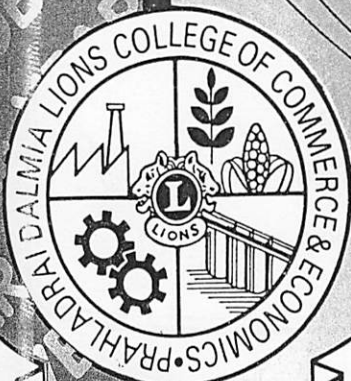


**Prahladrai Dalmia Lions
College of
Commerce and
Economics**

SILVER JUBILEE YEAR
25

1972 - 1996



॥ व्यापारेय सेवा ॥

MAGAZINE

1996-97

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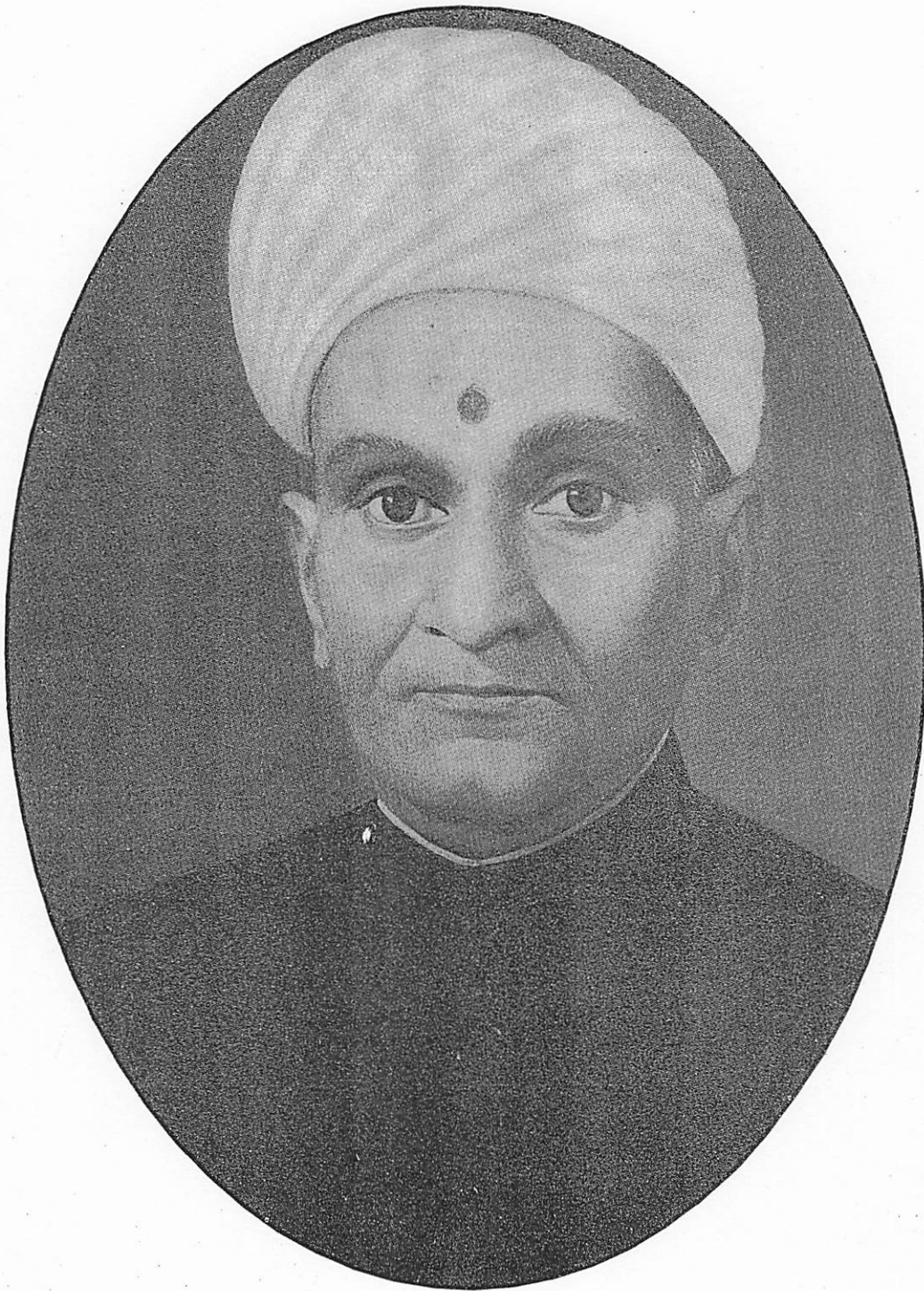
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In whose memory the college is named

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Prahladrai Dalmia Lions College of Commerce & Economics

SILVER JUBILEE YEAR
1972 - 1996

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Volume - 24

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I, P. S. Baleri, hereby declare that the particulars given above are true to the best of my Knowledge.

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

Editorial...



All good things must come to an end and it is the order of Nature that even the splendorous Sun has to set when the day is called over. So also for us the academic year 1996-97 draws to a close on the 19th April 1997. When this happens, it is customary for us to take stock of the happenings - good, bad and the ugly - about our institution and that is done by presenting the College Magazine for 1996-97. While taking stock of the events during the academic year we not only do so about our college, teachers, students and others who made the functioning of this college during the year successful, but also assess the important happening in the country and even in the world.

The end of this academic year 1995-96 heralded the Silver Jubilee Year of the College, and with the end of the academic year 1996-97, we are drawing to a close the Silver Jubilee Year itself. The institution has become 25 years young, and with this a milestone has been cleared. The Silver Jubilee Year has been a scintillating year for all of us, and to mark this important occasion, there have been activities all around in the college, many of which have been inter-collegiate events in sports, extra curricular and co-curricular activities. The number of events, the frequency with which they were celebrated and the manner of their holding make the year indeed a memorable one. For the several staff who lived through these 25 years, it must be a memorable experience and the end of an epoch.

The first batch of our students appeared for the final B.Com in the year 1975 and the present batch that will appear in 1997 will be the twenty-third batch of ours. The performance of the students, if graphed, will indicate the tremendous progress that this institution has made during the quarter of century.

The academic year has seen tremendous changes in the University itself, which identified the problems besetting the examination system, more particularly at the College levels. The University has therefore taken the

right step in ordering Moderation of examination papers which will surely help in raising not only the standards of assessment but equally well raise the confidence of the student community in the examination system. Many more reforms are on the anvil at the University of Mumbai and these will surely affect favourably the student community not only in this college but in the University as well. The end purpose of all such reforms should be to raise the level and standard of education and ensure academic excellence. Before we end this century and welcome the twenty-first century if we can achieve that it will be a fitting achievement.

The academic year 1996-97 saw the rise of coalition government at the centre for the first time. India has not coalition experience at the centre which the whole of European Parliamentary Democracy has not only seen but perfected as the most beneficial system of governance. The coalition government is always on razor's edge and may have to weather many a storm. It is only through more democratic functioning and adapting to the needs of the hour that such a government can survive and complete a full term in office. Many battles may have to be waged before the war can be won. What future awaits our coalition government at the centre time alone will tell.

