

**PRAHLADRAI DALMIA LIONS
COLLEGE OF COMMERCE
& ECONOMICS**



MAGAZINE 78-79

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**Prahaladrai Dalmia Lions College of
Commerce & Economics**

MAGAZINE

1978—79



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1. Devdas Nair 2. Surendra Gadia 3. Narendra Brahmhatt 4. Rashmi Naik

**STATEMENT AS PER PRESS AND REGISTRATION
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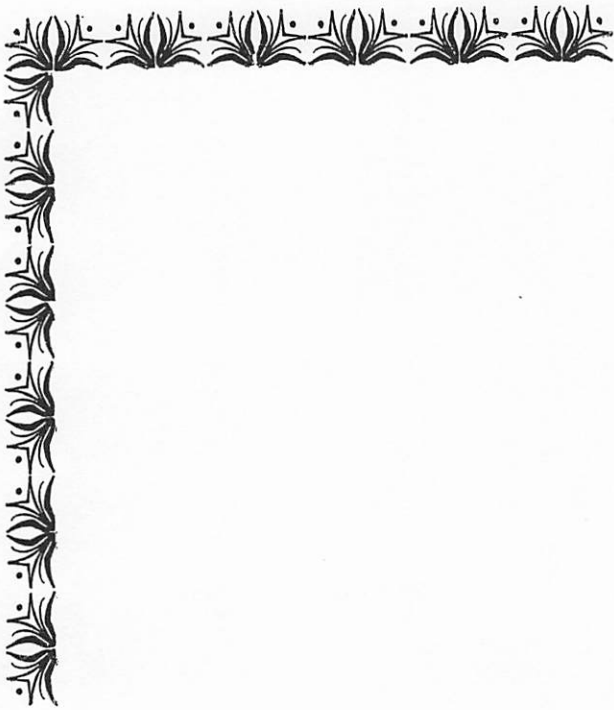
FORM IV

- [1] Place of Publication **Bombay**
- [2] Periodicity of Publication **Yearly**
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- [5] Editor's Name **Principal P. B. Govekar**
Nationality **Indian**
Address **P. D. Lions College of Commerce
& Economics,
Sundernagar, Malad.**
- [6] Names and Address of individuals who own the newspaper and partner or shareholders heldidg more than one percent of total capital. **P. D. Lions College of Commerce
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Sundernagar, Malad,
Bombay-400 064.**

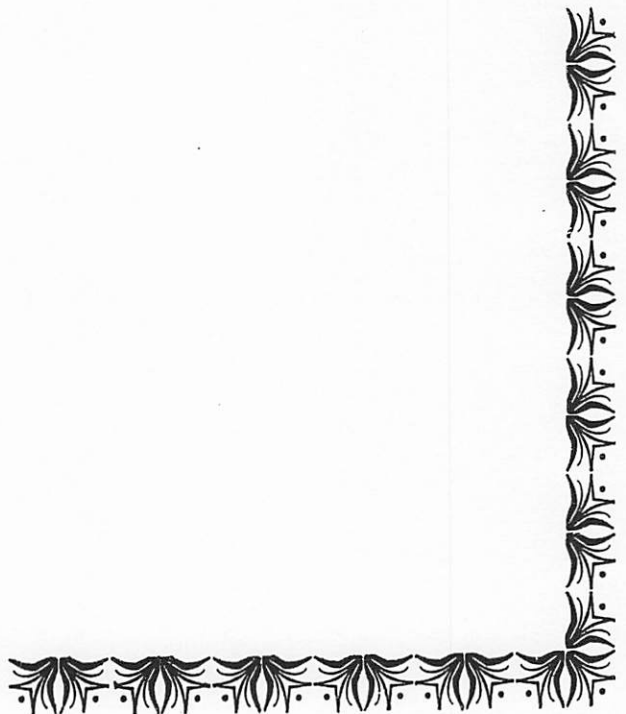
I P. B. Govekar, hereby declare that the Particulars given above are True to the best of my knowledge.

**Sd/- P. B. Govekar
Signature of the Principal.**





ENGLISH SECTION



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From the Editor.....

The release of the College Magazine symbolises the drawing to a close of yet another chapter the seventh in the great Book of Education. That this chapter should have been as glorious as it has turned out to be is indeed the great good fortune of Prahladrai Dalmia Lions College of Commerce & Economics.

As the academic year draws to a close, the shadows lengthen and the academic community prepares for a well-deserved rest. Rest, only to be back with greater vigour and a enthusiasm in the noble cause of education the greatest Nation-building activity of all ages and climes. Everything has a substitute, even the atombomb. For it is only education that while preserving the old cultures can still yield to new civilizations; that while treating old as gold, can still unfold newer, finer and better things of life. It is education that trains the mental faculties to face up squarely to the challenges thrown up in life and hold one's head high even in adversities.

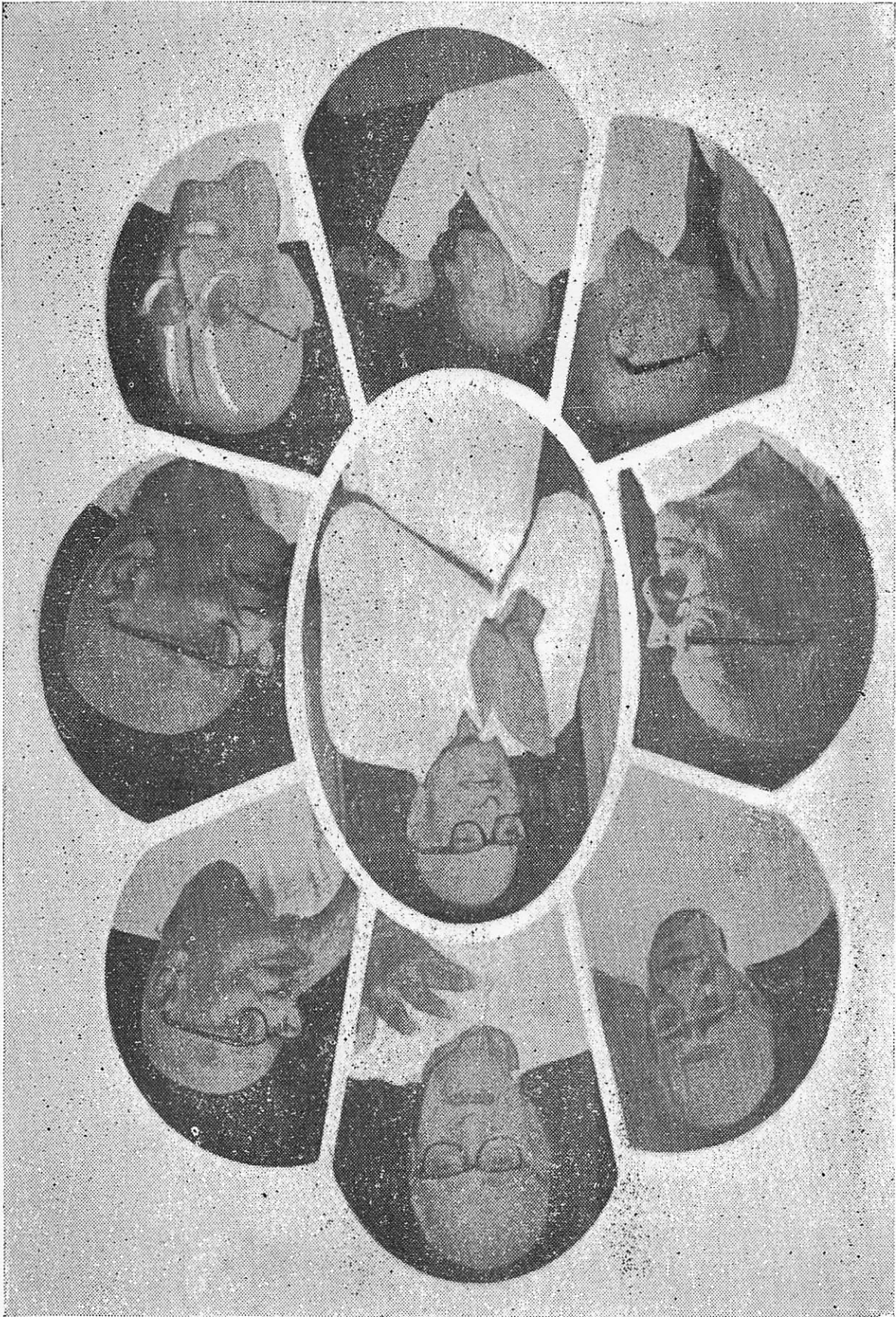
And yet all is not well with our educational system. In spite of the introduction of the new pattern of education and toning up of the content of the course, there lies a wide gap between idealism and realism. Many of the avowed objectives of the new pattern have remained to be fulfilled. Vocationalization of education or bringing education closer to real life have virtually been abandoned. The unpreparedness of the academic community to face up to the problems of the new pattern, the failures to reschedule the academic cycle from its fallen track, the ever-willingness to strike undesirable compromises on academic issues may be sum of the important causes. History will only record that a glorious opportunity of reforming our outmoded system of education has been let off. Who knows when another will turn up.

With the passage of years, men grow older, institutions stronger. As one academic year passes out, another emerges, Life moves on, and it must move on and on, from the immeasurable past to the ever-dying present and from the ever-dying present to the unfathomable future. With hard work and devotion to academics, the great challenge that is education can be met. Great things are expected from our educational institution and it is time we grow not only horizontally but vertically.

1979 in the International Year of the Child. Let us dedicate as academicians to the service of the children so that the future is free from illiteracy and destitution. Let us imbibe in them a spirit of discipline sense of devotion and feeling of oneness which is the true purpose of great education. This is a stupendous task and cannot be fulfilled unless educational institutions give more time to the students and emphasise the Quality of education. "Let us on this centenary year of C. Rajagopalachari rededicate ourselves to the building up of India of his dreams an India with men of character, courage and conviction."

Calendar of Events in Rajaji's Life

- 10-12-1878 Birth
- 1889 Leaves Hosur School.
- 1891-97 Bangalore, High School and College education.
- 1897 B.A.
- 1898 Marriage; Mother's death.
- 1899 B.L.
- 1900 Begins practice of Law at Salem.
- 1901 Starts with friends the Salem Literary Society,
Member, Salem Masonic Lodge.
- 1902 Eldest son Born.
- 1904 Second son born.
- 1906 Elder daughter born; Attends Calcutta Congress as delegate.
- 1907 Attends Surat Congress as delegate.
- 1909 Visits Subramanya Bharati at Pondicherry.
Third son (Sri C. R. Narasimhan) born.
- 1910 Social Reform Conference in Kurnool. Hears of Gandhiji.
- 1911 Member, Salem Municipal Council.
- 1912 Second daughter (Smt. Lakshmi Devadas Gandhi) born.
- 1915 Wife's death.
- 1917-19 Chairman, Salem Municipal Council, National Association formed
with Rajaji as Secretary. Bombay Special Congress. Helps draft-
ing main resolution.
- 1919 Moving to Madras. Gandhiji visits Madras as Rajaji's guest.
- 1920 Joins Gandhiji's Movement for Freedom.
- 1921 Death of Elder Brother and Father.
- 21-12-1921 First imprisonment.
- 1922 Editor, "Young India: Leader, "No Change Group".
- 1924 Belgaum Congress Member. All India Sarva Seva Sangha.
founded by Seth Jamanlal Bajaj.
- 1924-30 Tiruchengodu Ashram.
- 1930 Secretary, Prohibition League of India.
Vedaranyam March and a nine months sentence.
- 1932 Helps in shaping Yeravada pact. Temple entry movement.
- 1937-39 Prime Minister, Madras Province.
- 1939 Resignation of Office.
- 1942 Resigns from the Congress on "Quit India issue".
- 1946 Is taken back into Congress Working Committee.
- 2-9-1946 Joins Pandit Nehru's Interim Government.
under Governor-General Lord Wavell.
- 1946 Congress-League Coalition Government.
- 1947 British Premier Atlee's Statement about India.



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- 15-8-1947 India become Independent.
- 1946-47 Member Central Government.
- 1947 Governor of Bengal.
- 30-1-1948 Assassination of Gandhiji.
- 1948 Governor-General of India.
- 26-1-1950 Relinquishes Office and instals Sri Rajendra Prasad as
First President of India.
Joins again as Member Central Government later in the year.
- 1952 Relinquishes Office. Chief Minister, Madras State.
- 1954 Bharata Ratna. Goes out of office.
- 1958 80th Birthday celebrated.
- 1959 Forms Swatantra Party.
- 1962 Anti Nuclear Mission.
- 1971 93rd Birthday.
- 25-12-1972 Death.

RAJAJI ASKS YOU.....

I am asking the educated man or woman who reads this: Do you love the common folk of our land, the men and women who swarm in town and village? Do you love their ways and manners? Do you love the religion they believe in, not looking upon it as ignorance but as better wisdom than your own? All this love sums up to patriotism. You can see now I am a "reactionary" but not a hopeless one: because I see the defects among our people as well as I see their admirable qualities. Their general apathy I deplore. I would have them show more energy in many matters more than they do now, more tolerance and love towards one another, more capacity to work together for common purposes. I love, I intensely love, the bullock cart, but I do not wish to give up the railway train steaming from one end of the country to the other. I intensely love the beautiful languages our people speak, but would not give up the great English language that links us all together in stronger and stronger bonds as the days pass. I love the great religion of the mass of our people and all its splendid variations that make no differences but form a beautiful and wise whole. But I do not want the search of material truth called science to be neglected. I want the elite to go to the shrines and the temples as the common folk do and daily renew and strengthen their resolve to be truthful and helpful to those around them.. Otherwise the elite would be alienating themselves from the people, and serving neither themselves nor the people

— 'Swarajya', dated September 5, 1971

Prahladrai Dalmia Lions College of Commerce & Economics

Malad (West), Bombay-400 064.

