God. It is where ethics and values are reinforced.

You must have watched your favourite soccer or cricket team on a T.V. at home. What if your would have watched the same with some of your friends on a larger screen....., or what would you say if you happened to witness the same match along with your friends live into the stadium it is played? The jubilation and excitement that would persist while on the stadium would be much, much higher compared to the earlier scenarios.

Being in a mandir is something different. The environment and the divine aroma that is present around the mandir automatically puts a person to act accordingly and help him to look in a different perspective towards life and its source. It tends a person to look inwards. The purpose of a mandir is mainly to take a person back to his eternal roots.
The immortal soul after innumerable births (8,400,000 of them, according to our Vedic scriptures) attains this human abode. The reason of getting this form is t attain the four goals i.e. Dharm Arth, Kam and Moksh. The so on its own cannot fulfil these g Hence the need of a mechani function that helps to fulfil thes goals i.e. the human body. The main aim of the soul is to attain Moksha i.e. gaining freedom fr the cycle of rebirth and seek a permanent place within the abo of God.
The Mandir is exactly what a person needs to attain this goa

Why built expensive and majestic Mandirs?

One always feels to be at his b all the time and puts on the bes attire when and where required We need elaborate, fully furnish and equipped offices to work with, good equipped playgroun to play on and clubs as well as disco, bars, theatres and movie to entertain ourselves. Even wh buying a house for oneself and ones family, one search's for the perfect house, which has the perfect colour, style, landscapin and interior. One needs to own house that really concedes to b his perfect home.

For oneself, no cost or effort is spared in the quest for the perfe home or perfect office or any amenities that are close to ones heart and needs.
Then should it to be so surprisin that those who love God would spare no effort or cost to make the perfect house for God? This has been the sentiment of Hindu since the time the ancient seers wrote the Shilpa Shastras that specified the proper methods of construction for elaborate mandir But the construction of the mand itself was the effect of devotion t God. So, the elaborate features and exquisite carvings of the

mandir were simply the physical embodiments of devotion of the devotees who constructed the mandir.

The government of every country spends millions of dollars on public monuments that have no function other then to be looked at and admired for their architecture. The money to construct such public monuments comes directly from the taxpayers. Yet, such massive expenditure on public monuments is accepted and appreciated by all. The reason is that simply through their architecture and symbolism, such public monuments promote pride in one's country and its values, and thus spread a beneficial social message. In the same way that the architecture of public monuments, and for that matter, all architecture promotes a message, the architecture of a mandir also promotes a message that is spiritually and socially beneficial. The architecture of the mandir evokes feelings of purity, devotional fervour, faith, wonder at the splendour of God, and pride in one's culture.

Moreover, the money spent on mandirs does not come from public coffers, but solely from the donations of devotees who desire to express their devotion to God through the mandir. If society admires wealthy people for the massive mansions and palaces they construct to serve their own selfish needs, should not society admire even more, those people from all backgrounds who selflessly donate to the mandir for the socially beneficial message the mandir's architecture promotes.
Mandirs can be anything from a size of a small hut to anything like the one in Cambodia, which is spread into, extensive 35 sq. kms. They are built keeping in mind the number of followers worshipping there.

Why not schools, hospitals or other service institutions instead of mandirs?

Hospitals, schools, and mandirs each play their respective essential roles in maintaining society's physical, mental, and spiritual well-being.

A hospital is necessary to treat the ill and wounded. A school is necessary to educate the mind of the individual so that he or she may become a successful and productive member of society. However, neither the school nor the hospital can provide the social, cultural, and spiritual benefits given by a mandir. A school can give information, but it does not teach values.

Perhaps we should think about the following questions: Why is it that so many social workers are faced with an ever-increasing rate of teenage pregnancies? Why do so many schools employ metal detectors as security measures? Why is it that students attending the finest universities in the world are arrested for drinking and driving? A school will educate the mind, but unfortunately, it cannot educate the soul. A hospital can extend life but it cannot teach a person how to live life. What are the success rates of smoking cessation or alcohol abuse clinics? Patients suffer from lung cancer or liver cirrhosis but they continue to consume nicotine and tobacco or abuse alcohol. A criminal is treated for a gunshot wound. But, after recovering he or she still remains a criminal. A hospital can mend a broken arm, but unfortunately, it cannot mend a broken heart. Similarly, a mandir on its own cannot effectively fulfil the purposes and roles attributed to either a school or a hospital. However, a mandir can fulfil the deep necessity for spirituality in today's society.

Carl G. Jung, an eminent psychotherapist goes as far as saying, "For the past thirty years people from all over the developed world have come to me for advice. From amongst these people there has not been one patient above the age of 35 whose illness could not be cured by faith in religion. And there has not been a single patient who has disbelieved religion and been cured!"
Swami Vivekanand, has said, "The greatest source of strength for any society is its faith in God. The day it renounces such faith will be the day that society begins to die."
A mandir cultivates and sustains such devout faith in God. In doing so, it teaches the individual to live life virtuously. It teaches the individual to distinguish right from wrong. It moulds the character of the individual and teaches one to live life in such a way that one does not harm one's own self or society. Therefore, mandirs, hospitals, and schools all have their respective and essential roles in society.
The need for mandirs is just as visible as the need for schools and hospitals in society.

Why so many Mandirs?

So many pubs, so many disco bars and so many shopping malls! No questions asked. But when it comes to a "Mandir" people tend to question its very existence.
Hindu culture is rich with different faiths and religions. Mandirs are built according to the faith of its devotees. But it is often found that same faith mandirs are found at few distances. This happens that as time passes on, the sect grows and it becomes impossible to accommodate the increased number of followers in the vicinity of the existing mandir. Hence the need of other mandir arises to cater the need of ever-growing followers.

Mandirs serve the purpose of spiritual hospitals. They heal the diseases of the soul and nurture the soul on the spiritual path. Therefore, many mandirs are built to ensure easier accessibility to the

individual. The easier the access that the individual has to a mandir, the more inclined that individual will be to go to a mandir and reap its social, cultural, and spiritual benefits.

Why Mandirs are built outside India?

For countless generations Hindu values, customs and traditions have provided man happiness and stability in his social, personal and spiritual life. As Hindus migrate throughout the world in search of greater economic opportunity, it is important that they do not lose this source of stability and peace due to lack of contact with their cultural heritage. Throughout the world, emigrants and, more significantly, their future generations have been able to maintain contact with their priceless cultural heritage through mandirs. Mandirs outside of India have provided emigrants an essential place to keep in touch with Hindu customs and traditions. For second generation Hindus, the mandir has often been the place where they have been introduced to such Hindu customs as the Hindu diet, Hindu rites and rituals, Hindu dress, Hindu cultural ceremonies and Hindu spirituality. Regular exposure to these customs and traditions in the mandir has helped second generation Hindus understand and appreciate their cultural heritage. This has helped them develop pride in themselves and their cultural heritage and avoid the psychologically destructive feelings of inferiority and isolation that often come from being a part of a very small, misunderstood minority. Pramukh Swami Maharaj has often said that "wherever one goes, one should keep four aspects of our culture firmly rooted in our life: our diet, our language, our dress, and our devotion."

How do Mandirs help society?
The social influence of the mandir can be seen directly through its role as a host for a variety of humanitarian activities.
The mandir is intertwined in each and every step of these activities. It is the mandir campus that serves as the site for the activities to be organized, launched and managed. It is the follower who comes to the mandir that lends a helping hand in each and every project. It is the resources of the mandir, its followers and its well-wishers that are used to see each project through.

Mandirs inspire volunteerism. Mammoth humanitarian projects are undertaken and concluded. It has been observed that such projects are done with single-minded focus. The people involved exert their utmost, without yearning for returns. The pinnacle of human ability at its best is displayed owing to the selfless service executed with highest efficiency and care. Historically, mandirs have not just remained centres of worship, but rather, have evolved into vast, extensive complexes encompassing many roles to serve the special needs of society. In addition to their pivotal function in religious worship, mandirs have been a place where people have turned to for food and shelter in times of need or during natural disaster.

How does the mandir help a family?

The individual's affiliation with the mandir is often family-based. The influence of the mandir accompanies him or her into the home. Normally, family members are also involved and influenced by the mandir. Many families will sit together and often discuss issues involving the mandir and its activities. Family prayer sessions as well as having a common system of beliefs and mode of worship also help unity and intra-family understanding.
The mandir community is itself just a family of families. As a result, the environment of the mandir allows one family to mingle with and learn from many other highly functional and cohesive families.

How does the mandir help individuals?

The average individual is always in a dilemma and leaves him with an ardent craving for answers to life's unlimited questions; the most burning being: "How can I attain peace of mind?" More often, the individual may turn to alcohol, substance abuse, crime, gambling, or other such vices, helplessly in search of peace. Many genuine efforts are also made, such as recreational activities, days off, or retreats. The magnitude of society's concern can be seen through government efforts such as national parks or amusement parks. But even these arrangements have proved to be short lived.

The mandir offers a refreshing tranquillity to such an individual. Through its natural teachings and activities of prayer and worship, the mandir generates devout faith in God and in fellow man and guides the individual towards spirituality. With this newfound faith in God, the individual embraces physical, mental, and spiritual purity. The teachings and natural activities of the mandir offer the individual an understanding that peace of mind does not lie in addictions and other such vices. They mould the character of the individual by endowing basic virtues of humanity such as fidelity, courage, forgiveness, unity, friendship, honesty, humility, tolerance, understanding, patience, charity, and universal brotherhood.
Finally, an individual's survival and aspirations from this life sustains on his internal prowess fuelled from external source. For a devoted follower the Lord is his source. Lord present in materialistic form.....in a mandir.
Hence, the need for a mandir.....!!!!

CMG

Group of Companies

CMG GROUP OF COMPANIES

CMG Investments Ltd.

A investment company for the group

Also in the distribution of tyres of General Tyres, Firestone, Bridge stone, Kumho, Apollo, Yellow sea and Many of sundries items like Butter fly sewing machine, Giant and sunflower flask etc.

NEW MWANZA HOTEL LTD.

CA three stare hotel with the luxuries 54 rooms

24 hours Coffee shop and a exotic restaurant with Indian, Continental, Chinese, Swahili and many more cuisines

Conference facilities and multipurpose hall

One of the best Disco in Africa

Health Club and Swimming pool

Business Center

Shopping Center

Safe Parking.

CMG MOTEL

A motel located at the Kenya Tanzania border in a very beauty full and natural surroundings with 35 exclusive rooms.

Having a nice restaurant with Indian, Continental and Swahili cuisines

Disco

A multipurpose hall

MWANZA FOOD INDUSTRIES LTD.

Crop exporting and processing unit

Exporting Yellow Gram, Green Gram and pigeon peace to Indian Dubai and Pakistan.

Manufacturer of Rice, Yellow Gram Dal and Pigeon peace Dal

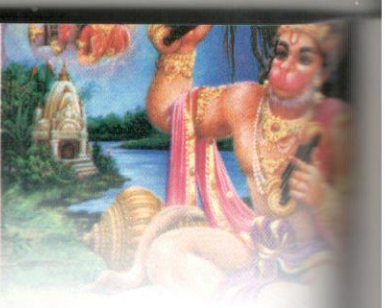
CMG CONSTRUCTION CO. LTD.

A road and building construction co.

Having road projects all over Tanzania

Very well equipped construction company

Entering in the project with NHC of Tallest Building of Lake region



શ્રી હનુમાન ચાલીસા

દોહા

શ્રીગુરૂ ચરન સરોજ રજ નિજ મનુ મુકુરુ સુધારિ બરનૌઉં રઘુબર બિમલ જસુ જો દાયકુ ફલ ચારિ
બુદ્ધિહીન તનુ જાનિકે સુમિરૌં પવનકુમાર બલ બુદ્ધિ બિદ્યા દેહુ મોહિં હરહુ કલેસ બિકાર

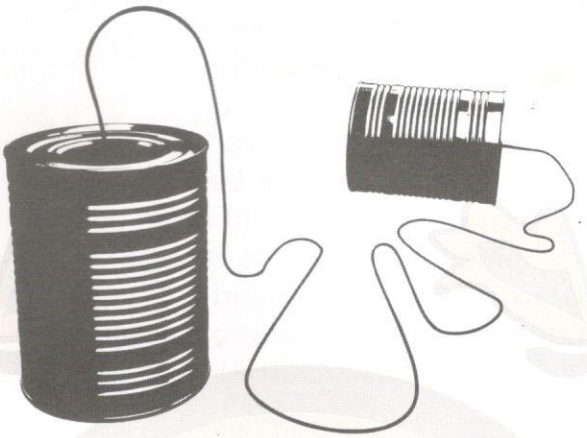
ચોપાઇ

જય હનુમાન જ્ઞાન ગુન સાગર, જય કપીસ તિહું લોક ઉજાગર, રામ દૂત અતુલિત બલ ધામા,
અંજનિપુત્ર પવનસુત નામા, મહાબીર બિક્રમ બજરંગી, કુમતિ નિવાર સુમતિ કે સંગી,
કંચન બરન બિરાજ સુબેસા, કાનન કુંડલ કુંચિત કેસા, હાથ વજ ઔર ધ્વજા બિરાજૈ,
કાંધે મૂંજ જનેઊ સાજૈ, સંકર સુવન કેસરીનંદન, તેજ પ્રતાપ મહા જગ વંદન,
વિદ્યાવાન ગુની અતિ ચાતુર, રામ કાજ કરિબે કો આતુર, પ્રભુ ચરિત્ર સુનિબે કો રસિયા,
રામ લખન સીતા મન બસિયા, સૂક્ષ્મ રૂપ ધરિ સિયહિં દિખાવા, બિકટ રૂપ ધરિ લંકા જરાવા,
ભીમ રૂપ ધરિ અસુર સંહારે, રામચંદ્ર કે કાજ સંવારે, લાય સજીવન લખન જિયાયે,
શ્રીરઘુબીર હરષિ ઉર લાયે, રઘુપતિ કીન્હી બહુત બડાઇ, તુમ મમ પ્રિય ભરતહિ સમભાઇ,
સહસ્ર બદન તુમ્હારો યશ ગાવૈં, અસ કહી શ્રીપતિ કંઠ લગાવૈં, સનકાદિક બ્રહ્માદિ મુનીસા,
નારદ સારદ સહિત અહીસા, યમ કુબેર દિગપાલ જહાં તે, કબિ કોબિદ કહિ સકે કહાં તે,
તુમ ઉપકાર સુગ્રીવહીં કીન્હા, રામ મિલાય રાજ પદ દીન્હા, તુમ્હારો મંત્ર બિભીષન માના,
લંકેશ્વર ભએ સબ જગ જાના, જુગ સહસ્ત્ર જોજન પર ભાનૂ, લીલ્યો તાહિ મધુર ફલ જાનૂ,
પ્રભુ મુદ્રિકા મેલિ મુખ માહીં, જલધિ લાંઘિ ગયે અચરજ નાહીં, દુર્ગમ કાજ જગત કે જેતે,
સુગમ અનુગ્રહ તુમ્હરે તેતે, રામ દુઆરે તુમ રખવાર, હોત ન આજ્ઞા બિનુ પૈસારે,
સબ સુખ લહૈ તુમ્હારી સરના, તુમ રક્ષક કાહૂ કો ડરના, આપન તેજ સમ્હારો આપૈ,
તીનોં લોક હાંક તે કાપૈ, ભૂત પિશાચ નિકટ નહિં આવૈ, મહાબીર જબ નામ સુનાવૈ,
નાસૈ રોગ હરૈ સબ પીરા, જપત નિરંતર હનુમત બીરા, સંકટ તેં હનુમાન છુડાવૈ,
મન ક્રમ બચન ધ્યાન જો લાવૈ, સબ પર રામ તપસ્વી રાજા, તિન કે કાજ સકલ તુમ સાજા,
ઔર મનોરથ જો કોઇ લાવૈ, સોઇ અમિત જીવન ફલ પાવૈ, ચારોં જુગ પરતાપ તુમ્હારા,
હૈ પરસિદ્ધ જગત ઉજિયારા, સાધુ સંત કે તુમ રખવારે, અસુર નિકંદન રામ દુલારે,
અષ્ટ સિદ્ધિ નૌ નિધિ કે દાતા, અસ બર દીન જાનકી માતા, રામ રસાયન તુમ્હરે પાસા,
સદા રહો રઘુપતિ કે દાસા, તુમ્હરે ભજન રામ કો પાવૈ, જનમ જનમ કે દુઃખ બિસરાવૈ,
અંત કાલ રઘુબર પુર જાઈ, જહાં જન્મ હરિભક્ત કહાઈ, ઔર દેવતા ચિત્ત ન ધરેઇ,
હનુમંત સેઇ સર્બ સુખ કરેઇ, સંકટ કટૈ મિટૈ સબ પીરા, જો સુમિરૈ હનુમંત બલબીરા,
જૈ જૈ જૈ હનુમાન ગોસાઇ, કૃપા કરહુ ગુરૂ દેવ કી નાઇ, જો સત બાર પાઠ કર કોઇ,
છૂટહિ બંદિ મહા સુખ હોઇ, જો યહ પઢૈ હનુમાન ચલીસા, હોય સિદ્ધિ સાખી ગૌરીસા,
તુલસીદાસ સદા હરિ ચેરા, કીજૈ નાથ હૃદય મહં ડેરા

દોહા

પવનતનય સંકટ હરન, મંગલ મૂરતિ રૂપ, રામ લખન સીતા સહિત, હૃદય બસહુ સુર ભૂપ.

સિયાવર રામચંદ્રજી કીજય, પવન સુત હનુમાન કીજય, ઉમાપતી મહાદેવ કીજય, બોલોરે ભાઈ સબ સંતન કીજય



Listening works Wonders

Just one of the many lessons we've learned along the way:

The search for better products always starts with our ears.

The results are nothing short of spectacular.

It ensures our Customers get products they actually need.

Products that work better and products that show great results.

With best Compliments from

NADAKA GROUP OF COMPANIES

Shinyanga Industrial Equipment Ltd - Automobile spare parts, Tyres, Batteries, Safety Products, Tools
Pamba Industries Ltd - Mechanical Engineering & Fabrication Works,
Huduma - Builder & Industrial Hardware - Garage Equipment & Accessories, other types of Hardware
J J Minimarket Ltd - Groceries & all types of food products
Buluba Tanzania Ltd - Cotton Lint, Cotton seed oil, Cotton seed cake
Musoma Equipment - Automobile spare parts, Tyres, Batteries, Safety products, Tools, Industrial Gases

P.O.Box. 878, Mwanza, Tanzania.
Tel : (028) 2503001 / 2541942 - Fax:(028) 2541536
Email: info@nadaka-group.com

Hindu Deities



Within Hinduism a large number of personalities, or 'forms', are worshipped as murtis. Hindus believe in karma. The belief is that these beings are either aspects of the supreme Brahman; Avatars of the supreme being (Bhagavan); or significantly powerful entities known as devas. The exact nature of belief in regards to each deity varies between differing Hindu traditions and philosophies. Often these beings are depicted in humanoid, or partially humanoid forms, complete with a set of unique and complex iconography in each case.

Ishvara

Bhagavan is a word used to refer to the personal aspect of God in general; it is not specific to a particular deity. Bhagavan transcends gender, yet can be looked upon as both father and mother, child, or sweetheart.[1] Most Hindus, in their daily devotional practices, worship some form of this personal aspect of God, although they believe in the more abstract concept of Brahman as well. This may mean worshipping God through an image or a picture, or simply thinking of God as a personal being. Hindu deties are immortal. Many people argue on the existence of any Gods at all.

Different names and, frequently, different images of God will be used, depending on which aspect of Bhagav n is being discussed. For instance, when God is talked about in the aspect as the creator, God is called Brahm .[2] When referred to in the capacity as preserver of the world, God is called Vishnu. When referred to in the capacity as destroyer of the world, God or immortal is called Shiva.
Many of these individual aspects of God also have other names and images. For example, Krishna and Rama are considered forms of Vishnu. All the various deities and images one finds in Hinduism are considered manifestations of the same God, called Bhagav n in the personal aspect and Brahman when referred to as an abstract concept. In their personal religious practices, Hindus may worship primarily one or another of these deities, known as their "ishta devat ," or chosen deity.[3] The particular form of God worshipped as one's chosen ideal is a matter of individual preference.[4] Regional and family traditions can play a large part in influencing this choice.[5] Hindus may also take guidance about this choice from scriptures. Although Hindus do worship deities other than their chosen deity from time to time, depending on the occasion and their personal inclinations, it is not expected that they will worship, or even know about, every form of God. Hindus generally choose one concept of God (popular choices include Krishna, Rama, Shiva, or Kali), and cultivate devotion to that chosen form, while at the same time respecting the chosen ideals of other people.[6]

Avataras (incarnations of God)

Many denominations of Hinduism, such as Vaishnavism and Saivism, teach that occasionally, God comes to Earth as a human being to help humans in their struggle toward enlightenment and salvation (moksha). Such an incarnation of God is called an avatara. In some respects, the Hindu concept of avatara is similar to the belief found in Christianity that God came to the earth in the form of Jesus. However, whereas most Christians believe that God has assumed a human body only once, Hinduism teaches that there have been multiple avatars throughout history and that there will be more. Thus Krishna, who is not only viewed as an incarnation but also source of all incarnations, says:

Whenever righteousness declines
And unrighteousness increases,
I make myself a body;
In every age I come back
To deliver the holy,
To destroy the sin of the sinner,
To establish righteousness.

The most famous of the divine incarnations are Rama, whose life is depicted in the Ramayana, and Krishna, whose life is depicted in the Mahabharata and the Srimad Bhagavatam. The Bhagavad Gita, which contains the spiritual teachings of Krishna, is one of the most widely-read scriptures in Hinduism.

