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SCIENCE & ECONOMICS

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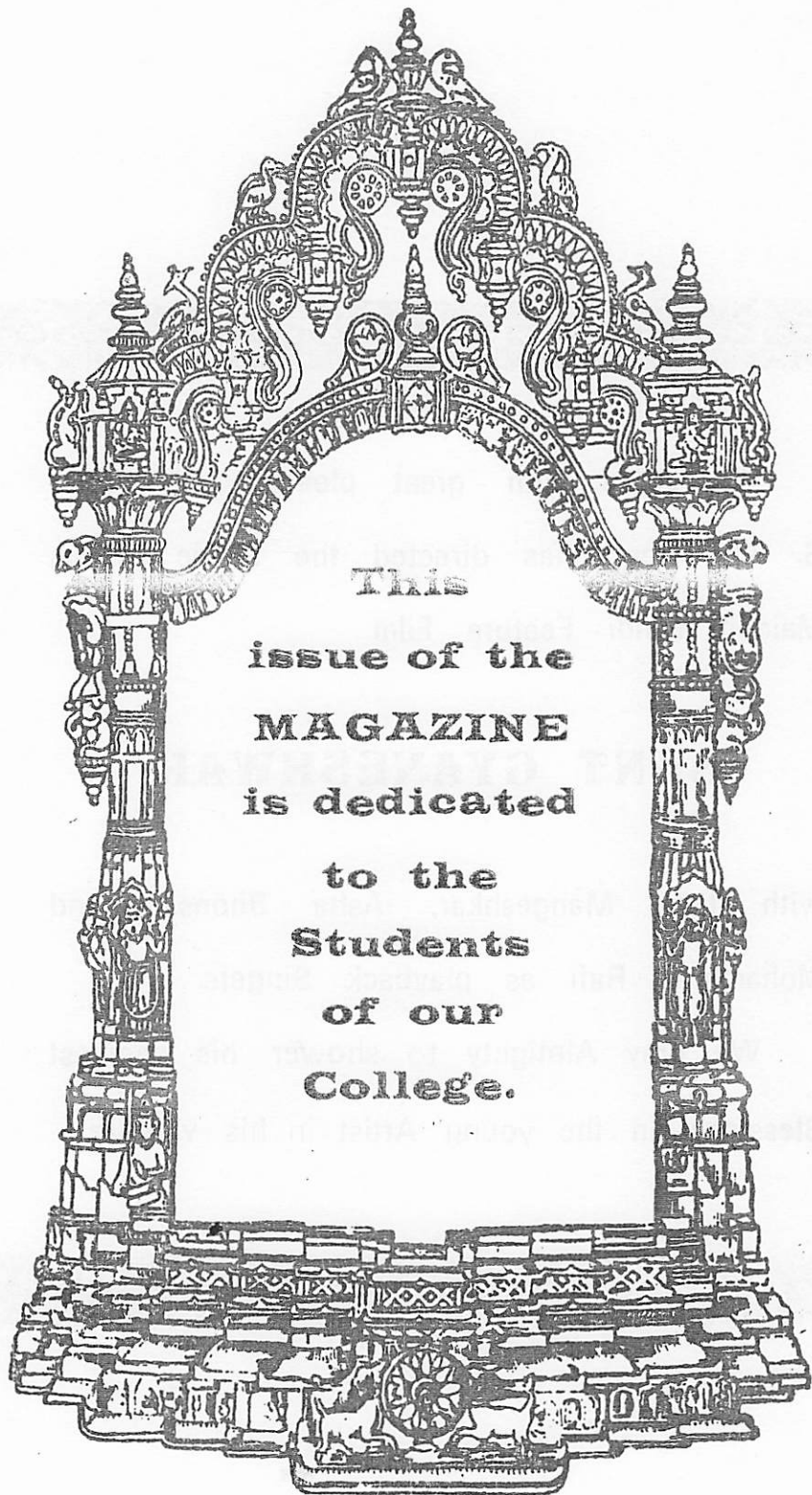
PRAHLADRAI DALMIA LIONS

COLLEGE OF

COMMERCE & ECONOMICS

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We Learn with great pleasure that prof.
S. N. Telang has directed the music in his
Maiden Hindi Feature Film

'SANT GYANESHWAR'

with Lata Mangeshkar, Asha Bhonsale and
Mohammed Rafi as playback Singers.

We pray Almighty to shower his choicest
Blessings on the young Artist in his venture.

Pi

Prof. A

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Prahaladrai Dalmia Lions College of Commerce & Economics

MAGAZINE

1981-82



Editor

Principal (Mrs.) P. S. Baleri

Sectional Editors

English	Hindi	Gujarati	Marathi
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Student Representatives

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Signature of the Principal.

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EDITORIAL

Our College will be completing its 10th successful year a few days from now. This is a milestone we look forward to with a great sense of achievement and humility. During this short but trying decade, many of our graduates have become, or are on the verge of becoming full-fledged professionals. Some of our ex-students have become eminent businessmen and industrialists. While some have joined us in the teaching profession, many others have taken to different fields of work. But wherever they are they have prospered and have earned a reputation for themselves and for their Alma Mater. We are indeed proud of our students, both incoming and outgoing, who have by their performance and contribution to the community brought recognition to this institution and its staff. Our students are indeed our Ambassadors.

The staff and teaching faculty of this institution wish to express their deep sense of gratitude to the students, the community and all well wishers for the whole hearted support and cooperation which they extended to us all along. We are certain that such support and cooperation will continue to be available to us—a very comforting thought under the trying circumstances that prevail today.

Even in the midst of our celebration, it is necessary for us to look around and observe what is happening outside our academic sphere. The recent year has been marked by strikes, riots and communal violence. In Maharashtra itself, Textile Mills and other industrial establishments have come to a grinding halt—paradoxically in the Productivity Year! Communal violence has unsettled the people of Pune and Sholapur. In addition, the threatened boycott of examinations by the teachers and others has created uncertainty in academic circles. Both students and their parents are anxiously praying for the smooth and timely conduct of the examinations. We sympathise with them and wish a speedy solution to the problem and hope for an early relief to our students from their anxiety.

India is an ancient country with a rich past. This is a country of saints, prophets and philosophers. Yet in recent years there has been a general erosion of standards in public life. Being responsible, both individually and collectively, for the proper guidance of our youth, we in the teaching community are gravely concerned at the deteriorating moral and social standards in our society today. In our opinion it is the pious duty of our teachers, Philosophers, priests and politicians lawyers and industrialists to work together to prevent this deterioration and raise the moral standards of our nation to that of the glorious past.

It is unfortunate that in our educational system the importance of ethics and morals the cherished values that form the very basis of our public life have not been given their due importance. It is our desire that a conscious effort must be made, particularly under present conditions, to reinstate these cherished values to the prime position they command. If this social problem is not tackled atleast on par with other problems on the economic and political fronts sooner or later it may assume serious proportions and reach a point of no return. Towards achieving this end, we intend taking some definite steps this year. While soliciting your support, we hope we will soon be joined by other institutions in this task.

In conclusion, we convey our very best wishes to all students for success in their examinations and wish them god-speed in their careers.



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PRINCIPAL'S REPORT

In a few days from now, we will be completing Ten Years of our Curricular and extracurricular activities. During this eventful decade we have undergone several stresses and strains. Each stress and strain was a new experience. Solution was found to every new problem. Each problem was a new opportunity. We learnt to face the problems with confidence and courage, thanks to the support and co-operation given by the young team of teachers and the encouragement from the management. On all occasions, difficult or otherwise, our students have always come forward to put their shoulders to the wheels of P. D. L. College, and we kept marching onwards. We have words of praise for our students for the reputation they have earned for themselves, their teachers and the institution by their good behaviour and active participation in the college activities.

We have firmly established ourselves in this short period as one of the reputed colleges in the suburbs. During this decade, we have grown from a small and modest beginning into a fullfledged and mighty institution both in terms of strength and academic and extracurricular achievements. From a mere 700 students in 1972, we have nearly 4000 students on our rolls today. We have facilities for registration of post graduation in commerce. In order to provide opportunities for professional and specialised courses, we added Computer and C. A. entrance classes during the

year. Large number of students have taken the advantage of the intensive coaching facilities introduced this year by the college management free of cost. We have received several requests from students and guardians to extend this facility on a regular basis. This will receive our active consideration.

With the ever increasing popularity of our college, there was unprecedented rush for admissions in June last year, which we were compelled to restrict most reluctantly. The management of our college is in the process of implementing the expansion plan of our Library, and the Gymkhana to meet the growing needs of our students.

ACADEMIC ACHIEVEMENTS :

The performance of the students during the academic year at the various University and Board Examinations was impressive and encouraging. At the S. Y. J. C. our achievement was over 70% as against 51% of the H. S. C. Board. Our seventy seven students secured 1st class marks. At the F. Y. B. Com. our result was 62% as against 53% of the Bombay University. Mr. Yogesh Shah secured 1st class marks in the T. Y. B. Com. examination. Mr. Satish Shah, though physically handicapped stood 1st in S. Y. B. Com. in our college.

won a second prize in "Maya Tarang Khali Kavya Spardha" organised by Natyarasik Mandal. Our heartiest congratulations to all the students who brought honour to themselves and our Institution.

LITERARY & LANGUAGE ASSOCIATIONS :

Every opportunity was provided to develop talents and personalities of our students in the fields of Social and Cultural activities. Our College being cosmopolitan in character, we had language and Literary Associations in Marathi, Gujarathi, Punjabi, Marwari and English. Marathi Vangamaya Mandal was inaugurated by Dr. Subhash Bhende, author of several books in Economics and Literature.

The annual social get-together was arranged in the college campus with Shri P. M. Punjabi as the Chief Guest. A variety entertainment programme was presented by our boys which was enjoyed and appreciated by the audience.

MARWARI ASSOCIATION : was inaugurated by the eminent Poet Hasya Samrat Ramrikh Manhar with his lucid poetry. The association had hectic activity among which included talent contest, Fancy Dress and Elocution Competition, Music, Mimicry etc. This association presented a Trophy to the winners of the Kabaddi competition for girls. The association celebrated the Annual Day with a musical programme "Sunheri Yaden" by Smt. Pramila Datar at the Dinanath Auditorium. Eminent Supreme Court Lawyer Shri D. R. Dhanuka was the chief guest and Smt. Dhanuka gave away the prizes A

souvenir was brought out on this occasion.

PUNJABI ASSOCIATION : The activities of this association were revived this year with the inauguration by the popular T. V and Stage Artist Shri. Brijbushan Sahani. The association organized a picnic to Lonavala and Khopoli during holidays. A Trophy was presented to the winners of "what's the good Word" contest organized by the Englished Literary Association. The boys worked enthusiastically all through out the year and organized the annual social at Birla Kreedha Kendra on 22nd January this year with popular film artist Shri. Vijay Arora as the Chief Guest and Smt. Arora gave away the prizes. A grand musical programme by "Melody Makers" was organized and a Souvenir was distributed on the occasion.

ENGLISH LITERARY ASSOCIATION : The activities of the association were inaugurated by eminent Lawyer and the Chairman of the Governing Council Lion S. M. Jhunhunwala. He gave a very interesting talk on "Humour in life".

Under the joint auspices of the Debating Society the association organised 'What's the Good word' contest. Interesting poetry, Reflective essays and pleasing pictures were displayed for the benefit of students.

GUJARATHI SAHITYA MANDAL : was inaugurated by Prof. Vijaykumar Vyas well known Drama, Radio, T. V. & Film artist. He enlightened the students on the

importance of discipline and effective participation in drama.

In a story telling competition where 45 students participated Miss Karuna Prabhu, Miss Pallavi Shah, Mr. Hitesh Oza & Mr. S. Shende were declared winners. In an all language Essay competition Miss Dipti Mehta, Sunil Sarovadi, Mr. Surendra Patil & M. Mohan were declared winners, in Gujarathi, Hindi, Marathi and English languages respectively

The association organised a programme in folk song Sugam Sangeet where famous Radio T. V. artist Miss Neena Sethia and Shiv Kumar Nakhani entertained the audience in their melodious sweet voice.

CRICKET EXHIBITION An interesting collection of photographs on cricket between MCC & India in last 50 years was on display for three days. The exhibition was visited by all the students and the staff members.

PLANNING FORUM was inaugurated by the Soviet Economist A. E. Gronovsky. He delivered an informative talk on the socialistic economic development in the Soviet Union. Mr. F. G. Tesnabaev the USSR consulate introduced cultural activities programme of the consulate in Bombay.

The forum conducted general knowledge and the intelligence test. Shri T. K. Shivram was the winner of the rotating trophy. Shri T. Patkar & B. Srinivasan won the second and third prize respectively.

DEBATING SOCIETY was inaugurated by the stage artist Miss Dolly Thakore.

In the A. D. Shroff Memorial Elocution Competition Miss Nalini Rao, Miss Rajkumari Purohit and Sunil Ranade won the first, second and third prizes respectively.

In the literary QUIZ competition Mr. T. K. Srinivasan, Tushar Patkar, Anil Harlalka & B. Srinivasan won the prizes. In 'What's the good Word' competition, Mr. Anil Harlalka & Rajan Sakesena won the First prize and the Rotating Trophy. Shri T. K. Srinivasan & S. Iyer were the second Prize winners.

WALL PAPER ASSOCIATION A painting & the handicraft Exhibition by our students was inaugurated by the Secretary Lion R. J. Shah, Lion S. P. Singhania, Lion Vijayraj Vyas and Lion O. P. Gupta were also present on the occasion. It was a colourful cavalcade of over 250 items of painting, Rangoli and handicrafts on show. By popular demand the exhibition was kept open for three days. We thank the Lion members for their presence and the prizes they have awarded as a token of their appreciation and encouragement to our young artists.

The Association also organised, On the Spot Painting Cartoon Competition. Miss. Jantuha Kaur won the first prize in the Inter-Collegiate painting competition organised by.

'SASMIRA'

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Kadam were regular with their 'Words of Wisdom' throughout the year.

IN THE MEHENDI COMPETITION : over 50 girls participated. Miss Kava Kashmiri won the first prize.

INDEPENDENCE DAY : The National Flag was hoisted by the President of the Lions Club of Malad Borivli, Shri Shankarlal Jain on 15th August 1981. Large number of students turned up for the ceremony. Members of the Lions Club, members of the Governing Council and the Trustee were present on the occasion.

N. S. S. : Organised blood donation camps on two occasions during the year under the joint auspices of the Lions Club. N. S. S. volunteers rendered their assistance during the EYE Camp organised by the Lions Club in the December Vacation. The students worked on a Road Building Project at Tandulwadi near Saphale, and catered to the needs of the local people with medicines, clothes etc.

STUDENTS COUNCIL : Election to the Council was keenly contested this year and Shri Vinod Mittal was elected as General Secretary for the second year in succession Mr. Mittal in co-ordination with other Class Representatives did a commendable job of maintaining discipline, and organising various functions including the Gymkhana and the Annual Social Gathering at Balgandharva Rang Mandir on 17th & 18th February this year.

The Council arranged a Talk on

Yoga by Shri D. G. Vaidya and a lecture on Transcendental Meditation by Four American Speakers during the year.

The Junior College organised two Elocution Competitions a General Knowledge test and Talent contest among our young students Chettiar Amoljoe won the first prize in General Knowledge Competition Manisha Narvekar won the first prize in Elocution Competition in S. Y. J. C. and Mr. Trivedi Krishna stood first in F. Y. J. C. Priti Kapadia of F. Y. J. C. Won third prize in Inter Collegiate singing competition organised by Sasmira.

ANNUAL SOCIAL GATHERING : was held on 17th February 1982, at Balgandharva Ranga Mandir Shri K. P. Medekar, former Commissioner of Police was the Chief Guest and distributed the prizes among the winners of the Senior College. He briefly spoke on the Role of Students, teachers and the Police. Lion S. M. Jhunjunwala introduced the Chief Guest and Lion S. P. Singhania presided over the Function.

On the following day Smt. Vimla Patil Editor Femina was the Chief Guest at the annual function of the Junior College. Lion R. G. Saraf presided over the function. While congratulating the winners she praised the college for the achievements and the all round progress the college has made during this short period.

The prize distribution ceremony was followed by a variety Entertainment Programme, which included dances, drama mimicry & music by our students, Rajasthani

Phagun, Punjabi Bhangra & the tribal Santhal dance were the highlights of the cultural programme. Several prizes were donated by the Guests and Lion members to give encouragement to the young artists participating in the programme.

Several messages from Smt. Shard-chandrika Patil, Minister of Education, Mr. Ram Jethmalani, M. P., Murli Deora, BRCC (I) President, S. Divakar. Secretary Forum of Free Enterprise, and Principal D. V. Borkar of Goa College of Commerce and Economics were received wishing success to our function.

STAFF ACTIVITIES : The teachers of the Junior and Senior College went on an

excursion to Nasik during the vacation.

Members of the Accounts Department, headed by Prof. N. H. Kishnadwala met twice during the year socially with their families and children over the dinner. Amiable Mr. Navinbhai as he is popularly known, has the novel idea of bringing his people together.

Finally, we would like to place on record our sincere thanks for the valuable guidance we received from our esteemed members of the Governing Council and for the willing Co-operation from the colleagues, without whose co-operation it would have been difficult to achieve the progress we have made.

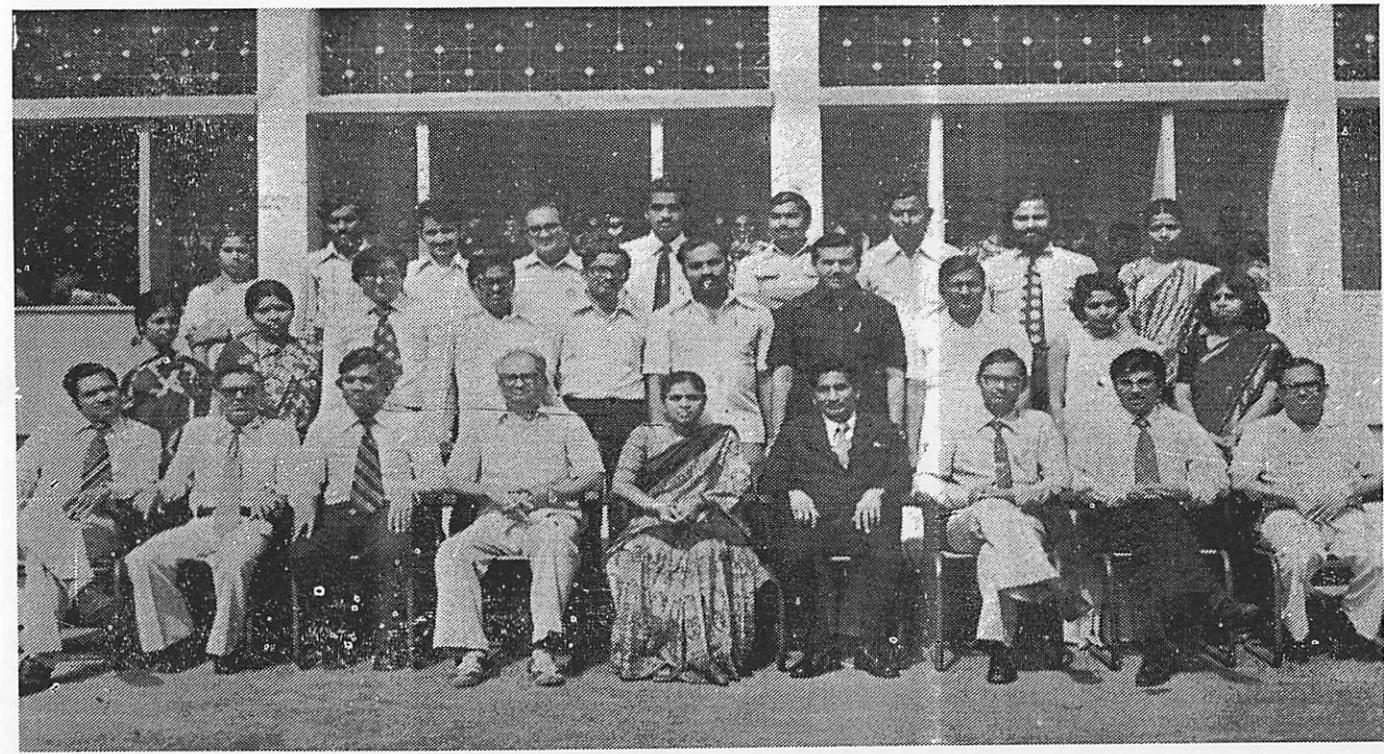


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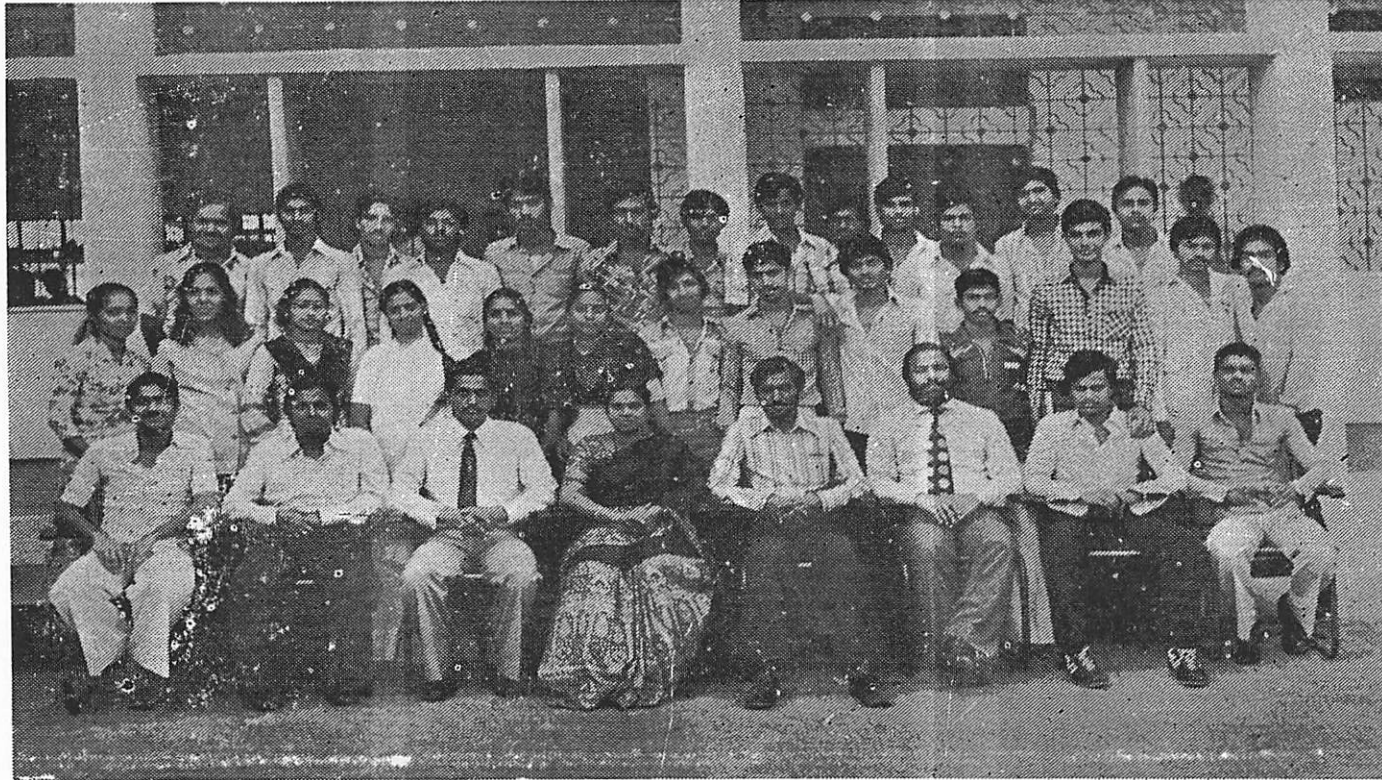
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- Sitting** : (From Left) (1) Prof. A. B. Mehta, (2) Prof. G. K. Dawda, (3) Prof. A. M. Bhende, (4) Prof. N. H. Kishnadwala, (5) Principal Mrs. P. S. Baleri, (6) Prof. A. V. Vaidya, (7) Prof. N. T. Gandhi, (8) Prof. S. N. Telang, (9) Prof. R. B. Patel.
- Middle Row** : (1) Prof. Mrs. A. A. Katdare, (2) Prof. Mrs. N. S. Lele, (3) Prof. D. D. Shah, (4) Prof. V. R. Velankar, (5) Prof. J. H. Parikh, (6) Prof. E. P. K. Rajan, (7) Prof. M. G. Shah, (8) Prof. S. B. Singh, (9) Prof. Miss Y. Candes, (10) Prof. Miss Uma Maheshwari.
- Last Row** : (1) Prof. Lata Krishnan, (2) Prof. G. Mohite, (3) Prof. D. I. Jhaveri, (4) Prof. N. R. Tapiawala, (5) Prof. M. M. Telang, (6) Prof. D. R. Shah, (7) Prof. D. D. Dafle, (8) Prof. Miss S. A. Merchant.

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ENGLISH SECTION

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THOSE WERE THE DAYS !

Anil Harlalka. T. Y. B. Com.

When I joined my boarding school in 1972, little did I realise that I had stepped in to enjoy the most precious years of my life. The following five years of my life in the boarding were later on to prove unrivalled and unparalleled in experiences, responsibilities and happiness derived and enjoyed when compared with the former or the latter periods of my life.

My first experience was quite horrifying though, being away from home and my parents for the first time itself was quite a sickening affair. Furthermore the strict neatness around the place and the British styled buildings (some modern too) further alienated me as I had expected a very jolly surrounding and funny characters around as usually read by me in the Enid Blyton books. My stomach churned at the thought of spending five hellish years in the prison-like place. I hated every stone in the buildings and every tree around. I hated myself for having eagerly agreed to join the boarding and my hatred made the world seem to be my enemy. I remember clearly walking under the trees, kicking the fallen leaves, visualising them to be my enemies. Gradually the churning grew louder and my stomach knotted tighter along with the approaching evening. Suddenly I could no longer control myself and it burst forth in the form of tears and soft wails. This attracted the notice of one of the senior boys who approached me in an Enid Blytonary manner and herded me straight to the school warden's office. There I

received a long sermon about the duties I had to fulfill to my parents and to the world etc. which of course went through the door connecting my ears and I stood nodding my head in consent as if I understood each and every word. When I came out of his office I felt the need to be alone so I traced my steps towards the most isolated location in the school. I sat on the parapet wall consoling myself that the tragedy would soon pass away. As I radiated a picture of sorrow, I was the centre of attraction of every individual passing by. Soon I noticed a slightly built figure, clad in a black suit strolling towards me. I assumed him to be a member of the faculty which he was (he was Mr. Gabriel, as learnt by me later on). However, I ignored him. I was surprised to hear him address me 'Are you new here?' I replied. 'Yess.....Sir'. This started a series of torrential questions and answers and soon he learnt of my griefful state, where upon he tried to boost my spirits with pep talks and concludingly he said, 'Today you are grievous and want to go home, but watch my words sonny boy, let the last day come and you will repent leaving this place, therefore enjoy your brief stay here and make the most of it, for these days will never, never come again. Came the dinner time and then bed time. In bed, the entire day's happenings were reflected. Somehow, the concluding words of Mr. Gabriel kept rolling over and again in my mind but soon I was lost in carressing dreams which

carried me back home.

I awoke with a startle to the shriek of the morning bell at 6 a.m. and thus began my activities in the first active day in school. After a hectic schedule which spared no breathing time at all, involving breakfast, studytime, Chapel, lecture periods, lunch, lectures again, tea, games, Chapel again, dinner, studytime again and then came thankfully bed time and I was immediately lost in blissful dreams without having any strength leftover to ponder over the day's events. Thus days changed into weeks, and into months which again changed into terms. Soon three terms were over and now I was a veteran of one year in school. Now I could consider myself an old student with pride and amuse myself over the plights of the new comers. On reflecting upon the past year, I found it not to be bad even after all the canings, punishments, fights, raggings etc. and frankly speaking I had actually enjoyed my previous year and looked forward to the present year.

Similarly years glided by and I felt a close bond between myself and every member of faculty, every student, each and every tree and building and a strange sense of proud possessiveness had engulfed me and now I felt that they all belonged to me. Sometimes I did feel afraid that one day I'd have to leave all my proud possessions behind on completion of my school but then it seemed to be a distant possibility and I felt immune from it.

But that day came after all. There is no despair so absolute as that which comes with the first moments of our first great sorrow,

when we have not yet known what it is suddenly stopped. I could feel the first moments of my first sorrow when I awoke feeling shaky and amazed. Slowly I began feeling the experience and effects of suffering and despair. I could not believe it was actually happening to me. I slowly dressed up, hardly aware of what I was doing and reflecting all that I had experienced and enjoyed in school all these years. I proceeded downstairs slowly as if to delay the actual moment as much as possible. At the breakfast table my eyes refused to meet those of my friends and we all ate in silent suffering without any trace of our usual exuberance. Thereon, we proceeded for our last Assembly. I had isolated myself from my friends and noticed the others doing the same too. The warden approached the mike and began his address but I was least interested in that. Slowly I could feel my heart throbbing louder with the passage of each moment, cold perspiration made me twinge occasionally as it fell in my shirt. I felt grief of unaccountable magnitude and silently wished myself dead rather than encounter sufferings from emotions never felt before. As tears threatened to flood my eyes, I tried to avoid them by believing that it was all a bad dream and that any moment the morning bell would ring and soon all would be allright. Alas! reality dawned on me and I knew that I had to cry to lessen the emotional burden. But I waited for the assembly to end as it was not proper for a grown-up boy to cry in front of many people.

Mercifully it ended soon and I hurried towards the Chapel where I would sit in a corner and cry my heart out. But a voice

suddenly stopped me smilingly. In the pit of my heart I was meeting him to any cost, but I failed looking more powerful than Saraboy, do you remember you about five years ago. My body swam, before I ran all the way and then I found a seat and let my tears flow. I could feel my tears emptying my body away.

It was five years ago. Friends leave during holidays knowing they will eventually return. I stand the distance and bid them adieu. In silent suffering, ever, it was as if I was leaving friends who were leaving me.

Today I went for a walk, accompanied by friends. I was not there for me for the first time. I had been experienced. I came there to be comforted. I seemed to

known what it is suddenly stopped me lead in my tracks. I
aired. I could feel turned around to see Mr. Gabriel addressing
my first sorrow me smilingly. Suddenly something hit me
shaky and amazed in the pit of my stomach and it dawned to
the experience and me that I was subconsciously dreading
despair. I could meeting him today and wanted to avoid him at
y happening to me any cost, but I was trapped and today this
ly aware of what fail looking man seemed to be more power-
ing all that I ha erful than Samson He started with- 'Sonny
n school all these boy, do you remember what I had said to
stairs slowly as you about five years ago ?' That was eno-
ment as much a ugh. My body quivered and I felt my head
st table my eye swim, before he could say anything else, I
ny friends and w ran all the way to the Chapel Luckily I
without any trac found a seat at the rear which was empty
Thereon, we pro and then I let the dam burst... silently,
bly. I had isola and let my grief melt out in the form of
s and noticed th tears I continued crying even when the
oo. The warder tears emptied themselves and occasionally
began his adres my body was rent up with dry rackings.

It was painful watching my junior frie-
nds leave gaily, looking forward to their
holidays knowing that they would subsequ-
ently return. Offcourse they could not under-
stand the depth of my feelings when I bid
them adieu. I watched the juniors leave...
in silent suffering and also jealously. How-
ever, it was a more painful affair to me as
I was to leave the next day with a few
friends when all my near and dear friends
were leaving today.

Today the most simple events like a
a walk, a meal, a talk, or just togetherness
with friends had become immense pleasures
for me for I knew that the same would never
be experienced again Therefore, I tried to
make the most of the remaining events. Soon
came the evening when my dear ones asse-
mbled with their belongings to depart. It
seemed to me that the air was filled with

vibrations of despair, that our minds were
sensitive enough to pick these signals easily,
and believe me it was hard for all of us to
ignore these signals for obeying them would
have meant a complete breakdown.
'I am going to miss you'— I said in a
general tone. We all shook hands all
around and trying to be mature, we
fought off our tears knowing very well
that we were going in different directions
and would probably never see each other
again.

Now I traced my steps to my dormitory,
walking past the recreation room and the
beds, searching for faces, the friends, the
laughter and the thrilling activities which
were but things of the past, even though
they were present a few minutes ago. Lying in
bed, I stared into nothingness oblivious of
my own presence, thinking of nothing Thank-
fully, no one disturbed me, there was in fact
hardly any one to disturb me.

I woke up early to catch my flight home.
The usual maddening rush for the toilet and
bathroom was absent, there was no one
begging around for tooth paste, no singing,
no laughter, no fightings, the place had
acquired a deathly silence and I suddenly
hated my surroundings and therefore dressed
faster to go downstairs.

Soon we were ready, waiting for the taxi.
I had wished adieu to our pantry manager,
table bearers and to every human present.
Now I silently looked at the buildings, the
trees, the bell and remembered how much
I had shared with them all. When the taxi
slowly started towards the long driveway
of my school, I felt my brain strangulated

of blood and I felt myself slip down. But I took control of myself immediately and instead of feeling pensive and sorry, I tried to recollect my gains and experiences, learnings, joys, happiness, and comradeship which I had acquired through this great institution for which I would remain indebted throughout my life. Now my place would be taken over by a newcomer but the institution would remain and continue to gladden and enrich souls spreading them all over so that the world may continue to be.

Who says that inanimate objects have no life? Each stone which I was leaving behind recognised me. They called out to me wishing me well. I could actually hear them and feel the warmth in them..and I smiled in acknowledgement.

BY THE BIN

Once two boys I saw
 Two small boys,
 Who, with their small hands
 Were picking,
 All the rubbish from the
 Municipal Garbage bin
 And a popular tune singing
 Into the Gunny bags flinging
 Paper n plastic'n such thing.
 Some father's and mother's naked son
 sweated under the naked sun
 But they were not undone,
 For still merrily singing
 They went on searching the Garbage bin
 For pieces of plastic and for tin.
 Suddenly I remembered
 Somebody's words :
 A Happy Child
 Is a nation's pride.

Mukesh H. Butani
 F. Y. B. Com.

HUMANITY

From the twentieth floor,
 I saw
 The moving figure
 Go still
 Beneath the turn of
 A wheel,
 The scream,
 Did not reach me,
 The distance was
 Too great.
 Only the splash of colour
 Remained,
 And the sound of my wrist watch
 Ticking away.



