



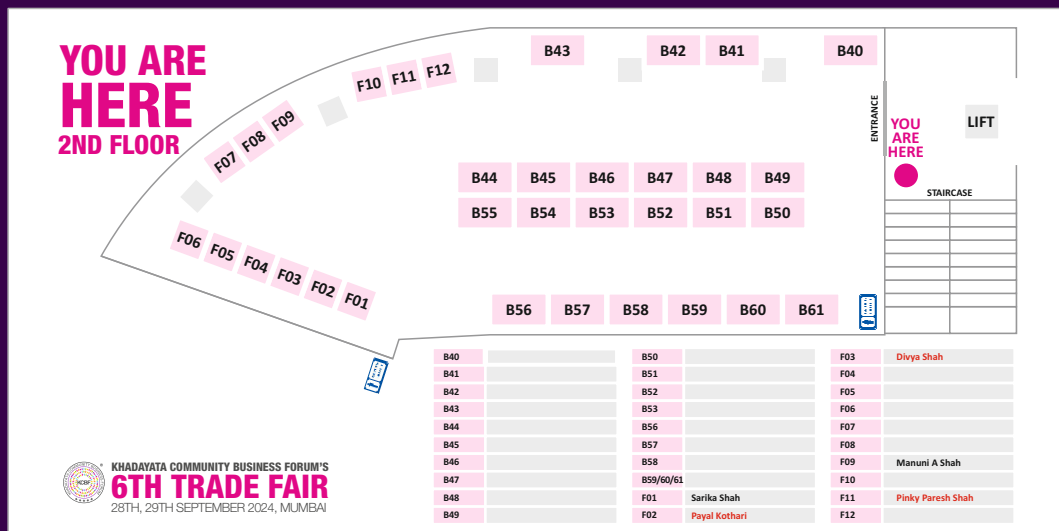
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DANDRUFF AND ITCHY SCALP

DR BIJAL SHAH

Word dandruff comes from dander-huff. Dander means skin and huff means scab. Scabbing of the scalp skin is known as dandruff. This is one of the commonest skin ailments people suffer from.

Types of Dandruff

The dandruff flakes are tiny scaled off skin particles. They may be white, creamish or gray. Size and its appearance varies slightly as per the disease.

Dry skin dandruff:

This type often occurs from an excessively dry scalp, leading to flaking. Harsh weather, inadequate hydration, or hair care products that strip the scalp of natural oils can lead to this type.

Oily skin dandruff:

Occurs due to an overproduction of sebum—the skin's natural oil. As a result, you may have a greasy scalp and larger, yellowish flakes.

Fungus-related dandruff:

It is caused by the yeast-like fungus *Malassezia*. *Malassezia* thrives on sebum, and excess oil can cause an overgrowth of the fungus, triggering an inflammatory response and an increase in scalp flaking.

Skin condition-related dandruff:

1. **Psoriasis**-There is a skin condition known as psoriasis. In this case there is a lot of scaling skin. Here the scales are silvery and they may be large in size.
2. **Eczema**- Eczema is a skin disease. There are various types of eczema. It is a topic by itself so I shall not elaborate much on its types etc. It can appear on any part of the skin including the scalp. It also produces scales but they look quite different.
3. **Seborrheic Dermatitis**- In this condition there is inflammation of the scalp underneath. It can be painful too.
4. Atopy or allergic conditions too have skin inflammation and itching. Here scaling happens but it is much less compared to other diseases.

Symptoms

Symptoms of dandruff primarily affect the scalp, but sometimes it can extend to other areas, such as the eyebrows, ear creases, beard, groin, or armpits. Common symptoms of dandruff include: White, gray, or yellowish flakes on the scalp and hair, Itchy scalp, Patches of red, irritated skin on the scalp

Causes

Your skin cells continuously die and regenerate as part of a natural body process. Dandruff occurs when skin cells on the scalp regenerate more quickly than usual, causing dead skin cells to accumulate and flake off. Several factors can increase the turnover rate of skin cells and lead to dandruff, including:

1. **Climatic condition**: Extremely dry climate can cause dryness of skin. It causes the scalp skin to flake and produce dandruff.
2. Hot and humid weather conditions on the other

hand favor fungal growth giving rise to moist itchy scalp.

3. Studies suggest that some people are more prone to having dandruff than others. There may be hereditary factors involved.

4. **Age**: Dandruff is more common during adolescence and young adulthood, possibly due to hormonal changes that increase sebum production.

5. **Sex**: People assigned male at birth are more prone to dandruff than assigned females.

6. **Hair care**: I have elaborated the topic below.

7. **Neurological conditions**: Certain neurological conditions, such as Parkinson's disease or traumatic brain injury, are associated with an increased risk of dandruff.

8. **Lifestyle factors**: Experiencing high levels of stress, drinking alcohol, and eating a diet high in sugar can also increase your risk of dandruff.

9. **Weakened immune system**: All the diseases including the skin disease flare if the immune system goes down.