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| 15) Subramanium Iyer | 16) Joshi Gyanchand |
| 17) Devdas Nair | 18) Shah Pankaj |
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| 21) Parikh Amit | 22) Gandhi Nitin |
| 23) Mehtre Sandip | 24) Udawat Rajeev |
| 25) Mahesh Vyas | |

- 1) Jayant R. Vora

University Representative

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PRINCIPAL'S

REPORT

Education today has become a necessity of life and consequently, there has been tremendous pressure on all educational institutions. This is particularly the case with our college perhaps because ours is the only Commerce College between Andheri and Vasai with a huge student population from the poor and middle class families. The college has to admit more and more students every year, even by increasing the divisions and using all available rooms. from a mere 700 students in 1972 to 4000 students in 1979, from the First year of the Junior College to the Degree Classes, is indeed an enviable quantitative development. Added to this, we have been granted recognition by the University from this academic year to enrol students for the post-graduate course in Commerce. The College, in order to provide opportunities for professional and specialised courses, as a first step, started C. A. Entrance Examination classes from this year.

The performance of the students, during the last academic year at the examinations conducted by the University of Bombay and the Higher Secondary Board, was encouraging. One of our students, Shri Mohan Sadnani of B. Com. (Part II) and 49 students of the S.Y.J.C. secured First Class Marks. The general academic performance of the students was impressive and everything points to a further all-round improvement in the years to come.

Side by side with the increase in numbers, I am proud to state that the college has to its credit notable achievements this year in the fields of Boxing, Painting, Dramatics, Vocal & Instrumental Music, Volley-ball, Chess, Kho Kho and Social Service. A student of F. Y. J. C. Suresh Anchan brought honour to the college by winning the First Prize at the Western India Boxing Competition by his excellent performance. Yet another student of the F.Y.J.C., Girish Shenoy performed an equally admirable feat by winning the Second Prize at the All India Inter-School Blade Painting Competition conducted by the Camlin. Shri Vyomesh Raval, a student of B.Com.

Part II won the Best Actor prize at the Inter-Collegiate Gujarati One-Act Play competition, staged by the INT. We also won the Second Prize and best script Prize for the college. All praise and glory to the students who have achieved it, inspite of keen competition from several Colleges. Our Volley-ball team led by Atinkumar Chakravarti won the prestigious Inter-Collegiate YMCA Volley-ball Challenge Cup this year. Two of our Volley-ball players, Rajendra Raut and Yogendra Kanchan were selected to represent the Bombay University at the Inter University Volley-ball Championship. Anil Ghag, a student of B. Com. Part II was selected to represent the University for the Inter-University Chess Championship. Another student, Shri Ravi Hegde qualified to play at the National Chess 'A' Grade Tournament. He was the Runner-up for Maharashtra State for 1978-79. These two Chess Champions representing the college at the Podar Medical College Inter-Collegiate Chess Tournament reached the Finals and our college won the title in the all P. D. Lions College affair. A girl student, Jyotibala Kulkarni of F. Y. B. Com. earned a place in the Bombay University Kho-Kho team. This is the first time that a girl student from this college has earned selection. Sushma Pejawar and Shekhar Tanjorekar won the Second prizes at the Inter-Collegiate Vocal and Instrumental Music contests respectively. Our heartiest congratulations to all these students,

ASSOCIATIONS :

To provide opportunities to the enthusiastic students and to develop their latent talents in various fields of cultural and social activities, the college continued the Language Associations. Hindi, Gujarati and Marathi Literary Associations organised interesting programmes such as Kavi Sammellan, Katha Darshan, Writing Workshops, Short Story competitions, Poetry competitions and Picnics all through the academic year. The Debating Society organised the traditional A. D. Shroff Memorial Elocution Competition and conducted for the first time Public Speaking Classes and Examinations to develop the students' personality. The active work of the Debating Society was amply rewarded when two students, Narendra Brahmhatt and Reshmi Naik won the Second Prizes at the Inter Collegiate Elocution Competitions in Gujarati and Marathi respectively. The Planning Forum organised a Lecture on Economic Planning and conducted a lively group Discussion on "Total Prohibition, the need of the hour."

The Forum also conducted the General Knowledge and Intelligence Competition for the Past-students Rotating Trophy. As a part of these cultural activities, the

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college had the privilege of inviting such personalities as Principal Limaye, Poetess Prabha Thakur, Poets Anil Joshi, Suren Thakkar, Mehul, Bhikhu Kapadia, Praful Pandya, Chandrakant Pandya, Economist Prof. (Dr.) Dilip Nachane and noted Marathi writer Shri Ratnakar Matkari.

SPORTS :

The Annual Sports Day of the college was held at the grounds of the Government College of Physical Education, Kandivli, which was followed by a Cricket Match between the Members of the Staff and the Students. Prof. M. V. Chandgadkar Hon. Sec. B. C. A. was the Chief Guest and distributed the prizes to the winners. Yogesh Kanchan and V. P. Roopakumari were adjudged the Senior College Athletic Champions for Boys and Girls respectively. Among the Junior College students, Abdul Wahab and Sarita Seksaria were declared Athletic Champions for Boys and Girls respectively. An inter-class Kho-Kho competition was conducted which evinced keen interest.

SOCIAL SERVICE :

National Service Scheme was organised with an accent on urban projects and rural service. The Hospital and School projects were a tremendous success and for the first time a number of girl students joined the rural works camp at Saphala Village. The Volunteers continued the tradition of collecting funds for the Children's Aid Society and organising successful blood donation drives in the college with the help of the Lions Club of Malad-Borivli. A very successful rally was conducted by the students and the staff in Malad and Kandivli area to collect donations and clothes for the West Bengal and Bihar Flood Relief fund.

THE FUTURE

Every Annual Day gives us an opportunity to present to our invitees the abundance of talents possessed by the youthful and exuberant students of the college. Every year, we witness talented students passing out of the College but we have been singularly fortunate in getting new and equally talented students into the college rolls. This has been particularly so during the academic year 1978-79. I am proud to say that in a short period of just seven years, we have lived upto the expectations of the

community. It is this which has led to quantitative improvement and qualitative progress. This, I must admit, is due to the encouragement and valuable assistance that the college has received from the College Trust and the Governing Council which has enabled us to take the college closer to our cherished dream of making our college one of the best educational institutions within the entire jurisdiction of the University of Bombay.

In the end, I must say, I will be failing in my duty if I do not place on record my sincere thanks and appreciation for the valuable guidance and willing cooperation of the Trustees, the Governing Council members and my esteemed colleagues without whose cooperation and team work, it would not have been possible to achieve this progress we have made.



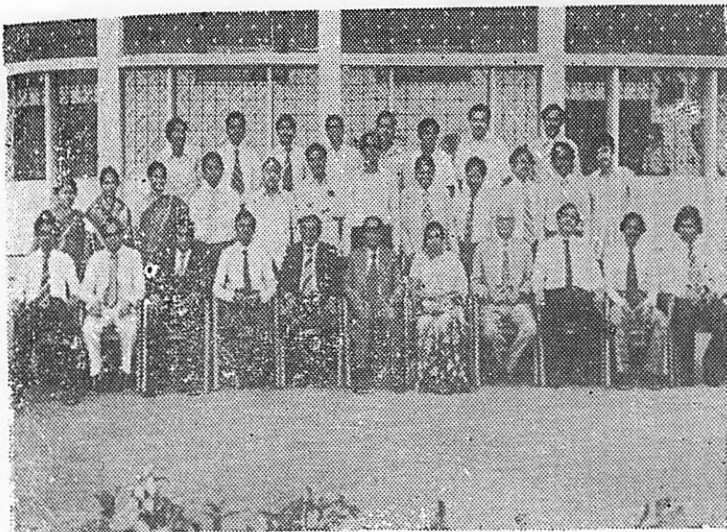
FAREWELL TO PRINCIPAL GOVEKAR

It was with a sense of deep feelings that the Students and the members of the Staff came to learn of the resignation of Principal P. B. Govekar. Since the efforts of the management and the members of the staff to persuade the principal not to call it a day too soon did not bear fruits, parting became a sweet sorrow.

After over seven years of stewardship of this Institution since its very inception principal Govekar could Justly be proud of being an architect of this institution. Joining the institution even before the foundation stone of the college was laid, he served it with zeal and sincerity, the results of which are there for all of us to see. With a student strength of just 700 in 1972 to about 4000 in 1979 has been a tremendous achievement. The college has many milestones to cover yet, but looking back should convince that we have covered quite a distance in so short a period. Principal Govekar's personal contribution in this respect has been immense.



THE TEACHING STAFF



Senior College



Junior College



Administrative Staff

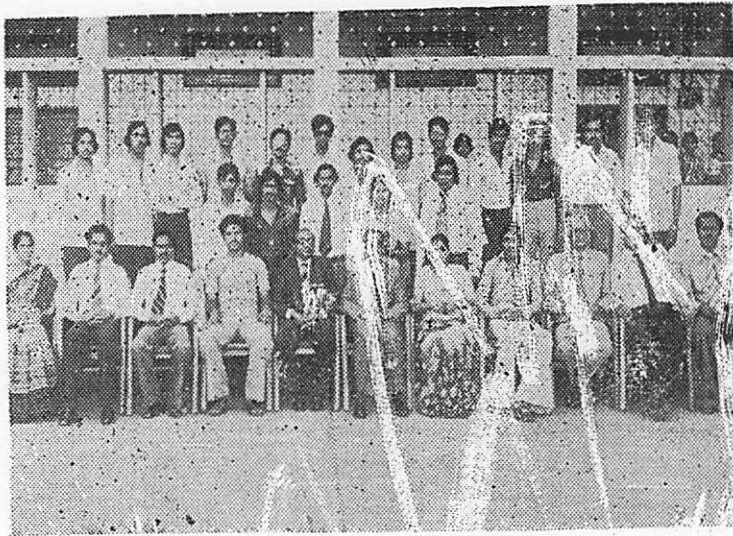
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Student Teacher Council
(1978-79)



Inauguration Of Students' Council
Chief Guest, Principal Limaye



Magazine Committee

ACADEMIC PRIZE WINNERS

B. Com. Part II



Usha Sharma

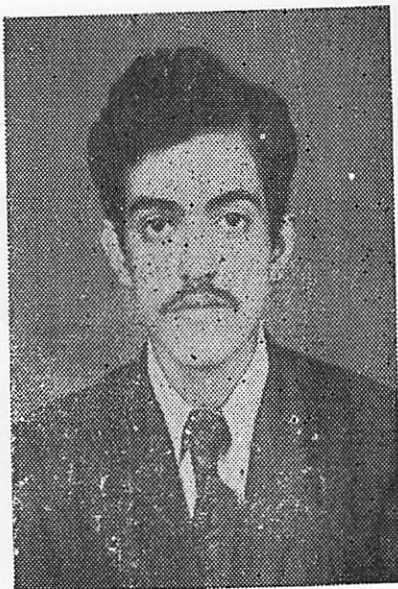


Sadnani M. T.,

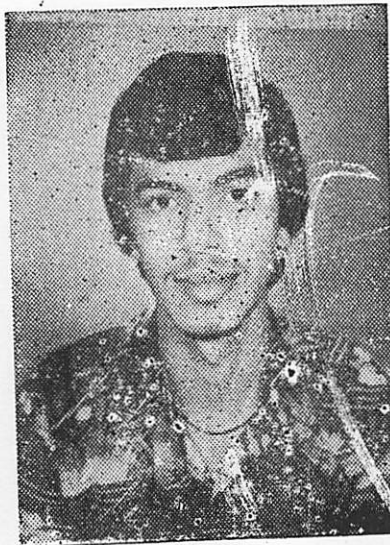


Latha Ramchandra

B. Com. Part I



Godhiya H. B.



Jitendra Mehta



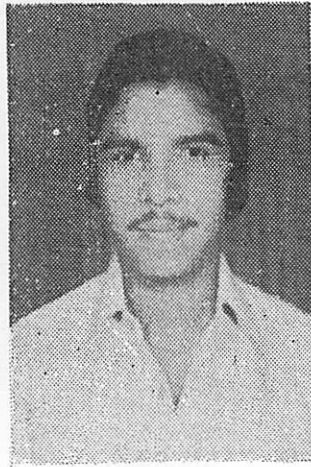
Pankaj Ehasin

ACADEMIC PRIZE WINNERS

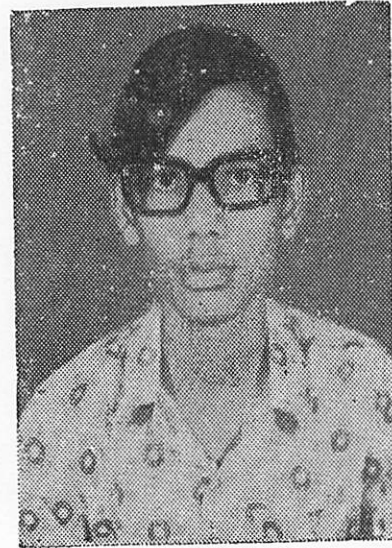
F. Y. B. Com.



Pramodkumar Banka



Vijay Saraf

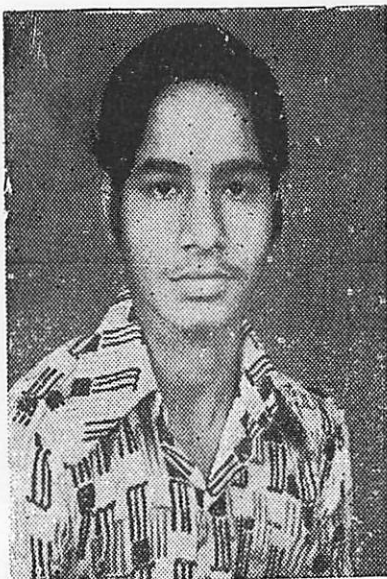


Kabra S. J.

S. Y. J. C.



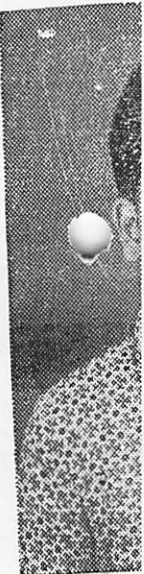
Lakshmi Iyer



Anil Chaturvedi



Agarwal Sushilkumar



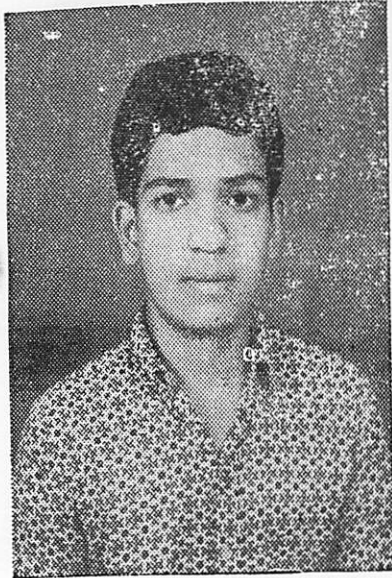
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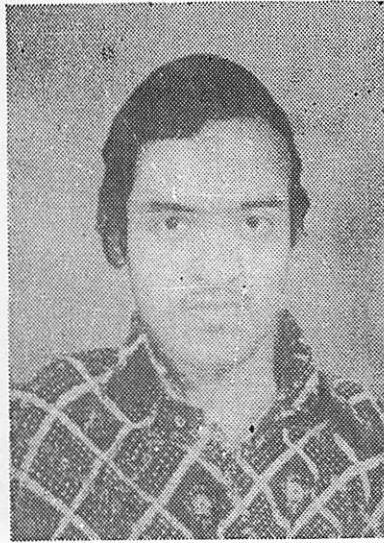
ACADEMIC PRIZE WINNERS
F. Y. J. C.