The Budget presented to the Lok Sabha by the Finance Minister of this Coalition government, Shri P. Chidambaram, has received all-out welcome. This is due to the lowering of the personal tax and other tax reliefs that have been showered upon the community from the poor to the richest of the rich by one stroke of the pen. But we in the field of education, welcome the budget for the positive assertion of the coalition government that education will be provided with more funds and education will be made a Fundamental Right. Education for all which has been a dream since the time Article 45 of the Constitution was framed, has to be made a reality. In the last 50 years of our independence, India has surely created the State through the co-operation of its People, but it is time that we create India into a Nation through the co-operation of our Citizens. If India has to march towards that goal, all of us in the educational institutions, be it as management or teachers or non-teaching staff or students, have to play an important role.

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Principal's Report

Mrs. P. S. Baleri

63 I am immensely happy to place on
64 and the achievements of Prahladrai Dalmia
64 College for the academic year 1996-
64 which has been noteworthy in many
65 aspects. Being the Silver Jubilee Year we
65 conducted several college and Inter-college
66 activities including a seminar and workshop.
66 In a period of 25 years we have grown in
66 strength and in reputation. It has become one
67 of the leading colleges in the Western
68 suburbs.

69 We gratefully acknowledge the
70 support and encouragement we
70 received from the former Vice-
71 chancellors of the University Dr.
72 M. Joshi, Dr. M. S. Gore, Dr.
72 (Mrs) M. D. Bengalee and Dr. S.
72 D. Karnik and the Pro Vice-
72 chancellors Shri M. D. Limaye
73 and Shri G. L. Abhyankar in our
74 arduous and difficult days. It would not
74 have been possible for us to achieve
74 progress without their support. Shri
74 D. Limaye, Shri G. L. Abhyankar, Dr.
75 D. Bengalee and Dr. S. D. Karnik visited
75 our College and encouraged us from time to
75 time. On this occasion we thank Shri P. B.
76 Karyappa, a former Executive Member in the
76 University, for his interest in the welfare of
76 our institution.

76 Two Writ Petitions for deaffiliation and
76 takeover of our college were dismissed by
77 the Hon'ble High Court of Mumbai. Thanks for
77 your immense efforts and for the valuable time
77 spared by Lion Rajen Shah, the then
Secretary, Lion Shankerlalji Jain and Lion S.
Jhunjhunwalaji, we could withstand the
harassment and face the problems boldly.

Initially whether it was a matter of admission, examination, affiliation, attendance of students or a sport activity, we were subjected to harassment and mental agony. We had no relief even when some of our teachers were in Senate and Council. On each occasion we were able to convince the authorities both in Govt. and University that as a matter of policy, we take decisions in the larger interest of our students and their welfare.

On one occasion we thoroughly convinced the Board authorities that there was no deficiency in attendance of 48 students as alleged. All the students whom we had allowed to appear passed in their examination and our result in that year was 98% in the Board Examination.



In the matter of permanent affiliation of our College, Mr. Dilip Karande, one of our past students, and a member of Executive Council, assisted us in our efforts. This amply proves that our students are thoroughly motivated and are able to achieve where their teachers in Senate and Executive Council have failed.

Our students are peace loving and well behaved. They have respect for their teachers and elders. Our Campus has always been peaceful. During the nationwide teachers' strike, Dalmia College was the only institute which functioned with near normalcy.

Our Trustees Shri Bajranglalji Dalmia, Shri Balkrishnaji Lakhotia, Shri Ratanlalji Saraf, Late Shri Sitaramji Singhania have nursed this institute since its infancy with free and intensive tuitions, liberal scholarships etc. Since nearly two decades our results have improved impressively with over 98%

in the Board and 80% in the University Examinations. Mr. Sandip Mor was the first among our students to hit the merit list in B. Com. Degree Examination in 1992 standing 2nd in the University. Several of our students have secured highest marks in different subjects and bagged the prizes.

Several of our alumni have taken to professionalism as Chartered Accountants, Chartered Secretaries, Cost and Works Accountants, Legal Practitioners, Administrative Consultants, Industrialists, Businessmen, Dancers, Singers, Choreographers & Actors both on stage and screen. Many of them have earned reputation in their own field.

With our progressive outlook, we have today many of our past students among the dedicated teachers, viz., Prof. S.S. Shrivastava, Prof. J. J. Oza, Prof. Vachharajani, Prof. Ambalal D. Patel, Prof. (Mrs.) Shakuntala Yadav and Prof. (Mrs.) Rajkumari Vyas (Purohit) and Prof. Jariwala are our confirmed teachers, attached to the Junior College.

Our N. S. S. Unit has been very active and has been adjudged the best among the University Units. The N. S. S. is associated with the Adivasi population at distant Tandulwadi and has provided a Community hall and a Medical Centre for the needy and the suffering. Free uniforms and study materials are distributed to motivate and to attract tribal children to schooling.

Our students have organised draught relief rallies and have collected funds in aid of Chief Minister's and Vice-Chancellor's funds from time to time. We have won Kanti Kumar Podar Trophy organised by Children's Aid Society year after year. Our students have been regularly working on blood donation

drives, tree plantation programmes, M.P.F.L. programmes in slum areas.

Apart from the free training classes in the early years for improving results, our Management has always made an effort to develop talents among our students in the field of sports, dramatics and other activities, by liberal distribution of prizes such as Bicycles, Blazers etc.... to encourage them. Some of our past students, Mr. Rajan Nair has represented our country in the International Volley-ball competitions.

The cultural activities during this academic year commenced almost simultaneously with the flag hoisting ceremony on 15th August 1996 by the President of Lions Club Lion Mahendra Kumar Sabooji in the presence of a large gathering of students and Lion members.

At the inaugural function of Silver Jubilee Activities on 30th September 1996, Dr. (Mrs.) Snehalata Deshmukh, Vice-Chancellor of the Mumbai University was the Chief Guest and Hon'ble S. M. Jhunjhunwallaji of the Mumbai High Court was the Guest of Honour. Impressed by our achievements, the Vice-Chancellor appreciated the efforts made by our Management in bringing up this institution and offered her support in our future plans for expansion. The distinguished gathering included our students past and present, teachers and several Lion members.

The contribution of the management has been immense not only in the matter of provision of funds and general administration of the College but also in academic encouragement at all levels. Two of our erstwhile members of the management and renowned legal luminaries, Shri Dr. Dhanuka and Shri Satyanarayan Jhunjhunwalla were

...vated to the Bench from the Bar as Hon'ble
...ges of the Bombay High Court. Two of our
...members in the Mangement, Shri P. U. Mehta
...and Shri Vijayraj Vyas, were elected by the
...people to the Municipal Corporation. Two of
...our past students were also members of the
...Municipal Corporation.

Our College has bagged Inter-collegiate
...trophies in Kabaddi, Khokho, Volley-ball and
...mens' Water Polo. Many of our students
...represented Mumbai University in Inter-
...university and Inter-State competitions.

