

1974-75

The Prahalad Lalit Lalit College of Commerce & Economics Malad

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**PRAHLADRAI
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COLLEGE OF
COMMERCE &
ECONOMICS**

Sunder Nagar, Malad,
Bombay-400 064.

1974-75

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GUJARATI SECTION

Editorial

A year of startling contradictions has come to an end. On the one hand we blasted our way into the nuclear club; on the other the poor Indian has never had it so bad as in this year of increasing shortages and spiralling prices. In the academic world the proposed introduction of the new educational scheme had created confusion and considerable misgivings in the teaching community. While the mists of doubt have not been entirely cleared away the latest statements of the authorities have done much to allay the fears of radical and unplanned change. The twelfth standard attached to colleges is nothing else but a change of name for the present First Year Class. How the authorities will fit in another public examination in the already over-crowded schedule of the summer vacation remains a question to be asked.

For the college this has been a year of singular achievement in the extra-curricular field. The college blazed a new trail in giving its students a practical bent to their studies when it started the Sanchayika or Students' Own Bank under the auspices of the N.S.S. Unit of the college. This is the first bank of its kind in any college of Bombay University. The Marathi drama group of the college, under Prof. Thali's excellent direction, won a series of prizes in inter-collegiate contests. The staff and students of the college in a joint effort collected Rs. 61,000/- during the 7th Charity Drive programme launched by the Lions Club of Malad Borivli. Prof. Rangparia, in-charge of the Advertisements Committee, led the list of collectors having netted Rs. 23,000/- Shortage of

space does not permit us to do justice by mentioning by names, students and members of the staff who worked zealously and ceaselessly for the collection drive. Suffice it to say that the Chairman of the various committees collected several thousands by the arduous process of going from door to door. College volunteers also collected Rs. 6,000/- for the Bal Nagari Project. As usual the response to blood donation was good. The college invited a stream of eminent educationists and personalities to address the students under the auspices of various cultural associations. A few entries were received for Magazine Cover Page contest. The prize winning entry was that of Mr. Shailesh Srivastav of B.Com. Part I.

Academically this is a significant year for the college in as much as the first batch of students from this institution will be appearing for the B.Com. degree examination. The good wishes of the college teaching fraternity go out to this batch. We hope that they will win laurels and enhance the prestige of the alma mater.

Now that the college is a full-fledged institution imparting instruction upto the degree level a number of additions were made to the teaching faculty. We welcome in our midst Professor Harish Agarwal, Bambal, Poladia, Natubhai Shah, S. R. Shah, R. V. Unnadhkat, Mrs. Bhatia, Mrs. Tanna, E. J. John, S. R. Save, M. G. Shah. Matrimony claimed a number of bachelors from the staff room. Wedding bells rang out for Prof. Anandan, Galgali, Telang and Sapre. We wish them many happy years of married life.

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Principal's Annual Report

Hon'ble Chief Guest, President Bajranglalji Dalmia, Trustees, Members of the Governing Council, invited guests, and friends..

It gives me great pleasure to put before you a short report of the activities of the college for this Year. The College reopened on 1st July 1974 and after the elections to various Societies and the Gymkhana, the activities of the Students' Association were inaugurated by Shri A. V. Mody, Managing Director of Unichem Laboratories Ltd. He made a munificent donation of Rs. 300/- to purchase books on self improvement for the Library. All the Societies' and Gymkhana activities were started thereafter and the inaugurations of various societies were held. Many eminent persons visited the college during the year and addressed the students under the auspices of various associations. Mention may be made here of Shri S. N. Pendse, well known Marathi Novelist, and Bal Kavi Bairagiji famous poet in Hindi and Prof. Maduker Randaria well known dramatist of the Gujarati Stage.

The Planning Forum invited Dr. Brahmanand, Director, School of Economics, University of Bombay, who spoke on "The use of Semi-Bomla to check inflation."

The activities of the Literary and Debating Society were inaugurated by Shri Vijay Merchant on the 3rd

September, 1974 and on the 4th September the Society organized the 10th A. D. Shroff Memorial Elocution Competition. Under the auspices of the Gujarati Sahitya Mandal, a debating Competition on the topic of "It is the Indian Society that has failed and not the Parliamentary Democracy" was arranged on the 28th December 1974. A group discussion on the 'impact of Cinema on modern youth' was organized along with N.S.S.

The Gujarati Sahitya Mandal also organized a Mushaira "Mehfil-e-Suroor" in which noted poets of Gujarati - Saif Palanpuri, Shoonya Palanpuri, and Barkat recited their fine Ghazals and forceful poems.

The Dramatics Association organized a Talent contest in the month of August 1974, and many students participated in various items like Group Singing, Light Vocal Music, Intrumental Music, Mona Acting etc.

The college Dramatics Association also participated in and won the Second Rotating Trophy instituted by UNMESH in the Inter-Collegiate Marathi one act play competition. The play "Waiting for Ghaslet" was written and directed by Prof. N. G. Thali of our college. The first prizes for the best acting for male and female were bagged by 1) Shri Pradip Kabre and 2) Kum, Malati Ghanekar in the Inter-Collegiate Competition held by the Indian National Theatre.

The College Teni-Koit team won the Inter-Collegiate Championship of the University of Bombay. All the First Prizes and Medals for the Single, Doubles and Mixed Doubles were won by our Shri Prakash Jog, Shri Sunil Tawde and Kum. Ragini Varunkar. Our students participated in almost all the Inter-Collegiate sports competitions and did well and gained valuable experience.

The Staff and Students of this College whole heartedly worked for the 7th Charity Drive Programme, launched by our Parent Body, the Lions Club of Malad-Borivli. Our contingent worked for 3 months and successfully collected advertisements and donations to the tune of Rs . 61,000/-

The College participated in the Youth Festival organized by the Student's Welfare Committee of the Bombay University. Mention should be made of our student Arun Chandiwale winning the third prize in classical Kathak dance competition and 'Waiting for Ghaslet' Marathi drama coming into the final round in the drama competition.

The activities of the NSS group was inaugurated by Shri Kantikumarji Podar, the then Sheriff of Bombay, who also introduced the Children's Bal Nagari Project. The volunteers of this college collected funds to the extent of Rs. 6,000/- for the said project during the year.

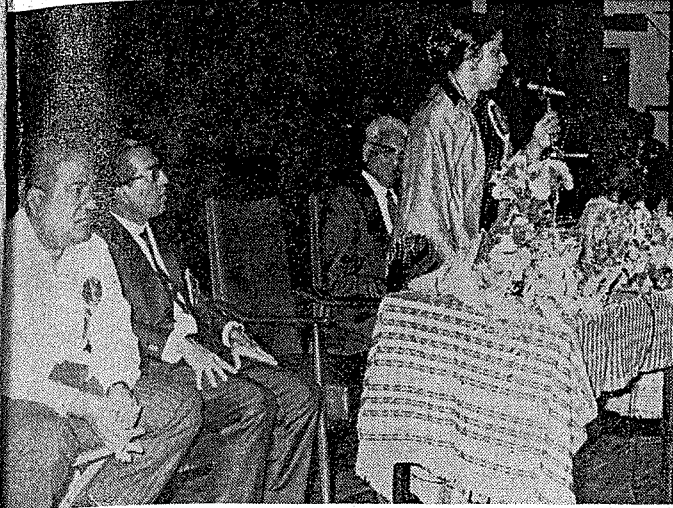
The student volunteers also went on a Camp under the Youth Against Dirt and Disease Scheme of the Government of India, and undertook digging of gobar gas pits, irrigation and canal work, cleanliness, health and hygiene work as also education of the illiterate at Aswali Village, District Dahanu, during the Diwali holidays for about 10 days, including the Diwali days.

The College started the prestigious project of students' Own Bank, viz., the SANCHAYIKA, at the College premises under the NSS. The Sanchayika, organized under the guidance of the National Savings Organization, has 130 accounts from students of the college and works daily. The students themselves work in rotation and maintain accounts. It is the first Bank of its kind in any of the Colleges in the University of Bombay and gives valuable experience to our students in practical aspects of management.

RESULTS

The result of students sent up for the various University Examinations held in April 1974 were generally satisfactory. The B.Com. Part-I result was 76%. At Intermediate Commerce Examination 16 have passed in 2nd class and at F. Y. Commerce Examination 50 passed in II Class.

Annual Day



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1. Chief Guest Mrs Raman, addressing the audience.
2. Shri Hathi receives his justly deserved prize.
3. President B. Dalmia welcoming the chief-Guest Mrs. Raman

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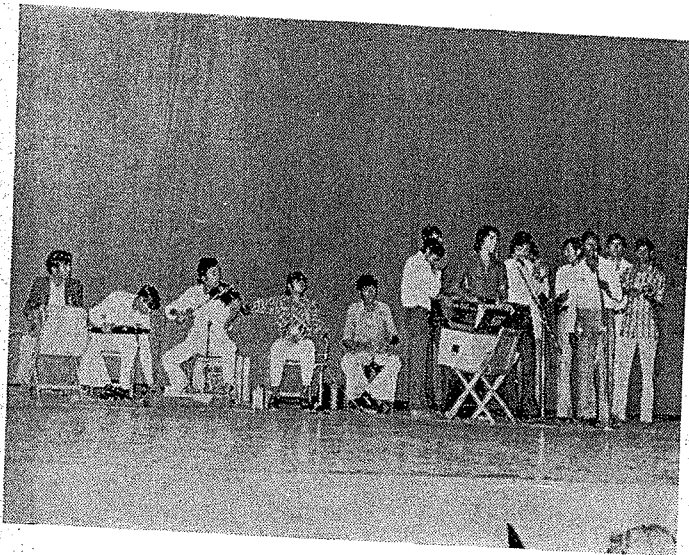


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Annual Day



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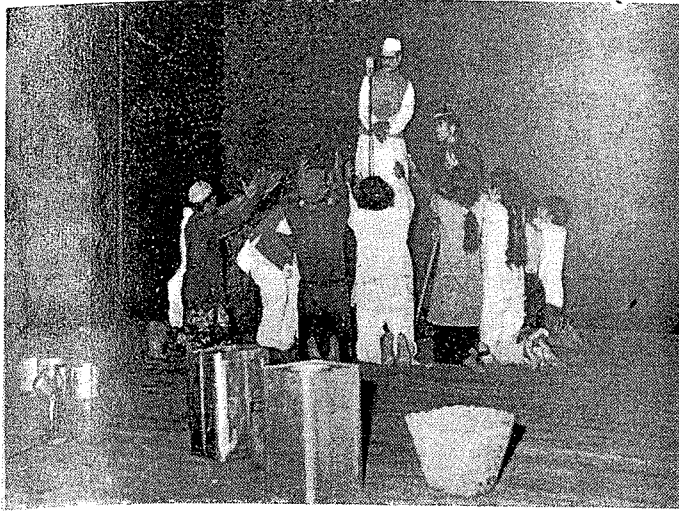
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૧. "ગોરી પદમણી તાર એની આંખના ઉલાળે મારું દિલ હરખે."

2. "Chal Mela Dekhan Jayaya."

3. "Mai Mndir Pahauncha, Haji
—Haji - Haji - Haji"

Annual Day



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Annual Day



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1. A scene from "Waiting for Ghazal" "Ai Maalik Tere Bande Hum"

2. "Justice triumphs while the 'widow' weeps"—a scene from the Gujarati Play—'The Revolver'.

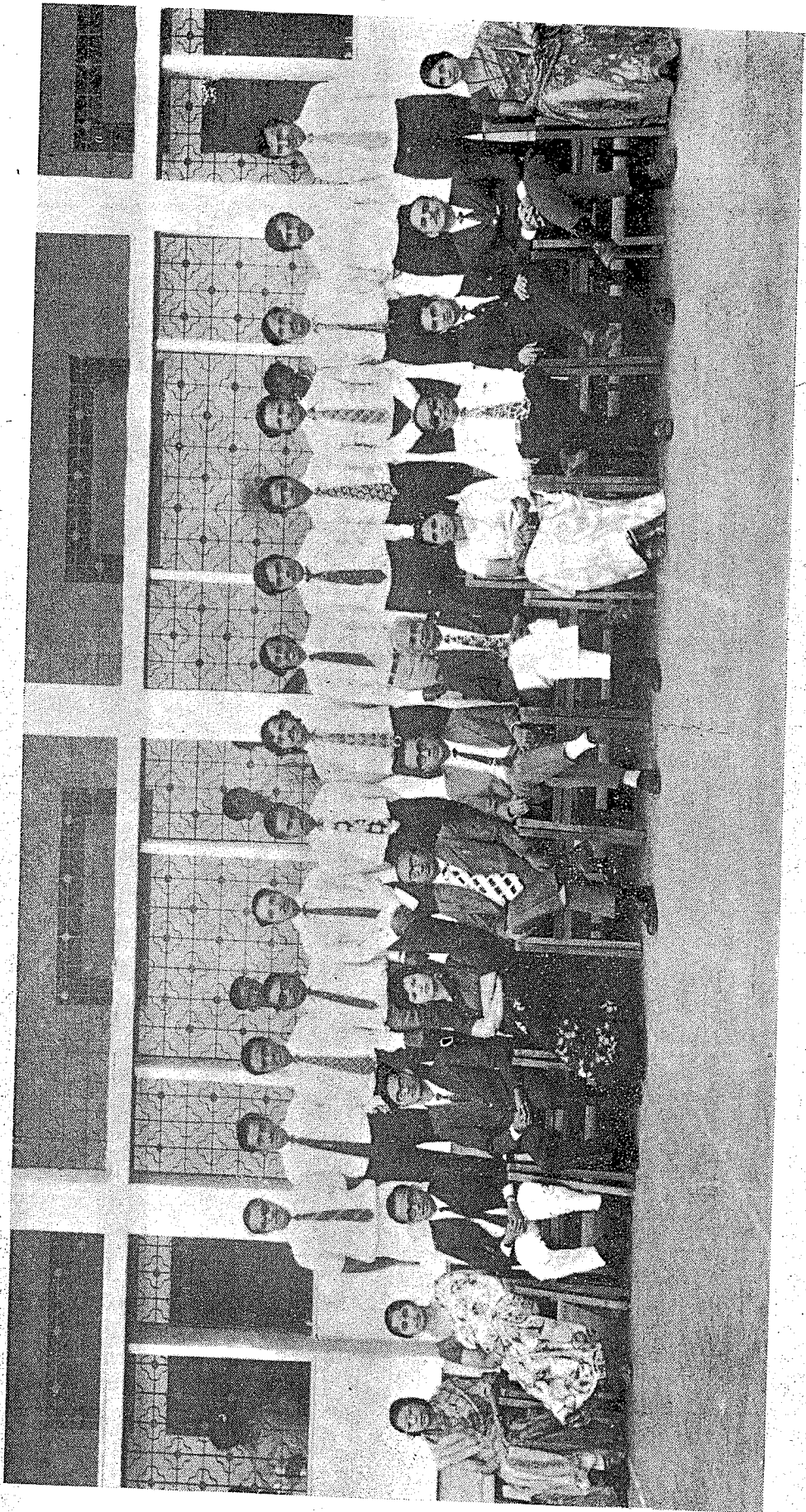
૩. "मैने पीना सीख लिया"

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TEACHING STAFF



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The Present Economic Crisis

— Prasad J. Kamat

The Economic crisis in India today can be summed up in the following words :

“Hyper inflation, shortages of all essential goods, blackmarketing, profiteering and hoarding, sufferings and toil of the common man with long queues for everything ranging from rice to even the free gift of nature, salt.” In case of edible oils and vanaspati, the prices have risen by nearly 80% and in case of foodgrains the price-rise has been nearly 30 to 40% above the 1971 price level with the result that there has been a net rise of 45% in the cost of living of the average man. In the last month, during a single week prices of vegetables rose by 15 to 20%.

Prices of commodities are rising to some extent all over the world. But the price rise in India is tremendous. It has reached a record level even though the per capita income of the people in India is very low. It is true that India had to face three wars after independence and had to bear the expenses for the Bangala desh refugees and it had to face natural calamities like floods and famines quite often. Still we can only say that all these factors are only partly responsible for the present crisis. Even when the crops are good and the rainy season is favourable the prices of essential commodities do rise and it is only artificial shortages and not the natural ones which prevail everywhere.

Hyper inflation leads to the starvation of millions. Unemployment further worsens the condition. At present the figure of unemployed people in India is about 25 millions and when the prices of all essential commodities are continuously rising, there is no other alternative before these millions of people but to live in complete misery.

Ours is a country of about 10 crores of people out of whom nearly 1/6th live in a state of semi-starvation, hunger, poverty, malnutrition and increasing miseries. Frustration is seen every where, in rural areas as well as in urban areas.

Can a nation, such as ours, a great country that has a long history of struggles and hardships ever accept a defeatist attitude? We must find a 'way out'.

In order to overcome this crisis, I feel, the following measures should be taken:

Firstly, export of all essential commodities should be completely stopped. Our Government's policy of exporting everything of daily consumption leads to a shortage of those commodities in our country. Our Government should export essential commodities only after all our country-men are provided with the basic necessities of life.

Secondly, smuggling should be stopped. These smugglers import luxury items from abroad without paying cus-

toms duty and in return export essential items of daily consumption such as rice, sugar etc. Thus, they deprive the Government of valuable foreign exchange, deceive the Government in payment of customs duty and rob the people of essential commodities. The smuggler is the number one enemy of the nation and should be looked down upon by the entire nation. Government should take strict action against smugglers. Corrupt officials should be discharged from service and honest and efficient personnel should be appointed instead.

Thirdly, there should be free movement of foodgrains and other essential commodities within the states of India and there should not be any governmental restriction on the transportation of goods from one state to another so that prices will be stabilised at a lower level throughout the country. Goods will freely move from places of abundance to places of scarcities, shortages will not prevail anywhere and consequently there will be no price-rise.

Fourthly, our distribution system which is faulty at present should also be rectified. Government should open shops in various localities in which goods will be available at cheaper prices. It should also encourage the co-operative movement. It should not put any restriction on the trading of goods at the same time it should take very firm action against those traders who are blackmarketeers, profiteers, hoarders. They should be severely penalised so that other traders will refrain from getting involved in these evils. The creation of a fear of the Law in

the minds of the corrupt is what India needs today in order to overcome the present economic crisis.

Fifthly, the total supply of money in circulation should also be cut down drastically. The present inflation is also partly due to the tremendous increase in money supply. The quantity of money in circulation has risen from Rs. 3,000 crores in 1961 to more than Rs. 10,000 crores today with the result that the value of a rupee is merely 31.3 paise today.

Sixthly, efforts should be made to remove black money from the economy. The professionals and rich people who are not paying taxes should be penalised severely. A few steps in this direction have been taken by our government recently. These efforts towards the removal of black money should be further intensified and the tax rate should be lowered to a certain extent in order to induce people to pay taxes. Taxes should also be levied on the incomes of rich farmers.

Seventhly, efforts should be diverted towards increasing agricultural as well as industrial production. Better techniques of production, better seeds and fertilizers, better irrigation and machines should be used in agriculture. Consistent attempts should be made to remove illiteracy from the villages.

Eighthly the rapidly increasing population, which is also one of the major reasons for the present economic crisis, should also be checked. The present rate of population growth which is as high as 2.5% per annum should also be brought down.

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And finally, in order to provide employment to millions of people, cottage industries should be developed. The public as well as the private sector should be encouraged to the maximum possible extent.

If all these measures are implemented, I am sure, India will definitely

ly come out of the crisis. It will then, be a country in which every citizen of it will be provided with basic necessities and comforts of life. There will be no hunger, no poverty, no frustration, no malnutrition and then this great ancient land of ours, will regain its past glory!

The Ordeal

— Prof. (Miss) U. Thomas

She came out of the house and quickly closed the door behind her. A great sense of relief welled up inside her. Free at last, if only for a few hours, these hours were very precious to her, no more of shouting, questioning, abusing and beating. She had had enough of it, if she did not have the job, she would have perhaps gone crazy. Crazy? She? Her thoughts flew to those days in college when 'crazy' was the it word with collegians, everything, everyone was seen, heard and spoken of in terms of 'crazy'. It never meant what it meant to her today. The times when she seemed to be slipping, slipping into another frightening world, then she realised what it really was, to go crazy. Was she courting insanity? It seemed a refuge from the life she was leading with him.

Outside it was raining heavily, hands in her raincoat pockets she walked through the slushy road. She had always hated the rains, but somehow today, now, it gave her a curious sense of peace and protection. With the rain pattering all around her, raindrops tickling her nose and lips, he could not touch her, hurt her now.

Fate had proved to be a superb trickster. She, who had always been proud that her happiness was in her hands, she who had boasted to her ever so foolish friends that she would never give her happiness into the hands of a man, today wondered what a poor show it had all been.

What a laugh they would have at her expense if they knew, but she did

not care, what did that matter when everything seemed so bleak and cold, when she had to suffer his taunts, insults and blows. People said love was beautiful, this then could not be love. Why then this helplessness, this inability to put an end to this miserable relationship.

She pushed open the door and went towards her desk. Myrtle looked up and burst out laughing.

"Joan, you seemed to have enjoyed the exercise in the rain."

"Lousy weather" she said untruthfully.

"That Paul was looking woefully towards your desk, I had half a mind to rag him, then thought the better of it. He is still hopeful and will not believe our Joan is an ice maiden, contented with life as it is."

"Now don't start all that again, Myrtle, you better finish all that piled up in front of you."

She must be a clever actress nobody guessed, nobody knew about the hell she was living in, how long each day seemed to her and in spite of the misery, the bitterness, the anger, she knew full well that in the evening she would once again go back to him.

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Consumer Resistance in the Context of the Current Inflation

Prasad J. Kamat

India is passing through a stage of inflation but what is inflation? Inflation means all around continuous price rise... Rise in the prices of almost all the commodities... The price rise of 27% in a single year 1973-74... The price rise which has been the cause of the increasing sufferings of the common man... Tremendous increase in prices which has made his life charmless and disgusting.... A sharp increase in the prices which has been revealing the amazing power of endurance of Indians. But there is a limit to one's endurance and a time comes when this endurance turns into resistance. The consumers in India have already reached this stage and it is now for them to unite and resist the increasing prices by stopping buying; but can this consumer resistance succeed in checking the current inflation? This is a debatable issue.

In the first place, if the substitute of product A of which price is rising is available at a cheaper rate then consumers on a mass scale can stop buying that product A of which price is rising and start buying its substitute which is available at a cheaper rate so that with the fall in the demand of product A, its price will automatically fall. A recent example may be cited in this connection. Prices of cotton cloth were increased to such an extent that consumers found it difficult to buy it. Cotton cloth is infe-

rior to terene which is more attractive, more durable than cotton cloth and hence cheaper in the long run than cotton cloth although it is dearer than cotton cloth at the outset. Hence consumers preferred Terene and stopped purchasing cotton cloth. With the fall in demand of cotton cloth, its prices fell by 25% to 30% yet the consumers have not started buying cotton cloth in greater numbers. This type of consumer resistance was intensified by what is known as 'Purchasing Power Scarcity'. It means that things have become so costly that people have no means to buy them.

Secondly, in the case of items of comfort such as radios, T.V. sets etc. if organised consumers stop buying them because their prices are rising then their prices will automatically fall due to the fall in their demand.

Thirdly, in the case of items of necessity such as food, organised consumer resistance will never succeed because they are items of absolute necessity. Without food man cannot live, hence he has to buy food even at the maximum possible price he can pay. So in the case of Necessaries, this weapon of consumer resistance can never operate. For, there are no adequate substitutes for necessities. However, if among foodgrains, for instance, the price of rice is rising and the price of wheat is relatively stable, then rice

eating consumers may stop buying rice and start consuming wheat with the result that prices of rice will fall due to a fall in its demand. However, there will be a possibility of increasing trend in the prices of wheat due to a rise in its demand.

Fourthly, in the case of items of day to day use but not absolutely essential or in the case of items without which man can live, the weapon of consumer resistance can well be used. Various examples of such items are tea, coffee, edible oils, coconut etc. If all the organised consumers stop buying tea or coffee or edible oils or even fruits for that matter, their prices will certainly fall due to fall in their demands. Of course, the export possibility of these items may reduce the effect of consumer resistance to a certain extent. Thus, in the case of perishable items like fish, the effect of consumer resistance will be greater.

Thus we can conclude that the weapon of consumer resistance will not succeed in checking the increasing prices of absolute necessities. However, it can well be used with success in the case of commodities which are not absolutely essential and which are included in the category of comforts.

With this analysis it is possible to find out whether this weapon will succeed in checking current inflation in India or not.

In the first place, inflationary conditions in India have arisen mainly due to (1) Tremendous increase in money supply. Money supply with the public has increased from Rs. 2218 crores in 1956 to Rs. 10750 crores today with the result that value of a rupee is merely

30 paise today. (2) Too much stress on industrialisation during the 2nd and 3rd five year plan and as a result negligence of the agricultural sector. The proof of this lies in the fact that food production which was 108.4 million tonnes in 1970-71 was reduced to 105 million tonnes in 1973-75. (3) Deficit financing which has resulted in pumping of currency notes in circulation. (4) Existence of a 'parallel Economy' of black money. (5) Hoarding of essential commodities. (6) Restrictions and controls on trading, industrial licensing and on movement of essential commodities within the states of India. (7) Profiteering traders and shopkeepers.

Consumer resistance, by itself, cannot remove all these causes of inflation. It can only operate against profiteering traders and hoarders of essential commodities. Hence it must be supported by a continuous increase in agricultural production, efforts to remove black money, monetary measures, stoppage of deficit financing, relaxation of restrictions on industrial licensing and on trading etc.

Secondly, the consumer resistance, if intensified to a remarkable extent and for long period, may result in stoppage of production as it has happened in the case of cotton cloth recently. In that case consumer resistance was so intense that some of the cloth mills were forced to close down at least for some days.

Thirdly, the consumer movement in India is in its infancy and so it is not possible to organise the consumers on a large scale under present circumstances. The suggestion to organise the consumers in the context of the

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Thus, under the present circumstances, consumer resistance has dim prospects in the context of checking the

current inflation but if the consumers are organised on a large scale and if the foundation is laid in this direction at present the weapon of consumer resistance will have a vital role to play in the context of checking inflation in future.

Consumer Resistance in the Context of the Present Day Inflation

Hemalatha Rajan

A phenomenon in which prices rise continuously is called inflation. In our country prices have been rising continuously since 1956. With it, the purchasing power of the rupee has been steadily declining. Compared to 1956, the rupee is worth only 25 paise in 1974.

Our Prime Minister argues that prices are rising, not merely in India but all over the world. It is like the doctor called upon to treat the patient telling him not to worry since the entire neighbourhood is down with the same illness.

Inflation in India cannot be compared to inflation elsewhere for three reasons:

Firstly while prices rise in those countries, productivity and wages in-

crease much more. Inflation in India means prices go up by the lift in a skyscraper where our income tries to catch up with it by walking up the stairs.

Most of our people have little economic capacity to absorb inflation. In our country, nearly half the population lives below the poverty line i.e., with a daily expenditure of less than 50 paise in the villages and less than 85 paise in urban areas. Hence even a 1% rise in prices causes more havoc to an Indian than a 10% rise in the U.K. or the U.S.A.

Thirdly, in advanced countries, the state looks after its citizens in their old age. In our country we have individually to provide for our old age. Inflation plays havoc with such savings by effectively destroying their value.

It is argued that prices are rising in India because of the three wars the country had to fight in 1962, 1965 and 1971 and also because of drought conditions in 1966-67 and 1973. Recently the oil crisis has been added to the list. While all these causes have aggravated the price situation they are not the root cause of it.

The long term cause is the structural imbalance in the economy caused by faulty economic policies pursued since 1956. Under comprehensive centralised planning, the priorities are reversed. Emphasis is placed first on heavy industry, consumer goods and agriculture, in that order. Production of essential items does not come up to the required level as those sectors of the economy have been starved of capital investment.

2) Investment is made on the basis of physical targets first laid down rather than relating targets to available financial resources. When the genuine resources are much less than the requirements of the Government to fulfil plan targets, the Government resorts to deficit financing.

3) The amount invested in public sector industries has not proved to be productive in economic terms and this has resulted in aggravating inflation.

4) The fire of inflation has flared up further because of numerous controls on production. Our Government has set up an intricate network of controls on starting and running of enterprises, prices and distribution of their products etc. These controls hamper production at every stage and create shortages.

Short term causes: First is the presence of a large amount of black money and the second is the state takeover of wholesale wheat trade in April 1973. Though this measure has been given up in 1974, its effects still continue.

Consumer resistance: It is suggested as an effective way of bringing down prices. It is not so in a general inflationary situation characterised by all round shortages. It is like asking a man to learn swimming when the river is in floods. According to the law of demand, the higher the demand, the higher will be the prices. By consumer resistance is meant that if consumers resist buying a particular product which is costly automatically the prices will come down. But then it should be realised that in a market there are numerous buyers. The decision of a small group of buyers, not to buy a particular costly product cannot reign supreme because in our country there are two extremes, there are people who are very rich and people who are very poor. Rich consumers have enough economic capacity to stand rising prices. Such consumers will be ready to pay any price for a particular commodity.

Our country is characterised by all round shortages. Even articles of basic consumption are in short supply and according to the law of supply, the lesser the supply higher the price. This short supply is quickly exhausted by the demand coming from the richer sections of the society and people who have a craze for quality products and who are ready to pay any price for this. So here the situation is such that the consumers do not have to resist

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buying for they will not get the commodity even if they want to buy. So if a particular group of consumers decides not to buy a particular costly commodity, they have no other alternative product for almost all commodities are costly. Sometimes commodities are hoarded by business men. This creates conditions of artificial scarcity. For months together consumers have to do without that particular commodity. After some time hoarders release a small amount. In order to ensure that they are not left out, people are ready to stand in long long queues awaiting their turn to buy their share sometimes even at exorbitant rates. There are certain commodities like rice, sugar etc., without which the consumers cannot do. In such cases the consumers cannot resist demanding such products even at high prices.

Consumer resistance is a nice idea for bringing down prices but this is possible only in theory. It is very difficult to get every one in the country to agree upon the theory of consumer resistance.. The Indian consumer movement is yet in its infancy and it is very

difficult to organise it effectively all over the country.

Inflation cannot be dismissed lightly as a temporary economic aberration. History provides ample examples of how organised societies and particularly democracies have crumbled with growing inflation. Moreover it is directly opposed to social justice since it penalises the honest and fixed income groups and rewards spenders and black money holders. Inflation can be cured. It need not be endured. All that it requires is an educated citizenry alert to the dangers of inflation and the application of common sense to economic policies by the Government.

