



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

**MAGAZINE
1994-95**

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PRAHLADRAI DALMIA LIONS COLLEGE OF COMMERCE AND ECONOMICS

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Prahladrai Dalmia Lions College of Commerce & Economics

**Magazine
1994-95**

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Sd/- P.S. BALERI
Signature of the Publisher

EDITORIAL

Looking Back

Looking Forward.

A quick trip down memory lane, a passing look at the milestones crossed and the words only, rarely, frequently and often come to mind to describe some of the happenings that have taken place during the course of the year.

Only once can a country boast of presenting a Miss World and a Miss Universe to the World in the same year. Has the Indian woman arrived on the international scene at last? Or was it the indefinable chemistry of the right person, right place, right time and right answer working in our favour. The right place, the right person and the wrong time had presented a Reita Faria and the right person, right time, right place but the wrong answer a Madhu Sapre. What if it were the right person, right time wrong place? Well the permutations and combinations are infinite. But the Indian woman has certainly come a long way and has shaken off part of the dead - wood that had clung to her image. A few decades ago Mrs. Indira Gandhi symbolised what an Indian woman could be - the blaze of pride that an Indian woman felt in her achievement was in no way lessened by the privileged background that Mrs. Gandhi had enjoyed. The twin triumph of Aishwarya Rai and Sushmita Sen set off a similar reaction of pride in the Indian heart. A frenzy of patriotic fervour was set off by a sense of identification with what was termed as India's achievement in the international field. Notwithstanding the accusations that such contests lead to the objectification of women and that in view of the huge market potential that India has the choice was not purely accidental, the identification and the pride that the achievement aroused crossed all linguistic and regional barriers.

Rarely --- has the confused and noisy scenario of Indian political life churned up a personality like Seshan. The orchestrated silence of the elections and his witty one-liners have made him one of the most memorable figures of recent times.

Frequently ----- Students are caught on the cross-roads of a dilemma frequently. The dilemma of choices of an education and of a career when he is too young and too ill equipped to make it.

After school a beeline is made for college. The reasons why students go to college are many students belonging to industrial and business houses join colleges for the overall exposure it affords. This enables them to carry on the family business more effectively. There are students who join to better their matrimonial prospects. The third category would be the fledgling politicians who regard the college as a training ground and the fourth the student who is genuinely interested in higher studies and who want to pursue a career. The desire in such students to better their opportunities through education is also coupled with the uncertainties and tensions of job hunting.

It is the last group which is faced with the dilemma of choices. For such a group personal and environmental factors play an important role in the selection of a career while personal factors can be controlled to a large extent the environment has to be created as choosing a career does not take place at a fixed time. Such a decision is a process. Undergoing career-relevant learning experience can go a long way in helping the student to take the right decision at the right time. Here again the autonomy granted to colleges which have a suitably broad-based infrastructure might go a long way in coping up with the splintering of the various branches of learning, in introducing new courses speedily and in taking away some of the tensions of job hunting.

Often ---- we are often convulsed over the question whether we really need English. More than a hundred years ago English was introduced in India to create a class which would be a bridge between the rulers and the ruled. But even after 47 years of independence English has lived on with a tenacity that is amazing. Now with liberalisation on the cards English has acquired a new shade—that of being a global language. English is the official language of 44 countries, 1/3rd of the world's population uses it as an official language. The majority of business deals are conducted in English, scientific papers are published in English and 70% of the world's mail is written in English. English has acquired the status of an international language. Like it or not English has come to stay in this country with its 1650 dialects and languages and the eternal divide between the Hindi belt and the southern states which regard the efforts to spread Hindi in the south as expansionist. A nail has been struck in the coffin of this dialogue by the Hindi film world's preference for English. The interviews of the film personalities and the award giving nights are all conducted in English. Keeping in mind the global connotations that English has acquired the new F.Y.J.C. text goes a long way to make the language relevant to Indian conditions. No longer will students have to wax eloquent about the warblings of a skylark they have never heard or go into ecstasis over a field of Daffodils, a flower as foreign to them as the Grand Canyon. The accent is on developing communication skills, on the ability to read and comprehend the plethora of materials modern day society is flooded by, to read and appreciate a poem written by a contemporary poet on a familiar subject or to admire the skilful denouement of a short story. Life today is based on information and success depends on the ability to assimilate information quickly.

But what of the shorn lamb, the student who has studied in the vernacular? Will the winds of change be tempered for him?

All in all it has been an eventful and a memorable year.



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Principal's Report

Ms. P. S. Belari

I am immensely pleased to report that we have turned yet another successful and eventful academic year.

Our Campus was peaceful throughout the year and the atmosphere was friendly and congenial. The Campus was humming with activities since the beginning of the academic year in June, 1994. I am pleased to record that we successfully conducted all our curricular and extra-curricular activities as planned on schedule.

Our College has finally been granted permanent affiliation by the University of Bombay. We are immensely grateful to Shri Dilip Karande one of our past students, in his capacity as an Executive Member has worked hard for affiliation which was held up since long. We are extremely proud of Shri Dilip Karande and many other students like him who love our institution and work for its welfare. If all our students-past and present follow the example of Shri Karande, Dalmia College has a great future. This is ample proof that we have been guiding and motivating our students in the right direction.

For the first time since the commencement of the Junior College, Annual Day Functions of both the Junior and the Senior Colleges was jointly celebrated on a single day on 8th February, 1995 at Rang Mandir in South Bombay. Despite the long distance our boys and girls gathered in large numbers to make the function a grand success. Hon'ble Justice S. M. Jhunjhunwallaji and Hon'ble Justice D. R. Dhanukaji of the Bombay High Court were the Chief-Guest and the Guest of Honour respectively and gave away the prizes.

Our College was selected as one among few as the Centre for the Board and University Examinations. Our teachers and the staff members conducted the examinations quite efficiently. Academically our progress has been very impressive both in the Board and University Ex-

aminations. Our result at the B.Com. Examination was 92.18% with 205 students passing in First Class and 99% with 325 students passing in First Class at the Board Examination held in March, 1994. Following the excellent performance in the Board Examination, we had initially a problem in accommodating our own students in the Degree College. Thanks to the kind permission granted by the University and for the co-operation of our teachers, we could overcome an otherwise difficult situation.

Right from inception, our College has been on the forefront of all social, educational and cultural activities.

At the outset, I would like to place on record excellent work done by our Fine Arts Association under the able guidance of Prof. C. K. Anandan who has been a motivating force in encouraging our students to participate in different inter-collegiate competitions. Our students participated in 13 competitions organised by different institutions from Medical Colleges to Engineering Colleges namely T. N. Medical, Grant Medical College, Sardar Patel Engineering and I.I.T. Powai and others.

In these competitions, our College bagged over 50 prizes, out of which Mr. Xavier Lobo collected 28 and Mr. Laxman Singh 22 prizes. Between the two, they have collected as many as 50 prizes. This achievement would not have been possible but for the active interest taken by Prof. Anandan and the efforts made by him to encourage our students.

Our Literary and Debating Society under the guidance of Prof. A.A. Memon participated in a number of inter-collegiate competitions in debating, Essay writing etc. conducted by various institutions such as Rotary Club, N. M. college, Dahanukar, Rizvi and others. Our boys bagged 15 Prizes in the competitions.

The notable Prize winners were Mr. Ramesh Dave who bagged 2 prizes and was adjudged the BEST BOY of the year. While Miss Shilpa Jain and Arun Choubey bagged Prizes in Essay writing, Mr. Shejal Dalal bagged 3 prizes in personality contest, Miss Namrata

Shetty won the 2nd Prize in Personality Contest at Jasn-e-Rizvi. Miss Celine D'Costa collected 3 Prizes in Elocution & Debating and was adjudged the BEST GIRL of the year.

Other recipients are Mr. Vishal Thakur, Anjani Sharma, Neeraj Jalan, Mr. N. S. Ramkrishnan, Miss Sweta Parekh, Mr. Manish Dubey, Mr. Vishal Chomal and Miss Alzira Rebello.

'DALMIA UTSAV' sponsored by Shri Dalmiaji and Shri Lakhotiaji in the year 1987 has become a popular event among the student-community in the Bombay City & Suburbs. 'DALMIA UTSAV' has now become an annual event and was celebrated on our Campus on 22nd and 23rd December, 1994. The two day glittering function was inaugurated by Film Stars Jitendraji and Miss Ravina Tandon. Many leading T. V. and Screen Artistes and Literary personalities also attended the function.

Over 1700 students from 42 colleges from City and Suburbs from Palghar to Panvel participated in the Literary and Cultural Competitions held during the two days of hectic activity. Mithibai College bagged the Second Prize and were the Runners-up. Dalmia College bagged First Prize and collected the Trophy for the seventh year in succession.

I am immensely happy to report that the 'DALMIA UTSAV' was entirely managed and most efficiently by the students who worked night and day for its success. They were guided in this effort by Prof. Naringrekar, Prof. S. S. Srivastav and Prof. D. M. Kadhi. Our past students Mr. Ashish Singh, Mr. Taslim Khan and Mr. Pradeep Malhotra joined our present team consisting of Manish Ruia, Shrenik Baid and Santosh Surekha in making the function a success.

N.S.S. Unit functioned with depleted number during the year under the leaderships of Prof. Bhise and Prof. Telang. N.S.S. Unit organised a Medical Camp at Tandulwadi for the poor and a blood donation drive. Our N.S.S. boys also were involved in educating illiterate

adults in the slum areas of Malad. They also conducted remedial teaching classes in the evening hours for the needy children.

Our Western Dance Group won the First Place in 'DALMIA UTSAV'. Our Rajasthani Dance presented by our College won First Prize in Jasn-e-Rizvi.

Beside Literary and Debating, Language Associations in Hindi, Marathi, Gujarati and Marwadi, the Sahitya Kala Parishad conducted various activities under the able guidance of Chair-persons Dr. (Mrs.) Kushalka, Dr. (Mrs.) Takle, Mrs. Vyas, Mrs. Yadav and Mr. A. D. Patel respectively during the year.

Our Sports Day was celebrated on 11th January, 1995 at Prabhodhan Krida Bhavan, Goregaon.

At Senior College, Xavier Lobo and Gopal Gathani were selected as Champions among the Boys and Miss Kanti Iyer as the Champion among the Girl Students.

At Junior College, Chetan Gada was adjudged as the Champion among the boys while Rajeshree Baid was selected as the Champion among the Girls.

I am once again 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 my 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.

Utsav

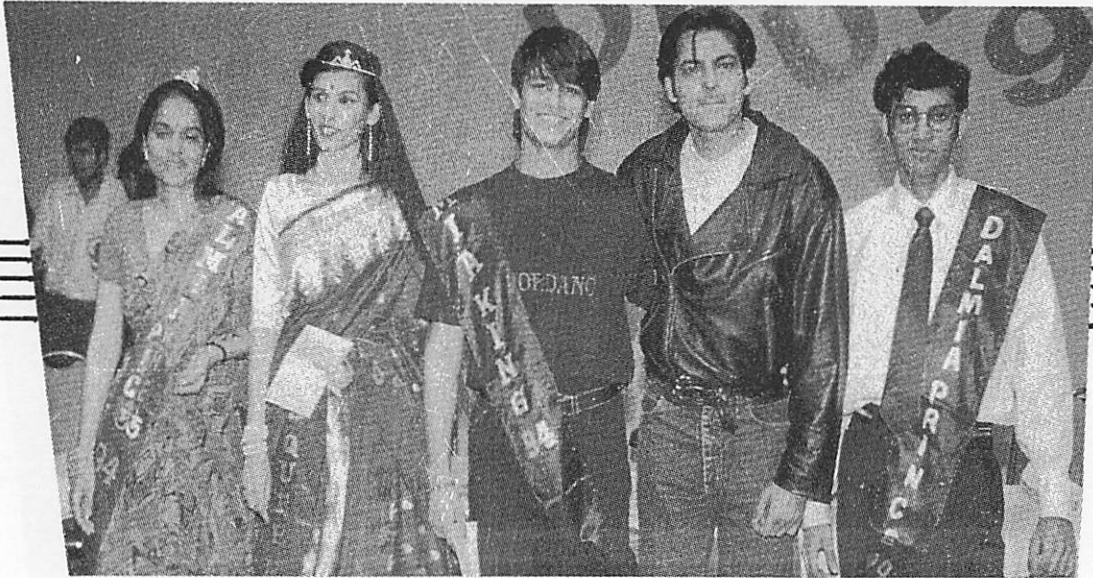


Snip-shot - Jeetendra & Raveena Tandon at the inaugural



Lighting diyas - delighting hearts Raveena Tandon
declaring the activities open.

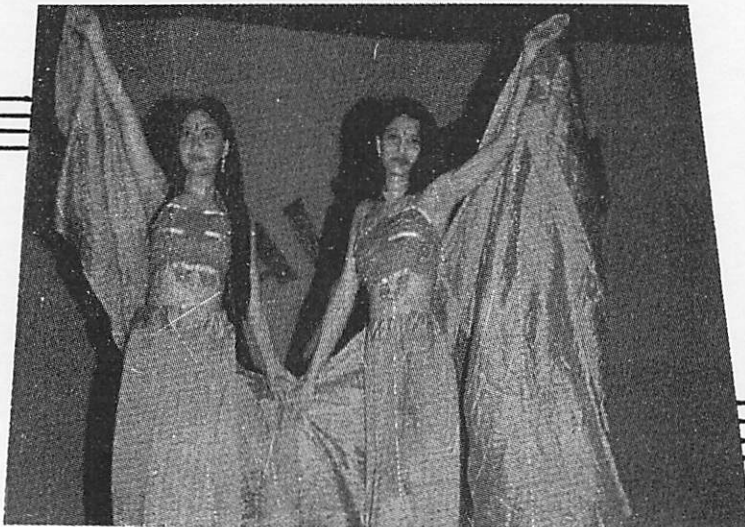
Utsav



Starry features? Vevek Oberoi, Sejal Dalal and the winners.



Luminous personality – Shail Chaturvedi.



An Exotic Butterfly

Cultural Activities

Every educational institution is a miniature of the world outside its walls. The myriad facets of life, its reflections and refractions are expressed in a hundred ways in the many activities organised within its precincts.

Activities began in August with the inaugurals of the different associations. The variety of the inaugurals reflects the diversity of the institution. The Marwari Sahitya Sanghatana (Chairperson Ambalal Patel) inaugurated its activities with a folk dance competition, after which the students swung to the beat of Phalguni Phatak's lively songs. The Hindi Association (Chairperson Mrs. Prakash Kushalka) organised JAM (Just a Minute) an impromptu elocution competition with a difference. The students were given a minute to set forth their arguments.

The Gujarathi Association (Chairperson Mrs. Jyotsna Vyas) held a Mushaira a platform for budding poets. The Adventure Club (Chairperson Dhiren Mehta) decided to keep up with the times with a Fashion show. A drug Awareness Programme was also launched by the Association to warn the students against adventuring into forbidden waters. The Sahitya Kala Parishad (Chairperson Mrs. Shakuntala Yadav) declared their activities open with an 'Antakshari' competition.

September was the month when 'The Days' had their day. On the Gujarathi Association's Friendship day the many shades of friendship were displayed through multicoloured ribbons. Eclairs, roses and messages went back and forth. The Marathi Vangmaya Mandal's (Chairperson Mrs. Rohini Tekle) Traditional Day saw many the students dressed in their colourful best.

The Hindi Association held an inter-collegiate debate on 'Should a poor country like India produce Nuclear weapons?'. The Adventure Club organised a medical camp. A panel of doctors examined 200 students and brought some hitherto unnoticed ailments to the attention of the students. In the same month the Marwari Association sent its troupe to IPTA

for the drama competition. The one act play 'Atmarath' (Hindi) entered the finals. Everyone waited for news of yet another victory to crown last year's hat-trick but much to disappointment all round our troupe did not make it.

Essay writing and Poetry writing competitions were held both by the Gujarathi and the Marathi Association in October. The Hindi Association held a 'Kavi Sammelan' and a 'Gazal-e-bahar' - the Sahitya Kala Association a Quiz and a flower arrangement competition.

The Fine Arts Association (Chairperson C. K. Anandan) held its painting, poster-painting, cartooning, sketching, photo-caption Rangoli and Mehendi competitions in the course of the year.

With the beginning of the Second term preparations began for our very own inter-collegiate youth festival the 'Dalmia Utsav'. The activities were inaugurated by Jitendra and the 'Mast-mast' girl Raveena Tandon with 55 colleges participating in 27 activities ranging from literary to lyrical, painting to poetry, walking the romp to spinning yarns, debating and doodling the college campus was a blaze of colour, light and music with the activities going on far into the night. The two-day festival ended with a prize distribution ceremony presided over by our chief trustee Bajranglalji Dalmia.

Sports

The Annual Athletic meet was held at Prabhodan Grounds, Goregaon.

The following were declared Athletic Champions.

1. Gattani Gopal	F.Y.B.Com.	Sr. Boys
2. Xavier Lobo	T. Y. B.Com.	Sr. Boys
3. Kanti Iyer	T.Y.B.Com.	Sr. Girls
4. Gada Chetan	S.Y.J.C.	Jr. Boys
5. Rajashree Baid	S.Y.J.C.	Jr. Girls

The Junior College cricket team was declared Runner-up in the inter-collegiate C.K. Naidu Trophy Tournament organised by the State Government, Maharashtra.

N.S.S. REPORT

for the Year 1994-95

During the current academic year i.e. 1994-95 the N.S.S. Unit of our College has registered 270 N.S.S. volunteers out of which 181 have completed more than 120 hours.

(a) M.P.F.L.:

Forty two NS.S. volunteers were engaged in Literary Project known as Programme for Functional Literacy at Prem Nagar which is our adopted slum in the neighbourhood of College. These volunteers undertook the task of teaching 110 illiterates.

(b) Remedial Classes :

About 60 Volunteers were engaged in teaching slum children mainly from the Municipal Schools from the slums, in the neighbourhood of our college. These volunteers guided about 80 children from Ist to VIIth standard.

(c) Slum Project :

About 60 volunteers were engaged in Slum Project where our Volunteers engaged in overall development of slum children by conducting Sports, and other recreational activities.

(d) Drug Rally :

All the volunteers of our unit participated in the Drug Rally from our College to National College, Bandra organised by Lions Club District - 323-A3 under the Chairmanship of Lions Shyamsunderji Ruia on 2nd Oct. 1994.

(e) Blood Donation :

We have also conducted blood donation drive and collected 64 bottles of blood.

(f) Eagle Brigade Project : (Police Inter Action)

- i) Night Patrolling and
- ii) Nakka Bandhi

About 60 volunteers were engaged in night patrolling and nakka bandhi alongwith Police Officials of Malad-Police Station.

(g) Tree Plantation Project :

- i) At Malad Police Station-Campus and
- ii) Bangur Nagar English School premises.

About 25 volunteers were engaged in Tree plantation during First and Second term.

(h) Medical Project :

- i) Collection of Medicines and
- ii) Two Days Medical Camp at Taindulwadi Village. About 40 volunteers were engaged in collecting Samples Medicines from different Medical Practitioners.

Two Days Medical Camp was organised at an adopted Tandulwadi Village for which experts in Medical practitioners joined.

About 40 volunteers participated in this Camp at Tandulwadi Village, near Saphale in District-Thane.

(i) S.V.B.B. Project :

- i) Crowd controlling during Festivals.
- ii) Bus Que Project during peak hours at Malad Bus Stops.

About 20 volunteers were engaged in this project in co-operation with BEST Staff and the officials of Malad Police Station.

(j) Blood Donation at Malad Police Station :

About 90 volunteers joined in blood donation drive organised Malad Police Station in league with N.S.S. volunteers of our College and collected nearly 100 bottles of blood.

*Prof. M.M. Telang
Prof. M.N. Bhise
N. S. S. Programme Officers*

Parting

Once upon a time (Five years to be exact) we came to this college-misty eyed, innocent and frightened kids. We were already beginning to miss all that we hated in school

life; the smell of ammonia in the laboratory, teacher's whacks, the prayers and of course tiffin boxes. Will we make new friends? Will the teachers be nice? Will we be accepted? Questions raged in our minds. There was this fear of the unknown—like that of a sparrow that has just developed wings.

All our fears were unfounded. Slowly the days crept by. We emerged from the cocoon like the beautiful butterfly. Childishness and innocence gave way to maturity and responsibility. There were good times and bad times. The joy of friendship, the comradeship with teachers, (something unknown in school) an understanding and ever accessible principal. Everywhere there were friendly faces and helpful hands. Then of course there were bad days of feverish copying of notes, nights full of cramming and examination phobia. Learning was not restricted to Accounts and Economics. This college taught us the joy of victory, courage in defeat, the essence of sharing and loving—in other words the art of living.

Days rolled into months and months into years. Before we realised it we had grown up. We were amazed to learn that our little brothers and sisters are now ready for college. Seriousness and career-mindedness had slowly crept upon us. We were shocked to realise that we had reached the zenith of college life. Those carefree days of youth are now gone. We had now become adults who could vote, who had to search for jobs, marry and settle down. Something which we had always associated with our parents and teachers. No, no we couldn't have grown up so soon. Why, it was only yesterday that we had joined this college fresh. And today we are already in T.Y. B.Com. Yet age has given us the maturity to accept that change is the only constant factor in life. We have to bow down to the great master—Time. It we were given three wishes by some supernatural being we would ask to be young and innocent again and join this college right from F.Y.J.C.

We have loved this present and we know that we would love the future with this optimistic view that old has to be rung out and the new rung in. Time can take away everything but it cannot touch the pleasant memories of a happy heart.

Signing off,

**Kanthi Iyer, Hema Prabha
Vishal Ahuja and all T.Y.B.Com. Students.**

The Literary And Debating Society (LADS) Annual Report for the year 1994-95

**"We judge ourselves by what we are
capable of doing others judge us by what
we have already done."**

After yet another mind-blowing performance by the Literary and Debating Society better known as LADS, its members have once again smashed all records to prove that they don't constitute the college's most popular society just for nothing.

The society received an overwhelming participation of the students who have throughout helped the association in organizing various events during the year. There names are as follows :-

1. Mr. Mahendra Garodiya	T.Y.B.Com.
2. Mr. Ramesh Dave	T.Y.B.Com.
3. Mr. Bhargav Patel	T.Y.B.Com.
4. Ms. Rajeshwari Haridas	T.Y.B.Com.
5. Mr. Vishal Thakur	T.Y.B.Com.
6. Ms. Kanthi Iyer	T.Y.B.Com.
7. Ms. Shilpa Jain	T.Y.B.Com.
8. Mr. Anjani Sharma	T.Y.B.Com.
9. Ms. Nejal Sundesha	S.Y.B.Com.
10. Mr. Sejal Dalal	S.Y.B.Com.
11. Ms. Celine D'costa	S.Y.B.Com.
12. Mr. Neeraj Jalan	S.Y.B.Com.
13. Mr. Ritesh Nayyar	S.Y.B.Com.
14. Mr. N. S. Ramakrishnan	S.Y.B.Com.
15. Ms. Sweta Parekh	F.Y.B.Com.
16. Mr. Manish Dubey	F.Y.B.Com.
17. Ms. Alzira Rebello	F.Y.B.Com.

18. Mr. Vishal Chomal	F.Y.B.Com.
19. Ms. Vasudha Parwal	F.Y.B.Com.
20. Ms. Darshana Seth	F.Y.B.Com.

The year started with democratic elections resulting in **Mr. Mahendra Garodiya** (T.Y.B.Com.) being elected as the **Secretary of LADS** for the year Members chose **Ms. Nejal Sundesha** (S.Y.B.Com.) as **Joint Secretary & Ms. Rajeshwari Haridas** (T.Y.B.Com.) as **Public Relation Officer**. The activities of the society were inaugurated by a well known Public Speaker **Mr. Vivek Patki** on the 18th August 1994 with a highly useful talk on **Public Speaking in Management & Personality Development**.

Our members bagged awards at the inter-collegiate level not only in their customary line of Elocution, Debate, Essays & Poetry Writing competition but also in Quiz Competition, Personality Contests, Advertising and Marketing Competitions, Fashion Shows, Singing Contests, Fine Art Events and Memory Test and thus creating a milestone in its own class.

Our members have also been in the forefront in other important extra curricular activities like N.S.S., M.P.F.L., N.C.C. and Sports. The LADS members have also harnessed their journalism talent in the form of a weekly newslines called '**Media Line**' highlighting the world's most important events on the notice board for everybody's benefit. Our panel of speakers was also called by **ZEE T.V.** for a discussion on Current Indian Problems. Our members for the first time organised lectures on the version of the Holy **Geeta** by Hon. Members of the **ISKCON** to impart spiritual knowledge.

As far as the personal achievements are concerned our **Mr. Ramesh Dave** (T.Y.B.Com.) won the "Best Boy" award of the college and was unanimously selected to be the University Representative (U.R.) of the college for the year. Also **Ms. Celine D'costa** (S.Y.B.Com.) won the "Best Girl" award for the year. **Sejal Dalal** (S.Y.B.Com.) won the largest number of intercollegiate prizes and was facilitated for the same. **Ms. Shilpa Jain** (T.Y.B.Com.) and **Mr. Ramesh Dave** (T.Y.B.Com.) won the Rotating Trophy of Experiment in Inter-

national Living for their best performance in essay writing.

The LADS maxim has always been "Entertainment with a purpose" and so the "Teacher's Day" was celebrated with a Group Discussion which was so successful that due to public demand successive group discussions were held. The winners of the group discussion are :-

1) Topic- **Women's Liberation**

Date : 5th September, 1994.

- **Ms. Kanti Iyer** T.Y.B.Com. 1st Prize
- **Ms. Sunita Sutrale** S.Y.B.Com. 2nd Prize
- **Mr. Yogesh Chhabra** T.Y.B.Com. 3rd Prize

2) Topic- **Modernism Vs. Fashionism**

Date : 15th September, 1994.

- **Mr. Ramesh Dave** T.Y.B.Com. 1st Prize
- **Mr. Chirag Sanghavi** S.Y.J.C. 2nd Prize
- **Ms. Ashwini Chandorkar** F.Y.B.Com. 3rd Prize
- **Mr. Neeraj Jalan** S.Y.B.Com. 4th Prize

3) Topic- **Importance of Hindi in India**

Date : 2nd October, 1994.