Miss Nitya M. Lohana
 S. Y. B.Com.

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STOP HURRYING

Shenoy Vidya N. (S. Y. B. Com.)

It is quite possible that the title of this little piece will be greeted with the raised eyebrows. Perhaps, some of you will wonder why it should be at all necessary to stop hurrying. Admittedly, the reasons are subtle and they do not spring instantly into the mind. Nevertheless, if you ponder over it, you will see the light and will come to realise why you should stop hurrying.

Astonishing as it may seem, no book has yet been written on this topic and it, is because of this that I have chosen to write a few lines on this subject.

Modern life is complex and competitive. It is full of chaos and it moves faster than ever before. Modern age has more to offer than what one can grab. If we do not hurry, opportunities will be missed and we will have to repent for ever. So, the key word "HURRY UP" is heard everywhere. Do you know why do we hurry? Just to do more work and to get more returns within a limited time. But do you think one can do more work by hurrying? The answer is both "Yes" and "No".

"No" applies when we just rush blindly at things quantitatively and try to complete them haphazardly. We lose even the fundamental joy and pleasure of doing work. Thus we do not succeed in doing more work. For the answer to be 'Yes' it requires a little think-

ing that goes with quality. It needs a little planning. Can we think while we hurry? Definitely not. So stop hurrying!! The little time taken in observing, thinking and planning gives us a positive solution to cope with the situation completely and comfortably. The saying, "Hurry leads to haste and haste is waste" is cent percent true.

To a modern man "Time is Money" and "Money is be-all and end-all" and he thinks that more money can be earned only through hurrying. He thinks that the suggestion "Stop Hurrying" is impossible and impracticable. But he should know that Napoleon Bonaparte once said, "Impossible is a word in the dictionary of fools". So everything is possible if one has certain goal in his life. The goal is peace of mind, satisfaction and contentment.

According to the disconted people/"Money is everything to carry on life happily". They think that money can buy happiness. Actually speaking, money more than one's requirement corrupts man socially and morally. A person in hurry, wrongly calls his hurry as his efficiency with which he makes achievements with ease. He forgets that true efficiency stands for better results through lesser efforts. It is wrong in case of hurrying for it entails greater efforts while we are in a mad rush on the road of

competition. Hence, learn to pause before you proceed because a little pause helps thinking and planning which in turn give correct ideas for speeding up moderately.

Hurrying is disadvantageous both in words as well as in deeds. Emergency is the only exceptional case where hurry is justified but let us not make every moment of our life an emergency. Let us learn to enjoy life in the true sense. Even the heart—

specialists and psychologists after thorough researches have come to this conclusion that people in hurry are more prone to the heart trouble and troubles connected with the heart. Stop hurrying and make your poor heart hale and hearty while it is with you. Stop hurrying which will definitely help you stop worrying. Accept the maximum "SLOW AND STEADY WINS THE RACE" and make your life worth-living.

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THE WONDERFUL A.I.R.

(In a Family, father is listening to the News, children to the Commentary and mother to Cookery, on different sets, What they hear is wonderfully jumbled)

In a meeting, the P. M. Indira Gandhi
Went into the hands of Gavaskar
And is put in the Oven at 290° C,
Indira Gandhi went out,
And was driven for a four,
And should be roasted now,
At the finals of Miss Universe Contest,
Kapil bowled his 7th Maiden Over,
And washed in boiling water,
A jet was hijacked over Cuba
And went straight into hands of
Vishwanath at 2nd slip,
And is chopped into small bits with chillies,
The head of the Central Electrical Committee,
Has been caught by Kirmani,
And sliced and soaked in castor oil,
In a Meeting Indira Gandhi was hit on the face,
Which will turn green in 2 Minutes
We now end our News Bulletin
By calling Lala Amarnath
To peel the onions.

— Vikas Malikayil, S.Y.J.C.

IS GANDHISM A SOLUTION TO INDIAN PROBLEMS ?

Prof. (Mrs.) Latha V. Krishnan (*Department of Economics*)

Like any other prophet, Mahatma Gandhi also lived ahead of his time. His superior wisdom could not be grasped fully by the people of average (or is it below average ?) intelligence. His teachings are suitable to the entire universe. His thoughts are useful not only to his generation but also to the generations, yet to be born. An observation and an explanation of his principles, as coming from out of a social reformer, a humanist should reveal to us that his thoughts transcend all barriers and are applicable to the world at present and in future too.

In a world of cold economic reasoning where personal gain and profiteering rule the roost, his ideas and instincts punctuated with deep emotions and sentiments, no doubt should be out of place. Be that as may we the Indians, who have been pressurised by the problems like a predominant and backward agriculture growing, drift towards cities from rural areas, high MPC, ever increasing population, best called pop-pollution, awful shortage of domestic saving, to mention only a few of them should retrace our steps backwards and see where we have erred and is there a way out of the malady.

We in India have unnecessarily imported

the fruits of Industrial Revolution sacrificing at the altar of our own production potential. We have been responsible for crushing down under our own feet the superb craftsmanship just to incorporate western techniques which are neither warranted nor we can afford. Our agriculture has been relegated to the background in preference to the sporadic development of gigantic industries scattered here and there. These have only been breeding grounds of inflationary pressure. It is very heart-rending that we exported our saving potential only to import the standard of living which we, as a poor nation, can ill-afford. We should know that we can never never build our economic edifice on the bed-rock of western ideas. Gandhiji was a prophet in the true sense that he warned us of the dire unpleasant consequences of such an attempt but all these warnings fell on deaf ears. Our traditions, aptitudes, requirements etc. do not and cannot adopt the western techniques and their materialism.

The fundamental difference between the third world and advanced nations is that our problems do not end with mere achieving of growth but we badly need proper rehabilitation, we need decentralisation of productive activities and a full exploitation

of the immense raw materials, available to integrate urban and rural economics. India is no doubt a rich country with poor people. It is high time we expand our markets for the increasing industrial products. It was his view that peace and harmony combined with a decentralised system of economics is not possible without the co-operative basis. Only the co-operative basis can draw a common man's or the poorest of the poor's world closer to him.

There has been a lot of mis-interpretation of Gandhian ideas. As many of us believe he was not against industrialisation but was vehemently against a large scale, blind and indiscriminate use of machines. He was 100% right when he felt that a country like India with a large unused labour force should reduce its dependence on machinery. Then how to provide employment to the millions of unemployed in India? Gandhiji was not out of tune with the modern outlook and he recommended a conscious development of small scale industries which will have the following advantages.

1. They will be capital light
2. Skill light
3. Use local resources and implements.
4. quick yielding
5. highly sophisticated techniques are not needed to start them or even run them.
6. one major problem of disguised unemployment, seasonal labour can be solved to a great extent and so on.

Our five year plans have proved a very costly blunder with an undue emphasis on large scale industries which call for huge investments and long gestation periods. Most of our economic ills have their begin-

ning in our wrong economic policies only which have made the rich richer, the poor poorer, and we are defying the principle of Newton that our prices once go up never come down.

We have failed miserably to develop agro-based industries and small and cottage industries which would have mitigated, if not solved our major economic ills.

The present paradox of soaring prices, black marketing, parallel economy are all the direct results of the faulty working of our economic system and our illdefined policies. He neither preferred capitalism with too much emphasis on man nor socialism where a man is a slave but he wanted to build an economic system with village as a basic unit (i. e. a planning if at all there is, should not be imposed on the unwilling throats by a few people sitting at the centre).

Gandhiji felt that there is no use even if a man gains the whole world to his credit if he loses his soul. So spiritual and not material advancement should be our pursuit. His principles of truth and non-violence govern his economics, no wonder Gandhian economics is called the economics of Permanance and peace.

He preached simplicity. His great wisdom believed that "Nature produces enough for our wants. If we take enough for ourselves and nothing more, there would be no pauperism in the world and there would be no man dying of starvation." Well, who can deny this? All that we

need to do is becoming, he basic econo longer be ar preaches bre on physical of labour ha harmonious

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need to do is to limit our wants and stop becoming hoarders. If this is done, the very basic economic problem of scarcity can no longer be an eye sore. To achieve this, he preaches bread labour with greater emphasis on physical labour. His idea of dignity of labour has volumes of remedy for our harmonious development.

Perhaps people are too unkindly when they criticise Gandhiji for his principle of trusteeship. He felt that on humanitarian grounds, it is right to distribute a piece of bread to all before giving cakes to some. He has given a psychological plus scientific answer to the problems of inequality with his trusteeship idea. Well, it is not a practical solution today because every man is waiting for a chance to grab whatever is available and to expect the spirit of trusteeship is ridiculous but as Vivekananda said, "There is no good work without a touch of evil in it." We should engage in such works which bring the large amount of good and the smallest measure of evil." In fact, it is the same principle as that of welfare economics that "any measure is good if it helps someone to become better off without making anybody worse off."

Gandhian economics of non-violence is a real challenge to the western economics especially in order to establish world peace. Gandhian economics is the economics of the whole man, of much higher value than that of the "economic man". He for one believes that the moral and social implications of economic activity cannot be considered apart from economics. The best

way to solve many of our problems is to make the village units strong and develop. When each village is self-governing and self sufficient.

There will be definite fulfilment of human needs. When there is an urgent need to get goods, not available in a village such needs will be met by getting those items from nearby villages. In such a condition, production will be for consumption not for profiteering and there will be no exploitation of man by man. He aimed at building a social and economic structure where there is complete class harmony and co-operation with minimum state control.

Thus what he wanted was a complete change in the standard of values, This way he deviates from the orthodox economics which laid great emphasis on material wealth getting and wealth spending, last of all to Gandhi it is not the end that matters but the means also. It is better to talk less of today's Indian way of thinking that by hook or crook, we achieve the results. Perhaps Gandhi's dead body will turn in in the grave with a sense of shame that his own people have let him down. That we have become so corrupt and lovers of short cuts, is very painful.

If at all Gandhian ideas sound utopian today, the mistake lies not in his thoughts but he has expected too much from the people. He shunned the evils of the economy, based on the western lines. We can not deny the obvious fact that 'India's

destiny lies not along the bloody ways of the west but along the bloodless way of peace that comes from simple and godly life." So, it is our inability to understand his lofty ideals that makes us discard his thoughts.

Gandhian economics is more relevant and suitable to the present ills of India because today the entire nation is in pursuit of peace and the people are suffering because they have unlimited wants. We are groaning under the weight of excessive taxes which are the costly prices we pay

for our unwildy and highly expensive plans. People have been paying too much of lip service and so many things go on in the name of the poor. The mad rush for power among the people, the fast losing moral values, the unquenchable thirst for money and material gains which make men stoop to any level, the plans made without foresight, the abysmal poverty, ever growing unemployment, the international tensions, threat of war and preparedness for war are all strong points for Gandhism to stage a come back.

—o—

LAUGH ! LAUGH ! LAUGH !

I Boy : Mummy, have I descended from a monkey ?

Mother : I don't know son, I have never met your father's people.

II Father : How are your marks in the progress report ?

Son : All under water

Father : How come ?

Son : All below sea level ('C' level)

III Teacher : Give me an example of a co-incidence.

Student : My mother and father were married on the same day.

Collected by : Bhutani Mukesh

16 (B)

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jr. college teaching staff



- Sitting** : (1) Prof. Mrs. S. Yadav, (2) Prof. Mrs. P. Williams, (3) Prof. P. S. Sapre, (4) Principal P. S. Baleri, (5) Prof. Mrs. S. S. Kulkarni, (6) Prof. Mrs. J. Vyas, (7) Prof. Mrs. A. Lokeshwar.
- Middle Row** : (1) Sports Director B. V. Tekle, (2) Prof. K. S. Vachharajani, (3) Prof. B. P. Singh, (4) Prof. Miss. V. Talwar, (5) Prof. Miss L. Sharma, (6) Prof. Mrs. G. Naik, (7) Prof. Mrs. S. Bhandare, (8) Prof. Mrs. C. D. Dhond, (9) Prof. Mrs. T. Das.
- Last Row** : (1) Prof. C. K. Anandan, (2) Prof. S. Shrivastav, (3) Prof. J. J. Oza, (4) N. N. Shah, (5) Prof. S. Kamraj, (6) Prof. Rao, (7) Prof. M. Wadhwa, (8) Prof. P. Dadhich.

we work united



STUDENT - TEACHERS' COUNCIL

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NAME

- Gerald For
- Aldof Hit
- Bob Hope
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DO YOU KNOW THEIR PAST ?

NAME	POSITION	PAST
Gerald Ford	President of America	Model Boy
Aldof Hitler	Nazi Dictator	Poster Artist
Bob Hope	Comedian	Boxer
Dean Martin	Actor	Steel Worker
Goldameir	Israel Prime Minister	Teacher
Marilyn Monroe	Actress	Factory Worker
Harry E. Trueman	President of America	Shopkeeper
Abraham Lincoln	President of America	Wood-Cutter
Ronald Regan	President of America	Film Actor
Sherpa Tensing	Scaled Mt. Everest	Coolie

DO YOU KNOW ?

- 1 A diplomat is a man who remembers a lady's birthdate but forgets her age.
- 2 When money speaks, truth keeps silence.
- 3 What is beautiful is not always good, but what is good is always beautiful.
- 4 The ladder of success is crowded at the bottom, but there is always a room at the top.
- 5 The fool studies his father, the wise studies his son.
- 6 Tolerance is the only test of civilization.
- 7 A Dictionary is the only place where SUCCESS comes before WORK.

Compiled by :

Mukesh H. Butani

NUCLEAR POWER -

USES & MISUSES

Miss Nirmala Nilakantan T. Y. B. Com.

The harnessing of nuclear power has been one of the greatest triumphs of science in recent years. The nuclear energy refers to the energy released during a nuclear reaction. Typically this refers to the energy released during the fission of Uranium, leading to the formation of fission fragments and release of large amounts of energy

Energy is released during the chemical decomposition of other substances like coal or by the work done by water in hydroelectric power generation. What makes the nuclear power extremely attractive is the enormous amount of energy that is released during a nuclear reaction compared to that produced by an equivalent amount of coal or petroleum. With the world-reserves of petroleum and coal dwindling very fast it has been more and more necessary to turn to nuclear energy for satisfying the increasing demands of man for electric power. The possibility of the use of nuclear power started with the world of scientists, held in the U.S.A. They discovered the enormous amounts of energy released when heavy atoms of uranium were bombarded with neutrons. This process results in the fission of uranium nucleus with the release of large amounts of heat. This could be used for producing steam for turning the turbine for power generation.

Based on the use of nuclear power, several power stations have been developed in America, Europe and other parts of the world. In the USA, nuclear energy is already contributing to a major share of electric power. Even in India we have made a modest beginning in the use of nuclear power with the setting up of reactors at Tarapore, Kota and other places where they are being constructed. The extensive researches done all over the world have resulted in major advances in nuclear power production. Advanced types of reactors have been constructed. The Breeder reactors help in the production of nuclear fuel materials which can then be used in the reactor for the generation of power.

The development of nuclear energy has also opened up other possibilities and controversies. Nuclear energy is probably one aspect which has been most misunderstood and feared. It is of course like a double-edged sword and the course of events that have occurred have supported both the supporters and opponents of nuclear power.

It is, therefore, worthwhile to see the advantages and disadvantages of nuclear power. Its use for power generation is of course well known. The production of Radio-

Isotopes is an to mention th the field of cancer and ot the field of s enormous. Th field of agric food grains control, The applications water reservo the course c been used in

But there applications. of nuclear p greatly. Just peace, it ear ction. Hiro: reminder of The vast d nations in th pons. It is s which have of the Bor stockpiling that any in the b p c With more clear race others, and it is likely the bomb come a re power giv in internal

The In nuclear p advantage

Isotopes is another advantage. It is needless to mention that these have revolutionised the field of medicine in the treatment of cancer and other diseases. The benefits in the field of science and technology are also enormous. They have also contributed in the field of agriculture for the preservation of food grains by irradiation and also in pest control. The other applications of Peaceful applications include in the construction of water reservoirs by atomic blast, in changing the course of rivers etc. They have also been used in powering submarine.

But there are also other non-peaceful applications. It is the military applications of nuclear power that has alarmed the people greatly. Just as the atom can be used for peace, it can also be an element of destruction. Hiroshima and Nagasaki are a grim reminder of what an atom can do to mankind. The vast damages have not deterred the nations in the proliferation of nuclear weapons. It is somewhat ironical that the nations which have realised the potential hazards of the Bomb have been engaged in the stockpiling of the weapons. It is feared that any international misunderstanding of the big powers may trigger a nuclear war. With more and more nations joining the nuclear race and willing to dominate the others, and with the multitudes of problems it is likely that the temptation to use the bomb to scare their opponents has become a reality. The superiority of nuclear power gives an edge to the bigger powers in international affairs.

The increasing military applications of nuclear power is one of the greatest disadvantages. It has been shown that some

of the materials produced during the normal operation of a reactor can lead to the production of materials like plutonium which can be used for the production of a bomb. It is likely that with the increasing knowledge of methods of nuclear devices, more and more nations may be tempted to produce and test the bomb either to frighten an opponent or to enhance their prestige.

The news of nuclear-powered-submarines and the inter-continental ballistic missiles capable of delivering the lethal weapons from one continent to the other are equally alarming. Other cause of danger is due to accident during the transport of nuclear materials. The accident to a plane carrying a bomb can be very disastrous to the country in which this happens. Such events have taken place although fortunately no damage has occurred. This may not be the case in future also.

Just as an atom bomb can explode and cause havoc, can a reactor also explode? Essentially the same reaction is occurring in a reactor also. This is another fear. Although it has been clarified that the processes occurring in a reactor and a bomb are not identical and that a reactor cannot explode like a bomb, the fear still persists in the mind. There are sufficient safeguards in a reactor to prevent such an occurrence. But what about a nuclear accident? Such events have been rare, but unfortunately have not been ruled out. The recent accident in a reactor in the U.S.A. has mobilised the public opinion against the use of nuclear power in that country. This has made the authorities make the safeguards more stringent, but a human error is always possible,

coupled with the failure of associated machines.

One of the greatest hazards of nuclear power lies in the risk of radiation damage. This aspect has also created a lot of apprehension in the minds of the people. Another aspect is the radioactive waste produced by the operation of reactors. Although methods have been devised for the storage of radioactive waste, the possibility of their leakage to the atmosphere is a possibility which scares the people most. True, other modes of power generation do create a lot of waste and pollution to the environment but the fear of radiation has been rather high. The possibility of the

release of certain radioactive elements in the environment and the damage that may happen to the general public and vegetation through the absorption of radioactive elements from air, water and soil is also cited often as one of the drawbacks of nuclear energy.

Thus it can be seen that nuclear energy is not an unmixed blessing. But certain amount of risk is always present in any technological process. The usefulness or otherwise has, therefore, to be tested by careful analysis of the various factors and judged, whether the merits or demerits predominate.

AN ABSENT-MINDED PROFESSOR

An absent-minded professor
Delivered lectures long and winded
He never knew where he had ended
And often had to be reminded
Some students knowing where he resided
To make a fool of him decided
A practical joke on him they planned
(Even if in trouble they'd land)
A bright sunny morn they chose for his doom
While deep in thought he was in his room
A sweet young girl ran up to him crying
Oh ! Professor, Professor, your wife is dying,
Up jumped the professor from his chair
Ran out of the college as fast as a hare
Away to the street and towards his house
Leaving the girl as startled as a mouse !
He dashed on the bushes besides his gate
There was no time to lose or wait,
He ran up the stairs in search of his wife
Poor man, he was trying to save her life,
Great was his surprise when he went in there
To find his room was completely bare,
It struck him, then much of his gall
that HE WAS NOT MARRIED AT ALL.

Miss Nirmala Nilakantan (T. Y. B. Com)

6A

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SSOR

LAUGH ! LAUGH ! LAUGH !

I My friend R. B. Jones has'nt got a first or a middle name only the initials R. B. This unusual arrangement never posed a problem until he went to work in a Govt. office.

The Govt. is not accustomed to initial employees. So R. B. had a lot of explaining to do. Finaly his name was entered as R (only) B (only) Jones. Sure enough, when R. B. got his salary cheque it was made out to Ronly Bonly Jones.

II Two sailors on shore, in Sweden decided to go to a Church. Knowing no Sweedish, they decided to play it safe by picking out a dignified looking gentleman in front of them and doing whatever he did. During the service, the Priest made an announcement of some kind and the man in front of them arose. The two sailors quickly got to their feet too, only to be met by sounds of suppressed laughter from the entire gathering.

When the service was over, they were greeted by the Priest at the door. They discovered that he spoke English and naturally they asked what the cause of the merriment had been. ' Oh ' said the Priest, 'I was announcing a baptism and I asked the father of the child to stand.

III Two English school boys took a dislike for each other and their hatred grew more intense as the years passed One entered the Royal Navy and finally became an Admiral, the other went into the Church and eventually became a Bishop. Years later, they met on a London Railway platform. They had changed offcourse, especially the Bishop who had grown very plump from his middle. They recognised each other. The Bishop went upto the Admiral who stood there complete in his uniform and medals glittering all over him and said teasingly : "Station master from which platform does the train leave for Oxford?"

The Admiral promptly retaliated : 'Platform number 5, Madam, but in your condition, should you be travelling ?'

. Y. B. Com)

IV MIS.....INTERPRETATION

B1

Bachelor : A man who comes to work each morning from a different direction.

Pedestrian : A married man owning a car.

Exageration : Speaking adjusted to inflation.

Ecologist : A voice crying over the wilderness.

Selected by : ANIL HARLALKA

V Raju : Mother, "I have a stomach-ache".

Mother : "Your stomach aches because it is empty. Here take this glass of milk."

Later in the day aunt came to Raju's house.

Aunt : "Oh ! since morning I am having a headache".

Raju : "Mother ! I know what's the matter".

Mother : Just in time, "Raju ! keep quiet".

VI "Silence in the court ! "cried the Judge. "The next man who shouts will be sent out," "Hurrah !" "cried the prisoner

Collected by : MANOJ JARIWALA T. Y. B. Com.

The most about subject money and it on the social sequences which led to endure independence upon internal and policies round development but as our in her independent ramparts of pulchrous elements to take up wealth leg the benefits the commodity that the money in hood of 3 countries. The her independence adopt measures black measures durational warfare. The black higher economy, help temporary instinctiveness to of black



BLACK MONEY- CAUSES AND CURES

NALINI A. RAO S. Y. B. Com.

The most thought about, rather talked about subject of the present day is black money and its ramification, its evil influence on the society and the disastrous consequences which the common man is subjected to endure and put up with. Ever since Independence in 1947, the country embarked upon numerous developmental programmes and policies. The end in view was an all-round development of the common masses, but as our Prime Minister has pointed out in her Independence Day speech from the ramparts of the Red-Fort that the unscrupulous elements in the society have tried to take undue advantage in amassing wealth legally or illegally thereby denying the benefits of developmental programmes to the common man. It is a matter of shame that the unofficial estimate of the black money in circulation is in the neighbourhood of 3500 crores to 4000 crores in our country. The Prime Minister confessed in her independence day speech that even if we adopt measures to arrest and apprehend black money and black marketeers, the measures get bogged up either in procedural wranglings or in court procedures. The black money influence extending into higher echolones of administrative machinery, helps the blacksheep to go scot free temporarily and sometimes permanently. The instinct to evade taxes and the unwillingness to part with money is the basic cause of black money generation. There are various reasons for black money generation. Corruption in official circles is undoubtedly one among them. When a contractor or a manufacturer or a trader is forced to bribe the officials, he has to generate black money and pay it off. Heavy doses of taxation like high rates of income tax and wealth tax etc, make people dis-honest and compel them to adopt measures to evade taxes. Under-invoicing and over-invoicing also generate black money. Smuggling operations which offcourse are on the increase, are carried out only with black money. If anybody is under the illusion that black money is kept in bundles, is wrong. Black money changes its forms. Today it can be in currency, tomorrow it may be in landed property, day after tomorrow it may be in the form of gold, silver and foreign goods.

In short, it is a continuous operation of parallel economy. A common man who has to buy a house for his shelter has to pay a certain part of the value of the house in black money to the unscrupulous builder or the contractor. From time to time, the Government has given various concessions to the black money holders to declare their hidden wealth, hoping that they will be able to catch up with the evil of black money. The latest Black or Bearer Bond Scheme was one such measure to dig the black money.

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10. The state and the family are forever at war.- George Moore.
11. It is not enough to have a good mind, the main thing is to use it well.- Descartes.
12. Every advantage has its disadvantage.- Anonymous
13. How many wars have been caused by fits of indigestion, and how many more dynasties have been upset by the love of woman than by the hate of man.
—Charles Dudley Warner.
14. Ask not what your country can do for you : Ask what you can do for your country.
—John F. Kennedy.
15. The cruellest lies are often in silence. —Robert Louis Stevenson.
16. Silence is sorrow's best food.- J. R. Lowell.
17. It is better to be looked over than overlooked.- Mae West.
18. A friend should bear his friend's infirmities.- Shakespeare.
19. He who has patience may accomplish anything.- Rabelais.
20. The more I read, the more I meditate, and the more I acquire, the more I am enabled to affirm that I know nothing. —Voltaire.
21. Man has always sacrificed truth to his vanity, comfort and advantage. He lives not by truth but by make -believe. —W. Somerset Maugham
22. Some are born great, some achieve greatness, and some have greatness, thrust upon them. —Shakespeare
23. Life is like an onion, you peel off layer after layer and then you find there is nothing in it. —J. G. Huneke
24. You cannot be friends upon any other terms than upon the terms of equality.
—Woodrow Wilson
25. There is nothing either good or bad but thinking makes it so.- Shakespeare.
26. No one is more profoundly sad than he who laughs too much.- Jean paul Richter.
27. 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.
28. What you do not want done to yourself, do not do to others. —Confucius.
29. Every man plays the fool once in his life, but to marry is playing the fool all one's life long. —William Congreve
30. One should not exaggerate the importance of trifles. Life for instance is much too short to be taken seriously. —Nicolas Bentley
31. Lawyers earn a living by the sweat of their brow beating.- J. G. Huneke.

Collected by :
Narayan Panicker S.Y. B. Com.

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THE I.M.F. AND THE FUTURE OF CONVERTIBILITY

Mr. Rajendra M. Saxena (F. Y. B. Com.)



I. M. F. an International Organisation affiliated to the U. N. was founded at the Bretton Woods Conference in 1944 to secure International monetary co-operation, in order to stabilize exchange rates and expand the international liquidity (i e. convertibility to cash). Membership in the I. M. F. grew subsequently as the former colonies gained independence. In 1974 there were 126 member countries. The members agreed not to alter the exchange value of their currencies (except once by not more than 10%). Without the prior agreement by the I.M.F. they are pledged to the ultimate elimination of exchange control & multiple exchange rates. Those having such devices must consult annually with the I.M.F., which is required to work with them towards greater freedom & uniformity of exchange rates. The close and continuous liaison mainly between the monetary authorities of the member states has made the I. M. F. a convenient and effective Institute of Consultative Co-operation and an outstanding centre of research and statistical information on international monetary questions.

The operating funds are subscribed by the member governments according to the volume of their international trade, national

income and the international reserve holdings. Members with temporary difficulties in their international balances of payments may purchase from the I. M. F. the required quota with their own national currencies. Additional devices to assist members in temporary balance of payment difficulties include the stand by arrangements introduced in 1952, enabling members to negotiate with the lines of credit in anticipation of actual needs. Mr. Per. Jacobssen, the then Managing Director of I. M. F, persuaded a group of countries to provide stand by credit amounting to 6 crores in all, so that supplementary supplies of their currencies would be available. The plan was not confined to the countries that happened to be in credit at that time but was extended to other important countries, the currencies of which might run short at some future time. This plan was known as the "General Arrangements to Borrow". The adhering countries were ten in number : the U. S., U. K., Canada, France, Germany, Italy, Netherlands Belgium, Sweden and Japan. They became known as the "Group of Ten". The arrangements was subject to the agreement to provide stand by credit to the countries actually needing it. The Compensatory Financing of Export Fluctuation introduced

in 1963 was the developed sudden fall imposing exc deflation.

An increase in transactions created a demand that could International Rights, which the supply of approved at In October, voted to assist the Special I enlarged m additional su National cu monetary s changes in assumed th currency in was the strc countries w from time to rates and a form of cre dollar was enough to f the U. S. b almost 10

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in 1963 was liberalised in 1966, enabling the developed countries to cope with a sudden fall of export receipts without imposing exchange restrictions or severe deflation.

An increasing volume of International transactions and successive financial crisis created a demand for additional reserves that could be used in settlement of International balances. Special Drawing Rights, which would permanently expand the supply of international liquidity, were approved at the annual meeting of I. M. F. In October, 1969 the member countries voted to distribute a total of 95 crores in the Special Drawing Rights. These in effect enlarged member quotas without any additional subscription either in Gold or in National currencies. The International monetary system underwent profound changes in the 70's. This system had assumed that dollar was the strongest currency in the world because the U. S. was the strongest economic power. Other countries were expected to have difficulty from time to time in stabilizing their exchange rates and would need assistance in the form of credits from the I. M. F. but the dollar was expected to remain stable enough to function as substitute. In 1970 the U. S. balance of payments deficit was almost 10 crores, which made President

Nixon to suspend the U. S. commitment which thereby ended the monetary system established at the Bretton Woods Conference. Most of the major trading countries decided to abandon fixed exchange rates and let their currencies find their own values in relation to the dollar.

In November, 1975 the heads of the government of France, West Germany, Italy, Japan, U.K. and U.S. met at the Chateau de Rambouillet near Paris to discuss monetary and economic questions. The meeting represented a compromise between French and American views on the exchange rate mechanism. The French has favoured an early return to stable par values, while the Americans had wanted to preserve the right of countries to let currencies float. The two countries agreed to add to the Articles of Agreement of the I.M.F, a provision that would permit currencies to float if the situation required it. The turbulent character of the exchange markets in ensuing years made a return to stable par value seems remote.

And India, now a member of the I.M.F. which was gambling since long with the Monetaries Fearful Loan has been granted the required amount. But how would it repay this huge amount? is a question to be thought.

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A MAN EATS GRASS AND SINGS A FUNERAL SONG

PROF. C. K. ANANDAN

A man sells his dreams, eats grass and sings a funeral song
Should I teach him Transcendental Meditation ?
A poor wretched woman of God, burns incense before the gods
'A loaf of bread O God, a loaf of bread, she cries
A man rushes to her with red-hot eyes and holy books
And he burns her before the gods ! before the gods !
Can I console her children with constitutional guarantees ?
A teacher dies of gastro-entities, another lives in a stinking slum
Shall I discuss the nobility of simple living with students ?
A Minister flatters the voters and betrays them at length
Why should we gloat over adult franchise then ?
A man with a message attacks another with a grievance
How then can I cherish my visions and dreams by all logic ?
If I have another birth I wish to have a thousand hearts
Is it not unfair my wife starts weeping from right now ?
They all have spectacles, my seeming groups of friends,
Joked at me, the whole lot of them, 'a poet without specs,
I told them I like
The rainbow and the sky
The waterfall and the ocean
The mountains and the streams
The lightening and the thunder
The rock and the tree
The thicket and the cavern
The lily and the rose
The nightingale and the skylark
The linet and the rush
The rapture of a song
The sweetness of life.
My friends attacked my face with filth and dirt
A 'close one' stabbed me from behind
Should I not atleast wince and cry aloud ?
Or should I show the other check and discuss psycho-analysis with the doctor ?



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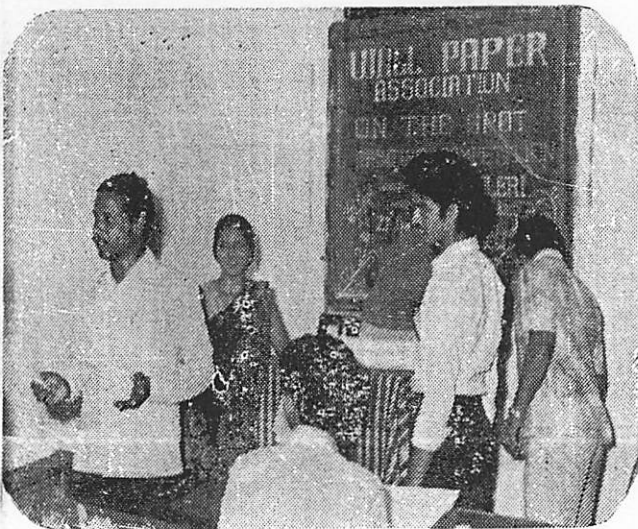
SINGS



PAINTING & RANGOLI COMPETITION
WITNESSED BY LIONS



PAINTINGS ON DISPLAY



PROF. IN CHARGE GIVING GREEN
SIGNAL TO PAINTING COMPETITORS

the doctor ?

CHIEF GUEST MRS. P. SOLANKI
ADDRESSING THE MEHANDI
COMPETITORS.



PARTICIPANTS OF THE MEHANDI
COMPETITION

TESTING THE QUALITY OF THE CARPET



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THE PARALLEL ECONOMY-

THE CAUSES & CURES

Prof. (Mrs.) Latha Krishnan (Department of Economics)



The term Black Money generally refers to the unaccounted money or concealed income or even undisclosed wealth plus the money involved in such transaction which are partially or fully suppressed. According to the report of the Direct Taxes Enquiry Committee black money denotes not only unaccounted currency which is either hoarded or is in circulation outside the disclosed trading channels but also its investment in gold jewellery and precious stones made secretly and even in investment in lands and buildings & business assets over and above the amount shown in the books of account.

The holder of black money is scared to spend it openly & record the transactions honestly so it is spent on shady transactions such as giving bribes conspicuous etc. It looks as though a whole lot of people are part takers in grand conspiracy so as to defraud the Govt. & dupe it in terms of revenue.

There is a wide spread belief which is shared by the Wanchoo Committee that Tax evasion is responsible for the growth of black money. Tax Evasion especially of direct taxes is on the increase because the rate of tax on the shoulders of a hardworker is too heavy. It is said that a direct tax is

a tax on the honesty of the person. There is a strange correlation between black money & tax evasion. Whole tax evasion leads to the generation of black money. The black money utilised secretly in business for earning more income automatically leads to tax evasion. However, tax evasion is not the only source of black money, though it is a major source. The other causes of black money are donation to political parties, ineffective enforcement of tax laws, steep fall in moral standards, corrupt business practices & so on. To this list may be added, the deposit of people in Indian & foreign banks in benami accounts, lavish expenditure on wedding parties etc.

