



# Prahladrai Dalmia Lions College of Commerce & Economics



THE AGONY OF THE BIRDS  
LINGERS ...  
ARROWS FLY AROUND US  
STILL  
DESTROYS EVERYTHING  
WE LOVE  
THE STENCH OF DEATH  
THE PAIN OF LOSS  
THE SHE BIRD WEEPS  
THE DEAFENING NOISE  
OF WAR DRUMS,  
DISTURBS EVEN THE PEACE  
OF GRAVEYARDS  
LISTEN THAT CRY —  
OF HUMANITY  
'MA NISHADA' LISTEN —  
TO THAT CRY.  
CAN WE WRITE  
ABOUT IT IN PEACE



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1. Shri Mahabirprasad Dalmia
2. Shri Bajranglal Dalmia
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# Prahladrai Dalmia Lions College of Commerce & Economics

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



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**1988 - 89**

**VOL. 16**

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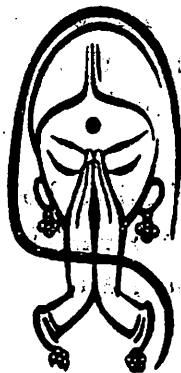
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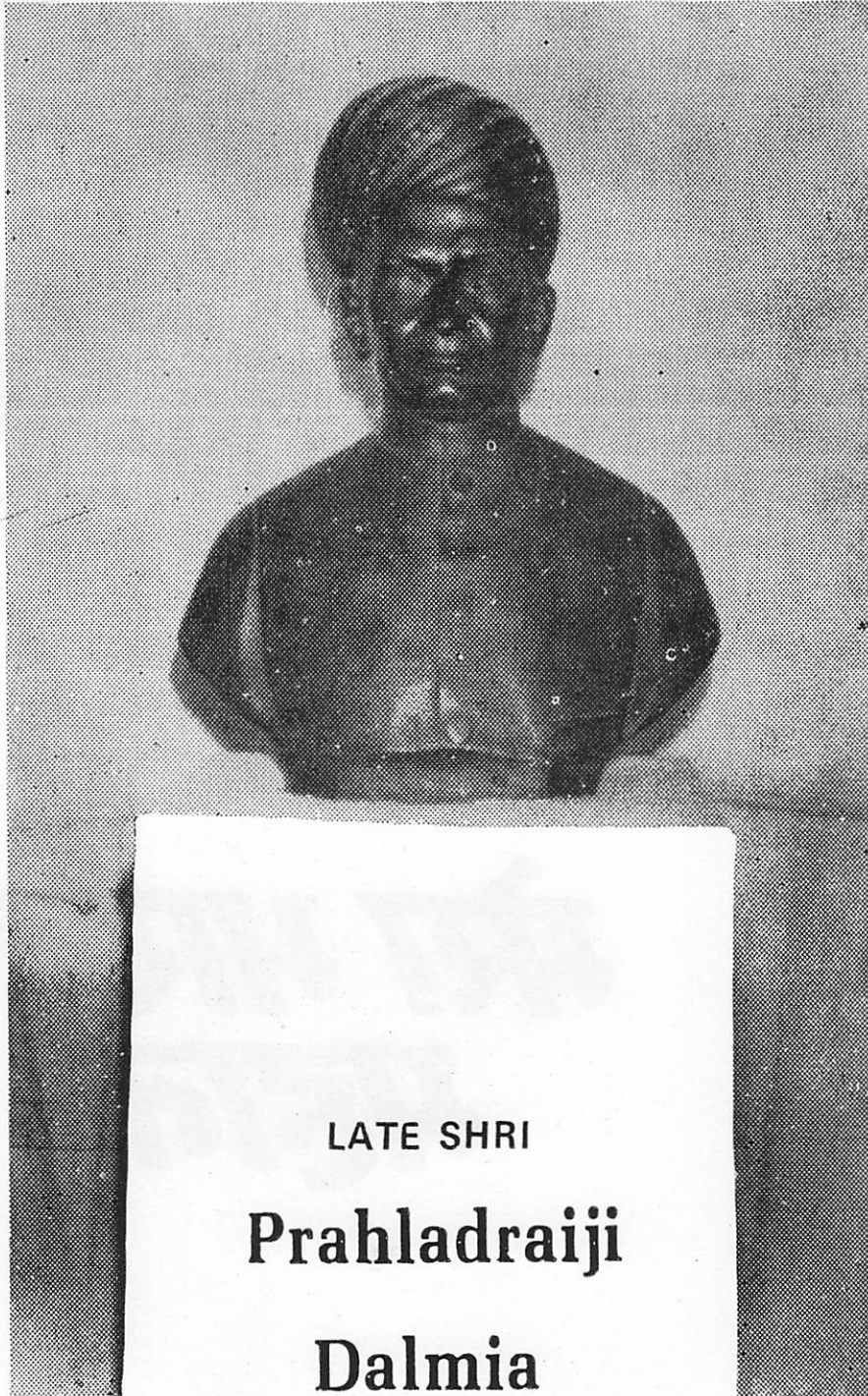
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मराठी विभाग



OUR HOMAGE TO ... ..

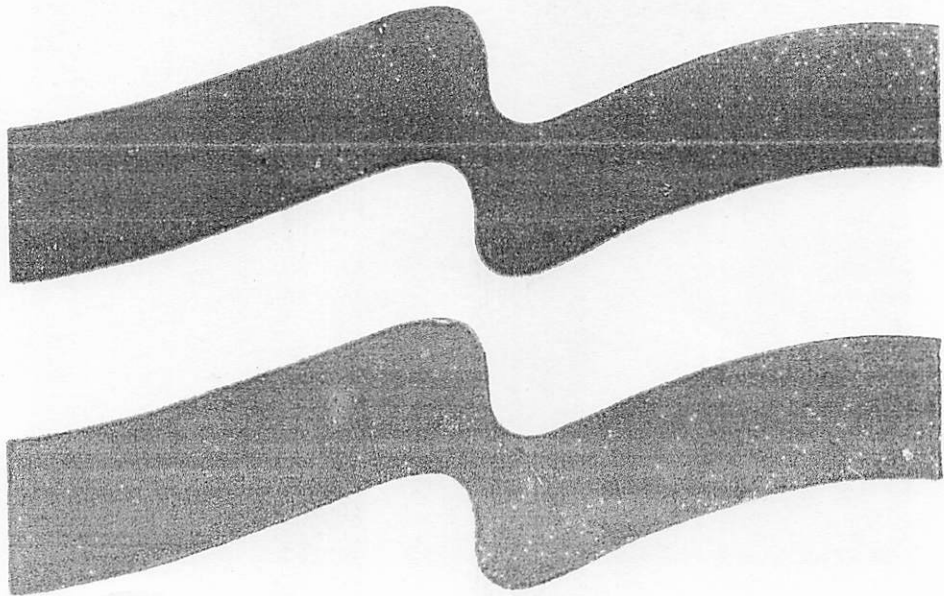


LATE SHRI

**PRAHLADRAIJI**

**DALMIA**

ਪਿਤਾ  
ਮਾਤਾ



# EDITORIAL

Our country, in its efforts at improvement and change, faces many problems, fears, inadequacies and challenges. A part of it is visible in the field of education also. Only a united modern India with a **PRODUCTIVE, HUMANE AND CARING SOCIETY** can make an equitable distribution of our achievements of culture, science and arts. If this is to happen unqualified priority should be given to education, for all, irrespective of caste, creed, location or sex, in the **ACQUISITION OF LITERACY AND NUMERACY**.

A new society cannot be built in an illiterate country. Forty years after Independence 70% of our people do not have a proper environment for learning. 38% of our primary schools do not have even black boards. 28% are one-teacher schools and 300 million adults – 110 million in the age group of 15-35 – will have to be made literate by 1990-2000 AD. We made progress in the field of agriculture, industry and science. Restructuring of the system of education will have to be kept up with the changes taking place within the country and else where.

Majority of our growing younger generation want education because it helps them to secure a job. The frustration of the growing unemployed is the result of glorification of intellectual work and **DENIGRATION OF MANUAL LABOUR**. Our educational institutions should not produce men and women

who are unfit for any work. **OUR STUDENTS SHOULD NOT BE MERELY DEGREE HOLDERS, BUT THEY SHOULD REALLY 'KNOW', 'THINK' AND 'GROW'.**

Our teachers are the pride of our nation. The indifference shown towards the legitimate demands and genuine grievances results in strikes and boycott of Examinations, both by Teachers and non-teaching staff. This has caused a great deal of hardship to the students especially at the time of Examinations. The implementation of the promise, by affirmative action, held by the **NATIONAL COMMISSION ON TEACHERS – I (Chattopadhyaya), THE NATIONAL COMMISSION ON TEACHERS – II (Rais Ahmed) and THE MEHROTRA COMMITTEE ON U.G.C. PAYSCALES** and also **THE CENTRAL FOURTH PAY COMMISSION REPORT** and active involvement of teachers in the restructuring of the present education system may prevent further deterioration. The people concerned with education deserve warm respect for their selfless service.

We have to take education beyond knowledge involving the body, mind, intelligence and consciousness. Then only we can build a modern nation. Pandit Nehru observed, **IF ALL IS WELL WITH THE UNIVERSITIES, ALL WOULD BE WELL WITH THE NATION.**

**PRAHLADRAI DALMIA LIONS COLLEGE OF COMMERCE & ECONOMICS**  
**RESULTS OF THE EXAMINATION HELD IN MARCH / APRIL / MAY 1988**

CLASS	No. of candidates Registered/sent up	No. of students appeared	PASSED IN			Total Pass	Percentage of Passing		
			First Class above 60% to 70% & 69.99	Second Class 45% to 59.99%	Pass Class 35% to 44.99%		College	University/Board	
F.Y.J.C.	883+105 Ex.	883+95 Ex.	2	71	302	327+62 Ex.	764	78.35	—
H.S.C.	724	716	23	246	388	43	689	96.22	69.44
F.Y.B.Com.	894	865	—	23	242	106	371	42.89	84.73 with ATKT
S.Y.B.Com.	783	757	—	21	347	125	493	65.12	95.11 with ATKT
T.Y.B.Com.	655+84	650+77 = 727	—	41	353	93 (60+33) Ex.	487 454+33 Ex.	69.84	54.20

**RANK HOLDERS — F.Y.J.C.**

Rank	Name of the Student	Exam. No.	Marks obtained
1)	Gupta Arunkumar	H-68	482/600
2)	Sharma Anju	D-22	454/600
3)	Agarwal Ramakant	H-5	449/600

**RANK HOLDERS — F.Y.B.COM.**

1)	Sharma Rajesh M.	429+10/600
2)	a) Gohil Kapilkumar M.	418+2/600
	b) Bhuvad Mahesh P.	415+5/600
	c) Kamat Anuja N.	412+8/600
3)	Jain Shobhana R.	407/600

**RANK HOLDERS — S.Y.J.C. (HSC)**

Rank	Name of the Student	Exam. No.	Marks obtained
1)	Killedar Rizwan G.	87682	466/600
2)	Khatod Sunita B.	87663	462/600
3)	Dhanuka Shamsunder	87062	448/600

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1)	Roongta Neelam V.	390/600
2)	Agarwal Rajesh S.	378+10/600
3)	Atal Krishna G.	384/600

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1)	Dave Narayandutt Ramanlal	405/600 +10 NSS
2)	Shah Hiren Rasiklal	414/600
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Prof. C. K. ANANDAN – Supervisor

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10. Mr. Rajeev Suri
11. Mr. N. Kanduri

### ECONOMICS

1. Mrs. Y. D'Mello
2. Mrs. Vasumati Arvind
3. Miss Asha Lokeshwar
4. Mrs. Jyotsna Vyas
5. Mrs. Neela Maduskar

### MATHS./STATS.

1. Mr. S. S. Pai
2. Mr. S. P. Singh

### ENGLISH

1. Mr. P. S. Sapre
2. Mr. C. K. Anandan
3. Mrs. T. Das
4. Mrs. S. J. Bhandare
5. Mr. M. N. Galgali
6. Mrs. Nita Bhojani

(P.T.)

### LANGUAGES

1. Mrs. S. S. Kulkarni (Marathi)
2. Mrs. Geeta Naik (Gujarati)
3. Mrs. P. R. Dadheech (Hindi)
4. Mrs. Prakashodevi Dalmia (Hindi)
5. Miss Hema Patel (Gujarati)

(P.T.)

### SPORTS DIRECTOR

1. Mr. B. V. Tekle





# Prahladrai Dalmia Lions College of Commerce & Economics

## NON-TEACHING STAFF ( 1988-89 )

### OFFICE

1. Mr. S. K. Datar.....Registrar
2. Mr. P. N. Sharma.....Office Supdt./  
Accountant
3. Miss Neema Joshi.....Head Clerk
4. Mrs. Leela Peter.....Senior Clerk
5. Mr. N. Y. Gosavi.....Clerk
6. Mr. B. S. Gaonkar.....Clerk
7. Mrs. Nagaveni R.....Stenographer
8. Miss Nanda Mahendrakar....Clerk-Typist
9. Mr. M. B. Sarvatkar.....Clerk-Typist
10. Mr. V. S. Naik.....Clerk-Typist
11. Mr. Sagarmal Saini.....Clerk-Typist

### LIBRARY

1. Mrs. B. A. Rangparia.....Librarian
2. Miss M. R. Mandle.....Asstt. Librarian
3. Mrs. S. V. Bandekar.....Senior Clerk
4. Mr. S. K. Pandey.....Senior Clerk

### CLASS IV EMPLOYEES

1. Mr. S. V. Wamanghe
2. Mr. B. N. Shedge
3. Mr. D. J. Shinde
4. Mr. V. H. Mhatre
5. Mr. Udaram Saini
6. Mr. J. C. Tiwari
7. Mr. R. V. Yadav
8. Mr. Shivaji Sarode
9. Mr. C. K. Chandran
10. Mr. Prahlad Chauhan
11. Mr. Sriram Varma
12. Mr. A. P. Yadav
13. Mr. T. M. Kharade
14. Mr. Sohanlal Jedia
15. Mr. Omprakash Jajot
16. Mr. Basanna Bogi
17. Mr. L. S. Dubey
18. Mr. Ramdhiraj Yadav
19. Mr. Prabunath Singh
20. Mr. K. P. Patil
21. Mr. M. D. Amberkar
22. Mr. R. S. Varma
23. Mr. S. S. Vagal

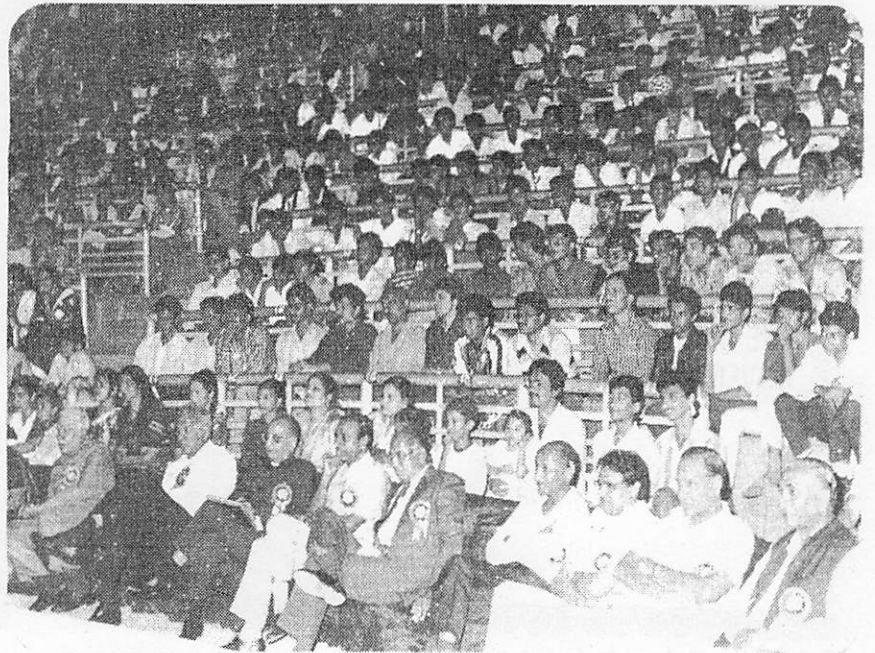


# ENTERTAINMENT ONCE A YEAR (1988-89)



FOR A CHANGE  
MR. DARASINGH  
ADDRESSES THE  
AUDIENCE

THEY ALSO SAT AND  
WATCHED



I ALSO TAKE MY  
SHARE OF PRIZES



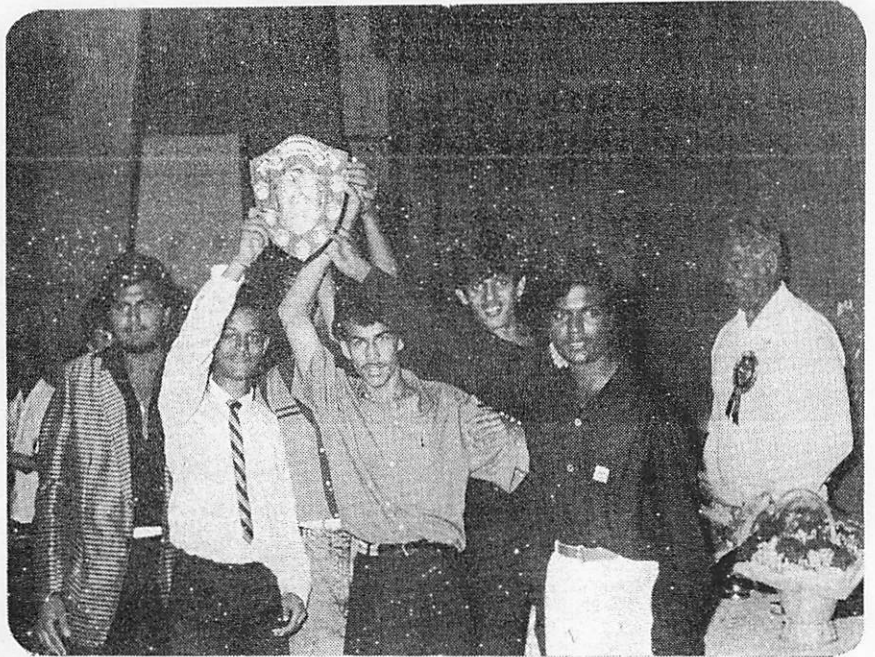




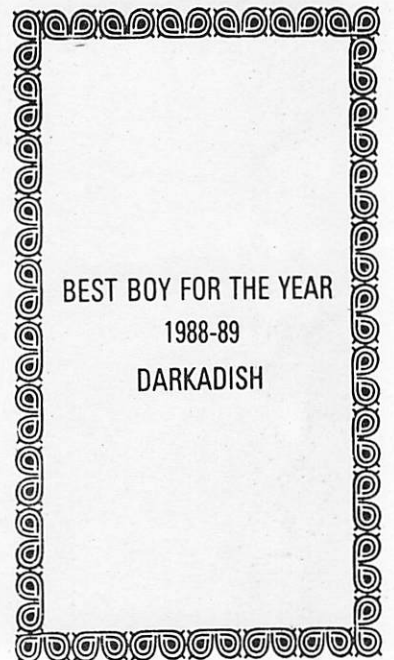
BEST GIRL FOR THE  
YEAR 1988-89  
HEMANGINI MAHALE

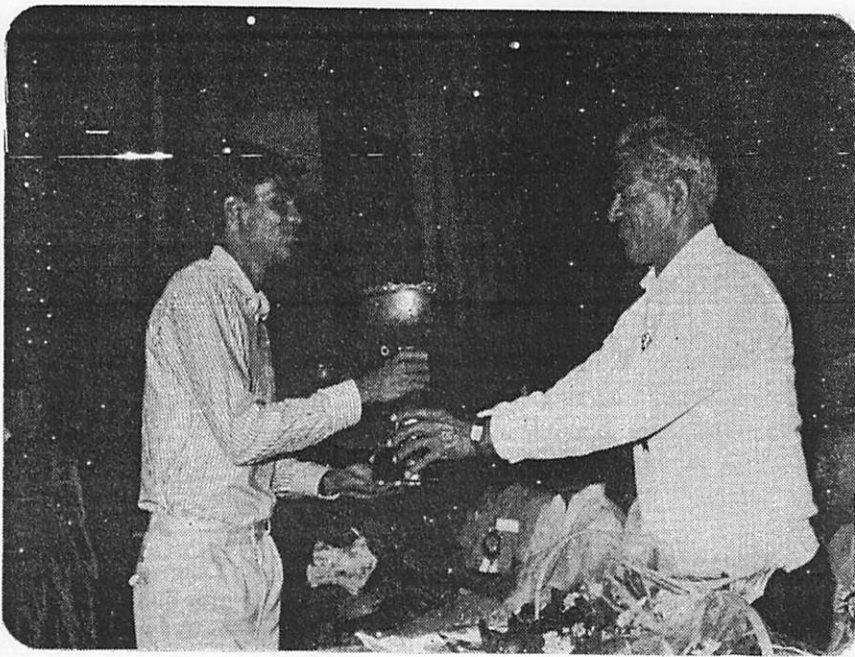


AT LAST! WE  
MANAGE TO COLLECT  
THE HIGHEST  
ADVERTISEMENTS



BEST BOY FOR THE YEAR  
1988-89  
DARKADISH

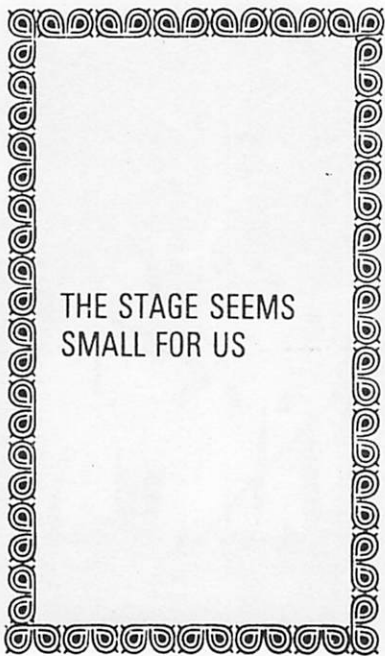




SPORTS MAN OF THE  
YEAR

CHRISTOPHER

FROM ONE SPORTS  
MAN TO ANOTHER



THE STAGE SEEMS  
SMALL FOR US



CUSTOMS TOO WAS  
INVITED TO OUR  
PROGRAMME





CHIEF GUEST  
SHRI L.D. ARORA WITH  
TRUSTEES AND  
PRINCIPAL

THEY ALSO  
ENTERTAINED  
A SCENE FROM  
AYE NAWAB AYE



ANNUAL DAY  
GATHERING A CROSS  
SECTION

# PRINCIPAL REPORTS



I am pleased to report that while we have been making all round progress in recent years, the year under review is particularly noteworthy for our achievements both in curricular and extra-curricular activities. At the Board Examination our results have been around 95% in the last five years. In the examination held in March, 1988 our result was over 96% with 269 students passing in 1st Class. In the University examination at T.Y.B.Com. our result was 70% as against 54% of the Bombay University, with 41 students passing in 1st Class. Our teachers both in the Junior as well as in the Senior College are making all efforts to improve our results still further. I am happy to report that Lion Sitaram Singhania Memorial Rotating Shield sponsored by Lions Club of Malad-Borivli for best results in H.S.C. and University Examination in P and R wards has been bagged by us this year.

This academic year too was marred by another unfortunate strike by the University teachers which ended in mid January this year. While most colleges were affected by the strike, we worked with near normalcy. Majority teachers of our college attended to their duties and engaged their classes. Soon after in February this year, the administrative staff went on strike which has affected our students severely. The examinations of this year have, therefore been postponed.

With normalcy now restored the University will be gearing up to hold the examinations, we expect our students to work hard for their examinations and we wish them all success.

You are aware, we are managed by the Social organisation wedded to render Social Service. Our management objective has always been to encourage our students, develop their talents, skills and organising abilities. This objective we promote through the activities of language associations, N.S.S. etc.

## INDEPENDENCE DAY

Lion N. D. Oza, unfurled the National flag in the presence of a large gathering of students-teachers, Lions and Governing Council members.

## STUDENT-TEACHERS' COUNCIL

The Elections were keenly contested and very ably managed by Prof. M. N. Bhise.



Mr. Mahesh S. Jain and Mr. Manish K. Bakshi were elected as Chairman and the Secretary respectively. Miss Afroz Jehan M. Sayed was elected as the Ladies Representative. Shri Kumar Chavan was elected as University Representative. We are proud to state that for the first time in the history of the college our students was elected on Student-Council of the Bombay University. The Council successfully organised the entire College Day and the Gymkhana Day Function this year.

### COLLEGE DAY

The Seventeenth Annual Day of our Senior and the Junior College were celebrated on 20th and 21st of January respectively at Bal Gandharva Rang Mandir. On the earlier day Shri L. D. Arora, Commissioner of Customs was the Chief Guest and gave away the prizes. Lion Shyamsunder Ruiaji presided at the function. The following day the noted wrestler, actor Shri Dara Singh was the Chief Guest and gave away prizes Lion Ratanlalji Saraf presided on the occasion. Lion Shankarlalji Jain and Lion S. M. Jhunjunwalaji introduced the Chief Guests on the respective days.

I am pleased to record that 'Dalmia Utsav' sponsored last year by Shri Bajranglalji Dalmia and Balkrishnaji Lakhota was celebrated this year as well in our college campus on 21st and 22nd December, 1988. In the two day glittering festival 480 students of 25 different colleges participated in competitions which included Dance &

Dramas, Songs & Music, Quiz & Debate, Painting & Rangoli etc., etc. I very much appreciate the efforts made by our students Mr. Manmohan Kapoor and Ashish Singh in organising the Utsav which is no easy task. They have worked night and day for the success and have moved from College to College, particularly when most of them were affected by the strike. The Utsav was inaugurated by Shri Hasmukh Upadhyay, M. P. and Shri Ajitji Vachhani was the guest of honour. Noted Cine Artist Shri Jankidas with Justice Tatad were the Chief Guests at the Prize Distribution ceremony and gave away prizes. Shri Bhajranglalji Dalmia, Lion Ratanlalji Saraf, Lion Shyamsunderji Ruiji, Lion Shankarlalji Jain, Lion S. M. Jhunjunwalaji and Lion B. L. Jhunjunwalaji were present on the occasion.

They were guided in these activities by our teachers. Special mention may be made of Prof. Naringrekar who was deeply involved in these activities. We bagged the first prize in Folk Dance competition and the Trophy for overall achievements. We have all words of praise for all those who have worked for the success of 'Dalmia Utsav'.

In the Inter-collegiate Gujarati Drama competition organised by Copwud, our college won the 2nd prize. Our students Mr. Hiten Mehta, Miss Sonal Shah were adjudged as best actor and best actress respectively. Mr. Krishna Gandhi was declared as the best supporting actor. In Mehendi & Folk Dance competitions we won 3rd prize. Our Miss

Shaikh Nasera won the 1st prize in the competition organised by Youngs & Childrens Welfare Society. Miss Neepa Shah won 1st prize in Dalmia Utsav and the 3rd prize in the competition organised by Saraf College. Rajkumari Surekha bagged the 3rd prize.

In the Inter-collegiate competition organised by Chinai College our Kamalkant Tibrewala and Nita Mathuria won the shield for our College in Poetry reciting and they also bagged prizes in Dalmia Utsav competitions.

### SPORTS

In the field of sports we were runners-up in Hand Ball in the Inter-collegiate competition organised by the University of Bombay. Our Mr. Parag Shah, Shanti Anantraman, Suvarna Taggarshe, Neelam Dhole and Nilima Barve have been selected to represent the University in Hand Ball, Mr. Jayesh Dadarkar in Cricket and Bhavi Sarvajit Kaur and Rama Poonapur in Volley-Ball. We were runners-up at the Open Volley-ball tournament organised by Volley-ball Sports Association. Our Rajan Nair and Christopher Vijayan have been selected to represent our country in Volley-Ball.

N. S. S.

The NSS unit of our College has won the 2nd prize in Fund Collection for the Children Aid Society. 60 students worked on the identification of the blind project in 17 Municipal Wards. NSS organised two blood donation drives during the year. In the mass programme of Functional Literacy introduced by the University, 600 students of our college are involved in the project.

Under Yuvak Gramin Vikas Yojana, our NSS boys held camps at Tandulwadi twice during the year in order to complete the Community Hall for the benefit of the local Adivasi population. Yuvak Gramin Vikas Yojana celebrated the annual day at Hinduja Hall on 25th February, 1989. Shri Pareshbhai M. Shah was the Chief Guest on the occasion.

### FINE ARTS ASSOCIATION

Organised on the spot Painting, Rangoli, Cartoon, Mehendi and Caption Contests and also held a Painting exhibition. Prof. C. K. Anandan has been able to motivate our students to actively participate in inter-collegiate competitions. Our Prakash Kurup and Arnav Agarwal won prizes in Cartoon and Pencil Play organised by Rizvi College.

I am proud of my students for bringing laurels to this institution. I am confident our students will continue to work for academic and extra-curricular excellence of this institution and come out as worthy citizens of this country in future.

I thank all members of the staff – teaching as well as non-teaching for their co-operation without which it would have been difficult to achieve success during the academic year.

Finally, I sincerely thank the Trustees and the members of Governing Council of our College for their kind guidance from time to time. I am confident with hard work from students, guidance from the management and co-operation from the teachers, we will further progress in academic and extra-curricular excellence.

THANKING YOU ONCE AGAIN

# GYMKHANA

Prof. B. V. TEKLE  
(Sports Director)

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

In the field of sports our Volley Ball Team (Men) was the Runners up in the Inter-Collegiate Volley-Ball Tournament organised by P. D. Lions College of Commerce & Economics, Malad. Mr. Christopher Vijayan was adjudged as the best smasher and Mr. Mukesh Rawal won the prize for the best Lifter. Mr. Christopher Vijayan was also selected to represent the Maharashtra, State team among the girls Sarvajeet Kaur and Shanti Anantraaman were selected for Bombay University.

Secondly our girls Hand Ball Team were the Runners up in the Inter-Collegiate Hand Ball Tournament organised by the University of Bombay Suvarna Taggershe M.Com. II was selected as captain of the Bombay University Hand Ball Team. Suvarna Taggarshe, M.Com.P.II, Shanti Anantraman T.Y.B.Com., Nileema Barve M.Com.I and Neelam Dhole F.Y.B.Com. were selected to represent the Bombay University Hand Ball Tournament.

Our Senior College cricket Team reached the quarter-Finals in the Inter-Colle-

giate cricket Tournament organised by the Bombay University.

In this context, special mention should be made of our captain Jayesh Dadarkar, M.Com.II who was selected to represent the Bombay University. This is the first time in the history of our college that a student has been selected in the Bombay University Cricket Team.

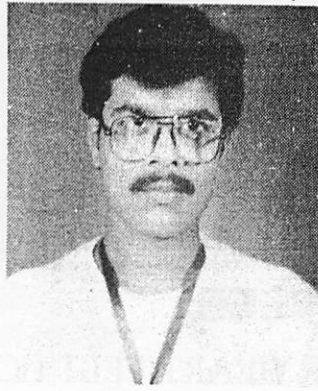
Our College organised the 2nd Inter-collegiate Volley-Ball Tournament in which 15 Teams from Bombay participated.

We also organised the first year Inter-collegiate Cricket Tournament in which 16 Teams from Bombay participated.

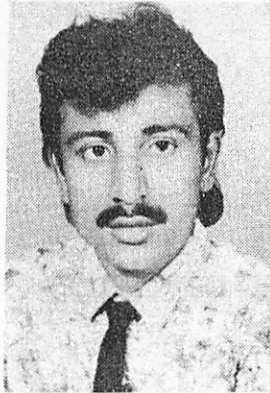
The Annual Athletic meet was held at Bhavans College Ground on 14th January, 1989. The Individual champions were :-

1. Ignatius Vijayan, F.Y.B.Com.  
(Senior Boys)
2. Miss Jyoti Hegde, F.Y.B.Com.  
(Senior Girls)
3. Joseph Kunjachan, F.Y.J.C.  
(Junior Boys)
4. Swapna Naik, F.Y.J.C.  
(Junior Girls)

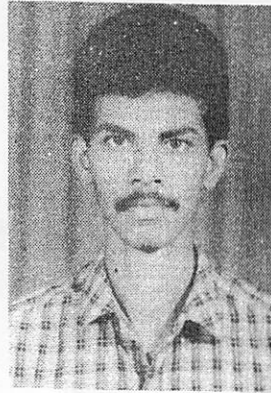
# ANNUAL SPORTS RECORD



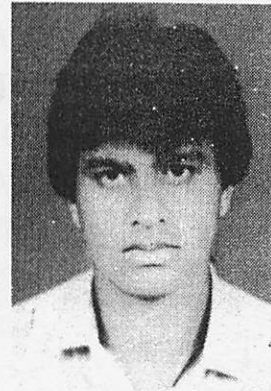
JAYESH B KAMDAR  
STOOD FIRST IN ALL MAHARASHTRA  
J.K.A.I. KUMITE FREE FIGHTING



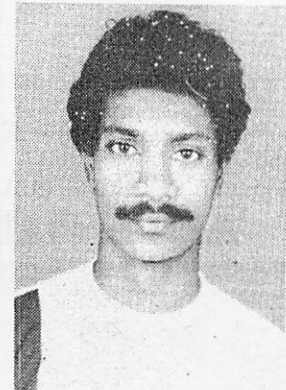
GIRISH GANDHI  
GYMKHANA SECRETARY



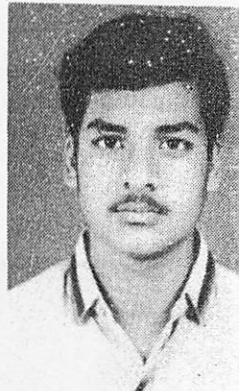
JAYESH DADARKAR  
BOMBAY UNIVERSITY  
CRICKET TEAM



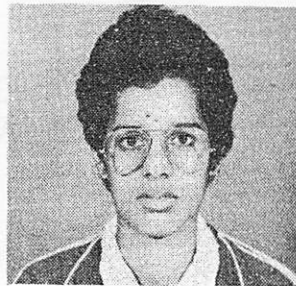
MANOJ NAIR  
BEST FIELDER  
INTER-COLLEGIATE CRICKET



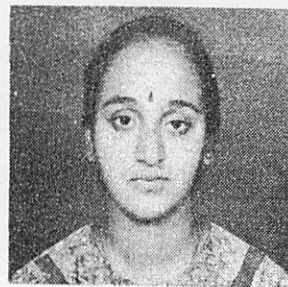
SHIBU THOMAS  
WINNERS IN BADMINTON SINGLES  
DOUBLES & MIXED FOR THE 6th  
CONSECUTIVE YEAR



PARAG SHAH  
UNIVERSITY REPRESENTATIVE  
HANDBALL



NEELAM P. DHOLE  
UNIVERSITY REPRESENTATIVE  
(HAND BALL)



SUVARNA S. TAGGARSHIE  
UNIVERSITY REPRESENTATIVE  
CAPTAIN (HAND BALL)



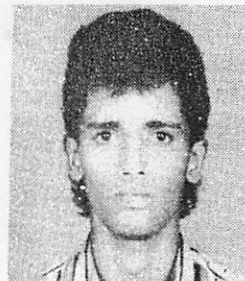
SHANTI AMANTHRAMAN  
UNIVERSITY REPRESENTATIVE  
(HAND & VOLLEY BALL)



JYOTI B. HEGDE  
SENIOR GIRLS CHAMPION

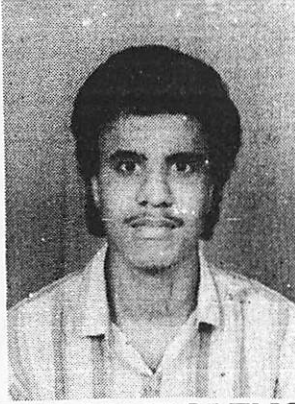


SWAPNA M. NAIK  
JUNIOR GIRLS CHAMPION



JOSEPH K.T.  
BEST ATHLETE





## CONDOLENCES

WE EXPRESS OUR HEART FELT CONDOLENCES  
ON SAD AND PREMATURE DEMISE OF OUR  
STUDENTS DURING THE COURSE OF THIS

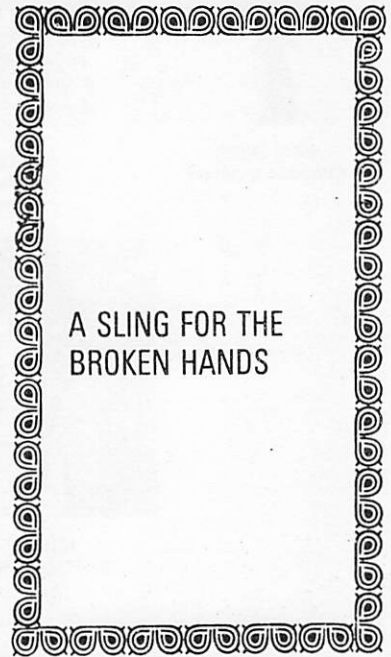
ACADEMIC YEAR

DEEPAK NEVATIA

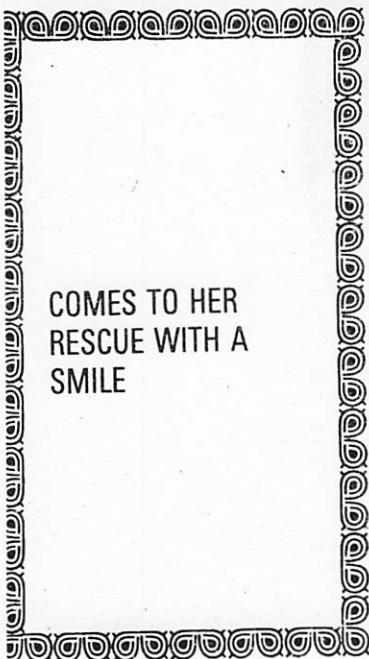
OF F.Y.B. Com., 'D' DIVISION

WHO HAS DIED IN A TRAIN ACCIDENT

**ADVENTURE CLUB (CIVIL DEFENCE)**



A SLING FOR THE  
BROKEN HANDS



COMES TO HER  
RESCUE WITH A  
SMILE



# **ADVENTURE CLUB**

It gives me a great pleasure to present the report for the year 1988-89.

F. D. Lions College of Commerce & Economic is largely developed and widely recognised as the best institution not only in the western suburbs of Malad but in the whole of the University of Bombay.

The Adventure Club is one of the most active associations of our college. The Committee of the Adventure club consists of –

President : Principal P. S. BALERI

Chairman : Prof. S. N. HATEKAR

Secretary : KAPOOR MANMOHAN

Members : (1) MANISH (2) SANJAY  
(3) PRADEEP

The members of the club work vigorously to make themselves more self-reliant. It is needless to say that the students of our club have given a tremendous response by taking active part in the activities, conducted by the club.

Chairman

Prof. S. N. HATEKAR

The activities for the year 1988-89 were started with a peace March. The peace-March was held on the 15th August 1988. It started from P.D.L. College and ended at N.K.E.S. College. Hundreds of students participated in the March.

Secondly a training programme for civil-defence was held from 11th January, 1989 to 24th January, 1989. The students in the programme were given training in CIVIL-DEFENCE. On the final day of this training examinations were held.

The results were 100%.

The club has been successful due to the whole hearted co-operation and guidance given by Principal (Mrs.) P. S. BALERI, Prof. S. N. HATEKAR, the members of the committee and all the well wishers.

I am sure, in future, we will be able to conduct more activities with the blessings and guidance of the concerned.

Secretary

KAPOOR MANMOHAN

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# Students Council Election Results (1988- 89)

Elections to the Students' Council of the College and Common Class Representatives were held on Monday, 19th September, 1988, as per the provisions laid down by the University of Bombay.

The following candidates are elected for the posts of Class Representatives, Ladies Common Room Representative, Common Class Representatives in F.Y.B.Com., S.Y.B.Com., and T.Y.B.Com., General Secretary and Chairman of the Students' Council, 1988-89.

Posts	Name of the Candidate	Class	Div & Roll No.
1. Chairman	Jain Mahesh Sankalchand	S.Y.B.Com.	B-55
2. Gen. Secretary	Baxi Manish Krishnakumar	T.Y.B.Com.	E-7
3. Ladies Common Room Representative	Miss Sayed Afroz Jehan Mohammed	T.Y.B.Com.	F-20
4. Common Class Representative of T.Y.B.Com.	Nevatia Vinod Kedarnath	T.Y.B.Com.	F-85
5. Common Class Representative of S.Y.B.Com.	Bairagra Girish Radheshyam	S.Y.B.Com.	A-34
6. Common Class Representative of F.Y.B.Com.	Agrawal Hemant Murlidhar	F.Y.B.Com.	A-10
7. Class Representatives (C.R.)	Gothi Hiten Jamnadas	T.Y.B.Com.	A-72
8. — " —	Mehta Anish Sureshchandra	— " —	B-10
9. — " —	Gandhi Devang Indulal	— " —	C-25
10. — " —	Tibrewal Kamalkant Basudeo	— " —	D-92
11. — " —	Patel Janak Lavjibhai	— " —	E-107
12. — " —	Agrawal Meena Jiwanram	— " —	F-68
13. — " —	Gandhi Girish Babulal	— " —	G-33
14. — " —	Banka Manoj Niranjana	S.Y.B.Com.	A-29
15. — " —	Jain Vikram Otmal	— " —	B-60
16. — " —	Mudaliar Hitendra Ravi	— " —	C-77
17. — " —	Rawal Dilip Ratilal	— " —	D-58

Posts	Name of the Candidate	Class	Div & Roll No.
18. Class Representatives (C.R.)	Udani Sanjay Jagdishchandra	S.Y.B.Com.	E-96
19. — „ —	Daga Mahesh Gajadhar	— „ —	F-24
20. — „ —	Tripathi Dhirendrakumar Yoggilal	— „ —	G-66
21. — „ —	Agrawal Praveen Rajkumar	F.Y.B.Com.	A-4
22. — „ —	Gandhi Lignesh Kantilal	— „ —	B-59
23. — „ —	Jogi Himanshu Maganlal	— „ —	C-37
24. — „ —	Naidu Balkrishnan	— „ —	D-87
25. — „ —	Agarwal Rajesh Murari	— „ —	E-8
26. — „ —	Saxena Anoopkumar Ram	— „ —	F-13
27. — „ —	Surve Michael Ashok	— „ —	G-22
28. — „ —	Singh Ashish Kumar Vijay	M.Com. (P-I)	—
29. — „ —	Chavan Kumar Shankar Dattaram	M.Com. (P-II)	—

Bombay-400 064.

Prof. M. N. BHISE,

Date : 19th September, 1988.

Chief Election Officer.

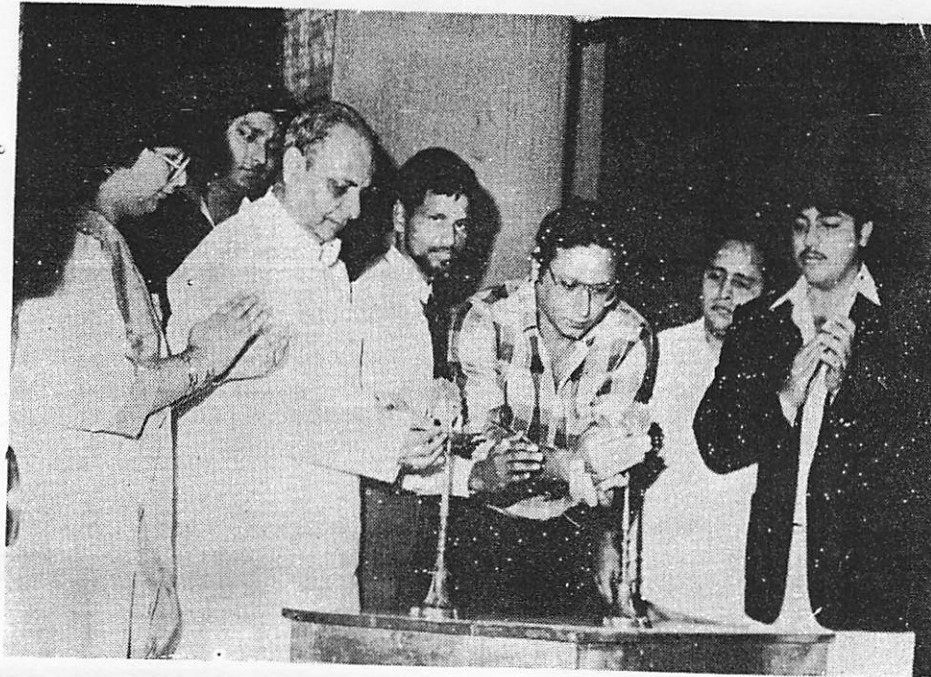


# ACADEMIC AWARDS

The following students have been awarded 'TRUST PRIZES' for the year 1988-89, for standing First, Second and Third Rank at the Examination held in March/April, 1988.

Standard	Class	Roll No.	Marks obtained	Prize Rs.	
<b>F.Y.J.C. (1987-88)</b>					
1)	Gupta Arunkumar V.	S.Y.J.C.	F-92	482/600	251/-
2)	Sharma Anju	S.Y.J.C.	C-49	454/600	151/-
3)	Agarwal Ramakant	S.Y.J.C.	F-9	449/600	101/-
<b>H.S.C. (S.Y.J.C.) March, 1988</b>					
1)	Killedar Rizwana G.	F.Y.B.Com.	C-79	466/600	251/-
2)	Khatod Sunita B.	F.Y.B.Com.	C-67	462/600	151/-
3)	Dhanuka Shyamsunder	F.Y.B.Com.	B-32	448/600	101/-
<b>F.Y.B.COM. (1987-88)</b>					
1)	Sharma Rajesh M.	S.Y.B.Com.	G-50	429+10/600	251/-
2)	a) Gohil Kapilkumar M.	S.Y.B.Com.	F-45	418+2/600 )	151/-
	b) Bhuvad Mahesh P.	S.Y.B.Com.	F-15	415+5/600 )	151/-
	c) Kamat Anuja N.	S.Y.B.Com.	B-97	412+8/600 )	151/-
3)	Jain Shobhana R.	S.Y.B.Com.	B-58	407/600	101/-
<b>S.Y.B.COM. (1987-88)</b>					
1)	Rungta Neelam V.	T.Y.B.Com.	F-11	390/600	251/-
2)	Agarwal Rajesh S.	T.Y.B.Com.	D-51	378+10/600	151/-
3)	Atal Krishna J.	T.Y.B.Com.	A-7	384/600	101/-
<b>T.Y.B.COM. April, 1988</b>					
1)	Dave Narayandatt Ramanlal			405+10/600	251/-
2)	Shah Hiren Rasiklal			414/600	151/-
3)	B. S. Lakshmi			406/600	101/-

# DALMIA-UTSAV INTER-COLLEGIATE YOUTH FESTIVAL



## LIGHTING THE LAMP

ANUPCHAND SHAH  
AJIT VACHHANI  
WITH  
PRIN. P.S. BALERI  
PROF. SAPRE,  
PROF. NARINGEKAR  
& OTHERS

PRINCIPAL  
MRS. P.S. BALERI  
WELCOMES  
SHRI JANKIDAS  
ARTIST, DIRECTOR  
SHRI TATED  
CHIEF JUSTICE  
OF HIGH COURT



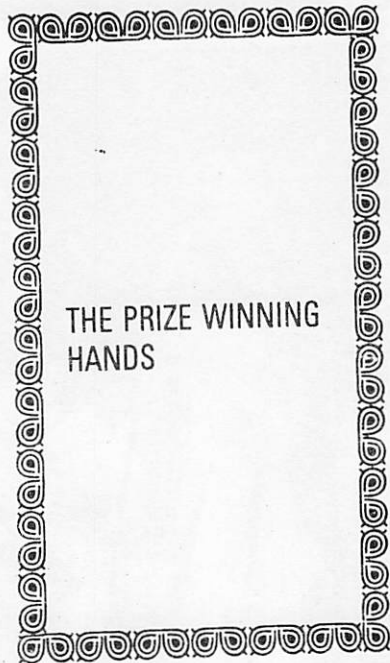
GUEST, TRUSTEES,  
LIONS MEMBER AT  
UTSAV







NAGA DANCE



THE PRIZE WINNING  
HANDS



WE ARE THE MUSIC  
MAKERS



PAINTING COMPETITION  
THE CREATIVE  
ARTISTS ALONG  
WITH THE JUDGES

MISS LAXMI FIRST  
PRIZE WINNER FOR  
BHARAT NATYAM

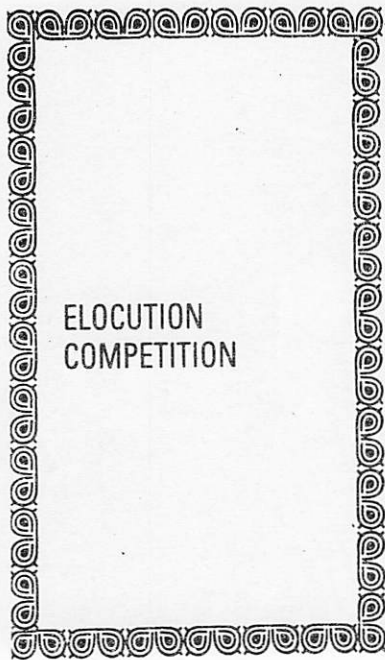


TEEN BANDAR

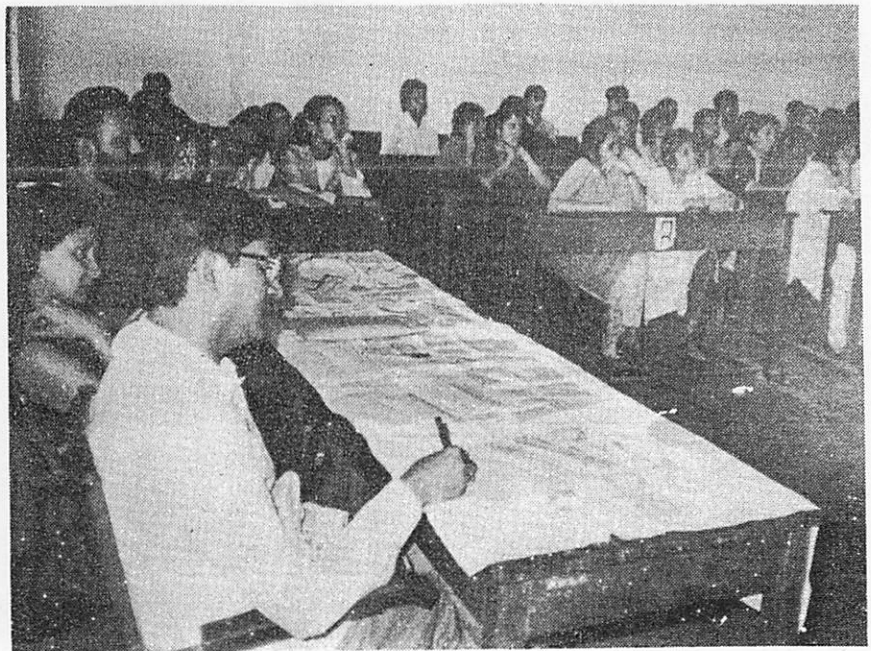




MANY HANDS MAKE  
MORE WORK

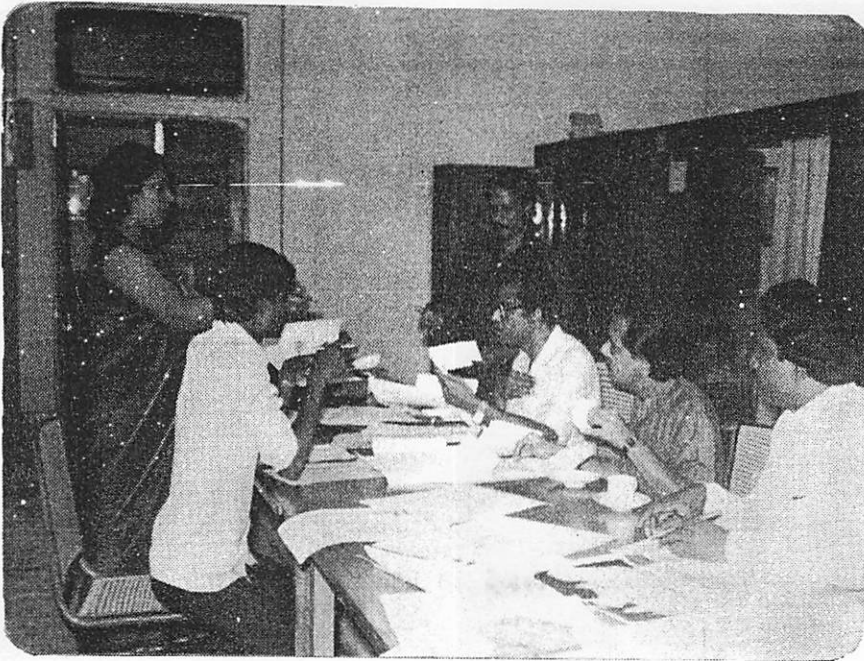


ELOCUTION  
COMPETITION



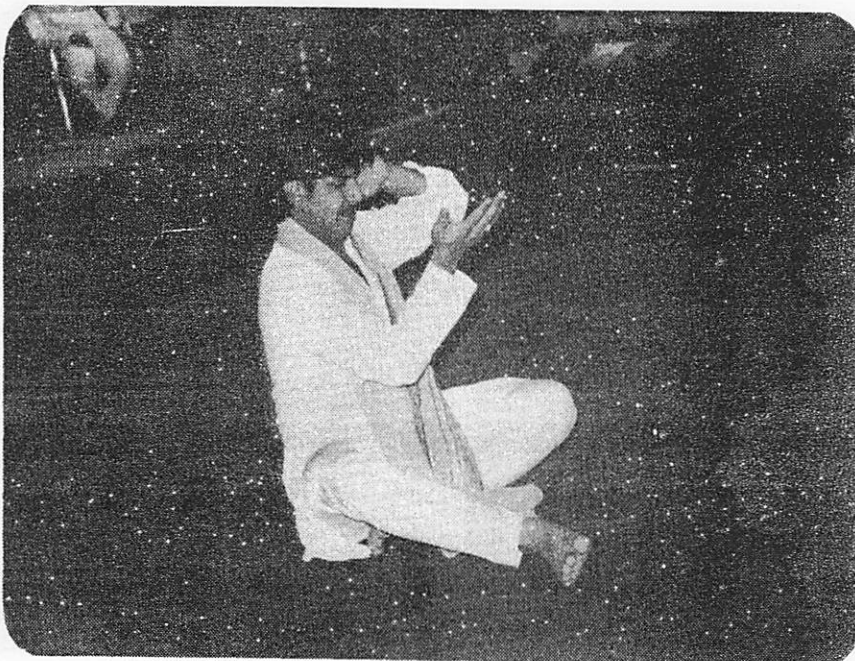
KAVI SAMMELAN





THEY JUDGED AND  
DECIDED

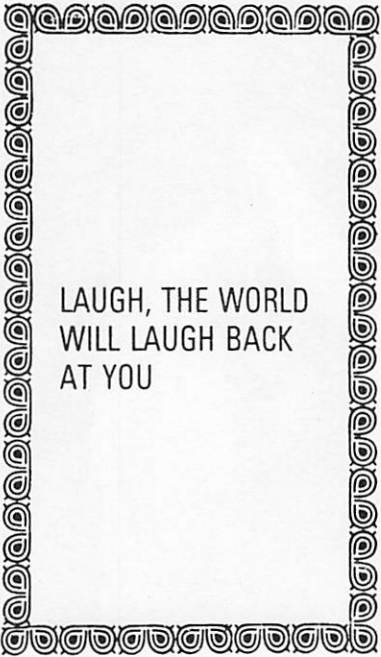
A GOLD MEDAL FOR  
HIS RANGOLI  
SUNIL PADALKAR



FOR WHAT HE IS  
CRYING FOR



LET'S MAKE IT  
COLOURFUL



LAUGH, THE WORLD  
WILL LAUGH BACK  
AT YOU



CARTOONING  
COMPETITION



# **DALMIA UTSAV**

Co-ordinator Prof. S. A. NARINGREKAR

Prahladrai Dalmit Lion's College celebrated the second 'Dalmia Utsav' on the 21st and 22nd December 1988. The two day celebration was inaugurated by the Chief Guest Shri. Anupchand Shah. Principal Mrs. P. S. Baleri welcomed the guests. Prof. Mrs. Das and Prof. Satish Naringrekar introduced the Chief Guest and Shri Ajit Vachchani of 'Chunauti' fame, the Guest of Honour.