Inflation can be remedied when agriculture is put on a sound footing. Monopoly of any type in the food market should be abolished. There should be a drastic reduction in the level of taxation on individuals and corporations Money in the hands of the fixed income group should not be dissipated but will go for a better life. Controls should be substituted by good regulation. Black money should be eliminated, production should increase and prices made to come down.

Fashions and Their Folly

Prof. Anthony J. Pires

Fashions are more in the fore to-day than I think, anytime before.

When Louis the VIII of France who was of short stature — probably not above 5 ft. started to use high-heeled shoes to look tall, everyone in his Court emulated him and consequently though King Louis continued to still look short among his courtiers despite his high-heeled shoes, the fashion (of high-heeled shoes) soon picked up and became a rage all over France

Elizabethan immorality led to the use of hooped skirts by the ladies — hoops starting high above the waist-line. These instances go to show that fashion is usually born out of necessity and it spreads like an epidemic.

Nobody knows when fashions came into vogue. Some say that men were the first to start wearing fashionable clothes because they wanted to attract women. Then women started becoming more fashionable because they wanted to show off. They attracted men anyway.

I am told that in the days when my great grandfather went to school, he was sent in skirts and long hair, which was the fashion of the day, providing a puzzle to the teacher who did not know where to seat him — with the boys or the girls. My great grandfather was finally seated in the middle and he grew up to be a Chairman!

Modern fashions dictate mini-skirts, mini sarees, bell-bottoms and what not for the female. At the same time, maxis are not completely discarded. Gentlemen are equally undecided as to the appropriateness of evening suits or casuals or sportswear. Result at any function: chaotic but gay variety. Long hair and narrow pants have been introduced by the ubiquitous Hippie and this, together with the use of 'Guru' shirt and display of 'rudraksha' beads around the neck has been very popular to-day especially among the college boys. What one adopts for oneself by sheer necessity has always an individualistic tenor and the people around promptly try to imitate it to look differently from others. But the fact remains that men and women around have to-day become more fashion conscious primarily due to the ever-increasing cost of living and scarcity of essential goods in our country. The high cost of a haircut (Rs. 2/- excluding the tip) has I guess, driven man to grow his hair to unseemingly proportions and though this was looked at with raised eyebrows by our elders in the beginning, to-day we find that even these very elders who resented long hair, have started growing them, after realising that a few rupees thus saved, go a long way to balance their household budget!

Similarly, the use of pants and shirts by the female tends to be very economical especially if there is a male member in the household of her own

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Anthony J. Pires

size! To-day, there is a trend in woman's fashions. All over the world, more and more women are wearing pants or should I say, trousers. Since they wear them figuratively they might as well wear them literally.

Fashions change like the colours of a chameleon and perhaps, not in the

too distant future, I shall not be surprised, if we come across an adventurous female dressed in male togs and showing off a (fake) moustache; to set yet another new trend for the rest to follow!

My Ambition

Shyam Sunder Gupta

Necessity is the mother of invention, true, but ambition is also the mother of necessity. And all the progress, civilization and advancement of the modern world owes its very existence to the inventions. Ambition is the characteristic of human nature only. Each and every human being on this earth has, and should have, his ambition. Ambition can glorify anybody but at the same time it can cast a slur, a blot also. Everybody wants to come up and to become a distinguished person in life. Nobody wants to be looked down upon, insulted or detested. Heaven is the cherished desire of mankind. Everybody aspires that others should honour, respect and hold him in high esteem. This is the greatest ambition of mankind in general.

Ambition is the future decisive power. It can make or mar one's life. This was the very ambition that impelled Columbus to face grim and gruesome situations on the high seas. Countless dangers and numerous kinds of risks and even mutiny by the crew in between the journey could not impinge on his ambition and he resolved to resume his voyage to the last breath. And finally, he discovered America, though not India. Thus the present America owes its very existence and prosperity to a mere ambition.

Sherpa Tenzing was a coolie but his aspiration was to conquer Mt. Everest. He made efforts to make his dream come true. He became a member of the Himalaya Hiking party. And

lastly, he defeated the sky touching summit of the Himalaya. Why so? It was just by dint of ambition.

Our prominent and august leaders like Gandhiji, Nehruji, Shastriji, Patelji, etc., had long cherished ambitions which resulted in free India and, consequently, the British had to quit India. Any group of people, any society, any country, which has high and noble ambitions, can surely touch the peaks of greatness one day and earn respect, honour and glory around the globe.

But ambitions is strictly coherent to the heart or the emotions. Some one has a desire to become a leader while some one else is keen on becoming an actor, a solicitor, a soldier, a writer or an officer. The rich are not contented even after rolling in wealth. They always aspire to become millionaires, then billionaires and so on. A soldier also wants to become an officer, lieutenant and then the Chief of the Army.

This manifests that ambition is a strange and baffling thing. At the same time, it is a fact that if countrymen love their country, and aspire to world-welfare and to better the condition of society combined with a strong determination and proper resources nothing can impede their bright future and the country can start prospering by leaps and bounds.

Like all other human beings, I too have my own ambition. My long cherished aspiration is that my country should progress to such an extent that it should become one of the greatest countries of the world and it should regain its past glory. I want my country to be so powerful that no enemy

can dare to cast an evil eye on it. I love my country greatly and if I get a chance I will prove it. If my country so requires, I will lay down even my life for the peace, the prosperity and the progress of my country.

I think the land, the motherland, the native land where we were born and grown up, which feeds us, protects us, which serves us throughout our life, we should be faithful and loyal to it.

In Sanskrit there is an apt saying "Mother and Motherland are greater even than Heaven" (जननी जन्मभूमिश्च स्वर्गादपि गरीयसी). This is very true. I think that all the Indians should be patriotic in the real sense of the word, they should love India in the depths of their hearts.

If the people of any country love their country, the country can never remain backward. We should not forget the examples of Japan and West Germany, how from the ruins of destruction they emerged again as great economic and industrial powers. On the other hand, we were complacent in the past that our country was called 'a golden sparrow'. It was the leader, the Guru of the world but now it has been reduced to the present condition of shortages, inflation, blackmarketing, hoarding, and corruption. Perhaps, this is because of the cheats, the rascals — the people who are born in India and who are playing ducks and drakes with the country. Because they are not patriots, they do not love their motherland. These blackmarketeers, hoarders, profiteers, smugglers are the real enemies of India. Dr. Samuel Johnson says : "Patriotism is the last refuge of a scoundrel". These scoundrels are

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dead to all sense of morality. They do not know that they are cutting the same branch on which they are sitting. They are nothing but moving dead bodies. They have no right to live on this earth. Walter Scott said —

“Breathes there a man with soul so dead, who never to himself hath said, this is my own. My native land.

These rascals have brought our country — the country where rivers of milk and honey used to flow — into the ration age. They are the devils for a prospering country. They are wolves in lamb's clothing. Shakespeare also points out their characteristics —

“The devil can cite scripture for his purpose.

An evil soul producing a holy witness,
Like a villain with a smiling cheek,
A goodly apple rotten at the heart:
O, what a goodly outside the rascals
hath;”

I think, a yeoman's service to the nation would be to bring these rascals to book. I personally feel they should be impelled to meet the situation —

“Water, Water everywhere, and all
the boards did shrink;

Water, water everywhere, not any
drop to drink.”

Secondly, our government is also responsible for the present condition of India. It has been adopting a wrong policy from the very outset of the Second Five Year Plan. I think Government should also switch over to the right path of progress. I have my own programme as to how our government

should carry on its plans. I think, as it is never too late to mend — our government should now, first of all, lay emphasis on the agricultural sector only. When, after sometime we become self-sufficient in foodgrains, then we should pay attention to the handicrafts and small scale industries — to meet the daily requirements of the people. Thus, we can save a lot of foreign exchange also. When this is done, we should concentrate on basic and key industries, for example, iron and steel, cement, hydro electric plants. Thus we will be able to produce big machines as well or import them. Then valuable foreign currency will come into our hands when we stop importing foodgrains from abroad.

We can thus, prosper soon but our government is acting exactly reverse to this system. First of all, it has emphasised on heavy industries. Now, when we have no funds how can we launch them? If our government acts according to the above plan it will also be serving India and the millions of Indians in a better manner.

Apart from government, we Indians also have our obligations fulfil. Today, 'India expects everyman to do his duty'. If we Indians work hard and sincerely for the safety and uplift of our country, if we take vows to work for the good of the millions of our countrymen during peace as well as war, our country will soon regain its glories of the past. But

Since peace hath her victories

No less renown'd than war

We should try our best during peace.
If we — men and women, rank and

file, — work tooth and nail, co-operate fully through thick and thin, carry on our efforts for the development of art, trade, agriculture, architecture, industries and culture of our country, our country can also raise its head high with pride. I have a crave for participating practically in each and every field for the uplift of my country. If all Indians join hands in weal and woe, we can soon set our country free from the fever of backwardness.

And in case a war breaks out or emergency is declared, we should not lag behind in any respect. We should keep in mind — “Cowards die many times, before their death;

The Valiant never tastes of death but once.”

Each of us should have but one slogan in his mind — “I have nothing to offer but blood, toil, tears and sweat.” We should not only save our country but teach a good lesson to the aggressor — even if we have to sacrifice ourselves for our country, we should not hesitate — for, that is the real pat-

riotism. Such people can never be forgotten by their country men nor by the world. They are honoured even by Nature. It is said by a scholar —

“His life was gentle and the elements so mixed in him that nature might stand up And say to all the world -- ‘This was a MAN’.

Pope said, “Honour and shame from no condition rise, Act well your part, there all the honour lies.”

Thus, it is manifest that the people who do well on their part are always honoured and if they play foul, they are abhorred.

Indians should not forget — ‘History repeats itself’. If we work hand in hand for our country, our glorious past can be recovered. And lastly, I wish, May God impart conscience to the Indians, so that they work for the welfare of the country and may my country achieve its past glory! May my **AMBITION** be fulfilled soon — very soon.

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Did you see us?

Prof. Sadashivan

He was gasping as he leaned over the wall waiting outside the door.

"How nice of you, Jos, to have come and just at the right time" she said opening the door.

"I thought you would be home", he said rather apologetically.

He stopped a while, looked around and continued, "I took a chance. Running across the road, I nearly lost my life, and coming in just down there and finding the lift grounded, I thought I should go back. But my heart yearned to see you, Lyna, and have run all the seventeen storeys".

"Oh, that's fine", she said smiling.

They moved in carelessly, and sat together. The door closed behind them.

Jos was a charming young man, tall and fair, his softy golden hair falling over his ears on either side. No one could ever fail to be attracted by his grey watery eyes. His long nose, if anything, gave him the air of a man who loved to be loved.

She was looking at him, her eyes fixed upon his, longingly.

After a pause, she put her hand playfully over his long hair and said, "I was thinking of you; almost dreaming to be with you. There's nothing that pleases me more than being with you these days. I am tired of the doctor;

tired of him too soon. There's no life in him. there's no life with him. He talks all day of his science, talks of his inventions".

She stopped for a moment and continued, "It is a pity that it has never occurred to him that science is nonsense, just unadulterated nonsense".

There was silence. With a sense of pride she was looking at Jos, her hands still playing with his hair.

"Lyna, did you say unadulterated nonsense?"

"Yes, unadulterated nonsense, pure and simple", she said.

"No, Lyna, No. The world calls him doctor. Everyone adores him, respects him, loves him, people know him by his name everywhere. His inventions will outlive him. They are indeed immortal ones. People even know you by his science. They call you the scientist's wife. His science has done more good to you than."

"What have I to do with his science?" Her anger had found vent in words and tears.

"The world may adore him, respect him, love him, but not me. Does he live for the world and not for me? Does it not occur to him that there's a society around him? Does he not realise that he owes to me a social life?"

I must break his laboratory soon", she said sobbing, "or I break my own heart. I must burn his library before my heart burns itself out".

Her sobbing turned to weeping. She was looking down, almost bending into her knees.

She was weeping profusely and Jos was frightened to speak. At last he called out, "Lyna..... Lyna..... my dear....."

She was still weeping. He put his hand around her and pressed.

"Lyna, he called out again, and waited.

She looked up.

"Why don't you talk to the doctor?"

"Talk what? When and where? He does not understand my love, nor my words..... nor has he time to sit with me. He spends his day in the laboratory, comes home with his science only to go again with more of that nonsense."

She stopped, stood up, walked a little across, and came back to sit beside him. She put her hands over his hair and said, "What lovely hair you have. Your lovely long hair falling over your ears makes you handsomer than ever before".

She leaned over him and said, "I want to be happy but happiness is what I have not. I have everything from the doctor..... except love. I have a lovely home, lots of money, good fame and everything for the asking. What I lose from him, I wish I could gain from you. Through you I can satisfy

my human urge. I wish I had not been married to the doctor."

"Lyna, what use weeping over the past? What is, is. Fate is the master of men".

"And of women too", she quipped, pressing him with all her womanly force and held him closer. "Never before have I felt the warmth of a man as now! What lovely hair you have! How charming you are", she exclaimed, and holding him closer she kissed him.

She was still kissing him when suddenly she jumped out looking towards the door.

"My goodness", she said pointing towards the door.

He was startled. "What's that"?

"My God, someone saw us. For sure, some one caught us in the act".

Both were looking towards the door.

"What nonsense", he said. "We are so far away from the outside world. Right up here with not a soul across. And the lift out of order. The doctor in his laboratory. None would reach us, Lyna."

"Did you not see the door latch turn round? I felt someone opened the door. Sure it was the doctor. The doctor is capable of such surprises. He does sometimes come at this hour. Last year, he did, twice."

Each was looking at the other and then towards the door. She was biting

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her finger. He stood aside with his right hand over his forehead.

"I wish no one had come and seen us. But some one did open the door, peep in and go back. It must be the doctor and none else", she said.

She went towards the door slowly. He moved behind. Standing a little away, they were looking at the latch.

"The latch is as safe as....."

"Eesh" she said signalling him to stop and peeped through the looking hole. Her hands still trembling, she opened the door at last.

"My God, I was frightened," she said. "No one is here. Not a soul".

"Fear alone is what we have to fear about", he said.

She went out, looked across, and came back, closing the door.

"I still feel, Jos, he has seen us. The doctor has seen us and gone. Sitting together we had lost sight of his entry till he left closing the door."

She moved to the telephone. Picked up the receiver, rang up and waited.

"Hello", she said.

"Universal Lab", said the voice.

"Hello, is the doctor in?"

"No, he left at twelve. For lunch. Not back yet. Who's calling?"

"No....., No.....", she said and banged the receiver back.

She fell into the chair just under the telephone, exhausted.

"All this is getting on my nerves. I was very nearly divulging my name

out on the phone", she said. "The doctor is not in, and that's more trouble to us".

She stopped, thought a while and spoke back. "He'sn't the type who will excuse us. He'll blow the world over with his science. His vengeance is even more powerful than his science".

He wanted to say something but was affected beyond words.

"Sorry.... sorry, Lyna, I am awfully sorry.... I mean, if the doctor had seen us."

There was silence.

"Shall I move out, quietly?" he asked.

"Oh no. It isn't safe to move out alone; I mean if he had seen us. You don't know, his vengeance has no bounds. You are a child before him. He will tear you to pieces. Not that you cannot fight him, not that you are any the weaker, but he is..... She stopped.

"But, he is.... what"? he asked.

"He's ruthless. You are a gentleman; he is not. He would not be moved at all by the fact that you are not his equal to fight. He's no sympathy, basically".

She stopped, and took a long breath.

"I will come out with you; or else, who knows, we may never meet again!"

"This is the doctor's second home" she said walking into the cafe at the corner. "If hasn't been here for lunch, he has caught us in the act".

She sat inside looking around.

"Hello", she said to the waiter and smiled. "Did the doctor come here for lunch this noon?"

"No, madam. He didn't today. Yesterday he came; the day before and the whole of last week. Not today anyway."

"The day has gone cold, Jos. Get us some cold coffee", she said looking at the waiter.

"I don't know Jos if the doctor has seen us. If he did see, why, it is good. Better it is that he knows it sooner".

"If he had not seen us, well, it is better", he replied sipping his coffee.

They moved out. Half way through, she said "Bye" and waved her hand, moving homeward.

"Bye, Bye", he said. "I am awfully sorry if the doctor had seen us".

She hurried home but was not at peace. She was looking out through the windows to the Western and Eastern sides of the road alternatively. She was virtually appalled by the vehicles passing by. Every second car appeared to be the doctor's. But the doctor was not coming yet.

"Was it the doctor who opened and closed the door?" she asked herself.

She was still looking out for the doctor, standing alone over the terrace garden.

"Ah", she said almost impulsively. "It is there. Right in. Yes, it is the doctor's car".... "When did he come? Perhaps he has just come. He's on the way".

She was waiting for the doctor, almost for two minutes.

"Unusual and strange", she said to herself..... "Waiting for the doctor. Not that I love to wait for him, but I can't help today, anyway. Waiting for the doctor.... patiently. Those were the days.... gone, for ever, gone long since."

"Here I am," she said to herself loudly, "waiting for the doctor".

The minutes tickled by, but the doctor was not coming yet.

The door was still open for the doctor to come in, as she walked across to the bedroom.

She stopped suddenly looking inside the bedroom and nearly screamed.

"My God, when did he come? I am waiting for him at the door, and he is in already. Strange are the ways of man; stranger still of the doctor".

The doctor was sitting crossways, his right leg over the left. An old newspaper on hand. A tall figure with a conspicuously long nose. That was the doctor. He had a very broad forehead making him look an almost half bald man in his forties, though he was just thirty-two.

He was smoking, and gave the impression of being in deep thought. He was in his sleeping suit already. Holding the paper still on hand, he was unmoved at Lynas' entry.

She stood near him to attract his attention. But the doctor was still at the newspaper. She was about to ask, "When did you come", but changed.

"Should I get you some coffee?"

He said nothing but nodded gravely.

"That means you had the coffee already".

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The doctor remained unmoved.

She sat on the opposite. There was silence and silence was indeed deafening. She wanted to know whether the doctor had seen her with Jos. She could not ask the doctor directly. the doctor would not tell her either.

She was looking at him absorbingly.

The sense of her guilt was almost killing her. But even more killing was the doctor's silence and her suspicion that he knew her guilt.

Suddenly she snatched the newspaper from his hands, and fell into a state of weeping.

"Why don't you talk to me?" she asked.

He looked at her for long, and she was looking at him askance.

"Talk to you? I have better things to do than that. I am pre-occupied with my science".

"What have I to do with your science? I married you not for your science".

"Not for anything else did you marry me. You married me for my science. When I passed Master of Science first class first I was the lord of the town and several hundreds of those lovely girls were after me."

"Not me anyway", she said.

"I followed this up with a great invention, a lasting contribution to posterity that gave me the much-deserved doctorate. Every father wanted me to be his daughter's husband".

"Not mine", she said.

"And every mother wished me to be her son-in-law".

She was weeping, a little louder than before.

"But I knew I could not afford that luxury. A man's valour ends when he weds. I believed in this philosophy all my bachelorhood. I still believe in it."

He stopped. She was still weeping.

"If I were a bachelor, I would have made the laboratory my home. What greater pleasure can there be to a man of science than being in the laboratory. If at all I come home now, it is because of you; it is because I am married. What you gain personally is a loss to the world of science, the world of human civilization."

"But I married you for love, for happiness, for a life", she said, half speaking and half weeping.

"Love?" he asked. "All love is childish", he said with a certain amount of authority, "It is the most insensible thing".

"Dont you men ever love?" she asked.

"A man's love is pure and crystal. With him, love is not for the mere pleasure of it. Love is not for love's sake. In all that he loves, he loves his lover first and lover last. His love has a purpose, an object. But with a woman...."

"Stop that, stop that", she shouted at the top of her voice. "I don't want any more of your nonsense. I have had enough, enough of your scientific nonsense, since our marriage for three years now. Philosophy is the last thing that the world expects from a doctor".

"But a woman loves for love's sake. In all she loves, she loves love first and love last. She worships love. Her love has no purpose, no object, other than love. She loves to love. She loves for the mere pleasure of it".

He stopped a little and burst out again. "A man is a sage, and a philosopher of love..."

"But love needs not only the sages and philosophers", said she.

"Yes, not only sages and philosophers but priestesses, too. And a woman is the highest priestess of love", he replied.

He stopped again, for breath, or perhaps for words.

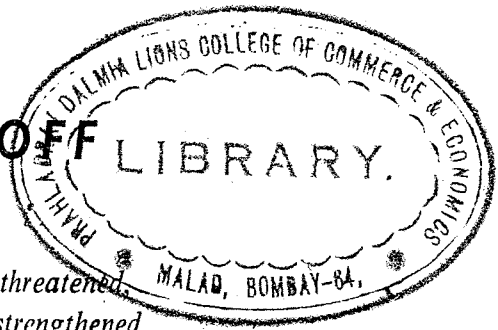
"Lyna, I sometimes wonder what a woman would be doing all through her day if she had not been trained by Nature in the art of love!"

"Ah, did you see us then?" she asked biting her tongue.

He laughed, roared into laughter, triumphantly.

"Did you see us?" she enquired again, but her words were drowned in the echo of his laughter.

He was still laughing.



THE SEND OFF LIBRARY.

*The enemy has struck, our security threatened,
Our Soldiers must fight, our nation strengthened,
And so to the borders our soldiers must go,
To drive out the intruders, and shatter their ego.*

*And in a tiny village, faraway,
The common folk flock, to bid good-bye,
To those who will go, and join the fray,
For whom the motto is, to do or die.*

*With rifles slung across their shoulders,
The jawans hug and cuddle the toddlers,
And embrace all assembled there,
Without sorrow, so hard to bear.*

*The villagers' hearts are heavy with sorrow,
Their eyes are moist, their eyelids quiver,
And while their dazed countenances shiver,
An army truck appears down below.*

*The villagers see it most unwelcome,
The jawans know their hour has come,
In single file, in disciplined manner.
They enter the truck, sans any clatter.*

*The engines roar, the lights shine clear,
The wheels start moving, their journey begun,
Many break down with sobs so dear,
The jawans are cheerful, their minds undone.*

*And as the truck moves on its way,
The silent spectators hope and pray,
That happier days than this will come,
and those that are gone, will return home.*

*Will they come back safe and sound,
Or will they perish on the battle ground,
'Tis like hoping for heads or tails,
More than grit, their luck prevails.*

SUDHIR KUMAR MENON

Development of Computer Languages

— Prof. N. T. Gandhi

Long ago the programs were written and presented to the computer in a manner it could understand. The only language it can actually understand is called **machine language**. In this language the instructions are a specially coded sequence of digits and the computer has been constructed to react to the coded instructions in a certain specific way. Once these instructions, properly coded and punched on cards are prepared the computer will read the program cards and store the instructions in its memory. When the proper buttons are pushed, it will execute the instructions. Writing the instructions in the machine language is a very painstaking endeavor for any programmer. Written Programs are very long and involve an amount of tedious clerical work.

Some non-machine languages were developed as early as 1953. One such language is FORTRAN which is an abbreviation of the words Formula Translation. This language closely resembles the language of mathematics. It is designed primarily for scientific and engineering computations. The following is a simple fortran expression. $X = Y + \text{SQRT}(Z)$. What you mean to tell the computer is "Take the square root of z, add Y to it, and let the result be called X."

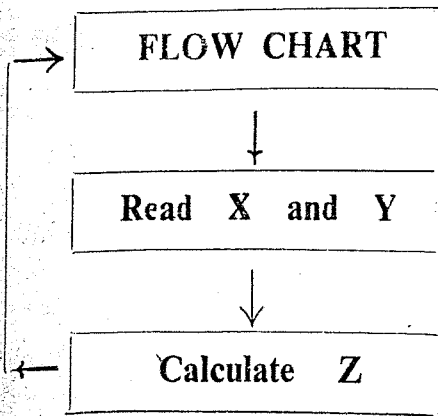
The program written in Fortran is called a SOURCE PROGRAM. This source program will automatically be

translated into machine language with the help of what is called a COMPILER. Its more general name is FORTRAN PROCESSOR. Work on procedure oriented languages and compilers began in 1953 and ultimately FORTRAN I in 1957 for the IBM 704 computer, FORTRAN II in 1958 and FORTRAN IV in 1962.

First the source program is to be written on FORTRAN coding sheets, which can be supplied by IBM. One statement of the program which is written on Fortran coding sheet, is to be punched on one card (or on several succeeding cards), the deck of cards thus prepared is called the source deck. The data (input) are the source deck; the output of the program is the object deck, the machine-language translation of the source deck. Then the object program is executed and the output is the required result.

Before the program is written on Fortran coding sheet, a flow chart will be drawn. A flow chart is a Graphical representation of the order of execution of the statements of a program.

The following is a simple program for finding $Z = (X-4Y)$ (Square root of $(X-4Y)$). Where a pair of different X and Y values are given to you.



Print Z

A little explanation will be as follows:

When executed this program will first cause a card with values of X and Y to be read, X calculated and printed. Then with the help of the "GO TO 32" statement another card with a new set of values of X and Y will be read, new Z calculated and printed. This procedure is repeated over and over again

Program on Fortran Coding Sheet.

```

32 READ 243, X, Y
243 FORMAT (F 10.0, F 10.0)
      Z = SQRTF (X-4.*Y)
      PRINT 16, Z
16 FORMAT (E 14.8)
      GO TO 32
      END
  
```

as long as there are cards available to be read.

Thus the Fortran system contains the means of translating Fortran statements like the one just given above, rather than a long sequence of instructions in machine language, so that the computer can physically perform the calculations.

Palmistry - A Wonder

— Hathi Mahendra

Will I get a Lottery prize?

Will I get a good husband or wife?

How will I fare in the examination?

And lastly....

These are the common questions faced by every individual in the course of life till the problem is solved; attention remains there only; and there is only one solution to the problem and that is Palmistry. In other words to know one's future, reading of the palm is necessary. Though all the people do not believe in hand reading majority of the people are definitely interested in it.

Palmistry is not today's research; even in our epics there are so many examples showing the presence of palmistry in the past. The only difference between the past and present palmistry is that in the past people used to believe in palmistry with blind faith but today it is not so; and therefore a scientific research is being carried out by several palmists and others. Further hand reading does not mean only reading or observing the lines on the palm but for full details so many things are considered.

Firstly the shape of the hand is observed, i.e. square hand with short or long or knotty or spatulate or conic or psychic or mixed fingers. Then next type of hand is the spatulate hand, there is also a philosophic hand

as well as conic hand; and lastly same as fingers; mixed hand. These different types of hands are found in men and women alike. Further only fingers are not sufficient, the thumb i.e. the supple jointed thumb or the firm jointed thumb or the second phalange.

The size of the fingers in relation to one another show certain important things, e.g. leadership or slavery. The hair on the hand also has great importance, for example people with very dark hair will have more passion in temper, will be more irritable and more energetic in affection than those with light hair.

The next important part in hand reading is the Mounts. Each and every person has mounts; a few people have numbered them as first, second and so on but specific names are also given; they are Venus, Jupiter, Saturn, Sun, Mercury, Mars, Luna etc. For example Venus is found at the base of thumb, if large it indicated violent passion for the opposite sex. The mount of mercury, at the base of little finger tells of travel etc. The mount of Luna shows taste for romantic life. The qualities of each mount are associated with its names themselves.

Further there are different types of lines on the hand e.g. the line of heart, the line of sun, the line of head, the line of health, the line of fate etc. Again they can be wavy lines, broken

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lines, chained lines etc. lines yellow in colour show liver trouble, self contained nature, reserved and proud and so on. Again certain signs are found in the hand, they are the star, the spot, the cross, the circle. Children's and women's hand show marks in a better way than of a man's hand. Broad lines indicate males, fine and narrow lines indicate females and so on. The cross show disappointment, danger etc. The square is a sign of protection from very serious loss. The spot shows temporary illness.

By a detailed study of the palm we can find out if there is a tendency to suicide or murder. In a lady's hand the head line seen sloping sharply downward towards the wrist under the mount of Luna, shows a suicidal mania.

The most interesting details which can be studied from the hand are accidents, actors and actresses, health, life marriage, children, crime, danger, death, disease, divorce, duplicity, failure, love, sex alteration, war, wealth, will power, writers, artists etc.

The Soldier in the Battle Field

*A soldier in a battlefield,
Wounded in the battlefield,
Fell flat on the ground,
Gazing at the broad sky.*

*The clouds floated all along,
Clad in a silver gown,
Stars glittered all alone,
Hopes fluttered in the sky.*

*The soldier in the battlefield,
Dying in the battlefield,
Looked at the blue sky,
On his lips a faint smile.*

by PROF. C. K. ANANDAN

Is Population Increasing?

Shailendra Kamdar

Authorities and experts have influenced our minds into thinking that population is increasing. Can we just pause for a moment to think whether population is really increasing? Recently Dr. Pai, Chairman of Indian Family Planning Institution reported that actually we have achieved a halt in increasing population. He states that the birthrates in major cities have been reduced from 4.5 million percent to 2.5 million percent per year. This 2.5 million birth rate will automatically further reduce itself. And no wonder if more effective devices are used, it will considerably reduce the birth rate. This amply proves that gradually we are succeeding in decreasing the increase in population. We can further reduce an increase in population if the methods by which we had reduced this birth rate are more effectively and sincerely employed.

We have been told that population is increasing day by day, year by year. However, with the devices which we have employed and with the statistics which are available with us, we can definitely prove that though population is increasing it is increasing at a diminishing rate.

Further the environmental pollution has reduced life expectancy. This is again helped by malnutrition and adulteration. Though medicine and science have raised the average life of a human being, it can not match the diseases and the death caused due to the above factors. This process, though

very slight and slow, is leading to definite decrease in population.

The Malthusians have said that population increases two fold and when it increases to an unmanageable extent natural calamities like war, draught and flood take toll of the surplus. Does it not seem very very appropriate and relevant in the present world? In these days each draught or flood destroys hundreds of lives and ineffectively leads to the lesser potentiality of birth rate. The death rate because of accidents have also increased, resulting in an ultimate decrease in population.

We should observe that war is fought continuously throughout the year either in this part of the world or that part of the world. War seems to have an insatiable thirst for killing people. It kills not only those who fight on the battle ground but it also kills those faraway from the battle field. Modern war weapons kill millions of people which never happened in traditional warfare.

One of the important factors which has helped the diminishing of the increase in the population is the abolition of child marriage. Though Act abolishing child marriage was passed many years ago, its effect is still to be felt. On the contrary by raising the marriageable age we can further curb the increasing population.