Black money & its growth is a potential danger to a developing economy like India because the unchecked growth of black money reduces the revenue earned by the Govt. It is a loss-a potential loss because all illegitimate transactions now as well as the future go underground & never recorded.

When the Govt. imposes restrictions to curtail consumption so as to encourage saving which provides for capital formation, black money would encourage conspicuous & defeat the purpose for which the Govt. has taken all the trouble.



Black money pushes up the prices aggravating the inflationary pressures. Black money in the hands of stockists, speculators will create man made scarcity & hence problems.

One of the worst results of black money, which is most undesirable from the society's point of view is that it has a pernicious effect on the general moral fibre of the society. It places a premium on the vulgar display of wealth. Black money & its growth will make a common man lose confidence in honest living & such a trade is not welcome. Black money is a cancerous growth which will make the ruination of the economy quicker, It is bound to be a harbinger of sorrow & the economy may be once for all destroyed if timely action is not planned & taken.

More is a fear lurking in every ones mind that the parallel economy is overtaking the white economy. Today, it has become such a menace that the Govt. has seriously thought of curbing its further growth. The greater the step taken to curb its growth, it grows with redoubled force-the reasons for which are not for which are not far to seek.

The best way to curb black money is to stop the 'stifling regime of controls' on prices allocation of foreign exchange, control on import etc. are of recent origin which have achieved very limited success. Because of so much of controls we have only experienced shortages & nothing else. The system of controls have only pushed up the prices by creating shortages & in no way have helped production. Mere

controls are not of any use to check the parallel economy. The best the Govt. can attempt is to lift up all controls on all products barring a few basic consumer goods. The next best solution, is the liberalisation of tax laws, which are too restrictive & negative in their effect. Even the Wanchoo Committee opined that widespread tax evasion is due to increased rates of taxes. When in 1974-75 & even in 1980-81 the tax rates were cut, the tax revenue rose considerably (in 1980-81 it increased by 10.4%). If conspicuous consumption is to be checked, then it is better to index the rate of tax to the cost of living. The manifold increase in price since the plan period has eroded the standard of living of the people & reduced their real income. It is equally true to remember that the tax dept. has failed to bring new anenees under the tax net.

The recent strategy of the former Finance Minister to sell bearer-bonds to unearth black money has met with very little success. It was his arrangement when the first issue of the bonds was released that while 6000 invested in NSC would yield 12000 In ten years, to get the same income a person may have to invest 10,000 in bearer bonds. So it is a 40% tax on the buyer of the bonds. It is easy to make out that NSC is bought with the post tax income while the bonds are bought to avoid tax or with pre tax income.

The bearer bonds are negotiable assets which will never expose the owner to any risk. There is a fear now that the bonds are becoming legal tender in the parallel economy, much to the dismay of the

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What is periodicals

Finance Minister himself" Human ingenuity knows no bounds. There are already instances to prove that the bearer bonds are accepted in lieu of cash payment too. Has the Govt. created a second currency in the parallel economy by the larger quantum of sales of bearer bonds? Does the bearer bond Scheme provide an alternative to demonitisation.

The answer is an undoubted yes because the people desiring to buy bearer bonds gain doubly-first their identity is not revealed 2nd they do not lose anything on the contrary if they invest 10,000 today, they get after 10 years 12000, 2000 extra. However, it is too early to decide the success or failure of this scheme, because while the total worth of black money is 5000 crores the bearer bonds have covered up so far not even 800 Cr.

The next method is to demonetise the 100 Rs. notes. This step is a drastic remedy. Under this scheme, the existing money in circulation will cease to be the legal tender. When the people are asked to convert their existing money holdings for new money it will bring the cat out of the bag. This step should be used as a last resort & not too frequently.

What is more practical is to arrange for periodical surprise raids when the voluntary

disclosures fail to deliver the goods. Such raids at regular interval yield a large portion of black money held unrecorded. Such people who are found guilty of having in their possession of black money should be brought to book.

The other technique which has been tried many times is the voluntary Disclosure Schemes tried first time in 1951 then twice in 1965, for the fourth time it was tried in 1975. However, out of all these what the Govt. collected was only around 1500 cr. the tip of the iceberg only could be touched.

With our record of failure in unearthing black money, now it would be better for the Govt. to streamline its administration, reduce the heavy burden of taxes on the weak shoulders of the salaried men, to remove the shortages by minimising the controls to punish severely the tax evaders, to formulate strict rules & prevent traders from giving donations to political parties & so on. Today it is time we think on the line & take stern steps to curb black money. If this is not done, the black money menace may grow out of proportions & replace money once & for all.

GYMKHANA

Reported by PROF. B. V. TEKLE



It is my proud pleasure to put before you the magnificent performance by our students in different games and sports.

The gearing up of the Gymkhana activities started much before the beginning of the academic year 1981-82.

Like the other associations the Gymkhana also organised various competitions for the Junior & Senior College separately.

SENIOR COLLEGE :

KHO-KHO - Our KHO-KHO Team was Runners up at Inter collegiate KHO-KHO Tournament organised by Ruparel College and Surendra Bhayade of F. Y. B. Com. and Miss Jyoti Save of T. Y. B. Com. were selected for ALL INDIA INTER UNIVERSITY KHO-KHO Tournament.

BOXING : Mr. Suresh Anchan of F.Y.B. Com. won the second prize in the Inter Collegiate Boxing Tournament.

SWIMMING : Mr. Hemant Shinde of T. Y. B. Com. was selected for the All India Inter University Swimming Tournament and was winner at All India Inter University Tournament. He also represented Maharashtra State and stood first at National Water Polo Tournament.

BADMINTON : Our Men and women teams reached up to semi finals at the Inter Collegiate Badminton Tournament.

TABLE TENNIS : Miss Mridula Bazari of T. Y. B. Com. was quarter finalist in the Inter collegiate womens Badminton Tournament organised by Bombay University. Mr. Nilesh Mehta reached upto quarter Final in Inter Collegiate Badminton Tournament.

VOLLEY BALL : Our Volley Ball team reached upto quarter Final. We participated in the following Inter Collegiate Tournaments.

1. Volley Ball
2. Foot Ball
3. Kabadhi
4. Kho-Kho
5. Boxing
6. Badminton
7. Chess
8. Table Tennis. and Athletics.

The Annual college sports were conducted at Govt. College of Physical Education Kandivli (East) Girls Champion Miss Jyoti Save of T. Y. B. Com. and Boys Champion Agarwal Sushil of F. Y. B. Com. led the Sports meet.

JUNIOR COLLEGE

KHO-KHO : Our Kho-Kho Team won the First prize in the zonal Kho-Kho Tournament organised by Maharashtra State and also

won Inter Zonal
Our Kho-Kho
Maharashtra State
won the First
championship
State held at
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won Inter Zonal Kho-Kho Tournament.

Our Kho-Kho Team represented Bombay at Maharashtra State Kho-Kho Tournament and won the First Prize (Maharashtra Kho-Kho championship) organised by Maharashtra State held at Osmanabad. Mr. Padte Vivek F.Y.J.C. and Mr. Jadhav Balkrishna were selected for the All India Inter State Kho-Kho Tournament and again won the National Kho-Kho Championship organised by Central Govt. held at Patiyala Punjab) Our Girls Kho-Kho Team secured Third place.

KABADDI : Our KABDDI Team won the First Prize in Hind Karanadak State Level Kabaddi Tournament. Our Kabaddi Team won the First prize in zonal Kabaddi Tournament and also second Prize at Inter Zonal Kabaddi Tournament Organised by Maharashtra State Govt. Mr. Deepak Masurkar, S.Y.J.C. (2) Khatape S. R F. Y. J. C. (3) Mr. Madalikar P. A. F.Y.J.C. (4) Lotankar F. Y. J. C. represented Bombay at Inter District State Kabaddi Tournament held at Osmanabad. We won the second prize in Inter Junior Collage Kabaddi Tournament organised by Inter Jr. College sports Association.

BOXING : Mr. Prakash Panchal of F.Y.J.C. Mr. Takle Manoj of S.Y.J.C. won the State Championship in Boxing organised by Maharashtra State Govt. and Mr. Panchal Prakash represented Maharashtra State at National Boxing Tournament held at Cuttack (Orissa State)

ATHLETICS : Mr. Panchal Prakash of F.Y.J.C. won the first prize in 10,000 MTR Run and he was selected for the National Tournament.

We participated in the following Inter School and Inter Junior Collegiate Tournaments.

1. Kho-Kho (Boys & Girls)
2. Kabaddi
3. Table Tennis
4. Badminton
5. Foot Ball
6. Volley Ball
7. Cricket
8. Chess and Athletics.

The Annual sports of our College was held on 21st and 22nd of December, 1981 at the Govt. College of Physical Education, Kandivali (E). Our students, Teacher were not only active but enthusiastic and zealous to participate in the annual sports. Our annual sports was inaugurated by Lion S. M. JhunJhunwala, Chairman of the Governing Council of our College.

Girls Champion Miss Shobha Vasu of F.Y.J.C. and Boys Champion Bolar Maharudra of S.Y.J.C. Led the sports meet.

FREE SHIP : 40 students were given sports Admission and Freeships to encourage sports in our college. For the first time in the history of the College we won the Kho-Kho, Kabaddi, Swimming (Water Polo) and Boxing at the state and National Level.

This achievement on the sports field was possible because of the keen interest-foresight and encouragement given by our dynamic Principal Smt. P. S. Baleri & the management of the College.

I sincerely, thank Principal Mrs. P. S. Baleri, Members of the Management and my colleagues with whose foresightedness 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 and encouragement from the Principal, Management, my colleagues and all sports lovers in the years to come.

REPORT OF THE STUDENTS- TEACHERS COUNCIL 1981-82

RI
SERV

Vinod Mittal (General Secretary) Prof. C. R. Sadasivan (Chairman)

In keeping with the democratic traditions laid down in the college over the years, students-teachers council was constituted. Elections of Representatives from each division of F. Y., S. Y. and T. Y. B. Com, both for the Morning and Day Sessions, were held as soon as was practicable. This provided ample opportunities to the prospective student candidates to give vent to their organizational abilities and imaginative publicity zeal. The highlights of the elections were the great interest of the students in the elections, the keen contest between the candidates, and the participation of girl-students in very large numbers. Even before the dust and din of the elections settled down, some trusted old guards of the last students council had fallen out of students' preference. It must be said to the credit of the enthusiastic new entrants that they filled up admirably what appeared at first sight to be an inevitable vacuum. This is revealed amply by not only the number but even the quality of the functions arranged culminating in the grand Tenth College Annual Day at Balgandharva Natya Mandir.

The students council held several meetings which not only displayed the debating skills of the elected students but

also witnessed a 'Walk-out', on the modus operandi of electing the student-chairman for the year. Several sub-Committees were also constituted to tackle the different problems facing the Council in the different fields of extra-curricular activities with the General Secretary, Vinod Mittal of S. Y. B. Com, acting as the Convener. The Committees functioned with a sense of urgency and displayed that the students, if given opportunity to function under proper guidance by the professors, are capable of fine performance.

The Council organised a special lecture by four distinguished visitors from the United States of America on "Transcendental Meditation", and conducted a training course lasting a week.

The Council is thankful to all the students of the college for their participation in various academic and extracurricular activities which has gone a long way in making the academic year 1981-82 fascinating and enjoyable.

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REPORT OF THE NATIONAL SERVICE ORGANISATION 1981-82

PROF. N. N. TELANG Chairman

A Decade of Service...

While it is pleasant to realise that the college is completing a decade of its existence, it is pleasanter still to be reminded that the NSS unit of the college has grown from a small beginning of just 50 volunteers to more than 350 volunteers. So much so that the NSS continues to be the most active organization in the college.

T.B. Control Campaign..

While continuing the activities began ten years ago, the NSS unit has adopted new and prestigious project of Tuberculosis Survey in the current academic year, under the Bombay City T. B. Control Campaign. The Campaign which is the need of the hour in a congested Industrial city like Bombay with a very high incidence of T.B. has been evolved with the Campaign Director, Dr R. P. Lele of the Jaslok Hospital in collaboration with the Municipal Corporation of Greater Bombay, Employees State Insurance Corporation and the Maharashtra State Anti T.B. Association. Our NSS unit was the first in Bombay to take up the work of the T.B. Control Campaign at Malavani. Door-to-door campaign was undertaken by our NSS volunteers and

helped in the survey of TB under the guidance of Doctors of KEM Hospital, covering as many as 25,000 people in the predominantly hutment areas. The survey revealed 450 suspected cases of TB and this helped in further medical guidance.

Rural Project.....

The social work at Tandulwadi, Saphale, which was commenced in 1979, was continued with two camps of 7 days of about 40 students this year. The predominantly Warli (Adivasi) area has been a place of regular visit by our volunteers and social work of a continuing nature is being undertaken. The project this year covered two one day medical camps, free distribution of medicine to the needy in collaboration with the Lions Club of Malad-Borivli, levelling the playground of the Primary School and socio-economic survey of the village. As a result of three years of continuous periodic visits we have been able to win the confidence of the villagers which has gone a long way in improving the content of our social service.

Fund collections.....

The college unit has all along taken up

the worthy cause of fund collection for Children's Aid Society. This year apart from continuing the good work for Children's Aid Society, collection for the Bombay City Social Education for Adult Education and the Blind's Association were also taken up. A total of Rs 14 000/- was collected. Miss Rajrani Gupta of F. Y. B. Com. topped the list of students for Children's Aid Society's collection and Shri Vijay Jain of T. Y. B. Com topped the list of overall collections.

Blood donations.....

The NSS unit of the college in collaboration with the Lions Club of Malad-Borivli organised two blood donation drives. 110 bottles of blood were collected for the Haffkine Institute on 2nd October 1981 and 70 bottles for the blood bank of Bhagwati Hospital.

Hospital project.....

Our volunteers undertook, as in the past, social work at the M. W. Desai Municipal Hospital, Malad (East),

Sanchayika.....

The students-volunteers continued to run the Students-Own-Bank for the Eight year running. The Bank has 350 accounts and a total deposit of Rs. 6,000/-

School Project ...

Regular visits to the MHB School at Malavani were continued by the volunteers to help the students of lower-income families in their studies. Volunteers also

provided assistance for the Bal Mela and other recreation activities for the Children of the area.

Eye Camp.....

Lions Club of Malad-Borivli organised an Eye Camp of 8 days in the college premises and the NSS volunteers worked round-the clock to aid many poor patients who took advantage of the same.

Shri Ramesh D. Dhanuka of T. Y. B. Com. was adjudged the best NSS volunteer for the year 1981-82. Other volunteers - Miss Kamlesh Soneji of T.Y,B.Com, Shri B. Srinivasan of T. Y. B.Com, Miss Rajrani Gupta of F.Y.B,Com and Vijay Jain of T, Y. B. Com. also were named for their good contribution to social work.

The NSS Unit of the college expresses its thanks to Dr. Suresh Sunder of the KEM Hospital and Dr. (Miss) Mangala Nadkarni of J.J. Hospital for very valuable medical assistance rendered to the NSS unit at Tandulwadi. The NSS also thanks the Lions Club of Malad-Borivli for donations of medicines and other assistance during the year. The Unit also thanks all the students who actively participated in various projects for the benefit of the society at large.

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PAINTINGS



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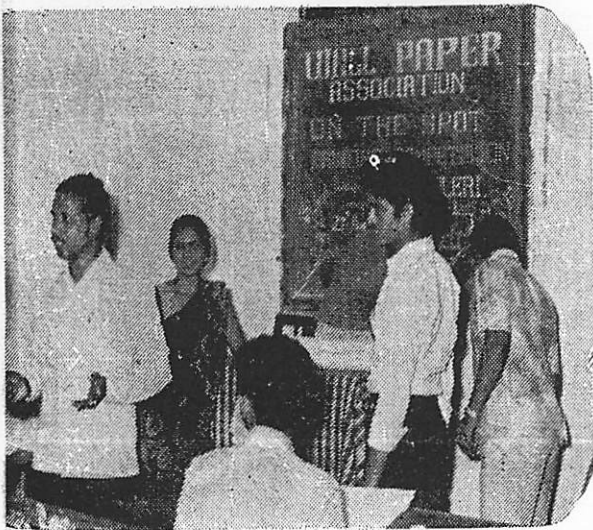


PAINTING & RANGOLI COMPETITION
WITNESSED BY LIONS

PAINTINGS ON DISPLAY



PROF. IN CHARGE GIVING GREEN
SIGNAL TO PAINTING COMPETITORS



CHIEF GUEST MRS. P. SOLANKI
ADDRESSING THE MEHANDI
COMPETITORS



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PARTICIPANTS OF THE MEHANDI
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ENGLISH LITERARY ASSOCIATION'S REPORT

Miss RAJKUMARI PUROHIT
(Secretary)

HARESH KATARA
(Jt. Secretary)

The first meeting of the students, interested in the Literary activities in English was held in October and the managing Committee was formed.

The English Association was fortunate that the Punjabi Association presented it with a trophy to be awarded to the winning team of "What's the Good Word?". We thank all the members of the Punjabi Association for this gesture of good will.

The activities of the English Literary Association were then inaugurated by the well-known lawyer of Malad and Chairman of the College Governing Council, Lion Satyanarayan Jhunjunwala, who gave a very informative talk on the importance of humour in life.

We continued our regular feature of displaying important news, photographs, essays, poems and Pictures with paper cuttings on various aspects of Business Communication on our wall paper.

The next programme under the joint auspices of the English Association and the Debating Society was "What is the Good Word?". This toughly fought competition was nicely conducted by the student members.

We thank the students, the staff members and the Principal for their valuable co-operation in carrying our activities.

S OF THE MEHAM
OMPETITION



REPORT

MARWARI ASSOCIATION

S. P. JOSHI
Chairman

SUNIL TIBREWALA
Secretary

SUSHIL AGRWAL
Jt. Secretary

The activities of the association were inaugurated by Hasya Samrat Poet Ramrikh Manhar with his poems. The Association organised the following programmes and contests during the year.

The First was, Talent Contest for the Junior College students. It comprised of Instrumental and vocal music, Mimicry and Mono-Acting.

The second programme was a Hindi Debate for both, Senior and Junior College Students.

We are very happy to inform that Manish Tanna of our College was awarded the third prize in the Inter Collegiate Hindi debate competition organized by Bhavan's College

A Fancy Dress Competition was also organised for Senior & Junior College Students.

We are happy to place on record that the Trophy for the Kabaddi Competition for girls organised by the Marathi Vangmaya Madal was presented by our association.

On the occasion of Annual gathering the prizes for the various outstanding performances in different competitions were awarded by Mr. D. R. Dhanuka, Advocate, Supreme Court. An orchestra by Pramila Datar and Party was organised to mark the day.

Miss Vanita Arya and Shri Bajrangkumar participated in the ON THE SPOT POETRY Competition organized by M. D. College and won the shield.

Mr. Manish Tanna participated in the elocution competition organized by the Lohana Vidyarthi Bhavan and won the first prize.

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MARWARI ASSOCIATION

The following are prize winners in different competitions organised by the Association during the year 1981 - 1982.

TALENT CONTEST

HINDI DEBATE

SINGING

(Junior College)

1st Prize : Priti Kapadia
2nd Prize : Kala K.
3rd Prize : Usha Tikekar

1st Prize : Vijaykumar Purohit
2nd Prize : Rajesh R. Shukla
3rd Prize : Jayshree Budhia
Consolence : Satya Narayan Vyas

INSTRUMENTAL MUSIC

1st Prize : Nikhil Bhavsar

FANCY DRESS COMPETITION

MIMICRY

(Senior College)

1st Prize : Aditya Lohana

1st Prize : Kamal Jain
2nd Prize : Narendra Tayade
3rd Prize : Pawan Dhanuka
Consolence : Devendra Katharia

MONO ACTING

1st Prize : Manisha Narverkar

(Junior College)

HINDI DEBATE

(Senior College)

1st Prize : Manish Tanna
2nd Prize : Sunil Saraogi
3rd Prize : Pawan Dhanuka

1st Prize : Satya Narayan Vyas
2nd Prize : Aditya Lohana
3rd Prize : Umashankar Mishra
Consolation Prizes : Rajesh R. Shukla
" : Sunil Jain

REPORT OF THE ACTIVITIES OF THE PLANNING FORUM 1981 - 82.

PROF. C. R. SADASIVAN
Chairman, (Planning Forum)

ANIL HARLALKA
(Secretary)

NARAYANAN KURUP
(Jt. Secretary)

ON YOGA E

The activities of the Planning Forum for the academic year 1981-82 began with Prof. A. E. Gronovsky, a noted Soviet Economist delivering a Talk on the Socialist Economic Development in the Soviet Union. The talk which centred round the achievements of the planning era in the Soviet Union since the revolution of 1917 was educative of the process of economic and social planning in that Country. On the occasion, the Consul and Head of the Cultural Department of the USSR Consulate General in Bombay, Dr. F. G. Teshabaev also spoke. Speaking in chaste Hindi, Dr. Teshabaev introduced the activities of the Cultural Department of the USSR Consulate in Bombay. Principal (Mrs) P. S. Baleri who presided over the function welcomed the guests and the Chairman of the Forum introduced the guests. A third year B. Com. student, Anil Harlalka proposed the vote of thanks.

The Planning Forum also conducted the General Knowledge & Intelligence Test for the Rotating General Knowledge Trophy from the 40 old students who appeared for the Test, the winner of the Trophy for the year 1980-81, T. K. Sriram, a student of T. Y. B. Com. turned the winner again. The second place was secured by another T. Y. B. Com. student, Tushar Patkar, B. Srinivasan also of T. Y. B. Com. stood third.

The Forum expresses its thanks to the Principal of the college for active participation in the activities of the Forum and to the students who had helped in making the year 1981-82 a year of success for the Planning Forum.

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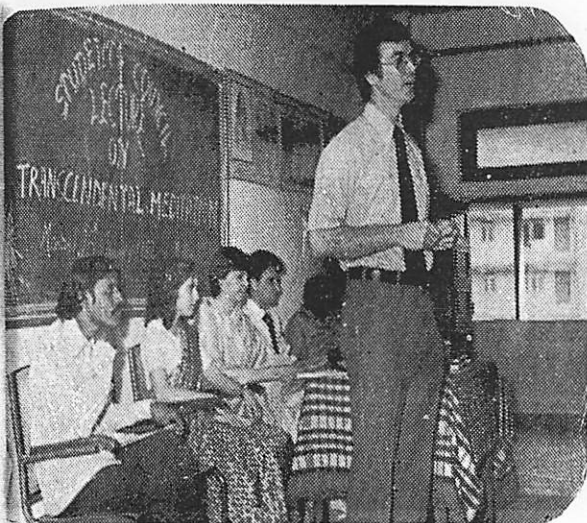
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(secretary)

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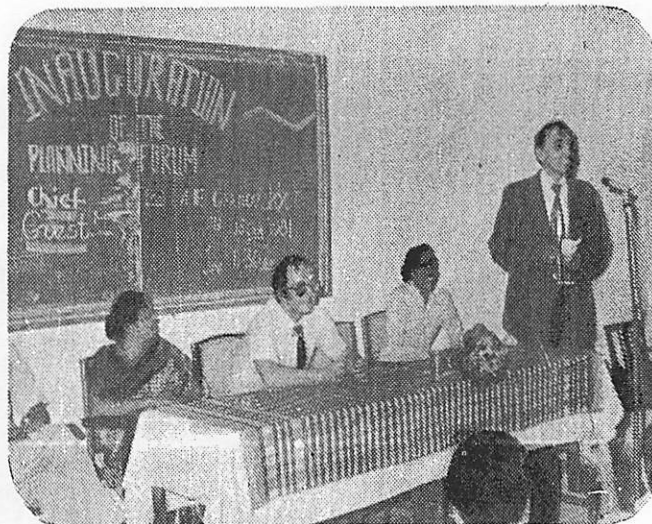
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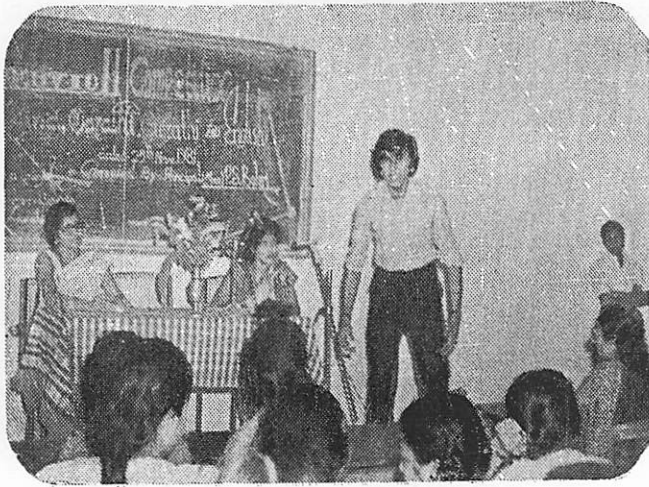


ON TRANSCENDENTAL
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INAUGURATION OF PLANNING FORUM
MR. GRANOVASKY

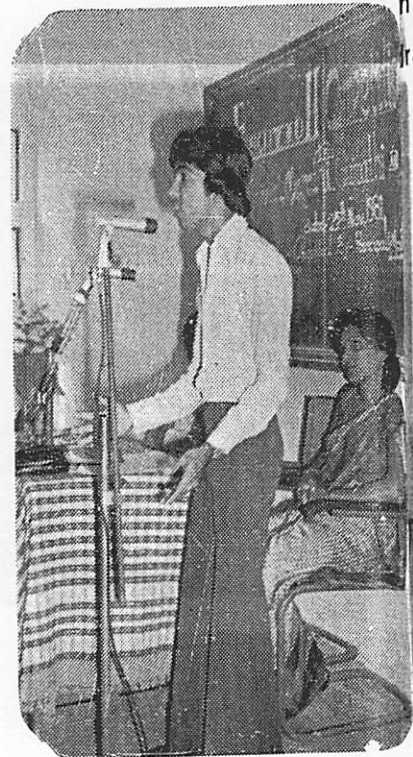


jr. college competitions



TALENT CONTEST
MR. SUBRAMANIAM
IN ACTION

MR. SATYNARAYAN VYAS
GIVING HIS FIRST PRIZE
WINNING SPEECH.



CONGRATULATIONS
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DRAMATIC & CULTURAL SOCIETY

Prof. M. B. RANVERIA, Chairman.

The Society continued to do its routine activities during the year. The College participated in intercollegiate one Act Play Competition organized by LUMV College. Two Students Vinay Shah and Vijay Parikh were awarded consolation prizes for Acting in this competition. We also prepared students for the college Annual Day, where a drama, three folk dances and an Orchestra was staged.

EMPLOYMENT BUREAU

DEORA
Secretary

Prof. M. B. RANVERIA,
Chairman

The Bureau in the beginning of the academic year enrolled students for employment. The enrolment this year was comparatively less. The Bureau made efforts to procure jobs for the needy students. About 10 such needy students were helped in securing jobs either part-time or full-time.

DEBATING SOCIETY REPORT

Miss N. Nirmala (Secretary)

The activities of the Debating Society were inaugurated by the famous stage artiste and Television English News Reader Madam Dolly Thakore.

In the sphere of the collegiate activities, the 17th A. D. Shroff Memorial Elocution Competition, sponsored by the Forum of Free Enterprise was conducted in the college by the Debating Society. The following were the prize winners :

1st Prize	:	Nalini Rao
2nd Prize	:	Rajkumari Purohit
3rd Prize	:	Sunil Ranade
1st Consolation	:	Nirmala Nilakantan
2nd Consolation	:	Anil Harlalka
3rd Consolation	:	Geeta Iyer

The Judges for the Competition were :

Prof. C. R. Sadasivan
.. S. B. Singh
.. E. P. K. Rajan

The Literary Quiz Competition was held in the college. There were twenty participants and the following were the prize winners.

1st Prize	:	Sriram T. K.
2nd Prize	:	Tushar Patkar
3rd Prize	:	Anil Harlalka
4th Prize	:	Srinivas B.

The Debating Society along with the English Association held the famous "What's the good Word" Competition. The response was so overwhelming that four elimination rounds were held prior to the finals. In the final round, the following teams bagged the prizes. The rotating trophy, presented by the Punjabi Association was awarded to the Best Team.

1st Prize	:	Anil Harlalka
	:	Rajendra Saksena
2nd Prize	:	Sriram T. K.
	:	Srinivas Iyer.
3rd Prize	:	Kapil Agarwal
	:	Manoj Jariwala

Even in the field of Inter-Collegiate activities, the Debating Society was active throughout. Miss. Nirmala Nilakantan and Miss Rajkumar Purohiti participated in the Debate on "Westernization" conducted by the Kandivli Jaycees. Miss. Nirmala N. won the 3rd prize. Miss. Rajkumari & Miss Nalini Rao participated in the Elocution Competition organised by the Santacruz Jaycees. Miss Rajkumari was awarded the consolation Prize.

In the debate and "Just a Minute" elocution organised by Sophia College, Mr. Manish Tanna and Miss. Nirmala N. participated.

Mr. N.
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Mr. Manish Tanna and Miss Nirmala N. participated in the elocution competition conducted by the S. I. E. S. College.

Kum. Rajkumari Purohit

(For the winning the 3rd Prize in the Debate)

Literary & Debating Society Congratulate.

Held at the Lala Lajpatrai College on Sunday, the 28th February 1982.

Manish Tanna (S. Y. B. Com.)

(For winning the First Prize in the Extempore Speech and the 2nd Prize in the Spot Essay.)

We thank our guest Principal Mrs. P. S. Baleri, members of the staff, and members of the debating society for their co-operation and hope that they would continue extending their co-operation.

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was awarded the

"Just a Minute"
Sophia College
Miss. Nirmala N



GUJRATI SAHITYA MANDAL

Chairman

Prof. (Mrs.) Jyotsna Vyas

INAUGURATION

The activities of the Mandai were inaugurated by Prof. Vishnukumar Vyas, a well known drama, Radio, T. V. and Film artist. He informed the students on the importance of discipline and effective participation in drama. He also answered the question put to him by students with regard to dramatic activities. The students took keen interest in the discussion enthusiastic at the function.

COMPETITIONS :

An all language Story Telling Competition was organised under the auspices of Forty five G. S. M. students participated in it.

The winners are as follows :-

- | | |
|---------------------|---------------|
| 1. Karuna prabhu | T. Y. B. Com. |
| 2. (a) Shah Pallavi | S. Y. J. C. |
| (b) Hitesh Oza | T. Y. B. Com. |
| 3. Shende S. | T. Y. B. Com. |

An all language Essay Competition was held and 80 students participated. The winners of this competition in different languages are as follows :-

- | | | |
|------------|------------------|---------------|
| 1) Gujrati | : Mehta Dipti S. | S. Y. J. C. |
| 2) Hindi | : Sarovadi Sunil | F. Y. B. COM. |
| 3) Marathi | : Patil Surendra | T. Y. B. COM. |
| 4) English | : M. Mohan | F. Y. J. C. |

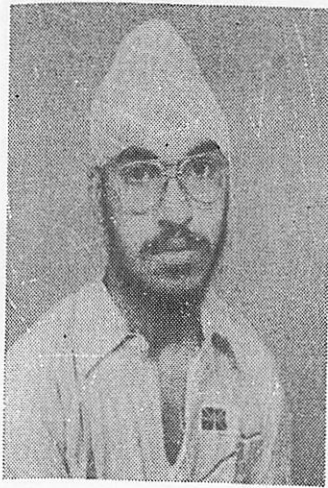
We have sent an essay of Miss Dipti Sheth for the inter Collegiate competition to Zunzunwala College, Ghatkopar. The results of which is not declared yet.

PICNIC : A picnic was organised to canary caves and the students enjoyed the picnic.

WORKSHOP : This year as usual the Mandal conducted a workshop in act of writing. Students were encouraged to write for the Magazine and the wall paper.

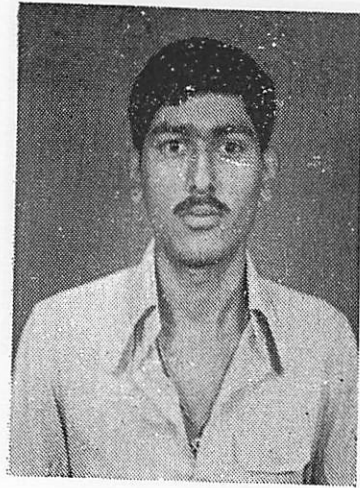
chosen to represent

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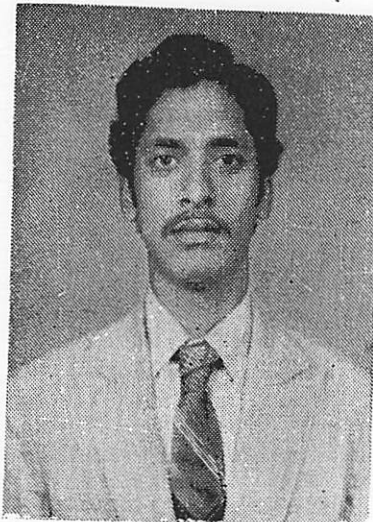
SECRETARY
PUNJABI ASSOCIATION

KIRAN KARVE



SECRETARY
MARATHI VANGMAYA MANDAL

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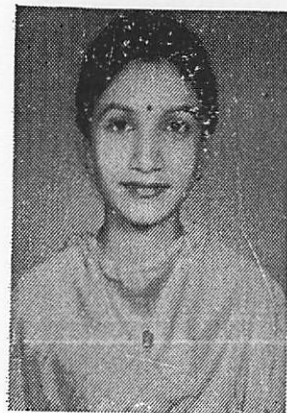
GENERAL SECRETARY
STUDENT'S TEACHERS COUNCIL

NIRMALA NILKANTHAN
PRINCIPAL'S SPECIAL PRIZE.