The programme was given a colourful start by the guests who lighted a lamp. To thunderous clapping, Shri Ajit Vachchani released a hundred balloons. The competitions began with 'Tal Vadya' and the One-act-play in Hindi, provided an interesting finale to a day full of activity.

The next day competitions began with 'Hasya Kavi Sammelan'. The Fashion Personality Contest, Miming, the Solo and Folk Dances made the day eventful and memorable one. During the prize distribution ceremony Principal Mrs. P. S. Baleri thanked everyone especially the Junior College Lecturers who inspite of the College teachers strike contributed to the success of the Utsav. The guests of the evening Shri. Tated,

Chief Justice of the High Court of Bombay and the famous films star Janaki Das congratulated the staff and the students of the College for making the Utsav a grand success.

Trustee Shri. Bajranglaji Dalmia, Shri Shankarlalji Jain, Shri Jhunjhunwalaji, Shri Ruiaji, industrialist S. M. Mithaiwala, Mr. Dilip Karande, member of senate, University of Bombay, were of some of the luminaries present.

The programme was organised by Ashish Singh, Manmohan Kapur, Mrs. Ravindra Gaur, Afroz, Neeta, Mathuria, Jolpa Shah, Hitesh Kesaria, Mini, Parag Shah, Pradeep Mahrotra, Mahadik Amir and 'the tuffguys group' gave a big helping hand. Prof. Telang M. M., Prof. Sapre P. S. also contributed their help.

The results of the two day competitions showed that Dalmia College stood FIRST, N. M. College, Parle, SECOND, and Chinai College, Andheri, THIRD. Since Dalmia was the host College, it did not take the Trophy. The Trophy was awarded to N. M. College.

# ***Dalmia Utsav Prize Winners***

Prize	Name	College	Prize	Name	College
<b>TAL VADYA</b>			<b>SINGING</b>		
I	Dwarkesh Goswami	MVLU	I	Shirodkar Deeplaxmi	Vivek
I	Patrika Khandewal	Chinai	II	Shirodkar Manish	MVLU
<b>QUIZ</b>			III	Chakravarti Jayanti	Mithibai
I	Atul Gulati	Mithibai	Con	Shanbhag Amar	N M
	Prashant Modi	Mithibai	Con	Mishra Rajesh	DTSS
II	Kalpna Kaushik	Somaniya	Con	Ghosh Prabhakar	Chinai
	Viswanathan	Somaniya	<b>MEHENDI</b>		
III	Rajeshkumar Das	Rizvi	I	Shah Neepa	Dalmia
	Harishasan	Rizvi	II	Daksha Diherkar	Chinai
<b>RANGOLI</b>			III	Sonal Mehta	G Saraf
I	Sandhya Amin	Chinai	Con	Rajkumari Surekha	Dalmia
I	Sunil Padalkar	Dalmia	Con	Thadeshwar Bharati	DTSS
II	Paradkar Raviraj	Gokhale	Con	Bhavasar Deepak	Bal Bharati
III	Nasera Shaikh	Dalmia	<b>HASYA KAVI SAMMELAN</b>		
Con	Sunita Shukla	G Saraf	I	Abhnandan Jalan	N M College
Con	Nandkishore Keluskar	Dhanukr	II	Beria Ram Mohan	N M College
<b>PAINTING</b>			III	Neeta Mathuria	Dalmia
I	Pandit Durgesh K	Dhanukar	Con	Kamalnath Tibrewal	Dalmia
II	Paradkar Raviraj H	Gokhale	Con	Mishra Amargeet	Bhavans
II	Joby John	Dalmia	Con	Dani	Chinai
III	Vayalali Pradeep	Gokhale	<b>MIMICRY</b>		
Con	Shailesh Sawant	Dhanukar	I	Anil Jain	MKES
Con	Bakul P Patil	Sanskar Dham	II	Balchandra Akut	Dalmia
			III	Madhubala Bohra	Sarvodaya
			Con	Barbansingh	I Y
			Con	Achari Kamalnath	Mithibai
			Con	Panchal Kamalesh	Dalmia

Prize	Name	College	Prize	Name	College
<b>ELOCUTION</b>			<b>FASHION PERSONALITY</b>		
I	Ishita Pandit	N M College	KING	Prashant Modi	Mithibai
II	Aparna Chawatha	Dalmia	QUEEN	Lata Sitaram	Parle
Con	Haresh Merchant	MKES	PRINCE	Parag Shah	Dalmia
Con	Uma Subramanian	SIWS	PRINCESS	Pandit Ishita	N M College
<b>PENCIL PLAY</b>			<b>ONE ACT PLAY</b>		
I	Pravin Pathare	BSS	I		Rizvi
II	Rashmikant Desai	Ruparel	II		Chinai
III	Pandit Durgesh	Dhanukar	III		Dalmia
Con	Sunil Padalkar	Dalmia	<b>BEST DIRECTOR</b>		
Con	Jeeva Joseph	Govt. Law	Harbansh Singh		I Y
<b>MIMING</b>			<b>BEST SCRIPT</b>		
I	Sharad Shankala	Chinai	Suresh Hargia		Rizvi
II	Jain Sanjeev C	Hinduja	<b>FOLK DANCE</b>		
III	Suresh Harjia	Rizvi	I	Dalmia; II	
Con	Sandeep Roy	Rizvi	<b>BEST ACTOR</b>		
Con	Sanjay Talpade	MVLU	Hanif Patni		I Y
<b>SOLO DANCE</b>			Sunil Ranre		I Y
I	Rohini K	Dalmia	<b>BEST ACTRESS</b>		
II	Jitendra Kamble	Rizvi	Harbansh Singh		I Y
			Neeta Mathuria		Dalmia



# Dalmia Utsav Committee Members of the Staff

Co-ordinators : PROF. (MRS.) TELANG & PROF. NARINGREKAR

1. FOLK DANCE : Prof. (Mrs.) Lele, Prof. (Miss) Minal Gore, Prof. (Mrs.) Jyotsana Vyas, Prof. Yadav.
2. SOLO DANCE : Prof. D. M. Kadhi, Prof. (Mrs.) Kulkarni, Prof. (Miss) Sashi Jain.
3. QUIZ CONTEST : Prof. (Mrs.) Lata Krishnan, Prof. Sadasivan, Prof. S. S. Srivastava, Prof. J. J. Oza.
4. MIMING : Prof. S. S. Pai, Prof. (Miss) Sudha Butkar, Prof. Kanduri.
5. RANGOLI : Prof. (Mrs.) Swati Desai, Prof. C. K. Anandan, Prof. (Mrs.) Geeta Naik.
6. MEHENDI : Prof. C. K. Anandan, Prof. (Mrs.) P. Kushaka, Prof. (Mrs.) Rajkumari Vyas.
7. HASYA KAVI SAMMELAN : Prof. (Mrs.) Dadhich, Prof. (Mrs.) Dalmia, Prof. B. P. Singh.
8. ELOCUTION : Prof. Mohite, Prof. (Mrs.) T. D. Das, Prof. Galgali, Prof. (Mrs.) Bhandare.
9. MIMICRY : Prof. Dagle, Prof. Mehta, Prof. A. D. Patel.
10. PENCIL PLAY : Prof. C. K. Anandan, Prof. Hatekar, Prof. (Mrs.) Arvind.
11. SINGING : Prof. (Mrs.) Rajkumari, Prof. (Mrs.) Vasumathi, Prof. (Mrs.) J. Vyas, Prof. Vachrajani.
12. CARTOONING : Prof. C. K. Anandan, Prof. Mohite.
13. ONE ACT PLAY : Prof. Vachrajani, Prof. Menon, Prof. Paul.
14. ON THE SPOT PAINTING : Prof. C. K. Anandan, Prof. Kanduri.
15. TAL VADYA : Prof. Sapre, Prof. Bhende, Prof. D. D. Shah.
16. FASHION PERSONALITY : Prof. J. J. Oza, Prof. Manoj Jariwala, Prof. (Mrs.) J. Vyas, Prof. (Mrs.) Yadav.
17. DRUG ADDICTION : Prof. Bhise, Prof. Telang M. M.
18. PRIZE DISTRIBUTION : Prof. Srivastava, Prof. S. S. Pai, Prof. (Mrs.) Kulkarni, Prof. (Mrs.) Phaltankar.
19. REFRESHMENT : Prof. (Mrs.) Telang, Prof. (Mrs.) Kamble.
20. PUBLIC RELATION : Prof. Sapre, Prof. (Mrs.) S. S. Kulkarni, Prof. Naringrekar, Prof. (Mrs.) Telang.

# FINE ARTS ASSOCIATION



MEHENDI RANG  
LAYEGI



A THING OF BEAUTY  
IS A JOY FOR EVER



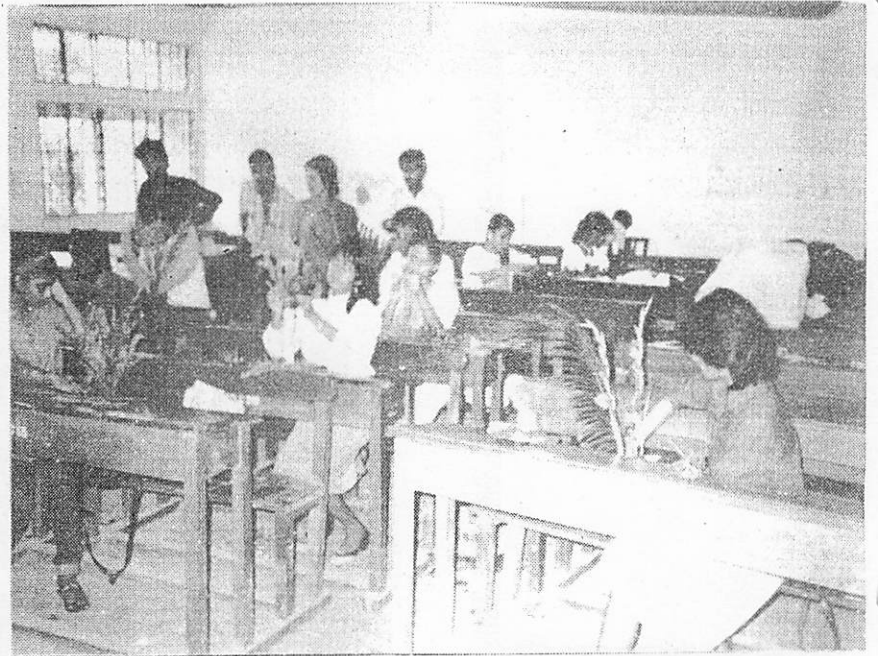
RANGOLI  
COMPETITION





LOOK WHAT HAVE  
WE MADE

FLOWER  
ARRANGEMENT IS  
NOT SO EASY AS YOU  
THINK



WE ARE TRYING  
HARD TO ACHIEVE IT

# PRINCIPAL REPORTS



I am pleased to report that while we have been making all round progress in recent years, the year under review is particularly noteworthy for our achievements both in curricular and extra-curricular activities. At the Board Examination our results have been around 95% in the last five years. In the examination held in March, 1988 our result was over 96% with 269 students passing in 1st Class. In the University examination at T.Y.B.Com. our result was 70% as against 54% of the Bombay University, with 41 students passing in 1st Class. Our teachers both in the Junior as well as in the Senior College are making all efforts to improve our results still further. I am happy to report that Lion Sitaram Singhania Memorial Rotating Shield sponsored by Lions Club of Malad-Borivli for best results in H.S.C. and University Examination in P and R wards has been bagged by us this year.

This academic year too was marred by another unfortunate strike by the University teachers which ended in mid January this year. While most colleges were affected by the strike, we worked with near normalcy. Majority teachers of our college attended to their duties and engaged their classes. Soon after in February this year, the administrative staff went on strike which has affected our students severely. The examinations of this year have, therefore been postponed.

With normalcy now restored the University will be gearing up to hold the examinations, we expect our students to work hard for their examinations and we wish them all success.

You are aware, we are managed by the Social organisation wedded to render Social Service. Our management objective has always been to encourage our students, develop their talents, skills and organising abilities. This objective we promote through the activities of language associations, N.S.S. etc.

## INDEPENDENCE DAY

Lion N. D. Oza, unfurled the National flag in the presence of a large gathering of students-teachers, Lions and Governing Council members.

## STUDENT-TEACHERS' COUNCIL

The Elections were keenly contested and very ably managed by Prof. M. N. Bhise.

Mr. Mahesh S. Jain and Mr. Manish K. Bakshi were elected as Chairman and the Secretary respectively. Miss Afroz Jehan M. Sayed was elected as the Ladies Representative. Shri Kumar Chavan was elected as University Representative. We are proud to state that for the first time in the history of the college our students was elected on Student-Council of the Bombay University. The Council successfully organised the entire College Day and the Gymkhana Day Function this year.

### COLLEGE DAY

The Seventeenth Annual Day of our Senior and the Junior College were celebrated on 20th and 21st of January respectively at Bal Gandharva Rang Mandir. On the earlier day Shri L. D. Arora, Commissioner of Customs was the Chief Guest and gave away the prizes. Lion Shyamsunder Ruiji presided at the function. The following day the noted wrestler, actor Shri Dara Singh was the Chief Guest and gave away prizes Lion Ratanlalji Saraf presided on the occasion. Lion Shankarlalji Jain and Lion S. M. Jhunjunwalaji introduced the Chief Guests on the respective days.

I am pleased to record that 'Dalmia Utsav' sponsored last year by Shri Bajranglalji Dalmia and Balkrishnaji Lakhota was celebrated this year as well in our college campus on 21st and 22nd December, 1988. In the two day glittering festival 480 students of 25 different colleges participated in competitions which included Dance &

Dramas, Songs & Music, Quiz & Debate, Painting & Rangoli etc., etc. I very much appreciate the efforts made by our students Mr. Manmohan Kapoor and Ashish Singh in organising the Utsav which is no easy task. They have worked night and day for the success and have moved from College to College, particularly when most of them were affected by the strike. The Utsav was inaugurated by Shri Hasmukh Upadhyay, M. P. and Shri Ajitji Vachhani was the guest of honour. Noted Cine Artist Shri Jankidas with Justice Tatad were the Chief Guests at the Prize Distribution ceremony and gave away prizes. Shri Bhajranglalji Dalmia, Lion Ratanlalji Saraf, Lion Shyamsunderji Ruia, Lion Shankarlalji Jain, Lion S. M. Jhunjunwalaji and Lion B. L. Jhunjunwalaji were present on the occasion.

They were guided in these activities by our teachers. Special mention may be made of Prof. Naringrekar who was deeply involved in these activities. We bagged the first prize in Folk Dance competition and the Trophy for overall achievements. We have all words of praise for all those who have worked for the success of 'Dalmia Utsav'.

In the Inter-collegiate Gujarati Drama competition organised by Copwud, our college won the 2nd prize. Our students Mr. Hiten Mehta, Miss Sonal Shah were adjudged as best actor and best actress respectively. M.: Krishna Gandhi was declared as the best supporting actor. In Mehendi & Folk Dance competitions we won 3rd prize. Our Miss

Shaikh Nasera won the 1st prize in the competition organised by Youngs & Childrens Welfare Society. Miss Neepa Shah won 1st prize in Dalmia Utsav and the 3rd prize in the competition organised by Saraf College. Rajkumari Surekha bagged the 3rd prize.

In the Inter-collegiate competition organised by Chinai College our Kamalkant Tibrewala and Nita Mathuria won the shield for our College in Poetry reciting and they also bagged prizes in Dalmia Utsav competitions.

### SPORTS

In the field of sports we were runners-up in Hand Ball in the Inter-collegiate competition organised by the University of Bombay. Our Mr. Parag Shah, Shanti Anantraman, Suvarna Taggarshe, Neelam Dhole and Nilima Barve have been selected to represent the University in Hand Ball, Mr. Jayesh Dadarkar in Cricket and Bhavi Sarvajit Kaur and Rama Poonapur in Volley-Ball. We were runners-up at the Open Volley-ball tournament organised by Volley-ball Sports Association. Our Rajan Nair and Christopher Vijayan have been selected to represent our country in Volley-Ball.

### N. S. S.

The NSS unit of our College has won the 2nd prize in Fund Collection for the Children Aid Society. 60 students worked on the identification of the blind project in 17 Municipal Wards. NSS organised two blood donation drives during the year. In the mass programme of Functional Literacy introduced by the University, 600 students of our college are involved in the project.

Under Yuvak Gramin Vikas Yojana, our NSS boys held camps at Tandulwadi twice during the year in order to complete the Community Hall for the benefit of the local Adivasi population. Yuvak Gramin Vikas Yojana celebrated the annual day at Hinduja Hall on 25th February, 1989. Shri Pareshbhai M. Shah was the Chief Guest on the occasion.

### FINE ARTS ASSOCIATION

Organised on the spot Painting, Rangoli, Cartoon, Mehendi and Caption Contests and also held a Painting exhibition. Prof. C. K. Anandan has been able to motivate our students to actively participate in inter-collegiate competitions. Our Prakash Kurup and Arnav Agarwal won prizes in Cartoon and Pencil Play organised by Rizvi College.

I am proud of my students for bringing laurels to this institution. I am confident our students will continue to work for academic and extra-curricular excellence of this institution and come out as worthy citizens of this country in future.

I thank all members of the staff – teaching as well as non-teaching for their co-operation without which it would have been difficult to achieve success during the academic year.

Finally, I sincerely thank the Trustees and the members of Governing Council of our College for their kind guidance from time to time. I am confident with hard work from students, guidance from the management and co-operation from the teachers, we will further progress in academic and extra-curricular excellence.

THANKING YOU ONCE AGAIN



# GYMKHANA

Prof. B. V. TEKLE  
(Sports Director)

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

In the field of sports our Volley Ball Team (Men) was the Runners up in the Inter-Collegiate Volley-Ball Tournament organised by P. D. Lions College of Commerce & Economics, Malad. Mr. Christopher Vijayan was adjudged as the best smasher and Mr. Mukesh Rawal won the prize for the best Lifter. Mr. Christopher Vijayan was also selected to represent the Maharashtra, State team among the girls Sarvajeet Kaur and Shanti Anantraaman were selected for Bombay University.

Secondly our girls Hand Ball Team were the Runners up in the Inter-Collegiate Hand Ball Tournament organised by the University of Bombay Suvarna Taggershe M.Com. II was selected as captain of the Bombay University Hand Ball Team. Suvarna Taggarshe, M.Com.P.II, Shanti Anantraman T.Y.B.Com., Nileema Barve M.Com.I and Neelam Dhole F.Y.B.Com. were selected to represent the Bombay University Hand Ball Tournament.

Our Senior College cricket Team reached the quarter-Finals in the Inter-Colle-

giate cricket Tournament organised by the Bombay University.

In this context, special mention should be made of our captain Jayesh Dadarkar, M.Com.II who was selected to represent the Bombay University. This is the first time in the history of our college that a student has been selected in the Bombay University Cricket Team.

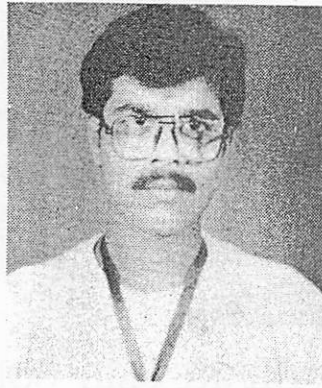
Our College organised the 2nd Inter-collegiate Volley-Ball Tournament in which 15 Teams from Bombay participated.

We also organised the first year Inter-collegiate Cricket Tournament in which 16 Teams from Bombay participated.

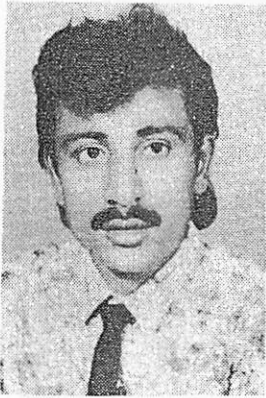
The Annual Athletic meet was held at Bhavans College Ground on 14th January, 1989. The Individual champions were :-

1. Ignatius Viyayan, F.Y.B.Com.  
(Senior Boys)
2. Miss Jyoti Hegde, F.Y.B.Com.  
(Senior Girls)
3. Joseph Kunjachan, F.Y.J.C.  
(Junior Boys)
4. Swapna Naik, F.Y.J.C.  
(Junior Girls)

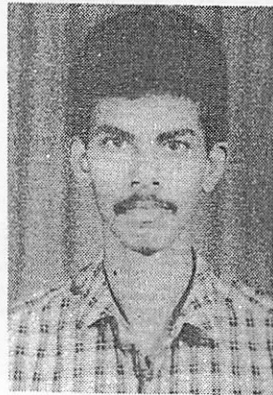
# ANNUAL SPORTS RECORD



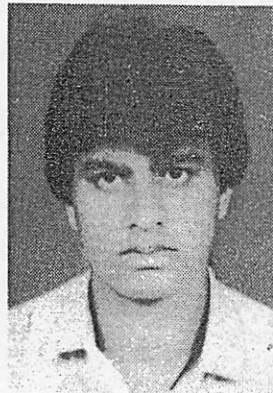
JAYESH B KAMDAR  
STOOD FIRST IN ALL MAHARASHTRA  
J.K.A.I. KUMITE FREE FIGHTING



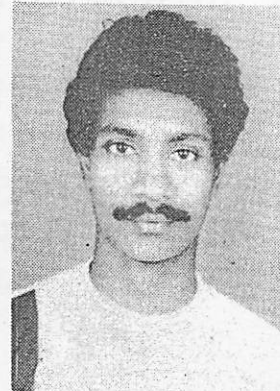
GIRISH GANDHI  
GYMKHANA SECRETARY



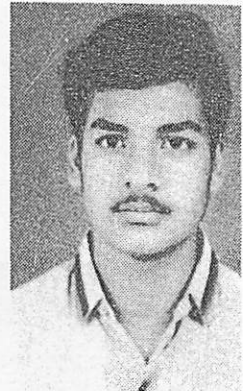
JAYESH DADARKAR  
BOMBAY UNIVERSITY  
CRICKET TEAM



MANOJ NAIR  
BEST FIELDER  
INTER-COLLEGIATE CRICKET



SHIBU THOMAS  
WINNERS IN BADMINTON SINGLES  
DOUBLES & MIXED FOR THE 6th  
CONSECUTIVE YEAR



PARAG SHAH  
UNIVERSITY REPRESENTATIVE  
HANDBALL



NEELAM P. DHOLE  
UNIVERSITY REPRESENTATIVE  
(HAND BALL)



SUVARNA S. TAGGARSHE  
UNIVERSITY REPRESENTATIVE  
CAPTAIN (HAND BALL)



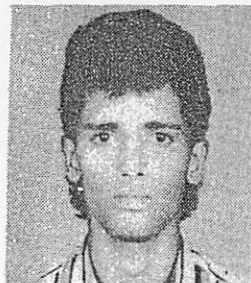
SHANTI AMANTHRAMAN  
UNIVERSITY REPRESENTATIVE  
(HAND & VOLLEY BALL)



JYOTI B. HEGDE  
SENIOR GIRLS CHAMPION

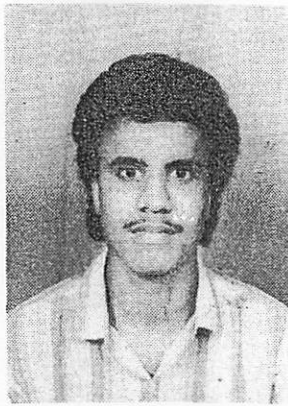


SWAPNA M. NAIK.  
JUNIOR GIRLS CHAMPION



JOSEPH K.T.  
BEST ATHLETE





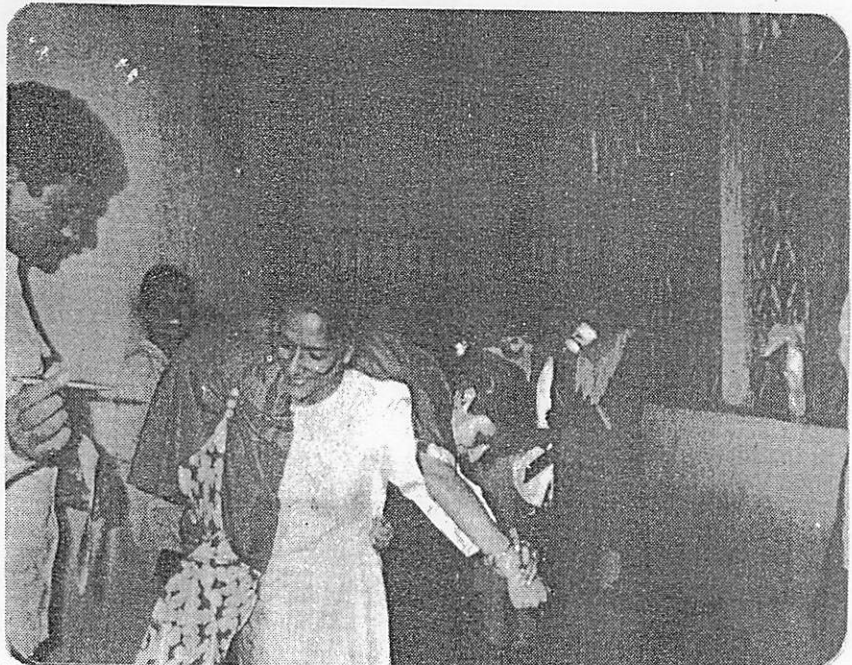
## CONDOLENCES

WE EXPRESS OUR HEART FELT CONDOLENCES  
ON SAD AND PREMATURE DEMISE OF OUR  
STUDENTS DURING THE COURSE OF THIS  
ACADEMIC YEAR  
DEEPAK NEVATIA  
OF F.Y.B. Com., 'D' DIVISION  
WHO HAS DIED IN A TRAIN ACCIDENT  
**ADVENTURE CLUB (CIVIL DEFENCE)**



A SLING FOR THE  
BROKEN HANDS

COMES TO HER  
RESCUE WITH A  
SMILE



# **ADVENTURE CLUB**

It gives me a great pleasure to present the report for the year 1988-89.

F. D. Lions College of Commerce & Economic is largely developed and widely recognised as the best institution not only in the western suburbs of Malad but in the whole of the University of Bombay.

The Adventure Club is one of the most active associations of our college. The Committee of the Adventure club consists of –

President : Principal P. S. BALERI

Chairman : Prof. S. N. HATEKAR

Secretary : KAPOOR MANMOHAN

Members : (1) MANISH (2) SANJAY  
(3) PRADEEP

The members of the club work vigorously to make themselves more self-reliant. It is needless to say that the students of our club have given a tremendous response by taking active part in the activities, conducted by the club.

Chairman

Prof. S. N. HATEKAR

The activities for the year 1988-89 were started with a peace March. The peace-March was held on the 15th August 1988. It started from P.D.L. College and ended at N.K.E.S. College. Hundreds of students participated in the March.

Secondly a training programme for civil-defence was held from 11th January, 1989 to 24th January, 1989. The students in the programme were given training in CIVIL-DEFENCE. On the final day of this training examinations were held.

The results were 100%.

The club has been successful due to the whole hearted co-operation and guidance given by Principal (Mrs.) P. S. BALERI, Prof. S. N. HATEKAR, the members of the committee and all the well wishers.

I am sure, in future, we will be able to conduct more activities with the blessings and guidance of the concerned.

Secretary

KAPOOR MANMOHAN

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# Students Council Election Results (1988- 89)

Elections to the Students' Council of the College and Common Class Representatives were held on Monday, 19th September, 1988, as per the provisions laid down by the University of Bombay.

The following candidates are elected for the posts of Class Representatives, Ladies Common Room Representative, Common Class Representatives in F.Y.B.Com., S.Y.B.Com., and T.Y.B.Com., General Secretary and Chairman of the Students' Council, 1988-89.

Posts	Name of the Candidate	Class	Div & Roll No.
1. Chairman	Jain Mahesh Sankalchand	S.Y.B.Com.	B-55
2. Gen. Secretary	Baxi Manish Krishnakumar	T.Y.B.Com.	E-7
3. Ladies Common Room Representative	Miss Sayed Afroz Jehan Mohammed	T.Y.B.Com.	F-20
4. Common Class Representative of T.Y.B.Com.	Nevatia Vinod Kedarnath	T.Y.B.Com.	F-85
5. Common Class Representative of S.Y.B.Com.	Bairagra Girish Radheshyam	S.Y.B.Com.	A-34
6. Common Class Representative of F.Y.B.Com.	Agrawal Hemant Murlidhar	F.Y.B.Com.	A-10
7. Class Representatives (C.R.)	Gothi Hiten Jamnadas	T.Y.B.Com.	A-72
8. — „ —	Mehta Anish Sureshchandra	— „ —	B-10
9. — „ —	Gandhi Devang Indulal	— „ —	C-25
10. — „ —	Tibrewal Kamalkant Basudeo	— „ —	D-92
11. — „ —	Patel Janak Lavjibhai	— „ —	E-107
12. — „ —	Agrawal Meena Jiwanram	— „ —	F-68
13. — „ —	Gandhi Girish Babulal	— „ —	G-33
14. — „ —	Banka Manoj Niranjana	S.Y.B.Com.	A-29
15. — „ —	Jain Vikram Otmal	— „ —	B-60
16. — „ —	Mudaliar Hitendra Ravi	— „ —	C-77
17. — „ —	Rawal Dilip Ratilal	— „ —	D-58

Posts	Name of the Candidate	Class	Div & Roll No.
18. Class Representatives (C.R.)	Udani Sanjay Jagdishchandra	S.Y.B.Com.	E-96
19. — „ —	Daga Mahesh Gajadhar	— „ —	F-24
20. — „ —	Tripathi Dhirendrakumar Yoggilal	— „ —	G-66
21. — „ —	Agrawal Praveen Rajkumar	F.Y.B.Com.	A-4
22. — „ —	Gandhi Lignesh Kantilal	— „ —	B-59
23. — „ —	Jogi Himanshu Maganlal	— „ —	C-37
24. — „ —	Naidu Balkrishnan	— „ —	D-87
25. — „ —	Agarwal Rajesh Murari	— „ —	E-8
26. — „ —	Saxena Anoopkumar Ram	— „ —	F-13
27. — „ —	Surve Michael Ashok	— „ —	G-22
28. — „ —	Singh Ashish Kumar Vijay	M.Com. (P-I)	—
29. — „ —	Chavan Kumar Shankar Dattaram	M.Com. (P-II)	—

Bombay-400 064.

Prof. M. N. BHISE,

Date : 19th September, 1988.

Chief Election Officer.



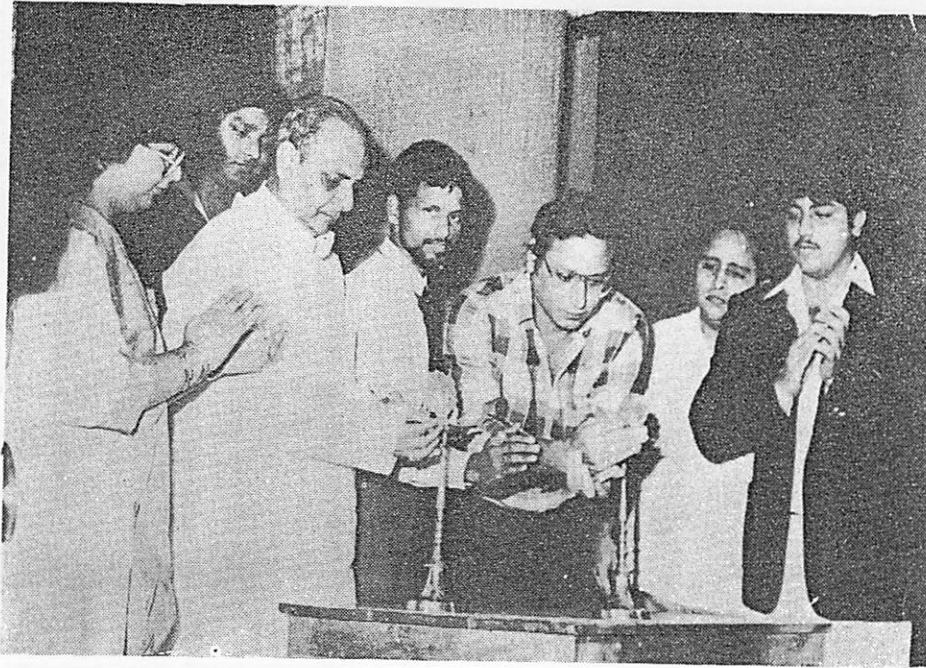
# ACADEMIC AWARDS

The following students have been awarded 'TRUST PRIZES' for the year 1988-89, for standing First, Second and Third Rank at the Examination held in March/April, 1988.

Standard	Class	Roll No.	Marks obtained	Prize Rs.
<b>F.Y.J.C. (1987-88)</b>				
1) Gupta Arunkumar V.	S.Y.J.C.	F-92	482/600	251/-
2) Sharma Anju	S.Y.J.C.	C-49	454/600	151/-
3) Agarwal Ramakant	S.Y.J.C.	F-9	449/600	101/-
<b>H.S.C. (S.Y.J.C.) March, 1988</b>				
1) Killedar Rizwana G.	F.Y.B.Com.	C-79	466/600	251/-
2) Khatod Sunita B.	F.Y.B.Com.	C-67	462/600	151/-
3) Dhanuka Shyamsunder	F.Y.B.Com.	B-32	448/600	101/-
<b>F.Y.B.COM. (1987-88)</b>				
1) Sharma Rajesh M.	S.Y.B.Com.	G-50	429+10/600	251/-
2) a) Gohil Kapilkumar M.	S.Y.B.Com.	F-45	418+2/600 )	151/-
b) Bhuvad Mahesh P.	S.Y.B.Com.	F-15	415+5/600 )	151/-
c) Kamat Anuja N.	S.Y.B.Com.	B-97	412+8/600 )	151/-
3) Jain Shobhana R.	S.Y.B.Com.	B-58	407/600	101/-
<b>S.Y.B.COM. (1987-88)</b>				
1) Rungta Neelam V.	T.Y.B.Com.	F-11	390/600	251/-
2) Agarwal Rajesh S.	T.Y.B.Com.	D-51	378+10/600	151/-
3) Atal Krishna J.	T.Y.B.Com.	A-7	384/600	101/-
<b>T.Y.B.COM. April, 1988</b>				
1) Dave Narayandatt Ramanlal			405+10/600	251/-
2) Shah Hiren Rasiklal			414/600	151/-
3) B. S. Lakshmi			406/600	101/-



# DALMIA-UTSAV INTER-COLLEGIATE YOUTH FESTIVAL



LIGHTING THE LAMP  
ANUPCHAND SHAH  
AJIT VACHHANI  
WITH  
PRIN. P.S. BALERI  
PROF. SAPRE.  
PROF. NARINGEKAR  
& OTHERS

PRINCIPAL  
MRS. P.S. BALERI  
WELCOMES  
SHRI JANKIDAS  
ARTIST, DIRECTOR  
SHRI TATED  
CHIEF JUSTICE  
OF HIGH COURT



GUEST, TRUSTEES,  
LIONS MEMBER AT  
UTSAV







NAGA DANCE



THE PRIZE WINNING  
HANDS



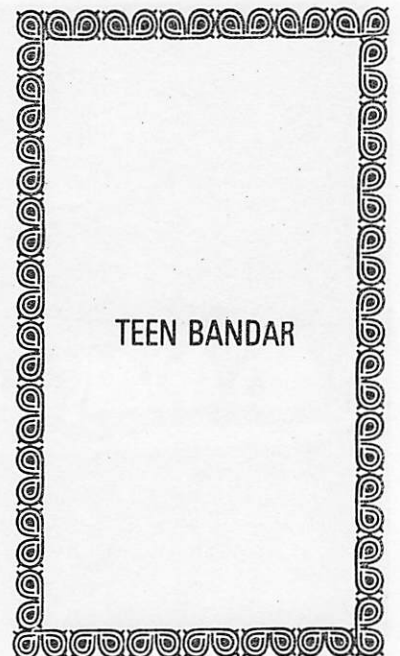
WE ARE THE MUSIC  
MAKERS



PAINTING COMPETITION  
THE CREATIVE  
ARTISTS ALONG  
WITH THE JUDGES



MISS LAXMI FIRST  
PRIZE WINNER FOR  
BHARAT NATYAM

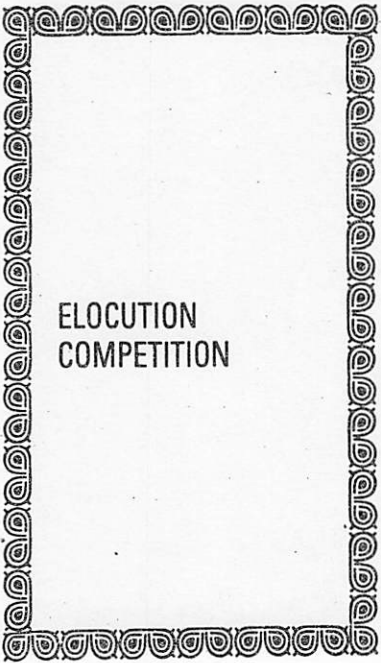


TEEN BANDAR

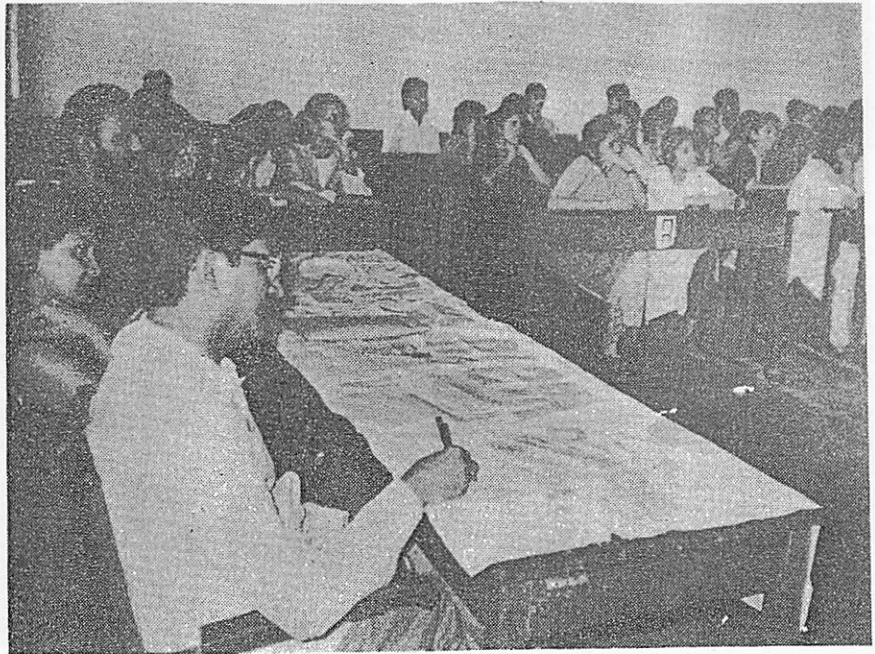




MANY HANDS MAKE  
MORE WORK

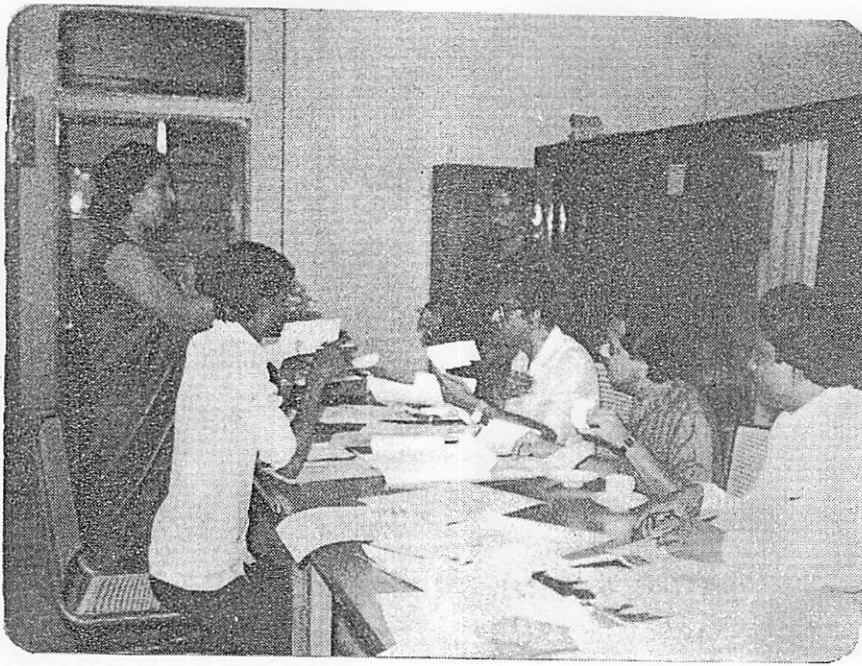


ELOCUTION  
COMPETITION



KAVI SAMMELAN





THEY JUDGED AND  
DECIDED

A GOLD MEDAL FOR  
HIS RANGOLI  
SUNIL PADALKAR

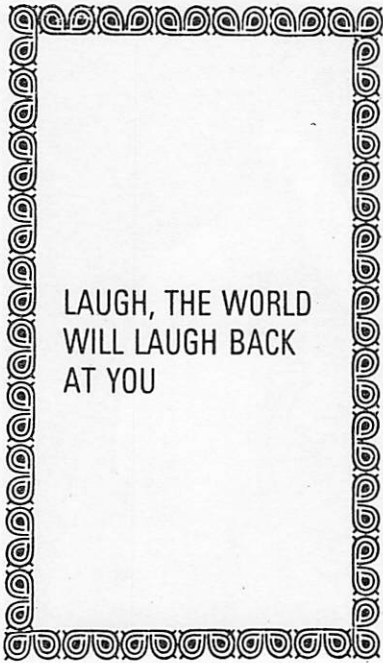


FOR WHAT HE IS  
CRYING FOR





LET'S MAKE IT  
COLOURFUL



LAUGH, THE WORLD  
WILL LAUGH BACK  
AT YOU



CARTOONING  
COMPETITION



# **DALMIA UTSAV**

Co-ordinator Prof. S. A. NARINGREKAR

Prahladrai Dalmit Lion's College celebrated the second 'Dalmia Utsav' on the 21st and 22nd December 1988. The two day celebration was inaugurated by the Chief Guest Shri. Anupchand Shah. Principal Mrs. P. S. Baleri welcomed the guests. Prof. Mrs. Das and Prof. Satish Naringrekar introduced the Chief Guest and Shri Ajit Vachchani of 'Chunauti' fame, the Guest of Honour.

The programme was given a colourful start by the guests who lighted a lamp. To thunderous clapping, Shri Ajit Vachchani released a hundred balloons. The competitions began with 'Tal Vadya' and the One-act-play in Hindi, provided an interesting finale to a day full of activity.

The next day competitions began with 'Hasya Kavi Sammelan'. The Fashion Personality Contest, Miming, the Solo and Folk Dances made the day eventful and memorable one. During the prize distribution ceremony Principal Mrs. P. S. Baleri thanked everyone especially the Junior College Lecturers who inspite of the College teachers strike contributed to the success of the Utsav. The guests of the evening Shri. Tated,

Chief Justice of the High Court of Bombay and the famous films star Janaki Das congratulated the staff and the students of the College for making the Utsav a grand success.

Trustee Shri. Bajranglaji Dalmia, Shri Shankarlalji Jain, Shri Jhunhunwalaji, Shri Ruiaji, industrialist S. M. Mithaiwala, Mr. Dilip Karande, member of senate, University of Bombay, were of some of the luminaries present.

The programme was organised by Ashish Singh, Manmohan Kapur, Mrs. Ravindra Gaur, Afroz, Neeta, Mathuria, Jolpa Shah, Hitesh Kesaria, Mini, Parag Shah, Pradeep Mahrotra, Mahadik Amir and 'the tuffguys group' gave a big helping hand. Prof. Telang M. M., Prof. Sapre P. S. also contributed their help.

The results of the two day competitions showed that Dalmia College stood FIRST, N. M. College, Parle, SECOND, and Chinai College, Andheri, THIRD. Since Dalmia was the host College, it did not take the Trophy. The Trophy was awarded to N. M. College.