10. **Malassezia overgrowth**: *Malassezia* yeast exists on almost everyone's skin as part of the natural skin microbiome. The yeast thrives on oil and increased amounts of oil. But its role in formation of dandruff is debatable. There are different schools of thought having different viewpoints.

Diagnosis

If your dandruff becomes bothersome, you may consider seeing your healthcare provider for a proper diagnosis. Your provider can diagnose dandruff based on your symptoms and a physical exam. Your provider will inspect your scalp for white or yellowish flakes, redness, or other signs of inflammation and irritation. They may ask about your hair care practices and whether you've made any recent changes to help identify the cause.

Diagnostic tests are usually unnecessary to diagnose dandruff, but your healthcare provider may order a skin biopsy to rule out other conditions or if dandruff persists despite treatment.

SCALP CARE

As far as scalp care is concerned, I have seen that each scalp is different and so does the recommended skin routine. I am mentioning some general guidelines but it is highly recommended to consult a physician to ascertain the skin type and the routine that you need to follow.

Scalp secretes an oily substance known as sebum. This is the reason why hair feels oily if you do not wash it for a long period of time. Sebum helps in maintaining hair health. Washing it away too much is not a good idea. At the same time if the scalp is too oily it feels itchy. There is maximum exposure to chemicals as compared to other parts of skin in the form of shampoo, conditioner, hair color, hair gel, oils, straightening chemicals, hair serum.... The list is endless. It becomes very important to pinpoint if any of the chemicals doesn't suit the skin. If there is

an allergic reaction then it has to be stopped completely. In other cases some modification may be needed.

In the past, as a traditional Indian mindset it was a routine to put oil in hair. In fact a lot of schools make it mandatory for students to put oil in hair as a part of their uniform. Some people do not tolerate that well on their scalp. In case the itching happens then change of oil or no oil is recommended. A lot of factors need to be considered while advising a scalp routine. Scalp condition, hair type, exposure to pollution and dust etc are taken into consideration.

Treatment

This is one of the commonest skin conditions that has been exploited commercially. A lot of lotions and shampoos are available off the counter. These help in removal of the scales but do not rectify the problem. People become so used to the problem that they learn to live with that. Flaky skin is otherwise harmless and if it does not cause itching then it may be left alone. But it can lower a person's self esteem.

Homeopathy has the upper hand as far as skin conditions are concerned. Modern medicine does not have a cure for most of the skin diseases. In most cases medicines are prescribed for symptom relief and they hope for a natural remission of the disease. In contrast Homeopathy offers a long term relief to the patient. Homeopathy helps in all the diseases - dandruff, seborrheic dermatitis, psoriasis, eczema etc. Length of treatment varies as per the intensity and type of disease.

Skin diseases in general take slightly longer time to cure irrespective of the system of medicine. The reason is that skin growth is slower than other parts of the body. Skin has 7 layers and it is the innermost level of skin that has blood supply. This is where the healing begins. In order to see a change in the outermost area the deepest level of skin has to come to the surface in order to see a change. But the good news is that results with homeopathy are good and the patience and hardwork are worth it.

DR. BIJAL SHAH

ADVANCED HOMOEOPATHY

Shop No. 11, Shree Krishna CHS, KVSC Lane,
Near Kopol School, Mahavir Nagar, Kandivali
West, Mumbai 400067

Ph: +91 8692858898

<https://www.bizicard.in/DrBijalShah>

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સહુ નો સાથ..

MONICA S SHAH

તાળી

તાળી પાડવાનો ઇતિહાસ ઘણો જૂનો છે. તે પ્રાચીન સમયથી અસ્તિત્વમાં છે. તાળીઓ વગાડવી એ એક કુદરતી ક્રિયા છે, જેનો ઉપયોગ મનુષ્યો ખુશીમાં તેમજ ધાર્મિક કાર્યક્રમો માં કરે છે. આવો જાણીએ તાળી શા માટે વગાડવામાં આવે છે, તેની શરૂઆત કેવી રીતે થાય છે અને તાળી પાડવાનું ધાર્મિક અને વૈજ્ઞાનિક મહત્વ શું છે.

તાલી વગાડવાનું મહત્વ : લોકો દ્વારા તાળી પાડવાનો રિવાજ ઘણા સમયથી ચાલી આવે છે. જુદા-જુદા પ્રસંગોએ તાળીઓ વગાડવામાં આવે છે. ભજન અને કીર્તન વખતે તાળીઓ વગાડવામાં આવે છે. તાળી વગાડવી એ ઉત્સાહ અને ખુશીમાં પણ કરવામાં આવે છે અને કોઈના વખાણ કરવા અથવા તેના સારા કામની પ્રશંસા કે પ્રશંસા કરવા માટે પણ કરવામાં આવે છે. પરંતુ ચાલો આપણે જાણીએ કે તાળીઓ કેવી રીતે શરૂ થઈ છે.