With the increasing effect of western culture and gradual awareness of

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Shailendra Kamda

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is have said that is two fold and when unmanageable extent like war, draught of the surplus. Does every appropriate and present world? In drought or flood desolates lives and ineffectiveness of birth rate because of increased, resulting in increase in population.

is that war is fought throughout the year of the world or that War seems to have been for killing people who fight on the battlefield also kills those in the battlefield. Modern millions of people need in traditional

important factors which are diminishing of the income is the abolition of the Minimum Wage Act abolish which was passed many years ago is still to be felt. Raising the marriage further curb the

the effect of west-ward awareness of

sex education we have slowly and slowly removed inhibitions from our minds. This we need to take still further to the larger community so that the advent of sex education in schools and colleges would emphasise that children are not God's gift and birth can be averted when not required for the ultimate happiness of the family or society.

Then, why this hunger? Why should ten live in a small single room? Why should people sleep on the pavement? Some of the countries of the world discourage farmers from growing more food only to maintain the price level in the international market. We also read that tons of food grains are damaged while being transported or in storage. We read in the papers, that we have a better stock of foodgrains

and we also read that large amounts of food grains are in the pipeline. Why, then this scarcity? Why do the people have to stand in long queues for hours together to get their meagre rations? It shows our utter lack of proper planning and distribution. Can we not ensure proper distribution of food grains so that people receive their quotas regularly and without wastage of human energy and time? Can we not stop the influx of people to cities from rural areas? Can we not develop rural and backward areas so that they do not have to go searching for their needs? Can we not wait for a moment and pause and think: Is this all because of increasing population? or is the "population explosion" made a mere scapegoat, so that we can escape from our inability to plan a better life for our people?

Cheer up Folks

V. Shiwaram

Some people are naturally of a cheerful disposition. They habitually look on the bright side of life, and even when the sky is clouded they look forward hopefully to the coming of the bright sunny days. But all are not so. Many are by nature inclined to despondency. They see only the dark side of life and are easily discouraged or depressed. Such persons should learn to cultivate cheerfulness; for it will be a great blessing to them and to others.

A cheerful man is more likely to make a success of life than one who is always gloomy and sad.

An old verse says :

"A merry heart goes all the way,
Your sad lives in a mile, 'O'"

The cheerful man rises above trouble like a cork, while despondent man sinks to the bottom like a stone. He faces difficulties bravely, and makes light of obstacles in his path, while the gloomy person makes a mountain out of a mole hill and cries, "there is a lion in the way"! And even when cheerfulness does not bring success, it brings happiness, for the cheerful man gets happiness out of all sorts of little things which go unnoticed by the sad eyes of his gloomy brothers.

It is still more necessary to cultivate cheerfulness for the sake of our friends and companions. They have their own cares and worries and we have no right to make life more difficult for them with our sighs and frowns and gloomy faces. A gloomy and sad person depresses every one he meets, and becomes an un-welcome companion, where as a cheery friend makes life brighter for every one. We must learn to hide our own troubles to "consume our own smoke," and even when we feel sad, keep a smiling face and a cheery word for others. To force others to share our sad feelings is selfish. There is enough sorrow in the world without our unnecessarily increasing it with our own depression. Even at the cost of effort, we must rather increase the sunshine by our cheery presence.

So cheer-up folks while you are allowed to live and enjoy life as it comes. Don't brood over what is done, and don't feel sorry for a sad person.

So cheer up guys and live to this day,

You live and let others live,

Liven their hearts,

And put a smile on their face,

Do this,

And you have covered a mile's race.

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Student Unrest and its Causes

V. Shiwaram

Sushil Kumar Kainya

The main problem of today is student unrest. We see that students are burning buses, buildings, and railway stations. These anti-social activities of students are increasing day by day. They observe strikes day after day on flimsy grounds. There must be some causes for this unrest among the students.

First comes the problem of unemployment. Many students are sitting idle. They cannot get any job without bribing corrupt officials. Owing to this they detest the social and political atmosphere of our country. There is a saying "An idle mind is the Devil's workshop". This unemployment works as a great cause of unrest.

The students feel that there is no protection against injustice. Good students do not get jobs while bad students backed by wicked politicians and officials get good jobs. This wickedness makes the students unhappy and they indulge in anti-social works. If this cause is removed, there will be some betterment in student discipline.

Some wicked political leaders encourage the students to do anti-social works. The students do not see the consequences of their work. But this

brings the nation to a great loss. The leaders try to retain the seat in parliament at any cost. They harm the community for their selfish gain.

There is some bad effect of growing fashion. Students feel jealous of the rich who live a luxurious life. They think their aim is to be more and more comfortable. They do not study well. They think it more important to organise agitations against the Government.

The teaching staff is also responsible to some extent. It does not give full satisfaction to the students. It does not behave in a friendly manner, but it behaves like a ruler.

The problem of indiscipline among students cannot be solved separately. It is part and parcel of our social life. Indian Social and political life is growing worse day by day. Provincialism, lingualism and communalism are honoured as patriotism now. Unless we rid our society of these evils the student community will not be disciplined. The students follow and also imitate the elders, and if the elders are dishonest, corrupt and wicked they cannot devote themselves to fulfil the ideals preached in the classrooms.

College Activities

SPORTS :

The Gymkhana was full of activities once again during the year. The College participated in almost all the events at the inter-collegiate sports competitions during the academic year. Though the students, by and large, did not come up to the University standards, the College very creditably bagged the University inter-collegiate Championship shield in Teni-coit tournament, apart from bagging several individual prizes in the event. The Team consisting of Prakash Jog (Captain), Sunil Tawde, Kum. Ragini Varunkar and Kum. Smita Sule had long work-outs at the open courts under the sweltering sun from day to day and deserved to win the trophy.

Mention must also be made of two sportsmen who did creditably at the Zonal Athletic Meet of the Inter-Collegiate held at the Government College of Physical Education, Kandivli. Mehboob Ali, a student of First Year Commerce, stood first with a high jump record of 5'5" and also claimed second place at the 100 meters and 100 metres hurdles. He repeated his performance at the Inter-zonal meet at the University ground and won third place at 100 metres Hurdles. Basil D'Souza also won the third place at the Inter-collegiate zonal Athletics in 500 metres run.

The College sports was held at the Government College of Physical Education ground at the Kandivli at which about 100 students participated. The

Championship was won by Sudip Sen-guta in the Men's events and Kum. Joyce Pereira in the Women's events. Pradeepkumar V. P. and Kum. Sheela Wagle stood second to the champions.

For want of playing ground, the sports activities were hampered not inconsiderably. Thanks to the co-operation extended to us by the St. Pius College, Goregaon (East) and the Government College of Physical Education Kandivli (East), students could be provided with sufficient playing and coaching facilities. The Sports committee thanks one and all the students who came out to play for the college and also rendered assistance for conducting the college tournaments.

M. M. Telang, (Chairman)
C. R. Sadasivan,
P. N. Pakhanwar,
M.N. Bhise,
Anthony Pires,
P. S. Sapre
Usha Thomas,
Sports Committee.

NATIONAL SERVICE SCHEME

With the coming to a close of the academic year 1974-75, the NSS Unit of the college has grown a year older. It is a happy thought to dwell upon, but happier still is the thought that the NSS has grown not only in age but in the tone and content of service rendered.

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As elsewhere, NSS has become popular among the student community partly due to the change from routine that it affords, and partly to the ten-mark grace at the examination. And so, NSS is undoubtedly the busiest department in the college!

The College NSS Unit has well over 800 student-volunteers — boys and girls — drawn from the First Year through B.Com. The Unit has been divided into four cells with separate lead-divided into four cell, (i) the National Survey for the Equal Opportunities for the Handicapped (NASEOH); (ii) Children's Aid Society's Fund Raising activity for the Bal Nagiri, (iii) Urban projects; and (iv) Youth Against Dirt and Disease activities at the rural level.

The NSS Unit of the college was inaugurated at the hands of the Hon'ble Sheriff of Bombay, Shri Kantikumar Podar, who also introduced the Children's Aid Society's activities. The student-volunteers of the NSS Unit organised the Children's Aid Society work very admirably and collected about Rupees Six thousand by way of sale of coupons and box collections.

The NSS unit of the College adopted the Govind Nagar Municipal School at Malad (East), located in the midst of sprawling slum colony, and about 50 volunteers regularly visited and proved to be of help to the children around the school in coaching them in Dancing, Reading, Painting, Drawing and sports.

On the rural front, the Youth Against Dirt and Disease received the limelight, and 37 students went on a camp to Aswali village in Gholwad. It involved

a great amount of sacrifice on the part of the students as they had to remain out of homes during Diwali holidays including the Diwali days. It was an experience indeed to them to have the festival of light at Gholwad, far far away from their homes, in the quietitude of a typical rural place. During the ten day camp, the boys completed the digging of the Gobar Gas Plant pit, 10' deep 8' diameter, apart from undertaking irrigation and canal work, planting of vegetables and road building. It was indeed a home away from home.

The most prestigious project in the college premises, under the NSS was the opening of "SANCHAYIKA" — the students' own bank — run and maintained by the NSS student-volunteers. The Sanchayika is the first of its kind in the colleges under the Bombay University. It is conducted under the auspices of the National Savings Organization, and was inaugurated by Shri Khedekar, Commissioner of National Savings Organization on the 2nd of January 1975. The Bank has now more than 150 accounts of students and has crossed the deposit mark of Rupees Three Thousand. The bank remains open between 8.45 and 10.15 a.m. during weekdays, and two NSS day.

The Naseoh survey work could not make much headway during the year, which is perhaps a glaring let-up of the NSS Unit.

I shall be failing in my duties if I did not place on record the very valuable services and incalculable sacrifices by Satish R. Patel, Secretary of the NSS Unit, Jagdip J. Oza, Pradeepkumar

V.P., Kersee Kalianwalla and Sansay Thatte, very active NSS volunteers and many others.

C. R. Sadasivan,
Prof.-in-charge.

Report of the University Employment Information and Guidance Bureau.

I have great pleasure in presenting this brief report of the placement Activities during the year 1973-74.

Out of the students registered with the University Employment Bureau, four students were given vacation jobs and my humble personal efforts helped seven students to get vacation jobs in Canara Bank.

During the year 1974-75, the Bureau held two orientation Training Programmes for the Hon. Liaison Officers and I represented the college on both the occasions. On both the occasions, the participants and the organisers agreed that in our country guidance continues to remain one of neglected areas in Education and hence they gave more emphasis on counselling and Guidance than on placement Activity, so that our young students not only get vacation jobs but also should get proper guidance about the various careers that lie open to them.

With this view, if things materialize, we intend to make our college as the Zonal Office for the Western Suburbs beyond Andheri and we shall provide our young students with the maximum amount of guidance.

I hope, students of Commerce Colleges for whom there is ample scope

will give up their lethargy and will come forward to avail themselves of this opportunity.

On behalf of the Bureau, I thank Principal P. B. Govekar for his keen interest and valuable co-operation in our activity.

A. N. Rangparia
Prof.-in-charge and
Hon. Liaison Officer and
Member Advisory Committee

THE LITERARY AND DEBATING SOCIETY

Shri Prasad J. Kamat of B.Com. (Part-I) was elected by an over-whelming majority as the Secretary of this Society.

On the 3rd September 1974, the activities of the Society were inaugurated by Shri Vijay Merchant, the Veteran Cricketer.

On the 4th September 1974, the 10th A.D. Shroff Memorial Elocution Competition (in English) was held in our College under the auspices of Forum of Free Enterprise and as many as 15 students participated in it. Shri Prasad J. Kamat, Kumari Hemlata Rajan and Shri Shyam Sunder Gupta won the first, second and third prizes respectively. Shri M. R. Murthy, Kumari Beena Shroff and Shri Shivram Iyer were awarded consolation prizes.

Only a few speakers represented our college in some elocution and debating competitions organized by different colleges, associations and cultural societies.

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N. Rangparia
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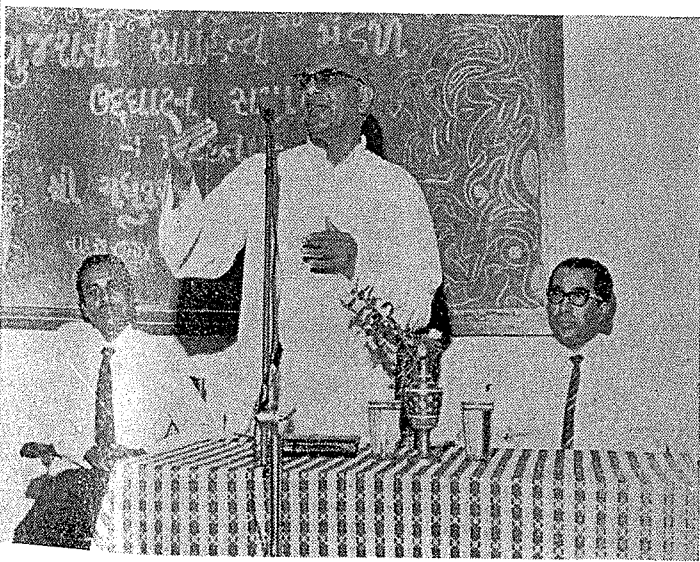
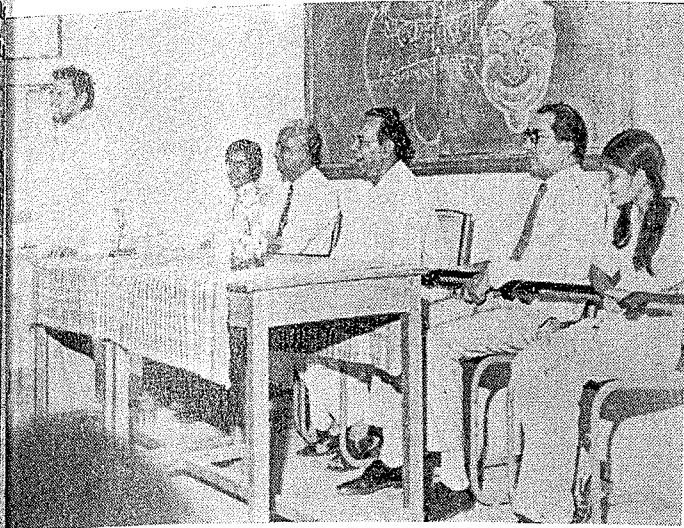
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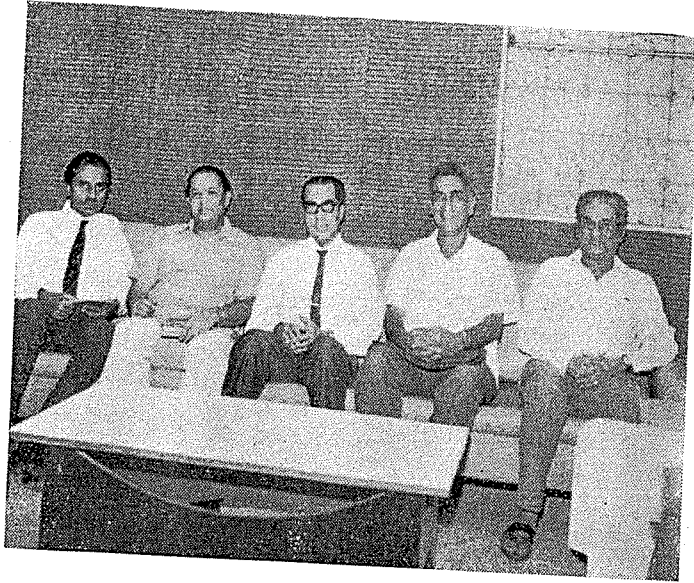
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**Association
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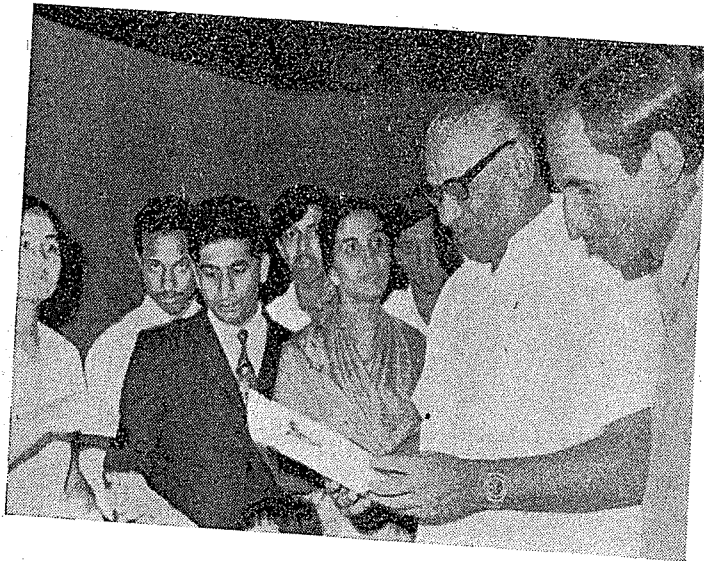
1. Hindi Sahitya Parishad
 Chief Guest :
 —Bal Kavi Vairagi.
2. Marathi Literary Association
 Chief Guest :
 —Shri S. N. Pendse.
3. Gujarati Sahitya Mandal
 Chief Guest :
 —Shri Madhukar Randeria.



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Palanpuri, Shri Barkat Viva



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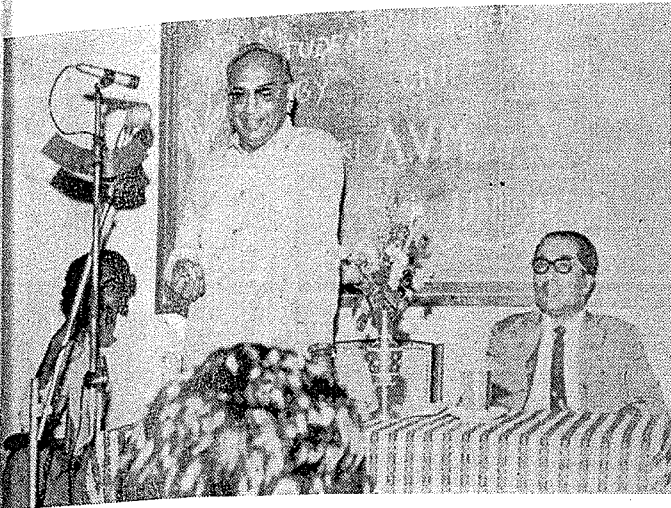
Inaugurated by Shri Kasbeka
acting Assistant Commissioner



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Opening of the Students Own
Bank — Chief Guest: Shri Kh
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Savings Organization.

1 ASSOCIATION INAUGURATIONS



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ETE
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Assistant Commission



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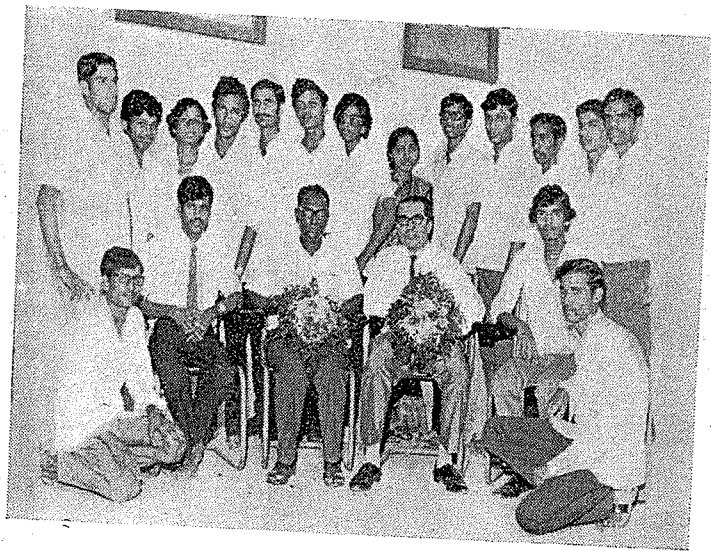
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Chief Guest: Shri Kh
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Organization.

1. Student - Teacher Council - Chief Guest: Shri A. V. Mody.
2. Inauguration of Planning Forum —Chief Guest: Dr. P. R. Brahmananda.
3. Literary & Debating Society —Chief Guest: Shri Vijay Marchants.

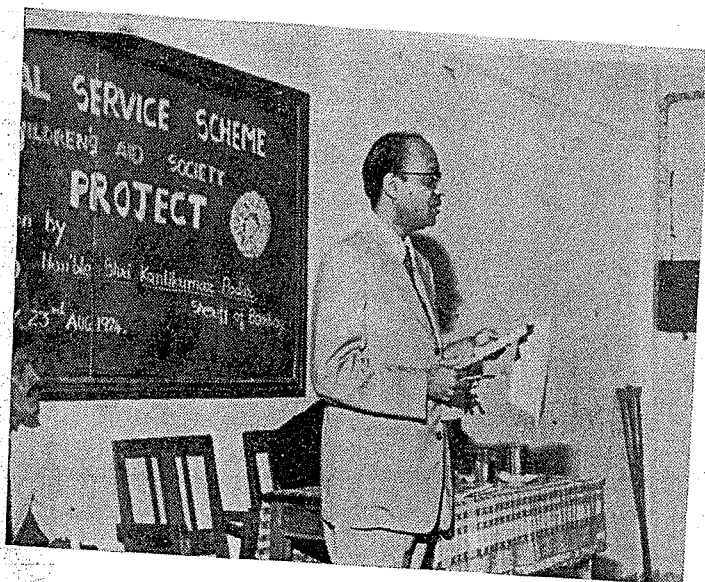


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Association Inaugurations



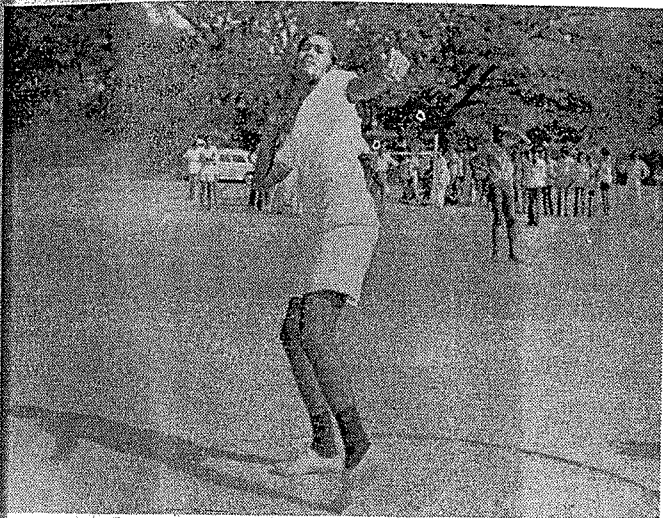
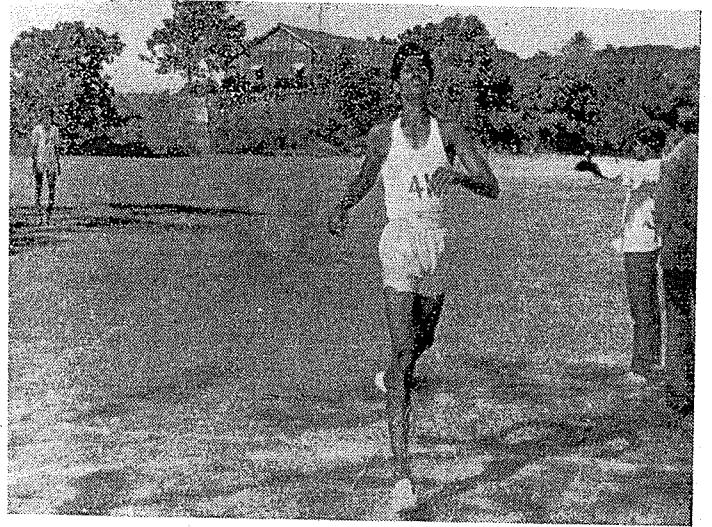
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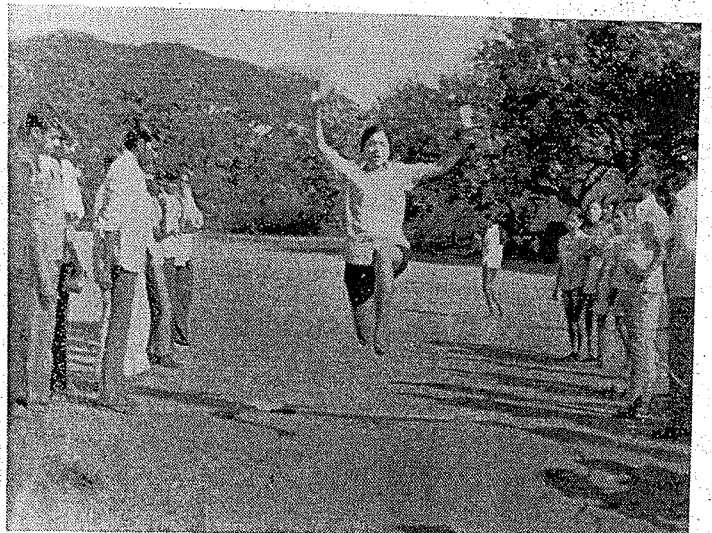
1. Tamil - Malayalam Association
Chief Guest :
—Shri I. S. Gopalakrishnan
2. Kannada Sahitya Sangha
Chief Guest :
—Prof. Chidambar Dixit
3. National Service Scheme
Chief Guest :
—Shri Kantikumar Podar.

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ANNUAL SPORTS

SOME GLIMPSES



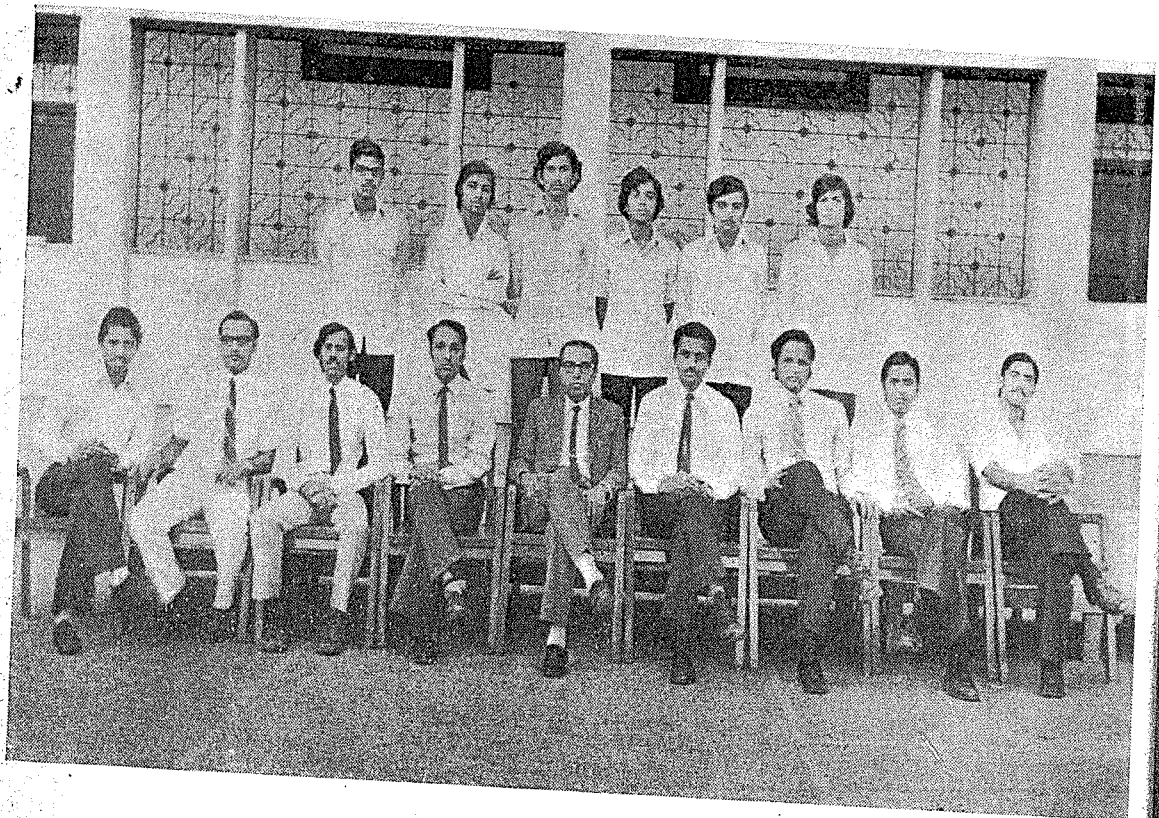
- Malayalam Association
Guest :
I. S. Gopalkrishnan

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Guest :
Kantikumar Podar.



Tenni - Coit Team



Gymkhana Committee

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During the year under review, the response to our monthly "WALL PAPER" was not as encouraging as it should have been.

On account of very poor response, it was regretfully decided to cancel the All Language Elocution Competition which was to be held on Monday, the 13th January 1975.

We sincerely thank Shri Raman Suthar of B.Com. (Part-I) for writing, painting and bringing out the monthly issues of our Wall-paper regularly. We also thank those few participants and Principal P. B. Govekar who took keen interest in the literary and debating activities.

On behalf of the Society, we appeal to all others to come forward and take equally keen interest in the equally important literary and debating activities. We hope that more enthusiastic co-operation in years to come will enable us to carry on the activities more successfully.

Prasad J. Kamat
Secretary.

A. A. Memon
Prof.-in-Charge.

PLANNING FORUM

The Planning Forum was inaugurated this year at the hands of Dr. P. R. Brahmananda, Acting Director of the Department of Economics of the University of Bombay. With this the Planning Forum of the College was two years old.

Dr. Brahmananda spoke at length on the need to control price inflation

in a planned economy and brought out the salient features and advantages of SEMIBOMBLA in the Indian context.

The Forum conducted an Essay competition on "Consumer resistance in the context of Inflation in India". Prasad Kamat and Hemlata Rajan won prizes for their learned essays.

The Forum is thankful to all the students who worked for the Forum ceaselessly all throughout the year.

P. S. BALERI
Prof.-in-Charge.

DRAMATICS AND CULTURAL ASSOCIATION

The Association invoked its activities in the month of August by participating in the Inter-collegiate folk dance competition organised by the Junior jaycees. The College presented the Balia dance.

The Association also organised a Talent Contest, in order to find out the latent talent from amongst the students of the college. The contest included instrumental music, vocal music (both classical and light), group singing, mono acting, mimicry and fancy dress. As many as 50 students took part in this contest.