# ***Dalmia Utsav Prize Winners***

<b>Prize</b>	<b>Name</b>	<b>College</b>	<b>Prize</b>	<b>Name</b>	<b>College</b>
<b>TAL VADYA</b>			<b>SINGING</b>		
I	Dwarkesh Goswami	MVLU	I	Shirodkar Deeplaxmi	Vivek
I	Patrika Khandewal	Chinai	II	Shirodkar Manish	MVLU
<b>QUIZ</b>			III	Chakravarti Jayanti	Mithibai
I	Atul Gulati	Mithibai	Con	Shanbhag Amar	N M
	Prashant Modi	Mithibai	Con	Mishra Rajesh	DTSS
II	Kalpana Kaushik	Somaniya	Con	Ghosh Prabhakar	Chinai
	Viswanathan	Somaniya	<b>MEHENDI</b>		
III	Rajeshkumar Das	Rizvi	I	Shah Neepa	Dalmia
	Harishasan	Rizvi	II	Daksha Diherkar	Chinai
<b>RANGOLI</b>			III	Sonal Mehta	G Saraf
I	Sandhya Amin	Chinai	Con	Rajkumari Surekha	Dalmia
I	Sunil Padalkar	Dalmia	Con	Thadeshwar Bharati	DTSS
II	Paradkar Raviraj	Gokhale	Con	Bhavasara Deepak	Bal Bharati
III	Nasera Shaikh	Dalmia	<b>HASYA KAVI SAMMELAN</b>		
Con	Sunita Shukla	G Saraf	I	Abhnandan Jalan	N M College
Con	Nandkishore Keluskar	Dhanukr	II	Beria Ram Mohan	N M College
<b>PAINTING</b>			III	Neeta Mathuria	Dalmia
I	Pandit Durgesh K	Dhanukar	Con	Kamalnath Tibrewal	Dalmia
II	Paradkar Raviraj H	Gokhale	Con	Mishra Amargeet	Bhavans
II	Joby John	Dalmia	Con	Dani	Chinai
III	Vayalali Pradeep	Gokhale	<b>MIMICRY</b>		
Con	Shailesh Sawant	Dhanukar	I	Anil Jain	MKES
Con	Bakul P Patil	Sanskar Dham	II	Balchandra Akut	Dalmia
			III	Madhubala Bohra	Sarvodaya
			Con	Barbansingh	I Y
			Con	Achari Kamalnath	Mithibai
			Con	Panchal Kamalesh	Dalmia



Prize	Name	College	Prize	Name	College
<b>ELOCUTION</b>			<b>FASHION PERSONALITY</b>		
I	Ishita Pandit	N M College	KING	Prashant Modi	Mithibai
II	Aparna Chawatha	Dalmia	QUEEN	Lata Sitaram	Parle
Con	Haresh Merchant	MKES	PRINCE	Parag Shah	Dalmia
Con	Uma Subramanian	SIWS	PRINCESS	Pandit Ishita	N M College
<b>PENCIL PLAY</b>			<b>ONE ACT PLAY</b>		
I	Pravin Pathare	BSS	I		Rizvi
II	Rashmikant Desai	Ruparel	II		Chinai
III	Pandit Durgesh	Dhanukar	III		Dalmia
Con	Sunil Padalkar	Dalmia	<b>BEST DIRECTOR</b>		
Con	Jeeva Joseph	Govt. Law	Harbansh Singh		I Y
<b>MIMING</b>			<b>BEST SCRIPT</b>		
I	Sharad Shankala	Chinai	Suresh Hargia		Rizvi
II	Jain Sanjeev C	Hinduja	<b>FOLK DANCE</b>		
III	Suresh Harjia	Rizvi	I	Dalmia; II	
Con	Sandeep Roy	Rizvi	<b>BEST ACTOR</b>		
Con	Sanjay Talpade	MVLU	Hanif Patni		I Y
<b>SOLO DANCE</b>			Sunil Ranre		I Y
I	Rohini K	Dalmia	<b>BEST ACTRESS</b>		
II	Jitendra Kamble	Rizvi	Harbansh Singh		I Y
			Neeta Mathuria		Dalmia



# Dalmia Utsav Committee Members of the Staff

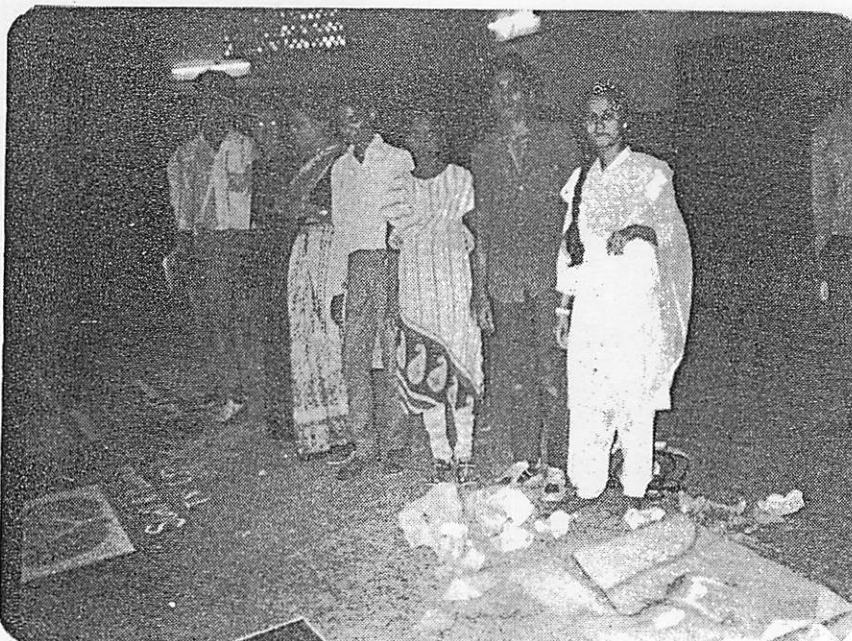
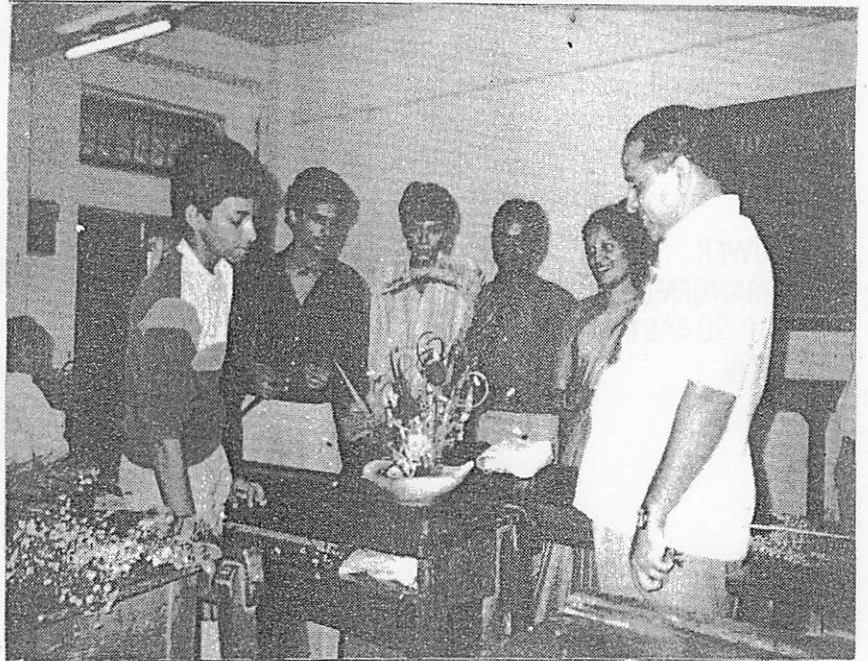
Co-ordinators : PROF. (MRS.) TELANG & PROF. NARINGREKAR

1. FOLK DANCE : Prof. (Mrs.) Lele, Prof. (Miss) Minal Gore,  
Prof. (Mrs.) Jyotsana Vyas, Prof. Yadav.
2. SOLO DANCE : Prof. D. M. Kadhi, Prof. (Mrs.) Kulkarni,  
Prof. (Miss) Sashi Jain.
3. QUIZ CONTEST : Prof. (Mrs.) Lata Krishnan, Prof. Sadasivan,  
Prof. S. S. Srivastava, Prof. J. J. Oza.
4. MIMING : Prof. S. S. Pai, Prof. (Miss) Sudha Butkar, Prof. Kanduri.
5. RANGOLI : Prof. (Mrs.) Swati Desai, Prof. C. K. Anandan,  
Prof. (Mrs.) Geeta Naik.
6. MEHENDI : Prof. C. K. Anandan, Prof. (Mrs.) P. Kushaka,  
Prof. (Mrs.) Rajkumari Vyas.
7. HASYA KAVI SAMMELAN : Prof. (Mrs.) Dadhich, Prof. (Mrs.) Dalmia,  
Prof. B. P. Singh.
8. ELOCUTION : Prof. Mohite, Prof. (Mrs.) T. D. Das, Prof. Galgali,  
Prof. (Mrs.) Bhandare.
9. MIMICRY : Prof. Dafle, Prof. Mchta, Prof. A. D. Patel.
10. PENCIL PLAY : Prof. C. K. Anandan, Prof. Hatekar, Prof. (Mrs.) Arvind.
11. SINGING : Prof. (Mrs.) Rajkumari, Prof. (Mrs.) Vasumathi,  
Prof. (Mrs.) J. Vyas, Prof. Vachrajani.
12. CARTOONING : Prof. C. K. Anandan, Prof. Mohite.
13. ONE ACT PLAY : Prof. Vachrajani, Prof. Menon, Prof. Paul.
14. ON THE SPOT PAINTING : Prof. C. K. Anandan, Prof. Kandori.
15. TAL VADYA : Prof. Sapre, Prof. Bhende, Prof. D. D. Shah.
16. FASHION PERSONALITY : Prof. J. J. Oza, Prof. Manoj Jariwala,  
Prof. (Mrs.) J. Vyas, Prof. (Mrs.) Yadav.
17. DRUG ADDICTION : Prof. Bhise, Prof. Telang M. M.
18. PRIZE DISTRIBUTION : Prof. Srivastava, Prof. S. S. Pai, Prof. (Mrs.) Kulkarni,  
Prof. (Mrs.) Phaltankar.
19. REFRESHMENT : Prof. (Mrs.) Telang, Prof. (Mrs.) Kamble.
20. PUBLIC RELATION : Prof. Sapre, Prof. (Mrs.) S. S. Kulkarni,  
Prof. Naringrekar, Prof. (Mrs.) Telang.

# FINE ARTS ASSOCIATION



MEHENDI RANG  
LAYEGI



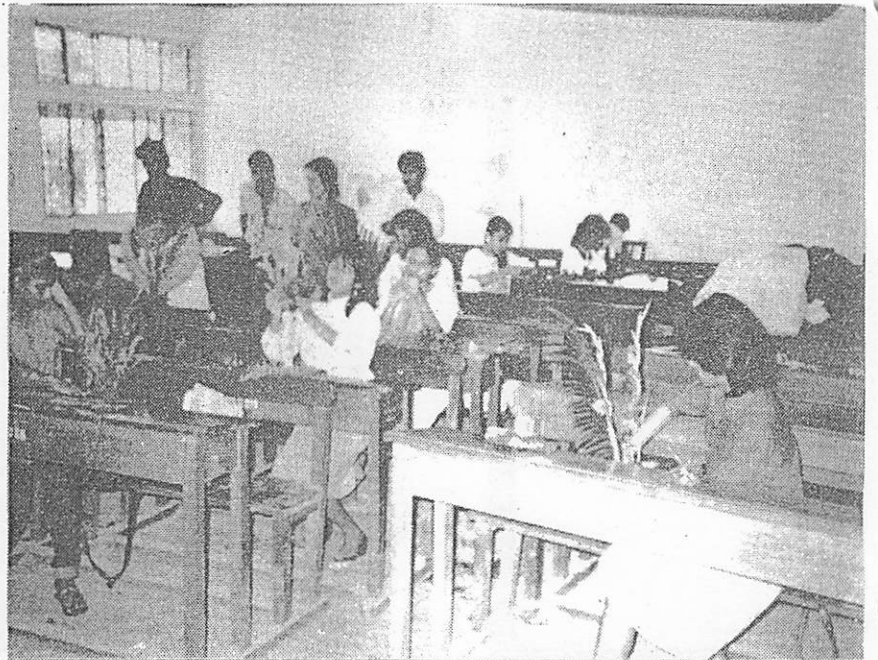
RANGOLI  
COMPETITION





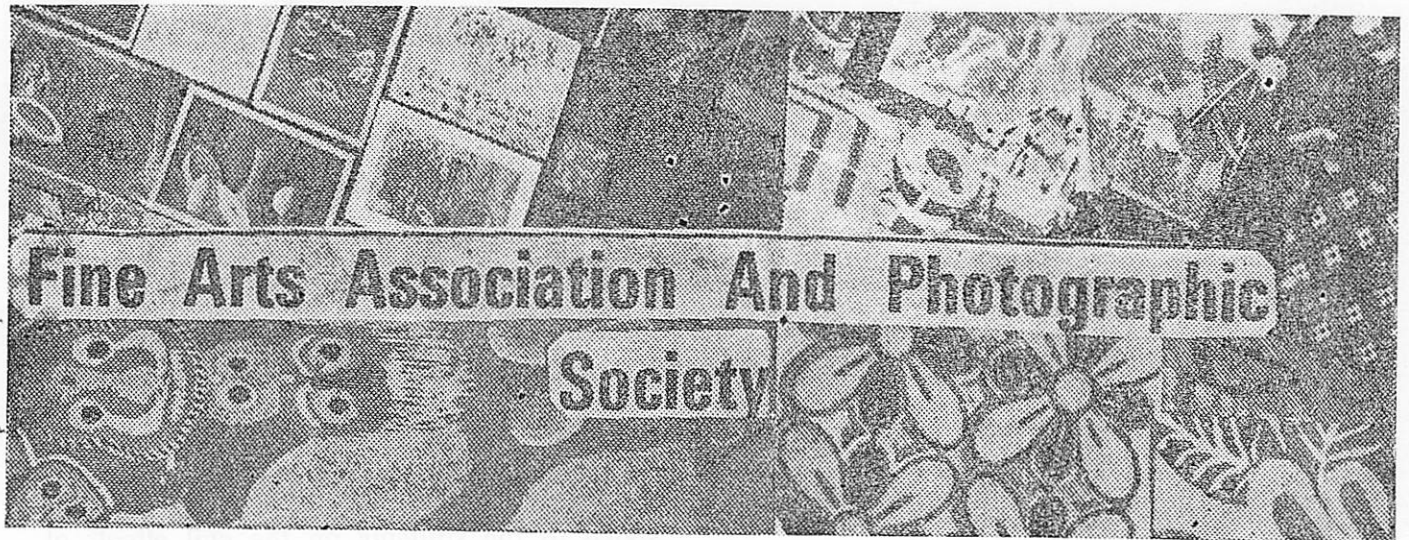
LOOK WHAT HAVE  
WE MADE

FLOWER  
ARRANGEMENT IS  
NOT SO EASY AS YOU  
THINK



WE ARE TRYING  
HARD TO ACHIEVE IT





Miss HEMANGI MAHALE  
Student-in-Charge

Prof. C. K. ANANDAN  
Chairman

The Fine Arts Association and Photographic Society gave an impetus to the creative and aesthetic impulse of our young artists. A large number of students were motivated to participate in COLLEGIATE AND INTERCOLLEGIATE activities and competitions and some of them produced brilliant results. We organised ON-THE-SPOT-PAINTING, CARTOON, MEHENDI, RANGOLI competitions and PHOTO CAPTION CONTEST and MAGAZINE COVER PAGE CONTEST and an AUDIO VISUAL SHOW on Cancer by the INDIAN CANCER SOCIETY. The PAINTING, RANGOLI AND HANDICRAFT EXHIBITION organised by The Fine Arts Association and Photographic society gave a new dimension to the Inter Collegiate Dalmia Utsav.

#### COMMITTEE MEMBERS :

1. Prof. (Mrs.) Y. D'MELLO
2. Miss SHAIK NASIRA
3. Miss PALAM SUMITRA

4. Mr. JOBY JOHN
5. Mr. SUNIL PADALKAR
6. Mr. PRAKASH KURUP
7. Mr. ARUNAV AGARWAL
8. Mr. PODDAR ABISHEK
9. Miss VELLEY RODRIGUES
10. Miss JAYA N.
11. Miss MYLENE MENDES
12. Mr. ARUN K. PATWARDHAN
13. Mr. ROMIL KINARIWALA
14. Mr. DARKADISH

#### INTER COLLEGIATE PRIZE WINNERS

Mr. PRAKASH KURUP F.Y.J.C. G-3 and ARUNAV AGARWAL S.Y.J.C. C-1 won THIRD PRIZES in INTER COLLEGIATE CARTOON and PAINTING COMPETITION organised by RIZVI COLLEGE.

Miss. SHAIK NASIRA S.Y.B.Com. F-31 bagged FIRST PRIZE in RANGOLI competition organised by YOUNGS AND CHILDRENS WELFARE SOCIETY.

**PRIZE WINNERS OF THE INTER  
COLLEGIATE DALMIA UTSAV  
[YOUTH FESTIVAL]  
ORGANISED BY P. D. LIONS  
COLLEGE OF COMMERCE  
AND ECONOMICS**

1. SUNIL PADALKAR, T.Y.B.Com. E-97  
First Prize (Rangoli Competition)
2. SHAIK NASIRA, Third Prize (Rangoli)
3. JOBY JOHN, S.Y.J.C. C-23  
Second Prize (Painting Competition)
4. PRAKASH KURUP, F.Y.J.C. G-4  
Third Prize (Cartoon Competition)
5. SHAH NEEPA, T.Y.B.Com.-38  
First Prize (Mehendi). She also stood  
Third in the Inter Collegiate Mehendi  
Competition organised by Rajsthani  
Sammelans Ghanshyamdas Girls College  
of Arts and Commerce.

**AUDIO VISUAL PROGRAMME ON  
CANCER**

We are indebted to the INDIAN CANCER SOCIETY for coming over here with their equipments and arranging a Video-film show on cancer.

The Audio Visual Programme arranged for two days, on the evil effects of Tobacco,

Pan chewing and Smoking, various types of treatment prevailing on cancer, understanding Breast and Cervical Cancer, created an 'awareness' among Junior College Students about this killer disease'.

We thank Mr. Gokhale of the Indian Cancer Society for arranging this film show and creating an awareness among the students. Mr. Ramesh Jariwala, a cancer patient, who successfully underwent an operation, spoke to the students on the evil effects of cancer. We thank him for coming over here and taking part in this programme, for the benefit of the students and members of the staff.

We acknowledge the services, as members of the prize committee, of Prof. S. S. Srivastava, Prof. S. S. Pai, Prof. K. S. Vacharajani, Prof. B. P. Singh and Prof. (Mrs.) Das, Mr. P. Chauhan, Mr. Varma, Mr. Karade, members of the non-teaching staff, assisted us to display, throughout the year, paintings cartoons, poems, articles, sketches and photographs on the FINE ARTS BOARD. Mr. Gaonkar helped us to write our messages on the black boards.

We thank all those who have assisted us in our activities.

# Collegiate Prize Winners

## JUNIOR COLLEGE

### ON-THE-SPOT PAINTING COMPETITION

1. Prakash K.
2. Arun K. Patwardhan, S.Y.J.C. A.
3. Joby Jhon

### CONSOLATION PRIZE :

1. Hemangi
2. Parihar Sureshkumar, S.Y.J.C.
3. Poddar Abhishek F.Y.J.C.
4. Shilpa R. Shirodkar S.Y.J.C.

### MEHENDI COMPETITION

1. Panchal Beena F.Y.J.C.
2. Parmindar Kaur
3. Khandalwal Urmila, S.Y.J.C.

### RANGOLI COMPETITION

1. Deepali Palkar, F.Y.J.C.
2. Meena Angene, F.Y.J.C.
3. Ronil C. Kinariwala, S.Y.J.C.
3. Darkadhish, F.Y.J.C.

### ON-THE-SPOT CARTOON COMPETITION

1. Prakash Kurup
2. Joby John
3. Amar K. Bhansali, F.Y.J.C.

### CONSOLATION PRIZE :

1. Arun K. Patwardhan
2. Hemangi Mahale

### ON-THE-SPOT PHOTO CAPTION CONTEST

2. Hemangi Mahale

### CONSOLATION PRIZE :

1. Babita V. Khatri, F.Y.J.C.
2. Pragnugopani S.Y.J.C.

### MAGAZINE COVER PAGE CONTEST

1. Swati V. Wasule, F.Y.J.C.

## SENIOR COLLEGE

### PAINTING

1. Mylene Mendes T.Y.B.Com. E
2. Sunil R. Padalkar, T.Y.B.Com. E
3. Shaik Nasera, S.Y.B.Com. E
4. Sachin S. Waradkar, F.Y.B.Com. G

### MEHENDI COMPETITION

1. Rajkumari Surekha, T.Y.B.Com. G
2. Shah Neepa, T.Y.B.Com. G
3. Vilas K. Patel, S.Y.B.Com.

### RANGOLI COMPETITION

1. Sunil R. Padalkar

2. Shaik Nasera

### CARTOON COMPETITION

1. Sachin S. Waradkar
2. Vinod S. Nikam, T.Y.B.Com. E

### MAGAZINE COVER PAGE CONTEST

2. Ketan Y. Patil, T.Y.B.Com.

Fine Arts Association thanks the Principal MRS. P. S. BARELI for her taking a genuine interest in the creative expression of our students.

# Sports & Culture Promotion Council

**Prof. B. V. TEKLE**  
Chairman

**SHIBU THOMAS**  
Secretary

The Sports and Culture Promotion Council was formed in the year 1985-86 and has consolidated its position as the one and only association of our college to take active interest in sports and culture and organising various activities around the year. The year 1988-89 brought glory and prosperity to our college in the field of sports. The laurels that adorned the upright heads of the young men and women in the vast churning ocean of stiff competition in the various fields was indeed a chance towards the optimistic future. Our college students outstained various competitions in the different sporty activities.

## CRICKET

To begin with, our Senior College Cricket Team reached the quarter-finals in the Inter-Collegiate Cricket Tournament organised by the Bombay University. In this context special mention must be made of our captain JAYESH DADARKAR (Srikant) who gave a scintillating performance with the bat by scoring one century and was also selected to represent the Bombay University Cricket Team. Vice-Captain Manoj Nair also gave some fine performances with the ball.

SCPC also organised the First Ever Inter-Collegiate Box Over Firm Cricket Tournament in which 16 teams from Bom-

bay participated. Our college led by Jayesh Dadarkar won the Runner-up trophy. Manoj Nair was also adjudged as the best fielder.

In the Inter-Class Cricket Tournament 42 teams fought tooth and nail for the championships. Eventually the team from M.Com. led by Manoj Nair were the champions. The Runners-up Slot was occupied by S.Y.J.C. team led by Allen D'Mello. Sanjay Thosar was awarded the prize for the best fielder and Shibu Thomas was adjudged as the best batsman.

## VOLLEY BALL

We also organised the 2nd Inter-Collegiate Volley Ball Tournament in which our college team secured the runners up position. Christopher Vijayan was adjudged as the best smasher and Mukesh Rawal won the prize for the best lifter. Christopher was also selected to represent the Maharashtra State Team.

## BADMINTON

For the Sixth consecutive year SHIBU THOMAS from M.Com. won the badminton singles and mixed double title. In the Inter-Collegiate Badminton Tournament held by the Bombay University, Shibu Thomas gave a fine performance by reaching the quarter-finals in the Individual Singles.



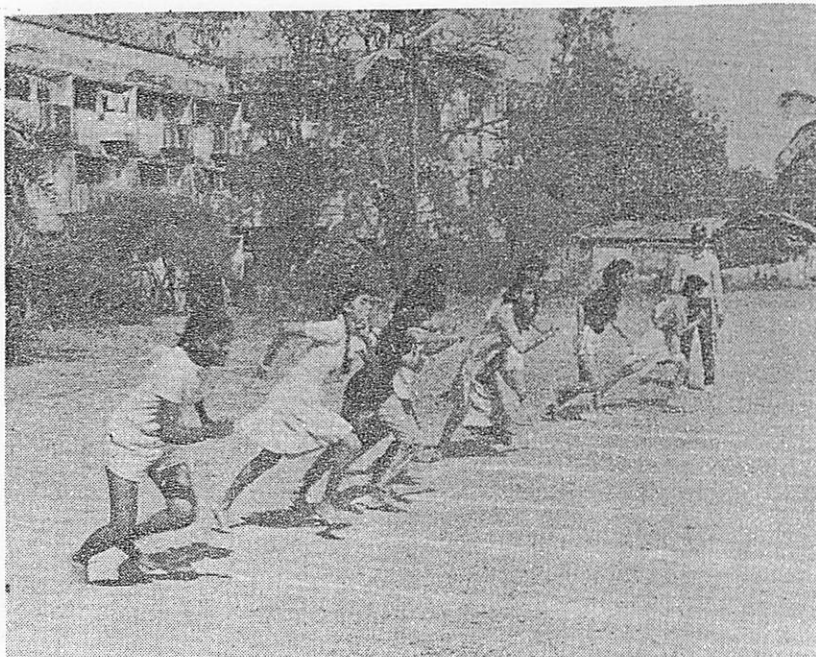
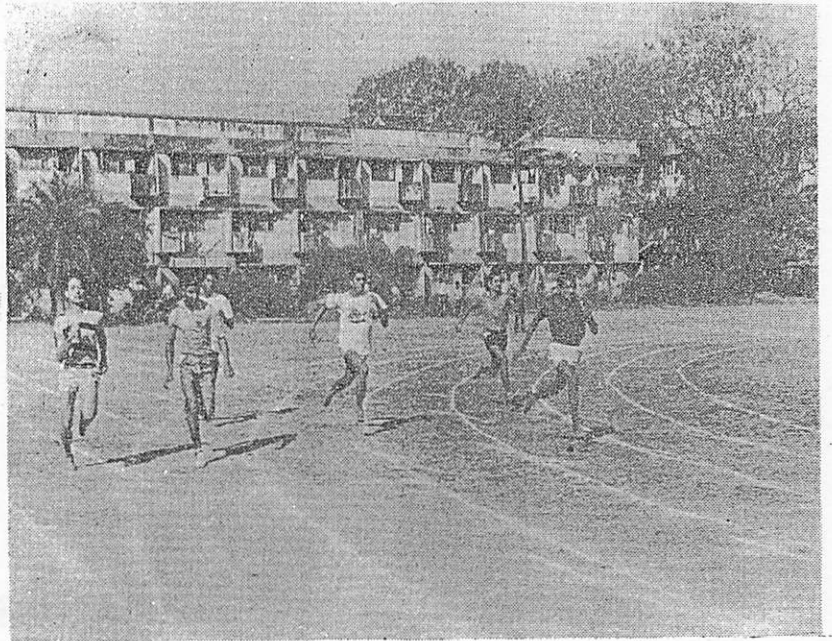
# SPORTS MEET 1988-89



TAKING THE OATH



RUNNING FOR  
VICTORY



SPRINTING FOR THE  
100 MTS RUN



## ANNUAL DAY

The Annual Day of S.C.P.C. was held on 24th February, 1989 along with the Gymkhana Day where prizes were distributed to Annual Athletic Winners, Inter Class Champions and Inter-Collegiate Winners by distinguished guests.

A variety programme was held on the college ground to entertain the Students

following which the prize winners were treated to a delicious Buffet Dinner – A Souvenir was released on this occasion.

We cannot find words as to thank our beloved Principal Madam P. S. BALERI who encouraged and guided us throughout the year.



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# ACTION FILM SOCIETY

Action film society has enlarged the scope of its activities this year. It organised a number of film shows in the course of the year. Besides this, a 'Love Letter Writing' competition was organised by the society. The play 'BANDHUA' was held under the auspices of the 'Action Film Society'. This drama was then entered for an Inter Collegiate Competition organised by IPTA. The Society took active part in the conduct of activities of 'Dalmia Utsav'. All this was possible due to the enthusiasm of the students and the co-operation of the staff members. We are thankful to Principal Mrs. P. S. Baleri and Dr. Mrs. P. R. Dadheech for their guidance.

President : Principal (Mrs.) P. S. BALERI

Chairman : Prof. A. D. PATEL

Vice-Chairman : Mr. AJAY HAVELIA

Secretary : Mr. VIPUL AGARWAL

Jt. Secretary : Mr. NARAYAN LADIA

Treasurer : Mr. DEVENDER HEDA

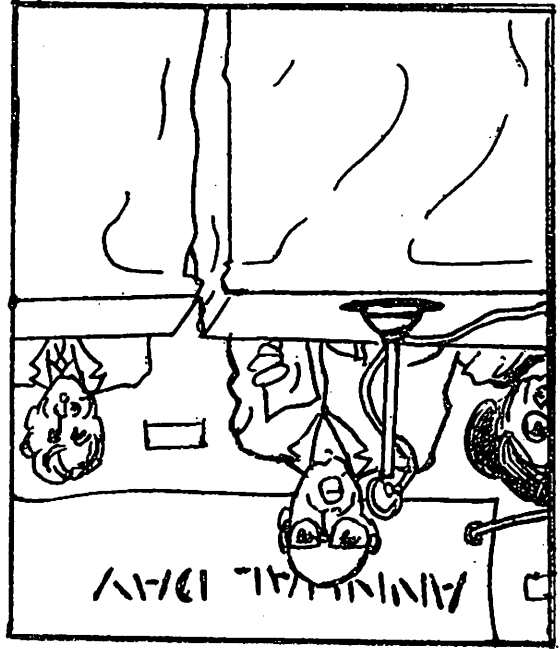
Jt. Treasurer : Mr. MANISH AGARWAL

Jt. Treasurer : Mr. SHASHI TOTLA

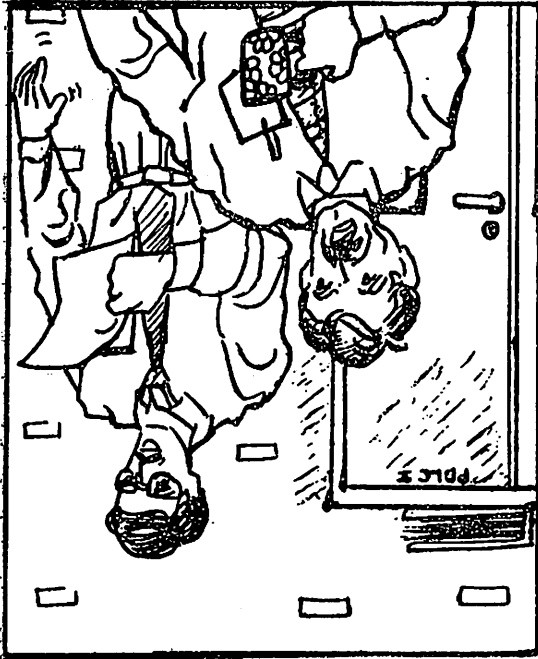
Prof. A. D. PATEL  
Chairman

By Frank K. F.Y.I.C. (Winter College Gate-winning cartoon)

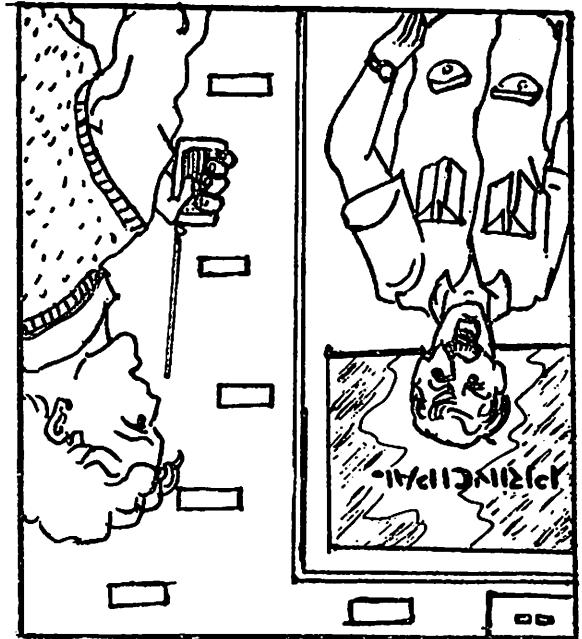
WE GET MANY HOLIDAYS SUCH AS SUMMER, WINTER, DIMALS AND EVEN STRIKE BENEFITS!



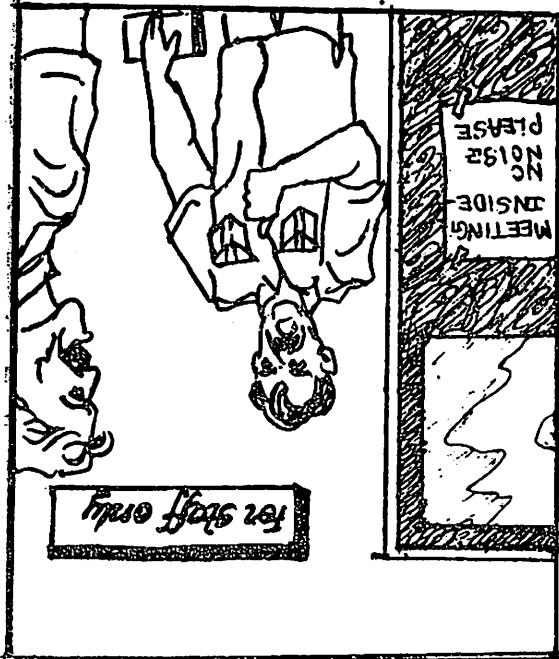
IT'S OF NO USE, REALLY! WHEN I SEE THROUGH THE BACK DOOR THE GLASS IS FULL AND WHEN I REACH THE FRONT, ITS EMPTY!



CAUGHT YOU IN THE ACT AGAIN! A TRANSISTOR, EH? THIS IS YOUR LAST WARNING, SON! ANY- MAY WHAT IS THE SCORE?



MEETING? NOTHING, YAAR! ALL THE TEACHERS ARE LISTENING TO THE CRICKET COMMENTARY INSIDE!





# **" Yuvak Gramin Vikas Yojana " of P. D. Lions College**

Third Charity Show Programme in aid of construction of Community Hall for the benefit of Adivasis and other down trodden communities of village Tandulwadi in Thana District was organised, at Hinduja Auditorium, Charni Road, by the youngsters of Prahladrai Dalmia Lions College, Malad, under the name of 'Yuvak Gramin Vikas Yojana'.

The youngsters of this College under able direction of Prin. (Mrs.) P. S. Baleri, Prof. M. M. Telang and Prof. M. N. Bhise have formed a village community welfare oriented non-political charitable organisation for the upliftment of down trodden communities.

The activities of the 'YGVY' have been relentlessly working to promote every noble cause and towards the emancipation of the rural areas in the social, educational, medical, cultural and Economic fields to name only a few.

They have undertaken Socio-Economic Developmental Projects in backward villages mostly inhabited by Advasis. They have adopted village Tandulwadi near Saphale of Thana District as their first target wherein the aforesaid aspects have been given greatest attention. This village is backward and mostly inhabited by Advasis who are denied necessities of life. Some of them live below poverty line and many of them do not have

permanent source of income. The organisers of the 'YGVY' have undertaken a long term rural project of construction of 'Community Hall'.

The total admeasuring areas of the Hall is 1900 sq. feets consisting of two rooms and big Hall. The cost of construction is more than 1,70,000/-. The construction work is in near completion stage. The organisers have had difficult task to raise the fund, as it involves much expense for its completion. This Hall is proposed to utilise for the following purposes.

- (a) Those Adivasis and other backward villagers who have no permanent source of income shall be given vocational guidance courses such as tailoring, motor winding, watch repairing, training in electrical fitting course and so on. So that self-employment among the young Adivasis will be created.
- (b) Part-time employment opportunities will be made available with the help of private Agencies, such as chalk making, duster, rubber-pads, lijjat papad etc. This may fetch some of the Adivasis and villagers to earn per day Rs. 15/- to 25/-.
- (c) One special Library Room in which reading facilities, such as daily news

papers, magazines, books will be made available for school children and villagers.

- (d) One special room will be provided only to Adivasis for storing the grains collected by 'Adivasis - Path - Peddis'.
- (e) Big Hall will be used for individual marriages and for conducting collective marriages of Adivasis.

In order to complete this meaningful rural venture the organisers of Yojana specially Prin. (Mrs.) P. S. Baleri, Prof. M. M. Telang and Prof. M. N. Bhise had to conduct three charity show programme to raise the fund. Third Charity show programme was conducted last week. To commemorate the occasion they brought out a colourful souvenir. During this function Shri Pareshbhai M. Shah, reputed builder, social worker and philanthropist was invited as the Chief Guest to grace the occasion and to release the colourful Souvenir. Prof. Mukund Bhise, Secretary and Prof. Mangesh Telang, Vice-President of the Yojana are relentlessly working for the educational, medical and cultural development of Tandulwadi Village.

This year Yojana is independently conducting and financing medical aid to the villagers. A medical check-up is being conducted at Mathusri Ladhidevi Maheshwari Lions Hospital. Dr. S. M. Shanbhag from Malad, visits this Hospital thrice a week and conducts free medical checkup and provides free medicines to villagers. 'Yojana' provides educational aids to Tandulwadi Primary School. Every two years school uniforms are being provided to school children, Electrification of entire school building is also done, painting work once in two years for school building is also regularly done. Besides school children are regularly provided school books, note books, pencils, rubbers, slates, maps, scientific instruments, playing materials and other needful materials. Principal P. S. Baleri, Prof. M. M. Telang and Prof. M. N. Bhise said, that even after 40 years of Independence, many villages in India are economically and socially backward and even if four to five villages are brought to normal life by their 'Yojana' they would feel proud of their efforts.

Prof. M. N. BHISE





**ANIL PANCHAL**  
Merit Certificate



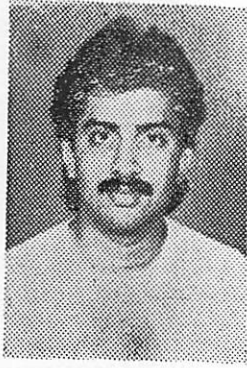
**PUROHIT  
DWARKADISH**  
4th Prize in Inter-  
Collegiate Elocution  
Competition



**PRAKASH K.**  
Winner in Inter-  
Collegiate Cartooning

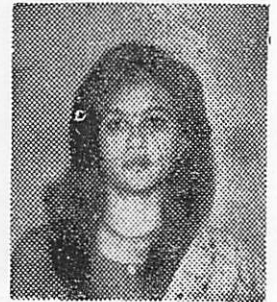


**SANDEEP SHAH**  
Secretary of  
Gujarati Mandal



**HIREN J. MEHTA**  
Best Actor  
Inter-Collegiate  
Competition

**SONAL H. SHAH**  
2nd Best Actress



**KRISHNA GADHANI**  
2nd Best Actress



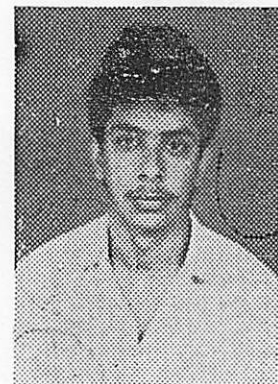
**AJAY HAVELIA**  
Vice-Chairman of  
Action Film Society



**ANIL KAIYA**  
Secretary of Sahitya  
Kala Parishad



**AMARDEEP  
AGARWAL**  
Vice-Chairman of  
Sahitya Kala Parishad



**GUPTA ARUN**  
F.Y.J.C. 1st

# ACADEMIC ACHIEVEMENTS

SHARMA ANJU G.  
F.Y.J.C. 2nd



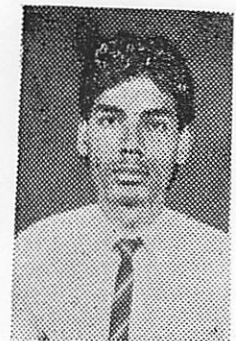
AGARWAL  
RAMAKANT  
F.Y.J.C. 3rd



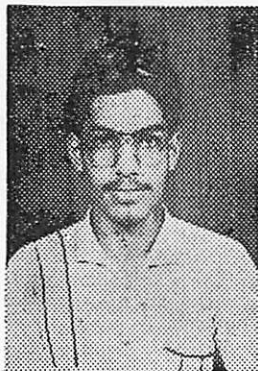
KILLEDAR RIZWANA  
H.S.C. 1st



SUNITA KHATOD  
H.S.C. 2nd



DHANUKA  
SHYAMSUNDER  
H.S.C. 3rd



SHARMA  
RAJESHKUMAR  
F.Y.B.Com. 1st



GOHIL KAPIL M.  
F.Y.B.Com. 2nd



BHIVAA M. P.  
F.Y.B.Com. 2nd



JAIN SHOBNA R.  
F.Y.B.Com. 3rd

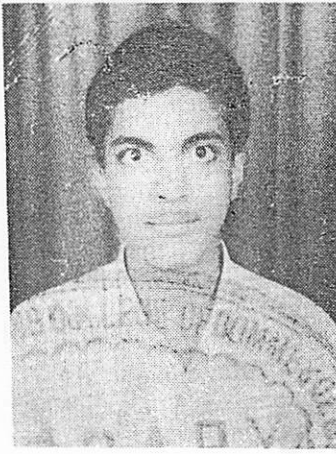
K. ANJU  
F.Y.B.Com. 3rd



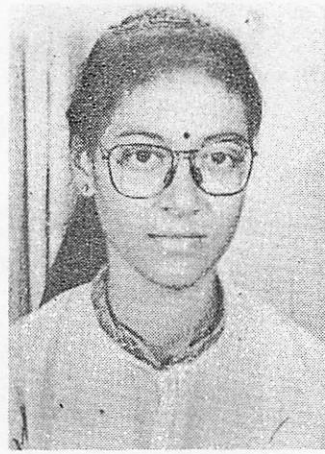
RUNGTA NEELAM  
S.Y.B.Com. 1st







RAJESH AGARWAL  
S.Y.B.Com 2nd



A.KRISHNA  
S.Y.B.Com 3rd.



DAVE NARAYAN R.  
T.Y.B.Com. 1st



SHAH HIREN R.  
T.Y.B.Com 2nd

**ACADEMIC  
ACHIEVEMENTS**

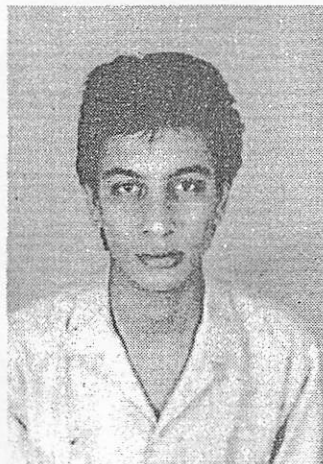


B.S.LAKSHMI  
T.Y.B.Com 3rd

**FOR THE YEAR 1988-89**



MANISH BAXI  
GENERAL SECRETARY

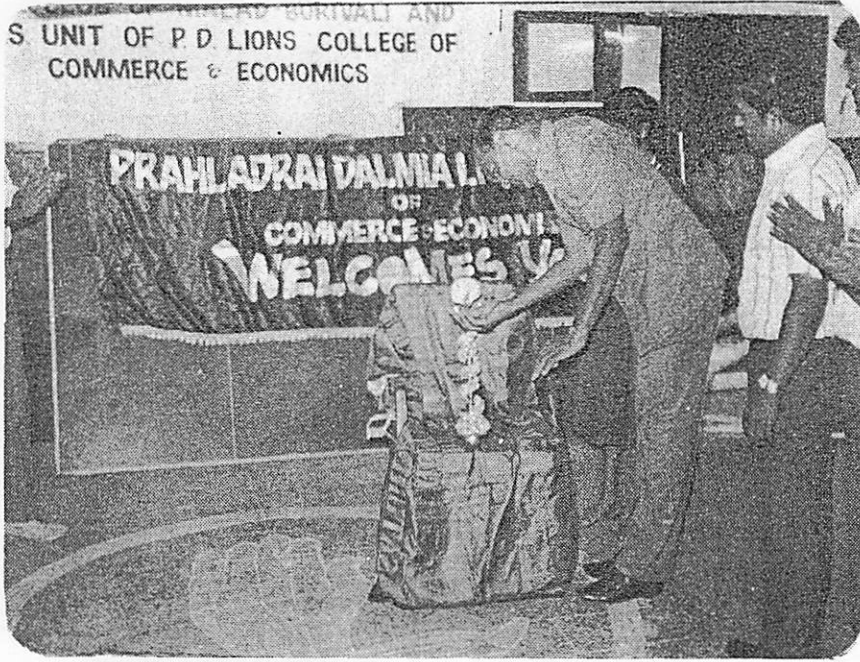


SANJAY AJMERA  
MAGAZINE SECRETARY



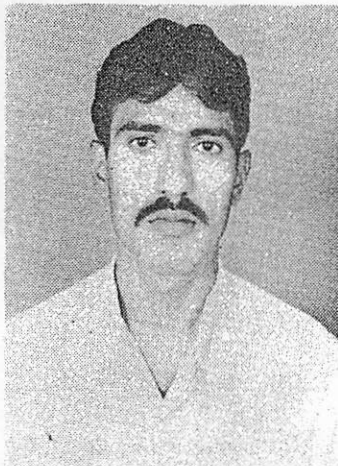
MAHESH JAIN  
CHAIRMAN

# N.S.S. ACTIVITIES (BLOOD DONATION DRIVE)

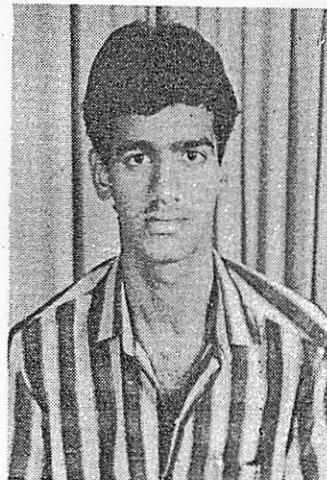


INAUGURATION BY  
LION  
SHRI JUNJUNWALLAJI  
ON 28th JAN, 1989

BLOOD  
DONATION DRIVE  
JOINTLY ORGANISED BY  
LIONS CLUB OF  
MALAD-BORIVALI AND  
N.S.S. UNIT OF P.D.  
LIONS COLLEGE OF  
COMMERCE & ECO.



ROHIDAS R. JADHAV  
N.S.S. ACTIVE VOLUNTEER



RAJESH G. KUSHTE  
N.S.S. ACTIVE VOLUNTEER

# REPORT OF NATIONAL SERVICE SCHEME UNIT

RAJESH KUSHTE & ROHIDAS JADHAV

NSS Secretaries

This year also like previous years our College unit of National Service Scheme (N.S.S.) has maintained a steady growth of its activities in various fields of social work. We have been success in achieving the satisfactory standard of our objects by the creating the social awareness among students getting their personality developed. As usual we undertook many projects during 1988-89. We are happy to give a brief account of our performance in the following paragraphs :-

## **M.P.F.L. :- Mass programme for Functional Literacy (Adult Education)**

This year University of Bombay introduced MPFL scheme to attack on illiteracy in the University area. Obviously our NSS volunteers took up this project. In our college this programme started with the orientation on 21st and 22nd August 1988 Prof. M. U. Yerunkar (NSS co-ordinator, University of Bombay) oriented our NSS volunteers in respect of NSS and MPFL. 180 students from our college took part and successfully completed this project.

## **Youth for Rural Reconstruction (YFRR)**

Every year NSS unit organises camps in rural areas. For the purpose of studying rural life, their problems and to inculcate

the feeling of social commitment in the students. This year we organised 2 camps in Tandulwadi village (which we have adopted and won a hospital project also) in Thane district.

First camp was held from 26th Oct. to 5th Nov. 1988 in which 36 students participated including 10 girls and 5 teachers.

The second camp was organised 23rd Dec. to 1st Jan., 1989 in which 42 students including 15 girls and 4 teachers stayed for 10 days.

During these two camps our students worked for the construction of Community Hall for villagers which is now nearing completion. In addition to this 'Shram Work' we arranged discussions on the subjects like women equality, women problems, problems of rural life, hindrances in national integration etc.

## **Medical project :**

As mentioned above a hospital is run in Tandulwadi for Villagers. To provide them medical treatment, from 17th July, 1988 a doctor Shri Shanbag, has been attending hospital twice a week regularly. Our students took sufficient care to see that supply of medicines for the hospital was in large quantity.

### **Distribution of clothes and sweets :**

It would not be improper to mention that we got many donors who donated and distributed school uniforms, other clothes and sweets for school students in Tandulwadi Primary School. We express our gratitude towards Prof. Dawda and his friends for these generous donations.

### **Blindmen's Survey :**

The survey of blindmen was organised by National Association for the blind to identify blindmen, their economic and social conditions and the ways in which society can help them. From 12th December to 21st December, 1988 40 students of our College participated in this project. They undertook this project in 8 wards of Bombay Municipal Corporation and collected information about 400 blind people. Experiences of participation of students are very heartening and memorable.

### **Blood Donation Drives :**

With pride we can mention here that we organised two blood donation drives during this academic year; and have a sense of fulfilling social responsibility to some extent. First camp was held on 23rd July, 1988 in which we collected blood in 122 bottles and in the second term on 28th January, 1989 115 bottles of blood was collected. Hafkine Institute collects blood from the college camps.

### **Tree Plantation :**

Realising the importance of environment our students have participated in the programmes like tree plantation from time to

time. This year nearly 25 volunteers participated in planting trees in the University campus, jointly organised by an industrial unit near the Kalina campus and the University of Bombay. On 7th February, 1989, 117 students planted tender plants on Ram-lila Maidan, Malad.

### **Other Activities :**

Our student volunteers were also in the forefront in various other fields — like their involvement in the 'Peace March' in large number on 6th Aug., 1988 on the occasion of 'Hiroshima Day' which started from the St. Xavier's High School to the Hutakma Chowk.

Anti-dowry speech was organised by the unit in the month of Sept. 1988 Shri Mamasahab Kulkarni from Vileparle came and addressed the students regarding dowry as a social evil, which was attended by 200 students.

Whatever we have achieved, would have been difficult to achieve without the valuable guidance and support from our Principal (Mrs.) P. S. Baleri from time to time. We are, indeed grateful to her.

Our teachers-programme officers co-ordinator of our NSS unit Prof. M. M. Telang, and other programme officers Prof. M. N. Bhise, Prof. S. V. Chandratre and S. N. Hatekar are always with us and one of us. Their guidance and inspiration to us helped a lot. Our student leaders have also devoted themselves to make this unit success-

Little is done and vast is undone, with this feeling we assure that next year we will expand our activities in number and in depth.



# SAHITYA KALA PARISHAD

## REPORT OF ACTIVITIES HELD IN 1988-89

The Sahitya Kala Parishad decided to 'say it with Flowers' and inaugurated the years activities by organizing a flower arrangement competition where the students gave expression to their creativity and enthusiasm in many eye-catching flower arrangements. 'Musical Affair' a programme of music and song was held in September. In November a General Knowledge competition was held. In December an On-the-spot Poetry and Essay writing competition was organized. A Kavi Sammelan (for student participants) and a Poetry & Essay competition hosted jointly by the S.K.P. and the Hindi Sahitya Parishad were held in January. A Fancy Dress competition was organised at the end of January.

A signature writing competition and a lecture on Beauty care brought the year's activities to a close.

The Parishad gave away 30 prizes. Two members of the Parishad have distinguished themselves in both inter-collegiate as well

as collegiate activities. One of them Dwara-kadish Purohit of F.Y.J.C. — I has been chosen the 'Best Boy' of the college. Besides getting prizes in the 'Rangoli', Flower Arrangement' competitions and Debating held in the college he has won two prizes in elocution competitions held in Khalsa college and at Mani Bhavan. Amardeep Agarwal S.Y. B.Com. who is the Vice-Chairman of the S.K.P. has been awarded the Principal's special prize for the 'Most Active Student'. A good actor, he was awarded the 3rd prize in the drama competition held during 'Dalmia Utsav'. He has also won a prize for Mono-acting in an intercollegiate competition held at Rizvi college.

We are grateful to Principal (Mrs.) P. S. Baleri, President of S.K.P. who has given us timely help and guidance.

S.K.P. also thanks Prof. Sapre, Mrs. Dadich, Mrs. Bhandare, Mrs. Das and Mrs. Arvind for their active co-operation.

# LET'S LAUGH TOGETHER

In our French class we were discussing derivational endings including changes made to show the gender, number, case and tense of words. Near the end of the class, a student hesitantly raised her hand "let me get this straight", she said. "Do nouns have sex too?"

The student behind her piped up, "Sure. That's how we get so many plurals".