- **Mr. Anjani Sharma** T.Y.B.Com. 1st Prize
- **Mr. Ramesh Dave** T.Y.B.Com. 2nd Prize
- **Mr. Neeraj Jalan** S.Y.B.Com. 2nd Prize
- **Ms. Alzira Rebello** F.Y.B.Com. 3rd Prize
- **Mr. Anand Asawa** F.Y.B.Com. 4th Prize

2) Topic- **Abortion** Dt. : 15th December, 1994.

- **Mr. Pankaj Kataria** F.Y.J.C. 1st Prize
- **Mr. Neeraj Jalan** S.Y.B.Com. 2nd Prize

- Mr. Ramesh Dave T.Y.B.Com.
3rd Prize
- Ms Nejal Sundesha S.Y.B.Com.
4th Prize

Our society organised the 30th **A.D. Shraff Elocution Competition** at the college level on 8th September, 1994. The Prize Winners are: -

- Ms. Celine D'costa S.Y.B.Com.
1st Prize
- Mr. Bhargav Patel T.Y.B.Com.
2nd Prize
- Ms. Yogesh Chhabra T.Y.B.Com.
3rd Prize
- Ms. Kanthi Iyer T.Y.B.Com.
1st Consolation
- Ms. Sweta Kotian T.Y.B.Com.
2nd Consolation
- Mr. Ritesh Nayyar S.Y.B.Com.
3rd Consolation

The following is the list of Inter-collegiate Prize Winers :

A) Students of T.Y.B.Com. :

- 1. Mr. Ramesh S. Dave**
(Best Boy & U.R. of the College) :
 - 2nd Prize in Essay Competition at the Experiment in International Living
 - 3rd Prize in Elocution at Mani-Bhavan
 - 3rd Prize in Quiz competition at Patkar Utsav
- 2. Ms. Shilpa Jain :**
 - 1st Prize in Essay Competition at Experiment in International Living.
- 3. Ms. Namrata Shetty :**
 - 1st Runner-up in Personality Contest at Jashn-E-Rizvi.
- 4. Mr. Arun Chaubey :**
 - 1st Prize in Essay Competition at Rotaract Club of Ghatkopar.
- 5. Mr. Anjani Sharma :**
 - 3rd Prize in Dvimukh at Sophia College.
- 6. Mr. Vishal Thakur :**
 - 3rd Prize in Quiz Competition at Patkar College.

7. Mr. Yogesh Chhabra :

- 1st Consolation in Essay at Dahanukar College
- 2nd Consolation in Elocution at Dalmia Utsav.

8. Ms. Kanthi Iyer :

- 2nd Consolation in Essay at Dahanukar College

B) Students of S.Y.B.Com. :

1. Mr. Sejal Dalal (Maximum Prize Winner)

- 1st Prize in Advertising at N. M. College.
- 1st Prize in Personality Contest at Gokhale College.
- 1st Prize in Personality Contest at Rotary Club, Ratnam College.
- 1st Runner-up in Personality Contest at Dalmia Utsav.

• 1st consolation Prize in Advertising at Dalmia Utsav. Also last Year's Prizes which were received after the Annual Day :

- 1st Prize in Personality Contest at Lala's College.
- 1st Prize in Rap Competition at Lala's College.

2. Ms. Celine Kathy D'costa (Best Girl of the College.)

- 1st Prize in Advertising at N. M. College
- 3rd Prize in Elocution at Jashn - E- Rizvi
- 3rd Prize in Elocution at Dalmia Utsav
- 1st Consolation Prize in Advertising and Spin - a - Yarn at Dalmia Utsav
- 1st Prize in Elocution at Forum of Free Enterprises. (College Level)

3. Ms. Nejal Sundesha :

- 2nd Prize in Debate at Gokhale College.

4. Mr. N. S. Ramkrishnan :

- 3rd Prize in Essay Competition at Sri Satya Sai Seva Organisation.

5. Mr. Neeraj Jalan :

- 2nd Prize in Memory Test at M.D. Utsav.

6. Mr. Ritesh Nayyar :

- 1st Consolation in Elocution at Mani Bhavan.

C) Students of F. Y. B.Com. :

1. Mr. Manish Dubey :

- 1st Prize in Kavi Sammelan at Dalmia Utsav.
- 3rd Consolation Prize in Twist the Tune at Dalmia Utsav.
- 1st Consolation in Ads Proof at Dalmia Utsav.
- 3rd Prize in Essay Competition at Rotaract Club.
- 3rd Prize in Shakespeare Sammelan at Sophia College.

2. Mr. Vishal Chomal :

- 1st Prize in Advertising at N. M. College.
- 1st Prize in Mimicry at N. M. College.
- 1st Consolation in Ads Proof at Dalmia Utsav.

3. Ms. Sweta Parekh :

- 3rd Prize in Debate at Jashn - E - Rizvi
- 1st Consolation in Debate at G. S. Saraf College.
- 1st Consolation in Debate at Dalmia College organized by Hindi Sahitya Parishad.

4. Ms. Alzira Rebello :

- 3rd prize in Essay Competition at Navbharat Yuva Andolan.

5. Mr. Paschim Pathak :

- 3rd Prize in Quiz Competition at Patkar College.

Finally, a Grand Finale, a unique mini festival was organized by LADS as "UNETIA '95" which denoted a blend of the Past stalwarts, the Present Macho men and the Promising Stars, all of whom interacted to grace the occasion. On that day Mr. Sharad Dayma (F. Y. B.Com.) and Ms. Seema Sharma (F. Y. B.Com.) were adjudged to be the Best Dressed Boy and Best Dressed Girl respectively.

Thus ended yet another glorious year for the Literary and Debating Society. However the student members are all charged up already to tackle all challenges which the new academic year promises to bring with only one motto in mind.

**"Losers say it's possible but it is too difficult
LADS members say it's difficult but it's
possible too."**

And last but not the least we are thankful to all the society members, our staff members and our ever co-operative Principal (Mrs.) P. S. Belari who was always there to motivate and encourage us all the time.

Mr. Mahendra Garodiya

Secretary

Prof. A. A. Memon

Chairman

The 7th Dalmia Utsav

An intercollegiate cultural bonanza which had its modest inception in 1987 was conceived by the management of Praladari Dalmia Lions College, started with a great concept in mind. The concept was one of a loving, harmonious and unwited eye where the spirit is on mutual enhancement, knowledge, learning and enjoyment and where petty strifes and divisions on the basis of caste, creed, religion or sex have no place whatsoever. This cultural festival was christened "Dalmia Utsav".

"Dalmia Utsav" is going to be 7 years young this year. Its early childhood has been very eventful and the participation have gone up by more than 5 times this year the Utsav has attracted 55 colleges which is a testimony to its steeply rising popularity. This Utsav is probably the best in the suburbs and like any other great concept and success, this Utsav now also has its shares of clones on similar lines.

There are three unique and distinct features of this evergreen 'Utsav' (i) Pure

unadulterated fun, enjoyment and entertainment for all, (ii) Golden opportunity for young and talented; bold and beautiful to unearth their talents; (iii) social awareness drive amongst the youth of our times.

This Utsav has always been celebrated for a great cause. Last year the Utsav had launched an 'Anti-Aids Movement' amongst the youth to prevent them falling prey to this deadly disease.

Over the years infectious charm of this festival has managed to attract celebrities from the Bollywood. This year the Utsav was inaugurated by the famous film stars Raveena Tandon and Jeetendra. There were eminent personalities from the city elite along with soap artist like Vijay Arora and Shail Chaturvedi were there at the Utsav.

The Dalmia Utsav is not just entertainment but also keen and healthy competition amongst the participants. The great pot pourri of events in the Utsav include songs, dances, fashion shows, cultural events, miming, acting and whatever else one can think of. There is an opportunity for everyone to show his/her talent in any sphere of art, literature or culture.

This entire grand gala show every year has been made possible by the valiant efforts of the management, the committee members and the students of Prahladrai Dalmia Lions College.

'Dalmia Utsav' is not one amongst the best. It is the best which promises pure unadulterated fun.

Prof. Satish Naringrakar

Fine Art Association

Report

"1994-A Fine Arts Story"

A Super Hit Story of Prizes, Prizes and Prizes. It is one of the Best year in the History of the Association, for the creative and artistic instinct had enabled Fine Art Boys (FAB) to win

fifty-one Inter Collegiate Prizes in various events organised by various colleges in Bombay.

Featuring, the Two Men Army of Mr. Xavier Lobo and Mr. Laxman Singh as -----

"Main Cartooning, Two Artist", respectively. Supported by Ubed Memon, Afzal Mazgaonkar, Shivdas Agre, Jitendra Dadich and Vijay Sawant.

"Hum Aap Ke Hain Kaun" asks Prof. C. K. Anandan, well, surely he is the KHILADI" who plays his 'MOHRA' correctly.

The Fine Arts Story started back in 1989.

In 1989-90 it had 3 Inter-Collegiate Prizes.

1990-91 it had 19 Inter-Collegiate Prizes.

1991-92 it had 20 Inter-Collegiate Prizes.

1992-93 it had 25 Inter-Collegiate Prizes.

1993-94 it had 23 Inter-Collegiate Prizes.

1994-95 it had 51 Inter-Collegiate Prizes.

Total 141 Inter-Collegiate Prizes. in six years, ----- Don't you think "Hum Hain Bemisal".

We are thankful for the co-operation and encouragement given to FAB by our Principal, Mr. P.S. Baleri. We are also thankful to our Prof. S.S. Pai for assisting us in our activities. We are extremely thankful to Prof. K.S. Vachranjani, Prof. D. P. Mehta, Prof. Mrs. Vani Ramchandran and Prof. S. Naringrekar for their support and help in conducting our activities.

A Hit Story of "Kal, Aaj Aur Kal". A salute to all those who helped us directly and indirectly to make this year a great success. Well this is "Andaz Apna Apna".

Chairman
Prof. C. K. Anandan

Secretary
Xavier Lobo

Inter Collegiate Prizes Won

I. At Bombay University Youth Festival 21st Sept. 1994.

1) Xavier Lobo T.Y. Bcom 1st in Poster Painting 2) Xavier Lobo T.Y.B.Com. 3rd in Cartooning. 3) Laxman Singh S.Y.B.Com. 3rd in Clay Modelling.

II. 'Aarambh' T. N. Medical College Sept. 22nd & 23rd 1994.

1) Xavier Lobo 1st in Sketching. 2) Xavier Lobo 2nd in Cartooning. 3) Laxman Singh, Ubed Memon, Xavier Lobo 1st in Rangoli (Team work).

III) Sahar Malayalee Samaj 9th August 1994.

1) Ubed Memon 1st in Painting 2) Afzal Mazgaonkar 2nd in Painting.

IV) 'Kaleidoscope' Sophia College December 1st, 2nd, 3rd 1994.

1) Laxman Singh, Xavier Lobo 1st in Clay Modelling. (Team.) 2) Laxman Singh, Xavier Lobo 1st in HAT Designing (Team). 3) Laxman Singh 3rd in Poster Painting (Team event) 4) Laxman Singh 3rd in Sketching.

V. Chetna College December, 11th 1994.

Laxman Singh 2nd in Poster Painting.

VI. 'Aavishkar' K.E.S. Medical College Dec. 17th, 18th, 19th 1994.

- | | |
|-----------------|----------------------------|
| 1) Laxman Singh | First in Poster making.. |
| 1) Laxman Singh | Second in Poster painting. |
| 2) Xavier Lobo | First in College |
| 3) Xavier Lobo | First in Charcol Sketching |
| 4) Xavier Lobo | Second in Soap carving. |
| 5) Xavier Lobo | Third in Cartooning. |

'Ashwamedh' Tilak Medical College, Sion

- | | |
|--------------------|----------------------------------|
| VII.1) Xavier Lobo | First in Cartooning |
| 2) Xavier Lobo | First in Sketching. |
| 3) Xavier Lobo | First in College (Team) |
| 4) Xavier Lobo | First in Character Assassination |
| 5) Shivdas Agre | First in College (Team) |

VIII. 'Aradhana' S.I.W.S. College December 21st 1994.

- | | |
|-----------------|----------------------------|
| 1) Laxman Singh | First in Poster Painting. |
| 2) Xavier Lobo | Second in Poster Painting. |
| 3) Xavier Lobo | First in Cartooning. |
| 4) Xavier Lobo | Second in Cartooning. |
| 5) Xavier Lobo | First in Sketching. |
| 6) Laxman Singh | Second in Sketching. |

Patkar Utsav 'SAMUHA' December 16th, 17th

- | | |
|--------------------|----------------------|
| IX. 1) Xavier Lobo | First in Cartooning. |
| 2) Laxman Singh | Second in Painting. |

Ekta 'KALA ANJALI' December 20th.

- | | |
|--------------------|---------------------------------|
| X. 1) Laxman Singh | Consolation in poster painting. |
|--------------------|---------------------------------|

Dalmia Utsav December, 22nd, 23rd.

- | | |
|---------------------|---------------------|
| XI. 1) Xavier Lobo | First in Cartooning |
| 2) Xavier Lobo | First in Sketching |
| 3) Laxman Singh | First in Rangoli |
| 4) Laxman Singh | Second in Painting |
| 5) Afzal Mazgaonkar | Third in sketching |
| 6) Shruti Sekhsaria | Third in Mehendi |

Mood Indioo (I.I.T. Powai) December, 26-30.

- | | |
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| XII.1) Laxman Singh | First in Clay Modelling. |
| 2) Laxman Singh | First in T-Shirt Painting. |
| 3) Laxman Singh | Third in Rangoli. |

XIII. M.D. UTSAV January, 6th, 7th 1995.

- | | |
|-----------------|----------------------------|
| 1) Xavier Lobo | First in Cartooning |
| 2) Singh Laxman | Second in Cartooning. |
| 3) Xavier Lobo | Second in Poster Painting. |

XIV. SPACE-95 Sardar Patel Engineering College.

- | | |
|-----------------|----------------------------------|
| 1) Xavier Lobo | First in Cartooning. |
| 2) Xavier Lobo | First in College (team event) |
| 3) Laxman Singh | First in College (team event) |
| 4) Laxman Singh | Second in Rangoli |
| 5) Laxman Singh | Consolation Prize in Caricature. |

XV. V.J.T.I. 15th, 16th Feb. 1995.

- | | |
|----------------|-----------------------------|
| 1) Xavier Lobo | First in Cartooning. |
| 2) Xavier Lobo | First in Charcoal sketching |

N.B. : This prize list was prepared on the basis of the written information provided by the participants

Utsav



Win-some. Ganesh Hegde with the winning team.



It's Dalmia, Dalmia All the Way. The Chief Guest Bajranglalji Dalmia and Shri Mahavir Prasadji Dalmia with the Trophy and the winners, Dalmia College.

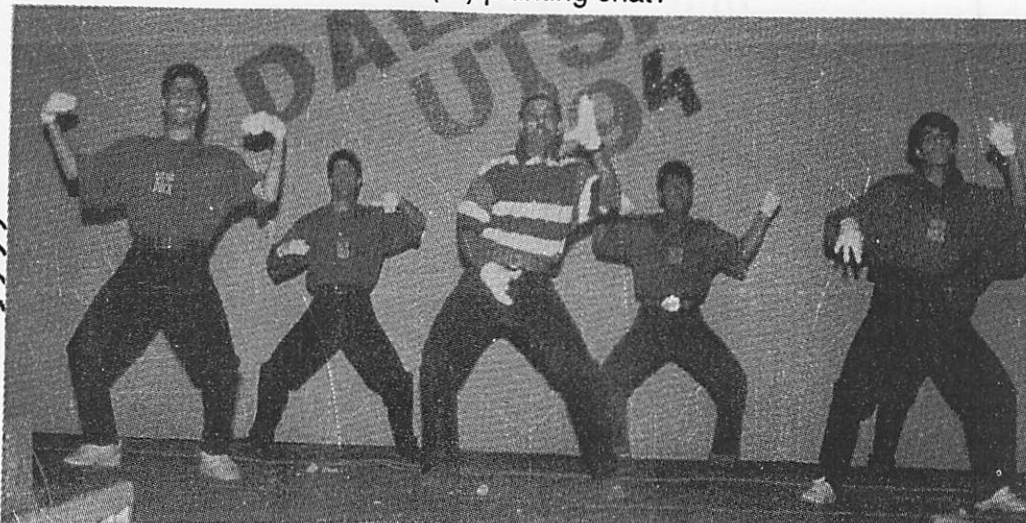


The people who made it happen.

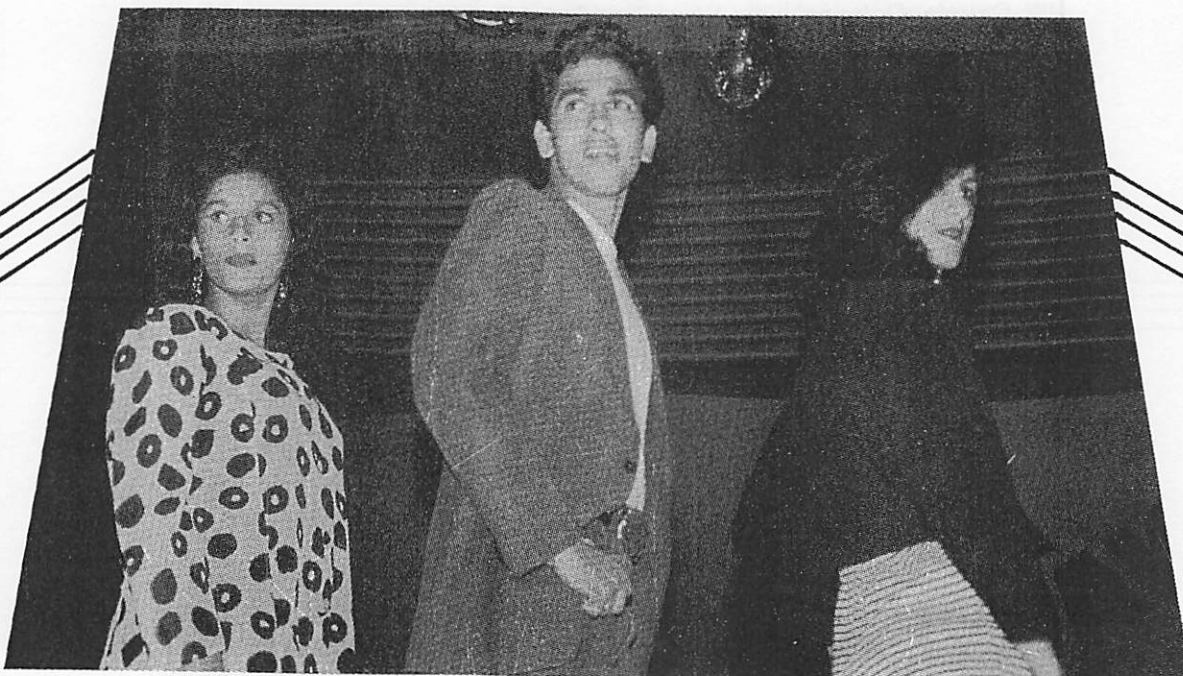
Utsav



Post(er) painting chat?



Creting a Wave – A Western Dance performance



Outflanked !

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Fine Arts Association

List of Prize Winners (Collegiate)

1. Painting competition held on Monday 29-8-1994.

SENIOR COLLEGE

1.	Xavier Lobo	T. Y. B.Com.	B-90	First
2.	Trupti Sarfare	F. Y. B.Com.	E-13	Second
3.	Vasa Hemaprabha	T.Y. B.Com.	C-89	Third
4.	Nayana D. Naik	T. Y. B.Com.	B-66	Consolation

JUNIOR COLLEGE

1.	Afzal Mazgaonkar	S.Y.J.C.	B-1	First
2.	Ubed Memon	S.Y.J.C.	F-37	Second
3.	Prajakta A. Narvekar	F.Y.J.C.	I-80	Third
4.	Patel Amir	F.Y.J.C.	D-16	Consolation
5.	Babita Agarwal	F.Y.J.C.	C-11	Consolation
6.	Kothari Bhoomikh	F.Y.J.C.		Consolation
7.	Emilia Lobo	S.Y.J.C.	E-	Third

Result of PHOTO CAPTION CONTEST held on 12th December 1994.

1.	Ubed Memon	S.Y.J.C.	F-37	First
2.	Jayesh B. Joshi	T.Y.B.Com.	A	Second
3.	Mahendra I Garodiya	T.Y.B.Com.	A-73	Consolation
4.	Vasa Hemaprabha	T.Y.B.Com.	C-89	Consolation
5.	Kanthi S. Iyer	T.Y.B.Com.	A-91	Consolation

MEHENDI COMPETITION 12th Dec. 1994

1.	Neelam Sharma	S.Y.B.Com.	D-59	First
2.	Shruti Sekhsaria	S.Y.J.C.	H-38	Second
3.	Babita Agarwal	F.Y.J.C.	C-11	Third
4.	Jayshree Gada	S.Y.J.C.	D-32	Consolation
5.	Asma Memon	S.Y.J.C.	H-6	Consolation

RANGOLI COMPETITION 14th Dec. 1994

1.	Laxman Singh	S.Y.B.Com.	D-74	First
2.	Poonam Tarlekar	S.Y.B.Com.	F-33	Second
3.	Boomika Kothare	F.Y.J.C.	F-46	Third

PENCIL SKETCHING 14th Dec. 1994.

1.	Xavier Lobo	T.Y.B.Com.	B-30	First
2.	Laxman Singh	S.Y.B.Com.	F-33	Second
3.	Upadhya Anand	S.Y.J.C.		Third
4.	Nayana D. Naik	T.Y.B.Com.		Third
5.	Dubal Dinkar	S.Y.B.Com.	A-99	Consolation

Hindi Sahitya Parishad

Principal	- Mrs. P. S. Baleri
Chairman	- Prof. Mrs. Prakash Kushalka
Secretary	- Manish Dubey
Vice Chairman	- Shweta Parekh
Treasurer	- Nayan Shah

Rajshree Baid, Chirag Sanghavi, Rashmi Singhania, Ranjana, Sapna, Simmi, Satnam, Jujjar.

Hindi Sahitya Parishad : Could just be said is a Parishad which encourages and every year brings every new talented student to show their talent not only in college but also at inter-collegiate and state level too.

The association had its inaugural function at Bajaj hall with grand orchestra. Then the activities of the association started with JAM (JUST A MINUTE), poetry competitions, Gazale Bahar and Debate competition where the students were able to speak out their voice, introduce themselves as a poet, singer and good Debater.

We had also arranged an inter-collegiate debate competition, the trophy for this competition was won by our college but was passed to runners up Mithibai College.

Some of our talented students :

Rajshree Baid : (Junior)

- 1st prize in Debate Competition
- 1Ind Prize in Poetry Recitation Competition
- 11rd Prize JAM Competition

Inter-collegiate Prizes :

- 11rd Prize Debate organised by P.D. Lions.
- Consolation in Debate organised by M.D. Shah Mahila College.
- Passed inter-collegiate Elimination round in Essay writing Competition organised by Satya Sai Seva Organisation.
- Girls sports championship.
- Best Girl student of Junior College.

Chuang Kumar Sanghavi (Junior)

- 1st Prize in JAM.
- 1st Prize in Self Composed Poem.
- Consolation in Debate Competition

Inter-collegiate Prizes :

- Consolation in Debate Organised by M. D. Shah Mahila College.
- Consolation in Spin a Yarn. (Dalmia Utsav)
- Passed Elimination round in Essay writing Competition organised by Satya Sai Seva Organisation.
- Best Boy Student of Junior College
- Manish Dubey and Shweta Parekh won some inter-collegiate prizes.

Prize winners for various competition organised by Hindi Sahitya Parishad.

Inter-collegiate Debate :

- Ist Kavita Bhatia (Mithibai)
- 1Ind Nasima Halai (Bhavan's)
- 11rd Rajshree Baid (P.D. Lions Dalmia)
- Ist Cons. Shweta Parekh (P.D. Lion's College)
- 1Ind Cons. Ashok Dama (R. J. College)

Debate :

- Ist Rajshree Baid
- 1Ind Neelam Jain
- 11rd Shweta Parekh
- Ist Cons. Chirag Sanghavi
- 1Ind Cons. Pankaj Kataria
- 11rd Cons. Anand Asara

JAM (Senior) :

- Ist Sudhir Purohit
- 1Ind Sejal Dalal
- 11rd Celien D'Costa

JAM (Junior) :-

- Ist Chiraj Sanghavi
- 1Ind Ajit Gandhi
- 11rd Rajshree Baid

Self Composed Poem :

- Ist Chiraj Kumar Sanghavi
- 1Ind Mahendra Kanodia
- 11rd Simi Chodhary
- Ist Cons. Pankaj Kataria
- 1Ind Cons. Rashmi Verma

Poetry Recitation :

- Ist Ritesh Sharma
- 1Ind Rajshree Baid
- 11rd Asish
- Ist Cons. Kiran Godadia

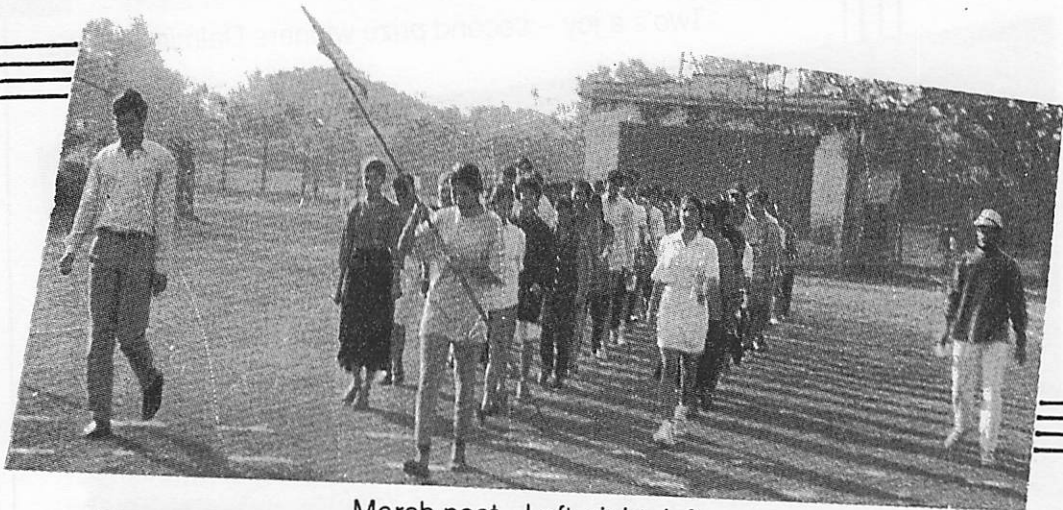
Gazle Bahar :

- Ist Vasudha Parwale
- 1Ind Rashmi Verma
- 11rd Prashant Shah
- Ist Cons. Ritesh Sharma
- 1Ind Cons. Hitesh Raja

Sports Day



Standing in attention for the glory and honour of sports.