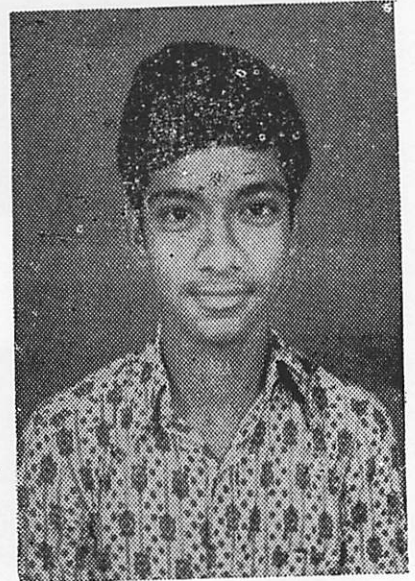
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Sunil M. Ranade



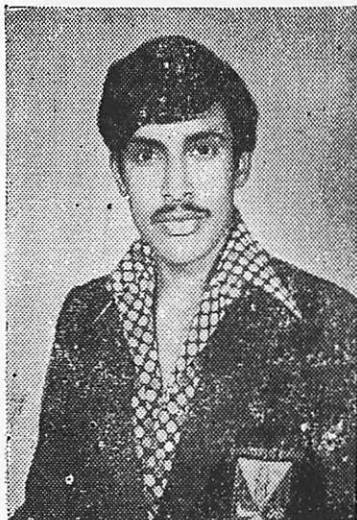
Satish Shah



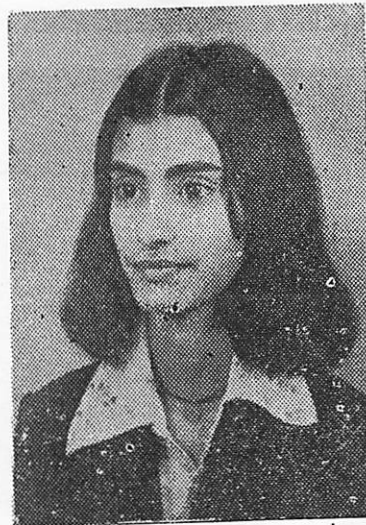
Tushar S. Patkar

OUR SPORTSMEN SELECTED FOR UNIVERSITY
KHO-KHO

Volley-Ball

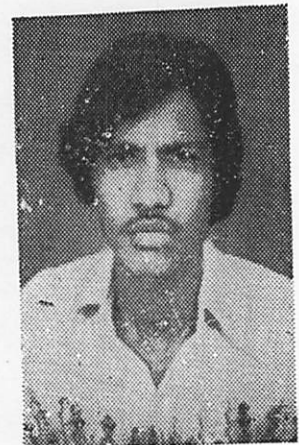


Rajendra Raut



Jyotibala Kulkarni

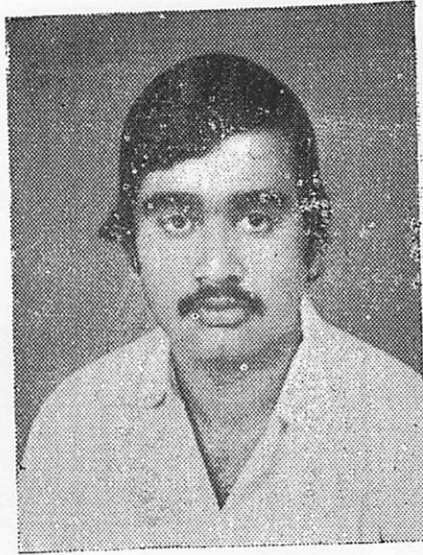
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Anil H. Ghag



Sushilkumar

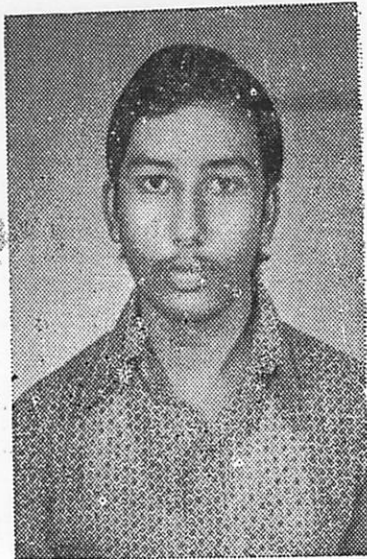


Tarunkumar Vyas



Geetha V. S.

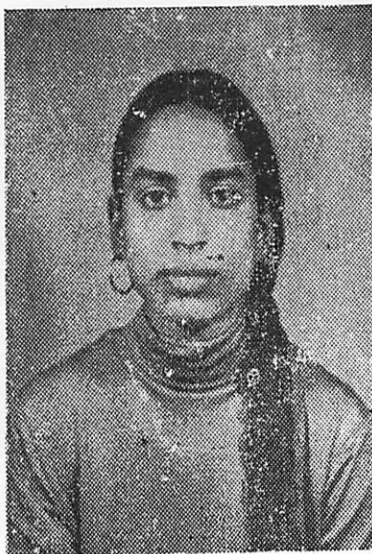
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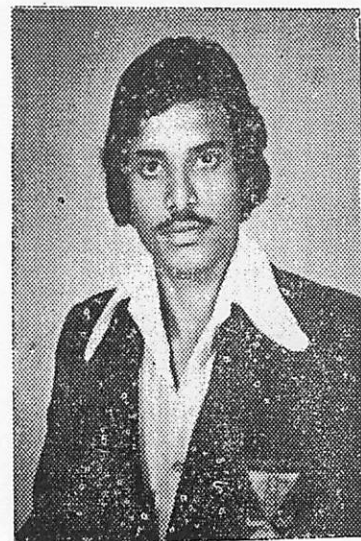


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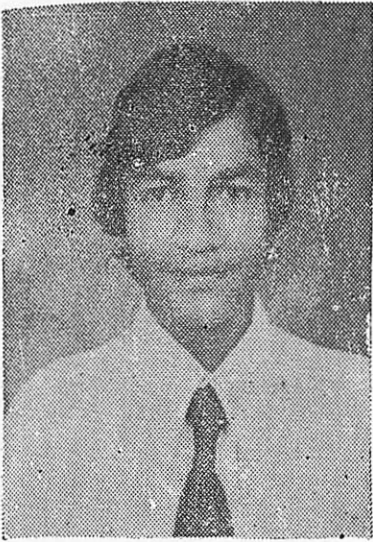


V. P. Roopakumari

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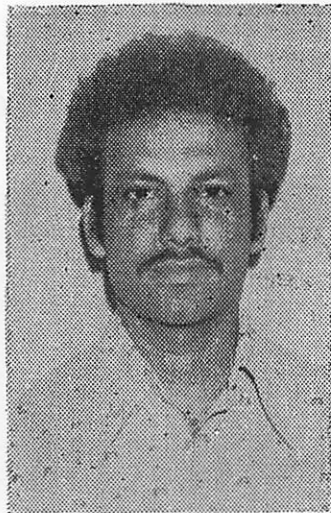
Yogesh Kanchan
Continue.....



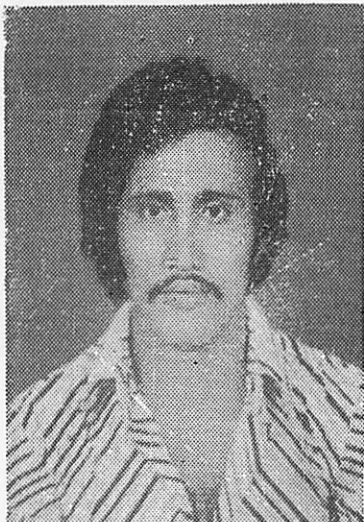
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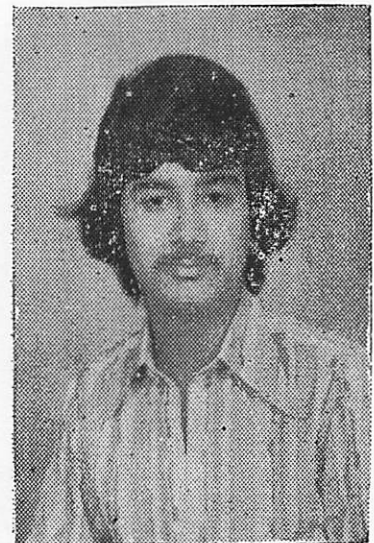
Sarita Seksaria



Vinod Sharma
Chairman
Student Teacher's Council



Gulzar Shaikh
General Secretary

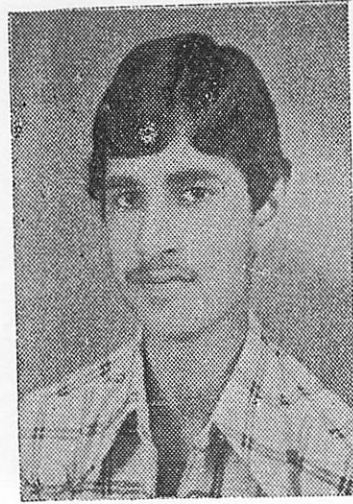


Jayesh Vora
Representative
University Student's Council

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Girish Shenoy
Winner of
Camlin Painting Contest



Anchan Suresh
Winner of
Western India Boxing Championship

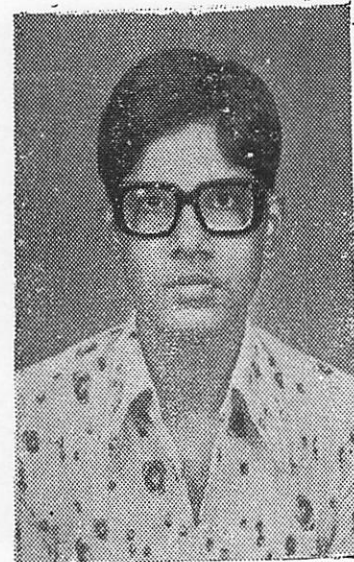
WINNERS OF DEBATING COMPETITION



Rashmi Naik



Narendra Brahmhatt



Devdas Nair

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PARTING PANGS

Miss SHARDA S.
S. Y. B. Com.

Friends! What are they? One should have atleast a friend who can drive away one's loneliness atleast for a short time. But when departure comes, a departure when one cannot communicate with the other, then our heart aches, to be borne through out life.

I was too much attached to my friend Rosie. We met in the third standard and both accepted each other's friendship. We had also taken a pledge to remain together for ever. But what should not happen, happened and the Almighty decided the other way in separating us for good.

I still remember those days when we both used to sit together in the class and discuss our lessons, do our home-work and play together. All used to call us 'The Rosy Twins'. Every day we used to go to the church during the recess and kneel before Mother Mary. I still remember those days when we both had to stay after class for being mischievous.

But when we were in the tenth standard, the inevitable happened and we had to part each other's company.

For our "Guiding" period we had to change our classes. One day, when we went for our Guiding period, Rosie just slipped from the window. One of the girls just elbowed her when she lost her balance and fell from the third floor. I hesitantly turned my face as I could not see the blood-smearred body of my friend.

At last our Principal and Headmistress arrived. We were told to go back to our class rooms. I retraced my steps with a heavy heart.

I couldn't concentrate on what was being taught as my mind was with her. I felt I could not stay without her.

The Principal came to our class room and told us that Rosie had been taken to the hospital in our bus and that we should pray for her,

Seek strength through patience and prayer.

— Editor

After some time I heard the wailing notes coming towards my class. It was her mother who embraced me and screamed as to "What were you doing when my daughter was falling on her death bed?" For this I had no answer.

Then the school bus returned along with my friend's body. She had died before reaching the hospital; hearing which I fainted and didn't know anything after that.

Dear friends, even to-day I feel the loneliness. I feel even I should have died with her. But it is too late. I wish her soul rest in peace and wait for me there.

Friends, I feel we should be friendly to all but never to be too much attached to one another. When separated, the pangs of sorrow will be too hard for us to bear; with no alternative but only to put up with the loneliness and pensive mood, I am always in even now.

FOR YOU!

ALLAUDIN MANSIYA 'PREMI'
S. Y. B. Com. B.

Life Is Like Arithmetic
So Friends Added
Enemies Substracted
Joys Multiplied
Sorrow Divided
And Make The Life Cheerful.

REMEMBER IT!

Multiplied Happiness Makes
Life Rejoiceful
Divided Obstacle Makes
Life Cheerful
Added Friend Makes
Life Fruitful
Subtracted Enemy Makes
Life Harmless.

Past You Forget
Future You Remember
Present You Use Precisely.

Romance is the privilege of the rich, not the profession of the Unemployed.

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for me there.

I be friendly
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employed.
scar Wilde.

O GOD !

GOR M. D.
S.Y.B. Com. 'D'

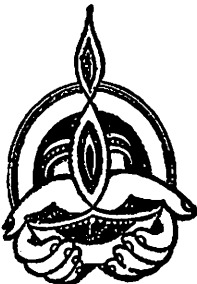
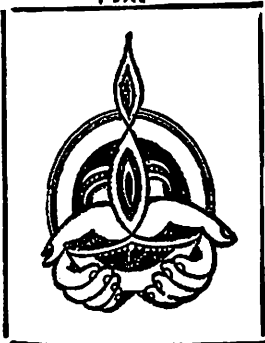
Dear God sometimes
The whole day-long
I don't know why
I do things wrong.

My mother calls
And I don't heed
I turn my back
On friends in need.