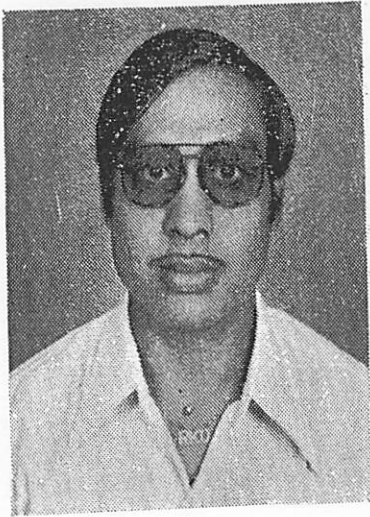
SECRETARY
LITERARY & DEBATING SOCIETY

HARSHA SHAH



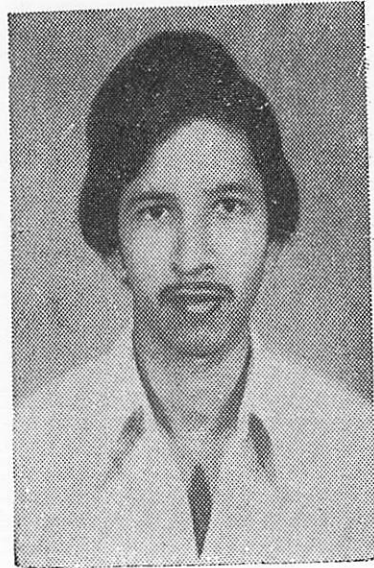
LADIES REPRESENTATIVE

RAMAKANT DEORA



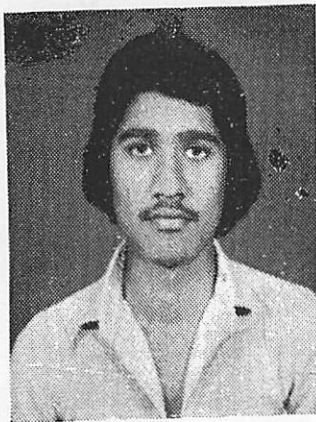
SECRETARY
EMPLOYMENT BUREAU

SUNIL TIBREWAL



SECRETARY
MARWARI ASSOCIATION

ARUN KABRA



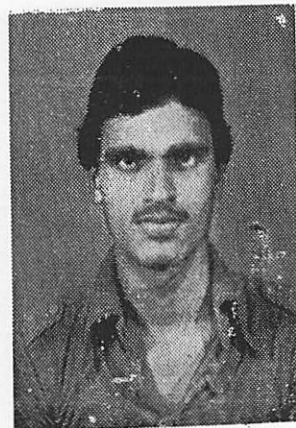
UNIVERSITY REPRESENTATIVE

RAJKUMARI PUROHIT



SECRETARY
ENGLISH ASSOCIATION

SUNIL KADAM



SECRETARY
WALL PAPER ASSOCIATION

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PUNJABI ASSOCIATION

ANNUAL REPORT

CHAIRMAN

Prof. (Mrs.) S. YADAV

SECRETARY.

JITENDRA SOKHI

In the year 1981-82, the Activities of Punjabi Association were inaugurated by Shri Brij Bhushan Shani (Radio, T. V. & stage Artist) in the month of August 1981. In the month of November, Association had taken a picnic to Lonawala & Khandala.

This year our Association presented Trophy to the winners of "What's the good word", Shri Anil Harlalka and Rajendra. The programme was organised by English Association of our college. We celebrated our 1st Annual Function at Birla Krida Kendra on the 22nd January 1982 by presenting 'Melody Makers' Orchestra to the audience. The chief guest for the function was film Star Shri Vijay Arora. We gave various prizes to all those who collected advertisements for our Souvenir. The first prize was given to Mr. Anil Kabra.

Our association had given a prize to the winning team of Kabaddi Tournament organised by the Marathi Association of our College. In the end we organised a get together to convey our thanks to all those who helped us. We are thankful to our Principal (Mrs.) P. S. Baleri and the members of the staff who extended their full cooperation to the association.

SUGAM SANGEET

Just before christmas holidays our Mandal organised a very beautiful programme of Gujrati folk songs and sugam sangeet, Famous film singer, Radio & T. V. artist, Miss Sheela Shethia and reputed Film Singer, Radio & T, V, artits Shivakumar Naker in their melodious and sweet voice sang a number of songs to enthrall the audicence. The accompinig musicians provided a very able support in making the programme a grand success.

Poet and Prof. Mehul compened the programme in his own inimitable style which almost hypnotised the audience. The programme was very highly appreciated by all.

DRAMA : We arranged for our students a Marathi drama 'Mahasagar' at a concessio-
nal rate at Malad open air theatre.

CRICKET EXHIBITION : Last but not the least Mr. P. S. Matharani was kind enough to give us his valuable and interesting collection of records of Cricket for exhibition. In this exhibitioⁿ there were records of last fifty years of Cricket information of last mat-
ches between ENGLAND Vs INDIA (1932—82). This exhibition was inaugurated by our
Principal Mrs. P. S. Baleri. It was for a days. Students' had seen this exhibition with
great interest and it has given inspiration to some of them.

Our Mandal gave Rs. 51/- to Marathi Vangmaya Mandal for Kabaddi Competition.

Throughout the year all the functions went on smoothly with the help of Princ-
ipal, staff and students.



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SUNIL KAD
(Secretary)

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WALL PAPER ASSOCIATION

SUNIL KADAM
(Secretary)

Prof. G. K. ANANDAN
(Chairman)

ON-THE-SPOT PAINTING, VERSIFICATION, CARTOON, MEHANDI competitions and the PAINTING- HANDICRAFT- RANGOLI EXHIBITION organised under the auspices of Wall Paper Association influenced the mobile, sensitive and creative younger generation of this college and inspired them to give expression to the variety and richness of colours, depth and intensity of their thoughts. They made the Wall Paper Board 'a thing of beauty' with their articles, poems, sketches, cartoons and colourful paintings. The wall Paper offered the students community who find their endless strife with dull books too bitter a pill on aesthetic antidote or anodyne.

Principal (Mrs.) P. S. Baleri inaugurated the activities of the Association. The Painting Exhibition- displayed at Gymkhana for three days and seen nearby three thousand students- was inaugurated by a team of Lions of Malad- Borivli Lions Club. Shri Rajan Shah (Secretary) O. P. Gupta (Vice-chairman) Shri Vyas (Jt. Secretary) Shri Sitaram Singhania (Trustee). They handed over to the college a sum of Rs. 800/- for the prize winners and participants. If matter evolves finally into spirit, if a bud blossoms and finally evolves into fruit, there is a history of a development. The Wall Paper had its own evolution. The Painting Exhibition testifies this. Seeing the colourful cavalcade of nearly 260 items of paintings, handicrafts and Rangoli, an on looker quoted wordsworth

" Dull would he be of soul who could pass by
A sight so touching in its majesty".

Rajendra, Vijay and Saphel Vagaskar team went on distributing their words of wisdom through PRESTOSIGN for everybody to think over, though they adopted a lackadaisical mood in giving their piece of advice. But as a whole the members of the Wall Paper Board were very active. We do not have to expand, the activities speak out.

The success of this Association is primarily due to the guidance and whole hearted support given by the Principal. The members of the staff, students and students representatives rendered all possible assistance. Finally, we thank the staff common room attendants, Varma and Chavan for helping us in displaying the articles on the Wall Paper Board.

STUDENTS TEACHERS COUNCIL 1981 - 82.

STAFF MEMBERS

- | | |
|------------------------------|-----------------------------|
| 1) Prin. (Mrs.) P. S. Baleri | 6) Prof. S. P. Joshi |
| 2) Prof. C. R. Sadasivan | 7) " A. M. Bhende |
| 3) " A. A. Memon | 8) " M. M. Telang |
| 4) " A. N. Rangparia | 9) " N. H. Kisnadwala |
| 5) " M. B. Ranveria | 10) " (Mrs.) S. S. Kulkarni |
| | 11) " (Mrs.) J. Vyas |

OFFICE BEARERS

- | | | | |
|-----------------|-----|-----|---------------------------|
| 1) Vinod Mittal | ... | ... | General Secretary |
| 2) Arun Kabra | ... | ... | University Representative |
| 3) Harsha Shah | ... | ... | Ladies Representative |

CLASS REPRESENTATIVES

- | | |
|-----------------------|-----------------------|
| 1) Rajendra Dhanuka | 12) Vinod Mittal |
| 2) Pradeep Thakkar | 13) Uday Joshi |
| 3) Manoj Sharma | 14) Sudhir Mahatre |
| 4) Aseem Varma | 15) Nandkishore Jalan |
| 5) Nitin Shah | 16) Harshad Chheda |
| 6) Hitesh Dholakia | 17) Manoj Jariwala |
| 7) Hemant Raval | 18) Milan Dani |
| 8) Rajendra Modha | 19) Sanjay Pimple |
| 9) Mark Pinto | 20) Chandrashekar S. |
| 10) Prakash More | 21) Sushil Agarwal |
| 11) Rajkumari Purohit | |

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- 2) Angik
- 3) Sunil
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SECRETARIES

1)	Kiran Karve	(Marati Association)
2)	Angik Patel	(Gujrati ")
3)	Sunil Tibrewal	(Marwari ")
4)	Jitendra Sokhi	...	...	( Punjabi ")
5)	Shailesh Modi	..	...	( N. S. S.)
6)	Anil Harlalka	...	..	( Planning forum)
7)	Nirmala Nilkantan	...	...	( Debating Society)
8)	Rajkumari Purohit	..	...	( English Association)
9)	Sunil Kadam	..	...	( Wall-Paper Association)

ROLL OF HONOUR

1	Hemant Shinde	: Best boy student of the Degree College
2	Kum. Jyoti Save	: Best Girl .. of the Degree College.
3	Yogesh Shah	: 1st in TYBCOM in the college
4	Ganatra N. S.	: 2nd in TYBCOM in the college
5	Satish Shah	: 1st in SYBCOM in the college
6	Ambalal Patel	: 2nd in SYBCOM in the college
7	Kamlesh Mehta	: 1st in FYBCOM in the college
8	Prema Sharma	: 2nd in FYBCOM in the college
9	Sushil Agarwal	: Degree College Athletic Champion (Boys)
10	Jyoti Save	: Degree College Athletic Champion (Girls)
11	Satyanarayan Vyas	: Best Boy student in the college (Junior)
12	Manisha Narvekar	: Best Girl student of the college (Jr.)
13	Prakash Bhoot	: 1st in S. Y. J. C. in the college
14	Dharmendra Rane	: 2nd in SYJC in the college
15	Amol Joe Chettiar	: 1st in F. Y. J. C. in the college
16	Ravi Krishnamurthy	: 2nd in F. Y. J. C in the college
17	Bolar Maharudra	: Junior College Athletic Champion (Boys)
18	Sobha Vasu	: Junior College Athletic Champion (Girls)

THEY BROUGHT LAURELS

TO OUR COLLEGE

SENIOR COLLEGE

- | | | | |
|----|------------------|-----|---|
| 1) | Hemant Shinde | .. | Water Polo State & National Champion |
| 2) | Bhayade Surendra | ... | Kho-Kho Represented Bombay University |
| 3) | Jyoti Save | .. | Kho-Kho Represented Bombay University |
| 4) | Suresh Anchan | .. | Represented Bombay University in Boxing |

WINNERS OF VARIOUS INTER - COLLEGIATE DEBATES

- | | | | |
|----|-------------------|----|----------------------------|
| 1) | Nirmala Nilkantan | 2) | Rajkumari Purohit |
| 3) | Karuna Prabhu | 4) | Vanita Arya |
| 5) | Bajrang Sharma | 6) | Manish Tanna |
| 7) | Surendra Patil | 8) | Nayan Vyas - Hindi Drama |
| | | 9) | Vijay Parekh - Hindi Drama |

JUNIOR COLLEGE

- | | | |
|----|-------------------|--|
| 1) | Vivek Padte | Bombay, Maharashtra & National Winner in Kho-Kho |
| 2) | Balkrishna Jadhav | Bombay, Maharashtra & National Winner in Kho-Kho |
| 3) | Umesh Manjrekar | State Winner in Kho-Kho |
| 4) | Sanjay hinde | " " |

- 5) Padm
- 6) Praka
- 7) Nitin
- 8) Vinay
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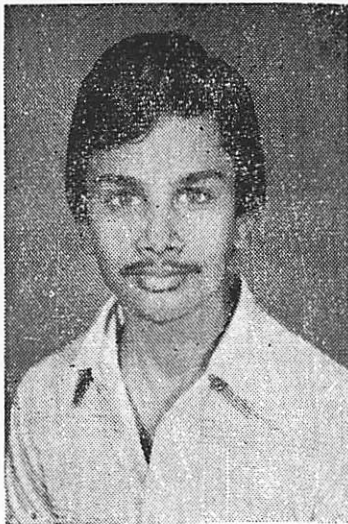
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| 5) | Padmakar Sawant | State Winner In Kho-Kho |
| 6) | Prakash Sawant | " " |
| 7) | Nitin Sawant | " " |
| 8) | Vinay Chavan | " " |
| 9) | Otwanekar P. | " " |
| 10) | Santosh Gharge | " " |
| 11) | Sachin Mungekar | " " |
| 12) | Pramod Loke | " " |
| 13) | Deepak Masurkar | State Winner in Kabaddi |
| 14) | Thombre S. M. | " " |
| 15) | Lotankar A. D. | " " |
| 16) | Khatpe S. R. | " " |
| 17) | More M. S. | " " |
| 18) | Manoj Takle | " " |
| 19) | Aayare S. N. | " " |
| 20) | Maldikar P. A. | " " |
| 21) | Thakkar S. K. | " " |
| 22) | Keluskar S. G. | " " |
| 23) | Mankame A. A. | " " |
| 24) | Manoj Takle | State Winner in Boxing |
| 25) | Prakash Panchal | Selected for Nationals in Boxing &
State Winner in 10,000 Mtrs. Run. |



condolences

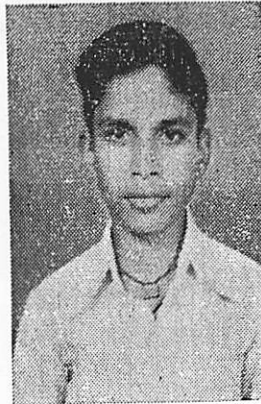
We express our deep condolences on the sad and untimely demise of two of our students during the course of this academic year. Shri Dinesh Dodhia student of T. Y. B. Com and Shri Has Mukh Manilal Rajveer student of S. Y. B. Com. They died after a brief illness. May their soul rest in peace.

DINESH DODHIA



T. Y. B. Com - 'D'
Cancer

RAJVEER HASMUKH MANILAL

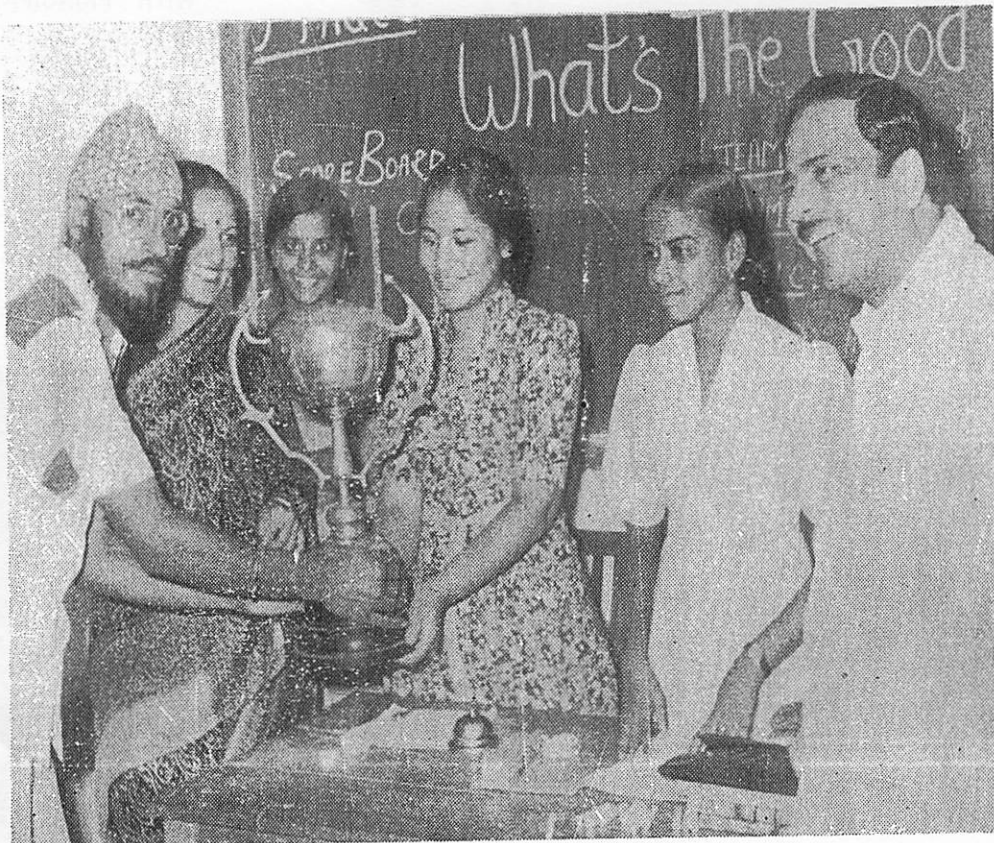


S. Y. B. Com - 'D'
Brain-hoemorrhage

punjabi association



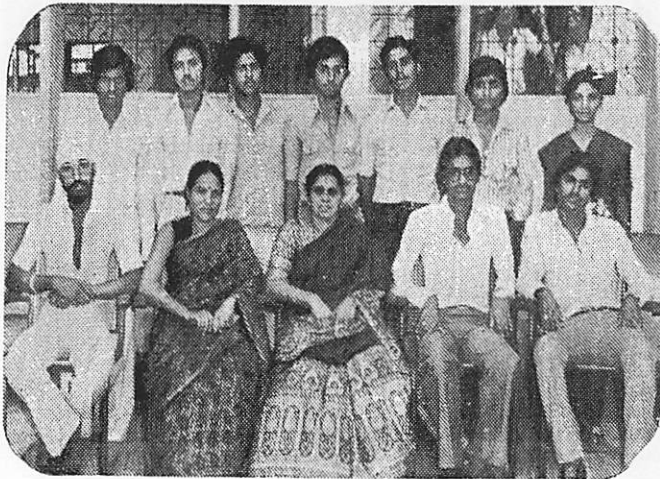
INAUGURATION BY SHRI BRIJ BHUSAN SWAHANY



DONATING A TROPHY TO ENGLISH ASSOCIATION

punjabi association

STAFF AND STUDENTS WITH
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MANAGING COMMITTEE MEMBERS
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MARATHI LITERARY ASSOCIATION WAS BUSY LIKE THIS

Chairman
Prof. (Mrs.) S. S. KULKARNI

Secretary
KIRAN KARVE

This year our Association was inaugurated by Prof. Subhash Bhende, by giving an interesting talk on the effects of travelling in life. After the inauguration immediately we started with "Nonsense Elocution Competition for all the languages. There was a good response for it and Miss. Karuna Prabhu was the winner of the first prize in the above said Competition.

Extemporany poetry competition was a success; like it was for last three years Miss Vanita Arya pocketed the first prize this year. Then to revive the freshness for further activities we went on a picnic to Dahanu.

This was the fifth year of our inter-class kabaddi Matches. The matches continued for three days. T.Y.B. Com and F. Y. J. C. class got the trophy for the same.

Our Association has received donations from the various sources like "Gujarati Literary Association", Marwari Association, Punjabi Association, Principal Mrs. Baleri and many other Professors. Also

some governing Council Members have given donation to the association for conducting these matches we are very grateful to all these donors. Hope they will continue to encourage us in the same manner in the future too.

Sankranthi Haldi kumkum was a special feature this year. Our girls students have organised it, we wish they will keep it up.

We extend our Congratulation to the following as the Inter-collegiate winners.

- 1) Karuna Prabhu-Inter Collegiate Marathi debate.
- 2) Surendra Patil Inter-Collegiate Marathi Poetry Competition.
- 3) Manisha Narvekar Inter - Collegiate Story telling Competition.

Entire Managment of all the functions was by the students and it was organised very well Hope this experience will help the students to be successful in every walk of their life.

MMITEE MEMBER
PRINCIPAL

ACHARYA J. B. KRIPALANI

By. VINOD MITTAL

Acharya J. B. Kripalani is no more. He breathed his last on the 19th of March, 1982 in Ahmedabad. He was ninety four years old at the time of his death.

In his death our Country has lost another great son, a stalwart of the Gandhian age. Acharya was closely and intimately associated with Mahatma Gandhi during the freedom struggle. Gandhiji relied on Acharya Kripalani and C. Rajgopalachari for their advice during the pre-independence period.

He was a selfless worker and a socialist in ideology. He therefore did not aspire for any public office or position of power after independence, as many others did. He neither desired to be a Minister nor liked to be a Governor. He served our country better as an outspoken and upright critic of the Government. He worked hard for the nation's moral development.

With the Sarvodaya Leader late Jaya Prakash Narayan he worked for the Janata Party to bring it to power. He would advise the partymen to behave and would condemn them when they misbehaved. He was bold and forthright in his criticism. He was a sad person like Jaya Prakash Narayan, and was disappointed at the failure of the Janata rule.

Acharya Kripalani had a record of selfless service to our Country in the true Gandhian spirits for several years. He sacrificed his services as the Principal of the Gujrath Vidyapeeth to fight for our independence. People of our Country in general and we of the present generation in particular, owe a lot to this Great Man of the Gandhian era as we are fortunate to be born as free citizens in independent India. He struggled for our independence and we enjoy the fruits of independence.

Jiwatram Bhagwandas Kripalani, a revolutionery since student days, radical in views and a rebel in his own party, was a true patriot. He lived simple life. He was held in high esteem even by those who differed with him. He was unhappy at the pollution of political life in India.

The Gandhian now rests in peace on the banks of Sabarmati near the Harijan Ashram.

The Nation gratefully salutes this Great Son of India for his selfless sacrifice and services.

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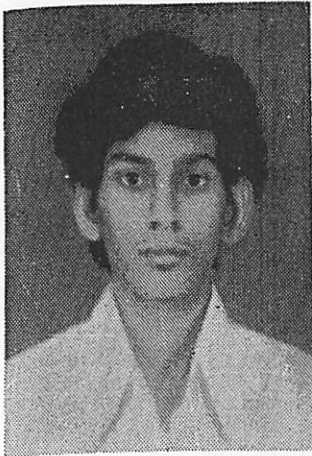
BAJRA



POETR

winners at inter-collegiate level

BAJRANG SHARMA



POETRY COMPETITION

VANITA ARYA



POETRY COMPETITION

AJIT JANI



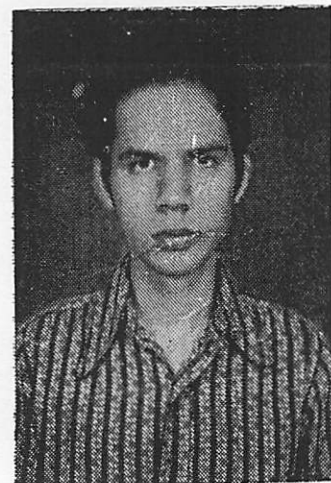
DEBATE COMPETITION

SURENDRA PATIL



POETRY COMPETITION

MANISH TANNA



DEBATE COMPETITION

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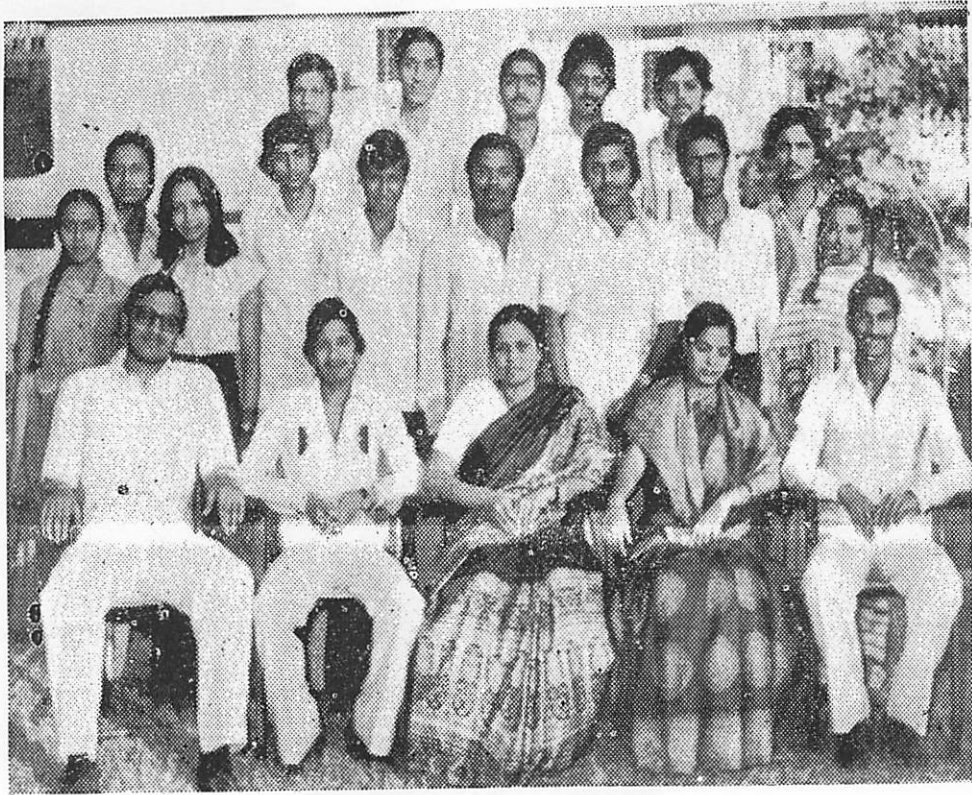
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MANAGING COMMITTEE



INAUGURATION BY HASYA - SAMRAT SHRI RAMRIKH MANHAR

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सुनील सरावगी S. Y. B. Com.

“विकसित मनुष्य के लिए संयम सबसे बड़ा धन है।” यह वाक्य अपने आप में संयम की परिभाषा उसका अर्थ स्पष्ट कर देता है।

अतः इसकी परिभाषा इस प्रकार की गई है

“दुःखस्वर्नादिना सुखे विगत स्पृहः।

वीत राग भय कौष तूष्ट स्थिति धीर मुनिरुच्यते ॥

जो व्यक्ति दुःख में, सुख में एक समान निःस्पृह

की भावना रखता है, जिसे वीर, राग अथवा क्रोध,

वासना, भय व कौष के प्रति भाव न हो, वही

संयमी है।

जिसने अपनी संपूर्ण इन्द्रियों को बंधा में कर

रखा हो, कर्मविद्य एवं ज्ञानविद्य जिसकी दास हो

वही संयमी है जिस प्रकार कछुआ अपने संपूर्ण अंगों

को अपने खोल में छिपा लेता है, वसी तरह संयमी

पुरुष अपने को बंधा में रखता है।

लेकिन प्रश्न है कि संयम धन क्यों है ? उत्तर

में कहा गया कि जो व्यक्ति संयमी नहीं होता, उसे

काम कौष जैसे कार्य प्रतिन करते हैं, जिसकी वजह

से वह सुखी नहीं हो पाता। कहा है-

“कोपाति भवती संमोह, संमोहस्त स्मृति विमृतः।

‘संयम’ को यिन यिन नामों से परिभाषित किया

गया है-अनुशासन, योग, तप, सत्त्व आदि।

‘संयम’ शब्द को समझने के लिए इसे यदि हम

दो दृष्टिकोण से देखें तो अधिक उपयुक्त होगा। ये

दो दृष्टिकोण पौराणिक एवं आधुनिक हैं।

गीता में सर्वाधिक बार्ते संयम की लेकर कही

गई है। संयम क्या है ? कैसे इसे रखा जाय ?

आदि सभी विवरण श्रीकृष्ण ने अर्जुन को दिए हैं-

अर्जुन पूछता है कि संयम क्या है ?

अर्जुन ने कहा कि संयमी पुरुष क्या है ? यह

कैसे बोलता है और क्या करता है ?

स्थित धी : कि प्रभावित, किमसीत बजत किम्।

“स्थितप्रत सा का भाषा, समाधिस्थस्य केशव।

प्रजाताति यदा कमान् सर्वान् पार्थ मनोगतान्।

आत्मनेवगामानः तूष्टः स्थितप्रव्रत्त दीव्यते ॥

अर्थात् जो व्यक्ति हर स्थिति में एक जैसा हो-

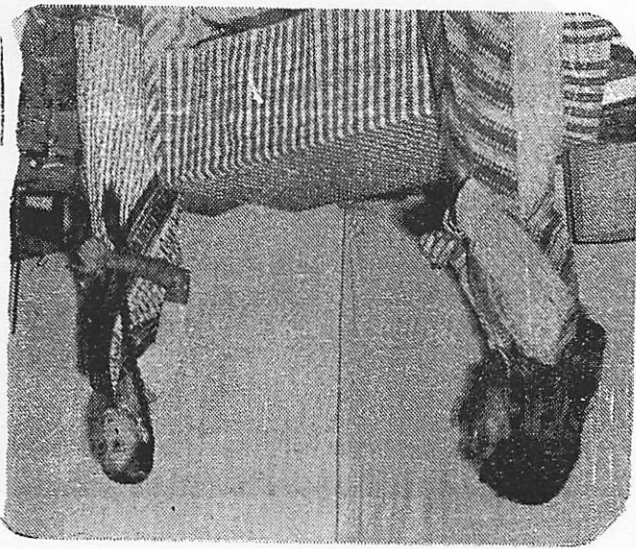
वह विचलित न हो, सुख, दुःख के प्रति कोई भाव

English literary association



INAUGURATION OF ENGLISH ASSOCIATION
BY LION S. M. JHUNJHUNWALA

DOLLY THAKUR IN
ACTION



MISS NIRMALA
PROPOSING VOTE OF
THANKS

प्राची का सरोवर
 प्रारंभ में बरत
 ताते हैं।
 श्री गणेशजी ने
 भी वन पर
 निकरें एवम्
 भी वरा में वरुं
 वकारु हैं।
 नरुं समय नैने
 नैने वी समय में
 नैने समय से वरु
 एवम् प्राची
 प्राची की निर्वाण
 प्राची वृद्धि कपी
 वरु अर्पण इन्द्रिय
 हैं।
 प्राची कपी निर्वाण
 प्राची वृद्धि कपी
 वरु अर्पण इन्द्रिय
 हैं।
 प्राची कपी निर्वाण
 प्राची वृद्धि कपी
 वरु अर्पण इन्द्रिय
 हैं।

अच्छी जगती ना
 है: "विद्यु, अरे मुझ
 अभी खिलना है। संप
 है? दूध पीना है? है
 है। बल संपर्कण बल
 बाप पर जा रही है
 भर खोजो लजो।
 ररे गप है? मेरे य

छोटी इन बातों
 रती है? "मन रो, स
 कितना अच्छा है?" अ
 थ कक क्या कक फि
 ठीक है, हम आपक
 पर प्रेम कक नही ल
 जाओ। ये देखो, नया
 रोजा नही, नही नो नो
 मारो, री संप ही व

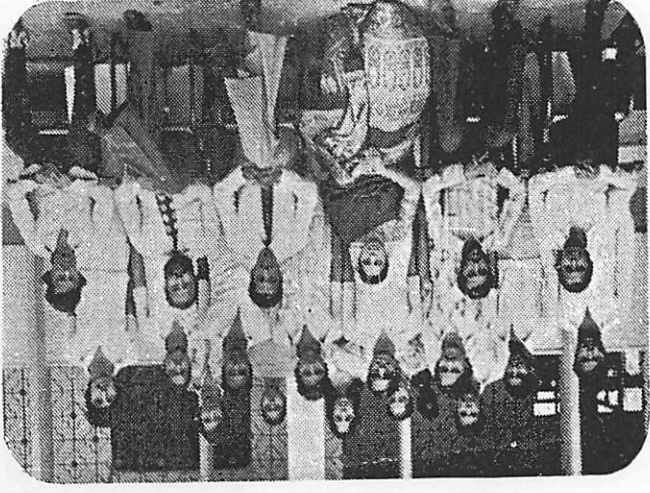
आज पूरी दुनिया
 बही जहाँ से बह रही
 दो निहाई लेकर दो व
 नही पाते। हालात यह
 देश के भावी नागरिक
 ललाश करते है। अ
 दिन प्रगति करने के
 है। वैश्वगारी हमारे
 रही है, वे, कुछ स्वयं
 देश की मिर्च पलक

STUDENT'S VYING WITH EACHOTHER
 FOR THEIR TURN TO DONATE BLOOD



STUDENT'S AT WORK IN
 TANDUL - WADI RURAL CAMP.

MANAGING COMMITTEE OF N. S. S.