---

Our literature professor assigned each of us a passage from Shakespeare to memorise and recite in front of the class. Unfortunately, my friend was rather shy and had developed a bad case of stage fright by the time his turn came. She began shakily, — "Out, out, brief candle" — but that's as far as she got. She took a deep breath and started again — "Out, out, brief candle" — but still her memory failed her. The same was the case, the third time.

Just then someone spoke up from back row: "Perhaps if you blew on it a little?"

---

The Cricket test had reached an interesting stage when our teacher walked into the classroom. As we began switching off our transistors he joked "Time to start our innings".

Immediately, from the back, a voice piped up: "I hope you'll declare early".

---

While lecturing to us on Akbar and his style of living, the history teacher paused to read out a circular sent by the principal. About to resume the lecture, she lost track of what she was saying and asked us, "Ummm ..... Where was I?"

"In Akbar's bedroom, Miss, came the reply from the back of the class.

---

The Dying man was talking to his wife "Sara, be sure to put David incharge of the store when I'm gone".

"David? Why not Joey?" He's a clever boy".

The man nodded weakly. "Okey, but give Harry the station wagon".

"But Benny needs it for his family".

"All right — give it to Benny. But let Ann have the country house".

"Papa, you know Ann hates the country. Give it to Rosalie".

"Mama", the old man groaned, "who's dying — you or me?"

# ENGLISH SECTION

EDITOR :

PROF. MRS. S. J. BHANDARE

PROF. MR. M. N. GALGALI



जवाहरलाल नेहरू  
जन्मशती

JAWAHARLAL NEHRU  
CENTENARY

1889 *JN* 1989

The chief concern that fills my mind is how to find a synthesis between the old and the new, because I do not find it good enough entirely to discard the old and obviously, I cannot discard the new

— JAWAHARLAL NEHRU

# JOKES

Ajay : Hello, This is Ajay.

Satish : Hello, What can I do for you ?

Ajay : I have no money left with me and I am in need. I would like you to lend me Rs. 100/-

Satish : There must be something wrong with the line. I can't hear you very well.

Ajay : I want to borrow Rs. 100/-.

Satish : I still can't hear you.

Operator : Hello, this is the operator. I can hear him quiet clearly.

Satish : Then you lend him Rs. 100/-.

---

Patient : My neck's as stiff as a pipe, my head feels like lead, and my nose is all blocked up.

Doctor : I can recommend a very good plumber.

---

Two men were working on a building site when a large chunk of steel fell on one's head and cut off his ear.

"Don't worry, said the other, "I'll search and find it and the surgeon can sew it back on again".

After about five minutes he found the ear and brought it back happily.

"You fool", shouted the first, "that's not my ear. Mine had a cigarette behind it.

---

A prominent manufacturer who had just completed a big business deal was crossing the street. It seemed as if he was not aware of anything going around him and was looking up at the sky. A car whizzed by, narrowly missing him.

"Hey you !" screamed the driver, "If you don't look where you are going, you will go where you are looking !"



# The Changing Face of Eve

The Constitution of India, the Magna Carta for the women of India has released women from centuries of slavery. Indian womanhood is on the march at last. Women in India are coming into her own today as they enjoy equal status with men.

In vedic times women occupied the highest place in society. They were given all opportunities to develop themselves socially, intellectually and morally, they could choose their own husbands. But in the post-vedic times, she fell from her pedestal; her position became inferior to man. She began to be regarded as plaything of man, a decoration of the drawing room and a slave of man's passions. She lived behind the purdah and had no right to education or property. Vedic knowledge was banned for women. Her only duty (dharma) was to care for her husband, her menfolk and her children. In general, all other vocations and pursuits of life were closed to her.

The single standard by which she was to be judged was obedience and subservience to her husband. So, Sita and Savitri became GREAT models because they accompanied or followed their husbands be it to forest or to the worlds after death. To her husband was everything. And when he died, wife had also to die in proof of her loyalty and faithfulness. This is the origin of Sati. For centuries man has overlooked the fact that in the Scheme of life women had her own

place, her own rights and duties. From being a slave and a chattel to being considered an equal partner in life is a far cry. During the course of history a few faltering steps have been taken in this direction which came to be believed that it was woman who tempted man out of Paradise and purity and this life of temptations and the pursuits of worldly pleasures were ascribed to her.

In India with the advent of political freedom and social reform and with the appearance of Ram Mohan Roy, Iswar-chandre Vidyasagar, Ronade, Karve and Gandhiji people of the land had to accept widow-remarriage Act, 1856 and founding of the INC in 1885. Gandhiji believed that woman had a high destiny to fulfil, her status at the time was far from commensurate with this lofty ideal. To him, therefore, the liberation of women became a paramount task. The National movement which brought women from the heart to face the lathis and bullets infused them with confidence in their ability to work and suffer. Laws like 'The Hindu Law of Inheritance' AND 'The Hindu Marriage Act' have gone a long way in freeing woman from dependency and servitude. Though academic degrees were acquired for ornamentation rather than as training to face the challenges for life, economic necessity wore down opposition to gainful employment of women. Higher education facilitated women's entry into gainful employment. This is more true of the middle class

women. In the early day of the present century only women from the lower classes sought outside jobs. The middle and upper class women stayed at home. Gradually women from these classes started joining the workforce which to a considerable extent, was a result of higher education among girls. Today in India there are women legislators and women ministers. Our constitution has done away with all distinctions based on religion race or sex. She is entitled to hold any post that a man can. Even the army is no longer the monopoly of man. There are women pilots too.

In a land like ours which is full of striking contrasts, great cultural complexity, social diversity and regional variation one can only attempt to present a general picture of the position of woman in a Hindu home today. A daughter is considered a liability, a daughter-in-law is inferior or subservient to her mother-in-law and treated with harshness and vengeance. A widow's life in the most families, is even today miserable and pitiable, while a widower enjoys the privilege of marrying again without criticism.

Ideologists and makers of public policy must be able to incorporate biological reality into the idealism of their programme. A woman is after all the creator of the human race. Much more can be done. Woman

should be liberated from the dull routine work of house keeping which occupies her whole time and does not leave her with time enough to develop outside interests and to enjoy real comradeship.

Motherhood should be recognised as social contribution, reorientation and refresher courses should be provided to women. All attempts should be made to reduce the disparities and achieve a hundred percent enrolment for girls in educational institutions. Women should become a political force and pressure group by educating and organising themselves. Women's organisations should play an important role in providing political education to women. Women's organisations all over the country should launch a powerful consumer movement to protect the interest of consumers against adulteration and high prices of essential food and commodities.

Today women's future is as bright as her past has been dark. Women have shown their worth as leaders and administrators and time is not far off, when India will have at the helm of affairs women who will lead the country from strength to strength in future she may lead as Joan of arc led the French soldiers against the enemies of FRANCE.

DEEPALI N. K.  
F.Y.J.C.

# Freedom ! Oh Freedom !

I was a bird flying free  
Enjoying the beauties of sky and sea,  
The brown mountains rising tall  
were no hurdle to my spirit — which was strong

I romped and played throughout the day,  
With my companions who were happy and gay  
My companions — the wind and the gently swaying trees,  
Animals and birds and the bees

Such a happy, carefree life I led;  
Until one day I saw a bird in a nest  
And then a thought — like lightning, flashed into my mind,  
Why do I not have a nest — cozy, comfortable and all mine?

The thought possessed me until I was driven mad;  
The thought of a nest to rest and be relaxed :  
I started building straw by straw with great care,  
And with a precision that was for me indeed rare.

Until one fine day my nest was ready,  
My joy know no bounds and I made merry,  
I raised a family and settled down  
Into what I thought was perpetual bliss.

But I was wrong my days were long and dreary,  
And I wanted to be released — by anyone, even a fairy  
I wanted to feel free and fly high in the sky  
But alas! Those happy, wonderful days were long gone by.

And today I lament at my hastiness —  
A prisoner in my self made nest  
The walls laugh at me — the four walls of the nest.

APARNA CHAWATHE  
F.Y.B.Com.

# It's A Round, Round, Round World

In Geometry, circles have been taught to us time and again. We know all about their circumferences and diametres. But no one has ever warned us about the circles we go round in real life. The circles drawn with my compass were never exactly round but there the ones round which we go in real life are as round as a merry-go-round and certainly make us go round not so merrily.

Take the case of the man who called the telephone operator at a fixed time daily and adjusted his watch accordingly. The operator was puzzled by these daily calls and finally one day she asked the reason. "I'm the man who tolls the church bells at noon", he disclosed. The operator was flabbergasted. "But I set the watch exactly at noon, according to the church bells". Indeed, one blind mouse leading another.

Or take the most recent occurrence — the professors' strike. Well, they started out a year ago with their strike which was subsequently called off. But many demands and talks and a year later they are back to the

point where they started from — or are they? It's rather difficult to locate the starting point on a circle.

I have always wondered why round table conferences are so called. Is it because the talks take place around a table which is round or because the talks revolve around the same topic over and over again. I wonder, don't the participants feel dizzy having round table conferences with talks going round and round.

And the other day while trying to locate a person's house as a part of my NSS survey on blind people, I literally went in circles, concentric ones — having the same centre and ever increasing radii.

In conclusion I would like to say nothing more except that life is one big round circle — like a circus ring. We are all performers who go round this ring according to our calibres. And kudos to the person who doesn't go round the bend while having a round of this biggest circle of all.

APARNA CHAWATHE  
F.Y.B.Com.



# ***Indias Public Debt.***

A country like India faced with a problem of resource crunch has to find alternative sources of mobilising resources for economic development. Every method has its own merits or demerits. Nowadays India is more often than not resorting to administered prices and borrowings. This does not mean that taxation is ruled out but due to heavy evasion of taxes by the people, wisdom has dawned on them that high rates of taxation is counterproductive.

Looking at our financial repurcussion since 1980 more especially our non-developmental expenditures have shown an unprecedented uptrend — while increasing expenditure is not uncommon in a growing economy, it is the pattern of expenditure that worries. Expenditure on defence and subsidies continue to be holy cows and the amount on Asiad 82, Goa Retreat, Music festival of India and cent's heavy expenditure on celebrations have made us financially bankrupt.

The most alarming feature of 1988-89 budget is the unbridled growth in the total liabilities of the Government. It includes what is narrowly and misleadingly called the 'national debt', together with the liabilities to repay the citizens the amounts due to them on account of Provident Funds, Small

Savings, etc. In 1988-89 the total liabilities of the Union Government is expected to be Rs. 2,24,000 Crores, and the total interest burden to be Rs. 14,100 Crores. The interest burden would form the largest item of non plan expenditure, which is even more than defence which would cost Rs. 13,000 crores. The Union Government has planned for further borrowing of Rs. 27,000 crores during the next year, i.e. half of the fresh borrowings would be merely to discharge the accrued interest liability.

The interest burden on the Government is heavy enough and is adversely affecting generation of the internal funds and also crushing the masses with the price rise. So masses have to bear the brunt of inflation.

If taxes and prices can't be raised without creating problems, and if the public sector won't pay its way — latest CSO estimates show a decline of 7% in its savings — what should be done to prevent financial chaos?

One way out of this fiscal impasse is to sell equity in the public sector enterprises.

To meet this deficit, India has been having a large inflow of funds in the form of deposits by NRI's in Indian Banks in

response to various incentives offered by the Government. The Economic Survey, on the basis of partial data available, indicates "although the inflow of remittances from Indian workers abroad is at a relatively high level, the earlier growth in these inflows has decelerated considerably and prospects are necessarily uncertain".

This is due to availability of higher interest rates abroad. During the first nine months of 1984-85, these inflows aggregated Rs. 619 crores against Rs. 750 crores in the corresponding period in the previous year. Thus to tide over the deficit difficulties, the country has to resort to commercial borrowings besides the normal inflow of external assistance, but this raises the question of debt service obligations. In view of the fact that the country has already taken a loan to the tune of Rs. 3,800 crores from IMF, it would not be advisable to burden the country with greater debt service obligations.

#### India's External Debt Obligations (Rs. Cr.)

Year	Repayments	Interest	Total
1988-89	2,596	1,449	4,045
89-90	2,610	1,181	3,791
90-91	1,516	658	2,174
91-92	1,326	608	1,934
92-93	1,196	543	1,739
93-94	1,046	517	1,563
94-95	969	478	1,447
<b>Total</b>	<b>11,259</b>	<b>5,434</b>	<b>16,693</b>

The table given above represents estimates of India's debt repayment liability and

interest payments on all external loans, including the IMF loan.

India is already in the danger zone, if it has not yet entered the debt trap situation, Dr. S. R. K. Rao of the R.B.I. has observed :

"I may define the internal debt as a situation when the capacity of the market to respond to the Government's borrowals being limited, the amount borrowed might be just sufficient to meet the debt servicing burden. After that threshold, the country would enter into an internal debt trap, i.e. the borrowings would not be sufficient to meet even the debt servicing charges".

This is one of the greatest dangers which is to be feared of. It puts the whole nation at risk. The interest and repayment burdens will have to be shouldered by the next generation to come and will have to be discharged by taxation on them. For years to come, the dead hand of the excessive national debt will continue to rest heavily upon the productive energies of the country.

Two factors have to be borne in mind. Firstly, since some portions of the IMF and other loans are tied up with commercial rates of interest for the purpose of repayment, a change in the U.S. monetary policy raise our national debt service obligations. But this will be a marginal affair, though in view of the enormous burdens it may be like proverbial 'last straw' on the camels back. Secondly, during the seventh and eighth five year plans, India will admit

foreign aid as a part of its plan programme and consequently, debt obligations will mount further.

In case the euphoria of modernisation and upgradation of the technology generated by the present regime is not moderated and import liberalisation continues unabated under the new slogans, the country may sooner than later find itself caught in an inexorable debt trap on account of the huge debt repayments. There are gloomy forebiddings but they represent stark reality. Since deposits by the NRI's have started decelerating after reaching a peak and the demand for Indian labour in Gulf countries has already begun to decline.

As a compulsive borrower, the Government is mortgaging the economic future of the country. In the words of Thomas Jefferson, "If we can prevent the Government from wasting the labour of the people, under the pretence of caring for them, they would be happy".

In an Indian Economy public debt, if prudently and skillfully operated and managed, can become an important instrument of economic development. Public borrowing for financing productive investment generates additional productive capacity in the economy which would not have been possible in its absence. To the extent that is used as an instrument of mobilize savings which would otherwise have gone into hoards, investments in real estates and purchase of bullion; it becomes a positive instrument of economic development, A carefully planned

policy of debt mainagement while reducing the cost of the public debt may result in directing the flow of resources of the economy into the right channels.

In India the mobilisation of existing resources for economic development is not enough. It should expand its resources to match the expanding investments. One method of expansion of resources is the growth of voluntary savings alongwith the growth of aggregate output.

To overcome this impennding crisis, prudence demands timely action. This should be directed towards (a) screening of imports as essential and non essential & thus chopping off non essential imports, (b) encouraging measures towards imports substitution and (c) intensifying drive towards export promotion.

Therefore, willy nilly, we have to substantially raise our export earnings to level where the difcicit in the P.O.P.'s will be reduced to permissible limits.

The medium and long term answer is to restructure the manufacturing sector in such way that more of exportable goods are produced. Even at the best of times, this is easier said than done. But assuming that future efforts in this direction will not be as futile as the ones in the past, there still remains the problem of what to do meanwhile.

Obviously there the Government will have to play its cards very carefully, it simply will not do for it to react to the emer-

ging crisis in a knee-jerk fashion, whether in accepting or rejecting any recommendation.

The task of debt management therefore calls for resourcefulness, foresight and judicious planning which may strain the resources of the monetary authorities to the utmost.

The technique of debt management in India should be similar to those practised in advanced countries, i.e. the objectives of debt management should be the maintenance of a suitable structure of interest rates, the minimization of the cost of servicing the national debt, the attraction sufficient funds into Government bonds, the maintenance of effective demand in the economy consistent with a high level of employment and a reasonable condition of monetary stability. As the Radcliffe Commission has put it, "The task of debt management is to push the rate of interest to a level that is high enough to attract sufficient firm holders for debt and is yet consistent with a balance between demand in the public sector, demand in the private sector, and the available resources of the economy. A tendency to unemployment would seem to call for a budget deficit and lower interest rates; both encourage extra demand for resources in a variety of ways, and neither being pressed so far as to lead to an excessive of demand in the future. Correspondingly an inflationary condition would seem to point to a combina-

tion of budget surplus and a higher interest rates, both checking demand in a variety of ways (including the change in the structure of the debt induced by the higher interest rates)". The scope of debt management and its effectiveness as an instrument of monetary policy would tend to increase with the expansion of the national debt, the development of money and capital markets and the growth of appropriate monetary and financial institutions.

The recent experience in the Indian economy has been that the increase in interest rates on deposits of longer term maturities have led to an increase in the volume of time deposit with the commercial banks. It has been pointed out by Mr. V. G. Pendharkar and Mr. M. Narsingham in "Recent Evolution of Monetary Policy In India", R.B.I. Bulletin that 'the growth in term deposits cannot all be said to be at the expense of demand deposits and this has helped to bring into the banking system not only more funds but funds on a longer term basis increasing its resources for financing the term requirements of industry. In a larger sense the provision of bank credit for equipment of capital needs matched by an increase in time deposits represent another channel of transfission of savings into investment and has its value at a time when the conditions in the capital market have been sluggish".

MANISH GOEL  
T.Y.B.Com.



# THE ART OF ADVERTISEMENT

"You take my breath away!" Yes, these are the same words that we teeny boppers hear and watch impatiently on the television. They are the words of the famous advertisement of Jiyajee suitings. Truly as the words say, the advertisement is extremely breath taking. No wonder it is this advertisement which has helped the Marketing Manager of Joyajee suitings to increase the sale of its fabrics.

Advertising is an art of publicity. Today, especially in an industrialised society, it has gained a special recognition. This field includes choreography, photography, modelling, stage management as well as direction and film progressing. Advertisers use various medias and magazines, handbills and loud speakers.

Boys and girls interested in this field are given special training through advertising institutions. There they are taught various angles and modes of advertising. In the earlier days, for the sake of advertising, a live model was required. Men and young boys having a good personality took interest in it. Their photographs were taken according to the requirement of the publicity i.e. if the advertisement was for fabrics, the model wore exclusive garments. Nowadays a new method of advertising is popular. Only the particular items are photographed and printed along with a caption.

In the beginning only males took part in advertisement. But the initiative in modelling and even in the production of advertisements. And with the arrival of females in this field, there was felt a great necessity to publish advertisements in a more artistic manner.

Photography improved rapidly through the years. In the beginning the world of advertisement was black and white. Due to the application of new technology in photography and film making, the results of advertisement improved. Today, not only the art in an advertisement proves important but the copy, the display, and mainly the models are responsible for the popularity of a certain firm or a company. Hence many young girls and boys try their luck in this field.

Even kids and toddlers play an important role in some advertisements. For example, the advertisement of Rasna Soft Drinks and L.I.C.

"In some advertisements female are exploited", is a cry of some Women-Libbers. But one forgets that these models are not at all forced to do advertisements which need exposure of the body. They work out of their own will as they get paid for it very handsomely. Neither do they have any objections to expose themselves nor do their

relatives or the society in which they live objects. Besides, without the exposure, what is the meaning in the advertisement?

Some people are also the opinion that in the villages, some advertisements like that of Cadbury's Chocolates, Biscuits, Toys and such other things have a bad effects on the children. The children hate their parents who cannot provide them with such delicacies.

Isn't it possible that many of them may develop an ambition to obtain all these things in their future life and for this purpose work hard and expect a bright future. Advertisements have good and bad effects on all the people. But at present it is a necessity to encourage this art, an art which is worth cherishing.

SWATI WASULE  
F.Y.J.C.

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## Importance of Sports; In Promoting Peace and the Welfare of Students

'All Work And No Play Makes Jack A dull Boy'

Those days are gone when games were considered waste of time and energy, and were looked down upon. Today in almost all parts of the world a keen interest and a great zeal for games are clearly visible. Men, Women and children are keenly interested in games of various kinds. Most of the cities and towns have extensive playgrounds for the public.

In the field of education games are recognised as a good means of harmonious development of young boys and girls into rounded personalities. Hence great importance is being given to games in schools and

Colleges, today. Every school and College realises some fee for games from its students and makes arrangement for games. Students get opportunities to play both Indian and foreign games. Games teach the students the importance of discipline. In every game there are certain rules which are to be observed by the players. By observing them the students learn the virtue of discipline.

Games also play the important role of forming the character of the young people. They develop certain good qualities of life while in the play ground, such as honesty, fair-play, sense of justice; respect for the

rights of the opponents. These virtues make them persons of desirable character. They teach the students to work with team-spirit, co-operation and unselfish motives. They play together for the honour of the team and the school. So spirit of unselfishness and team-work is produced in them by games.

Games are the best means of recreation and pastime. In short, games have a great value for the students. Those students who do not take part in games are generally dull, idle and blunt-minded. Hence games are very important in the lives of young girls and boys.

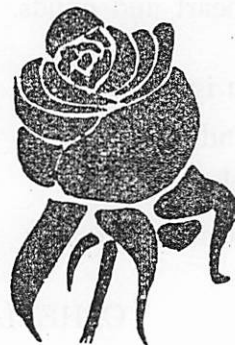
As far as the role of games is concerned in promoting peace is noteworthy that ever since games first originated and later developed into a sports meet in the form of the Olympics in 776 B.C. they have been playing a vital role in promoting peace in the world. They have shown no distinctions and all are free to participate. Again a foot ball game being played in distant America is watched eagerly by millions of viewers all over the world. All of them enjoy the same thrills and cheer the best team or individual.

Mostly all the sports are non-aligned. A very good example being the Reliance Cup Cricket match series held in India. Not-too-friendly neighbours and ace-rivals, Pakistan and India have successfully co-hosted the Reliance Cup matches. This itself proves that games can defuse tension and promote peace.

We have found people from all countries participate as equals in a game with the same spirit and hope. Race and religion are no bar in the making and breaking of records. That is why many people have been wondering if the world wouldn't be a better place to live in if all the major decision makers played games.

It is no lies that the sportsman have become the ambassadors of peace. Sportsmen all over the world travel far and wide to participate in various competitions in the right spirit help in promoting international understanding and make our world more peaceful day by day.

JAYA NAIR  
F.Y.J.C.



# How much Devotion you have ?

How much devotion you have ?  
Let you fear yourself know,  
Do you love and follow God ?  
Is your faith as white as snow ?

Do you see in your heart  
How much love and affection stored for others ?  
If your neighbour cry out in distress.  
Or in sorrow, will it really to your matter ?

What have you brought in your offering to God,  
For garlands, candles and flowers are no value,  
If you want to offer God, then offer  
Only your loveful and devoteful heart ?

Don't be crowd in the church,  
But be the light to the world,  
And let everybody see light in your glow,  
Make it spread all over the world.

There's no need of addressing yourself  
As Abbey's sisters or brothers,  
If you really want to serve and love God,  
Then sacrifice your life for others.

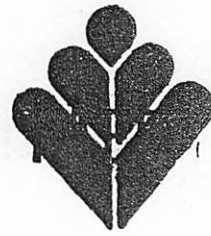
Don't waste your time in searching God,  
In the Churches and Shrine,  
For after all your search you will find  
God in your own heart and minds.

God abiding in you is made  
No more of body and blood  
But love as his flesh and  
sympathy as his precious blood.

OPHELIA D. ROZARIO  
S.Y.J.C.



# DALMIA CALANDER YEAR



Half the June in vacation; remaining half in admission,  
July starts with education; August ends with Examination.  
September we settle down; October the Shutters are down.  
November we meet again; for confidence to regain  
December has many creations; "Utsav's medals & prize collection".  
January welcomes the new year; exams are coming near.  
February says "Good-Bye" to S.Y.J.C., March says "Good-Bye" to F.Y.J.C.  
April days are not so bore; lecturing less and planning more  
Students get their Final Results; "Failures" few and "Passes" more.  
May we enjoy vacation, away to some Hill-station.  
June – end we meet again, to start theCalendar Year once again.

Prof. DHIREN MEHTA



# “Manners Maketh Man”

“Manners build up the character of a man”. There is a famous proverb “As you sow so shall you reap”. According to this proverb, we must always remember that doing good entails practising the virtues of honesty, sincerity, purity and above all humanity in our daily life. Good manners involve spending a part of our leisure to help others. Even if we are looking for our personal happiness, we should not concentrate only on ourselves but also on others. Moreover one of the most important element of good manners is the art of getting along with others.

“Doing good to others is doing good to yourself” is a common proverb. We must never miss opportunities for doing good, because opportunities which reveal our good manners may never come back to the same circumstances. Our parents are securing the seeds of good manners. Next come our teachers who further cultivate our manners. Also, we must always be aware of the company in which we stay. A man’s life is either made or marred by his manners.

“Polite behaviour is not possible without genuine humility”. Humility makes us understand our own limitations. We must always

be ready to accept other people’s views and opinions, because there is quite a good chance of ourselves being wrong. If we want ourselves to be considered well mannered, then we must not indulge in the bad habit of judging others. Back biting or passing uncharitable judgements on others is a spiteful habit of human nature. We must always try to eliminate this habit. According to Mohammed, the Prophet, harsh and reckless words once uttered are beyond recall. One must be very careful to avoid making malicious charges. Such habits may often create a misunderstanding between two persons. Again we must never forget the famous Chinese proverb “Be not disturbed at being misunderstood, be disturbed at not being understanding”. These are all the essentials of good manners. Good manners spring up from sympathy for others and from understanding our limitations.

If the foundation of manners is good and strong, then the superstructure of life will definitely be better and stronger, the future will hold good things in store for us.

LEENA MEHTA  
F.Y.J.C.

# THE SHAKY CRUST

Long before our ancestors used to think that shaking of earth was curse of gods but as we progressed in the field of science and technology it comes to light that if the crust of earth were not pretty solid it would be shaking about and moving up and down constantly. But there are some places where the crust is weak and not strongly held together where fault exists. At this break if one rock rubs against another with very great force and friction, the energy of this rubbing is changed to vibrations in the rocks and we have a disaster in form of an Earthquake!

On December 7th, 1988 there took place such a disaster in Armenia, a state in U.S.S.R. About one lakh people were killed and five lakhs were left homeless. The loss of property was tremendous. It seemed so frightening when we hear or think about it. But the most disasterous earthquake was the one in North America in San Fransisco in 1906. A fire broke out after the quake. About 700 people were killed and it was estimated that property of \$ 425,000,000 was destroyed.

More recently in February 1971 a quake

shook Los-Angeles causing damage of many billion dollars. In Europe in 1755 in Lisbon, Portugal a quake took place and destroyed almost the whole city and killed 75,000 people.

India too have experienced a destructive earthquake in Koyna Nagar which created havoc in the whole country. The greatest earthquake in record is that of New Madrid, Missouri in U.S.A. in 1811 and 1812 There were 1,874 separate tremors felt and some of the shocks were felt 400 miles away! But since this area was sparsely populated and settled not much damage was done.

The earthquake may be a great one or small one but the suffering after it is terrifying. There are many calamities in this world but the earthquake is one of the most disasterous one. I hope some day our scientists would find a way to stop it for once and for all so that everybody could live without any fear of it.

BHARAT GUPTA  
S.Y.J.C.



# *Tomorrows Citizens*

Fortyone years have gone by—years packed with challenges and trials, hope and agony, despair and triumph—years of tryst with destiny India has emerged stronger, more cohesive, confident and determined to realize the goals envisaged by the founding fathers of our constitution. This is a humble effort to understand real purpose of education and critically study the education offered to the young minds who will be taking India to the future.

Education in its widest sense implies unfolding and development of the latent powers of man. It includes cultivation of the qualities of intellect or brain and formation of character by developing moral qualities as also the culture of physical strength or potentiality. In general, education means formal study at school or college. The aim of education varies with the need of time. To the ancient Greeks military training was the best form of education, to the Romans it was imparting duties of citizens while to the ancient-Indians Education meant CREATION OF SELFLESS-MEN OF STRONG CHARACTER who would spread knowledge among the ignorant and elevate human life to lofty planes.

In unhappy contrast with this is the aim and standard of education in India today. It does not take to height mental-faculties or

moral-qualities or the powers of the human body.

It has come to mean spread of literacy and knowledge of bookish information. Want of education means illiteracy, inactivity and ignorance and ignorance is as good as Death. The future of the nation lies in the Governments approach and strategies as envisaged in the NEW POLICY ON EDUCATION. The features of the policy appear to be nothing but controversial and provocative. They make, what their planners call, proper distinctions and discriminations between thrust-areas of education and others, between talented students and the rest, between incentives and disincentives. They spring many surprises and propose altogether novel schemes, setting up model schools for children with special talent or aptitude, seek to universalise elementary education and eradication of illiteracy by 1990; they lay excessive emphasis on science and technology in higher education.

NEW POLICY is criticized justifiably, The 'Navodaya Vidyalas' are to be set up at every district involving the huge initial estimated cost of Rs. 3 crores to provide residential, free-of-charge, pace-setting and quality education to one out of every two hundred children in the eligible age-group from the rural areas. Such schools would be able to prepare less than half-a-million children for



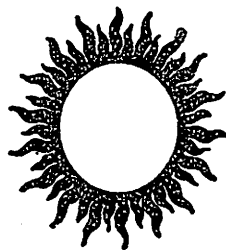
the flight into the 21st century, leaving stranded over a million of them in the 20th century. The very thought is distressing in view of the fact that 20% of the villages, in our country, have to such schools, 40% of the existing schools function without buildings or blackboards, and over 60% of them do not provide even the basic amenities like drinking water or lavatory, not to speak of playground, library or laboratory. These schools, at best could become promoters of a dualistic-structure of society, instead of 'effective instrument of change'.

The New Policy seeks to universalize elementary education. The number of schools today in the country can accommodate 25 millions children out of 64 millions. We can't afford to have one-and-half times more schools due to financial crunch. The planners do not appear to have taken serious note of the staggering poverty which prevents children's entry into formal schools or non-formal schools or non-formal centres. It even forces them to drop out to do sundry jobs at a pittance for bare survival so universalisation of education remains a far cry.

It should be small or no comfort to tell that facilities were made available but not used properly.

So it is advisable to equip the existing schools with better equipments and teachers starting vocational-courses would be more helpful and meaningful. As for the excessive emphasis laid on science and technology, we should better listen to the Western educational scholars and also the views expressed by the 'Father of the nation' and Dr. S. Radhakrishnan. Western have expressed the fear that excessive emphasis on science and technology may forbid questioning and scrutinizing, may even rule out the right to disagree and dissent. And our own leaders, have cautioned against rushing, heading into the technocratic society on the ground that it may impair the cherished traditions, disturb the ecological balance, reduce employment and undermine the time tested means of subsistence. Therefore the traditional concept of education must not be lost sight of.

CHIRAYU G. VED  
F.Y.J.C.



# IF I WERE A CHILD AGAIN

My summer vacation had begin and my friend had gone out leaving me behind. I was all alone at home. It was 5 O'clock in the evening when merry young voices fell upon my ear. I ran to the window and found that it was the tinkling, innocent, joyful laughter of the children of my neighbourhood, playing happily in the garden. Oh! How I longed to be on the other side of the window.

No doubt, it is quite truly said, "Don't regret being old, it is a privilege denied to many". But then, when I see all the children playing around I feel sorry for myself. If someone granted me a wish and it were to come true I would surely wish to be a child again.

Then, like all other children I would be playing all day long, happily without any fear of days to come. I need not know what is a Budget line or what are the Debits or Credits of life for it would be a problem left to my parents. I would be in a world of fairies animals and would learn poems like "Jack & Jill" "Baba Black Sheep".

Of course, I would fight like other children for no reason at all and before long I would forget about it and would be back

playing with my friends within an hour. For us then a word spoken would be immediately forgotten unlike today when a word spoken could snowball and be the cause of misunderstanding.

It would be fun, once again play games like "teacher teacher" with me as a teacher and it would be the power of the teacher that mattered and not the knowledge. There would be no difference between me and my students. It would be a great achievement to have caught a kite after running for it as the excitement of the chase matched the exhilaration of getting the prize however valuable in the eyes of the world.

Now, I cannot be the innocent child who could cry in public for an ice cream or walk on the road with a candy in hand relishing it with such absorption that one would be unaware of one's surroundings of that sentiment which has become all important now or what people would say!

It had become quite dark and I realized that all the children had gone home and so had the nostalgic memories of a lost childhood How I wished I were a child again!

SHREEKALA PILLAI  
F.Y.B.Com.

## ***From an Irish Mother to Her Son***

Dear Son,

Just a few lines to let you know I'm still alive. I'm writing this letter slowly because I know you won't know the house when you get home – we have moved.

About your father he has a lovely new job. He has 500 men under him. He cuts grass at the cemetery. There was a washing machine when we moved in, but it hasn't been working too well. Last week I put in 24 shirts, pulled the chain and haven't seen the shirts since then.

Your sister Joan had a bonny baby this morning, but I haven't found out whether it's a boy or a girl, so I don't know if you are an aunt or an uncle.

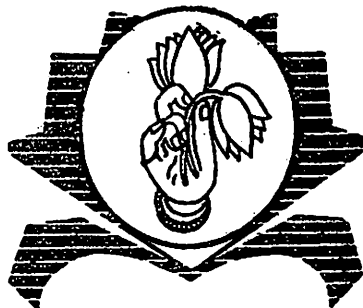
It rained only twice this week, first for three days and then for four days. Monday was so windy, one of the chickens laid the same egg four times. One of our dogs was carried away by the wind.

We had a letter from the undertaker. He said that if the last payment on your grandmother's plot wasn't paid in seven days, up she comes.

Your loving mother,  
XYZ

P.S. I was going to send you 50 pounds, but I have already sealed the envelope.

WITOZA NORONHA  
F.Y.J.C.



# YOUTH & DRUGS

“Drug Addiction” – when we hear this dangerous word we start thinking of our youth. Our youth who have fallen a prey to this deadly demon, who are caught unwillingly in its clutches.

Just as viewers get addicted to Television and cannot do without it, similarly youngsters get addicted to drugs and cannot live without them. Drug addiction is spreading like a wild fire. In recent years the problem of drug abuse in India has assumed a “Monstrous” epidemic proportions. I am sure that none of us would like to be caught in the kind of situation which drug addiction is forcing on this country. Considering that demographically we have 73% of the population under 35 years of age the picture after two decades could be a horrifying one.

The problem of drug addiction is no more a problem of prosperous country alone. This creates a very bad impression on the minds of the children. Previously, the problem of drug was not on the list of the top problems of any country, but now it is problem number one, two, three & four..... It has to be treated on emergency footing.

There are various reasons why people take to drugs. Parental negligence has been identified as “the main culprit in the victims surrender to the drug habit”. Then the quarrels between the parents. This creates children. The parents do not take proper

care of the children and they grow up without love and affection. The victim unable to find happiness at home, looks for a substitute, finds it in, “drugs”. Modern life has become such that parents are too engrossed in their own activities to have time for their children, due to this the child has no way of expressing his feelings and this pushes him to resort to drugs.

Nowadays India has become a transit point for drugs. Drugs are smuggled into India through Cochin and Bombay. The drugs are dumped in the local market and made available at a lower price after adulteration. Then they are sold in the lanes and streets of big cities. Drug such as Cocaine, Heroine, Opium Hashish (Charas), Marihuana (Bhang) and dangerous of all “Brown Sugar” also known as “Gard” are consumed by most of the youngsters.

Gone are the days when drugs were the joy of few fun loving, affluent, western oriented, college-going youth. The psychedelic world of drugs is no longer the exclusive heaven of the rich. Now youngsters from the middle class also take drugs even though they cannot afford to. Not only boys but a large number of “girls” have also become addicted which is a very unfortunate phenomenon. Most of the youngsters take drugs because of pressure from a peer group. Once they take it they are free from all tensions, and this short-lived freedom from anxieties



makes them crave for more. They are ready to buy dreams & give shape to their day dreaming taking the help of drug. Today the problem of drug addict, specially "Brown Sugar" has reached such alarming proportions that has jolted people out of their smug existences.

When youngsters get addicted to these drugs, more and more drugs are needed day-by-day. They become desperate and their life is ruined. Besides ruining themselves, they also become a threat to the family & society. The only problem that comes between these addicts and drugs is money. There is no problem till they get it easily, but when they do not get it, it develops criminal tendencies in them. They steal, tell lies and go to the extent of murdering someone to obtain money for that "Rat Poison" (Drugs).

At last a stage comes when if a drug addict wants to give up this habit he cannot do so. He becomes a complete slave of the habit, he becomes helpless. Society looks down upon him and his parents also boycott him. He is thrown out of his house, literally on the streets, frustrated, lonely, rejected. His friends also leave his company and he is left alone at the mercy of the drug peddlers who give them these drugs and at last they also kick off these addicts because they have no more money. And Alas! their life becomes miserable and they are between "life and death". With dazed eyes, dead looks, shaking heads and incoherent speech, these youngsters seem to have very little hope of help.

But does our youth deserve this kind of a fate? Can nothing be done about it? Where does the future of such youngsters lie? What about their parents? And the big "What?" What about our country? These are the questions that arise in every mind.

Unless and until we have strict vigilance, I am afraid this cancer will keep on spreading amongst youth. The process of curing an addict is difficult and needs lots of patience and efforts on the part of the person himself, parents, teachers and society.

Drug addiction is a unique disease. It needs both physical and mental treatment. The motivation to give up should be strong. There was a new Act passed by the Government of India known as "Narcotics Drugs and Psychotropic Substance Act of 1985". An all out war against drugs & drug peddlars must be launched. It could begin with a fusillade of harsh legislation. A mandatory death sentence should be imposed for drug trafficker's. This is where the Government comes in and this part should be Government action against the supply of drugs. The police is offering sincere co-operation. Everyday, they are arresting drug peddlars and are seizing drugs worth millions of Rupees. The airport & docks are also under strict check of the police. These are the steps effective enough to prevent drugs from coming into our country.

Along with the prevention there should be cure. Drug addicts should be rehabilita-

ted. Some doctors have voluntarily offered their services in curing these addicts. The N.S.S. has been involved in fighting the battle against drugs addiction.

There are a few rehabilitation centres in our country. Most of them are run by the ex-drug addicts. Some hospitals too have drugs rehabilitation wings. The treatment of doctors should be combined with parental love, understanding, patience and prayer. Parents must understand and get the point that even an addicted child, love must continue unconditionally.

To minimise the problem of drug abuse, various education programmes must be introduced so that the common man can easily identify a drug addict & can help in his rehabilitation. Lectures, workshops, seminars and audio-visual presentation should be arranged in all school & colleges.

Also the rehabilitated youth must be given jobs, so that they do not once again drift back to being dependent on drugs. They must be allowed to live in a healthy atmosphere and learn good work values. "While it is easy to give up, staying away needs tremendous will power". There are chances of relapse. But there is hope as we can save our youth from destruction. Yes, the

target is known but it is very far and we should achieve it. It cannot be achieved overnight so we should have patience.

More than ever before, the world's future depends on the strength and dynamism of its Youth! In a fast changing world, accelerated by new advances in electronic technology, only a dynamic, exuberant generation can put India on a strong footing.

What a drug addicts needs in your understanding, your support, your concern, your help. If you cannot help him at least do not condemn him.

We should save our youth from this deadly demon and train them to bring glory and honour to our country. It would be worthwhile if the youth of today understand this.

"Kill drugs before it kills you". This is a mandate which everyone of us must take cognizance of, if we are to preserve ourselves as the most precious possession for maintaining a strong and healthy nation.

I conclude with the exhortation, be helpful to a drug addict. We need your help very badly. Come together, let's create a new life, a new India and a new world.

Drugs — The Dead End.

SHABBAR A. SWTERWALA  
S.Y.J.C.



# PANDIT JAWAHARLAL NEHRU / ARCHITECT OF MODERN INDIA

The true tomb of the dead is the heart of the living. How true these words are. No great person ever dies, the adjective 'mortality' does not apply to people who are great, great by deeds, by thoughts and by virtues. These people are immortal, their memory indestructible, their deeds unforgettable and their message indelible. Pandit Jawaharlal Nehru our beloved Chachaji, deservingly belongs to the illustrious list of such great personalities. He was not just a human being but a phenomenon like Bapuji and a few others. It will not be wrong to say that Chacha Nehru was the architect of Modern India.

Born in an affluent and aristocratic family, Panditji had every luxury at his beck call in his childhood. He had experienced all goodness of life in his adolescence, but then he began to grow, to evolve, to mature, to think, he was young man now. He began to understand the misery and hardships of his fellow Indians who were enslaved by the Britishers. India was a colony of Britain and hence not free. Panditji's patriotism urged him to act, act for his own brothers who were less fortunate, poverty stricken and harassed by the imperialists. He left all his luxuries and riches and embraced the hard life of a freedom fighter. He was however inspired by the father of the nation, Mahatma Gandhi. He later became the most staunch follower of the Mahatma.

He accepted the philosophy of non-violence and armed with nothing but the strength of will power he faced the mighty bullets of the British rulers. He went to jail many a time and suffered untold hardships. At last all the perseverance bare fruit. On the 15th August 1947 India was freed from the imperialistic clutches of Britain. Chacha Nehru became the first Prime Minister of free India and deservingly so, there could not have been a better choice. Here was a man who knew India better than anybody else. He knew her strength, her weaknesses, her resources and shortcomings. He had the complete picture of India that had to be created and that too from scraps. He had to bring the pieces, that India was then, together and mould them into a single entity. The following years did prove to be a really trying time for Chachaji's ingenuity, patriotism and perseverance. But he proved successful in his endeavour.

In January 1950, the Planning Commission was formed with Pandit Jawaharlal Nehru as its chairman. With social and economic justice as its primary goal, the era of five year plans began in our country. The British had shattered our economy and we could only rebuild ourselves through the primary sector namely agriculture. Chachaji believed that our farmers could build our future, but at the same time he was for development: scientific development, social

development and economic development. He thought that agriculture could see us through the difficult times but only if we followed modern methods using modern implements. He was not for conservation in the sphere of development. His mind was open to inventions and innovations. The dynamism in his character and personality made him think of India as a member of the nuclear club, that too at a time when India was in her infancy. But he always advocated the philosophy of atomic energy for peace. He believed that nuclear development would surely help India on its way to progress. This dream of his found a place in the heart of a scientist Dr. Vikram Sarabhai, another great son of the soil. The fusion of the patriot's dream and the scientists dedication gave birth to the nation's first atomic energy centre at Trombay, near Bombay. Since then we have been taking bigger steps on the path of development. Chachaji undertook measures to industrialise India. He felt that agriculture could provide us with bare subsistence but industrialisation could make us self-reliant which was a pre-requisite for prosperity of any nation. Industries sprang up, today we are one of the few developing nations that is a major exporter of various products ranging from textiles and fibres to heavy machinery and sophisticated technical know-how to many countries. All this progress can be rightly attributed to the endeavour of Chacha Nehru.

During the freedom struggle, both Gandhi and Chacha Nehru had explained from time to time the moral basis of India's foreign policy. While making a strong plea for freedom, Jawaharlal Nehru had said, that the exploitation of one nation by another must stop, imperialism and colonialism must be ended and that all free countries should establish, in the interest of world peace, a socialist world state. In September 1946, while taking over charge of the Interim gov-

ernment, Pandit Nehru had made it clear that even after her independence India would continue to maintain friendly relations with England and the other countries of the Commonwealth. Hence, even after independence India decided to remain in the Commonwealth and maintained her relations with England. Thus the political and cultural relations between India and England have continued even today due to Nehru's efforts. The principles which Jawaharlal Nehru (Chachaji) emphasized while explaining India's foreign policy in 1954 are known as the Panchasheel of India's foreign policy. These principles are :-

1. Mutual respect for each other's territorial integrity and sovereignty.
2. Non-aggression.
3. Non-interference in each other's internal affairs.
4. Equality and mutual advantage.
5. Peaceful coexistence and economic co-operation.

Chacha Nehru reiterated in the United Nations platform, has emphasis on peace and international co-operation as the only way of solving problems. India believes that world peace, freedom and justice co-exist. Any attack on freedom of any country ultimately endangers world peace. India has always supported the United Nation's policy of dis-armament and ban on nuclear weapons for world peace. Thus Chachaji's ideas and principles are reflected in India's foreign policy even today. That is why Panditji is called the architect of India's foreign policy. Modern India owes a lot to Nehruji's ethics and principles.

**SHILPA V. GOYAL**  
F.Y.J.C.



## ***1988 : The Leap Year of Mixed Fortunes***

The year 1988 showed dramatic changes the world over and in great many spheres of our life. The old leaders of the new world were replaced by new ones came on the political stage disturbing the balance of power: Benazir Bhutto replaced General Zia-Ul-Haq becoming the first lady prime minister of a Muslim country being democratically elected. George Bush replaced Reagan, Mikhail Gorbachov replaced Andrei Gremyko as President, and Mr. Premadasa replaced Jayawardana. General Ershad won election to become the President of Bangladesh. In India V. P. Singh defeated Sunil Shastri of Con. (I) and forged Janata Dal – a united opposition front. The ruling party suffered a terrible blow in Tamil Nadu elections and also had to withdraw the infamous Defamation Bill. The Government of India banned Salman Rushdie's (an Indian born British writer) 'Satanic Verses' Maulana Azad's unpublished pages of India Wins Freedom' caused sensation. For the first time the college and University Teachers of the whole Nation went on indefinite strike.

The year 1988 may be termed "The Military year and an year of disasters" The U.S. and the U.S.S.R. were directly or indirectly involved in Iran-Iraq war and Afgan War. The Indian Army was requested to help Sri Lanka and Maldives by direct participation for peace. Army took over administration in Burma-Armenian ear.h-quake, two planes crashed in India on a single day,

General Zia's plane crashed; U.S.A. shot down a Gulf plane. An American Boeing was bombed killing all the 273 occupants. A terrible train accident took place in Kerala and another in U.K. India failed to launch its satellite, Great personalities like Khan-Abdul-Gafar-Khan, Raj Kapoor, M. G. Ramchandran and Gen. Zia breathed their last last this year.

Seoul Olympics saw the record participation by 16 countries and 13,000 athletes. Russia emerged the winner with highest medals – 55 gold, 31 silver and 46 bronze. West Germany stood second with 37 gold, 35 silver and 30 bronze medals. At the third place was U.S.A. with 36 gold, 31 silver, and 27 bronze medals. Ben Johnson was disqualified for taking drugs and the gold medal he won was given to Carl Lewis who stood second. For the same reason gold medals were taken back from the Bulgarian wrestlers. For India Olympics turned out a nightmare with no medals to its credit. Richard Hedlee became the highest wicket taker of the world, this year. Dilip Vengsarkar was banned for six months by I.B.G. Mohinder Amarnath called the selectors 'a group of jokers' Navjot Sindhu was charged I.P.C. 304 for murder. A large number of British players were refused visas by India for having played in South Africa.

The Indian Silverscreen celebrated its Diamond Jubilee. The much advertised

“Shahenshah” and “Ganga-Jamuna-Saraswati” with the superstar Amitabh flopped indicating his forced withdrawal from the filmdom. Equally surprising was the grand success of the low budget film “Qayamat-se-Qayamat Tak” with Amir Khan and Julie Chawla. The Indian Television telecast excellent

serials like “chuna, Udan, Wagle’s world, Sunil Gavaskar presents Ramayana and Mahabharat” leaving us to sit with fingers crossed to wait and watch the unfolding of 1989.

SHEKHAR K.  
S.Y.B.Com.

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## The Role of Banking in Modern Times

“An Institution system which touches — and should touch — the lives of millions, has to subserve national priorities and objectives”.

These were the words of our former Prime Minister, Mrs. Indira Gandhi on the occasion of the nationalising of the major banks in the country which include The Imperial Bank (now State Bank of India), Bank of Baroda, Bank of India, Indian Bank, etc.

In the early days of planned economic development, the constraints of an under-developed financial sector had become a major impediment to the achievement of growth with social justice. Over the years, especially after the nationalisation of banks, there has been a sea change in the whole situation. Today the organised financial sector through its programmes of priority lending, covers not only the large scale industry, but also agriculture, small entrepreneurs and

many other segments of our society, which had little access to credit on reasonable terms in the earlier period. The most significant achievement of banking development in this country is of course the enormous extension of coverage to the rural sector and farm operations. The volume of priority sector lending has increased very substantially, even exceeding targets. These are the major events of which the bankers can now be proud of.

From 1984 onwards, the assistance to priority and other weaker sections of the community provided by various banks expanded, both in quantum and variety. They also continued to provide in an increasing measure extension support and counselling services covering financial, managerial and technical aspects to the weaker sections and made intensive efforts to develop entrepreneurship in the backward areas. They made

special efforts to improve the recovery position respect of advances to the priority sectors.

A certain leading bank's direct agricultural advances increased from Rs. 1575 crores covering 42.5 lakh farmers' accounts in 1983 to Rs. 1876 crores, spread over 45.9 lakh farmers' accounts. These advances accounted for 16% of its total advances at the end of 1984. The bank made special efforts to increase finance to agriculture which included creation of an increasing number of Agricultural Banking Divisions in potential pockets, activating rural/village branches with potential by provision of necessary staff and proper deployment of staff for optimal utilisation of their services.

The bank's Agricultural Development branches continued to provide not only finance but also technical expertise to enable them to improve their farm practices. Outstanding advances of these Agricultural Development Branches rose to 641 crores covering 16.8 lakh farmers at the end of 1984 from Rs. 576 crores spread over 16.1 lakh farmers at the end of 1983.

With a view to developing compact areas, where economic growth could be accelerated, the branches of 'The State Bank of India' adopted contiguously situated villages within their areas of operation. Upto the end of 1984, the banks land sponsored 26 Regional Rural Banks (RRB) covering 58 backward and/or underbanked districts in the country. Their deposits increased by 39 crores to Rs. 171 crores spread over 19.8 lakh

accounts as against 16.6 lakh accounts at the end of 1983. The loans disbursed by these banks to borrowers, including small and marginal farmers and other economically weaker sections of the rural community, during the year amounted to Rs. 119 crores and their outstanding advances increased by Rs. 54 crores to Rs. 216 crores spread over 15.6 lakh accounts. The Regional Rural Banks sponsored by the bank accounted for 18.1% of branches, 19.2% of deposits and 20.5% of advances of the 162 RRBs operating in the country at the end of June 1984.

In order to strengthen the organisational set-up for effective monitoring and support, the bank has created separate RRB departments at three of the Local Head Offices, in whose jurisdiction five or six RRBs' are sponsored. In other Local Head Offices, the organisational set-up concerning RRBs' has been strengthened to provide guidance and support to them.

The RRBs in India have been notably successful in extending credit to the weaker section like marginal farmers, landless labourers and rural artisans. At the end of 1982, the share of total credit extended by these groups was about 91%, a total of Rs. 360 million in 1,64,338 accounts under the integrated Development programme, as against 7.59 million in 47,007 accounts at the end of 1981.