I don't do the work
I ought to do
I even fail
To think of you

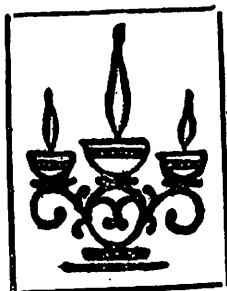
I am sorry God
For days like these
And hope you will
Forgive me please.

And grant me O God
A chance to pray
And to do my best
Another day.



He is rich that is satisfied.

A Night Walk



Tarunkumar R. Vyas
B. Com. II.

In the still, clear night
Beneath the starry sky,
In the gentle, fresh, soft breeze
That shook all the sleeping leaves
I walked.

Moon light lit my path
My shadow danced with me,
Lone I was not I could see
In my nostrils ran the sweet scent
Of my sorrows I did vent
I walked.

On and on I walked
Deep in contemplation
T'was the time for relaxation,
After a hard day of toil
I walked.

Pushing back all the
Woeful thoughts that ached my heart,
I stopped to wonder at the owl
Who only by night doth prowl
I walked.

Wondering at Nature's
Creation, I went on
With deep, pent up emotions
Gathered of all experiences
I walked.

After a while I'd
Walked in the cool, fresh night,
It was melancholy's cure
I'll never miss my night walks
I'll walk.

Yes, I will walk of nights
Still, clear, starry, gentle, fresh,
Seeing Nature's creations,
Giving vent to emotions,
I'll walk.

I will persist until I succeed.



IT IS FOR YOU



PREETY V. VYALA
F. Y. B. Com. A

There are so many
For you but,
One whom you want
You will not find.
If you have hurt someone
Loving 'you' alone,
Your life 'peaceful'
You will not find.
If you are nothing
Only handsome pretending,
Ask your heart 'FACTS'
you will not find.

BUT

If love someone from
Depth of your heart
Be he lots of far
See bit down in your heart
Ever you will find him a part.

REMEMBER

Don't love someone
only to show,
Otherwise it will
cost you sure.
Never take her curses
Which will keep you
alive no more.



He is rich that is satisfied.



All that gillters.....

Prof. (Smt.) Latha Venkatakrisnan
Dept. of Economics

No other metal has influenced the destiny and history of mankind as gold from time immemorial. Be it a metropolitan or cosmopolitan city or a remote village, the lustre of gold continues in full. The lust for gold is the only unsatiable individual want today. Not only has there been an increase in the demand for gold but also the demand is very much diversified.

Gold has been generally accepted as one of the safest and surest forms of investment for the past several decades. The Indians especially seem to have such a penchant for gold that their attraction towards this yellow metal seems to be the proverbial "bottomless pit". To borrow the words of late Sri C. Rajagopalachari the "Indian woman is a walking talking savings bank."

Gold is used as a hedge against the inflationary pressures. People have learnt by experience that gold can be conveniently hidden when compared to other forms of wealth like land etc.

Money makes people selfish. People think that money is the be-all and end-all of life.

Demand and Supply Disparity

While there has been a steady and continuous increase in the demand for gold, views differ regarding the availability of gold (its supply). According to 'the Banker' it is somewhere around 80,000 to 90,000 tons. This is of course excluding the possession of gold with the Soviet Union. Of the total supply, around 1/3 is believed to be in the official hands (i. e. with the Central Banks owning 31415 tons, the IMF 4710 tons and the Bank of International Settlements 190 tons. Around 50,000 tons of gold is supposed to be in the private hands, round about 25,000 tons of gold is said to be hoarded in the world both legally and illegally. While gold ownership is permitted in Japan and France it is not so in England. The ownership of gold was not allowed even in USA till 1975. As for India, the much criticised gold control scheme (1963) coming in the wake of the Chinese aggression, put a ceiling on the individual possession of gold, though this act was amended in the year 1968. An individual could hold 2 kg.

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while a Hindu undivided family can possess 4 kgs. The gold smiths were not permitted to hold more than 100 grms. pure gold at a time. Today of course the people cannot hold gold in its primary form.

Annually the demand for gold is somewhere around 80 million gms. The supply comes from the Kolar gold mines and Hathani mines. These two together can at the best supply below 4 million grams annually, thus the ever-increasing demand is met only by smugglers. The increase in the demand for gold has led to an increase in the price of gold especially in the context of its meagre supply in relation to demand. In the world market, a sudden and an unwarranted increase in the price has been caused by the increasing demand from the "affluent Arabs". The Arabs with plenty of money with themselves try to get the best form of investment and they usually purchase gold. As a corollary there is widespread smuggling activity going on in full swing. Despite the anti-smuggling laws of the government, smugglers have had hay days. We do hear one or two stray cases of these antisocial elements being brought to book but one wonders whether such large scale smuggling can go on without the connivance of the law makers, the customs officials, the politicians and the administrative staff. All these law makers seem to

be hand in gloves with the law breakers and the net result remains that about 800 crores worth gold is smuggled every year.

As regards India, it is said that the official gold stock seems to be around Rs. 500 crores worth. The non-monetised gold (which includes indigenous production, confiscated gold and the gold surrendered to the government under the Gold Control Act 1963) was sold in the open auctions by the recent Governmental policy with a view to making a tidy profit with a special emphasis to place an embargo on the free smuggling and to cut down the soaring gold prices. The scheme was preferred and hinted at in the 1978-79 Union budget proposals.

Objectives

The immediate aim seems to be, 1) to bring down the budgetary deficit, 2) to reduce the existing differential between the domestic and international price of gold by bringing down the price and 3) to discourage gold smuggling.

The Finance Minister rightly of course voiced his concern that this type of gold smuggling would facilitate flourishing black marketing operations and thereby create Foreign exchange problems. So it was decided as a step in the

A man that hoards up riches and enjoys them not, is like an ass that carries gold and eats thistles.

—Bacon

right direction to sell the non monetary gold through public auction and if need be import gold to make the export of jewellery possible. The scheme suffered from several drawbacks. Initially it covered 79984 licenced gold dealers in the country. The minimum bidding allowed was fixed at 1,000 grams.

In India there are round about 200,000 goldsmiths who can hold at the maximum only 300 grms. of gold each under the most controversial Gold Control Act. Such poor gold smiths were automatically kept out of these auctions because of their meagre reserves of 300 grms. Therefore the whole show was monopolised by the rich dealers who formed themselves into powerful syndicates and thwarted the attempts of the government in achieving the avoided objectives.

what is more these dealers deliberately obtained low prices, bought gold at the rate of 600 to 650 per 10 grms made much profits by selling them in the open market for a much higher price.

The government reacted sharply by restricting the dealer-to-dealer sales of gold bought at auctions but this also did not work. The dealers out-

witted the attempts of the government by converting the Reserve Bank of India gold into crude ornaments through unauthorised remelting and refining and converting these into standard bars at the mint."

However the government with redoubled force decided to make its auction scheme a success. Hence the minimum required bidding quantity was lowered down to 500 grms. The maximum quantity per bid was to be 2500 and not 5000 as originally decided. This did not produce desirable results however.

CRITICAL EVALUATION

Thus the gold auction programme of the government came as a blessing in disguise to those with large amounts of black money they found a convenient method of converting their black money into gold they have achieved 2 things at one stroke (1) with least difficulty they have managed to convert on a large scale their black money (2) they have easily avoided the unwelcome gaze of the others regarding the source from where they got such sums of money. Black money held in the form of paper currency courts the danger of demonetisation at any time. So also black money in the form of land house etc.

A diplomat is a person who can tell you to go to hell in such a way that you actually look forward to the trip.

—Caskie Stinnett.

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would invite the attention of the income tax and CBI officers etc. So the black money holders have not let this golden opportunity of gold auctions to slip off through their fingers. This apart the government has achieved significantly nothing. It is very unfortunate that the government of India has frittered away 46 of our non monetary official gold stock with no wholesome effect on the economy."

In toto we can only say that the sale of gold has helped the 'black money' to be converted into 'yellow.' Thus checking smuggling by public auctions of gold is mere wishful thinking.

It is the farmers who have a special flare for gold and purchase it. The brisk gold sales usually are after a harvest.

Gold auctioning proved a costly blunder in so far as realisation from the 13 tonnes of auctioned gold out of an estimated not so large official stock of 80 tonnes could yield only about 90 crores not even 10% of the estimated deficit in 1978-79.

Through the intention of the government to raise additional domestic resources to cover the budgetary deficit is commendable the modus operandi of our gold auctions nullified the good intentions.

True gold is not an item of man constitution and hence the soaring gold prices need not cause much problem. But don't we have the right to expect that the sale must have been thrown open to the public so as to enable the last man of the society buy small quantities for his immediate needs?

One wonders as to why the gold prices should have touched the record level of 960/10grms. inspite of the RBI's attempts to sell 2000 kgs. per month which is, by no means a substantial amount.

In short the net result of the 14 auctions, so far held is that, roughly about Rs. 87 crores have been earned by the Central Government by disposing of the gold seized by the custom officials. This apart the gold dealers have made much hay during this sunshine. None of the objectives have been achieved and it is feared the gold auction policy has created more problems than it has solved. Thus in the words of Prof. P. R. Brahmanand "to expect to bring down the gold price through trickle sales is like feeding peanuts to an elephant"

The government therefore has unfortunately been beating the rope all the while calling it a snake and that explains the net outcome of our gold policy.

Five—day cricket, a waste of time, money and energy.



A Prize Winnig Speech by : SUNIL M. RANADE
(S. Y. J. C.) E.

Time is the very essence of today's human life. We are so much engrossed in our day-to-day struggle for bread and existence that we get very little time even for recreation. Today's trend is, therefore, towards shorter films, festivals, and dramas. So also with the games. Five-day long, drawn cricket matches now appear to be outdated. They may be alright in olden days of lords, nawabs and jagirdars. But today, to sit through for five days and watch the match continuously for five and a half hour per day is an ordeal indeed.

No doubt, all of us enjoyed Sunil Gavaskar's double century but to arrive at that exciting moment, we had to wait for nearly four hundred minutes. We are so mad after cricket that we leave all our duties and studies and listen to the commentary or watch the match on the television. Students rush to the stadium or sit in front of the "Idiot Box" rather than atten-

ding their lectures and concentrating on their studies. At the time of a test match, it always happens that schools and colleges have to be kept closed because of poor attendance. Even office-goers evade their work and listen to the commentary. Continuously for five days, we think, see and talk about cricket, cricket and nothing else. Is it not really a waste of time, money and energy ?

A student can utilize his time by reading something good. Office goers can bring their work up-to-date. In today's world, every second is precious. If we want our country to progress and bring it at par with other developed countries, we can't afford such a criminal waste of time, money and energy. No doubt, games are essential as far as the cultured society is concerned but for that purpose why do you want five-day cricket only ? One can participate in many other interesting games such as hockey, football, table tennis etc;

Education is Sometimes a Curse

John A. Shedd.

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M. RANADE
S. Y. J. C.) E.

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Shedd.

and even if some one is very much interested in cricket only then. I think even one day's cricket is equally enjoyable. So, to save the valuable time, I would rather prefer one day cricket matches.

Five day cricket is not only time consuming but also very expensive. It requires a huge ground or a stadium and a huge police force to man the unmanageable crowd. The AIR, for ball by ball commentary and the T.V. centre for telecasting the live match, waste a lot of money and time. Is it not surprising that an economically under developed country like India spends lakhs of rupees on a game which is played just in five or six countries in the world? Instead of this, money could be utilized for constructing playgrounds and providing game facilities to the youth. Industries, instead of spending a huge amount on promoting cricket can provide good facilities for healthy recreation to the

workers and their families. The Television can use money and time for telecasting varied entertaining and educative programmes and deal effectively with the serious problems like that of adult education. Think of the tremendous energy that is lost in organising and witnessing the five day cricket matches. All of us know the glory of Indian fielding, then where is the need to play for five days and spend the little energy that we are having? In case of viewers, today, lakhs of idle people watch the match on T.V. or listen to the commentary and waste their time. I think this is also a great waste of energy because except sitting and watching they do nothing constructive or fruitful at that time.

Taking all these points into consideration, we can come to the conclusion that Five day cricket matches are nothing but a tremendous waste of time, money and energy.



It takes two to speak truth — one to speak another to hear. Thoreau.

WHY WORRY ?



DEVIDAS P. NAIR
S. Y. B. Com.

In this world there are only two things two worry about either we are well or we are ill.

When we are well, there is nothing to worry about. If we are ill, then we have two things to worry about- whether we get well or die.

When we get well, we have nothing to worry about. If we die, we are at the crossroads, one going to heaven and the other to hell.

When we go to heaven, there is nothing to worry about. If on the other hand we go to hell, we are busy shaking hands with our friends. - so why worry ?



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PROHIBITION

My Views.

A prize-Winning Speech by SAMPAT HIMANSHU
S.Y.J.C. 'C'

AS P. NAIR
S. Y. B. Com.

Today one of the most controversial issues which has rocked our nation is that of Prohibition. The Union Cabinet itself is divided over this issue. There are debates and discussions on the pros & cons of prohibition.

The Prime Minister, Mr. Morarji Desai seems to be very firm on the issue. He feels that unless prohibition is imposed on the country, the country cannot attain the 'Ram-Rajya' which Gandhiji wanted our country to attain. He is ignoring not only the public opinion and majority, which, a true democrat (like him) should follow, but also the various implications of imposing prohibition just to satisfy his personal feelings.

The Janata Government wants to prosecute, Mrs. Gandhi for awarding a contract to a foreign firm which cost the country 11 crores of rupees extra, but then you can imagine what the future Government will do to the present Ministry, if it imposes prohibition which might cost the nation somewhere around Rs. 1,000 crores. The Central Government is ready to share half of the loss but what about the other half? The only solution is that new taxes will have to be levied to make up the loss.

Prohibition is not the final solution to drinking. A person who is addicted to alcohol will not give up drinking just because our Honourable Prime Minister wants him to do. He will resort to drink-

ing illicit liquor. The result of which everyone knows. Recently, in Gujarat (the home State of the P. M.) where there is supposed to be a total prohibition, more than a 100 people died for consuming illicit poisonous liquor. Many such cases had happened in Bombay, where later on the government realised the folly of prohibition and lifted it.

In my opinion prohibition would result not only in a financial loss to the Government but also in a tremendous increase in corruption. Corruption will increase because the illicit liquor dealers, in order to remain out of the reach of the law, would surely resort to bribing the Police and other officials.

Thousands of people who are (lawfully) employed would become unemployed and may take to the illegal profession of illicit liquor.