In the month of September, the college participated in the inter-collegiate Marathi drama competition organised by the Indian National Theatre. Our entry was a one-act play entitled "Waiting for Ghaslet" written and directed by Prof. N. G. Thali of our College. We won two first prizes. Shri Pradip Kabre and Kum. Malati

Ghanekar won the Best Acting Prizes for Male and Female participant respectively.

Soon after the competition, we participated in yet another Inter-collegiate Marathi Drama competition organised by Unmesh Prayogik Yuvak Rangamandir. This time it was an all-Maharashtra affair in which as many as 30 Colleges were represented. But our "Waiting for Ghaslet" again stole the show and won the second best prize for the performance. Our Kabre and Ghanekar again won individual acting prizes.

Our "Waiting for Ghaslet" was once again the talk of the town when it qualified for the final round in Bombay University Youth Festival Competition. This was a much tougher competition in that there were about 35 Colleges participating. Unfortunately, we did not win any prize this time but our drama was acclaimed by one hand all as an outstanding performance. Even though the drama failed to win a prize, it had served its object as the crowd-thriller!

Our College Annual Day function held at Shanmukhananda on the 29th of January was a tremendous success. We put up a grand show with a Gujarati play "Revolver", our Marathi-hit "Waiting for Ghaslet", two folk dances 'Raas' and 'Bhangra' along with the Orchestra, mimicry and individual dances. Our Gujarati drama written by Shri Manohar Katdane, adapted by Prof. M. B. Ranveria and directed by

Prof. N. G. Thali was unusually appreciated by the audience.

Prof. M. B. Ranveria
Chairman

Dramatics & Cultural Association

Prof. N. G. Thali

Prof.-in-charge, Dramatics

HINDI SAHITYA PARISHAD

Hindi Sahitya Parishad was inaugurated by famous Hindi Poet Shri Bhalchandra Kavi Vairagi, who had come to Bombay from Bhopal. Shri Ramrikh Manohar, a famous humourist also graced the occasion. Both of them recited their famous poems.

An essay competition in all languages was organised by the Parishad and the winner in each language was awarded. The subject of the essay was very interesting. In a sinking boat are some prominent persons and the participant is allowed to save only one. It will be interesting to note that the winners saved educationist, reformer and saint, rather than Film-star, beauty queen, smuggler, writer or player.

MARATHI LITERARY ASSOCIATION

The activities of the Marathi Literary Association were inaugurated by the novelist S. N. Pendse. A Fun-fete was organised by the association for two days and the acting Assistant Commissioner of police Mr. Kasbekar inaugurated it. Students of the association participated in most of the Inter-collegiate elocution competitions and Prasad Kamat of the Jr. B.Com.

was unusually appreciated.

of. M. B. Ranveria
Chairman

Cultural Association
Prof. N. G. Thakur
-in-charge, Dramatic

PARISHAD

Parishad was inaugurated by the Hindi Poet Shri Bhausaheb Phule had come to Bombay. Shri Ramrikh Manjhi, an eminent artist also graced the occasion with the recitation of poems.

competition in all languages. The Parishad announced that each language was the subject of the essay was in a sinking boat and only one person and the party to save only one. It is to note that the educationist, reformer, a man Film-star, beauty writer or player.

LITERARY ASSOCIATION

the Marathi Literary Association were inaugurated by Prof. Pendse. A Fun-festival was the association for the acting Assistant Police Mr. Kasbekar students of the association in most of the education competitions of the Jr. B.Com

class won the third individual prize at the M. D. College. A social gathering of the association was held at Brahman Sabha Hall, Malad.

Prof. (Mrs.) S. Kulkarni
Chairman

Tamil-Malayalam Literary Association

The activities of the Association were inaugurated at the hands of Shri P. A. Gopalkrishnan, President of the Vivek Education Society, Goregaon. Shri Gopalkrishnan spoke of the glorious past of the Indian literature and exhorted the intellectual community to bring about a synthesis between the past and the present trends in literature.

The Association is thankful to Shri Chandra who served as its Secretary for the year and to the countless students who worked for the Association actively.

C. R. Sadasivan
Prof.-in-charge

GUJARATI SAHITYA MANDAL

The activities of the Gujarati Sahitya Mandal were inaugurated by the well known dramatist of the Gujarati stage Prof. Madhukar Randeria.

A 'MUSHAYARA' was organized in which well known gazal poets of Gujarati recited their gazals. They were Shri Saif Palanpuri, Shamyala Palanpuri and Barkat Vivani

A debating competition for the College students on "It is Indian society that has failed and not the Democracy" was organised many students participated. The winners of the debate were (1) Prasad Kamath (2) Shaym Sunder Gupta (3) Shailendra Kamdar.

In collaboration with N.S.S. group discussion on "The impact of cinemas on youth" was organised in which twenty students participated. The winners were (1) Pradeep Khandelwal (2) Prabodh Trivedi and (3) Rakesh Shah.



Miss Sheela W.
Winner of Shri Sin
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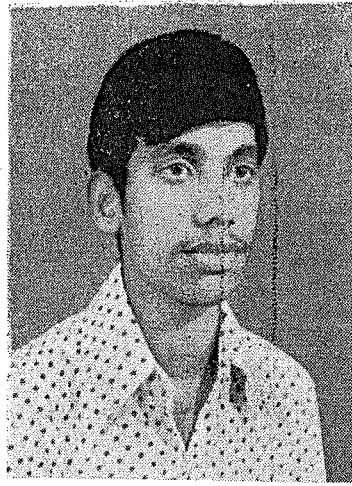
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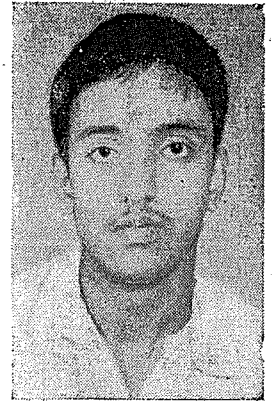
Shri Sunil Tawde
Teni-Coit



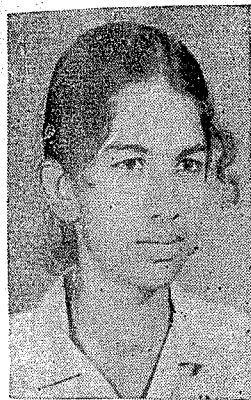
Miss Sheela Wagle
Winner of Shri Singhania
Best Student Gold Medal



Shri Shailendra Kamdar
Winner of Shri Jhunhunwala
Best Student Gold Medal



Shri Prasad Kamath
Winner of Rotary
Best Student Prize



Miss Hemlatha Rajan
FIRST In Inter Commerce

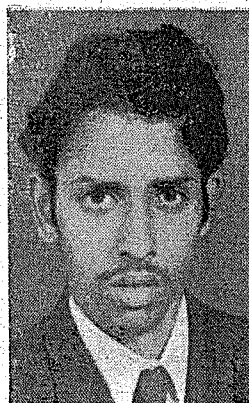
THE WINNERS ALL



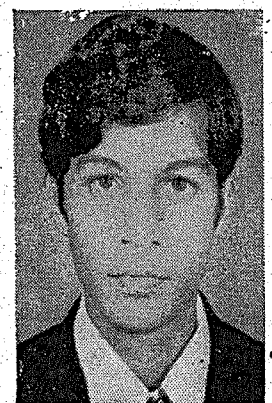
Shri Arun Chandiwale
Award for Dancing



Shri Sunil Tawde
Teni-Coit

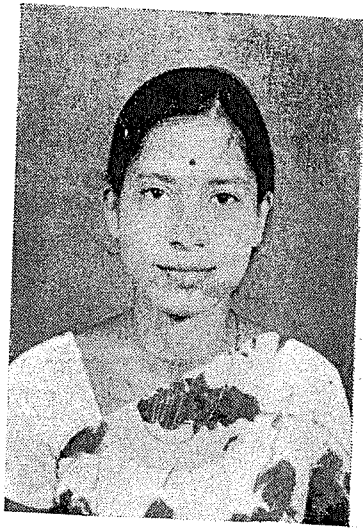


Shri Pradeepkumar V. P.
Athletics

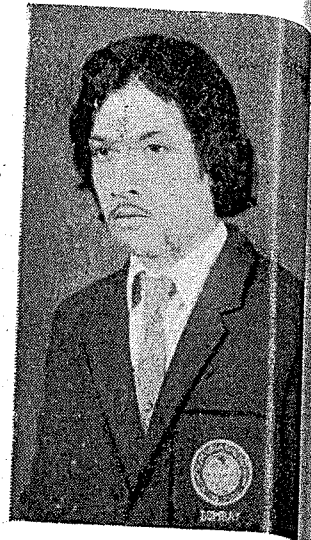


Shri Prakash Jog
Teni-Coit

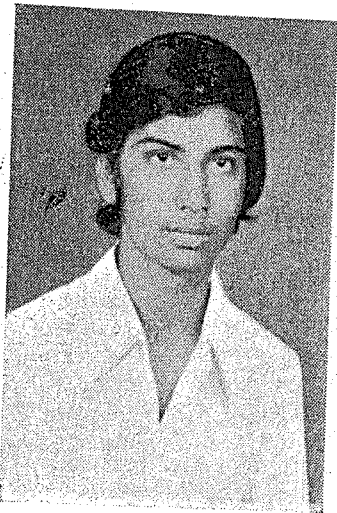
THE WINNERS ALL



Miss Joyce Pereira
Athletic Champion-Women



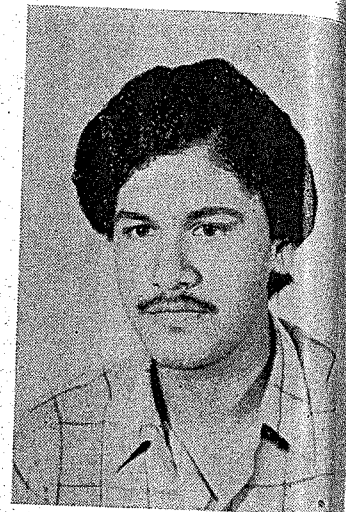
Shri Sudip Sengupta
Athletic Champion - M



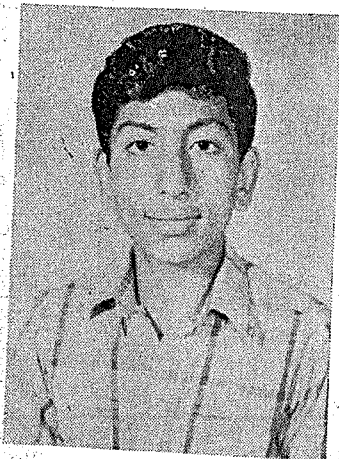
Shri Shrikant Shah
Carrom



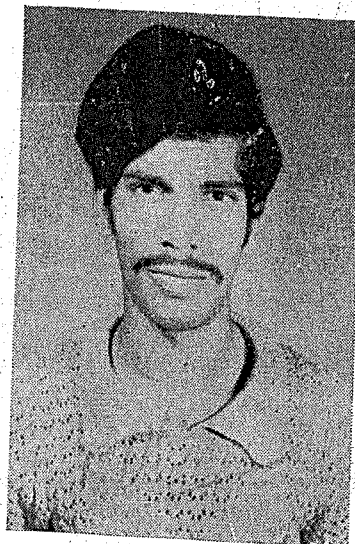
Miss Varsha Gotecha
Carrom



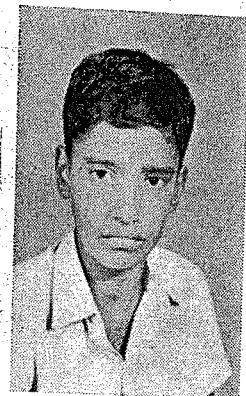
Shri Sanjay Thatte
Carrom



Shri Murli Gopalkrishnan
Table Tennis

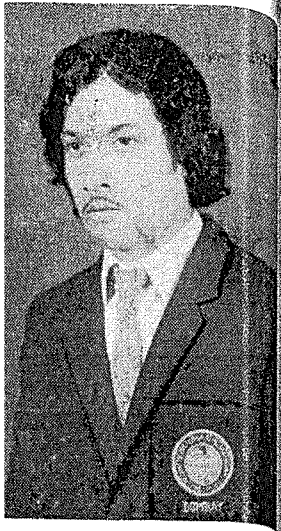


Shri Basil D'Souza
Athletics



Shri Kannan A. P.
Badminton

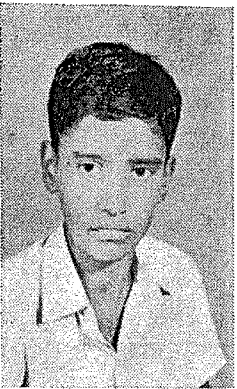
The "Waiting for Ghaslet" Troup with Trophy



Shri Sudip Sengupta
Athletic Champion - M

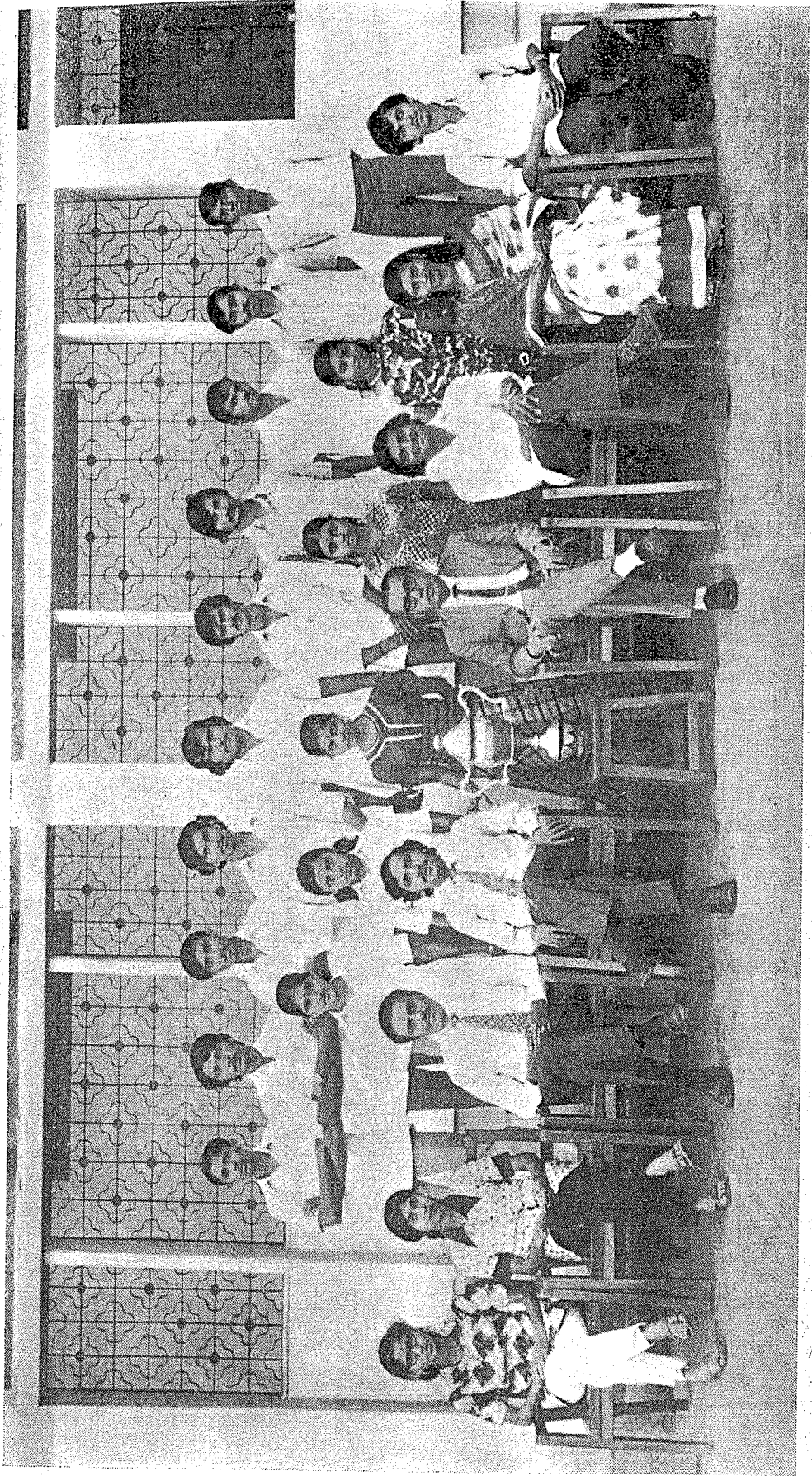


Shri Sanjay Thatte
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Shri Kannan A. P.
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The "Waiting for Ghaslet" Troup with Trophy



Student - Teacher Council



दुबने से ब

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 हुई किशती में सवार
 सिर्फ एक को बचाया
 को ऊबार ले।

डूबने से बचाओ

हिन्दी परिवर्धन द्वारा आयोजित प्रतियोगिता में प्रथम पुरस्कार प्राप्त निबंध.

श्यामसुन्दर सुंझनूवाला

विषय : यदि एक डूबती नाव में निम्नलिखित व्यक्ति हों और आप किसी एक को बचा सकते हो, तो आप किसे बचाना चाहेंगे ?

हाजी मस्तान, डिंपल कापडिया, विजय अमृत-राज, प्रो. टी. के. टोपे, जयप्रकाशनागयण, धर्मवीर भारती, घनशामदास बिडला, ललित नारायण मिश्र, अमिताभ बच्चन, स्वामी मुक्तानंद ।

जब मैं यह निबन्ध लिख रहा हूँ मुझे वह समय स्मरण हो आता है जब भारत जगत गुरु कहलाता था । भारत के निर्णय को ही लोग अपना निर्णय मानते थे । भारत ने अपनी विद्या की सुरभि से दशों दिशाओं को मंत्र-मुग्ध कर रखा था । तक्षशिला और नालन्दा विश्व-विद्यालय में शिक्षा ग्रहण करने के लिए संसार के कोने कोने से आये हुए लोग अपने आप को बडभागी समझते थे । परन्तु अब हवा उलटी बह रही है । अब हमें उच्च शिक्षा ग्रहण करने के लिए विदेशों की शरण लेनी पडती है । यह विधि की विडम्बना है कि एक समय में जो भारत लोगों को शिक्षा प्रदान करता था अब उसे ही उच्च शिक्षा के लिए विदेशों की शरण लेनी पडती है । इसका कारण यह है कि देश में वह चाणक्य, बृहस्पति आदि नहीं रहे । अब हमें एक ऐसे चाणक्य की आवश्यकता है जो हमारी शिक्षा के क्षेत्र में खोयी हुई प्रतिष्ठा को पुनः अर्जित कर सके । देश की इस आवश्यकता को पूर्ण करने के लिए श्री. टी. के. टोपे जैसे प्रतिभाशाली, शिक्षा जगत के जगमगाते सितारे एवम् बम्बई विश्व-विद्यालय के कुलपति का नाम अग्रगण्य है । अतः भगवान से मैं बारबार यह प्रार्थना करता हूँ कि डूबती हुई किरती में सवार उन दशों व्यक्तियों को, जिसमें से सिर्फ एक को बचाया जा सकता है—श्री. टी. के. टोपे को ऊबार ले ।

प्रगति के पथ पर अग्रसर होते हुए देश को हर व्यक्ति की सेवा की उसी प्रकार आवश्यकता होती है जिस प्रकार मानव के अपने शरीर के सभी अंगों की । परन्तु शरीर को जिस प्रकार हृदय की सर्वाधिक आवश्यकता होती है उसी प्रकार देशरूपी देह को उस व्यक्ति की सर्वाधिक आवश्यकता होती है जो देशरूपी देह में हृदय बनकर काम करे । हृदय को छोडकर शरीर का कोई अंग यदि कार्यरत न भी हो तब भी जीवनरूपी नौका को संसार सागर से पार लगाया जा सकता है । परन्तु यदि हृदय ही काम करना बंद कर दे तो शरीर अस्थि-पंजर और मॉस पेशियों का अवशेष मात्र बनकर रह जायेगा ।

यदि देश की वर्तमान परिस्थितियों पर गौर फरमाया जाये तो हमें यह आभास होगा कि देश का रथ बिना सारथी की तरह पथभ्रष्ट हो रहा है । इस समय इस रथ में बल, विवेक, रूप और परोपकार के चारों घोडों को क्षमा और कृपा की समान लगाम को खींचनेवाले एक सुजान सारथी की नितान्त आवश्यकता है । यह तभी हो सकता है जब वह सारथी संतोषी एवम् ज्ञानी हो । इसके लिए एक त्यागी गुरु की आवश्यकता है । जो एक देश प्रिय, देश भक्त अनुरागी शिष्य बना सके । यह सुन्दर एवम् परमावश्यक कार्य श्री टी. के. टोपे द्वारा ही सम्भव हो सकता है ।

भारत जैसे प्रजातन्त्र देश की शासन व्यवस्था में शिक्षा स्तम्भ का कार्य कर सकती है । इस तथ्य की पुष्टि के लिए मैं डा. राजेन्द्र प्रसाद और डा. राधाकृष्णन (दोनों भारत के भूतपूर्व राष्ट्रपति) का नाम उदाहरणार्थ प्रस्तुत करता हूँ । ये दोनों प्रतापी शिक्षा जगत के जगमगाते सितारे और देश की सुचारु शासन व्यवस्था के कर्णधार भी थे । अब देश की कुछ प्रतिभाओं ने हमें आकर्षित किया है इन्होंने देश की प्रगति में चार चाँद

लगाने में बहुमूल्य योगदान दिया है, अपने महत्व को ललकारा है और हमें यह सोचने पर मजबूर कर दिया है कि किरती में सवार इन सभी व्यक्तियों को छूटना है, जिसमें से सिर्फ एक को बचाया जा सकता है, किसे बचाया जाये। ये हैं—

नाम	क्षेत्र
श्री. टी. के. टोपे	शिक्षा जगत
विजय अमृतराज	खेल कूद
हाजी मस्तान	तस्कारी
डिंपल कापडिया	कला और सौंदर्य शास्त्र
जय प्रकाश नारायण	समाजसुधारक
स्वामी मुक्तानन्द	आध्यात्मिक विचार धारा
ललित नारायण मिश्र	राजनैतिक
धर्मवीर भारती	लेखक-संपादक
अमिताभ बच्चन	अभिनय कला
जी. डी. बिरला	व्यापार एवम् उद्योग

मेरी दृष्टि में देश के लिए सर्वाधिक उपयोगी श्री टी. के. टोपे साबित होंगे। उसका कारण यह है कि मनुष्य के सब दुःखों का कारण भगवान योगेश्वर श्री कृष्ण ने अज्ञानता बताया यथा 'अज्ञाने ना वृत्तम ज्ञानम् तेन मोहयन्ति मानव' यही नहीं ज्ञान के बिना मनुष्य को पशु की संज्ञा दी गयी है। मनुष्य और पशु में अगर बाहरी तौर पर देखा जाय तो कोई भेद नहीं है। जो काम मनुष्य करता है वे सभी कृत्य कार्य पशु द्वारा भी किये जाते हैं। भोजन मनुष्य करता है, पशु भी करता है। निद्रा पशु और मनुष्य दोनों को आती है। सन्तानोत्पत्ति दोनों करते हैं। दुःख और सुख दोनों को आभास होता है। लेकिन फिर मनुष्य और पशु में क्या अन्तर है? हमारे ऋषियों ने इसे स्पष्ट किया है :

'ज्ञानम् नराणाम मीथको विशेषः ज्ञानम् विहिना पशु भि समाना' यदि श्रीमान टोपे को न बचाकर किसी और को बचाया जाय तो यह निर्विवाद सत्य है कि मनुष्य और पशुमें बिना ज्ञान के कोई अन्तर नहीं रह जायेगा। अतः इस पशुत्व की संज्ञा से बचाकर हमें श्री टोपे ही नरश्रेष्ठ बना सकते हैं।

'विद्या मानवीशील का एक शृंगार है।' जिस प्रकार

नारी को अलंकृत करने के लिए सोने, जवाहरात और आभूषणों की आवश्यकता पडती है उसी प्रकार मानव को अलंकृत करने के लिए शिक्षा की। शिक्षा की महिमा का मैं मन्द बुद्धि कहीं तक वर्णन करूँ। 'राजा की पूजा सिर्फ अपने ही देश में होती है परंतु शिक्षित व्यक्ति विश्व के कोने कोने में पूजा जाता है।' विद्या की देवी सरस्वती के सामने लक्ष्मी को भी नतमस्तक होना पडता है। कहने का तात्पर्य शिक्षित व्यक्ति के समस्त धनाढ्य व्यक्ति भी झुक जाता है। अतः ऐसी स्थिति में जब कि शिक्षा का महत्व इतना बढ़ गया है श्री टी. के. टोपे की उपस्थिति देश के हित में नितान्त आवश्यक है। इनकी उपस्थिति एक सुदृढ और सुचारु शिक्षाप्रणाली को जन्म दे सकती है और देश का अशिक्षित जनता लाभान्वित हो सकती है।

भारत जैसे प्रजातंत्र देश में शिक्षा का महत्व और भी बढ़ जाता है। इसका कारण यह है कि प्रजातंत्र देश की बागडोर जनता द्वारा चुने हुए प्रतिनिधियों के हाथमें होती है। ऐसी स्थिति में अज्ञानता एक ऐसी रात्री के समान होती है जिसमें न चाँद होता है न तारे। यदि चुने हुए प्रतिनिधि अज्ञानी, कर्तव्यहीन एवम् स्वार्थी हों तो देश का भविष्य अंधकारमय हो जायेगा तथा प्रजा के दुःख निवारण की ऐसे अशिक्षित प्रतिनिधियों से आकांक्षा करना ही अरण्यरोदन होगा तथा शिक्षा के अभाव में ये जनता के प्रतिनिधि कुशासक बनकर जनता को कष्ट देना ही अपना धर्म समझेंगे। वर्तमान भारत में यही हो रहा है। निर्वाचित सदस्य स्वर्थ लिप्सा में इस तरह डूब गये हैं कि उन्हें देश की स्थिति का कुछ भी ज्ञान नहीं रहा और देश पतन के गर्त में गिरता जा रहा है। अतः भारत को इस समय एक ऐसे व्यक्ति की आवश्यकता है जो देश को पतनोन्मुख होने से बचाले। मुझे आशा ही नहीं दृढ विश्वास है कि यह महान कार्य श्री. टी. के. टोपे के कर कमलों द्वारा ही सम्पन्न हो सकता है।

हमारे देश में अज्ञानता अभिशाप बनकर मँडरा रही है। यह अज्ञानता का ही प्रभाव है कि एक बार निर्वाचित

सदस्य वेह बूठने।
उन्हें कुर्सी से उत
राष्ट्रों में उदाहरण
इसका वलन्त उ
मिला। अमेरिका
द्वारा पदत्याग। ए

अपने अपने

हर आदमी की एक जिन्दगी है। जिस संसार में रोज लाखों कहानियों का अंत चाहे तो हर आदमी

ऐसी ही एक कह कि मैं आपको मेरी कहूँ कि मैं आपको मेरी तो शायद कहीं ज्यादा

मेरा परिवार एक एक में, एक मेरे पि दो छोटी बहूँ हम नहीं है हमारा परिवार का हिस्सा निम्न वर्ग इतनी है कि हमारा प सिर्फ रोटी।

मेने उच्चतर माध्यम कालेज में दाखिल हुआ था। मेरे अग्रजों के बेटे बड़ा आदमी बनना रोशन करेगा और जीवन सुवारेगा, और अपने बेटेसे यही कह

के लिए सोने, जवाहरात और पडती है उसी प्रकार मानिए शिक्षा की। शिक्षा की महिमा एक वर्णन करूँ। 'राजा की पूजा जाती है परंतु शिक्षित व्यक्ति की पूजा जाता है।' विद्या की देवता को भी नतमस्तक होना पर्य्य शिक्षित व्यक्ति के सम्मान जाता है। अतः ऐसी स्थिति महत्व इतना बढ़ गया है कि देश के हित में नितान्त स्थिति एक सुदृढ और सुचारु दे सकती है और देश को बत हो सकती है।

देश में शिक्षा का महत्व और कारण यह है कि प्रजातंत्र द्वारा चुने हुए प्रतिनिधियों के प्रति अज्ञानता एक ऐसा असमंजस न चाँद होता है न तारों अज्ञानी, कर्तव्यहीन एवम् विषय अंधकारमय हो जायेगा। एण की ऐसे अशिक्षित प्रतिनिधि ही अरण्यरोदन होगा तथा नता के प्रतिनिधि कुशासन का रूपना धर्म समझेंगे रहा है। निर्वाचित सदस्य हूब गये हैं कि उन्हें देश कुछ भी शान नहीं रहा के गर्त में गिरता जात को इस समय एक है जो देश को पतनोन्मुख ही नहीं हृद विश्वास टी. के. टोपे के कर कमल है।

अभिशाप बनकर मँडरा रही भाव है कि एक बार निर्वाचित

सदस्य वेह बूठने तक कुर्सी से चिपके रहते हैं। जनता उन्हें कुर्सी से उतारने में विफल है। अन्य सुशिक्षित राष्ट्रों में उदाहरणार्थ अमेरिका में ऐसा अंधेरा नहीं है। इसका उल्लन्त उदाहरण हमें कुछ ही दिनों पूर्व देखने मिला। अमेरिका के भूतपूर्व राष्ट्रपति रिचार्ड निक्सन द्वारा पदत्याग। एक छोटी सी गलती 'बाटरगेट-कांड'



अपने अपने द्वीप

हर आदमी की जिन्दगी एक कहानी है, हर कहानी एक जिन्दगी है। जिसका नायक वह खुद होता है। इस संसार में रोज लाखों कहानियाँ जन्म लेती हैं, रोज लाखों कहानियों का अंत होता है, यदि हम कहानी लिखना चाहे तो हर आदमी के जीवन पर लिख सकते हैं।

ऐसी ही एक कहानी मेरी भी है। मैं नहीं समझता हूँ कि मैं आपको मेरी कहानी मेरे जन्म से सुनाऊँ। मैं समझता हूँ कि मैं आपको मेरी कहानी मेरी युवावस्था से सुनाऊँ तो शायद कहीं ज्यादा बेहतर रहेगा।

मेरा परिवार एक छोटा सा परिवार है। कुल सात सदस्य एक हैं, एक मेरे पिताजी, एक माँ मेरे छोटे भाई तथा दो छोटी बहनें। हमारा परिवार कोई उच्चे घराने का नहीं है हमारा परिवार मध्यम वर्ग की परत और अन्दर का हिस्सा निम्न वर्ग का। मेरे पिताजी की आमदनी इतनी है कि हमारा परिवार दो जून की रोटी खा सकता है सिर्फ रोटी।

मेने उच्चतर माध्यमिक की परीक्षा पास की ओर मैं कालेज में दाखिल हुआ, उस समय पिताजी के बहुत भारमान थे. मेरे अरर गनी था, कि एक दिन उनका बेटा बड़ा आदमी बनेगा अपना तथा अपने पिता का नाम रोशन करेगा अपने भाई बहनो का. तथा अपना जीवन सुधारेगा, और डार्व भी क्यों न हो भला एक बाप अपने बेटेसे यही उम्मीद करता है,

ने उन्हें पदत्याग करने पर मजबूर कर दिया। शिक्षा ही इसका एक मात्र कारण है। हमारे देश की सिर्फ ३३ प्रतिशत जनता शिक्षित है। जिसे शत प्रतिशत शिक्षित बनाने का भार श्री. टी. के. टोपे जैसे विद्वानों पर ही पडता है। अतः श्री. टी. के. टोपे की उपस्थिति नितान्त आवश्यक एवम् उल्लेखनीय है।

—भगवतीप्रसाद तीबडेवाल

पिताजी जो अच्छी तरहसे अपनी हालत जानते थे, कि उनकी इतनी शक्ति नहीं है कि वह अपने बेटे को कालेज की शिक्षा दिला सके, परंतु वे सोचते थे कि बड़ा होकर बेटा यह तो नहीं कहेगा कि पिताजी आपने हमारे लिए क्या किया, कम सेकम यदि हमको कुछ नहीं देगा तो अपना जीवन तो सुधारेगा। और हमे कुछ नहीं भी देगा तो अपने बाप का तथा खानदान का नाम तो बदनाम नहीं करेगा।

पिताजी ने मुझे कैसे भी करके कालेज में दाखिल करा दिया। मेरे लिए दो चार अच्छे कपडे करा दिये। ताकि समाज उनकी हालत का मजाक उनके बेटे को जीवन के साथ नहीं करे। मैंने भी कालेज जाने के पहले क्या क्या सपने देखे थे, क्या क्या अरमान थे, और मैं अपने जीवन को कौनसी मंजिल में ले जाना चाहता था— यह तो मेरे आरमान ही जानते थे। हाल कि मेरे से परिवार की हालत छुपी हुई नहीं थी फिरभी मैं लापरवाह रहा। परंतु एक दिन तो आपनी लापरवाही का आभास करना हो पडता है। और मुझे भी तमी हुआ जब एक दिन मेरे छोटे भाई ने ट्रिप में जाने के लिए तथा बहन ने ट्रिंकल का फ्राक तथा एक भाईने साईकिल की माग की और पिताजी ने उनकी माग पूरी न की और वो करते भी कहाँसे, तो उन्होंने तीनोने रात का खाना नहीं खाया, तथा रोते हुए विस्तर में चले गये उधर पिताजी

और माताजी की दुख कहानी इधर भाई बहन का रोना मानो मुझे पुकार पुकार कर मेरी गलतियों का अहसास दिलाया और उस दिन मुझे यह सोचने पर मजबूर कर दिया कि.