In addition to providing this sort of aid to the smaller sections of the society, a certain bank launched a scheme of providing

assistance in the form of educational aids to bright students from backward communities. In accordance with the scheme which provides assistance/relief to the students of the weaker sections of the society, especially those belonging to SC/ST and other similars backward communities whose financial position is generally weaker and cannot afford the expenditure of educational items, 9 students were honoured on 12th July 1988 at the hands of Mr. Edwards Faleiro, Minister of State for finance while 63 others were felicitated in Panaji (Goa). In another instance, a senior bank employee presented a Westrex speech trainer set (a master unit and a student unit to or school for the deaf and the mute.

It is a matter of great satisfaction for those in the Banking Industry that it is extending its services to millions of people throughout the country. During the past few months, the Minister of State for finance, Mr. Edwardo Faleiro, has had the opportunity of meeting many banking personnel and personally observing these achievements in different parts of the country.

However, a great deal has to be done. Banks must continue to serve as a key instrument in achieving our broader economic and social objectives. They must also pay much greater attention to the quality of service

they provide, not only to the depositors, but also to the borrowers. The vast expansions in banking has brought with it an enormous responsibility to those who are engaged in this business. Theirs is a service industry, in **the deepest** sense of the term. Their business has to do with millions of account holders, both large and small. Therefore, along with the achievement of quantitative financial targets, the satisfaction of their customers is also of primary importance. They must be ready to experiment and innovate in line with the changing requirements of the economy.

The Joint Publicity Committee celebrated the week beginning on July 19th 1988 as the 'Nationalisation Week' to commemorate the nationalisation of fourteen commercial banks. Speaking on the occasion our Honourable Prime Minister Mr. Rajiv Gandhi said, "I hope the Nationalisation Week will provide an opportunity for managements and employees in the Banking Sector to introspect to reassess strengths and weaknesses of our banking systems and to rededicate themselves to building an efficient and social responsible Banking sector. I wish them all success".

MICHAEL GONSALVES,  
F.Y.J.C.

# The Olympics

The cavalcade of Olympic Games is the oldest show on earth. The most exciting experience for a true sportsman is to be a part of the Olympics.

Olympics is recorded to have begun in 776 B.C., though according to modern historical research it started between 1253 B.C. and 884 B.C. The ancient Olympic games which had its last presentation in 394 A.D., after being suspended by the Roman Emperor, "Theodosius", were revived again as modern Olympics by a young French nobleman, Baron Pierre de Coubertin in 1896 A.D. From then on the Olympic games are circulated every 4 years among the major cities of the world.

The Olympic pageant started with one foot-race and has now developed to encompass every competitive sport known to man. Ancient Olympics held only 10-12 sports events but now in modern Olympics there are as many as 24 events which test the skill and endurance of the competing sportspersons. It is interesting to know that Greece, United States of America, Great Britain and Switzerland have taken part in each and every event of modern Olympics from 1896 A.D. to 1988 A.D.

Presently in 1988, the 24th Olympiad was held in Seoul, the capital of South Korea. A record number of 161 countries and over 13,500 sportspersons had competed in Seoul. Innumerable records were broken

and new record were set. The 24th Olympiad saw many stars surface with superb performances, namely, the swimmers, Mathew Biondi (U.S.A.), Janet Evans (U.S.A.), Greg Lounganis (U.S.A.), Kristin Otto (G.D.R.) and the athlete, Florence Griffith Joyner (U.S.A.). However, the Olympic spirit was marred by events which greatly affected the careers of many sportspersons. These sportspersons were accused of taking drugs to increase their physical power. One such was Ben Johnson of Canada, who overshadowed all records of Olympics to become the fastest man on earth by running 100 metres in a record time of 9.79 seconds. He was banned from all international events for taking anabolic steroids. Nevertheless the Seoul Olympiad held a successful 24th Olympiad. Barcelona in Spain will mark the 25th Olympiad in the history of international Olympics.

Since ancient times the Olympic games have been one of the greatest of inspirations for bringing peoples and nations together. These contests create a spirit of healthy competition that is founded on a brave and simple faith – the imperishable tradition of a gallant sportsman's sporting spirit. We hope that the future Olympiads would revive the old glory of sports and players would compete with each other sportingly.

DINESH ARORA  
S.Y.J.C.



# JUST LAUGH

Mr. R. Gandhi (On telephone):

Doctor, please come immediately, my wife has drunk petrol and is running around the room.

Doctor (replied): Don't worry my dear. She will stop running when the petrol gets over.

---

Conductor: Is there anyone with out ticket?

Vijay: "Yes, there are two".

Conductor: Who are they?

Vijay: "You and the driver".

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Teacher: Why are the days longer in summer and shorter in winter.

Pinky: Because, days expand in summer and contract in winter.

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I don't need a friend that changes when I change who nods when I nod,  
my shadow does that much better. — PLUTARCH

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Though I spent 16 years in the Navy at sea, I never mastered swimming. When teased by shipmates about it, I countered by asking them, "Where are you going to swim to if you're 800 kilometres from land?"

My chief put my attitude in a more positive light. "This is the most reliable sailor I have in damage control, he said of me. "He works harder to keep his ship afloat than anyone else on board".

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Our poetry teacher always wore pink sarees to college — light, dark, shocking but always pink. One morning when we had a poetry lecture, we decided to surprise her by wearing pink sarees ourselves. To our disappointment another teacher entered the class. Her eyes swept over 30 odd girls all in pink. After a short pause she remarked "Sorry girls, your teacher is absent today.

She is not in.....THE PINK OF HEALTH".

# GUJARATHI SECTION

EDITOR :

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जवाहरलाल नेहरू  
जन्मशती

JAWAHARLAL NEHRU  
CENTENARY

1889 *JN* 1989

The ambition of Gandhiji – the great man of our generation – has been to wipe every tear from every eye.

– JAWAHARLAL NEHRU

# **DID YOU EVER LAUGH**

"What a trip I had!" the American man explained to his agent as he got off the plane. "The ride was wonderful. The weather was beautiful, and the girls were adoreable. And this plane, I never saw anything like it! You push a button and out comes your belt. You push another button and out comes the hostess. Then you push the hostess", he ended, "and out comes your teeth!"

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The henpecked husband and his ever angry wife were walking down the road having one of their arguments in the usual way. She was winning

Suddenly she turned and saw a bull charging down the road. There was no time to warn her husband so she jumped into a hedge. The bull caught the man on its horns and sent him spinning fifty feet into the air. He came down in a ditch. When he finally managed to crawl out he saw his wife standing on the road. "Carol", he said, "if you hit me like that again I will really lose my temper".

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"Tell me, conductor, do you stop at the Sea Rock Hotel?"

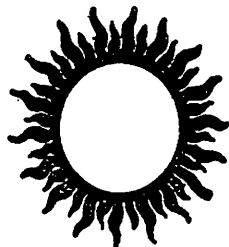
"What.....on my salary? You must be joking!"

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Q.: What did the big chimmney say to the small one?

A.: (You are too young to smoke!

APARNA SHANGHAG  
F.Y.J.C.



# ગુજરાતી સાહિત્ય મંડળ સરવૈયું

પ્રો. જયોત્સના વ્યાસ

ગુજરાતી સાહિત્ય મંડળે આ વર્ષે ઓછી પરંતુ પ્રશસનીય પ્રવૃત્તિઓ કરી.

હંમેશ મુજબ આ વર્ષે પણ આંતરકોલેજ ગુજરાતી ગીત સ્પર્ધાનું આયોજન કરવામાં આવ્યું. વિદ્યાર્થીઓની મહેનતે કાર્યક્રમને સફળ બનાવ્યો. ખાર કોલેજોએ આ સ્પર્ધામાં ભાગ લીધો હતો.

કોપવુડની નાટ્યસ્પર્ધામાં ભાગ લઈ પોતાની અલિનય ક્ષમતા દાખવી વિદ્યાર્થી કલાકારો એ જવલંત વિજય મેળવ્યો. સ્પર્ધાનું નાટક 'આડી ચાવી ઉભી ચાવી' જે ખરેખર બહુજ સુંદર રીતે ભજવાયું. વિવિધ ભાષાના સ્ટેજ આર્ટીસ્ટોએ, વિવેચકો એવં અન્ય પ્રેક્ષકો એ નિહાળ્યું એવં માણ્યું નાટકના કલાકારોના સંગઠન એવં અલિનય પર વારંવાર બે હથેળીઓ ભેગી થઈ જતી ને તાળિયો જ તાળિયો પડતી.

આ બધાનો જશ તો પડદાની આગળ ને પાછળ કામ કરનાર વિદ્યાર્થીઓ એવં દિગ્દર્શક પર ભય છે, આ નાટકમાં ભાગ લેનાર કલાકારો હિતેન મહેતા, સોનલ શાહ, કિષ્કિ ગઢવી, અનિલ પંચાલ, પ્રદીપ ગૌર. આ નાટકના લેખક એવં અફલાતુન દિગ્દર્શન કરનાર હતા સંજય છેલ, પડદા પાછળના મહેનતુ વિદ્યાર્થીઓ હતા. સંદીપ શાહ, દીપક વાઘેલા, હિતેશ શાહ અને રાજેશ પટેલ.

આ નાટકનાં શ્રેષ્ઠ અલિનેતા તરીકેનો એવાર્ડ મેળવનાર હિતેન મહેતા ખરેખર પ્રસંશા માંગીલે તેવા યુવાન કલાકાર છે. તેમની અલિનય ક્ષમતા અને કલાની પ્રસંશા પ્રેક્ષક વર્ગ દ્વારા હંમેશા કરાવામાં આવી છે આ કોલેજની પ્રવૃત્તિઓ દ્વારા પોતાની અલિનય

શક્તિ ને કેળવી તેઓઆજે બહારના જગતમાં પોતાનું આગવું નામ એવં સ્થાન ધરાવે છે. તેમણે ચિત્કાર, ડંશ, જન્મોત્સવ, કુમારની અગાશી, યુધ્ધ, જેવા નાટકોમાં પોતાની નાટ્યશક્તિના ઔવિધ્ય ને દાખવ્યું, કલાકારને ભાષાના અંધનો નડતા નથી. તેમણે હિંદી નાટક, ખીડકી, અર્ફકી મીનાર, વિકલ્પ અંધુવા વગેરે નાટકોમાં કામકર્મું સ્ટ્રીટ પ્લે કેન્સરમાં સુંદર અલિનય દાખવ્યો. અત્યારે હાલ આગમનમાં અલિનય કરી રહ્યા છે. એક વિદ્યાર્થી પોતાના કોલેજ કાળ દરમિયાન જવલંત સફળતા અને સિધ્ધી પ્રાપ્ત કરે તે કોલેજ માટે ગર્વ લેવા જેવો છે.

આજ નાટકમાં સોનલ શાહ અને કિષ્કિ ગઢવી ને બેસ્ટ એક્ટ્રેસ તરીકેનો એવાર્ડ મળ્યો. અનિલ પંચાલ ને મેરીટ સર્ટીફિકેટ મળ્યું.

આ રીતે નાટ્ય પ્રવૃત્તિ ઉપરાંત સાહિત્યિક એવં સાંસ્કૃતિક પ્રવૃત્તિઓ મંડળ દ્વારા કરવામાં આવે છે. આ પ્રવૃત્તિઓ માટે વિદ્યાર્થી સંગઠન હોવું બહુ જરૂરી છે. વિદ્યાર્થીઓ જેટલા વધુ કાર્યશીલ તેટલી વધુ સક્રીય પ્રવૃત્તિઓ થઈ શકે. દરેક કાર્યક્રમમાં આચાર્ય એવં જુનિયર કોલેજના ઇનચાર્જનો સહકાર મળે છે.

આશા રાખીએ આવતા વર્ષોમાં વધુ કાર્યશીલ એવં વધુ પ્રવૃત્તિમય બનશું.

ગુજરાતી સાહિત્ય મંડળ

ચેરમેન : પ્રો. જયોત્સના વ્યાસ

સેક્રેટરી : સંદીપ શાહ

ખબરચી : હિતેશ દેસાઈ

# હું માનવી 'માનવ' થાઉં તો ઘણું

એકવીસમી સદી તરફ આપણું વિશ્વ માનવમનની ઘણી મહેચ્છાઓ સાથે ભરપૂર નેશથી આગળ વધી રહ્યું છે. આજના વિજ્ઞાન યુગમાં કોઈને ડોક્ટર, કોઈને એન્જનીયર, કોઈને એમ. એલ. એ. તો કોઈને વડા પ્રધાન થવું હોય છે. પણ શું આજ સુધી કોઈએ સંપૂર્ણ રીતે 'માનવ' બનવાની મહત્વાકાંક્ષા સેવી છે ખરી? પણ આ બધા મહાન હોદ્દાઓ પાછળ દોડતો આજનો મનુષ્ય પોતાની માણસાઈ ને તદ્દન વિસારે પાડી રહ્યો છે. કોઈ મનુષ્યે પૂર્ણપણે માણસ બનવાનો પ્રયત્ન કર્યો હશે કે કેમ એ પણ એક શંકા જ છે.

આ સૃષ્ટિમાં અસંખ્ય પ્રકારના જીવો અવતાર લે છે. તેમાંથી સૌથી બુદ્ધિશાળી અને મહાન અવતાર મનુષ્યનો ગણવામાં આવે છે. 'માનવી' શબ્દ જ ઉપર્યુકત સિદ્ધાંતમાંથી ઉદ્ભવ્યો છે. 'મહાન' અને 'અવતાર' આ બે શબ્દો અપઞ્ચ થયા અને મહાન પરથી 'માન' અને અવતાર પરથી 'અવ' શબ્દો થયા અને માન + અવ = માનવ શબ્દ થયો અને માનવ પરથી માનવી શબ્દ અમલમાં આવ્યો.

વર્તમાન યુગમાં આપણા સમાજમાં જે પરિસ્થિતિ પ્રવર્તી રહી છે તેના પરથી શું એવું લાગે છે કે આપણે મનુષ્યો મહાન અવતાર છીએ? સ્વાર્થ ખાતર બીજા જીવો સાથે દગો કરવો એ શું મહાનતા છે? મનોરંજન ખાતર મૂંગા અને નળળા પ્રાણીઓ પર અત્યાચાર કરવો એ તો વળી બુદ્ધિનો કેવો ઉપયોગ? અણુઆવડતને છુપાવવા અધૂરી આવડતનું

પ્રદર્શન શું આપણને શોભે છે? ભૌતિક સુખ સંપત્તિની વેલછામાં જીવનદાતા એટલે મા-બાપ ના ઉપકારો ભૂલી જવા એ શું આધુનિકતા ગણાય? આર્થિક વિકાસ અને સમાજ સેવાનો દેખાડો કરી ધર્મ આરાધનાથી દૂર ભાગવું પણ કાચરતા જ છે.

બ્રહ્માચાર, નાસ્તિકતા, આડંબર, અરાબકતા વગેરે દુષણોનો આપણે સર્વ અંગત રીતે તેમ જ થોડે ઘણે અંશે સામૂહિક રીતે વિરોધ કરીએ છીએ તેમ છતાં આ સર્વે દુષણો આપણા સમાજમાં પ્રવર્તી રહ્યા છે. સર્વે દુષણોનું કારણ માણસ પોતે જ છે. માણસોના આ ટોળામાં 'માનવી' ગોતવા પડે છે.

આ વિધાન જગદીશ નેપીનાં કાવ્ય 'પ્રશ્ન' માં કવિએ લખ્યું છે.

“એ તો ઇશ્વરને પુછી બે માણસની વાત,  
તો ઇશ્વર કહે : “માણસ એ કોણ છે”

આ કાવ્યની આ અંતિમ પંક્તિમાં કવિ કહે છે કે માણસાઈને કારણે માણસ પશુથી જુદો પડે છે અને માણસ ઠરે છે. મનુષ્ય જ્યારે માનવતાને વિસારે પાડે ત્યારે ઇશ્વરને પણ પ્રશ્ન થાય છે કે આટલા માનવીઓમાં 'માનવ' કોણ છે? આટલા મનુષ્યોમાં માણસાઈવાળો સાચો માણસ કોણ છે? મનુષ્યોમાં માણસાઈ નથી રહી એ હકીકતનો કવિએ આ પ્રશ્ન દ્વારા વ્યંજ્યાત્મક નિર્દેશ કર્યો છે. ખરેખર, કવિની



આ પંક્તિમાં પ્રશ્નોની પરંપરા આપણને નિરૂત્તર કરી મૂકે એવી છે.

માનવીમાં જ્યારે માનવીય ગુણો હોય જેવા કે દયા, કરુણા, પ્રેમ, પ્રમાણિકતા, સચ્ચાર્ય વગેરે ગુણોને કારણે જ એ સાચો માનવ બને છે. પરંતુ આજના ભૌતિક અને ઝડપી જીવનમાં જ્યારે પૈસાનું મહત્વ વધ્યું છે. ત્યારે આવા માનવીય ગુણો પ્રત્યે આંખ આડા કાન કરી લોકો પૈસા પાછળ આંધળી દોટ મૂકે છે. અત્યંત વ્યસ્ત જીવનને કારણે ખીબ પ્રત્યે સહાનુભૂતિ હોવા છતાંય મદદ કરવા માણસ થોડો સમય પણ રોકાઈ શકતો નથી. થોડા સમય પહેલા જ વર્તમાન પત્રમાં એક કિસ્સો નોંધાયો હતો. રેલ્વે સ્ટેશનની નજીક એક ભિખારીજીંદગીના છેલ્લા શ્વાસ ગણતો હતો અને પાણી પાણી કરતો હતો. ત્યાંથી પસાર થનારા દરેક દયામિશ્રિત લાગણીથી એક નજર નાખી ત્યાંથી ચાલ્યા જતા હતા. પણ કોઈને કુરસદ ન હતી કે તેને એક ગ્લાસ પાણી આપી શકે. દરેકને ઓફિસે જલ્દી પહોંચવું હતું. મનમાં ડર હતો કે ક્યાંક મોડું થઈ જવાથી ખાસનો ઠપકો સાંભળવો ન પડે. એ સૂચવે છે. કે આજે માણસ માણસના કામમાં આવી શકતો નથી. તો જે સમાજ પરસ્પરના પ્રેમ, સહાનુભૂતિ અને હુંકથી ઘડાયો છે એ શી રીતે ટકી શકશે ?

એક ચીની દૃષ્ટાંત કથામાં એક માણસની મૂલ્યવાન વીંટી અંધારામાં પડી જાય છે. પેલો માણસ અજવાળામાં આવીને વીંટી શોધવા લાગે છે. રસ્તે જતો ખીબે માણસ આ જોઈને કહે છે કે : 'અરે ! ભલા માણસ તારી વીંટી અંધારામાં પડી ગઈ છે, તું અજવાળામાં શા માટે ફાંફા મારે છે ? પેલો માણસ જવાબ દે છે. કે 'અંધારામાં કશું દેખાતું નથી ત્યાં શોધવાનો શું અર્થ ?' આપણી મન-સ્થિતિ પણ

કંઈક આવી જ છે. ૨૦મી અને ૨૧મી સદીના શૂન્યાવકાશ વચ્ચે ઝોલાં ખાતો માનવી પણ ચક્રાચીંધ પ્રકાશમાં પોતાની શાંતિ અને સુખ માટે દોડી રહ્યો છે...એ ભૂલીને કે જે એણે ગુમાવ્યું. છે એ તો અજ્ઞાન અને અરાજકતાનાં અંધકારમાં. આ કાળા ડિબાંગ અંધકારને દૂર કરવાની જ પ્રથમ જરૂર છે.

ખરેખર ! આપણે જીવનનાં દરેક ક્ષેત્રને સ્વાર્થ, સત્તા લોલુપતા અને વેરઝેરનાં વિષ વડે રંગી નાંખ્યું છે. દંભ આપણો જીવનમંત્ર બની ગયો છે. જે ત્વરિતતાથી અને આનંદથી આપણે બપોરનાં ડાઘુ અને સાંજના જાનૈયાનાં વેશ ભજવીએ છીએ એ જોઈને કદાચ ભગવાન પણ આંખો બંધ કરી દેતાં હશે. સ્મિતનાં ચોક્કસ ક્ષેત્રજીવનનાં ઘેરાવામાં આપણે આપણી જાતને કેદ કરી નાખી છે. બહારથી હસતાં પરંતુ અંદરથી બળબળતા છીએ.

કુદરત તો વર્ષમાં ચાર મહિના જ ભીની હોય છે પરંતુ આપણું તો આખું જીવન જ જળ બંબાકાર છે. નથી આપણી પાસે કોઈ નિર્ણાયક મંજિલ કે નથી મંજિલે પહોંચવાની લગન કે હિંમત ! જીવનને સમજવાની પામવાની દૃષ્ટિ જ આપણે ગુમાવી બેઠા છે. તિરંજન ભગતનાં શબ્દોમાં કહીએતો 'સ્વર્ગ જેવાની લહાયમાંને લહાયમાં હું તો કીકી ભૂલી ગયો કલ્પવૃક્ષની છાંયમાં.' લાગણીની આવી અવદશા 'ન ભૂતો ન ભવિષ્યતિ' સમાન છે.

આ તે કેવું ચંત્રવત્ જીવન-આપણી કેવી પ્રગતિ ? જ્યાં માણસ, માણસને ઓળખવાનો ઈન્કાર કરી દે છે.

જે આજ માનવ જીવન હોય-તો માનવ દેહ અંખતા પથ્થરો પણ કહી દેશે-નથી જોઈ તો માનવ દેહ-નથી જોતું અમને માનવ જીવન-અમે

અમે મૂક, અબોલ અને નિર્જીવ પથ્થરો જ સારા.

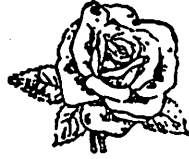
આ સર્વ પરિસ્થિતિનું એક કારણ એ છે કે આપણે બધા પોતાની 'મન' ની આજ્ઞા પ્રમાણે વર્તન કરીએ છે. 'મન' અને 'આત્મા' બન્નેના કાર્યો એક બીજા સાથે સંકળાયેલા છે.

દરેક વિચારોનું ઉદ્ભવસ્થાન મન હોય છે. મનમાં ઉદ્ભવતા દરેક વિચારો આત્મા સુધી પહોંચવા ભ્રમણાકારણ આત્મા એ વિચારોનું શુદ્ધિકરણ કેન્દ્ર છે. મનમાંથી સારા અને ખરાબ અને ભ્રષ્ટ વિચારોનો નાશ કરી તેમાંથી સજ્જનતા રૂપી ટોનીક તૈયાર કરે છે. અને આ સજ્જનતા ભેરે સારા વિચારોને ગતિ આવે છે, વાચા આવે છે ને ફરી પાછા મન તરફ

મોકલે છે. આત્મા એ મોકલેલ સુવિચારોને લક્ષમાં રાખીને, તેના આધારે જ જીવ વર્તન કરે છે તે સાચા અર્થમાં 'માનવી' અથવા મહાન અવતાર છે.

આમ, દરેક જીવને આત્મા હમેશા શુદ્ધ અને નિર્દોષ હોય છે. પરંતુ આજના ભાગતા યુગમાં કેને એવો સમય છે કે મનમાં ઉદ્ભવતા વિચારો આત્મા સુધી પહોંચાડે? હા, મનુષ્યોના ટોળામાં 'માનવી' તરીકે અલગ તરી આવવું હોય તો વિચારોને શુદ્ધ કરવા જેટલો સમય તો ફાળવવો પડે,

હીમાની રીટા આર.  
એફ. વાય. જે. સી., સી-૨૪



## મિત્ર

સારા છે તે વિચારો ને બદલે,  
ખરાબનાં આણસાર નીકળ્યા  
જે હોસ્તો આપણા હતાં  
આખરે તેઓ જ બેકાર નીકળ્યા.  
મને કાચીંડા કરતાંય  
મારા મિત્રોનો વધુ ડર લાગે છે  
કારણ કે કાચીંડા,  
રંગ બદલે એ દેખાય છે.  
પરંતુ મિત્ર.....

વસા ધરમેશ  
દ્વિતીય વર્ષ

## દેશમાં દુકાળ છે !

સ્વાતંત્ર્ય-દિવસને દિને હું ભાષણ આપી રહ્યો હતો  
મેં લોકોને સંબોધી ને કહ્યું.  
આઝાદીની છોડ હવે આપણી પાસે છે તેને વૃક્ષ બનાવો  
ત્યા પાછળથી કેઈ 'ગીધ' બબડ્યું.  
એ નહીં બને,  
કારણ દેશમાં ભયંકર દુકાળ છે

મેં બીજું વાક્ય કહ્યું  
આપણે ગરીબી હટાવવા એક થવું જોઈએ  
ફરી પેલું 'ગીધ' ગુસ્સાથી બોલ્યું,  
એ નહીં બને, એ નહીં બને,  
અમને 'આ-પાણી ના રૂપિયા' જોઈએ.

મારાં વાક્યો પર વાક્યો સાંભળી  
'ગીધ' નો ગુસ્સો વધતો ગયો  
આખરે મેં કંટાળી ને  
કહ્યું સનિકો ને, સૈનિકો  
મારી નાખો પેલા 'ગીધ' ને  
અને તેટૂકડા કરી  
વહેંચી દો પ્રજામાં  
કારણ  
દેશમાં દુકાળ છે.

સેજપાલ કેતન  
ડી. વાય. બી, એમ.

## કાલેજ શિક્ષકોની હડતાળ પ્રત્યે વિદ્યાર્થીઓનો દ્રષ્ટિકોણ

શક્તિ કરતા વધુ બોલે માણસને થકવી દે છે, વિદ્યાર્થીના ભાવિસમા શિક્ષકોની પણ સ્થિતિ જ્યારે આવી થાય છે ત્યારે તે થાકી જાય છે. અને તેને કમને પણ 'હડતાળ' જેવા બ્રહ્માસ્ત્રનાં ઉપયોગ કરી જ્ઞાનની સરિતાનું વહેણ બદલવું પડે છે. જ્ઞાની પુરૂષોએ કહ્યું જ છે કે જેટલું આપો તેનાથી બમણું મળશે અને શિક્ષકો પણ વધુ ને વધુ શિખવવા તત્પરજ હોય છે. શિક્ષકો વિદ્યાર્થીઓના જીવનમાં મહત્વનો ક્ષણો આપે છે. 'ગુરુબ્રહ્મા-ગુરુવિષ્ણુ' નો મંત્ર શિખવનાર ગુરુ જ્યારે જ્ઞાનપીઠથી વિમુખ થઈ જાય ત્યારે કંઈક તો કારણ હોય જ.

પરીક્ષામાં 'જે શિક્ષકો હડતાળ પાડે તો' વિષય પર નિબંધ લખતી વખતે આપણે ઘણું ઘણું લખી નાખીએ છીએ અને વિના કારણે શિક્ષકો વિષે ખરાબ શબ્દો ચીતરી નાખીએ છીએ પણ જ્યારે કલ્પનાના વમળમાંથી હવે વાસ્તવિકતામાં હડતાળ જોઈ છું ત્યારે થાય છે આમાં વધારે વાંક કોનો? શિક્ષકોનો કે સરકારનો? ખૂબ વિચારતા થાય છે કે વધારે વાંક આપણા દેશનો છે આપણી સરકારનો છે. સરકારની ધારદાર કટાર શિક્ષણની પાંખને પણ પીંખી નાખે છે. વિદ્યાર્થીઓનું ભવિષ્ય શિક્ષણ છે અને આજનો બાળક એ આવતી કાલનો આદર્શ નાગરિક ત્યારે જ બનશે જ્યારે તેણે

શિક્ષણ મેળવ્યું હશે. માટે સરકારે હડતાળ રોકવા ઉચિત પગલાં લેવા જ જોઈએ.

બીજા કોઈ દેશોમાં હડતાળ પડે છતાં યોગ્ય સમાધાન ન થાય ત્યાં સુધી કાળી પટ્ટી બાંધી લોકો પોતાનું કાર્ય પૂર્વવત્ કરતાં જ હોય છે. ઘણા વખત પહેલાં જાપાનમાં એક ખૂટ બનાવનાર કંપનીના કારીગરો એ હડતાલ પાડી છતાં હડતાળ સમય દરમિયાન તેઓએ ડાબા પગના ખૂટ બનાવવાનું ચાલુ રાખ્યું હડતાળ પછી સમાધાન થઈ જતાં તેઓએ જમણા પગના ખૂટ બનાવ્યા. આમ, ઉત્પાદન ચાલું જ રહ્યું અને તેઓની માગણીઓ પણ સંતોષાઈ. જ્યારે મહિનાઓ સુધી ભણાવવાનું કામ બંધ રહે છતાં સરકાર કંઈ જ કરતી નથી. અત્યારે આપણો દેશ વિકાશશીલ ગણાય છે પરંતુ જે આજ રીતે હડતાળો પડતી રહેશે તો કોઈ દિવસ આપણા દેશની ગણના વિકસિત દેશોમાં થશે નહિ, આજે બીજે કોઈ ક્ષેત્રે ધારો કે બેંકમાં હડતાળ પડે તો તરત જ ઉચિત પગલાં આપણી સરકાર લેશે કારણ કે દેશનું અર્થતંત્ર એક દિવસમાં જ ડામાડોળ થઈ જાય તેવી જ રીતે શિક્ષણમાં કેમ નહિ? શિક્ષણનું એટલું મહત્વ કેમ નથી?

મહિનાઓ સુધી ભણાવવાનું ન હોવાથી

વિદ્યાર્થીઓ આગસુ ખની જાય છે કહેવતછેને  
 'પાડાના વાંકે પખાલીને ડામ' તેની જેમ  
 શિક્ષકો અને સરકાર વચ્ચેની અસમાધાન કારી  
 લડતમાં વિદ્યાર્થીઓને સહન કરવું પડે છે.  
 આમાં શિક્ષકોને પણ લાભ નથી થતો. હડતાળ  
 સમયે દરમ્યાનનું વેતન તેઓને અપ્રાપ્ય રહે છે.  
 તેમજ સમાધાન પછી વધુ સમય લઈ  
 લણાવવાની જવાબદારી સ્વીકારવી પડે છે આટલી  
 લાંબી હડતાળ હોય છતાં સરકાર જ્યારે આંખ  
 આડા કાન કરે ત્યારે તો થાય છે કે દેશના  
 આ મહાન ટોપીધારીઓ કે ખાદીધારીઓ  
 દેશનું ભવિષ્ય ઉજવવલ કરવા નહિ પણ નષ્ટ  
 કરવા બેઠા છે. શિક્ષણનું મહત્વ આ ગાંધીટોપી  
 પહેરી ફરનારા નેતાઓ જાણતા હોત તો આજે  
 વર્ષે વર્ષે હડતાળની સમસ્યા સર્જાય નહિ.  
 કદાચ આ મહાન નેતાઓએ એટલું શિક્ષણ નહિ  
 પ્રાપ્ત કર્યું હોય આથી જ તેઓ દેશના  
 લાભો અને કરોડો વિદ્યાર્થીઓના ભણતરની  
 દોર તોડી નાખે છે.

ખીજી ખાજી વિચારતા થાય છે કે બધા  
 વાંક સરકારનો ન ગણી શકાય એ સાચું છે કે  
 સરકાર એક ક્ષેત્રે માંગણીઓ કબુલે તો ખીજે  
 ક્ષેત્રે લોકો હડતાલ કરવા પ્રેરાય છતાં નેતા  
 ખનીને પૈસા કમાવાનો નવો વેપાર કરવા કરતા  
 આ નેતાઓ એ શિક્ષણની મહત્તા સમજીને  
 શિક્ષકો સાથે સમાધાન કરવું જોઈએ. આજે  
 દેશના લાભો અને કરોડો વિદ્યાર્થીઓના  
 ભવિષ્યમાં જ્યારે શિક્ષણ જેવા મહાન શબ્દનું  
 સ્થાન રહેતું નથી ત્યારે તો સરકારે સમાધાન  
 કરી હડતાલ રોકવી જ જોઈએ તેમાંજ આ  
 દેશની ઉન્નતિ થશે. દેશ પ્રગતિને પંથે પહોંચશે  
 અને તો જ આપણા દેશમાં રાધાકૃષ્ણન અને  
 વિવેકાનંદ જેવા મહાન પુરુષોનો ફરી  
 જન્મ થશે.

બરોડિયા પીનાકી એમ.  
 F. Y. J. C.

## રોંગ નંબર

જિન્દગીનાં ડાયલ પર,  
 નીતિમત્તાનો નંબર  
 મેં ઘુમાવ્યા જ કર્યો છે.  
 કેટલીયે વાર  
 અફસોસ !  
 કાયમ મને મળે છે 'રોંગ નંબર'



## વસંત (રાય)

“વસંત” પિતા ખરાડયા “તું” આ લખોટા માં જ રહી જવાનો છે કઈ લખતો તો છે નહીં અને રમત રમ્યા કરવી છે.” પરંતુ વસંત ના મન પરથી આ વાત હવા ના સુસવાટાની જેમ પસાર થઈ ગઈ. તે પોતે પણ નહીં જાણતો કે લખતર શા માટે તેના કોઠે નથી પડતું તે નિશાળમાં લખતર ના કાળા પાડા જેવા અક્ષરો સાને તાકી ને ખેડી રહેતો. તેને લાગતું જાણે કાળા પાડા જેવા આ અક્ષરો તેની પાછળ પડયા છે, અને તેનો પીછો નથી છોડતા, અને દોડયો જાય છે, આખરે કંટાળી ને માસ્તરથી નજર ખચાવી ને વંડી કુદી લાગી જતો, સાંજે ઘરે ફરીયાદ પહોચતી અને બાપા તેને જડલરત ની જેમ મારતા પરંતુ આ તો તેને કોઠે પડી ગયું હતું. તેને માટે તો આ દરરોજ નો એક નિયમ બની ગયો હતો. આખરે કંટાળી ને બાપા એ પણ મારવાનું છોડી દીધું. બાપા તેને ભાગવવા ચાહતા હતા, તે નહોતા ચાહતા તેમની જેમ તેમનો છોકરો રાત-દિવસ ખેતરમાં કાળી મજૂરી કરીને પણ પેટ-પુરતું ન લાવી શકે પરંતુ વસંત આ સમજી શકતો નહીં તેના મનમાં તો લખોટા અને ગિલ્લી ડંડા ઘર કરી ગયા હતા. શિખામણ ને તો તે તેના કાનની આજુ-બાજુ ફરકવા પણ ન હતો. માતા નો વર્ષો પહેલા દેહાંત થયો હોવાથી લાડ-પ્રેમ થી સમજાવવા માટે પણ કોઈ નહોતું.

એક દિવસ વસંત નિશાળે થી ઘરે પહોચ્યો તો ભીડ જમા થયેલી હતી. વસંત ને જોતા જ બધા અંદરો-અંદર ગુસપુસ કરવા લાગ્યા. વસંત દોડી ને અંદર ગયો તો જોયું કે બાપા મરણ પધારી એ પડયા હતા. જાણવા મળ્યું કે ખેતર માં કામ કરતા કરતા ઠળી પડયા હતા. વસંત નો હાથ પોતાના ઘુજતા હાથમાં લઈ બાપા એ વચન લેવડાવ્યું કે તે ગમે તેમ લખતર પુરું કરશે. અને વસંતે રડતા-રડતા વચન આપ્યું અને બાપાના ઘુજતા હાથ શાંત થઈ ગયા, બાપા સદગતિ પામ્યા, બધા એ વારા ફરતી એક પછી એક વસંત ને આશ્વાસન આપ્યું અને ઘરે રવાના થયા અને વસંતની આંખો શુન્ય માં તાકી રહી.

એકલા અટુલા વસંત નો સહારો એકમાત્ર બાપુના મિત્ર શામજીભાઈ પર જ હતો લખતર ને ખર્ચો શામજીભાઈ જ દેતા હતા, રહેવાનું જમવાનું શામજીભાઈ ને ત્યાં જ હતું. વસંત ઘરનું પરચુરણ કામ-કાજ કરી દેતો પરંતુ વણનોતર્યા મહેમાન ને કોણ કેટલા દિવસ સાચવે. જેમ અંધકાર દુર થતા બધું જ સ્પષ્ટ દેખાય તેમ તેને શામજીભાઈ ના વર્તન પાછળ નો તિરસ્કાર અને અણગમો સ્પષ્ટ દેખાવા માંડયા ઘરના કામમાં શામજીભાઈ તેની પાસે વેઠ જ ઉતરાવતા અને તેને લખવાનો સમય જ ન દેતા.

વસંત પણુ છેવટે ચાર ચોપડી જેમ તેમ પુરી કરી ને ભણવાનું છોડી દીધું અને ગાંઠના પૈસામાંથી ટીક્રીટ લઈ શહેર જવાનું નક્કી કર્યું. મેલી, ફાટેલી થેલીમાં ૧ બેડ કપડા સિવાય તેની પાસે થોડા રોટલા અને એક મુઠ્ઠી જેટલા પોંક ( શેકેલા ઘઉં ) હતા. નોકરી માટે તે ઠેર-ઠેર ભટકે છે હબરો ગાળો ખાય છે પરંતુ કામ નથી મળતું. છેવટે તેને એક દુકાનમાં સાફ સફાઈનું કામ મળી ગયું. દુકાનના શેઠ ઘણા ભલા હતા, વસંત પ્રત્યે તેનું વર્તન માયાળુ હતું ઘણીવાર શેઠને નામુ લખતા બેઠ તેને તેનું બાળપણ યાદ આવતું અને તે વિચારતો કે આજે જો તે ભણેલો હોત તો તેનું ભણતર કેવું કામ આવત તેને પસ્તાવો પણ થતો. તે દરરોજ શેઠ ને ધ્યાનપૂર્વક નામું લખતા બેઠ રહેતો.

શેઠની ચકોર નજર થી આ વાત છુપી ન રહી તેમણે વસંત ને વાત કરી અને વસંતે પોતાનો રસ પ્રગટ કર્યો. શેઠ તેને નામું શિખડાવવાનું વચન આપ્યું અને વસંત ધીરે-ધીરે નામું લખતા શિખવા માંડ્યો. ત્રણ-સાડાત્રણ મહિનામાં તો વસંત નાની એવી દુકાન ને જરૂરી એવું નામુ લખતા શીખી ગયો સાથે જ કોઈ વાર અકકલ જ નહી પરંતુ સંજોગ અને જરૂરત માણસને કાબેલ બનાવે છે શેઠની મદદ અને નોકરી દરમ્યાન લોગા કરેલા પૈસા ખરચીને તે પોતાની એક નાની કરિયાણાની હાટડી ખોલે છે. સમય અને વિધાતા તેની કસૌટી લેતા રહે છે પરંતુ વસંતનો ઉત્સાહ ઓછો નહોતો થતો.

ધીરે ધીરે સમય ખીતતા વસંતની મહેનત અને ધગશ ને પરિણામે તે હાટડીમાંથી દુકાન બનાવે છે. અને સમાજમાં સાફ સ્થાન પામે છે તે હવે વસંતમાંથી વસંતરાય બની જાય છે. ગામમાં આ વાતની ખબર પડતા વસંતરાય માટે જગા-જગા એ થી માંગા આવે છે. પરંતુ વસંતરાય પોતાના ઝોળખીતાની છોકરી રમા ને પસંદ કરે છે. અને તેની સાથે લગ્ન કરે છે અને તેમનું લગ્ન-જીવન સમય સાથે તાલ મેળવતું ચાલ્યું જતું હતું.

લગ્નના થોડા સમયના ગાળા બાદ રમા એક સુંદર પુત્ર ને જન્મ આપે છે. વસંતરાય નો આનંદ કયાય સમાતો નથી. તેમને એમ લાગે છે કે તેમને બાળે સર્વસ્વ મળી ગયું છે. બાળક માં જ તેઓ પોતાનું અસ્તિત્વ લાળે, પરંતુ આ આનંદ ક્ષણિક નિવડે છે. પુત્ર ના જન્મ બાદ મરણ પધારી પર પહેલી રમા દિવસે દિવસે વધુ ને વધુ માંદી થતી જાય છે. વસંતરાય દવા-દાઝમાં કરી જ કસર નથી છોડતા. તેમના બધા જ પ્રયત્નો વ્યર્થ જાય છે છેલ્લા શ્વાસો ભરી રહેલી રમા તેમની પાસે વચન લેવડાવે છે કે તે તેમના બાળક ને માં ની ઓછપ નહી વરતાવા દેય. વસંતરાય વચન આપે છે. રમાનો દેહાંત થાય છે અને વસંતરાય ને જીવનમાં પહેલી વાર લાકડી ની જરૂર પડે છે.

નામકરણ વિધિઓ કરાવી તે તેમના પુત્ર નું નામ કુંભ રાશિ પર થી “શૈલેષ” રાખે છે. હવે વસંતરાય ના જીવનમાં શૈલેષ જ ધડપણ ની લાકડી સમાન હતો. તેઓ શૈલેષ ને સારા

માં સારી નિશાળ માં મૂકે છે શૈલેષ ભણવામાં હોશિયાર નિકળે છે શૈલેષ ને ફટાફટ A, B, C, D અને 1 to 10 ખેલી જતા બેઈ વસંતરાય ને જગ જીતી જવાનો સંતોષ થતો.

સમય જતા શૈલેષ મોટો થાય છે બદલાતા જમાનાની સાથે તે પણ બદલાય જમાનાની સાથે તે પણ બદલાય છે. હવે તેણે કોલેજમાં જવાનું શરૂ કર્યું હતું. શૈલેષ કપડાની બાબત માં બહુ જ ચીવટ રાખતો, તેને કપડા ઘડી કરેલા જ બેઈતા વસંતરાય આ બધું જ મલકાતા મોઠે બેઈ રહેતા, તેમને ખાત્રી હતી કે એક દિવસ તેમનો છોકરો મહેનત કરી, કમાઈ ને તેનું ઋણ ચુકવશે કોલેજમાં આવતા થી શૈલેષનું મિત્ર-વર્તુળ વધ્યું હતું તેમા છોકરીઓ વધારે હતી આમે શૈલેષને છોકરીઓની કંપની વધારે માફક આવતી વસંતરાય કશું જ ખોલતા નહી પરંતુ તેમના મનમાં ઉંડે ઉંડે એક શંકા સળવળ્યા કરતી કે તે આમાં ક્યાંક ભાન ન ભુલાવી બેઠે. તેમને ખબર હતી કે જુવાની નો મદ ભલભલા નો મદમસ્ત બનાવી દે છે આમે તેમની ચિંતા વ્યાજબી હતી તેમની ચિંતાનું કારણ હતી કિબચન છોકરી સુઝી કે જેની સાથે શૈલેષ ને ખુબ જ ગમતું સુઝી અને તેના મિત્રો શૈલેષ ને “શૈલ” કરી ને ખોલાવતા જે વસંતરાય ને જરાપણ ન ગમતું શૈલેષ તેની સાથે ટેલીફોન પર કલાકો વાતો કર્યા કરતો, વસંતરાય ને ઘણી વાર ટેલીફોન ને કાંડી ચાંપવાનું મન થઈ આવતું.

વસંતરાય ને એક દિવસ તેમની શંકામાં વિશ્વાસ બેઠો જ્યારે શૈલેષ સુઝી ને ઘરે લઈ

આવ્યો. સુઝી ને જોવા પર વસંતરાયની આંખો વિસ્મય ની નહી, પરંતુ અણગમા થી પહોળી થઈ ગઈ ગોઠણ થી ઉપર પહેરેલું ફ્રેક પહેરવા માટે પહેર્યું હતું કે પણ દેખાડવા માટે તે વસંતરાય નકકી ન કરી શક્યા. શૈલેષ પોતાના પિતા વસંતરાયની ઓળખાણ કરાવી ત્યારે સુઝી એ હસી ને કહ્યું “હાય, ડેડ” ત્યારે વસંતરાય ને શૈલેષ ની મિત્ર પસંદગી પર હાય-હાય થઈ ગયું. સુઝીના કહેવા પર વસંતરાયે બાણ્યું કે તે અને શૈલેષ એક જ કોલેજમાં હતા. સુઝી એ તેમ પણ કહ્યું કે “ડેડી મારા અને શૈલ ના નામ માં “સ” આવે છે ને ? ઈસ્ટ ઈટ વન્ડરફુલ ? વસંતરાય ને તે છોકરી માં વન્ડર ને બાદ કરતા બધું જ ફુલ (Fool) દેખાયું.

વસંતરાય ના કાનમાં એક દિવસ બાણ્યે ધગધગતું સીસું રેડાયું જ્યારે તેમણે શૈલેષ ને અચકાતા અચકાતા એમ કહેતા સાંભાળ્યો કે “પપ્પા હું....હું...સ...સુઝી ને પસંદ કરું હું અને ત...તે પણ મને પસંદ કરે છે.” વસંતરાય ને બાણ્યે પીઠ પાઠળ લાત પડી. વસંતરાયના બધા જ સ્વપ્નો પર પાણી ફરી ગયું. સંસાર સાગરમાં શાંતિથી ચાલતી તેમની જીવન નૈયા હાલક-હોલત થઈ રહી તેમના સ્વપ્ના નો મહેલ પોતાના પુત્ર જ તોડી રહ્યો હતો વસંતરાય ને થયું કે દુનિયા આગળ નીકળી ગઈ છે કે પોતે પાછળ રહી ગયા છે ? છેવટ દીલ પર પથ્થર રાખી તેમણે કમને હા પાડી, વિચાર્યું કે શૈલેષ ની પોતાની પસંદ છે. સુખી રહેશે.

પરંતુ વસંતરાય ને ખીલે આઘાત ત્યારે પહોર્યો બ્યારે શૈલેષે હિંદુ વિધિથી લગ્ન કરવાનો સાફ ઈન્કાર કર્યો તે સુઝીની ઇચ્છા થી ક્રિશ્ચન વિધિથી લગ્ન કરવાનો હતો. વસંતરાયના મનમાં વિચારોનું વાવાઝોડું કુઝાયું કેટલીય કટપનાઓ કરી હતી તેમણે શૈલેષ ના લગ્ન વિષે. કે શૈલેષનો વરઘોડો નીકળે ત્યારે સુટ-ખુટ ચડાવી ને વરઘોડાની આગળ છાતી કુલાવી ને ચાલ્યા જતા હોય, આકાશ આતશ-બાણ થી છવાઈ ગયું હોય આખું ગામ સુંદર બેડી ની ઇર્ષા કરતું હોય, બેન્ડ બાબ વાળા ગીતોની મધુર તરબે વાતાવરણમાં ફેલાવતા હોય, ઘઘા વસંતરાય ને અને વર-વધુ ની સુંદર બેડી ને વારંવાર અભિનંદન દેતા હોય વર-વધુ પગે લાગે તો છાતી એ લગાડી મંગળ આશિષ આપે પોતાની ઉંમર તેમને લાગી જાય તેવી માનતા કરતા હોય. પરંતુ આ શું ? બધું જ ક્ષણિક પુરવાર થયું ? શું આજ તેમની વર્ષોની મહેનતનું ફળ હતું ? ઘણી વાર તેમને પ્રભુ ને પુછવાનું મન થઈ આવતું કે તું આમ શું કામ કરી રહ્યો છે ? મારી આસ્થા, શ્રદ્ધા માં કશી કચાચ રહી ગઈ હતી ? પરંતુ પ્રભુ સ્મિત ફરકાવતા. નિરુત્તર રહેતા.

અધુરામાં પુરૂ એક દિવસ શૈલેષે વસંતરાય ને પોતાનો ફેસલો સંભળાવી દીધો કે “સુઝી ને હવે” ઈન્ડીયાનું વાતાવરણ માફક નથી આવતું. સુઝીના પિતા અમને બંને ને અમેરિકા મોકલવાની તૈયારી કરી રહ્યા છે.” વસંતરાય ને આ સાંભળી ચકકર આવી ગયા શૈલેષ સંભાળવા ગયો ત્યાં તો તે જમીન પર પડી

બેશુદ્ધ થઈ ગયા. શ્વાસ ની ગતી ધીમી પડવા તાબડતોળ ડોક્ટર ને બોલાવવામાં આવ્યા. ડોક્ટરના કહેવા પર બહુયું કે આ હાટ એટેક નો પહેલો હુમલો હતો. અને તેમણે ચિંતા, દબાણ થી મુક્ત રહેવું બેઈએ. વસંતરાયે વિચાર્યું કે અત્યાર સુધી તેઓ હોશમાં જ ક્યાં હતા, બેહોશ જ તો હતા નહીં તો તે દીકરાને પાછો ન વાળી શકત ?

વસંતરાય બહુતા હતા કે મનુષ્ય શુન્ય માંથી સર્જન કરવાની શક્તિ ધરાવે છે. તેમણે પણ તેમ જ તો કયું હતું. પરંતુ તેમને શી ખખર હતી કે તેમણે કરેલું સર્જન તેમના પોતાના જ જીવનમાં શુન્વકાશ ભરી દેશે. શૈલેષ હવે અમેરિકામાં “સેટલ” થઈ ગયો હતો તે વસંતરાય ને મહિને-મહિને રૂપિયા મોકલતો રહેતો પરંતુ વસંતરાય ને તેમાં રસ ન હતો. તેમણે દુકાન ચાલુ રાખી હતી અને તેમાં જ જીવ પહોવી રાખતા. પરંતુ તેઓ હવે વૃદ્ધ થયા હતા. તેમના માં પહેલી બેવી સ્કુર્તિ ન હોતી રહી. અને દુકાન ના નામાં માં ખોટ જણાઈ આવી હતી. વસંતરાય ને થયું કે તેમની જીંદગી માં પણ નો મોટી ખોટ આવી ગઈ છે, કદી ન પુરાય તેવી ગણતરીમાં મગજ કામ ન હોતુ કરતું ચિંતા મને જીંદગીમાં કદી ન પુરાય તેવા સલાવનો સરવાળો, ગુણાકાર થઈ રહ્યા હતા. વચ, રકમ, સ્કુર્તિના ભાગાકાર, બાદબાકી થઈ રહ્યા હતા. વસંતરાય વિચાર્યું આમાં તેમનું જીવન શું રહ્યું ? એક અપૂર્ણાંક જ ને ? કે જેની કિંમત આશરે હોય. ભલે નાનાપણ નાં તેમણે કેટલીય રમતો રમી હોય

અને જીતી હોય. પરંતુ તેમને લાગ્યું કે તેઓ એક લાંબી ચાલતી રમત હારી ગયા હતા, પરંતુ શું તેમાં તેમનો દોષ હતો ? તેમના પોતાના જ પાસા દગો દઈ ગયા હતા.

વિચારતા વિચારતા તેમના હાથ ધ્રુજવા માંડવા, લાગ્યું કે જાણે હૃદય ને કોઈ એ બે હાથે પકડી લીધું છે મોઠા પરની એક-એક નસ બહાર નીકળવા મથી રહી. કપાળ પર પરસેવા ના બિંદુ કુટી નીકળ્યા, તેઓ પરસેવામાં નહાઈ રહ્યા. છેલ્લો શ્વાસ લઈ તેઓ લખવાની

મેજ પર ઠળીપડ્યા જીંદગીના છેલ્લા શ્વાસ સુધી તેઓ નામાંમાંની અને જીંદગીની ભુલ જ શોધી રહ્યા હતા. તે તેમનો બીજો અને છેલ્લો હાર્ટએટક નો હુમલો હતો.

બિચારા વસંતરાયએ પણ ન જાણી શક્યા કે તેઓ ધંધાની અને જીંદગીની કઈ ગણતરીમાં થાપ ખાઈ ગયા હતા.