March past - Left, right, left

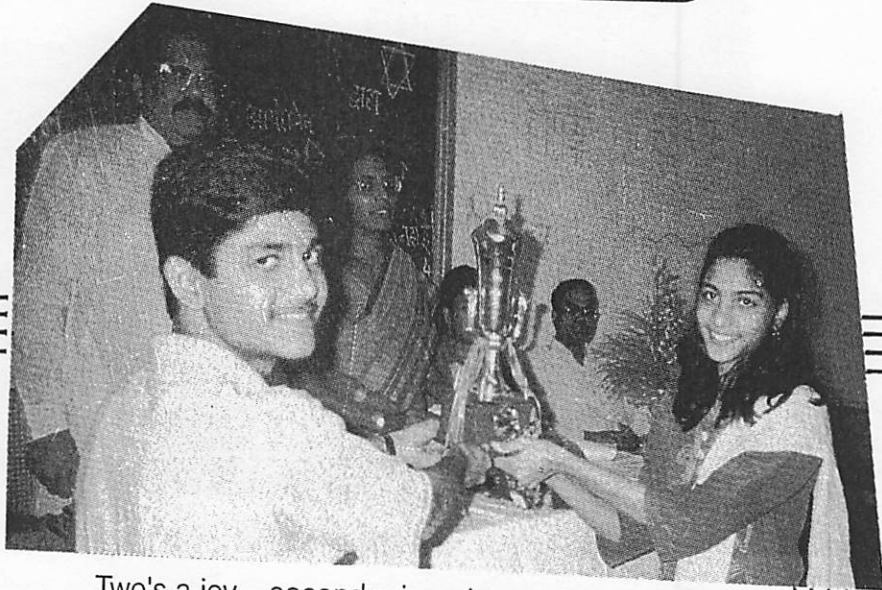


Cheerio Buck up !!

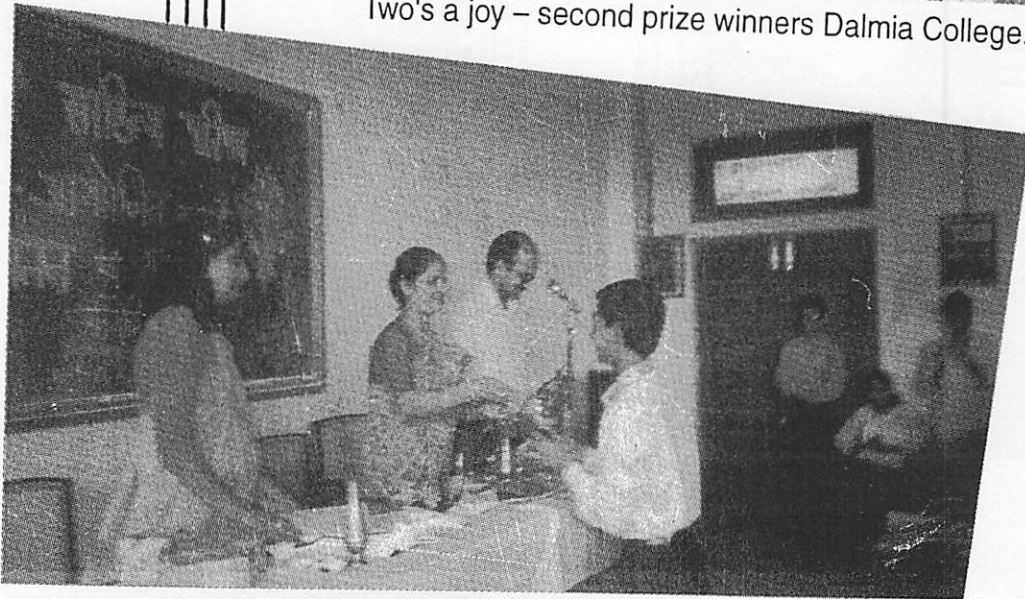


Restless souls awaiting challenge and goal.

Hindi Sahitya Parishad



Two's a joy – second prize winners Dalmia College.



The poet receiving his prize.



Raptly attentive

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**List of the students who passed in
First Division at T.Y.B.Com.
Exam. held in April, 1994.**

Sr. No. Name of the Students

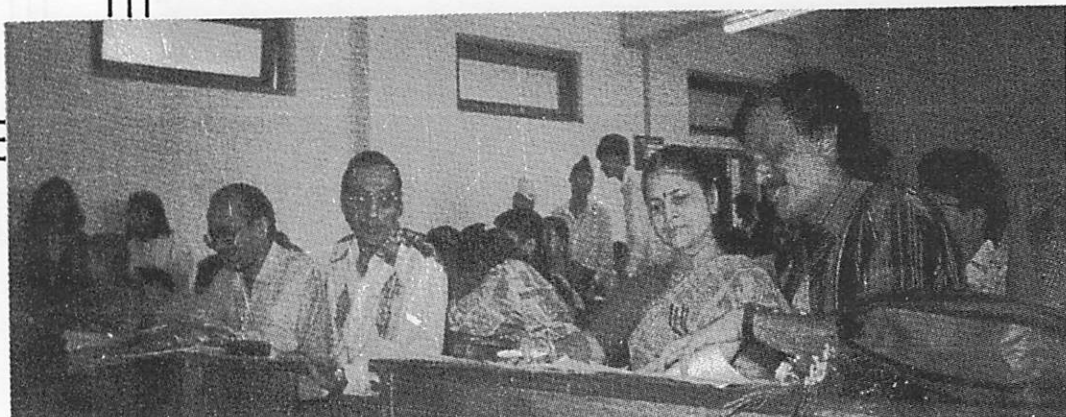
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|--|---------------------------------------|
| 1) Agarwal Rajiv Shyamlal | 41) Buddhev Chetan Ramaniklal |
| 2) Agarwal Sunita Kishanlal | 42) Chackumkuzhyl Elizabeth Mathai |
| 3) Dalmia Sheetal Murarilal | 43) Chaudhary Rina Kamal |
| 4) Dhanki Mona Manoj | 44) Chokhani Deepakkumar Jugalkishore |
| 5) Dhanuka Arvind Bishan | 45) D'souza Shirley Francis |
| 6) Fogla Jyoti Deendayal | 46) Dak Jyoti Indramal |
| 7) Gandhi Ojas Dhirendra | 47) Dalvi Santosh Sitaram |
| 8) Hegde Ganesh Harishchandra | 48) Dave Hitesh Champaklal |
| 9) K. Mathew Thomas | 49) Dharia Rakesh Ajitkumar |
| 10) Kanchan Lalita Sanjiva | 50) Doshi Sandipkumar Javerilal |
| 11) Makhija Geeta Daulat | 51) Gaywala Krishna Sanjiv |
| 12) Mehta Hetal Kanakraj | 52) Goyal Dinesh Punamchand |
| 13) Modi Prashant Tarachand | 53) Goyal Nikhil Vinay |
| 14) Pai Babitha Varadraj | 54) Gupta Praveen Shiam |
| 15) Sawant Chetan Mukund | 55) Hemani Samir Shashikant |
| 16) Shah Chirag Arvindkumar | 56) Iyer Chitra Mangaleshwaran |
| 17) Shah Sagar N. | 57) Jain Amit Tarachand |
| 18) Vasant Ashish Dineshbhai | 58) Jain Aruna Otmal |
| 19) Agarwal Samit Subhash | 59) Jain Bharat Bhavarlal |
| 20) Bhatt Mehul Kantilal | 60) Jain Girishkumar Mishrimal |
| 21) Iyer Anuradha Parameswaran | 61) Jain Sanjay Jagdishrai |
| 22) Shah Himanshu Mahendrakumar | 62) Jain Vijay Rajkumar |
| 23) Shah Shetalben Navinchandra | 63) Jain Vishal Rajkumar |
| 24) Agarwal Alka Satyanarayan | 64) Jatania Jignesh Sanatkumar |
| 25) Bajaj Sunita Shri Gopal | 65) Jatania Jiten Ramdas |
| 26) Jain Hitesh Mulchand | 66) Jivrajka Surendra Ravindra |
| 27) Mahto Satishkumar Shivdev | 67) Joshi Sejal Mansukhlal |
| 28) Varun Neeta Premkumar | 68) Kabhra Rajgopal Radhavallabh |
| 29) Agarwal Navaratan Govind Ram | 69) Kalar Raghu Ranabhai |
| 30) Agarwal Rahul Mahendra | 70) Kalra Deepa Ratanchand |
| 31) Arora Pankaj Roshanlal | 71) Kamat Aparna Ramesh |
| 32) Asher Bindya Mathurdas | 72) Kamatkar Pushpahas Shyamkant |
| 33) Bagchi Ritu Yatindralal | 73) Kansara Nanda Pannalal |
| 34) Bajaj Chetan Ashokkumar | 74) Kasat Priti Heeralal |
| 35) Bangera Samita Jaya | 75) Katara Sangita Murlidhar |
| 36) Berry Rohit Indernath | 76) Khan Safatali Muslim |
| 37) Bindra Sukhvindersingh Daljitsingh | 77) Khandelwal Yogesh Hukumchand |
| 38) Boob Madhawi Mathuradas | 78) Khemani Amit Ramswaroop |
| 39) Borkar Sunil Muddana | 79) Khemka Mamta Vinay |
| 40) Bubna Pravinkumar Matadin | 80) Kini Ravindra Ramdas |
| | 81) Kothari Kamlesh Babulal |
| | 82) Kukreja Manpreet Singh Jaspal |
| | 83) Kurani Preeti Talakchand |
| | 84) Lahoti Rakhi Satyanarayan |
| | 85) Lakshmi Venugopalan |

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| 86) Lath Ritu Omprakash | 131) Tibrewala Ajaykumar Ompraskah |
| 87) Lokhandwala Altaf Abbas | 132) Trivedi Dharmendra Ratanprakas |
| 88) Londhe Amit Anil | 133) Vakharia Ami Manaharlal |
| 89) Makharia Anupa Vinod | 134) Vakharia Chetan Dhirendra |
| 90) Malpe Nivedita Jagannath | 135) Verdia Kuldipsingh Prem |
| 91) Mamania Alpeshkumar Pravinchandra | 136) Gholap Nitin Kashinath |
| 92) Mathrani Veena Nandlal | 137) Gogate Vijay Shrikant |
| 93) Mehta Jayesh Hiralal | 138) Gupta Sunitkumar Ashokkumar |
| 94) Mehta Manish Hareshkumar | 139) Gurav Sachin Raghuvir |
| 95) Mehta Nikhil Suryakant | 140) Harsora Harshad Bhupat |
| 96) Mehta Piyush Ashokkumar | 141) Jariwala Vaishali Vinodchandra |
| 97) Mishra Ashma Kamalkant | 142) Limbachia Paresh Chunibhai |
| 98) Mundra Girish Ramswaroop | 143) Mongia Somendranath Amarnath |
| 99) Naik Chitra Virendra | 144) Murarka Siddharth Rajkumar |
| 100) Nair Renu Venugopalan | 145) Nehariya Bhawanakumari Ramday |
| 101) Nambiar Suruchi Balaram | 146) Patel Nazima Kamal |
| 102) Nayak Dinesh Upendra | 147) Pathak Anish Indravadan |
| 103) Nimkar Amitabh Shailkumar | 148) Rajani Kartik Shrikant |
| 104) Naronha Oliver Dominic | 149) Sivan Sujata Sivan |
| 105) Parikh Pajeshkumar Jagdishchan | 150) Usha Venkatachalam |
| 106) Pathak Rashmi Devendranarayan | 151) Valotra Gurminderjit Singh Tarsem Singh |
| 107) Patrawala Aboozar Mozi | 152) Varma Yogita Ramvriksha |
| 108) Phalorh Girishkumar Radheysya | 153) Vora Mamta Nanji |
| 109) Pillai Shreekumar Narayan | 154) Bagwe Sujata Suresh |
| 110) Pophale Pravin Somnath | 155) Gaikwad Rajesh Yashwant |
| 111) Prabhu Santosh Shreenivas | 156) Parekh Haren Pradeepbhai |
| 112) Rane Anil Shahu | 157) Parekh Jigneshkumar Dhirajal |
| 113) Rao Bhavani Prasad Sreedhara | 158) Patel Vijaykumar Dhirajal |
| 114) Shethia Rita Tarachand | 159) Saiya Dipesh Popatlal |
| 115) Shah Chandresh Mahendra | 160) Shah Chetankumar Rameshchandra |
| 116) Shah Darshana Anupambhai | 161) Shah Deepa Sureshchandra |
| 117) Shah Dipti Arvind | 162) Shah Jignesh Kishorekumar |
| 118) Shah Jignesh Bharatkumar | 163) Shah Jignesh Sumanlal |
| 119) Shah Prashant Prafulchandra | 164) Shah Nanishkumar Hasmukhlal |
| 120) Shah Vinod Bhermal | 165) Shah Manishkumar Mahendrakumar |
| 121) Sharma Seema Jugalkishore | 166) Shah Neha Ashwinkumar |
| 122) Sharma Vinod Kuldipchand | 167) Sheth Rupal Suryakant |
| 123) Sheth Hiren Navinchandra | 168) Soni Falguni Jethalal |
| 124) Somani Anupama Kishore | 169) Tailor Hemantkumar Shivilal |
| 125) Sutre Sameer Rameshchandra | 170) Vaghela Vilashkumar Ramjibhai |
| 125) Taparia Sharad Balkrishna | 171) Agarwal Sarita Brahamanand |
| 127) Tejani Rahul Narendra | 172) Gupta Pradip Rajendra |
| 128) Thakar Nisha Vinod | 173) Shroff Kaushal Kishorebhai |
| 129) Thakkar Ritesh Vallabhadas | 174) Singh Rajeshkumar Indrapati |
| 130) Tibrewal Sushil Prithviraj | |

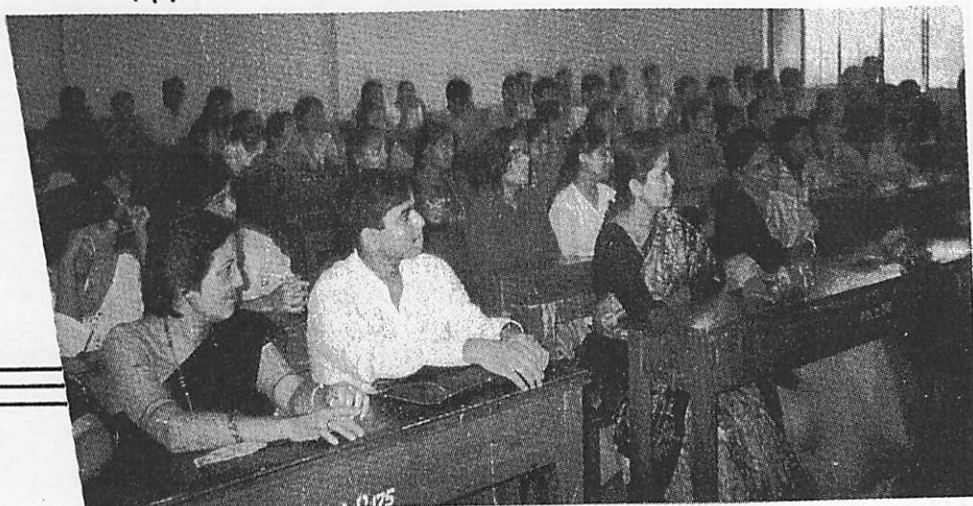
Hindi Sahitya Parishad



The trophy is ours – The winners.

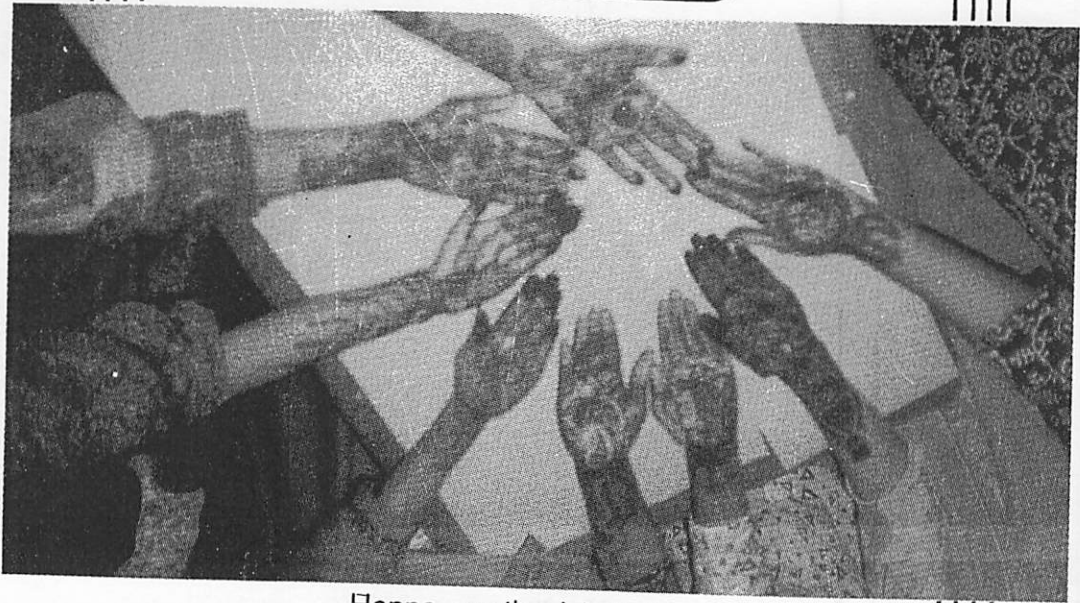


Judges – Tough decision



How very interesting !

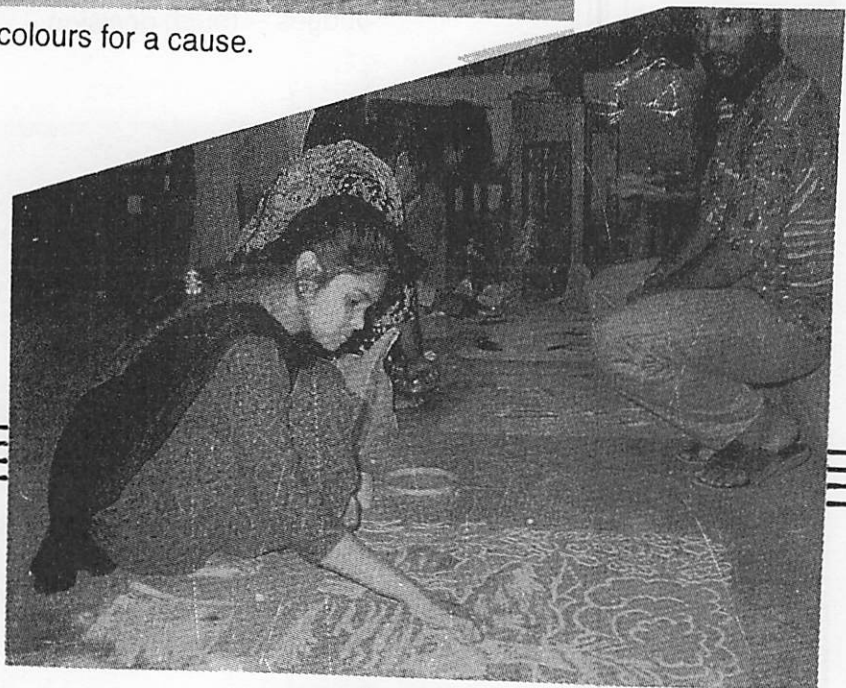
Fine Arts



Henna- worth a 'dekkho'.



Filling colours for a cause.

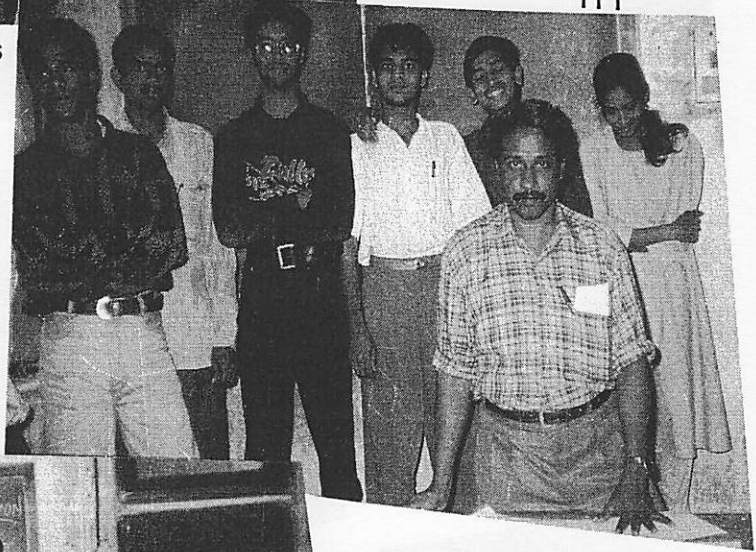


Many a colour makes a picture.

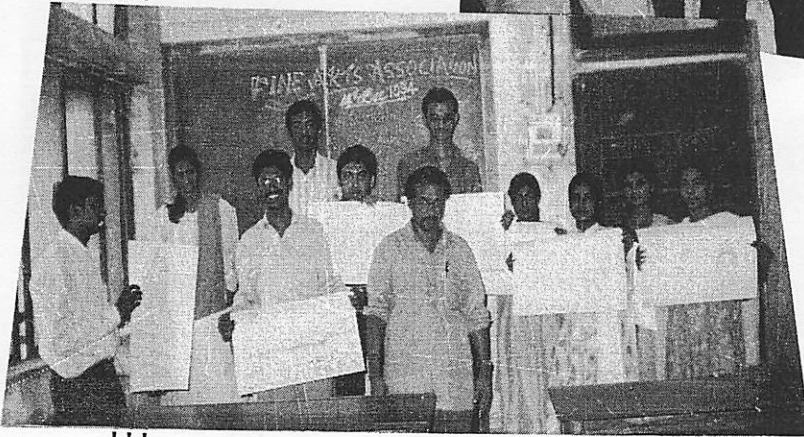
Fine Arts



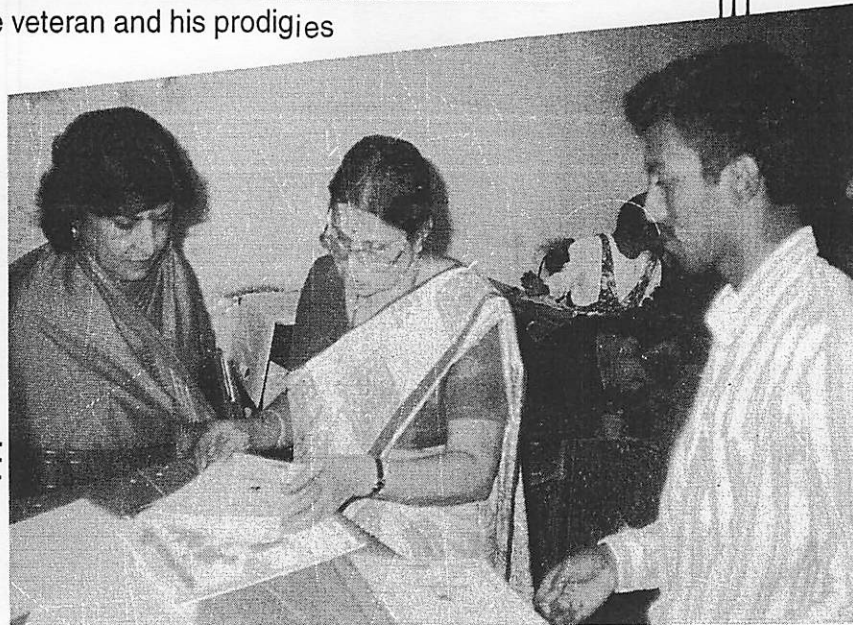
Fair Maidens – the fairest designs



Fine artists of the fine art.

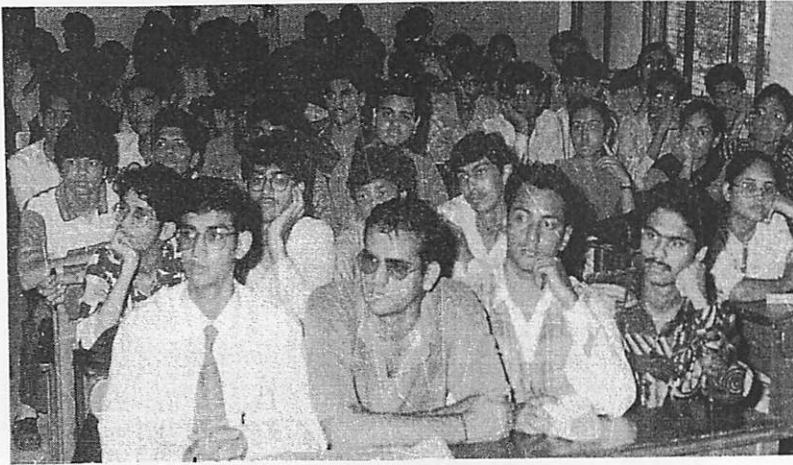


The veteran and his prodigies



Stalwarts in their respective fields.

Lads



All ears to LADS speaker.



Members of LADS with Chief Guest



'Best Boy' Ramesh Dave receiving Principal's Special prize in UNETIA '95.



The prize winners with their prizes and certificates.

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HUMAN RELATION

A man is a social animal. Every individual lives and works as a member of a family or of a team or of an organisation. His success depends upon his art of Human Relation. Human relations are called "Human Engineering" in the field of managing people. It involves handling of people, studying human behaviour, motivating people and creating awareness of social responsibility.

"A man who can handle himself with his head and others with his heart is a man who knows all about human relation".

Both individual and organisation need efficiency, productivity and result. An organisation, a family, a team is like a tune. It is not constituted by individual sound but by relation between them. Many times, the success of your business or profession depends upon your art of developing Human Relation.