Prohibition, imposed on the people, will serve no particular purpose. It will not stop people from drinking. Indeed, people may feel offended because they may think that the government is curtailing their freedom. It will give rise to a new class of law breakers and would corrupt public life to the extreme.

Just as the "NASBANDI" brought the downfall of the Indira regime, it is said that the 'NASHA-BANDI' might bring the downfall of the Morarji Government.

When you drink a man's health, you are apt to ruin your own.

-Elbert Hubbard.

More people are killed by over eating and drinking than by the sword -Sir William Osler

JOY TURNED INTO GRIEF

TARUNKUMAR R. VYAS
B. COM. II



Here I lay down for those who care to read; my reminiscences of a night when the greatest of boons was bestowed upon me, yet snatched away the moment joy was mine.

As all nocturnal hours are bound to be, the night that I speak of, that too, excelled in aesthetic beauty. As innocent as the first buds of spring, was that gentle world around me, through which a soft breeze whispered as though conveying some secret message to all the artistic trees that loomed like slim pillars in the wilderness. Yet through this placid wood, did I boldly venture until I was at its very heart and behold I had never before met such a companion of silence - faithful to me to the end of time.

Eagerly I sat upon my favourite rock to gaze at that banquet beauty so appealing to my otherwise dull eyes. High above me the silver-decked moon slowly slid across the polished heavens, occasionally sinking into deep, velvet vaults and suddenly emerging in foreign lands, sprinkled with shimmering stars. The fuming clouds

crashed against this marble ball as a stormy sea upon treacherous rocks, while sprays of clouds rose in lacy fans, thereby enhancing the beauty of the skies.

All the time my under-nourished senses relished that world gorgeous by night. My hungry heart leapt voraciously to the taste of the simple food enriched with the magical powers of ambrosia. The yet unbreathed air was intoxicating and the fresh fragrance of sweet, summer buds wove an intricate web in which I was mercilessly trapped.

Then, far away, I saw a candle flicker and I knew that my physical being had melted away into an airy haze and all that was left of me was my intangible presence, faintly floating like a dream into those silent depths. So, there lay I with my helpless senses bewitched and bound by nature's abstract cords and never once wishing to be released.

While I soared to those ecstatic heights, alas! I awoke from my oblivion of the world only for my erstwhile happy heart to be tormented with the tedious cares of sorrow-

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ful humanity for, far away upon a hillock,
I perceived lashing tongues of fire, danc-
ing high above the crimson crest and
causing a great, blazing crackle.

At first I thought that a great conflagra-
tion was spreading through the woods but,
when I observed the figures of a couple
of villagers, my senses told me that a fune-
ral pyre was alight. From the flickering
light of the orange flames, I could discern
three women weeping bitterly and one, in
her anguish, was tearing madly her hair.

So horrified was I by that sight that I
grew as cold as a marble slab while hot
beads of perspiration adorned my fore-
head. My breathing was quickened when
the miserable notes like a slumbering stream
drifted to my ears, filling the strange empti-
ness within me with despicable dejection.
Where once had existed rare fragrance,
there lingered instead the foul breath of
death threatening every animate being with
the perxilous fate that one day is to be-
fall each of us.

Then I despised nature for her harsh forever.



cruelty as I thought of the many and
manifold miseries of that home without
its head. Perhaps the women wept over
one of the chaste ones who had tasted
not the food of life. Whereupon I felt a
great loss and a dull sense of pain in
my grieving heart.

When I perceived the feeble flames
dying into darkness, the great frost set in
over my heart. Simultaneously, the over-
whelming grief within me freed me from
the tender, binding cords of joy. My once
seething spirits congealed to bitter sorrow
that not even the warmth of spring could
melt. All that I could feel was the heavi-
ness of the frost growing heavier. At that
very moment, the moon that had seemed
sometime ago to be the queen of all crea-
tions, appeared to be pale and deathly as
if solemnly mourning over the dead.

My confounded senses knew nothing
except that I had been deceived for the
instant I had asserted joy, crafty nature
had plunged the dagger of grief into my
heart which, I knew, would bleed purple



Where happiness fails, existence remains a mad experiment.

George Santayana.

MISHAER

By Prof. C. R. SADASIVAN

The theme of this narrative tragedy is the execution of a Saudi Arabian Princess and a commoner, after a Trial. The princess was Misha and the commoner's name has been assumed as Shaer'.

The narrative, because of its length, is produced only in part. The part left out deals with (i) The Life, (ii) The Love, and (iii) The Retrieve.

Part II

(i) THE TRIAL :

The Princess commoner for the trial moved
the Court room packed full and more
the giant gates from the palace opened
in attention the sentries ever more.

The King, the Queen, the Royals arrived
hushed the Court into silence chill
all eyes to King's seat gazed
the accused defenceless stood astill.

Into the silence spoke the voice
fixed stands the trial by decree Royal
the accused shall speak their free voice
the Court shall judge the disloyal.

(ii) THE CHARGE :

Of Sha'er for conduct immoral
a theft too from the Royalty
Of Misha for the conduct also immoral
a break too of the Code of Royalty

All eyes to commoner, the Principal
accused, turned, to speak as he stood.

I do not wish to be feared;
I prefer to be loved.

Plautus.

(iii) THE DEFENCE :

The Princess I loved, my lord
the Princess loved I in turn
Ask not, my lord, why we loved
for is love love that hath reason?

Strange are the ways of law
that love becomes a conduct immoral
stranger still the enforcers of law
that love a theft they call!

Love sees not, nor speak, my lord
the Royal the commoner prey alike
the old the young, the evil the good
fall not a victim before awake?

Love hath eyes neither, nor ears own
not blind alone but deaf
heart's calls follow no law but its own
why try us then for no mischief?

Louder louder the heart's calls become
human and more human when we are
as though enemies of Kingdom we become
why try us when true to love we are?

The Princess, co-accused, gazed
blindly and spoke thus:

(iv) MORE DEFENCE :

I have no more than commoner to say
Code of Royalty a guide to slavery
that bind my heart tight no way
love a crime? A nameless folly!

Love is larger than life, I know
not as medallion or trophy shall I go
not to anyone's heroics can I bow
no man's hands but commoner's fall I to.

Forgiveness is power.

R. P. Early.

Holier than holy that is love
an incessant thirst no quench it has
richer than all the palaces can have
without the commoner a wrench life was.

No one so high, no one so low
that one a Princess, the other a commoner
my lord, human is to love
humans are we not in palace any more?

Try us not by the law of the State
an ass we know it to be
try us by the law of Fate
as the wise know love to be

(ii)

The princess plea echoed round the court room.
Silence hushed in again. All eyes from the King to
commoner, to the Princess, back to the King.
Sat back the King, vowed to revenge as if.
Into the silence spoke the Voice:
"The King shall speak to judge."

Part III :

(i) THE JUDGMENT :

(ii)

Love that has no reason
the folly of an idler becomes
Know we not do what idleness can ?
Stand and love beyond the reaches !

The greater the idling, folly the greater
sees in Princess a match for the commoner
Princess a princess, commoner a commoner
closer shall become the two never.

(i)

Age is wisdom say they not ?
Youth is emotion know we not ?
Youth's follies the age to correct
else a generation full stands to rot !

Indiscipline at home once allowed
licences elsewhere the same for life
theft from the Royalty once okayed
leaves in the Royalty nothing ever safe.

Charges without a dissent proved
handeth the court its judgment down
lovers two to death be stoned
crime begets punishment its own.

Lovers two to death be stoned
by thousands of hands at Jeddah Bazaar
Judgment final shall be deemed
if it pleaseth Khalid the elder.

All eyes to Commoner when he spoke thus .

(ii) THE APPEAL ;

To death by stoning, my lord ?
wish deaf my ears had turned !
judgment to unreason, oh God !
more than princess to commoner fled.

Shouts of 'shame' and shouts of 'no no' all abrupt
to end when began Khalid the elder.

(iii) THE JUDGEMENT FINAL :

Punishment shall expiate criminals' deed
when to death the two are led
Princess before the firing squad
commoner under the beheader's blade.

(iv) TOWARDS DEATH :

The busy market place busier still
not with sellers buyers for trade
came in thousands big and small
to see the end of love's tide.

As the Royals charioted down
the sun rose with a mighty splash
Lovers' darkness darker shone
the voice when called Last Wish.

(V) THE LAST WISH :

To death as we closer fly
our last Wishes commoner to weep
deate shall we embrace peaceably
our words Your Majesty if upkeep

The Princess commoner together to die
hold each the other in embrace then
shot both be or both beheaded die
into the grave together down.

All eyes to the King who thus spoke :

Together to commence execution though
Together to commence execution though
who to death first and who last bow
in King's hands not provided.

Hold each the other in embrace ?
not the Kingdom's eyes can behold
down into the grave together race ?
not in the powers of dying to demand.

Part IV :

THE EXECUTION :

The lovers each glanced the last
blindfolded they were to be now
her hands overhead tied they fast
face down lied he on beheader's pillow.

Some to Princess turned their eyes
to watch the bullets hit her thrice
above the breast, ear and eyes
as silent witnesses to Royal offence.

Some their eyes to the commoner turned
to watch his head severed full
three chops and no more called
Stood the Royal .revenge now full.

Eyes are more accurate witnesses than ears.

- Heraclitus.

Part V :

AND AFTER :

Some with tears the eyelids full
some with anger their faces brim
walked back with memories too dreadful
of fallen lovers a Cupid's victim.

Lovers' world in shambles thrown
Princess thrice from wounds bled
Commoner headless thereabout strewn
eloquent to death their love had fled.

Oh undying love, doth receive
from a stone or heart, death !
Ah death, true lovers doth deceive
by trap through thy stealth !

From love's height to death's low
an irony of fate it was all !
to death must all one day bow
through heart fall than heartfail !

A single soul were you, oh lovers
dwelt though in two bodies
Mercy deserved you, lovers
death though befell in tragedy.

Commoner Princess martyrs you are
not in vain your love has gone
life's meaning shown in death you have
that life is fight and death for love.

Ah Civilization as mute spectator you watched
when barbarity all to ransom held
accomplice to royal revenge you turned
innocent lovers when you downed.

While old as giants mock at you Death
the young in prime of life you claim
Proud be you not Death
that stole you the heart-stealers' dream.

Laugh you why, Death ?
At Princess three new eyes bleed ?
Or commoner headless lies in death ?
Or lovers' lying dead unloved ?

Love immortal made, they have
that Romeo-Juliet proud would have gone
From lovers' blood might rise above
countless lovers in the kingdom more

Misha Misha my dear
will throng the air louder around
from Sha'er Sha'er everywhere
when Royal Judgment judged shall stand.

The seeds of revolution sown
shall sprout by commoner-princess blood
in the fertile land of Royalty's unreason
Love shall rule not thirst for blood.



TO FAITHLESS

By Prof. : A. A. MEMON

Never to depart
Both had propped
We had a good start
And then you opposed
I had then only my broken heart.

Leaving to myself
You enjoyed yourself
You found another one
Yet I had concern.

Alas ! Your friend
No less than a fiend
Deserted you
Cheated you black and blue
And away with another he flew.

But it was too late
When you entered my gate
My heart had stopped
You stood and watched.

You then realised
The selfish brood
Had only materialised
For his own good.

You stood and wept
The promise hadn't been kept
Having no other choice
You killed your joys.

You turned to your left
Leaving your eyes, my body wet.

(Inspiration derived from William Shakespeare's "Blow, Blow, Thou Winter wind.")

Blow, blow, thou winter wind
Thout art not so unkind
As man's ingratitude.

He further says :-

Most friendship is feigning, most loving mere folly.

Plutarch

It is far easier to snap friendly links than to re-establish them.

Anon

THE WAY THEY SAID IT

Compiled by : HARESH M. GALA
B. Com. Part - I

A. SEVEN RULES OF HAPPY LIVING :

- 1 Get the happiness habit.
- 2 Declare war on negative feelings.
- 3 Learn how to laugh.
- 4 Dig out your buried treasures.
- 5 Strengthen your self image.
- 6 Help others.
- 7 Seek activities that will make you happy.

B. FIVE RULES OF WINNING FRIENDS :

- 1 Be a friend to yourself.
- 2 Reach out to people.
- 3 Imagine you are the other person.
- 4 Accept his individuality.
- 5 Try to meet his (other person's) needs.

C. THE GREATEST TRUTH OF MODERN LIFE WHICH YOUNG COLLEGE STUDENTS FAIL TO REALISE :

- 1 Unless one is WEALTHY, there is no use in being a charming fellow.
- 2 Romance is the privilege of the rich not the profession of the unemployed.
- 3 The poor should be practical and prosaic. It is better to have a permanent income than to be fascinating.

Oscar Wilde



We never know the worth of water till the well is dry.

Thomas Fuller

MR. CHAIRMAN

Today, Chairman's activities are mechanised and of a professional nature. In every town and city, we find a Chairman. How many Chairmen exist, it depends upon the size of a city and a town. In small towns, we find one or two persons acting as Chairman, the reason for the small number may be that every person can not afford to purchase a sherwani and a person who can, has every right to preside over a meeting. Since when pleasure is expressed by throwing rotten eggs and tomatoes, a Chairman has to keep at least two sherwanis; if one gets dirty, he can use another one. A meeting without a Chairman and mike seems not to be properly organised. After 50 years, it may be possible that the person who fits a mike will be asked to fit a Chairman also.

There are different ways in which Chairmen accept their duties. Some accept with a smiling face and others with a long one. Some pose as if they are going to sacrifice themselves as soldiers while others sit like a father at his daughter's marriage. Some people accept this duty in a unique manner. They come and sit in the audience and when their name is proposed, they act so innocent as if they do not know anything. A person who presides over a meeting, after every 3 minutes, smiles without any

by : Agarwal Kailash F. Y. B Com.
reason; after every 2 1/2 minutes, he looks at the speaker; after every 2 minutes, he looks at the audience sitting in front of him and after every 1 minute, he watches ladies. Inbetween either he looks at the door or the floor. Habit of scratching his head and keeping his cap up and down is also seen in the Chairman. Some Chairmen look continuously at the speaker to find out what he is speaking, why he is speaking and how long he will continue his speech.

indian meetings always start late. The main reason is that either the Chairman or the audience decide to come late. If a Chairman is professional, he will come late and audience will come on time; on the other hand, if a Chairman is 'new' he will come before time but the audience will be late or they may not come at all.