अच्छी लगी ना ? अब ये सुनी, आवाज बही है : "विष्णु, अरे मुआ रोग क्या जा रहा है ? मैं अभी जिन्दा हूँ। चूप हो जा, बल क्या ? मूँब लगी है ? दूध पीना है ? हूँ ! बडा लट साहब बन रहा है। बल चूपचाप दाल रोटी खा ले। विरकूल अपने बाप पर जा रहा है काम क्या कुछ नहीं और दिन भर खाना खाओ। खाना खाओ। क्या करे, खिलौना टूट गया है ? मेरे पेटे कोई झाड़ उगता है, पेशों

खडा इन बातों को और सुनी-सुना बातचीत हो रही है ? "मन रो, सीनू बेटा, देखो। गंधारी जाकेट किना अच्छा है ?" पांडा बीला कर दूँ ? अरे रेरे ! थक क्या थक दिया ? अच्छा नहीं लगता ? ठीक है, हम आपको पापाजी से बोल दंगे कि अब यह ऐसा केक नहीं जाए। ठीक है, अब तो चूप हो जाओ। मु देखो, नया हवाइ जहाज खली इंसो। रोओ नहीं, नहीं तो गंधारी डेडी मुँबको मारो, हो चूप हो जाओ, बला मुँबने बलने है।

आज पूरी दुनियाँ को राखी में दरिद्रों की संख्या बही बेबी से बढ़ रही है। हमारे देश में करीब दो तिहाई लेकर दो बकल की रोटी भी ठीक तरह नहीं पाते। हालात यहाँ तक आ पहुँचे है कि हमारे देश के भावी नागरिक बच्चे कई में अपने लिए भोजन तलाश करते हैं। आज शोषण - परिधियाँ दिना दिन प्रगति करती हुई, दुईशा को प्राल करती जा रही है। बेरोजगारी हमारे युवकों को खोखला बनाती जा रही है, वे, कुछ स्वार्थी नेताओं के हाथ में पटककर देश की भद्रता पलट्टी पलट कर रहे हैं।

अब सोसन में भी आर्थिक रूप से पिछडे वर्गों के लिये छात्रवृत्ति और नौकरियों में आरक्षण देना शुरू किया है। लेकिन पूर्णोपति वर्गों क्या दूध मासले में कोई कदम नहीं उठाते ? क्या वे मूँब जाते हैं कि वे जिन महलों में रहते हैं गरीबों की महानत से ही बने हैं। क्या आज के उद्योगपति अपने बलबूते पर कारखाने खडे कर सकते हैं ? यह एक निर्विवाद सत्य है कि जो समाज आज है उसके नींव के पत्थर में दलित एवं शोषित वर्ग ही है।

अब सोसन में भी आर्थिक रूप से पिछडे वर्गों के लिये छात्रवृत्ति और नौकरियों में आरक्षण देना शुरू किया है। लेकिन पूर्णोपति वर्गों क्या दूध मासले में कोई कदम नहीं उठाते ? क्या वे मूँब जाते हैं कि वे जिन महलों में रहते हैं गरीबों की महानत से ही बने हैं। क्या आज के उद्योगपति अपने बलबूते पर कारखाने खडे कर सकते हैं ? यह एक निर्विवाद सत्य है कि जो समाज आज है उसके नींव के पत्थर में दलित एवं शोषित वर्ग ही है।

विन्यासबे प्रतिशत लोग कहेंगे कि सोसन या समाज की जिम्मेदारी है कि इन गरीबों को आगे बढ़ाए। 'यूरेको' है। लयंस फलब है, रोटी फलब है, बगैरह - बगैरह है। पर हम क्या नहीं है ? यह कोई बापद ही सोचें। जो सोचते हैं वे अपने आने में मदद करते हैं और किसी बदले की आशा नहीं रखते।

तो साहब, आपने देखा-ये हालात है। आप भी इसी प्रकार का नाटक रोज देखते होंगे। आपकी आवाज का, कामवाली का, धोवन का इत्यादि ये कतई असामान्य नहीं है। पर क्या ये रोजमर्रा की जिन्दगियों से समता खत्म हो जायगी ? क्या इसमें हमारा कोई कर्तव्य अथवा कर्तव्य नहीं है ?

खिलौना चाहिये। एक क्षण है.....।
के लिये रोज पैसे चाहिये उसको, और पैसे का ? एक दो बेरा बाप कुछ खाना नहीं और पीने

समीप नाना S. Y. B. Com.

गरीबी और हम



(आंतरमहाविद्यालय स्वरचित-काव्य-शान प्रतियोगिता में विजयी घोषित-)

--बनना एवं S. Y. B. Com.

कहाँ तो स्वर्ग-सा था अब उबला बमन हो गया ।
 शिक्षकों की झनकार ने आज दंसान को बहारा कर रखा है
 आदर्श, दंसान को अपने लोभ लले दबा रखा है ।
 यह अष्टाचार, यह वैदमाननी अब और नहीं सहता है
 इस देश को फिर हमें पहले-सा दसैन बनाना है ।
 मुख का सूरज जो छुपा है बादलों के पीछे
 अंधरी रातें जो आई हैं चाँदनी की आँखें मीचे ।
 ऐसा कुछ करना है कि छंट जाये काले बादल
 देश पर फिर लहरा जाये सलजना चाँदनी का आँबल ।
 उस सुनहरे युग को फिर लौटकर आना होगा
 इन बदसूरत काले साधों को लौटकर जाना होगा ।
 उस सुनहरे युग को फिर लौटकर जाने न दोगे
 अपने पर उंगली उठाने का दूसरो को मौका न दोगे ।
 फिर सीना तानकर गर्व से कहोगे-यह है देश हमारा
 दुनिया में सबका प्यारा, सबकी आँख का तारा ।

मुना करती थे देश हमारा था कभी सोने की चिड़िया
 मकखन-मलाई के पर्वत थे, दूध की बहती थी नदियाँ ।
 लज्जा थी ऐसे परीपकारी कि अपने दर्दों-गम भूलकर
 दूसरों की मदद करते थे जो जान से बँझ कर ।
 स्वर्ग-सा बालावरण हुआ करता था-निर्मल और निष्पाप
 अपने प्यारे देश का मुना था बड़ा गुणगान ।
 बहा ही सुंदर भरे मन में देश का कल्पना-चित्र था
 पर जो कुछ भी सोने देखा, वो तो बड़ा विचित्र था ।
 मकखन-मलाई तो दूर रही, लज्जा तो भूखी मर रहे हैं ।
 इस भूख से परेशान होकर बुराई की राह पर बढ़ रहे हैं
 सोने की चिड़िया इस डाल को छोड़कर जाने कहीं उड़ गई
 दूध की बहती नदी भी शायद कहीं और मूड गई ।
 चारी और चिड़िया-चिड़िया है हर तरफ है होशकार
 दिन-ब-दिन इस देश में अब बढ़ता जाता है अष्टाचार ।
 जिस देश में सत्ताधारी भी वैदमान और अष्ट हो
 उस देश में सुख-शांति भला क्या कर न सके हो ।
 ऐसा तो न था देश हमारा, अब जाने क्या हो गया ।

देश हमारा

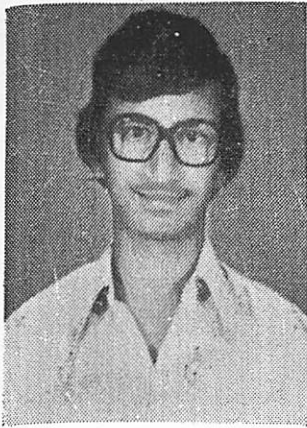
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समय था गया है कि हम 'गरीब' को मिटाने
 के बदले 'गरीबी' मिटाएँ । नहीं तो हम, हमारा राष्ट्र
 और ये हमारा विश्व सब मिट जायेंगे । श्री एच.
 जी. वेल्स ने अपनी कृति 'टाईम मशीन' में कल्पना
 की थी कि अमीर लोग भविष्य में एकदम नाबूक बन
 जायेंगे और मजदूर वर्ग पाशवी बन गया है । वह

भूमि में रहता है । धीरे-धीरे अचिरत संघर्ष के कारण
 सब समाप्त हो जाता है । क्या हम उनके द्वारा
 चिंतित इस निष्पत्ति से खुद को बचा पायेंगे या
 नहीं ? निर्णय हमारे हाथ में है ।

घर्ष के कारण
उनके द्वारा
चा पायेगे या



SRINIVASAN B.

PRINCIPAL'S SPECIAL PRIZE
FOR N. S. S.

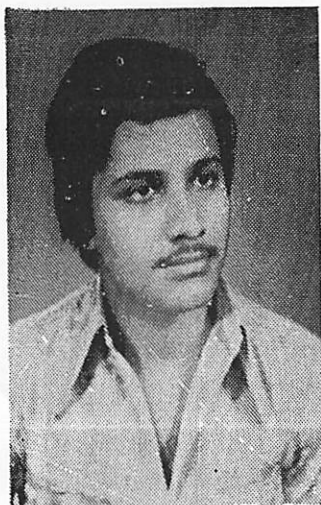


KAMLESH SONEJI

MEDICAL CAMP AT TANDULWADI

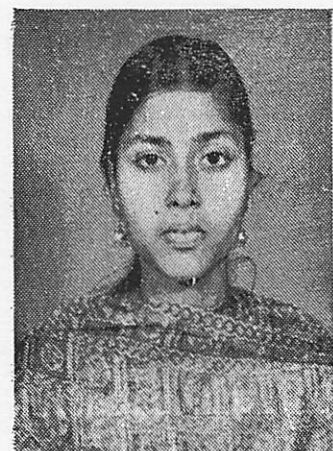


हो गया ।
हरा कर रखा है
रखा है ।
नही सहना है
बनाना है ।
मीछे
वे मीचे ।
के बादल
शनी का आँचल ।
ा होगा
ताना ।
न देगे
मौका न देंगे ।
है देश हमारा
का तारा ।



VIJAY JAIN

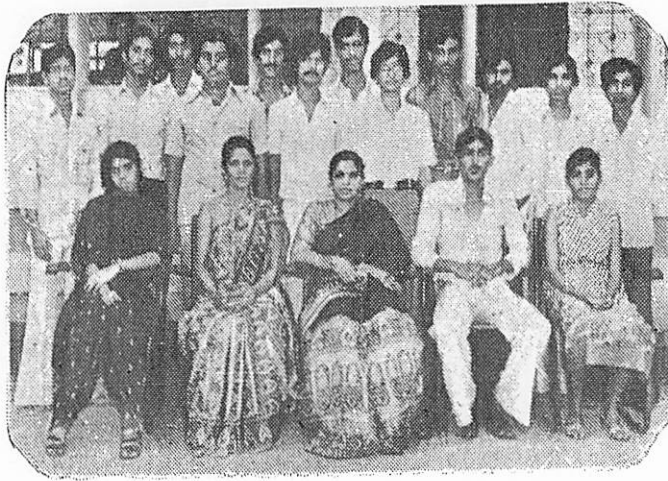
HIGHEST COLLECTION
FOR N. S. S.



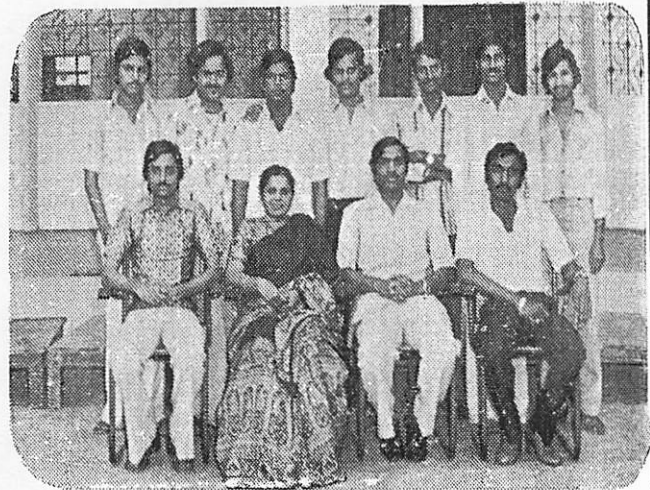
RAJRANI GUPTA

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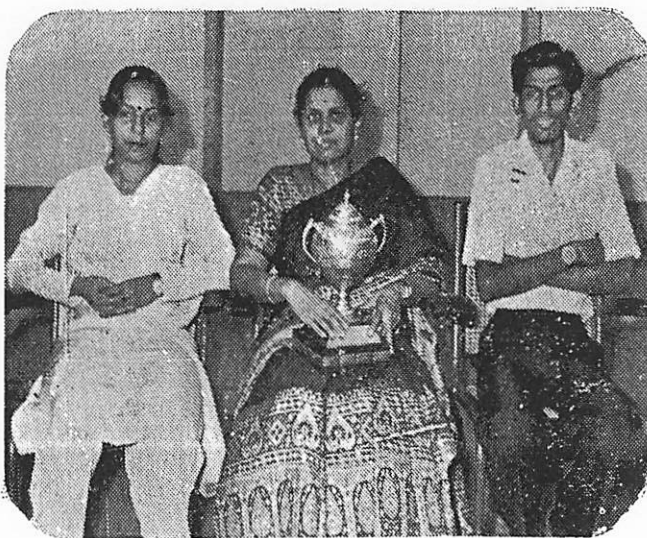
associations and committees



MARATHI VANGMAY MANDAL



EMPLOYMENT BUREAU



MISS VANITA ARYA AND
SHRI BAJARANG SHARMA
WITH THE TROPHY INTER COLLEGATE
HINDI POETRY COMPETITION

सविस्ता में

शैतानों की

बडी तेज :

इतने दिलों

हर एक ल

चट्टान रो

सविस्ता में

शैतानों की

ये जो नहि

को देख

हैं सभी र

पर सन्नद्ध



--श्याम शर्मा T. Y. B. Com.

सविस्तर में बल रहता है दिल भरी,
 किसी को खबर नहीं
 शैतानों की बरती में,
 सविस्तर में हर शरस की,
 बही तेज रफ्तार है,
 इंसानों का बसर नहीं ।
 इंसानों का बसर नहीं,
 किसी को खबर नहीं
 एक धड़कन की गुंजर नहीं ।
 हर एक लड़की से,
 बल गए सविस्तर के विराग,
 बहाने रो दिए,
 मगर जिंदा लाशों पर असर नहीं ।
 सविस्तर में बल रहता है दिल भरी,
 किसी को खबर नहीं,
 इंसानों का बसर नहीं ।
 इंसानों का बसर नहीं ।

एक शेर

★★★

--सुधमती कावरी T. Y. B. Com.

निराशाओं में अपने फिर जाती हूँ,
 उलझनों में अपने जब उलझ जाती हूँ।
 दुखों में अपने जब डूब जाती हूँ।
 उदासी में अपनी जब खी जाती हूँ।
 पना नहीं,
 ऐसे में कौन मुझे
 शक्ति अपनी देता है
 बाँहों का अपना सहारा देता है,
 खुशियों में रामन में भर देता है
 गमों से भरे मुझे उबार लेता है
 अथक हँदती हूँ उसे,
 खोजती है मेरी निगाह उसे,
 बहपती है जब ये आँखें
 किसी को भी न पाकर
 अककर सोचती हूँ मैं,
 यह
 मेरे दिल की ही वो भावनाएँ हैं।
 जो,
 कभी तोड़ देती है मुझे,
 जो कभी
 एक नहीं आशा देती है मुझे ।

करमकरी

जिन्दगी है एक पानी का बुलबुला,
तु इसमें अपने गुल खिला,
एक दिन मिट जायेगा यह बुलबुला,

जिन्दगी क्या है ?

--बर्नार्ड और S. Y. B. Com.

यही "महोत्सव" है ।
जि जन्मों का यह महोत्सव बहकवा नहीं,
क्यामत हुई हैम पर जब यह राज खूला,
जि यह कोई खूबसूरत धोखा नहीं, एक बेरहम हकीकत है ।
यह बातें इस बात का यकीन दिलती है
अनजाने ही, उनके खयालों में, कुछ गुनागुनाना,
महफिल में बैठे हुए अचानक कहों ली जाना ।
एक बर्फ सी लहरा जाए, भूले से भी उनका छू जाना ।
उनकी सीठी नजरों का तीर-सा दिल में उतर जाना
उनकी गलियों से मिलने की तरसे सेरे दिल की राहें ।
ताराई में बेसबब रोने की जो चाहि,
बार-बार खूद अपने आपको छला करते हैं,
जाने कौसी आग में दिन-रात जला करते हैं,
जिसके दद से बरंग जिन्दगी निखर-निखर जाये ।
याद आए जब, सीने में ऐसी कसक उभर आये,
जदें चहरे पर ले आये अनोखा सा गूर,
ऐसे में उनका साथ पाने की तसब्बूर,
जागती आँखों से देते देखते रहना चहती रात का शबाब ।
जहन में उफाना गुफान, लवों तक आने की बेताब,
कुछ कहते हुए दिल का धक्कना ।
उन्हें देखते ही साँसों का तेज चलना,

महोत्सव

--बर्नार्ड निवारी S. Y. B. Com.

आदमी अब नहीं आदमी से ॥
दूर जाये कहीं जिन्दगी से,
दोस्त मिलते हैं मगर दुस्मनी से ।
दोस्त ने दोस्ती को मिटाया,
जिन्दगी मिट रही जिन्दगी से ॥
क्या अब दौर है जिन्दगी का,
वे ही मिलते हैं अब अजनबी से ।
कल तक जो ये सब कुछ हमारे,
दोस्त हम कहे क्या किसी से ॥
मुताबित है सब अपनी लगी में,
नजरें भी अब नहीं मिलते हमसे ।
कल तक जो चाहते थे हमको,
आसमाँ है दूर जय जमाँ से ॥
अपने अपने से जुदा है ऐसे,
आदमी अब नहीं आदमी से ।
दूर जाये कहीं जिन्दगी से,

जिन्दगी से

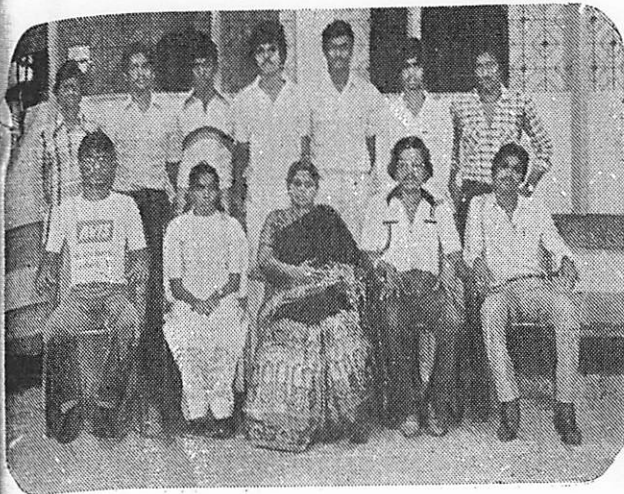
--मनोज बरीवाला T. Y. B. Com

तु इसमें अपने गुल खीला ।
जिन्दगी है एक पानी का बुलबुला,
कोई नहीं तुझे कफन देने वाला,
कोई नहीं तुझ से रोने वाला,
तुझे पार करना है इसे अकेला ।
यह मेला है बड़ा अलबेला,
यह तो है दो दिन का मेला,
तु न करना इससे मिला,
कोई नहीं समझ सका यह मिलिया ।



PLAN

ला ।
ला,
मेला,
बेला,
से अकेला ।



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दमी से ।

जमी से ॥

मिलाते हमसे ।

कसी से ॥

अजनबी से ।

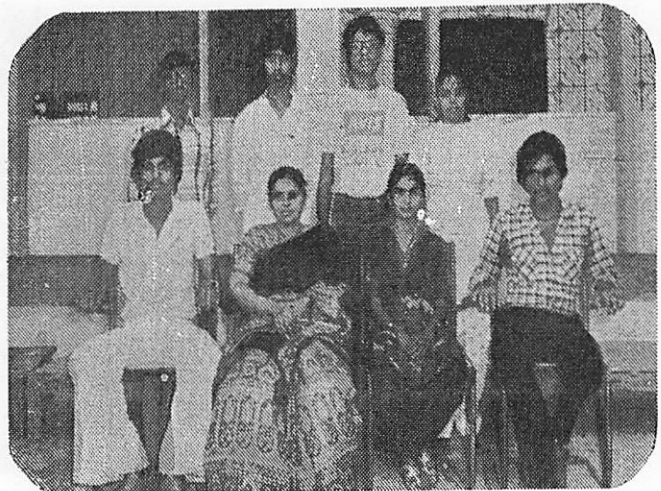
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दुहमनी से ।

दमी से ॥

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“आज के विद्यार्थी किस पथ की ओर”

यह विषय है जिसमें सर्वप्रथम या मत के एकता की संभावना कम है। इसके लिये हम अतीत के इतिहास में धार्मिकों की आवश्यकता नहीं है। इस विषय की चर्चा हम दो पहलु से कर सकते हैं। पहला पहलु दोना पहलु एक दूसरे से विपरीत है। पहले से हम विद्यार्थी का अर्थ तो जानते हैं, पर विद्यार्थी का सही अर्थ है, कल के भावी तथा कर्तव्यनिष्ठ गणितिक जिनके कंधों पर देश का उत्तरदायित्व है। “विद्यार्थी” शब्द कहते ही लगता है जैसे हम बहुत-सी जिम्मेदारियाँ सहस्रस कर रहे हैं। अगर पहले पहलु से विद्यार्थी की देखा जाए तो.....।

आज के हमारे विद्यार्थी बहुत ही अधिक सुलभ और कार्यक्षमता से परिपूर्ण हैं। उनमें उमंग की लहर है। उनमें कुछ कर दिखाने की तमन्ना है। हमारे देश के विद्यार्थी कल, विज्ञान आदि के क्षेत्र में बहुत आगे निकल गये हैं। और शिक्षा के क्षेत्र में भी लखीन होकर प्रगति की तरफ कदम बढ़ा रहे हैं। प्रगति उनके कदमों की चूम रही है। इसीलिये हमारे देश के वैज्ञानिकों और इंजीनियरों की दूसरे दिशाओं में काफी मांग है। विद्यार्थी अब हर क्षेत्र में कार्यरत हो रहे हैं। तथा अपना कर्तव्य समझते हुए शिक्षा का मार्ग अपनाते हुए कंधे से कंधा मिलाकर अहिंसा का मार्ग अपनाते हुए कंधे से कंधा मिलाकर एकजुट हो गये हैं। आज के विद्यार्थी कल के लोगों से काफी आगे निकल गये हैं। विद्यार्थी अपने ही नहीं बरने अपने पास के लोगों में शामिल होकर उनके दृष्टियों को दूर करने की पूरी तरह से कोशिश कर रहे हैं। यदि हमें इसी तरह से प्रोत्साहन दिया गया, तो कल में धरती पर स्वर्ग उतार देंगे। यह पहला पहलु जितना आकर्षक और सुंदर है, उसी तरह अगर हमारे विद्यार्थियों को दूसरे पहलु से देखा जाए

दूसरे पहलु से देखने पर विद्यार्थी पथभ्रष्ट और दिशाहीन नजर आते हैं। उन्हें देखने से लगता है, वे अपने कर्तव्य और लक्ष्य, समाज तथा देश के प्रति भूल चुके हैं। इसी कारण आय दिन हमें सुनने की मिला है कि आज यहाँ है कि आज यहाँ है कि आज यहाँ है जहाँ जहाँ है तो कल बहो, और फिर लूटमार तथा दूसरे हिंसामक कार्यों की बात ही और है। इन सभी में सबसे बड़ा ह्रास इन विद्यार्थियों का है। पर सही रूप से, बहुत सोचा जाए तो हम इस निष्कर्ष पर पहुँचते हैं कि ये विद्यार्थी जिम्मेदार नहीं हैं। पर हम किसी की व्यक्तिगत रूप से दोषी नहीं ठहरा सकते। धार्मिक इसके कई कारण हैं जैसे.....।

विद्यार्थी सही रूप में तो कल के समान हैं, कल की जहाँ भी मजदूरी चाहे वहाँ मजदूरी सके हैं। और अगर हमसे-हम चाहे तो धरती पर स्वर्ग भी बनवा सकते हैं और चाहे-तो स्वर्ग स्वर्गी धरती की नक़ल। कुछ ऐसे ही लोगों के कारण आज के विद्यार्थी पथभ्रष्ट हो गये हैं। पर अगर कभी है तो हम बात की कोई इतना सही ढंग से मार्गदर्शन करने वाला नहीं है। पर सही मार्गदर्शन जरूरी है। धार्मिक आज के छात्र ही कल की पीढ़ी हैं, पथभ्रष्ट हैं। जब इंजिनियरिंग, लूटमार आदि में छात्रों का नाम सुनते हैं तो हम सोच में पड़ जाते हैं कि क्या यही विद्यार्थी हैं? जो कलके भावी गणितिक बनकर आने वाले हैं क्या यही वे जोखिले कंधे हैं जिन



और इस सबके लिये हम और हम भी जिम्मेदार हैं। हम अपने कर्तव्यों को ठीक से पूरा करेंगे तो वे विद्यार्थी भी कल कर्तव्यनिष्ठ होकर आनेवाली पीढ़ी का मार्गदर्शन करेंगे और प्रगति की ओर बढ़ते हुए देश को प्रगतिशील करेंगे। इसलिये हम सभी बालों का ठीक ध्यान रखते हुए ठीक कार्य करना होगा और इसी से विद्यार्थी एवं देश का कल्याण है।

अतः आवश्यकता है विद्यार्थियों को सही जाना-बूझा जाये तो उसे मूला नहीं कहते।
 भी है कि "आर सुबह का मूला शाम को घर संस्कृति से ही राखीयता का जान होता है। कदा वरुण मूलकर संस्कृति का बोध कराते की। क्योंकि अतः आवश्यकता है विद्यार्थियों को सही जाना-

हमारा देश पीछे न रहेगा।
 बनाया है कल वे ही देशभक्त हो सकते हैं। और फिर धरती पर उतार सकते हैं। जिन्हें मजबूती ने बाणी हैमारे देश के छत्र कंधे से कंधा मिलाकर स्वर्ग की मार्गदर्शन आवश्यक है। और अगर ऐसा होता है तो भावी नागरिक बनने वाले हैं अतः इनका उचित के समान है जो विकसित होकर जिम्मेदार एवं को निराश नहीं होना चाहिये ये एक खिलती कली हमारा देश एक आशावादी देश है अतः विद्यार्थियों

परिचामी।
 हो गई है। क्या कि हम न भारतीय रहें न ही स्थिति धोबी के कुत्ते समान 'न घर की न बाट के' पर आज परिचामी सभ्यता के फिछे भागते उनकी दिया जाय तो यह अर्थत लाभप्रद सिद्ध होगा। के अनुसंधान करने चलचित्रों द्वारा ही मानवता का संदेश लिये भी किया जा सकता है। यदि भारतीय संस्कृति इन्हीं चलचित्रों का निर्माण देश कल्याण के

आज के विद्यार्थी अपने देश की संस्कृति को जोड़कर 'पारबाल्य' संस्कृति को पीछे भाग रहे हैं। उनके अंदर इतना परिवर्तन आ गया है कि उन्हें उनके छान-पान, बाल-बलन तथा रहन-सहन आदि सभी गतिविधियों को देखने से लगता है जैसे उनके सामने भारतीय संस्कृति खून ही गयी है। इस पारबाल्य संस्कृति को बढ़ावा चलचित्र दे रहे हैं। चलचित्रों में सिर्फ अरलील दृश्यों का प्रदर्शन तथा पारबाल्य संस्कृति की ही छाप होती है। और जब युवा-वर्ग ऐसे चलचित्रों को देखता है, तो फिर वह अपने आपको वैसे ही सांचे में ढाल देते हैं। पर

वै हमारे गलत रस्ते को अपनाते जाते हैं, एवं अपना जाती है परिणामतः पेट भरने के लिये मजबूरन नौकरीयां नहीं मिलती जो उन्हें बेकारी की तरफ ले कापी दूर है। छात्रों को पढ़ाई पूरी करने के बाद क्योंकि वर्तमान शिक्षा प्रणाली जीवन की सत्यता से जिम्मेदार मात्र आज की खोखली शिक्षा प्रणाली है, उनकी सारी आशाओं पर पानी फिर जाता है। इसकी उनकी शिक्षा के अनुसंधान कार्य नहीं मिलता है तो मैं छत्र कंधे आशाओं के कर उणीव होते हैं पर जब उन्हें हमारी विद्यालयों एवं महाविद्यालयों से हमारे की संस्था आवादी के कारण बेकारी भी बढ़ रही है। हमारे देश के समस्ययों पनपने लगी है। हमारे देश की बढ़ती ज्यों-ज्यों सुधर रही है वैसे-वैसे कुछ नई आर्थिक दृष्टि का कारण है कि हमारे देश की आर्थिक स्थिति

पर कल देश का उत्तरदायित्व है? क्या ये छात्र वर्ग देश के लिये वफादार साबित होगा? हम इन सभी का नकारात्मक उत्तर देंगे। कारण है:-
 उचित मार्गदर्शन न होना।

कल्याण के
 भारतीय संस्कृति
 नवता का संदेश
 सिद्ध होगा।
 भागते उनकी
 की न घाट के
 रहें न ही

अतः विद्यार्थियों
 खिलती कली
 जिम्मेदार एवं
 इनका उचित
 ऐसा हत्ता है तो
 लाकर स्वर्ग को
 जवूरी ने बागी
 ते हैं। और फिर

को सही वाता-
 राने की। क्योंकि
 होता है। कहा
 शाम को घर
 ।

म भी जिम्मेदार
 से पूरा करे तो
 होकर आनेवाली
 की ओर बढ़ते हुये
 हमें सभी बातों
 कार्य करना होगा
 कल्याण है।

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सजन

काहे को
देहली खडी,
फूलों की से
सूती पडी।

साव से
बोली ना
रिमझिम नि
दिल को

सिसकियों
मन की ये
जागे जागे
कटती ये

तू ही बत
करूँ मैं र
इंतजार व
बनी अब

सजनी का विरह गीत

काहे की रोयें सजनी

देहली खड़ी,

फूलों की खेज काहे

सुनी पड़ी ।

बाबुल के घर घूँटी

संग और सहेली,

पिया परदेश गये

छाड़ अकेली ।

सावन में पपीहे की

बोली ना थये

रिमरिम रिमरिम बरसिया

दिल की बलाये ।

संग ले ही जाओ सोहे

बैरी न, ये मेरी बातिया न मानो

कहेली है भीगी पलकें,

विरह की कहानी ।

सिसकियों के बीच डूबी,

मन की ये बातिया,

जागे जागे तो भी नहीं,

कहती ये रतियाँ ।

हर पल दिल की उनकी

याद सतप,

चिटियाँ न आँई

ना ही सजनावा आये ।

तू ही बना अब क्या

कलें में सहेली,

इंतजार की धियाँ

बनी अब पहेली ।

अंधवन की लड़ियाँ काहे,

पलकों से लड़ी,

काहे की रोयें सजनी

देहली खड़ी ।

—शर्मा बरतंग कुमार T. Y. B. Com

“सुख दुःख का साथी”

आगर धर लिया दुःखको दुःख ने,

आगर मुँह फेर लिया दुःखसे जा ने

सब गम को भूल जायगा,

आगर गीत सुरो में गायेगा ॥

दुःखको न मिलेगी ऐसी प्रीत,

सुख दुःख का साथी है संगीत ।

तू भटकेगा हर कदम कदम,

पर चैन गीत में पायेगा ।

जिस गम को देना न मिले जा में,

वह देना संगीत में पायेगा ।

संगीत में दुःख मिल जायेगा भीत,

सुख दुःख का साथी है संगीत ।

संगीत का दिवाना हूँ मैं तो,

संगीत ही मेरी जिन्दगी है ।

संगीत ही मेरी अर्चना है ।

संगीत ही मेरी बन्दगी है ॥

मैं हारा जा से, पर पाई इसमें जीत,

सुख दुःख का साथी है संगीत ।

—निरंजन व्यास T. Y. B. Com.

[आंतर महाविद्यालय स्तवित काव्य-पाठ-स्पर्धा में प्रस्तुत]

—बजरंग शर्मा 'सेम' T. Y. B. Com.

सगर जी,
देवल के उपर रखकर खाना है,

तो फिर खाने बिना उससे रहा नहीं जाता है

जो इसे एक बार खाना है,

देवल के नीचे से खाया जाता है,

इसे देवल के ऊपर रखकर नहीं

बना अर्थात् है

सगर इसके खाने का तरीका

यह बड़ी ही विर परतिवत चीज है।

तो जानाब ! तैयार है।

उसकी लपटों पर इसे पकाने,

फिर सदाचार और आदर्श को जलाकर,

कुछ देर तक इसे हिलाएँ,

बड़ेमानी का बूरा,

तब उसमें मिला दीजिये

भूत-भैरव जब रंग हो जाये भूरा

इनकी अनिय

शराफत और ईमानदारी के साथ साथ

फिर इन्हें,

आप इन दोनों को बुनिय

इत्साफ और विवेक

उसे असरय मानकर,

डाइनिंग टेबल से ही हटा दिया जाता है

जानाब, यह बड़ी ही सस्ती चीज है

आप पहले हैं, जिसे इस पर लीज है,

अरे ! महंगाई में यह नहीं जाओगे

तो भूख मर जाओगे,

अरे ! इसमें वह शक्ति है,

जिसे कितनों को जिलाया,

सूखी रोटी वाले बल्कों को,

पकवानों का मजा दिलाया,

जानाब, शरम मत कीजिए,

बस कटोरे पर कटोरे और

सरकारी अफसर से लेकर

थोती-कुत्तों और टोपीवालों को इससे प्यार है

अरे जानाब,

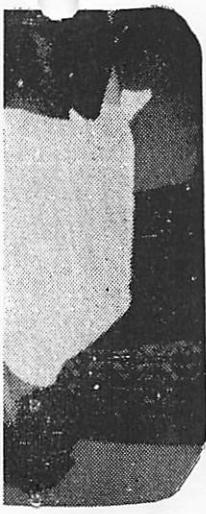
यह अन्तरराष्ट्रीय नहीं,

सिर्फ हमारा राष्ट्रीय आचार है

इसी आचार का नाम,

जानाब,

अष्टाचार है।

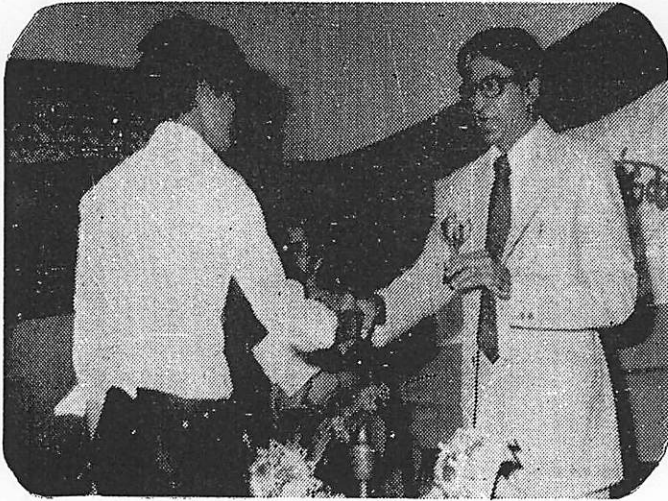


INTER CI WINNERS

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अष्टाचार

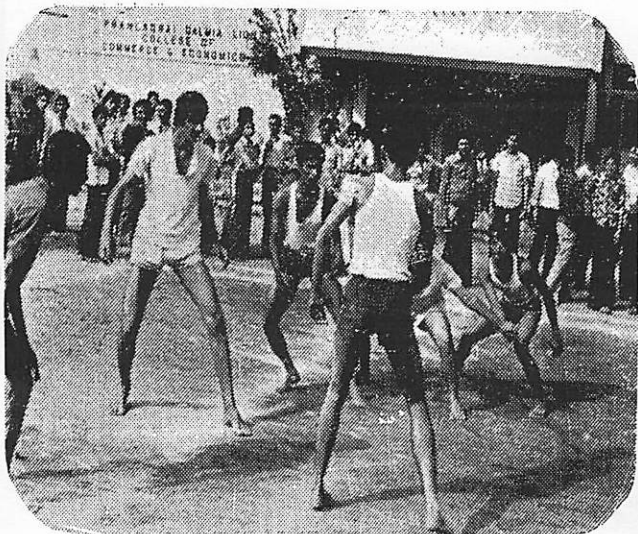
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वे प्यार है

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जब जब

जब वकत
तो गुहै

बंस तो ह

सेरी आंख
पर जब ह
आंखी के
तो गहै

बंस तो :

आकर व
पर एक

तो गुहै

बंस तो

रही है

आकर

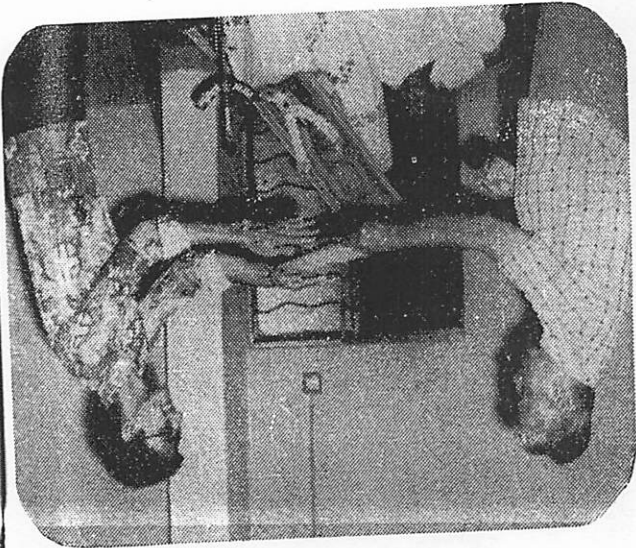
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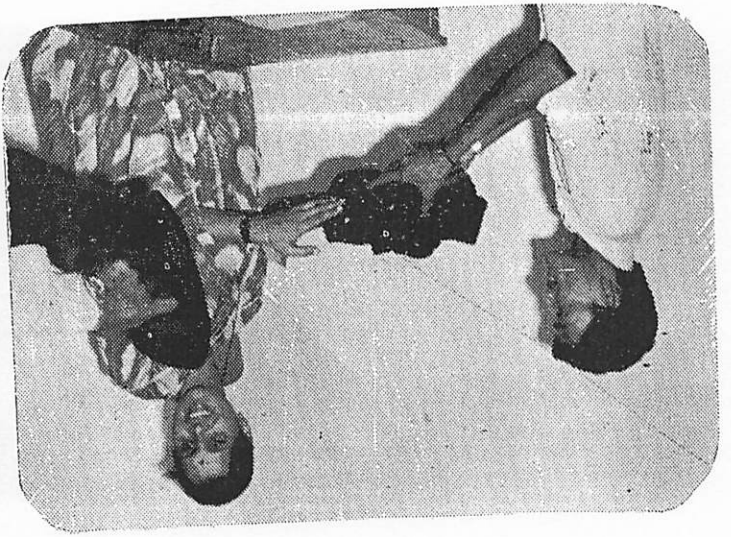
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दुन्दुभी विकला है

जब वरन वीरवन मिल जाए

सरी मौसी का जब आया
 सरी शोदी का पूगाम लाया
 लिला था,
 लडके वाले पहिले,
 दो तीन लाख मांग रहे थे,
 पर कुछ दिन,
 सागई न आने के कारण
 अब डेढ़ सँ मान जाएंगे,
 अतः आप शीघ्र उत्तर दें।
 दुमारी मन्मी ने आकर दुमकी बताया,
 दुमने मन्मी को समझाया,
 कुछ दिन और रुक जाइए,
 फिर एक सँ मान जाएंगे,
 फिर भी 'ना' मिली तो,
 मूतन सँ ब्याह कर ले जाएंगे।
 पर अफसोस !