Apart from N.S.S., we are having
...anguage associations in Hindi, Marathi and
...Gujarathi headed by the Chairpersons and
...secretaries. Planning Forum, Action Film
...Society, Sports & Cultural Council, Fine Arts
...association, Sahitya Kala Parishad &
...Student-Teachers' Council are other
...associations which organise various
...curricular and extra-curricular activities.

Our College has bagged once again the
...st prize for the fourth year in succession, in
...the Drama Competition conducted by IPTA-
...ndian People Theatre Academy. It has been
...record in the history of IPTA for any single
...College to bag the 1st prize for the fourth
...consecutive year. It has been an all time
...achievement for Dalmia College and we have
...been awarded Prathviraj Kapoor Trophy
...permanently. Prathvi Raj Kapoor Trophy for
...best play and Balraj Sahani Trophy for
...outstanding performance were also bagged
...by us.

Our Folk Dance Troupe has bagged a
...number of prizes at various Inter-collegiate
...competitions year after year. Our Western
...Dance Troupe has also collected number of
...prizes in the Inter-collegiate competitions.

Our Literary & Debating Society and the

Fine Arts Association have collected a rich
...haul of prizes in various Inter-Collegiate
...Competitions.

KRIDA '96 - an Inter-Collegiate Sports
...event in Kabaddi, Carrom and Volley-ball for
...boys and girls was organised from 2nd
...December to 7th December 1996 in which 25
...city colleges affiliated to the University of
...Mumbai participated. The competitions were
...very ably conducted by our sports Director,
...Prof. Tekle, Shri Thanviji, Income Tax
...Commissioner was the Chief Guest & Shri
...R. R. Bohraji was the Guest of Honour.

The Sport event was sponsored by Shri
...R. R. Bohraji. We are thankful to Shri Bohraji
...for the support rendered to us in successfully
...organising the event.

The N. S. S. Week was simultaneously
...observed from 2nd to 9th December '96
...during which the unit organised various
...community and Health based programmes.
...The N.S.S. Unit under the guidance of Prof.
...(Mrs.) Lele & Prof. S. N. Hatekar organised
...free distribution of medicines among the
...needy and the poor, a "Baal Mela" for
...children, "Haldi Kumkum" for Ladies in slum
...areas. A Leadership camp for units of
...different colleges to promote the qualities of
...Leadership among the students was also
...organised. Our N.S.S. Leader Chirag
...Sanghavi was selected to represent the
...University of Mumbai at All India Inter-
...University Youth Camp, Patiala and he was
...adjudged the Best N.S.S. All-Rounder at the
...Camp.

The Adventure Club of our College
...organised a 'Computer Festival' from 9th to
...16th December 1996. The students of our
...College were given an opportunity to inter-
...act with those from others and participate in
...an interface programme. The lectures and

demonstrations were arranged in various related topics from introduction, multimedia to internet. These lectures were followed by programming, project development and debugging.

Large number of our students and teachers actively participated in the programme, and gained immensely in Computer education.

This programme was sponsored by leading Computer Institutions viz., BITS, NIITS, APTECH, EDIT & MICM.

'Dalmia Utsav' an inter-collegiate competition in Cultural Activities, was celebrated from 19th December to 21st December 1996 for three consecutive days and nights in our college campus. The festival originally sponsored in 1986 by Shri Bajranglalji Dalmia & Balkishanji Lakhotia has become an increasingly popular event among students community. Over 1500 students from 41 different colleges including Poddar, Parle (Sathye), N. M. and Mithibai Colleges participated actively. In view of increase in number of events and larger participation, we were compelled to extend the Utsav to the 3rd day on 22nd December '96, when the prizes were distributed at the hands of Balkishanji Lakhotia.

The Utsav was inaugurated by Shri Bajranglalji Dalmia on 19th December, 1996. The Utsav Committee headed by Shri Jobanputra, Shri Hollani & Rajeshree Baid under the guidance of Prof. Naringrekar, Mrs. S. Yadav, Dr. Kushalka, Prof. Kadhi worked hard night and day for the success of the Utsav.

A seminar on "Impact of Liberalisation on Indian Economy" and a workshop on "Decline in attendance of students in

Commerce Colleges" were very successfully organised by Prof. (Dr.) Gulab Mohite on 10th January and 11th January this year. Shri J. K. Jadhav, Director of Industries, Govt. of Maharashtra inaugurated the Seminar. Dr. D. M. Nachane, Department of Economics, Mumbai University Dr. Ajit Karnik, Dr. V. G. Bhanushali, Dr. M. V. Deshpande, Shri K. S. Marshan of ICICI Bank, Prof. S. P. Malapur and Shri Shirish Deshpande presented their papers on different themes such as Liberalisation, Competitiveness, Survival and Ethical Values.

The work-shop on decline in attendance was inaugurated on 11th January '97 by Justice S.M. Jhujhunwallaji. Principal D'Souza, Dean of Commerce faculty of University of Mumbai chaired all sessions. Principal M. G. Shiratti of Lala Lajpatrai College and Secretary of Non-Government College Principals' Association delivered the Chair person's address. Among the other speakers included Dr. Ramachandran, Principal of Kandivali Education Society and Mr. P. G. Shinde, Vice-Principal of Bedekar College, Thane.

Being a thought provoking subject there were useful contributions from the participants and attendance is expected to improve in the near future.

Both the Seminar and the work-shop were organised for the first time in our College and very successfull by Dr. Gulab Mohite.

After highlighting the major activities organised by our Colleges, I will briefly try to cover the other normal activities conducted by us during the year.

The Literary and Debating Society, the Planning Forum, The Fine Arts Association, Sahitya Kala Parishad under the able

guidance of their teachers. Prof. A. A. Ramon, Dr. Latha Krishnan, Prof. Anandan, Prof. (Mrs.) Yadav conducted their activities and motivated our students to participate in various inter-collegiate competitions. Several of our students actively participated in inter-collegiate competitions conducted by other colleges and bagged a number of prizes. I will mention only the names of few as the list is endless.

Miss Nitya Mani Servai, Mr. Pankaj Pataria, Mr. Iyer Shriranjini, Miss Swati Sabra, Miss Hetal Kanakia, Miss Shrisha Achil, Mr. Gopal Gattani, Mr. Manishkumar Dubey, Mr. Laxman Singh, Mr. Manojkumar Singh, Mr. Paschim Phatak, Mr. Vijay Gattani, Miss Vasudha Panchal, Miss Bhavani Parekh, Mr. Chiragkumar Sanghvi, Miss Nehal Charya, Miss Trupti Sarfare, Israra Shaikh, Miss Rita Kedia, Miss Chanda Purohit, Miss Swati Hegde, Mr. Rajesh Soni and several others.

Each of the above has earned several prizes.

I am pleased to report that our Folk Dance Troupe bagged the 1st Prize at the All India Youth Festival held at Manali. We also bagged the 3rd Prize at the University Youth Festival. Our Dance Troupe bagged another 3rd prize in the competitions conducted by MPACT at Manali.