Devas and devis

Brahma is described within the Puranas as the god of creation

The Hindu religion speaks of many individual deities. Gods are called devas. Goddesses are called dev s. The various devas and dev s are personifications of various aspects of one and the same God (Ishvara).

[8] For instance, when a Hindu thinks of Ishvara as the giver of knowledge and learning, that aspect of Ishvara is personified as the deity Saraswati. In the same manner, the deity Lakshmi personifies Ishvara as the giver of wealth and prosperity.[9] This does not imply that Ishvara is the Lord of all the other deities. Ishvara is just the name used to refer to the personal God in general, when no particular deity is being referred to.

The devas (also called devatis) constitute an integral part of the colorful Hindu culture. These various forms of God are depicted in innumerable paintings, statues, murals, and scriptural stories that can be found in temples, homes, businesses, and other places. In Hinduism the scriptures recommend that for the satisfaction of a particular material desire a person may worship a particular deity.[10] For example, shopkeepers frequently keep a statue or picture of the devi Lakshmi in their shops. The elephant-headed deva known as Ganesha is worshipped before commencing any undertaking, as he represents God's aspect as the remover of obstacles. Students and scholars may propitiate Saraswati, the devi of learning, before taking an exam or giving a lecture.

The most ancient Vedic devas included Indra, Agni, Soma, Varuna, Mitra, Savitri, Rudra, Prajapati, Vishnu, Aryaman and the Ashvins; important devas were Sarasvati, and Prithvi. Later scriptures called the Puranas recount traditional stories about each individual deity.

Vishnu and Shiva are not regarded as ordinary devas but as Mahadevas ("Great Gods") because of their central positions in worship and mythology.[11] The Puranas also laud other devas, such as Ganesha and Hanuman, and avataras such as Rama and Krishna (see below). Goddesses are worshiped when God is thought of as the Universal Mother. Particular forms of the Universal Mother include Lakshmi, Sarasvati and Parvati, Durga, and Kali.
There are some Hindus who consider the various deities not as forms of the one Ishwara, but as independently existing entities, and may thus be properly considered polytheistic to some extent.

Mahadevi- The Supreme Goddess
The concept of Mahadevi emerged in historical religious literature as a term to define the powerful and influential nature of female deities in India. Throughout history, Goddesses have been portrayed as the mother of the universe, through whose powers the universe is created and destroyed. The gradual changes in belief through time shape the concept of Mahadevi and express how the different Goddesses, though very different in personality, all carry the power of the universe on their shoulders.

Trimurti

In Hinduism, the Trimurti (also called the Hindu trinity) are three aspects of God in His forms as Brahma, Vishnu and Shiva.

- ***Brahma - the creator***
- ***Vishnu - the preserver***
- ***Shiva - the destroyer***

Popular gods

Some other popular Hindu gods include Devi, Krishna, Ganesh, Hanuman[12], Murugan, Ramachandra and Lakshmi. Smarta Hindus believe that God, in any form ("Ishta Devata,", i.e., the preferred form of God) can grant worshipers grace to bring them closer to Moksha, the end of the cycle of rebirth. The great Hindu saint Ramakrishna studied and embraced other religions, such as Christianity and Islam, and came to the same conclusion proclaimed by the Vedas, "Truth is One; the wise call it by various names" (Ekam Sat Viprah Bahuda Vadanti).

Denominations of Hinduism

Contemporary Hinduism traditionally has four major divisions, Saivism, Shaktism, Vaishnavism, and Smarthism.
However the Shakti sect connects God as Lord Shiva also, as the Aparabrahm while Shakti is the Parabrahm. Further the Saura sect connects itself with Lord Vishnu, one of the 12 Adityas (solar deities.) Ganesha worshippers would connect themselves with Lord Shiva as Lord Shiva is the Father of Lord Ganesha and hence, Lord Ganesha is a Shaiv deity.

Hinduism is a very rich and complex religion. Each of its four denominations shares rituals, beliefs, traditions and personal Gods with one another, but each sect have a same and different philosophy on how to achieve life's ultimate goal (moksa, liberation). For example a person can be a Shiv devotee and a Vishnu devotee but they can practice the Advaita Vedanta philosophy (Darshana) which believes there is no difference between the Brahman and the Soul. Conversely a Hindu may follow the Dvaita philosophy which stresses that Brahman and the Soul are not the same. But each denomination fundamentally believes in different methods of self-realisation and in different aspects of the One Supreme God. However, each denomination respects and accepts all others, and conflict of any kind is rare.

Vaishnavism, Saivism and Shaktism, respectively believe in a monotheistic ideal of Vishnu (often as Krishna), Shiva, or Devi; this view does not exclude other personal Gods, as they are understood to be aspects of the chosen ideal (e.g., to many devotees of Krishna, Shiva is seen as having sprung from Krishna's creative force). Often, the monad Brahman is seen as the one source, with all other gods emanating therefrom. Thus, with all Hindus, there is a strong belief in all paths being true religions that lead to one God or source, whatever one chooses to call the ultimate truth.

Polytheistic gods

Although the pantheistic system allowed only a subordinate rank to the old polytheistic gods, and the actual religious belief of the people was probably but little affected by their existence, they continued to occupy an important place in the affections of the poet, and were still represented as exercising considerable influence on the destinies of man. The most prominent of them were regarded as the appointed Loka palas, or guardians of the world; and as such they were made to preside over the

four cardinal and (according to some authorities) the intermediate points of the compass.

Thus Indra, the chief of the devas, was regarded as the regent of the east; Agni, the fire, was in the same way associated with the southeast; Yama, lord of death and justice with the south; Surya, the sun, with the southwest; Varuna, originally the representative of the all-embracing heaven (atmosphere), now the god of the ocean, with the west; Vayu (or Pavana), the wind, with the northwest; Kubera, the god of wealth, with the north; and Soma with the northeast. (Note: In some traditions, Ishana, an aspect of Siva is regarded as the regent of the northeast and Nirrti the regent of the southwest.)

In the institutes of Manu the Loka palas are represented as standing in close relation to the ruling king, who is saki to be composed of particles of these his tutelary deities. The retinue of Indra consists chiefly of the Devas(angels), Gandharvas, a class of genii, considered in the epics as the celestial musicians; and Apsaras, lovely nymphs, who are frequently employed by the gods to make the pious devotee desist from carrying his austere practices to an extent that might render him dangerous to their power. Narada, an ancient sage (probably a personification of the cloud, the water-giver), is considered as the messenger between the gods and men, and as having sprung from the forehead of Brahma. The interesting office of the god of love is held by Kamadeva, also called Ananga, the bodyless, because, as the myth relates, having once tried by the power of his mischievous arrow to make Siva fall in love with Parvati, whilst he was engaged in devotional practices, the urchin was reduced to ashes by a glance of the angry god. Two other mythological figures of some importance are considered as sons of Siva and Parvati, viz.

Karttikeya or Skanda, the leader of the heavenly armies, who was supposed to have been fostered by the six Knittikas or Pleiades; and Ganesha (lord of troops), the elephant-headed god of wisdom, and at the same time the leader of the dii minorum gentium.

Smartism

Smartism, a denomination of Hinduism is a monist as well as a monotheist religion that understands different deities as representing various aspects and principles of one supreme entity, Brahman or parabrahman. Teachers such as Swami Vivekananda, who brought Hinduism to the West, held beliefs like those found in Smartism, although he usually referred to his religion as Vedanta. Other denominations of Hinduism do not strictly hold this belief. A Smartist would have no problem worshiping Shiva or Vishnu together as he views the different aspects of God as leading to the same One God. It is the Smarta view that dominates the view of Hinduism in the West. By contrast, a Vaishnavite considers Vishnu as the one true God, worthy of worship and other forms as subordinate. See for example, an illustration of the Vaishnavite view of Vishnu as the one true God [13]. Accordingly, many Vaishnavites, for example, believe that only Vishnu can grant the ultimate aim for mankind, moksha. [14]. Similarly, many Shaivites also hold similar beliefs[15] [16].

Devas in the Vedas

The pantheon in the Srauta tradition consists of various gods and goddesses. However, these entities may not hold the traditional meaning of gods and goddesses in English. Instead the devas (which is the Sanskrit word used to represent these entities) represent certain forces. For instance, the deva Agni has one aspect as the flame. but this flame symbolises the psychological power associated with Agni namely the power of will. Agni can be called God-will. Similarly Indra is the God-mind; Sarasvati is the Power of Inspiration, not merely of learning.[17] The main devas are (vide 6th anuvaka of Chamakam):

• Agni • Indra • Soma • Savitr
• Vayu • Varuna • Marutas • Aditya
• Rudra • Vishnu • Brahma • Shiva
• Pusha • Brihaspati • Ashwinis
• Vishvedavas • Prithvi • Dyaus
• Antariksha • Dishas • Moordha
• Prajapati

The main aspects of devi (goddesses) are:

- Sarasvati or Vaak
- Lakshmi or Shri
- Durga or Parvati

See Also :Srauta

The 10 Avatars (Dashavatar) of Vishnu

Main article: Avatar

1. Matsya, the fish, appeared in the Satya Yuga.
2. Kurma, the tortoise, appeared in the Satya Yuga.
3. Varaha, the boar, appeared in the Satya Yuga.
4. Narasimha, the Man-Lion (Nara = man, simha = lion), appeared in the Satya Yuga.
5. Vamana, the Dwarf, appeared in the Treta Yuga.
6. Parashurama, Rama with the axe, appeared in the Treta Yuga.
7. Rama, Sri Ramachandra, the prince and king of Ayodhya, appeared in the Treta Yuga.
8. Balarama, brother of Krishna.
9. Krishna (meaning dark or black; see also other meanings in the article about him.), appeared in the Dwapara Yuga.
10. Kalki ("Eternity", or "time", or "The Destroyer of foulness"), who is expected to appear at the end of Kali Yuga, the time period in which we currently exist, which will end in the year 428899 CE.

- The 'Hidden' Avatar, mentioned in Bhagavata Purana, 11th Canto
- Some consider Krishna to be the 8th avatar of Vishnu, and place Buddha, the enlightened one, as the 9th avatar. The Buddha avatar, which occurs in different versions in various Puranas, may represent an attempt by orthodox Brahminism to slander the Buddhists by identifying them with the demons.[18] Helmuth von Glasenapp attributed these developments to a Hindu desire to absorb Buddhism in a peaceful manner, both to win Buddhists to Vishnuism and also to account for the fact that such a significant heresy could exist in India.[19]

the 10 avatras talks about how Life formed and how it will be going to end

Relatives

- Sita • Parvati • Kartikeya
- Ganesha • Ayyappan • Hanuman

Mother Goddesses

- Shakti • Devi • Kali • Durga
- Lakshmi
- Amman
- Jagaddhatri

Guru Purnima Celebrated

DAWN OF A NEW CONCEPT

Namaha Shree Gurudevaye Namaha

GURU - the eternal guide
URGES for our spiritual salvation
RESTRAINT in all dynamics is the main teaching of Guru
UTTERANCE of Ram Naam beneath the umbrella of Guru is the path and the goal for sadhak

Guru-the Master, Spiritual supreme for the mortal. Guru is the celestial link of this world and the other. Guru defines spiritualism, paves the path for elevation and purification. Guru masters the eternal knowledge and disseminates information, which is a benefactor to the society. Guru through his tapa and sadhana unveils the riddle of 'Unknown' and helps others through the process and manifestation which is unfathomable by ordinary human beings. Guru reaches out to those, who are celestially ordained to get shelter and due for a spiritual elevation. Meeting of Guru and Shishya is no ordinary happening rather this is actually blessed by Shri Ram only. Guru then handles the spiritual vision and fathoms the life and times of shishya. Guru then unleashes many a happenings and employs tools or many modes be it bliss, pain and agony or mortal fulfillment. But beneath these there lies the deep undercurrent of purifying the life of the sadhak. While a shishya reels under the karmic chakra, Guru also faces the inner turmoil for the sadhak. Hypersensitive Guru, takes upon himself the suffering of others, without letting others know about it. No body can see the moisture in the eyes of Guru when the sadhak suffers; again none can see the silent blissful smile when the sadhak advances towards the spiritual elevation. Guru wonders in various space and time and his words are not to be taken lightly and he speaks whatever is to be spoken by the Supreme. These ordains can be through pravachan, inter-personal conversation, or received in conscious, semi-conscious state of meditation and in the dream world where one is seldom linked with super-consciousness. Guru warns, guides and predict to help others provided the shishya remains pure and perfect to receive the correct guidance. No body can be far off from Guru, no matter sadhak sees him often or not! Guru consumes all the poisons of his shishya yet he remains eternal neelkantha. Sadhak should have the greatest order of faith and shraddha and never to nurture doubt about Guru or Shri Ram! Doubtlessness is the state of eternal fulfillment where Guru resides and Shri Ram is just a JAPA away.

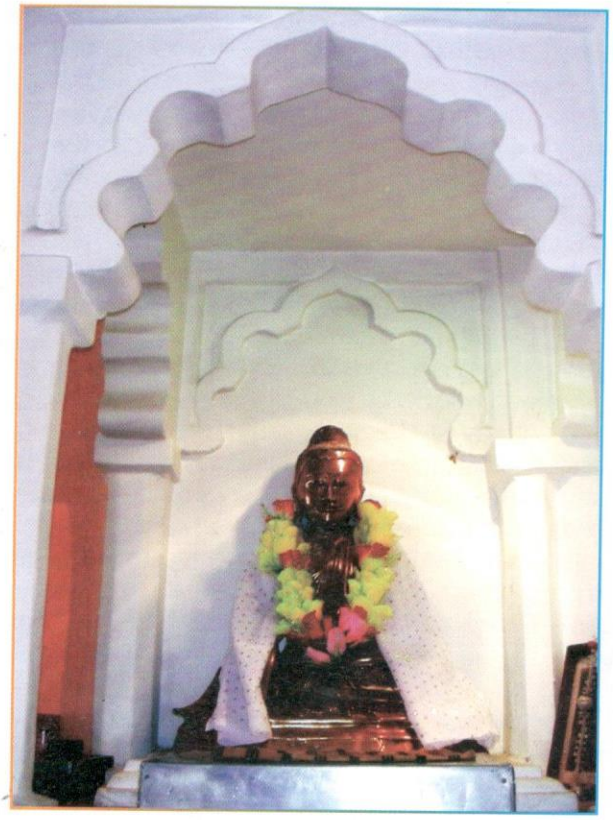
Urge-the eternal wish to meet the almighty is the spiritual foundation of Guru Purnima. For a sadhak Guru is the 'Wish fulfilling Tree', under which, mortal problems are taken care of and spiritual elevation is destined. Nevertheless, it should be clearly understood that Guru is no 'Iccha-vriksha' for materialistic urges! However, the inner urge and pure perseverance for mortal cruising (requirements of bare necessities of life) and spiritual attainments remain the cornerstone of life for a sadhak. The spiritual urge is an eternal process and cannot be demonstrated by flocking around Guru with Namaskar gesture. Rather Guru can fathom the 'urge' involuntarily and bless the soul to navigate further. Physical proximity to guru-sthana or guru-drvaya would never allow any body to score over others in spiritual race. Because spiritual cultivation is singular and self manifesting in approach and practice. And is incomparable with any other person in the macro or micro society. Moreover, at the spiritual level there is no society and social status and Sadhak-Guru-Shri Ram are the only eternal truth which finally matters. Thus pure, unattached-urge makes a sadhak cruise ahead without the burden of ritual and dogmas but with pure bhakti, which is seen by Guru through his third eye. And Guru can see that whatever he is allowed to know by Shri Ram, meaning Guru is the sutradhar of Shri Ram. So, the urge for spiritual aspirations both at the level of Guru and Shishya remain a blissful affair, which all can encounter by culturing a state of mind called non-selfish, meterialistically unattached para-bhakti for Shri Ram. Thus Urge for meeting Shri Ram and going beyond the rim of birth and death which is the basis of Guru Shishya tradition that is celebrated on Guru Purnima.

Restraint is the catch-word which Guru teaches all the time. Curtailing our sense oriented hunger, restraining action in terms of words and physical action is a matter of cultivation at the spiritual level and Guru facilitates for elevation with his immense blessings. At the behavioural plain a sadhak would engage in

activities which are life fulfilling. Bur for spiritual navigation, one has to have a restrained life meaning the hunger of senses and pleasure and worldly cravings should diminish slowly without undermining one's duty this remains the fundamental order of Swami Satyanandji Maharaj. The restrained life means restraining vac or words which should not hurt anybody no matter one is hurt or not. There should not be any action which indulges in self-pleasure yet hurts others. Then comes restrain in though process meaning 'wish' list be minimized. Even ill thinking can be dangerous for others and self. So Guru teaches an all-dynamic Restraint in mortal endeavour and this restraint is a celestial indicator to take a U turns towards spiritual life and beyond. Thus Guru's words revolve around a phenomenon called 'RESTRAINT' which is in another way assures a spiritual journey without hiccups. Restraint can be achieved with utter faith in the words and life style of Master. Guru is always watching you, so build your character with the statement called restraint to move ahead smoothly. Shistachar or Conduct with non-injurious feelings for others remains a matter of learning for all who aspire for Guru's blessings and Shri Ram's bliss. Thus restraint remains a matter of constant remembrance for all the sadhak while journeying through the tradition of Guru Shishya Parampara.

Utterance. of Ram Naam is the eternal urge of Guru. Japa is the eternal mode of spiritual sailing to the other world. Naam Jaap when uttered with purity of mind it at the first level cleanses the conscience at the ethical level. The value system comes to the fore with this sacred utterance. Japa builds up a character, which is a pre-requisite for the spiritual navigation. Then the utterance gets studded and filled in the whole body that resounds within body without even the process of utterance. Utterance of Ram Naam swings through sound and silence; the process of unuttered and uttered dynamic of Naam chanting continues involuntarily. Once our body is seasoned with sound frequency of all the levels, then within our inner self appears the light of unknown vision where colours of varied hues dislodge our given knowledg system about colours and avenues to a newer horizon where sound merges with light of fascinating dimensions. Thus with utterance our journey starts and takes us to the other world. But all these are possible with only 'Guru Kripa'. Thus Guru urges to a sadhak to utter the name of Shri Ram without any pre-conditions. The pure celestial attachment to the God's name remains the essential tool without which none can strive ahead for emancipation. Thus utterance of Ram Naam with pure innocence and passionate attachment for the Supreme clears the cross-road dilemma of inner self and paves the path for salvation.

Article presented by Anjali Sharma



LORD BUDHA DEITY OF SANATAN MANDIR MWANZA

Mr I.C Chopra ,QC, had presented this image of Bhagvan Budha to the Sanatan Mandir in Mwanza way back in 1958. This image said to be more than 1000 years old, was in Punjab India an eventually brought to Tanzania by Chopra family. The image was ceremoniously placed on the right hand corner of the neej mandir and till today is being rightfully worshiped by devotees of Mwanza. This may be one of the most unique attributes of our Sanatan Dharma, the eternal truth.



Lord Shani

The planets control the whole Universe, but Lord Shani is the chief controller. Shani is also known as a The Tallest Statue of Lord Shani (Saturn) in the world made of Ashtdhatu chief controller among the jury of planets. Lord Shani decides the results of the fructification of our Karmas and all the planets give malefic or benefic results depending upon such karmas of a native. We all living beings are bounded to the chains of our Karmas and have to undergo their good and bad results. I would like to discuss herewith, about the most important and the only justified planet 'Shani', about whom people have a lot of misconceptions and misunderstandings.

To make you better understand the subject, I would like to explain to you the basics about the other planets, before discussing about Lord Shani. The trinity Lords; i.e. Brahma, Vishnu and Mahesha are responsible for Generation, Operation and Destruction of the Universe. To deliver us the results of our own actions, God himself has been incarnated in the form of the planets. Our classics clearly declare that all of these nine planets are the icons of various incarnations of Lord Vishnu. So the Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus, the Shani, the Rahu and the Ketu are known to be the incarnations of Lord Rama, Krishna, Narsimha, Buddha, Vaman, Parashurama, Kurma, Varaha and Matsya respectively. There is another fact regarding Lord Shani, which needs to be clearly understood here over. It is that Lord Shani appeared as the son of Lord Sun, who himself is an incarnation of Idealistic Lord Rama. Apart from this, even all the occupants of divine land, do also come under the reign of the planets itself. This clarifies that the planets are even more powerful than Lord Indra or any other god. The jurisdiction of the planets is larger than that of the god's himself. Accordingly, it has been declared in the classics very clearly :-

"Graha Rajyam Prayachhanti,
Graha Rajyam Haranti Che,

Grahaeè Vyapatam Sakalam Jagat"
i.e. Planets not only grant and snatch away Kingdoms but are also responsible for existence
i.e. Planets not only grant and snatch away Kingdoms but are also responsible for existence of this whole Universe.