दीन दिन बाद फिर खन आया,
 लिला था,
 लडका तीन सँ पक्का हो गया।
 किसी ने दुमकी समझाया,
 ये तो बाजारी भाव है,
 कभी बेबी, कभी गिरावट है
 जो बीज दुम सहेगी लगी है,
 किसी और को सस्ती लगी है।

जब वरन वीरवन मिल जाए
 तो दुन्दुभी वताओ क्या कहे ?

दुन्दुभी याद कहे ?

बंसे तो हर पल तुम
 मेरी आँखों के सामने ही हो
 पर जब तुम सबमुव
 आँखों के आगे आ जाओ
 तो दुन्दुभी वताओ क्या कहे ?

दुन्दुभी प्यार कहे ?

बंसे तो बहुत ख्याल
 आकर चले जाते है
 पर एक बेरा ख्याल है
 आकर जाता ही नहीं
 तो दुन्दुभी वताओ क्या कहे ?

दुन्दुभीरा ख्याल कहे ?

बंसे तो बहुत सी बातें
 ऐसी है जो होंठों पर
 आकर तुम तक पहुँच जाती है,
 पर वो जो होंठों पर
 आती ही नहीं उनका क्या कहे ?
 आँखों से इन्हार कहे ?

जब वरन वीरवन मिल जाए
 तो दुन्दुभी वताओ क्या कहे ?

IBUTING C-KHO TEAM



Y . ENDE

'बसई विप्लव वेल्फेयर फण्ड' माला (पूर्व) के सौजन्य से

जय-हिन्द..... भारत-माता की जय

१. भाषावाद की कुदृष्टि से राष्ट्र-वैश्व की कटने नहीं देंगे।
२. समाज में सुविधा समृद्धि की दृष्टि में विद्यमान महारथियों के पहियों से पैदल चलने वालों की कुचलने नहीं देंगे।
३. धर्म से सांप्रदायिकता, विद्या से लोभपना, व्यापार से वैदिकता तथा राजनीति में सत्य की स्थापना करके अलगाव का उन्मूलन करेंगे।
४. समाज के लिए व्यक्ति और देश के लिए समाज का बलिदान कर देंगे।
५. स्वर्ग से भी प्रिय मार्गमार्ग भारत के सम्पूर्ण विकास में तन, मन, धन सब लगा देंगे। क्योंकि देश का विकास ही हमारा विकास है।
६. एक व्यक्ति के विकास से देश विकसित नहीं होता और किसी भी अविश्वसित देश का नागरिक सुख से नहीं होता।
७. जिसे अपने राष्ट्र, राष्ट्रभाषा संस्कृति और सभ्यता पर अभिमान नहीं वो भारत माता की संतान नहीं।

हम प्रतिज्ञा करते हैं :-

१. हम जिस भारत में रहते हैं, क्या हमारे सारे कर्म-व्यवहार उसकी गरिमा-गौरव के अनुकूल हैं?
२. हम जिस भाषा का प्रयोग कर रहे हैं, क्या वह भारत की संस्कृति-सभ्यता की कहानी कहती है?
३. क्या हम दूसरे प्रान्त में रहते हुए भी अपने प्रान्त की संकीर्णता में फँसे हैं और सम्पूर्ण देश के एक-भाग को दूसरे से अलग मानकर देश से भी ज्यादा उसे अहमियत देते हैं?
४. हमारा उच्चवर्ण धर्म, हमारी माँही भाषा, हमारा प्रिय प्रान्त तथा हमारा सांस्कृतिक दृष्टिकोण देश की पुनर्विभाजन के कारण पर तो नहीं ले जा रहा है ?
५. क्या हम अपने राजनीति-सिद्धान्त को सर्वोपरि मानकर भारत का विरुद्ध और अपमान नहीं कर रहे हैं ? सारे राजनीति सिद्धान्त देश के विकास के लिए हैं देश उनके प्रचार के लिए नहीं।
६. क्या हमारे अधिकार प्राप्ति के प्रयत्न सामाजिक-समानता के हक, तथा जीवन की अनिवार्य आवश्यकताओं की पूर्ति के संघर्ष में देश की प्राप्ति को बाधित नहीं होती है ?
७. क्या हम अपने सत्य आचरण से दुनियाँ की अपने देश के विकास का सन्देश पहुँचा रहे हैं ?

[डा. ब्रह्मशंकर व्यास]

आज्ञा विचार करें :-

annual sports day



ATHELETIC'S TAKING PART
IN MARCH PAST



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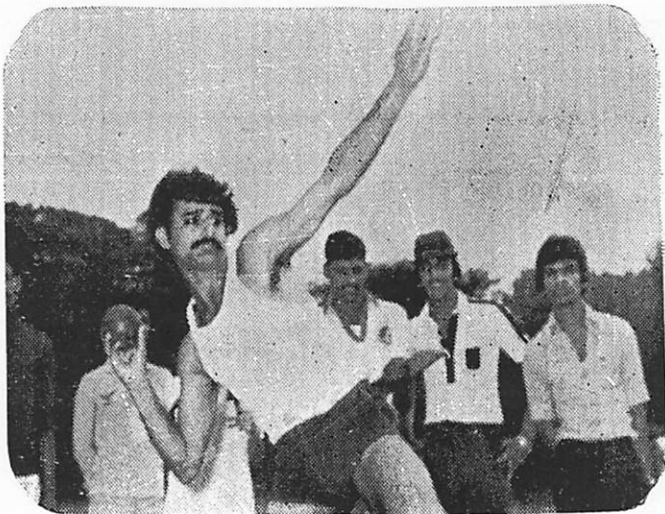
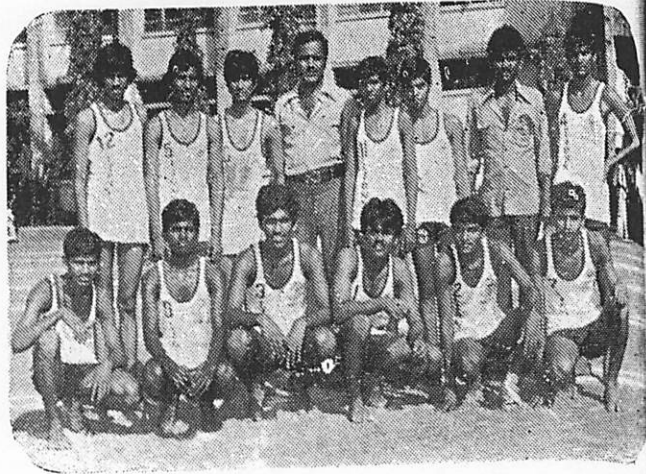


CHAIRMAN
LION SHRI S. M. JHUNJHUNWALA
TAKING THE SALUTE

हैं ?
है ?
के एक-
कोण देश
नहीं कर
।
आवश्यक-
हैं ?

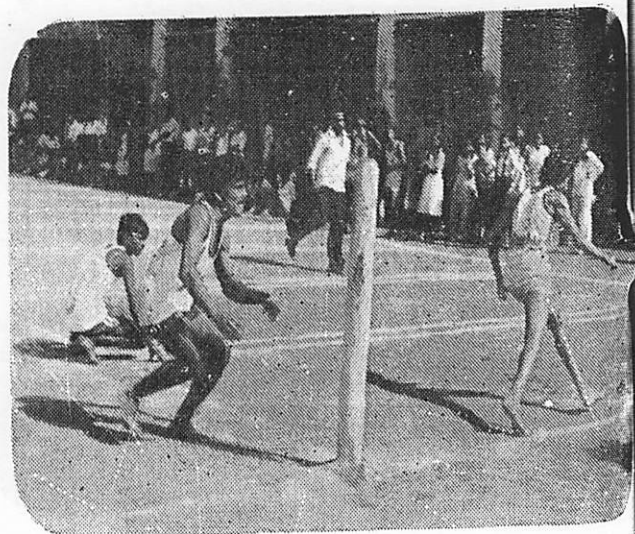
को कुचलने
की स्थापना
देगे । क्योंकि
ना नागरिक
संतान नहीं ।

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TRYING HIS BEST FOR A PRIZE

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OR A PRIZE



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 आगदी पहिल्याच :
 आम्हास वीरे नव्हे.
 वगति शिक्षन :
 असलेल्या पण नवी
 सोठी. माहीतार :
 बापुया घेणार :
 वेच वे. वपनिवृष
 'जोका' मारणार
 मात्तर हेसला म्ह
 दिवस जाऊ नये
 तिसू नये म्हणून
 म्हणून !! एका
 पडली म्हणून !!
 म्हणजे शेवटच्या
 सुंदर, विकण्या
 असताना कोण जाण
 आम्ही सकार
 सकारणी वी
 आणि 'वे' चा
 पयले वेदवर (वि
 सोडवारा प
 पावले भरकर :
 होती. सगले वग
 Hunger is
 World पण :
 एकदाचा वप
 वीन .. वीरे

साहित्य होत तो म्हणाला 'ठीक आहे. काय करायच ते करा ! एका B. Com. झालत की आम्ही सुटली. पृथ्व पृथ्व तुम्ही पाहत आ' आयला, हो एवढा स्थिरपत्रा कसा !

आठवड्याचा ठरलेला दिवस पिकरला राखून ठेवला होता. पिकरला बसली. थिएटर मध्ये अंधार पिकर मधला रोमान्स समोरच्या सीटवरही साकार होत होता जेथ्यात तिलाक गेली आणला. दयाता हे असले वरी नाही का करता येत ? तसेच वरी जागा तर हॉटेलमध्ये जाव 'एण तुला का आला रान?' 'दुसऱ्या मतान टोकरले, 'तुला कोणी मिळाली नाही म्हणून ! 'एकदम कोसळली वृत्तागाली आणला, आपल्यालाहि एखादी मिळवणाला होती. म्हणजे पोरत तसा काही फार मोठा इंटरेस्ट नाही ! एण वाटत वाटत प्रेम कराव ! दुसरे करताना म्हणून एण साला जमलेच नाही. आपण आपले असेच मरायच आहे- वापनी शोधलेल्या पोरिया मळयत माळ घालयवी आणि.....

नातालची सूटी संपली. एकाही तामाला बसत नाही. तसेवी धम्माल म्हणजे काय ते अर्जुन कळलेच नाही. एण साले म्हणताना म्हणून.

असाच एका कॅलिब्र्या कॅटीन मध्ये बसली हेती. सकाळची वेळ ६-३० झाले असतील. दया मुंबईकराची एक गान्ध आहे च्यायला अर्डी पडली मुंबईकराची पडली की साले आपले ठेवणीतले स्वर वाहेर काढताना साली मुंबापुरीच रंगीत बनते. त्यात कॅलिब्र्या म्हणजे बाहेरच ! गालाबाचे तटवेच ! अगदी कासरीच ! (दुधकोणालेकान कासरीर पट्टयलेय आपण आपले म्हणायच एक ल्ही म्हणून !

एकान विचारले, 'काय लेबरला नाही बसलास ? उगाचच विवळी Student ची Definition माहित नाही वाटते ? Student is one who never studies, you know ? मग करतोस तरी काय कॅलिब्र्या येऊन ? ' विवळ्याचा भावज प्रदन 'काय करतोस म्हणजे ? ... गोटपशी, ऑफीस, नाक्यावर उभा राहिली. जणान्या थणान्या पोरी पोरी बघली. ... लॉन उण्यात..... विवळ्याची विवळी..... स्वरची जकर काय ! तो नयू माझी कीव करत निर्घन गेला.

एक विवळी आहे. रोज बघतो. पटवण्याचा विचार आहे. एण साला जमतेच नाही. ऐनवेळी जीय टाळयला विकतेत साला आपणयला काहीच का जमत नाही ? नाही आम्हास नाही खेळ ! घड पास्या नाही पटवता येऊ ? आपणयत घमक नाही का ?

आता नोट्स गोळा करतोय फिलीम जवळ आलीय विवाय वॉशकल १२ एपर F.Y. S.Y. आक्टोबर- माच एकदाच सुटले पाहिजे दया चकारून ! च्यायला, पळक काय मजा करत कोण जाणे. म्हणे कॅलिब्र्यारख 'लईक' नाही. साला, साले भकस, एकदम बोअर. सायनाची कथाला सतावता उगीच ! वरी आम्हास कजे ! नापासाची मिनि नाही रे ! एण आहे वापच वधावयस लागत. बाप पुर्यानिव निघालाय, त्यालाही होयगार जवायला देवा ! त्याच्या सोठी वरी काही वरी केल पाहिजे. एकदाच चकारून सुटले पाहिजे. दुसऱ्या चकारत अडकल पाहिजे. निदान आहे-बापाचा मार होला कराण्यासोठी वरी

होले वर-वरता जगारणाने. अही नाईट सूके झालीय (अत्यासाची).

या वर्षी
आहित. हो ।
वातावरणाचाच
हो म्हीनाच ।
महिनार ३६
वाढल्यालाच
व सर्व कडेवाचा
अनादान नव्या
फरकाने होईच
(शब्दात सांगत
व्यवसायात-३)
वेळा आनंद
वरी लाडाने
आम्हीही प्रच
व प्रमात्या
मायपकाच्या
मायप आम
सांगताना आ



आता विनम्र अभिवादन करून पुन्हा आशीर्वाद
मागतील पुढच्या वाटेचा. अखंड तेवणारा.

आणि सांगणार....
केले आहेत हे आम्ही आज अभिमानाने सांगत आहेत
प्राचाप पी. एस. बेजारी ज्यांनी न पुसणारे संस्कार
प्राध्यापक डी. आर. चव्हा, प्राध्यापक जोशी आणि
प्राध्यापक सुदीशिवन, प्राध्यापक श्रीकांत वेल्हा,
प्राध्यापिका स्नेहल कौलकर्णी, प्राध्यापक इतेश आहे।
सर्व प्राध्यापकांचे उपकार विस्मरणार नाहीत. त्यातही
हीमयातून अश्व नक्कीच गजतील. त्या दृष्टीने आम्ही
आठवण घेईल त्यावेळी देखावर हेसु ओषधेळ पण
आम्हीला एखाद्या प्रसंगाची, एखाद्या प्राध्यापकांची
पुढच्या वाटेत कार उपयुक्त ठरणार आहे. वाटेत
न सांगणारी संस्काराची शिंदेरी बांधून दिली आहे,
आणि प्राध्यापकांनी त्या बदल्यात आम्हीला कधीही
त्यातही कधी न उमजणार प्रेम केल्या निस्वाःशीर्षण
जास्तव) मस्ती केली, गुंजनाची फिरकी घेतली, पण
कालबदल कुतुबता आज वाटेत. आम्ही (बाजतीपेक्षा
पणा सोडवा लागणार आहे, पण तरीही आम्हीला
हेणार आणि त्यासाठीच आम्हीला कुंजणाचा अवघळ-
व्यवहारीक जगाची घरी ओळख आता आम्हीला

नाही म्हणून तरी अवघळ वृत्तीला उच्च दयावा
लागणार, किंबहिना प्रहंपणाची नक्कल करावी लागणार

सांगताना आज आम्हीला अभिमान वाटतो.
प्राचाप आमच्याशी आम्हीच्या प्रमाने वागल्या हे
प्राध्यापकांच्या टाळण्या केव्हा पण प्रमाने वागले।
व प्रमात्या मार्गदर्शनाखाली जाताने दंगा केला,
आम्हीही प्राचाप पी. एस. बेजारी यांच्या अमोल
घरी जाताने प्रमाने व मस्तीने वागले, त्याप्रमाणे
वागला आम्हीही होत आहे. नववर्षाच्याप्रमाणे आम्हीच्या
व्यवसायात (अथवा उच्च शिक्षणात) प्रवेश घेताना
(वाटत सांगता न घणार) दुःख होतिये पण त्याबरोबर
फरकाने हीच भूमिका यथे घठवी आहेत. कालेज सोडताना
आनंदाने नव्या घरी प्रवेश करत. आम्हीही शोध्याफार
व सर्व कर्तव्याचा दुःखाने निरोप घेत आणि (अप्रत्यक्षपणे)
बोहियाखालची वर्ष आम्हीवडीलचा भावाचा, बहिणीचा
महिन्यात बहिषा लान-शुभकाम्य पार पाडली जाताने।
ही महिन्याच निरोप घेण्याचा आहे. पहा ना, याच
वातावरणाचाच नव्हे तर बरच काहीचा... खरं तर
आहेत. ही निरोप कालेजच्या सुंदर व अवघळ
या वर्षी आम्ही समस्त कालेजचा निरोप घेत



T. Y. B. Com.

फिरण कव, सुरेंद्र पाटील आणि समस्त विद्यार्थ्या

धावली पाऊले निरोप घेण्या..

नाही सुख
प्राचाप भार
हेवे. दुसऱ्या
काही रो
प, त्यालाही
आम्ही बापाच
रा अत्यास
म बाघर.
कालेजसाठी
! व्यापल,
आम्हीवर-
म कालेज
ही पटवता
मल नाही?
म टाळायला
वा विचार
नयू माझी
विरवलाची
च्या पोरी
! आफीस,
वा मावडा
य करतोस
ie who
inition
वसलास ?

प्रम

प्रम, दोन अक्षरांचा एक अक्ष

दोन नद्यांचा एक किनारा

दोन जिवांचा एक सहारा

प्रम स्वर्णसौं असा

प्रम करायच नसा

ते स्वता होत होत असत

प्रम जेव्हा बांधायच नसत

ते विचारासत बांधल जात

प्रम दोन जिव्यांची ओढ असते

म्हणून तर प्रम हे सर्वांचे असत

प्रम असत

आडिच मुलावर

माजराच त्याच्या पिलावर

प्रम असत आपल निरागार

प्रम असत हेव्याच-हेव्यावर

म्हणूनच प्रम म्हणजेच जीवन आहे

आणि प्रम म्हणजे प्रम आहे,

आणि फक्त प्रम

--जयू मोडक S.Y.J.C. द्वितीय पारितोषीक, उत्कृष्ट काव्यरुपार्थी

वाक्येय

परवानगी न विचारताच
उतरते आतल्या आत रंगमय तारुण्य

साथीला प्रभात्या सहित्वावधी सावल्या ध्वज, भारता ओरडा नको अजिबात

कारण--

गारुडपायांनी वर्षानवर्षांचे असरीत

गार्जक रेशमवादी वस्त्रनिर्मरीत

हेळहेळ सावकास सरकते आहे

निरपेक्ष वांधक्य

हूंकमाल, हेसाल कमरून बाकाल,

पुण्याईची सबब सांगाल सर्वसिमाक्षे श्यास सोडाल

कवरीतून ख दखदेल विवण ! वांधक्य

आता आठवायची ओळीने

कोसळलेली काश्मीर

दिसायचें दिवसागाणीक दुंदुबाचें दशावतार

थरथरून थोडल काय ?

गुरतवमध्य गीठिवत काठीवर विरोदान वांधक्य

--साईनाथ माहिने T. Y. B. Com

नियतीचे चक

समूह म्हणतो तहेन लग्नाची

सला कोणी पजा पणी

मीठ म्हणते चवच गेली

लागतय सर्व जेवण अळणी

आण म्हणते वाजते थंडी

दंडल का कोणी ? सला बंडी

वारा म्हणतो खूप उकडतय

हेवेसाठी मीच धडपडतोय

सुख म्हणते मीच दुःखी

सला माण सापडेल काय ?

जीवन म्हणते मीच संपले

नियतीचे चकच थऊन पोचले

--सविन ए. सुथे

F.Y.J.C.



GYMKHANA COL



EFFORTS TO THROW



GYMKHANA COMMITTEE

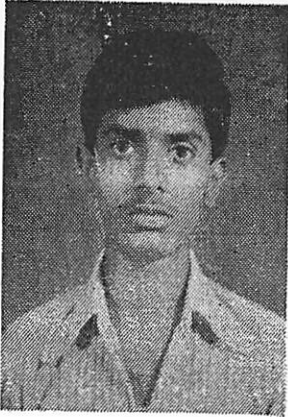


WINNER OF JAVALIAN

मोडाल

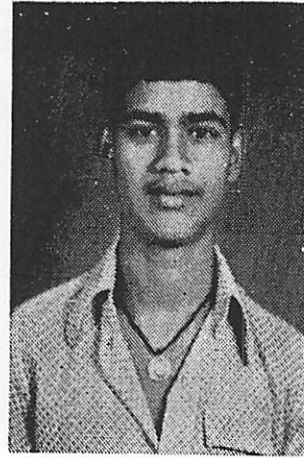
पार्थक्य
Com

outstanding sports - winner



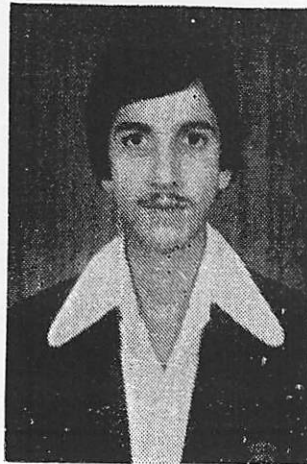
MANOJ TAKLE

BOXING
REPRESENTATIVES
AT INTER - COLLEGIATE
LEVEL



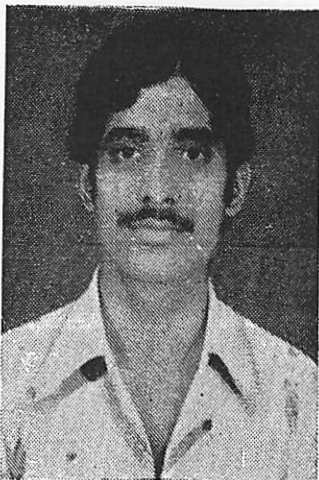
PRAKASH PANCHAL

CAPTAIN OF KHO - KHO TEAM



SURENDRA BHAYADE

NILESH MEHTA



BADMINTON
CHAMPIONS
FOR
LAST
THREE YEARS

MRIDULA B.



अशी भन्न
वाट कोण
अग ! तं
भीषण व
काळावर

काळ :
र्या :
पण तो
तोपर्यंत

अश
बा

हे लोक

जिवन कसे हे लोक
 राज मरता अज
 राज जिवता इथे,
 झोपतात गर्दीत
 लटफांसव्या फटीत
 ओरडतात कोकलतात
 बोंबा मारून रडतात
 भाकरीच्या तुकड्यासाठी
 तडफडल्यात छोट छोट
 निराशा होतात मंडणे करून
 झोपी जातात तियापाटी,
 झोपट्या होळवून
 झोपतात काहीतरी
 तिकडे गवसताच
 गुर्गुरतात 'ओड' करतात
 उघडे होडांचे सापळे
 काळेकडे मयाण वहेर
 होत पाय तिकडेतले
 जिवन अयुध भुतासारखे
 तिकडून बडबड
 बोळी बडपड
 दुःखाचा घुर ?
 हो तर

—सुधीर शिंदे T.Y.B.Com.

जिवन हे फिलमी गडे

आपण रानराणी बहेरली बघता बघता
 आणुष्याचा भीम अवतरला आहे आता
 घालत होते येर झाऱ्या मनातल्या मनात
 आणि आगतीकतेत तीची वाट पाहत
 फुलतांना तीला एकाच बघायची होती
 आता मात्र तीची उणीव वाटत होती
 पवी तर कधी तीची कोलीच नव्हती
 सुंगड कधी तीचा घेतलाच नव्हता
 फुलली असली तरी मी पहिली नव्हती
 आणुष्याची माझ्या रानराणी कधी फुललीच नव्हती

रानराणी

—शोभना पालकर F.Y.B. Com.

"कॉलेज गल" आणि कॉलेज कुमार
 वेव्हो "दुक" च्या "बक" मध्ये पडतात
 'न कमी जेदा हेगे' हेम म्हणून
 "कसम खुदा को" जाबरदस्त घेतात
 परत "जुदाई" असते त्यांच्या "नसीब" मध्ये
 होलत होते "कमी-कमी" सारखी
 "अमरुधम" चे "कवधुगाने" "मयानक" होतात
 असे त्यांना "एक ही अल" नंतर कळते
 ती जात "लाट नं. ५" मध्ये सोडून त्याचा "बसेरा"
 कसम "एक दुजे के लिए" घेत कोणीतरी
 "नालायक" आणि "बेशरम" मध्येच
 होते "मिलन" ची कसमेबादे" नंतर "बिदाई"

कुणी
 जा ती
 मया
 अर्थ ?

जिवना शीज
 सवय आता
 कडे कडे ठ
 कोणत्या ?
 पुढी पुढी
 सवय आता
 अशा किं
 अशा किं
 आत वेळ
 सवय आता
 कसे बसे
 कसे बसे
 साय फफ
 सवय आता

F.Y.J.C.

—शु. जलता व. फोडवा

T. Y. B. Com. —विषया सं. पाठ्य

नहेली झाली असळ
 पाप-पुण्याचा कल्पनाची जोड
 जोडो मन होतो निमळ
 फिकी सुंदर होत ते दिवस,
 स्वार्थीपणाची वृत्ती जोडी
 जोडो नहेली थोडीथोडी
 नंतर उरले, अपुण्यासाठी
 सर्वच पाहिले दुसऱ्यासाठी,
 सुंदर असा प्रमाणा खळ,
 जाऊ संविधाना पाहिला,
 भातुकलीचे होत खळ,
 फिकी सुंदर होत ते दिवस
 नाचत वाजत खळत होतो,
 लुटपुटचे खळ वगैरे,
 जोडो आपण लहान होतो,
 फिकी सुंदर होत ते दिवस

“फिकी सुंदर होत ते दिवस...”

—पवार बाळा T. Y. B. Com.

दुःख जमीं देया कुणा न चुकते
 नाशावा पुढती सर्वची झुकते
 गुला न वेड्या हेव उमजले,
 लाय मारता पाणी पावे,
 गुला पाहेता संकट म्हावे,
 सदा यदा यशाने धुंद असवे,
 हे. अथ लाव जाण्याचा

अथ अशा जाण्याचा
 सदा सोयरे इवत नित्र ते
 जमले सगळे जाण्यापुरते
 सुगी संपना संघे नाते
 हो त्याय असे नियतीचा

कुणी कुणाचा नाही

—करणा प्रभु
 T. Y. B. Com.

सवय आता झाली आहे दुःख पैला पण्याची
 साय फक्त होतो त्या रात्र-वेड्या वंदाची
 कसे बसे इतर आले विषाच्या विना मी
 कसे बसे जिवन जाले निवऱ्या विना मी
 सवय आता झाली आहे.....
 आता वेळ आली आहे अंधाराला पण्याची
 अशा कित्येक वेळा आल्या त्यांना पार नाही
 अशा कित्येक रात्री गेल्या त्यांना सकाळ नाही
 सवय आता झाली आहे.....
 पुन्हा पुन्हा वेळ येते कष्ट सोसण्याची
 कोणत्या शब्दात सांगू गुला इतिहास वेदनांचे
 कंठे कंठे टाकू गुजाला मनोरे या जगाचे
 सवय आता झाली आहे. दुःखपेला पण्याची !
 विना आज करू नकोस माझ्या उभ्या विण्याची

मीरा

C. फोडवा

नहेली

Com.

दुःख

वसरे

नात

थ

हे श्रावणातल्या रिमडिम धारिनी,
 कोसळी अतिरत, करा प्रफुल्लित
 येथील चारलेल्या, कोदलेल्या मनांना
 आणि पवनकुमारा असाच बंद होऊन,
 शिकव येथल्या रसिकाना देहभान हरवण.
 हे मधराजा ! गर्जन सांग घाना,

श्रावणधारा

--सुधीर म्हणे T. Y. B. Com.

आपले सादय दाखवायला
 कविनेच्या अंतला संपत्ती ते सौर
 विदितपणा र्यानान येतो
 हे कविनेच्या बंधनात अडकनात
 होते रेलवेला गावांची
 कधी काळ्या कुट्टे विधान
 निळ्या, लाल, काळ्या शार्डेने
 पाहण्या कागादावर येतात अह
 अन् काव्यात वलीन होतात.
 बलय र्यांची वाहन जातात
 मनात प्रतिमा उभरतात
 कधी साक्षात्काराने थोड्याशा
 आणि मग काव्य सुवर्ते
 भावनांचा आधिकार होतो
 अनुभवाना वाचा फुटते
 कधी पुढादी करपना सुवर्ते

कविता

--सुंदर पाटील T. Y. B. Com.
 प्रथम पारितोषिक, उत्कृष्ट काव्यरचना

प्रेम भुज करताना
 मजमू मदनानस गाठे
 पाने पाण्यात व्हावेताना
 एकलकोडा प्रेमी वाटे

मूर्ति कोरली पाण्यात
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अलगाव पाण्याच्या स्पर्शाने
 बावरेला झाडावरचा पक्षी
 रंग रंगान मिसळताना
 प्रियया नयान मधी.

गूढ मनीच्या मनात
 अस्ताला चालला सुखवारा
 प्रेम ओठात स्फुरताना
 लटपट शोबणारा वारा

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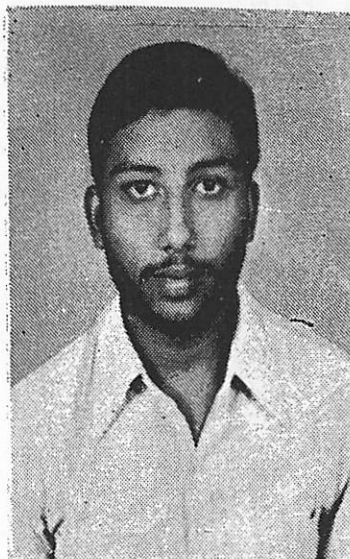
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KARUNA PRABHU



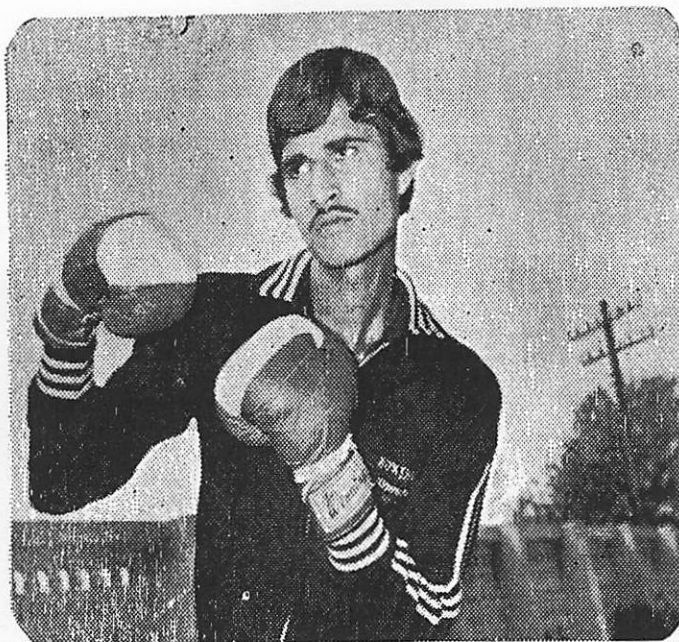
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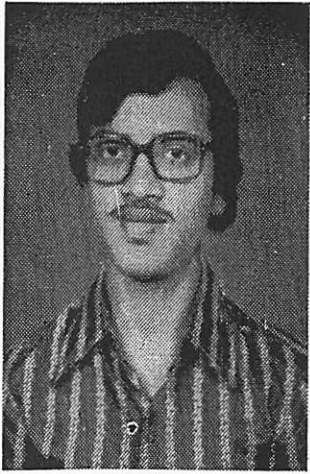


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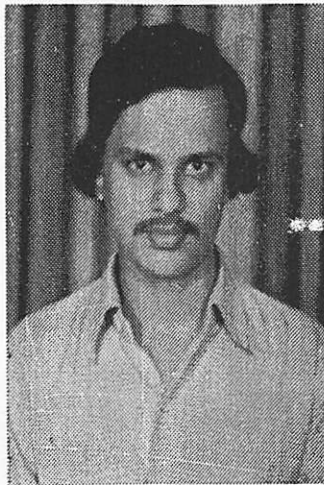
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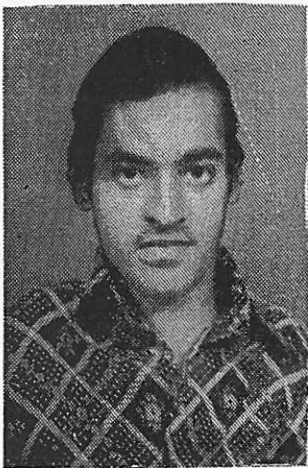
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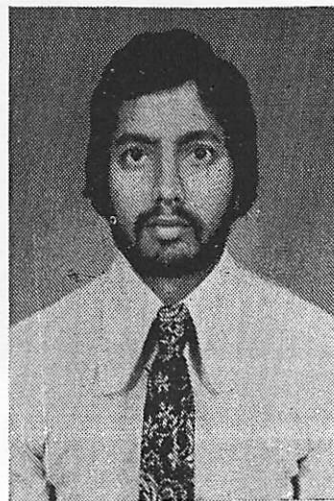
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शिवदत्त वाक

संस्कृत म. पाठाल T. Y. B. Com.

