

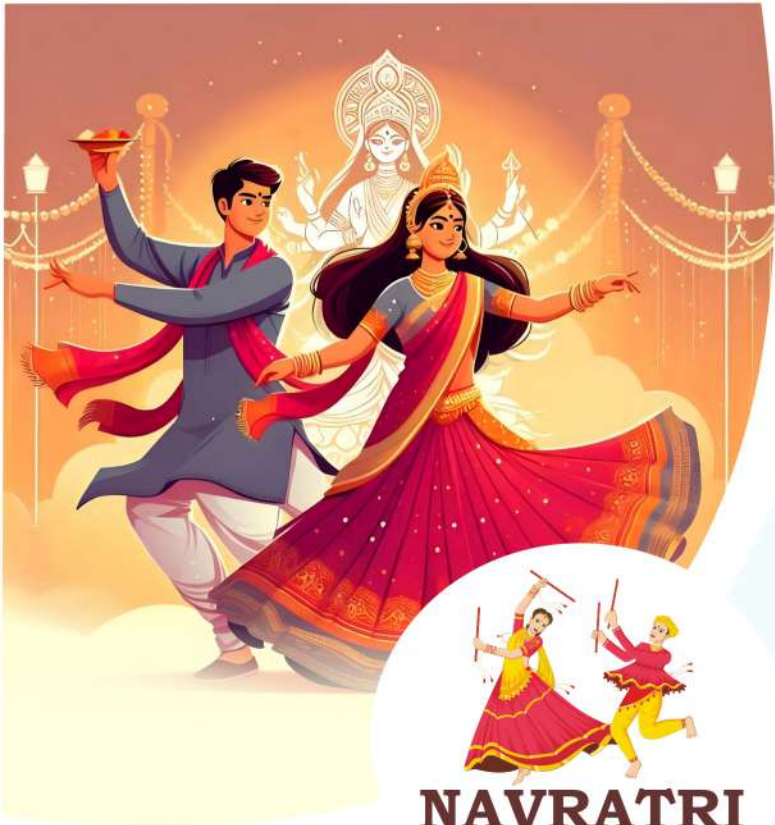


FEI DUNIYA

IT'S YOUR WORLD

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NAVRATRI
CELEBRATIONS



Hyderabad



Kochi



Chennai



Mumbai



Ahmedabad



Vadodara



Kolkata



Bengaluru



INTL. Division



Tuticorin



Delhi



Mumbai



Chennai



JNPT Warehouse



Bengaluru



Tuticorin



Bengaluru





Kuch khaas tha...

When I joined O&M, as a trainee, everyone spoke the Queen's English. They wanted India to sound like London.

And then there was Piyush Pandey, with a Rajasthani moustache, sitting in a smoky corner, writing in Hindi, making words smell of mitti and sound like home.

He didn't sell brands.

He sold emotions.

He made us feel that Har shabd kuch kehta hai. Har insaan kuch kehta hai.

That every heart, every story could speak in our own tongue.

And yes, you'll live on in every ad that feels like India, in every line that tastes meetha, meetha. Kuch nahin bahut khaas the tum mein....

We won't let you go from our memories, Piyush, kyonki yeh majboot jod hai, itni asaani se tootega nahin.

Om Shanti.





FIVE ICONIC ADS THAT DEFINED PIYUSH PANDEY'S LEGACY

Piyush Pandey, the towering creative force who transformed the face and soul of Indian advertising, passed away on 24th October 2025. Widely regarded as the man who gave Indian advertising its voice and its accent, Pandey spent over four decades at Ogilvy India, the agency that became almost synonymous with his name and vision.

His death marks the end of an era in which advertising spoke not from ivory towers, but from the heart of India. With his booming laugh, his trademark moustache, and his instinct for stories rooted in everyday life, Pandey changed the language, texture, and emotional depth of brand communication in the country. He brought the rhythm of Hindi, the humor of small-town India, and the warmth of real people into an industry that once mimicked the West.

Below are five campaigns that capture his unmatched legacy — stories that didn't just sell products, but became part of India's cultural vocabulary.

Cadbury Dairy Milk – “Kuch Khaas Hai”

When Indian chocolate advertising was still borrowing Western polish, Piyush Pandey gave it an Indian heartbeat. The Cadbury girl dancing on the cricket field wasn't just celebrating a win; she was celebrating freedom, joy, and everyday emotion. The campaign's warmth and simplicity made “Kuch Khaas Hai” a national phrase. It transformed Cadbury from a luxury treat into a part of Indian life and redefined what “sweet moments” meant.