Our Drama team under the guidance of Prof. Ambalal Patel bagged 1st Prize in the Urdu Play held at Bhavans ICDC Competition and the 3rd prize in the Hindi Play.

Our Sports Day was organised on 14th January 1997 at Probodhan Krida Bhavan, Koregaon, Mr. Gopal Gattani of T.Y.B.Com.

and Miss Nineeta Padhye were selected as champions from among Senior Boys and Girls respectively. Mr. Narendra Dube and Miss Dipti Paralkar of F.Y.J.C. were selected as champions from the Junior College from among boys & girls respectively. The College annual days of the Senior and Junior College were celebrated on the 16th and the 17th of January this year on our Campus. Shri Vishwanath Sachdeo Editor of Navbharat Times and Hon'ble Justice Chandrasekhar Dharmadhikari who were the Chief Guests on the occasion gave away the prizes to the winners.

I am once again proud of my students, past and present 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. With the guidelines given by Shri P. B. Govekar, our founder Principal, and with the co-operation of my teachers, past and present including Shri N. M. Kishnadwala, I could successfully cover a difficult past. With our disciplined and motivated students & dedicated teachers our achievements would be more glorious. I am confident our students past, present and future will bring laurels to this institution.

Problems of decline in attendance of students in commerce colleges in Mumbai

Address by Chairperson Mr. M. G. Shirhatti, President, Principal's Association

The fact that a large section of students in Commerce Colleges in Mumbai prefer to remain outside the classrooms rather than to be in has to be accepted, though it is sad state of affair much to the displeasure of both teaching community and educational administrators. It is a serious matter about which all of us must be concerned. Before we blame the students, we must make self-search for ourselves and in my view it is a crisis of our identity. The fault lies not only in the external forces but also in ourselves. It is in this context I intend to address highlighting the causes with a view to suggesting remedial measures to be undertaken with sincerity and with greater speed.

To my mind, the apathy of students can be traced to two major set of forces : (a) Endogenous and (b) Exogenous. Since both of them intermingle in a complex web, I would prefer to deal with the subject under the following heads .

- i) Admission Policy
- ii) Course Contents - Syllabi
- iii) Student's Evaluation System
- iv) Library with reference to inculcating healthy reading habits of both teachers and students.
- v) Seminars and symposia - Deputing teachers
- vi) Exogenous Forces

1. ADMISSION POLICY

This is a very delicate issue which raises ethical issues. One of the most important issue relates to 'Equity' v/s. 'Excellence'. Purely on academic ground, merit alone should be the basis. Excellence cannot be compromised. There is no one single invariant measure of excellence. Under the present system, percentage of marks obtained in the eligible examination is the only objective criterion.

But the question is about the manner and methods adopted by the candidates in obtaining the percentage of marks at the qualifying examinations. We have hardly any jurisdiction nor do we have any power of influencing reforms in the existing system. I do not wish to enter into this issue. In the absence of any better and objective criterion, we have to depend upon the percentage of marks obtained by students at the respective qualifying examination. The rush towards commerce stream unfortunately do not reflect the genuine interest of students in the subject but the marketability of such graduates. Their interests are in getting good class and go in for employment or for professional courses like management, chartered accountancy / Cost Accountancy courses, which are job oriented. To achieve this they all join coaching class.

However, there is another significant social issues which the Government has to take into account. This relates to the Reservation Policy. The social evolution in the Pre and Post Independence period needs to be taken note of. A certain section of the society was denied equality of opportunity. Education was denied to them keeping them perpetually at lower level of social stratification. Social justice was denied to them. To rectify and atone the sins of the past, the Government had to interfere in the admission policy of the colleges. And this is right step. But the question is : How far are such students admitted not on merit interested in seizing this opportunity and increase their competitiveness? Such students bearly equipped with reasonable ability to understand and express in a language foreign to them remain outside the classrooms. In the company of relatively economically better off counterparts, they too join the mainstream of habitual absentees, without realising that their better-off counterparts have economic strength either to join coaching class or to employ private tutors at their dining tables.

ANOTHER CAUSE CAN BE TRACED TO THE DULL, DRAB AND STATIC COURSE CONTENT

In the absence of periodic review and reformation of syllabi taking into account the explosive expansion of knowledge in the world and updating and upgrading of the syllabi, the entire process of transmission of facts become dull and drab - a sure way of keeping students outside the classrooms. Teachers should be given complete freedom in doing the job of revision, updating and upgrading the syllabi with broad guidelines by the universities. The present sorry state of teaching and learning process is the result of the lack of this exercise. The static syllabus and stereotyped questions being repeatedly asked have given rise to the mushroom growth of coaching classes which are prospering. If innovative questions are asked as and when syllabi are upgraded, the present pathetic state can be avoided. If both students and teachers are engaged in the pursuit of knowledge, the problem of maintaining and imposing discipline get automatically solved. There will thus be self-imposed discipline which alone can be enduring and everlasting.

STUDENTS' EVALUATION SYSTEM

Continuous assessment over the periodic tests involving students all the time and engaging them in the serious business of learning process are the prerequisites for progress in education. The present system of taking one final examination at the end of the academic year with stereo-typed questions being repeatedly asked has almost killed the acquisitive impulse for knowledge; hence keeping them outside classrooms. This needs to be changed both for efficiency and discipline. In the present state of affairs the attendance of classes have to be imposed by the Principals. This takes a good deal of time and effort of the Principals.

Internal assessment of periodic tests should be given some weightage in finally promoting the students. This raises a number of moral issues and implementation becomes difficult. However, an attempt should be made on the basis of the Principal's power of withdrawals of students forms for university Examinations. Strict implementation whenever tried has met with students resistance sometimes with a great risk of limb and life of Principals.

LIBRARY WITH REFERENCE TO INCLUDING HEALTHY READING HABITS.

It is a pity that the most significant part of educational institution is the most neglected part. Budgets for purchase of books, cassettes, maps, OPs, journals are kept at a minimal amount. Wherever budgets are not constraints and libraries are fully developed, I am sorry to state that they are either underutilised. Misutilised or non-utilised. Teachers and students should be impressed upon the need to make the best use of these facilities. Inculcating reading habits among students will automatically solve the problem of discipline on the one hand and the students should be ensured of satisfaction by intellectual efforts on the part of teachers. The problem of attendance gets solved automatically.

SEMINARS AND SYMPOSIA - DEPUTING TEACHERS

Teachers should be encouraged to attend seminars and symposia on their subjects and allied subjects. They should be deputed if possible.

EXOGENOUS FORCES

On the exogenous forces, we have hardly any control except an effort to involve the parents in the process, seeking their active cooperation. Even they exhibit their inability to do anything, again throwing the ball in the court of teachers and Principals of the institutions. The external forces of hotels and cinema houses near and around the city of Mumbai are powerful and more attractive than classrooms. This city has hardly a campus away from the city.

The problem is quite formidable and defies solution. I do not want to end on this pessimistic and cynical note. The hope lies in the youth - a section of which is quite serious about reforms. They only need proper and right direction backed up by power and authority.