क्या मेरा परिवार के प्रति कोई कर्तव्य नहीं क्या मेरा अपने माता पिता के प्रति कोई जिम्मेदारी नहीं क्या मैं अपने मा-बाप को सुखदुख का भागीरदार नहीं। क्या मैं अपने आई बहनो के लिए कुछ नहीं कर सकता क्या उनके अरमान नहीं है। यही तो उनके दिन हैं 'खेलने के यदि अभी से उन्होंने परिवार की हालत के बारे में बैचेनी होने लगी, तथा उनके अरमान पूरे न किये गये तो धृगा का धुन उनके साथ पर लग जायेगा और कदर मिस जायेगे उनका विकास नहीं होगा। उनका बचपन वापस लौट कर नहीं आयेगा उनके खेलने के दिन वापस नहीं आयेगे बड़े होकर तो ये भी कमायेगा परंतु बड़े हं कर ये हमको कहेगे कि तुमने हमारे लिए कौनसा कर्तव्य पूरा किया हमारे लिए क्या किया। उस रात मानो मेरे मन में ज्ञान का दिव जल गया हो मुझे सारी बातों का अभास हो गया। मैं और गहराई में सोचने लगा मेरे पिता जो दिन रात मेहनत करते हैं हमारे लिए, हमारे अरमान के लिए, हमारे हित के लिए जब कुछ करते हैं। अपने बातों वह सिर्फ रोटी तथा कपड़े के पैसे खर्च करते वह भी इसलिए को हमारे अरमान पूरे करने लिए ये चीजें जरूरी है। क्या पिताजी की जवानी लौटकर आयेगी और यह सोचने लगा मैं इनके सपने वापस लाऊंगा मैं उनकी वह रात वापस लाऊंगा जो वह आराम से सो सके मैं अपने भाई बहनो का बचपन उनको दूंगा। मैं नोकरी करूंगा, मैं अब इनके दुःख कोई करूंगा क्या वह रात वापस आयेगी जो उनके वापस सुख दे सके. बीता हुआ कल कभी लौट कर नहीं आता हैं।

और यही सोचकर अगले दिन से मैं भी कालेज की पढाई के साथ पिताजी के साथ काम करने लगा। कुछ दिन तो इसी में निकल गये परन्तु सभी लस्य तो एकसा नहीं होता। मेरे काम करने के बाद परिवार की

हालत में कुछ सुधार हुआ और मेरे अरमान भी बढ़ते गये और मेरी इच्छा मुझे अपनी सीमा के पार ले गई को भी चीज सीमा के बहार होती है वह अच्छी नहीं होती है। मैंने ऊंचे सपने देखने शुरू कर दिये और मेरे दोस्ती कालिज में कुछ अमीर लडको के साथ हो गई...मेरे मैं न तो समझदार था नहीं ना समझ था उनके रंग ढंग चलन चालन से मेरे मे परिवर्तन आगया मैं अपने परिवार को सिर्फ पैसा देता रहा और प्यार को हटाता रहा। और एकदिन ऐसा मेरे जीवन के आया जो आधी वनकर मेरे जीवन को उडा लेगया वो दिन मे भूला नहीं हूँ जब एक दिन मैंने को मे ५०-६५ये खर्च कर देने पर पिताजीके गुस्सा ने तो मेरा दिमख के हलचल मचादी मैं सोचने लगा कि मैंने ५०-खर्च करके कौन गुनाह किया पैसे मैंने कमाकर थे खर्च भी मैंने किये है। क्या मा बाप पैसे के स्वार्थी होते है। क्या सेरी कोई इच्छा नहीं क्या मैं अपकर अरमान इनपर बलिदान कर दूँ क्या मेरी थे मोज करने के दिन लौट कर आयेगे और मैंने तो यहाँ तक सोच लिया कि मा बाप सभी तो स्वार्थी होते है मा बाप हमको को पालते है ? इसलिए के आगे चलकर हम उनको खिलाएं, क्या मेरे लिए सोई लुख नहीं मैं कोई सुख नहीं भोगूँ क्या मैं इनके लिए अपने जीवन नष्ट करू आखिर क्या दिया इन्होंने मुझे जन्म ! बोलो हर मा बाप अपने बेटे खी देता है। और यदी सब सवाल मेरे दिमाग में घूमने लगे।

एक तरफ परिवार का प्यार एकतरफ मेरा स्वार्थ इल धोनी से बीच में अपने दिमाग पर क्रन्ट्रोल नहीं रख सका और मैं पागल हो गया सोचते सोचते, और मैं इन दो सवालो बीच समझौता नहीं कर पाया और जहाँ तक मैं समझता आज का हर मध्यम वर्गीय युवक के सामने यह सवाल है और भरे उनसे यदी निवेदन ही वह आने वाली कलसे इमा प्ररनो का उतरपुछे और जबतक इसका हलन पिल जाय तबतक मेरे जैसे मरीजो को रोगी होने से बचाए और अपने उतर के लिए इम प्रश्नसे लडते रहे।

मैं नहीं जानता है मेरी कष्टानी का अन्त क्या होगा परंतु इतना जरूर जानता है कि एक दिन मेरी कहानी भी जहा लाखो कहानिया समाप्त होती है समाप्त हो जायेगी।

वह पागल

सचमुच आज उसका दौलत की पर, एक लाख की लक्ष्मी को दि नमई में बस गये लगी हैं कि मैं 'स अभी कल ही मेरा दिन के लिए हमारे नास्ते के बाद हम हो जाते हैं।

वहाँ पर हम बर दूरी पर एक पागल, है। फुटपात्र पर से रहा है- 'तुम्हारा स कुत्तों सब एक दिन थोडा गुस्सा आता है अच्छा तरह पहचान कारण नहीं है बल्कि होती है। अनायास यह कौन है ? यह पा की दिलचस्पी जाय पहले मुझे इसकी कुछ हो तो ? मुझे तो इस रदे हैं। और मैं कहते

यह बेवारा समाप्त यह हमारे गाँव में, हम एक भाई के साथ रहत प्रायः सभी हरिजनों क

1 ओर मेरे अरमान भी बढ़ते ग
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 सदार था नहीं ना समझ
 लन से मेरे मे परिवर्तन आग
 र्क पैसा देता रहा और प्यार
 इन ऐसा मेरे जीवन के आ
 वन को उडा लेगया वो दिन
 न मैने को मे ५०-रुपये ख
 सा ने तो मेरा दिमख के हल
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 ग मे घूमने लगे।
 प्यार एकतरफ मेरा स्वार्थ इ
 माग पर कन्ट्रोल नहीं रख सक
 चते सोचते, और मै इन दो
 ने कर पाया और जहाँ तक
 यम वर्गीय युवक के सामने यह
 दी निवेदन ही वह आने वाली
 रपुछे और जबतक इसका
 जैसे मरीजो को रोगी होने से
 न लिए इस प्रश्नसे लडते रहे
 कट्टानी का अन्त क्या होगा
 है कि एक दिन मेरी कहानी
 समाप्त होती है समाप्त हो

‘वह पागल’

—श्याम सुन्दर गुप्ता

सचमुच आज समाज में इन्सान की नहीं उसके धन उसका दौलत की कद्र है। मैं जाति का हरिजन हूँ। पर, एक लाख की एक लाटरी ने ही हमारी सोयी भाग्य लक्ष्मी को जगा दिया है। हम आज गांव को छोडकर बम्बई में बस गये। समाज में हमारी इतनी इज्जत होने लगी है कि मैं ‘सत्तू’ से ‘सत्यनारायण’ बन गया हूँ। अभी कल ही मेरा दोस्त रामू बम्बई की सैर करने दो दिन के लिए हमारे घर आकर ठहरा है। आज शाम के नास्ते के बाद हम दोनों हैंगिंग गार्डन की ओर रवाना हो जाते हैं।

वहाँ पर हम बस से उतर कर चल पडते हैं। थोड़ी दूरी पर एक पागल, जी हाँ पागल ही कहूँगा, पडा हुआ है। फुटपात्र पर से आने जाने वालों को वह गाँलियाँ दे रहा है—‘तुम्हारा सबका नाश हो, तुम स्वार्थी, साले कुत्तों सब एक दिन बेमौत मरोगे...!’ सुनकर रामू को थोडा गुस्सा आता है। पर मैं क्योंकि उस पागल को अच्छा तरह पहचानता हूँ, मेरे लिये क्रोध का कोई कारण नहीं है बल्कि मुझे उस ‘पागल’ से सहानुभूति होती है। अनायास मैं बोल पडता हूँ—रामू जानते हो यह कौन है ? यह पागल कैसे हुआ ? यह सुनकर रामू की दिलचस्पी जाग उठती है। वह बोलता है—यार, पहले मुझे इसकी कुछ कथा सुनाओ, अगर तुम जानते हो तो ? मुझे तो इसपर करुणा और क्रोध दोनों आ रहे हैं। और मैं कहते लगता हूँ :-

यह बेवारा समाज के बदारा बेमौत मारा गया है। यह हमारे गाँव में, हमारी ही बस्ती में अपनी माँ, और एक भाई के साथ रहता था। जाति से हरिजन था। अन्य प्रायः सभी हरिजनों की भाँति अत्यन्त निर्धन परिवार में

रहता था। यह बचपन से ही बडा समझदार, परिश्रमी व कार्य कुशल था। इसकी पढने में बहुत रुचि थी। पर क्यों कि गाँव में कोई स्कूल हरिजनों के लिए पृथक नहीं था और सवर्गों के स्कूल तक में हरिजनों की छाया पडने पर भी उनको पाप लगता था, स्नान करना पडता था अतः बेचारे को मेरी तरह ही अपनी अभिलाषा को मन में ही मारकर संतोष करना पडा। बाद में वह अपनी माँ तथा भाई के साथ गाँव में मजदूरी करते जाने लगा। इसी तरह समय गुजरता गया, धीरे-धीरे करके दिन, महीने और वर्ष बी तते गये। यह नौजवान डो गया। इसकी माँ सोचतीथी कि शीघ्र ही इसकी शादी अपने जीते जी कर दूँ तो अच्छा होगा। घर का भी ढंग ठीक हो जायेगा और सेवा करने को, सहारा देने को बहू भी आ जायेगी। पर भला कहीं मानव के सोचने मात्र से कुछ हो थडे ही जाता है। होता वही है जो परमात्मा को संजूर होता है।

दो साल पहले गाँव में इन्द्रदेव का प्रकोप हुआ। भयंकर गर्मी व अनावृष्टि के कारण भयंकर अकाल पडा। खेती बिना पानी के मछली की तरह मर गई। घास-फूस तक जल गया। बिना खाये-पसु भी कब तक जिन्दा रहते ? पशुओं की ल्हाशों का अम्बार लगने लगा। गाँव में दो ही कुएँ थे—एक सब हरिजनों का व एक सब सवर्णों का। दुर्भाग्यवश हरिजनों का कुआँ भी सूख गया। गाँव के जाँहड, तालाब सब सूखने लगे। पर घनासेठ ने तो मजदूरों को लगा कर अपना कुआँ और गहरा करवा लिया, इस तरह से सारा गाँव, सिवाय हरिजनोंके पानी के लिए निश्चिन्त हो गया। पर, हरिजन ? बेचारे कहाँ जाये ? क्या करें ? बहुत से हरिजन

तो गाँव जोड़कर चले गये। कुछ पैतृक सम्पत्ति के प्रेम कारण गाँव ये ही रहे गये।

सपनों की हालत ऐसी कि वे हरिजनों की छाया तक छू जानेसे स्नान करते थे। इन समाज सेवकों, इन पृथ्वी पुजों, इन हरि के प्यारे जनोंसे वे बचकर निकलते थे। ऐसी दशा में हरिजनों की मदद, उनको खाना, पानी देना भी उनके लिए दूभर था क्यों कि वे अपने आपको उच्च वर्ण का समझने वाले, अपनी पवित्रता विनष्ट करने की तैयार नहीं थे।

ऐसी दशा में हरिजन पेड़-पत्तों की छालो से ही गुजारा करने लगे। पर कुएं के भी सूखने पर तो उनमें त्राहि-त्राहि मच गई। कई-कई दिन उपवास में ही हृदय-अस्त होने लगे। फलस्वरूप गाँव में हैजे का प्रकोप हुआ। अनेकों बच्चे-बूढ़े इस भयंकर महामारी के शिकार हुए। सारा हरिजन वर्ग हाहाकार कर उठा। बेचारे हरिजन प्रकृति व समाज की दुहरी मार रुपी चक्की के दो पाटों के बीच में पिसने लगे। जैसे-तैसे जोहड़ के कीचड़ को छानकर पीते व पेड़ों की छाल खाते समय गुजारने लगे।

एक शाम को यह अपने भाई व बृद्धा मां के साथ गाँव में मजदूरी करके लौट रहा था। भयंकर गर्मी से उस बृद्धा स्त्री को अत्यन्त प्यास लगी। उसे चकर आने लगा। आगे चल भी न सकी। प्यास से व्याकुल हो पानी पानी चिल्लाने लगी। पर पानी कहाँ से आये, जोहड़ में भी तो समाप्त हो गया था। उसे तरह-तरह से घर चलने को समझाया, सान्त्वना दी। पर बेचारी बृद्धा प्याससे पीड़ित पानी-पानी चिल्लाते हुए बेकल हो गई और मूर्छित होकर गिर पड़ी। दोनो भाइयोंने उसे होश में लाने के अत्यंत प्रयत्न किये पर सब निष्फल। दोनों उसे उठाकर घर ले आये। वहाँ उसे पंखा झला तथा उठानेका प्रयत्न किया। बुढ़िया ने एक बार आँखे खोली पर पानी-पानी चिल्लाती हुयी पुनः बेहोश हो गई। दोनों भाइयों का दिल पसीज उठा। गाँव में सवणों के कुएं के अतिरिक्त कहीं पानी नहीं था। दोनो भाइयों ने मन ही मन में कुछ तै किया। वे सवणों के कुएं पर जाने को तैयार हो गए। यह जानते हुए भी कि वे कितना

बड़ा अपराध, महापाप (उच्च वर्ण वालों की दृष्टि में) करने जा रहे हैं मां की चीख ने उनको उस जघन्य पाप करने को विवश कर दिया। और रात होने पर उस गहन, धनघोर रात्रि में दोनों भाई एक बाट्टी लेकर कुएं पर जल लाने के लिए, श्वर उधर देखते हुए, गाँव की सोया हुआ समझ कर चुपसे से चल पड़े। कुएं में बाट्टी को डुबाया, वह भर गयी, प्रसन्नता से पागल हो उसे ऊपर खींचने लगे। पर तभी उसमें से कुछ पानी छलका और एक जोर की आवाज के साथ कुएं में छम से छल छल करता हुआ जा गिरा। उसी क्षण छत्र सेठ के किवाड़ खुले और चौकीदार की आवाज हुई- कौन है कुएं पर ? दोनों भाई अवाक रह गये, कांप उठे। उसी क्षण वह फिर कड़का- कुएं पर कौन है ? और लाठी लिये हुए कुएं पर दौड़ा आया। दोनो भाइयों ने उसे हाथ जोड़कर उसके पैर पकड़ कर रोते हुए अपनी मरणासन्न मां की कथा कही। पर नहीं, उस पत्थरदिल, उस सवर्ण के हृदय में इन हरिजनों के लिये स्थान कहाँ ? वह तुरन्त चिल्ला उठा- 'अरे है कोई गाँव में, देखो तो पापियों ने कुआँ भ्रष्ट कर दिया है। जल्दी भागो, पकड़ो, नीच हमारा धर्म भ्रष्ट करने पर उतारू हो रहे है। और सब ग्रामवासी लाठी, डंडा-जो जिसके हाथ आया-लिये दौड़ पड़े। यह देख कर दोनों भाइयों का रोम-रोम कांप उठा। वे अपनी प्राणरक्षा के लिये बाट्टी लिये हुए ही सिर पर पांव रखकर दौड़ पड़े। पर नहीं, सब ग्रामवासी उनके पीछे ही भागने लगे। और रास्ते में ही दोनों की जैसे विल्ली चूहों को पकड़ लेती है, घर दबोचा। लगी चारों तरफ से लाठियां गिरने। पर दोनों भाई चिल्ला पड़े- 'हमें चाहे मार दो, अगर हमने कुएं से पानी भरकर पाप किया है तो ? पर यह पानी हमारी बूढ़ी मां को पिला दो नहीं तो वह बेचारी बिन पानो तडप-तडप कर मर जायेगी।' पर वहाँ उनकी सुनने वाला कौन था। चारो तरफ गालियों, लाठियों व डंडो की मूसला-धार वर्षा सी हो रही थी। अखिर बेहोश होकर गिर पड़े। पर वे शैतानी, वे हैवानी हाथ नहीं रुके। और जब वे त्रिबकुल निर्जीव से हो गये तो वे ग्रामवासी इनकी करनी का फल इन्हे देकर प्रसन्नता में मग्न

होते हुए बरों की असहनीय मार, सूख सुबह जब इसे होश पर नहीं, दुर्भाग्यने जो घनासेठ के नेट वास्तव में सुरक्षित पहुँचे, और क्योंकि ही जेल में ले गये। चला और इसे एक क्यों कि इसने कुआ

सात दिन जेल गुजर गई हो। लगात कैदी कहने लगे कि किसी से मांग लिया मांगना सर्वथा निष्क यह प्रकटकर कि इन निमंत्रण देता भी थ इसे कभी बर्दास्त

दंड भोग कर ज मन में अनेको तर्क-बदन दुख रहा था। सकुशल होंगे भी या हुआ। उन दोनों क पडा। वहाँ

उच्च वर्ण वालों की दृष्टि में
 व-ने उनको उस जघन्य पा
 । और रात होने पर उस गहन
 एक बाल्टी लेकर कुएं पर
 धर देखते हुए, गाँव की सोया
 वल पड़े। कुएं में बाल्टी को
 तता से पागल हो उसे ऊपर
 में से कुछ पानी छलका और
 थ कुएं में छम्म से छल छल
 क्षण छत्र सेठ के किवाड़ खुले
 हुई-कौन है कुएं पर ? दोनों
 ठे। उसी क्षण वह फिर कड़का
 ाठी लिये हुए कुएं पर दौड़ा
 से ह... जोड़कर उसके पैर
 मरणासन्न मां की कथा कही।
 स सवर्ण के हृदय में इन
 हैं ? वह तुरन्त चिल्ला उठा-
 तो पापियों ने कुआं भ्रष्ट
 पकड़ो, नीच हमारा धर्म
 है है। और सब ग्रामवासी
 थ आया-लिये दौड़ पड़े।
 का रोम-रोम कांप उठा। वे
 बाल्टी लिये हुए ही सिर पर
 नहीं, सब ग्रामवासी उनके
 : रास्ते में ही दोनों की जैसे
 है-पर दबोचा। लगी चारों
 र दोना भाई चिल्ला पड़े-
 हमने कुएं से पानी भरकर
 पानी हमारी बूढ़ी मां को
 री बिन पानो तड़प-तड़प
 उनकी सुनने वाला कौन
 शठियों व डंडो की मूसला-
 । अखिर बेहोश होकर गिर
 नी हाथ नहीं रुके। और जब
 थ तो वे ग्रामवासी इनकी
 रकर प्रसन्नता में मग्न

होते हुए बरों की लीट पड़े। इसी बीच इसके भाई के
 असहनीय मार, मूख व प्यास से प्राण पखेरू उड़ गये।
 सुबह जब इसे होश आया तो अंग-अंग टूट रहा था।
 पर नहीं, दुर्भाग्यने पीछा न छोड़ा था। वे सब ग्रामीण
 जो धनासेठ के नेतृत्व में, उसके धन व जाति बल पर
 वास्तव में सुरक्षित थे, प्रातः काल पुलिस लेकर भा
 पहुँचे, और क्योंकि इसका भाई उन्होंने मृतक पाया, इसे
 ही जेल में ले गये। बिना इसकी उपस्थिति के मुकदमा
 चला और इसे एक सप्ताह की जेल की कड़ी सजा हुई
 क्यों कि इसने कुआं अपवित्र कर दिया था।

सात दिन जेल में रहा, ऐसा लगा जैसे कि सांदर्याँ
 गुजर गई हो। लगातार रोता रहा, आँसू नहीं सूखे। दूसरे
 कैदी कहने लगे कि अरे पगले पानी ही चाहिये था तो
 किसी से मांग लिया होता। पर उन्हें कौन समझाए कि
 मांगना सर्वथा निष्फल ही नहीं था बल्कि गांव वाले पर
 यह प्रकटकर कि इन्हें पानी चाहिये, मौत को साक्षात्
 निमंत्रण देता भी था। वे सवर्ण, वे उच्चवर्ण वाले भला
 इसे कभी नर्दास्त भी कर सकते थे ? नहीं, कदापि नहीं।

दंड भोग कर जब यह जेल से घर की ओर चला तो
 मन में अनेको तर्क-वितर्क थे। शंकाए उठ रही थी,
 बदन दुख रहा था। सोचता था आज भाई और मां
 सकुशल होंगे भी या नहीं। पर जिसका डर था वही
 हुआ। उन दोनों को देखने इसे मरघट में ही जाना
 पड़ा। वहाँ अन्य लोग उन्हें इसके आने से पहले ही

फूक चुके थे। इसकी छाती जल रही थी पर चिता
 बुझ चुकी थी। वे भाई और माँ, वे इसका सर्वस्व अब
 राख की ढेरी हो चुके थे। यह चिल्ला उठा-हाय माँ,
 हाय भैया। यह अभागा तुम्हें अन्तिम समय देख भी
 न सका। तुम्हें पानी भी न पिला सका। हा भैया, क्या
 तुम्हारी जगह मैं मर सकता था ? धिक्कार है मुझे, मेरे
 जीवन को। हे भगवान, अगर मैं मेरी माँ की छोटी
 सी भी लालसा पूरी कर देता तो क्या त्रिलोकी की धन
 संपदा हर लेता ? कुछ देर यह रोता-रोता अचानक ही
 रुक गया पर फिर चील पड़ा-अरे कोई एक लोटा भर
 पानी ही देदो मैं यहीं इसी चिता पर ही रख हूँ। पर
 नहीं, कौन सुनने वाला था ? कोई नहीं। और योंही
 चिल्लाता चिल्लाता यह अभागा पागल हो गया। और
 आज इस दशा में हमारे सामने पड़ा है।

जब मैं चुप हुआ तो रामू के नेत्रों में अश्रु छलक
 आये थे। रामू की मुहियां कस गई थी और वह बोल
 उठा— 'सत्य (सत्तु), यह पागल नहीं, तब तो वह
 समाज का निर्दोष शिकार है। धिक्कार है इस समाज
 को, पता नहीं इस गरीब का सर्वस्व हरण कर निर्दयी
 समाज को क्या मिल गया ?' और रामू भाव विव्हल,
 बैचेन व उद्विग्न हो उठा था। तभी मैंने कहा-चलो
 रामू, 'जो हुआ सो हुआ,' उसे भूल जाओ और अब
 हैगिग गार्डन तो देख तो। और अनमना सा, खोया
 हुआ सा वह मेरे साथ चला पड़ा।

बेचारा ! हमारा ईश्वर

—प्रो सी के आनन्द

गाता और गुनगुनाता पवित्र प्रार्थनाएँ
 सारे मार्ग पर घूमा मैं अकेला
 (लोंघे सातों समुद्र
 उडा तारों में
 क्षितिज के उस पार
 मैंने ऊंची ध्वनि गुंजारित की)
 रात्रि में मैंने सुनी हर्ष ध्वनियाँ
 क्रूर विचार और कराहें दिन में
 उठती सागर उर्मियों और अंधेरे आकाश में
 साहसपूर्वक मैं चलता रहा अकेला
 स्वप्न लेता ईश्वरीय महानता के
 जन्म लेते शहरों में
 मैं रुका एक तीर्थ स्थान पर !
 एक तीर्थ विलाप ने चीर दिया धरती को
 एक भयानक नाद उठा घंटियों से
 ' यह किस बात का कोलाहल है '
 मैंने पूछा एक बच्चे से !
 ' ऊपर, वह देखो, हाथ हमारे भगवान,
 परम पिता का वध कर दिया वहाँ । '
 बढने लगी मेरे हृदय की धडकन,
 जड हो गए मेरे अंग,
 और दूब गया मैं व्यर्थ आँसुओं में ।
 दैविक आनन्द के दयावान संग्राहक
 आपका अन्त क्यों होना चाहिए था ?
 एक समय था जब हम गुनगुनाते थे
 ' स्वर्ग में ईश्वर, फिर सब ठीक है । '
 हो रही है देर, अब इसका अन्तिम संस्कार करो

खुशी और उमंग भरे युवक चिल्ला उठे जोर से ।
 गन्दी गालियाँ बकते और गाते
 पुजारी और धर्मात्मा सभी हो गए सम्मिलित ।
 जल उठी मोमबत्तियाँ और फैल गई अगव सुगंध,
 वे लाए उसके लिए फूल—प्लास्टिक के फूल ।
 तभी खडा हो गया एक महान विवाद,
 कैसे दफनाया जाय सर्वशक्तिमान ईश्वर को ।
 गाड दो इसे ! यह रहा शराब और तम्बाकू
 ये रही रंगी हुई मिट्टी ।
 इसे गाडना पडेगा !
 जंगली जानवरों की तरह, वे रक्तिम आँखों वाले
 खडे हुये
 घायल करने के लिए, उपचार के लिए नहीं ।
 फेंक दिए उन्होने अपने धर्मग्रंथ
 अपने शिकार को पकडने और मारने के लिए
 गुराँते और वार करते
 वे हो गए और अधिक जंगली
 मूर्तियाँ, क्रूस और भालों की भीड में
 देखो उनके माथे पर पश्चात्ताप हीन खून
 एक दुखदायी दृश्य
 धरती पर शांति ?
 जब उसके बच्चे संलग्न है एक हत्यारे क्रोध में
 उसका शव पडा है धूप और बरसात में !
 स्वर्ग में उसका गौरव, और धरती पर नरक
 किसने मारा ईश्वर को
 मनुष्य या जाति ने ?

हाथ

ठरले

बाजीप्र
 पराक्रम
 काय वि
 देव म
 स्वतः
 शिकवि
 मनाती
 त्याग

डले. स
 मग प्र
 की का
 म्हुणजे
 वयाबरो
 विषयी
 त्यांच्या
 ऐकून
 ह्त्तोच्य
 जाते य

—प्रो सी के आन

डायरीतील पाने

चारदस्त हातोडे

[शिवाजीच्या व्यक्तिगत डायरीतील ही काल्पनिक पाने आहेत. पिता म्हणून अयशस्वी ठरलेले शिवाजी महाराज मनातून दुःखी असावेत हा अंदाज]

दि. २६ मे १९७५

आज मुरारबाजी पडला—!

स्वराज्याचा आणखी एक जिवलग काळाने अलगद उचलून नेला. मुरारबाजी काय किंवा बाजीप्रभू काय ! शत्रूच्या शेकडो तलवारीवर एकाकी तुटून पडून प्राणाची आहुति देणारे दोघेही पराक्रमी वीरच. त्याची ही आहुति हे अग्निदिव्य कोणासाठी ? माझ्यासाठी. मी त्यांचा राजा. काय दिले त्यांच्या राजाने त्यांना ? धन, दौलत, संपत्ति ? काही नाही; तरीही त्यांनी मला आपला देव मानावे ? निश्चितच मी त्यांना काहीतरी दिले असावे !...होय, मी त्यांना स्वराज्य दिले, त्यांना स्वतःचे राज्य दिले, त्यांच्यात राष्ट्रभावना निर्माण केली. धर्माचे पावित्र्य काय, हे मी त्यांना शिकविले. त्यासाठी लढावे लागते हे देखिल त्याला मीच शिकविले. आता हे राष्ट्र, लोकांच्या मनातील ही राष्ट्रभावना टिकवायची असेल तर मला त्यांच्यात शिस्त निर्माण करायला हवी, कठोर न्यायाची अंमलबजावणी करायला हवी.