ભાવિક વી. પુરોહિત  
એફ વાઈ. મુબઈ.  
“ધ” ૬ જે

## ‘ રકતની રંગોળી ’

રકતની પૂરી આજે મેં રંગોળી  
આંસુઓનાં તેલથી,  
પ્રગટાવ્યા ઘરે દીપ જ્યોતિ  
ચિત્કારોનાં ઘડાકાથી માણી મેં દિવાળી  
અનેકનાં સિંદૂરને ધુળમાં રગદોળી  
રમી અમે અમારા જ રકતથી હોળી  
આજે બંધનો ગુલામીનાં તોડી  
પહેરી આઝાદીની ચોરણી  
માતૃભૂમિનાં રક્ષણ માટે રૂકેન બાંધ્યા તા શિરે,  
ને વીરોનાં મસ્તકોનાં તોરણ બાંધ્યા તા દ્વારે  
આજે આઝાદીની અમારી તપસ્યા ફળી  
પણ.  
આ સ્વતંત્રતા મેળવવા પુરી છે રકતની રંગોળી।

રોમિલ સી. કિનારીવાલા  
S, Y, J. C. ‘D’-66



## સ્વાતંત્ર્ય સંગ્રામમાં મુંબઈનું પ્રદાન

આઝાદીની લડતમાં મુંબઈનું પ્રદાન થોડું હોવા છતાં મહત્વપૂર્ણ છે. મુંબઈનો ઇતિહાસ આશ્ચર્યજનક છે. ઇ. સં. ૧૬૬૧ માં પોર્ટુગલના રાજ્યે ઇંગ્લેન્ડના રાજા અને પોતાના જમાઈ ચાર્લ્સ ળીબને મુંબઈ ખેટ લેટ આપ્યું છે ને વિચિત્ર ઘટના ! ઇ. સં. ૧૬૬૮ માં ચાર્લ્સ ળીબને મુંબઈ ખેટ ઇસ્ટ ઇન્ડિયા કંપની ને ભાડે આપી દીધો વેપારની દૃષ્ટિએ મુંબઈ ખેટ અંગ્રેજોને અનુકૂળ હતું. આથી સત્તા સ્થિર કરવા અંગ્રેજોએ મુંબઈને પોતાનું કેન્દ્ર બનાવ્યું. સમયના વહેણે બદલાય છે અને સમયના બદલાતા વહેણની સાથે અંગ્રેજોએ એક સૂલ કરી નાખી એમણે ભારતમાં શિક્ષણ પ્રથા દાખલ કરી આથી ભારતની શિક્ષિત પેઢીને અંગ્રેજોના અત્યાચારની જાણ થઈ. તેમણે ભારતની અશિક્ષિત અને ગરીબ પ્રજાને અંગ્રેજ શાસન વિરુદ્ધ લડત આપવા ઉશ્કેર્યા. આના પરિણામ રૂપે અંગ્રેજોને મુંબઈમાંથી 'ચાલ્યા જાવ' નો આદેશ આપવામાં આવ્યો હતો આમ મુંબઈને લીધે જ અંગ્રેજોને ભારત છોડવું પડ્યું.

મુંબઈનું ળીજુ નામ સાહસ છે ઇ. સ. ૧૯૫૨ માં દાદાભાઈ નવરોજી અને જગન્નાથ શંકર મુંબઈમાં બોમ્બે એસોસીએશનની સ્થાપના કરીને શ્રીગણેશ કર્યા. આધુનિક હિંદના મહાન શિલ્પકાર ન્યાયમૂર્તિ રાનડે એ મુંબઈની એલ્ફિન્સ્ટન કોલેજમાંથી શિક્ષણ લીધું હતું

અને ત્યાંથી જ તેઓ દેશભક્તિ તરફ વળ્યા હતા અને હા પહેલ કરવી એ મુંબઈનો મિલજ છે. અને પહેલ કરવાના સ્વભાવને કારણે મુંબઈને પ્રતિષ્ઠા પણ એટલી જ મળી છે રાષ્ટ્રીય મહાસભાનું સૌ પ્રથમ અધિવેશન મુંબઈમાં ૨૮ મી ડિસેમ્બર ૧૮૮૫ ના દિવસે ગોવાળિયા ટેંકની ગોકુળદાસ તેજપાલ સંસ્કૃત કોલેજમાં મળ્યું હતું. આમ રાષ્ટ્રવ્યાપી સંગઠનના પગલા મુંબઈથી જ મંડાયા. હિંદીઓ અંગ્રેજો કરતાં કોઈપણ રીતે ઊતરતા નથી એ સાબિત કરનાર સર ફિરોજશાહ મહેતા જ હતા. પીકેટીંગ વખતે પણ મુંબઈ અગ્રસ્થાને જ રહ્યું હતું. ઇ. સ. ૧૯૩૦માં પીકેટીંગ વખતે મુંબઈના બાબુ ગેનુએ વિદેશી માલ લઈ જતી ટ્રક સામે સત્યાગ્રહ કર્યો હતો અને શહીદ થયો હતો અને ૧૯૩૦માં જ્યારે ગાંધી બાબુએ દાંડીમાં મીઠાનો કાયદો તોડ્યો ત્યારે મુંબઈમાં પણ ઘણા સત્યાગ્રહીઓ એક્સિઓપાટી પર એકઠા થઈને મીઠું પકવ્યું હતું.

સૌથી મહત્વની ઘટના ૯મી ઓગસ્ટ ૧૯૪૨માં થઈ. આ દિવસે મુંબઈમાં આઝાદ મેદાનમાં કોંગ્રેસના અધિવેશનમાં અંગ્રેજોને 'ચાલ્યા જાવ' ને આદેશ આપવામાં આવ્યો હતો. અને ભારતની જનતાને 'કરેંજે યા મરેંજે' (Do or Die) નો અસરકારક મંત્ર આપવામાં આવ્યો હતો. મુંબઈની મિશ્રભાષી પ્રજાએ સારો

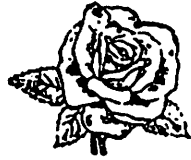
પ્રતિસાદ આપ્યો. આ ચળવળમાં પુરૂષો તો ઠીક પરંતુ સ્ત્રીઓ અને બાળકો એ સુદ્ધા ભાગ લીધો હતો. અહીંયા મને ઝવેરચંદ મેઘાણીની પંક્તિઓ યાદ આવે છે.

વિનંતીને સ્થાન હતું, જ્યારે મુંબઈમાં ભરાયેલા બીજા અધિવેશનમાં અંગ્રેજોને 'ચાલ્યા જાવ' નો આદેશ આપવામાં આવ્યો હતો. અને આ આદેશમાં ગર્જના હતી.

“નથી જાણ્યું, અમારે પંથ શી આકૃત ખડી છે ખબર છે એટલી કે માતની હાકલ પડી છે”

આમ મુંબઈમાં દરેક મહત્વની ઘટનાની પહેલ થઈ હોવાથી મુંબઈનું નામ આઝાદીના ઇતિહાસમાં સુવર્ણ અક્ષરે કોતરાઈ ગયું છે. નકશામાં મુંબઈ જેટલું નાનું દેખાય છે તેટલું જ મહત્વનું છે તેમ આઝાદીની લડતમાં મુંબઈનું કાર્યનાનું હોવા છતાં મહત્વનું છે.

સૌથી આશ્ચર્યજનક વાત એ છે કે મુંબઈમાં પ્રથમ ભરાયેલા રાષ્ટ્રીય મહાસભાના પ્રથમ અધિવેશનમાં પસાર થયેલા ઠરાવોમાં



## મૌનનો મેળો

મૌનનો આ મેળો ક્યારે વિખરાશે ?  
 બે અજાણ્યા મળ્યા ત્યારે મૌન રચાયું  
 બે વેરી મળ્યા ત્યારે મૌન રચાયું  
 બે પ્રેમી મળ્યા ત્યારે મૌન રચાયું  
 પરંતુ આ મૌન તો  
 શબ્દોનો અલેદ સેતુ છે.  
 કે જેના થકી માણસ લાગણી ના  
 સંબંધની પેલે પાર પહોંચી શકે છે.

મિનલ જે. ઘંધુસરીયા  
 દ્વિતીય વર્ષ વાણિજ્ય

# જીવન અને ધર્મ

ધર્મ કોને કહેવાય? ધર્મ એટલે ભગવાનનું શરણ લઈ ક્રકત પૂજા કરવી, તેને ધર્મ ન કહેવાય, ધર્મ એટલે કોઈપણ કાર્યમાં રહેલી નિષ્ઠા પાર પાડવી, શિક્ષક પોતાના વિદ્યાર્થીને ભણાવવામાં નિષ્ઠાવાન હોવો જોઈએ. માતાને પોતાના બાળકના ઉછેરમાં નિષ્ઠા હોવી જોઈએ. મનુષ્ય ને પોતાનું જીવન જીવવામાં નિષ્ઠા હોવી જોઈએ અને તે પાર પાડવી જોઈએ.

જીવન કોને કહેવાય? કાર્યને નિષ્ઠા અને લગનપૂર્વક પુરું કરીને જીવવું તેને જીવન કહે છે. જીવન તો બધા જ મનુષ્યો જીવે છે. પરંતુ તેને નિષ્ઠાપૂર્વક જીવતાં કોઈક ને જ આવડે છે.

જીવન અને ધર્મનો સમન્વય થાય છે. જ્યાં જીવન છે ત્યાં ધર્મનો સંગમ થાય છે. પરંતુ જીવન અને ધર્મ 'એક' જ નથી. જીવન ને જ ધર્મ કે ધર્મને જ જીવન માની લેવામાં ભૂલ છે, જીવન જીવવું એક બાજુ છે અને ધર્મ પૂરો કરવો બીજી બાજુ છે. ધર્મને નામે ધર્મની આગમાં જીવન ને હોમી દેવામાં ભૂલ છે.

સંસારમાં રહીને પણ ધર્મ પૂરો કરી શકાય છે. તેને માટે સંસાર ત્યાગની જરૂર નથી. ધર્મ ને નામે અહીં ધર્મિણો પણ ધણું ચાલે છે. ભગવાનના સાક્ષાત્કાર કરાવવાને બહાને અહીં લોકોને ફસાવવામાં આવે છે.

જો આ અંધશ્રદ્ધા દૂર થશે તો ધર્મનું સફળતા પૂર્વક પાલન થશે.

સંસાર ત્યાગ કરીને ધર્મનું શરણ લઈને જીવવાવાળાં ધણું છે. સંસાર ત્યાગ કરવા વખતે પણ પૈસાનો મોહ છૂટતો નથી. સમારંભો પાછળ પૈસાનો બગાડ કરવામાં આવે છે. ધર્મને નામે સરઘસોમાં પૈસા ઉછાળવામાં આવે છે. જો આ બધો બગાડ અટકાવીને પૈસાનો ઉપયોગ ગરીબો માટે કરવામાં આવે તો ધણું માણસોના જીવન બચી શકે. જો સંસાર ત્યાગ કરીને ધર્મનું શરણ લેવું હોય તો તે સાદી રીતે પણ થઈ શકે છે. તેમને માટે ભપકાદાર સમારંભોની જરૂર હોતી નથી. સંસારમાં રહીને પણ ધર્મનું પાલન થઈ શકે છે.

સૌથી મહત્વનો મુદ્દો તો ધર્મને નામે ઉભા થતાં વેર-ઝેર નો છે. ધર્મને નામે અલગ-અલગ જાતિઓમાં વિખવાદ ઉભો થાય છે. લોહીની નદીઓ રેડાય છે. આંતકવાદ તેમજ ત્રાસવાદ ફેલાય છે. પરંતુ દેશમાં વિખવાદ ફેલાવી, નિર્દોષોના ખૂન કરી, કંઈક સ્ત્રીઓને વિધવા કરી, કંઈકના ઘર-બાર ભાંગી નાખવો તેનું નામ ધર્મ નથી. પરંતુ ધર્મને નામે શાંતિ સ્થાપવી, નિષ્ઠાપૂર્વક અને કુનેહપૂર્વક જીવને ધર્મનું પાલન કરવું તેને ધર્મ + જીવન કહેવાય છે.

ધર્મ અને જીવનનો સંગમ એક એવાં મોડ ઉપર થાય છે કે જ્યાંથી માનવીએ પોતાની મંજિલ શોધવાની હોય છે. અને તે (૧) સંસારમાં જ રહીને, લગની પૂર્વક જીવન જીવીને ધર્મનું પાલન કરવું અથવા (૨) તે સંસાર ત્યાગ કરીને ધર્મપૂર્વક જીવન વીતાવવું.

આજ, ધર્મને નામે વિખવાદ ઉભો કરી જીવન જીવવું ભેંધ્યે નહીં.

∴ “જીવન + ધર્મ = નિષ્ઠા + લગન.”

મિનલ જે. ધંધુસરીયા  
એફ વાય. બી. કેમ. એફ-૩૧



## આપઘાત

તારી આંખોમાં ભેતી  
મારી આંખોની  
પાંપણમાં સમાવેલું  
એક અશ્રુ બિંદુ  
કોઇ સંબંધ તોડ્યાનો  
અનુભવ કરાવે છે  
“કયો સંબંધ”  
એ પ્રશ્ન પુછ્યું તે પહેલા જ  
અશ્રુબિંદુ ‘આપઘાત’ કરે છે.

દિપક રાઠોડ  
પ્રથમ વર્ષ (જુનિયર કોલેજ)

# આશક્તિ - અનાશક્તિની ચિંતનધારા

પ્રશ્ન જરૂર ઉઠશે.....

આશક્તિ એટલે શું ? અને અનાશક્તિ એટલે શું.... ?

દુન્યવી પદાર્થો પ્રત્યેની પ્રીત રાગ-મોહ કે મૂર્છા.. આ છે આપણા જીવનમય અનેલા પાપમય આશક્તિના પર્યાયવાચી શબ્દો.

દુન્યવી પદાર્થો પ્રત્યેના વિરાગ, વિમોહ કે નિર્વેદ આ છે આત્માને સહજનંદી સ્વરૂપી અનાવનાર અનાશક્તિના પર્યાયવાચી શબ્દો.

હવે પ્રશ્ન પૂછો માંહયેલા આતમને...?

હે આતમ.. ? તારા જીવનનું પ્રયાણ આશક્તિના માર્ગે...?

કે અનાશક્તિના માર્ગે..?

મોહવેલા આતમનો પ્રત્યુત્તર મલશે.. મારૂ આશક્તિના માર્ગે પ્રયાણ નહિ પણ દોટ મૂકાઇ છે.

મનોરંજનના સાધનો પાછળ પાગલ અનેલો આત્મા હાય પૈસા હાય પત્ની-હાય પરિવાર કરતો પદાર્થોની આશક્તિથી સંસારની માયા-જાળમાં ફસાતો જાય છે..

પોતાના ઈષ્ટ સાધનોની પ્રાપ્તિના અલાવમાં ઝુરતો દુઃખી બિચારો દીન જેવો બની જાય છે..

આશક્તિના ખારા પાણીથી જીવન વેલને શુસ્ક બનાવવા કરતાં અનાશક્તિના આનંદથી નવપલ્લવિત શા માટે ન કરવી ? આશક્તિ એ અજ્ઞાન છે. જ્યાં આશક્તિ નથી ત્યાં જીવન સહજ છે. અનાશક્તિ માનવનું જીવન સદા પૂર્ણિમાના ચંદ્ર જેવું આનંદિત હોય છે. પોતે સદા આનંદની મસ્તીમાં મસ્ત હોવાના કારણે પોતાના સમાગમમાં આવનાર સર્વને પોતાના આનંદની મસ્તીનો આહલાદ ચખાડે છે. અનાશક્તિ જીવને દુન્યવી પદાર્થો પ્રત્યે પ્રલોભન કે માનસિક દિનતા હોતી નથી. ધડપણમાં નિરાશ થઈને, શરીરથી થાકીને, સ્વજનોથી કંટાળી એકાંતિક સ્થળે જઈ દૂર રહેવું એના કરતા પ્રારંભિક જીવનથી જ અનાશક્તિ જીવનનો આનંદ શા માટે ન લૂટવો ?

જ્યાં જઈએ ત્યાં આપણો આતમ વધુ આશક્તિ ના બંધનોથી બંધાતો રહે છે.

દુન્યવી પદાર્થો પ્રત્યેની આશક્તિ ભાવ જ આત્માને સંસારનું પરિભ્રમણ કરાવે છે. પદાર્થો તે મુક્તિની મંઝિલે પહોંચવામાં બાધક નથી. પણ પદાર્થો પ્રત્યેના આશક્તિ ભાવ મોક્ષ માટે બાધક છે. પદાર્થોની વિદ્યમાનતા હોય તો આત્માને સંસાર વર્ધક કર્મબંધ થયા કરે છે.

વસ્તુ પ્રત્યેનો રાગભાવ પરિગ્રહ છે.

શાહ કેતન કર્તુરચંદ  
ધોરણ ૧૧-સી  
રોલ નં. ૮૮



# સંન્યાસી

અંધારાના આછા ઓછા ઓળા અવની પર ઉતરવા લાગ્યા. જોત જોતામાં કાજળ સમા અંધકારે ચારે બાજુ પોતાનું સામ્રાજ્ય ફેલાવી દીધું, રાત્રિ વધારે લયાનક અને સૂમસામ જણાતી હતી.

ગુજરાતના મંત્રી ઉદયન આંખો દિવસ યુદ્ધસૂમિ ઉપર વીરતાથી લડ્યા. છેવટે લડતાં લડતાં તેઓ થાકી ગયા. શત્રુ સેનાએ જબરો ઘસારો કરી તેના અડીખમ દેહને ઘરતી પર ઠાળી દીધો.

ઉદયનનાં પુત્રને પિતાજી ઘાયલ થયાના સમાચાર મળતાં, હાંફળા-ફાંફળા બનતી ત્વરાએ તેઓ પિતાજીના દેહ સમીપ આવી પહોંચ્યા. રક્ત વડે રંગાયેલા પિતાના દેહને સંભાળીને છાવણીમાં લાવવાનો પ્રબંધ કર્યો.

થોડીવારમાં પિતાજી ભાનમાં આવ્યા. તેમના હોઠ કંઈક ઉચ્ચારણ કરતા હતા. ઉચ્ચારણ ખૂબજ ધીમું હતું. સંન્યા...સીના.... દર્શન કરી...આ-દેહને પાવન કરવાની...મારી ઇચ્છા...છે.

પિતાની છેલ્લી ઇચ્છા પૂરી કરવા માટે પુત્ર તેજ ક્ષણે પ્રતિજ્ઞા લીધી. સંન્યાસીને શોધી લાવવા માટે ચારે બાજુ સૈનિકો દોડાવ્યા. પરંતુ સૈનિકો નિરાશ થઈ પાછા ફર્યા.

કાળા વાદળમાં વીજ અબૂકે તેમ પુત્રના મગજમાં એક વિચાર અબુકી ઉઠ્યો. થોડી વારમાં પુત્ર એક સંન્યાસીને સાથે લઈ પિતાજી પાસે આવી પહોંચ્યો.

તાંબુમાં બળતા ઝાંખા દીવડાના પ્રકાશમાં સંન્યાસીનું મુખ શોભી રહ્યું હતું. ઉદયને પોતાનાં નયનો ખોલ્યાં અમૃતનું પાન કરતી વેળા જેવી તૃપ્તિ અનુભવાય તેવી તૃપ્તિ તેમણે અનુભવી સંન્યાસીએ તેમણે સુખદ આશિર્વાદ આપ્યા અને ઉદયનની આંખો સદાને માટે મીંચાઈ ગઈ.

ખીજે દિવસે ઉદયનના પુત્રે સંન્યાસી આગળ સોનામહોરો મૂકી, તેમણે દક્ષિણા સ્વીકારવા માટે વિનંતી કરી.

આ સંન્યાસી સાચા ન હતા, પરંતુ તેમણે માત્ર પૈસા લેવા માટે જ સંન્યાસીનો વેશ ધારણ કર્યો હતો. પાસેના ગામમાં ખેલ કરનારા એક લવાયાનો એક પુત્ર હતો.

સોનામહોરો નિહાળી સંન્યાસીની આંખો-માંથી અશ્રુધારા વહેવા માંડી, સાથે સાથે એના પગ પણ ગતિ કરવા લાગ્યા. “મહારાજ ! ઉભા રહો, તમને આટલું દ્રવ્ય ઓછું પડતું હોય તો આ વધારે...હું...” ખોલતા ઉદયનનો પુત્ર અટકી પડ્યો.





# યુવા પેઢી અને નશીલી દવાઓ

આઝાદીના ચાલીસ વર્ષો પછી આપણે અને આપણો દેશ આજે ક્યાં જઈ રહ્યાં છે તેનો વિચાર સુદ્ધાં પણ કરવા કોઈ તૈયાર નથી.

ભૌતિક સુખમાં રાચતો આપણો દેશ અને તેના યુવા વડા પ્રધાન શ્રી રાજીવ ગાંધી ભલે ૨૧મી સદીમાં ભારતના લોકોને લઈ જવાની વાતો કરતા હોય ! પરંતુ આજની રાજકીય, સામાજિક, આર્થિક અને ધાર્મિક પરિસ્થિતિ જોતાં આપણો યુવા વર્ગ ક્યાં જઈ રહ્યો છે તેના કેટલાક સમાચારો અવાર-નવાર અખબારોમાં વાંચતાં કોઈપણ બુદ્ધિશીલ વિચારશીલ માનવી ગ્લાનિ અનુભવે.

રાષ્ટ્રનું યુવાધન આજે લક્ષ્મણ રેખા ઓળંગી રહ્યું છે. સામાજિક અંધનો તૂટ્યા. જ્ઞાતિની અને કુટુંબની મર્યાદાઓ તૂટી. સ્વતંત્રતાના નામે સ્વચ્છંદતા વધી રહી છે. બેકારી વધી છે. મોટા ખર્ચાઓ પણ પાર વિનાના વધ્યા છે ડિગ્રીઓનો મોહ છૂટતો નથી તેથી ભણેલા બેકારોની વણુઝાર રાષ્ટ્રની ઘેર ઝોદી રહી છે છતાં તેનો તેનો કોઈ ઉપાય શોધવામાં આપણા કહેવાતા પ્રજાકીય નેતાઓને રસ હોય તેવું ક્યાંય જોવા મળતું નથી.

નશીલી દવાઓ અને ચીજોનું સેવન કરનારી યુવા પેઢી સર્વનાશના માર્ગે ધકેલાઈ રહી છે.

શાળા કોલેજોના દરવાજા સુધી આ બધી નશીલી દવાઓનું વેચાણ પહોંચ્યું છે ત્યારે પણ સત્તા સ્થાને બેઠેલા આપણા કહેવાતા પ્રજાના પ્રતિનિધિઓના પેટનું પાણી પણ હાલતું નથી ત્યારે કરવું શું ? આપણા બાળકોને, સમાજની યુવા પેઢીને આવી બધી ખતરનાક નશીલી દવાઓના સેવનમાંથી આપણે કઈ રીતે બચાવી શકીશું ?

ધર્મના પાયાના દંઠ સંસ્કારો દ્વારા જ આપણા બાળકોને બચાવી શકાશે. સમાજના નૈતિક અંધનોના પાલન સિવાય આપણી યુવા પેઢી આવા આનંદ વ્યસનોથી મુક્ત નહી થઈ શકે.

સમયસર ચેતીશું નહિ તો પાર વિનાનું ધન અને ભૌતિક સુખના ગમે તેટલા સાધનો હશે તો પણ આપણી યુવા પેઢી ખમીર વિનાની અને યુવાની વિનાની બની જશે. પરિણામે રાષ્ટ્રનું પતન થશે, ધર્મનો વિનાશ થશે, સમાજની અધોગતિ થશે અને યુવા પેઢીનું નિકંદન નીકળી જશે.

ધર્મઉપદેશકો, સમાજ સેવકો, માનવતાવાદીઓ, બુદ્ધિશીલો અને શિક્ષણ પ્રેમીઓ સૌ જાગે અને આવી નશીલી દવાઓના સેવનથી આપણી યુવા પેઢીને બચાવવા તૈયારી કરે. આપણી લોકશાહી અને આઝાદીને પડકારરૂપ આ બધી દવાઓ છે તેમાંથી મુક્ત થવું જ રહ્યું.

હેમાણી રીટા આર.  
એફ. વાઇ. જે. સી-સી-૨૪

# INAUGURATION OF JUNIOR COLLEGE ACTIVITIES



SHRI MADHAV MANTRI  
CRICKETER  
SHRI CHANDRASHEKHAR  
PRABHU M.L.A.  
ALONG WITH PRINCIPAL  
AND PROF. IN-CHARGE  
OF JR. COLLEGE

SHRI MADHAV MANTRI  
CRICKETER DELIVERING  
THE SPEECH ON THE  
JUNIOR DAY



PROF. C.K. ANANDAN  
GIVING VOTE OF  
THANKS ON THE  
JUNIOR DAY



# GUJARATI MANDAL



INTER COLLEGIATE  
SINGING  
COMPETITION WITH  
JUDGES & WINNERS



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CHAIR PERSON MRS.  
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ADDRESSING THE INTER  
COLLEGIATE SINGING  
COMPETITION



# HINDI SECTION

EDITOR :

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जवाहरलाल नेहरू  
जन्मशती

JAWAHARLAL NEHRU  
CENTENARY

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आप युवा हैं, मैं चाहता हूँ कि आप  
युवावस्था के गर्व, सार्थक और बहुत  
कुछकर गुजरने के युवा लक्ष्यों से  
परिपूर्ण हों ।

— JAWAHARLAL NEHRU



“Man has become the spectator of man. A new humanism is on the horizon. But this time it embraces the whole of mankind. An intimate mutual knowledge between peoples is producing an enrichment of world consciousness. We can no more escape being members of a world community than we can jump out of our own skin. Yet to our dismay we find that the world is anarchical and unruly. Its mind is in confusion, its brain out of hinge.

The cause of present tension and disorder is the lack of adjustment between the process of life which is one of increasing interdependence and the ideology of life, the intergrating habits of mind, loyalties, and affections embodied in our laws and institutions. EDUCATION, which has for its aim the transmission not only of the skills and techniques, but of ideal and loyalties of affections and appreciations, is busy in the new world with the old ideals of national sovereignty and economic self-sufficiency”.

— DR. S. RADHAKRISHNAN

# हिन्दी साहित्य परिषद: शिक्षावर्गीकरण

हिन्दी साहित्य परिषद प्रहलदराय डालमिया

बाईस काल की वह संशकल विद्या है जो प्रारंभ से ही विद्यार्थियों के मानसिक उत्थान हेतु अपनी विशिष्ट रीतिमाता विधाओं आ रही है। यह परिषद न केवल विद्यार्थियों के मनोरंजन के लिए साधन बनें ही है वरन् सांस्कृतिक पर्व, उत्सव आदि कार्यक्रमों की संयोजना कर राष्ट्रीय व सांस्कृतिक पुनरुत्थान एवम् एकता के स्वर को भी मुखरित करती आई है। हिन्दी साहित्य परिषद द्वारा आयोजित कार्यक्रमों का विवरण निम्न है।

१) हिन्दी विषय के उपलब्ध सं विद्यालय हिन्दी कवि सम्मेलन का आयोजन किया गया। आयोजित कवि थै श्री. शंल चतुर्वेदी, श्री. अशोक चक्रधर, श्री. सुरेश शर्मा, श्री. शारद जोशी, श्री. हुल्लड-मुरदावादी। हमारी संस्था अहमदनगर होकर कर्म-शुभा का आयन करती है माननीय श्री. बजरंगलाल जो डालमिया तथा श्री. शंकरलाल जो जेन के प्रति निरन्तर कवि सम्मेलन के आयोजन के लिये अधिक अनुदान देने की स्वीकारोचित प्रदान की इससे न केवल हमारा मनोबल बढ़ा वरन् विद्यार्थियों के मन में कुछ नवीन साहित्यपूर्ण कार्यक्रमों को प्रविष्ट्य में श्रीर श्री उरसाहृदय करती की प्रवृत्ति को प्रोत्साहित भी मिले। हम आशा करते हैं कि प्रविष्ट्य में भी उनका वरदहस्त हमारे विद्यार्थियों पर बना रहेगा।

२) विद्यार्थियों के अंतर्गत सं विद्यालय व सांस्कृतिक संवेदनशील के स्फुरण हेतु कविता पाठ प्रतियोगिता का आयोजन किया गया-यदि इस प्रतियोगिता को विद्यार्थियों की सहभागिताओं की प्रथम सही कदम बाध ली किसी प्रकार की अयुक्ति नही होगी।

प्रतियोगिता विजेता के नाम निम्न है—

प्रथम पुरस्कार - नीता मथुरिया

द्वितीय पुरस्कार - राज शर्मा

तृतीय पुरस्कार - कमलकान्त टिबडेवाल

३) विद्यार्थियों की लेखन क्षमता के संवर्धन हेतु निबन्ध, कहानी, एकांकी, काव्य-लेखन प्रतियोगिता का भी आयोजन किया गया।

पुरस्कृत विद्यार्थी निम्न है ...

प्रथम पुरस्कार - राज शर्मा हरिन्दर सिंह

द्वितीय पुरस्कार - सुनिता छटोड़

कैलाश सरसिया

लेखन तथा काव्य-पाठ प्रतियोगिता साहित्य कला परिषद तथा हिन्दी साहित्य परिषद का मिलन बूना प्रयास है।

४) विद्यार्थियों की सांस्कृतिक शक्ति को और अधिक प्रबल बनाने के लिए हिन्दी वाद विवाद प्रतियोगिता का आयोजन किया गया।

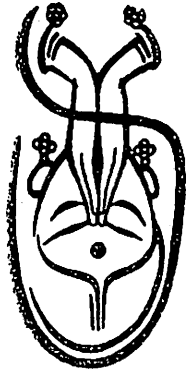
पुरस्कृत विद्यार्थियों के नाम निम्न है—

प्रथम पुरस्कार - पुरोहित शारकाधीश

द्वितीय पुरस्कार - दीपेन महेता

तृतीय पुरस्कार - नीता मथुरिया

५) 'प्रथम किन्तु सौभाग्यहीन' तथा 'हिन्दी साहित्य परिषद' से मिलकर 'इंटर' द्वारा आयोजित प्रतियोगिता के लिए 'सज्जद', 'मज्जद', 'नाटक का संवन किया। हमारे द्वितीय महेता (T.V.B.com) तथा कुमार हेमल जोशी (F.V.C)



कॉलेज द्वारा आयोजित वक्तावली-सूची की शीर्षक लेकर तृतीय स्थान प्राप्त किया। बधाई के पात्र है-कमलकान्त टिबटवाल तथा कुमारी नीला मधुसूदन विद्यापीठ का कॉलेज द्वारा आयोजित कार्यक्रम: तृतीय स्थान कविता-प्रतियोगिता में क्रमशः तृतीय पुरस्कार तथा शील्ड प्राप्त की।

हमारा परिश्रम आभार व्यक्त करता है प्रशासक श्रीमती बलेरी जी का जिन्होंने सर्व-प्रकार से सहयोग प्रदान किया। हम यह कहकर हमारे सहकर्मी प्राध्यापकों का सहित कर्म करनी नही चाहते हैं कि उन्होंने यथावित्त सहयोग प्रदान किया।

३) हमारी संस्था यह बताने हुए गौरव का अनुभव करती है कि विद्यार्थियों ने न केवल महाविद्यालयीय वरन् अन्तरमहाविद्यालयीय प्रति-स्पर्धा की में भी सीखाते हुए प्राप्त किया। बधाई का पात्र है पुरोहित शारकाश्रीस जिसने छात्रों

का, फिरदार सराद्वीय रहें। इस नाटक के संचयन की सफलता का श्रेय न केवल दिनेश महेता की वरम प्रभा विदेशीयक सिद्धीकी को भी जाता है जिन्होंने मात्र दस दिन में अथक परिश्रम कर हमारे युवा अनिपर विद्या-स्थलों की उस कारण पर ला कर खड़ा कर दिया है जहाँ से सफलता की स्वर्ण्य फलने फूट फूट कर निकलने ही रही है।





आज का शिक्षक आधुनिक जीवन के उस  
उद्योग का माली है जिसे उसके पदचिह्न की  
वसुधैकुक्षय की हरीतिमा तथा नवपत्तियों की

परमा परिमल से आर्पित है ।

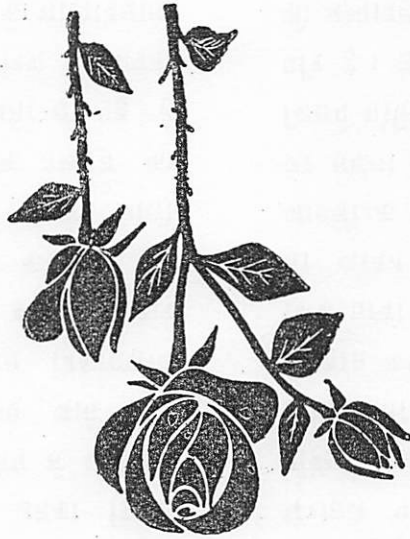
हो तथा जिनका सीरुष आशा और उदसाह के  
दिखाने की ऊष्मा और लालिमा से अभिमण्डित  
होए गुलब खिलाने है जो कुछ महान् कर्तु  
कठिनद्वयों के कठोरों में ही जीवन के महकने  
साहस और धैर्य की आवश्यकता रहती है । उसे  
कटककीर्ण दुःख पर चलने के लिए अदभ्य  
कार्य का ही एक अभिषेक था है । जिसके  
राष्ट्रियता के लिए किए जाने वाले रचनात्मक  
वह समष्टिगत चरित्र निर्माण तथा बहुआयामी  
जिस धड़ की अपनाकर वह चलना चाहता है  
इस बात का सही लेखा जोखा कर सके कि  
अपने आत्मनिर्भरता और आत्मनिश्चय के बल पर  
का साधन बनाने के पूर्व उसका पहिला शिक्षक  
है जब शिक्षा के क्षेत्र की अपनी आजीविका  
चले । इस प्रकार की स्थिति तब ही आ सकती  
उसे अपनी आवश्यकता के साथ जोड़ कर  
वह अपने धर्म का मूल देविकीर्ण समझें तथा  
अपना ही सकता है । यह तभी संभव है जब  
की वसीयत के रूप में उसके कतिपय आदेशों की  
शिक्षक चाहे तो 'शिक्षार्थ' की उस मूल पूर्वा  
पुनरावलोकन असंभव है फिर भी यदि आज का  
जीवनमूर्त्यों के संदर्भ में उस परिस्थिति का  
संमिका में देवी थी । वर्तमान समाज और  
वातावरण में 'सादाजिवन और उच्चविवार' की  
भारत के प्राचीन गुरुकुलों और आश्रमों के पवित्र  
आधार शिक्षा पर प्रतिष्ठित थे जिनकी क्रियाविधि  
नहीं कर सकता जो तपस्या और त्याग की  
शिक्षक के उन प्राचीन आदेशों की कल्पना थी  
पहचान विरसत कर बंठा है । वह भारतीय  
कर रहा है । आज का शिक्षक अपनी जिम्मे  
अपने दुनियाँ के बलपर चलने के लिए विवश  
समाज अपनी प्रथमा के समक्ष घटने टकने तथा  
नी उसका साम्यविधायक बना हुआ प्रशासन और

आधुनिक युग में शिक्षक की श्रमिका  
अत्यन्तमहत्त्वपूर्ण कही जा सकती है जिसका सम्यक्  
निर्वाह तथा परिपालन न किए जाने की शिक्षा  
स्वयं शिक्षक तथा समाज दोनों ही समाज रूप से  
दोषी है । उनके दोष एक ही वस्त्र के दोषों  
बानी से उन्हें ही जिनकी विरुद्धदारी से कोड़े  
भी कटकर अथवा बचकर नहीं निकल सकता ।  
सामाजिक सम्मान से वंचित तथा आर्थिक दृष्टि  
से विपथ शिक्षक तथा समाज यदि हीनता श्रेष्ठ  
से भ्रत होकर अपनी आत्मशक्ति खो रहा है ।

विभन का सही मात्रा अपनावे ।

भारत के समाज और शिक्षा के क्षेत्र की अपनी आजीविका  
चले । इस प्रकार की स्थिति तब ही आ सकती  
उसे अपनी आवश्यकता के साथ जोड़ कर  
वह अपने धर्म का मूल देविकीर्ण समझें तथा  
अपना ही सकता है । यह तभी संभव है जब  
की वसीयत के रूप में उसके कतिपय आदेशों की  
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भारत के प्राचीन गुरुकुलों और आश्रमों के पवित्र  
आधार शिक्षा पर प्रतिष्ठित थे जिनकी क्रियाविधि  
नहीं कर सकता जो तपस्या और त्याग की  
शिक्षक के उन प्राचीन आदेशों की कल्पना थी  
पहचान विरसत कर बंठा है । वह भारतीय  
कर रहा है । आज का शिक्षक अपनी जिम्मे  
अपने दुनियाँ के बलपर चलने के लिए विवश  
समाज अपनी प्रथमा के समक्ष घटने टकने तथा  
नी उसका साम्यविधायक बना हुआ प्रशासन और  
आदिजनत होकर उसे धार्मिक और समाज, राष्ट्र  
और विवेक के उद्योग का 'शक्तिवर्जित' विवेकार  
करे जिसके समूह राजनीतिक कर्णधारों का  
महत्त्व स्वतः ही झड़न ही जाता है ।  
आवश्यकता इस बात की है कि विवेक समाज  
में ऐसा वातावरण उत्पन्न किया जाय जो  
स्वयंपूर्ण जीवन के छलप्रवर्तों से निकाल कर  
उसे जीवन का श्रेष्ठ समझाने में सहायक हो  
तथा वह शक्तिवर्जित की वकाशों से दिये श्रम  
न होकर जीवन की उच्चता की भी पहचान सके ।  
आधुनिक युग की संकती बला में इसकी  
उपयोगिता तथा आवश्यकता और भी अधिक  
बढ़ गई है । श्रमिक आज की वैज्ञानिक उद्योग  
और तकनीकी प्रगति ने मनुष्य की सीरुषमण्डल  
की परिधि में बचकर कटने तथा बहवादी  
सम्पत्ति और संस्कृति की मूर्तबला में घटकने के  
लिए विवश ही बना दिया है जिनके आकर्षण  
से पीछा न छोड़ा जाने के कारण वह अपनी  
आत्मशक्ति व आधुनिक चेतना की मूल श्रमिका  
वह नहीं छोड़ता । जो नष्ट करके ही इस  
है । श्रमिक उद्योग उसके लिए सम्मान्यता का  
है जिसके अभिशाप से सम्पूर्ण मानवता संभ्रत  
है । आधुनिक युग की यही सबसे बड़ी विवशता  
आत्मशक्ति व आधुनिक चेतना की मूल श्रमिका  
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आत्मशक्ति व आधुनिक चेतना की मूल श्रमिका





### श्री. शशि

दिया था ।

संवार कराना है जिसने उसे विवेकानन्द बना  
 बनकर बालक नरेन्द्र में उस आत्मशक्ति का  
 सकला । उसे रामकल्याण परमहंस की शक्ति ने जन्मी  
 की रत्नी-रत्नी बाली से कदापि शक्तिवान् नहीं है  
 म् परिचित कराना है जो केवल पठित्यम की  
 कालपत्र मित्रकर उसे जगदन्धमान अतिपूज  
 निरख बने आज के शिक्षक को तो कोयले का  
 है कि शिक्षक अष्टक आत्मनिर्भर और कर्तव्य-  
 वेतना का मर्ममन्त्र फूँकने के लिए आवायक  
 साथ पत्र रहे हैं अतः विद्यार्थी वर्ग में आत्म-

आधुनिक युग वैज्ञानिक दृष्टि के साथ-साथ  
 वैचारिक शक्ति की दृष्टि से भी अत्यन्त महत्वपूर्ण  
 है । उसमें मानवी की सामाजिक विज्ञान की  
 शाखा के रूप में कला, दर्शन, इतिहास राजनीति  
 साहित्य आदि अनेक अंग वर्तित समक समक के

कर चले ।

कि वह आधुनिकता के अतिवाह्य तत्वों को  
 समेट कर चल रही है या नहीं । इसका अभिप्राय  
 यह नहीं है कि वह आधुनिकता को अनुवर्ती बन

सूत्र की पहली सुकृमात् किस्मों ने धीमे धीमे उसके अंगन में प्रवेश किया पर उनका आभाव इतना कठोर था कि वह एकएक करके उठ बैठी। उसका हृदय अनजानी आवांका से कांप उठा। उसने हँस उठा कर देखा। अखबार पर नजर पड़ने ही उसने झटपट उसके पक्षे पलटने आरंभ कर दिए। पर दिन में जाने क्यों फिर भी कांप रही थी। सपनात कांपती

और उसके बाद—उज्ज्वल शिबि

उसे विवश था कि वह पास अवश्य होगी। शिबि की आवांकाओं से बलबल दिल सेपनी के सार बनने लगती। अपने छोटे से संसार की कल्पना में वह खो गई। 'वह', 'उसका साजन', 'छोटी सा वर', 'सुखमय वर्तमान का परिष्ठा परिष्ठा शिबि होना—'

रेखा सोच रही थी, छ. वर्षों की कठिन तपस्या के बाद कल, जब उसका बी. ए. सी. का परीक्षा परिष्ठा शिबि होना—'

और पाप चले गए।

बैठना है।

है, मैं जल्दी वापस आऊँगी, सुन लो मैं जो शपथपति हुए करी- 'पगली करी की रीती थी कुछ उत्तर न दे सकी। पाप ने उसका गाल काँपने शुरू किया। 'सुश्रुति सुश्रुति ही पसंद है ना?' रेखा करती बटी, मैं जंग खरम होने ही आऊँगी और के सिर पर हथ फरते हुए बोले- 'विना मत उस समय उनका दिल एक बार धड़का पर रेखा हँस आने पर उन्हें जंग में जाना पड़ा।

रेखा ने हथ जोड़ दिए। रेखा की सारी सौंश की सगाई सुश्रुति से पक्की कर दी।

सुश्रुति, गूँसती के सुश्रुति।

पास ले जा कर पाप ने कहा- 'बैठी से ही की आकर्षित कर लिया। सुश्रुति की रेखा के आकर्षक अतिरिक्त सुश्रुति से सहज ही रेखा उठने सुश्रुति की आमंत्रित किया। सुन्दर रेखा की उशीरवीं वृथांठ के अवसर पर

उसी वष उसने कालव की परीक्षा दी थी। सुश्रुति की उनके दोस्त गूँसती का लड़का था। बहिन रेखा? 'उन्हें अचानक पाद आया प्यार की जरात ही, भला वह कब तक यूँ प्यार की बिना थी। वे सोचा करते, 'जिस स्वयं अभाव महसूस न होने दिया पर पाप की रेखा रेखा ने रिक्त और सुबोध की माँ का

करते थे।

पाप मिलती में थे। उनके पास कम ही रहता और ८ साल की रिक्त के लिए माँ बनना पड़ा। १३ वर्ष की रेखा की १० वर्ष के सुबोध

से भर गया।

इंसबर की इस निरंतरता पर उसका मन आकाश बिनागी और मौन के पजे से न बचा सकी। बहुत सेवा की, इंसबर से वृथाएँ माँगी पर थी। माँ की कसूर ही गया था उसने माँ की वह बहुत छोटी थी नहीं कथा में पढ़ती

करने लगी।

उसके मस्तिष्क पटल पर अपना बिना स्पष्ट खल गई और उसके साथ ही अतीत की स्मृतियाँ लिए होंठों पर एक दई धरी मुस्कान फिर थी दई और वह जाता था। पौडाँ की छिपने के था। 'आहे' जब बाहर न निकल पाती थी तब से सुलगते हुए धीमे-धीमे राख बनना जा रहा सुलग रही थी और उसका जलम इस विनागी रेखा के भीतर करी छोटी सी विनागी

कर भाग गई।

की बात पूरी होने से पहले ही रिक्ति आरम्भ  
सफल हो गया। बस रमेश से तेरी—। 'रेखा  
गई। रेखा ने कहा—'रिक्ति, मेरा एक काया ली  
देख रिक्ति थी खूनी से पागल हो दीदी से लिपट  
उसके बाद उसका चेहरे पर दई विहीन मुस्कान  
लिया। रेखा खूनी से फूल उठी। वर्षा बाद  
रिक्ति ने बी. ए. अच्छे नंबरों से पास कर

पया— 'मैं देवी के काया में बाधा नहीं बनूँगा।'  
ने क्या सोचा, नवमस्तक हो वह बनना ही कहे  
वारसत्यमयी मूर्ति की। न जाने उसके अंतमन  
सका बस देखना रहे गया उस लया की  
मण्डल दीप ही उठा है। वह कुछ भी न कहे  
सुमेश ने देखा धीरे-धीरे रेखा का मुख-

सकती हूँ?'  
पिच मूँघा साँपा है उसे अर्धरा केश खींचे  
हूँ? सोचो—'देवर ने बनना बड़ा उत्तरदा-  
बन्धी की.. थला में सोचो केश कर सकती  
सिया कोई नहीं। मैं ही पिचा हूँ, मां हूँ, दी  
पुम ली जानते हो रिक्ति और सुबोध का मेरे  
रेखा ने स्वयं को देह रखकर कहा - सुमेश

कुछ भी न कहे सका।  
'रेखा—।' पर इसके आगे सुमेश

कर रेखा ने उसे बैठने का इशारा किया।

बार ही चौकी पर किसी तरह स्वयं को संभाल  
सुमेश की अपने सामने पाकर रेखा एक

पौड़ा का महोत्सव लिपट रहना था।  
मुस्कान सदा खेला करती, जिसमें दई और  
करती, जला करती, पर उसके होठों पर एक  
केंद्रित कर दिया। अंतर ही अंतर वह घंटा  
उसने अपना संपूर्ण ध्यान रिक्ति और सुबोध पर  
सुपचाप। अपने परिवर्ण की कल्पना न कर  
रेखा उस आवाज की भी सहन कर गई

रहना, फिर वही राख का डेर।

शान्त हो जाती अपने स्वभावानुक्रम और बचा  
और वह विन्यासी एक बार भयक कर फिर  
उसकी सुनगती विन्यासी को देवा दे जाती  
संसार में वह अकेली रहे गई थी। हर पीड़ा  
उसे अपने आर्ष पौख लेने पडे। बनने बडे  
लगी। रिक्ति और सुबोध की तरफ देख कर  
हृदय की गहरी बदना फूट कर बाहर निकलने  
कर फिर पडी वह पाप के मंग शरीर पर  
मस्तिष्क की जड़ता को हिला दिया। खीख  
कल्पनाएँ बिखर गई और उस आवाज ने उसके  
सभी सपने एक-एक कर टूट गए।

जड़ ही बन गई।

थी, पर उसकी आँखों ने जो देखा उससे बडे  
उनके पीछे ही ली। दी ही कदम ली चल पाई  
मुँहकर बाहर चलने लगी। विमर्शों रेखा था  
पा कर गुंजाबोने सर झुंका लिया और पीछे  
रेखा की प्रकटावक दृष्टि से अपनी और देखने  
दरवाजा खोला। उसके सामने गुंजाबो खडे थ।  
हुँडे। आगे बढ़ कर कांपते होथों से रेखा ने  
बढ़ती जा रही है। तभी दरवाजे पर दरतक  
सुबोध ने कहा। 'हो सुबोध दिल की धडकने  
पुँडे दीदी बहुत बबरायी हुँडे लग रही हो'।

हूँ सेकंड क्लॉस से। 'तो फिर क्या हो गया  
की बात बीच में काट कर रेखा बोली 'पास  
'पुँडारा रिजट दीदी—' रिक्ति और सुबोध  
'पता नहीं क्या मेरा मन बबरा रहा है—।

आश्चर्य से दीदी का मुँह देखने लगी। रेखा ने कहा-  
दीनों आँखें मलते हुए उठ बैठे और

और सुबोध की पुकार।

के काले बादलों के बीच बिखरी रेखा ने रिक्ति  
न सकी कि उसे क्या हो गया है। आशंकाओं  
आशंका फिर भी दूर नहीं हुँडे थी। बडे समझ  
टूटने सपने फिर आकार लेने लगी, पर मन की  
पा कर उसका दिल खूनी से उछल पडा।  
हँड रही थी। द्वितीय श्रेणी में अपने नंबर की  
ऊँचिलिया अलवार में बँदाबो से अपना नंबर



टी. बाबू. बी.बी.एम.