दृष्टे वर्मान कधी छोट्याची इलकी घेता येते. कधी कधी वेळकल साधून विचपटतील गाय्याचा ठेकाही घरता येतो. अगदीच बोजर झाली (साऱ्या वार्तिन साय दिली तर) कागादी विमानाचा विमानातल म्हणूनही शिवदत्त वाक फार उपयुक्त ठरते. कळ्यावरची अक्षर्याची निघमीडही घुषून वृत्तन साजरी वाटते. वृसऱ्या-वाकावर स्कॉलर प्राणी असल्यामुळे घडेनाचा मरा देतो तो वाकडेच. आमचे वृत्तन सुरक्षित असतात.

वस पाहिले तर ही प्रवेश वाळवटी असतो -
 ना म्हणेवाकाक्षा, ना प्रतिभेची चूर्णक ! मात्र गडबड की झाले आधी रोखले जाताना कडेच. सूर्याची फिरण पयच्याशी नंतर पडताना, आधी दंडार वसलाच काहीसा हो प्रकार.

जगात सर्वच गोळीला शिवदत्त आहे. शिवदत्त वाक वर्तान हे अक्षणाच 'नभवा' ही गूण सर्वगुणसंतान पिछडीस असतो. वस हे शिवदत्त वाक ! ते आहे म्हणून इतर वाकास म्हणेव... त्याच्याकडे उपदेश पाहणारे माने वळून पाहतात.

म्हणूनच त्याला प्रगतीची आशा आहे !

पुढच्या वाकावर वर्धन स्कॉलर प्राणी (पुस्तक कोडे) मन देउन ऐकतात. शिकतात विचार ! सी शिवदत्ता वाकावृत्तन संप पाहिले, संप अर्जवले, संप मान मिळवून ठेवले आहे. प्रत्येकाच्या लक्षातच नव्हे तर वार्तिन विविध मूल-मूलीच्या विविध शैल्युक्त्या वाकावृत्तनच जागृत्या न्याहीलता शिवता ! वस आपल्याला पाहिले नाही पण आपण सारा वस पाहू शकतो.

पुढच्या वाकावर वर्धन स्कॉलर प्राणी (पुस्तक कोडे) मन देउन ऐकतात. शिकतात विचार ! सी शिवदत्ता वाकावृत्तन संप पाहिले, संप अर्जवले, संप मान मिळवून ठेवले आहे. प्रत्येकाच्या लक्षातच नव्हे तर वार्तिन विविध मूल-मूलीच्या विविध शैल्युक्त्या वाकावृत्तनच जागृत्या न्याहीलता शिवता ! वस आपल्याला पाहिले नाही पण आपण सारा वस पाहू शकतो.

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जगा-नेहेमीचीच बस कव्हाली : व्युत्पन्न विरह मिनिअर विद्याथ्यांची 'टाळ्या' बाजवून कव्हाली.

साताहिरीकडी : कॉलेजमध्ये अर्पण न (वि) सणारी मुले सुंदर माझे घर : बर्गिवागिनील नादरुलन ट्यूबस फॅस आपली कर्मकरीणी सांगतील.

जगाजुपीचा खळ करतील.

ज्ञानदीप : विद्याथी शिक्षण बर्गि 'सुंदर नारसधील भेलपुरी' या विषयावर जोडेस नाटकले.

घर बेटा : ७ दिवसांच्या आठवड्यात ३ दिवस दांडी मारणारी मुले आपल्या काही घरेलू व काही खजनी गप्पा होणालील.

स्पोर्ट्स राऊंड अप : कॉलेज ते सुंदर नार गार्डनपर्यंत राउंड मारून घेईटी लावण्याची आज्ञागीत : ?

आधी मारी साथ : प्रॉलेस : कॉलेजभर जाहिरातीसमूह 'डालिमिया' हो मराठी शब्द शोधणे.

बाबा-बाबी. 'हेली' मूव. आण घेतील कॉलेजमधील

फूल खिले हे गुलशन गुलशन : कॉलेजमधील यादी दांपत्यांच्या मुलाखती. "प्रतिभा आणि प्रतिभा" :

युवदलिन : घात प्रसन्नसुखीचा कार्यक्रम होईल. विषय 'गप्पा' आण घेतील-कॉलेजमध्ये गप्पा मारणारे युवक-युवती, विरह गार्डनमध्ये गप्पा मारणारे युवक-युवती.

फिचर फिल्म : कॉलेजच्या रस्त्यावरील (विद्याथ्यांची टॅपिक बाम यावर टॅबल फिल्म "मुझे जाने दो".

व्याख्या देती "कॉलेज" ची दोरी ती "कॉलेजला" उघडवती

विद्याथ्यांची संघना : वन थटी, जगाव घंटी या बरोबरच आमची आजची कॉलेज साताहिरी

फिल्लील : "आलवेन लॉडन प्रॉलेड" हे नाटय. सादरकर्ते-बीबी कलाकार.

समाप्त होत आहे,--नमस्ते.

चंदनवा
स्वामी रही
एकाच कप
'आला' विस
असे त्यांचे
ना सांगे
हे काविक
रचनाविही
बनत आले
ती मं
सुंदर असे
मावणी र
प्रसन्न सुंद
मावण्या
एक वमर
वदने
म. गिथ
होत अदर
झाला अ
विचारले.
एक गीत
"गा
'बापू', व
मित्र को
त्यांचे र
प्रयत्न
एक व



परीक्षी या सकळींमध्यही बराबरा केशीमपणा नकळत अगुभववास येत होता.

परीक्षेची कमतारता मासू दिली नव्हती. आणि त्यात यशस्वी वसुनेही आपल्या दिनकामाप्रमाणे वागण्यात कुठल्याही धक्के मारून आपला मस्तर गाठण्याच्या धाडसे होते. तर स्टाफ वरती पोहोचण्या करता या धाडकरी मुलांना होतची बस जाऊ नये म्हणून लवकरात लवकर बस नव्हती त्यांचा ही त्यात समावेश होता. काहीजण तर ऑफिसला जाणा-यांनीही आपली कमतारता मासू दिली सोडविल्याच्या आगिदर आळत पावण्याच्या तयारीत होता. मुलांनी रस्त्यात आगती गजबजणाला लागले होते. जी ती गुमानवाग म्हणून वरी धरून होणार नाही. आळवल्या या धुक्यानेच सुरवात झालेल्या सकाळीला न

अशी होती ती धुक्यातील सकाळ !

म्हणजे हेलीच्या छोट्या छोट्या मुलांप्रमाणे मिनिटासारखी धुकडून निकडे व निघत्या निघून म्हणजे आगदी जाण्याची जागी तसे धुणा-या रिझाही त्यातल्या त्यात रस्ता काढून व जास्त जास्त मि-होडके कशी मिळतील या नादात धुक्यानेन मागे काढील स्टेशनच्या दिशेने जात होत्या.

तसेच इतर फळवाले यांनीवाले यांनीही या सकाळीचा फायदा घेऊन धुक्यानेन वाट काढील पुढे हेलीं सरकत येणा-या सूर्य किरणांनी विरधळवून टाकले. याची कल्पनाच आली नाही.



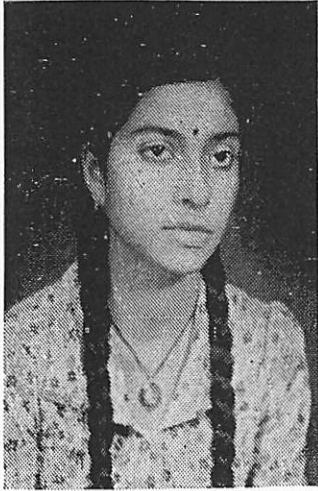
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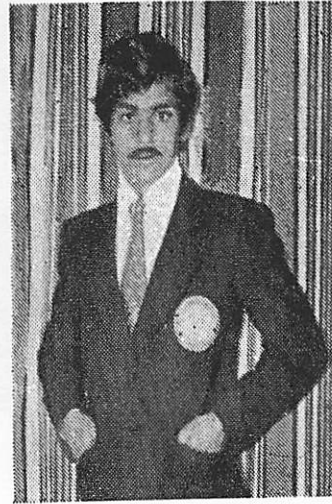
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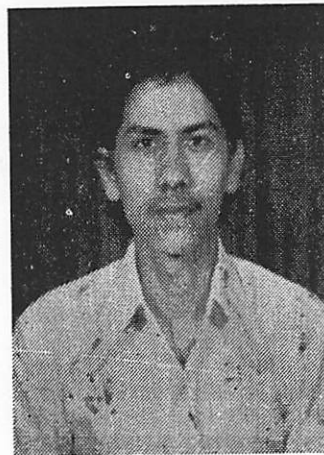
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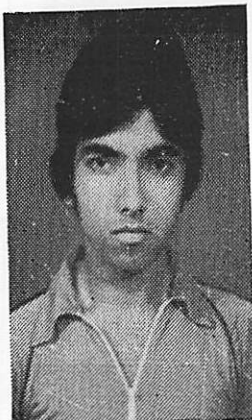
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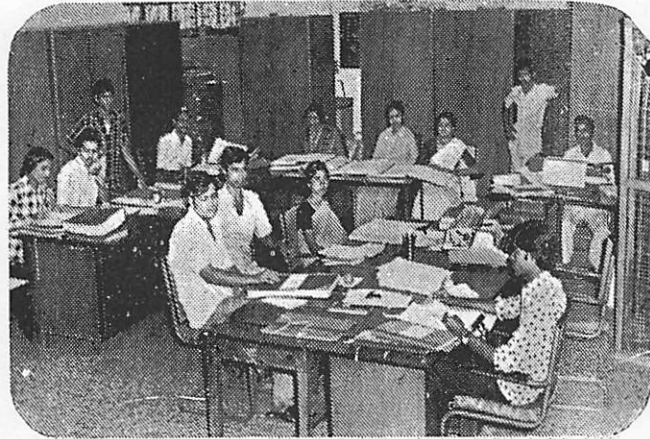
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“સમય”

કહે છે કે માનવી,
પોતાનો પ્રથમ પ્રેમ,
ક્યારેય
નથી ભૂલતો !
પણ,
એક ચીજ
એવી ય છે,
જે દષ્ટાંતરૂપ
પ્રેમને એ
ભૂલાવી દે છે,
અને તે છે
સમય !!

-નિલેશ પી. દેઠીયા
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ખુશીથી ઉછળતી કંઈક યાદો લખી,
પ્રસંગોની ખરોખર રચના કરી,
યાદોનાં કુલાનો ગુલદસ્તો ભેગો કર્યો,
શખ્દોની કૂલદાનીમાં શાહીથી સબવટ કરી,
જિંદગીની આખી હકીકત લખી,
જીવન જીવવાની નવી રાહ મળી.

-પ્રમોદ દવે
T. Y. B. Com. D-50

ક્યારેક....?

મંદીરમાં પૂજા કરી લઉં છું,
મસ્જીદમાં નમાજ ભણી લઉં છું
ક્યારેક ઇન્સાનથી ખુદા ન બની જાઉં
એટલે,
થોડા પાપ પણ કરી લઉં છું.
ક્યારેક રાહ બની રહું છું
ક્યારેક રાહી બની રહું છું.
ક્યાંક મંઝીલ ન બની જાઉં
એટલે,
મુસાફીર બની રહું છું,
ક્યારેક વસંત બનવાનું પસંદ કરું છું.
અને ક્યારેક પાનખર,
ક્યાંક વસંતમાં જ ન કરમાઈ જાઉં
એટલે,
કૂલ બનવાનું પસંદ કરું છું
નદી ક્યારેક થવું ગમે
ક્યારેક ગમે ઝરણું થવું
ક્યાંક વહેણ ન બદલવું પડે
એટલે,
કિનારો જ બનવાનું પસંદ કરું છું.

-શાહ રક્ષા એન.
F. Y. B. Com. A-134

શું થશે ?

જ્યાં મૂળમાં જ સડો થયો છે,
ત્યાં પાંદડા તોડવાથી શું થશે ?

જ્યાં આપણી સંસ્કૃતિનો જ દાટ વળી રહ્યો છે,
ત્યાં તેના ગુણગાન ગાવાથી શો ફાયદો ?

જ્યાં અંદરે અંદર 'પોલીટિક્સ' રમાય છે,
ત્યાં સાહિત્યનું રસપાન શી રીતે થશે ?

જ્યાં આપણે આપણા સ્વાર્થમાં જ રાચીએ છીએ,
ત્યાં આ દેશનું અને તેના ભાવિનું શું થશે ?

જ્યાં આપણે પોતાનો જ વિનાશ નોતરી રહ્યા છીએ
ત્યાં માનવજાતની દશા શી થશે ?

અને છેવટે,...

જ્યારે માનવી પુનઃ પથ્થરયુગમાં હશે,
ત્યારે તેના અહમ્ અને આધુનિકતાનું શું થશે ?

માટે જ હે, માનવ,

'માન ન માન, પ્રકૃતિ જ છે મહાન્
કર એનું સન્માન, એમાં જ રહ્યું કલ્યાણ.'

-અક્ષય નરેન્દ્રકુમાર શાહ
(પ્રથમ વર્ષ વાણિજ્ય)
એ-૭૫

હાઈકુ

સૂર્ય ઉભારો
અધકાર કાપવાને
ના તાપવાને

-કૃષ્ણા તન્ના
T. Y. B. Com

હતા નિશાળ
હવે
દરરોજ રાત
હવે
એ પેન,
હવે
દસ મિનિટ
હવે
છિપાવી તરઃ
હવે

હા

આંખો
ચિત્ર ૭
દૃષ્ટ્યની

મન
ઉડે, પ
વિચાર

પરીક્ષા

હતા નિશાળ માં ત્યારે લાગતી હતી ખીક પરિક્ષાની,
હવે પરિક્ષાને લાગે છે ખીક આ જીવાનીયાઓથી,
દરરોજ રાતના ઊંચી કરતાં કેટલીક તૈયારીઓ,
હવે દિવસમાં પણ ભરીએ છીએ પથારીઓ,
એ પેન, પેન્સીલ, રબર સાથે એક ચોપડી,
હવે પહેરી કપડાં નવા આવે છે સાથ છોકરી,
દસ મિનિટ વહેલા આવી કરતાં સ્મરણ ભગવાનનું,
હવે મૂકી પેપર ખાનુએ વિચારે છે સાથે ક્યાં કરવાનું,
છિપાવી તરસ કરે છે કામ પ્રથમ પેપર લખવાનું
હવે આગે છે કેટલીક તરકીબો વહેલા બહાર કેમ નીકળવાનું,

-પ્રમોદ એમ. દવે
T. Y. B. Com.

બેવકાઈ

હાઈકુ

આંખોના પદે
ચિત્ર બની ઉપશે
હૃદયની વાતો

★

મન - વિહંગ
ઉડે પાંખો વગર
વિચાર બ્યોમે!

-ભરત ગાંધી
T. Y. B. Com

હજારો વાત છે હૈયે કહી નથી શકતો
જખમે લાખ છે દીલમાં સહી નથી શકતો
મજ્યું છે દીલ ગુલાબી પુષ્પથી પણ વધુ નાજુક
થવા ધારૂ પત્થર, પત્થર બની નથી શકતો
વક્ષાદારીની વાતોથી હું કંટાળી ગયો
વક્ષાના નામ નીચે બેવકાઈ સહી નથી શકતો
પ્રયત્નો કરું હું ભૂલવા તમોને
પણ તમારો પ્રેમ એવો છે ભૂલી નથી શકતો
જગત કહે ભલે મને પાછ

'ભરત' કહે હું હું હારી નથી ગયો મારી બાજી.

-ભરત જે. શાહ
T. Y. B. Com.

કાવ્ય.....

કુદરત

હું તહને
કંઈક કહેવા
મથું છું
કિંતુ
મહારા અધર પર
મૌનવું તાળું,
તહારી પ્રીતે
મારી દીધું છે
‘હું તહને ચાહું છું’
ક્યારેક
મન થઈ જાય છે
કે,
તહને કહી જ નાખું,
કિંતુ,
ફરીથી થાય છે,
કે,
સહારામાં ફકત,
મૃગજળ જ હોય છે,
અને
સૂર્ય કદાપિ
રાત્રે ઉગતો નથી!!!!

-હર્ષદ છેડા
T. Y. B. Com.

જગતમાં એક જ છે કુદરત
જેની અલૌકિક છે સુરત

કોઈ તેને જુએ છે
કોઈ તેને ઓળખે છે

કોઈ તેને પ્રેમ કરે છે
કોઈ તેને ધિકકારે છે

દરેક ધિકકારના અનેક કારણ છે
દરેક પ્રેમના અનેક કારણ છે

પણ માનવી જુવે છે
તેનું એક જ કારણ કુદરત છે

-નીલેશ પી. દેહિયા
T. Y. B. Com.

★ ★ ★

હાઈકુ

ઈશ્વર છે ?
કે પછી આભાસ છે
કે પછી આશા ?

તમે જુવન
જુવ્યા કે જુવન
ની રાહ જોઈ ?

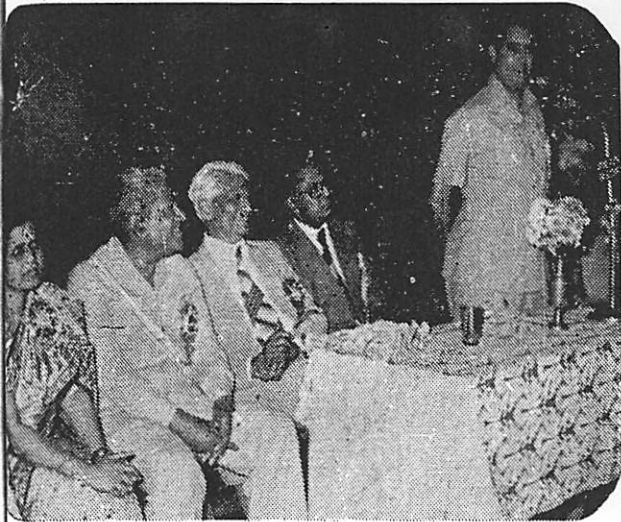
-નીલેશ પી. દેહિયા
T. Y. B. Com.



BHANG
A MU
ANNU



annual-day high lights



CHIEF GUEST POLICE COMMISSIONER
SHRI K. P. MHEDEKAR
ADDRESSING THE STUDENTS ON THE
ANNUAL DAY



BHANGRA DANCE
A MUST ON THE
ANNUAL DAY



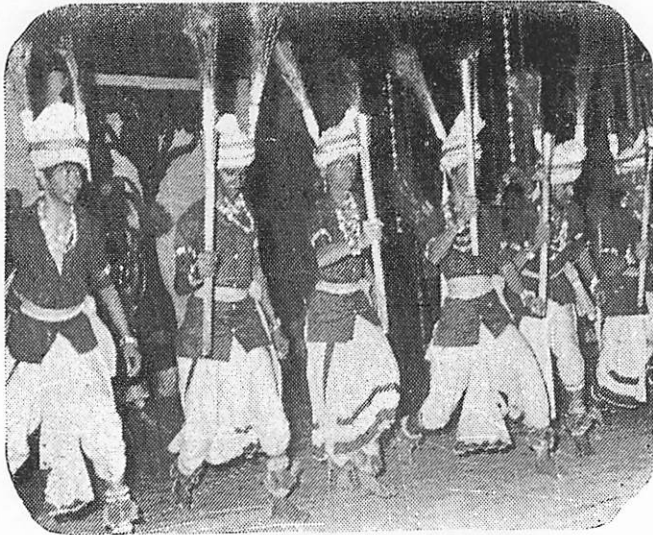
ONE OF THE SWEETEST SONG IS
SUNG BY SHRI PARASNATH MISHRA
AND MISS CHHAYA KANSARA

हेडिया
Com.

न
यन
?

हेडिया
Com.

FAGUN DANCE ON THE
ANNUAL DAY



'SANTHAL' A TYPICAL RUSTIC
BENGALI DANCE

PROFESSORS VIEWING THE
ANNUAL DAY



.... ત્યારે બન્યા આઝાદ આપણે

મેળવી આઝાદી આઝાદ રહેવાને,
નહીં કે કાયરતા ને સહેવાને,
વીરો ગુમાવ્યા અનેક આપણે,

... ત્યારે બન્યા આઝાદ આપણે

કૂલો પણ બગીચાનાં રડી પડ્યા,
ન સમજ્યા મૂલ્ય આઝાદીનું જ્યારે,
નહીં લોહીની વહી અનેક જ્યારે,

... ત્યારે બન્યા આઝાદ આપણે

ધરતી પણ ફાટ-ફાટ થઈ રહી,
ન દીઠી કયાંય માનવતા જ્યારે,
ગાંધી સમા મહાતુલવ ગુમાવ્યા અનેક જ્યારે

... ત્યારે બન્યા આઝાદ આપણે

આકાશ પણ પડું પડું થઈ રહ્યું,
ગુબરાયો જુદમ અબળાવર્ગ પર જ્યારે,
બની સતી અનેક નારીઓ જ્યારે,

... ત્યારે બન્યા આઝાદ આપણે.

-કુમારી કૃષ્ણા જે તાન્ના
T. Y. B. Com.

“અળહુયો દીપ માનવતાનો !”

-કુ. રક્ષા પાઠ
S. Y. J. C., E-34

આકાશમાં આછાં વાદળો છવાયેલાં હતાં મીઠો મધુરો પવન મંદ ગતિએ ફૂંકાઈ રહ્યો હતો. મંદ ગતિએ વરસાદ વરસી રહ્યો હતો. જાણે મદમસ્ત બનેલો મયુર પૂણુંકળાએ ખીલી ને નૃત્ય ન કરી રહ્યો હોય ! ઠંડા વાતાવરણમાં લાલિમા પથરાઈ ગઈ હતી અને ભીનાશવાળી માટીમાંથી ફેરમ છુટીને જાણે વાતાવરણને અતી મોહક બનાવવામાં મદદ કરી રહી હતી.

સાંજના ચારેક વાગ્યા હોય, મુંબઈ જેવા ધમાલિયાં અને ગીદીવાળા શહેરમાં થોડાં જોરદાર વરસાદ વરસી ગયા બાદ કમાનુસાર લોકોની આવ-જા શરૂ થઈ ગઈ હતી. કેટલાંક લોકો છત્રી ઓઢીને તો વળી કેટલાંક જીવાનયા પોતાની યુવાનીમાં મદમસ્ત બનીને આવાં ઝરમર વરસતાં વરસાદમાં ભીંજવાની મજા માણી રહ્યા હતાં.

અમારી કોલેજ એ દિવસે જલ્દી છુટી ગઈ હોવાથી હુંયે બધાની સાથે ધીમે ધીમે સ્ટેશન પર આવી પહોંચી. ટ્રેન આવવાનાં ચિહ્ન દેખાતા ન હોઈ હું સ્ટેશન પર ઉભો ઉભો ટ્રેન આવવાની રાહ જોવા લાગી. વરસાદને લીધે ટ્રેનનો વહેવાર ઝોરવાઈ ગયો હોય અને ટ્રેન અનિયમિત સમયે દોડતી હતી. લગભગ પાંચ-દશ મિનિટ બાદ પ્લેટફોર્મ પર ટ્રેન આવી પહોંચી, ટ્રેન આવતાની

સાથે જ જાણે બધામાં પ્રાણ પૂરાઈ ગયા હોય અને કોલાહલ મચી ગયો.

મોટાભાગની શાળાઓ અને કોલેજો છુટી જવાથી ટ્રેનમાં ખૂબ ગીદી હતી. જેમ તેમ લોકો ટ્રેન પકડવા દોડવા માંડ્યા. લોકો કોઈની પણ પરવા કર્યા વિના ટ્રેનમાં ચઢવા ઉતાવળ કરતા હતાં. અને ટ્રેનમાંથી નીચે ઉતરવાવાળા અંદર રહી જવાના ભયે ધક્કા - મુકકી કરતા હતા. થોડીવાર માટે દ્વંદ્વયુદ્ધ મચી ગયું અને એક ધક્કા સાથે ટ્રેન પ્લેટફોર્મ પરથી ઉપડી હું ગમે તેમ અથડાતી - ઘસડાતી ટ્રેનમાં ચઢી ગઈ અને ગીદીમાં ભીંસાવા લાગી.

થોડીવાર થઈ ત્યાં તો જે શાકભાજીવાળી બાઈ થોડીવાર પહેલાં જ ગાળો આપતી હતી એ એક છોકરી ને જોઈને પૂછવા લાગી, “કાચ ઝાલ ?” મારી બાબુમાં જ ઉભેલી એક કોલેજીયન છોકરીનાં હાથમાંથી લોહી નીકળતું હતું. એને પાંખો વાગવાથી હાથમાં કાપો પડ્યો હતો અને લોહી પૂરઝડપે વહી રહ્યું હતું. તે તેના રૂમાલ વડે દબાવવા પ્રયત્ન કરતી હતી. પરંતુ, લોહીથી તેનો રૂમાલ અને કપડાં ભીંજાઈ ગયા હતા.

બાઈએ પેલી છોકરીનો દાબેલો રૂમાલ કાઢી નાંખ્યો, અને પૂછવા લાગી. તેણે કશાની પણ પરવા

કર્યા વિના પો
લગાડીને પાડે

હું તો

જે છોકરી :
હું તેને જોઈ
ભણ બાઈ ને
હતી તેની
મને અચરબ
પોતે ઠાંઠમ
કોઈ એને
હતા. પરંતુ
ન પિછાણ
પ્રેમથી પ્રેર
ફાડીને ઘાટે
સૂચવ્યું.

કર્્યા વિના પોતાની સાડી ફાડી એના ઘા પર ચુનો લગાડીને પાટો બાંધી દીધો.

હું તો અવાક બનીને ભેટી રહી ગઈ કે જે છોકરી મારી બાબુમાં જ ઊભી હતી પરંતુ હું તેને ભેઠને પૂછી પણ ન શકી પણ પેલી અભણ બાઈ જે થોડીવાર પહેલાં જ અઘડો કરતી હતી તેની ઉદારતા અને પરોપકારી વ્યક્તિત્વએ મને અચરજમાં પાડી દીધી. ભદ્ર સમાજનાં લોકો પોતે ઠાઠમાઠથી ઊભા ઊભા ભેટાં હતાં પરંતુ કોઈ એને સહાનુભૂતિથી મદદ કરવા તૈયાર ન હતા. પરંતુ પેલી બાઈ જેને ન ઓળખાણ કે ન પિછાણ છતાં પણ તેણે નિસ્વાર્થ લાગણી અને પ્રેમથી પ્રેરાઈને પોતાની સાડીની પરવા કર્યા વિના ફાડીને પાટો બાંધી દીધો અને ડોક્ટર પાસે જવા સૂચવ્યું.

હું તો આ સ્વપ્ન ભેટી હોઉં એમ ઊભી હતી. મારી આંખ આ સત્ય હકીકત માનવા તૈયાર નહોતી કેમકે જ્યારે આટલી બધી ગીદીમાં લોકો એકબીજાને ધક્કા મારીને તેની ઉપરથી ચાલીને બચ છે ત્યારે આ નિસ્વાર્થ અને પ્રેમાળ બાઈએ માનવતાથી પ્રેરાઈને બચાવી લીધી.

સ્ટેશન આવી જતાં ટ્રેન ઊભી રહી. તંદ્રામાંથી બગી જતી હોઉં એમ હું બધા ભેગી ટ્રેનમાંથી ઉતરી ગઈ, પરંતુ મારા મનમાં વિચારોનો વંદોળિયો ફૂંકાયો અને એ માનવતાની, દયાની દેવીને હું મનોમન વંદી રહી.

મને અફસોસ થયો કે, આ કુકર્મોથી ખદબદતા અને વેર, ઇર્ષ્યાથી ભરેલાં આ કાદવ-કીચડવાળાં જગતમાં હજી પણ માનવતા સમૂળગી મરી પરવારી નથી અને બુઝાયેલ માનવતોનો દીપ ફરી અળહુળી ઉઠયો. ★

આંસુ

આંસુડા આંખની પલકોથી પાછા વળ્યા

કોઈ બંધનના ંહેણમાં જઈ પાછા વળ્યા

ઘણી મુદતના મધુવનની આશે પાછા વળ્યા

કોઈ અંખનાની મૌસમમાં જઈ ચડ્યા

ફરી એ જ અંધકારમાં ફળી ગયા

લાગણીના આભાસમાં ઉડી ગયા

-વિજય પારેખ

T. Y. B. Com.

* સંયમમાં શક્તિ *

-દીપ્તી એસ. મહેતા
S. Y. J. C., H-57

- મુદ્દાઓ - (૧) જીવનમાં સંયમનું સ્થાન,
(૨) ઈન્દ્રિયનિગ્રહ, પ્રાચીન કાળમાં સંયમ
(૩) દૈનિક જીવનમાં સંયમ,
(૪) સંયમ અને સંસ્કૃતિ,
(૫) સ્વેચ્છાપૂર્વકનો સંયમ,
(૬) લાહેલો સંયમ,
(૭) આજનો આદર્શ, સંયમ,
(૮) સંયમનું મહત્વ, વિકાસ, વિકૃતિ,
(૯) સંયમમાં રહેલી શક્તિ,
(૧૦) ઉપસંહાર,

સંયમ સર્વાર્થ સાધનમ્

જીવનમાં સંયમનું સ્થાન ઘણું જ અગત્યનું અને મહત્વનું છે. સંયમ એ માનવીના જીવનનું શ્રેષ્ઠ આભૂષણ છે. સંયમ વગરનો માનવી એટલે સુકાન વગરના વહાણ જેવો ગણાય, માનવીમાં રહેલી દૈવી વૃત્તિને કારણે તેને નરમાંથી નારાયણ થવા પ્રેરે છે અને કારણે તેને રાક્ષસ થવા પ્રેરે છે, માનવીમાં રહેલી આસુરીવૃત્તિને અટકાવવા માટે, નિયમનમાં રાખવા માટે, શક્તિરૂપ ધારણ કરી માનવને દાનવ થતો અટકાવે છે. કેવળ ઈન્દ્રિયો પર જ નહિ પણ સમસ્ત જીવનની બધી જ પ્રવૃત્તિઓ પરનો સંયમ જ માનવીની સફળતાનું પ્રથમ પગથિયું-સોપાન છે.

પૂજ્ય ગાંધીબાપુએ, પણ ઈન્દ્રિયનિગ્રહ પર

ભાર મૂક્યો છે. પૂજ્ય કલિકાલના શુકદેવ સમા ગણાતા ડોંગરે મહારાજની કથામાં પણ આ જ વાત વારંવાર આવે છે. હિંદુ સંસ્કૃતિનાં પવિત્ર ગણાતા પુસ્તક ગીતામાં પણ વિચાર, વાણી, આચારમાં સંયમનું મહત્વ ગાવામાં આવ્યું છે.

“ઈન્દ્રિયો સંયમે જેની,
તેની પ્રજ્ઞા થઈ સ્થિર,
યોગથી તે વશે રાખી,
રહેવું મત્યપરાયણ.”

જે ઈન્દ્રિયોને કાબૂમાં રાખી શકે છે તે જ ઈશ્વરમાં તન્મય રહી શકે અને તેની જ બુદ્ધિ સ્થિર થાય છે. સંયમની કેટલી મહાન શક્તિ!

આપણા પ્રાચીનકાળથી જ સંયમનું મહત્વ સ્વીકારવામાં આવ્યું છે. આપણા રુષિમુનિઓનાં જીવનમાં તપ, ધ્યાનનું મહત્વ હતું. રામાયણમાં સંયમી પુરુષ રામ, ચૌદ ચૌદ વર્ષ સુધી અન્ન અને નિદ્રાનો ત્યાગ કરનાર લક્ષ્મણનો ભાતૃભાવ અને સેવા સંયમ, ભાઈ ભરતનો રાજ્ય યાગ અને સાધુ જીવનનો સંયમ ક્યાં અબણ્યો છે? આમાં પણ ઊંડે ઊંડે સંયમ જ છુપાયેલો છે ને? મોટા મોટા સંતા, મહાપુરુષો, યોગી, ભક્તો સંયમથી અદ્ભૂત સિદ્ધિઓ શું પ્રાપ્ત નથી કરી શકતા?

જે સંયમ નૈતિક બળ પ્ર યોગીઓ, સં છુપાયેલો છે.

સામાન્ય મહત્વ યોગ સંયમથી પોત માંથી તે પાન વ્યવહારિક શકે છે.