त्याच हेतूने आजपर्यंत आम्ही कित्येकांना तोफेच्या तोंडी दिले. हत्तिच्या पायाखाली चिरडले. स्वराज्यात सर्वांना सारखाच न्याय. तेथे कोणाचाही मुलाहिजा राखला जाता कामा नये—मग प्रत्यक्ष आमचा मुलगा असला तरी...मुलगा !...संभाजी राजे !...त्यांचा विचार मनात आला की काही सुचेनासे होते. जबाबदारी म्हणजे काय, याची त्यांना काहीच जाणीव नाही. संभाजीराजे म्हणजे स्वराज्याचे भावी युवराज. आम्हाहूनही त्यांच्या कर्तबगारीला अधिक महत्त्व. पण वाढत्या वयाबरोबर कर्तबगारी वाढण्याऐवजी दोषच वाढत आहेत. स्वराज्यातील जनतेच्या मनांत त्यांच्या-विषयी आदर व प्रेम निर्माण होण्याऐवजी भिती व तिरस्काराची भावनाच अधिक बळावत आहे. त्यांच्याविषयीच्या लोकांच्या तक्रारी रोजच्या रोज वाढतच आहेत. कधी कधी असल्या तक्रारी ऐकून मन अगदी उद्ध्वस्त होते. संतापाच्या भरात विचार येतो, आत्ताच्या आत्ता संभाजीराजांना हत्तीच्या सोंडी देण्याचा हुकूम करावा आणि न्यायाची अंमलबजावणी किती निःपक्षपाती केली जाते याचा जनतेला धडा घालून द्यावा. पण तो संतापाच्या भर ओसरला की संयमी मन विचार

करू लागते. 'संभाजीराज' ना आवर घालणे कठीण व्हावे हे आमचे अपयश आहे.' खरोखर जी व्यक्ति आज लाखो 'मुर्दाड्यातून' शिस्तबद्ध नागरिक निर्माण करू पहात ती व्यक्ती-आम्ही स्वतःच्या मुलाची घडण नीट बनवू शकत नाही यापेक्षा आमचे अपयश ते कोणते ?

आम्ही तरी काय करू शकतो ? वर्षांचे बाराही महिने आम्ही लढाईच्या मोहिमावर. यातून संसारात लक्ष किती पुरवणार ? महिने न महिने जिवाच्याच्या माणसांची भेट होत नाही. पण या गोष्टीला उपाय नाही. पदरी मोठेपण पडले म्हणजे ते असेच चालायचे. पण यात संभाजीराजांचा तरी काय दोष ? ज्या मुलाचे पहिले रडणे ऐकायला देखिल त्याची आई जिवंत नव्हति ह्याला माया म्हणजे काय हे कोटून कळणार !—त्याबाबतीत राजे आणि आम्हीही कमनशीबीच खरे ? सईबाई-सारखी आई आणि पत्नी अत्यायुषी ठरावी ना !—कळायला लागल्यावर आईविना पोरक्या मुलाने पित्याकडे पहावे तर आमचा तरी सहवास त्यांना कोटून लाभणार ? सावत्र आईने-सोयराबाईने-तर त्याचा द्वेष करण्यापमीकडे काहीही केले नाही. एकट्या जिजाऊंचा काय तो त्यांना लळा. स्वतःच्या जिवापलिकडे त्यांनी संभाजीराजांना सांभाळले, पोटचा मुलगा समजून माया लावली. पण त्यादेखील आमच्या इतक्याच घडाडीने, आमच्या गौरवजेरीत, स्वराज्याचा कारभार चालवत असतात. त्यात आणखी त्या उतारवयाला लागलेल्या. कारभाराची दगदग त्यांच्याच्याने सोसवत नाही. संभाजीराजांच्या इच्छा मनाला फुंकर घालणारा एकमेव आधार देखील दांसळत चाललेला, अशा-स्थितित त्यांनी पहावे तरी कोणाकडे आणि मग ते स्वतःच्या बालबुद्धीने वागू लागले तर तो दोष तरी कोणाचा ? दोष ! दोष माझ्यासारख्या दुर्दैवी पित्याच्या नशिवाचा. हा विचार नेहमी मान खाली घालायला लावतो—आम्ही पिता म्हणून अपयशी ठरलो—स्वराज्याचे छत्रपति होण्यास कसे लायक ठरणार !

दि. १८ जून, १९७४

मातोश्री निवर्तल्या. आमची, नव्हे स्वराज्याची सावलीच नाहिशी झाली. त्यांच्या मागे आम्ही तरी जगून काय करावे ? नाही. पण आम्हास असे म्हणून कसे चालेल ! राजा पोरका झाला तरी चालेल पण प्रजा पोरकी होता कामा नये. पण आईसाहेबांच्या मागे आम्ही काय किंवा प्रजा काय, पोरकीच झाल्यासारखी आहे. आईसाहेबांच्या मायेचे छत्र आम्हावरी सदैव असे. राजकारणात तर त्याचा सहा घेतल्याशिवाय आम्ही कोणताही निर्णय घेतला नाही. आजपर्यंत आम्ही मोठमोठ्या मोहिमा पार पाडल्या त्या, त्यांच्यावर कारभाराचा सर्व भार टाकूनच. आज आम्हाला इतके मोठेपण प्राप्त झाले आहे ते त्यांच्यामुळेच. स्वराज्याची कल्पना सर्वप्रथम त्यांनीच आमच्या मनात निर्माण केली, त्यासाठी लागणारे निश्चयी मन तयार करतानां देखील त्यांनी अपार मेहनत घेतली आणि नंतर स्वभावाची घडण योग्य व्हावी यासाठी दादोजी कोंडदेवांसारखे अनुभवी माणूस गुप्त म्हणून नेमून दिले. आईसाहेबांनी आमच्यासाठी काय केले नाही ? आई म्हणून ली आमच्या मुलासाठी जे काही करू शकते ते तर त्यांनी केलेच शिवाय एक राजमाता म्हणून जी कर्तव्ये पार पाडावी लागतात ती देखील त्यांनी न चुकता पार पाडली. स्वराज्य प्राथमिक अवस्थेत असताना जनतेचे पालन पोषण केले, कठोरपणे न्याय देऊन शिक्षेची अंमलबजावणी केली, तसेच यवनांच्या पाशवी हस्त्यात बेचिराख झालेले कित्येकांचे संसार त्यांच्या रूपेमुळेच पुन्हा उभारणीला आले. सईबाईंच्या

निश्चन
जबाब
आम्ही
नाही.
व्याचे
बाला
केवळ
पुढच्या

पसारा
जाते.
मात्र
कोणीही
वेळीच

थोरातां
तेथे हा
ण्याची
मनाचा
गावा
शकेल.
अशी
वागणे
शासन
मृत्यु

तर कर
आईस
असत्य
कीर्त

आहे.' खरोखर जी
ती व्यक्ती-आम्ही
कोणते ?

या मोहिमावर. यातून
होत नाही. पण या
यात संभाजीराजांचा
। नव्हति ह्याला माया
। वीच खरे ? सईबाई-
विना पोरक्या मुलाने
आईने-सोयराबाईने-
तो त्यांना लळा.
। माया लावली. पण
आर चालवत अस-
। ने सोसवत नाही.
। चाललेला, अशा-
। गळे तर तो दोष
विचार नेहमी मान
प्रपति होण्यास कसे

जून, १६७४

। ली. त्यांच्या मागे
। राजा पोरका झाला
क. किंवा प्रजा
। असे. राजकारणात
। आम्ही मोठमोठ्या
। म्हाला इतके मोठे-
। आमच्या मनात
। र मेहनत घेतली
नुभवी माणूस गुरु
। ली आख्या मुला-
। कर्तव्ये पार पाडावी
। असताना जनतेचे
। यवनांच्या पाशवी
। आले. सईबाईंच्या

निश्चिनांतर आमचा संसार देखील उध्वस्त झाल्यासारखाच होता पण आईसाहेबांनीच तो मोठ्या
जबाबदाराने सावरला. संभाजी राजांच्या दृष्टी स्वभावाला देखील त्यांनीच बांध घातला. आज त्या
आम्हा सर्वांना सोडून गेल्या, लाख जनता धायमोकलून रडली. आम्हाला रडणेदेखील शक्य होत
नाही. दुःखसागरात डुंबलो अमलो तरी अंग मिजलेले दाखवता येत नाही, कारण आम्ही स्वरा-
ज्याचे वाली. आम्हीच हाय खाल्ही तर जनतेने तरी पहावे कोणाकडे. नाहलाजाने म्हजावे लागते,
बाला उपाय नाही, आला प्राणि रक्षात नाही. पण...पण आईसाहेबांच्या बाबतीत मनाची समजूत
केवळ अशक्य आहे. 'भाऊसाहेब ! खरंच तुमची आम्हाला फार आठवण येते हो ! निदान कनेन
पुढल्या जन्मी तरी आम्हाला तुमच्या पोटी स्थान द्या.'

दि. २० जून, १६७४

आज थोरातांच्या कमळेबद्दल ऐकलं-।

'पोरा काय करतो आहेस हे ?' स्वराज्य व्हावे ही श्रींची इच्छा ऐसे मनीं धरून आम्ही हा
पसारा मांडला, पदरी मोठेपण पडले; परंतु असल्या गोष्टी ऐकून फी हे मोठेपण नकोसे होऊन
जाते. संभाजीराजांचे हे पोरखेळ कोठवर चालणार ? आजपर्यंत आम्ही खूप सहन केले पण आता
मात्र कहर झाला आहे. स्वराज्यातील जनतेस तोंड दाखवावयास आम्हाला जागा राहिलेली नाही.
कोणीही गुन्हा करावा आणि तो माफ केला जावा असे जनतेस वाटू नये बासाठी संभाजीराजांना
वेळीच शासन करायला हवे...

पण आम्ही शासन करतो ते गुन्हासाठी. प्रेम करणं हा काय गुन्हा आहे ? संभाजीराजांनी
थोरातांच्या कमळेवर प्रेम केलं. जेथे रानावनात राहणाऱ्या पशूनासुद्धा प्रेम करण्याचे स्वातंत्र्य आहे
तेथे हाडामांसाच्या माणसाची काय गोष्ट ? आणि कमळा म्हणजे मूर्तिमंत लावण्य ! अशा लाव-
ण्याची कदर न करणे हे फक्त दगडाचे काळीज असलेल्यालाच जमावे. आणि कमळा—तिच्या
मनाचा विचार केला तर संभाजीराजांसारख्या राजविख्या तरुणांच्या प्रेमाचा अन्वेष तिते तरी का
करावा ? एलाद्याच्या मर्जीविरुद्ध दुसऱ्याने त्याच्यावर प्रेमाची सक्ति करणे हा एकवेळ अपराध ठरू
शकेल. पण दोन व्यक्तींनी एकमेकांवर प्रेम करणे हा केवळ धर्मच म्हणावा लागेल—ती घटना
अशी असावी हा माझा अंदाज आणि लोक काय म्हणतात ते वेगळेच आहे—आणि धर्माप्रमाणे
बागणे ह्या गुन्हाला शासन म्हणून प्रत्यक्ष मनुस्मृतिही काही तरतूद नाही. म्हणूनच संभाजीराजांना
शासन केले तर न्यायदेवता मला पापी ठरवेल आणि शासन न केले तर समाज. यापेक्षा या घडीस
मृत्यु आलेला काय बाईट ?

ले, पण हे मोठेपण मृत्युदेखील सुखाने येऊ देणार नाही. खरंच, हे मोठेपण पदरी नसते
तर कसलीही चिंता मनीं लागली नसती, सर्व गोष्टी कशा सुरळीत पार पडल्या असत्या. निदान
आईसाहेब जरी आज ह्यात असत्या तरी त्या संभाजीराजांच्या मनाची समजूत घालू शकल्या
असत्या, पण ते होणे नाही ! आम्ही आत्ताच्या आता संभाजीराजांस नजरकैद करण्याचा हुकूम
करीत आहोत...बळग माझ्यासारख्या पित्याचा पुत्र म्हणून जन्म घेण्यातच सुकलास रे...!

● ● ●

बिचारा देव

(प्रो. सी. के. आनंदन् याच्या " Alas ! Oh God ! " ह्या कवितेचा अनुवाद)

मुली फक्त 'तुझे' नाम
गळ्यामधे एकतारी
असा होतो भटकत
माझ्या मीच नादामधी
उलघिले सागर सारे
दगा दगात हिंडलो
क्षितीजही पार केले
गायनात हरवलो
रडत रडत दिवस गेला
आनंदात निथळे रात्र
काळोखला नभसागर
स्वच्छंद नी मी चालत
साक्षात्कार नवा नवा
घडवती वसंत हा
पाहण्यास मंदीराशी
मीही राहे एका उभा
किंचाळली पृथ्वी जणू
घंटा खिंकाळल्या कुठे
काय घडे, काय घडे ?
खून म्हणे हो देवाचा !
बरदहस्त या जगीचा
कुठे गेला कुठे गेला
होते त्याचे छत्र इथे
जग संथ होते होते
चला अग्नि देऊ त्याला
कुणी गंभीर म्हणाले
फुले कागदाची कुणी
हळुवार त्याला घाले
मग कुणी पाद्री असो
कुणी फकीर, महंत
साधु, धर्म सारे आले
कसा याच हो शेवट
जाला त्याला हिंदू म्हणे

पुरा त्याला म्हणे कुणी
बांधूनि मग उंच थडगे
कस बांधा त्यावरि
एक थडगे छान छोटे
सब्जाचे अन् झाड कोठे
देव अमुचा, येशु माझा
अल्ला प्यारा, भगवान् हमारा
त्वेष चढला, रक्त उसळे
देव अमुचा हाच नारा
हाणा मारा हाणा मारा
खून पडले माथी फुटली
हात तुटले पाठी काठी
प्रेतही सारे कसे विसरले ?
चंद्र सूर्य त्यावरती रडले
सुकें बिचारे झिजून संपले
भांडण त्यांचे तरी न संपले
धर्म राहिले देव तो मरे
जग झाले पोरके बिचारे

—प्रो. सौ स्ने श्री कुळकर्णी

' नीतीचे गणित '

भाव आणि शील ह्यांची बेरीज करा.
मैत्रीतून कपट व मत्सर वजा करा.
सुस्वभावाला प्रेमाने गुणा.
देहकष्टाला मनोरंजनाने भागा.
परनिदेचा लघुतम काढा.
परोपकाराची काळाशी सरासरी काढा.
संस्कृत्यांचा आलेख काढा.
नीतीचे चक्रवादव्याज काढां.

—चिहूल क्लमस

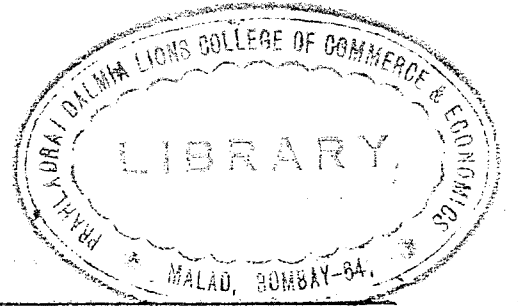
माझी खरेदी

तुम्ही मला वेड
आहे. म्हणतो छं
विचित्र विचित्र छं
आणला याने ? ख
त्याहूनही महत्वाचे
विचित्र त । ह
कारणही तुम्हाला
पेसा न मिळाल्यास
पणे पाहण्याचा म
त्या छंदाचे रूपांतर
खरेदी करण्याच्या
छंदावर मोठेपणी

खरेदी करण्यात
असतो. खरेदी छं
असलेल्या वस्तूचा
म्हणतात—छंदा
रात जात नाही; प
छंदा म्हणतात.

समजा का
दुकानातून कागद
दुकानदार मला अ
मला एखाद्या गोष्टी
म्हणून पहातो व

खरेदी करण्यात
कोटस्थानी छंदा
वाटते. खरेदी करत
आपले डोळे तुम



वा अनुवाद)

माझी खरेदी

शिरीष र. मानकामे

म्हणे कुणी
उंच थडगे
त्यावरि
छान छोटे
च झाड कोठे
I, येशु माझा
II, भगवान् हमार
I, रक्त उसले
I ह नारा
हाणा मारा
माथी फुटली
पाठी काठी
कसे विसरले ?
Iावरती रडले
I झिजून संपले
चे तरी न संपले
देव तो मरे
Iोरके विचारे
सौ स्ने श्री कुळकर्णी

तुम्ही मला वेड्यात काढाल, म्हणाल काय वेडा माणूस आहे. म्हणतो छंद खरेदी करण्याचा. एकेकाचे असतात विचित्र विचित्र छंद ! पण खरेदी करण्याचा छंद कोठून आणला याने ? खरेदी करत बसणे म्हणजे वेळेचा आणि त्याहूनही महत्त्वाचे म्हणजे पैशाचा अपव्यय आहे. विचित्र तऱ्हेचा हा खरेदी करण्याचा छंद लागण्याचे कारणही तुम्हाला फार विचित्र वाटेल. लहानपणी हातात पैसा न मिळाल्यामुळे दुसऱ्याच्या खरेदीकडे आश्चाळभूतपणे पाहण्याचा मला एक तऱ्हेचा छंदच लागला होता. त्या छंदाचे रूपांतर मोठेपणी पैसा हातात आल्यामुळे खरेदी करण्याच्या छंदात रूपांतर झाले. लहानपणाच्या छंदावर मोठेपणीच्या छंदाने खरोखरच बदल घेतला.

खरेदी करण्याचा छंद अगदी मजेशीर व गंमतीदार असतो. खरेदी छंदाने करणे म्हणजे काही नुसत्या हव्या असलेल्या वस्तूच घेणे नव्हे. त्याला नुसते खरेदी करणे म्हणतात—छंद नव्हे. ज्या वस्तू आपण ठरवून बाजारात जात नाही; पण तेथे गेल्यावर विकत घेतो, त्याला

छंद म्हणतात. समजा मी कागद आणायला बाजारात गेलो व एका दुकानांतून कागद खरेदी केले, दुकानाबाहेर पडता पडता दुकानदार मला आणखीन काही पाहिजे कां विचारतो व मला एखाद्या गोष्टीचे नांव सांगतो. मी ती वस्तू कुतूहल म्हणून पहातो व ती विकतही घेतो.

खरेदी करण्यांत जी एक मजा असते ती दुसऱ्या कोटस्याही छंदात येत नाही. निदान मला तरी असे वाटते. खरेदी करताना आपण बाजारांत फिरतो तेव्हा आपले डोळे सुप्त होतात. ते कसे ते पाहू.

बाजारांत निरनिराळ्या भाज्या असतात, त्यांचे रंग पण वेगवेगळे असतात आणि प्रत्येक भाजीवाल्याकडे वेगवेगळ्या भाज्याचे ढीगच्या ढीग असतात. त्या भाज्यांचे वेगवेगळे रंग व ताजेपणा पाहून आपल्या डोळ्यांचे पारणे फिटते. अश्या ताज्या भाज्या फक्त मोठमोठ्या बाजारांत मिळतात. मध्येच लाल तर मध्येच हिरवा, बाजूला पांढरा तर त्याच्याखाली पिवळी लिंबे. हे सर्व रंग जेव्हां आपण एकाच वेळी व मोठ्या प्रमाणांत बघतो तेव्हां अगदी वेगळे समाधान मिळते. म्हणून भाजीबाजारांत भटकणे हा तर माझा खास छंद.

खरेदी करण्याचा खेळ पण मजेशीर असतो. बाजारांतल दुकानात शिरून मोठ्या गिऱ्हाइकाचा आव आणून दुकानदाराला माल दाखवायला सांगायचा. विचारा दुकानदार आपल्या मोठेपणाला बळी पडतो. साधारण दहा मिनिटांनी आपल्याला माल पसंत नाही किंवा भाव पुष्कळ आहे ही सबब सांगून दुकानाबाहेर पडायचे.

पण हा खेळ कधी कधी महागात पडतो व आपले डोळे पांढरे व्हायची पाळी येते.

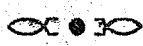
पण हाच खेळ उघड्या बाजारात अगदी निर्धास्त खेळता येतो. कारण उघड्या दुकानांत आपल्याला कोणीही काही बोलत नाही. एक उचलावी, पुन्हा ठेवावी, शेंगा वा मटारांच्या ढीगात हात घालावा, मन मानेल तसे वागता येते.

खरेदी करण्याचा छंद तसा अगदी गंमतीदार असतो; पण आपले पाकिट रिकामी होते इतकेच.

वे गणित

ल ह्यांची बेरीज करा.
व मत्सर वजा करा.
माने गुणा.
रंजनाने भागा.
म काढा.
ळाशी सरासरी काढा.
खेळ काढा.
व्याज काढां.

—विह्वल क्लमस



शेवटचा दिवस

मनुष्य जन्माला आल्यावर त्याच्या आयुष्याचा शेवटचा दिवस कधीतरी उगवणारच. हा दिवस कसा पार पाडावा हा प्रश्न आहे. शेवटी 'रोता आया, रोता चला' ह्या अवस्थेतूनच तो जातो. संपूर्ण जग पादाक्रांत करण्याची महत्वाकांक्षा बाळगणाऱ्या हिटलरने मृत्यूला मिठी मारली. तर दक्षिण जिंकण्यापूर्वी मृत्यूने औरंगजेबाला! शानेश्वर तर वयाच्या एकविसाव्या वर्षी मृत्यूकडे चालत गेले.

'.....मी मृत्युशय्येवर पडलो आहे. आज शेवटचा दिवस आहे. माझ्या आयुष्यातील आजचा शेवटचा सूर्यास्त आहे. उद्या पुन्हा सूर्य उगवेल. निद्राधीन झालेले जग पुन्हा कार्यान्वित होईल. फक्त उद्या माझी हजेरी नसेल. पहाटेचा गार बारा माझ्या देहाची राव मातीत पसरवत असेल. मातीला माती मिळाल्याचा आनंद होईल. विश्व हे एक दीर्घ स्वप्न आहे. ह्या अनंतकोटी ब्रह्मांडात सूर्याच्या प्रकाश शोतात दिसणाऱ्या रजःकणा-इतकीही पृथ्वी नाही. त्यात मी कोण? कोठून आलो? कां आलो? अन् कोठे जाणार आहे?

जीवनात कोणालाही वाटेकरी केले नाही. सुख-दुःखाना क्षितीजावर नेऊन ठेवले. त्यांस भोगले नाही. त्यांचा पाठशिवणीचा खेळ दुरूनच पहात राहिलो. प्रत्यक्ष भोगापेक्षा त्यांच्या आठवणीच अधिक तापदायक ठरतात. फक्त एकच गोष्ट, 'ताई' नाही हे मनास सलत राहिले. शाळेत मिळाली नाही. पण कॉलेजात तरी! कॉलेजप्रवेश हे माझ्या जीवनातील सर्वांत मोठे बळण होते. प्रत्येक क्षण मला वेडावत निघून गेला. बालपण, तारुण्य, अन् आता जीवनच! सारे जीवन एका धुंदीत निघून गेले. ही धुंदी खाडकून उतरली. जेव्हा आज उजाडला.

जीवनाची सफलता बुद्धीच्या विलासापेक्षा भावनेने विकासात आहे. रिकामे पोचे जसे उभे रहात नाही भावनेशिवाय मनुष्य उभा राहूच शकत नाही. मी म्हणून जन्मलो. हिंदू म्हणून मरणार त्याचा मला आन वाटतो. पुर्नजन्म मिळणारच असेल तर तो देव हिंदू म्हणून ह्या काळ्या मातीत मिळो, अशी मा प्रार्थना आहे. हयातीत सरस्वतीची पूजा केली. 'लक्ष्म ला दुरूनच नमस्कार केला. आज देखील मी विद्या आहे.

बासांसि जीर्णति यथा विहाय, नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥

(गीता, सांख्ययोग, अध्याय दुसरा, २१)

जीवनाच्या अखेरीस धीर येण्यासाठीच श्रीकृष्णा गीता सांगितली असावी आणि व्यासांनी लिहीली असावी 'ह्याच' दिवशी विशेषतः पापेच डोंब्यासमोर थर नाचू लागतात. ह्या 'एकविसाव्या' शतकात कैकजा चक्र परग्रहावर रहावयास जातात; त्यांना वाटते आप पाप, पुण्य पहाणारा चित्रगुप्त फक्त पृथ्वीवरच आहे. त्या ग्रहावर आपण नवीन जीवन चालू करू. रोज शेकडो ग्रहांचे शोध लागत आहेत. पण माझा आत्मा आता कोणत्या सूर्यमालिकेतील ग्रहावर जाणार आहे!

तरीहि आज मी समाधानी आहे. कशाचा मोह नाही, कशावर आस्था नाही. कृष्णाचे नाव घेत मृत्यूचे स्वागत करण्यास उभा आहे. अगदी काही तासातच 'तो' येईल. तोपर्यंत तरी मी स्वतःला कृष्णनामांत विसरून जातो कृष्ण...कृष्ण...कृष्ण.....!

प्रत्यक्षात परमेष्ठानबाला घडविण मूर्त स्वरूप जगात मातीचा गोळा. पण साऱ्या जगाचे व्यक्तीगळीच व्यक्ती उ माझ्या रूप अशीच व्यक्ती भेट मुळे गोवा, कारवार महिन्यातून एकदा आणि मला जवळ येणारी सर्व विशेषण ठेवत. आई-गाथात होती त्यामुळे ती सा आणि अशा वेळी सांभाळ करी. प्रत्यक्ष सहाद्रीच्या पठारावर सहाद्रीच्या एखाद्या उच्चारण्यास देखील सिमेंट भरावे ती जोडून तयार केली प्रेमाने त्याला अंतूच घरचा गडी अस जीव होता. त्याने अ सारखे माझ्यावर असल्यामुळे तो मला धुतल्यावर मला नास्त रती' पुटपुटत माझ्या तांब्या ओती. कधी-मी त्याच्याकडे करी. पितळी तांब्या माझ्या त्यांच्या अंगावर ओत

— विह्वल

बुद्धीच्या विलासापेक्षा भावने
मे पोत्रे जसे उभे रहात नाही
उभा राहूच शकत नाही. मी
म्हणून मरणार त्याचा मला
मिळणारच असेल तर तो दे
मातीत मिळो, अशी
सगळ्यांची पूजा केली. 'ल
केला. आज देखील मी विचार
था विहाय, नवानि गृह्याति
राज जीर्णाल्यव्यानि संयाति
ययोग, अध्याय दुसरा, २
धीर येण्यासाठीच श्रीकृष्ण
आणि व्यासांनी लिहीली अस
तः पापेच डोळ्यासमोर था
एकविसाव्या' शतकात कै
जातात; त्यांना वाटते आ
पृथ्वीवरच आहे. पण मा
विन चालू करू. रोज शो
हेत. पण माझा भात्मा आ
ग्रहावर जाणार आहे !
धानी आहे. कशाचा मोह ना
ण्याचे नाव घेत मृत्यूचे स्वा
ादी काही तासातच 'तो' येई
कृष्णनामांत विसरून जातो
....!

प्रत्यक्षात परमेश्वर जरी मानवाला घडवीत असला तरी
मानवाला घडविणारी दुसरी व्यक्ती असते. परमेश्वर एक
स्वरूप जगात भाणून ठेवतो, जसा एकाद्या
मातीचा गोळा पण त्याला विशिष्ट आकार देणारी,
त्याच्या जगाचे व्यवहारदर्शन करून देणारी ही एक
शाळांची व्यक्ती असते.
माझ्या बालपणी देखील मला घडविणारी एक
व्यक्ती भेटली. वडील व्यापाराचे काम असल्या-
वे गोवा, कारवार ह्या बाजूने फिरत असत. कधीतरी
विहिन्यातून एकदा घरी येत. घरची खुशाली विचारीत
आणि मला जवळ घेऊन] छोट्या बाळाला लावण्यात
णारी सर्व विशेषणे लावून माझ्या हाती खाऊचा पुढा
वत. आई गावातील एका महिला मंडळाची अध्यक्ष
ती त्यामुळे ती सदैव त्यांच्या तेथील कामात गर्क असे
आणि अशा वेळी आमचा गडी 'अंतू' हाच माझा
सांभाळ करी. प्रत्यक्षात त्याचे मूळचे नाव 'अंतू' नव्हे.
ह्याद्रीच्या पठारावर राहणाऱ्या ह्या व्यक्तीचे नाव
ह्याद्रीच्या एखाद्या पाषाणाप्रमाणे अगडबंब आणि
चचारण्यास देखील कठीण असे होते. दोन विटामध्ये
सुमेंट भरावे तशी त्याच्या नावाची साखळी जोडाक्षरे
जाहून तयार केली होती. पण आम्ही मात्र सारे
प्रमाणे त्याला अंतूच म्हणत असू.
घरचा गडी असून देखील माझ्यावर अंतूचा फार
भाव होता. त्याने अगदी स्वतःच्या पोटच्या गोळ्या-
सारखे माझ्यावर प्रेम केले. माझी शाळा सकाळची
असल्यामुळे तो मला पहाटेच उठवी. माझे तोंड वगैरे
नास्ता देई. नंतर 'काशी, गंगा, भागि-
पुटपुटत माझ्या डोक्यावरून आंगोळीचा शेवटचा
ओती. कधी-कधी ह्या शेवटच्या तांब्याची मागणी
मी त्याच्याकडे करी. पण तो पाण्याने भरलेला जड
पोचण्यापूर्वी मध्येच
यांच्या अंगावर ओतला जाई, नंतर माझे कपडे

करून तो मला शाळेत पोहचवी. 'अधून-मधून' काय
मास्तर बाळ्याचा अभ्यास कसा चाललाय ! 'अशी
चौकशी करी त्यावर आमचे ढेरपोटे मास्तर 'उत्तम'
'उत्तम' म्हणून मान डोलावित. मास्तर बदलले, वर्ग
बदलले, बाक बदलली, मित्र बदलले, इयत्ता बदलल्या,
माझ्या अभ्यासातील प्रगतीने उच्चांक गाठला पण
अंतूच्या 'काय मास्तर...' हे विचारण्याच्या पद्धतीत
मात्र फारसा बदल झाला नाही. माझ्या शिक्षणाचा पहिला
'श्री' मी अंतूकडूनच गिरवून घेतला.