તાલીનું ધાર્મિક મહત્વ : ભજન-કીર્તન અને આરતી દરમિયાન તાળીઓ પાડવી એ ભગવાન પ્રત્યેની ભક્તિ અને આદર વ્યક્ત કરવા માટેનું એક માધ્યમ છે તે ભક્તોનો સામૂહિક ઉત્સાહ અને એકતા પણ દર્શાવે છે. કારણ કે ભજન કીર્તનમાં દરેક વ્યક્તિ સાથે મળીને તાળીઓ પાડે છે. ધાર્મિક માન્યતાઓ અનુસાર એવું

માનવામાં આવે છે કે તાળીઓ વાગવાથી વાતાવરણમાં સકારાત્મક ઉર્જાનો સંચાર થાય છે અને નકારાત્મક શક્તિઓ દૂર થાય છે. તે પૂજા સ્થળને પણ પવિત્ર અને શુદ્ધ બનાવે છે. ધ્યાન દરમિયાન તાળીઓનો અવાજ માનસિક એકાગ્રતા અને માનસિક શાંતિ જાળવવામાં મદદ કરે છે, જેના કારણે ભક્તો સંપૂર્ણ એકાગ્રતા સાથે ભજન કીર્તનમાં ધ્યાન કેન્દ્રિત કરી શકે છે.

તાળી પાડવાનું વૈજ્ઞાનિક મહત્વ : તાળી પાડવાના ઘણા વૈજ્ઞાનિક ફાયદા છે. તાળી વગાડવાથી હાથની હથેળીઓ પર સ્થિત એક્યુપ્રેશર પોઈન્ટ ઉત્તેજિત થાય છે. જે હૃદય, લીવર અને ફેફસાના સ્વાસ્થ્યને સુધારે છે. આનાથી રક્ત પરિભ્રમણ પણ સુધરે છે અને હૃદય રોગનું જોખમ ઓછું થાય છે. દરરોજ નિયમિત રીતે તાળીઓ વગાડવાથી શરીરની રોગ પ્રતિકારક શક્તિ પણ વધે છે, જેનાથી વ્યક્તિને મોસમી ચેપ અને અનેક રોગોથી બચાવે છે.

એક સ્ત્રી ની ઈચ્છા

વિચારું છું કાલે એક રજા લઉં
થોડીક આળસ ની પણ મજા લઉં, પણ શરૂઆત ક્યાંથી કરું?

છે થોડીક જવાબદારીઓ એને મૂકું ક્યાં? આંખ ખોલુ ને મને પણ
"ચા" હાથ માં મળે, શું મને પણ મારા સપના માં થી અચાનક
જાગવાની મજા મળે?

ટેબલ પર બેસું ને ગરમ નાસ્તો મળે શું મને પણ "મીઠું જરા ઓછું
છે" કેહવાનો મોકો મળે?

લંચ ના બનાવાનો બ્રેક મળે શું મને પણ ખરેખર લંચ બ્રેક
માણવાનો સમય મળે?

કામ કરતી હોઉં ને મને પણ કોઈ પૂછવા આવે."ગરમા ગરમ ચા
પીશ?"

સાંજનું જમવાનું કોઈ મને પૂછી ને બનાવે.શું મને પણ મનગમતું
જમવાનો અવસર મળે?

આવી એક રજા મળે તો શું મને માણવી ગમે? સાલુ રોજ વિચારું
આજે રજા લઉં ને કાલે લઈશ ને ફરી કામે લાગી જાઉં..

સરસ છે - અવશ્ય વાંચશો

LATA SHAH

એક મોટા ગામમાં એક ગરીબ વાણિયાનું ઘર હતું. વાણિયાની દશા બહુ ખરાબ હતી તેની પાસે ન ઘંઘો કે રોજગાર હતો એ ગામમાં એક સાધુ આવ્યા, તે ગામ બહાર એક મોટા વડ નીચે આસન લગાવી ને બેઠા. ગામના લોકોને જાણ થઈ કે, આપણા ગામનની બહાર એક મહાન સાધુ આવ્યા છે. ગામવાળા તે સાધુના દર્શન તથા સાધુમહારાજનાં પ્રવચન સાંભળવા આવવા લાગ્યા, મહારાજની વાણીથી લોકોમાં આંદોલન થયો સવાર સાંજ ભીડ થવા લાગી. પેલા ગરીબ વાણિયાને થયું હું પણ તે સાધુનાં દર્શન માટે જાઉં.

તે ગયો મહારાજ ને નમન કરી દુર જઈ બેઠો. સમય થતાં ગામજનો સહુ સૌ પોતપોતાના ઘેર ગયા પરંતુ વાણિયો બેસી રહ્યો. બપોરની વેળા થઈ મહારાજની નજર દુર બેઠેલા વાણિયા ઉપર પડી તેમણે ઈશારો કરી પાસે બોલાવ્યો. વાણિયો નજીક આવી નમન કરી હાથ જોડી ને બેઠો. સાધુ બોલ્યા ભાઈ સૌ ઘેર ગયા તમે કેમ બેસી રહ્યા છો.