1. HUMAN RELATION

- a) Understanding people.
- b) Make them pleasant.
- c) Generate new enthusiasm.
- d) Make others accept your thinking.
- e) Others should respect you.
- d) Selling your idea, hopes, ambitions.

2. KINDS & TYPES OF HUMAN RELATION

a) Family Relation :

These relations among family members, are permanent relations. These are decided by birth or by marriage. Whether we like it or not these relations are to be maintained.

b) Business Relations :

These are connections in Business. These relations are based on benefits of

each other. These relations may be seasonal also.

c) Social Relations :

These relations have been developed very much now a days. There are number of social organisations like, Lions club, Rotary club, Jaycees, Giants, Community organisations and professional, Business & Religious organisations. Every person is a member of of such organisation. It is proud to be a member of at least one of such organisation. Here the relations are very strong, as they are based on common liking & understanding. These relations help an individual in development of his personality.

d) Friends & Neighbours :

This is an era of Friendship. Every young person has number of friends. They also tell some times that "our friends will help in difficult days. Your relatives will criticize". They are right some times. Relations with neighbour should always be good. The feeling of togetherness & sense of cooperation and coordination must be there among neighbours.

Some of the relations are like Electric bulb. It will give light but you have to pay for it. Whereas there are other relations like "Moon Light". It will give cool light but no cost like parents & children, the saint & his followers. There are certain relations like tide and abbe in sea. In some seasons they flourish, whereas at times they are dry.

3. HOW TO STRENGTHEN THE HUMAN RELATION : ?

The big question now is that, what should

we do to strengthen our relation. The following points are to be considered :-

- a) Give importance to all. Every person's work is important. Never neglect any one.
- b) Open communication. Accept others views, never dominate by believing "what I say is always correct". Do not order. Take work by request.
- c) Common Interest. Everyone's interest should be seen. Do not be selfish.
- d) Appreciate all. Do not have ego.
- e) Do not point out their mistakes directly and in the presence of others. Talk about your mistake committed in the past & indirectly point out his mistake.
- f) Increase their confidence, motivate them.
- g) Through them challenge.

4. Dale Carnegie in his book "How to win friends & influence people" has dealt the subject of Human relation in detail. He writes that "A great man shows his greatness by the way he treats a little man", sincere appreciation was one of the secrets of a man's success in handling people. "First arouse in the other person an eager, desire, want. If you have an idea, why not let other cook, and stir the idea himself. He who can do all this, has the world with him. He who cannot, walks a lonely way".

5. BARRIERS OF HUMAN RELATIONS :

There are certain evils which comes in the way of better social relations. There may be personal egos, lack of leadership qualities, self centeredness, inferiority complex, lack of motivation etc. With broad out look and broadmindedness, open communication and motivation, self

confidence and team spirit, there can be better human relation.

I conclude by the words of Gani Dahiwal.

ન ઘરા સુધી, ન ગગન સુધી,
નહી ઉઠતી, ન પતન સુધી,
બસ આપણે તો જવું જ છે,
એક બીજાના મન સુધી

FROM "HOW TO WIN FRIENDS AND
INFLUENCE PEOPLE" - BY DALE
CARNEGIE

SIX WAYS TO MAKE PEOPLE LIKE YOU

- Become genuinely interested in other people.
- Smile.
- Remember that a man's name is to him the sweetest and most important sound in any language.
- Be a good listener. Encourage others to talk about themselves.
- Talk in terms of the other man's interest.
- Make the other person feel important - and do it sincerely.

TWELVE WAYS OF WINNING PEOPLE TO YOUR WAY OF THINKING

- The only way to get the best of an argument is to avoid it.
- Show respect for the other man's opinions. Never tell a man he is wrong.
- If you are wrong, admit it quickly and emphatically.
- Begin in a friendly way.

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- Get the other person saying "Yes, yes" immediately.
- Let the other man do a great deal of the talking.
- Let the other man feel that the idea is his.
- Try honestly to see things from the other person's point of view.
- Be sympathetic with the other person's ideas and desires.
- Appeal to the nobler motives.
- Dramatize your ideas.
- Throw down a challenge.

NINE WAYS TO CHANGE PEOPLE WITHOUT GIVING OFFENCE OR AROUSING RESENTMENT

- Begin with praise and honest appreciation.
- Call attention to people's mistakes indirectly.
- Talk about your own mistakes before criticizing the other person.
- Ask questions instead of giving direct orders.
- Let the other man save his face.
- Praise the slightest improvement and praise every improvement. Be "heartly in your approbation and lavish in your praise".
- Give the other person a fine reputation to live up to.
- Use encouragement. Make the fault seem easy to correct.
- Make the other person happy about doing the thing you suggest.

By Prof. A. B. MEHTA,
Chartered Accountant

STUDENT PARTICIPATION IN THE ADMINISTRATION OF AN EDUCATIONAL INSTITUTION

Now the students of the new era have realised that they should be allowed to participate in the administration of Educational institutions like colleges and universities. Of course, as the world is becoming free and liberalised, the students also want to be free from the strict rules and regulations of the colleges. The students should be given a chance to be a part and parcel in running the administration of the colleges and Universities. Their action should not be criticized by saying it is negative or unconstructive but they should be allowed to take part in management of colleges and develop their personalities and skills.

Gone are the days when colleges and universities were considered as the Centres of higher education and centre for preparing the students for respectable jobs. Now these Universities and Colleges have become only the centres for distributing degrees to the students. Universities and Colleges are very crowded today. There is mass production of University graduates. Today the University degree is thought of as a passport for a job by a poor student and a status symbol by a rich student. In such circumstances there is need for the students to take part in the administration of educational institutions. There are several reasons for this. First of all the colleges of Commerce, Arts, and management etc. provide only the theoretical knowledge to the students and do not have any practical experience. There is very little connection between the theoretical knowledge which students get in the colleges and the practical knowledge of the work. In Engineering and Science colleges, the students have practicals i.e. practical knowledge is provided

to them so that they can be perfect in their field. They make experiments and learn from experiments, but Commerce, Arts and Management colleges generally do not have practical subjects. The Professor or Lecturer just gives the lecture on the topic and students hear it. The Lecturer performs his duties and the students perform their duties by attending the lectures. In management colleges students are taught how the Manager or Secretary of any organisation should be, but in practice the students do not have the capability or skills of a secretary or manager. Though they become graduates they lack practical knowledge and experience and they have to face the problems. So there is need to give participation to students in the management of institutions so that they can get practical knowledge and develop their personalities and they are able to play a useful part in society.

The Educational courses are all theoretical and that the same old and routine to followed every year is boring. The students of new generation want changes in learning. The students will have to play their parts in the modern competitive society so the college must take this responsibility to make them perfect so that they can live in the competitive society. In most of the Universities of Europe and America, the students are allowed to participate in the management of Universities. Many activities of colleges are carried on by the students. They have been given charge to run the hostels, canteens etc. The students are made secretaries and P.R.Os in various cultural and planning organisations of the colleges and Universities. Thus they become responsible for their actions. They get authority with responsibilities in this way and they can prove their capabilities. Now the students are also consulted about laying down the syllabus and optional subjects of their studies. The

problems of the students can be noticed by holding meetings with them or with their representatives. Today they are given a chance to organise various programmes like the 15th August, the 26th January, The Annual Day, Teachers Day, Friendship Days, Debates, Elocutions and Group Discussions etc. At present, the National programmes like M.P.F.L., Adult Education programme, social work in slum area, N.S.S. etc. are conducted and handled by students. By providing channels for voicing their grievances, the negative elements of destruction can be taken out of their actions.

But there must be a limit upto which the students can be allowed to participate in administration of the educational institutions. They should not have any affiliation to political parties or be a "Mohra" of politicians. When they acquire a post, generally they are misguided by someone and play their politics. This should not happen. They should be properly guided. They should not be given authority without any responsibilities. The college or university is the basic or lower house for them and the whole world is the upper house. Their activities must be accountable and at the same time their difficulties must be understood sympathetically and if possible in a friendly manner.

All this leads to one conclusion that the participation in the administration of Educational Institutions makes the students co-operative, responsible and practical. Let them become wise through their own experience.

By **RAMESH DAVE**
T.Y.B.Com.

WOOMANIA

Women, the cause of Universal wars, hardships, happiness and joy.

If you try to date her, she thinks she is very beautiful, if you don't, she thinks you are blind.

If you hold her hand, she thinks you are trying to be fresh, if you don't, she thinks you are a simpleton.

If you talk too much, she thinks you are cynic, if you don't, she thinks you are a fool.

If you are sociable she thinks you are a play boy, if you are not, she thinks that you are a Jungle Jim.

If you talk about love and marriages, she thinks you are proposing, if you don't, she thinks you are a cold-blooded animal.

If you bring her to a cool and quiet spot, she thinks you are trying to molest her, if you don't, she thinks you are unromantic.

Women are fickle. In just ten minutes, they can say ten different things, in ten different ways, in ten different styles.

By **UMESH NAYAK**
T.Y.B.Com.

A TO Z SUCCESS

- A Avoid waiting for tomorrow.
- B Be prompt in all your deal.
- C Consider well before you commit yourself.
- D Dare to do right, fear to do wrong.
- E Eschew evil.
- F Feed the needy.
- G Go not into the company of vicious.
- H Hold integrity sacred.
- I Injure not another's reputation.

- J Jump not ere you think twice.
- K Know what's what.
- L Lie not for any consideration.
- M Make the most of the god's creation around us.
- N Never try to appear, what you are not.
- O Observe good manners
- P Pay you debts promptly.
- Q Question not the veracity of friend.
- R Respect the counsel of parents.
- S Save when you are young
Spend when you are old.
- T Touch not, take not, handle not what is bad.
- U Use your leisure time for improvement.
- V Venture not to do injustice to your walk.
- W When depressed look at the cheerful side.
- X eXtend to everyone a likable situation.
- Y Yield not to discouragement.
- Z Zealously labour for the right,
Success is certain

— • • • —

"Laughter is that brush that sweeps away the cobwebs of heart"

Seven days without laughter makes one weak".

"A good laugh is sunshine in a house".

By **NILESH A. SARVAIYA**
T.Y.B.Com.

SHE COMES

She comes and I stop talking, but
She thinks I can't even talk properly,
She comes and I lower my eyes,
but she thinks I can't even look properly.
She comes and my legs turn to jelly,
but she thinks I can't even walk properly
She comes and my smile stiffens,

In BC while learning to write letters
You forget how to answer your test papers
From the collected data & analysing the
subjects, the conclusion is college is a
bore & makes you sore & ready for a
monotonous life time chore.

By **KUNTAL TANNA**
S.Y.B.Com

FOOTPRINTS IN THE SAND

One night I had a dream. I was walking along the beach with the Lord, and across the skies flashed scenes from my life. In each scene I noticed two sets of footprints in the sand. One was mine and the one was the Lord's. When the last scene of my life appeared before me, I looked back at the footprints in the sand, and to my surprise I noticed that many times along the path of my life there was only one set of footprints. And I noticed that it was at the lowest and saddest times in my life. I asked the Lord about it : "Lord, you said that once I decided to follow you, you would walk with me all the way. But I notice that during the most troublesome times in my life there is only one set of footprints. I don't understand why you left my side when I needed you most."

The Lord said : "My precious child, I never left you during your time of trial. Where you see only one set of footprints I was carrying you."

From the book "DEATH OF A GURU

By – Rabindranath R. Maharaj

Contributed By **VISHAL AHUJA**

T.Y.B.Com.

PRISM

IN LIFE

There are some wounds that do not heal,
There are some feelings you cannot
conceal,
There are times you cannot express what
you feel,
There are situations with which you cannot
deal,
There are roads on which you cannot
walk,
There are thoughts about which you
cannot talk,
There are dreams you cannot dream,
There are relations that impossible seem,
There are emotions you cannot describe,
There are smiles you cannot hide,
There are wishes you cannot achieve,
There are happenings you cannot believe,
There are words you cannot write,
There are sources and yet no light,
There are moments you cannot forget,
It's experienced by us all –
Someday, somewhere I bet.

By **ALZIRA REBELLO**
F.Y.B.Com.

DOWRY - THE BURNING QUESTIONS

Alas! The entire country appears in the grip of a kerosene holocaust. Can you guess why ? Well, the spate of suicides can be attributed to one main cause DOWRY.

The number of dowry deaths in independent India has reached a serious proportion. The general view is that dowry exists only in the lower economic classes. But, let me tell you, husbands from the educated elite are the worst culprits aided and abetted by their parents. Frustrations sets in once dowry falls short of expectations. The in-laws and

husbands indulge in ill-treatment. The husband is convinced that marital felicity can be found only in a dowry and not in his spouse.

The young women today find it extremely difficult to submit to the unending nagging of their in-laws and husbands in the absence of a dowry. What is still worse is that the bride marries not only the man but rather the whole family. The spirit and the individuality of the young woman is crushed and she is a minor appendage of her husband at the beck and call of her in-laws. The girl's parents are only underdogs and have to obey the laws imposed on them by the in-laws as to the amount of jewellery, cash, etc.

A father with limited income cannot deliver larger amount of dowry to each prospective son-in-law's demand resulting in unmarried daughters. If they are married off, the result is still worse – Dowry deaths by suicide, poisoning, burning, etc. A woman is literally roasted alive everyday, yet it is passed off as an 'accident' or 'suicide' in the courts of law. Scan the newspapers, you will find the truth in this statement.

Marriages today have become so corrupt with the lust for dowry that the reputations of the girl's family hardly matters. The anti-dowry law passed in India has as much effect on the people, as the statutory warning on smokers.

Every one recognises dowry seeking a social evil, yet none want to shun it for the greed for money which is ever increasing. Neither the Industrial Revolution nor other modernising influences have managed to make a dent in this structure.

I have not made an attempt to glorify the deaths of the women who have committed suicide even in the absence of dowry. But no doubt the fact ever remains that the immense

publicity given to these women have turned them into martyrs and have won the sympathy of the public. Yet I can assure you, this is also basically an unhealthy trend in the society.

So I appeal to all right thinking people and women in particular ; for heaven's sake, stand up and fight for your rights against this growing evil of DOWRY.

By G. BHATIA
F.Y.B.Com

WHERE LEFT IS NOT RIGHT

Why are some people left - handed ?

You must have seen people who eat, write or play tennis with their left-hand. But more people on the earth are right-handed. Less than one person in six is left-handed.

Our brain is a complicated organ. The right half of the brain controls the left side of the body and the left half controls the right side of the body. In most people, the left side of the brain is better developed, so the right hand is more efficient and stronger than the left one.

No one knows for sure why it happens, but sometimes in some people the right side of the brain is better developed. And this makes their left hand work better.

According to some experts, it is possible that the reason goes back to ancient days or even the days of the caveman. When people fought, a right-handed person would fight with a weapon in his right hand and use his left hand to shield his body. The left-handed person would shield himself with the right hand while using the left hand for fighting. The person who shielded his body on left side protected his heart because the heart lies on

the left side. So such fighters had better chances of survival. The left-handed fighters would be wounded around their heart and die. So more right handed persons survived on earth.

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Unsun(g)

Will the sun ever stop shining ?

Scientists tell us that after about five billion years the sun will begin to die, just as all stars do. First, the sun will get hotter. Then it will probably swell up. Slowly it will become much, much bigger. As it grows bigger, its colour will change from yellow to red. As it grows bigger, it will pour out more heat. The earth will become so hot that all the rivers, ponds, lakes & oceans will boil and turn into steam. All plants & animals will die.

After about a billion more years, the sun will start shrinking. It will become smaller and smaller, the colour will change from red to white. Its brightness will fade. It will become cooler and smaller, and finally be a dead, black ball, a little smaller than the earth. When the heat given by the sun starts reducing, the clouds of steam around the earth will turn back into water and fall as rain. Oceans and lakes will fill up again. But as the sun grows cooler earth will also grow colder. All the water will freeze. Earth will become a lifeless ball of rock, ice-cold, dark and silent.

By **AMIT S. VYAVAHARKAR**
F.Y.J.C.

THE 'HEART' OF THE MATTER

Instead of complaining that no one understands us, we should try to understand ourselves. After all, every individual is unique and no two persons are similar. When one

doesn't understand oneself, one's complex personality, the likes and dislikes which oscillate from one particular thing to another within a fraction of a second ; How can one expect others to understand us? It is indeed futile to expect others to understand our follies, forgive and forget them. Not everytime will someone realise our potential and praise and urge us to go ahead in our life. This is because everyone has, eventually, his or her own life to lead. And our own unpredictable nature and personality keeps on changing with the environment ; the people we meet ; their ideals and thoughts. "There is nothing permanent in this world except change". One should not expect that people will understand and support us everytime and justify our actions when we are wrong. If every individual has a right to act according to his will as also everyone has the right to contradict. But if we always act with others in mind we loose our individualism. If everybody starts behaving according to some common set of rules then the whole society would be black or white with no grey undertones. Individualism is unique ; It differentiates two persons. Long relationships are maintained in harmony by understanding this difference, allowing space for that difference. Because otherwise one individual may expect another to behave in the way he likes and vice-versa there by creating frustration and unhappiness.

So preserve this individualism and don't bother about others understanding you. Remember they have neither the time nor the maturity required to do so. Instead try understanding others for a change. Then one will not have prejudices against the other ; his thoughts or actions. Because understanding maintains the same wavelength between individuals and thus relationship is cordial.

— • • • —

Soul - Mate

You are like my shadow – a part of me.
A beautiful emotion laced with
bitter-sweetness.

You are with me,
When I watch the sun sink far beyond
the hills.

When I say good-bye to a friend and
shared memories.

When I watch the tear-stained eyes
of a beggar-child.

When I sit dejected amidst the broken
crystals of my dreams.

When I stand near the sea-shore and
watch my name melt away with the sand.

When I see the leaves turn golden and
then fall away.

When surrounded by human misery,
poverty and wretchedness.

When I think of my uneventful part,
unrealistic present and uncertain future.

When some loved one hurts my fragile
heart and makes me cry.

You are with me now and forever,
Happiness in elusive, it comes and goes.
But SADNESS,

You are my enigma, my beloved
— My Soul - Mate

— • • • —

Treasures

- Beauty is worse than wine ; it intoxicates both the holder and beholder.
- Heroism is endurance for one moment more.
- Lord don't move our mountain, first give strength to climb.
- Be willing to lose a battle in order to win a war.
- The thing about being in the rat-race is

whether you come out first or last – you're still a rat.

By **KANTHI IYER**
T.Y.B.Com. : A-91

'THAT SMILE OF MONA LISA'

'Smile'! A very small word. But now many of us realise what role it plays in our life. Think of what a gloomy place this would be without smiles. A smile on a face says "I like you. You make me happy. I am glad."

To many smile is worth a million rupees. A smile is one of the most delightful factors in one's personality. The Chinese have a proverb which goes like this "A man without a smiling face must not open a shop". A face that cannot smile is never good. A smile costs you nothing yet it may bring you happiness, friendship and money. If you give a smile, a smile you get in return. So smile and let none quote William Blake who wrote thus — "A mark in every face I meet, marks of weakness, marks of woe".

But remember, the important thing is whether you smile with or at. Never smile at others. It brings hatred and misery. To smile with is human and to smile at is the most subtle form of insult. Smile with and spread happiness. You know the famous portrait of smiling Mona Lisa is worth millions of rupees. But it took 4 years for Leonardo de Vinci to make Mona Lisa smile. Yet you agree that it was worth and time is not wasted because even today people are attracted by it. Then we too must smile like Mona Lisa and frame our soul on our faces by smiling.

By **SANTOSH SHANBHAG**
F.Y.J.C.

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Annual Day



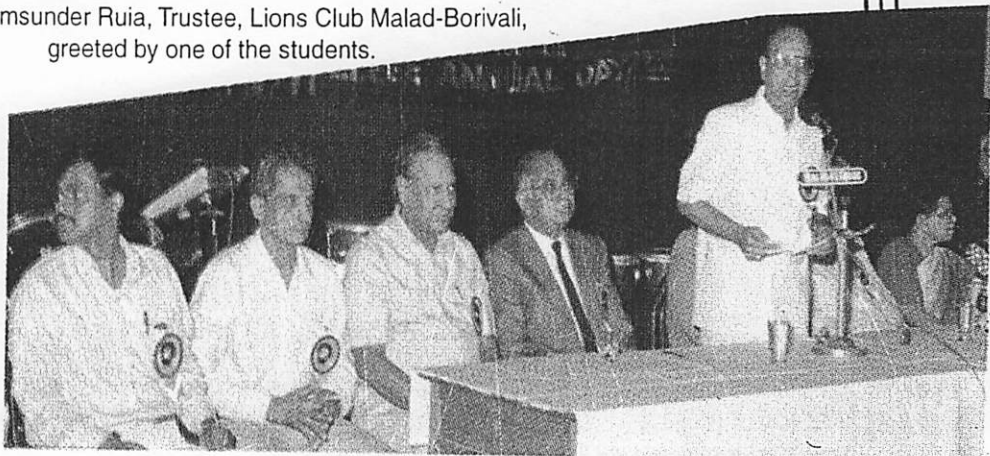
The Chief Guest Hon'ble Justice Shri S. M. Jhunjhunwala greeted by one of the students.



The Guest of Honour Hon'ble Justice D. R. Dahanukar greeted by one of the students.



Shri Shyamsunder Ruia, Trustee, Lions Club Malad-Borivali, greeted by one of the students.



Shri Shyamsunder Ruia, Trustee, addressing the students.

Annual Day



Shri S. M. Jhunjunwala with Kanti Iyer who was awarded a prize for extra-ordinary performance.



Shri S. M. Jhunjunwala giving away the Principal's special prize to Ganesh Hegde well-known choreographer.



Shri Dahanukar addressing the audience.

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'Holiday'

When I learnt,
From a scientist,
That life had no meaning,
Or a master plan,

Like a school boy,
My spirit leapt
Out of brooding,
In joy and freedom!

There is then nothing,
To worry me;
Nothing to elevate,
Or depress me.

Evolution or Revolution,
Are both 'becoming',
But now are unbecoming
For want of any meaning!

Light is now
Broken and pounded
Into the most elementary
Particle — Be!

By **SANTOSH SHANBHAG**
F.Y.J.C.

MY FATHER AND MY WOODS

He took me to those woods,
My little finger locked into his,
Steadying my little feet,
He showed me his treasure of love.

That dancing stream, those fluttering birds,
That narrow road, sunlight brightening it!
Those woods taught me the values of life,
And all those ways of understanding!

When grief struck his mortal life,
The woods and him would get locked in
each other,
And no one would've known, where they
were,

But for my little steps.

Call him my father or my friend,
It matters not to me!

Call it a silly old jungle or my tower
of love,
It is an inseparable part of me!

By **SHAHIN S. KAZI**
S.Y.J.C.

ENIGMA

Is a golden heart sufficient?
Are no pseudo emotions, no pseudo
behaviour required?
Then why does my silence keep my
friends away?
Is inner beauty sufficient?
Is no pseudo charm, no pseudo
attractiveness required?
Then why don't my friends look at me?
Is a life led by principles sufficient?
Are no enjoyments, no fun at its cost
required?
Then why do I feel so sad seeing others
enjoy?
Are moral values sufficient?
Is not fame necessary at its cost?
Then why do I feel so deserted
so lonely?
Is there a sufficient quotient for my
Questions?
Isn't a pseudo answer required?
Then why am I so dissatisfied?

By **KUNTAL TANNA**
S.Y.B.Com

SIX SENTENCES CONTAINING ALPHABETS 'A-Z'

- 1) The quick brown fox jumped over the lazy dogs.
- 2) Pack my box with five dozen liquor jugs.
- 3) The five boxing wizards jump quickly.
- 4) Quick waffing zephyrs vex bold Jim.
- 5) Jackdaws love my big Sphinx of quartz
- 6) Waltz, nymph, for quick jigs vex Bud.

By **VASA HEMAPRABHA VAJRANABHA**
T.Y.B.Com

India Shows The way

Ever since the day, America dropped the first ever atom bombs on the Japanese Cities of Hiroshima and Nagasaki. Mankind has been living in constant fear of the day when this man-made disaster would be repeated with terrifying consequences which are beyond the imagination of the human mind. It was indeed a tragedy that America had to kill thousands of innocent civilians in cold blood in order to win the war with Japan. but today the holocaust of Hiroshima and Nagasaki would seem to be very minor if they were to be compared with the destructive capabilities of modern nuclear weapons the power of nuclear weapons have increased not twofold on threefold but hundredfold over the years. It is very sad to think that man has used science and technology wrongly to develop nuclear weapons which in the long run will ultimately lead to self destruction.

Even though there have been some sincere efforts to curb this nuclear race among countries they have not been entirely successful. It is very important in this context to note the fact that India is one among the few countries in the world which has restrained itself from blindly jumping into this nuclear race. Some people are of the opinion that India should also possess nuclear weapons in order to counter any threat that it may face in the future from unfriendly neighbouring countries which possess nuclear weapons but they seem to be unaware of the stark reality that the so-called Nuclear race is just a straight path to self-destruction. It is indeed ironic that a country like the U.S.A. which was the first to develop and use the weapons of indiscriminate and mass destruction is today preaching nuclear non-proliferation to the world. While it still retains a sizeable stock of nuclear weapons. It was widely assumed that once the cold war between the U. S. A. and U.S.S.R. (now known as C.I.S.) concluded there would be a steady fall in the production and stock of nuclear

weapons but alas! The recent conflict in the Gulf have only led to the opposite. On the contrary we now see new weapons of mass destruction like chemical weapons and losers are being indiscriminately used at the cost of Innocent Civilians.

One can only be proud of our country India for having the courage and conscience to keep an effective control over its nuclear Capabilities. India has made positive use of its capabilities to provide energy and power to the people and not by producing weapons of Doom. The world would be a much safer and happier place if only other countries were to follow India's example. One can only hope for the day when nuclear weapons disappear from the face of the Earth and not for the day when the world will disappear due to Nuclear weapons.

Shrisha S. Uchil

Defects of our Present System of Education

There was a time, when India was noted all over the world as a glorious centre of education and culture where students from all parts of the world used to pour in. The educational and cultural centres of Nalanda, Taxila and Prayag attracted students from places, as far as Egypt, Greece, China, Ceylon and Indonesia. It was an ideal system of education, which apart from disseminating sweetness and light, infused into the mind of the pupils a spiritual urge for coming in contact with the kingdom of the absolute. But now when we look at the present state of affairs in our country, the change shocks us.