Friends! In our classical books the present age has been described as Kaliyug, commonly it is also called as Kalyuga. The manner in which, people are dependent on the modern scientific articles and machines these days, the word Kaliyuga (Kal means components) is very appropriate. With the help of latest scientific discoveries and the inventions, man is living a luxurious life day by day. What to talk of the Earth, the Oceans and the Atmosphere, the man has also explored & stepped into the outer space very fast. In Vedic Astrology, the outer space, the barren land, the graveyards, the forests & the deep deserts, deep



The Tallest Statue of Lord Shani (Saturn) in the world made of Ashtdhatu

valleys, the mountains, the caves, the ditches, the mines and all the inhabitant free places on this earth, do fall under the jurisdiction of the Shani. If we notice the progress in the space and the other related areas, it would be justified calling this age as 'The Saturnian age i.e. the age of Lord Shani. The jurisdiction of Lord Shani includes not only the deep and secret knowledge but also all our actions relating to the vigilance, the labour, the service, the helplessness, the handicap persons and helping sick and the old people. The great scientists of the age have discovered many secrets regarding the Solar System and the Nuclear Sciences. Lord Shani signifies human actions. In the present scenario, if some one explains to the impacts of the planets over human life, he will certainly be laughed

at. However, recent discoveries reveal that all the living beings and matters, however large or small they may be, are so closely inter related to each other that they give retrospective effects. These are really petty issues that are not generally digested by the common person with little knowledge. However, with acceptation or rejection of such people, facts do not change. The declaration made by our great ancient Seers & Sages:

"Yatha Pinde,Thatha Brahmande"

It means that a definite relationship exists between the living beings and the nature and the same is also verified by the modern sciences too. The rules governing the different activities and the happenings on the planets of the solar system, the Sun, the Moon, the Mercury etc. are also applicable not only to the human beings but also to all living beings on this earth. The representative calls of the solar system exist in all the living beings, including human beings. The deep studies in Physics reveal that matter is made up of the atoms. The atoms itself consist of a nucleus having positively charged protons and negatively charged electrons revolving around it. In case we study the motion of these electrons carefully, we find their motion is similar to that of the motion of the planets in the Solar system. According to Indian Vedic Astrology, the Nakshatra combinations and the planetary combinations, at the time of his birth, leave a life long impression on the life of a native. This planetary position decides his fortune. The analysis of the horoscope of a particular person explains the effects of planetary rays on his life. It may be good or bad, favourable or unfavourable depending upon the position, the mutual aspects and the conjunction of the nine planets, their Nakshatra lordships and the other Astrological combinations. Now, Lord Shani affects human life the most, because it has the longest Mahadasha period i.e. nineteen years. In addition, it transits over one sign for two and a half years period and it is the Lord of the tenth and the eleventh house in the Natural Zodiac. Therefore, being the lord of the house of Karmas and Justice, in the horoscope of 'Kalpurush', it justifies our karmas. In order to calculate 'Mahurta', in Astrology, the rays of the planets and their Nakshatra lordships are also calculated. These rays have good and evil properties and thus their effect do change with the passage of time. Only specific rays of the Planets and the Nakshatras, have special qualities and matter, as per their transitory position. To perform a particular work successfully, we choose auspicious 'Mahurta'. It is very much clear that the tradition of finding the 'Mahurta' is not merely a superstition or a blind faith, but it is completely scientific and secretive. Horoscope reflects the nature and the character of a particular person. An astrologer reveals the bare facts of the various phases of the life of a native. The Astrological science analyses the facts of the present and the past life of a person and encourages him to put more efforts in performing his duties righteously. Lord Shani being the signifier of our actions (the present as well as the past) has the capacity to do undo the evil results of our past deeds with suitable present remedial measures. An astrologer can do the generosity of making, the unfavourable circumstances as favourable, with the help of the tips, worked out on the basis of the analysis of a horoscope. The unfavourable situations in future can be foreseen and can be made favourable through remedial measures. By preaching and evoking sufficient alertness, an astrologer can help a person in getting his misdeeds done undone. The 'Supreme Power' whose mere imagination, makes this Universe to exist, has made these planets responsible to control and regulate all living beings. The planets decide all the joys and sorrows to all living beings including the human beings. However, this is a separate issue that we attain these joys and sorrow due to our own destined karmas. Hence, the most important role of Lord Shani, as a signifier of our present actions, cannot be ignored at all. The decision regarding, "When and how the results of the deeds of pre-births are fructified by the nine planets" among which Lord Shani plays the most significant role. Lord Shani is the chief Justice and punishes or rewards the human beings according to their misdeeds or good deeds. Lord Shani is neither partial nor delays in granting the punishment for evil deeds. The reason being that Lord Shani does not show any sympathy while punishing. He threats them through evil results enriches them makes them famous and known through granting good results. People are frightened of him, possibly that is why Lord Shani is named as a cruel, a rude and a malefic planet. However, it certainly does not mean that Lord Shani has any scarcity of love and kindliness.

The planets also decide the effects of the deeds of our previous births, in our present lifetime. That's why it is necessary to know about the main periods (Mahadasha) and sub -periods (Antardasha) of planets in Astrology. This knowledge enables us to make remedial measures for protection against the misshapenness. A particular planet in line with its temper and nature affects us during its Mahadasha (Main period) and delivers the malefic or benefic results as per our own deeds.

Our ancient seers and sages have studied the malefic and benefic effects of Lord Shani very minutely and described the same in our classical books in great details. Saturn is a planet, having a clear vision. A favourable Shani bestows wealth and fame but at the same time, an unfavourable Shani gives endless miseries.

A favourable period of planet Shani bestows sharp memory, and makes people wealthy and famous. There is a satisfactory profit in business and one can also get hidden treasures. He also makes the person, a head of the society, a head of a village, town or city or a public representative. In his Dasha period, people are likely to get special profits from agriculture and are honoured with respect, fame and high position, in the State and society.

During the unfavorable period of Shani, one has to face endless miseries. Chances for loss of property, wealth and health also do exist. There can also be humiliation in public life, as a result of involvement in ill deeds. One has to face

humiliation at every step or sometimes he gets diseased to incurable ailments.

Remember, Lord Shani punishes only those who are involved in ill deeds. However, he becomes happy and favorable to people performing good deeds and rewards them with lots of progress in their life and may also elevate them to high positions like secretary, minister and even sometime up to the rank of Prime Minister. At the same time, when Shani gets annoyed, he also grants imprisonment to such people of high position and they have to face various types of humiliations depending upon their misdeeds.

Human embodiment (Manav-Yoni), is also referred to as birth for actions (Karma-Yoni). The reason being that all the other embodiments are only Bhog Yonies (getting the results based on previous deeds). Even godly beings cannot perform any Karma (deed) but can only experience the results of their past good or ill deeds. Even huge animals like the elephant cannot perform any Karma (deed). The results of deeds in human-embodiment are to be experienced by the spirit in several births. Moreover, it is Lord Shani, who gives us the results of our deeds while living on the earth and Yamaraj who grants the result of our misdeeds after death. Shani certainly punishes the violators of the laws of nature, and ensures the arrangements for rewarding the good deeds, once for all.

According to our Epics, Lord Sun is a witness to all our deeds and Lord Shani is responsible for bestowing us the results thereof. Remember, we start to experience their results immediately since the time of our birth. After death, Yamaraj i.e. the Lord of Yamapuri, sends us to heaven or hell, depending upon our deeds.

A native happens to get some chronic or incurable prolonged diseases due to the affliction of Lord Shani. The effects of Shani during its main period, sub-period and sub-sub periods, brings out the hidden diseases in our body. Shani can also motivate thieves and dacoits to publicly acknowledge their misdeeds. They then have to bear with the pains of long imprisonment, and also suffer severe physical and mental torture.

It is clear that Lord Shani delivers the result of our deeds without any favour or animosity. He should not be considered as a planet that grants only pains to the living beings. On the other hand, by doing so he nullifies the effects of his misdeeds and makes the living being pure and devoted towards the Divine. Thus, Lord Shani is always a well wisher and is very similar to a Kalpa Vriksha (Tree that fulfills the desires). I hope, by now, all your doubts about Lord Shani would have been clarified, in the light of the above explanation. Having known the real picture of Lord Shani, one should start worshipping him without any fear. People should follow the truthful path, thereby making Lord Shani all happy. This will enable them to experience thyself and thereby enjoying the pleasures, the worldly and the heavenly. We must remember that the blessings of Lord Shani can only be achieved by performing good deeds and through his blessings, our prayers bear fruits, resulting into the speedy experience of the Almighty. Now you can decide yourself, whether Lord Shani is a benefic or a malefic Planet to human life! Your doubts would be clarified instantly, as soon as you contemplate over the above facts. In fact, Shani is not an enemy to anyone. He only delivers the results of our good deeds and the bad deeds, through various ways, thereby making us pure.

However, those who are not aware of his qualities, his religious activities, his nature, his way of working and his compassion, they address him as a cruel, a pain-giving one and they are really mistaken, treating him as an enemy. Although the fact is that, only our bad deeds are our enemies that result into all our sorrows and pains. It is also true that Lord Shani certainly delivers the results of our deeds. Moreover, just for this reason, treating him as our enemy is not only foolishness on our part but also it's an indication of our ignorance. We should not be afraid of Shani, but should perform good deeds and treat him as a Chief Justice in the court of human affairs. We should therefore try to pray Lord Shani and obtain right understanding with his blessings.

Almighty has designated Lord Shani as a planet to deliver the results of the Karmas of all living beings, exactly in line with their deeds, and he obeys his duties most honestly & righteously. I positively hope that after reading the above, all your doubts gathered from various sources about Shani, must have been clarified. Therefore, obtain the blessings of Lord Shani by praying, worshipping and reciting his name. Do not be afraid of him.

You should be contended with your honest earnings, and be warned of any misdeeds arising out of your greed, thus avoiding any punishment by Lord Shani.

Kindly spare some precious moments from your busy schedule, to worship and please him and always believe that he will definitely bless you. Remember, criticism of the wrong doer cannot change the attitude and actions of the Chief justice, in the court of human affairs. Lord Shani is always ready to punish according to ones deeds and as per pre-defined laws of the nature, he also rewards our good deeds. He does his duties without any favoritism or mistake. So, if you think that the mirror is erroneous, think again, it may well be the face that is looked into the mirror, which is erroneous! It is therefore, useless to blame Lord Shani.

COMPILED BY
ADARSH K SHARMA, MWANZA, TANZANIA.

The Hindu Marriage Ceremony

In the Hindu religion, marriage is a sacred lifelong commitment, which unites the couple spiritually and emotionally. Gujarat provides variations to the Vedic ally prescribed Hindu wedding. From grabbing the groom's nose to stealing the groom's shoes, we follow the rituals. Spiritual popularity of Hindu marriages is increasing. Hindu marriage is the only marriage in the world whereby we not only take blessings of our God but also of our ancestral blood line. The Western world is realising the importance of these rituals and many of them do go to India to get the married exactly as per our Hindu traditions!!!

The Hindu Engagement, Sangeet and Mehendi ceremonies are all carried over to the Gujarati wedding.

The Wedding Ceremony begins with a prayer of Lord Ganesha to remove all the obstacles and to bless the couple in their new life. The Mandap ceremony is conducted under a mandap (a canopy) which is sacred and purified place to which God has called to witness the marriage.

Var Aagaman (Arrival of Jaan)- However, after the groom's baraat (party) arrives, the Gujarati wedding takes on a more distinct flavour. The procession is welcomed and greeted with a Variali (the fennel seeds) flavoured drink.

Pokhavana Ceremony (Welcoming ceremony), the groom is welcomed to the mandap by his future mother-in-law. As she welcomes him, the bride's mother will try to grab the groom's nose playfully. This tradition reminds the groom that during his courtship, he has finally come rubbing his nose at their family door asking for their daughter's hand. The groom's feet are then ritually washed in a ceremony called Madhuparka.

Kanya Aagaman (Arrival of the bride), the bride traditionally dressed in white and red is carried or led to the mandap by her maternal uncle. The couple is seated, separated by an antarpat (curtain), as the pundit opens the ceremony with his blessings. The antarpat is then raised and the couple garlands each other.

The groom, in this garland ceremony (Jaimala), is elevated above the bride. In antiquity, this elevation was meant to show the superiority of the groom but today is more as a gesture of fun.

A Gujarati wedding from this point follows closely to a standard Hindu wedding with several key additions and variations. Firstly, the elders of the respective houses will tie cords around the bride and groom's necks, warding off evil spirits in a Varmala ceremony followed by the Kanya Daan (The giving away of their daughter),the father of the bride then requests that the groom's father accept his daughter into the family.

Then follows the Nav Graha Puja (Prayer of the nine planets) and the Chhedabandhan (Tying of the sacred knot).

Hastamelap (Joining of the hands) signifies that the bride's parents have now given their daughter to the groom uniting them wishing that they will live as though they are one in body, mind and spirit. Agnipuja (Puja to THE God of Fire) & Mangal Fera (Circling the holy fire) then take place. The couple makes four circles around the sacred fire – each round signifies their journey together as they perform the four primary duties of life:

1. Dharma - the sense to lead a good life
2. Aartha - prosperity
3. Karma – love and passion in life
4. Moksha – detachment from worldly things and attainment of the state of completeness.

The brides brother fills the palms of the bride and groom with jav(barley) and tal(sesame seeds) which is then offered to the sacred fire before each fera wishing them good health, happiness, wealth and prosperity.

Gujarati weddings feature a variation to Saptapadi. Instead of the seven northward steps that are associated with the seven promises, the groom helps the bride touch seven betel nuts with her right toe. These are seven sacred vows taken by the bride and groom before the fire.

Saptapadi is followed by a variation of Ashirvachan called Akhand Saubhagyavati (Wishing the bride well), in which married women pass by the couple whispering blessings for happiness into the bride's right ear. Hey bestow blessing to the newly wed bride and transfer their wisdom to her.

We are nearing the end of the ceremony so the Purnahuti – Mangal Sutra (auspicious glod wedding neckless with black beads) is tied around the neck of the bride. Later the Kansar offering (the first meal together) also takes place, where the brifde and groom offer each other sweets to symbolize that they will share whatever they have in lie together. When the bride's mother tries to feed the groom, the groom will tug at her sari. In the past this tradition called chero pakarvo, was a way for the groom to ask the bride's family for the gifts or dowry he was owed as part of the marriage.

Bidai Ceremony, the saddest part where a Gujarati wedding ends. This newlywed couple seeks Ashirwaad (Blessings) of their parents, relatives and elders. The couple walks past the honoured guests who wish them good luck by showering them with flowers but are also saddened by the departure of their daughter from their life. The couple departs.

By Raakhee Unadkat

Message from Devotees

31st October 2007

Dear Pankaj Suchak & Members of your Organising Committee

I was very pleased to learn that you are holding a Golden Jubilee Celebrations of Sanatan Dharma Mandir from March 20-30, 2008 at Mwanza.

It is a mammoth task in hosting this auspicious event at a grand scale, which will be a historical event for Mwanza & for the Hindu Community. Heartiest Congratulations to you and all the members of your committee.

We all pray for a successful event, and memorable one.

All the best wishes to you and your committee members.

With kind regards

Praful Amratlal Chande
113 Malvern Avenue
Harrow HA2 9HA
Middlesex (UK)

ॐ

Ganesh

Dear Pankaj Suchak & Members of your Organising Committee,

Jai Shri Krishna ! Om Sri Sai Ram ! Jai Swaminarayan ! Jai Jalaram !

Heartiest congratulations to you all !

Your kind invitation for the "Golden Jubilee Celebrations" was received from Divyesh Karia.

May Baba's choicest divine blessings be showered on you all for hosting such a historical event on the beautiful lake city of Mwanza !!

We all have extremely pleasant memories of this wonderful town no matter where all our near + dear ones have settled across the world -
Mwanza chills every one !!

It's gratifying to note that Bhupendrabhai Pandya - an authority on
our "Holy Geeta" will be reciting during the celebrations.

We all pray for a successful event and God willing shall definitely try
to make it to Mwanza to join you in the celebrations.

Regards

Jobanputra Familly - NBO/LON
Sgd. Ramesh Jobanputra

Travel 'n Style
The only way to go!
Ramesh Jobanputra
Travel 'n Style Ltd.
South C Shopping Centre
P.O. Box 46172
Nairobi 00100
Kenya
tel: 020 605777
fax: 020 603203
ramesh@travelinstyle.co.ke

King Yudhisthir

Yudhisthira's Answers to Dharmaraja

Jai Shri Krishna

In the great epic Mahabharata, Maharaja Yudhisthira, the son of Dharmaraja is the embodiment of all good qualities. For this reason, he is often referred to as Ajatasatru, one who has no enemies. In many conversations Yudhisthira reveals his deep understanding of the Vedic scriptures and their practical applications. One day while living in exile in the forest, Yudhisthira finds that while attempting to drink water from a lake, all his brothers have been killed by a mysterious Yaksha (a celestial entity). When Yudhisthira arrives the Yaksha challenges him to answer all his questions or else face the same consequences as his brothers. These questions-answers are like Vedic sutras, short, pithy and practical and deal with piety and religiosity.

Yaksha: Who is really a helpful companion?
Yudhisthira: Steady intelligence is a very good friend and can save one from all dangers.
Yaksha: How can one acquire something very great?
Yudhisthira: Everything desirable can be attained by the performance of austerity.
Yaksha: What is amrita (nectar)?
Yudhisthira: Milk is just like nectar.
Yaksha: What is the friend bestowed upon man by the demigods?
Yudhisthira: Wife is such a friend.
Yaksha: What is the best of happiness?
Yudhisthira: True happiness comes as a result of contentment.
Yaksha: Why does one give in charity to brahmanas, artists, servants and kings?
Yudhisthira: For religious merit, prestige, maintenance and protection, respectively.
Yaksha: Why does one forsake friends?
Yudhisthira: Lust and greed drives one to forsake friends.
Yaksha: What is the only food?
Yudhisthira: The cow is the only food, for the milk that she produces is used to make ghee (clarified butter), which is used to perform sacrifices, pleased by which the demigods give rain, which causes the grains to grow. Therefore it should be understood that the cow is the root cause of all kinds of food.
Yaksha: What is the king of knowledge?
Yudhisthira: Knowledge pertaining to the Supreme Personality of Godhead is the king of all kinds of knowledge.
Yaksha: What is ignorance?
Yudhisthira: Not knowing one's constitutional duty.

Yaksha: What is the best bath?
Yudhisthira: That which cleanses the mind of all impurities.
Yaksha: What is real charity?
Yudhisthira: Real charity is protecting one from the onslaughts of material nature.
Yaksha: Since dharma (virtue), artha (profit) and kama (desire) are opposed to each other, how can they co-exist harmoniously?
Yudhisthira: These three become congenial to one another when one has a virtuous wife.
Yaksha: Who is condemned to everlasting hell?
Yudhisthira: When one promise a brahmana charity but upon his arrival refuses to give him charity.
Yaksha: What make one a brahmana, birth, learning or behavior?
Yudhisthira: It is behavior alone that make a person a brahmana. Even if one who is expert in the four Vedas, born of brahmana parents, but whose behavior is not proper should be considered a sudra.
Yaksha: Who is pleasing?
Yudhisthira: A person who speaks in a pleasing manner.
Finally the Yaksha asked Yudhisthira four questions of great significance;
Yaksha: Who is truly happy?
Yudhisthira: One who cooks his own food (is not dependant on anyone), is not a debtor (does not spend more than he can afford), does not have to leave home to make in order to earn his livelihood (does not over endeavor for material things) is truly happy.
Yaksha: What is the most wonderful thing?
Yudhisthira: The most amazing thing is that even though every day one sees countless living entities dying, he still acts and thinks as if he will live forever.
Yaksha: What is the real path to follow in this life?
Yudhisthira: The best path is to follow in the footsteps of the pure devotees, for they are the actual Mahajanas whose hearts are the sitting places of the real truths regarding religion.
Yaksha: What is news? (that is What is real situation in the material world?)
Yudhisthira: The material world is like a frying pan. The Sun is the fire, the day and nights are the fuel. The passing seasons are the stirring ladle and time is cook. All living entities are being thus fried in this pan. This is the real news of what is happening in the material world which is a miserable place full of ignorance.
These questions and answers cover a wide gamut of instructions from being successful to pious to religious. Pleased by the answers of Yudhisthira, the Yaksha who was none other than Dharmaraja (the father of Yudhisthira and the embodiment of religiosity) revives all the brothers of Yudhisthira and offers him many benedictions.

Today after so many years of the epic Mahabharat, the answers of Yudhishtira are the guidelines for our own character building, modern day philosophy recognizes our scriptures so much so that it has become a colossal subject in renowned Universities of the world covering the topic of Art of Living.

Compiled by Kandurp R Joshi.
Mwanza.

OLD COMMITTEE MEMBERS LISTI

HINDU UNION - MWANZA.
P.O. BOX 234, MWANZA.

LIST OF THE ELECTED OFFICE-BEARERS & MEMBERS OF THE MANAGEMENT COMMITTEE - YEAR 1976.

1. C K PATEL	CHAIRMAN.
2. MOHANBHAI P RAJANI	VICE-CHAIRMAN.
3. KANTIBHAI PATEL	HON., SECRETARY.
4. RAMNIK KARIA	JT., SECRETARY.
5. MAGANBHAI PATEL	HON., TREASURER.
6. LALJI BHOWAN	MEMBER.
7. NARSHIBHAI PATEL	"
8. J D SHAH	"
9. VALLABHBHAI TALSANIA	"
10. CHANDU GOKANI	"
11. PRABUDAS SUCHAK	"
12. VASANTBHAI DESAI	"
13. HARSHAD J PATEL	"
14. KANAK RAJA	"
15. RAMESH UNAIKAT	"
16. MAHENDRA VITHLANI	"
17. PRAFULBHAI VAITHA	"
18. KAMLABEN N PATEL (MRS)	"
19. PUSPABEN DAVE (MRS)	"
20. LALITABEN J PATEL (MRS)	"
21. INDIRABEN RAJANI (MRS)	"

HINDU UNION - MWANZA.
P.O. BOX 234, MWANZA.

LIST OF THE ELECTED OFFICE-BEARERS & MEMBERS OF THE MANAGEMENT COMMITTEE - YEAR 1978.