વાણિયો બોલ્યો મહારાજ મારા જીવનમાં દુઃખ, દુઃખ ને દુઃખ છે, સુખ કોને કહેવાય તે મને ખબર નથી. ઘેર કોઈ કામનાં હોવાથી બેઠો છું. મહારાજને દયા આવી તેમણે પોતાના તપના બળે સમાધિ ચઢાવીને વાણિયાનું દુઃખ જોયું. સમાધિમાંથી ઉતરીને મહારાજ બોલ્યા, બેટા, ખરેખર તારા જીવનમાં દુઃખ છે, પરંતુ બેટા હું તને મારા તપના બળે તારા જીવનમાં પાંચ વરસ સુખનાં આપવા માંગુ છું. બોલ તારે અત્યારે સુખ લેવું છે કે ઘડપણમાં.

વાણિયો બોલ્યો મહારાજ જો આપ દયા કરતા હોય તો પાંચ વરસ સુખ અત્યારે જ આપો, કારણ દુઃખ તો મેં બહુ વેઠ્યું, હવે સુખ આપો. પાછળ તો દુઃખ વેઠી લઈશ. સાધુ બોલ્યા જા આજથી તું જે કરીશ તેમાં તું સફળ થઈશ. આ સાંભળી વાણિયાની હોશ વધી. ઘેર આવી વધીઘટી ઘર વખરી બજારમાં વેચી તે પૈસાથી સામાન લઈ બજારમાં વેપાર કરવા બેઠો. થોડી વારમાં લાવેલ સામાન વેચાઈ ગયો. તે પૈસાથી બીજો સામાન લાવ્યો તે પણ વેચાઈ ગયો. આમ કરતા કરતા તેનો ઘંઘો જામી ગયો ટુંક સમયમાં ગામમાં મોટી દુકાન લીધી. તેનો ઘંઘો અને શાખ વધવા લાગી. નવું ઘર બનાવ્યું, લગ્ન કર્યા. એક રાત્રે વાણિયાએ વિચાર કર્યો મહારાજનાં આશીર્વાદથી મારા જીવનમાં દુઃખ જેવું રહ્યું નથી. સવારે પેઢી ઉપર બેસતાની સાથે પોતાના મુનીમને જણાવ્યું કે આપણા ગામમાં ગૌશાળા, ચબુતરો, પરબ, ઢોરોને પાણી પીવા માટે હવાડો, અને ધર્મશાળા બંધાવો, તેમજ આજુબાજુના ગામડાઓમાં પણ આ કાર્યો ચાલું કરાવો. તેમજ આજુબાજુના ગામડાઓમાં અન્નક્ષેત્ર ચાલું કર્યા. આમ વાણિયાએ ધર્મકાર્ય ચાલું કરી દીધા. વાણિયાને વિશ્વાસ હતો કે હું ગમે તેટલા રૂપિયા વાપરીશ તોય ખુટવાનાં નથી.

સમય ચાલ્યો જાય છે, વાણિયાનાં ઘેર દિંકરાનો જન્મ થાય છે. આમ સુખમાં પાંચ વરસ પુરા થવા આવે છે. એટલામાં ત્યાં ફરતા ફરતા પાંચ વરસ પહેલા આવેલ સાધુ ફરી થી એ ગામમાં આવ્યા. લોકોને આ જાણ થવાથી તે સાધુના દર્શન આવવા લાગ્યા. આ

વાત જાણતા વાણિયો પોતાના પરિવાર સાથે મહારાજના દર્શન કરવા આવ્યો. આવી મહારાજના ચરણોમાં માથુ નમાવી પગે લાગ્યો, મહારાજ વાણિયાને ઓળખ્યો, બોલ્યા કેમ ભાઈ મજામાં ને?

વાણિયો બોલ્યો આપની કૃપાથી કોઈ ખોટ નથી અને હવે સુખનાં મારા પાંચ વરસ પુરા થવા આવ્યા છે, આપની કૃપાથી મેં જીવનનાં બધા સુખ ભોગવ્યા છે, હવે દુઃખ આવે તેની મને ચિંતા નથી. સાધુ બોલ્યા તમારી વાત સાચી છે હવે તમારા જીવનમાં દુઃખની શરૂઆત થશે આટલું બોલી મહારાજ શાંત થઈ વિચાર કરવા લાગ્યા કે આ વાણિયા એ પાંચ વર્ષ શું કર્યું લાવ સમાધિમાં જોઈ લઉં. આમ વિચારી સમાધિ ચડાવી જોઈ લીધું. ત્યાં વાણિયો બોલ્યો ભગવંત હવે હું દુઃખ વેઠવા તૈયાર છું, મહારાજ બોલ્યા અરે ગાંડાભાઈ તે આ પાંચ વરસોમાં એટલા બધા પુણ્યકાર્યો કર્યા છે કે આ જીવનમાં તો દુઃખ નહીં આવે પણ તારી સાત પેઢીમાં પણ દુઃખ નહીં આવે તારા સત્કર્મથી તે તારા જીવનને બદલી નાખ્યું છે.

"જીવન સાર"

'તેરા જીવન સે હૈ કર્મો સે નાતા,
તુ હી અપના ભાગ્યવિધાતા.