A good Chairman is ready-made and can speak on any point. His mind's position is like the "Navratan Chatni", in that one can find pieces of apples, almond etc. but speciality is, that the taste will be the same. He speaks on any point, but his speech is tasteless and meaningless. He speaks on Kalidas as Kalidas is his neighbour; he gives suggestions on the country's problems as if all the problems

Committees are made up of the unfit appointed by the incompetent to do the unnecessary, A Cynic.

have arisen in his own house. Usually, Chairmen disagree with other speakers. If a speaker in his speech says it is night when the Chairman in his long and irrelevant speech will say, "Just now one of my friend speakers has said it is night; he may be correct but most of you may be thinking from another point but then a question arises, is it night? You take any holy book; say Ramayan, a proper classification is given. Our ancient Rishis have fixed the extent of night and they have realised its importance. The sun has set and darkness has spread; but this is not a proper basis to say this time as night. You have the condition of India before you and various difficult problems which are being faced by our

country. In these circumstances, will be justified to say it is night. Suppose we agree that it is night I would like to ask one question; then what is day? And if you may be surprised what question has arisen before us? But, this is really a question and we have to solve it and take a decision after due consideration I would like to thank my friend speaker who has put a very important and intelligent question before us and compelled us to think it over." I would end my speech here, because we have to go to our houses before it is too late in the night.

-By Agarwal Kailash
F. Y. B. Com

Twinkle Twinkle Little Star !

1. Welcome Welcome customer Sir
How nice is your business? fair?
Please sit! Come out! Don't be shy
May I help you? Let me try.
2. High up high up deposits grow
Several schemes are there to know
Invest now and reinvest
In the old age you can rest.
3. Safety Safety deposit vault
Remittance? Gift cheque? here you halt
Advances of any nature
Are here to improve your future.
4. Service service our motive
Duty conscious and active
Good bye! Have these in your mind
Thank you however for being kind.

By Prof. S. Venkatkrishnan.

HATS OFF TO P. D. L. COLLEGE

[The Parting Words of a Senior B.Com. Student.]

Four years of learning combined with fun
Have been to us a wonderful gain,
Situated between Malad and Goregaon
You made us exercise - walk and run.
Oh, now I would miss my dear English
Though learning was fun with Stats and Economics,
We could see rupees in Lakhs and Crores
Though they were only accounting figures.
Loud and husky, slow and sweet
They were the Professors whom we may never meet,
Faced with a choice between them, the canteen
Bunking and shouting had been a great fun.
Skipping a lecture didn't at all matter
To see Amitabh in action at a theatre,
So it was like work combined with pleasure
That gave us joy beyond any measure.
And thus you taught us many things and much more
Which when revealed would cause an uproar,
And time had been flying all these years
Which we hadn't realised till we were in the Senior.
Taught the School Girl, once nervous and shy
To walk with dignity, her head held high
Only you can answer how times fly
Or how these four years passed like a wink of an eye.
For we came to you with nothing in hand,
Back we now walk with a Degree in our hand,
Though we part from you with tears and sorrow
Comfort is that, we look towards a brighter morrow.
Now I must say good bye to one and all,
And lastly hats off to you, lovely P.D.L.

Miss Sharda V. Iyer,
Sr. B. Com.

THE EVENING

Prof. Miss Kashyap

The evening shadows stretch over the land
As high above in heavens blue a pair of unseen hands
Set out to deck in sombre hues of grey and black
An azure sky that showed so bright not many moments back.
With regal mien the setting sun beyond the yonder horizon sinks
As westwards in the endless sky the flames of fire its glory sings
In glorious colours of myriad shades that dwell in nature's hidden stores
And emerging at sundown in triumph blaze gently over the sapphire shores.
In shimmering folds the golden twilight enfolds the weary earth with care
And scattering diamond dewdrops wide lends to its beauty an ethereal air
To glimpse which in its awesome splendour the brilliant stars pierce silky skies
And a luminous night treads over the earth as in restful repose it snugly lies.

THE MISSION

Prof. Miss Kashyap

The morning air so clear and cool
The blue light splashing in Heavens pool
Lift spirits high to mystic realms
In search of nature's beauteous gems.
I heard even as the rainbow sang
Songs of joy whose echoes rang
Bells of content, bells of bliss
Symphonies no melody did miss.
In silence deep, the gossamer clouds
Sped lightly on their faces proud
Hearing their secrets whispered loud
I trod the paths which they had ploughed.
I traveled through time on the wings of fancy
The bygone ages now sit back and watch me
As I journey to ages that are yet to come
To give gifts of nectar to the weak, the lonesome.

Earth now maintains none but evil men and cowards.

-Juvenal.

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OUR EDUCATIONAL SYSTEM

Belvetkar Suresh S. (B. Com. Part - II)

Few days ago, while reading a newspaper, I came across a proverb, "An illiterate ignorant is better than a learned fool." I feel it is very much true when I see my college friends. Today the "Symbol" of our college education is "one rough note book," in our hands and round the year we are seen revolving it on a finger. As soon as the term is over, we just throw away the previous note book and purchase a new "rough note." This is the out-come of our present educational system. Is our Educational system job oriented? Why is the percentage or quality of successful candidates declining? Why does a student not like to attend lectures? Is it right to say that only students are at fault?

What is Education? Is it getting more marks or passing an examination? For admission to higher education like Medicine and Engineering, high marks are the only criterion. Does that mean that students getting more marks are the only ones capable of doing anything and everything? In our country, First classes are the only ones who are considered for a good job. Is a first class degree holder capable of doing everything efficiently? If so, then why is India still so backward, when compared with most of the countries in the world? Businessmen, they are not highly educated but still they are capable of doing most of the things very efficiently. The so called highly educated people of the Government and the service class are not in a position to control business people. Whatever rules the Government tries to enforce, the business-men break them. They find out loopholes. The business-men have outbeaten the highly educated Government servants in all respects.

In our present system of education and examination, if one wants to get a first class, he does not require ability and intelligence because every year only the standard and well known questions are repeated in the question papers. All that one has to do is to mug up certain ready made answers. Now a days, it has become a fashion to read paper solutions and get a first class.

A leading industrialist from U.S.A says, "A person hardly succeeds in such a work as he does not enjoy doing it." Now a days one can see students joining a particular faculty; arts, science or commerce, not because they are interested in that but because there is more scope and employment opportunity or their neighbours join it. The result is more "unemployment" and more uneducation or non-education or half - education. Do we have any solution for all these irregularities? As long as there is poverty and ignorance, there is political interference and till jobs are linked with degrees, it is difficult to overcome these difficulties.

A child can receive proper education at home from its parents. The first and the best educator is the mother. She should be educated, cultured and broad minded; she should be free from superstitions and religious, traditional or communal prejudices. She must train the child in such a manner that he becomes self reliant, bold, sincere and hard working with a decent behaviour. If she does her duty, a solid foundation for higher education will be properly laid.

educate yourself not for employment alone but for the development of character and total personality.

- Juvenal,

THE ROLE OF MULTINATIONALS

By Devdas P. Nair
S. Y. B. Com

A multi-national corporation (MNC) is a business unit which undertakes production activities in two or more countries.

A MNC has been defined by Shri. L. K. Jha in his report, 'Multi-National-Corporations in World Development' presented to the U N in 1973 as "a business organisation which controls assets, factories, mines, sales and other offices in more than one country."

The MNCs are an off-shoot of the capitalistic system of society. Capitalism began as early as the second half of the 18th century when the Europeans mastered the art of long distance navigation and roamed the seven seas looting, plundering and conquering. They took with them the wealth of these plundered regions and enslaved the people. This procedure continued for a very long time and thus it came to be that a few European countries were able to dominate over a relatively larger portion of the world.

It is here that Capitalism began. The Europeans made use of the war, earned riches for their own benefit and

exploited the labour force of the subjugated countries. Thus the Europeans constituted a sort of a centre or a nucleus around which a large portion of the rest of the world was situated. And the wealth of the periphery was absorbed by the nucleus.

Then followed the natural process of capital formation, i. e. the production of surplus value by the labourers and the use of this as additional capital for the firm

With the increase in the capital, the small units underwent some organisational changes. They transformed themselves into giant corporations. With the advent of these giant corporations, capitalism left its competitive stage and entered the monopoly stage. In monopoly, as the output rises, the price falls. Therefore, these giant corporations could not expand their output with the existing markets, as decrease in prices meant a decrease in profit. And this was not to their taste.

These corporations then looked around for new and unexploited markets

Too little liberty brings stagnation and too much brings Chaos.

- Bertrand Russell.

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and found ideal ones in U D Cs. They began their operations or relations with these under developed countries by sending in finished goods and taking away raw materials. But this could not continue for long as the government of these countries placed several import and export restrictions. The corporations therefore decided to undertake production activities in these countries and repatriate the profits to the home countries. Thus the Multinationals were born.

Moreover, in the 1950's, capital was considered as a vital factor for promoting Economic Development. Prof. Ragnae Nurkse's thesis was that a poor country could not raise its low proportion of savings to NI easily and quickly. Savings being low, capital accumulation was also low. Thus the investments by the MNCs came to be regarded as a source of foreign capital which could supplement the domestic saving efforts.

But how far are they true? Low investment and high returns have been the ha'lmarks of the operation in the UDCs.

Dr. Sweezy has, in his essay "Socio-Cultural Transformation In Developing Countries," stated that during the period of two - and - a - half decades after the second world war, the direct

foreign investment by US corporations was Dollers 17.9 billion. The return from this during the same period was Dollers 27.9 billion The inflow of income exceeded the outflow of capital by almost exactly 70%. WHO WAS HELPING WHOM TO DEVELOP? CAN IT BE THAT THE WAY TO DEVELOP A COUNTRY IS TO TRANSFER A LARGE PART OF THE ECONOMIC SURPLUS, IT PRODUCES FOR THE USE OF OTHERS?

Apart from the aspect of capital, it is also claimed by the MNCs that they bring into the country the fruits of costly and advanced research at a low cost. But again this is fallacious. The MNCs bring the first and second generation technology which has been rendered obsolete in the parent country. What is more, they even charge royalties for it. Even then, they undertake production activities in those fields where plentiful of production by the domestic producers is already taking place.

The MNCs also play a very important role in influencing the political situation in a country. It is claimed that the US base corporation ITT had a very prominent role to play in the overthrow of the Allende regime in Chile.

They indulge in bribery and other corrupt practices to get favourable decisions from the government.

When you choose the lesser of two evils, always remember that it is still an evil.

- Max-Lerner,

TEACHERS TODAY

Amit H. Parekh
F. Y. B. Com. 'F'

"In the golden past, students were obedient and teachers were respected, but today teachers are obedient and students are respected. Today, students have become the honorary visiting students, thanks to the too liberal and pro-student policy of the authorities concerned." These are the words of a teacher. How true they are! They are giving a real picture of the modern education. It is a fact that the teacher is the heart of education, but students are punching that heart today. Teachers are losing their hold day-by-day.

The time has come when teachers are not respected but are insulted very

often. We the students forget that the teacher is the spiritual father. We never try to understand our teachers. They are so great that they should be worshipped, next to God. So, we the students must confess that the teacher is so noble that he stands in front of us and gives us knowledge, though we do not give him even due respect.

I am sorry to say that these words are like rushing water from hard stone. Even then my advice to all student friends is DO EVERYTHING IN LIFE, BUT DO NOT DISRESPECT A TEACHER. TRY TO BE A WORTHY STUDENT. ★

As far as possible, India should avoid the MNCs. Having more MNCs is to invite trouble - both on the economic as well as the political front. It is better to weed them out slowly.

It is gratifying to see that our Government has taken stern steps to put an end to the less desired activities of the MNCs. The steps like dilution of capital, restrictions on repatriation of profits and acquiring RBI clearance are indeed welcome.

This does not mean that we should totally avoid the MNCs. We certainly

need foreign capital for our development. But to see 64% of them invested in items like cosmetics, fabrics and toothpastes, is distressing. In an open society like ours, the private sector has a pivotal role to play. But a distinction between foreign and indigenous capital has to be made while promoting the industries. The foreign capital should be concentrated in heavy and capital-intensive industries where the home producers are reluctant to invest. But one important point has to be borne in mind. We do not want our industrial sector to be controlled entirely by foreigners. Indians should also be given adequate representation in the decision making process. ★

A man who can make hard things easy is an educator.

- Emerson.

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(REPORT)

Hindi Sahitya Parishad

The Association was inaugurated by famous Hindi poetess Smt. Prabha Thakur. Prof. S. P. Joshi, Chairman of the Association narrated the work done by the Parishad over the years and said that it is the most active language association of the college. Smt. Prabha Thakur recited her poems for the gathering. Shri Surendra Gadia, Secretary, proposed a vote of thanks.

A free film show was organised for the members, About 500 members saw the film.

A picnic to Tungreshwar was organised in which more than one hundred students participated.

Students were encouraged to write articles for the Magazine and the wall paper.

Surendra Gadia
Secretary

Prof. S. P. Joshi
Chairman

Gujarati Sahitya Mandal

The Mandal began its activities this year with a novel activity called 'Geet Sudha'. In this programme the modern poets in Gujarati Sarvshri Anil Joshi, Mehul, Bhikha Kapadia, Praful Pandya, Nalin Pandya and Chandrakant Shah Participated. The Programme was conducted by Shri Mehul. It was a highly appreciated programme.

Yet, another new activity the mandal did, was the 'Short Story Competition' in English, Gujarati, Hindi and Marathi languages. As many as 69 students took part. The first prizes in each language were won by Devdas Nair, Ashish Trivedi, Meeta R. and Madhuri Chougule.

A film show of 'Gambler' was also organised for the members of the mandal.

This year the mandal conducted a workshop in the art of writing. Students were very enthusiastic in the workshop.

Prof. M. B. Ranveria
Chairman,

MATHEMATICS AND ADVAITA

By : Prof. S. Venkatakrisnan

“Mathematics in earnest should be fun,
Mathematics in fun may be earnest.”

The lay leader wouldn't be surprised to see that Mathematicians are concerned with the history and philosophy of their subject, with the relation of mathematics to social problems etc. But he is rarely led to suspect that the practitioners of the most "mysterious" of the sciences find within their subject room for recreation, for play, to use a simpler word.