આવું, વગેરે દરેકે - માનવી સાચ આપણે આ ઘટે, નહીં જીવન સ્વાદ સપ્રમાણ તંદુરસ્ત બ તેમ આપણે સંયમથી તે કરશે પણ

જીવને કામ ખાટો નાશ થાય

ઘણા ઈશ્વરમાં કદ અશાંતિ પે

જે સંયમને જાળવે, પાળે અને નિભાવે તે નૈતિક બળ પ્રાપ્ત કરી શકે છે. રુષિમુનિઓ, યોગીઓ, સતોના તપમાં કઠોર આત્મસંયમ છુપાયેલો છે.

સામાન્ય ગૃહસ્થનાં જીવનમાં પણ સંયમનું મહત્વ ઓછું નથી. તે સામાજિક, વ્યવહારિક સંયમથી પોતાની જીવનનાવ, સંસારરૂપી દરિયામાંથી તે પાર કરી શકે છે અને સામાજિક અને વ્યવહારિક સંયમથી તે સામાજિક પ્રાણી બની શકે છે.

ખાવું, પીવું, કામ કરવું, ખોલવું, ચાલવું વગેરે દરેકે - દરેક પ્રવૃત્તિમાં સંયમ ન હોય તો માનવી સાચા અર્થમાં માનવી કહી ન શકાય. આપણે આપણી સ્વાદૃષ્ટિને સંયમમાં રાખવી ઘટે, નહીં તો અપચો થાય. રોગનું મૂળ કારણ જીલ સ્વાદ અને સાત્ત્વિક, પૌષ્ટિક અને સપ્રમાણ ખોરાક ખાવાથી મનુષ્યનું શરીર તંદુરસ્ત અને પૂ. ડોંગરે મહારાજે કહ્યું છે તેમ આપણે આપણી 'લુલી'ને વશમાં રાખવી. સંયમરૂપી લગામ રાખવી, નહીં તો માણસને તે કશે પણ ઊભો રહેવા દેશે નહિ.

જીલને તમતમતો, ચમચમતો, તીખો અને બે-કામ ખાટો-મીઠો ખોરાક ખવડાવવાથી આરોગ્યનો નાશ થાય છે અને રોગોનું ધામ (ઘર) બને છે.

ઘણાખરા રોગોનું કારણ જીલ જ છે. તે ઘરમાં કટુતા લાવે છે. એકબીજાનાં જીવનમાં અશાંતિ પેદા કરે છે અને રામરાજ્ય સમાન

ઘર રાવણ ઘર બની જાય છે. આ બધું જીલનાં સંયમના અભાવે જ.

“મીઠાશથી સહજ જનનાં, દોષ સર્વે છુપાતા,
કાંટા જેવા કટુ જીવનથી ગુણ હંકાઈ જાતા.”

જીલનાં સંયમ સાથે વાણીમાં સંયમ હોવો જરૂરી છે. જો ન હોય તો જીવન ઝેર જેવું બની જાય છે. વાણીનાં ઘા રૂઝાતાં નથી. આપણી ગુજરાતી પંક્તિઓ છે કે,

“મોતી ભાંગ્યું વીધતાં, મન ભાંગ્યું કવેણુ,
ઘોઠો ભાંગ્યો ખેડતાં, એને નહીં સાંધો, નહિ રેણુ”

તેને સંધાયું સંધાતું નથી. હૃદયમાં વાણીના ઘા - કટુવચનનાં ઘા ઊંડે ઊંડે સુધી ઊતરી જાય છે. માટે વાણીનો સંયમ જરૂરી છે.

સંબંધો સુધારવા કે તોડવામાં વાણી-જીલ જ અગત્યનો ભાગ ભજવે છે. સંબંધો જોડવા કે ખગાડવામાં, દુશ્મનો કે મિત્ર ઊભા કરવામાં પણ અસંયમિત વાણી વચ્ચે આવે છે. સત્તાધારી વર્ગમાં જો સંયમ ન હોત તો મોટાં યુદ્ધો કે ક્રાંતિ થતાં શી વાર!

જે પોતાના મનને કાબૂમાં રાખી શકે છે તે પોતે લીધેલું કાર્ય પાર પાડી શકે છે, નહીં તો બીજી ઈંદ્રિયો તેના પર સવાર થઈ જાય છે અને પરિણામે માનવીનું અધ : પતન થાય છે. દા. ત. ચોર, દારૂડિયો, જુગારી, ખૂની, લુંટારો, જુકો માણસ સંયમ રૂપી વસ્ત્રને ડગાવીને જ

ચાલતો હોય છે. પરિણામે તે દુઃખના ખાડામાં, જેલમાં કે મૃત્યુના મુખમાં ધકેલાઈ જાય છે.

સંયમ એ માનવીનું શ્રેષ્ઠ આભૂષણ છે. તેના દ્વારા માનવીનું જીવન ઘડાય છે, ચારિત્ર્ય ખીલે છે, કીર્તિ વધે છે અને જીવન ઘડાય છે, તે ફક્ત સાધુ કે સાધવીઓ માટે તપ કે ચર્યા નથી. તે સંસારીઓ માટે તો વગર તાળાંની ચાવીરૂપ શક્તિ સમાન છે, સંયમ જેટલો સાધુ, સંતો માટે છે તેટલો જ માનવીને પણ છે.

સમાજમાં નહીં પણ પ્રજાઓનાં જીવનમાં પણ સંયમનું મહત્ત્વ ઓછું નથી. શક્તિશાળી ગણાતા યાદવોનો નાશ (કૃપણકુળ) થઈ ગયો તે સંયમના અભાવે જ રાજપુત રાજાઓ સંયમ ભૂલ્યા, વિલાસપ્રિય બન્યા અને તેમનાં રાજ્યો દુશ્મનોનાં હાથમાં જતાં રહ્યાં, રાજા-મહારાજાઓ પણ સંયમ ભૂલ્યા અને દેશ, પરદેશીઓનાં હાથમાં જતું રહ્યું તે ભૂલાઈ એમ છે ?

અરે ! તાલે જ દાખલો લઈએ તો ઇરાનથી આવેલા જરથોસ્તી ધર્મીઓ પ્યારા એવા માદરૈ વતન છોડી, પ્રાણથી પણ પ્યારા એવા ધર્મને બચાવવા અગ્નિનાં ગોળાને હાથમાં લઈ, સંયમ-રૂપી દોરીથી બંધાઈને આપણા હિંદુઓ સાથે દૂધમાં સાકરની જેમ ભળી ગયા હતા.

સંયમ સાથેની જ સંસ્કૃતિ ચિરંજીવ બની શકે છે - ટકી શકે છે. ગમે તેવા સંઘર્ષો અને આક્રમણો સામે ટકકર ઝીલી શકે છે. અને પોતાની અસ્મિતાને જાળવે છે.

સંયમ એ માનવીનાં જીવનનું ઉત્તમ ભાથું છે. સ્થિરતાની ચાવી છે. લોખંડ-પારખનું લોહ-ચુંબક છે. હીરા પારખુની ચાવી છે. બળબળરીથી લાદવામાં આવેલો સંયમ ભારરૂપ છે. જેલ સમાન છે. વિકૃતિ પેદા કરે છે. જેટલા બળથી ફેંકેલો દડો તેટલા જ બળથી પાછો ફેંકવા જેવું બને છે. સ્વેચ્છાપૂર્વકનો સંયમ આર્શિવાદ આપે છે. જીવનને રસસભર બનાવે છે અને કટુતા દૂર કરે છે.

સંયમ એ માનવીનાં જીવન માટે બંધિયાઈ નહીં પણ વાડામાં છુટથી ચરતાં ઘેંટા-બકરાંની જેમ સ્વતંત્ર અને છુટાં પણ બંધ વાડામાં મુક્ત જીવન-જીવનની સાદી, સરળ, આદર્શ ગુરૂચાવી સમાન છે. તે તાળાંને બંધ પણ નહિ અને ખુલ્લું પણ નહિ એવી રીતે માનવીને રાખી શકવાની શક્તિ એક અપૂર્વ શક્તિનું સ્થાન ધરાવે છે.

સંયમ એ હૃદયને સ્વચ્છ કરવાનું સ્નાન છે. સંયમ માનવીને નમ્ર અને વિવેકી બનાવે છે. સંયમ એ મહાન ઇશ્વરીશક્તિનું અભિવાદન કરે છે. સંયમ રૂપી જડીબુટીથી તે ધારેલું કાર્ય પાર પાડી શકે છે. સંયમ એ કાર્ય સિદ્ધ કરવાની ચાવી-શક્તિ સમાન છે. કાર્ય સિદ્ધ કરવાનું અદ્ભૂત સાધન એટલે સંયમ.

સંયમથી માનવીનાં જીવનમાં પ્રકાશ આવે છે. આપણે સુખ, શાંતિ અર્થે આપણે સંયમિત જીવન જીવવાની અને ખીલને જીવવા દેવાની પ્રતિજ્ઞા લેવી જોઈએ. આપણે જો સંયમિત જીવન

ન જીવીએ છે. જીવન

પિલી

જેવી (

ભૂત શક્તિ

યુગમાં કે

વિજ્ઞાનનું

ન જીવીએ તો ઘેર અંધેર-અંધકાર ફેલાઈ જાય છે. જીવન જીવવા માટે ન રહે અને...

“પેલી અંધેરી નગરી ને ગંડુ રાખ.”

જેવી સ્થિતિ થાય. માટે સંયમમાં જે અદ્ભૂત શક્તિ છે તેવી શક્તિ આજના લૌકિક યુગમાં કોઈની નથી. આજના લૌકિક યુગમાં વિજ્ઞાનનું મહત્વ વધ્યું છે. તેની સાથે સાથે જે

સંયમનું મહત્વ વધ્યું હોત તો વિનાશ નોતરાત નહિ! રાજખટપટો વધી ન જાત! માટે જ દુનિયામાં લગવાનની શક્તિ પછીનો ક્રમ એટલે સંયમનું મહત્વ અને તેનું સ્થાન.

“સંયમ વાયુ, સંયમ વારિ,
સંયમ વિહરે નર ને નારી,
સંયમ ભીંચે વ્યોમ વિરાજે,
સંયમ તંત્ર હો સૌને કાજે”



એક રાત્રી

એક રાત્રીએ,

જે દિલ તડપતા રહ્યા, અશ્રુ સરતા ગયા,
જેઉં હુઆ વીતકવાત કરતા ગયા.

આ બોધને.

કોઈ સ્મિત સ્મિતે સળગે છે, કોઈ રડીને દિલ બહેલાવે છે.
દીપ બળતો યે, જ્યોત રડતી રહી,
ચાંદ સરતો ગયો, રાત ઢળતી રહી,

આ સમયે

કોઈ ટીપે ટીપે તરસે છે, કોઈ જામ નવા છલકાવે છે.

ભાવસાર નિખિલ જે.
S. Y. J. C. D-12

દિવાનગી

આંસુને ચુમવા અમે કાજળ બની ગયાં
કુલોને સ્પર્શવા અમે અકળ બની ગયા
દિવાનગી નહીં તો એને બીબ્બું શું કહું ?
અરમરને પામવા અમે વાદળ બની ગયા
ચર્યાઈ રહી છે બેવશાઈ આપની બધે
નાહક બધાની આંખમાં ટીખળ બની ગયા
ફરિયાદ કંઈક કેટલીય ને સવાલો આજ
મૌન કેમ આપની આગળ બની ગયા ?
શીખી ગયા એ રીતરસમ ખ્યારની અમે
તડપતી ખ્યાસ બોધને મૃગજળ બની ગયા

-ભરત ગાંધી

T. Y. B. Com., G-124

સ્મૃતિ વિસ્મૃતિ

કંડારી યાદ તારી આ દિલમાં
બસ ફરતો રહું તારી સ્મૃતિ લઈ દિલમાં
સાચવી છપી તાર મુજ પાસ
પણ મુને શીદને થાય મૃગજળ ભાસ
આદ્યું એક પ્રેમનું તણબલું આવવા તારી પાસ
આવ્યો આરે, તણબલાને સહારે, તારી પાસ
છતાંય કાં ભાસે, મૃગજળ તારી પાસ
પ્રેમરૂપી અંકુર ઉગાડું છું આ હૃદયમાં
પણ કુલરૂપી કળી બંધાય ન બંધાય
ત્યાં તો કળી કરમાઈ જાય છે સિંચન વગર.

-ભરત પટેલ

T. Y. B. Com.



BHA





A SCENE FROM
MARATHI PLAY



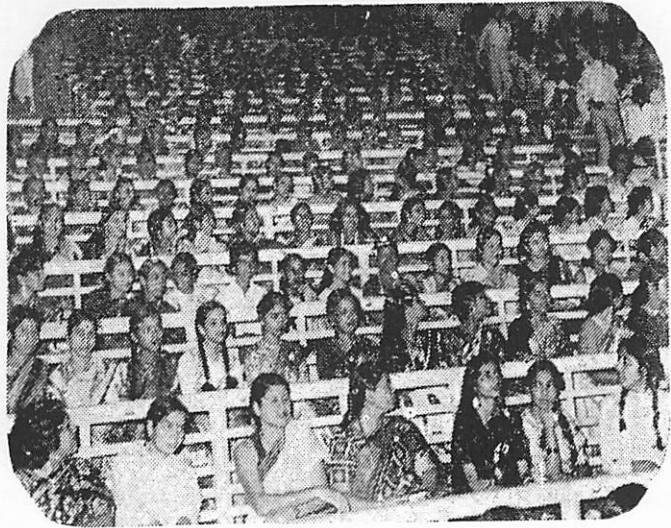
BHANGARA DANCE
IN ACTION



'WHAT'S THE GOOD
WORD TROPHY' BEING PRESENTED



CHIEF GUEST MRS. VIMLA PATIL
PRESENTING BEST STUDENT PRIZE
TO MANISHA NARVEKAR



A VIEW OF AUDIENCE DURING
THE ANNUAL DAY



FAGUN PARTICIPANTS IN
FULL SWING

* ભારત અને ઈંગ્લેન્ડનો હલો *

હલો મારો સાંભળો ક્રિકેટના શોખીનો,
ભારતના રહેવાસી અને સીકસરના શોખીનો
મારો હલો....

બોયકોટને ઝેહામ ગૂચ દાવ લેવા નીકળ્યા,
પહેલા બોલે બોયકોટની પડી ગઈ વિકેટ
મારો હલો...

દોડી દોડી ઓવર તું કેટલા રન લઈશ,
છેવટે તું કપીલના ઓએ રન આઉટ થઈશ
મારો હલો ..

પેવેલિયનમાં બેઠાં બેઠાં ફલેચર કરે વિચાર,
ગા વસ્કરની ટીમનો કેમ કરું પડકાર
મારો હલો...

રમ રમ બોથામ તું કેટલા બોલ રમીશ,
આખરે તું ગા વસ્કરનો કેય થઈ જઈશ
મારો હલો...

ભે ત ભે તાં માં ઈંગ્લેન્ડ થઈ ગયું બોલ આઉટ,
વારો આવ્યો ભારતનો કેમ રહેવું નોટ આઉટ
મારો હલો...

ગા વસ્કર કરે વિચાર, કેમ લગાવું ફેર,
વિચાર કરતાં પ્રેક્ષકો થઈ ગયા છે બેર
મારો હલો ..

શ્રીકાંત તો વિચાર કરે, કેમ કરવી બેટિંગ,
આગળ આવી મારવા જતાં, થઈ ગયો સ્ટમ્પિંગ
મારો હલો...

લાંબી લાંબી બાઉન્ડ્રી ને વચમાં છે પીચ,
પીચ પર બોલો બોલો કપીલ મારે સીકસ
મારો હલો...

રમ રમ ફલેચર તું કેટલી સીરીઝ રમીશ,
“સની” પાસેથી રબર કંઈ સીરીઝમાં લઈશ

-દિપ્તી એસ. મહેતા
S. Y. J. C., H-57

પૃથ્વી.....

ચાંદ્ર એ સૂરજ ને
આપેલા આલિંગનમાંથી
ઉત્પન્ન થયેલું ચુંબન
પડયું રાતની કૂખમાં
ને કૂખ ચીરી જન્મ્યા દિવસ
ગગન ગોખમાં
ને પંખીઓ ઉડ્યા સપન
સંસાર લઈ પાંખમાં
તોય ઉંઘ ભરી છે
પૃથ્વીની મદલરી આંખમાં
ને જીવલરી પૃથ્વી
ના ઉઠી મદમાતમાં
ને દિવસ પાછો સરી ગયો
નભની ચાંચમાં
ત્યારે.....
એખાકળી બની ઉઠી પૃથ્વી
રડી પડી વિતેલા દિવસની યાદમાં

મનીશ બી. શાહ
F. Y. J. C., F-67

મને ગર્વ છે....

મને ગર્વ છે ભારતની ભૂમિ પર
મને અભિમાન છે મહાન નેતા પર
કહેવાતા'તા હતા ગાંધીજી સુકલકડી,
જેમને અંગ્રેજોએ પહેરાવી હુથકડી,
પણ, ગાંધીજીએ એ હુથકડી,
'સત્ય' 'અહીંસા'ના સાધનથી તોડી.
મને ગર્વ છે ભારતની ભૂમિ પર,
મને અભિમાન છે ભારતની નારી પર.
નારી હોવા છતાં તે ના ડરી,
અંગ્રેજો સામે પીછેહઠ ના કરી,
ગોરાઓ પાસે પોતાની ઇજ્જત ન વેચી
પણ, બદલાની આગમાં લસ્મ થઈને મરી,
મને ગર્વ છે ભારત...

મને અભિમાન છે વીર સૈનિકો પર,
જુદમ ક્યો' અંગ્રેજોએ પકડી સૈનિકો પર,
તોય વેદનાના ભાવ ન આણ્યા મુખ પર,
અંત સુધી લડત ચલાવી ભારતની લાજ ખાતર,
આંખરે લાશ બીછાવી ભારતની પવિત્ર ભૂમિ પર.

આશિષ આર. પંડ્યા 'પ્રેમી'

ઉપહાર

જિંદગીની રાત્રીઓ વિરહના દીપકોથી અજવાળીને
હૃદયની યાસને અશ્રુઓથી સંતોષતા રહ્યાં.
યારો ને અર્ધરસ્તે અલવિદા કહી કહીને અમે
દિલ પર લાખ લાખ સિતમ કરતા રહ્યા,
અમારી પરવશતાના અટ્ટહાસ્યને જોઈને,
યુવાનીની અભિલાષાઓ આ કેદમાં અટવાતી રહી,
હાસ્યના આવરણ નીચે અશ્રુના ઝરણા ક્ષલતાં રહ્યા,
અને મલકતી આંખોના ઊંડાણમાં અનેક દર્દો વહેતા રહ્યા,
પુષ્પોનું ખીલવું પણ મંબુર ન હતું શાયદ કુદરતને,
તેથી જ કાંટાઓના ઉપહાર હસી હસીને અમે લેતાં રહ્યાં.

-હીના વ્યાસ

S. V. B. Com. C-74



જીન્દગી

પૂછો લોકોને શું કામ છે આ જીન્દગી
પણ હું કહું તમોને ખદનામ છે આ જીન્દગી
ઉપરથી સૌને લાગે આરામની છે આ જીન્દગી
સમજો ઊંડું વિચારી નાશવંત છે આ જીન્દગી
લાખો કમાઈ જગમાં આંખ મીંચી ઉડાવિયું
પણ કોઈનું ભલું ના ઇચ્છ્યું મતલબી છે આ જીન્દગી
ધર્તીંગ અને ઢોંગ ચાલ્યા છે ઘરઘરમાં
વ્ય નો અને વાસનાથી ભરપૂર છે આ જીન્દગી
ખંધુ ઉઠો હવે ખેસી શું રહ્યા છો હાથ જોડી
ખીલનું રુણ ચુકવવાની છે આ જીન્દગી.

-સંઘવી કૌશીક

S. V. J. C. E-57

દિલની જલન

દિલની જલન દિલમાં જ રહેવા દો
પ્રેમના જળની ઇચ્છા નથી
વિરહની વેદના અંતરમાં જ રહેવા દો
મિલનના લેપની ઇચ્છા નથી
એકાંતની લાશ ને સડવા દો
સાથના દાહની ઇચ્છા નથી
આંસુઓની ધારા એમ જ રહેવા દો
લાગણીના રોતુની ઇચ્છા નથી.
પ્રેમથી કહેલો એ ખેવકાને
ફરીથી એ “વકાની” ઇચ્છા નથી.

ઉપેન્દ્ર એમ. ગોગરી
T. Y. B. Com., E-41

ક્યાં સુધી ?

નમાવી નયન નીચા,
આમ શરમાવશો ક્યાં સુધી ?
પ્યાસ લગાવી જીવનમાં,
આમ મૃગજળ બનશો ક્યાં સુધી ?
દીલમાં લગાવી આશ,
આમ નફરત કરશો ક્યાં સુધી ?
બનાવી ભ્રમર મુજને
આમ ખીલશો નહીં ક્યાં સુધી ?
અપાવી પ્યાલો હાથમાં,
વચન આપી પ્યારના,
તડપાવશો ક્યાં સુધી ?
ભાયાણી હિતેન
S. Y. J. C., D-16

કેટલું ?

સહેલું અમે તો પ્રિયે, સહેવાય એટલું
બસ શાનમાં કહું છું કહેવાય એટલું
વિષના કટોરા પાતી રહે અમને
વિચારને તું પણ જીરવાય કેટલું ?

મૂંગા અમે રહ્યા છીએ, તમારી આંખની શરમે
પણ એ વિચારને હવે કેઇ શરમાય કેટલું ?

જીગર તણા એ જન્મ જગથી સદા છુપાવ્યા'તા
પણ મૂઠી જેવડાંમાં દઈ છુપાવાય કેટલું ?

મુજને હથોડા મારે તું પથથરો ધારી
છે કાળજી કંઠણ પણ ખમાય કેટલું ?

લેખી મહેશ
S. Y. B. Com.

SATYANARAYAN V
THE BEST STUDEN
THE JR. COLLEG
CHIEF GUEST MRS



HÈMANT SHINDE
BEST STUDENT A
CHIEF GUEST M

SATYANARAYAN VYAS RECEIVING
THE BEST STUDENT AWARD FOR
THE JR. COLLEGE FROM THE
CHIEF GUEST MRS, VIMLA PATIL



MISS. SOBHA VASU RECEIVING THE PRIZE
FOR THE JUNIOR COLLEGE ATHELETIC
CHAMPION SHIP FROM THE CHIEF GUEST
MRS. VIMLA PATIL



HÈMANT SHINDE RECEIVING THE
BEST STUDENT AWARD FROM THE
CHIEF GUEST MR. MEDHEKAR



DISCUSSION OVER REFRESHMENTS
AMONG OFFICE STAFF



A SCENE FROM
HINDI DRAMA



VOTE OF THANKS BY VINOD MITTAL
(GENERAL SECRETARY)
STUDENTS TEACHERS COUNCIL



દ્રિ ધા

તમને દેખું ને દિલમાં કાંઈ થઈ જાય છે,
ઉભરાય જાય દિલ તો, જીભતો સિવાય જાય છે.
આબુખાબુ નોંઘ લઉં છું, હૃદયેશને માટે તમોને,
એ શબ્દો કાંઈ ગોઠવું છું, ત્યાં સમય થઈ જાય છે.
કહેવું છે ઘણું તમોને, પણ શબ્દો નથી જડતાં,
આવવું છે પાસે તમારી, પણ ઈશારા નથી જડતાં.
તમને દેખીને, વાતનું વતેસર થઈ જાય છે,
દિન વિતાવું છું યાદમાં, રાત્રીયે વહી જાય છે.
વેદનાને વલુરી નાંખીને, જવાલા તો સળગી જાય છે,
ઢબુરી નાંખવા મથી રહી છું, ચિનગારી જવાલાથી,
કાલિદ માફ કૂકતાં, બંસી બેસૂરી બની જાય છે.

-પાણલ મહેતા

E. Y. J. C., G-77

શા માટે ?

તેં સૃષ્ટિને આકાર આપ્યો છતાં
તું નિરાકાર શા માટે ?

તેં આ મનુષ્યો બનાવ્યાં છતાં,
તેમાં વિકાર શા માટે ?

તેં કયું સર્જન દુનિયાનું છતાં,
તું સર્જનથી જુદો શા માટે ?

તું રહ્યો નિર્દોષી છતાં,
આ લોકો લોભી શા માટે ?

તું ઉત્તમ સર્જન કર્તા છે છતાં,
આ સૃષ્ટિમાં ખામી શા માટે ?

તું રહ્યો સદાય અમર છતાં,
તારા હાથે નાશ શા માટે ?

તેં ઉગાડ્યા કંટકમાં પુષ્પો છતાં,
એ ઉત્તમ સર્જન શા માટે ?

-મિસ્ત્રા રૂબા

F. Y. B. Com., C-54

* મહેકં *

-ભરત આર, ગાંધી
(ત્રીજું વર્ષ વાણિજ્ય)

“શું ?”

“બહેનને થશે કે સલીમ માત્ર યાદ જ મોકલાવી ?”

“શું મોકલાવવું છે તારે ?”

“ભૂલી ગયાને સાહેબ ! પણ હું અને બહેન કદી નહી ભૂલીએ ! “આપને ઉતાવળ છે, પરંતુ જો આપ બે મિનિટ થોભી બસો તો હું અંત પાછો આવીશ.”

“ક્યાં જવું છે તારે ?”

“કૂલ લેવા, બહેનને જ્યારે જ્યારે મળ્યો છું ત્યારે મેં કૂલની ભેટ આપી છે અને સાહેબ એ કૂલ જેવો જ અમારો સંબંધ સુવાસિત અને તાજો છે. આટલું ખોલતાં તે દોડી ગયો.”

નિશાંતની નજર સામેથી સલીમ અને શ્રુતિનો કૂલોથી મહેકંતો ભૂતકાળ અડપથા પસાર થવા લાગ્યો.

શ્રુતિ ગામની શાળામાં શિક્ષિકા હતી અને તેના લગ્ન નિશાંત સાથે થોડાં સમય પહેલાં જ થયા હતાં.

શ્રુતિને નાકમાં ફેડલી થયેલી લોકો કહેતાં માલણ છે અને જો સુગંધિત કૂલો સુંઘવામાં આવે તો મટી બન્ય છે. આથી શ્રુતિ કલાસમાં કૂલો સુંઘતી. સલીમ તે કલાસનો વિદ્યાર્થી હતો. તેણે એક દિવસ શ્રુતિને પૂછ્યું, “બહેન તમને કૂલ બહુ ગમે છે, કેમ ?”

“કેમ ?” શ્રુતિએ પૂછ્યું.

નિશાંત બજારમાંથી ખરીદી કરી રીક્ષામાં બેસવા જતો હતો ત્યાં જ તેના નામની બૂમ સાંભળીને તે ઉભો રહ્યો. જોયું તો માણસોની ભીડ વચ્ચેથી એક યુવાન આવી રહ્યો હતો.

“કેમ સાહેબ, મને ન ઓળખ્યો ?” યુવાને નજીક આવી પૂછ્યું, “અરે ? સલીમ તું ? ઓળખાય નહિ તેવો મોટો થઈ ગયો છે.”

“આપના જેવાની તથા અલ્લાહની રહેમ છે સાહેબ, પણ બહેન ક્યાં ?”

નિશાંત ક્ષણભર અવાક થઈ ગયો અને પછી પૂછ્યું, “કાંઈ કામ હતું ?”

“ના, રે આ તો ચાર-પાંચ વરસ થઈ ગયાં એટલે પૂછું છું.”

“અહીં જ છે, સાથે જ છે !”

“તો સાહેબ ઘરનું સરનામું આપશો ?”

નિશાંતે વાતને ટુંકે પતાવવા કહ્યું “અમે તો અહીં ફરવા આવ્યા છીએ અને આજે રાત્રે જ જવાના છીએ.”

“ભલે સાહેબ ! હું જરૂર મળવા આવત પરંતુ નોકરી છે એટલે શક્ય બનશે નહિ, પરંતુ મારી યાદ જરૂરથી કહેજો.”

“ભલે !” આટલું કહી નિશાંત રીક્ષામાં બેસવા જતો હતા ત્યાં જ સલીમ ખોલ્યો, “સાહેબ આપ બહેનને મારી યાદ આપશો, ત્યાં તેમને કંઈક બીજું યાદ આવી જશે.”

તમે બે ચાર દિવસથી કૂલો સુધો છો ને એટલે.

“મને કુલો ગમે તો છે, પરંતુ હમણાં તો માલણ થઈ ગઈ છે ને એટલે સુધુ છું.”

“હવેથી હું તમારા માટે સુગંધિત કુલો લઈ આવીશ.”

“ભલે !”

બસ તે દિવસથી જ સલીમ સુગંધિત કુલો શ્રુતિના ટેબલ પર મૂકી દેતો. શ્રુતિની માલણ મટી ગઈ પરંતુ શ્રુતિ અને સલીમનો કુલ જેવો સુવાસિત સંબંધ પમરાટ ફેલાવતો પાંગરતો રહ્યો.

સમય સરકતો રહ્યો. થોડા જ સમયમાં નિશાંતની બદલી થઈ ગઈ... પરંતુ બ્યારે બ્યારે નિશાંત કામ માટે ગામમાં આવતો ત્યારે શ્રુતિ પણ સાથે આવતી. સલીમને જાણ થતાં જ તે મળવા દોડી જતો અને બ્યારે તેઓ પાછાં જતાં ત્યારે બસ સ્ટેન્ડે કુલો લઈને પહોંચી જતો.

વખતના વહેણ વહેતાં રહ્યાં અને શ્રુતિ અને સલીમનો સંબંધ કુલનો પર્યાય બની ગયો હતો. સલીમ દોડતો આવી પહોંચ્યો. હાથમાં મોગરાની વેણી અને કુલનો ગજરો હતો. નિશાંત પાસે આવતાં તે બોલ્યો, “સાહેબ, તમે ખૂબ જ દૂર ચાલ્યા ગયા, પરંતુ હું બ્યારે એ જોઉં છું ત્યારે બહેનને અવશ્ય યાદ કરું છું.”

“શું કરે છે અત્યારે તું ?”

“નોકરી”

“ક્યાં ?”

“બાબુના શહેરમાં..... આપના અને બહેનના આશીર્વાદે સ્નાતક થયો અને નોકરી મળી ગઈ.”

“સરસ !”

“સાહેબ, બહેનને કહેજો મને માફ કરે. હું કદી કાગળ લખી શકતો નથી, પણ આ કૂલમાં જ મારા બધા કાગળો છે. કુલ જોઈ બહેનના ચહેરાની પ્રસન્નતા જોવાની ખૂબ જ ઇચ્છા છે. ઠીક, ચાલો ત્યારે આપને વધુ સમય નહીં રોકું બહેનને તો ક્યારે મળારો ભગવાન જાણે.”

નિશાંતનું હૃદય રડી ઊઠ્યું, “એને હવે ક્યારેય નહીં મળાય, તેં આપેલ ગજરો ને વેણી હું પહોંચાડી શકુ તેમ નથી.” શબ્દો સરી પડે તે પહેલાં જ સલીમ બોલ્યો, “બહેનને મારા પાચલાગણુ કહેજો અને કહેજો કે મેં શાદી કરી લીધી છે અને બાળકી પણ છે, કુલ જેવી. થોડા સમય પછી હું, બીબી અને બાળકી બહેનનાં આશીર્વાદ લેવા આવશું...” આ શબ્દો બોલતાજ સલીમ ગળગળો થઈ ગયો.

નિશાંતના શબ્દો ગળામાં જ રૂંધાઈ ગયા. તેણે સલીમને કશું જ ન કહેવાતું નક્કી કર્યું. કારણ કે જો તે શ્રુતિની સ્મૃતિમાત્રથી આટલો ગળગળો થઈ જાય છે તો તેના મૃત્યુનાં સમાચાર તે કેવી રીતે સાંભળી શકશે? એ દુટી પડશે. ભાંગી જશે, કુલની પાંખડીઓ એક સામટી આક્રંદ કરતી ચિમળાઈ જશે અને ખરી પડશે. રહેશે માત્ર પાનખર રૂપી સૂકા પાન. નિશાંત ધીરથી બોલ્યો, “જરૂર કહીશ, તું બેબી અને બીબી સાથે જરૂર આવજે.”

નિશાંત રીક્ષામાં બેસી ગયો. રીક્ષાના મશીનના અવાજ વચ્ચે સલીમની ઉભાલરી લાગણીઓનો સૂર અટવાઈ ગયો. નિશાંતનું મન રડી ઊઠ્યું શ્રુતિ તારા એક પ્રેમાળ વિદ્યાર્થીની લાગણી સંવેદવા ભવતી રહી હોત તો !

ગીત

ખ્યાલોની દુનિયામાં જીવવાનો,
ખ્યાલ જરા સારો છે!
મને ભૂલી ગયાનો તારો ભ્રમ
મને જરા ંહાલો છે!
પીંજરાના પંખીની પાંખો ફફડેએ
મુક્તિના ખ્યાલ જરા ન્યારો છે!
દરિયા તો સાત એના જળમીઠાં તો
ખ્યાલ કેવો ખારો છે!

લાગણીના વનમાં જે પડઘો ઉગે
અવાજ ઓળખ્યાનો આજો છે!
શબ્દોના ઓળખે જે શબ્દના સૂરજને
ઉગવાનો ખ્યાલ જરા આજો છે!
યાદના પંખી તો ટહુક્યા કરે, એ ટહુકાના
શમણાનો સોનેરી માજો છે!

-અયોતિષ ભાની

ઉડવું છે મારે ?

ગગને વિહાર કરવું છે તારે ?
પેલાં પંખીડાંને જઈને પૂછું
શું તું મને પાંખ આપીશ ?
તારી પેલી પાંખો દ્વાર મારે ઉડવું છે ફર ફર.....
જ્યાં મને શાંતીના વાદળોમાં ઊડવા મળે
દરિયાઈ લહેરની ઠંડક માણવા મળે
તારા લાઇખંધના મીઠાં ગીતોતું રસપાન કરવા મળે
પવનના તેજ ઓલામાં ઝુમવા મળે
ખંધનમુકત આલલામાં તરવા મળે
સ્વાર્થની દુનિયામાંથી નિઃસ્વાર્થની દુનિયામાં ઊડવું છે મારે
એવાં આકાશમાં કેને ઊડવું ન ગમે પંખીડાં?

નરેન્દ્ર ખારેડ
F. Y. B. Com., A-5

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