1. C K PATEL	CHAIRMAN.
2. MOHANBHAI RAJANI	VICE-CHAIRMAN.
3. KANTIBHAI PATEL	HON., SECRETARY.
4. RAMNIK KARIA	JT., SECRETARY.
5. MAGANBHAI PATEL	HON., TREASURER.
6. RAMANBHAI S JOSHI	MEMBER.
7. P D SUCHAK	"
8. NARSHIBHAI PATEL	"
9. LALJI BHOWAN	"
10. VASANTBHAI DESAI	"
11. VALLABHBHAI TALSANIA	"
12. CHANDUBHAI GOKANI	"
13. KANTIBHAI BUMBCHA	"
14. SHASHIBHAI GANDECHA	"
15. KAMLABEN PATEL (MRS)	"
16. PUSPABEN DAVE (MRS)	"
17. RAMABEN RUPARELLIA (MRS)	"

HINDU UNION - MWANZA.
P.O. BOX 234, MWANZA.

LIST OF THE ELECTED OFFICE-BEARERS & MEMBERS OF THE MANAGEMENT COMMITTEE - YEAR 1980.

1. C K PATEL	CHAIRMAN.
2. SANABHAI PATEL	VICE-CHAIRMAN.
3. RAMANBHAI JOSHI	HON., SECRETARY.
4. SHASHI GANDECHA	JT., SECRETARY.
5. RAJNIKANT PAJPANI	HON., TREASURER.
6. BHIMJI RUPARELLIA	MEMBER.
7. NARSHIBHAI PATEL	"
8. LAXMIDAS JIWAN	"
9. MANABHAI PATEL	"
10. DR KANABAR	"
11. DR VIBHAKAR	"
12. VALLABHBHAI TALSANIA	"
13. J D SHAH	"
14. BHIKUBHAI SOLANKI	"
15. KAMLABEN PATEL (MRS)	"
16. PUSPABEN DAVE (MRS)	"

HINDU UNION - MWANZA.
P.O. BOX 234, MWANZA.

LIST OF THE ELECTED OFFICE-BEARERS & MEMBERS OF THE MANAGEMENT COMMITTEE - YEAR 1979.

1. C K PATEL	CHAIRMAN.
2. DR. KANABAR	VICE-CHAIRMAN.
3. RAMNIK KARIA	HON., SECRETARY.
4. SHASHI GANDECKA	JT., SECRETARY.
5. MAGANBHAI PATEL	HON., TREASURER.
6. J D SHAH	MEMBER.
7. LALJI BHOWAN	"
8. NARSHIBHAI PATEL	"
9. SHANTILAL CHANDE	"
10. BHIMJIBHAI RUPARELLIA	"
11. VALLABHBHAI TALSANIA	"
12. RAMANBHAI PATEL	"
13. CHANDU GOKANI	"
14. INDIRABEN RAJANI (MRS)	"
15. RAMABEN RUPARELLIA (MRS)	"
16. PUSPABEN DAVE (MRS)	"

HINDU UNION - MWANZA.
P.O. BOX 234, MWANZA.

LIST OF THE ELECTED OFFICE-BEARERS & MEMBERS OF THE MANAGEMENT COMMITTEE - 18TH NOVEMBER, 1984.

1. C K PATEL	CHAIRMAN.
2. YASH VIBHAKAR (DR)	VICE-CHAIRMAN.
3. RAMANBHAI JOSHI	HON., SECRETARY.
4. SASHI GANDECHA	JT., SECRETARY.
5. SURESH PATEL	HON., TREASURER.
6. C K GANDECHA	MEMBER.
7. J D SHAH	"
8. D F MISTRY	"
9. ASHVIN SAPRA	"
10. BALWANT SACHDEV	"
11. VALLABHBHAI TALSANIA	"
12. AMRITLAL DAVE	"
13. JAYANTI DAVE	"
14. RAMNIK KARIA	"
15. PUSPABEN DAVE (MRS)	"
16. BHARTIBEN SAPRA (MRS)	"

HINDU UNION - MWANZA.
P.O. BOX 234, MWANZA.

LIST OF THE ELECTED OFFICE-BEARERS & MEMBERS OF THE MANAGEMENT COMMITTEE - 26TH AUGUST, 1990.

1. MAHESHKUMAR J SHAH	CHAIRMAN.
2. RAMESH D UNAIKAT	VICE-CHAIRMAN.
3. BAHADURSIGH C THAKORE	HON., SECRETARY.
4. RAMANBHAI N DESAI	JT., SECRETARY.
5. RATIBHAI N PATEL	HON., TREASURER.
6. C K PATEL	EX-OFFICIAL
7. ANIL CHOPRA	MEMBER.
8. SURESH KARIA	"
9. KIRIT PATEL	"
10. SURESH SOMAIYA	"
11. AVINASH PATEL	"
12. JAYANTI DAVE	"
13. VALLABHBHAI TALSANIA	"
14. GIRISH PATEL	"
15. PUSPABEN DAVE (MRS)	"
16. CHANDABEN KOTAK (MRS)	"

HINDU UNION - MWANZA.
P.O. BOX 234, MWANZA.

LIST OF THE ELECTED OFFICE-BEARERS & MEMBERS OF THE MANAGEMENT COMMITTEE - YEAR 1969.

1. C K PATEL	CHAIRMAN.
2. RAMUBHAI MORJARIA	VICE-CHAIRMAN.
3. SHANTILAL TANNA	HON., SECRETARY.
4. M MADHAVJIBHAI CHANDE	HON., TREASURER.
5. J N PAREKH	MEMBER.
6. RAMNIK KARIA	"
7. HARENDRA RUPARELL	"
8. ISHWARBHAI PATEL	"
9. RATILAL GANATRA	"
10. MADHUBHAI PATEL	"
11. RAMANBHAI DESAI	"
12. JAYANTILAL N SHAH	"

HINDU UNION - MWANZA.
P.O. BOX 234, MWANZA.

LIST OF THE ELECTED OFFICE-BEARERS & MEMBERS OF THE MANAGEMENT COMMITTEE - YEAR 1962.

1. C K PATEL	CHAIRMAN.
2. MULJI THAKARSHI	VICE-CHAIRMAN.
3. D N PAREKH	HON., SECRETARY.
4. M M CHANDARANI	HON., TREASURER.
5. ISHWARBHAI K PATEL	MEMBER.
6. SHANTILAL TANNA	"
7. N K LAXMAN	"
8. GAJARR	"
9. RASIK RUPARELL	"
10. M S SHAH	"
11. MADHUBHAI B PATEL	"
12. METHA	"

HINDU UNION - MWANZA.
P.O. BOX 234, MWANZA.

LIST OF THE ELECTED OFFICE-BEARERS & MEMBERS OF THE MANAGEMEN COMMITTEE - YEAR 1973.

1. C K PATEL	CHAIRMAN.
2. M M CHANDARANI	VICE-CHAIRMAN.
3. KANTIBHAI PATEL	HON., SECRETARY.
4. RAMNIK KARIA	JT., SECRETARY.
5. CHIMANBHAI DARJI	HON., TREASURER.
6. LALJI BHOWAN	MEMBER.
7. MOHANBHAI RAJANI	"
8. MADHAVJIBHAI CHANDE	"
9. J D SHAH	"
10. CHANDU GOKANI	"
11. J K MEHTA	"
12. GAJENDRA PANDYA	"
13. NARSHIBHAI PATEL	"
14. VALLABHBHAI TALSANIA	"
15. MOTIBEN TANNK (MRS)	"

HINDU UNION - MWANZA.
P.O. BOX 234, MWANZA.

LIST OF THE ELECTED OFFICE-BEARERS & MEMBERS OF THE MANAGEM COMMITTEE - YEAR 1972.

1. C K PATEL	CHAIRMAN.
2. M M CHANDRANI	VICE CHAIRMAN.
3. G N SHANGANI	HON., SECRETARY.
4. RAMNIK KARIA	JT., SECRETARY.
5. P B RAJA	HON., TREASURER.
6. LALJI BHOWAN	MEMBER.
7. AMRITLAL DAVE	"
8. METHA	"
9. J D SHAH	"
10. GAJENDRA PANDYA	"
11. KANTILAL UPADHYA	"
12. MOTIBEN TANNK (MRS)	"

HINDU UNION - MWANZA.
P.O. BOX 234, MWANZA.

LIST OF THE ELECTED OFFICE-BEARERS & MEMBERS OF THE MANAGEMENT COMMITTEE - YEAR 1974.

1. C K PATEL	CHAIRMAN.
2. MOHANBHAI RAJANI	VICE-CHAIRMAN.
3. KANTIBHAI PATEL	HON., SECRETARY.
4. PRANSUKHBHAI JOSHI	JT., SECRETARY.
5. CHIMANBHAI DARJI	HON., TREASURER.
6. LALJI BHOWAN	MEMBER.
7. DR. VIBHAKAR	"
8. MADHUBHAI PATEL	"
9. prabhudas suchak	"
10. VASANTBHAI DESAI	"
11. DR. RAJANI KANABAR	"
12. MAGANBHAI PATEL	"
13. VALLABHBHAI TALSANIA	"
14. AMRITLAL DAVE	"
15. MAHENDRA VITHLANI	"
16. MOTIBEN TANNK (MRS).	"

HINDU UNION - MWANZA.
P.O. BOX 234, MWANZA.

LIST OF THE ELECTED OFFICE-BEARERS & MEMBERS OF THE MANAGEMENT COMMITTEE - YEAR 1975.

1. C K PATEL	CHAIRMAN.
2. MOHANBHAI RAJANI	VICE-CHAIRMAN.
3. KANTIBHAI PATEL	HON., SECRETARY.
4. RAMNIK KARIA	JT., SECRETARY.
5. CHIMANBHAI DARJI	HON., TREASURER.
6. LALJI BHOWAN	MEMBER.
7. NARSHIBHAI PATEL	"
8. J D SHAH	"
9. VALLABHBHAI TALSANIA	"
10. CHANDU GOKANI	"
11. PRABUDAS SUCHAK	"
12. VASANTBHAI DESAI	"
13. RANGOVINDRAI	"
14. KAKUBHAI MEHTA	"
15. NARBDABEN JETHALAL (MRS)	"
16. PUSPABEN DAVE (MRS)	"

HINDU UNION - MWANZA.
P.O. BOX 234, MWANZA.

LIST OF ELECTED OFFICE BEARERS & MEMBERS OF THE MANAGEMENT COMMITTEE - YEAR 1960.

1. C K PATEL	CHAIRMAN.
2. SHANTILAL TANNA	VICE-CHAIRMAN.
3. RASIKLAL RUPARELL	HON., SECRETARY.
4. [illegible]H CHANDRANI	HON., TREASURER.
5. ISHWARBHAI K PATEL	MEMBER.
6. NATUBHAI K LAXMAN	"
7. D M NATHWANI	"
8. MULJI THAKARSHI	"
9. M S SHAH	"
10. JAMNADAS CHAGAN	"
11. VINUBHAI N UPADHYA	"
12. MADHUBHAI B PATEL	"

HINDU UNION - MWANZA.
P.O. BOX 234, MWANZA.

LIST OF ELECTED OFFICE BEARERS & MEMBERS OF THE MANAGEMENT COMMITTEE - YEAR 1950.

1. C K PATEL	CHAIRMAN.
2. C C PATEL	VICE-CHAIRMAN.
3. VENILAL ACHARYA	SECRETARY
4. MAGANBHAI SWAMI	MEMBER.
5. SHIVABHAI S PATEL	"
6. VRAJLAL HARJI	"
7. SHADVANU KANJI	"
8. NARAN BHOWAN	"
9. JAMNADAS CHAGAN	"
10. DILIP SINGH	"
11. RAM SINGH	"
12. M S SHAH	"
13. MAGANBHAI ACHARYA	"
14. LALJI JIWAN SONI	"
15. LADWA	"

HINDU UNION - MWANZA.
P.O. BOX 234, MWANZA.

LIST OF ELECTED OFFICE BEARERS & MEMBERS OF THE MANAGEMENT COMMITTEE - YEAR 1947.

1. SHADVANU KANJI	CHAIRMAN
2. SHIVABHAI S PATEL	VICE-CHAIRMAN.
3. M S SHAH	HON., SECRETARY.
4. JANMADAS CHHAGAN	MEMBER.
5. NARAN BHOWAN	"
6. KANTILAL LILADHAR	"
7. C K PATEL	"
8. C C PATEL	"
9. MANIBHAI V PATEL	"
10. DILIP SINGH	"
11. JOGENDRA SINGH	"
12. PANDYA (ADVOCATE)	"
13. SHIVKUMAR MEHTA	"
14. LALJI JIWAN	"
15. M D ACHARYA	"

HINDU UNION - MWANZA.
P.O. BOX 234, MWANZA.

LIST OF ELECTED OFFICE BEARERS & MEMBERS OF THE MANAGEMENT COMMITTEE - YEAR 1953.

1. C K PATEL	CHAIRMAN.
2. C C PATEL	VICE-CHAIRMAN.
3. RASIKLAL RUPARELL	HON., SECRETARY.
4. M M ACHARYA	HON., TREASURER.
5. AJAY SINGH	MEMBER.
6. JAWALA SINGH	"
7. JAMNADAS CHAGAN	"
8. MULJI THAKARSHI	"
9. P D SUCHAK	"
10. S S PATEL	"
11. M S SHAH	"
12. LALJI JIWAN SONI	"
13. D N LADWA	"
14. M R DATTANI	"
15. SHADVANU KANJI	"

HINDU UNION - MWANZA.
P.O. BOX 234, MWANZA.

LIST OF ELECTED OFFICE BEARERS & MEMBERS OF THE MANAGEMENT COMMITTEE - YEAR 1948.

1. HARILAL SHANGVI	CHAIRMAN
2. C C PATEL	VICE-CHAIRMAN.
3. VRAJLAL HARJI	HON., SECRETARY.
4. SHIVABHAI S PATEL	MEMBER.
5. C K PATEL	"
6. N V PATEL	"
7. SHADVANU KANJI	"
8. NARAN BHOWAN	"
9. JAMNADAS CHAGAN	"
10. RAM SINGH	"
11. DILIP SINGH	"
12. M S SHAH	"
13. LADWA	"
14. M D ACHARYA	"
15. LALJI JIWAN SONI	"

HINDU UNION - MWANZA.
P.O. BOX 234, MWANZA.

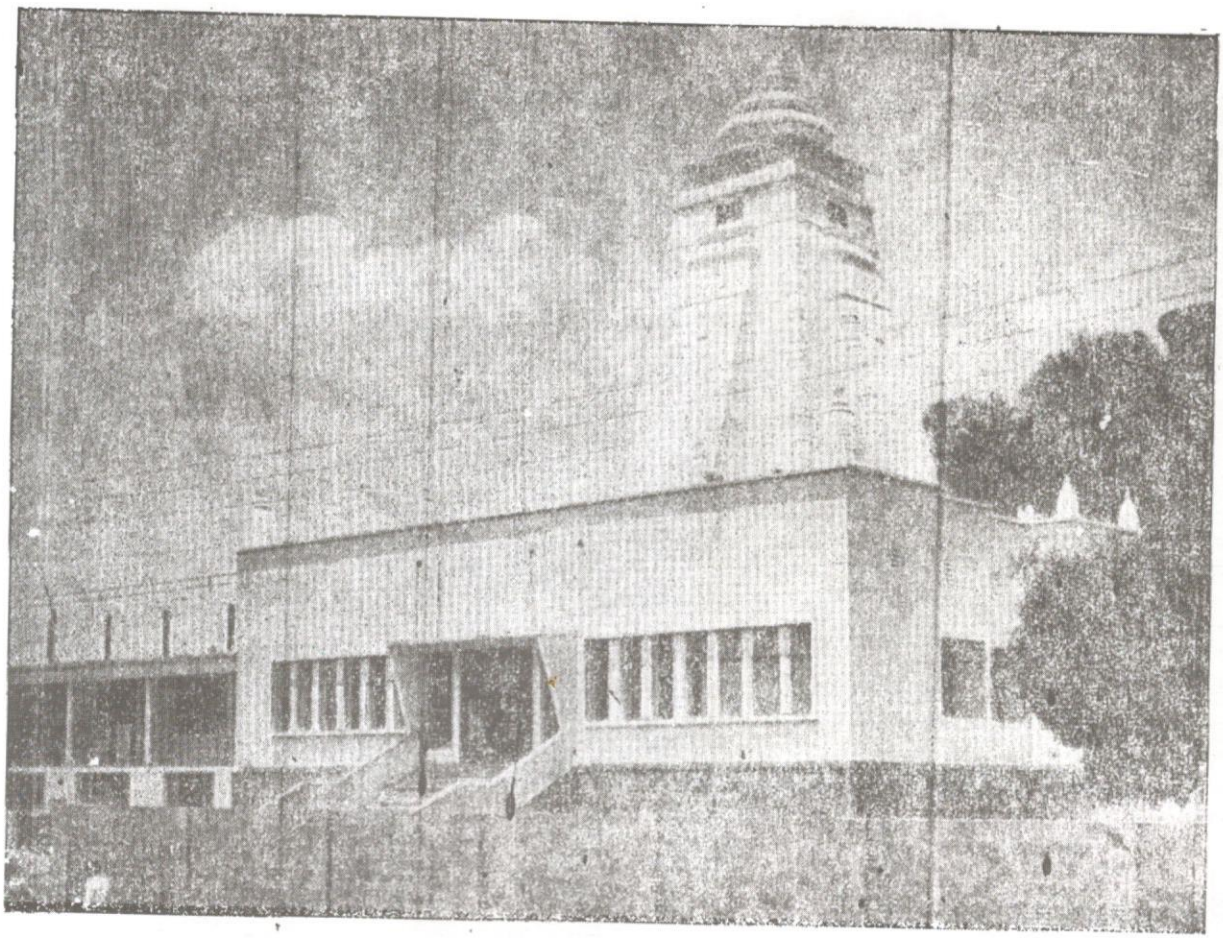
LIST OF ELECTED OFFICE BEARERS & MEMBERS OF THE MANAGEMENT COMMITTEE - YEAR 1944.

1. HARILAL M SHANGVI	CHAIRMAN
2. SHIVABHAI S PATEL	VICE-CHAIRMAN.
3. J K GOHIL	HON., SECRETARY.
4. KOTECHA	HON., TREASURER.
5. MAGANBHAI SWAMINAYARAN	MEMBER.
6. NARAN BHOWAN	"
7. C K PATEL	"
8. NARAN DAYA	"
9. MULJIBHAI C PATEL	"
10. PREM SINGH	"
11. DILIP SINGH	"
12. RAGHAVJIBHAI	"
13. B D MATHUR	"
14. MAGANLAL ACHARYA	"
15. LALJI BHOWAN	"

શ્રી હિન્દુ યુનિયન, મ્વાંઝા

૩૧-૧૨-૧૯૫૯ સુધીના

અ હે વા લ



★ શ્રી હિન્દુ યુનિયન, મ્વાંઝા. ★

—:કાર્યવાહક સમિતિ:—

પ્રમુખ:-શ્રી. ચતુરભાઇ ખુશાલભાઇ પટેલ, એમ. બી. ઇ.
ઉપ પ્રમુખ:-શ્રી. ચીમનભાઇ સી. પટેલ.
મંત્રી:-શ્રી. રસિકલાલ હીરજીભાઇ રૂપારેલ.
ખજાનચી:-શ્રી. મધુભાઇ બી. પટેલ.

અન્ય સભ્યો:-૧. શ્રી. જમનાદાસ છગન ભાણજી
૨. ,, રાઘવજીભાઇ કાનજી
૩. ,, ઇશ્વરભાઇ કે. પટેલ.
૪. ,, મુલજીભાઇ ઠાકરસી
૫. ,, પ્રભુદાસ દેવજી સુચક
૬. ,, મથુરાદાસ રૂગનાથ દત્તાણી
૭. ,, મણીભાઇ એસ. શાહ
૮. ,, લાલજી જીવણ સોની
૯. ,, ડી. એચ. લાડવા

ઑડીટર-મેસર્સ પટેલ, શાહ એન્ડ મેશી.

Reliance Insurance Company (T) Limited

One of the leading private non-life insurer in Tanzania offering a wide range of products to cover all kinds of property and lliability risk exposure like fire, general crime, accidents, motor vehicles and cargo. The company is committed to excellence in customer services and corporate good governance.

assuring security

To obtain a Reliance Insurance cover please contact a licenced broker, agent or us directly

Reliance Insurance Company (T) Limited

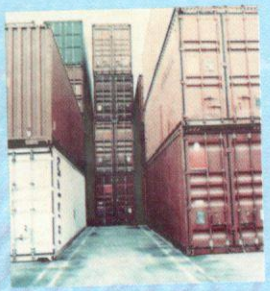
www.reliancetz.com

HEAD OFFICE
OSMAN TOWERS 3rd FLOOR
13, Zanaki Street
P.O. Box 9826 DaresSalaam
Tel : 022 2120088/89/90
Fax : 022 211 2903
Email : insure@reliance.co.tz

MWANZA BRANCH
Station Road
P.O. Box 1490 Mwanza
Tel : 028 250 0838
Fax : 028 250 0706
Email : relimza@mwanza-online.com

ARUSHA BRANCH
SUBZALI BUILDING
Goliondoi Road
P.O. Box 15241 Arusha
Tel : 027 250 1553
Fax : 027 250 1552
Email : ricarush@cybernet.co.tz






★ શ્રી હિન્દુ યુનિયન, મ્વાંઝા ★

૩૧–૧૨–૫૯ સુધીના અહેવાલ

ઉદ્દેશ:-(૧) સામાન્ય રીતે ટાંગાનીકાની અને ખાસ કરીને મ્વાંઝાની હિન્દુ જનતાની સામાજીક અને ધાર્મિક ઉન્નતિ સાધવી એ આ યુનિયનનો મુખ્ય ઉદ્દેશ છે.