(કરેલા કર્મો ની જીત થાય છે કર્મો સારા હશે તો પેઢીઓ તરી જાશે).



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Understanding Vishnu Shashtranama

KRUPA SHAH

Hi guys. Thank you for visiting my article again. Jay Shree Krushna to all. Let us continue with the decoding of Vishnu shahastranam.

श्रीवैद्यम्यायन उवाच -

ब्रूया धर्मानुशेषेण पावनानि च सर्वशः ।
पुष्टिश्चिरः शान्तनवं पुनरेवाभ्यभाषत ॥ ७ ॥

श्री वैद्यम्यायन ने कहा कि राजा पुष्टिश्चिर ने अभ्युदय और निःशेष की प्राप्ति के लिए भूत सम्पूर्ण विधिरूप धर्म तथा पवित्र अर्थात् पापों का नाश करने वाले धर्म रहस्यों को सब प्रकार चुन कर और यह समझकर कि अभी तक ऐसा कोई धर्म नहीं मिला गया जो सकल पुरुषार्थ का साधक और अल्प प्रयास से ही सिद्ध होने वाला होकर भी महान फलदाता हो शान्तनु के पुत्र भीष्म से फिर पूछा ॥ 7 ॥

Meaning in English: Sri VaiSampayana said, “After hearing all forms of Dharma capable of effecting complete purification, Yudhisthira, still unsatisfied, questioned the son of Santanu as follows...(The following the shlokas)

पुष्टिश्चिर उवाच -

किमेकं देवतं लोकं किं चाप्येकं परायणम् ।
स्तुतवः कं कमर्चतः प्राप्नुयुर्ममताः शुभम् ॥ ८ ॥

पुष्टिश्चिर ने पूछा- इस सृष्टि में सभी फलों के दाता, समस्त विद्याओं के स्थान प्रकाश के हेतु स्वरूप लोक में एक ही सर्वोच्च देव कौन है ? जिसके विषय में कहा है कि जिस की आशा से सब प्राणी प्रवृत्त होते हैं अथवा प्राप्त करने योग्य सर्वोत्तम, एक ही परायण कौन है ? जिसका साक्षात्कार कर लेने पर सब संसार नष्ट हो जाते हैं तथा सम्पूर्ण कर्म जीवों को होते हैं । जिस कार्य कारण रूप परमात्मा को ज्ञान दृष्टि से देख लेने पर जीव की अविद्यारूप दुःख प्रगति दृष्ट जाती है । जिसके ज्ञान मात्र से ही आनन्द स्वस्था मोक्ष प्राप्त होता है । जिसका मानने वाला किसी से भय नहीं करता । जिसमें प्रवेश करने वाले का फिर चिन्त नहीं होता। जिसको जान लेने पर जो ब्रह्म को जानता है जो ब्रह्म ही हो जाता है । मनुष्य वाही हो जाता है तथा जिसे छोड़कर मनुष्यों के लिए मोक्ष प्राप्त करने के लिए कोई दूसरा मार्ग नहीं है । इस प्रकार जो लोक में एक ही परायण बताया गया है वह कौन है ? जिसकी वंदना और पूजा से जीव इहलोक और परलोक में श्रेष्ठ फल पाता है ? कौन से देव की स्तुति , गुण कीर्तन करने से तथा जिस देव का नामा प्रकाश से अर्चन और आंतरिक पूजा करने से मनुष्य शुभ अर्थात् स्वर्गादि फलरूप कल्याण की प्राप्ति कर सकेते हैं।

Meaning in English: Yudhistira asked, “In this universe who is the one divinity (at whose command all beings Status which one should seek to attain? Who is at Divinity by praising whom and by worshiping whom a man attains the good?

को धर्मः सर्वधर्माणां भवतः परमो मतः ।
किं जगन्मुष्यते जनुर्जन्मसंसारवन्मनात् ॥ ९ ॥

सभी धर्मों में कौन सा धर्म सर्वश्रेष्ठ है ? आप सब धर्मों - समस्त धर्मों में पूर्वोक्त तथ्यों से युक्त किस धर्म को परम श्रेष्ठ मानते हैं? और किस जपनीय का उच्च उपांगु और मानस जप करते हुए जन्म धर्मा जीव जन्म- संसार बंधन से मुक्त हो जाता है ? जंतु ब्रह्म से जप , अर्चन और स्तवन आदि में समस्त प्राणियों की यथायोग्य अधिकार सुचित करते हैं । जन्म ब्रह्म अज्ञान से प्रतीत होने वाले अविद्या के कारणों को दक्षित करता है तथा संसार अविद्या ही का नाम है । उन जन्म और संसार का जो बंधन है उससे जीव कैसे छूटता है ?

Meaning in English: Again, Yudhisthira asked, “Which according to you is the highest form of Dharma (capable of bestowing salvation and prosperity on man)? What is that by uttering or reciting which any living being can attain freedom from the cycle of births and deaths?”

जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम् ।
स्तुवन् नामसहस्रेण पुरुषः सततोत्थितः ॥ १० ॥

स्वतन्त्र जङ्गम रूप जो संसार है उस संसार के प्रभु , स्वामी , ब्रह्मादि देवों के देव , अनंत अर्थात् देख काल और वस्तु से परे , कार्य कारण रूप हर और अक्षर से श्रेष्ठ पुरुषोत्तम का सहस्रनाम के द्वारा निरंतर तत्पर रहकर सतवन (स्तुति) , पूजा , संकीर्तन करने से पुरुष (प्राणी) सब दुर्गों से पार हो जाता है। पूर्ण होने से अथवा स्त्रीरूप रूप दुर से बचन करने से जीव का नाम - पुरुष - है ॥ 10 ॥

Meaning in English: Here Bhisma replied, “He will be free from all sorrows who always praises by ‘The Sahastra Nama’ (thousand names) that All – pervading Being who is the master of the worlds, Who is supreme over all devas and who is the supreme spirit.

तमेव चार्चयन्नित्यं भक्त्या पुरुषमव्ययम् ।
ध्यायन् स्तुवन् नमस्कृत्य धर्मज्ञानस्त्वमेव च ॥ ११ ॥

तथा उसी अव्यय विनाश क्रिया रहित पुरुष का नित्य अर्थात् सब समय भजन अर्थात् तत्परता का नाम भक्ति है । उस भक्ति से युक्त हो कर अर्चन अर्थात् वाङ्मय पूजन करने से और उसी का ध्यान अर्थात् आंतरिक पूजन तथा पूर्वोक्त प्रकार से अर्थात् सहस्रनाम के द्वारा स्तवन एवं नमस्कार करने से अर्थात् पूजा के योगे भूत सृष्टि और नमस्कार करने से परमात्मा - पूजा करने वाला फल भीष्मा सब दुर्गों से परे जाता है । वाङ्मय और आंतरिक दो प्रकार का अर्चन कहा है तथा ध्यान , स्तवन और नमन करते हुए मानसिक , वायविक और कायिक पूजन बताया गया है ॥11॥

Meaning in English: That worshiper will be free from all sorrows who devotedly worships and meditates on that undecaying Being, as also praises Him and makes prostrations to Him.

अनादिनिधनं विष्णुं सर्वलोकमहेष्ट्वम् ।
लोकधाध्यक्षं स्तुवन्नित्यं सर्वदुःखादिनो भवेत् ॥ १२ ॥

अनादिनिधन अर्थात् [होना , जन्म लेना , बढ़ना , बढ़तना , जीना होना और नष्ट होना] इन छह विकारों से रहित , विष्णु अर्थात् व्यापक तथा सम्पूर्ण लोकों के महेश्वर जो दिखलाई दे उस हृद्य वर्ण का नाम लोक है । उसके विनाश कालदि के भी स्वामी होने से जो सर्व लोक महेश्वर और सारे हृद्य वर्ण को अपने अपने स्वाभिविक्रान्त रूप से साक्षात् देखने के कारण लोकधाध्यक्ष है उसी अव्यय , अविनाशी विनाश क्रिया रहित पुरुष का निरंतर नित्य भक्ति से युक्त हो कर सृष्टि , अर्चन (वाङ्मय पूजन) और उसी का ध्यान (आंतरिक पूजन) और सहस्रनाम के द्वारा स्तवन एवं नमस्कार करने से यजमान अर्थात् पूजा करने वाला समस्त दुर्गों से पार हो जाता है। इस प्रकार जहाँ स्तवन , अर्चन और जप इन तीनों का एक ही फल बताया गया है । सम्पूर्ण दुःख अर्थात् अर्थवैदिक , वैदिक और आध्यात्मिक आदि तीनों प्रकार के दुर्गों को पार कर जाता है यानि सर्वदुःखातीत हो जाता है । 12

Meaning in English: he will be free from all sorrows who always sings the praise Vishnu (the All-pervading Being), who is free from the six changes beginning with origin and ending with death, and who is the master and the overseer of the world.

As a part of discussion in the earlier part of this article, Bhisma Archya was awaiting the sacred hour to depart his physical body unto the lotus feet of the Lord. Yudhisthira the eldest of the Pandavas was desperately looking for the answers to matters relating to the Dharma and Karma. Lord Shri Krushna who understood Yudhisthira’s uneasy mind guided him to Bhishma to learn insight in to this precious knowledge. It is relevant to mention that Bhishma was

acknowledged to be one of the twelve most knowledgeable people. The other eleven being are – Brahma, Narada, Shiva, Subramanyam, kapila, Manu, Prahalad, Janak, Bali, Suka, Yama

As directed by the Lords, he meets Yudhisthira. At their meeting, Yudhistira presented Bhishma with 6 questions –
1) Who is the greatest Lord in the world?
2) Who is the one refugee of all?
3) By glorifying whom, can Man attain peace and prosperity?
4) By worshipping whom, can man reach auspiciousness?
5) What is in thy opinion, the greatest dharma?
6) By doing Japa of what can creature go beyond the bonds of cycle of birth or death?