Fevicol – “Fevicol ka Mazboot Jod”

Fevicol became more than glue; it became a symbol of resilience and togetherness. Pandey's quirky, village-based humor — a crowded bus holding together miraculously, a wedding bench that can't break — showed that strong storytelling could sell even the simplest product. The tagline “Fevicol ka jod hai, tootega nahi” entered everyday language, proving that humor rooted in local culture travels further than any global idea.

Asian Paints – “Har Ghar Kuch Kehta Hai”

Pandey turned paint advertising into poetry. Instead of talking about walls and colors, he made homes speak about the people who live in them. “Har Ghar Kuch Kehta Hai” reflected India's emotional bond with its homes, giving the brand a soulful, timeless identity. It was one of the earliest campaigns to treat advertising as storytelling — not persuasion.



Kaun iss makaan mein apna ghar basata hai...



Hutch (Vodafone) – “You and I” with Cheeka the Pug

At a time when telecom ads focused on tariffs and coverage, Pandey gave the network a heart. The sight of a pug loyally following a boy everywhere said more about reliability than any statistic could. The jingle “You and I, in this beautiful world” made the brand human, relatable, and unforgettable. Hutch became a household name, and pugs became the country's favorite pet.

“Do Boond Zindagi Ke” Polio Awareness Campaign

The campaign aimed to allay fears about vaccines and encourage parents, especially rural mothers, to bring their babies for vaccination. Pandey, working through his agency Ogilvy India, stepped in to shape the communication. His idea was to use language and tone that would reach deep rural India, rely on a trusted celebrity, and move beyond mere information to inspire real action.



ASRANI

The Timeless Comedian of Indian Cinema

Govardhan Asrani (January 1, 1941 – October 20, 2025), fondly known as Asrani, was a pillar of Indian cinema whose impeccable comic timing lit up screens for over five decades. With more than 350 films in Hindi and Gujarati, he mastered lead, character, and comedic roles, holding the record for 101 appearances in the 1970s and 107 in the 1980s.

Born into a middle-class Sindhi family in Jaipur, Asrani shunned his father's carpet business for the arts. A voice artist at All India Radio to fund his studies, he trained at the Film and Television Institute of India (FTII), Pune, graduating in 1966. His debut came in Gujarati films in 1967, followed by Hindi's **Hare Kaanch Ki Chudiyaa**. Mentored by Hrishikesh Mukherjee, he shone in **Mere Apne** (1971) and **Bawarchi** (1972).

Iconic Breakthrough: The 'Sholay' Jailer

Asrani's signature role was the bumbling British-era jailer in **Sholay** (1975), inspired by Hitler and Charlie Chaplin. His line, *"Hum angrezon ke zamane ke jailer hain!"*, delivered with exaggerated flair, earned thunderous applause and eternal fame. He shared unbreakable bonds with Rajesh Khanna (25 films) and formed a comic trio with Kader Khan and Shakti Kapoor in the 1980s.

Notable Films

Debut Era (1960s): Hare Kaanch Ki Chudiyaa, Gujarati leads

Golden 1970s: Abhimaan, Chupke Chupke, Chhoti Si Baat

1980s Peak: Aaj Ki Taaza Khabar, Balika Badhu

Later Comeback: Hera Pheri, Bhool Bhulaiyaa, Bodyguard

Awards & Milestones

Filmfare Best Comedian: Aaj Ki Taaza Khabar (1974), Balika Badhu (1977)

Gujarat State Award: Best Actor & Director for Saat Qaidi (1986)

He directed six films, married actress Manju Bansal (co-starring in many), and served as FTII director (1988–1993).

A Lasting Legacy

Priyadarshan, who cast him in 16 films, called Asrani humble and versatile, even amid pain on sets like *Haiwaan*. Admitted October 16 for breathing issues, Asrani passed at 84 from lung fluid buildup, hours after Diwali wishes.

Asrani didn't just act—he embodied joy. His laughter echoes forever. Om Shanti.



SATISH SHAH

*Satish Shah: The King of Comedy
Who Made India Laugh (1951–2025)*

A Life in Laughter

Satish Ravilal Shah, the quintessential comic genius of Indian cinema and television, left an indelible mark on generations with his impeccable timing, versatile portrayals, and infectious energy. Born on June 25, 1951, in Mumbai to a Kutchi Gujarati family from Mandvi, Gujarat, Shah passed away on October 25, 2025, at age 74 due to sudden cardiac arrest at Hinduja Hospital, Mumbai.