Many people have asserted an opinion that our educational system has not undergone any change with the changes brought about by political independence. It bears no imprint of freedom and appears to be as listless and academic as it used to be during ancient days. The growing defect of our existing educational system that requires the immediate and earnest

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consideration of all those who are interested in the welfare of the country, is its excessively passive and mechanical character. The student plays no active role in the attainment of knowledge. His entire education is passive and mechanical. Things are loaded on his mind which he cannot digest, he only crams and therefore they never become his own. They remain floating on his modern surface; they never sink deep to become interwoven in the mental texture, to help to constitute a distinct intellectual and spiritual personality. Our educational system pours words into the heads of students as into a basket, to be emptied out again in the examination room, and the empty basket carried out again into the world. This is the reason why a student who succeeds so well in school and college examinations fails miserably in the examination of life. Our education system makes a student a book worm who knows nothing of the world beyond the knowledge in books. He is physically poor, intellectually blank and morally insolvent. He has no views and visions of his own as he simply covers the windows of his mind with pages of books making it ineffective to all direct touches of truth. The present system of our education therefore makes of the students dumb driven cattle rather than enlightened citizens, book-worms rather than creative thinkers, machines rather than ideal men.

The existing system of our education is predominantly academic and theoretical. It is theoretical as a rule and practical by chance. The student is taught lesson from books, but not lesson from life, provided with knowledge, but not with wisdom. He is obliged to know the history of European countries, their councils, but he knows nothing of what is happening in our country, its Municipality today. He is so busy in learning about great and distant things that he has little interest in life's little things around him. He does not know in which way he can serve his community of nation.

Now comes the question of moral and cultural development of our students. What do our universities do for their character building? Do they strive to make them honest, upright and truthful? Or, does their function finish only with imparting to them bits of information? We have to admit sadly that today their function does finish with imparting them bits of information. They cultivate the intellectual powers of the young, but do nothing in the direction of stimulating their imagination and feeding to their emotional life. They do not inculcate in them a love of virtue and right conscience, a sense of self respect and personal dignity. In the past, a student was taught to be God-fearing, to love and practise the rules of religions, to obey his parents and to respect his teachers. But today the false glamour of western civilisation has led our students astray and they have forgotten the noble ideals and traditions of past culture. Our schools and colleges still run on the anti-national lines or on standard text books which creates growing indiscipline among students in character and culture.

Our students are poor not only intellectually but physically too. This is so because there is hardly any provision in our colleges and universities for systematic physical training, games and sports and such other extra-curricular activities. The want of physical training leads the students to lose in other ways also. They do not learn dignity of labour. They become idle ease loving and extravagant. Moreover, students are physically present but mentally absent. Considering the general standard of living in the country, it is definite that our education system is costly as an African white elephant. In a way, our education has become a sort of partime luxury, a form of amusement, like many other modern things an entertainment such as science has invented for us. Students go to schools and colleges more for the sake of amusement than education. Our classrooms have an appearance like of a cinema hall well furnished

with chairs and electric fans and lights, and blackboard as screen were teacher stands more or less like an actor trying to please his audience by his smart-looking remarks, stories, etc. Such actors appear before the huge audience turn by turn and act according to their capacity. It is by paying fees in schools and colleges that a student purchases entry tickets to these intellectual theatre houses. They have no love of wisdom not thirst for knowledge, but only a desire to get certificates and diplomas which may serve them as passport to high society services. Our colleges and universities are like factories producing graduates on a man scale. Every year lacs of graduates promoted from these literary factories, wander into the wide world in vain efforts to find employment. In the last few years, our education has improved greatly but only quantitatively. A student holds his degree without knowing a single art of his degree. Our schools and colleges lack non-trading, trading and other instructions which therefore accounts in problem of poverty and unemployment in a country like ours. Our education system calls a radical change to construct the forthcoming generations for personality unfoldment and memory development.

Parag Verenkar

Nothing is Impossible

If you can't go under, go over.
 If you can't go through, go round
 If you can't go right, go left.
 If you can't get an angle,
 take two planes and make it.
 If you haven't the right material, go get it
 If you can't find it, make it.
 If you can't find make substitute.
 If you can't substitute, improvise.
 If you can't improvise, make an innovation.
 But above all
 Get the job done.

Vishal Ahuja

The essence of all religions is one. Only their approaches are different.

(Mahatma Gandhi)

The men who try to do something and fail are infinitely better than those who try to do nothing and succeed.

(Asif. E.O.)

Deeper you dig, more water the sand spring yields; the more you learn, the more will be by your knowledge.

(Hazer)

Those who can understand the communication of the eye alone can sense the hatred and friendship in the hearts of men.

(Hazer)

He who learns nothing from the past will be punished by the future.

(Zarathushtra)

If you want an accounting of your worth, count your friends.

(Merry Brown)

Laughter is the brush that sweeps away the cobwebs of the heart.

(Asif. E. O.)

सूने
 के कपोलों
 अपनी स्मृति
 रूप मिला,
 की सीढ़ियों
 कोना सदा
 को पाने क
 सका
 वर्तमान...!
 उठा और
 आँखों के
 उरं
 व्यवहार से
 रखते हैं।
 भी लेती।
 क्षोभ से
 "आत्मनिर्नि
 दिखावटी
 का स्टक
 आते हैं उ
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 और प्रति
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 की आँखों
 ईर्ष्या व स
 उसके सा
 ज्वाला व
 सम्पन्नता
 चीर-हरण
 आत्मा क
 अंतर्मन

अलग हम सबसे रहते हैं, मिलाते तार तन्त्रों।
जरा छेड़ें से मिलते हैं, मिला ले जिसका जी चाहे।
भारतीय संस्कृति! संस्कृति जो हमें हमारे
पूर्वजों हमारे इतिहास द्वारा प्राप्त वह अमूल्य माला
है जिसमें आत्मसंयम, आत्मनिष्ठा, आत्मसाक्षात्कार,

भारतीय संस्कृति हमारे एकता का आधार

• • •

आत्मा को ऐसे दृ.शासनों के द्वारा नहीं पढ़ने देनी।
ये लोग जो स्वयं कृत्रिम कायर और आत्मा के कोढ़ी
हैं उनकी पात में उसे नहीं बैठना है।" और एक
बार फिर कृष्णा का व्यक्तित्व उसके समाने उभर
आया। कृष्णाप्रिया वह कृष्णा प्रतिशोध की ज्वाला के
ठंडा होने पर भी उसके प्रभाव से मुक्त नहीं हो सकी
थी। शायद इसीलिए व्यवस्था से जुड़े लोगों से दूर,
उसने अपने पतियों के साथ स्वच्छ, स्वतंत्र, परिवर्त और
निर्वेद का निमंत्रण देते हिमनद में बहना स्वीकार कर
लिया था।
आशा की घेतना में यह भाव व्याप्त होने
लगा कि आत्मा का कोढ़ होते इतने लोगों की पात
में बैठकर उसे भी उस रोग की औंठना नहीं है।
इसीलिए शायद उसके कंधे ने उसके अंतर के इस
कोने को खाली रखा है। वहाँ आत्मा से अपाहिण
लोगों के खोखले अपनत्व के स्थान पर निर्वेद का
विस्तार होगा जिसके सहारे वह अपनी मूर्ति का मार्ग
पा सकेगी...। ... वैसी शांत व निर्लिप्त मृत्यु...।
अब वह खुश थी। कुछ और मंजिलों को
तय करते हुए उसे अपने भीतर की निर्वेदमय शक्ति
के सहारे उर्वरता की और जाने का मार्ग मिल गया
था और... मूर्ति के इस मार्ग पर अकेले ही जाना
होता है... इस सत्य की उसे परीति हो गई थी।

सूनी छत की ओर निहारती अथर्वेटी आशा
के कपोलों पर गर्म आँसू की दो बूँदें लूँक गई।
कप मिला, जय मिला और मिला यश। किंतु सकलता
की सीढ़ियों पर चढ़ते हुए भी उसके मन का एक
कोना सदा खाली ही बना रहा। प्यार और अपनेपन
को पाने की परीक्षा करता यह कोना कभी भर नहीं
सका। उसका अपना अतीत और अब वही
वर्तमान...!" उसके अंदर एक ज्वालामुखी धक्क
उठा और उस सुलगते ज्वालामुखी से उगलता लावा
आँखों के रास्ते गालों पर लूँकता गया।
उसे दृ.ख हुआ था अपने सहकर्मियों के
व्यवहार से। दृ.ख यह नहीं था कि वे उससे दृ.खनी
रहते हैं। दृ.खनी के भाव को तो शायद वह सह
भी लेती। किंतु उनके दोगले व्यवहार से उसका मन
क्षीब से भर उठा। वह सोचने लगी -
"आत्मनिर्लिप्त, स्वार्थी और भीतर से खोखले ये लोग
दिखावटी व बनावटी खिंदगी जीते उसके साथ दोस्ती
का नाटक क्यों रचते हैं? क्यों कभी के मित्र बन कर
आते हैं और दूसरे ही क्षण अपने ओछिपन का बोध
करा जाते हैं?" उसे लगा उसका अनपमय सौंदर्य
और प्रतिभा ही उस तक आते प्यार के मार्ग में
व्यवधान बनी है। उसने अपने आस-पास के लोगों
की आँखों में अपनी सकलता के क्षणों में उभर आई
इच्छा व सपना के डोरों को देखा है। ... और अचानक
उसके सामने दौपदी का चरित्र उभर आया। वह भी
ज्वाला की लपटों से सौंदर्य लिये अपनी प्रतिभा
सम्पन्ना के कारण ही तो दृ.शासन द्वारा अपने
धीर-हेरण के लिए बाध्य की गई थी।
आज की व्यवस्था से जुड़े ये लोग भी उसकी
आत्मा का वस्त्र-हेरण ही तो करना चाहते हैं। उसका
अंतर्भूत प्रकार उठा... "नहीं... नहीं... वह अपनी

डॉ. श्रीमती प्रकाश कुशालका

"मूर्ति का मार्ग"

अहिंसा का सामान्य अर्थ होता है किसी जीव को हानि न करना या अत्याचार को कष्ट न पहुँचाना।

अनुभव कइवा भी हो ।

है, ठीक उसे वैसा ही पाते हैं और हो सकता है वह न होने के कारण हम अहिंसा का जोसा अनुभव करते केवल दार्ता का दर्द । उसी प्रकार उचित जानकारी उसे गाने की मिठास कहीं नहीं मिली। उसे मिला तो एक-एक करके सारे के सारे बाँस घुँस दिए, परंतु "गाना बाँस के जोसा होता है।" तो घुँसरे मित्र ने मित्र। गाना कैसा होता है?" तब पहले मित्र ने कहा, को चखने की जिज्ञासा हुई, तो उसने पूछा, "हे समझा रहे थे। तब घुँसरे मित्र के मन में भी गाने अपने घुँसरे मित्र को गाने की मिठास के बारे में कुछ की बात है - दो मित्र हुआ करते थे । पहले मित्र एक छोटी सी कहानी सुनाना चाहता। एक समय पर ही । तो अहिंसा का अर्थ क्या है? मैं आपको बालिए, परंतु नहीं । यह तो हिंसा हुई अपने आप थपड़ मारे तो हमें घुँसरा गाल भी आगे कर देना का मानना है कि यदि कोई हमारे एक गाल पर एक अलग-अलग विचार है । अहिंसा के बारे में कई लोगों के अहिंसा के बारे में कई लोगों के

ॐ अज्ञानं तिमिरान्धस्य ज्ञानाञ्जनशलाकय ।
वक्षुक्न्ममीलितं येन तस्मै श्री गुरवे नमः ॥

- रमेशकुमार दवे

“वर्तमान सामाजिक परिवेश में अहिंसा का अर्थित्य”

•••

जयहिन्द

साँझ सकारे चंदा-सूरज करते जिसकी आरती उस मिट्टी में मन का सोना बीज दो ।
शुद्ध-नक्षत्रों । भारत की जय बीज दो ।

लोगों के घरों में जाकर देखते हैं तो हमें डाल होता है कि आज लोग Joint Family [संयुक्त परिवार] की तरह बड़े ही प्रेमभाव से रहते हैं । इन परिवारों में स्त्रियाँ लज्जा कभी आभूषण को पहने घर की सजावट और देखभाल में अपना समय व्यतीत करती हैं तो घुँसरी और आदमी अपने व्यवसाय की तरफ अपना ध्यान लगाते हैं । घर की समस्याओं को घर के सभी सदस्य आपस में बैठकर विचार विमर्श कर उनका निवारण करते हैं । इस तरह उनके दिलों में एकता कभी बीज और भी गहराई तक फैलता है और इस बीज की आवाज है भारतीय संस्कृति एकता का आधार ।

“कौन कहता है भारतीय संस्कृति में ताकत नहीं होती पड़ जाय सूर्य की किरण तो कौन कहता है बूँद मोती नहीं बनती।

कितने ही हैवान बन गये, नेक इंसान कितने ही नेक इंसान, बन गये खुद भगवान अब बताओ कहता है कौन

भारतीय संस्कृति में एकता की सुंदरता नहीं होती।” भारतीय संस्कृति त्यागप्रधान है । खाओ-पीओ मौज उड़ाओ के सिद्धांत वाले हम नहीं हैं । बस जीने के लिए खाओ वाली बात है । विदेशी संस्कृति भोग प्रधान है । आज हमारे दर्शन, अध्यात्म, संगीत सबकी ओर विदेशी ललचाकर झर आ रहे हैं । जिस तरह हर देश की संस्कृति अलग होती है। उसका अपना एक महत्व होता है परंतु हथ कंगन को आरसी क्या उसी तरह भारतीय संस्कृति की कोई छिड़ नहीं है ।

अंत में मैं यह लिखकर अपना निबंध समाप्त करती हूँ।
हम अनेकता में भी तो है एक ही हर संकट में जीता सदा विवेक ही कृति आकृति संस्कृति, भाषा के वास्ते बन हुए है मिलते जुलते रास्ते आस्थाओं की टकराहट से लाभ क्या मजिल को हम दोगे भला जवाब क्या

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के धर्म को सम्मान करना चाहिए। जाति तो रह सकती है। इसलिए हमें अपने धर्म के साथ दूसरों मानवता का होना चाहिए। हम समाज से परे नहीं नहीं बल्कि जोड़ता है। हमारा आपका धर्म तो शक्ति के लिए नहीं कहता। "धर्म किसी को जोड़ता जोड़कर जाती के लिए कहते हैं। मजहब किसी को धर्मवर्तनी इन्हें पृथक् करके इनको अपना में आग लगाकर पानी को दौड़ता, ठीक उसी तरह से जनता पर इसका प्रतिपादन करते हैं। फिर जैसे कि धर्मवर्तनी धर्म का ताल बनाकर अनजान निरिह न जाकर मानवता की तरफ जाता है। यहाँ पर

संत नाम देव का विचार धर्म व जाती पर राम का नाम जपक दिन राती।
कहा करक जाती, कहा करक पाती

संत नाम देव के कथा के अनुसर -
आडंबर और दिखावा की तरह नहीं होना चाहिए। धर्म तो मानवता का होना चाहिए। धर्म को बाह्य इसकी कल्पना भी नहीं कर सकते हैं। अरे! हमारा है। पर धार्मिक मिथ्या भी इतना ज्यादा है कि हम अलग ही सोच रहे हैं। यहाँ कई तरह के धर्मवर्तनी सर्वोपरि है। लेकिन आज वर्तमान स्थिति में हम कुछ हमारा देश धर्मान्तरण है। यहाँ पर धर्म की तरह संजोकर रख सकते हैं।

देता है। इससे हम समाज को एक मोतियों की माला है। धर्म तो एक ऐसी भाषा जो एक समाज का रूप है। जो एक साथ नहीं दिखाये या बताये जा सकते नहीं, अर्थात् ये दोनों ही एक सिक्के के दो पहलू सकती हैं। धर्म से राजनीति है। पर राजनीति से धर्म है। जो कभी एक दूसरे को प्रतिद्वन्द्वित नहीं कर धर्म व राजनीति दोनों ही एक समाज रहे

अरुण कुमार चौबे
"धर्म व राजनीति एक साथ नहीं रह सकते।"



[इस वक्तव्य को अंतरमहाविद्यालयीन वक्तव्य संध्या में प्रतीय पुस्तकार प्राप्त हुआ। संध्या गांधी स्मारक निधि द्वारा मणिभवन में आयोजित की गयी थी।]

जय भारत!!!

श्री था, वर्तमान परिवेश में भी है और हमेशा रहेगा। हमेशा रहेगा। उसी प्रकार अहिंसा का औचित्य पहले ही, भावान का औचित्य तो था, आज भी है और पर्यु यह ही सत्य है कि कोई भी शताब्दी क्यों न आपका उत्तर हो सकता है - हाँ भी और ना भी। २१वीं शताब्दी में भावान का औचित्य रहेगा? तो ही नहीं अनिवार्य भी है। मैं आपसे पूछूँ कि क्या है। आज के वर्तमान परिवेश में अहिंसा आवश्यक "अहिंसा परमो धर्म" अर्थात् अहिंसा परम धर्म का प्रयोग करो।"

उठना अनर्जित नहीं है। जाओ और अपने सैन्यबल ना कहा है पर्यु अपने देश की रक्षा के लिए दृष्टिकार मत बना। मैं तुम्हें किसी की हत्या करने के लिए करे।" तब भावान बुद्ध उससे कहते हैं - "मूर्ख अहिंसा की प्रणाली ही है पर्यु ऐसी स्थिति में हम क्या तो हम किसी की हत्या करने के लिए ना कहा है। उनके पास आया और कहने लगा - "हे पर्यु! आपने राष्ट्र पर हमला कर दिया तब एक व्यक्ति दौड़ा-दौड़ा किया। पर्यु एक बार जब किसी शत्रु राष्ट्र ने उनके लिए ही हुआ था और उन्होंने अहिंसा का प्रचार भी भावान बुद्ध का जन्म अहिंसा की प्रणाली देने के में से कई लोग जानते और मानते भी होंगे कि हिंसा का सहारा लेना पड़े तो वह भी उचित है। आप नहीं चाहिए, अपितु उसे बचाने के लिए यदि मुझे ही तो मुझे चुपचाप अहिंसा के माध्यम से उसे देखना यदि मैं सामने किसी लड़की का बलात्कार हो रहा

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न चंद्र कागज के टुकड़ों के लिए जिंदा लोगों को कब्रों केवल राजनीति कपी नाली से बह रहा है। राजनीतिज्ञों है। जिससे समाज की आज जो भी गंदगी है। सब है। राजनीतिज्ञों ने इसे एक गंदी नाली बना दिया था। खाद्यपद्धि, अत्याचार सब कुछ का जिम्मेदार राजनीति है। देश में हो रहे दंगे-फसाद, लूट-मार, फरेब, हम एक तलवार की तरह जनता पर उभरते जाते हैं। हमें के बाद लोकतंत्र का जन्म हुआ। यहाँ राजनीति को का उभरना करना चाहिए। हमारे देश में आजादी समान अधिकार समान व्यवहार, इस तरह राजनीति राजनीति या शासन प्रणाली, के दौर में सभी का शासन, राजस्व, नीति :- प्रणाली, तरीका, नीति, दूसरी भूदरा राजनीति :- राज :- प्रशासन,

उपन्य अत्याचार सहना पड़ा। कभी ईसाइयों को मारवाया। इस तरह के अनेक मुसलमानों को काटा, तो कभी सीखों को जलाया तो कभी दानव ने कभी हिंदुओं को तंग किया तो लगा। फिर भी इनकी आँखें नहीं खुली। ये धर्म-के कारण हमारे देश को न जाने कितने बार चंद्रमहाला बाद में इनको ज्ञान होता है। अभी धार्मिक मनोधारणा - अब पछताएँ होत का जब विहिद्या चुग गयी खेत। नहीं रंगता है। और सभी का वही हाल होता है जैसे पर हो रहे है। इसका किसी के कान पर चूँ तक को देख ही रहे है। ज्यादातर दंगे-फसाद धर्म के नाम जा रहे है। अभी आप उत्तर भारत के चल रहे झाड़ें विकास मार्ग पर जा रहा है। हम जसी तरह से पीछे पड़िये देश दिन दुना रात चौगुना की तरह भी पीछे है।

केवल धार्मिक भावना के गलत अर्थ से हम आज धर्मवर्तुली अपना काठ का उल्लू सीधा करते है। इसका कोई असर नहीं होता है। धर्म के नाम पर बजाये धैस बैठी पसुराए। यानि विवेकहीन लोगो मानवता का हाल होता है। जैसे धैस के आगे बीन सभी भंड कुँए में गिर जाती है। ठीक उसी प्रकार टकरा जाते है। एक भंड कुँए में गिरी तो इसके पीछे जानवरी की भी होती है, पर ये बेसुदख होकर आपस

आधुनिकों तो उसकी एक धार आप पर लगा ही जायेगी। इसी तरह से जैसे काजल की कोठरी से आप बाहर इसके पथ आकर साबित गया न कोय।

जनता ने दिया रोय के, चलती राजनीति व धर्म को देखकर सकते है कि

जाने कितने लोग भ्रम हो गये। यहाँ पर हम कह राजनीति एक ऐसी आग की ज्वाला है कि इसमें न चुका है जहाँ पर हर जघन्य अपराध पनाह लेता है। किसका कौनसा धर्म। राजनीति एक ऐसी क्षेत्र ही मानवता के लोभ अनेक, जिसमें यह पहचानना कि का नश्वस हत्या करवाते है। धर्म तो एक है पर में लड़वा देते है। राजनीतिज्ञ लोग धर्म पर मानवता भाई-भाई फिर धर्म के नाम पर दूरेष फैलाकर आपस जोड़ करते है। हिंदू-मुस्लिम, सीख व ईसाइ हम सब है। धर्म के नाम पर, लोग मर रहे है, ठेकेदार अपना हिंसा नाम नाच कर रही है। मानवता बिलख रही, देशों में दम नहीं इसका प्रतिकार करने को,

हो गया समाज का कल्याण। उठा लिया धर्म को भी साथ में जब इस उठया तो मौक की ताक में है। बस इससे काम न चला तो तो कई रूप है किस रूप में आज। राजनीतिज्ञ लोग से है। सौ रंग है किस रंग से तस्वीर बनाक, भरे राजनीति का कोई आकार रंग रूप नहीं यहाँ उसी तरह बेरोजगार, भूखमरी इत्यादि से पीड़ित है। अगर हम समाज आतंकवाद, नकसलवाद, अत्याचार, हुए कि इससे सब अपुल हो उठे है। इससे आज इतिहास की धरोहर है। राजनीति से इतने अत्याचार भारतीय लोकतंत्र अथवा प्रजातंत्र विषय के नेता देश में क्रांति नहीं ला सकता है।

अकेला बना भांड नहीं फाड़ सकता है। एक सच्चा करतूतों का पोशा है। इससे हम कह सकते है कि बम की तरह बना दिया है। राजनीति हर काले पीड़ित हो रहे है। नेताओं ने देश को एक विस्फोटक निगल रहा है। इससे लोग भूख, नंग, बेरोजगार, व में गड़वा दिया। राजनीतिकपी दानव हमारे देश को

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आज फिर इतिहास अपने आप को दोहरा रहा है। इस कलियुग में आज फिर हर गाँव व शहर में शैपदी दोहरण का दृश्य पुनः दोहराया जा रहा है। धर्मार्थ के ये पुनः अर्थ सौ की बजाय हजारों की संख्या में हैं तथा अर्थ व धर्म बनाये सरकारी ढाँचा उन्हें अपनी छत्र-छाया में फलाने-फूलाने दे रहा है। क्योंकि यही सब तो उसके आधार स्तंभ हैं। आज का आधुनिक समाज नृपसक हो गया है। बहू-बेटियों की लाज बूटने पर सिर्फ वो समाज व सरकार को कोसकर चुप हो जाता है क्योंकि आवाज उठाने पर

धमलता

धीर-दरग तब और अब



बाद वही हाल होता जैसे कि - रहिमान फाटे दूध के मूँ न माखन होय अर्थात बात बिगड़ जाने पर बात नहीं बनती। यह गोपालक देश आज न जाने किस कारण पर जा चुका है। आप इसकी कल्पना भी नहीं कर सकते हैं। अगर हम राजनीति लेते हैं तो हमें धर्म से परे हटकर सोचना होगा। क्योंकि अगर हम राजनीति में आकर धर्म को लेकर चलेंगे तो संभवतः हम पहले अपने ही बारे में सोचेंगे। अगर धर्म के बारे में सोचेंगे तो राजनीति से हटना होगा। राजनीति एक पिता के समान होना चाहिए कि उसके आगे हर धर्म के लोगो को समान रूप से देखना चाहिए तब कहीं जाकर इस देश का कल्याण होगा। राजनीति व धर्म एक साथ रहना तो दूर इन्हें एक दूसरे के परस्पर भी नहीं होना चाहिए। जब राजनीति व धर्म एक साथ होंगे तो वही हाल होगा जैसे शक के तीन पात। फिर दंगे-फसाद शुरु हो जायेंगे। एक दिन सबका धर्म मानवता का होगा, जब हम राजनीति से परे होंगे नहीं तो विनाश निश्चय ही हो जायेगा। इसलिए धर्म व राजनीति एक साथ नहीं निभाये जा सकते हैं।



अपने ही दिन उसकी तस्वीर पर हार लटकता नजर आने की उसे पूरी संभावना रहती है। आज की नारी तो शैपदी से भी हजार गुना लोचर व असह्य है क्योंकि आज कोई कृष्ण उसकी कलगा भरी पुकार सुनकर अवतरित नहीं होता और आज भी पांडव सर झुकाये ये दृश्य देख रहे हैं। आज भी उसी जमीन-जायदाद के कारण कितनी स्त्रियों को सारे गाँव में नान कर घुमाया जा रहा है और लोग झुकी आँखों से ये तमाशा देख रहे हैं, आखिर फर्क सिर्फ नाम व काल व परिवेश का है पर समस्या वही की वही है। ये हाल तो इस देश का है जो नारी को देवी की तरह पूजता है। कथनी व करनी का अंतर महान व विशाल है।

बहुत ही गया अब तारनहार कृष्ण का इंतजार, अब नारी को स्वयं ही इस पुरुष-प्रधान समाज को खण्ड-विखण्डित कर अपने आप को प्रतिस्थापित करना होगा। इस कलियुग में राम-कृष्ण की जगह नारी को ही नारायणी बनना होगा अन्यथा युगो-युगों तक धीर-दरग का ये दृश्य दोहराया जाता रहेगा।

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मंडळाने आयोजित केलेली वेधसभे सध्या वादन, नृत्य, नाट्य इ. कलेतून व्यक्त होते. त्यासाठी आचार, विचार, पोषाख इ. माध्यमातून तसेच गादन, भारतीय संस्कृतीचे प्रतिक विविध भाषा, मंडळाचे कामकाज खालीलप्रमाणे झाले.