N. S. S. Report for the year 1996 - 97

During the academic year 1996-97, the N.S.S. unit of our college registered 190 volunteers out of which 127 volunteers have successfully completed 120 hours. The activities undertaken by our unit were as follows :

1. World Peace Day :

Our activities began with the World Peace Day on the 7th August 1996. Our college was the host for Inter-collegiate Debate Competition for the volunteer of Ganga Zone. Our volunteers Paschim Pathak bagged 1st Prize in Quiz at Vivek College, our volunteers Chiragkumar Sanghavi and Srividhya Mani secured 2nd prize at I.Y. College for the event Treasure Hunt.

2. Blood Donation Drive :

This was organised with the help of Lions Club of Malad-Borivali and K.E.M. Blood Bank on 10th August, 1996. Lion Shyamsunderji Ruia inaugurated the drive. Sixty bottles of blood were collected.

3. Mass Programme for Functional Literacy (MPFL)

The project was carried out at Malad (East) and 9 volunteers worked in this project throughout the year making nearly 32 adults literate.

4. Tree Plantation :

This was carried out by 40 volunteers at Chincholi Mun. School, I.B.Patel School and College Campus. Nearly 100 Saplings were planted and the volunteers took care of the plants. The project work included digging, planting, watering and weeding.

5. Medical Project :

Our 61 volunteers undertook this project and collected medicines for the two medical camps and Smt. Ladidevi Maheshwari Charitable Hospital at our adopted village Tandulwadi, Saphale.

6. Slum Remedial Teaching Classes :

About 27 volunteers were engaged in conducting remedial classes in the college campus every evening from 5.30 p.m. to 7.30 p.m. Teaching work was carried out for the needy students of Std. I - VIII from the neighbouring municipal school & slum areas. 49 children regularly attended. Free books and compass boxes were distributed to the children.

7. Library Project :

A large number of our volunteers conducted a circulating library for the benefit of the people of our adopted slum areas under this project. Volunteers circulated books and magazines for home reading.

8. Street Play :

i) Our volunteers performed street play at S.V.P. College and at the school in our neighbourhood on the occasion of WORLD PEACE DAY to propagate friendly relations among the student community.

ii) We also took part in the street play competition at Cross Maidan organised by the N.S.S. Unit, University of Mumbai, on the occasion of N.S.S. Day. The theme was pollution.

9. 7th All India Inter-University Youth Camp, Patiala

Our volunteers Chiragkumar Sanghvi was selected to participate and represent University of Mumbai and was awarded the Best Camper Prize at the Camp. He also

N. S. S.



↑ Lion Shri Shyamsunderji Ruia inaugurating the Blood Donation Drive



↑ Our N.S.S. Leaders with the Programme Officers



Dr. S. G. Dalbhide ↑ addressing the Crowd. (Students)



Our unit marching ⇨ towards S.V.P. College Rally for N.I. Camp

N. S. S.



⇐ The team that helped the Saurashtra University, Gujarat to bag the 2nd Prize at the Cultural Mela.



⇒ Dr. Shyam Agarwal inaugurating the Medical Camp



⇐ The blood donation



⇒ Dr. (Smt.) Lilavati-Kabli, N.S.S. Prog. Co-Ordinator, University of Mumbai listening patiently to Mr. Damle

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secured 2nd prize in Folk Dance for the university.

National Integration Camp (Mumbai & Alibaug)

i) Our two volunteers Chiragkumar Sanghavi and Manish Agrawal were selected to participate for the camp & to represent university of Mumbai.

ii) Our volunteers organised a medical camp at the Kalina Campus on the 31st January 1997. Free medicines were distributed. 183 people sought medical advice from the doctors.

iii) Our 5 volunteers assisted the Maharashtra University, Gujarat to bag the 2nd prize at the Cultural Mela.

iv) Our volunteers Chirag Sanghavi and Manish Agrawal bagged 2nd Prize in Quiz and 3rd Prize in the Cultural Mela for Mumbai university.

v) Our 98 volunteers took part in the rally N. I. Camp.

N. S. S. Week :

On the occasion of the Silver Jubilee of our college the N.S.S. Unit organised a N.S.S. Week from 1st Dec. '96 to 7th Dec. '96 in which our volunteers participated in various community based programmes. The programmes were as under :-

Free Medical Check up and Health Camp :

A free medical check up camp was organised on 1st Dec., 1996 for the adopted slum areas of Prem Nagar and Vithalpada. A panel of six doctors examined 243 people including children. Dr. Shyam Agarwal inaugurated the medical camp. Lion President Shri. Mahendra Sabooji was also present for the camp.

11. Rakhi Project :

Our volunteers sold Rakhis, as an assistance to the physically handicapped children. The rakhis were made by the handicapped children of the school.

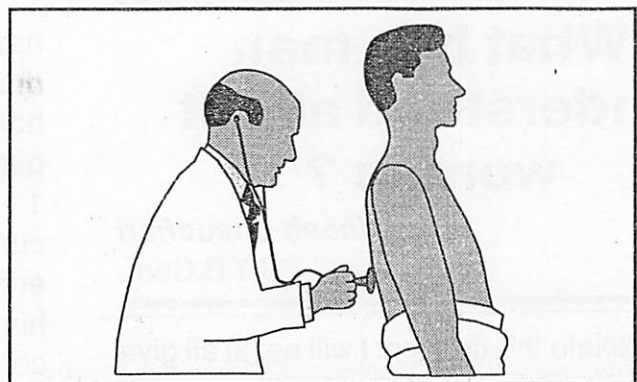
12. Ganpati Bandbost :

Our volunteers assisted the traffic police for crowd controlling on the 20th and 26th September 1996 on the occasion and immersion of Lord Ganesha from 2.00 p.m. to 9.30 p.m. at Marve Beach.

The N.S.S. unit takes this opportunity to thank Lion President Shri Mahendra Sabooji, Lions Club of Malad-Borivali, Principal (Mrs.) P. S. Baleri, Vice-Principal M. M. Telang, teaching and non-teaching staff members for helping us in conducting the various activities successfully.



Chiragkumar Sanghavi	Prof. (Mrs.) N. S. Lele
Srividhya Mani	Prof. S. N. Hatekar
Secretaries, N.S.S. Unit	Programme Officers



We are thankful to the doctors who helped us in making the camp a great success.

ii) Haldi Kumkum Ceremony

This ceremony was carried out for the ladies of the slum areas of Prem Nagar and

Vithalpada on 2nd Dec., & 3rd Dec., 1996. 300 ladies were a part of the ceremony. As a token of love and affection we distributed ladoos, stainless steel plates and flowers to them.

iii) Leadership Camp : 4th & 5th Dec., 1996

A leadership camp comprising of 2 days was conducted for the N.S.S. leaders of 14 colleges of the GANGA ZONE IV wherein 42 volunteers took benefit of the camp from 10.00 a.m. to 6.00 p.m. They were served lunch and tea by the N.S.S. unit. The speakers were as follows :

- a) Ms. Gurmeet Hans
Head, N.S.S. (TORC), TISS
- b) Dr. S. G. Dalbhide
AGM (HRD), SBI Central Office
- c) Prof. C. R. Sadasivan
Dept. of Economics (P. D. Lions College)

iv) Lecture on "Best out of waste"

A lecture on garbage recycling (i.e. turning daily house-waste into manure and art of growing plants at the residence itself)

What has man understood about women ?