(૨) હિન્દુ યુનિયન વિવિધ જ્ઞાતિઓનું બનેલું કોમવાળી, કોઈપણ જ્ઞાતિ કે વ્યકિતની ધાર્મિક લાગણી દુભાય તેવી કોઇ પ્રવૃત્તિ યુનિયન કે તના આશ્રય નીચે કોઇ પણ વ્યકિત કરી શકશે નહિ.

(૩) એકી ઉદ્દેશ હિંદુ કોમની વિવિધ જ્ઞાતિઓ વચ્ચે ભાઇચારો અને સુમેળ વધારવા સતત પ્રયત્નો કરવામાં આવશે.

રજીસ્ટ્રેશન:-Perpetual Succession Ordinance ની રૂએ આ સંસ્થા તા. ૧૭-૨-૧૯૫૨ ના રોજ રજીસ્ટર કરવામા આવી છે.

શ્રી હિન્દુ યુનિયન, મ્વાંઝા નીચેની પેટા સંસ્થાઓનું સંચાલન કરે છે.

(૧) હિન્દુ મંદિર.

(૨) રાજેન્દ્ર રૂપારેલ નર્સરી સ્કુલ.

(૩) હિન્દુ બોર્ડિંગ હાઉસ.

(૪) હિન્દુ સ્મશાન.

ઉપરોકત દરેક સંસ્થાનો આ ગાળા દરમિયાનનો ટૂંક અહેવાલ નીચે મુજબ છે.

(૧) હિન્દુ મંદિર:-

સનાતન હિન્દુ ધર્મ અને તેના સર્વ સંપ્રદાયોને આવરી લેતું એક હિંદુ મંદિર બાંધવું એ મ્વાંઝાની હિન્દુ જનતાની લાંબા વખતની ઝંખના હતી. સમસ્ત કોમના હાર્દિક સહકારથી જરૂર ભંડોળ ઉભું થતાં આખરે એ જરૂરિયાત પુરી થઇ અને મંદિર, મૂર્તિ પ્રાણપ્રતિષ્ઠા અને ઉદઘાટનના ભવ્ય મહોત્સવ બાદ તા. ૨૫ ઓકટોબર ૧૯૫૮ ના રોજ શરૂ થયું.

(૨) રાજેન્દ્ર રૂપારેલ નર્સરી સ્કુલ:-

આ સંસ્થાની શિલારોપણ વિધિ તા. ૨૬-૧-૧૯૫૯ ના રોજ શ્રીમતી જયાબેન દયાલજીભાઇ રૂપારેલના વરદ હસ્તે કરવામાં આવેલ હતી શ્રી. ભીમજીભાઇ રૂપારેલે આ સંસ્થાને શિ. ૩૦૦૦૦/- ની ઉદાર સખાવત તેમના સદ્‌ગત પુત્ર રાજેન્દ્રના સ્મરણાર્થે આપેલ છે. તા. ૧૬-૪-૬૦ ના રોજ આ સંસ્થાની ઉદ્‌ઘાટન વિધિ શ્રીમતી સાવિત્રા બહેન ભીમજીભાઇ રૂપારેલના શુભ હસ્તે કરવામાં આવેલ હતી,

આ સંસ્થામાં હાલ બાળકોની કુલ સંખ્યા ૭૫ છે. સંસ્થામાં દાખલ ફી શિ. ૨૫/- તથા માસિક ફી પણ શિ. ૨૫/- છે. જેમાં અનુકુળ સંજોગો થતાં ઘટાડો કરવાનું વિચાર્યું છે. દરેક બાળકને રીસેસમાં દરરોજ દુધ તથા નાસ્તો આપવામાં આવે છે. સ્કુલનો સમય સવારના ૮-૩૦ થી ૧૨ રાખવામાં આવેલ છે.

પ્રબોધક સાધનો દ્વારા બાળકોનો ઇંદ્રિય વિકાસ તથા બૌદ્ધિક વિકાસ સાધવો એ સંસ્થાનો મુખ્ય ધ્યેય છે. મુકત વ્યવસાયના સાધનોનો ઉપયોગ, જીવન વ્યવહારની તાલીમ, હસ્તઉદ્યોગ, સ્વચ્છતા, સ્વાવલંબન, શારીરિક હલનચલન તથા સામાજીક રીતભાત તરફ લક્ષ, બાળવાર્તા, અભિનય ગીતો, રાસ, બાલ રમતો વગેરે નર્સરી સ્કુલની મુખ્ય પ્રવૃત્તિઓ છે.

(૩) હિન્દુ બોર્ડિંગ હાઉસ:-

આ સંસ્થાના વહીવટ માટે વાર્ષિક સામાન્ય સભા બોલાવી એક કાર્યવાહક મંડળ ચૂંટવામાં આવે છે, જે તેનો સંપુર્ણ વહીવટ કરે છે.

(૪) હિન્દુ સ્મશાન:-

શ્રી હિન્દુ યુનિયને નિયુકત કરેલ એક પેટા સમિતિ આ સ્મશાનભૂમિની સફાઇ, તેમજ તેની અન્ય જરૂરિયાતો ઉપર ધ્યાન આપે છે.

અંતમાં, ઘણાં ભાઇ બ્હેનોએ એક યા બીજા પ્રકારે અમને મદદ કરી છે. કોઇએ સાધનો આપી, તો કોઇએ પોતાનો વખત આપી તનથી અને મનથી પણ મદદ કરી છે અને અમારા કાર્યમાં સહકાર આપ્યો છે તે સર્વે ભાઇ બ્હેનોનો અમો અંતઃકરણપૂર્વક આભાર માનીએ છીએ. અને આશા રાખીએ છીએ કે એવીજ રીતે ભવિષ્યમાં પણ અમને એવી મદદ અને સહકાર મળતો રહેશે.

તા. ૧-૭-૧૯૬૦
મ્યાંઝા.

પ્રમુખ:-શ્રી. સી. કે. પટેલ
માનદ મંત્રી:-શ્રી. રસિક રૂપાણી



પરિશિષ્ટ ૧

૧૯૫૫ થી ૧૯૫૮ સુધીના વર્ષો દરમિયાન મંદિર બાંધવા માટે મળેલ દાનની યાદી (શિલિંગ ૧૮૯,૫૭૩/૮૭)

1955 to 1958

MWANZA

Mr. I. C. Chopra	30,000.00
Shree Mahila Mandal — Mwanza	16,746.92
Shree Mahila Mandal — Mwanza (Collection on New Year Day)	1,769.35
Donation on Marriage & other occasions	1,693.60
M/s. Bhagwanji Sunderji & Sons Ltd.	15,000.00
Mr. Shivabhai S. Patel	1,000.00
M/s. J. P. Patel & Co.	5,000.00
M/s. Rugnath Gokaldas & Co.	2,001.00
M/s. Harji Amarshi & Sons	2,001.00
Mr. Keshavji Kurji Sodha	3,000.00
M/s. Chhagan Bhanji & Sons Ltd.	5,001.00
M/s. Mulji Thakarshi & Co.	3,500.00
Mr. Bhimji Jina	501.00
Mr. Desaibhai V. Patel	251.00
M/s. Schumanns Garage Ltd.	3,500.00
M/s. Nakasero Commercial Corp. Ltd.	5,000.00
Mr. Odhavji Bhanji	1,501.00
M/s. Chhagan Kala & Sons	1,500.00
Mr. Devraj Kala	250.00
Mr. Heniraj Mulji	351.00
M/s. Naran Bhowan & Co.	3,500.00
Mr. Trikamdas Gokaldas	501.00
One Gentleman (per Muljibhai)	2,000.00
One Gentleman (per Shivabhai)	701.00
M/s. Patel, Shah & Joshi	500.00
M/s. Auto Mobile Garage Ltd.	500.00
M/s. Kwimba Ginners Ltd.	5,000.00
M/s. Musoma Industries Ltd.	5,000.00
One Gentleman (per S. R. Tanna)	50.00
Mr. Rambhai M. Patel	101.00
Mr. Upendra S. Tripathi	50.00
Mr. Chhotabhai L. Patel	101.00
Mr. Vithaldas Jiwan	301.00
Mr. Kalyanji Jiwan	501.25
Mr. Maganbhai J. Swami	101.00
Mr. P. D. Suchak	51.25
Mr. Bhagwanji J. Vithlani	25.00
Mr. Amritlal Savji Kotak	25.00
Mr. Pushkarrai J. Acharya	25.25
Mr. Maheshbhai M. Shah	51.00
Mr. Rajnikant R. Patel	25.25
Mr. Amritlal V. Ganatra	201.00
Mr. Suryakant D. Patel	51.25
Mr. Jaykrishna S. Desai	51.25
Mr. Vithalbhai D. Patel	101.00
Mr. Hardevprasad B. Vyas	50.00
Mr. Jashbhai Umedbhai Patel	51.25
Mr. Govindrao Balvantrao Marathe	51.25
Mr. Ambalal F. Suthar	25.00
Mr. Kalyanji Premji	25.00
Mr. Madhubhai B. Patel	501.00
M/s. East African Cycle Corporation	101.00
Mr. Vithaldas Gordhandas	151.00
M/s. Tanganyika Traders Ltd.	1,001.00
Mr. T. K. Menon	151.00
Mr. Kalidas J. Patel	151.00
Mr. Natubhai M. Patel	75.00

MWANZA (Contd.)

Mr. N. S. Brahmkshatriya	25.00
Mr. Rasiklal Nanalal Shah	101.00
Mr. D. V. Gangal	151.00
Mr. Girdharlal Walji	1,001.00
Mr. Tulsidas Bajibhai Patel	500.00
Mr. Naranbhai Ranchhodbhai Patel	200.00
Mr. Kantibhai R. Patel	50.00
Mr. P. R. Puri	25.00
Gentlemen (per Muljibhai & Shivabhai)	1,454.25
Mr. Jamnadas Kanji	251.00
Mr. K. J. Majithia	151.00
M/s. Paramount Commercial Co.	101.00
M/s. Nassa Ginners Ltd.	5,000.00
One Gentleman	128.00
One Gentleman	1,505.00
Mr. Shanabhai M. Patel	100.00
Mr. Fakirbhai H. Patel	250.00
Mr. Chhotabhai B. Patel	450.00
Mr. Vallabhbhai M. Patel	300.00
Mr. Ratilal N. Shukal	500.00
Mr. Chhotabhai F. Patel	500.00
M/s. Jadavji Dahyabhai & Sons	301.00
Mr. Manibhai M. Patel	151.00
Mr. M. S. Shah	233.50
Mr. R. K. Bhayani (Kisumu)	2,001.00
M/s. Laxmi Vijay Hindu Lodge	251.00
Mr. J. N. Sharma	50.00
Mr. R. H. Patel	201.00
Mr. N. A. Raja	151.00
M/s. Laxman & Co.	251.00
Mr. C. C. Patel	501.00
Mr. Thakarshi Hirji	101.00
Mr. Jadavji Vallabhdas	101.00
Mr. Haridas Shamji	251.00
M/s. Vasant Roy & Co.	125.25
M/s. Rajani Mills Ltd.	1,001.00
M/s. Sunderji Dwarkadas Kotecha	250.00
Mr. Hamendra Mohanlal Purohit	51.25
Mr. Harihar M. Patel	51.25
M/s. V. Hansraj Nanji	501.00
M/s. Mwanza Service Station	501.25
Mr. Rasiklal R. Shah	151.00
Mr. Jagjiwan Kanji	151.00
M/s. Radio House	151.00
M/s. Mwanza Soap & Toilet Works	501.00
Mr. Shankarbhai D. Patel	251.00
Mr. Ishwarbhai K. Patel	101.00
M/s. Kanabar Stores	101.00
Mr. Somabhai Maganbhai	151.00
Mr. Suryakant C. Trivedi	51.25
Mr. Sudersan Joti	25.25
Mr. Damodar Kotecha	25.25

MWANZA (Contd.)

Mr.	Atmaram Jagjiwan	151.00
M/s.	R. M. Shah & Co.	151.00
Mr.	R. N. Raja	151.00
M/s.	Gohil Furniture Mart	151.00
Mr.	Bhagwanji G. Gohil	251.00
M/s.	Anglo Agencies Ltd.	750.00
Mr.	P. R. Chauhan	101.00
Mr.	Khimjibhai Kanani	125.00
Mr.	Tribhovandas Bhanji	101.00
Mr.	Dhirajlal Ratilal	101.00
Mr.	Tribhovandas Kanji	101.00
Mr.	Tribhovandas Sunderji	101.00
M/s.	Trikamdas Ladhabhai & Sons.	1,501.00
Mr.	H. H. Chandrani	101.00
Mr.	J. D. Suchak	101.00
Mr.	Shivabhai S. Patel	251.00
Mr.	Jamnadas Gordhandas	325.50
Mr.	Himabhai S. Patel	551.00
Mr.	B. R. Ganatra	101.25
M/s.	B. C. Parekh & Sons	251.00
Dr.	H. H. Dal	250.00
M/s.	Ruparell Bros. Ltd.	1,001.00
Mr.	Mancklal Maganlal Acharya	125.00
Mr.	Ravjibhai Tulsibhai Patel	125.00
Mr.	Jayantilal B. Patel and	
Mr.	Ramesh B. Patel	501.00
Mr.	Haridas Karshanji Rajani	501.00
Mr.	Harjiwan Parmanand	101.00
Mr.	Pragji Pradhan	101.00
Mr.	Gordhanbhai S. Patel	125.00
Mr.	Champaklal M. Trivedi	201.00
Mr.	Dahyabhai M. Patel	201.00
Mr.	Jayantilal V. Karia	101.00
Mr.	Dharamshi Kala	101.00
Mr.	Devraj Mulji	151.00
Mr.	Damodar Ramji Roshania	101.00
Mr.	Girdharlal N. Sangani	125.00

KARUMU

Mr.	Mohanlal Harjiwan	151.25
Mr.	R. M. Mehta	15.00
Mr.	Laxmidas Jadavji	125.00
Mr.	Devji Karamshi	101.00
Mr.	Nathuram Joshi	51.25
Mr.	Hemraj Lavji	25.25
Mr.	Morarji Kala	51.25

NANSIO

Mr.	Walji Ratanshi Rughani	1,001.00
Mr.	R. I. Patel	1,001.00
Mr.	Kakubhai Govindji	501.00
Mr.	Gordhandas Nathubhai	375.00
Mr.	Manibhai I. Patel	251.00
Mr.	Bhagwanji Dhanji Raja	251.00
Mr.	Jethwa Nathu Kotecha	275.00
Mr.	Govindji Ravji Ghelani	251.00
Mr.	Gordhandas Dahya Kotecha	251.00
Mr.	Ramanbhai B. Patel	101.00
Mr.	K. Shamji Raja	251.00
Mr.	Gordhandas Virji	251.00
Mr.	Maganlal Shamji Raja	375.00

NANSIO (Contd.)

M/s.	Joshi Stores	151.00
Mr.	Nathu Ravji	375.00
Mr.	Morarji Govindji	101.00
Mr.	Karsandas Gokaldas	101.00
Mr.	Maganlal Gokaldas	275.00
Mr.	Gordhandas Tulsidas	201.00
Mr.	Govindji Dullabhji	51.00
Mr.	Popatlal Kurji	101.00
Mr.	Khimji Amarshi	101.00
Mr.	Mohanlal Virji	151.00
Mr.	Bhanji Dharamshi	101.00
Mr.	Mohanlal Sunderji	20.00
Mr.	Vashram Kurji	151.00
Mr.	Ramsingh	25.00
Mr.	Nathalal Ranchhod	51.25
Mr.	Gordhandas Vasanji	51.25
Mr.	Ranchhodbhai Jetha	51.25
Mr.	Chhotalal Nagji	25.00
Mr.	Amritlal Tulsidas	101.00

BUCHOSA (Ginnery)

Mr.	Jayantilal Jagjiwan Dewani	51.00
Mr.	Chhaganbhai Somabhai	201.00
Mr.	Dahyabhai C. Shah	151.00
Mr.	Harishkumar N. Mehta	51.00
Mr.	M. V. Raval	51.00
Mr.	Uttamram J. Raval	51.00
Mr.	Purshottam Jamnadas	51.00
Mr.	Harilal N. Shah	51.00
Mr.	Jamnadas Ravji Nathwani	25.00
Mr.	Bajasingh	51.00
Mr.	Arvind D. Shah	51.00
Mr.	Maganlal Jinabhai	101.00
Mr.	Purshottam S. Patel	101.00
Mr.	Bhanulal Vrajlal Gadhia	51.00

GEITA

Mr.	Jethabhai M. Patel	351.00
Mr.	Gopaldas Liladhar	151.00
M/s.	Purshottam M. Patel Ltd.	351.00
Mr.	Lalji Liladhar	151.00
Mr.	Ravjibhai J. Patel	51.00
Mr.	Chhaganlal P. Chauhan	55.00
Mr.	Ramanbhai Umedbhai Patel	75.00

MALAMPAKA

Mr.	Thakarshi Hirji	751.00
Mr.	Nathalal J. Patel	251.25
Mr.	Umedbhai M. Patel	51.25
Mr.	Maganlal D. Naik	351.25
Mr.	Vasanji Virji	10.25
Mr.	Pursshottam M. Raja	15.25
Mr.	Mohanlal Hemraj Nathwani	15.25
Mr.	Himatbhai K. Parmar	101.25
Mr.	Ishvarlal Naranji Trivedi	151.25
Mr.	R. S. Shah	125.25
Mr.	Thakarshi Hirji Davda	75.25
Mr.	Jamnadas Jadavji	75.25
Mr.	Jiwandas Manji	51.25
Mr.	Jamnadas Jadavji	201.00
Mr.	K. Jiwandas Manji	101.00

LUGURU

Mr.	Mahendra M. Mehta	251.25
Mr.	Devabhai H. Patel	151.25
Mr.	Ratilal Odhavji	151.25
Mr.	Vandravan Madhavji	25.25
Mr.	Lallubhai R. Patel	25,25
Mr.	Naranbhai Lallubhai Patel	25.25
Mr.	Kantilal C. Patel	51.25
Mr.	A. N. Darbar	25.25
Mr.	J. C. Panchal	51.25
Mr.	Haridas Raghavji	351.00

NASSA (Ginnery)

Mr.	Ravjibhai M. Patel	151.25
Mr.	Ishvarbhai I. Patel	101.25
Mr.	Harmanbhai M. Patel	101.25
Mr.	Manibhai M. Patel	51.25
Mr.	Shakubhai I. Patel	25.25
Mr.	Jivansingh Mistry	201.25
Mr.	Keshavsingh	25.25
Mr.	Santoksingh	25.25
Mr.	Laxmansingh	25.25
Mr.	Kantibhai Shivabhai Patel	25.25
Mr.	Ratilal P. Barot	25.25
Mr.	Gangaram	25.25
Mr.	Triloknath	101.25
Mr.	Mohanlal Keshavji	101.25
Mr.	Harisingh	10.25

BARIADI

Mr.	Jagjiwan Dhanji	751.00
Mr.	Purshottam Hirji	251.00
Mr.	Amritlal Narbheram	151.00
Mr.	Gokaldas Narsinh	501.00

NYANGUGE

Mr.	Nandlal Jamnadas	201.00
Mr.	Jamnadas Khushal	75.00
Mr.	Kanji Jutha	125.00

MUGANGO (Ginnery)

Mr.	Gordhanbhai N. Patel	100.00
Mr.	Rambhai V. Patel	125.00
Mr.	Kashibhai L. Patel	150.00
Mr.	Gordhanbhai S. Patel	100.00
Mr.	Chhotabhai V. Patel	250.00
Mr.	Raojibhai M. Patel	275.00
Mr.	Vrajlal Gordhandas	325.00
Mr.	Chhotabhai D. Patel	475.00
Mr.	Chhotabhai T. Patel	350.00
Mr.	Jivabhai P. Patel	150.00
Mr.	Zaverbhai K. Patel	500.00
Mr.	Chhotabhai D. Patel	350.00
Mr.	Krishnalal S. Patel	301.00
Mr.	Kanubhai N. Patel	201.00
Mr.	Thakorbhai R. Patel	151.00
Mr.	Natubhai M. Patel	101.00
Mr.	Bhanabhai Chhibabhai	201.00
Mr.	Dullabhbhai Chhibabhai	201.00

MUGANGO GINNERY(Contd.)

Mr.	Bhanabhai Apabhai	151.00
Mr.	Jiwabhai K. Patel	51.00
Mr.	Manibhai A. Patel	51.00

MISSUNGWI

Mr.	J. R. Dattani	501.00
Mr.	Jiwan Jutha	301.00
Mr.	Girdharlal Vasanji	251.00
Mr.	Vashram Jetha	125.25
Mr.	Jethabhai Bhulabhai	25.25
Mr.	M. R. Raval	25.25
Mr.	Velji S. Shah	25.25
Mr.	Lalji Dhanji	10.25
Mr.	Naranbhai Juthabhai	301.25

MANAWA (Ginnery)

Mr.	Chunibhai M. Patel	501.00
Mr.	Pranjiwan M. Patel	201.00
Mr.	Dahyabhai M. Patel	51.25
Mr.	Harji Devshi	51.25

KATUNGURU

M/s.	S. D. Raja & Sons	201.00
Mr.	Kanji Dwarkadas	101.00
Mr.	Laxmidas Harjiwan	151.00
Mr.	Dhanji Mulji	51.00
Mrs.	Shantaben Kanji Walji	151.00
Mr.	Vallabhdas Purshottam	51.25
Mr.	Gokaldas Vashram	125.00
Mr.	N. M. Pancholi	10.00
Mr.	Jadavji Virji	51.25
Mr.	H. K. Rathod	101.00
Mr.	C. L. Shah	51.00

MAGU

Mr.	Jiwan Mulji	251.00
Mr.	Laxmidas Jiwan	325.00
Mr.	Kalyanji Dharamshi	101.00
Mr.	Dayalji Virji	101.00
Mr.	Bhowan Walji	51.00
Mr.	Jiwan Mulji Sangani	101.25
Mr.	Laxmidas Jiwan	101.25
Mr.	Jeram Jesa Patel	51.25
Mr.	Bhowan Walji	51.25
Mr.	Shamji Jiwan Ruparelia	25.25
Mr.	Mohanlal Tulsidas	25.25
Mr.	Mohanlal Kalyanji Thanki	25.25
Mr.	Mohanlal Jiwan	25.25
Mr.	Keshavji Dhanji	25.25
Mr.	Dayalji Virji	25.25

SENGEREMA

Mr.	Kanji Shamji	25.25
Mr.	Devchand Mavji	51.00
Mr.	Narandas Bhanji	25.25
Mr.	Laxmishankar Gopalji Mehta	25.25
Mr.	P. D. Patel	25.25

SENGEREMA (Contd.)