१९१४-१५ या शैक्षणिक वर्षासाठी विद्यालयांनी याची स्थापना केली.

शिक्षण देण्याचा प्रयत्न करण्यात येणार आहे. व्यवहारज्ञान यांचा विकास कसा होईल त्याबाबत भाष्यी पकड, संवाद, अभिनय, योगासन, करण्यात आली आहे. त्यात मुलांच्या गुणांबरोबर, नाट्य कार्यशाळा दि. ३/२/१५ पासून आयोजित पाडव्यासाठी मराठी तसेच बहुभाषिकांसाठी एक नव्याने नाट्यक्षेत्रात विशिष्ट कामगिरी पार

विद्यालयांच्या कलागुणांचा विकास करणे, सभाषीपटणा येणे, भाष्यी गोडी निर्माण होणे, अशी अनेक प्रकारची कौशल्ये पार पाडण्याच्या हेतूने

सहभाग होता. परंपरा टिकवणारे सण, उत्सव, समारंभ आहेत. त्यात संस्कृतीचे द्योतक म्हणून 'दिवाळी' समारंभ साजरा केला. हातही सर्वांचा सक्रीय

पडले आहे. "एकमेकां सहस्य कस अवधु धक संपन्न" असेच लागतीच तसाच होतभार सर्व कार्मुकमांसाठी फकराने कोणाचा ना कोणाचा होतभार (मदत) प्रत्येक गोष्ट परीपूर्ण होण्यासाठी झोड्या पार

उपडून दिले. काव्यलेखनसध्या वैयक्तीक कलागुणांच्या विकाससाठी आयोजित केली होती. मराठी, गुजराथी, हिंदी, इंग्रजी इ. भाषिकांनी त्यात भाग घेतला होता. सधूस विषय आयत्यावेळी देण्यात आला होता.

असतात. असेच मराठी वाङ्मय मंडळ एक होय. भाषा व्यवस्थेप्रमाणे कार्य करणारी मंडळे निर्माण होत अनेकांनी वैयक्तीक विकास केला जातो. त्यासाठी महाविद्यालयात विद्यालयांबरोबर

उपडून दिले. आत्म्या विद्याधी वगैरेला रंगमंचाचे एक नवे दालन सर्व भूमिका जबाबदारीने त्यांनी पार पाडल्या व आस्था वर आहे. लेखक, दिग्दर्शक, संयोजक इ. क्षेत्रात आपला विद्यार्थीवर्ग मागे नाही याचा अभिमान आपल्या कोलेजच्या विद्यार्थ्यांन केले होते. आज हाही काव्यावर एकांकिका लिहिण्याचे काम योगायोगाने सध्या या सध्यासाठी कर्मिमागजांच्या 'कणा' या संस्थेतर्फे आयोजित करण्यात आलेली एकांकिका दूरसरा कार्मुकम होता - उत्सव कला

घेण्याचा हो प्रयत्न. जातात. त्यात नेमके काय केले त्याचा मागील त्या विभागातर्फे काही कार्मुकम आयोजित केले आत्म्या कोलेजमधलेही मराठी विभाग आहे व म्हणजे लागेल.

परीक्षमानेच ही कार्मुकम पार पडला. सतिश नारीकर यांचा सिंहाचा वाटा होता. त्यांच्या पारितोषिक देण्यात आली. या उपकमासाठी श्री. धरलीच. पण इतरांनीही त्यास मदतीचा हात दिला. (Best Dress Day) यासाठी विद्यालयांनी सधेनत

नव्हतेच. मराठी ही सर्व भाषांपेक्षा श्रेष्ठ आहे असे शासनाने मराठी भाषेवर केलेले हे उपकार - उपकार असो, त्यात मराठी भाग हो अंतर्भूत आहेच. महाविद्यालय मग ते कोणत्याही शाखेचे

- सौ. रोहिणी टकले

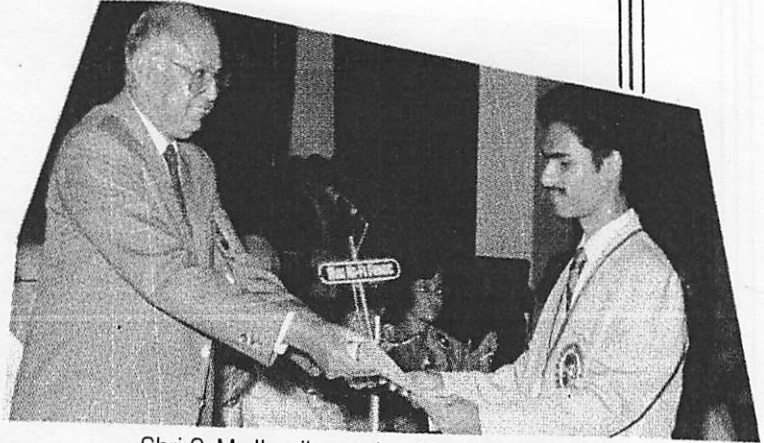
एक घटक :

मराठी वाङ्मय मंडळ

Annual Day



Shri S. M. Jhunjunwala, giving the Gold Medal to the 'Best Girl' (Degree College) Celine D'costa.



Shri S. M. Jhunjunwala with the 'Best Boy' (Degree College) Ramesh Dave.



Shri S. M. Jhunjunwala with the 'Best Girl' (Jr. College) Rajashri Baid.

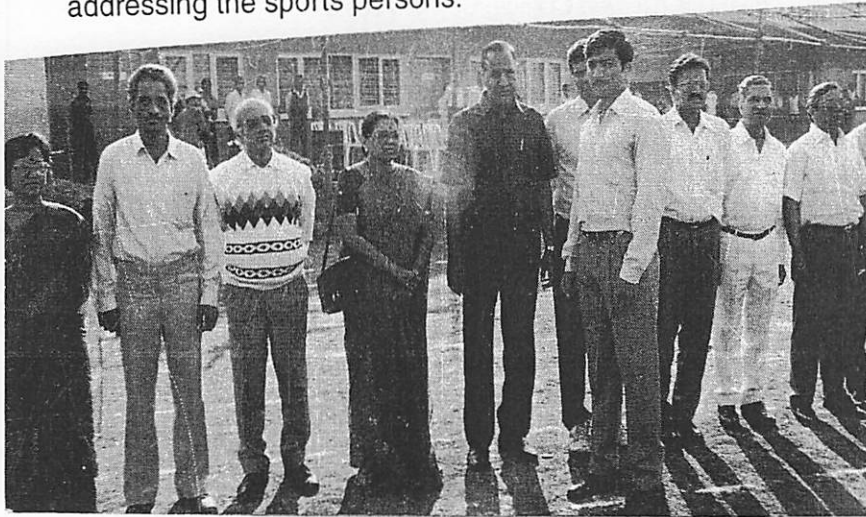


The Chief Guest with Xavier Lobo the winner of the Principal's Special Prize.

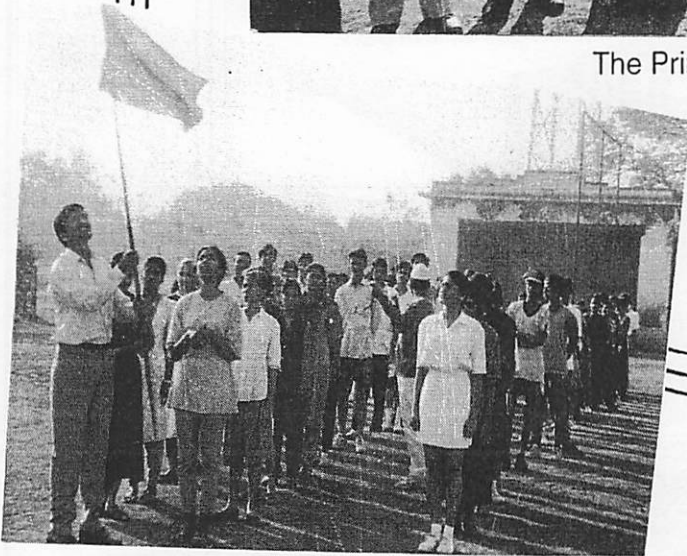
Sports Day



The Chief Guest's Shri Banwarilal Jhunjhunwalaji addressing the sports persons.



The Principal & Staff with the chief guest.



Holding the flag aloft.



Who's the winner?

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मात्र त्या शिक्षितजाणण्येकड्या सूर्योदय आहे. अनंद अनुभवला व सर्वांनी वाटला पण आमचे लक्ष वेकी आहे काही शिक्षकही. या अनुभवातून खरा निश्चिंत जाणण्याची क्षमता येण्याएवढे शिक्षकणे आवश्यक आहे. नाही व मोठाही होत नाही. पण सिख-दुःख अनुभवल्याशिवाय मानव तावून-सुलखून निघत झपाट्याची असेल तर अनन्यसाधारण अनुभव पसकन स्वच्छ उदयच असेल, गडबडीतही शा मोक्या जगत जगायच असेल, पंख मोठ आहे याची साधारण कल्पना आम्ही सर्वांना होती. उपयोग आहे हा अनुभव घेतला कारण हे जग खूप संशयपूर्ण पुरत्या निमीत नसून त्याचा आरुष्यात ही खूप काम केले. या अनुभवातून शिक्षकाल्या गोष्टी फक्त आयोजित केलेल्या अंतर मधीलविद्यार्थ्यांनी एकधिकेकत पुढे आम्ही "उन्मेष" कला केंद्रातर्फे स्वतःला सावरायला सुद्धा आम्ही शिक्षकही.

खूप अडथळे आले पण मग ते अडथळे पार केली आम्ही त्याच दिशेने वाटचाल करू लागलो. वाटत शिक्षितांना पलीकडे उगावणाऱ्या सूर्योदय होतो आणि यावरच थांबलो नाही कारण आमची नजर त्या यशाची पहिली पायरी आम्ही अशी घडली, पण आम्ही २० सप्टेंबरला कार्यक्रमा झाला, आमच्या

जगाचे, करावे असे वाटते. निर्माण होते आणि तेव्हाच आरुष्य फलदाय होत व मिळते आणि या सर्वातून काही तरी शिक्षकांच्या इच्छा आरुष्याला घालना मिळते, एका प्रकारची धुरणा सिख-दुःखांचे संशय अनुभव असतील तर सिखांची किमत कळत नाही. जर का आरुष्यात सिखांचा उपयोग घेत राहिला तर त्याला ख्या आणि ती म्हणजे आरुष्यात जर का माणूस फक्त कारण त्यानंतर आम्हीला एक गोष्ट समजली होती, दुःखी झालो आणि आम्ही निराशेपर मात केली, ठिकाणी फिरलो, हताश नजरेने बाहेर सुद्धा पडलो, आम्हीला शिक्षकावयाम मिळाले. जाहिरातीसाठी खूप

२० सप्टेंबरला "Best Dress Day" च्या कार्यक्रमासाठी जाहिरातीच्या शोधात आम्ही किंमत लागली. लोकांशी कसे बोलावे, आपले विचार कसे मांडावे, शोडक्यात "पब्लिक स्प्रींग" घेणे न देता

कलेची पाहिले." म्हटले आहेच की - "कल्पाने होत आहे रे आधी पण आम्ही ते यशस्वीरीत्या पार पाडले कारण समर्थाने शंका होती की, आम्ही हे काम पार पाडू शकू का? सप्टेंबर महिना उजाडला. खूप जणांच्या मनात हो पावती बुके छापली गेली. कामाचे वाटप केले आणि निघय होता. पटपट काम उरकायला सुरुवात झाली. परिस्थितीत शिखर गाठायचं हो आमचा ठाम आमच्या बाईचे आभार आधीच मानतो. कोणत्याही विकराले व कामाचा शीगोशा केला. त्यासाठी झाला होता पण "इच्छा तेव्हा मर्णा" हे बौध्दवाक्य दाखवावं. तसे बाकी सर्वांच्या तिनने आम्हीला उशीर मार्गदर्शन केले आणि वाटले आणि काही तरी कल्पना गेली. पण मग आमच्या सौ. रोहिणी टकले मंडमनी आमचा जून आणि जेले महिना तसा शीतच आणि त्याच गोष्टी आम्ही येथे मांडत आहोत.

गोष्टी अनुभवल्या ज्याची किमत करता येणार नाही काही आहे. या भरपूर काही मधून आम्हीसुद्धा काही शिक्षणाखेरीज आरुष्यात शिक्षकांसाठी भरपूर

- आम्हा अनुभव -
(मराठी वाङ्मय मंडळ)

एफ. वाय्. जे. सी.	पवन कावळे
एस्. वाय्. जे. सी.	मनोज कदम
	संजय पवार
	श्रीकांत नाईक
	पञ्चल आणि इतर
	मंगेश वाळवे आणि इतर

- दिनेश चौधरी आणि इतर -
धुरणा

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केलास ते फक्त स्वतःचा विचार
 कधी एकटी असताना विद्या मनालाच विचार
 कर मनमोकळ्या गोष्टी विद्या मनाशी
 आणि बरोबर देव त्यांना साक्ष देण्याची
 मग कर आठवणीची बेरीज वजाबाकी
 त्यातच जिला सापडेल उतर व बाकी.

- शुभांगी रा. केणी

॥ उतर व बाकी ॥

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कोण म्हणत ते, ते नाहीस
 पण ते स्वतःच्या मनात झोकून बघ ते, ते नाहीस
 ते आहेस एक उमलती सिंदूर कळी
 जी फुलतेच एका नार्जिक वेळी
 ते आहेस अजाण निरागस
 पण पाहून त्या भुय्याकडे एकदा तरी हेस
 विद्या हसण्याने उमटेल त्याच्या गातावर खळी
 त्याला वाटेल ते आहेस साधी भोळी
 विद्या हसण्याने होईल ती आकर्षित
 त्यातच जिला हिसेल विद्या धमाचे गीत
 करेल ती गुजला धूम भरपूर
 पण राहशील ते त्याच्यापासून दूर दूर
 कळणार नाही जिला त्याच्या भावना
 पण तिही कधीतरी सोसशील ह्या धूम यातना
 जेव्हा जिला येईल त्याच्या धमाची प्रतिकी
 तेव्हा जेव्हा धमाच्या धमाच्या भवसगराला येईल सिखाची भरती

- शुभांगी रा. केणी

- अस्तित्व -

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आयुष्यात सर्वजण खरे बोलत नाहीत,
 खरे बोलणारे फारच कमी असतात अजिबात नाहीत
 असं नाही.
 खोल्याच्या आघाराने कर्तृत्ववान होणे
 कोणासही जमत,
 आंखिला कधी ते जमणार नाही असे नाही.
 असे आजवर सत्त्वपरीक्षेचे खूप प्रसंग आले
 आणि आयुष्यातून अलगद गेले.
 पण त्यावेळी एकानेही मान वर ककन पाहिलेच नाही
 असे नाही.
 तत्त्वज्ञानीच फक्त शास्त्र सांगते,
 आंखी त्यांना फक्त हुंकारच द्यावेत,
 पण आयुष्यात तत्त्व आचरणाने आणि नहीत
 असे नाही.
 शब्द, इमान, स्वतःच विकणारे
 गालीबोळात रत्न्यावर हेमरस्तावर आहेत.
 पण बुद्धी, सत्व, तत्त्व त्यात गहाण टाकणारे
 कोणीच नाहीत असे नाही.
 सहृदयता, मानवता, विवेक इत्यादी शब्द
 आचरणाने केलीत आणता येतात.
 पण ते मोडीत टाकणारे मानव भूमिवर नाहीत
 असे नाही.
 अशा रीत, रीत, सत्य आणि स्वतः
 विकत घेणाऱ्यांच्या बंडमान जगातून
 आदर्श मूल्य, तत्त्व व नितीची एकच पणती नेताना
 मी स्वतःला व स्वताला सावरलेच नाही
 असे नाही.
 अंधारातून प्रकाशाकडे हे नैय्यासाठी दिवा दाखवलाच
 नाही असे नाही.

- सौ. सीहिणी टकले

- नकार -

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१. आपण
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माझ्याच मानगुटीवर बसले आहे.

माझ्या मनावे भूत

विकृत रूप धारण केले आहे

जुळविलेल्या अवशेषांनी

जुळविलेले मी बसलो आहे

भजन अवशेष तयार

कृपातिरी घुसविले आहे

स्वप्नात मनावे मोपीस

मातीत मिसळून जात आहे

भावनांची राख उडत आहे

मनाचा दाह होत आहे

स्वप्नांची चिन्ता जळत आहे

कथेतच व्यथा भरली आहे

जखम भजन वाहत आहे

कळवी कशी कुणाला कथा

माझ्या मनाची मूक व्यथा

जगाच्या फसवणुकीन उठलेय आकारून

दुःखाच्या निरोधन मन गेलय काळवदन

- विनोद चौधरी

- भूत -

ते प्रेमच असावे.

प्रेम माग ते कसेही कुणावरही असा

माया आपुलकी म्हणजे प्रेम असावे

दीन जीवाना एकमेकांबद्दल वाटणारी

मिशन असावे.

पण दीन शूद्र मनांचे विचारांचे

त्यात कुठलीही आसक्ती नसावी

नितळ व शूद्र असावे

ते गृह न होणारे

अमर्षाद असावे,

प्रेम हे कुठल्याही साच्यात न बसणारे

- विधीन अनंत खांडे

- प्रेम -

सुष्ट आहे अनंततात जो पयले ।

ती माझला जात नाही,

हे सुष्टीचा नियम आहे,

नवीन रूप घेवून जिन होण्यासाठी,

आणि उन्मळून पडण्यासाठी,

पुन्हा फुलण्यासाठी, फळण्यासाठी

नवीन पिढी आलेली असते,

या गळून गेलेल्या फुला फळवी जगा होण्यासाठी,

झाडाचे आर्यस्य संपूर्णत ।

होव किंवा चालू असते वर्षानिवरू,

फुलतात, फळतात आणि उन्मळून पडतात.

पुन्हा नवीन फुले आणि फळे येतात,

फुलतात फळतात आणि उन्मळून पडतात.

या सुष्टीतील फुले आणि फळे,

- विधीन अनंत खांडे

- नियम -

तीच 'स्वप्नसुंदरी'.

साक्षात हसत होती मजकडे पाहूनी

तरसली मी चिन्ता पहाण्यास स्वप्नामध्

पर्यक्षाल भेट झाली सामोरी.

मात्र एके दिवशी वाटेमध्

अनेक ठिकाणी घेऊनी भरारी

नयन शोषिते तीस,

मजकरी पिस, हरवली ती साजरी.

बरेच दिवस नव दिसे,

मजकडे पाही हसेच ना ही खत उरी.

स्वप्नात रोज दिसे मजला,

आहे माझ्या स्वप्नातली परी.

सुंदर भोळी आणि गोजिरी,

- विधीन अनंत खांडे

- स्वप्नसुंदरी -

कई ब व्यवस्था प्रमुख घटक स्वीच असेत. हे सत्य नाकाठन घालणार नाही. पुरुष प्रधान संस्कृती असली तरी माझ्या समिज्ज घरात जर स्त्री यष्टिणी नसेल तर त्या घराला घरपण लाभत नाही. कारण पुरुषक जबाबदार स्त्री ही कुटुंब व्यवस्था टिकवण्याचा प्रधान करत. तरीही स्त्रीची उपेक्षा का होते? पत्नी होव घ्या परमेश्वर मानणारी कालची स्त्री आपले घरकल हेच कार्यक्षेत्र मानित होती. परंतु या घरकलगत तरी तिला पूर्ण स्वातंत्र्य, स्वायत्तता होती का? की आपणही तिला आपल्या परीचे, सामन्याचे हुकूम पाळावे लागत होते आणि अशा तिया गालमारीतून सुखी संसाराचे एक आभासमय चित्र दिसत होते. या गोष्टी पाहिल्या, ऐकल्यानंतर सर्वाम्ना होळ्यापुढे एक प्रश्न उभा राहिलो की अशी ही कालची होळ्यापुढे एक प्रश्न उभा राहिलो की अशी ही कालची स्त्री सुखी होती का? चार ठसठशीत दानिने अंगावर घालणाऱ्या मुखपर्वत पाठपर्य्या कुटुंबातील तिचे स्वतःचे म्हणून काही मत आहे, तिलाही मन आहे याची कुणालाही जाणीव नव्हती. जुन्या काळी स्त्रीला गालमारीच्या ब्रुज्यात अडकवणारी विचारसरणी माझ्या गावने बाळगली जाई. की, पायातील वहीण पायातच ठेवली पाहिजे. अधिाक्षित, अधिक कुटुंबात तर स्त्रीची स्थिती गालमारीत गुरूपेक्षा वाईट असते. मनाला लागेल तेव्हा आपल्या बायकोला बडवयचा अधिकार पुरुषाला का? तर म्हणू नवरा आहे. ती मरणारच. आजची स्त्री ही कालच्या स्त्रीपेक्षा खूप पुढे गेली आहे. पहिली घांगली त्रिष्ट म्हणजे तिला आपल्या स्वतःची जाणीव झाली आहे. असा हेरवेलेला आत्मविश्वास तिला पुरुषा गवसला आहे. मी गतेही काम अशक्य नाही हे तिला आता समजून ले आहे. स्त्री म्हणजे झाडावरची वेत, आधाराग्रीहोवाय येथपर्यवेच शकत नाही ही कल्पना आता सुशिक्षित, तेवत तर कोणत्याही स्त्रीला मान्य होणार नाही.

- स्त्री समस्या -

पुरुषच. पण आज अनेकदा स्त्रीला मागे खेचणारी, नावे ठेवणारी, तिच्यावर आरोप करून तिला नामोहरम करणारी स्त्री पाहिली की वाटते, खरेच स्त्री जागत झाली आहे का? स्त्री सुशिक्षित समस्या अत्यंत जाटल आहे. ज्या घरात रक्षयचे त्या घरातील सदाधारी पुरुषाविक्रम लाल देणू वाटते तितके तितके संपे नाही. बालपणी बापाच्या, भावाच्या लनानंतरच पतीच्या सतेखाली वापराच्या मानणारी कालची पत्नी आणि अनंत कालची माता असा उदात्त शब्दांचा मूलमा घडवयचा आणि स्त्रीच्या स्वतंत्र व्यक्तीमत्त्वाकडे जाणून-बुजून दुर्लक्ष करायचे. विसाव्या शतकाच्या सुरुवातीला समाज सुधारकांचे लक्ष केंद्रित झाले ते स्त्री सुधारणेवर. ज्योतिबा फुले, गोपाळ गोशे आगरकर, महर्षी धोंडो कर्वे यांच्या असीम त्यागासिद्धे काही मयदुपयंत स्त्रीला स्वातंत्र्य मिळाले.

मुलगा आणि मुलगी यात नेहमी फरक केला जातो आणि मुलाला श्रेष्ठत्व दिले जाते हे समाजाना अगदी जाहिरातीपर्यंत सुंघवत कथ्या. माठमाझ्या बूकाच्या जाहिरातीत सांगितले जाते की बघते करा, ती मुलाच्या शिक्षणासाठी आणि बघते करा ती मुलीच्या लनखर्चासाठी. हा शूद्र जाहिरातीतील. हे चित्र समाजाला खटकत नाही. यात मुलीला मूलपेक्षा केवळ वेगळे नव्हेच तर निकट मानले जाते. हुंड्याच्या कारणांन एखाद्या स्त्रीचा खून झाला किंवा तिने आत्महत्या केली तर ही वकील म्हळी तिया नवत्याला आणि त्याच्या बाजूच्या म्हळीना वाचवण्यासाठी जिवाचा आटापिटा करतात. हे योग्य नाही. कारण त्यासिद्धे मुलीला त्याच मिळत नाही.

आपल्या देशात १९६१ साली हुंडाविरुधी कायदा मंजूर झाला तरी आजही आपल्याकडे हुंडा घेतला जातो. धाटामाटात केव्हा जाणाऱ्या लनया विचारा करतांना धाटामाटाच्या देशात हा खर्च परवडणारे लोक किती आणि न परवडणारे लोक किती? ज्या लोकांना परवडते ते आपल्या प्रतिवेच्या पदधर्माचे साधन म्हणून हो सुरुवात करतात पण पुढे नकळत ती कधी बघते. आणि हुंडेदेखील ती समाजातील अगदी आर्थिक दुष्ट्या दुष्ट्या असणाऱ्यांपर्यंत जाऊन पोहचते. मग त्या समाजात

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संभावित असतनाही घराची प्रपंच ही त्या नीट करत आहेत. त्यामध्य कोणत्याही प्रकारची कटकट उदरत नाही. पण असे असतनाही प्रकृतीला मिळू शकले नाही. आज मिळते ते अवापही स्त्रीला मिळू शकले नाही. आज स्त्रीवर्गातील अत्यायाला वाचा फोडण्यासाठी अनेक मंडळे व संस्था स्थापन होत आहेत. पण म्हणून स्त्रीकडे पाहण्याचा समाजाचा दृष्टीकोन बदलला का? याचे उत्तर नकारार्थी हेच म्हणावे लागते. कारण याचा पूर्णतया दोष समाजाच्या व्यवस्थेला किंवा परंपरेला देवून घालणारा नाही. याचे कारण स्त्रीच असते कारण, आज स्त्रीही स्त्रीची शत्रू बनलेली आहे.