Early Years and Training

Growing up in South Mumbai amid cricketing legends like Sunil Gavaskar, Shah dreamed of the sport before destiny called. Educated at New Era School and St. Xavier's College, he honed his craft at the Film and Television Institute of India (FTII), graduating in 1976. Appointed to FTII's society in 2015, he bridged training and stardom.

Breakthrough in Comedy

Shah's debut came in Arvind Desai Ki **Ajeeb Dastaan** (1978). His cult breakthrough was as corrupt Municipal Commissioner A.M. D'Mello in Kundan Shah's satirical masterpiece **Jaane Bhi Do Yaaro** (1983)—"D'Mello tu toh gaya!" remains iconic. Television catapulted him: In **Yeh Jo Hai Zindagi** (1984–86), he essayed 55 unique characters across 55 episodes, showcasing absurd genius.

Television Royalty

As Indravadan Sarabhai in **Sarabhai vs Sarabhai** (2004–06, 2017), opposite Ratna Pathak Shah, he embodied the pompous yet lovable elite patriarch. The pairing that also sparkled in **Filmy Chakkar** (1993–95). He judged **Comedy Circus** (2007–08) and shone in **Ghar Jamai** (1997).

Silver Screen Versatility

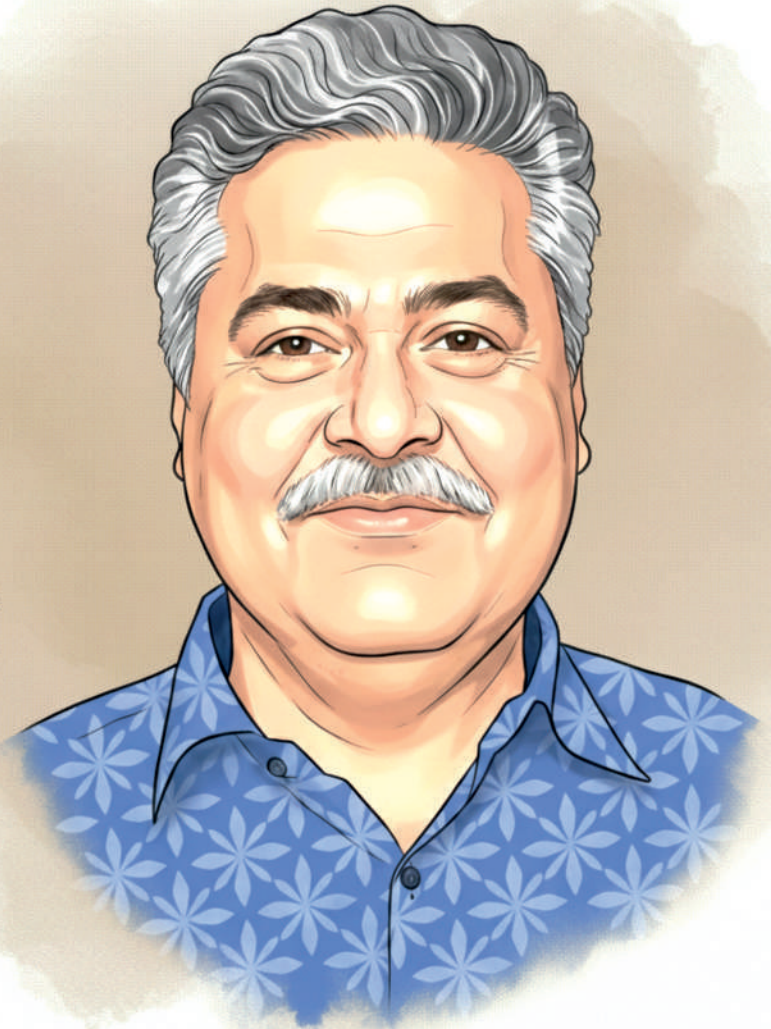
Over 250 films, Shah stole scenes: Professor "Virus" in **Main Hoon Na** (2004), Pritam in **Hum Saath-Saath Hain** (1999), Karshanbhai in **Kal Ho Naa Ho** (2003), and Partho Das in **Om Shanti Om** (2007). Hits like **Dilwale Dulhania Le Jayenge** (1995), **Kabhi Haan Kabhi Naa** (1994), and **Fanaa** (2006) cemented his range beyond comedy.