Mr.	Nathalal Jivabhai	25.25
Mr.	Popatlal Lavji	25.25
Mr.	Chanansingh Kikasingh	10.00

KASAMWA (Ginnery)

Mr.	Somabhai B. Patel	551.00
Mr.	Umedbhai V. Patel	351.00
Mr.	Maganbhai N. Patel	151.00
Mr.	Chhotabhai G. Patel	251.00
Mr.	Jashbhai C. Patel	101.00
Mr.	Bhailalbhai H. Patel	101.00
Mr.	Prabhudas G. Patel	101.00
Mr.	Harbansingh	151.00
Mr.	Shantubhai P. Patel	151.00
Mr.	Liladhar Mehta	51.00

NYAMAZUGO

Mr.	Bachu Walji	151.00
Mr.	Dullabhdas Kala	51.00
Mr.	Savjibhai Gokaldas	25.00
Mr.	Shantilal Khimji	25.25
Mr.	Khimji Laxman	5.00
Mr.	Himatlal Hirji	25.25
Mr.	Bachu Odhavji	25.25
Mr.	Mavji Dwarkadas	25.25
Mr.	Narandas Shamji	25.00
Mr.	Nagji Sunderji	51.00

NYAMILILO (Ginnery)

Mr.	J. M. Patel	151.00
Mr.	I. K. Patel	125.00
Mr.	P. T. Patel	125.00
	One Gentleman	201.00
Mr.	M. C. Patel	101.00
Mr.	S. C. Patel	101.00
Mr.	R. C. Patel	101.00
Mr.	N. C. Patel	51.00
Mr.	P. J. Patel	25.00

MISASI

Mr.	V. V. Patel	301.00
M/s.	Sonecha Bros.	201.00

NGUDU

Mr.	Ranibhai L. Patel	751.25
Mr.	Fakirbhai K. Patel	201.25
Mr.	Dahyabhai Kashibhai Patel	251.25

NYAMBITY (Ginnery)

Mr.	Natubhai B. Patel	201.25
Mr.	Ramanbhai N. Patel	101.25
Mr.	Kalidas F. Patel	351.25

NYAMBITY (Ginnery) (Contd.)

Mr.	Purshottam Hirabhai Patel	151.25
Mr.	Purshottam Dayal Patel	151.25
Mr.	Somabhai P. Patel	201.25
Mr.	Jasmat Jina Patel	201.25
Mr.	Shivabhai B. Patel	51.25
Mr.	Gordhanbhai A. Patel	51.25
Mr.	Mahijibhai Lalaji Patel	51.25

NYAMBITY

Mr.	Aditbhai S. Patel	751.25
Mr.	Girdhar Odhavji	151.25
Mr.	Girdhardas Odhavji	50.00
Mr.	Shanabhai L. Patel	51.25
Mr.	Ramanbhai M. Patel	251.25
Mr.	Rameshbhai Jivabhai Patel	51.25

USOGORE (Ginnery)

Mr.	D. Rughani	251.[illegible]
Mr.	Mohanlal Ramji	101.00
Mr.	Kanji Bhowan	75.00
Mr.	Vithaldas Prabhudas	51.00
Mr.	V. C. Patel	25.00
Mr.	Nathalal Devanand	251.00
Mr.	Somabhai Chhika	201.00

SHINYANGA

Mr.	Kalidas Liladhar	101.00
Mr.	Nanji Amarshi	101.00
Mr.	Shantilal Laljibhai	101.00
Mr.	Kurji Pradhan	151.00
Mr.	Walji Lalji	101.00
M/s.	Shinyanga Service Store	151.00
Mr.	Dewji Madhavji	101.[illegible]
M/s.	Rajani Oil Mills	251.00
Mr.	Jagjiwan Nathu	51.00
Mr.	Bhowanbhai Kala	25.00
Mr.	Tulsidas Bhanji	15.00
Mr.	Bhanubhai Patel	101.00
Mr.	Babulal Vashram	251.25
M/s.	Shinyanga Emporium Ltd.	51.25
Mr.	Bhanji Kachra	51.25
Mr.	H. L. Sharma	25.00
Mr.	V. G. Desai	101.00
Mr.	P. L. Bhatt	51.00
Mr.	Dhirubhai Malkan	51.00
M/s.	Fourways Trading Co. Ltd.	15.00

RUKUMBI (Ginnery)

Mr.	Labhshankar Raghavji Upadhyaya	251.00
Mr.	Lallubhai Nagarji Patel	201.00
Mr.	Nanjibhai Lakhabhai Patel	151.00
Mr.	N. Nathusingh Thakor	101.00
Mr.	Ramniklal L. Pau	51.00
Mr.	Ramjibhai D. Patel	25.00

પરિશિષ્ટ ૨

મંદિર ઉદ્‌ઘાટન અને મૂર્તિ પ્રાણપ્રતિષ્ઠાના મહોત્સવ પ્રસંગે મળેલ દાનની યાદી (શીલીંગ ૧૬૬,૨૧૪-૪૬)

(૧) મૂર્તિઓની પ્રાણપ્રતિષ્ઠાના વિવિધ પ્રસંગોએ યજમાનો તરફથી મળેલી દાનની યાદી.

		શિલિંગ	સેન્ટ
શ્રી લક્ષ્મીનારાયણ	શ્રી સી. કે. પટેલ	૧૫૧૫૧	૦૦
મર્યાદા પુરૂષોત્તમ ભગવાન શ્રી રામચંદ્રજી	,, દુર્લભભાઇ એમ. નથવાણી	૧૪૧૫૧	૦૦
શ્રી રાધાકૃષ્ણ	,, ચતુરભાઈ એલ. પટેલ	૫૧૨૫	૦૦
શ્રી આદ્યશક્તિ	સ્વ. છગનલાલદાસ ડી. સોમૈયા	૧૫૫૧	૦૦
શ્રી કૈલાસપતિ મહાદેવ	શ્રી સોમાભાઇ વી. પટેલ	૨૧૨૫	૦૦
શ્રી ગણપતિજી	,, હરીલાલ એચ. રાજાણી	૧૩૨૫	૦૦
શ્રી હનુમાનજી	,, મુલજીભાઇ ડાકરશી લાખાણી	૧૫૫૧	૦૦
શ્રી સહજાનંદ સ્વામી મહારાજની ચિત્રાકૃતિ	,, ભીખાભાઇ એચ. પટેલ	૧૧૨૫	૦૦
મંદિર પર ધર્મ ધ્વજ ફરકાવવો	,, આર. કે. ભાયાણી	૧૫૦૧	૦૦
મંદિર પર કળશ ચડાવવો	,, કાશીભાઇ દ્વારકાદાસ પટેલ	૧૧૨૫	૦૦
રાજભોગ ધરાવનાર યજમાન	,, લાલજી ભોવાન કારીયા	૧૧૨૫	૦૦
પ્રતિષ્ઠા થયા પછીની પહેલી આરતી ઉતારનાર યજમાન	શ્રીમતી રળીયાતબેન મોહનલાલ નથવાણી	૧૩૨૫	૦૦
જમનાજીની લોટીના યજમાન	શ્રી વિઠલભાઇ એચ. પટેલ	૩૫૦૧	૦૦
મંદિરનો મુખ્ય દરવાજો ઉઘાડનાર યજમાન	શ્રીમતી સુરજબેન સી. કે. પટેલ	૫૦૦૧	૦૦
શ્રી સહજાનંદ સ્વામી નારાયણનો દરવાજો ઉઘાડનાર યજમાન	શ્રી મગનભાઇ જે. સ્વામી	૩૦૦૧	૦૦
મંદિરનો પહેલો ઘંટ વગાડનાર યજમાન	શ્રીમતી સવિતાબેન નટુભાઇ દેસાઇ	૧૫૦૧	૦૦
મંદિરનો ઘંટ વગાડનાર યજમાન	શ્રી ચંપકલાલ એમ. ત્રિવેદી	૧૦૦૧	૦૦
અંબાજીનો દરવાજો ઉઘાડનાર યજમાન	,, ગિરધરલાલ વાલજી	૩૫૦૧	૦૦
અંબાજીને ચુંદડી ઓઢાડનાર યજમાન	શ્રીમતી સરલાબેન મદનભાઇ દેસાઇ	૧૫૦૧	૦૦
મહાદેવનો દરવાજો ઉઘાડનાર યજમાન	,, અમૃતબેન હંસરાજ નાનજી	૨૦૦૧	૦૦
મહાદેવની જલધારાના યજમાન	,, કે. કે. દવે	૮૫૧	૦૦
અંબાજીનું છત્ર ધરનાર યજમાન	શ્રી જશભાઇ ઉમેદભાઇ પટેલ	૬૫૧	૦૦
ભગવાનને પહેલો હાર પહેરાવનાર યજમાન	,, હરિલાલ મુલજીભાઇ પટેલ	૪૦૦૧	૦૦
પહેલી ઝાલર વગાડનાર યજમાન	,, વજલાલ દેવજી ભોવાન	૧૦૦૧	૦૦
પહેલી અંબાજીની આરતી ઉતારનાર યજમાન	,, ગીરધરલાલ વાલજી	૧૦૦૧	૦૦
પહેલી મહાદેવની આરતી ઉતારનાર યજમાન	,, ખોડીદાસ લક્ષ્મણ	૧૦૦૧	૦૦
પહેલી સહજાનંદ સ્વામીની આરતી ઉતારનાર યજમાન	મેસર્સ હરજી અમરશી એન્ડ સન્સ	૨૨૫૧	૦૦
સહજાનંદ સ્વામીના પહેલો થાળ	શ્રી મણીભાઇ એમ. પટેલ	૫૦૧	૦૦
અભિષેકની આરતી ઉતારનાર યજમાન	,, કેશવજી કુરજી	૧૫૦૧	૦૦
અન્નકૂટની આરતીના યજમાન	,, આઇ. સી. ચોપરા	૧૧૦૦	૦૦
રથયાત્રાના મુકામની તરફેણ	,, ભીમજીભાઇ એન. રૂપારેલ	૭૫૧	૦૦
રથયાત્રા પ્રસંગે મળેલ દાન	....	૧૧૨૪	૦૦
કપડાભરણમ ચોપડીઓના વેચાણના	....	૫૯૦	૦૦
ભોજન સમિતિ તરફથી ખર્ચ ઉપરાંત બાકી	....	૯૮૨	૫૦
મંદિરની દાનની પેટીમાંથી (૨૮—૧૦—૫૮)	....	૪૬૦૧	૦૦
,, ,, ,, (૧૪—૧૧—૫૮)	....	૪૬૦૨	૦૦
,, ,, ,, (૩૧—૧૨—૫૮)	....	૨૦૦૧	૦૦

[redacted]

(૨) મંદિર ઉદ્‌ઘાટન પ્રસંગે મળેલ દાનની યાદી.

Mrs. Surajben I. V. Patel	10,001.00
M/s. Liladhar Sunderji & Sons	7,501.00
Shree Brahmsamaj, (Mwanza)	6,001.00
One Gentleman	7,501.00
Mr. Rasiklal H. Ruparell	2,001.00
Mr. P. N. Narayan	100.00
Mr. Ravindra M. Das	51.00
Mr. Manilal Premji	51.00
Mr. Jagjiwan Jadavji	51.00
Mr. Kisanchand Pathak	51.00
M/s. Nyanza Silk Store	111.25
Shree Cutch Gujarati Samaj (Nairobi)	101.00
Mr. Khushiram	101.00
M/s. Tanganyika Bus Service Co.	1,001.00
M/s. Jadavji Dahyabhai & Sons	300.00
Mr. Chhotabhai T. Patel	151.00
Shree Moshi Hindu Union	151.00
M/s. Chhagan Bhanji & Sons Ltd.	1,501.25
M/s. Paramount Commercial Co.	200.00
Mr. Suryakant C. Trivedi	101.00
Mr. Haridas Jadavji	51.00
Mr. D. M. Sheth	25.00
Mrs. Premlattaben D. Kotecha	11.25
M/s. Junus Cafe	75.00
Mr. Lallubhai P. Mistry	25.00
Mr. Narsinhbhai Vallabh Mistry	101.00
Mr. I. G. Vyas	25.00
Mr. G. N. Sangani	25.00
Mr. Natubhai B. Patel	25.00
Mr. Chhotabhai Marghabhai Patel (E.C.A.)	101.00
M/s. Junus Cafe	25.00
Mr. C. D. Suchak	11.00
Mr. Chaturbhai Desaibhai Patel	201.00
Mr. Ravjibhai Somabhai Patel	101.00
Mr. Purshottam Maganbhai Patel	151.00
Mr. Desaibhai Vithalbhai Patel	101.00
Mr. Chaturbhai Vithalbhai Patel	101.00
Mr. Narsinhbhai Vithalbhai Patel	101.00
Mr. Chhotabhai Shivabhai Patel	151.00
Mr. Manibhai Shivabhai Patel	151.00
Mr. Ishwarbhai Bhikhabhai Patel	151.00
Mrs. Savitaben Bhimjibhai Ruparell	30.00
Mrs. Jayaben D. Ruparell	25.00
Mrs. Sushilaben J. Suchak	25.00
Mr. Trikamdas Ladhabhai Majithia	51.25
Mr. Raghavbhai Vishram	51.25
Mr. Sadhuram B. Patel	15.00
Shree Hindu Union (Nansio)	1,001.00
Shree Mahila Mandal (Nansio)	201.00
Mr. Chandiram (Musoma)	51.00
Corner Restaurant (Musoma)	51.25
Mr. Chandubhai M. Patel (Musoma)	25.00
Mr. Chhotabhai K. Patel (Musoma)	51.00
Mr. Naranbhai R. Patel (Musoma)	101.00
Shree Hindu Mandal (Morogoro)	51.00
Mr. J. S. Patel (Mbale)	151.00
Mr. Mohanlal N. Pattni (Masaka)	11.00
Mr. D. S. Patel (Runere)	151.00
Mr. Raojibhai Jinabhai (Bukene)	125.00
Shree Stri Satsang Mandal Nairobi	1,001.00
Mr. Haribhai R. Somani (Kampala)	251.00
Mr. Tulsidas Madhavji (Kampala)	51.00
Shree Laxminarayan Satsang Mandal (Kisumu)	151.00
Shree Ramkrishna Bhajan Mandal (Tabora)	251.00
Mr. Bhagwanji G. Kotecha (Tabora)	101.00
Mrs. Ratanben Ranchhoddas (Tororo)	51.00
Mr. G. R. Patel (Tabora)	51.00
Mr. Gordhandas Sunderji (Tabora)	25.00
M/s. Vithaldas Jetha & Sons (Tabora)	51.00
Mr. Ramji Haridas Mistry (Tabora)	11.25
Mr. Maganlal Vallabhdas Bhagat (Tabora)	41.25
Mr. Haridas Lavji (Tabora)	51.00
Mr. Mathuradas (Tabora)	41.25
Mr. A. H. Thakkar (Kampala)	501.00
M/s. Kathiawar Trading Co. (Kampala)	251.00
Mrs. Maniben Ladha (Nairobi)	25.00
M/s. East African Drapers (Nairobi)	100.00
Ramkunvarben Thanki (Nairobi)	20.00
Mrs. Gangaben Dewani (Nairobi)	25.00
Mr. Ranchhodbhai B. Patel (Bukoba)	25.00
M/s. Rift Valley Products Ltd. (Nakuru)	101.00
M/s. Thakkar G. Produce Agency (Nakuru)	501.00
Mr. Ramji Kanji (Nakuru)	101.00
Mr. Jashbhai Gulabbhai Patel (Kericho)	51.00
Shree Omkar Bhajan Mandali (Masaka)	101.00
Mr. Ramji Popat Patel (Kamuli)	51.00
Shree Saraswati Mandal (Moshi)	101.00
Shree Arusha Laxminarayan Mandali	101.00
One Gentleman	10.00
One Gentleman	251.00
One Gentleman of Buchosa	501.00
Mr. Umedbhai M. Patel	51.00
Mr. Gordhandas Virji	25.00
Mr. Mohanlal Sunderji	25.00
Mr. Kakubhai Gokaldas	50.00
Mr. A. A. Shukal	51.00
Mr. Trikamdas Gokaldas	25.25
Mr. Manji Morarji	51.25
Mr. Dahyabhai Kashibhai Patel	101.00
Mr. Dhirajlal Ramji Mistry	25.00
Shree Ram Bharose	20.25
Mr. Aditbhai Maganlal Patel	51.00
M/s. Kisumu Satsang Mandal	451.00
Mr. Ambalal Panchal	25.00
Mr. Hiralal Kanji	10.50
Shree Musoma Mahila Samaj Mandal	201.00
Mr. Dhirajlal Gopalji	11.00
Mr. Popatlal Kurji	25.00
Mr. P. L. Patel	25.00
Secret Donation (per Mr. S. R. Tanna)	897.20
M/s. Junus Cafe	60.00
Shree Nyakabindy's Hindus	101.00
Mr. C. M. Gir	11.00
Mr. Rambhai Hathibhai Patel	101.00
Mr. Shivabhai R. Patel	51.00
Mr. Bhogilal P. Yadav	51.00
Mr. Hargovinddas M. Sanghavi	101.00

Mr. Karsandas Vaghji	101.00	Mr. Jadavji Kurji	10.00
Mr. Vashram Premji	101.00	Mr. Ramji Harji	10.00
Mr. V. V. Gadhia	25.00	Mr. Kalidas M. Patel	25.00
Mrs. Puribai Nanji	25.00	Mr. Kanji Lalji	10.00
Mrs. Madhubhai B. Patel	501.00	Mr. Devji Mulji	51.00
Mr. Vallabhdas Pitambar	10.00	Mr. Hemraj Mulji	51.00
Mr. Purshottam Ramji Taank	25.00	Mr. Jiwan Mulji	51.00
Mr. K. J. Hirani	30.00	Mr. Laxmidas Amarshi	25.00
Mr. Jiwandas Keshavji	10.00	Mr. Hansraj Nanji Ruparell	101.00
Mrs. Kailasben Babubhai Patel	101.00	Mr. Swami Mawji Mistry	101.00
Mrs. Dahiben Chunilal Patel	101.00	Mr. A. T. Karia	51.25
Mr. Morarji Dahyabhai	51.25	Mr. Naran Harji Mistry	100.00
Mrs. Kailasben Jethabhai Patel	151.00	Shree Kakamega Bhajan Mandali	175.00
Mr. Mahendra M. Patel	40.00	Mr. Ramjibhai S. Patel	25.00
Mr. Devshi Lalji Pankharia	100.00	Mr. Jagjiwandas D. Shah	51.00
Mr. D. N. Ruparell	501.00	Mr. Bhagwanji Kalidas	11.00
Mr. Harmanbhai S. Patel	51.00	Mr. Meraman Gohil	25.25
Mr. Ambalal M. Patel	125.00	Mr. Kanji Jutha	25.00
Mr. Naran Jiwa Ladwa	25.25	Mr. K. J. Sodha	15.00
Mr. Somabhai Becharbhai Patel	501.00	Mr. Somabhai D. Patel	51.00
Mr. Maganlal Gokaldas	25.25	Mr. N. M. Shah	101.00
Mr. Anandji Jiwan	51.25	Mr. M. C. Shah	101.00
Mr. Devji Madhavji	101.00	Mr. Jiwandas Juthabhai	25.25
Mr. Haridas Shamji	51.25	Mr. R. A. Gosai	51.00
Mr. Jagjiwan Kanji	50.00	Mr. Narandas Lavji	25.25
Hindus Staff of National Bank	175.00	Mr. Purushottam Zaverdas Shah	11.00
Mr. Gokaldas R. Betai	25.00	Mr. Tribhuvan Kanji	50.00
Mr. L. D. Patel	101.00	Mr. R. S. Shah	51.00
Mr. Bhanuprasad D. Patel	25.25	Mr. R. A. Bhayani	10.00
One Gentleman	25.25	Mr. Rambhai H. Patel	10.00
One Gentleman	25.00	Mr. K. V. Unia	51.00
Mr. Ravjibhai Patel	11.00	Mr. Devchand Nanji	51.00
Mr. Suryakant G. Patel	25.00	Mr. Girdharlal Vasani	101.00
Mrs. Jivima (Katunguru)	25.00	Mr. Chhotabhai	20.00
Mr. Khimjibhai Dahyabhai Kanabar	51.25	Mr. Govind Premji Parmar	101.00
M/s. Buchosa Ginnery Staff	600.00	Mr. Nagji Sunderji	25.00
Mr. Khimji Ramji Mistry	101.00	Mr. Gokaldas Jiwan	101.00
Mr. Muljibhai Karshanji	25.00	Mr. Pitambar Ramji	50.00
Mr. Chimanbhai M. Patel	51.00	Mrs. Shantaben Kanji Walji	205.00
Mr. Rameshbhai J. Patel	25.00	Miss Jayaben	20.00
Mr. Maganbhai Z. Patel	25.00	Mr. Liladhar Narbheram	101.00
Mr. Maganlal Mulji	10.00	Mr. Prabhudas Gordhandas Patel	10.00
Mr. Dahyalal Lallubhai Patel	11.25	Mr. Vithaldas Gopaldas	101.00
Mr. Jethabhai M. Patel	20.00	Mr. Ghanshyambhai T. Patel	51.00
Mr. Jethabhai G. Patel	20.00	Mr. K. Jiwandas	51.00
Mr. Gopal Fakirbhai Patel	20.00	Mrs. Chandangauri Labhshankar	25.00
Mr. Vithalbhai S. Patel	25.00	Mrs. Thakor Narendra	25.00
M/s. Ratanshi Sunderji & Bros.	25.25	Mr. Manibhai L. Patel	25.00
Mr. Thakarshi Hirji	25.25	Mr. Ranchhodbhai Mistry	101.00
Mr. Jethalal Devchand	25.25	Mr. Rambhai M. Patel	51.00
Mr. V. P. Vithlani	101.00	Mr. Jayantilal Hemraj	101.00
Mr. N. S. Brahmkshatriya	51.00	Mrs. Lilaben Parmar	25.00
Mr. Shantilal B. Amin	51.00	Mr. R. B. Parmar	25.00
Mr. Natubhai J. Amin	51.00	M/s. Patel Trading Co.	25.00
Mr. Vinodbhai B. Patel	51.00	Mr. Karsan Bhura	20.00
Mr. Ramanbhai M. Patel	51.00	Mr. Ramji Kanji	101.00
Mr. Dhanji Ruda Parmar	100.00	Mr. Shankarashram	7.21
Mr. Raojibhai M. Patel	101.00	Mr. Prabhashankar D. Joshi	51.00
Mr. Vithaldas Jiwan	50.00	Mr. Odhavji Bhanji	151.00
Mr. Bhagwanji R. Pattani	50.00	Mr. Hemraj Mulji	51.00
Mr. Bhimji Jina	25.00	Mr. Vallabhdas Purshottam	51.00
Mr. N. K. Thakrar	11.00	Mr. Vithaldas Jiwan	51.25