आज समाजातील स्त्री ही शिक्षणाने सुशिक्षित होत आहे. परंतु सुसंस्कृत होत आहे का? कारण आज आपण २१ व्या शतकाकडे वाटचाल करीत असूनही वर्तमानपत्रात ठळक मध्य वेचायला मिळतात सासून सुनेला जाऊन, सासरचा अत्याचार सहन न होऊन नवीनवाहिन तऱ्हाची आत्महत्या, बलात्कार, असे मध्येच वाचल्यानंतर खेद होतो. दुसरी खेदाची बाब म्हणजे हे प्रकार फक्त अधिाक्षितांमध्ये, शोधपट्टेद्वारेच घडत नाहीत तर उच्चशै समाजात, श्रीमंत समजल्या जाणाऱ्या मोठ्यांच्या व्यक्तींच्या घरातही असे प्रकार सर्रास घडताना आपल्याला दिसतात. आज शिक्षणामुळे व स्वकर्तृत्वामुळे स्त्रीयांचा दर्जा उंचावलेला आहे. अनेक उच्चशिक्षित स्त्रीया प्रकृतीच्या बरोबरीने उच्च पदावर कार्यरत आहेत. कुठल्याही क्षेत्रात त्या मागे नाहीत. पण हे प्रमाण आतिशय अत्यल्प आहे. आज स्त्रीचा गृहिणी म्हणून गौरवही केला जातो. पण प्रत्यक्षात तिचे कामाचे महत्त्व न जाणता तिला दुय्यम दर्जाची वागणूक दिली जाते. कधी कधी कसिपूर व स्त्रीच्या मुक्तीच्या आचार आणि अविवाही कल्पना होवत्यात बसल्यामुळे साद्या निकपट्टी तडजोडीनाही उगाचच संघर्षाची किनार लागते. एखादी किण बंदी कसिपूरचे सर्वोच्चपद गाठून कुटुंबातही तितकच सहज वावरते आहे. तर एखाद्या स्त्रीला कसिपूर मागे घावतांना आपण शाश्वत असे काही समाधान गमावतोय याचे भान राहत नाही.

उगत समाजात अशाही स्त्रीया आहेत की ज्या आपल्या क्षेत्रात असेच आहेतच परंतु बाहेरची आवाही राहत नाही.

कंठनही तिच्या घराच्या कायबंदीत ती फांशी कायक्षम फारसा वेळ मिळत नाही. त्यामुळे बाहेर ती वांगले काय होते. घरातल्या मुलांकडे बघायला, सांभाळायला तिला बजावत असते तर दुसरीकडे याच स्त्रीच घराकडे दुर्लक्ष दाखविलेले नसते. परंतु हीच स्त्री बाहेर आपले कर्तव्य क्षेत्र उरलेले नाही, की ज्यामध्य स्त्रीने आपले कर्तव्य प्रत्येक क्षेत्रात स्त्री ही आघाडीवर आहे. कोणताही असे गृहकौशल्य सांभाळण्यास पाहिजे. कारण आजकाल पाहिजे. आज शिक्षित स्त्री परंतु तिने सुशिक्षित पाहिजे की, ती दोन्ही क्षेत्रात समान कायशील राहिली नाकी करणाऱ्या महिलेने याचे पूर्णतः भान ठेवले अन्य घटकही कारणीभूत आहेत.

परंतु या संघर्षाला स्त्रीच जबाबदार नसून समाजातील याचची ती मानवानी, चरित्ररचनेन आणि जीवधणा छळ. जबाबदार धरले जायचे. यार्तेनच महिलेच्या नाशोची तर त्याला घरातील आई, मुलगी किंवा पुत्र यांनाच जातो. एक काळ असा होता की, कुटुंबात संघर्ष झाला कल्पनासाठी तिच्या स्वतंत्र व्यक्तीमत्त्वाचा बळी दिला प्रकृतीचीच निर्माण केलेल्या प्रतिष्ठेच्या खोत्या जनावरासारखी आज स्त्रीची स्थिती झाली आहे. रिगमास्तरच्या इच्छेप्रमाणे वागावे लागणाऱ्या संकरीतीतील भावतालच्या श्रेष्ठमय अंधारात संपून जातात. समाज तत्काळ दडपून टाकतो. तिच्या तशाच समाजानेच ठरविले आहे. एखादीने केलेली बंडखोरी लागते. तिच्या स्वतःच्या भावना, इच्छा, मन नाही हे टाकणाऱ्या प्रकृतिप्रधान संकरीतीपुढे स्त्रीला शरण जावे आजही स्त्रीयाना भागवतसे बनवून जोडतात बांधून म्हणतात की नाहींच आमच्यासाठी शरण ठरतेच. कारण होते. आज स्त्री मुक्ती चढवत लढवणाऱ्या रीत्या पटल घाट-माट देवाच अशी आनंद कधी समाजात निर्माण घाटमाटात लंन केली जाताना. लंनमासाठी एवढा परवडत नसतानाही कर्जांमार्गाने कर्ज काढून अशी

એક અલૌકિક અનુભૂતિ

કનેયા એસ. પરમાર

પ્રાતઃ સમય ઉઠી જગતજનની

ત્રિલોકને ભાન કરાવે રે... પ્રાતઃ સમય...

તુલસી પરના ઝાકળ બિંદુ

સૂર્યને જોઈ ભાગે રે

સાગર જેવી આંખો તારી

પહેલા કિરણથી ઉઘડે રે... પ્રાતઃ સમય...

તુલસી ક્યારે જળ રેડીને

ભક્તિભાવ જગાવે રે

ઉર્મિઓથી દ્વિપ પ્રગટાવી

પ્રભુસ્મરણ કરાવે રે... પ્રાતઃ સમય...

સુપ્રભાતે શાણગાર સજીને

અરીસાને શરમાવે રે

શુદ્ધ પાણીની છાલક નાખીને

અમીટ સુગંધ ફેલાવે રે... પ્રાતઃ સમય...

અંતકાળે પરિવર્તન

ભાવેશ એલ. પ્રજાપતિ

મરણ પથારીયે પડ્યો છું હું,

પ્રભુ સ્મરણ ઉપસી રહ્યું હવે,

જીંદગી જીવ્યો નિર્થક અર્થથી હું.

મૃત્યુ સમયે સમજી રહ્યો હવે.

મારા મારા કહી બાંધી પ્રીત મેં સહુ સાથે,

અંત સમયે સમજાયું કે સગા થયા.

સહુ સ્વાર્થ સાથે

રામ નથી, રહીમ નથી એવું

વિચારી જીવ્યો લાંબું

પણ જીવની છેલ્લી પળે સમજાયું કે

સાચા છે તેઓ નથી હું

આખી જીંદગી જીવ્યો છતાં

હું માનવ ન બન્યો,

જીવનના મૃત્યુ બીછાના પર મૃત્યુની

મહાનતાથી માનવ બન્યો હું

જીવનનું મહત્ત્વ સમજી રહ્યો છું હવે હું,

પણ એક જોતાં જીવનના મહત્ત્વ કરતાં

મૃત્યુની મહાનતાને ચડિયાતી

સમજી રહ્યો છું હું.

જોઈએ છે હાથ તમારો

પ્રવિણ એચ. માયાવંશી

જ્યારે પહેલીવાર મેં તમને નિહાળ્યા,

મનરૂપી મહેલમાં મેં તમને બેસાડ્યા

વાતોએ તમારા મનને પ્રફુલ્લિત કર્યાં,

પુશબુએ તમારા તનની સુવાસિત કર્યાં,

નૈનોનાં કાજળથી મનડું મારું ઘવાયું,

અઘરોની લાલીમાએ ચેન મારું ખોવાયું,

સ્થિતિ મનની થઈ છે આજ એવી,

જાણે વિના પ્રાણ પંખીડા જેવી

નથી પ્યારો આજ મને કોઈનો સાથ,

જોઈએ છે મને બસ તમારો જ હાથ.

ગુલાબ

પ્રવિણ એચ. માયાવંશી

આજે સવારે હું જઈ ચડ્યો બાગમાં,

એક ગુલાબનું ફૂલ પોટયું હતું શાનમાં,

જાણે ઊંડી ઊંઘ, સાંભળી અવાજ

પગલાંનો,

સ્વસ્થ થઈ પૂછ્યું, શું ઉદ્દેશ્ય આવવાનો,

સાંભળી એની વાણી, ભ્રમર મારી ચડી,

વિચાર્યું શું હું ઊંઘમાં છું આ ઘડી,

પાંખડીઓ ચમકી રહી એની સૂર્યકિરણથી,

મેં ભાળ્યું, એવી સુંદરતા કુદરતમાં બીજી

નથી.

તો શું એ આપણું કર્તવ્ય નથી,

કુદરતની એ સુંદરતા ટકાવી રાખવું.

ଃ ପ୍ରାଣ ନିମା-କାରୀମ ଆ ଶିଳା-ନ ହାରେ
ନୁ ହାମ ହେତୁ ନିକ
୧୦ କାଳ ଦାମ ହାତୁଣ ନମ୍ବୁକ

ପ୍ରାଣେ ପ୍ରାଣେ ଓ ଚିତ୍
'ହାମ ନୁପ୍ରାଣ ନାମି ଉପା-ନା ନାମ
'ହାତୁଣ ନୁପ୍ରାଣ-ହାତୁଣ ଉପା-ନା ନାମ

ପ୍ରାଣେ ପ୍ରାଣେ ଓ ପ୍ରାଣେ ଶାଳ
'ପ୍ରାଣେ ନୁପ୍ରାଣେ ପ୍ରାଣେ ନାମ

ଃ ପ୍ରାଣ ନିମା-କାରୀମ ଆ ଶିଳା-ନ ହାରେ
ଃ ନାମ-ନିମା-କାରୀମ ଆ ଶିଳା-ନ ହାରେ

ପଞ୍ଚାମ ଦାମ ନାମ

ନିକ କାଳ

..ପ୍ରାଣେ ଓ ଚିତ୍ ନାମ କାଳ ଆ ଦାମେ
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ପ୍ରାଣେ ନାମ-ନାମ ଆ ନାମେ ପ୍ରାଣେ

..ପ୍ରାଣେ କାଳ ଚିତ୍ ନାମେ ଓ ନାମ ଦାମେ
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..ପ୍ରାଣେ ଚିତ୍ ନାମେ ଆ ଦାମେ

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એક વાત

જય આર. યાદવ

આહાહા! શું મોસમ છે
ભાવ ઘણા પણ શબ્દો ઓછા છે.
દાવ ખેલ્યો તો છો ને ખેલ્યો,
પણ ઉલ્ટો ખેલ્યો એનો ગમ છે.
દિલની વાત હોઠો સુધી લાવ્યા છે,
હવે ના બોલો તો મારા સમ છે.
ઘડી બે ઘડીની જીંદગીમાં આનંદ માણું છું.
આ દુનિયાનો પણ એજ તો મારો ભરમ છે.
જાવું પડશે એક દિન આ જગતથી,
આ દુનિયાની એજ તો રસમ છે.

“ઘર”

માયા આઈ. મિસ્ત્રી

મન ઝંખે છે એક એવું ઘર,
કે જે, સુખદુખની પરિભાષાથી પર હોય,
જેમાં રહેતો હોય ફક્ત સ્નેહ
આસમાની છત હોય અને,
અવની પર ચોમેર હરિયાલી હોય,
આસમાની ઓજશબિંદુ થી ઘર ઝગમગી ઉઠે.
મારું મન ઝંખે એક એવું ઘર,
જ્યાં જન્મની સીમા કે ઉંમરના કોઈ
બંધન દિલને બાંધી ન શકે
મંદ મંદ લહેરાતો સમીર પોતાની શીતળતા
ફેલાવતો હોય અને ઘરાસ્યલ પર જાણે જલકિરણ
આત્મલીન થઈ થનગનતા હોય અને આ બન્નેના
કલસ્વથી ઘરમા એક મધુર સંગીતની સુરભી
ફેલાઈ જાય.
મારું મન ઝંખે એક એવું ઘર,
જ્યાં દેવાધિદેવ પણ રહેવાને લલચાય,
જ્યાં હોય પ્રેમ, પ્રેમ અને ફક્ત પ્રેમ,
મારું મન ઝંખે એક એવું ઘર.....

“ સ્વપ્ન મિલન ”

માયા આઈ. મિસ્ત્રી

આપ મળ્યા પણ નહીં જેવા જ
મારી સામે જોયું અને મલકાયા.
બીજા સાથે વાતો કરી, પોતાનાને ભૂલીને
આપ મળ્યા પણ નહીં જેવા જ,
દિલમા થયું હૃદયની વાત તમને કહું,
પણ તમારી મલકે એવી મુઘ્ઘતા ફેલાવી,
કે હું સર્વસ્વ ભૂલી આત્મલીન થયો.
આપ મળ્યા પણ નહીં જેવાજ
પવનની એક લહેરમાં તમારી સુરભી ફેલાય
વિણા-વાદનમાંથી તમારા હાસ્યના સમસૂર નીકળ્યા,
પગરવની દુનિયામાં ખળભળાટ થયો ને થયું તમે
આવ્યા.

આપ મળ્યા પણ નહીં જેવા જ,
આપ આવ્યા અને અચાનક અદૃશ્ય થયા,
સવારે ઉઠીને વિચારેના વાદળ ખસેડયા,
ત્યારે ખ્યાલ આવ્યો કે આતો એક સ્વપ્ન હતું!!

તને જોઈને. . . .

ભાવીન/ એમ. ભટ્ટ

વર્ષોથી સાચવેલું સ્મિત, તને જોઈને આજ સરી ગયું,
તારા નેનોમાંથી વહેતી પ્રીત
જોઈને તે વાડી ગયું.
મારે કહેવું હતું જે વાણ
તે વાણ કહ્યું જ રહી ગયું.
પ્રેમના શબ્દો અબોલ હતા,
પણ નેનોથી કંઈ કહેવાય ગયું
કોઈના દિલમાં રહેવા માટે
સર્જાયું હતું જે મન
તે તને આજ સાંપાઈ ગયું.
વર્ષોથી સાચવેલું સ્મિત તને જોઈને આજે વેરાઈ ગયું
પ્રેમમાં હું આંધળો હતો
પણ મન તારું વંચાઈ ગયું.
તારા નેનોમાં લખેલું કંઈક
આજ મને દેખાઈ ગયું
વર્ષોથી સાચવેલું સ્મિત જે તને જોઈને આજ વેરાઈ ગયું.

Independence Day



Tree Planting on Independence Day.

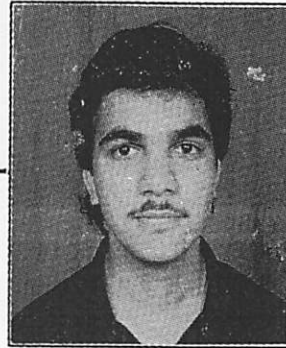


Oath taking ...

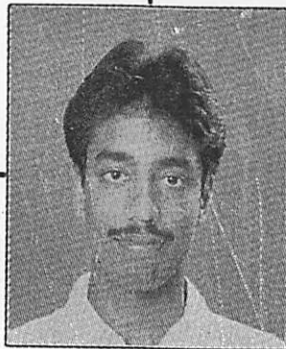
**Winners of the prizes awarded
by the Lions Club of Malad-Borivli Charity Trust**



Jain Amit (First)
T.Y.B.Com.



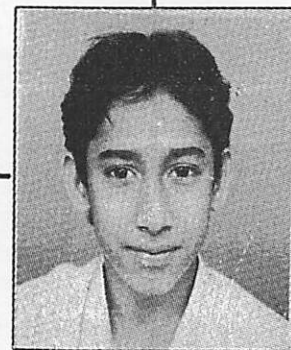
Joshi Sejal (Second)
T.Y.B.Com.



Kabra Rajgopal (Third)
T.Y.B.Com.



Madhu Chudiwala (First)
S.Y.B.Com.

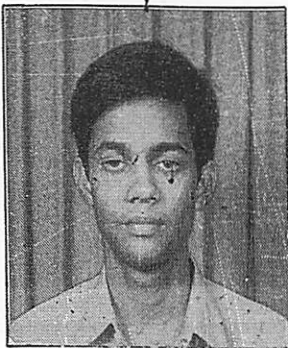


Sethia Rajendra (Second)
S.Y.B.Com.

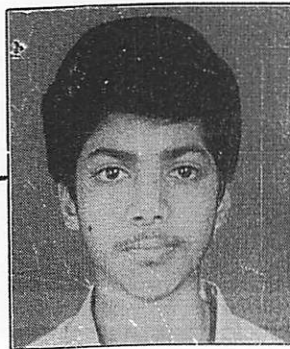
**Winners of the prizes awarded
by the Lions Club of Malad-Borivli Charity Trust**



Geeta Chouhan (Third)
S.Y.B.Com.



Neeraj Jalan (First)
F.Y.B.Com.



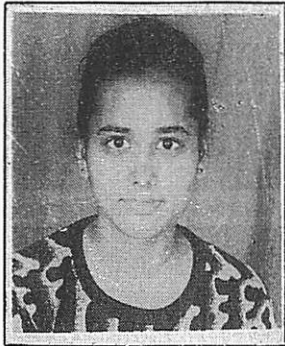
Murarka Pankaj (Second)
F.Y.B.Com.



Gupta Kamalkant (Third)
F.Y.B.Com.



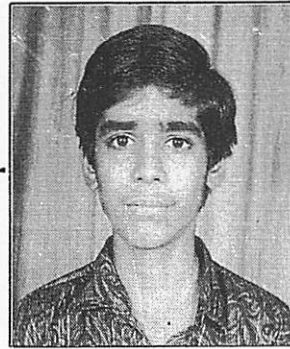
Winners of the Prizes Awarded



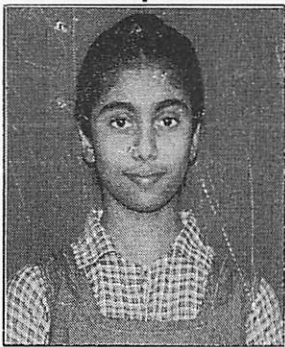
Kannorga Nidhi (First)
S.Y.J.C.



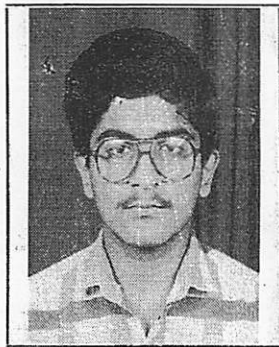
Saraf Seema (Second)
S.Y.J.C.



Shah Jineshkumar
S.Y.J.C. (Third)



Hegde Swati (First)
F.Y.J.C.

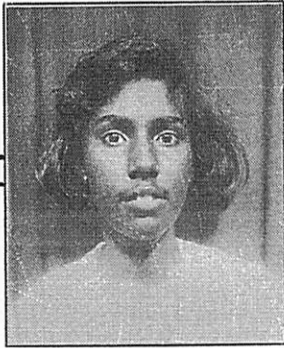


Tewani Manish (Second)
F.Y.J.C.

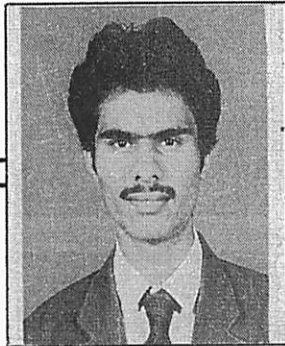


Shetty Neeta (Third)
F.Y.J.C.

Roll of the Honour 1994-95



Celine D'Costa
Best Girl Student
Degree College 94-95



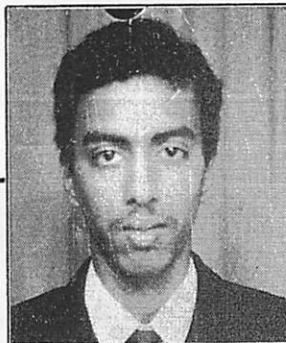
Ramesh Dave
Best Boy Student
Degree College 94-95
U. Representative



Rajashri Baid
Best Girl Student
Jr. College 94-95



Chirag Sanghvi
Best Boy Student
Jr. College 94-95

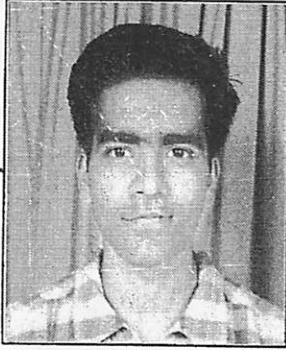


Xavier Lobo
Winner of 27 intercollegiate
Prizes, Best Athlete, Winner of
Principal's Special Prize 94-95.

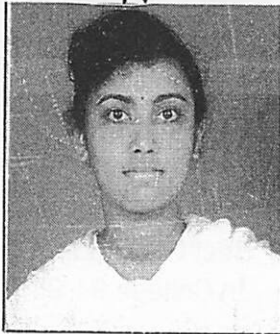


Laxman Singh
Winner of 24 Inter Collegiate
Prizes.

Roll of the Honour 1994-95



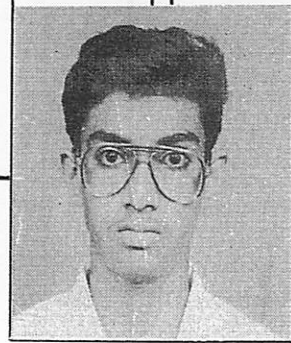
Mahendra Garodia
Secretary (LADS)



Rajeshwari Haridas
P.R.O. (LADS)



Nejal Sandesha
Jr. Secretary (LADS)



Sejal Dalal
Max. prizes from LADS

— After Long Service —



Prof. P. S. Sapre, Prof-in-charge, Jr. College, retired on 24-11-94 after 21 years of service. He was with us since the inception of the college and has left behind enduring memories.



Mrs. S. V. Bandekar retired
after 21 years of service.



Neema Joshi retired
after
22 years of service.

માયાવી મુંબઈ નગરી

ડિમ્પલ ગાયડી

શેરબજારની શેર કહેવાતી,
ગરીબ લોકોની જેલ કહેવાતી
માયાવી મુંબઈ નગરી.

હિંદુ - મુસલમાન - શીખ - ઈસાઈ
પછી પ્રેમાળ હોય કે કસાઈ,
પચરંગી લોકોને અપનાવતી
આ છે મુંબઈ નગરી.

અંધશ્રદ્ધામાં રહે બધાં,
નાણાંબીડમાં લોકો વસતાં,
ખૂન ચોરીને મામૂલી કરનારી
આ છે મુંબઈ નગરી.

નબીરાઓનો તાજમહેલ,
ગરીબ સપનાનો હવામહેલ,
મુસાફરોને સહેલ કરાવનારી
આ છે મુંબઈ નગરી.

વચ્ચારા માટે ફેશનસ્ટ્રીટ,
વેપારીઓની પ્રિન્સેસ સ્ટ્રીટ,
'સ્ટ્રીટ હોકર નો શો' બનનારી,
આ છે મુંબઈ નગરી.

ખરીદી માટેનું ભુલેશ્વર,
પૈસા કોને આપે ઈશ્વર,
ભૂખડાની ખાઉધરી ગલી બનનારી,
આ છે મુંબઈ નગરી.

દરેક ઘરમાં ટેલીવિઝન,
પાર્ટી-ડાન્સની આડી છે ફેશન,
ભૂલકાંઓની સાન ભૂલાવનારી,
આ છે મુંબઈ નગરી.

છોકરા-છોકરી ચશમેબદ્ધર,
દઈ ભુલાવવાં દારૂમાં સહુ ચૂર,

ડ્રગ્સ-સીગારેટનું સ્વાગત કરનારી,
આ છે મુંબઈ નગરી.

આત્મહત્યા માટે મહાસાગર,
દુઃખથી ભરેલાં દરેકનાં ગાગર,
પળે પળે આઘાત દેનારી,
આ છે મુંબઈ નગરી.

એક સાંધે ત્યાં તૂટતાં તેર,
કેમ કરીને નવ બેસે મેળ,
છતાં કરોડોનો આશ્રય બનનારી,
માયાવી મુંબઈ નગરી.

પ્રેમ એટલે હું નહીં પાણ તું

સચિન પી. ભટ્ટ

પ્રેમ એટલે હું નહીં પાણ તું
તારા સિવાય મને કંઈ ન દીસે બીજું
તુજ ભક્તિમાં રહું હંમેશ મગ્ન
તને પામવાની મને લાગી છે લગન
તને પામવા સિવાય હું નથી કંઈ ચાહતો બીજું

પ્રેમ એટલે હું નહીં પાણ તું,
પ્રભુ તારી લીલા છે અપરંપાર
દર્શન દે જે મને માત્ર એકવાર
મગજ માંડું છે વિચાર તારા
શરીર માંડું છે આત્મા તારો
મારામાં જ તું છે અને તારામાં જ હું.

પ્રેમ એટલે હું નહીં પાણ તું
જ્યારે જ્યારે જોઉં છું હું દર્પણ
દેખાઈ દે છે માત્ર તારું મુખ
તે જોઈ મને મન થાય છે
મારા જીવનનું તારા ચરણમાં
કરી દઉં સમર્પણ.

મારી ભાવના તું મારા વિચાર તું,
મારી કલ્પના તુ મારો આત્મા તું,
પ્રેમ એટલે હું નહીં પાણ માત્ર તું.

ગેરસમજ

ડિમ્પલ ટી. ગાયડી

આજે આખા મુંબઈમાં એક જ ચર્ચા હતી કે ભવ્ય કવિ સંમેલનમાં શ્રેષ્ઠ કવિનું પારિતોષિક કવિયત્રી પ્રેરણાને મળ્યું. પ્રેરણા આજે ખૂબજ ખુશખુશાલ હતી. તેણે જીવનનો ધ્યેય સિદ્ધ કરી બતાવ્યો. નાની ઉંમરમાં જ “શ્રેષ્ઠ કવિ”નું બિરૂદ મેળવ્યું. સંમેલનમાં પત્રકારો, ફોટોગ્રાફર, જનતા ને જવાબ આપતાં આપતાં માંડ તે હોલનાં ગેટ સુધી પહોંચી ત્યાં તેની ખુશીનો પાર જ ન રહ્યો. પ્રખ્યાત લેખક “આદિત્ય” તેને સામે ચાલીને અભિનંદન આપવા પુષ્પગુચ્છ લઈને આવ્યાં હતાં. બે વર્ષ પહેલાં જ્યારે તે બી. એ. નાં છેલ્લાં વર્ષમાં હતી ત્યારે તેણે લે. આદિત્ય વિશે બહુ સાંભળ્યું તો ઘણું હતું પણ સ્વપ્નામાં પણ ખ્યાલ નહોતો કે આદિત્ય તેને સામે ચાલીને અભિનંદન આપવા આવશે. તેની પાસે બોલવા માટે શબ્દો નહોતાં. તે એકીટશે આદિત્યને નિરખવા લાગી. ત્યાં અચાનક જાણે હૃદયે પ્રેરણા આપી હોય તેમ તેનાં મુખમાંથી પંક્તિ સરી પડી.....