Dinesh Chaudhari
S.Y.B.Com.

To explain this concept I will not at all give a detailed explanation. What I will present is a general but practical example.

My friend Sanjay was very much interested in knowing what men have understood about women. He made a continuous study for a year over this topic and prepared nothing other than a 200 page book.

was delivered by Mr. Damle, Director of Dr. Doshi Urban Farming Project, Dr. (Smt.) Lilavati M. Kabli, N.S.S. Programme Co-ordinator, University of Mumbai was the Chief Guest. The programme was on 6th Jan from 11.00 a.m. to 2.00 p.m.

v) Bal-mela

A Bal-mela was organised for the children at the slum areas on the 7th Dec., 1996. Eighty children played with fun and frolic from 8 a.m. to 12.30 p.m.

We are thankful to the College Management for sponsoring the N.S.S. Week and the Programme Officers of other colleges who made it a success by their presence. We also thank Prof. M. M. Telang, Prof. M. B. Ranveria, Prof. Bhende, Prof. Sadasivan, Prof. Gulab Mohite, Prof. S. Chandratre, Prof. S. Naringrekar for their support. Above all we are thankful to our Principal (Mrs.) Baleri for her co-operation and encouragement.

Mr. Chirag Sanghavi
Miss Vidya Mani
(N.S.S. Leaders)

Prof. (Mrs.) N. S. Lele
Prof. S. N. Hatekar
(Programme Officers)

He published this book with the title "What has man understood about women? and distributed to all his friends. A copy was handed over to me. I went on turning the pages, with a sense of excitement & curiosity 1 ---- 2 --- 3 ----- 10 ----- 20 on and on curiously ----- 30 ----- 100 ----- 200. At the end of the 200th page I immediately phoned him and congratulated him for his valuable contribution.

Dear Friends,

The pages 1 200 contained nothing other than BLANK PAGES.

THAT IS WHAT MAN HAS UNDERSTOOD ABOUT WOMEN.

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SEMINAR



⇐
Chief guest Shri J. K. Jadhav lighting the lamp to inaugurate one day seminar held on 10th January 97.

⇒
Justice S. M. Jhunjunwala (Chief Guest) and Prin. M. G. Shirhatti, inaugurating one day workshop by lighting the lamp.



↑
Dr. D. M. Nachne, Director, University Dept. of Economics, Prin. Mrs. P. S. Baleri, Lion B. L. Jhunjunwala, Shri J. K. Jadhav and Dr. M. Y. Khan on the eve of inaugural session.

Organised in its
PRALADRAI DALMIA LIONS COLLEGE OF COM. & ECONOMICS
'SILVER JUBILEE YEAR' SEMINAR
ON 'IMPACT OF LIBERALISATION ON INDIAN ECONOMY'
FRIDAY 10th JANUARY 1997 & WORKSHOP
ON 'PROBLEM OF DECLINE IN ATTENDANCE OF STUDENTS IN COM. COLLEGE - MUMBAI'
SATURDAY 11th JANUARY 1997 VENUE: SEMINAR HALL, 4th FLOOR

⇒
Prin. Mrs. P. S. Baleri welcomes the chief guest and chair person on the eve of inaugural session of Workshop on 11th January, 1997.



LADS



Literary Advertising Debating Society's (LADS) Final Get-together of 96-97 UNETIA. Principal Mrs. Baleri presided. Prof. Memon & Shweta Parekh listen to Ms. Alzira Rebello, Secretary 'LADS' who is presenting the REPORT of ACHIEVEMENT.



Literary Advertising Debating Society "Inauguration" 96-97 Chief-Guest Shri Prosenjit Gupta, Vice President, PLUS Channel, being presented with a bouquet by Ms. Ranjita Iyer, Prof. Memon, Chairman LADS looks on.



Miss Alzira Rebello
T.Y.B.Com.
Secretary LADS



Mr. Pankaj Kataria
F.Y.B.Com.
Winner of 27 prizes &
5 trophies



Chanda S. Prohit
S.Y.B.Com.
Jt. Secretary, LADS.

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16) Ms. Hel
17) Ms. Wal
18) Ms. Yog
19) Ms. Kir
20) Mr. De

LITERARY ADVERTISING AND DEBATING SOCIETY

Annual Report for the year 1996-97

"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 Advertising and Debating Society, 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 organising various events during the year.

Their names are as follows :

- 1) Ms. Alzira Rebello
- 2) Ms. Chanda Purohit
- 3) Ms. Shweta Parekh
- 4) Ms. Priya Mahadevan
- 5) Mr. Manoj Singh
- 6) Ms. Shama Sadguru
- 7) Mr. Devang Kotecha
- 8) Mr. Shrisha Uchil
- 9) Mr. Pankaj Kataria
- 10) Mr. Pramod Nishankar
- 11) Mr. Manoj Nair
- 12) Ms. Aparna Belel
- 13) Ms. Infantia Rozina
- 14) Ms. Shruti Dodiya
- 15) Ms. Trupti Patel
- 16) Ms. Hemali Avlani
- 17) Ms. Ranjeeta Arya
- 18) Ms. Yogita Bharihoke
- 19) Ms. Kiran Dodiya
- 20) Mr. Deepak Sharma

Ms. Alzira Rebello (T.Y.B.Com.) was elected as the secretary of the society for the year. Ms. Chanda Purohit (S.Y.B.Com.) was elected as the Joint Secretary and Ms. Shweta Parekh (T.Y.B.Com.) was elected as the PRO. 100% Female Representation.

The activities of the society were inaugurated by Mr. Prosenjit Gupta (Vice-President of the (Plus Channel) on the 24th August 1996, with a highly interesting talk on "personality development & career options".

The society provided a very useful platform for students interested in participating in various inter-collegiate activities. Our members bagged awards not only in their customary line of elocution, debate, essays, poetry writing but also in Quiz competition, personality contests, advertising and marketing competitions, singing contests, etc and thus created a mile stone in its own class. Our members have also been in the forefront in other important extra-curricular activities like N.S.S., NCC and Sports.

The very fact that around 60 prizes have been won by our students in various inter-collegiate competitions adds a feather in the cap of the society for being successful in nurturing the talent among the students.

As far as the personal achievements are concerned, Mr. Pankaj Kataria won the largest number of inter-collegiate prizes (21 prizes, 5 trophies). For the past two consecutive years Ms. Chanda Purohit has won the prestigious award for elocution at Mani Bhavan. Mr. Neeraj Nalan was the second topper in the T.Y.B.Com exams in our college.