Mr. Amritlal K. Dave	152.00
Mr. Jamnadas Kanji	100.00
Mr. Anandji Gokaldas Pattani	51.00
Mr. Vithaldas Vallabhji	151.00
Mr. R. N. Mirani	125.00
Mrs. Nanduben Narsinhdas Chande	101.00
Mr. Gandalal Ratanshi	101.00
Mr. Dhanjibhai	5.00
Mr. Maldevbhai Khetania	51.00
Mr. J. A. Patel	201.00
Mrs. Motibai Peraj	25.25
Mr. Harjiwan Parmanand	101.00
Mr. Lalji Bhowan	501.00
M/s. Jethwa Brothers	51.00
M/s. Wanza Community Mandal	101.00
M/s. Kampala Satsang Mandal	251.00
Mr. Kantibhai B. Patel	101.00
Mr. Mohanlal P. Amin	11.00
Mr. Gordhanbhai Patel	11.00
Mr. Maganlal Devji Popat	51.00
Mr. Bhanji Thakarshi Taank	51.00
Mrs. Nanduben	25.00
Mrs. Narmadaben Vrajlal Gadhia	25.00
Mr. Purushottam Hirji	151.00
M/s. Vrajlal & Co.	101.00
M/s. Mehta & Co.	25.25
Mrs. Sushilaben Godbole	25.25
Mr. Maganbhai Zaverbhai Patel	15.00
Mr. Harshad K. Trivedi	25.25
Mrs. Shantaben Khagram	101.00
Mr. Ravjibhai D. Patel	51.00
Shree Musoma Bhajan Mandali	101.00
Mr. Manubhai J. Amin	51.00
Mr. Rajnikant N. Patel	11.00
Mr. Narhari M. Patel	11.00
Mrs. Kusumben Rameshchandra	51.00
Mr. Vithalbhai V. Patel	101.00
Mr. Prabhudas Gordhandas	91.00
Shree Mahavir Bajrang Bhajan Mandali	101.00
M/s. Junus Cafe	35.00
Mr. Premji Kala Mistry	5.25
Mr. Ambashankar Ladhabhai Khepia	251.00
Mr. Jamnadas Gordhandas	25.00
Mrs. Chanchalben Ranchhodbhai Patel	501.00
Mrs. Sadhnaben Manubhai Patel	251.00
Mr. Harmanbhai S. Patel	51.00
Mr. C. D. Upadhyaya	10.00
Mr. Kantilal Vallabhji	51.25
Mr. Haridas Tulsidas Karia	301.25
M/s. Somaiya & Co.	201.00
Mr. R. H. Patel	101.00
Mr. Gopalji Ratanshi	51.25
Mr. Chhotabhai L. Patel	151.00
Mrs. M. G. Jani	101.00
Mr. Nathu Ravji	101.00
One Gentleman (Dharmapremi)	51.00
Mr. Narandas Lalji Morjaria	251.00
M/s. Musoma Emporium Ltd.	501.00
The Indian Punjabi Association (Mwanza)	1,110.00
Mrs. Sadgunaben J. C. Patel	1,001.00
Mr. Mathuradas Rugnath Dattani	501.00
Mr. Manilal S. Shah	101.00
Mrs. Panchmatia	25.25
M/s. Patel Brother Hood (Nakuru)	101.00
M/s. Ukerewe Bus Service Nansio	25.25
Shree Bugiri Satsang Mandal	51.25
M/s. Manhar & Co.	51.00
Mr. Jayantilal B. Patel	205.00
Mr. Shantilal Virji Suchak	101.00
Mrs. Maganlal Shamji Raja	25.00
Mr. Sunderji Dwarkadas	51.25
Mr. Nanalal Lavji Shah	501.00
Mr. D. H. Ladwa	25.25
Mr. Prabhudas Narsinhbhai	51.30
Miss Bhanumati Nathalal Ganatra	101.00
Mr. Ranchhod Lavji Mistry	101.00
Shree Missungwi Mahila Mandal	201
Mr. Girdhar Vasanji	101.00
Mr. P. J. Patel	151.00
Mr. Govind Natha (Waduko)	51.25
Mrs. Nanduben Pragji Naran	51.00
Mrs. Jayaben Mathuradas Dattani	51.00
Mr. Harjiwan Sunderji Soni	51.00
Mrs. Ambaben Tulsidas Raichura	200.00
Mr. Bhagwanji (Gohil Bros.)	100.00
Mr. Gordhanbhai B. Patel	151.00
Mr. Chandrakant C. Desai	151.00
Mr. Jashbhai C. Desai	151.00
Mr. Chunibhai S. Desai	151.00
Mr. P. F. Patel	25.00
Mr. Ishwarbhai Budhiabhai	11.00
Mr. Manibhai V. Patel (Musoma)	151.00

GEITA

Mr. C. P. Chauhan	11.00
Mr. Tulsidas Kakubhai	20.00
Mr. Bhagwanji Kakubhai	20.00
Mr. Gurunebsingh	20.00
Mr. Raghubhai D. Patel	25.00
Mr. Jayant K. Patel	25.00
Mr. Ravjibhai J. Patel	25.00
Mr. B. H. Joshi	25.00
Mr. Gurjitsingh	25.00
Mr. Gurudayalsingh	25.00
Mr. Pritamsingh	25.00
Mr. Narayansingh	25.00
Mr. Sohansingh	25.00
Mr. Ratansingh	25.00
Jagatsingh Ratansingh	51.00
Mr. Ramanlal U. Patel	51.00
Mr. Jashbhai K. Patel	51.00

પરિશિષ્ટ ૨ મુજબ કુલ મળેલ દાન.

(૧)	યજમાનો તરફથી મળેલ દાન	શિ. ૬૬,૬૬૮—૫૦
(૨)	ઉદ્‌ઘાટન પ્રસંગે મળેલ દાન	,, ૬૯,૫૨૫—૬૬
		શિ. ૧,૬૬,૨૧૪—૪૬

શ્રી હિન્દુ યુનિયન મ્વાંઝા

પરિશિષ્ટ ૩

પરચુરણ ખર્ચની યાદી

Expenses for Holi Festival	255.93	Cost of Lock	10.00
Prasad	476.30	Subscription	200.00
Passage Allowance to:-		General Expenses for:-	
Viram Veja for going to India	711.80	Lodging for Visitors, Cleaning charges etc.	879.30
Hireage charges for Gandhi Hall	134.40		
Cost of Sandle Wood	4.75		4,372.48
Royal Visit Decoration Expenses	1,500.00		
Loud Speaker charges	200.00		

પરિશિષ્ટ ૪

શ્રી હિન્દુ મંદિરના ઉદ્‌ઘાટન પ્રસંગના ખર્ચની યાદી:-

To Opening Ceremony Film	1,700.00	To Cost of RATH	500.00
" Prasad Etc.	154.00	" Cost of YAGNA MANDAP	1,400.00
" Constable Charges	424.50	" Lime	118.50
" Band Charges	180.00	" Gifts to Brahmins	10,827.00
" Cost of six cash boxes	150.00	" Temple Blocks for Printing	243.75
" Cost of ring given to Contractor	180.00	" Stamp Duty on Bond	20.00
" Invitation Cards, Stationery & Printing	1,935.30	" Passage to Mr. J. N. Shukla	950.00
" Mess Expenses 1,322.85		" Ground Levelling	717.75
Less Donated by Rajan-Mill Ltd. 590.00	732.85	" Cost of Polish for Temple	862.65
" Timber	1,617.80		
" Sundry Materials	3,291.93		29,326.03
" C. I. Sheets	1,700.00		
" Light Fittings	1,620.00		

પરિશિષ્ટ ૫

શ્રી હિન્દુ મંદિર મકાનના ખર્ચની વિગત:-

Cost of Land (Compensation)	1,112.00	Electrical Fittings and Fixtures	4,024.38
Contract to:- M/s. Taank Construction Co. Ltd.	345,000.00	Timber	2,783.53
		Land Rent and Municipal Tax	144.34
Extra Charges to:- Taank Construction Co. Ltd.	36,065.91	Materials Used	4,065.81
		Cost of Murties (Idols)	26,961.34
Cement	10,845.00	Insurance on Mutries	573.75
Cement Blocks	5,529.00	Notice Board	75.00
Wages and Salary	17,276.80	Electrical Fittings	13,675.59
Sand, Stones etc.	3,844.60	Survey Fees	42.00
C. I. Sheets	3,203.80	Cost of Ban (Ling)	255.00
Steel Ladder and Glasses for Doom	1,400.00	Cost of Bell and Lamps	1,011.10
Lime	147.00	Cost of Musical Instruments (Tabla)	237.25
Frames etc.	2,320.00	Architect's Fees	100.00
Water Bill	168.38	Fees for Extention of Land to Revenue Office	424.00
Cost of Collapsible Gates	900.00		
3 Street Lights	1,259.40	Plan Submission Fees	20.00
Pipe Connection	85.00	Verification of Temple Deed	119.40
Erection of 4 Latrines	7,500.00		
Cost of Tube-lights and Accessories	552.75		492,217.46
Colour and Paint	495.33		

DISCOVER WITH US:
SERENGETI, NGORONGORO, MANYARA, TARANGIRE. ZANZIBAR,
BAGAMOYO, MAFIA, KILIMANJARO, OLDONYO LENGAI, SELOUS,
MIKUMI, RUAHA AND MANY OTHERS.

YOUR ONE STOP TOUR, TRAVEL AND LODGING
SOLUTION IN EAST AFRICA

www.exoticexpeditionstz.com



Exotic Expeditions Ltd

227 Pamba road
P.O Box 686 Mwanza Tanzania
Phone : +255 28 2540734, +255 22 2500177
Fax : +255 28 2502825
info@exoticexpeditionstz.com

જરા વિચારો

પૈસાનું ગ્રુપ તપાસ્યું છે ?
મનુષ્ય જ્યારે જન્મે છે ત્યારે તેનું વજન
અઢી કિલો હોય છે
અને જ્યારે અગ્નિ સંસ્કાર બાદ
તેની રાખનું વજન પણ અઢી કિલો જ હોય છે.
જિંદગીનું પહેલું કપડું જેનું નામ ઝભલું,
જેમાં ખિસ્સું ન હોય
જે જિંદગીનું છેલ્લુ કાપડ કફન,
એમાંય ખિસ્સું ન હોય.
તો વચગાળાના ખિસ્સા માટે આટલી ઉપાધિ શા માટે ?
આટલી દોડધામ શા માટે ?
આટલા દગા અને પ્રપંચ શા માટે ?
લોહી લેતા ગ્રુપ ચેક કરાય છે,
પૈસો લેતા જરાક ચેક કરશો,
એ ક્યા ગ્રુપનો છે ?
ન્યાયનો છે ? હાયનો છે ? કે હરામનો છે ?
અને ખોટા ગ્રુપના પૈસા ઘરમાં આવી જવાથી જ
આજે ઘરઘરમાં અશાંતિ, કલેશ, કંકાસ છે.
હરામનો ને હાયનો પૈસો
જીમખાના ને દવાખાના, ક્લબો ને બારમાં પુરો થઇ જશે.
બેન્ક બેલેન્સ વધે પણ જો ફેમિલી બેલેન્સ
ઓછું થાય તો સમજવું કે



Board of Governors who are in charge of Hindu Union Hospital Bugando Hill consists of:

100 YEARS
banking with passion

बैंक ऑफ़ बड़ौदा
Bank of Baroda
India's International Bank



Bank of Baroda (T) LTD
Strength and speed to match your investment needs

Dar Es Salaam :
Plot No. 104, Ohio /Sokoine Drive
P.O Box 5356
Dar es Salaam, Tanzania

Arusha :
Plot No. 12, Block E, Goliondoi Road.
P.O Box 5132
Arusha, Tanzania

SHASON LIMITED

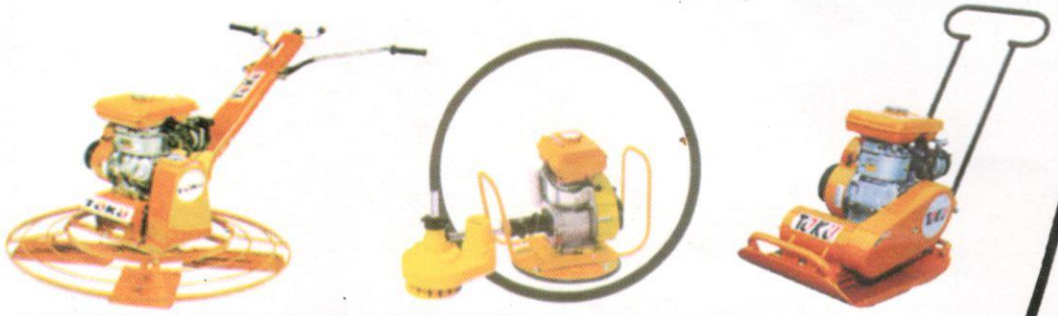
Dealers in Building Materials, Construction Equipment, Steel Fabrication Materials, Power Generators, Batteries & More.....

- Concrete Cutter
- Submersible Pump
- Concrete Vibrator
- Block Cutter
- Vibratory Plate Compactor
- Concrete Trowelling Machine
- Tamping Rammer
- Welding Equipments
- Dumper



- Concrete Mixer
- Portable Lifiting Hoist
- Reinforcing Bar Cutter
- Reinforcing Bar Bender
- Vibratory Roller
- Manual Bar Cutter
- Manual Bar Bender
- Power Tools
- Welding Generator






Bar Cutter


Tamping Rammer


Bar Bender


Concrete Cutter


Welding Generator


Concrete Vibrator



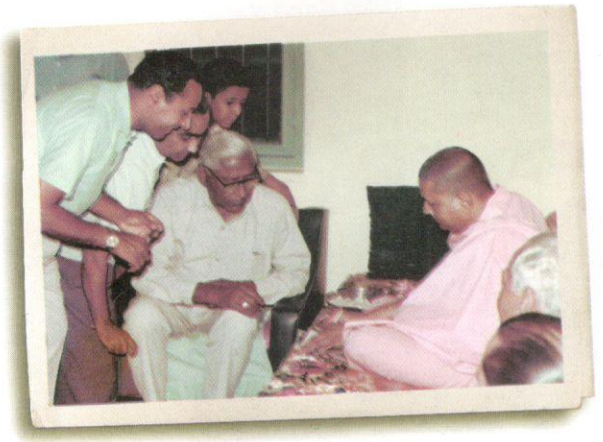
Head Office

1275/83 Mwisho St,
P O Box 859,
Dar es Salaam, Tanzania
Tel / Fax +255 22 2122521 / 2131996
Mobile: +255 784340859 / 713261549

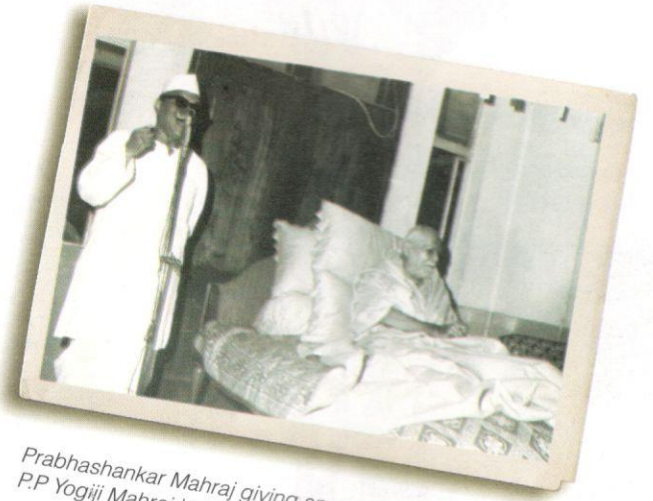
Buguruni Office

Plot No. 18/a, Uhuru St,
P O Box 859,
Dar es Salaam, Tanzania
Tel:+255 22 2862400 / 05
Fax: +255 22 2862403
Mobile: +255 754634999

MEMORY LANE



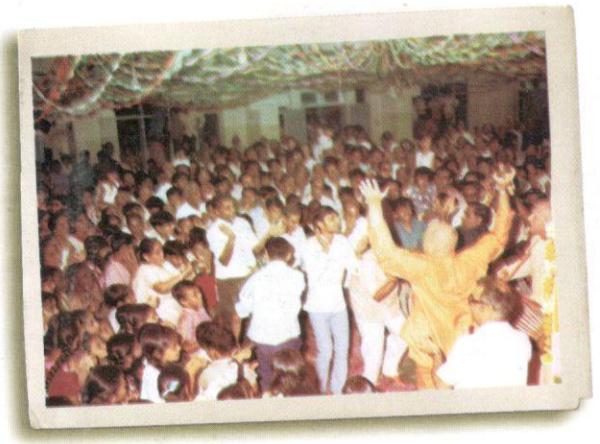
Swami Satyamityanandji giving blessings to Chairman C.K Patel and volunteers in the early 70's



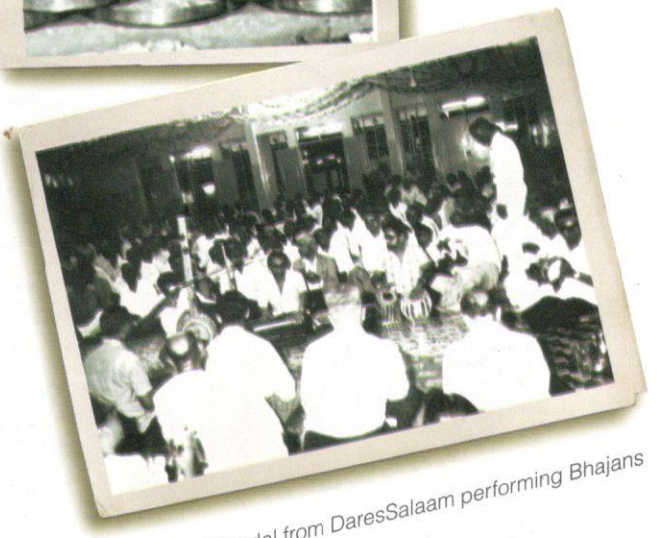
Prabhashankar Mahraj giving speech during the visit of P.P Yogiji Mahraj in the early 70's



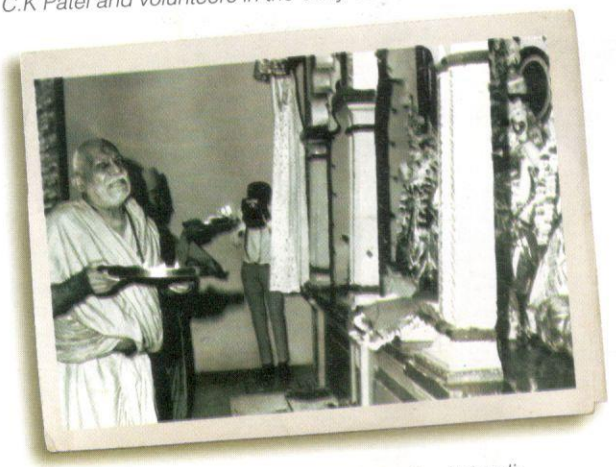
Thaal ceremony during one of the festivals of Swaminarayan Bhagvan