Personal Life and Resilience

Married to designer Madhu Shah since 1982 (after three proposals!), he cared for her through Alzheimer's. Childless, he shared a bond with siblings Natwar and Madhuri. A COVID survivor (2020). Shah stayed fit at 5'10", 90kg. Active on X (@sats45), he championed nationalism.

Shah wasn't just an actor; he was laughter's architect. As Indravadan quipped, "Beta, life is a comedy!"—and he lived it fully.

Rest in peace, Satishji. India smiles eternally for you.



WHY COPPER IS CONSIDERED A DIVINE METAL



Why copper is considered a divine metal

Copper pots have long been a part of Hindu rituals, particularly for offering water to the Gods. It is based strongly on a mix of religious beliefs, Ayurvedic concepts, and health advantages in practice. Copper is also a pure and holy metal in Hindu society, and it is believed to heighten the ritual sanctity by using it to offer water to deities. It is the symbol of purity and devotion, and it is believed that it keeps the water used in worship spiritually "charged." This metal in Vedic astrology is said to be ruled by the planet Venus, symbolizing prosperity, well-being, and positive energy.

Therefore, water in copper containers is said to attract blessings from God and preserve the sanctity of rituals. Read below to know the benefits and reasons behind using copper vessels.

Why a copper vessel

The Puranas describe a copper vessel as a sacred container, often used in rituals and offerings. It is associated with purity, holding water for the Sun god, and containing offerings like gingelly seeds and rice. The vessel can also be used to hold images of deities like Vishnu or Varaha. It symbolizes wealth, auspiciousness, and is sometimes used in specific offering rituals. The vessel's dimensions and contents vary depending on the ritual's purpose.

Spiritual conductor in rituals and worship

In Hindu and Vedic traditions, copper is deeply embedded in spiritual practices. It is associated with Shukra (Venus), that symbolizes love, purity and harmony. Copper is also used to make yantras and idol, as it is believed to amplify the effects of mantras and rituals.

Copper is often used in kalashas and domes, because of its ability to attract and conduct positive cosmic energy. It is believed to enhance the spiritual vibrations of a sacred space. The warm reddish color of copper is often linked to the life force (prana) and vitality. It resists corrosion and lasts for ages, making it a symbol of timelessness and purity.

Ayurvedic benefits

Ayurveda, the traditional Indian healthcare system, emphasizes the medicinal properties of copper. Water stored in copper containers is said to stabilize the three doshas—Vata, Pitta, and Kapha, ensuring overall well-being. Drinking the water is said to assist the digestive system, boost immunity, and enhances metabolism. The metal also naturally transfers trace levels of copper, a trace mineral essential for enzymatic activity and cellular health.

A harmonious blend of tradition and wellness

The tradition of copper vessel usage is a fusion of faith, tradition, and healing intelligence. Whether observed from the spiritual or scientific perspectives, the advantages are undeniable: Water consecrated to gods is not only holy but also self-cleansing.





Ahmedabad



Vadodara



Gandhidham



Hyderabad



Chennai



JNPT Warehouse



Bengaluru



Kochi



Kolkata



Delhi



Mumbai



Donation Drive at Snehasadan Boys Orphanage (Mumbai)

DON'T WORRY, SON — SAM IS OURS.

This happened back in 2002, twenty-three years ago now.

I had been posted in Mumbai, and one day I received a special order in my hand.

When I opened it and read it, I was stunned with surprise and overwhelmed with joy.

It said:

“You are appointed as the Security Officer during the visit of India's greatest soldier, Field Marshal Sam Manekshaw to Mumbai.”

I was deeply moved by the trust my seniors had placed in me. Soon, the weight of responsibility dawned on me, and I gathered myself.

I called up Field Marshal Manekshaw's office to get details of his itinerary. He was scheduled to arrive in Mumbai soon. The Parsi community had arranged a felicitation event for him. For two whole days, I was assigned to escort the legendary Sam Bahadur in his car and during all his engagements. It was a dream come true an experience of a lifetime.



At that time, his charisma was unmatched his personality magnetic.

I had met him briefly before; our conversations often touched on World War II, the 1971 War, the valor of the Rajputana Rifles, and the Gorkha Regiment.

Now, I was eagerly awaiting his arrival in Mumbai.