### कमलेश कीर्ति

मूँझकी पूजा तुरही एक दिन 'बाइबाइ'-ए-बापर की तरह ।  
 मेरे बोर-ए-खालत दर-खालत पर हँसते बाली ।  
 दिल बहीँ हूर । लरज गया अपने मकदूर की तरह ।  
 जब भी इस जमाने का रंग देख मरुतदश खिलया है,  
 आशी, जब जाशी कहीँ धूप में उगार उगार की तरह ।  
 तुम छह साया, दीवार में क्या सोचते । देखते हो ?  
 फिर भी जगता है वह सुतयान दीपदूर की तरह ।  
 बयन-बयन की आँगन में दी-डक बहिर आई है,  
 जलम क्या जाशियाँ तुम गहरे कमकार की तरह ।  
 गदिश-ए-बयन की एक चोट में मरने । रोने बाली ।  
 बरना यह तो है किमी हूरजाई खिलसागर की तरह ॥  
 मूँ जिदगी को देखे जगता है दिजबर की तरह ।

## गजल

### श्रीमती प्रकाश कुशालका

देना न सका ।  
 प्रति असीम अदा थी । वह दीदी की बाव  
 नहीँ चाहता था, पर उसके मन में दीदी के  
 बने । दीदी की अकेले खिल कर वह जाना  
 थी कि वह दुनिया का सबसे बड़ा आदमी  
 जा रहा था, क्योंकि उसकी दीदी रेखा चाहती  
 किया । अब वह आगे बढ़ने के लिए अमेरिका  
 ने प्रथम श्रेणी में एम. बी. बी. एम. पास  
 जीवन को निहार कर । दो वर्ष बाद सुबोध  
 उसके हृदय को पुँठ मिली रिक्त के सुखी  
 रेखा ने रिक्त के हृदय पीले कर दिए ।

और फिर इतने बड़े संसार में वह अकेली  
 रहे गई निजाल अकेली । एक बार उसे सुभ्र  
 की याद आई, उसने अपने मस्तिष्क से निकाल  
 देना चाहे, पर वह उसके सामने आ कर खड़ा  
 सुभ्र सुभ्र — 'उसका मुँह आनन्द से  
 खूब रहा गया ।' हाँ रेखा में उद्वेग ही  
 इतवार कर रहा था ।

दरअसल गल्ली इसमें किसी की नहीं है। फर्क तो सिर्फ आज, कल और आज का है। बुर्याँ यह जानते हुए भी मानना नहीं चाहते कि जमाना बदल रहा है। देश को परिवर्तन की जरूरत है। इसकीसर्वाँ सदी का दौर मशीनी दौर है। इसान मशीन की तरह तेज काम करता है। और बुलगाडी की जगह अब हवाई जहाज ने ले ली है।

परंतु बुर्याँ अखिर बुर्याँ है। उन्होंने भी अपने जमाने में अपने बड़े-बूढ़ों से इतनी सीख पाई है कि उनके भीतर जो भाव उमड़ रहा है उसे वे उगल देना चाहते हैं। इसलिये उन्हें जब भी मौका मिलता है वे राय-परामर्श देने से नहीं चूकते। ऐसे हालात में मसखली पीढी की दशा बड़ी दयनीय नजर आती है। दादा, पिता और पीते के बीच पिता (मसखली पीढी) ऐसे प्रिय जाता है जैसे बच्ची के दो पाटी बीच गहूँ। उन्होंने तो दोनों जमाने का सफर तय किया है। इसीलिये वे बूढ़ोंकी समझते हैं कि परिवर्तन क्या है? फिर भी बचस व लाचार मुझे ताकते हैं क्योंकि इस तरह कुआ है तो उस तरह खाईं। खाईं की गहराई की तरह नवयुवकों के विचार गहरे व दृढ़ होते हैं, ठीक इसके विपरीत कुएँ के सडक की तरह कुछ बुर्याँ के विचार सकीर्ण।

सांस लेना पसंद नहीं करते। अपने दादा किए गए किसी भी कार्य का परिणाम उन्हें तत्काल चाहिए देरी उन्हें नहीं जंचती। छोटी से छोटी बात का निणय वे स्वयं लेना चाहते हैं-वे नहीं चाहते कि उनकी बातों में कोई हर समय टंग अटाय व आवा, परामर्श देना शुरू कर दे। वे पीढी-पीढी लीके पर चलने के बजाय अपने दादा बगानी हुई कंटी भरी राह पर चलना बहतर समझते हैं।

दूसरी तरफ नवयुवकों की रगों में गर्म खून दौड़ रहा है। उनकी नस-नस में एक अजीब ही उरसाह का समावेश होता है। उन्हें यह पता नहीं कि सख खेत की मूली का काम है। वे कोई भी कार्य हाथ में लेने पर उसे जल्द से जल्द पूरा किए बिना चैन की

करना चाहे।  
 बुर्याँ की गर्व है कि उन्हें, बुर्याँ इसलिए है। उन्होंने दुनिया देली है। उन्होंने कोई छुप मं बाल सफद नहीं किया। अंत : वे नवयुवकों की समझाना चाहते हैं कि उन्हें धर्म से काम लेना फिलहाल चाहिए। जल्दबाजी अच्छी नहीं होती क्योंकि किसी ठीक ही कष्ट है कि सख का फल मीठा होता है। वे (बुर्याँ) चाहते हैं कि उनके बेटे अपना बडों की आशा का पालन करते हुए उनके दादा मार्गदर्शित राहें पर चलना चाहिए पिता यदि बकील है तो वे यह चाहेंगे कि उनका बेटा भी बही बन, फिर थके ही वह बचारा अपना पेशा स्वयं एलियार

पूरी जमाने से एक कदावत मशहूर है कि एक जमाने में दो तलवार नहीं रहे सकती। उसी प्रकार आज आज मर रहे हैं कि एक ही घर में युवा और बूढ़ व्यक्ति शानि से बिना किसी पू-पू, मं-मं के नहीं रहे सकते। यह बात ही सीखा की तरह साफ और सख है कि जहाँ मानव नाम के प्राणी रहेंगे वहाँ विचारी में अंतर ही होगा ही। जितने मूढ़ जतनी बातें, ठीक उसी प्रकार जितने विमान जतने विचार। ये जरूरी तो नहीं कि सभी व्यक्ति किसी दूसरे व्यक्ति के विचार से सहमत होंगे। आमनीर पर विचारी का आदान प्रदान बुर्याँ के जीवधानों के बीच होता है इसीलिये टकराव की संभावनाएँ भी उन्हें के बीच पाई जाती है।

पीढी दर पीढी अनराल - समस्या का समाधान



सुनिता खोटीह  
एफ. वाय. बी. कॉम.

नौजवान हमारे देश की इमारत की नींव है और बुराई उस इमारत के ढिंखर पर चढ़ा करती है। और इमारत से टिकी हुई है। अतः बुराई व नवयुवकों की पीढ़ी दर पीढ़ी के अंतराल की समाप्त करने के लिए अपनी अपनी ओर से हर संभव प्रयत्न कर समाजदारी का परिचय देना चाहिए। यही घर-घर के कलेश खत्म होने समाज की भलाई है।

नौजवान हमारे देश की इमारत की नींव है और बुराई उस इमारत के ढिंखर पर चढ़ा करती है। और इमारत से टिकी हुई है। अतः बुराई व नवयुवकों की पीढ़ी दर पीढ़ी के अंतराल की समाप्त करने के लिए अपनी अपनी ओर से हर संभव प्रयत्न कर समाजदारी का परिचय देना चाहिए। यही घर-घर के कलेश खत्म होने समाज की भलाई है।

गली एक दृश्य से तो नहीं बनती। अतः नवयुवकों की भी पढ़ाई व उद्वेगना की जोड़कर बुराई का आदर समाप्त करना चाहिए। उन्हें समझ दिखाते हुए हम से काम

पढ़ना है।  
है कि बहो बहो को उसके सामने फिर झुकाना लेना चाहिए। क्योंकि प्यार में बड़े अंधे होते जाते हैं। अतः तब से समाज से काम की उनके साथ दोस्त सा व्यवहार करना ही मांग से रोह नहीं अटकाने चाहिए। बुराई उठे बेवजह परामर्श व आशा देकर नवयुवकों नौजवानों की उसकी अवश्यकता महसूस न हो। नहीं करनी चाहिए, जब तक नई पीढ़ी के है। बुराई को जब तक अपनी राय चाहिए लगने पर ही व्यक्ति समाजकार बनना चाहता है। इसमें कोई बुराई नहीं है क्योंकि ठीकरा चाहते हैं। बुराई को यह अहंसा हीना चाहिए पकड़कर जीवन्तुपी सागर तैरकर पार करना की जरूरत नहीं है। वे काल कृपी, लोठी स्वयं हैं। अब उन्हें आंखों की सहायता लेकर चलने शुरूना चाहिए कि बच्चे काबू के बड़े हो चुके बच्चों का खयाल रखना चाहिए। उन्हें यह नहीं करना चाहिए। बुराई की शिक्षा को प्यार



S. Y. J. C.  
कलाश कुमार

एक रास्ता है।  
क्याकि आगे बढ़ने के लिए यही तो

लेने के लिए यी इसका प्रयोग करते हैं।  
बुद्धि रस से सम्पन्न लोग अपना काम निकाल  
एसा नहीं करती - बल्कि नहीं कहलाता। कुछ  
देते हैं। अब यह एक लीक बन गई है जो  
सोचो गया उस सोम-रस को दावत से पहले  
लिए कई - कई बोलों से सोचो गई-गई नहीं  
और अपने आभिमान को स्थापित करने के  
से उसका क्या सम्मान? लोग अपनी प्रतिष्ठा  
सोम-रस का पान नहीं करती आज के समाज  
और निकाल लिया उससे रस। अब जो इस  
अच्छा नहीं लगता? लोगों ने बोलें हैं जो।  
को सोम बन तो मिली नहीं। पर सम्मान किसे  
को प्रतिभ मानी गई है पर आज क्या? लोगों  
दिया गया है-बहु, महत्वपूर्ण यशों से सोम-रस  
गया है। सोमपापी शत्रुओं को बहुत सम्मान  
देता है तो सोम-रस का बड़ा महत्व बनाया  
एक रस और यह आया वह है सोम रस।  
जब रस की बात आ ही गई है, तो

आतंक की हथियार बनाया न कोई गोलो  
बलाई।

लीजिए एक बात साफ ही गई-कि  
दिमाग को भी स्वाद लिया जा सकता है।  
दिमाग यानि कि बुद्धि। दिमाग खाना - यानि  
बुद्धि का खाना। कुछ लोग दिमाग खकर मर  
लेते हैं। कुछ लोग बुद्धि का रस पिनाकर  
लोगों को मदास कर देते हैं। क्या नाम है।  
उसका? जी नाम के साथ भरा यही होल है।  
कमबल किधी का नाम ही यह नहीं रहता।  
जी यह आया - नदरताल। मैं पिक्वर की  
बात नहीं - मैं बात कर रहा हूँ, ठगों के  
बादशाह नदरताल की। उसने अपनी बुद्धि  
के रस के प्रयोग से किने लोनों को उल्लू  
बनाया। किनेनी बार यी बोलें तोह बोल से  
बाहर आ गया। यह था उसके बुद्धि - रस का  
कमाल। अपनी होल एक सम्पन्न अपने  
बुद्धि-रस के कमाल से दिन में ही त्रिभुवनलाल  
शबरी को उट कर चले गए। उसने न किधी

'आप आएं हैं, आएं।'  
बुद्धि। अभी नहीं नहीं  
इस सोचो पर बुद्धि  
लीजिए ये दो समोसे  
और गरम चाय  
सब इजिए है, पिजिए, खिए-  
मगर एक बात है-कि  
दिमाग मत खिए।'

वह कर रहे थे -  
ने उसे रस की संज्ञा दी है। नाम क्या है उन  
कविमहोदय का? खैर, नाम से क्या? उनकी  
कविता सुनी। कविता में तो रस नहीं मिलता-  
पर-उसे रस की परिभाषा अवश्य मिल गई।  
लिखका आस्वादन किया जा सके विद्वानों

# बुद्धि - रस या सोम-रस

# सती प्रथा - कुछ विचार

शुद्धताद और शब्द खनीयते, जीव जीया या मरे और कर उठा या जयजयकार अंधविश्वास !  
पुरेदारी निरकारे खोजती रही अपमान,  
श्रीमद् हर शोध, लिय एक अट्ट आस ।

रीतिरिवाजों का पुनरावलोकन बाह्यो के प्रभुत्व से हुआ जिन्होंने शास्त्रों के अर्थ को बदलकर तथा नये समर्थक शब्द रखकर इस प्रथा को बढ़ा दिया । मध्ययुग के इतिहास से स्पष्ट है कि प्रजापति की आज्ञाओं और विवेक शक्ति से प्रजापति के कर्तव्य से बचने के लिये सतीत्व की रक्षा राजाओं और दूसरे सैनिकों की पत्नियों द्वारा आरम्भ हुई [जोहर वत] कर लिया जाता था । यही जोहर वत १७ वीं १८ वीं शताब्दी तक आते आते ? सती प्रथा से बदन गया ।

इसी सती प्रथा की प्रेरणा व शिक्षा विद्यार्थी को गौरवशाली मानी जानेवाली जातीय परंपराओं से, विधवा के नरक समान जीवन के दुःखाल उत्थाहारी से तथा परिवार के पुत्रों की कुटुंब से बचने से मिलती है । पुत्रों की इन कुरियतों से होने वाली आर्थिक व शारीरिक प्रगति, विधवा जीवन पर खर्च होने वाली राशि तथा संपत्ति से से हिस्सा देने के बचाव से मिलती है ।

इन सबका दायित्व सिर्फ पुत्रों पर डालने से ही पूरा नहीं होता क्योंकि किसी एक वर को दोषी करार देने से ही किसी समस्त प्रजा का हल नहीं निकलता है । वैसे ही दहेज की कमी के कारण व सतीत्व वत की घटनाओं से मद्देनपूर्व समूहकाण्ड साध व नानदी की भी होती है । स्त्रीयां भी इससे निपट समान रूप से दोषी है । सवाल जिम्मेदारी का नहीं है

प्रत्येक परिवारों में नारी पर लागू हुए वर्णों से से उसके एक रूप सती प्रथा का वर्णन है । मध्ययुग से लेकर अबतक अक्षय्य अनाम विद्यार्थी इस दिक्रियामें सती समान की कुरियतों के सामने चुपचाप बलिदान देती आई है । यह समान प्रथम है और प्रथम अपने अहंकारी स्वभाव के कारण नारी को मदेना की बराबर नही कर पाते है । इसी कारण शास्त्रों, पुराणों से स्त्री को अनानित विद्यार्थी से बाधकर उसे निरीह पशु की तरह मूक बना दिया था । यह स्त्री जोहर काय में पुत्रों के साथ कंधे से कंधा मिलकर काय करती है । कई सामाजिक कुरियतों के कारण दहेजक माल की भी गले लगा लेती है ।

विद्यार्थी के प्रति मानना और ऊँचाई के इमारत इतिहास से हाल ही से विचारात्मक व घटी संपत्ति की कलम गायी से एक और अक्षय्य जोड़ दिया है । यह संपूर्ण घटना कम दशावधि है कि २१ वीं सदी की और अग्रतर भारत से कहीं कुछ अतिरिक्त भी है जो इन्हीं कुरियतों की देन है ।

वैसे सती प्रथा नहीं है ? इतिहास से मद्देनपूर्व काल के कुछ प्रथम की खोजकर सीधा जोहर वत का ही उल्लेख मिलता है । हिन्दू संस्कृति के वैदिक युग के धर्म ग्रंथ स्पष्ट रूप से बताते है कि सती प्रथा समाज का इष्टायुग या कलक है । वैदिक युग बाद हिन्दू





कृ. पी. वी. सरस्वती

किंवदन्ती अन्तर्गत है कि इस प्रथा का इतिहास यही समाप्त हो जाए। तब कि हम नौवयस बन कुटीरिया लगी गहरी खड़ेया पर पुन बनाकर उजाल क पथ की और अग्रसर हो।

दण्ड देना चाहिए। सहयोगी युवकी व स्त्रियों की कठोर से कठोर इसके अलावा इस प्रकार की कुटीरिया से शिक्षा का प्रयास ही परहला कदम होना चाहिए। सारे प्रयास शिक्षा के बिना अधूरे होंगे। अब: उस त्याग की अपेक्षा अधिक साधक होना। य रचनात्मक शिक्षा दी जा सकती है। यह त्याग इसकी अपेक्षा पति की समती से जीवन को देकर क्या हम उसका अनाम नही कर रहे। ईश्वर ने हमें जीवन दिया है। अकाल आहुति नरह है व यह धर्म का कुम्भकार है। जिस समस्त धार्मिक सामाजिक मर्यादा पर कलक की आज के युग में सती होने की घटना हमारे जमाने में यह स्त्रियों की मजबूरी थी लेकिन स्त्रियों को यह समझना बहुत जरूरी है कि उस प्रथा से प्रभावित लोग, विशेषकर

बात की अपाव है। उन्हें अपने अथक प्रयासों से राजासिम महीरासिम जैसे बरिद को उत्पन्न करना होगा जो कि स्वयं रहित नीति से ही संभव है।

बोधक पुरुषों की मदद इसमें बहुत कुछ होनी लेकिन स्त्रीजालि के उद्धार में प्रधान शिक्षा स्त्रियों का ही होना चाहिए। इसका मूल्य कारण है कि एक गरीबी ही दूसरी गरीबी की अथा की अच्छी तरह समझ सकती है? पुरुषों में इस जमाने में भी कई लोकोतर विधायिया का प्रादुर्भाव हुआ है। जब कि स्त्रियों में इस

प्रकार ही प्रथा है। सुंदर है। और पुरुषों में समर्पित शिक्षा का समाज की वास्तविक अर्थों में सही संस्कार प्राप्त बंगाल का उदाहरण सर्वथा उपयुक्त है। यहाँ की शरम करने की आवश्यकता है इसके लिये होगा। इसके लिए उनकी वैचारिक आग्रहों करने व बाद में यदि बैठ जाने से कुछ नहीं सिर्फ प्रती कोई घटना ही जाने पर वे हलवा हुई सती के लिए आस्था की शरम कर दें। प्रती लोगों की उनके दिलों-दिमाग में समाधी वाले प्रयास जो इस प्रथा के समर्थक कट्टर-आवश्यकता है। सती-सती रूप में किया जाने के लिए धैर्यपूर्वक क्रिये जाने वाले प्रयासों की शिक्षा देना है। इन कुटीरियों को दूर करने विशेष की धार्मिक स्वतन्त्रता का हनन होना की शहबानो प्रकरण के फल से उस धर्म कारना है। और हमारे यहाँ प्रगतिशील नेतृत्व होना उसकी राजनीतिक प्रतिफल पर निर्भर है। लेकिन किसी कानून का बनना और लागू ही कानून इसमें मूल्य धार्मिकता तथा सकता

स्त्रियों में व्यापक परिवर्तन के संकेत नहीं है। के अलावा अन्य मानवी से आजादी के बाद रोकथाम से काफी सहयोग मिली लेकिन बंगाल ने व्यापक संघर्ष छेड़ा था। उसमें इस प्रथा के इस प्रथा के विरुद्ध राजासिम महीरासिम

सती होना श्रमकर समझती है। जिसमें कोई भी स्त्री पति की मृत्यु के पश्चात स्वतंत्र पूरे समाज की सेवा की बदलने का है

सार्ध उद्देश्य से प्रेरित बढाई मन्थ का सकावा है। अर्थात्, प्रतिक्रिया की अभिन में जलने की अपेक्षा उसने पुरुष के अत्याचारों पर सरस भावना और विद्रोह किया। उसके नाटिक साहित्यों में चार चार लगे गए। उसके आन की महिमा और गरिमा निखर गई। उसके हृदय की भावुकता ने उसे सरल बना दिया। उसके प्र विचारों के ठोस बल पर प्रभाव से बहल ऊपर उठ गया। उनकी दशा में अपेक्षित सुधार भी हो गया। ही यह जरूर हुआ कि

ऊपर उठी।

सब मिलकर बड़े मधुमक्खी और तिल्ली से रूप की बनादत उसके जीवन का प्राय बनो। उनकी उत्तेजना की बल दिया, शिक्षा और का लक्ष्य बना। पत्रिका संस्कृति के आदर्श ने दृष्टि विधात हो गयी। आर्थिक और विधानसभा हीन गण का स्वपन देखा। उनकी सीमित बहुराष्ट्रकारी की लक्ष्यकर अधिकारों के सीमा-लगा के परदे की फाड़कर, जीवन की सीमित बृद्ध की गई। गरिमा ने भी संकोच और सर्वप्रथम रही। इसलिए उसके उत्थान की आवाज गूँत का साधन बनाया था। नारी उनमें जिनके अधिकारों की समाज ने अपनी स्वाय-जीवन और युग के प्रवाह में पिछड़ गए थे, है। प्रशासनिक समाज के उन अंगों के लिए जो आधुनिक युग उत्थान का युग कहे जाते

है। इसे अपने कर्तव्य का ज्ञान हो गया है। इस अपने कर्तव्य का ज्ञान हो गया है। इस अपने कर्तव्य के साथ संबंधशील है। उसने आँख ही मूँद ली है। आज वह गए जलना ही असहिष्णु। भूत की और से मानी वर्तमान जलना ही निरिक्त है उसका अधिष्णु पूर्व और पवित्रम दोनों से पररिक्त है। उसका है। इसे अपने कर्तव्य का ज्ञान हो गया है। आधुनिक नारी सार्वों के चौराहे पर खड़ी

स्वतंत्रता जीवन का अनिवार्य अंग है किन्तु अपनी सही दिशा में। यह जीवन का साध्य है, साधन नहीं। आधुनिक नारियाँ ने इसका अभिन साधन बनाया, दृष्टान्त जीवन में मूर्खता कम कटौत अधिक उत्पन्न हुई। एक-दूसरे के आधार में जीवनधारा विषम हो गई जिसका शीघ्र पर्याप्त आज भी समाज की योग्यता पड़ रही है। मैं मानता हूँ कि ये सारी बुराईयाँ न तो केवल पत्रिका आदर्शों के अंधे अनुकरण का फल है और न उनकी स्वतंत्रता की स्वादिष्टता इसकी जिम्मेदार है। स्थान से देखने पर पता चलेगा कि पुरुष जति भी इस दोष के प्रति जिम्मेदार है। उसने भी नारी की अनिश्चल परिस्थिति से लाभ उठया है, जलती हुई आग में भी का काम किया है।

स्वतंत्रता जीवन का अनिवार्य अंग है किन्तु अपनी सही दिशा में। यह जीवन का साध्य है, साधन नहीं। आधुनिक नारियाँ ने इसका अभिन साधन बनाया, दृष्टान्त जीवन में मूर्खता कम कटौत अधिक उत्पन्न हुई। एक-दूसरे के आधार में जीवनधारा विषम बना। यह बात अलग है कि नारी की अपेक्षा उनके काव्य और साहित्य सफल प्रेक्षकों की संख्या में।

“अकाली सुंदरता कल्पित।”

प्रवर्तनी भी नारी के सौंदर्य का अति सुंदर वर्णन किया है।  
 “अब कैसे लीक-लाज? अब क्या संकोच सजन? क्या न आज बंध नील बड़े मकल स्नेह-स्यजन?”

दोनों के बीच में जो कुछ बर्बा-बर्बा अलक्षणी की भावना रही थी जाती रही। नारी में आत्मसम्मान तथा अहंकार का भाव जगा। इसी समय उपावादी कवियों ने भी उनकी पूरुषमिथ का संदेश दिया। नवीनजी उसमें अग्रगम्य रहे।

आधुनिक नारी



Sujeet Jain  
F. Y. J. C.

आधुनिक नारी कहीं जा रही है ? क्या और संतान उत्पत्ति की अब वह बखड़ा समझने लगी है वह यूरोप की तरह मित्रता में विरवास करने लगी है। जीवन ठलने पर किंवदंती दुर्गाति होगी इसकी वह तनिक भी परवाह नहीं करती। आज वह भयकर ज्वालामुखी के द्वार पर खड़ी है। आज की नारी में अर्थात् ही नहीं गुण भी है। अब वह ऊर्ध्व-मूर्ध्नी सी कोई गृहिया नहीं रही। पदों में घुटने की जगह मंदान में खड़ी है। अर्थात् नारी में पिपसे की जगह वह विद्रोह करती है। आज नारी से परिश्रम और लगन का पाठ पढ़ लिया है। उसका जीवन पुरुष की सेवा में नहीं मानवता के विकास में लगाया है। बस, साहस, श्रद्धा और उत्साह का सबल लेकर वह अबलापन छोड़कर नारीशक्ति बनती जा रही है। उसे देखकर अब पुरुष को लगा कि चंडी दुर्गा और लक्ष्मी के नाम पर आधुनिक नारी बड़ी तेजी से अग्रसर है।

जीव्य पुरुषों से आधुनिक नारी की तरफ की होड़ में खड़ा कर दिया है। उनकी चाल को नारी समझ नहीं पा रही है। होड़ में उस पर एक नशा छा गया है। वह दूर तक देखने में असमर्थ है। लज्जा, पर निकलना, पुनर्जाई पारिवारिक दिव्य दृष्टि लगे है। माँ की प्यार भरी गीद और अमृतमय प्रवहार से 'माँसी' के नखरी के समान मान ली जा रही है। लिखा पटनी जा रही है। धारा, माताओं का म कर रही है।

आधुनिक नारी स्त्री का म पुरुष अधिका है रहन-सहन, खान-पान, काम-धाम हर क्षण में बड़े नारी नहीं बरत नर की तकल करती है। शील, लज्जा और समर की जगह उससे शोषण, कठोरता और विनाशवादी भाव ही अच्छे लगते हैं। आज वह घर की शान ही भलब की शोभा बहाती है। पति, पुत्र अथवा आरोग्य नारी की सेवा तो दूर रही, आज उनकी उपेक्षा में नारी की मना मिलता है। आदेशों की वह दक्षिणमुखी विचारधारा मानती है। पुरुष की देहली पर खड़े होने में गीदर अनुभव करती है सीधे का गला उसे झूलता जा रही है।

यह सत्य भी अस्वीकार नहीं किया जा सकता कि आधुनिकता की दीड़ में कुछ स्त्रियाँ ने पुरुषों से बढकर साहस, धारण, वीरता आदि का परिचय दिया, किन्तु यह वैश्व ही रहा जैसे अंधेरी रात में जगमग की चमक। अधिका स्त्रियाँ ने ही अपनी मानसिक दुर्बलता का परिचय दिया है। यह बात करने में बरा भी संकोच नहीं कि उनके प्राचीन रूप, सहिष्णुता दया, समता आदि गुण आज भी अपनी जगह पर अक्षुण्ण और सर्वोपरि हैं, और रहेंगे भी। उन्हें भूलना अपनी महिमा और गौरव से रहित होता है। आधुनिकता आज भी जगह पर अनुकरणीय है। पर आधुनिक नारी भी उपेक्षा की बरत रही।

क्या बीषमयुगी कायक्रम भी इसके आसँ नहीं पँडिगा।

अब गरीबी के बारे में कौन सोचेगा

कुछ नहीं, बल्कि सरकार के नी काम आ रही है

सदियों से इसी देश में लहरा रही है

मगर, मुझे से उफ भी न करती है

जहाँ करतों की गलियाँ सुनती है

बचारी गरीबी

आप से ज्यादा देश भीषमपट्टी का खंडार बन गया है

गरीबी तो इस देश का अंगार बन गया है

गरीबी को ही लंका करता है मगनलाल

गरीबी के लिए आया हुआ माल

राशन डिपो पर भी गरीबी की बजह से होना है गोलमाल

खर

तो ये नेता अपनी मनमानी कुर्याँ कालू में कैसे बतते

गरीबी और बोट के अगर न होते नहीं

गरीबी में धनवान नेता का बड़ा नाम है

आजकल दुर्लभतन में गरीबी का बड़ा काम है

धार्मिक

वारनव में सरकार इसको हटाना ही नहीं चाहती है

और गरीबी चूचवाप सभी कुछ सह जाती है

सरकार असफलता का इलाज गरीबी पर ही खोजती है

अपने आपकी बचाने का यही तो मंत्र है

उनके पास यही तो एक मंत्र है

सरकार के हथों पूरी तरह लिकी हुई है

इतने सालों से इसी देश में टिकी हुई है

अब गरीबी को ही देख लो

क्या बचल, हाँ बचल, कभी नहीं इनके आसँ पँडिगा ?

अब इन के बारे में कौन सोचेगा

बकसूर होते हुए भी सारा इलाज अपने सर लिया

हेमशा इन्होंने इलाज से समझीला किया

इस युग में तीन चीजें हैं बचारी

कूड़ा, गरीबी और गरी

कैसे पँडिगा हर आँख का आँसू

दुनिया जिसके द्वारे पर जागती है, और न द्वारे पर ही मलती है।

फिर भी गरी ही दुनिया की फलती है

उसी से यहाँ जलती है

अरे ! दुनिया जिससे चलती है

आदमी उसे कटाकर बूझाया अपना मूँ

भार, जिस दिन गया वह पूँ

तब तक बगीचे में झुँ

जी अब तब फुँ-फुँ

गरी की जिदगी एक पूँ की तरह है

या बहना बनाकर फिर से लीटाई जायेगी

या जलाई जायेगी

कि उसकी बड़ी जहर से मरवाई जायेगी

अब जिदगी भर उसे यही जिना लागी

उसके गुनाही की सजा देने के लिये भगवान ने उसकी लडकी दे ली

जिसके द्वारे द्वारे से ही पिता के मुँह से उड़ जाती है लाली

दुवनी घड़नशीलता की है की हम कहते हैं गरी

बचपन से ही आगे बढ़ने की कमी न आयी जिसकी गरी

यया गरी इनके आँसु गरी पीछेगा? "अधवार" फिम का Director

अब बूढ़ापे के बारे में कौन सोचगा

जी बचपे तुम इस दुनिया में बनकर भी न आते

हजार उस बचप वह पूँ लहरास पाव का अंदाज लगा पाते

कमी इन में भी थी यरपुर जवाबिया

यया बूढ़ापे में है दुवनी लापिया

या, उन पर रहस्य लाकर घर में लौकर रख लिया

अपने ही भावा-पिता की घर से बंधन कर दिया

उसे देने गरी के बाद में लौटका दिया

जिस पिता में पूँ पठा-लिखाकर बडा किया

बाह बटा!

बरना दहेज देने के लिये में उसका बाप सजा दिववाया

में पेट पर भी SMT. जी का ही नाम आयगा

और कल से सिर्फ ही जीवा का ही खाना पकेगा

अब पूँ घर में गरी अर्थात् गरी का ही राज चलेगा

गरी जीवा आ गई है अब जिसकी हूँ

बटा भावा-पिता से लौटा लौकर मजबूर

अब बूढ़ापे का यया या कर्तुर



Sejpal Ketan  
T. Y. B. Com.

हंसवा है, हंसवा भी है।  
रीवा है, लला भी है।  
अपने आप की,  
अपनी ही खोती में  
अपने ही मम में,  
लोगों के सामने आता है।  
अपनी ही धन में।  
अपने ही विचारी में लीया था।  
खुद में अपने आपको खोजता है।  
जब लोग देखते हैं, मुझे पूछते हैं।  
पूछते हैं,  
आप खोते से लगते हैं, नहीं?  
अब उन्हें मैं कैसे बताऊ,  
कि मुझे किसी की लला है।  
हंसवा में एक 'हंसवा' की।

## मुझे किसी की लला है

Raj S. Suri  
M. Com Part - 1

अब इनके आँसू कौन पोंछेगा  
हंसवा नहीं तो क्या आगवान भी नहीं भोजेगा  
आर है।  
तो ये लोखली परम्परा की हटा क्यों नहीं देता  
इस कलियुग में भगवान है ये बता क्यों नहीं देता  
नहीं तो दुनिया स्वार्थी ही जायेगी  
अपना काम निकल जाने पर दुनिया की ठेका लिखायेगी  
तेरे दर पर भी कोई प्रसाद नहीं चढ़ायेगा  
और दुनिया बनावे वाले ये दुनिया बनाकर पढायेगा।

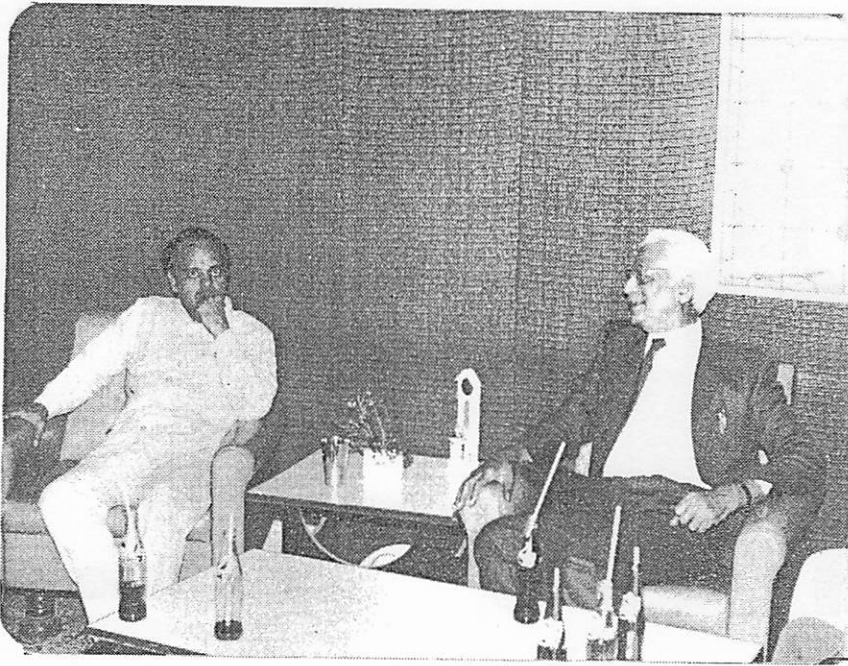
एस. वाय. बी. कॉम.

## संजय पुराहित

सर्वा भयन वीरान् वनेषु  
 गिरान् रङ्गी संकष्टे लघु  
 फलदा आनन्ददा रङ्गी  
 स्यार से अब न काम बनेगा  
 न नारी विषवाही पय न विदुर उसका पूछ पाये  
 उननी करवी इनका सीमा न बाग ये उजड़ पाये  
 इहो विषक भवारी ने  
 मज्जर बनाया इहो ने इसको  
 इहो देवाही भवदारी ने  
 कवरी-कवरी कर दिया वन का  
 भाँ बहनी का कल करी लहू को पीना चाहिये  
 व्यास लगी है इनकी रक्त की शायद ये न माने  
 सत्य की असत्य बताने की  
 अत्यय का शायद जमाने की  
 विदुरत्व की कुल्लव बताने की  
 ये कल्पना है, हिमा शक्यों की  
 न होना जहो प्रकाल बस, उपजाया अत्यचार  
 जहो विषक होना अंधकार न लो उठनी नही धार की  
 भाई को भाई से अलग कराने की  
 ये कल्पना है, नया भारत बनाने की  
 न दया है न शर्म है न हया है बेशर्म है  
 लेकिन, ये कथा है आनन्ददा का  
 री देना है कठोर हृदय श्री मानवमात्र का

आनन्ददा

# HINDI SAHITYA PARISHAD.



MEIN THO  
KERIYOTHO KE  
SHRI SURENDRA  
SHARMA IS WITH  
SHRI BAJRANGLALJI  
DALMIA

HUM BHI KAVITAIYE  
SUNAYEINGE



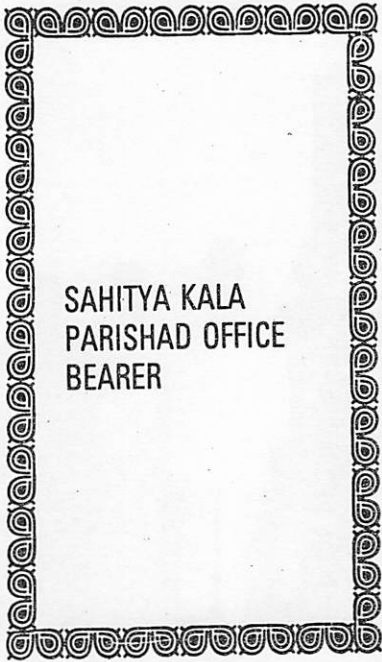
TILGUL FUNCTION OF  
MARATHI  
ASSOCIATION



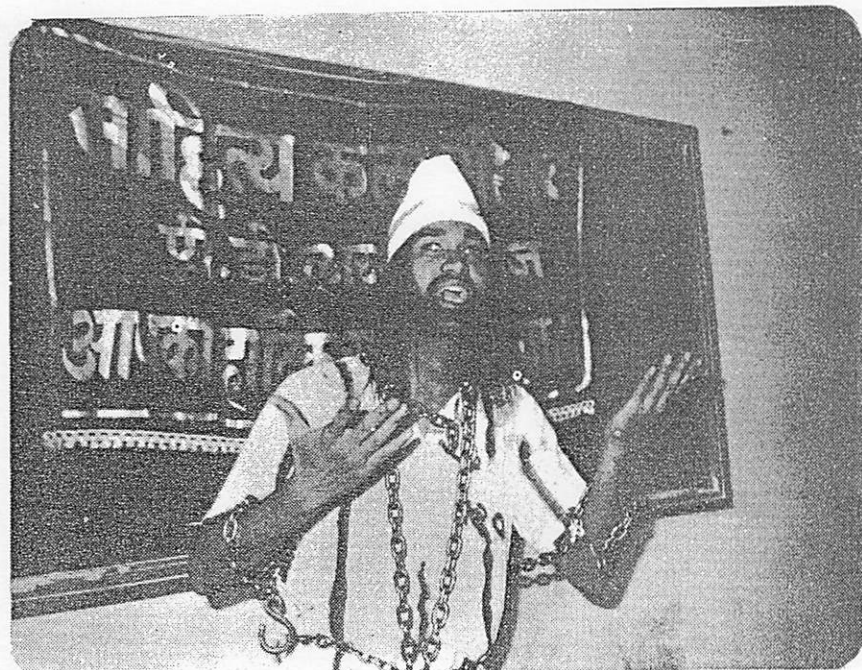




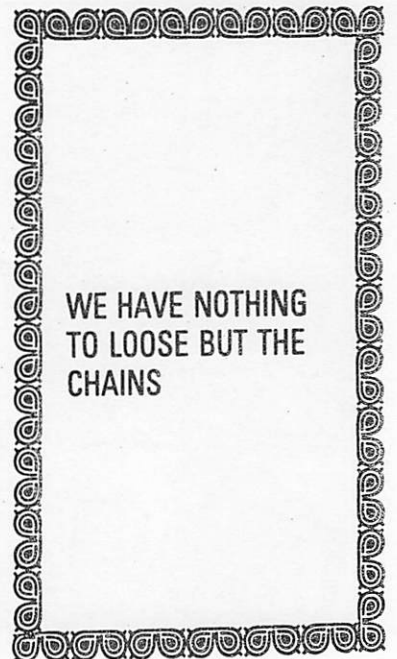
MARATHI  
ASSOCIATION  
MANAGING  
COMMITTEE



SAHITYA KALA  
PARISHAD OFFICE  
BEARER



WE HAVE NOTHING  
TO LOOSE BUT THE  
CHAINS



# MARATHI SECTION

EDITOR :

PROF. MRS. S. S. KULKARNI



The main thing we have to keep in mind is the emotional integration of India. We have to build up this great country into a mighty nation, mighty not in the ordinary sense of the word, that is, having great armies and all that, but mighty in thought, mighty in action, mighty in culture, and mighty in its peaceful service of humanity.

— JAWAHARLAL NEHRU

# COME LAUGH WITH ME

Ist Friend : Why are you standing in that bowl of water ?

IInd Friend : Well, The tablet I am taking says "To be taken in water 3 times a day".

---

Teacher : Hand up those who want to go to Heaven. (All the children put their hands up, except Raju).

Teacher : Raju, don't you want to go to Heaven.

Raju : Well Miss, by mum. said, I had to go straight home after school.

---

Sita : She told me that you told her the secret I told you not to tell her.

Geeta : But I told her not to tell you I told her ?

Sita : Oh, Well, dont tell her I told you that she told me.

---

Balaji : Mother can I have an apple ?

Mother : You just had your lunch now ?

Balaji : I know, but I just broke the doctor's window  
(An apple a day keeps doctor away)

---

Drunkard Ist : I want to buy the Taj Mahal ?

Drunkard IInd : No, You can't buy it.

Drunkard Ist : I will buy it.

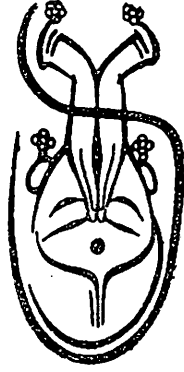
Drunkard IInd : No, you cannot.

Drunkard Ist : Why can't I buy the Taj Mahal ?

Drunkard IInd : Because I do not want to sell it.

SHABBAR A. SUTERWALA  
F.Y.J.C.





कायकामांश्च संपूर्णं स्वामलंकी आयोजन  
 मूलं च्या अनश्रवत निश्चित अर पालन.

संपवला

वर्षाया अठवरा समारंभ अर्थात्च तिळगुळ  
 समारंभ होवा आमवयच काही गुणी कलावर्षांनी  
 मनोरंजनार्थे कायकाम सादर केले. आणि याचार्था  
 श्री. बालेरी यांच्या हस्ते वर्षभरारीत विद्यार्थ्यांना  
 बक्षीसे दिली गेली आणि चहापानार्थे कायकाम

वागत्या आयोजनाचा अनश्रव घेतला.

विद्यार्थ्यांनी कळवा बीचला सहज आयोजित  
 केली आणि मीजमजत दिवस घालवून फार

पहिले बक्षीस यागीदारीत घेतले

पर पडली. आणि तिन्ही याषामधील विद्यार्थ्यांनी  
 उत्कृंत काव्यस्पर्धाही वागत्या प्रतिष्ठादाने

सिजला. स्पर्धा दबाही जास्त वागला होवा.

विद्यार्थ्यांसाठी घेतली गेली. फार वागला प्रतिष्ठा

स्पर्धेने झाली. यदा अशिनय स्पर्धा सर्वे याषिक

सालाबाद यमाण वर्षाची सुरवात अशिनय

वर्ष असे गेले



१०० वर्षे ईशजन्ती भारतवर्ष रज्य केल  
 स्थानीय श्रवणची ३० वर्षे अतिशय वाढत होती  
 सामाजिक आणि राजकीय जीवनात बदल  
 घडवून आणण्याचा प्रयत्न स्याप्रसंगीत राहू,  
 स्वाधीन स्वतंत्रता, स्वाधीनता यांचे प्रति  
 अनेक पुढारी करित होते आणि अशा या क्षेत्रात  
 वाढल्या या सर्वप्रसंगी २८ म १८८३ रोजी  
 नाशिक जवळच्या 'मार्ग', गावी वि. टी. सावरकर  
 यांचा जन्म झाला.

जिती रूपाच्या प्रसंगीतून खूप धारण करत  
 घेतले. घालवही घालना घडना आणि मीठ्या  
 निरव्यापे मन लावून राखून तस अस्यास  
 करणारी विद्याची म्हणून ती शिक्षकांचा लाडका  
 होता. यथाच्या आठ-दहात्या वर्षांपासून त्यांच्या  
 कनिष्ठा मासिकात छापून घेत जातल्या. पण त्या  
 लिहणारी काव्य कला अतिशय मूल्यवान आहे हे  
 सापडकांना माहीत नव्हते. सावरकरांनी 'कमला'  
 हे मासिकाच नसून 'माझी जन्मठण' हे आत्मचरित्र  
 लिहिले व अतिशय प्रसिद्ध झाले.

'पारतंत्र्याचे धातक आहे'  
 अति दीन असे दिन झाले  
 स्वातंत्र्याचे मील कळले  
 मग झुंजार असे वाढले झाले'

## दीपनंभ - वि. टी. सावरकर



एक माणून म्हणून जगातला प्रसंगीत दिरवळी  
 खरेच अनेक दुःखांनी भरलेल्या या वाढवटगत  
 कथा प्रवास करत घेऊन ? अंधःकारातून बाहेर  
 पडण्यास कोणता प्रकाश असेल ? प्रयत्न राहू  
 मनोहर सैली सदाय नसेल, आतुरता ही ही  
 अशा विधीत करणारी पण म्हणण्यास असाणा-या  
 भावना नसतील. तर माणूस भावना विरहीत  
 यत्र हीडेल. यथाच्या उद्वेगवटगत त्याला  
 अत्याय - फुटीत आवाज घडवल्या फिकाळ्या  
 पुढे जाणार नाहीत. त्याला पुढे जाईल  
 फक्त नोटाचा आणि नण्याचा आवाज त्याला  
 मिळत असेल त्या ऐतिक सुखात अन् मिळत  
 नसलेल्या सुखाच्या शोधात ती माणसाची इतरून  
 दखल आणि माणसाला मिळालेले दीन हीन दहा

F. Y. J. C. A.  
 Deepali

बोटे दुसऱ्याचे अर्थ पुरवणाने माहीत तर माणसा  
 कारण ठरतील सर्वप्रसंगी ही माणसाला मिळी-  
 लेली देणगीच ती मग घडून नसेल.  
 मी माझ्या विचारात गुंग होते आणि  
 अचानक मला जाणवत मला कोणाविशी इतकतय  
 थापणी बरक मला मदतवा होवत होती.  
 मला जेव्हा कळत ते सर्व विचार मला असे  
 च्या तसे आठवत आहेत. तेव्हा लिहून काढले  
 झाले.

सर्वरक्षणी संयोजना इतकी सिद्धी वरत  
होती की शिक्षण पूर्ण करनही स्थाना वरिष्ठरक्षणी  
सनद सिद्धी नाही उरत १९०० च्या १३ मार्चला

एव रूढ साहित्यवाचा वाक्यकारिणी खून केला  
आणि त्यांची पत्नी त्यांना फासावर दिले जात  
असताना खूप रडत होती तेव्हा एक वरुण तिला  
हसवताना सावरकरांनी पाहिले त्यांना ते मूर्खीच  
आवडले नाही. त्या स्त्रीच्या दुःखाकडे पाहून  
गुन्हिला हसवेसे का वाटते? ही काही माणसाकी  
माही असे म्हणून त्यांनी त्याला गप्प केले.

अत्याय करणाऱ्या लोकांना छळणाऱ्या  
संयुक्त अधिकाऱ्यांचे त्यांनी खून केले त्यांचे  
सावरकरांनी कायक केले. स्वतःला फासी होणार  
हे माहित असूनही आपल्या देशासाठी व स्वातंत्र्या-  
साठी अनेकांनी बलिदान केले म्हणजे संयुक्त व  
भारतीयोपार्थ संघटनेत उषडलीच असे सावरकरांचे  
एवढे मत होते सावरकर स्वतःच वृत्तीचे, तेजस्वी  
बाण्याचे व धीर वृत्तीचे होते. कितीही गंभीर  
प्रश्न असला तरी ते वेळ निभावून नेत.

सावमात्मकही होते हे कळून येते.  
वरत ते असे मानवतावादी होते वसेच ते  
व्यक्त होऊन ही कविता भावनारमक होते या  
आहे या गायनात सावरकरांच्या मनातील भावना  
तळमळत' हे सावरकरांचे अतिशय प्रसिद्ध गण  
मजशी ते परत मातृभूमि, सागरा गण  
जीवनातील दुःखांनी ते अस्वस्थ होते असत "ते  
लिहीली ते फार मानवतावादी होते माणसाच्या  
सावरकरांनी अनेक कविता व अनेक गणी  
कानाला बरे वाटत नाही."

उत्तर दिले, 'त्या संयुक्त आहेत हे माझ्याहि  
आला त्यांना हिंदूत्ववाचा अभिमान होता. त्यांनी  
बरे वाटणार नाही, याचा सावरकरांना राम  
कथाला हवे होते? त्या वाईच्या कानाला ते  
त्यांना म्हणाला की हे असे एवढे सांगायला  
म्हणजे "मी हिंदू आहे." सावरकरांचा प्रिय

१९०९ मध्ये ते लंडनहून दक्षिण अफ्रिकेला  
गले. मार्गात एका संयुक्त स्त्रीचे स्थाना विचारले,  
'तुम्ही रिव्हारी चर्चला जात काय?' सावरकर

पाहिले असे त्यांचे मत होते.  
सावरकरांनी एका भारतीय  
तत्त्वज्ञाना त्यांच्यावर लक्ष ठेवण्यासाठी ठेवले तर  
सावरकरांनी पोलिसांवर लक्ष ठेवण्यासाठी आपला  
एक माणूस ठेवला आणि पोलिसांनी ठेवलेल्या  
माणसाला चालला घडा विकवला.

ते स्वतः स्वदेशीच म्हणून असत  
भारताच्या इतिहासात गाजलेली 'प्राचीन कथकथा-  
ची झेली' ही कल्पना, त्यासाठी केलेले कष्ट  
सावरकरांचे होते वरिष्ठरक्षणी परिक्षेसाठी ते  
परदेशी गेले पण तिथूनही त्यांनी त्यांच्या विद्या-  
रक्षणी भारतीय तत्त्वज्ञाना एकत्र आणले. त्यांनी  
सावरकरांनी सावरकरांनी सावरकरांनी सावरकरांनी

देशाच्या स्वातंत्र्यासाठी सतत झगडत राहिले".  
विवाहाला सुरवात केली त्यांनी तत्त्वज्ञान एक  
नेहणुपासून सावरकरांनी आपल्या खऱ्या  
जीवनाला सुरवात केली त्यांनी तत्त्वज्ञान एक  
गुप्त प्रियमंडळ काढले आणि १९ व्या वर्षीच  
जनजागृतीला सुरुवात केली. 'जा बलवंत लोच  
उरती विवर्त' ग्रामोच्च कदाचित सावरकरांना  
भारी कमावणे हा ही एक खंय होता. त्यांना  
भोजा चालवणे, बाण मारणे हे देखील येत होते.

धर्मातील अंधश्रद्धेचा स्थाना राम होला ते  
विश्वामित्र होते ते एकदा 'आरुणके' हा  
पुराणातील ग्रंथ वाचत होते ते बहिनानी पाहिले  
व ते म्हणाले 'अरे, आरुणके परात वाचू नयेत  
त्याचे घराचे अरुण होते' असे म्हणून त्यांनी  
ते काढून घेतले पण सावरकरांनी ते वाचलेच.  
एकदा त्यांनी बहिणीच्या बागड्या फोडल्या  
व्याच्या १९ व्या वर्षी त्यांनी त्यांच्या घरातील  
दुर्गादेवीच्या मूर्तीसमोर शिवाजीचे बशी रोहिदे-  
स्वरुवर राण घेतली बशीच राण घेतली 'मी  
देशाच्या स्वातंत्र्यासाठी सतत झगडत राहिले".



Anagha Pandit  
F. Y. J. C. A. - 35

'तारा निखळूनही प्रकाश राहो'  
देई सर्व जगला राहो  
भारतीय इतिहासात  
सावरकर गावाचा नेजस्वी दीप  
सतत असा तो वेधत राहो'

अवध : प्रणाम

आरवाच्या इतिहासाच्या अवकाशातील एक स्वयंप्रकाशित व नेजस्वी तारा निखळला पण कितीच्या स्वरूपात आपला प्रकाश बाकीच्या जाग्यांना स्वयंप्रकाशात करण्यासाठी ठेवून तारा निखळला असा अशा नेत्यांच्या दीपमालेत आणखी एक दीप आला आरवाच्या इतिहासात स्वतंत्रपणे साकारकरांचे नाव जोपासत येथे. चंद्र, तारे आहेत तोपासत घेतले जाणार. अशा या शेर नेत्याला

मर्म आला.

१९६५ ऑगस्ट पासून त्यांची प्रकृती बिघडली अनेक उपाय झाले. पण कुठवरचेचुद्ध कोणचे काय चालते ? अखेर ७३ वर्षांच्या सावरकरांना २७ फेब्रुवारी १९६६ मध्ये मुंबईत मर्म आला.

१९६५ ऑगस्ट पासून त्यांची प्रकृती बिघडली अनेक उपाय झाले. पण कुठवरचेचुद्ध कोणचे काय चालते ? अखेर ७३ वर्षांच्या सावरकरांना २७ फेब्रुवारी १९६६ मध्ये मुंबईत मर्म आला.

बारी गावाचा अतिशय दुष्ट असा एक साहेब अदमनच्या कारागृहात होला तो सतत भारतीय बंदिवानांचा अपमान करित असे साव-रकरांनी त्यांना सांगितले की, आज पुन्हा राजे आहात म्हणून अपमान करित आहात पण एक दिवस असा युद्ध लीक हिंदुस्थानचे राजकीय बंदिवान म्हणून म्हणून आदरात हे स्थान पहायला लीक म्हणून त्यांना काय्या म्हणून, बंदिवानां स्वतःला बंदून कोळ फिरवणे अशी अति कष्टाची कामे दिली गेली ते अनेक वेळा काम करताना बंदुधर पडले. आपली राहण्याची दिती असावी म्हणून त्यांनी खूप

तरी कुठकी वर राहिल का ?