Bhishma responded by reciting the one thousand names of Vishnu and reminded him that either by meditating on these names or by invoking the names through Archana or offerings, our mind can be lifted to higher consciousness.

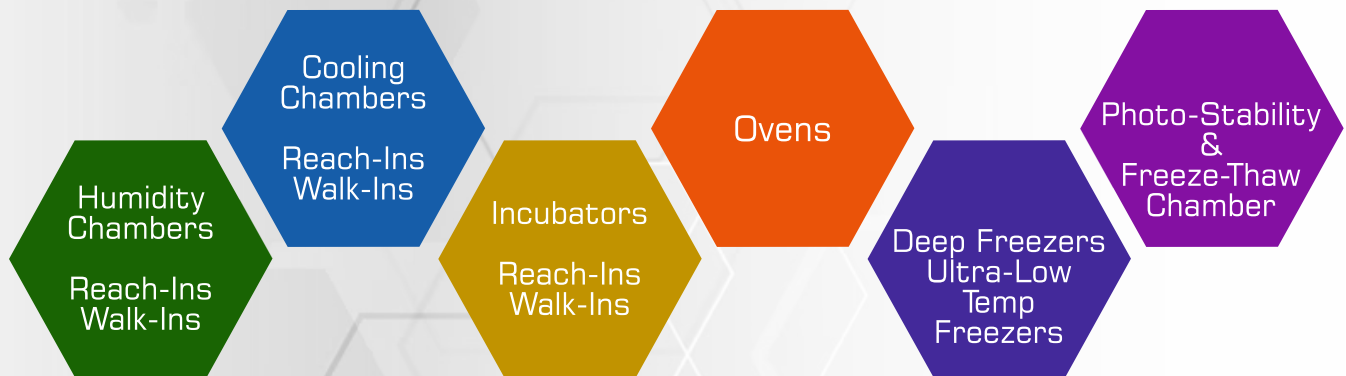
So readers, after decoding these shlokas even I tried understanding the answers of the questions. And this will keep us motivating to reveal the unravelling truths behind the remaining shlokas of Vishnu Shastranama.

. . Shubhamastu . .

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WORTH READING

JAYESH SHAH

A lady (85 yrs old), is thinking of leaving Mumbai and shifting to a senior citizens colony near Pune. Her husband passed away many years ago. She educated and married her three daughters who are now US citizens. They have two kids each of who is now in High School/College.

The lady herself travelled to the US many times on her own. She lived there for six months or more, on six occasions, when her daughters delivered babies. The other day, she became emotional and disclosed her plan to settle for assisted living in an old age home in Pune and that she had no intention to go back to the US for reasons of her own. One can feel her emotions very strongly, as all of us may have to face the same dilemma in our sunset years too.

Please read the Article below.

The lady was feeling the same way as the author of the Article, who has written this beautiful piece. This Article on the internet has caused many to reflect on their own lives. The author is a retired writer, and she expressed her emotions when she was about to go to a nursing home herself. Read on

Relocating to a Nursing Home. (in Western Countries, Retirement Homes are called Nursing Homes)

I'm going to a nursing home. I have to. When life gets to where you are, and you are no longer able to take care of yourself completely, your children are busy at work and have to take care of their children and have no time to take care of you, this seems to be the only way out. The nursing home is in good condition, with clean single rooms equipped with simple and practical electrical appliances. All kinds of entertainment facilities are complete, the food is fairly delicious, the service is also very good. The environment is also very beautiful, but the price is not cheap. My pension is poorly able to support this. But I have my own house. If I sell it, then the money is not a problem. I can spend it on retirement, and the rest will be left as an inheritance for my son. The son understands very well : "your

money and your property should be enjoyed by you mom, don't worry about us."

Now I have to consider preparing to go to a nursing home. As the saying goes : Breaking a family is worth tens of thousands, which refers to many things. Boxes, bags, cabinets, and drawers are filled with all kinds of daily necessities: clothing for all weathers and beddings for all seasons. I like to collect. I have collected a lot of stamps. I have also hundreds of purple clay teapots. There are many small collections, and such small items as pendants of emerald and walnut amber, and two small yellow croakers. I am especially fond of books. The bookshelves on the wall are full. There are also dozens of bottles of good foreign wine. There are full sets of household appliances; various cooking utensils, pots and pans, rice, oil, salt, noodles, flour, spices, various seasonings the kitchen is also full. There are also dozens and dozens of photo albums..., looking at the house full of things, I'm worried!

The nursing home has only one room with a cabinet, a table, a bed, a sofa, a refrigerator, a washing machine, a TV, an induction cooker and a microwave oven -- all the things I will need. There is no place to store the wealth that I have accumulated throughout my life.

At this moment, I suddenly feel that my so-called wealth is superfluous, and it doesn't belong to me. I just take a look at it, play with it, use it. It belongs to this world. The wealth that comes in turns is just passing by. Whose palace is the Forbidden City? The Emperor thought it belonged to him, but today it belongs to the people and society.