If some serious minded reader would come to the conclusion that the author does not always treat the earnest topic with quite the traditional dignity becoming such a subject, he may be perfectly right. But I do not propose to apologise for this misdeed. I would rather hope to win that reader over to the above creeds .

In mathematics, which is the oldest system of knowledge, we find that Advaita forms the fundamental basis; and a commonsense explanation of Advaita could be got more easily, only through Mathematics. We have got several books dealing with the theory of Infinite series. In Calculus differential

Equations, theory of functions, probability, chance, etc. infinity plays a very important and prominent part.

Infinity has been defined as the greater number greater than any greatest number we consider i.e. infinity is an indefinitely great quantity (quantity can equally well be replaced by quality). Our mathematical infinity is such that when you take anything out of it, finite or even infinite, it is unaffected by the process.

$1+2+3+4+5+\dots$ to infinity, the limit which is loosely called the sum of the series, is infinity. The value of this series is unaffected whether we remove from it a finite number of terms or even an infinite quantity, i. e. it is not mathematically wrong to say that if an infinity is taken away from another infinity the remainder can still continue to be the same original infinity. This is mathematics. And the same mathematical idea is the Advaita idea.

The highest Advaitic idea is contained in the following Sruti of Shukla

Women have a passion for mathematics. They divide their ages by two, double the prices of their dresses, treble their husband s salaries and add five to the ages of their best friends.
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Yajur Veda, which is used as a 'Santhi Mantra' for most of the Shukla Yajur Veda Upanishads. The sruti declares :

A superficial study of the above stanza, with the help of some old translations, brings out into prominence three statements which are opposed to common sense. The old translation ran like this: "Whole is that, whole too is this, from whole whole comes, take whole from whole yet whole remains."

The first statement against common sense seems to be that when all things have been put together and a whole is made, a second whole could be made. "Purnamadah Purnamidam." The second difficulty occurs when we hear that from a whole another whole is produced. From a whole only a part can be produced and there is no meaning in saying that the whole is produced out of the whole, "Purnat Purnamudachyate". The third difficulty is more serious than the first two, because it says that when a whole is taken out of the whole, whole alone remains. "Purnasya Purnamadaya Purnameva Avasjshyate". This sruti, which is Advaita in a nutshell, can be explained only with the help of mathematics. A better rendering of the Sruti will be "Infinity is that, infinity is this, from infinity, infinity comes, if from infinity

infinity is taken away infinite infinities will still remain.

To quote a mathematical examples, we have $1+2+3+4+\dots$ to infinity (denoted by ' ') which is infinite in value (Purnamadah), $1+1+1+1+\dots$ to infinity is also infinite in value (Purnamidam). We do not take the same infinity; for Adah, and Idam are two different words indicating different infinities. Now if we subtract $1+1+1+\dots$ to infinity from $1+2+3+\dots$ to infinity we get.

$$1+2+3+4+5+6+\dots \text{ to } = A$$

$$+1+1+1+1+1+\dots \text{ to } = B$$

$$0+1+2+3+4+5+\dots \text{ to } = C$$

We get the same original infinity. Thus we see that A is infinite (Purnam), B is infinite (Purnam). B is contained in A as each term of B can be had from the corresponding term of A. And thirdly, A-B, which is equal to C is also infinity. The Sruti meaning becomes more intelligible and plausible with the above mathematical explanation. The Sruti declares the Advaita truth that creation is only an illusion and that which appears to have been created is the same original infinity and as the illusory infinity cannot alter the value of the original infinity, cannot have any new value, and therefore, the prapancha which has come out

He who is shy to ask questions can not learn anything.

An ancient proverb

of the original Brahman, partakes of the original nature of the Brahman and has no new value by itself, in as much as it could not alter the value of the fundamental and so it must be only mithya and hence there is no second-ADVAITA.

Can there be greater glory for mathematics that it convinces every mathematician of the fundamental truth of Advaita that the whole universe is an infinity without any second or limited part? Any other creation of limited or unlimited value out of it has no separate existence as such creation could neither increase nor decrease the original value. In this mathematical sense the whole manifestation is called "Maya".

So it is we say Tat-Twain, Asi, Idam Sarvam. Yad Ayam Atma. For, if Twam is different from Tat, then Twam will be something new, different from the original Tat. Hence it is declared that Tvam is Tat alone. Hence, Mathematics explains the Advaitic teaching of the Sruti. That Mathematics illustrates the Advaita of the Sruti, has also been shown by the India's greatest mathematician Bhaskara-charya. In his book, the Bijaganita, he says.

वधादौ वियत्खस्य खं खेन घाते खखहारो
भक्तस्य राशिः अस्मिबिबकारः खहारो
नराशावपि प्रविद्धेवपि निस्सृतेषु ।
बहुवपिस्याल्लयसु प्रिकाले ऽनन्ते ऽन्युते
ऋतगणेषु ययम् ॥

The meaning of the stanzas is "Zeros multiplied by any number is always zero. Zero divided by any number is also zero. But any number divided by zero is termed as Khahara or infinity".

If any finite or infinite number is added to or taken away from this Khahara, it remains unaltered. It is like the infinite Brahman without a second, which remains unaltered both by creation and absorption."

Bhastarcharya, in the above two stanzas has explained the mathematical idea of Advaita. He states that any number divided by zero is called khahara, a value which neither increased by addition nor decreased in value by subtraction. It has already been shown that infinity minus infinity continues to be infinity. it can also be shown that infinity + infinity or any finite quantity is also infinity.

A : 1+2+3+4+.....to infinity is infinite
in value

B : 1+1+1+1+1+.....to infinity is infinite
in value

A+B=1+2+3+.....to infinity is infinite
in value

Thus, at Pralay, when a number of finite or infinite quantities enter the Brahman continues to be unaltered, and so the prapancha or Twam, which enters the Brahman, is Tat in nature, as it neither increases nor decreases the value of the

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original. Anything which neither increases nor decreases the value may be either sunya (zero) or Maya (negligible or very small value), Bhaskaracharya's Zero is not the sunya of the Bhuddhist's but the Maya of the Advaitans. Modern mathematicians think that Zero, in the sense of Sunya, should not enter any mathematical process as it is of, 'the nature of the horse's horn or the son of a barren' woman. His zero is of the nature $\frac{1}{n}$ where n tends to infinity without the symbol of Limit before it.

For $\lim_{n \rightarrow \infty} \frac{1}{n} = \text{Zero}$ (a mathematical entity, a something) but, $1/n$ when $n \rightarrow \infty$ is of the nature of maya, which is not a complete nothingness. Therefore Bhaskaracharya's Khahara is 1 divided by $1/n$ or $1 \times n/1$ as $n \rightarrow \infty$ is $\infty = \text{Khahara}$. Thus Brahman is only an approach.

Kene Upanishad, in describing Brahman states.

नाहंमन्ये सुवेदेति नो न वेदेति वेदच ।
यो नस्तेवूद ते वूद नो न वेदेति वेदच ॥

"I do not think, I know, But I do not know that I don't know; whosoever amongst us knows, I do not know that I do not know him.

यस्मामतं तस्य मतं मतं यस्य न वेदसः ।
अविज्ञातं विज्ञानतां विज्ञातमविज्ञानताम् ॥

"By him who thinks that Brahman is not comprehended, Brahman is comprehended, he who thinks that Brahman is comprehended, does not know him. Brahma-jnani's think that Brahman is beyond comprehension; and the ignorant think that Brahman is comprehended."

The truth of the above verses from the Sruti can be very easily understood if we take up an example from mathematics. Suppose a man says the value of infinity, then he has not understood infinity correctly; but if he says that the value of infinity could not be understood, then he has correctly understood the infinity. As OM is used as a very good sound symbol for Brahman, so infinity can be stated as a mathematical symbol for Brahman. In the words of Prof. Krishnamurti.

"Mathematics interprets the teachings of the Advaita as is contained in the Upanishads and taught by Santara."

"Thus the unity of Brahman is not the unity of the number 'one' but the ONE of the mathematical infinity or ADVAITA.

The Gymkhana Report

By B. V. Tekle,
Sports Director

It is my proud privilege to place before you a brief report of the Gymkhana activities of the College during the year.

The gearing up of the Gymkhana activities started much before the beginning of the academic year 1978-'79, and I am pleased to inform the gathering that our Gymkhana membership has reached a very encouraging figure of 3,000.

Our Inter-collegiate activities started with the entry in the Y.M.C.A. Inter-Collegiate Volley-Ball Tournament. Our Volley-Ball Team led by Atin Kumar Chakravarty was among the leading teams the University. We won the First Prize in the Y.M.C.A. Inter-Collegiate Tournament. Mr. Raut Rajendra and Kanchan Yogesh were selected for the All India Inter-Collegiate University Volley Ball Tournament.

Anil Ghag of B.Com-II was selected for the All India Inter-Collegiate Chess Tournament. He won the First four rounds.

Ravi Hegde of B.Com-II won the Second prize in the Maharashtra State Chess Tournament and secured the Seventh place in the All India 'A' Championship Tournament. We entered the Inter-Collegiate Chess Tournament conducted by Podar Medical College and won the First and the Second Prizes in Individual

Championship and won the First Prize in Team Championship.

Miss Kulkarni Jyoty of F.Y. B.Com-I was selected for the All India Inter-University Kho-Kho held at Baroda in January 1979.

Our Senior College Kho-Kho Teams of Boys and Girls reached upto the Quarter Finals. I cannot but mention that our players Miss Mulay Sunita, Miss Kulkarni Jyoty and Rane Kishore gave a splendid performance. It was clear from the applause they received from the sports-lovers. I am sure that they have a bright future as Kho-Kho players.

We also won the First Round in Cricket at the Inter-Collegiate Cricket Tournament. Our players Sharma Vinod of BCom-II (Bowler) and Aggarwal Anil of BCom-II (All Rounder) came out with a sterling performance in the Inter Collegiate Tournament.

Our men's Table Tennis Team reached upto the Quarter Finals. We participated in the following Inter Collegiate Tournaments.

1. Volley Ball,
 2. Foot Ball,
 3. Hockey,
 4. Badminton,
 5. Table Tennis,
 6. Chess,
 7. Boxing,
 8. Kho Kho,
 9. Kabaddi,
 10. Cricket and other
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By B. V. Tekle,
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The College Annual Sports Day was conducted at the Govt. College of Physical Education, Kandivli. Near about 330 athletes participated in the various athletic events. Girls' champion V. P. Roopakumari and Boys' champion Yogesh Kanchan both B.Com. II led the Sports Meet

We gave FREE SHIP and BLAZERS to the following meritorious students to the tune of Rs. 830/ each.

1. Raut Rajendra	B.Com. II	Volley Ball	FREESHIP &
2. Yogesh Kanchan	B.Com. I	do	BLAZER
3. Chakrawarti A.K.	S.Y.B Com.	do	Freeship
4. Yadav Lalchand	do	do	do
5. Naik V. V.	B.Com. I	do	do
6. Rane Kishore	B.Com. II	do	do
7. Prakashraj P	B.Com. I	do	do
8. Hoskatti S.	S.Y.B.Com.	do	do
9. Kulkarni Jyoti	F.Y.B.Com.	Kho-Kho	do & Blazers
10. Ghag Anil	B.Com. II	Chess	do
11. Hegde Ravi	B.Com. II	do	do

Jr. College :

I am pleased to report that Suresh Anchan of F. Y. J. C. won the 1st Prize in the Maharashtra State Boxing Tournament & 1st Prize in the West India Boxing Tournament.

I am also pleased to mention that Shenoy Girish won the Second Prize in the All India Camlin-Colour Contest and won an HMT Wrist Watch.

The Junior College Volley-Ball and Foot-Ball Teams reached the Quarter Finals and gave a fine display of their combination.

We participated in the following Inter Junior-Collegiate Tournaments :-

i. Kho-Kho	ii. Volley Ball	iii. Badminton
iv. Table Tennis	v. Chess	vi. Hockey
vii. Boxing	viii. Cricket	ix. Athletics.

The Junior College Annual Sports day was conducted at the Govt. College of Phy. Education, Kandivali, Near about 300 students Participated in various athletic events.

The girl champion Sarita Seksaria and the boy champion Abdul Wahab both of the S. Y. J. C. led the sports meet.

I sincerely thank members of the management, Principal P. B. Govekar and my colleagues with whose farsightedness and co-operation, our college gymkhana activities have gained a lot of encouragement and I have been able to guide our players and sportsmen in a satisfactory manner and they, in turn, have been able to show their talents, I sincerely hope that I shall receive still more co-operation & encouragement from the management. Principal, my colleagues and all sports-lovers in the years to come.

REPORTS OF EXTRA-CURRICULAR AND CO-CURRICULAR ACTIVITIES DURING 1978-79.

(1) THE DEBATING SOCIETY

The Debating Society, this year too, was as active as it was in the previous years.

Under the auspices of the Debating Society, for the first time, Public Speaking Classes were started in the College. The Classes were formally inaugurated by Principal P. B. Govekar and were run by Prof. Memon and Prof. Dinesh Mitra. The number of students on the roll was 105, an encouraging figure.

The Vice-President of the Forum of Free Enterprise Shri M. R. Pai visited the college and delivered an informative lecture on 'The Art of Public Speaking' to the students of the Public Speaking Class. On this occasion, he presented to the Debating Society 51 sets of booklets, each containing eight different titles, to be sold to the students. The amount of Rs. 151/-, thus collected, was donated to the S. A. Fund of the college. We are obliged to Shri M. R. Pai.