The day arrived. He landed at Mumbai Airport. I gave him a crisp salute and took on responsibility for his security. Sitting beside him in the car was an unforgettable feeling, my eyes were scanning everywhere, one hand resting on the pistol holstered at my waist.

That evening, the Parsi community had organized a grand event at NCPA, Nariman Point, where India's Field Marshal Sam Manekshaw was to be honored.

We reached the venue. The outer area was crowded. I carefully escorted him through the crowd into the hall. Inside too, the auditorium was packed, buzzing with cheers and Parsi songs. Someone was already speaking on stage.

As soon as we entered, the announcer stopped and declared the arrival of Sam Bahadur.

The hall fell silent for a moment, then erupted in thunderous applause. Everyone rose to their feet, chanting “Sam! Sam!” in unison.

A welcome song began, sung by the entire gathering.

He was led to the chair placed at the center.

People began crowding around him, trying to touch him, to shake his hand, to speak a word or two with love and respect. Among them were some of the most eminent Parsi families of India.



I was acutely aware of my duty gently but firmly requesting people to move back, trying to create space around him.

And then... I witnessed something extraordinary.

A tall, graceful man over six feet came forward.

He quickly knelt down on one knee on the floor, held Sam's hand lovingly in both of his, touched it to his head and lips, and began speaking softly, humbly, seated right at the Field Marshal's feet.

I politely asked the man to move aside, but he looked up at me kindly and said with quiet assurance,

"Don't worry, son. Sam is ours. We will take care of him."

His eyes were filled with compassion, respect, love, and confidence. Even his gaze conveyed honor toward the uniform I wore.

I stepped back instantly and replied, "Yes, sir."

I looked around the hall the audience was filled with legendary families: Godrej, Wadia, Poonawalla, Bhabha, Mistry. It struck me what a remarkable community this was, what immense contributions they had made to our nation's greatness.

The smallest of minorities yet from business to defense, from social work to science their service to India was unparalleled. Without reservations or expectations from the government, they had given so much to the country.

Then I wondered, where was the jewel of this Parsi community? Where was the head of the Tata family?

And at that very moment, it struck me.

My eyes welled up. My posture straightened unconsciously, spine erect, chest forward, feet together and from my heart, I offered a crisp salute.

The man kneeling at the feet of India's greatest soldier, Field Marshal Sam Manekshaw, was none other than Ratan Tata himself!

Yes the great Ratan Tata, one of India's richest and most respected industrialists.

His eyes overflowed with reverence for the Field Marshal.

It was a moment where the emperor of Indian industry saluted the emperor of the Indian Army, a tribute of pure respect and humility.

That moment remains the most inspiring of my life.

Though Ratan Tata and Sam Bahadur never met again, both remain forever at the highest peak of my memories.

Even today, I can still see that reassuring gaze and hear that gentle voice echoing in my ears:

"Don't worry, son. Sam is ours. We will take care of him."

A humble tribute on the first remembrance day of the late Ratan Tata.

— Major General Vijay Jagtap



9 CURSES FROM THE MAHABHARAT THAT CHANGED HISTORY

The Mahabharat is not just a tale of war and valor; it is also filled with powerful curses that shaped the destiny of kings, warriors, and even gods.

Unlike blessings, these curses altered the course of history in irreversible ways. Here are nine of the most significant curses from the Mahabharat:

1. Gandhari's Curse on Lord Krishna

After the devastating war of Kurukshetra, Gandhari, the mother of the hundred Kauravas, was grief-stricken at the sight of her dead sons. When Lord Krishna came to console her, she could not contain her sorrow and anger.

In her anguish, Gandhari held Krishna responsible for not stopping the war despite having the power to prevent it. With tears in her eyes, she cursed him:

'Just as the Kauravas and Pandavas destroyed each other in the war, so too will your Yadava clan perish due to internal conflict. Thirty-six years from now, your dynasty will be annihilated, and you yourself will meet your death in solitude, struck down by an ordinary hunter's arrow.'

True to her words, years later, the Yadavas were consumed by quarrels and killed each other, and Lord Krishna left his mortal body after being struck by a hunter's arrow, fulfilling Gandhari's curse.



2. Krishna's Curse on Ashwatthama

After the Kurukshetra war, Ashwatthama, enraged by the defeat of the Kauravas, committed a brutal deed. He entered the Pandava camp at night and mercilessly killed the five sleeping sons of the Pandavas, mistaking them for the Pandavas themselves.