आधीच सोडविले आणि कुठवरचे यशोव अतिशय "परमेश्वर स्याध्याही द्याऊं आहे. तो कदाचित पुन्हाला ५० वर्षांनी सोडेल." सावरकर म्हणाले, त्यांना म्हणाला, 'बाबू नका. द्याऊं सरकार घेतलक, माहीकुही सर्व जल झाले. एकजण आणि त्यांच्या सासऱ्यांची मालमना, कपडे, जगाचे लक्ष या गोष्टीकडे वेधले गेले. त्यांची जमठप काळ्या पाण्याची शिक्षा झाली. संपूर्ण खटला २३ सप्टेंबर रोजी संपला आणि त्यांना झाले. आणि त्यांना पुन्हा पकडले त्यांच्यावरचा पोलिसांचे पाहिले असल्यामुळे त्यांचा पाठलाग पळून गेले पण त्यांना उर्दी सावराना एका संज्ञासाच्या लिडकीनेन उडी मारून पाहिले ते ऑफिसर त्यांच्यावर नजर ठेवित असताना बोट उभी असताना दहा पोलिस आणि एक भारतात आणले जात होते आणि मासोलिसला त्यांना पकडून त्यांच्यावर खटला चालवण्यासाठी



विचारले 'आहे कोठे गेली ?' "देवळात गेली अण्णा आले होते. त्यांनी कविताला

पुसले आणि दार उघडले कविताने कल्पेचे ते पत्र धाड्यापेढेने ठेवले होते सौती तरी ये." "देवढ्यात बस बाजली आणि- गाही अशी शपथ घेतली आहे ये, दादा माझ्या- गाहीस ती पधत मी माझ्या यथाचे वेळे लागार वातावरणच बदलून गेले आहे. ते जी पधत यणार एक दिवस तरी ये ते गेल्यापासून या घराचे निदान या पुढ्या घाकट्या बहिणीसाठी तरी ये आदरेना ती म्हणू लागली दादा ते परत ये पत्र वाचून पूर्ण झाले आणि कविताला रडू

हे स्वप्न पूर्ण कर तुमचा दुहेरी मंगण, कल्पे" आहे ते खरेतर हो. आणि अण्णाचे आणि आर्देचे पण कविताला या अथागी दादाची एक विनंती मला खरेतर करण्याच तुमच स्वप्न मी सोडले आता यापुढे कविताच तुमची मूलगी आणि मंगण। तिचे लाड करत। आणि मला टाकून बाजला पण तिच्या पुढ्या बरेपेढेने कमी त्यामळे वेही माझा अखराचा दंडवत मी कविता पुढ्या मोठा लागली. - ति. अण्णास आणि ति. मी. आर्दे मधून तिने एक कागद काढला आणि ती घाबू ती जातोच कविता उठली टेबलाच्या डोंडार देवळात जाऊन घुंते म्हणाली आणि तिघून गेली राहिल्या आर्देला काहीच काम नव्हते. वेही ती कविताच्या सवें मंत्रिणी गेल्या. पुःहा या दोघीच आहे ती मध्य काहीच जात नाही. "याच्या वेळाने तिची बाजू घेतली आज तिचा गुंफारचा उपास वेहा कविताचा वेहेरी गीरागीरा झाला. आर्देने सगळ्यातणी तिला आग्रह करू लागल्या वेही जा, हाक मारली. कवितांनी सवर्ना वेह वाटले वेहेरी आर्देने वही परीत तयार झाला आणि कविताला तिचे आणि ती मंत्रिणीच्यात मिशळून गेली. दुहेरीपधतच कविता आली. आणि तिने वेह आर्देकडे दहावी आली आहे." तिचे ते बोलणे पूर्ण

आज घरात वातावरण शांत-शांत होते. निकालाचा दिवस सकाळ पासून अण्णा घराबाहेर पडले होते थोडे काम आहे. घुंती, असे म्हणून अण्णा बाहेर गेली. आर्देनेच धोर धरला, आणि ती कविता जवळ आली आणि म्हणाली 'कविता, ऊठ. आता त्या मूली घुंतीज वेह, वेह करतीच वेह आणि जा आणले दुःख आपल्याजवळ ठेवावे पती, इतरांना मात्र सुख द्यावे.' "एवढे म्हणून आर्देला रडू कासळले यणी ती तिच्याकडे पाठ फिरवून आलेल्या खोलीस तिघून गेली. कविता उठली. तिचे पुढे घुंते आणि सायकल घऊन ती बाहेर पडली. ती बाहेर पडल्यावर आर्देला रडू आदरेना. तिने दाराला कडी लावली आणि ती कल्पेच्या फोटोजवळ घऊन रडू लागली-कल्पे, बाळा, मोठी माणस सगळ्यासाठीच बाळगतात हे त्याने तुला बोलले त्याचे बोलणे ते एवढे सनावर घुंतीज असे वाटले नव्हते. ते गेल्यापासून त्यांनी अथपणी जवळ-जवळ सोडूनच तिचेय रे जायचे म्हणून आपले जगतात. ते हेया घराचा भावी कर्ता आणि पुत्र हे घर असे कोलमडवता पाहिलीस. झाले गेले विषयन जा, एकदा तरी घऊन जा, ते खूबाल असल्याची माहिती पाठव रे. कल्पे हेया आर्देच्या विनंतीला मान दे रे. -

आत्महत्या

F. V. J. C. B.  
अवनी पतिवार

रहणें वेच टाकण्यात आला होता.  
ती मंत्रदेह करधेश्या होती. बवारणी

आणि तिचा अर्थयुक्त मंत्रांनी पडली.  
कवितांचे रसा देहाकडे पाहिलेच ती किचकिली  
दुसरी म्हणाली-“कथांचे हे मंत्रा असेल ?”  
एक म्हणाली-“काय मंत्र पुर्या आहे हा !  
बघत आणण्यात देवलाजवळ युक्तन पोहोचला  
देवाचेर असलेल्या शरीराच्या अवयवांकडे वृद्धीने  
शरीर मिळाले होते. त्या शीघ्रिणी देवरीच्या  
साथ्या म्हणण्याप्रमाणे याने अत्यासासा पूर्ण  
दुसरी दिवस उगाडला खरच कवि-

वर मी रविवारी पाटी देईन.”  
म्हणाली-“आपल्याला खर फूल बांधी मिळाली  
मिळेल असे मला वाटते.” त्यावर तिसरी  
त्यावर कविता म्हणाली-“आपल्याला पूर्ण शरीर  
आपल्याला शरीराचा कुठचा अवयव मिळेल  
दुसरी म्हणाली-“कविता, तुला काय वाटते  
त्याला मानवी शरीर अत्यासासा देणार आहेन.”  
पडली. त्यातील एक म्हणाली-“उद्या आप-  
देवर तीन मंत्रिणी बरोबर फिरायला बाहेर  
मध्य ती खळ लागली. एक दिवस ती आपल्या  
कविता मंडळीला आली तेथील होस्टेल  
माफी मागत व मला एकदा तरी भेटायला म.”  
राम आला असेल तर त्याच्या वतीने मी वृत्ती  
मी भित्किलला प्रवेश घेतला आहे तुला अण्णाचा  
आज मी मंडळीला जात आहे वृत्त्या देऊ प्रमाणे  
करधेश्या फाटोबघवळ जाऊन म्हणाली दादा  
पडवतांना फार रडू आले ती धावत-धावत  
खुले मदिना आला कविताला धरबाहेर  
धरप्राप्तिन रूर घाडत आहे.

अण्णाची आणि आर्कची वृत्ती की  
कवितांचे भित्किलला प्रवेश घ्यायचा आणि वृत्ती.

मंडळी.  
पण झाली होती पण करधेश्या कुठच परतला  
होता. आज तीन वर्ष झाली होती. कविता १२वी  
बोलले होते म्हणून ती धर मी म्हणून निघून गेली  
झाला होता. त्यामुळे अण्णा त्याला रग्याने काही  
कविता शाब्दिक पडिली आली तर करधेश्या सापस  
दोघेही एम. एम. सी. या परीक्षेला बसले.  
बवारणीने स्वतःचा म्हणून ठरवून घेतले असे  
कविता एकाच वर्गात असल्याने ती निव्याकडून  
सापस झाला होता तीन वर्ष, करधेश्या आणि  
करधेश्या बरोबरच शिकत होती कारण करधेश्या  
ती करधेश्याने तीन वर्षांनी लहान पण शाळेत  
नव दुसरी, वृद्धीमान आणि समजदार मंत्रिणी  
धाकटी मंत्रिणी कविता कविता लहानपणा पासून-  
दांपत्याला तीन मंत्रिणी मंत्रिणी करधेश्या आणि  
खरच, मी व मी. निव्याकडे देवाकडे या

मनाचे वागावे लागते.  
वृत्त्या आर्ककडे आणि कविताकडे बघून कठीर  
झाली आहे रे. आर्जन लिखिलेला झालेच पण  
आकाशच कोळलय रे. मी मनाचे फार हळोवा  
परत घरे. वृत्त्यापासून साह्यावर जाणू काही  
नाच लावणार करधेश्या झाले मला निव्याकडे घरी  
झाल्यावर वृत्त्याच्याच घरी जाणार वृत्त्याच  
झाली काय ? अन् वकील झाली काय ? लान  
बोलले होती रे मंत्रिणी हे परध्याच धन, उर्बातर  
उद्गारले-“करधेश्या, मी वृत्त्या मन्नासाठीच  
काढला आणि ती छत्रीणी लावला. आणि  
धरप्राप्ती झालीने करधेश्या मंत्रिणीवरील फाटी  
णीकडे जाऊन घेते असे म्हणले.” अण्णांनी  
एकविताची गरज आहे म्हणून तिने-“मी मंत्रि-  
अण्णांनी म्हणले कविताला कळले अण्णांना  
साठी वृत्ती कर.” “नकी, मी जरा शीघ्रिणी.”  
आहे.” कवितांचे उत्तर दिले, “अण्णा, वृत्त्या-

आमची आई एक मूलगी, त्यामुळे साहित्यिक आर्जाचे आदेशाला आभार दिले.

आमची आई म्हणजे साक्षात मूर्तीचीच

पुढादा पुरुष जसा आपल्या कुटुंबाचे पालन-पोषण करतो तसेच तिचेही आदेशाला रत्यावर यत्न न देता आज कर्तव्ये आहेत. आई नसे म्हणून काम करू लागली दिवस-रात्र कष्ट करून तिचे

आदेशाला वाढविले. तिची फार इच्छा मुलांनी शिक्षा देणे म्हणजे आणि काहीतरी करून दाखवावे. मी थोडी शिक्षणाने बरी असल्या कारणाने मी शिक्षण घालली नोकरी पत्करून,

स्वतःच्या पयावर जे रडवे आणि मगज लावून करावे अशी आईची इच्छा. तिचा वाटने आपले जसे होत होते तसे आपल्या मुलांचे होऊ नयेत उद्यात नव्याने विचारले नाहीतरी नोकरी

असल्या कारणाने मी माझे पाठ आरामाने घेऊ शकते. मुलां राहू शकते. आई नेहमी जे मुलां-साठी करते त्याच्या मर्यादेचे असते. ती काहीही

मूलांचे वाढवून देऊन नाही घ्यावी मला चांग-लीच करण्यात आहे आणि विवेकाशी आहे. त्यामुळेच कदाचित मी आईची इच्छा पूर्ण करून, तिचा मुलां ठेवण्याचा यत्न होईल तितका करत राहिले, असा मनाशी मी निश्चयच केला आहे.

ज्या मातेने संपूर्ण जीवन मुलांच्या सुखा-साठी वाढविले, जिने ऐन ताकत्यात एकटीने सर्व संकटाशी तोंड देऊन मुलांना सांभाळले स्वतःच्या सुखाचा विचार न करता मुलांना जिवक सुख देता मुझे यत्नाच साक्षात जी राहिली जिने स्वतःकधीही चांगले बरंच परीक्षण न करता मुलांची तोंड पूर्ण केला अशा या पार मातेसाठी आईने इतकेही कष्ट शकत नाही ? हो फार मोठा यत्न मी नेहमी माझ्या मनाला विचारते आणि माझे मन त्याला कधीही नकार देत नाही

दिनांक २५/१०/८८, आज बरोबर तेरा

वर्ष झाली, आईने आदेश रद्याची त्या पवित्र

ठिकाणाला घेतून. त्या ठिकाणाचे नाव नवघाटी

विद्यालय मातीने मातेमुमतीने आदेशाला आभार

दिले. जिथे आमच्या बालविद्यालय आनंदपुत्र

तेरा वर्षापूर्वी मी जेव्हा केवळ तीनच वर्षांची

होते आणि मोठा पाच वर्षांचा

आमचे कुटुंब आदी मुलां समाधानी होते.

आज्जबाजूचे कोबाटी तर आदी वेळ आली की

जीव त्यापलही तयार वराने कसलीही कमतरता

नव्हती. गणपतीविदांचे सर्व वादल होती. बरिब

माझे फार लाड करत, कारण तीन वर्षांची न

म्हणता कुणी पाच वर्षांचीच म्हणून असे सांगत,

गोरा पूर्ण, वर आलेले गोरे-गुलाची गुबगुबीत

आज. सर्व विधीच मी फार लाडकी होते. आणि

एके दिवशी अशा या मुलां कुटुंबाला कुणाची

परी नजर लागली आणि आईने सर्व वडिलांपासून

आदी वर फकले गेले. देवाने म्हणा वा कुणीतरी

मुद्दाम फुट पाडली. माझ्या लहान भावाचा

तेव्हा नुकताच जन्म झाला होत. ती फक्त

आमचे लहान बंधूच होते. आदेशाला आभार

आमचे लहान बंधूच होते. आदेशाला आभार



Anita C. Gawas  
F. Y. J. C. / B 24

त्या खूर्शीवर माझे बहिब मला पोटावर ठेऊन  
झोके देत झोपवत. प्रत्येक वर्स आई-बहिबच्या  
कट्याची होती. त्या खूर्शी आणि बाहेरचा  
आमचे हसत स्वगत केले, वस्तुतः आमची  
उद्दिनापणीची सुख-दुःख लपली होती. त्यांच्यात  
आमचा वास होता. सुखदुःखाच्या आठवणी करून  
देणाऱ्या व सुखी संसाराची साक्ष देणाऱ्या त्या  
पराबा आईची आनंदासु अरण्या नयनांनी निरीप  
धवल आणि पराच्या बाहेर पडली. निघता  
निघता पुन्हा एकदा त्या पराकडे वळून पाहिले.

ते नेहमी म्हणत असत की खूप मोठी ही आणि  
आईला सुखी ठेव मिळाली आणि दुःख देऊ नका.  
बहिबच्या प्रेमाची उणीव मित्र आम्हाला कधी  
भासू दिली नाही. आई आणि बहिब अशा दोन्ही  
भूमिका ती आज तेरा वर्षे बजावत आई.  
ब-याच वर्षांनी आईने नवसारीला उतरली  
घार घार बटलळ होत. पूर्वीच काहीच दिवस  
नव्हत. संपूर्ण रात्र मानलेल्या मावणीकडे घालवून  
दुस-या दिवशी केवळ आमच्या हॉटेलात आम्हाला  
आई आमच्या घरात घेऊन गेली. तिथे आता  
दत्ताराम म्हणजेच आईचा मानलेला साऊ रहात  
होता. त्यानेच ते घर बहिबकडून घेतले  
आमची प्रत्येक वर्स तेथे होती. कपट, पंजा,  
वेताची खूर्शी, सर्व भांडी, सर्वकाही तेथे होते.  
आईने एकही वर्स मूबईला आणली नव्हती.  
पराच्या उंबरठ्याच्या आत येताच आईचे मन  
अरून आले. माझीही खीळ पाण्याने भरले. कारण

### दुष्काल - एक समस्या

पढ़ें मी आबबरन स्तब्ध आले. पूर पाऊन टाकण्याची दिग्भव होत नव्हती, दुष्प्रव रसे होते... कृपाही माणसाचे टाक पाषाणाचे मन धरून वाईल इतके समानक - पाऊस न पडल्या मळे ही लांबी जनता मरुतुच्या, गरिबीच्या जवळ्यात अडकली होती त्यांचे दुःखी, दयनीय, बजार वेदरे, तेथील परिस्थितीचे साक्षी होते. लहान मोठ्या म्हणता-या माणसांच्या जोड्यातील आसवे सत्य परिस्थितीचे सूचक होते. लहान मुलांचे फाटके कपडे, भुकेने व्याकुळ वेदरे पाहून माझ्या आंगठ्यात आले. तेथील आंघोळ, जलविप्लव जमीन पाहून वाळवंटाहूनही समानक वाटले जिकडे तिकडे दूर असा आंघोळ आंगठ्यात होता त्या आंघोळ आंगठ्यात दुष्कालामळे दिवत होती त्या आंघोळ आंगठ्यात दुष्कालामळे मरून पडलेले पाणी, त्यांच्या आंगठ्यात घुटून पडलेली पाण्याचे पाखरीज काहीही नव्हते. मी तेथीच पुढे गेले. काही लोक तेथे आधिकार्या-जवळ गेला आहे. सगळ्यांचे वेदरे आसलेले, जगण्याची पुसटशीही इच्छा नसणारे असे होते. तेथेच एक वाई मोठ्याने इबरडा फोडत होती मी रडण्या खरीज काहीही सांगण्यास तयार नव्हती तसेच कळले की तसे ३ वर्षांचे अजान मूल मरुतुच्या कवाट्यात सापडले. मातेलाचे ते दुष्प्रव घडून तर मनातील आत्मविश्वास राहिला नाही. मी लगेचच तेथून निघाले, आता तेथे क्षणभरही थांबण मला शक्य नव्हते.

राज्यातील विरह्यात दुष्काल पडण्याचे हे बौध्द वष होते जमीन संपूर्ण फाटून गेली होती. पाण्याचा अंशही कोठे न राहिल्याने विना भूगा भूगा पडल्या होत्या. दुष्कालामळे सगळे उजाड, भगभगीत झालेले. दुष्काली भूगा-तल्या वस्त्रातली देवाबंदिल माणसे, त्यांच्या देवापायांच्या झालेल्या काड्या, आत गेलेली पाडे, त्रिकास मोठे-दुष्कालाची सौभाग्य न जोडता सांगत होत्या. या अवघवणुकी अगुपुढे धंद्याव माही माणसे, जनावरे, पक्षी सारेच याला सारले. माणसांना आपल्या बंधीमतेचा, विह्वलेचा केवढा गाव, म्हणून वनिष्ठा पुनः पुढी जाणीव करून देता की, 'पुढे जीव न माझ्या हातात आहे.'

आज देशात दुष्काल ही एक समस्याच आहे. माणसांच्या जीवनात प्रत्येक सकाळ ही सुखाची, आनंदानी वहरलेली येते, परंतु अशा वेळी वतमान पश्चातील दुष्प्रवधक वातावरण वाचून मन खट्टे होते.

दुष्कालामळे हजारो बालके मरुतुमूर्खी. वाढत्या म्हणामुळे बकारी, अशा एक ना अनेक वातावरण वाचून हेदय हेलावते. क्षणभर वाटते या निराशा समातील हासळता तर मानवाचे काय होईल? पण क्षणात वाटत, निराशा समातील राखण्याच कामही तर मानवाकडे सांपडले.

वहिलेचा एक दिन जो दुष्काली भूगा-वरील अधिकाारी होता. त्याच्या योगाने मला दुष्काली भूगावर जाण्याची संधी मिळाली. मी सगळ्यांवर सौख्या उरुयुकरतेच पण मनाची पूर्ण संधीच करून गेले होते.

आणि तेथे पाहिलेच तेथील भयानक, मनात एखादी कायमची जखम करणारे दुष्प्र







अनुभव ही सर्वात मोठा विविध शिक्षक आहे तो प्रथम परिक्षा घेता व नंतर शिक्षकवर्ग हे खाते वीक्षित आहे.



बुद्धीमत्ता म्हणजे १० टक्के परिश्रम व १० टक्के स्फूर्ति.



संनकाळ ही रूढ झालेल्या वेक सारखा आहे, सविषयकाळ प्राचीनरी नोट-सारखा तर वर्तमान काळ ही दानवील रीत रकसेसारका आहे.



सगऱ्या जगात संपूर्ण वृक्षांचे असे काहीच नाही आगदी बंद पडलेले पडत्याळ देखील विवसाग्न देण वेळा आगदी बरीचर असते.

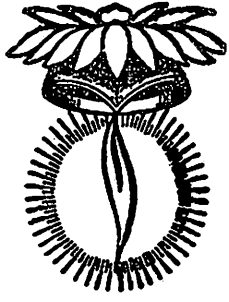


पंसा बोलती नेहमी सत्य मुके असते.



आपले सभाषान का विषयले? आण आहे खावेखा फिरले असावे असे घाटते म्हणून.





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अमुक - अमुक वर्तु कर्णो लघुवर्तु आहे हे दाखविता. त्या वर्तुच्या टिकाऊपणाबद्दल फिका- यवर्णार फिकतीबद्दल मणसाच्या ममान आकषुण निर्माण करता. फिका एखा फिकती अभिनेता या अभिनेत्रीला सुद्धा आपल्या मालाची जाहिरात करण्यास योग्य पडता. ती अभिनेत्री वर्तुन सांगती म्हणजे धास्वी जीवनाचे रहस्य अमुक अमुक शब्दांमि फिका फिका एखादी अभिनेत्री वर्तुन सांगते म्हणजे सादर्या सादर्याचे रहस्य आहे अमुक अमुक सादर्या. आता सादर्या आणि शब्दांमि फिका वर्तुने कर्णो फिको लोकाभिप्य फिका सुंदरही होत नाही. परंतु लोक या जाहिराती बघतात आणि अमुका फिको फिका अमुकी फिकोडन ही वर्तु वापर म्हणून स्वतः ही त्या वर्तु वापर लागतात.

हीच ती कला आहे. ज्यामळे एखादी वर्तु घेतली पाहिजे असे लोकांना वाटते लोक त्या कडे आकर्षित होतात परंपरागी मालाचा खप वाढतो. सध्या जाहिरात तयार करणे ही वेगळी व्यवसाय बनला आहे. या कल्पना दुस-या कल्पना- च्या मालाच्या उपयुक्ततेवर गीते रचली जातात तेथे मालाच्या जाहिरात तयार करण्यास घेतले जाणवले जाते. त्यातच एखादा विनोद वा हेर्यास्पद घटना घातली जाते फिका एखादाया जाहिरातील फोटोपाठीचे कोराय व त्यामळे एखाद्या व्यक्तीची तारिख उजाली दाखविता जाते त्यामळे हेसता हेसता पुढे वाट होते. अशी जाहिरात एकदा पाहिल्यावर पुढे-पुढे पाहिल्याची वाटते आणि लोकाभिप्य होत जाते.

या जाहिरातीचा कळत नकळत सामान्य माणसावर ही परिणाम होतो फिकतीची तसे साहजिकच म्हणूनच जाहिराती दाखविल्या जातात जाहिरातदार कोरायने त्यात मध्यमवर्गीयांच्या समस्या गुंफवली व त्यावर मान करण्यासाठी

सामान्यते जाते. त्यातच एखादा विनोद वा अर्थ. या संवादातून मालाच्या वक्रेटतेबद्दल जाणवले जाते. त्यातच एखादा विनोद वा टाक. कधीकधी जाहिरात संवादात्मक सुद्धा असतात तशीच जाहिरात ही आपणाला गुंणन चित्रपटातील गणी आपणाला गुंणन टाकणारी म्हणूनच जाहिरातही एक कला आहे.

जाणवती. लहरत जाणा-या मण्यवरीवर आपण ही गाऊ फिका ऐकण्या तरी काळा येत नाही. सहेज बाणीवरील या जाहिराती फिकतीही पाहिल्या- स्वतःचे वेगळेपण असते हेरदशाने फिका आकाश- ऐकतो. प्रत्येक जाहिरातीचे संगीत, ग्राह यांचे उठण्यापासून रात्री शोधण्यात शकते जाहिराती हेलेल्या पाच-सहा वर्षात आपण सकाळी

सराळ घाल, सुबह संगीत यामळे असेल. जाहिरातीची लोकाभिप्य सांगे ग्राह आणि साधी जाहिरात आहे हेरदशानवरील ! कदाचित या प्रत्येक मूलाची तीड पाठ आहे. ही तर एक होते. नाही ना ओळखत आहे ही ओळ तर तर ते कानी पडताच घणी ओळखायस हेव कीर्तिक चित्रपटातील गीत नव्हे, अशी पुढेला 'मालाची अशी सुन माला' हे काही कोणत्या

जाहिरात एक कला

एकीकृत मात्र ही प्रथमश्रेणीत नसकेंच उंचीक उरवले होते. मला निकाल दिला ती ७१% माकस पडलेला. ती निकाल पाहून मला फार आनंद झाला. ही घरी न जावा डॉक्टर अंकल-कड गेले आणि त्यांना माझा निकाल दाखविला, त्यांनी माझे अर्थानंदन केले. मी ही फार आनंदी झाले होते. वेवढ्यातच माझ्या मित्रांनी मला सांगितले, “तु आणलेला निकाल गुंथा गाही. तर ती दुसऱ्या क्रमा मूर्खीच नाच व आडगाव गुंथ्यासारखे असल्यामुळे गुंथा तिचा निकाल देण्यात आला आहे. त्यामुळे गुंथा आंठव बोलिले आहे.” हे शब्द माझ्या आवडत्या मित्रांनीच होते, परंतु अण्णर मला हे यमाचेच आदित असे वाटले. ते एकूण माझी कशी मन-दिथवी झाली असेल?

मी माझा निकाल देवाी घेतला. मला ६४% माकस होते. ती निकाल घेतला व घात मनाचे घरी आले, वेव्हा घरातल्यांनी माझ्या वेदऱ्यावर केवळ निराशाच पाडोली. माझा वेदरा निराशेच काळवंडला होता. प्रथमतः जरा मला ६४% माकसेचा निकाल दिला असेवा तर, मी कदाचित आनंदी झाले असेच, कारण मी माझे घारे पपर आजाराल अघवाला लिहिले होते. पण देवाने मात्र माझ्या होवून होहि आनंद हिरावून घेतला होता.

श्रीमा वृकाराम पाटील  
F. Y. J. C.

दहावीच्या परीक्षेला दोन महिने बाकी होते. प्रिन्सिपलरी परिक्षेवून नूकतिच मोकळी झाले होते. मला सर्व्हीची अंजर्वा, मी सरा सर्व्हीचें बजार झालेली असायची. एक दिवशी माझ्या जीव्यावर फिकट खेळणाऱ्या मूलांचा बॉल बसला आणि वेव्हापासून माझे जीके दुखू लागले, आणि र्याच प्रकारातून मला चष्मा लागला. माझ्या मनात ऐशीपयंत माकस मिळ-

वापचेच असा निरुचय.

अप्यास गुण झाला होता परिक्षेला दोन दिवस राहिले होते. पहिला इंग्रजीचा पपर होता, त्यामुळे त्याच्या तिथ्या तिथ्या मनात थोडी तिथ्थिच होती. गाना प्रकारचे प्रश्न मनात थोडान थोडान होते. रात्रभर झोप नसल्यामुळे आणि तिथ्थिच पपराची काळजी असल्यामुळे जीव्यात थककर प्रकार घुलू झाले. मनाची अस्वस्थता वाढत गेली त्यामुळे मला तर रडू कोसळले. आदिते सकाळी डॉक्टरकड गेले, डॉक्टरांनी औषध दिले. सतत खोकला असल्यामुळे मला र्यास झुंथ्यास बास होत होता. असा अवरुधत मी प्रथम पपराला तोंड देण्यास गेले. माझी शारिरीक आणि मानसिक अवस्था पडोला, ऐशी टक्क्यांची असा करणारी मी, आपण या तिथ्यात चापस तर होणार नाही ना ? असा प्रश्न अस्वस्थतेत अघवालाच पपर लिहिला. बाकीच्या पपरांना माझी तबबत बरी झाली असे नाही पण थोडा थोर आला थोडे बरही वाटत आणि यातच माझी परीक्षा पार पडली.

या पुढेचा तर थककर प्रश्न होता, ती म्हणजे निकालाचा दिवस त्या दिवशी मी निकाल आणायला गेले ती निराशा होऊनच, कारण पपर लिहोवना मला यत असले तरी लिहिण्याची बाबती म्हणजे तिथ्या तिथ्या मनात र्याच देव मरुवे त्यामुळे मला थोडी तिथी वाटत होती. पण

प्र. अनंत काणकर आपल्या 'दीन भूय-  
बध्या' या वर्षानुवर्षाने सांगताने, स्वतःसाठी

करत होते.

पुरातन काळापासून सर्वांच्या सुखसिंहाती  
थरा करताना गरीब प्राण्यांचे बळी देण्याची प्रथा  
होती. तिच्यापेक्षा जास्त जास्त जास्त असे  
आणि सर्वजण सुखसमाधानाने जीवन व्यतीत  
करत होते.

समाधानाने व्यतीत करू शकतो.

असताने. म्हणूनच आपण आपले जीवन सुखा-  
रक्षणार्थ होण्यात तेज घालून पहिली करत  
वृत्तानता हीनक तळहोतावर शीर घेऊन देवा-  
पूज्य, त्याच प्रमाणे जीवधारि अर्थात यांना न  
बर्फाच्छादीत पर्वतप्रदेशात उरू, बारा,  
देशाच्या सीमेवर खडकाल, होणारे तसेच  
जाणा आपल्या जीवधारि बाकी लावताही जाणते  
डेव्यासाठी निर्दिष्टात शोध लावताना आत्म-  
धर्माचे जाणणारे त्याच प्रमाणे इतरांना सुखी  
जीवन जाणण्याचे अर्थाने तर पुढच्यांना ठेव  
मागचा शोधणारे, म्हणजे मागच्या लोकाना वागले  
आपल्याकडे एक म्हणू आहे. पुढच्यास ठेव

का मरण, अमरता ही न खरी?

'फूल गळे, फळ गीळ जाहले,  
बीज नुरे, होणारे तसे हळे,  
तेज जळे, वध ज्योत पाजळे,  
का मरण, अमरता ही न खरी?

एका कवीचे म्हटले आहे कि,

असतो.

अजिण्ड कल्प येणाऱ्या संकटांना सामोरे जात  
किवा इतरांच्या सुखसिंहात माणूस दुःखाची  
दोषित तेवढेच आवश्यक असते. व स्वतःच्या  
प्राय फळ हवे असेल तर निःशुभ प्रायचे जत  
गद्दी. त्यासाठी दुःखाचा अजिण्डा हवाच आणि  
उरवले म्हणजे ती कारखान्या सुखसिंहात घेता येत  
एका का जीवनाचा आस्वाद घ्यायचे



F. Y. J. C.

शंभोशा शालवर्ष देसाई

सुप्रसिद्ध साहित्यिक वि. स. खडकेकर  
यांनीही 'ययावी' या कादंबरीत म्हटले आहे.  
"मनुष्य जगतो ते दुसऱ्याला मानवः! त्याचा  
पुराण देवळात ठोक आहे. पण जीवन हे  
देवालय मध्ये तर रणांगण आहे."

आधी मरण, अमरपण ये मग ते.

मरणात खरीतर जग जाते

म्हणूनच एका कवीचे म्हटले आहे.

काहीजण तेवढाने तसेच रवतानासारखे  
पुण्यकर्म करून होण्याच्या कृपाचे गर्भ शकतात.  
पुढच्यांनी जवळच्या वृक्षासमवेत त्यांच्या फळांची  
माधुरी आपण खाऊ शकतो. वदन स्वतः झिजते  
पण त्यांच्या शितलनेची व मधुर सुवासिनी  
आठवण कायम मागे ठेवते.  
जगलास तर शंभोशा, दुसऱ्यांसाठी शंभोशा तर  
जगलास. 'स्वातंत्र्ययुगात प्राणाची आहुती देणाऱ्या  
स्वातंत्र्यधरिणी याची वागेली जाण होती.

जीवन हे रणांगण आहे







सनीषा तैलिकर  
F. Y. J. C. A 15

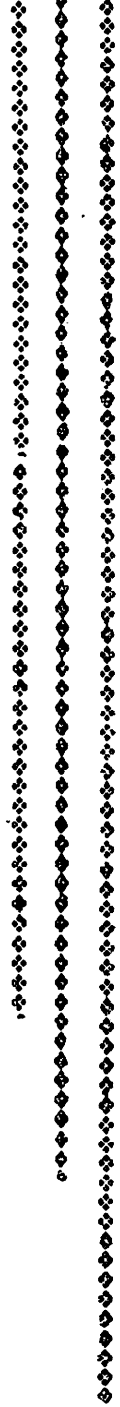
“अधीच एक रात्र होती”

शरकापलेले मन म्हणते  
आणि कोसळणारा पाऊस  
आठवते ती रात्र,  
तरी, अजूनही एखाद्या वसावस अणुस  
शरकापलेल्या हृदयास आनंद देत होती.  
हैर क्षितिजावर सध्दा उदयास येत होती.

साणसांच्या यातनांची.  
साक्ष नहेरी ही खाडी,  
एखादी आतं फिकाळी,  
मध्यच एकू येत होती,  
उडवीत होती हृदयाचा धीर  
फक्त एक शीषण आंता,  
नहेरी रात्र फिड्यांची फिरिकर,  
पाखरांचा नहेरी कलबलड  
केवळवाण्या जिवांची एक लखलख  
निसर्गाचे घेतले होते रौद्र रूप

वाटळीत अणुडलेला.  
असाच पाऊस कोसळत होता,  
काळयाकुट्ट अंधारात गाढलेली,  
अधीच एक रात्र होती,

रात्र वाटळीची





साहित्य कला परिषद

प्रथम परिशिष्टक

प्रथम वर्ष साहित्य

**विपत्तौ**

निष्ठा देवा पूंष पडविती अघटित हे सगळे ॥ ४ ॥

विश्वकार हो अरुनी देवी काव्य जिवनी हळवे

विश्व लयाचे हे बलवान

अनू वरुणाचे त्या वरदान

निष्ठा राजा स्वतः महान

निष्ठा देवा पूंष पडविती अघटित हे सगळे ॥ ३ ॥

पूज्य मनाचे पाहुन सारे अर्जुन नाही कळले

स्वतः मनातील ही साकार

नदया वाहेती येथे झुळझुळ

उंच हिमालय स्थामज डोंगर

निष्ठा देवा पूंष पडविती अघटित हे सगळे ॥ २ ॥

विकृत मनाचे पाहुन सारे कळून नाही बळले

मनामनी उभारून थावा

आंजळ अरुमरुन थावा

सुधा रसाचा मधूर ठेवा

निष्ठा देवा पूंष पडविती अघटित हे सगळे ॥ १ ॥

विश्व कसे हे निष्ठा बनवी मजला नाही कळले

गुलाब फिरवी राजस बाणा

जाखदीवा रंगच थारा

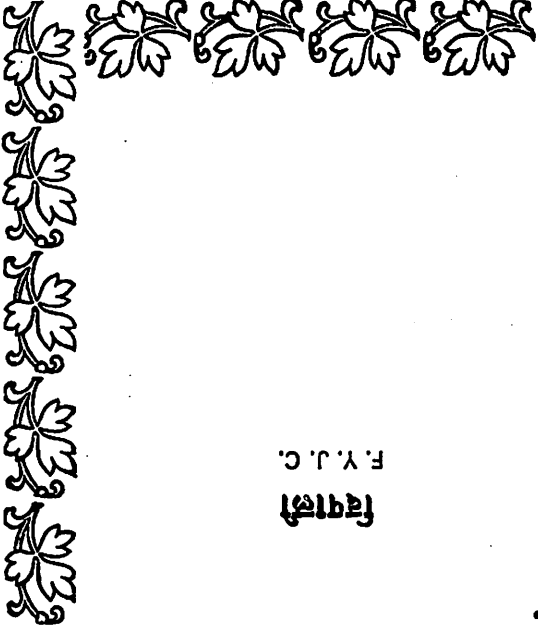
हिरवा चाफा सुगंध वेडा

निष्ठा देवा पूंष पडविती अघटित हे सगळे ॥ ० ॥

हिरव्या रंगा मधून उमले जीवन संगत हळवे

**निष्ठा**



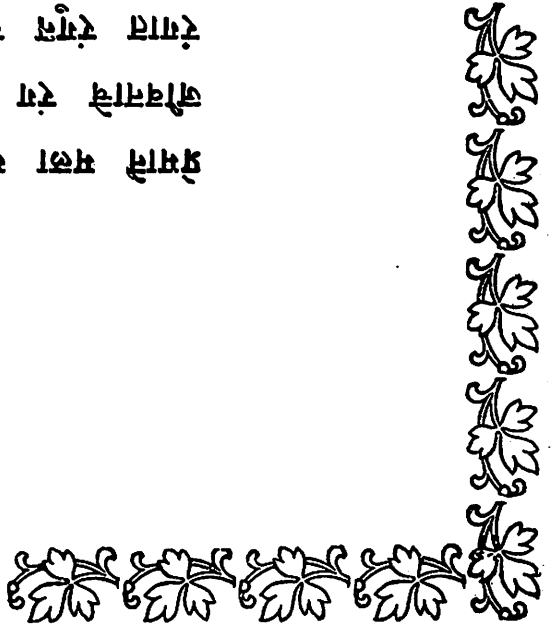


विपत्ती  
F. Y. J. C.

मला खूप काही शिकवले.  
एवढेच सांगते ! या अडिच अक्षरींनी  
शब्दांत त्यांना मी बद्ध कसे करणार?  
शब्दातीत आहेत त्यांचे उक्तां  
घुंघा घुंघा देण ही शिकवले  
देण्यातल्या आनंदात बडवले  
कल्पनेच्या मर्यादात तुरवले  
प्रमाते मला स्वप्नात नेले

प्रमाते मला खूप काही शिकवले  
जीवनाचे रंग पहायला दाखवले  
रंगान रंगून रंगायला शिकवले  
जगातले धोके बघायला शिकवले

प्र





-विनीव निरुप

स्वनांविद्या पूर्विसाठी अथार-विद्युत मी सजविती ॥

प्रांविसे मुख वाट अवेवेद्या या चिदपयला ।

स्वाधु मी पुजिती ॥ ४ ॥

हे! असाव निस्वाधुप्रांविती

देवाला मी वेडाविती ।

हे! असाव देवासाठी

सजनेला मी आपिती ॥ ३ ॥

हे! असाव वेसासाठी

पुनव मी षुणाविती ।

हे! असाव रजिभर्षिन

निशेव मी संवाविती ॥ २ ॥

हे! असाव कल्पभर्षिन

पलव मी सळसळती ।

हे! असाव वणवणभर्षिन

वाजिनी मी वाजवती ॥ १ ॥

हे! असाव सल्लार्विन

वापिन मी वाजवती ।

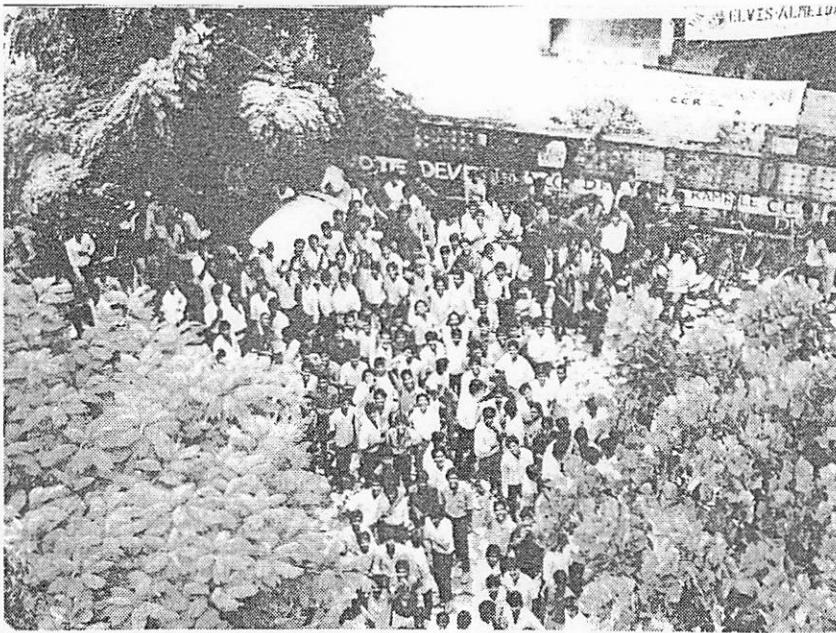
हे! असाव वरदवाग्विन

वापिन





# OUR COUNCIL



WAITING FOR THE  
ELECTION RESULTS

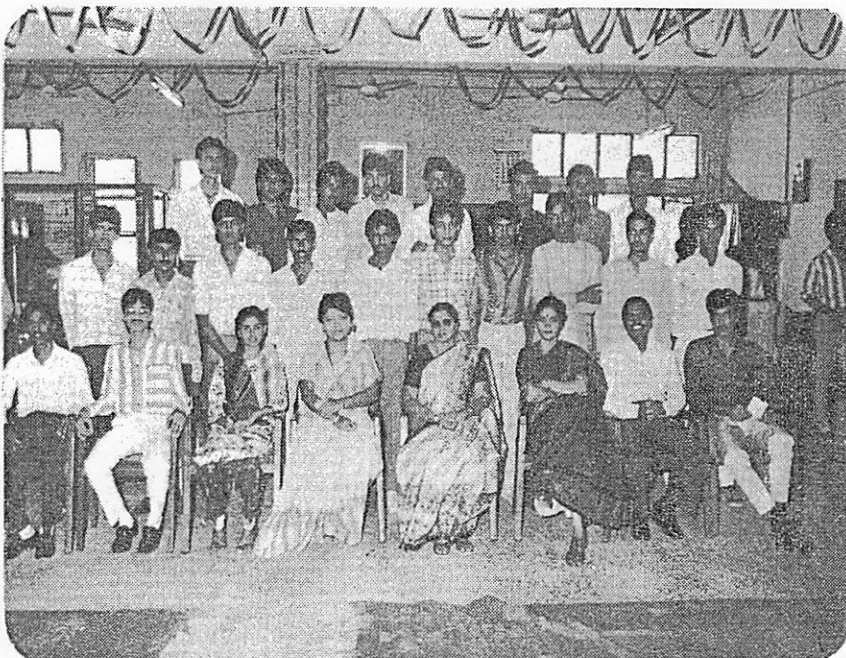
THE STUDENT'S HAVE  
DECIDED

MANISH BAXI  
CHAIRMAN

KUMAR CHAWAN  
UNIVERSITY  
REPRESENTATIVE

MAHESH JAIN  
GENERAL SECRETARY

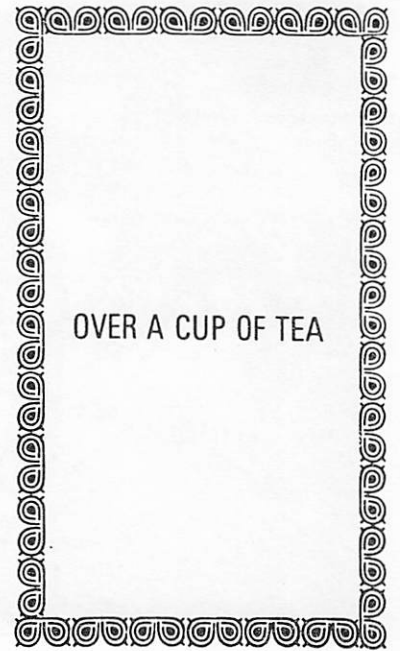
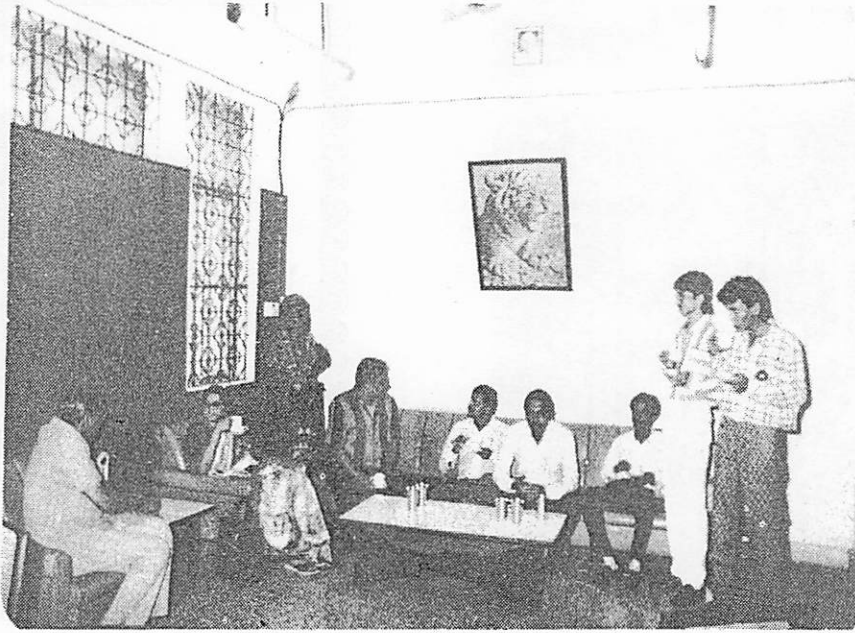
SYED AFROJ  
LADIES  
REPRESENTATIVE



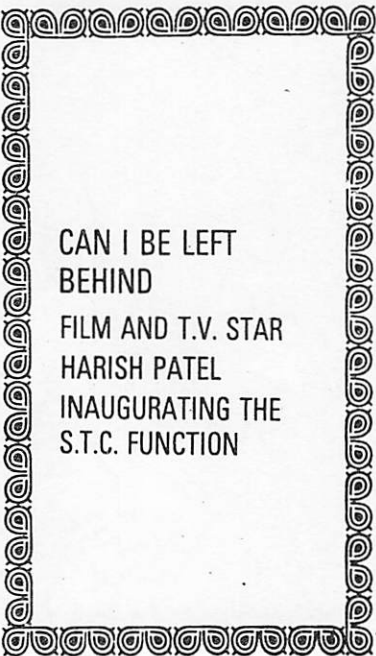
UNITED WE STAND



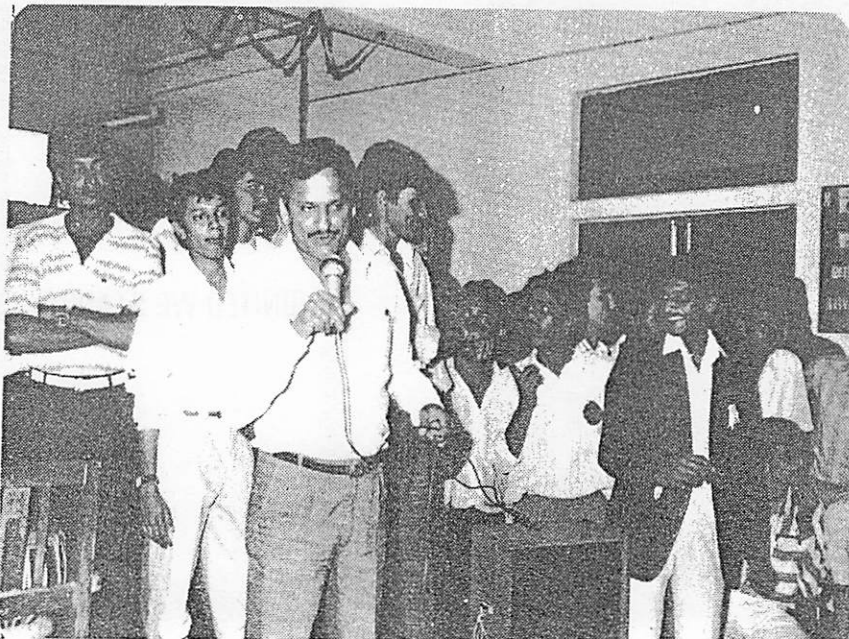
# STUDENTS TEACHER'S COUNCIL INAUGURATION



OVER A CUP OF TEA



CAN I BE LEFT  
BEHIND  
FILM AND T.V. STAR  
HARISH PATEL  
INAUGURATING THE  
S.T.C. FUNCTION



EVEN I WANT TO  
SPEAK

# "Its a Great loss to Man when he cannot Laugh"

## YOUR FAULT :

Beggar : "Sir, I am almost starved".

House Master : "Here's an anna. But how did you become a beggar?"

Beggar : "I had your fault. I was too extravagant".

## THREE PAIRS :

"So you use three pairs of glasses, professor"

"Yes. One pair for long sight, one pair for short sight and the third to look for the other two".

## WISH FULFILLED :

"Has any of your childhood wish been fulfilled?"

"Yes, when mother used to pull my hair in my childhood I wished I didn't have any. I am bald now".

## TRIAL :

Mother : "Do you love me honey?"

Daughter : "Yes".

Mother : "Would you cry if I died?"

Daughter : "Yes".

Mother : "Then show me how much you would cry?"

Daughter : "Die first!"

## TOO LONG :

"I'm sorry I feel I have talked too long, but it is because I haven't my wrist watch with me and there's no clock in this hall", said the politician who had been addressing a meeting at the Town Hall.

"There's a calendar by your side at least", came a voice from the audience.

## FIRST PRIZE :

Mother : "And what did your father say when you told him you had won first prize in speech competition?"

Son : "He said, Well, well, well, you are getting more and more like your mother every day".

# DID YOU KNOW IT

1. Which is the world's largest ocean and who named it?  
Ans. : Pacific Ocean named by F. Magellan.
2. What is the diameter of moon?  
Ans. :  $\frac{1}{4}$  of the earth (approx. 3,475 k.m.)
3. Which is the tallest church in the world?  
Ans. : Koln Cathedral, Cologrie W. Germany (156 m.)
4. Which other Country, besides India celebrates its Independence day on 15th August?  
Ans. : South Korea.
5. Which is the oldest university in the world?  
Ans. : Karcueein founded in A.D. 859 in Fez Morroco.
6. When did India win its first Cricket match?  
Ans. : At Chepaak in Madras on Feb. 10th 1952 against England.
7. What is the full form of "wife"?  
Ans. : W.I.F.E. = Worries invited for ever.
8. Which is the longest railway tunnel in the world?  
Ans. : The Simplon II tunnel. It runs from Switzerland to Itlay.
9. Where is the world's largest swimming pool?  
Ans. : Orthliab Pool at Casablonca, Morroco. I tis 480 m long and 75 m wide with 3.6 hectares.
10. Which country has the largest army?  
Ans. : People's Republic of China.
11. Where were the first Asian Games held?  
Ans. : In New Delhi, in 1950 at the National Stadium.
12. Which is the world's tallest statue?  
Ans. : The statue of "Motherland" 82.35 m in U.S.S.R.

# Prahladrai Dalmia Lions College of Commerce & Economics

## LOCAL MANAGING COMMITTEE

1. Lion B. R. Lakhotia
2. Lion S. L. Jain
3. Lion Raju Gupta
4. Lion G. S. Bhatt
5. Lion P. U. Mehta
6. Lion Ashok Goyal
7. Lion K. G. Saraf
8. Lion P. N. Agrawal
9. Lion D. R. Dhanuka
10. Lion Vijayraj Vyas
11. Lion Mahendra Saboo
12. Principal (Mrs.) P. S. Baleri
13. Smt. S. S. Telang
14. Prof. R. B. Patel
15. Shri P. N. Sharma



जवाहरलाल नेहरू  
जन्मशती

JAWAHARLAL NEHRU  
CENTENARY

1889 *JN* 1989

*The training of our youth in mind and body is a subject of the highest importance for us. We must get rid of the extraordinary notion that manual work is something degrading. There is nothing more ennobling than Manual work and nothing better than physical and mental health.*

— JAWAHARLAL NEHRU

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