The Debating Society also invited Prof. S. B. Bapat to deliver a lecture on 'Interview Techniques' to the members of the Debating Society. His lecture was very interesting and informative

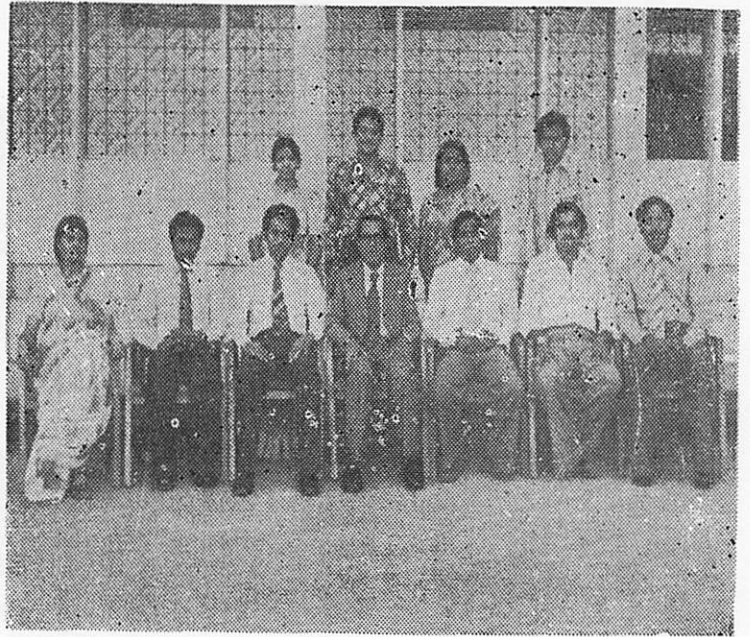
The 14th A.D. Shroff memorial Elocution Competition on economic topics was held in the College. There were fourteen participants. The following were awarded prizes ;

First Prize	:	Shri Devdas P. Nair
Second Prizes:	}	Miss V. P. Roopakumari
(Jointly)		Miss Rashmi P. Naik
First Consolation :		Miss Khairunnisa N. Khoja
Second	..	Miss Malini Pathak
Third	..	Shri Himansurai Mukdani.

The Judges for the competition were Prof. (Mrs.) P. S. Baleri,
Prof. C. R. Sadasivan and Prof. J. J. Bambhaney.



The National Service Scheme



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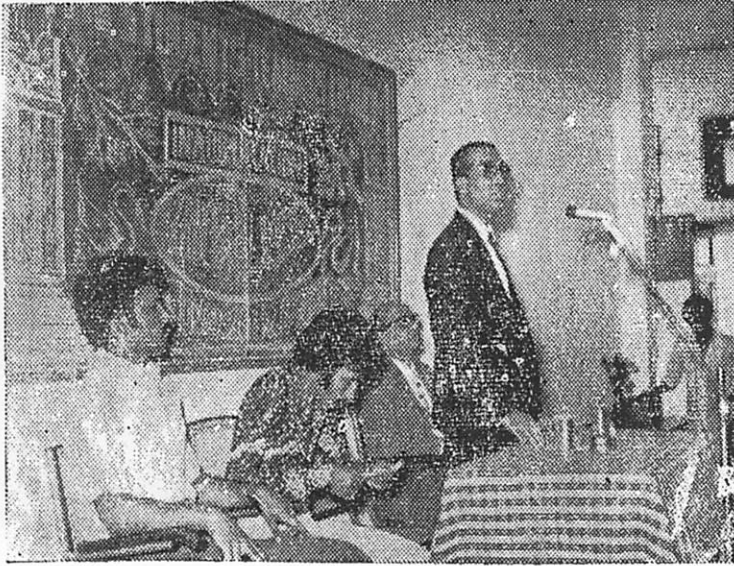
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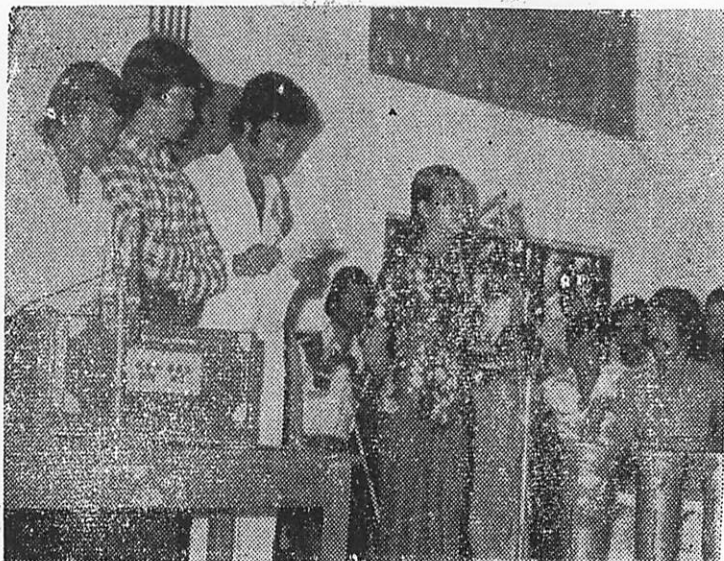


Principal's address to the Student's Council.

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The National Service Scheme



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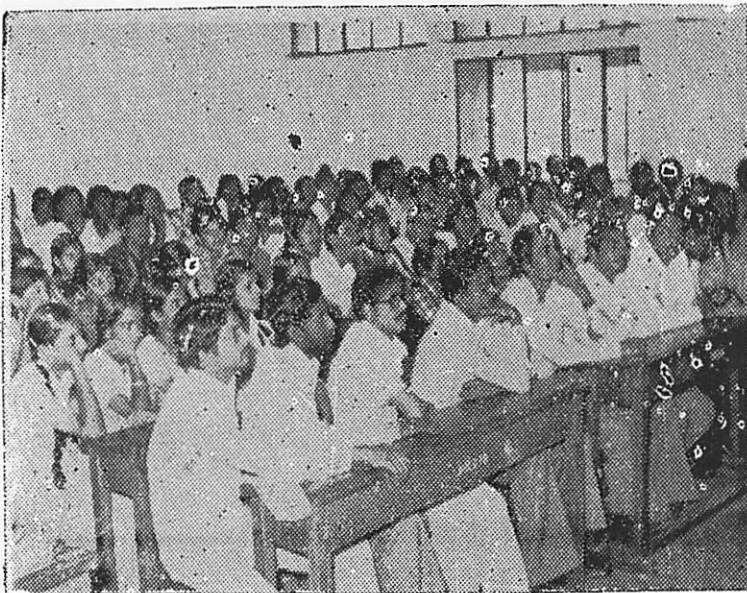
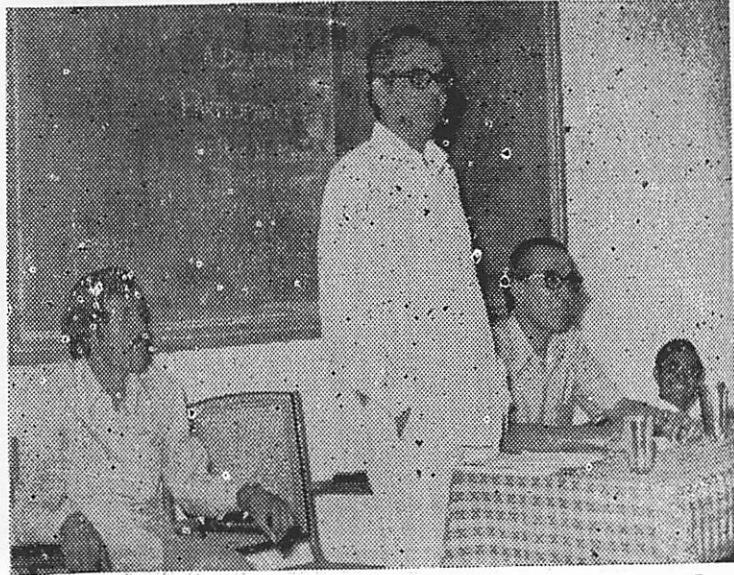




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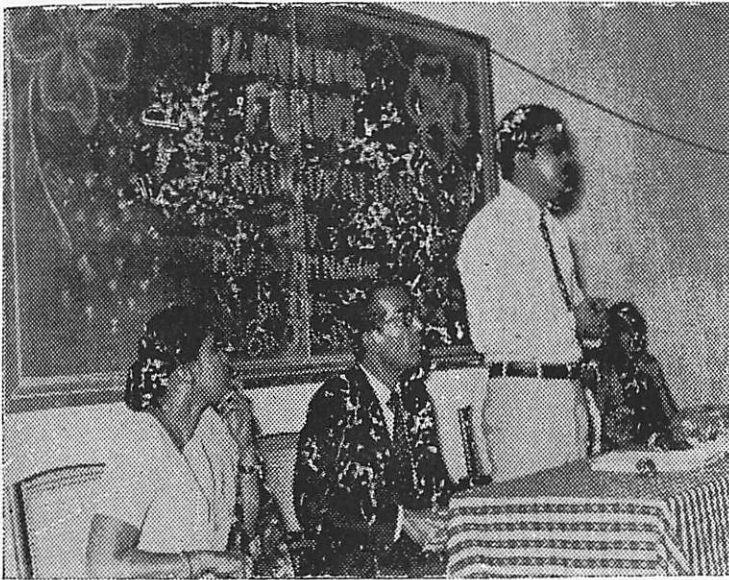


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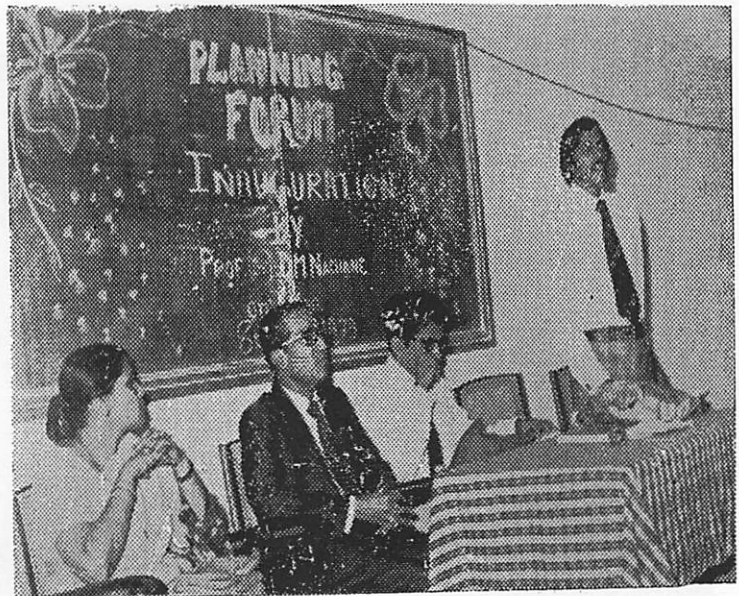
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Dr. Dilip Nachane on the
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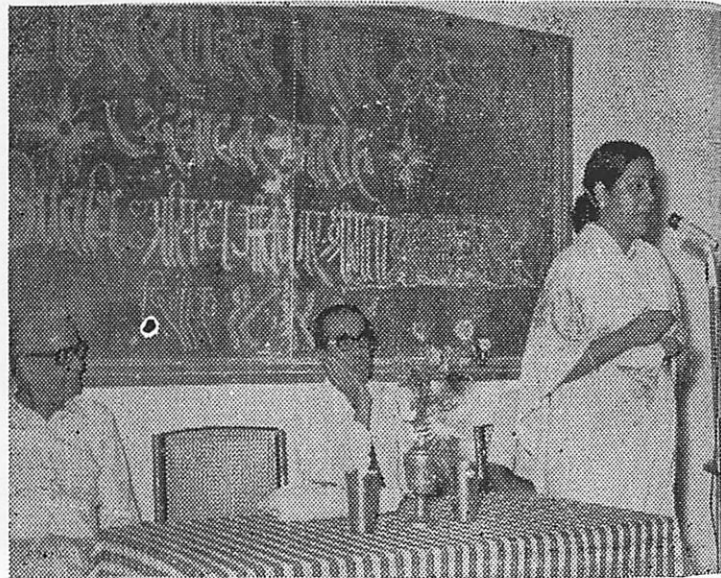




Mehul reciting
Gujarati poem



Smt. Prabha Thakur
Coming out with another
poetry



Dancing to the tunes
of Tungreshwar



N. S. S.

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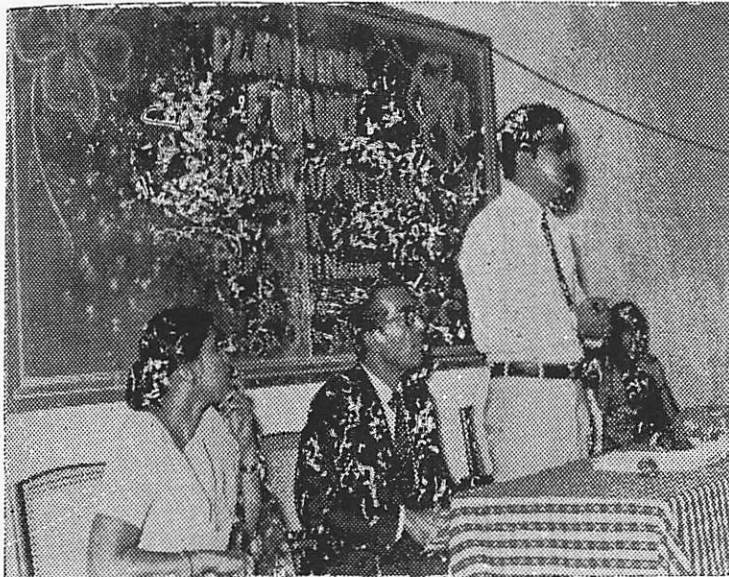
Speaking about Public
Speaking



Speaking on how to speak

Prof. C. F.
introducing

Year's labour not
unrewarded



Dr. Dilip Nachane on the
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Prof. C. R. Sadasivan
introducing Dr. Nachane

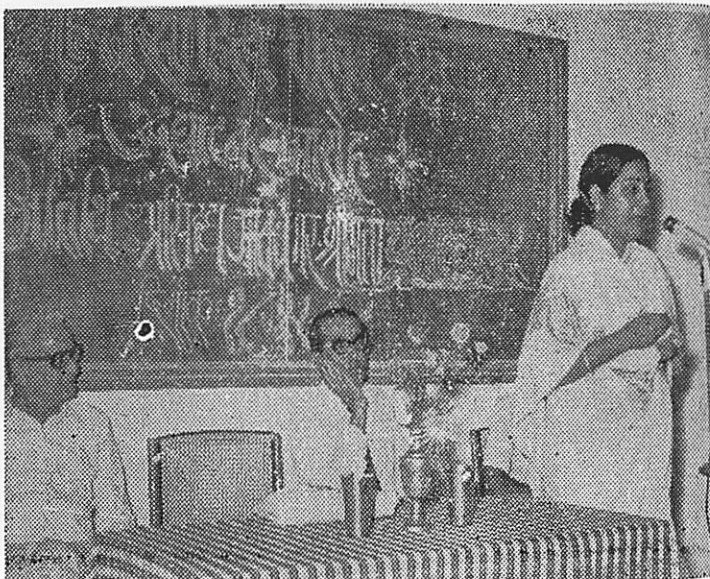




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