The Literary Advertising & Debating Society members have also harnessed their

journalism talent in the form of a weekly newslines called "Media line" highlighting the important events of the year. This team was headed by Mr. Shrisha Uchil.

Our society organised the 32nd A. D. Shroff Elocution competition at the college level on 7th September 1996. The following were the winners.

- Ms. Hetal Kanakia, F.Y.B.Com. 1st Prize
- Ms. Alzira Rebello, T.Y.B.Com. 2nd Prize
- Mr. Chirag Sanghvi, S.Y.B.Com. 3rd Prize
- Mr. Pramod Nishankar, F.Y.B.Com. 1st Consolation Prize
- Ms. Shweta Parekh, T.Y.B.Com., 2nd Consolation Prize
- Ms. Chanda Purohit, S.Y.B.Com. 3rd Consolation Prize.

The "Teachers' Day" was celebrated with a group discussion. The topic being: "Unity in Diversity is the only way of life for a multi-religious society like India". The following students were adjudged as the winners:

- Ms. Hetal Kanakia, F.Y.B.Com. 1st Prize
- Mr. Krishna Kamal, T.Y.B.Com. 2nd Prize
- Mr. Vishal Chomal, T.Y.B.Com., 3rd Prize

The teachers were given flowers (Roses) as tokens of our love and respect.

The following is the list of Inter-collegiate prize winners :-

F. Y. B. Com.

Hetal Kanakia [1]

1st Prize in Nevno Sharpness at Dalmia Utsav.

Pankaj V. Kataria [24]

First prize at Sydhnem College in Extempore • First prize at Bhavans College in Extempore • First prize at K. C. Somaiya College in Extempore • First prize at K. C.

Somaiya College in Elocution • First prize at Bhavans college in press counting • First prize at Anti-Dowry Ass in Elocution • First prize at M. D. College in Extempore • First prize at Jain Samaj in Elocution • First prize at Dalmia College in Debate • First prize at Rizvi College in Debate • First prize at Bhavans College in Extempore • First prize at Jallos in Elocution • First prize at Chetna College in Elocution • First prize at Maharishi Dayanand College in Elocution • Second prize at Sarvodaya College in Debate • Second prize at Bhavans College in Poetry Reading • Second prize at M.M.P. Shan in Elocution • Second prize at K. C. Somaiya college in Elocution • Third prize at Bhavans college in Elocution • Third prize at Sydhnem College in Debate • Third prize at Bhavans College in Debate • Third prize at Keshav Gore in Elocution • Consolation prize at Chinai College in Debate • Consolation prize at Mani Bhavan in Elocution • First prize in Gokhale, Kirti College, Siddarth College and 5 trophies.

Pramod Nishankar [1]

Second prize in Gokhale College in Elocution.

Manoj Nair [1]

1st prize in Elocution Competition at Shri Satya Sai. (Eng.)

Hemali Avlani [1]

Stood 1st in Elocution at Shri Satya Sai (Hindi)

Divya Bhatt [1]

Stood 1st in Elocution at Shri Satya Sai (Gujarati)

S. Y. B. Com.

Chanda Purohit [4]

Stood 2nd in Management (Sales) held by Nestle India (Ltd.) • 1st in Essay writing competition in Vivek College of Commerce •

in debate competition held in Mani Bhavan • 3rd in Elocution held in Mani Bhavan.

Arisha Ushchil [4]

2nd prize in G. K. Quiz at Gokhale Utsav • 2nd prize in G. K. Quiz at Dalmia Utsav • 3rd prize in Advertising at Vaze College • Consolation prize in Film Quiz at Dalmia Utsav.

Airag Kumar Sanghavi [1]

3rd prize at Mani Bhavan, Elocution

T. Y. B. Com.

Alzira Re'Bello [2]

2nd Prize in Vivek College of Commerce Essay, 3rd prize in Vartak College in Essay.

Anoj Singh [8]

1st prize in Kavisammelan - Ruia College
1st prize in Extempore poetry writing - Mani Bhavan • 1st prize in Ad-spoof Dalmia Utsav
1st prize in Report Writing - Bhavans college
1st prize in story writing - Bhavans College
2nd prize in Extempore English poem - Bhavans College • 2nd prize in Satya Sai • 2nd prize in Essay writing, Vaze College

Manish Dubey [10]

Manish Dubey has bagged 10 prizes.

Finally, a grand finale, a unique mini festival was organised by LADS as 'UNETIA=96-97' which denoted a blend of the past stalwarts, the present Macho men and the promising stars, all of whom interacted to grace the occasion.

Thus ended yet another glorious year for the Literary Advertising 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, namely; "Losers say, it's possible but it is too difficult LADS Members say it's difficult but it is 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.) Baleri who was always there to motivate and encourage us all the time.

Ms. Alzira Rebello

Secretary

Prof. A. A. Memon

Chairman

SILVER JUBILEE YEAR SEMINAR & WORKSHOP - A REPORT

Report on seminar held on 10th January 1997

As a mark of Silver Jubilee Year Celebration one day Seminar was organised on "IMPACT OF LIBERALISATION ON INDIAN ECONOMY" on 10th January, 1997.

It was inaugurated by the Additional Director of Industries, Govt. of Maharashtra Mr. J. K. Jadhav, and it was presided over by Justice Lion S. M. Jhunjhunwala, Dr. D. M. Nachne, Director of Dept. of Economics, University of Mumbai, presented his keynote address (his paper is given separately in this magazine.).

There were eight resource persons on the occasion. Dr. Ajit Karnik, Dept. of Economics, University of Mumbai, presented a paper on Liberalisation, Mr. Annegiri from ICICI Bank spoke on strategies of competitiveness and survival in Banking Industry, Dr. V. G. Bhanushali, Dr. M. V. Deshpande presented their papers on strategies of Competitiveness and survival in industry.

Ethical values in corporate sector were discussed by Prof. S. P. Malpure, visiting faculty and Mr. Shirish Deshpande from Mumbai Grahak Panchayat. Dr. M. Y. Khan, (RBI) chaired morning session of the Seminar. About 84 College teachers from different colleges participated in the Seminar.

Report on seminar held on 11th January 1997

One day workshop was organised as a mark of Silver Jubilee Year Celebration on 11th January, 1997 on "PROBLEM OF DECLINE IN ATTENDANCE OF STUDENTS IN COMMERCE COLLEGES OF MUMBAI".

Justice Lion S. M. Jhunjhunwala inaugurated the workshop and it was presided over by Prin.M. G. Shirhatti, President of N.C. College Principal's Association, Mumbai.

Principal A. P. D'souza, Dean of Commerce faculty, Dr. Ramchandran (K.E.S. College), Vice-Principal, Mr. P. Shine (Bedekar College, Thane), Principal M. G. Shirhatti, (Lalajpatrai College), presented their papers/views on the subject. Principal Mrs. Kar (Saraf College), Principal Mrs. Thakur (Patkar College), Principal Beisare, also expressed their views on the subject.

The participation of delegates from different colleges was very effective. BUCTU Officer bearer Prof. C. R. Sadasivan and a student representative Mr. Parag Sanghavi also expressed their views.