अंतूचा पोशाख देखील अजून मला आठवतो. ठेंगू
सावळी थोडी जाडजूड मूर्ती, खाकी रंगाची विचार,
अंगात पांढरे बनियन, कमरेभोवती एक पाढरा रुमाल
त्याची डाव्या बाजूला गाठ मारलेली. त्याच्या त्यां कमरे-
भोवती गुंडाळलेल्या रुमालाचा जर का तुम्ही वास
घेतला तर त्याला येणाऱ्या लोणाच्या, आमटीचा वास,
एकाध्या पाकशाख शिजला लाजवणांरा होता. त्याला
नाना प्रकारचे कण, तसेच भाताचे कण चिकटलेले
असत. फोडणीचा वास त्या रुमालाला इतका मस्त येई
कि गुलाबाच्या जाईच्या सर्व प्रकारचा स्वादमिश्रित तसा
त्याचा रुमाल होता सुवासाने सारे घर भरून जावे
त्याप्रमाणे सकाळच्या प्रहरी तो जवळ आला की सारे
नाक फोडणीच्या सुहासाने भरून जाई. आणि ह्याच-
वेळी अंतू मधील खरा स्वयंपाकी जागा होई. पाठ्यांच्या
वेळी आईच्या मैत्रीण्यांनी केलेली त्याच्या स्वयंपाकाची
तारीफ सांगण्याऐवजी ऐकावीच.

कोकणातल्या खूप पिहिलेल्या फणसाप्रमाणे एक
आगळाच गोडवा असतो तसा अंतूचा स्वभाव
अगदीच प्रेमळ होता. त्यामुळे मी सदैव त्याच्याबरोबर
असे. कधी-कधी मी त्याच्या डोक्यावर बसून त्याला
घरभर फिरायला लावी. तर कधी-कधी त्याच्या पाठीवर
बसून त्याला "घोडा घोडा" करायला लावी. यावेळी

मला एका खास प्रसंगाचा उल्लेख करावासा वाटतो. तो म्हणजे गावात एकाद्याचे लग्न असले की माझ्या आईला खास निमंत्रण येई आणि अशा वेळी अंतूराव देखील त्याचा खास राजेशाही पोशाख चढवित. अंगात जरीच्या किनारीचे जाकिट, पायात रेशमी पानाफुलांनी सजविलेला सैलसा पायजमा, डोक्याला मखमलीची टोपी गळ्याभोवती निळ्या रंगाचा रेशमी कमाल आणि मीही एकाध्या राजपुत्राप्रमाणे सुंदर सजे आणि सजविलेल्या एकाध्या उमद्या घोड्यावर राजपुत्राने बसावे त्याप्रमाणे मी अंतूच्या खांद्यावर स्वार होई. आणि आमची स्वारी लग्नमंडपापर्यंत मोठ्या दिमाखाने जाई.

अंतूने मला काय शिकविले नाही हे सांगण्यापेक्षा त्याने काय शिकविले हे सांगणे उत्तम. एका फळकुटीला बॅटेसारखा आकार देवून त्याने मला 'क्रिकेट' शिकविले. त्याच्या बरोबर मी लपंडाव खेळलो, उड्या मारामारायला शिकलो. आमच्या शेजारच्या वाडोत एक वडाचे झाड होते. अंतूला एका पारंबीवरून दुसऱ्या पारंबीवर निर्धास्तपणे उडी ठोक्याची सवय होती. अंतूची ही पराक्रमी उडी पाहून अनेक वेळा आश्चर्यांच्या भाराने तोंडात बोट घालण्या ऐवजी ते अनेक वेळा दाताखाली चिरडले देखील गेले होते पण अंतूने वारंवार मला माकडासारखे खाकोटीला मारून उडी मारण्याचे शिक्षण दिले.

अशी कशी ही ?

महालातील माणिक मोत्याच्या लखलखाटाला न भुलणारे स्त्री हृदय प्रेमरूपी झोपडीतील मिणमिणत्या पणतीवरही स्वतःला ओवाळून टाकण्यास तयार होते. संपत्तीच्या शेकडो टिचक्यांनी न उघडणारे स्त्री हृदय स्नेहाच्या हलक्याशा टिचकीने उघडते. त्रिलोकाचे वैभव पायाची लोळण घ्यायला तयार झाले तरी प्रसन्न न होणारे स्त्री हृदय ममतेच्या चरणावर सर्वस्व अर्पण तयार करण्याला तयार असते. स्त्रीला कोणाची ना

अंतूला कधीही पहा एक प्रेमज्ञ हास्य त्याच्या मुखातून झळकत असे. त्यामुळेच की काय मला त्याच्या इतकी ओढ लागली होती. स्वयंपाक करताना मी खूप वेळा व्यत्यय आणि पण त्याने कधीच नाकी आणले नाहीत. त्याचे मन फार मोठे होते. शिक्षण जरी विशेष झाले नसले तरी अनुभवाने तो शहाणा झाला होता फावल्या वेळात तो मला गोष्टी तो अत्यंत शिस्तप्रिय होता. बालपणीच त्याने शिस्तचे बाळकडू पाजले. अधून अधून 'अंतू' दिवसासाठी आपल्या गावी जाई तेंव्हा आईची चंगळ उडे. मग कुठे भाड्यावर, तर कुठे माझ्यावर काढ असे प्रकार घडत. अशावेळी वारंवार मला खूप आठवण येई.

अंतू जरी खेडवळ असला तरी 'माणुसकी' जी चिज आहे, ती त्याच्याजवळ होती. त्याच्या शिकण्यासारखे खूप होते पण काळालाच आमचे सुदैव पहावले नसावे. आमच्या समोर प्रिय आम्हा सान्यांना सोडून गेला. त्याची ती प्रेमळ, भावपूर्ण, विनोदी, शिस्तप्रिय मूर्ती आजही माझ्या अशा आहे. आणि अंतूच्या ह्या जाण्यामुळेच की काय सारे भाग्य पालटले. आम्ही मुंबईला आलो. येथे मात्र अंतू भेटला नाही.



वसंत

कोणाची चिंता करावीशी वाटते. बालपणात आपल्या बाहुल्यांची जरा मोठी झाल्यावर आपल्या अग्यात तारुण्यात प्रियकराची अर्थात पतीची आणि प्रौढावस्थेत आपली मुले व संसार आणि घरदार यांच्या चिंतेने नेहमी ग्रासलेले असते. आपल्या स्वतःच्या सुखदुःख पेक्षा तिला त्याच्याच सुखदुःखाचा विचार नेहमी भेडसावतो. स्त्री हे निसर्गाने निर्माण केलेले एक आहे का ?



यप्रकाश

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हा एक प्रेमक्ष हास्य त्याच्या मूळ
 केच की काय मला त्याच्या
 होती. स्वयंपाक करताना मी
 आणि पण त्याने कधीच ना
 त्याचे मन फार मोठे होते.
 झाले नसले तरी अनुभवाने तो
 फावल्या वेळात तो मला गोष्टी
 य होता. बालपणीच त्याने
 जले. अधून मधून 'अंतू'
 गावी जाई तेंव्हा आईची
 'भाड्यावर, तर कुठे भाड्यावर
 त. अशावेळी वारंवार मला

नीनना विख्यात दार्शनिक कन्झुशुसने शिष्ये
 "कई रीते शासनना प्रभाव रहे ते कडे."
 कछु. "पूरतुं लोअन, अखशर अने जनतानो
 स" अने त्रसु रीते. "अने अे त्रसुमांथी अेक
 नी. अरु पडे तो शेनो त्याग करी शकय?"
 "अने भाडीना जेमांथी अेक छेअडुं
 ?" कन्झुशुस गंभीर बनी गया. जेव्या. "अेवी
 मां लोअन लवे न मजे, अनंत काणथी मासुसा
 न रहा छे, थोडा वधारे मरशे, परंतु जनतानो
 न नहिले लोय, तो सर्वनाश थवानो." अन्तारे
 देशनी परिस्थितने जेतां अंग्रेस सरकारनुं
 इकत "लक्ष्यार" थी न यावी रहुं लोय तेम
 छे राजकीय देडना अंगे अंगमां ल्पटायारनुं
 गमुं छे. आंदोलनो अने यणवणेना नामे
 छुटो देर मणी गयो छे. आ अन्ने जेने
 नीने अडी नाअनार कोई नेतानी अरु पडी छे,
 जनताना सुभ भातर निस्वार्थ भावे सेवा आपे.
 अर सर्वोद्य नेता न्यप्रकाश नारायणु पुरी पाडी छे.

गया वर्षनी शरुआतमां गुजरातमां बिद्यार्थी
 बनने वीथि ल्पटायारी विमनभाई पटेलनी सर-
 अंत आल्या. अस कंईक अेवुं न जन-आंदा-
 न्यप्रकाश नारायणुनी आगेवानी नीये छ मखि-
 वसंत
 बिहारनी अरु सरकार सामे यावी रहुं छे.
 मुष्य उद्देश विधानसभाना विसर्जन अने राज-
 व्यापक ल्पटायार नाबूद करवाना छे. आ
 अर्थात पतीची आणि प्रौढावलन सडेव अने बिनकार्यक्षम सरकारी तंत्र
 आणि घरदार यांच्या चिंतेने आरी, सामाजिक अन्याय, वधती नती मोंधवारी
 आरी अेकरी दर करवा माटे पल छे.
 सुखदुःखाचा विचार नेह
 समाप्ति निर्माण केलेले एक
 सत्ताधीशा अने तेमना टेकेदारे माने छे के न्यप्रकाश
 सुनुं नेतागिरीनुं वहाणु उभी रहुं छे, आंदोलननी
 गिरी वई अंग्रेस सरकारने उथवाववी छे, परंतु
 कंई न थी. न्यप्रकाशु अे पटेलानी लाम

मानवमेदनी समक्ष कळी दीधुं के, छात्र संघर्ष समिति
 जनसंघ अने बीज विरोधपक्षांना आगेवानी जेडे
 सरकारने समाधान थनुं लोय तो पोते बाणु पर रहवा
 तैयार छे. आ छिन्दिराळ अने न्यप्रकाशु वरयेनी
 क्षमकश पल नथी, कारणु के न्यप्रकाशुअं पोतानी
 'जेटी' गाडीने आण सुधी छिन्दिराळ प्रत्ये प्रेम
 व्यक्त कर्यो छे.

बुद्धिमानो माने छे. बिहारना युवानोनी इरुण छे
 के पोताना अल्यासमां ध्यान आभी पिताना पैसानो
 बयाव करवा, देशना मेवा राजकारणुमां परया वगर
 पोतानी जते न लोकोनुं कल्याणु करवुं अने नहिले के
 पोतानुं ल्पुतर अंध करी आंदोलनमां जेअणुं न्य-
 प्रकाश नारायणु तो कछु उतुं के, आ आंदोलन इकत
 नेतागिरी बटववा के पछे ल्पटायारना नाबूदी पूरतुं
 मर्यादित नथी, परंतु लालनी शिक्षणुप्रथा न जेकारीमां
 वधारे करे छे, ते बटववा माटे पल छे. आ लउत
 युवानोमांथी जरा नेताओने बहार आववानी तक
 आपशे अने तेओ देशना भाविने बयावी वेशे.

न्यप्रकाश नारायणु लोकाशलीना दृशमन नथी
 बनी रहा कारणु के अंगवा देशनी लडाई वधते देश-
 परदेश वात समजववा पोते गया लता! प्रमन
 देशनी परिस्थिति न सोना मते जवलेलु क्टोकटीमां
 प्रवेशी यूकी छे तेनो उकेव शाधवाना छे. ते माटे न्य-
 प्रकाशुअे त्रसु उकेवा सूयल्या छे.

- (१) सत्ताधारी पक्ष पोते न समन्व-आधिक, राज-
 क्रीय नीति बटव.
- (२) विरोधपक्षा संगठित थई नवा अवाण पूरा पाडे.
- (३) प्रम पोते न जगृत थई आ अन्नेने सुधार-
 वानी इरुण पाडे.

પહેલા અને નેબીજા ઉપાયો અજમાવી જોવા તેમણે એકથી વધારે વાર પ્રયાસો કરી જોયા, સત્તાધારી પક્ષ પ્રમત્ત રહેવાનું ચાલુ રાખે છે. છેલ્લું ઉદાહરણ પરવાના પ્રકરણની ચર્ચાઓ છે. વિરોધપક્ષોએ ત્રણ ચાર દિવસ ચર્ચાઓ કરી, જેમાં મૂળ મુદ્દો દેશની ઉચ્ચત્તમ સભાના સભ્યોની ઈજ્જતનો હતો. તેઓના નામે કોઈએ સહીઓ કરી છે કે, તેમણે પોતે કરે હવે ફરી જાય છે—આ માટે સંસદની જ એક તપાસ સમિતિ રચાય. આ સમિતિમાં પણ સંસદના નિયમો પ્રમાણે બહુમતિ તો સત્તાધારી પક્ષની જ હોત. પણ તે વાત મંજૂર ન થઈ તે ન જ થઈ.

શ્રી જ્યપ્રકાશજીએ કહ્યું હતું કે, ગાંધીજીના સમયમી પણ રુશ્વતખોરી હતી. નહેરુના સમયમાં પણ રુશ્વતખોરી હતી. લાલ બહાદુર શાસ્ત્રીના સમયમાં પણ રુશ્વતખોરી હતી, પરંતુ ઈન્દિરાજીના શાસનમાં તો રુશ્વતખોરી પરાકાષ્ટાએ પહોંચી છે. ઈન્દિરાજી કહે છે, ભ્રષ્ટાચારના—રુશ્વતખોરીના પૂરાવા આપો. જ્યપ્રકાશ પાસે છૂપી પોલીસ નથી. તપાસનું કામ તે તેમણે જ કરવાનું હોય.

વિરોધપક્ષો એક નથી થઈ શકતા તેનું ઉદાહરણ પણ આપવાની જરૂર નથી. ઉત્તર પ્રદેશની ચૂંટણીમાં એ કારણે જ ૩૨ % ના મતદાનથી ઈન્દિરાજીના વિજય થયા. ભારતીય લોકશાહીની આ આકરી કસોટી સમાન છે. ૩૨ % ના મતે જ બહુમતિ મેળવાય અને પછી બહુમતિનો જગન્નાથનો રથ નિર્મળ રીતે ચલાવાય તેમાં લોકશાહીના જોખાનો ભંગ નથી પણ આત્માનો ભંગ અવશ્ય છે. તેનો ઉપાય ૭૮ % વાળા પહાપણ વાપરી કોઈ કાર્યક્રમ પર કમમાં કમ ૫૦ % મતો મેળવવા જેટલા સંયુક્ત થાય, એક નવો પક્ષ રચે તે છે, અને તેમ ન થાય તો પછી એક જ ઉપાય રહ્યો. લોકો પોતે જ જાગૃત થઈ બને બાજુને સુધરવા ફરજ પાડે. બલિદાનના પાયા પર ઊભી વૈરવૃત્તિથી ન પ્રેરાયેલી કોઈ પણ હિલચાલ રાજકીય દેહ માટે વિરેચનનું કામ કરી શુદ્ધિ પેદા કરે છે. લોકશાહીને નરવી બનાવે એવી જુદા મત ધરાવવાની જોગવાઈ ફરીથી પ્રતિષ્ઠા

પામવી જોઈએ, એ માટે જ જ્યપ્રકાશે ઉપાડ્યું છે. પ્રજાના ચૂંટાયેલા પ્રતિનિધિઓના લોકોનો કાબૂ જાળવવાની જરૂર છે. એના પાયા ઈમારત ઊભી કરી શકાય.

આમાંનું કોઈ જ સંભવિત ન થાય તો કોઈ સ્ત્રી સરમુખત્યારી આવે એવો ઈતિહાસનો આ છે. જ્યપ્રકાશને આની પણ ભીતિ છે. એક આ મુદ્દો સમજાવતાં તેમણે કહેલું કે “તાનાશાહી પોતે લોહીનાં છેલ્લાં ટીપાં સુધી લડશે, કારણ કે એક તો પ્રશ્નો ઉકલતા નથી અને મનુષ્યની સંપત્તિ લાયથી પોતાને માથું બતાવી કહે મગજ, તેનો ઈન્કાર કરે છે. તાનાશાહીમાં લીને જ મગજ રહે છે. લોકોની અક્કલનો તેમ કાર જ નથી.” જ્યપ્રકાશના મર્જનમાં આ સ્પષ્ટ છે, કદાચ એટલે જ ૩૨ વર્ષની જુદા પોતાની તબિયત જોખમમાં મૂકીને શત-દિવસ રહ્યા છે. સામો પક્ષ પણ તેઓ સફળ ન થાય ભરચક કોશિશો કરે છે, સર્વોદય વિચારધારામાં પાડી જ્યપ્રકાશજીને એકલા પાડવાની પણ કરી. કારણ કે બિહારમાં આંદોલન સફળ થાય બંગાળ, આસામમાં આવા આંદોલનો સળગે દહેશત છે,

મિલિટરીના બીસ કે મહેસૂલી રાજ્ય ચલાવવાનું પણ સરકાર કાય

જ્યુ જ્યપ્રકાશે ઈની પ્રવૃત્તિને તાબે કલ્યાણનો માર્ગ ને પ્રદેશના ડકૂએ ગળ કરી” શરણે જ્યા? આ બધું કાર કંઈ જ રી પ્રકાશ ગાંધીવાદી વૃદ્ધાવસ્થાએ જે કોઈને સ્નાનસુતક નહિ. જોવા સમ રહ્યા છે.

આપણા રાજકીય વિ તો આપણું જ ને દેશની એકતા

શૂન્યાવસ્થા

ત્યાર બાદ ઉત્તર પ્રદેશ ઓરિસ્સાના વારો છે. આ રાજ્યોમાં ભૂખમરાથી મરણો થયાં છે. વહી તંત્ર તંગ પરિસ્થિતિમાં છે. સત્તાધારના પક્ષમાં વિવાદનો ચરુ ઉકળે છે. આવી કપરી સ્થિતિમાં બિહાર નમનું આપે તો દેશભરમાં બળવો ફાટી નીકળે ભય ઈન્દિરાજીને છે.

મહીન આજે એ નું ન હતું. એ ચાર નન હતું. લાકડાનું બ યો હતો. બાજુમાં ળ અને એક ક્યારેય જમાં સીગારેટનું પ વને આવડું તો ઘા રમાં જ એક સમજૂ ારી થઈ ગયાં હતાં.

બિહારનું આંદોલન ગ્રામ પ્રદેશમાં પેદા વિદ્યાર્થીઓ, ગ્રામજનો અને સર્વોદય કાર્યકરો સાંકળ બંધાઈ ગઈ છે. માત્ર પાંચ સાત શહેરો તે સીમિત નથી. જ્યપ્રકાશજીના શબ્દોમાં કહીએ “લોગોને આંદોલનકો અપનાયા હે” આથી મૂળ તંત્ર અકાર્યક્ષમ છે તે બધે પહોંચી વળે તેવે સ

એ માટે જ જ્યપ્રકાશ
ચૂંટાયેલા પ્રતિનિધિઓના
વાની જરૂર છે. એના પાયા
શકાય.

જ સંભવિત ન થાય તો કોઈ
માવે એવો ઈતિહાસનો
પાની પણ ભીતિ છે. એક
તેમણે કહેલું કે "તાનાશાહીમાં
ટીપા સુધી લડશે, કારણ કે
વતા નથી અને મનુષ્યની
તા માથું બતાવી કહે
ર કરે છે. તાનાશાહીમાં
છે. લોકોની અક્કલનો તેમ
પ્રકાશના મર્ગજમાં આ
મેટલે જ ૭૨ વર્ષની જ
ખમમાં મૂકીને રાત-દિવસ
પણ તેઓ સફળ ન થાય
છે, સર્વોદય વિચારધારામાં
એકલા પાડવાની પણ
કારમાં આંદોલન સફળ થા
આવા આંદોલનો સળગે

મિલિટરીનો બંદોબસ્ત રખાય, પરંતુ રાજ્યની
સીસ કે મહેસૂલી તંત્ર બધું સીધું કરવા અસમર્થ
રાજ્ય ચલાવવાનું તો અંતે તેમના જ હાથમાં છે.
પણ સરકાર કાર્યમ સંગીન પર બેસી શકતી નથી.

જુ જ્યપ્રકાશ બિહાર અને બંગાળમાંની નક્કલ-
ની પ્રવૃત્તિને નાબૂદ કરવા ગાંધીવાદી પદ્ધતિનો,
કલ્યાણનો માર્ગ નોતો અપનાવ્યો? શું મધ્ય પ્રદેશ
પ્રદેશના પ્રકૂઓને "ગાંધીજીના કામા શબ્દને
માળ કરી" શરૂ લાવવા મહત્ત્વનો ભાગ નોતો
વ્યો? આ બધું તો વર્ષોથી ચાલી આવતું હતું,
પર કંઈ જ કરી શકી નહિ. આ આંદોલન માટે
પ્રકાશ ગાંધીવાદી પદ્ધતિ પ્રમાણે ઉપવાસ કરે અને
વૃદ્ધાવસ્થાએ જે તેમનું અંતિમ પરિણામ આવે
કોઈને સ્નાનસૂતક લાગે નહિ અને કોઈ આંસુ પણ
નહિ જોવો સમય તેવા શસ્ત્રનો ઉપયોગ તેઓ
રહ્યા છે.

આપણા રાજકીય દેહને તંદુરસ્ત નહિ કરવામાં
તો આપણું જલ્દર જીવન વેરવિખેર થઈ જશે.
દેશની એકતા અને પ્રતિષ્ઠા ભયમાં મુકાશે, એ

વાત રાજપુરુષોએ ધ્યાનમાં રાખવી જોઈએ. શાસકપક્ષ
તેમ જ બીજાઓએ શ્રી જ્યપ્રકાશની સામે બખાળા
કાઢવાને બદલે તેમને બોલાવી તેમનાં સૂચનો અને
વિચાર જાણી તેમાંથી યોગ્ય હોય તેનો અમલ કરવો
જોઈએ. નૈતિક મૂલ્યોને અત્યારે સજીવન કરવાની
જરૂર છે.

આ આંદોલનમાં જનસંઘ, સંસ્થા કોંગ્રેસ, સમાજ-
વાદી પક્ષ, સંયુક્ત સમાજવાદી પક્ષ, સર્વોદય કાર્યકરો
બધાએ મોરચો રચ્યો છે. તેઓનો કદાચ તેમાં રાજકીય
લાભ મેળવવાનો આશય હોઈ શકે, પરંતુ જ્યપ્રકાશ
સમક્ષ તેઓએ કબૂલ્યું છે કે, તેઓ અંત સુધી મદદ
કરશે. જ્યપ્રકાશની પ્રૌઢ બુદ્ધિની હવે અગ્નિપરીક્ષા
છે. જે આ પરીક્ષામાં તેઓ સફળ થયા તો ભારતીય
રાજકારણના એક અનિષ્ઠ ચક્રવ્યુહને ભેદી નવો રાહ
બતાવી શક્યા તેવું સિદ્ધ થશે.

MAY GOD BLESS JAIPRAKASH

હિન્દી સાહિત્ય પરિષદ આયોજિત નિબંધ સ્પર્ધામાં
પારિતોષિક વિજેતા નિબંધ. * *



ન્યાયકાશ

ર ઓરિસ્સાનો વારિ
ખમરાથી મરણ થયાં છે. વ
છે. સત્તાપારના પક્ષમાંય
આવી કપરી સ્થિતિમાં બિ
ભરમાં બળવો ફાટી નીકળે
લન ગ્રામ પ્રદેશમાં પેટ
અને સર્વોદય કાર્યકરો
9. માત્ર પાંચ સાત શહેરો
પ્રકાશજીના શબ્દોમાં કહી
અપનાયા હે." આથી મ
બધે પહોંચી વળે તેવે.

મહીન આજે એકલો બેઠા હતો. એને ક્યાંય ચેન
ન હતું. એ ચાર મળતાવડા રૂમ-દેશી ઘાટનું જૂનું
ન હતું. લાકડાનું બનેલ એ લોગ ચેરમાં બે ફકરાઈથી
હા હતો. બાજુમાં કોતરકામ કરેલું એવું એક નાનું
અને એક કપારેય ન કટાય તેવી કાચની એશ ટ્રે
માં સીગારેટનું પાકીટ ને માથીસ; એન્ડવાવા
ન આટલું તો ઘણું હતું. બા બાપુજી તો બાબ-
માં જ એક સમજીબહેનને સથવારે મૂકીને પ્રભુને
થઈ ગયાં હતાં. હા; એક સ્વાર્થી મામા સમાજની

મહેન્દ્ર હાથી

દષ્ટિએ ગાંધીયનની ફરજ પૂરી કરતા-જરૂર પડતી ત્યારે.
પણ આ મેડીમાં ભાઈ-બહેન એકલા જ રહેતાં ને છતાં
ઘર ભર્યુ-ભર્યુ લાગતું.

હાથમાંની સીગારેટ અડધી બળેલી તેણે એશટ્રે માં નાખી.
ઠારવાની તરફી કોણુ લ્યે? લગભગ પંદરેક દિવસ એણે
આમ જ પસાર કર્યા હતા, સામે ભતિ લટકતી શંકર
પાર્વતીની છબી ત્રાંસી થઈ ગઈ હતી. એ એ છબીને
જોતો રહ્યો. ધ્યાન ન લાગ્યું. સામે લટકતું કેલેન્ડર

હજી પંદર દિવસ પહેલાંની તારીખ દર્શાવતું હતું. એ પાનું એ ક્યારેય ભૂલી શકે તેમ ન હતો. પવનનો એક જોરદાર સૂસવાટો...ને એ પંદર દિવસ પહેલાંનું પાનું ધિચિયારી કરી ઊઠ્યું! એકતી એક બહેન હતી કેવી! બહાલી ને મીઠડી! માંડવેથી વળાવી ત્યારે જ તેને કોઈ અનુજ્ઞા આપત તો એ પણ આ પાના જેવી ધિચિયારીઓ કરી બેસત. તેણે ફરી સીગરેટ સળગાવી છોકરીઓ બધાના હોય જીતીને સાસરે શા માટે ચાલી જતી હશે? તે મનમાં ને મનમાં વિચારી રહ્યો. આનાં કરતાં તો...તે હજી પણ પહેલાની જેમ જ જાંબુડી કલરનું ફ્રેક પહેલી-પહેલી વખત પહેલું ત્યારે કેટલી નાની લાગતી હતી. હજી પણ એવડી જ હોત તો કેટલું સારું થાત. કેલેન્ડરે શાંત થઈ ગયું હતું પણ હજીએ હજવાં હજવાં જોવા લઈ રહ્યું હતું. એ ય કેવા દિવસો હતા!

‘ભાઈ ઉઠને હવે...’
‘હજી અત્યારમાં શું છે?’
‘આ હો, અત્યાર નથી, બંધાર થઈ.’
‘એક-એક મિનિટ બસ.’
‘ના; એકેય મિનિટ નહીં, જો બંધારમાં પાણી દેતું થાય છે પછી, આ થા મુક્યો છે, ઉઠ હવે.’

‘ચંદન ખેલેન...’
‘જોલો મહીન...ભાઈ?’
‘એક કામ કરસો?’
‘ફરમાવો.’
‘તમે ૫ આરામ ફરમાવો.’
‘મા...રા ભાઈ; ઉઠને હવે.’
‘તું સૂવા નહીં દે?’

‘જે, તારા માટે મીઠા-ભાત ને ભીંડાનું શાક ક્યાં છે; તને બહુ ભાવે છે ને? તો મારા ભાઈ, ઉઠ હવે.’
‘કેવું ધ્યાન રાખતી હતી મારું? એક જ બહેન તો હતી મારે. આ લોકેથી એ ય જેવાયું નહીં ને મામાએ સારા ધરની વહુ બનાવી દીધી એને. પણ છોકરીઓ સાસરે તો બધી જતી જ હોય છે, જવું જ પડે છે. બધાય ભાઈની હાલત મારા જેવી જ થતી હશે ને? એ વિચારી રહ્યો.’

‘સાબ, ટીફીન...’ બાજુની લોજવાળો મૂકી ગયો. કેવું ડૂચા જેવું ખાવાનું લાવે છે? એ હરામખોરો પૈસા તો પૂરા લે છે ને છતાં સારું દેવાનું હશે? એને બિચારીને સાસરે જતી વખત ઉપાધિ હતી કે હું જમીશ ક્યાં? ભગવાન આવી બહેન બધાને આપે. આ હજી રાતના વાસણ એ પડ્યાં છે. આ કામવાળાઓ ઉપર કોઈ ટકોર કરવા ન હોય તો કામ જ ન કરે. આ શંકર-પાર્વતીની ફેમ હવે જૂની થઈ ગઈ છે. એ રોજ પૂજા કરે

‘ચંદન!’
‘હં...જોલ.’
‘શું મારું ભગવાન પાસે?’
‘મેં ભગવાનને કહ્યું કે હું ભગવાન, આ નટખટ ભાઈ માટે એક સરસ મળની વહુ આપજો.’

‘પણ મારે ક્યાં વહુ જોઈએ છે?’
‘તારે ન જોતી હોય તો કાંઈ નહીં, મારે તો ભાઈ જોઈએ ને?’

‘એ નહીં મજે.’
‘મળશે-નહીં કેમ મજે?’
‘નહીં મજે.’
‘તારી બહેનનું મન નહીં રાખે?’
‘તું દર બે-બે દિવસે એમ જ કહીને બધું કઠાવી જાય છે. મળશે બસ.’
‘કેવો ડાહ્યો ભાઈ મારો.’