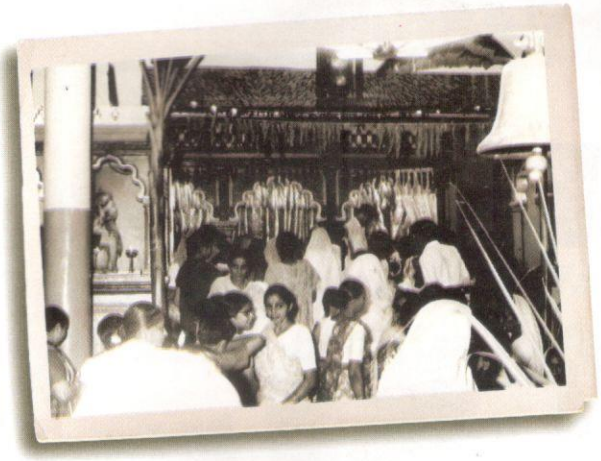


Swami Satyamityanandji giving blessings to Chairman C.K Patel and volunteers in the early 70's



Satsang Mandal from DaresSalaam performing Bhajans





During one of the festivals



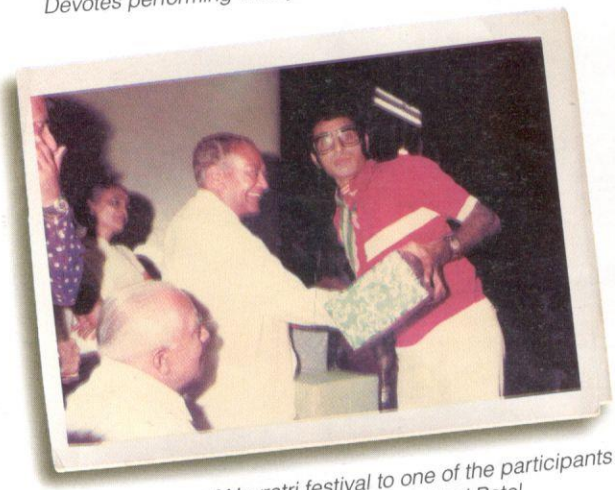
Main entrance of the Sanatan Mandir during the mid 60's



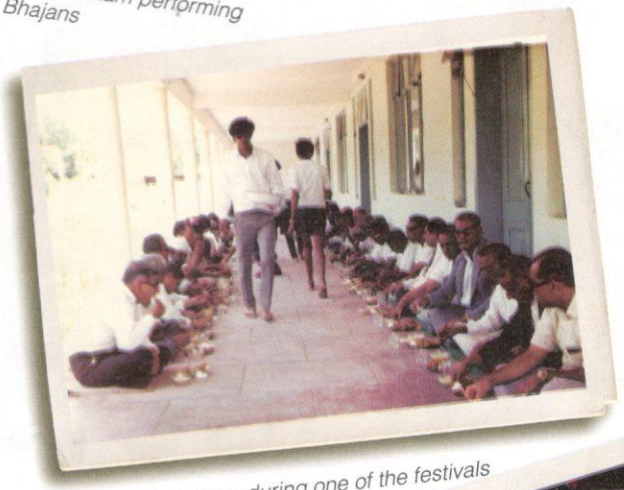
Devotes performing Bhanjans during festivals



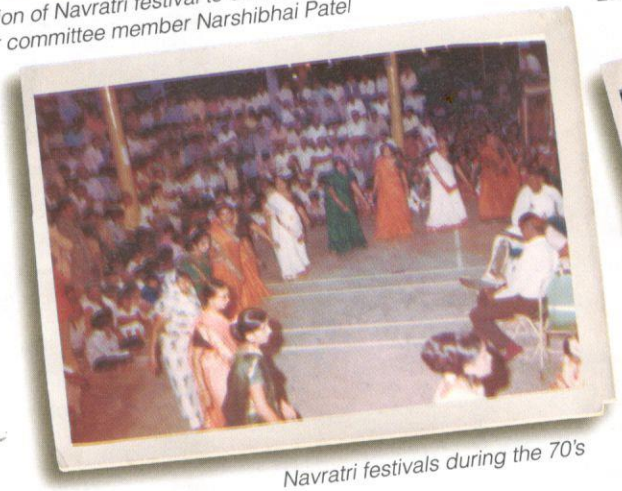
Satsang Mandal from DaresSalaam performing Bhajans



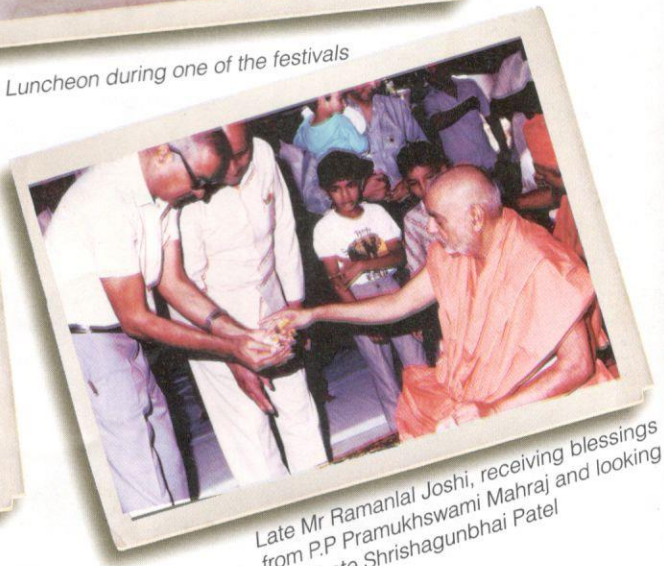
Presentation of Navratri festival to one of the participants by former committee member Narshibhai Patel



Luncheon during one of the festivals



Navratri festivals during the 70's



Late Mr Ramanlal Joshi, receiving blessings from P.P Pramukhswami Mahraj and looking on is Late Shrishagunbhai Patel

Recipes

Almond cake without eggs



Ingredients

- 1/4 cup butter
- 1 cup sugar
- 2 cup white flour
- 1 tsp baking powder
- 1/4 tsp vanilla essence
- 3/4 cup milk or as required
- few almonds and honey

Directions

1. Pre heat oven to 350 degree and grease 8" round tin to bake the cake.
2. Sift flour and baking powder 3 - 4 time
3. Mix butter and sugar to form a thick paste
4. Add flour in the beated butter and sugar and mix it slowly
5. Add essence and use milk according to need to make cake batter and beat it well with mixer
6. Crush almonds coarsely and make a base with almonds in the tin
7. Then pour the batter in the tin and keep aside to set for a couple of minutes
8. Now bake it until the cake sponged
9. You can use a long pin to ensure that the cake is cooked inside.
10. Let it cool and remove tin
11. Glaze it with honey

Spicy Mango Chutney



Ingredients

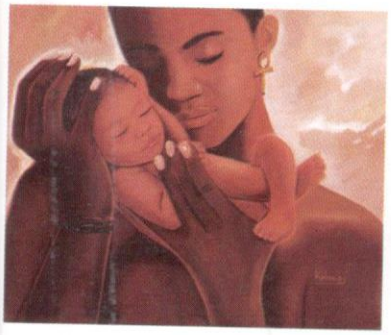
- 1 Large Onion
- 2 Raw mangoes - Medium size
- 4 to 5 full scoopes of red chilli powder
- Red fresh chillis (optional)
- Salt to taste

Directions

1. Peel the raw mangoes & onion .Cut them it into pieces.
2. Put the pieces into grinder bowl.
3. Add Red chilli powder, fresh red chillis & salt.
4. Grind the above mixture into pulverized form (it should not be paste).

God's Greatest Gift

Mother



A mother's live is powerful and strong yet soft and gentle too ...
It comes from deep within the soul that we share always with you ...

A mother understands what a child does not say ...
God could not be everywhere and so he made Mother ...

A child without Mother is like a ship without his sailor ...
Just one word "Mother" takes care of all your problems ...

Mother is there when you need her the most ...
Mother is God's best Gift ...

What would the world be without a Mother ???
Mother is the Creator, the Maker, the Moulder of your Destiny ...

Mother starts where God leaves ...
Mother is the key to all Happiness ...

When it comes to Love – Mother is the word ...
The hand that rocks the cradle is the hand that rules the world ...

God's Greatest Gift Mother

MWANZA TOWN

Mwanza is Tanzania's second largest town, the economic heart of the Lake Region. Located northwest Tanzania and at the southern port of Lake Victoria. It is the capital of Mwanza Region at an altitude of 1,140 metres above sea level ensuring a fresh breeze, a friendly humidity and a nice temperature throughout the year.

The city deals with much of the lake trade with neighbouring Uganda and Kenya. Industries include fishing, meatpacking, and manufacturing textiles and soap. Mwanza is connected by rail with Dar es Salaam and Dodoma. To the South, a dirt road connects Mwanza to Shinyanga and Singida and progress has been made to pave it. To the East, Mwanza is connected to the Western Gate of the Serengeti and Musoma via tarmac road.

Traveling around

Mwanza Airport is located 10 km from the city centre - and Air Tanzania has two daily flights to/from Dar es Salaam. The Air Tanzania network connects Mwanza to Hahaya (Comoros), Entebbe (Uganda), Johannesburg (South Africa) -
and domestic; the destinations Kilimanjaro (Arusha), Mtwara and Zanzibar - all flights via Dar es Salaam.

PrecisionAir has daily direct flights from Mwanza to Arusha (Kilimanjaro), Bukoba, Dar es Salaam, Nairobi (Kenya) - and Entebbe (Uganda) two times a week. PrecisionAir is connecting Mwanza via Dar es Salaam to Dubai (UAE), Pemba (Mocambique), Mombassa (Kenya) - plus domestic destinations as follows: Lindi, Tabora, Kigoma, Musoma, Mtwara and Zanzibar.

Costal Air is flying daily from Mwanza Airport to Arusha - via the Serengeti Air Strip.

The people of Mwanza

The Sukuma (People in the North) tribe is the largest of Tanzania's more than 120 different ethnic groups. Close to 15% of the population in Tanzania are from the Sukuma tribe. They live around Mwanza and the southern Lake Victoria region.

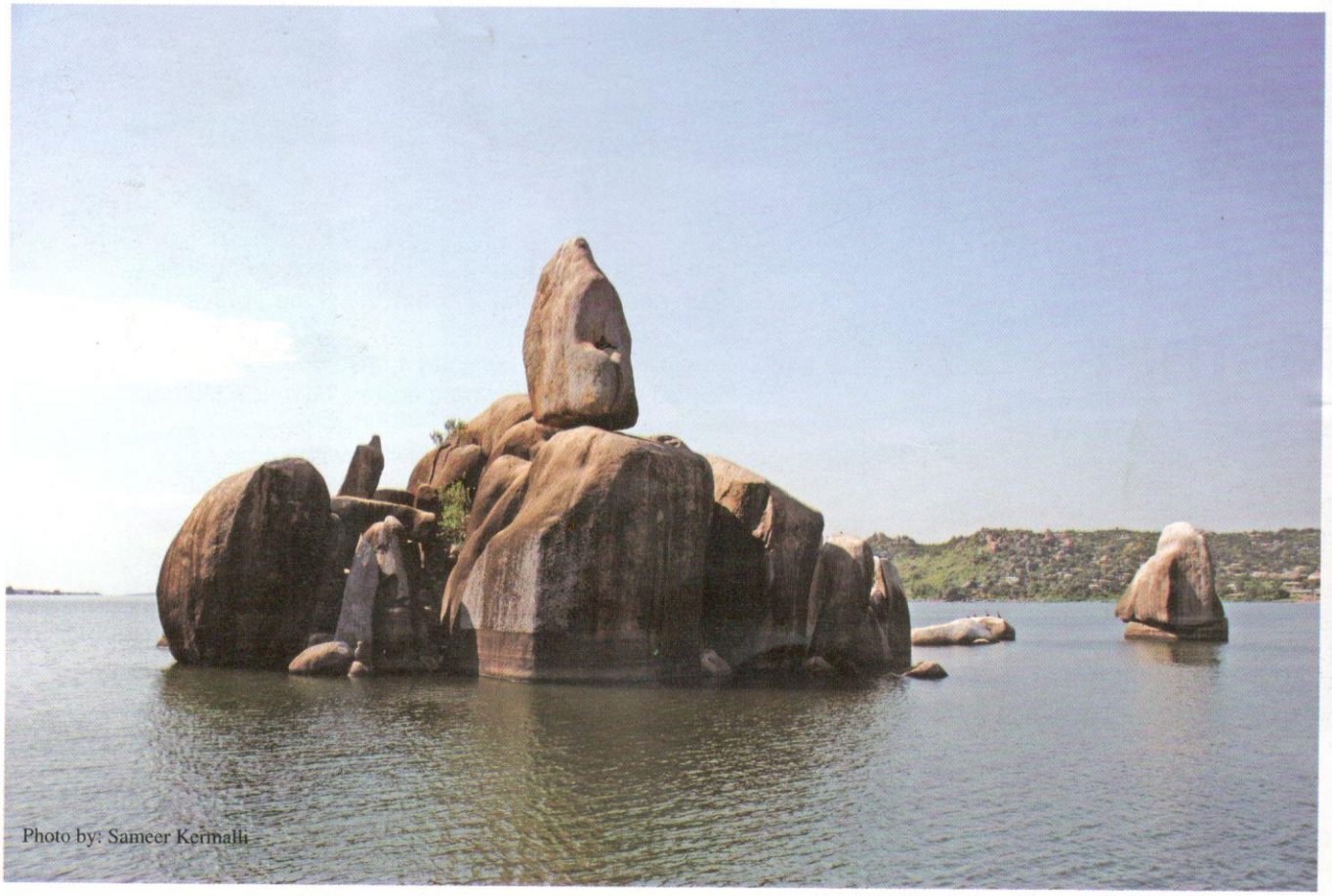
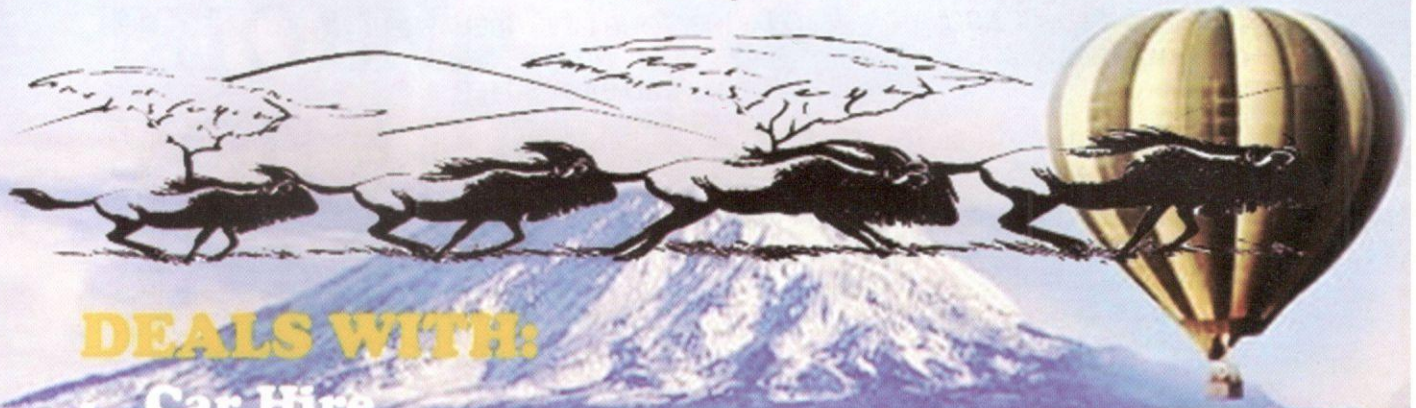


Photo by: Sameer Kermalli

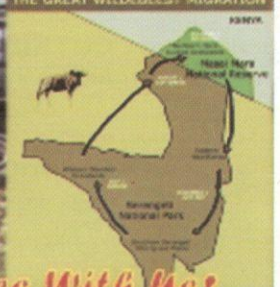
SERENGETI EXPEDITION

means safari...



DEALS WITH:

- Car Hire
- Tours & Safaris
- Mountain Trekking
- Walking Safaris
- Historical & Cultural Tourism
- Flights
- Beach Holidays
- Hotel Bookings
- Camping Safaris
- Tailor Made Safaris
- Information Centre



Come And Experience Great Authentic African Adventures With Us!

P.O.Box 541, Mwanza, Tanzania
Tel: +255 28 2542222
+255 28 2540000
Fax: +255 28 2540572
Mob: +255 713 230099 (direct)

JOKES

PEOPLE 'S PRECEPTION IN AND OUT SIDE INDIA

* **MOTHER-IN-LAW**
  IN INDIA – A WOMAN CAPABLE OF MAKING YOUR LIFE MISERABLE
  OUTSIDE INDIA – A WOMAN YOU NEVER FIGHT WITH, BECAUSE WHERE ELSE YOU WILL FIND SUCH A DEDICATED BABY SITTER FOR FREE?

* **HUSBAND:**
  IN INDIA – A BORING HUMAN SPECIES, WHO LISTENS MORE TO HIS MOTHER THAN YOU, AND ORDERS YOU AROUND TO SERVE HIM, HIS PARENTS AND SIBLING.
  OUTSIDE INDIA – STILL BORING, BUT NOW A USEFUL HUMAN SPECIES THAT COMES IN HANDY WHEN THE HOUSE NEEDS TO BE VACUMMED

* **FRIEND:**
  IN INDIA – A PERSON WHO'S HOUSE YOU CAN DROP INTO ANY TIME OF THE DAY OR NIGHT AND YOU'LL ALWAYS BE WELCOME.
  OUTSIDE INDIA – A PERSON WHOM YOU HAVE TO CALL FIRST AND CHECK AND MAKE SURE HE/SHE NOT BUSY.

* **WIFE:**
  IN INDIA - A WOMAN WHO GIVES YOU YOUR UNDERWEAR AND TOWEL WHEN YOU GO TO TAKE A BATH.
  OUTSIDE INDIA - A WOMAN WHO YELLS AT YOU NOT TO LEAVE TUB DIRTY WHEN YOU GO TO TAKE BATH.

* **SON:**
  IN INDIA – A TEENAGER, WHO WITHOUT ASKING WILL CARRY YUR GROCERY BAGS FROM THE MARKET.
  OUTSIDE INDIA – A TEENAGER, WHO SUDDENLY REMEMBERS HE HAS LOT OF HOME WORK WHEN MOWING THE LAWN.

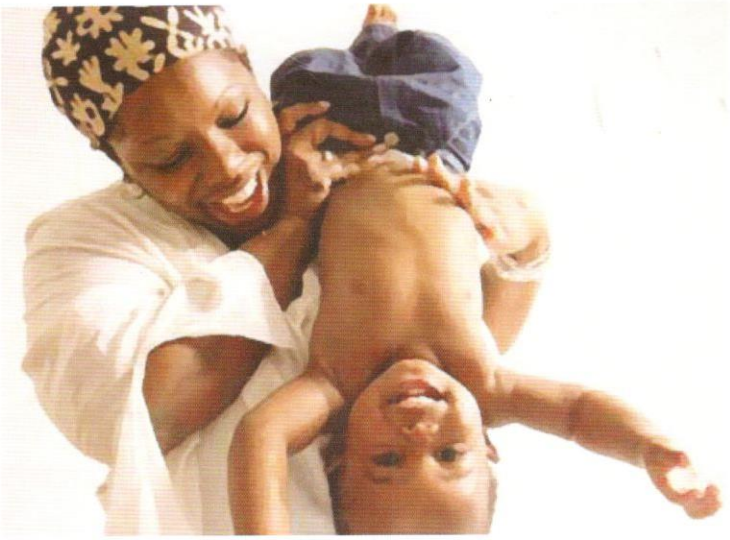
* **DAUGHTER:**
  IN INDIA – A LOVELY DOLL, WHO BRINGS TEARS TO YOUR EYES DURING HER MARRIAGE.
  OUTSIDE INDIA – A LOVELY DOLL, WHO BRINGS YOU TO TEARS LONG BEFORE HER MARRIAGE.

* **FATHER:**
  IN INDIA – A PERSON YOU ARE AFRIAD OF, AND WHO IS NEVER TO BE DISOBEYED.
  OUTSIDE INDIA – A PERSON TO WHOM YOU PRETEND TO OBEY, AFTER ALL HE IS THE ONE PAYING COLLEGE TUITION.

* **DOCTOR:**
  IN INDIA- A RESPECTABLE PERSON WITH OK INCOME.
  OUTSIDE INDIA – A MONEY MAKING MACHINE, WHO HAS A MONEY SPENDING MACHINE AT HOME "DOCTOR' WIFE".

* **BHANGRA:**
  IN INDIA – A VIGOROUS PUNJABI FESTIVAL DANCE.
  OUTSIDE INDIA – A DANCE YOU DO, WHEN YOU DON'T KNOW HOW TO DANCE.

WITH PHOENIX YOU ARE IN SAFE HANDS



- One of the largest insurance companies in Tanzania
- AA- rated by Global Credit Rating Company.
- Highest capitalized Insurance company in Tanzania.
- Best Reinsurance protection from Swiss Re, Hannover Re and Munich Re.
- Offers all types of non-life covers including Fire, Accident, Marine, Aviation, Motor, Medical and Travel.
    - Medical – Very Affordable, Convenient, Reliable. Just Tshs. 90,000 per person per year for a limit of Tshs. 6 million for inpatient cash-less treatment in Tanzania. Other options also available.

Travel – In collaboration with Mapfre Asistencia of Madrid (rated A+ (Superior) by AM Best) for Travel Assistance all over the world

Phoenix of Tanzania Assurance Company Ltd

8th Floor, IPS Bldg, Samora Avenue, P.O. Box 5961, Dar Es Salaam, Tanzania
Tel: 2122777, 2122761/3; Fax: 2122778 Email: info@phoenixtanzania.com

Dar Es Salaam – Mwanza – Iringa – Arusha – Kariakoo- Morogoro – Kahama

TANZANIA KENYA UGANDA RWANDA