Then, he invoked the deadly Brahmastra weapon and directed it toward Uttara's womb, aiming to destroy the unborn heir of the Pandava lineage. Lord Krishna intervened and protected the child, who was later born as King Parikshit.

Enraged by Ashwatthama's cruelty, Krishna cursed him:

'You will wander the earth for 3,000 years, suffering alone. Your body will be covered with painful wounds that will never heal, oozing pus and blood. You will find no shelter among men and will live in forests, rejected by all.'

'Bound by this curse, Ashwatthama is believed to still wander the earth, carrying the weight of his sins through endless suffering.'

3. Draupadi's Curse on Ghatotkacha

When Ghatotkacha, the mighty son of Bhima and Hidimba, first visited his father's kingdom, he did not show proper respect to Draupadi. This was because his mother, Hidimba, had instructed him not to honor Draupadi.

Feeling insulted in front of the elders, sages, and kings, Draupadi became furious. She reminded Ghatotkacha of her noble birth as the daughter of a Brahmin king and her position as the queen of Yudhishtira, greater even than the Pandavas.

In anger, Draupadi cursed him, declaring:

'Your life will be short, and you will die without glory in battle. This curse proved true during the Kurukshetra war. Though Ghatotkacha fought valiantly and caused massive destruction to the Kaurava army, his life was cut short when Karna used the powerful Indra's Shakti weapon against him.'





4. Amba's Curse on Bhishma

Amba, the princess of Kashi, was abducted by Bhishma along with her two sisters to be married to Vichitravirya. However, Amba loved King Shalva and wished to wed him. When Bhishma released her, Shalva refused to accept her, leaving Amba humiliated and helpless.

Seeking justice, she approached Bhishma, but he too refused to marry her due to his vow of celibacy. Heartbroken and enraged, Amba cursed Bhishma, declaring that she would be reborn as the cause of his death.

Amba later took her own life, and in her next birth, she was reborn as Shikhandi. During the Kurukshetra war, Shikhandi became the key reason for Bhishma's downfall, fulfilling Amba's curse.

5. Sage's Curse on Pandu

King Pandu, the ruler of Hastinapur, once went hunting with his queens, Kunti and Madri. During the hunt, he mistakenly shot an arrow at a sage who was engaged in intimate relations with his wife. The arrow struck the sage, causing his death.

Enraged, the sage cursed Pandu:

'From this moment onward, you shall die if you ever engage in sexual relations with your wives.

'This curse forced Pandu to abstain from intimacy, creating a crisis since he had no heirs. To resolve this, Kunti used the boon granted to her by Sage Durvasa, which allowed her to invoke any deity to bear children. Through this divine intervention, she and Madri gave birth to the five Pandavas. Tragically, when Pandu later attempted intimacy with his wives, he succumbed to the curse and died. Following his death, the throne of Hastinapur passed to Dhritarashtra.



6. Parashurama's Curse on Karna

Karna, eager to learn advanced warfare, approached the great teacher Parashurama to master celestial weapons. Parashurama had vowed to teach such powerful techniques only to Brahmins, as the knowledge could be dangerously misused.

Karna, determined, falsely claimed to be a Brahmin and studied under Parashurama. He successfully learned all the weapons except the Brahmastra. When Parashurama later discovered Karna's deception, he became furious and cursed him:

'You have lied to me, and because of this, at the moment you need it most, you will forget the knowledge of divine weapons. You will be unable to use them in the battle that determines your fate.

'This curse played a pivotal role in the Mahabharata, as Karna could not use his most powerful weapons effectively during the war, contributing to his eventual defeat at the hands of Arjuna.





7. Urvashi's Curse on Arjuna

During his time in Indra's court, Arjuna was welcomed by the celestial nymph Urvashi and other apsaras, who danced to honor him. Enchanted by Arjuna's valor and beauty, Urvashi approached him with romantic intentions, urging him to accept her advances.

Arjuna, however, upheld his self-respect and refused her, stating that she was like a mother figure to him and that he would not yield to desire. Angered and humiliated by his rejection, Urvashi cursed Arjuna:

'You shall remain impotent for one year.

'Arjuna accepted the curse gracefully. Later, this curse became a blessing in disguise. During the Pandavas' 13th year of exile, when they had to live incognito, Arjuna lived in King Virata's palace disguised as a dance teacher. The curse had temporarily rendered him incapable of sexual activity, making it easier for him to maintain his disguise. After the year ended, Arjuna regained his virility.