You look at these, you play with these, you use these but you can't take them with you in death. I want to donate the things in my house, but I can't get it done. To deal with it has now become a problem. Very few children and grandchildren can appreciate what I have collected. I can imagine what it will be like when my children and grandchildren face these painstakingly accumulated treasures of

mine: all the clothes and bedding will be thrown away; dozens of precious photos will be destroyed; books will be sold as scrap. Collections? If you are not interested, you will dispose of them. The mahogany furniture is not practical and will be sold at a low price. Just like the end of the Red Mansion: only a piece of white left, so clean.

Facing with the mountain of clothes, I only picked a few favourites; I only kept a set of pots and pans for kitchen supplies, a few books that are worth reading; a handful of teapots for tea. Bring along my ID card, senior citizen certificate, health insurance card, household register, and of course a bank card. Enough!

It's all my belongings! I'm gone. I bid farewell to my neighbours, I knelt at the door and bowed three times and gave this home back to the world.

Yes! In life, you can only sleep in one bed, live in one room. Any more of it is merely for watching and playing!

Having lived a lifetime, people finally understand: we don't need much. Don't be shackled by superfluous things to be happy!

It's ridiculous to compete for fame and fortune. Life is no more than a bed. For most of us, over 65 years of age already, shouldn't we think carefully about how to take this last journey in life? Let go of fantasies and baggage, and of those things that can't be eaten, worn or used.

Most importantly.....try to remain Healthy and be Happy.

A POST WORTH READING.

NUMISMATICS

SANDEEP SHAH

A *Jehangiri Dagger. Crafted in c. 1619 ce by Ustad Puran and Ustad Kalyan. Made of wootz, set in a wooden scabbard, with intricate inlay work using gems and noble metals. This particular shape of dagger, Jehangir insisted, was called Jehangiri. It is highly ornate. The hilt is designed in a manner that it can't really be used as a weapon of assault or protection. The decorations are made of carnelian, emerald, ruby, enamel, gold. Jehangir used to commission such daggers for himself and for gifting. This particular weapon made its way to the National Museum in Kuwait.*



About this particular weapon, Jehangir wrote that he was amazed at the manner in which the Ustads had carved flowers, animals, leaves and other designs into the hilt and

scabbard. He also mentions that he considered it extremely auspicious.

For making such a fine weapon Ustad Puran and Ustad Kalyan were given handsome gifts that included an elephant, a gold kara, and a raise in mansab rank.

Sandeep Vadilal Shah

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WHY KHADAYATA RATNA ?

KCBF – Konnect eBulletin Team has introduced the column of “**Khadayata Ratna**” since last almost a year. During this period the eBulletin Team has tried to bring before its readers the highlights of prominent Khadayatas who have contributed substantially during their life span – in their respective profession, society and to Khadayata community in particular. The objective is clear – to highlight our own community people who can act as the “**Role Model**” for current as well as future generation/s.

There are almost eight billion humans (7.9) on our planet. They are spread over different continents and countries. E.g., in India we have 1.3 billion people. They further get divided in to states – like Maharashtra, Gujarat, Uttar Pradesh etc. further into Districts like Sabarkantha, Aravalli etc. Within

this further classification into different communities – like Khadayatas, Kshatriyas, Brahmins etc.

If you observe, in order to acknowledge the people for their contribution to the SOCIETY they serve they are acknowledged from time to time. E.g., **Internationally it's NOBEL PRIZE** – in all different categories. **Bharat Ratna, Padma Bhushan, Padma Vibhushan at National level.** Similarly, there are different awards in other fields like Film Industry, Literature, Army, Sports, Police etc. the objective being not just to acknowledge their contribution but to also provide the present and future generations to take lead from their life and to act as role model. E.g. Sachin Tendulkar – could be a role model for many budding cricketers. Lata Mangeshkar, Akshay Kumar in film industry, Swami Vivekanand, Swami Chinmayanand in spirituality etc.

It is with this objective we decided to provide brief profile, achievements and contributions of the prominent Khadayatas in our monthly bulletin. The name/s are approved by the majority consensus. One of the objectives of the KCBF is to also try and hold our community together at a time when the social structures and joint family systems are getting disintegrated and replaced by nucleus family units – whereas Western countries are increasingly appreciating and turning to Indian culture.

We would be glad to receive the names and write-ups of such prominent Khadayatas for coverage in forthcoming issues.

Editorial Team: Mr. Premal Parikh | Mr. Nainesh Shah | Dr. Jignesh Bhalavat | CA Jigar Shah | Ms. Pratibha Shah

Release Date: First Week of Every Month; **Frequency:** Monthly

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Note: We, at KCBF, have decided to publish profile of each life members and hence requested them to share details about their Business / Professional / Service etc including family in their own words (150/175). We also thought to introduce a renowned Khadayata under “Khadayata Ratna” - A person of eminence from Khadayata community who can be Businessman / Professional or Service at highest position from any field. It's a prerogative of KCBF Admin Committee from the name suggested and/or forwarded to KCBF. The honour given is based on individual's contribution to profession, community and society at large. The award carries no material/monetary medal or certificate but the basic objective is to bring to light our own people as role model for current and future generation of our community.

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