ને વિચારતાં વિચારતાં હાથ દાઝ્યા. સીગરેટ એમની એમ બળી ગઈ. આ સીગરેટવાળા પણ ક્યાં છે; ખોખા પર લખે છે: ‘ધીમી બળે છે’ ને વધુ લહેલો આપે છે! આ સામેની બારીમાંથી બહુ હવા આવે બારીની સ્ટોપર પણ તૂટી ગઈ છે. ધંધાનું હવે વિચારવું પડશે, આ દલાલીનું હમણાં સારું ચાલતું ને જે કે આમ તો સારું જ થયું. ચંદનને ય સારું ઠેકાણું મળી ગયું. છોકરા એ પાણીપારો છે; ધગશવાળો

સ્વભાવનો પણ હું જોઈએ? ગામનું ગામમાં ત્યારે જવાય તો મારે માવતરવાળા વાધા નહીં. આ ન લાવે. યા તો બગડી જાય છે ચંદન યા બહુ સ બતાવતી. આ રિય હોટલમ યવા હવે તો હોટલમ વિઠવતી હોટલનું આખું પાકીટ મી બહાર જવું પડશે ચંદનય કેટલા વ નથી; એ બેરોઓ કટ, આ જોઈએ કો મારવા ને રાત્રીની પૂછ: ‘હું કેવ ઓહ! બે વાગી કીન લેવા આવશે. મવાના સમ” નીક ય. જવા દે, આજે અઈન કેટલી સરસ ખબર કે ભાઈ મ તે સાસરે ચાલી પેલા દિવસે— ‘ચંદન!’ ‘શું?’ ‘ચંદન, તું સાસરે?’ અને એ કેવી ર જેવાબ દીધા હ તે તું ભાઈને ભૂ ખબર છે; દીકરીને તે

... બાજુની લોજવાળો
જેવું ખાવાનું લાવે છે? એ
પૂરા લે છે ને છતાં સારું દે
હીને સાસરે જતી વખત પ
મીશ ક્યાં? ભગવાન આવી
આ હજી રાતના વાસણ એ
પાઓ ઉપર કોઈ ટકોર કરવ
કરે. આ શંકર-પાર્વતીની
ગઈ છે. એ રોજ પૂજા કર

શવાન પાસે?

કહ્યું કે હું ભગવાન, આ
એક સરસ મગની વધુ

વધુ જઈએ છું?

ત્ય તો કાંઈ નહીં, મારે તો

મને?

તો રાખે?

દેવસે એમ જ કહીને બધું
શે બસ.

ઈ મારો.

ચારતાં હાથ દાઝ્યા. સી

ડ. આ સીંગારવાળા પણ

ધીમી બજે છે ને વધુ લહે

બારીમાંથી બહુ હવા આવે

નૂટી ગઈ છે. ધંધાનું હવે

કાલીનું હમણાં સારું ચાલતું

જ થયું, ચંદનને ય સારું છે

પાણીયારો છે; ધગશવાળો

સ્વભાવનો પણ હસમુખો. સુખી કુટુંબ છે, આપણે
શું જઈએ? એ સુખી થાય એટલે બસ, ને
ગામનું ગામમાં જ છે એટલે મોઢું જોવાની ઈચ્છા
ત્યારે જવાય તો ખરું. આમ તો જો કે દીકરીના
માવતરવાળા બહુ આવે જાય એ સારું ન લાગે,
વાંધા નહીં. આ દૂધવાળાને કહી દેવું પડશે કે હવે
ન લાવે. ચા તો કોઈ બનાવવું નથી ને ખાલી પડ્યું
બગડી જાય છે.

ચંદન ચા બહુ સરસ બનાવતી. એ બધું જ
બનાવતી. આટલો મોટો થયો ત્યાં સુધી એણે
રેય હોટલમાં જવા દીધા નથી, તબિયત બગડે નહીં
લે. હવે તો હોટલમાં જ ખાવાનું છે ને રોજ! પણ
વિઠ્ઠલની હોટેલનું કેટલા દિવસ ભાવશે? સીંગા-
આનું પાકીટ ખલાસ થઈ ગયું. હવે બીજું લેવા
બહાર જવું પડશે. સાવ એકલા તો થોડીક તકલીફ
ચંદનના કેટલા વખતથી કહે છે પણ મારે કરવું જ
નથી; એ બેરાંઓની ઝંઝટમાં કોણ પડે? રોજની
કટ, આ જઈએ ને તે જઈએ. દિવસે ઘરાકોને
મારવા ને રાત્રે બેરીને. રોજ દોઢ કલાક સ્નો
નિ પૂછે: 'હું કેવી લાગું છું?'

ઓહ! બે વાગી ગયા. હમણાં ટીફીનવાળો પાછું
ન લેવા આવશે. ચાલ જમી લઉં. એ સાચું કહેતી.
વાતા સમય નીકળી જાય પછી ભૂખ પણ મરી
જવા દે, આજે આમેય ભૂખ નથી. આ સ્વેટરની
ઈન કેટલી સરસ ગુંથેલી છે! ચંદનને બિચારીને
ખબર કે ભાઈ માટેનું સ્વેટર પૂરું થશે તે પહેલાં
તે સાસરે ચાલી જશે. હવે એ અધૂરું જ રહેવાનું
પેલા દિવસે—

ચંદન!
શું?

ચંદન, તું સાસરે જઈને ભાઈને ભૂલી નહીં જાય
અને એ કેવી રડી પડેલી. બહુ સેન્સેટીવ હતી એ.
જવાબ દીધા હતો.

તું ભાઈને ભૂલી જવાની વાત કરે છે? તને
છે; દીકરીને તો ગામનું કૂતરું પણ વાલું લાગે;

પણ મયંકની જેમ તું બહેનને ભૂલી નહીં જતો. ભાભી
આવીને ચડાવે તો...

‘તારી ભાભી કેવી ને વાત કેવી?’

‘મહીન?’

‘બોલ?’

‘મારી શું ઈચ્છા હતી ખબર છે?’

‘મને ક્યાંથી ખબર હોય? બોલ, શું ઈચ્છા હતી?’

‘એમ જ કે મારા ભાઈ માટે એક સરસ છોકરી
ગોતીને પછી જ મારે પરણવું. એટલે તારે એકલા
હેરાન ન થવું પડે.’

‘તને બીજી કોઈ વાત આવડે છે?’

‘ઓહોહો; ભાઈ સાહેબ, જો આ કાચના શોકસમાં
મેં ખાસ પેલી ઢીંગલી સાચવીને જ રાખી છે. નાનકડો
હતો ને ત્યારે હાથમાંથી મૂકતો ન હતો ને કહેતો કે આ
મારી વધુ છે; ભૂલી ગયો?’

‘તે તું વળી ક્યાં બહુ મોટી હતી?’

‘ભલેને, તારા કરતાં તો મોટી જ ને!’

એ ઢીંગલી હજીયે એક કબાટમાં એમ જ હતી.
મારી સામે જઈને કદાચ પૂછતી હતી કે કેમ મહીન!
ભૂલી ગયો કે શું? આજે તો હજી ન્હાવાનું પણ
બાકી છે. આ જ્યંતિલાલની છોકરી રોજ સવારમાં
ચા દેવા કેમ આવતી હશે? છોકરી સારી છે. ભણેલી-
ગણેલી છે, યુવાન છે, દેખાવડી છે. પણ મારે શું?
એક આ મોટરોનું ચે-ચે લે લે માથું ખાઈ જાય
છે. કદાચ ટ્રાફિક જમ થઈ ગયો છે! વિઠ્ઠલને કહેવું
પડશે: કાલથી જમવાનું સારું લાવે. આવું તો ખાવાનું
પણ મન નથી થતું ને પેલા કામવાળાને પણ જરા
ટપકારવો પડશે. ઘરની તો શું હાલત થઈ ગઈ છે?
કોઈ આવે તો કેવું લાગે? ને આ ખીલ્લી પણ મજબૂત
લાગે છે. લગભગ બધા જ પેન્ટ-શર્ટ નો ભાર ઝીલે છે.
બધાં કપડાં પર ધૂળ ચડી ગઈ છે. અરે! આજે બહાર
જવાનું છે, હું પહેરીશ શું?

ચંદન હતી, કોઈ ફિકર નહોતી. બધું આપમેળે

થઈ જનું. ચા-નાસ્તો, જમવાનું, ન્હાવાનું ને પાછું
સમયસર થનું. બહુ બેદરકારી સારી નહીં. ઘર પણ
ખાવા દોડે છે. પહેલા કેવો કિલ્લોલ હતો? મામા પણ
હવે બુઢા થવા આવ્યા. બહુ લાંબુ નહીં જીવે.

બારીમાંથી હવા કરતાં તો ગામનો કચરો વધારે
અંદર આવે છે ને આ ફેલેન્ડર પણ બહુ ટપા-ટપી કરે
છે. ફેંકી દેવું જોઈએ બહાર. શંકરના હાથમાં ડમરું છે

તો પણ ફ્રેમ વગાડે છે!

જ્યંતિભાઈ આમ તો ફક્ત પાડોશી છે
આપણું બહુ સારું સાચવે છે. એની છોકરી પણ
છે; ઘણું મોડું થઈ ગયું છે. હજી બહાર જવા
લોકો સાચું જ કહે છે: વાંઢા વિલાસમાં બધે અજ
હોય. આજે ચંદનને મળી આવીશ.

卐

(૦)

ઉમા-મહેશ્વર: એક પ્રેમ કાવ્ય

ગુજરાતી સાહિત્યમાં શ્રી પાઠકે પોતાની સર્વતા-
મુખી પ્રતિભાને કારણે અનેક સાહિત્ય સ્વરૂપો સફળ-
તાથી અજમાવ્યાં છે. તેમણે 'દ્વિરેફ' ઉપનામથી વાર્તાઓ
લખી છે, 'શેષ' ઉપનામથી કાવ્યો લખ્યાં છે. 'સ્વૈર-
વિહારી' તરીકે નિબંધો રચ્યા છે તો પાઠક રહી 'કાવ્યની
શક્તિ' અને 'આકલન' જેવા સમર્થ વિવેચનગ્રંથો
પણ ગુજરાતી સાહિત્યને અર્પણ કર્યાં છે.

'શેષના કાવ્યો' એ સંગ્રહ લઈએ તો તેમાં શ્રી
સુંદરમ્ નોંધે છે તેમ નિરૂપણરીતિ પરત્વે વૈવિધ્ય જળવાયેલું
છે. પ્રાચીન, મધ્યકાલીન, અર્વાચીન અને અર્વાચીનતર
બધા જ કાવ્યપ્રકારો આપણને અહીં એકાદ બે કૃતિરૂપે
પણ અત્યંત સફળતાથી મૂર્ત થયેલાં મળે છે. દરેક કાવ્ય-
પ્રકારને માટે ઘટતી ભાષા અને શૈલી કવિને સહેલાઈથી
સાંપડે છે. ક્યાંક સંસ્કૃત કવિઓની લાલિત્યવતી પ્રૌઢિ
તો ક્યાંક ભજનોની કુમાશ, ક્યાંક આર્ષવાણીની રુક્ષતા
Crucidity તો ક્યાંક અર્વાચીનતર કવિઓનું સાહ-
જિક રમતિયાળપણ શેષની ભાષા આવેખી શકે છે.

શેષની કલમે વિવિધ ભાવોનું આવેખન થયું છે.
સૌથી હૃદયસ્પર્શી છે તેમના પ્રણયકાવ્યો. એ કાવ્યોનાં
બે ભાગ પડી જાય છે. (અ) આત્મગત (બ) વસ્તુગત.
પ્રથમ પ્રકારના કાવ્યોમાં વિગત પાત્નીનો ચિરંજીવ
સખ્યભાવ, એના વિરહનું ગુપ્ત અને ઘેરું અપાર દર્દ

પ્રા. (શ્રીમતી) સુમન

કવિએ સ્વસ્થ અને સંયમી શૈલીમાં આવેખ્યાં છે
પ્રકારનાં કાવ્યોમાં કવિની પ્રેમ વિશેની વિચારણા
પ્રકારે આવેખાઈ છે. આમાંના પ્રણયસુખ
કાવ્યોના ત્રિકૂટથી "શેષના કાવ્યોનો અદ્વિ શોભ
છે. એ ત્રણ શિખર છે "એક સંધ્યા," "કળામણ ઠાલવે
ત્રિકોણ" અને "ઉમા-મહેશ્વર."

"ઉમા-મહેશ્વર" કાવ્ય કવિની પ્રેમ
દષ્ટિને સચોટ રીતે વ્યક્ત કરે છે. કવિએ દૈવસુ-
બે પાત્ર શંકર અને પાર્વતી વચ્ચેના સંવાદરૂપે આ
આવેખ્યું છે. બન્ને વચ્ચેની મીઠી ટપાટપી અને
દંપતીનો અન્યોન્યનો ગાઢ આશ્લેષ દર્શવે
વિશ્વમાં વ્યાપેલી વિષસમી વિષમતાઓનું એક
ઔષધ પ્રેમામૃત જ છે. આ જ દષ્ટિ શ્રી પા-
અન્ય કાવ્ય "પિન્ન સખાને" માં છે. એ

"ન વિશ્વમાં સાન્વન પ્રેમના સમું,

ને પ્રેમની તો કરુણીક કલાણી!"

એ રીતે થરૂ થઈ સમાધાનમાં ઉપશમ પા
વિશ્વમાં પ્રેમ જેવું દિવ્ય તત્ત્વ દરેકને પ્રાપ્ત થનું
કોઈક સદ્ભાગીને એ પ્રાપ્ત થાય છે. જ્યારે કો
નસીબમાં જોગીની કારમી ધૂણીમાં બળવાનું જ
છે. "એક કારમી કલાણી"ની પંક્તિઓ:

"અહીં કોઈ

આ ભાવ ચંદિ
ય નથી એ ભા
રીતે આવેખ્યો છે

"ન પાણી

જે સર્વતઃ

રમાય, પીવાય,

બાહ્યાંતર ઉભ

"ઉમા-મહેશ્વર"

ઘટનાને આધારે

યની ભૂમિકા પૌર

ને સુંદર ભેટો મ

વ્યા. શિવપત્ની

કળામણ ઠાલવે

અરે ભાળા સ્વામ

ખાવાના છે જી

દરેક દેવે શ્રેષ્ઠ

ક એવો ઉ પ્રવા

જીએ લક્ષ્મીજી પ્રા

ની બધાંએ ભેગા

તું. ઉમા તો હજી

વાનાં હતાં પણ શં

ટકાવી કહે છે:

"ભૂલે ભૂલે અ

રહી જોને ભાગ્યે અ

શંકરના આટલા

છે કે તમારી રીઝ

રચાય છે. બીજું તો દ

તો કહો! શંકર હા

પે છે કે સમુદ્રમંથન

ગાડે છે!

આમ તે ફક્ત પાડોશી
દું સાચવે છે. એની છોકરી
ઈ ગયું છે. હજી બહાર
છે: વાંઘા વિલાસમાં બધે
ને મળી આવીશ.

卐

પ્રા. (શ્રીમતી) સુમન

સંયમી શૈલીમાં આવેખ્યાં
કવિની પ્રેમ વિશેની વિચારણા
છે. આમાંના પ્રણયસુખ
“શૈષના કાવ્યોનો અદ્વિ શૈ
પર છે- “એક સંધ્યા,”
“ઉમા-મહેશ્વર.”

” કાવ્ય કવિની પ્રેમ
વ્યક્ત કરે છે. કવિએ દેવ
પાર્વતી વચ્ચેના સંવાદરૂપે
વચ્ચેની મીઠી ટપાટપી અને
તે ગાઠ આશ્લેષ દર્શવિ
વિષસમી વિષમતાઓનું
છે. આ જ દષ્ટિ શ્રી
ખન્ન સખાને” માં છે. એ

સાન્વન પ્રેમના સમું,
પ્રેમની તે કરુણક કહાણી!

થઈ સમાધાનમાં ઉપશમ
દિવ્ય તત્ત્વ દરેકને પ્રાપ્ત થયું
પ્રાપ્ત થાય છે. જ્યારે
રમી ધૂણીમાં બળવાનું
કહાણી”ની પંક્તિઓ:

“અહીં કોઈ કોઈ જીવનની જોડ જોડી જગમાં પળે છે!
એકલું કોઈ બળે છે!”

આ ભાવ ચરિતાર્થ કરે છે. પ્રેમ સમું અમૃત બીજ
નથી એ ભાવ કવિએ “એક સંધ્યા” કાવ્યમાં
શીતે આવેખ્યો છે.

“ત પાણી ને પ્રેમ સમું બીજું જગે!

જે સર્વતઃ સ્પર્શ કરે મનુષ્યને!

રમાય, ગીવાય, નવાય જેમાં

બાહ્યાંતર ઉભયની શુદ્ધિ તાજગી.”

“ઉમા-મહેશ્વર” કાવ્યમાં કવિની આ પ્રેમદષ્ટિ
મટનાન આધારે આવેખવામાં આવી છે તે જોઈએ.
ની ભૂમિકા પૌરાણિક છે. સમુદ્રમંથન સમયે સર્વ
ને મુંદર ભેટો મળી, જ્યારે શિવ વિષ પીને ઘેર
મા. શિવપત્ની ઉમા સ્ત્રીસહજ વૃત્તિથી પોતાની
ગામણ ઠાલવે છે:

અરે ભોળા સ્વામી! પ્રથમથી જ હું જાણતી હતી,
વાના છે જ જલધિ મથને વ્હેંચણી મહી.”

દરેક દેવે શ્રેષ્ઠ વસ્તુઓ મેળવી. ઈન્દ્રે અશ્વોમાં
એવા ઉચ્ચે:શ્રવા લીધા, ઐરાવત હાથી લીધા,
પુત્રો લક્ષ્મીજી પ્રાપ્ત કર્યા, ધવલ શંખ લીધા અને
બધાંએ ભેગા થઈ શિવને છેતરીને અમૃત પી
ઉમા તે હજી વધુ પોતાની અકળામણ વ્યક્ત
નાં હતાં પણ શંકર તેમને વચ્ચેથી જ બોલતાં
ગવી કહે છે:

“ભૂલે ભૂલે અમૃત ઉદધિનું વસત શી?
શ્લી જને ભાગ્યે અનુપમ સુધા આ અધરની!”

શંકરના આટલા ચાટુકિત-વચન સાંભળી ઉમા
છે કે તમારી રીઝવવાની રીતનો મને સારી પેઠે
છે. બીજું તો ઠીક પણ તમે જે શા માટે પીધું
કહો! શંકર હાજરજવાબી તાંપક તરીકે ઉત્તર
છે કે સમુદ્રમંથન સમયે મેં કૃષ્ણના અંગને સમુદ્ર

પુત્રી લક્ષ્મીને આલિંગલી જોઈ. કૃષ્ણ કાળા કંઠે એ
ઊજળા હાથ એવા તે સૌંદર્યમય ભાસતા હતા કે
મને મારે કંઠે પણ એ જ રંગ ધારણ કરવાની મહેચ્છા
થઈ. આથી મેં વિષ પીને કંઠને કાળો બનાવ્યો. હવે
તારા ગૌર હાથ મારા કંઠે મૂકી જે. પછી દેવી, તું
જોઈ શકીશ કે ધનશ્યામમાં વિદ્યુત સમાન સૌંદર્ય
પ્રગટ થાય છે કે નહિ? શિવનું કથન કારગત નીવડે છે.
એ જ કાણે શિવ-પાર્વતીના આલિંગનને પરિણામે પ્રણ-
યનો જલધિ આખા વિશ્વ પર ઉમટ્યો. કવિ આ પ્રસંગને
અનુલક્ષીને કહે છે:

“અને એ આશ્લેષે વિષ જગતનું સાર્થક બન્યું!”

જે પ્રણય હોય તે વિષનું પણ અમૃતમાં પરિવર્તન થઈ
શકે છે અને કંટક પણ ફૂલ બની શકે છે.
એ કવિની દષ્ટિ અહીં સ્પષ્ટ રીતે વ્યક્ત થઈ છે.
સ્નેહનું આ સનાતન સત્ય અહીં સંવાદની ધરાણું
ભાષામાં અને નવીનતર શૈલીમાં વ્યક્ત થયું છે. કવિની
કલ્પના મૌલિક છે. બાહ્ય દષ્ટિએ ભોળા જણાતા શંકર
ખરેખર ઠગાયા નહોતાં અને હળાહળ વિષ પણ તેમણે
હેતુપૂર્વક પીધું હતું, એ ભગવાનની સચોટ પ્રેમદષ્ટિનું
અહીં ચમત્કૃતિપૂર્ણ આવેખન થયું છે. કાવ્યનો ઉપાડ
પાર્વતીની ઉક્તિથી આકર્ષક રીતે થયો છે. અંત પણ
આહ્લાદક છે અને સંસ્કૃત કવિઓની મનોરમ છટાથી
વિરમે છે. * * *

બે હાઈકુ

રે અસૂયા તે
માનવને દાનવ
શીદ બનાવ્યો?

○ ○ ○

જીવન કેરી

શૈવલિની આ વહુ

મત્ત સાગર.

પ્રબોધ ત્રિવેદી

ભારતીય સમાજ નિષ્ફળ ગયો છે : નહિ કે, સંસદીય લોકશાહી

શૈલેન્દ્ર કાપડે ને જય છે

આજથી વર્ષો પૂર્વે બેન્ધન નામના એક રાજકીય વિચારકે કહ્યું હતું:

“A community that is sane will have a government that is sane and a community that is brutish will have a government that is brutish also.”

કોણ કહે છે કે ભારતની સંસદીય લોકશાહી નિષ્ફળ ગઈ છે? હું એમ પૂછું કે જે ભારતની સંસદીય લોકશાહી નિષ્ફળ ગઈ હોત તો શું ભારતમાં કોઈને લોકશાહીની વિરુદ્ધ બોલવાનો હક્ક હોત ખરો? ફક્ત મુઠ્ઠીભર માનવીના બૂમબરાડા અને ધમપછાડા ભારતની સંસદીય લોકશાહીની સફળતા ને નિષ્ફળતામાં ફેરવી શકતા નથી. ભારતની સંસદીય લોકશાહી સફળ થઈ છે અને તેને કોઈ પણ નકારી શકે એમ નથી.

૧૯૪૭માં જ્યારે આપણે આઝાદ થયા અને આપણે લોકશાહી સમાજ તરફ ફૂલ આદરી ત્યારે આપણને અંગ્રેજીએ સામાજિક રીતે પછાત અને આર્થિક રીતે ગરીબ બનાવી દીધા હતા. આ બધી મુશ્કેલીઓ સામે સંગ્રામ કરીને જગતની એક વિખ્યાત લોકશાહીની ભારતમાં પ્રસ્થાપના થઈ છે. પ્રજાને કદાચ નોકરી તેમજ જીવન જરૂરિયાતની વસ્તુઓ પૂરી પાડવામાં આપણે નિષ્ફળ નીવડ્યાં હોઈએ તેથી ‘લોકશાહી નિષ્ફળ ગઈ છે.’ એવું વિધાન કરવું આપણા પોતાના જ પગ પર કુહાડા મારવા જેવી વિઘાતક પ્રવૃત્તિ છે, એમ મને લાગે છે.

જે આપણે આપણા પાડોશી રાષ્ટ્રો પર ઊડતી નજર કરીએ તો આપણે જોઈશું કે ચીનના નાગરિકને લોકશાહીના સ્વાદની જ ખબર નથી જ્યારે પાકિસ્તાન લોકશાહીને પચાવી શક્યું નથી. એટલું જ નહિ, પણ બીજા વિશ્વયુદ્ધ પછીનો સમય, કે જે મુલામ દેશોની સ્વતંત્રતા માટેનો સમય હતો; એ વર્ષો દરમિયાન પણ જે

દેશોએ આઝાદી મેળવી અને જેઓ લોકશાહી વળ્યા એઓ પોતાની લોકશાહી ટકાવી શક્યા તેઓ ક્યાં તો સરમુખત્યારશાહી અને ક્યાં તો વાદને પંથે વળી ગયા છે. શું આપણા માટે એ ત્યનું નથી કે દુનિયાના જુદાં જુદાં રાષ્ટ્રો જ્યારે ગયાં ત્યારે આપણે આપણા પંથે એકધારી રીતે વધી રહ્યા છીએ? ભારત જ એક એવો દેશ છે રમ વર્ષો સુધી ખૂબ જ સુંદર રીતે સંસદીય લોકશાહી પતાકા લહેરાતી રાખી છે.

આજે આપણી સાથે દુનિયાના દેશો સંધિ માટે દોડતા આવે છે તેનું એક મુખ્ય અને મહત્વ કારણ હોય તો આપણી સંસદીય લોકશાહી છે.

એક મહાન રાજકીય વિચારકે કહ્યું છે કે

“People get the government that they deserve.”

હવે જે આપણે ભારતના સમાજ તરફ ફેરવીએ તો આપણે જોઈશું કે પ્રથમ તો ભારતના નાગરિક ખૂબ જ સ્વાર્થી છે. તેની દષ્ટિ પોતાના સિવાય ક્યાંય પડતી નથી. તે માનવી પોતાના સાફ રાખવા માટે પોતાના ઘરનો કચરો બાહ્ય ઘરમાં ધકેલી દેતાં પણ શરમાતો નથી. ભારતના બેશરમ માનવીઓ જ ભારતની સંસદીય લોકશાહી બદલનામ કરે છે.

જે આજે ભારતમાં સંખ્યાબંધ રાજકીય હોય તો તેને માટે પણ ભારતનો સમાજ જ જવાબદાર છે, કારણ કે ભારતના નાગરિકને કોઈ પણ પ્રશ્ન પર વિશ્વાસ નથી, એટલું જ નહિ પણ એ ચૂંટાયેલા સભ્યોને પણ એમના પોતાના પક્ષો વિશ્વાસ નથી અને એટલે જ ભારતીય સમાજ બદલુ તકસાધુઓની જમાતને સંસદમાં ચૂંટી છે. ઘણા લોકો મતદાન વખતે મત દેવા જતા

જય છે છતાં પણ
મા લઈને પણ મ
સંસદીય લોકશા
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ક જ નહિ પણ
ક આપણા સમા
કો પોતાના હક્કો
ભારતના સમ
ની જવાબદારી સર
છે, એ આ તનો
દી જુદી કોમોને લડા
રાખ્યા. આ જ
ગુજરાતી સા

શૈલેન્દ્ર કા

મેળવી અને જો લોકશાહી તાની લોકશાહી ટકાવી શકે તેમુખત્યારશાહી અને ક્યાં તે ગયા છે. શું આપણા માટે આના જુદાં જુદાં રાષ્ટ્રો જ્યાં આપણા પંથે એકધારી રીતે ભારત જ એક એવો દેશ ન જ સુંદર રીતે સંસદીય લોકશાહી છે.

સી સાથે દુનિયાના દેશો આ છે તેનું એક મુખ્ય અને પાણી સંસદીય લોકશાહી જાણીય વિચારકે કહ્યું છે

get the government to serve."

જે ભારતનાં સમાજ તરફ જોઈશું કે પ્રથમ તે સ્વાર્થી છે. તેની દષ્ટિ પોતાની માનવી પોતાના પોતાના ઘરનો કચરો બાહુર શરમાતો નથી. ભારતના ભારતની સંસદીય લોક

સ્તમાં સંખ્યાબંધ રાજકીય ભારતનો સમાજ જ ભારતના નાગરિકને કોઈ પી, એટલું જ નહિ પણ એ ભારતના પોતાના પેટલે જ ભારતીય સમાજ જમાતને સંસદમાં ચૂંટી ન વખતે મત દેવા જ

જે જાય છે એમાંના થોડા લોકો પૈસાની લાલચે છે છતાં પણ એમ કહેવાય છે કે અમુક માણસો વઈને પણ મત નથી આપતા. આ જ લોકો ભારત સંસદીય લોકશાહીને પાંગળી બનાવે છે. તે લોકોને લી ખબર હોવી જોઈએ કે મતદાન કરવાનો તેમનો જ નહિ પણ તે તેમની ફરજ પણ છે. શું આ આપણા સમાજની નિષ્ફળતા નથી કે સમાજના પોતાના હક્કો અને ફરજો પ્રત્યે સભાન નથી?

ભારતના સમાજમાં જે લોકો પછાત હોય તે જવાબદારી સરકાર કરતાં સમાજના આગેવાનોની છે. એ આગેવાનોએ પોતાના સ્વાર્થ અને વર્ચસ્વ માટે જુદી કોમોને લડાવી મારીને માણસોને પછાતના પછાત રાખ્યા. આ જ લોકોએ પોતાના સ્વાર્થને ખાતર

[ગુજરાતી સાહિત્યમંડળ આયોજિત વિવાદસભામાં બોલાયેલું]

(૦)

શશી અને કમલ

ન વરસાવું, અમી તુ જ પર રે, કમલ ? ભરમાવ ના! હું તો લોપાતો વાદળે, ભલા! દિલે ના લગાડ, તું અરે! હું તો પ્રેમ કરે પ્રવાસી, અર્પતો હું સદા સ્નેહ જ, મુજ સહેવાસી, પણ તું ના લોપાવ, તારા દેહને, રજનીએ, માણ તું સદા, આ અમૃત તણી વર્ષા ને, થોડા દિન છે હવે, મળીએ લાંબા અંતરે, અરે! વાદળો ઘણાં આવે ભલે, વરસાવવો પ્રેમ જ મારે, ન નિરખું હું તને, આ 'વાદળ' કરે અડચણે, ભેટીએ આપણે બે, આ અમૃત-ચાંદની એ...

રમણ સુથાર

(૦)

રાષ્ટ્રીય એકાન્મતાને વેરણુછેસણ કરી નાંખી છે.

સંસદીય લોકશાહીમાં ભ્રષ્ટાચારની બદી પ્રવતે લી હોય તો તેની જવાબદારી પણ સમાજની જ છે, કારણ કે લાંચરુશ્વત દેવાતી ન હોત તો લેવાતી ક્યાંથી હોત? આ લાંચરુશ્વતની બદી આપણને બતાવે છે કે ભારતનો માનવી પૈસા માટે પોતાની જાત, સિદ્ધાંત અને ધર્મને પણ નેવે મૂકી શકે છે.

અને માટે જ હું કહું છું કે "સંકુચિત મનના માનવી અને એમની ટુંકી બુદ્ધિ દ્વારા સ્થાપેલો ભારતીય સમાજ સરિયામપણે નિષ્ફળ ગયો છે અને નહીં કે સંસદીય લોકશાહી."

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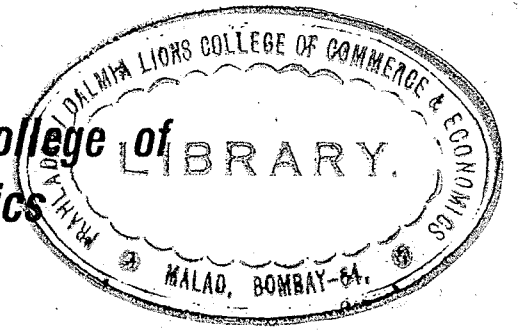
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