8. Maitreya's Curse on Duryodhana

During the Mahabharata, sage Maitreya visited King Dhritarashtra's court and warned him about the impending conflict between the Pandavas and Kauravas. He advised Duryodhana to reconcile with the Pandavas.

Instead of listening, Duryodhana reacted with insolence. He drew patterns on the ground with his feet, all the while clapping his own thighs with his arms, refusing to respond to the sage in any way. Enraged by this disrespect, Maitreya cursed him:

'Because you mock me and refuse to heed wise counsel, Bhima will break the thigh on which you are clapping.

'This curse came true during the Kurukshetra war, when Bhima struck Duryodhana's thigh with his mace, crippling him and ultimately leading to his defeat.



9. Sage Shringi's Curse on King Parikshit.

After the Pandavas ascended to heaven, Abhimanyu's son Parikshit became the ruler of Hastinapur. One day, while out hunting, King Parikshit encountered Sage Shamik, who was deep in meditation and remained silent when addressed.

Angered by the sage's lack of response, Parikshit placed a dead snake around the sage's neck. When Shamik's son, Sage Shringi, learned of this insult, he cursed the king:

'Seven days from today, King Parikshit will be bitten by the serpent Takshaka and will die.

'True to the curse, after seven days, Takshaka attacked and killed King Parikshit, fulfilling Sage Shringi's warning.

These nine curses highlight how destiny in the Mahabharata was shaped not only by strength and valor but also by the power of words and emotions.



Devendra Mishra



“
**FEI FAMILY MEMBERS IN
CENTRAL DOCUMENTATION
DEPARTMENT (CDD)**
”

Ganesh Kumar



Krishna Kant Prajapati



Jagdish Maurya



Mandar Chavan



Sonam Dhiver



Minal Dayal



Sujatha Nadar



Vaibhav Malap



Uday Sequeira



Varun Bonulu



Vidya Monde



CELEBRATIONS FOR THE MONTH

BIRTHDAYS

01st	Anjali.V	Chennai
01st	A. M. Murali	Bangalore
05th	Tejaswini B V	Bangalore
09th	Prerna More	Corporate
11th	Dilawar Inamdar	Corporate
12th	Sampat Jadhav	PCL
13th	Shashikala Kale	Corporate
17th	Sumit Chauhan	Intl. Division
18th	D. Jagadeesan	Chennai
18th	Sandip Parmar	Ahmedabad
21th	Pankaj Kotak	PCL
23th	Bhavesh Patil	JNPT Office
23th	Tom Joseph	Kochi
24th	Papiya Mukherjee	Kolkata
28th	Rakesh Rehwadi	Ahmedabad
30th	Viram Singh Chouhan	Ahmedabad

WEDDING ANNIVERSARIES

01st	Suresh Kumar R	Bangalore
05th	Manhar Parmar	Baroda
08th	Vinayak Shetty	Mumbai
11th	Santosh Tayde	Ahmedabad
11th	Sineesh S. G	Kochi
11th	Tejaswini B V	Bangalore
17th	Mallikarjuna A. N.	Bangalore
18th	Shivraj Chawan	Mumbai
19th	Manesh Kumar A	Bangalore
21st	Shital Gavali	Mumbai
23rd	Ajit Bhawe	Pune
23rd	Mansi Jani	Mumbai
25th	Parin Shah	Mumbai
26th	Papiya Mukherjee	Kolkata
28th	Mahesha. V	Bangalore
28th	Meghali Kadam	Corporate
28th	Rahul Yadav	Delhi
28th	Viram Singh Chouhan	Ahmedabad
30th	Atul Kamble	Corporate
30th	Gajraj Singh	Delhi
30th	Chirag Trivedi	Ahmedabad

HOLIDAYS FOR THE MONTH

Date	Purpose
08th (Saturday)	Second Saturday

Date	Purpose
05th (Wednesday)	Guru Nanak Jayanti

PAN INDIA CLOSED

OPTIONAL HOLIDAYS

NEW ADDITIONS TO THE FEI FAMILY

Gokul Raja	Chennai
Raman V.	Chennai
Samarth Gawde	Corporate
Shubham Chavan	Corporate
Manjeet Singh	Delhi
Tarun Gaur	Delhi
Rishita Pardeshi	Intl. Division
Bhavesh Patil	JNPT office
Devesh Pujare	Mumbai
Atharv Patil	Mumbai