“શબ્દથી કે નેન થી
આવકાર મળે કે ન મળશે જ
ભલે સાથ મળે કે ન મળે
સહકાર તો મળશે જ.”

પરંતુ આદિત્ય પ્રેરણાના ભાવને સમજી ન શક્યો અને પ્રેરણાએ પણ પુષ્પગુચ્છ લઈ તેની પ્રિય સખી સ્વના સાથે આદિત્યનો પરિચય કરાવ્યો. સ્વના અને આદિત્ય હાથ મિલાવી એક મેકને નિરખી રહ્યાં. પણ પ્રેરણા આ પળથી બેખબર હતી. ત્યાં ફરી પાછું જનતાનું ટોળું ઉમટી પડ્યું. તેથી પ્રેરણા અને સ્વનાની સંમતિ લઈ આદિત્ય તેમને એક રેસ્ટોરન્ટમાં લઈ ગયો. ત્યાં ત્રણેનો પરિચય ગાઢ બન્યો. અને ત્રણેય એક મેકના મિત્ર બન્યાં. સ્વના પણ એક લેખિકા હતી તેથી વિચારોનાં આપ-લેની શરૂઆત થઈ. હવે ત્રણે એ અઠવાડિયાના બે દિવસ મળીને નવી સ્વના એકબીજાને દેખાડવાનું નક્કી કર્યું.

સ્વના અને પ્રેરણા સાચા અર્થમાં સખી હતી. પ્રેરણા સ્વના ઉપર કવિતા લખતી અને સ્વના પ્રેરણાની પ્રેરણાથી લેખો લખતી. પરંતુ હવે વાત કંઈક જુદી જ હતી. હવે બંનેને રોશની આપતો આદિત્ય પણ તેમનાં જૂથમાં પ્રવેશ થઈ ચૂક્યો હતો. પ્રેરણા હવે આદિત્યને કેન્દ્રમાં સખી કવિતા લખતી જેમ કે....

સ્પર્શ કરવા આવો છો,
ત્યાં તન સંકોચાય છે,
નજર મેળવવા મથો છો
પણ નેન ઝૂકી જાય છે.
આ તે કેવો પ્રેમ છે કે
મુખે આવતાં શરમાય છે.

પણ આદિત્ય કે સ્વના તેની કવિતાનો અર્થ સમજી શકતાં નહીં. અને સ્વના પણ આદિત્ય તરફના તેનાં અનુભવોને નામ જુદાં આપી લેખો રચતી, ત્રણે વચ્ચે સર્જાયેલ પ્રેમનું ગુંચળું ઉકેલવા ત્રણે માંથી કોઈ પ્રયાસ સુદ્ધાં ન કરતું. આદિત્ય અને સ્વના ક્યારેક એકબીજાની ભૂલો સુધારતાં. પ્રેરણા નવરાશની પળો વિચારતી કે ફક્ત એક દિવસની મૈત્રી ક્યાંથી ક્યાં લઈ ગઈ અને પછી અંતરમાંથી પંક્તિ સ્ફુરતી કે....

એક દિવસ મળ્યાં ને
સાથે ફર્યા પણ
આખી આ જીંદગીનું શું?

પણ કોને ખબર કેમ પ્રેરણા આ પંક્તિઓને પૂરી ન કરી શકતી. તેણે અંત સુધી પહોંચવા ઘણી કોશિશ કરી પણ વ્યર્થ રહેતી. કારણ કે તેને પોતાને જ અંતની ખબર નહોતી.

અને ફરી અઠવાડિયાંની બીજી મૂલાકાતની ગોઠવણ થઈ. ત્રણે મિત્રો ઘરેથી જ કંઈક નિર્ણય કરીને આવ્યાં હતાં પણ શરૂઆત આદિત્યએ કરી. તેણે પ્રેરણાની હાજરીમાં સ્વનાનો હાથ પોતાના હાથમાં લઈ જીંદગીભર સાથ આપવાની માંગણી કરી સ્વના તો ક્યારની મનોમન આદિત્યનાં પ્રેમમાં ડૂબેલી હતી. તેણે પણ પોતાનો બીજો હાથ આદિત્યના હાથમાં મૂકી સંબંધનાં સથવારે જીવન પાર કરવાનું (લગ્નગ્રંથીથી જોડાવવાનું) વચન

આપ્યું. આ બધું જોઈ પ્રેરણાનું હૃદય ચચરી ઉઠ્યું. તે ચીસ પાડવા જતી હતી. પણ જીભને વાચા આપી શકી નહીં. તેની આંખમાંના અશ્રુને પરાણે શેકી, ઔપચારિક સ્મિત આપી, બંનેને ફક્ત એટલું જ કહી શકી કે, “આજે એક લેખક અને લેખિકાએ સંસાર નામનાં નાટકની શરૂઆત કરી.” તે કહેવા જતી હતી કે સ્વના મારા આદિત્યને મારી પાસેછી છીનવી નહીં લે. પણ તેને પળવારમાં વિચાર આવ્યો કે આદિત્ય તેનો હતો જ ક્યારે? આ તો તેજ મનોમન આદિત્યને પોતાનો માની પ્રેમ કરતી રહી. આદિત્ય તો માત્ર તેનો એક લેખક મિત્ર હતો. જેમ સ્વના તેની સખી હતી તેમ. તે મન ને ટપારી, સમજાવવા લાગી. આદિત્યને પોતાનો બનાવવાનો ઘરેથી નિર્ણય કરીને આવી હતી. પણ આદિત્ય એ તો સ્વનાને પોતાની બનાવી. હવે બંનેનો સાથ છોડવાનો તેણે નિર્ણય કર્યો. ગાર્ડનમાં ગોઠવેલી મુલાકાતમાંથી સડસડાટ ચાલી ગઈ. પ્રેરણાના મનમાં જન્મેલ ગેરસમજનું આવું કણુ પરિણામ આવશે તેની તો પ્રેરણાને પણ ખબર નહોતી.

રસ્તા પર ઝડપથી ચાલતી પ્રેરણાને દૂર દૂરથી ગીત સંભળાયું - “તકદીર કા ફસાના જાકર કીસે સુનાયે, ઈસ દિલ મેં જલ રહી હે અરમાનોં કી ચીતાએ.....” પોતાના મનની વાત હવે તો તે કોને કહી શકે? સ્વના ને કહીને તે તેઓના સંસારને શરૂઆતમાંજ કચડવા નહોતી માંગતી. તેથી તે સ્વયં રીતે જ તેમના ત્રિમિત્ર જૂથમાંથી અલગ પડી ગઈ અને બંને ને પોતાનું જીવન જીવવા દેવાની તૈયારી કરી.

વિચારનાં વંટોળમાંથી બહાર આવી ત્યાં હૃદયે તો કવિતા પણ સ્વી દીધી. ફરી કેન્દ્રમાં આદિત્ય અને સ્વના જ હતાં....

તેઓ મળ્યાં મને જીંદગીના

એવા વળાંક પર કે

જ્યાંથી આગળ વધી શકાય તેમ નહોતું

તેમજ પાછા ફરી શકાય તેમ નહોતું

તેથી સૂકાયેલા વૃક્ષનાં ઢૂંઢાંથી જેમ

મારે વચ્ચે ઉભાં રહી,

તેમનો માર્ગ મોકળો કરી આપવો પડ્યો.”

અઠવાડિયા પછી પોતાનાં લગ્નની કંકોત્રી (આમંત્રણ) આપવા આદિત્ય અને સ્વના પ્રેરણાના ઘરે ગયાં ત્યારે ખબર પડી કે પ્રેરણા તો વિશ્વ કવિ પરિષદમાં ભાગ લેવા લંડન જવા ગઈ કાલે સ્વના થઈ ગઈ. આદિત્ય કે સ્વના બેમાંથી એકેય પ્રેરણાનું આ રીતે આગધાર્યું કંઈજ કીધા વગર ચાલ્યા જવાનું કારણ ન સમજી શક્યાં.

હવાઈ જહાજ (પ્લેન) ની સફરમાં વિચારોમાં મગ્ન બનેલી પ્રેરણાને તેની અધૂરી કવિતાને પૂરી કરતી કડીઓ જડી રહી હતી.

એક દિવસ મળ્યા ને

સાથે ફર્યા પણ

આખી જીંદગીનું શું?

કવિતાઓ વાંચી ને

લેખો લખ્યાં પણ

વાણાયેલ પ્રેમનાં તાંતણાનું શું?

એક થયો સાગરને

એક થઈ સરિતા પણ

બંને વચ્ચે અથડાતાં પાણીનાં વમળનું શું?

બગીચાઓ સર્જ્યાને

બંગલાઓ ચાપ્યા પણ

ઊંડે ડાટેલી આત્માનું શું?

સગપણો બાંધ્યાને

સંસાર સર્જ્યો પણ

પ્રેરણાનાં નીરવ ખાલીપાનું શું?

વિશ્વ કવિ પરિષદમાં પ્રેરણાએ આ જ કાવ્ય મૂક્યું. આ કાવ્ય પર તેને વિશ્વ કવિયત્રીનો પુરસ્કાર મળ્યો પણ તાળીઓના ગડગડાટમાંથી હોલની બહાર આવી ત્યારે ન તો પ્રેરણા આપનાર સ્વના મળી કે ન તો પુષ્પગુચ્છ સાથે અભિનંદન આપવા આવેલો આદિત્ય મળ્યો. પ્રેરણાની આંખ અશ્રુથી છલકાઈ ગઈ. તે ત્યાર પછી મરી મરીને જીંદગી જીવી રહી હતી.

આદિત્ય અને સ્વનાએપણ પોતાના લગ્ન પછી ન કદીયે પ્રેરણાનાં કોઈ ખબર-અંતર સાંભળ્યા કે ન કદી તેને એક નજર જોવા પામેલાં. અફસોસ તો એ વાતનો રહ્યો કે પ્રેરણાનાં મનની “ગેરસમજ”ને કોઈ સમજી ન શક્યું.

“કૃષ્ણનો સૂર ગીતા, યૌવન નું નૂર ગીતા.”

જાસ્મીન એચ. શુક્લા

“યુવાન ખુમારી બતાવે તો જાણીએ,
રડતી સંસ્કૃતિ ને હસતી કરી બતાવે તો જાણીએ,
સમ નામે તો પથ્થર તરીયાં તે જાણીએ.

પણ હવે યોગેશ્વરનાં નામે
ખુદ તરી બતાવીએ તો જાણીએ.”

આ ધારદાર પંક્તિ કોઈ કવિએ યુવાન માટે
કહી છે. તો વળી કઈ બીજા કવિએ કહ્યું છે કે,

“આકાશે ઉડનાર યુવાની,
પર્વત પર ચઢનાર યુવાની,
સાગર જો અવરોધ બને તો,
સાગરને પીનાર યુવાની,
શક્તિ પાસવાર યુવાની,
ભરેલો અંગાર યુવાની,
તણખો પડતા સળગી ઉઠે,
શક્તિનો ભંડાર યુવાની,
સાવજ શી તાકાત યુવાની,
ભય જ્યાં છે બાકાત યુવાની,
અંધારનો ઘાત યુવાની,
સૂર્ય તેજ સાક્ષાત યુવાની,
આજ ખરી યુવાની,
આજ ખરો યુવાન.”

પણ ક્યાં છે આ યુવાન, આ યુવાની? આજની
યુવાનીમાં તે સાચું તેજ તે સાચું નૂર ક્યાં છે? અરે!
યુવાની તો કહેવાય સ્વામી વિવેકાનંદની નચિકેતાની.
પણ જેનાં જીવનમાં સાચી ભક્તિ નથી તેનાં
જીવનમાં શું તેજ આવી શકે? ત્યારે ફક્ત એક જ
ગ્રંથ તરફ નજર જાય અને તે એટલે શ્રીમદ્
ભગવત્ ગીતા. ગીતાજી એ સ્વયં કૃષ્ણ ભગવાનના
મુખાર્ચવિદ્યામાંથી ગવાયેલી છે. તેથી તેનું ખૂબ જ
મહત્વ છે.

॥ યા સ્વયં બ્રહ્મનાભસ્ય, મુખ પદમાવિનિસૃતા ॥

પાંચ હજાર વર્ષ પહેલાં કુરૂક્ષેત્રના રણમેદાનમાં
યુદ્ધ વખતે સામે પક્ષે સ્વજનોને નિહાળી,
અર્જુનનાં ગાત્રો ઢીલા પડી જાય છે અને કિંકાર્તવ્ય
કહી તે શત્રો હેઠાં મુકી દે છે ત્યારે કૃષ્ણ તેને
પોતાનો અંતરનાદ સંભળાવી ઊભો કરે છે અને
તે કૃષ્ણનું હાઈ એટલે કે ગીતા કે જે જગતગુરુ
શ્રીકૃષ્ણના મુખમાંથી નીકળેલો સૂર છે. જેમાં
યોગેશ્વર કૃષ્ણનો જીવ પરનો પ્રેમ લીટીએ લીટીમાં
દેખાય છે. ॥ મમૈવાંશો - જીવલોકે જીવભૂત
સનાતન ॥ આમ કહેતા ભગવાનને ગૌરવ પણ થાય
છે અને વ્યથા પણ થાય છે. ગીતા એ માત્ર ધર્મગ્રંથ
કે ધાર્મિક ગ્રંથની નથી પણ સાચા અર્થમાં
જીવનગ્રંથ છે કે જેમાં જીવનના સિદ્ધાંત દરેક
પ્રશ્નોનો ઉકેલ છે. પણ આજના કાંડવાતા
વ્યસનોના વમળમાં, આળસના અમલમાં અને
મિત્રોની મહેફિલમાં રાચતા યુવાનો કે જેઓ ફક્ત
Eat, Dream & Be marry માં માનનારાઓ
ગીતા તરફ જોતા નથી તેમણે તો ગીતાને બસ એક
લાલ કપડાંમાં વિટાળી મંદિરના એક ખૂણામાં રાખી
દીધી છે. પણ ગીતા એ કોઈ સામાન્ય ગ્રંથ નથી.
તે વેદ અને ઉપનિષદોનો નિચોડ છે. તે ભારતીય
સંસ્કૃતિનું શ્રેષ્ઠ અમૃત છે. ॥ ભારતામૃત સર્વસ્વ ॥
કારણ કે તે ॥ વિષ્ણોપક્રાંત વિનિસ્મૃતં ॥ અને
કહેવાય છે કે એક વખત પણ ગીતાજીનો અભ્યાસ
કરવામાં આવે તો ॥ ગીતાગંગોદક પીત્વા, પુર્નજન્મ
નવિદયતે ॥

ગીતાજી પ્રત્યે આપણું આકર્ષણ એટલા
માટે છે કે તેમાં શ્રીકૃષ્ણ ભગવાને અર્જુનને ॥
સર્વધર્મ પરિત્યજ્ય મામાએકં શરણં વ્રજ ॥ કહ્યું છે.
અને આવું શ્રીકૃષ્ણ સિવાય બીજું કોણ કહી શકે?
ખરેખર ગીતાએ કૃષ્ણનું સૂર છે અને ગીતાજી જ
યુવાનમાં નૂર ભરે છે. જેથી યુવાનનું જીવન

વસંતની જેમ ખીલી ઊઠે છે. ગીતાજી, જેનો પ્રાણ પ્રયત્નવાદ. ગીતાજી કહે છે ॥ ઉચ્ચરેદાત્મનાત્માના ॥ કે તારો ઉદ્ધાર તારી તારી જાતે જ કરવાનો છે. તું કાર્ય કર ફળની ચિંતા ન કર. આજનો યુવાન ફક્ત ફળમાં માન છે. તેને કર્મ કરવું જ નથી તે ફક્ત EASY WAY માં જ માને છે. દા. ત. આજનો વિદ્યાર્થી જ્યારે પરીક્ષા આપે છે ત્યારે વિદ્યાર્થી પરીક્ષક ને કહે છે “હજારોં કી કિસ્મત તેરે હાથોમેં થી, પાસ કર દેતા તો ક્યાં વાત થી.” ત્યારે ગીતાજી કહે છે કે, “કિતાબોં કી કિલ્લી તેરે પાસ થી, થોડા પઢ લેતા તો ક્યાં વાત થી ॥” ગીતા કહે છે કે લાચારી છોડી, કર્મ કર અને ભગવાન ને હાક માર તે મદદ કરવા પડખે જ ઉભો છે. ફક્ત પ્રયત્ન કરીશ તો તું સવાણ બનીશ અને ફક્ત કામ કરીશ તો બોધો ગણાઈશ તેથી પ્રયત્ન કર અને હાક માર. ઈશ્વરને હાક મારી થતા કર્મો સત્કર્મો છે.

ખરો યુવાન તે જ છે કે જેમાં તેજ છે, નૂર છે, નૂર વગરનો યુવાન ભલે ઉંમરથી યુવાન હોય પણ ગીતા તેને યુવાન તરીકે માન્ય કરતી નથી. યુવાનમાં તેજ છે એમ ક્યારે કહી શકાય? જે યુવાનમાં સાચા અર્થમાં પ્રયત્નવાદ છે. પણ તે પ્રયત્નની સાથે હાક પણ મારે છે. લાચારી જીવનમાં લેશમાત્ર નથી. ભગવદ્કાર્યમાં જે કંજૂસ નથી. તે ખરો યુવાન છે. આવો નૂરથી ભરેલો યુવાન બનવાનો પ્રયત્નવાદ ફક્ત ગીતામાં, ગીતામાંજ છે.

એટલે વીસમી સદીમાં ભગવાનને કંઈ આપવાનું છે તો તે ગીતાને પ્રત્યેક કાન સુધી પહોંચાડવાનો પ્રયત્નવાદ છે. કારણ,

કૃષ્ણનો સૂર ગીતા, યોવનનું નૂર ગીતા,

યોવનમાં નૂર ગીતાજી આપે કારણ કે ગીતા એ મહાન શ્રીકૃષ્ણનો સૂર છે.

॥ જય યોગેશ્વર ॥

અહિંસા અને મહાપુરુષોનાં આદર્શ

અંજની શર્મા

WANTED AT ANY COST

Mr. Isha Masih

Mr. Gautam Buddh

Mr. Swami Vivekanand

Mr. Mahatama Gandhi

જો તમે થોડા સમય પછી રસ્તાં પરથી પસાર થઈ રહ્યા હો અને અમુક જાહેરાતો દિવાલ પર ચોંટાડેલી હોય કે જેમાં લખ્યું હોય - “WANTED AT ANY COST” અને તમે કદાચ પ્રયત્ન કરીને પણ તેમાંના અમુકને ઓળખી શકો. જેમાં અમુક નામ આ પ્રમાણે હશે : ઈસા મસીહ, ગૌતમ બુદ્ધ, સ્વામી વિવેકાનંદ અને મહાત્મા ગાંધી - તો આશ્ચર્યચકિત ન થશો. આજે તમે ચારે બાજુ નજર કરશો તો તમને ચોરી, હિંસા, બળાત્કાર, આંતકવાદ - આરાજકતા અને અત્યાચાર જ ફેલાયેલો દેખાશે. ચારે બાજુ હિંસાનું જ સામ્રાજ્ય છે. ભ્રષ્ટાચારનાં કાળા વાદળોમાં આખો દેશ ઘેરાયેલો છે, આંતકવાદનો ઝેરી સાપ આપણી સામે જીભ લપલપાવી રહ્યો છે. આજે તમે કોઈપણ દિવસનું કોઈપણ વર્તમાનપત્ર વાંચશો તો રોજ આવી ખબરોમાં કંઈક સમાનતા તો હોય જ છે કે આજે આટલાં મર્યા, આટલાં બાળકો અનાથ થયાં, આટલાં લોકોનું ખૂન થયું. સંખ્યાઓ દરરોજ બદલાતી રહે છે પણ સમાચાર હંમેશા એક જ વાંચવા મળે છે. પણ આવું શા માટે? આજે દેશનું આવું વાતાવરણ જોઈ મનમાં પંક્તિ ગુંથાય છે કે..

“પંખીએ શીખવ્યું આકાશમાં મુક્ત વિહરવાનું,

માછલીએ શીખવ્યું જલતરંગમાં તરવાનું,

કરોળિયાએ શીખવ્યું પડતાં પડતાં આગળ ચડવાનું,

પણ અફસોસ કે મનુષ્ય જ ન શીખવી શક્યો

મનુષ્યને ઘરતી પર રહેવાનું.”

આજે ભાઈ-ભાઈનું ખૂન કરે છે, શા માટે? આવું તો મુંગા જ્ઞાનવરોમાં પણ નથી હોતું. વૈજ્ઞાનિકોનાં કહેવા અનુસાર મનુષ્યનાં મગજમાંથી જ હિંસક ભાવોનાં બીજ ઉગે છે. પરંતુ મારા મતાનુસાર કોઈ પણ વ્યક્તિ પર તેની આસપાસનું વાતાવરણ-સમાજની અસર પડે છે. આજે માણસાઈ મરી પરવારી છે. પરંતુ કેટલાક વખત પહેલાં મનુષ્યમાં ક્યારેક માણસાઈ મળી આવતી હતી. પરંતુ માનવતાની અછતનાં કંઈ આ પ્રથમ અનુભવ નથી. આવે સમયે મનુષ્યને જ્ઞાનવર બનતાં અટકાવવા કેટલાંય મહાપુરૂષોએ જન્મ લીધો છે. આજે ફરી તે જ સમય આવી ગયો છે. આજે ફરીથી મહાપુરૂષોની જરૂર પડી છે. એવામાં આજનાં “દૈનિક”માં દુનિયાને અત્યારનાં દાવાનળમાં શ્રસળગતી જોઈ જો કોઈ સજ્જન માનવતાની આશાએ ઉપર્યુક્ત જાહેરાત આપે તો તેમાં ખોટું શું છે? આજે સમાજમાં ફેલાયેલા ઘેરા અંધકારમાં જો કોઈ આશાનું કિરણ દેખાય તો તે છે ઈસા, બુદ્ધ, વિવેકાનંદ અને ગાંધીજી દ્વારા આપવામાં આવેલી અહિંસાની જ્યોતી.

અહિંસાનો અર્થ એમ નથી કે તમે ક્યારેય હિંસા ન કરો.” પરંતુ અહિંસાનો અર્થ છે અકારણ, જરૂર વગરની અહિંસા ન કરવી. અહિંસાને સમજાવવા હંમેશા ગાંધીજીનું ઉદાહરણ આપવામાં આવે છે કે, “ જો કોઈ તમારા એક ગાલ ઉપર થપ્પડ મારે તો તમારે તેની સમક્ષ બીજો ગાલ ધરવો.” પરંતુ જ્યારે તમારા બીજા ગાલ પર પણ થપ્પડ મારવામાં આવે ત્યારે તમારે તેને સમજાવવા પડે કે તમે કાયર નથી, બીજો ગાલ વિનમ્રતા અને સહનશીલતાનું મહત્વ સમજાવવા ધર્યો હતો. “ગીતા”માં કહેવામાં આવ્યું છે કે “મનુષ્યનું પ્રથમ કર્તવ્ય સ્ત્રી અને બાળકોની રક્ષા કરવાનું છે.” જો કોઈ તમારી સમક્ષ સ્ત્રીનાં ચરિત્ર સમક્ષ સ્ત્રી રહ્યું હોય તે સમયે તમે અહિંસાનો પાલવ પકડી મૂકદર્શક

બની રહેશો તો તમે દુનિયાનાં સૌથી કૂર, સૌથી ભયભીત અને હિંસક પ્રાણી છો. અહિં હિંસાની સખત જરૂર છે. તેવી જ રીતે “કોઈ તમારી ઉપર છરીથી વાર કરે અને તમને મારી નાંખવા માંગે ત્યારે તમે આત્મરક્ષા કરવાનો પ્રયત્ન તો કરશો જ તેવામાં જો ચાકુ સામેની વ્યક્તિને વાગી જાય તો તમે આને હિંસા તો નહીં કહેશોને.” અથવા “હિંસા તો થઈ છે પરંતુ ભાવ હિંસક નથી હોતાં.” આજે સમાજમાં હિંસાની જરૂર ભોજનમાં સબરસની જેમ છે. જો ઓછું પડી જાય તો સ્વાદ ગાયબ અને જો વધુ પડી જાય તો સ્વાદ ખરાબ. પરંતુ ખરા અર્થમાં સબરસનો પુસ્તો ઉપયોગ ભોજનનાં સ્વાદમાં વધારો કરે છે. તે માટે જ હિંસાની સંયમિત માત્રા અમુક હદ સુધી માનવ જીવન નો યોગ્ય દોરી સંચાર કરે છે. પરંતુ આજનો સમાજ તો હિંસક બની જ ગયો છે. છતાં હિંસાની વ્યાપકતા અહિંસાના મહત્વને ઓછું નથી કરતી ઊલટું તેની પ્રાસંગિકતા વધારે છે. જો પ્રત્યેક મનુષ્ય સ્વયંને અહિંસક બનાવવાનાં પ્રયત્ન કરે તો સમાજની મોટાભાગની સમસ્યાઓ સ્વયં રીતે જ દૂર થઈ જાય. મનુષ્યમાં પ્રેમ અને સદ્ભાવના જાગે. એક મનુષ્ય બીજાને કંઈક કામમાં આવી શકે. સમાજની કાર્ય વ્યવસ્થા સરળ રીતે ચાલવા લાગે. આજે અહિંસા ખાણ માંથી નીકળેલા કાચા હીરા જેવી છે જેને ચમકાવવાનું અને ઘાટ આપવાનું બાકી છે. પછી તો મહાપુરૂષોનાં આદિત્યરૂપી ઉપદેશ તેમાં એટલું તેજ ભરી દે કે જે જગતમાં ફેલાયેલ અંધકારનું અજવાળામાં રૂપાંતર કરવા પૂરતું છે. (ભરપૂર છે.) તે દિવસે નવી રોશની થશે, સોનાનાં સૂરજ રૂપી નવી સવાર ઉગશે, તે દિવસે મનુષ્યને મનુષ્ય કહી શકાશે. ત્યારે દુનિયા સ્વર્ગથી પણ સુંદર બનશે. તે જ આશા સાથે... હું અંજની શર્મા!!!

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