All discussion were presided over by Principal A. P. D'souza. Sixty Four delegates from different colleges took part in the Workshop.

The main cause of decline in attendance according to Participants were : "Defective Examination system, Absolute syllabi, Indifferent Attitude, Adverse Student Teachers Ratio in The Classroom, Temporary Nature of Appointment of Teachers Due to Representation Policy, Unsatisfactory Teaching of Same Teachers, Absence of Strict Observation of Attendance Rules, Coaching Class."

Unless something is done to solve above mentioned problems it is difficult to improve the attendance in the class rooms of the Colleges, was the unanimous opinion of delegates.

Dr. Gulab Mohite
coordinator.

SILVER JUBILEE



⇐
Lion Shri S. M. Jhunjhunwala, Ex-judge, Mumbai High Court lighting the lamp at the inaugural function.



⇒
Principal (Mrs.) P. S. Baleri along with Vice Chancellor Dr. Snehlata Deshmukh at the inaugural function.

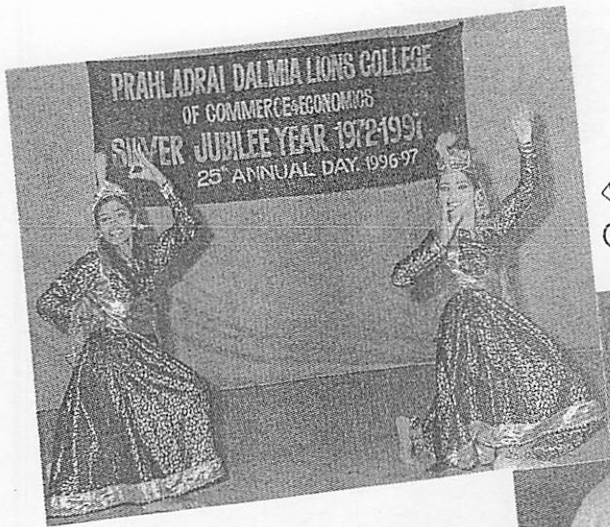


⇐
Lion Shri Balkrishna Lakhotiaji along with Chief Guest Dr. Deshmukh, at the inaugural function.

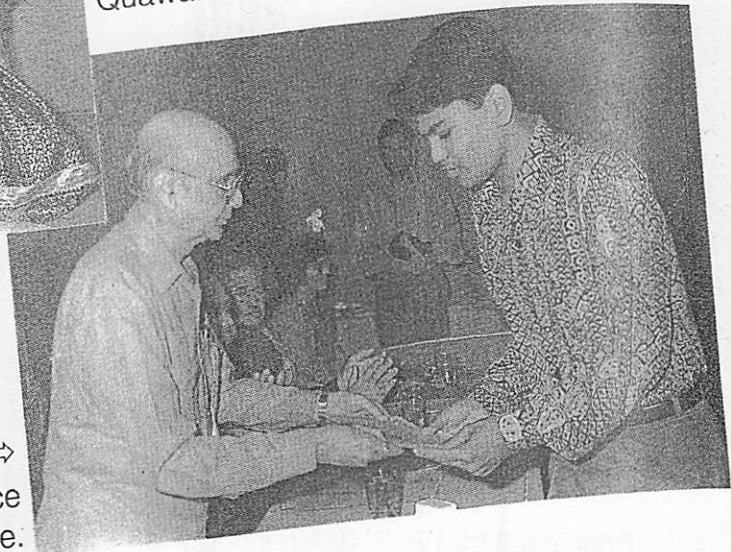


⇒
Dr. Snehlata Deshmukh, Vice Chancellor, Mumbai University, inaugurating silver jubilee celebrations.

ANNUAL DAY



⇐ Quawali Dance by College Girls



⇒ Honourable Justice Mr. Dharmadikari giving the prize.



⇐ College Trustees and other dignitaries



⇒ Participants of Annual Day Drama

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BITS

SILVERTECH

MICM

COMPUFESTIVAL '96

9th Dec. to 14th Dec.

This was the year of Silver Jubilee of our college and various associations had organised programmes.

The Adventure Club decided to organize computer Festival for spreading computer awareness in the student community.

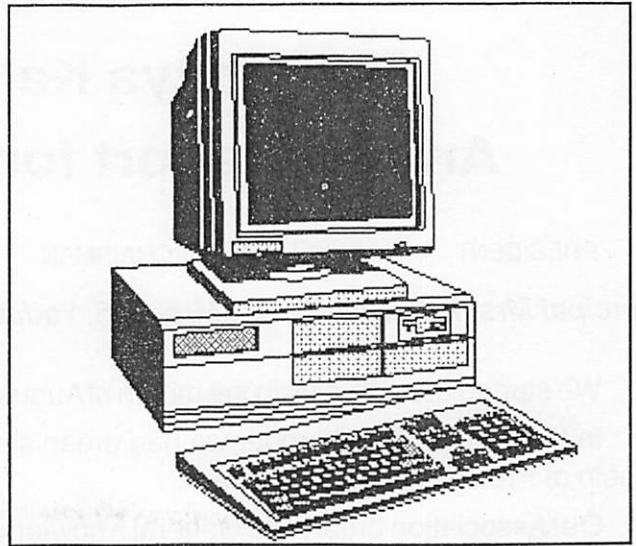
The concept was devised by Mr. Rupesh Doshi under the guidance of Prof. Mrs. N.S. Lele and Prof. Mrs. S. S. Telang and Prof. Mrs. S. S. Desai. Our college principal and management took a keen interest in the festival.

The festival was inaugurated by Mr. Sonil Bankawalla (Finance Director, BITS), our main sponsors.

The festival comprised of Seminars, lectures, Demonstrations and Competitions in the field of Computers. Due to the overwhelming response of students, the lectures and demonstrations were held in two different rooms.

The demonstration lecture schedule was as follows :

Institute	Topic
BITS	i) Introduction to computer software & hardware. ii) Multimedia
SILVERTECH	Introduction to computer software & hardware.
MICM	INTERNET



EDIT	Multimedia, CAD & CAM
BIG BYTE	CAD & CAM
HARDCORE	Computer Hardware
NIIT	INTERNET

The competitions were judged by faculty members of SILVERTECH, EDIT & MICM.

Vote of Thanks :

We are thankful to College Management for their co-operation. We are also thankful to BITS Computer Education, SILVERTECH, MICM, EDIT, HARDCORE, NIIT & BIG-BYTE. We also thank Prof. Mrs. N. S. Lele, Prof. Mrs. S.S. Desai and Prof. Mrs. S. S. Telang for co-ordinating the festival. We also thank all teaching and non teaching staff of our college. Above all we are heartily thankful to our Principal for her kind co-operation and encouragement.

For Organising Team
Mr. Rupesh Doshi

Sahitya Kala Parishad

Annual Report for the year 1996-97

PRESIDENT (Principal Mrs. P. S. Baleri)	CHAIRMAN Mrs. S. S. Yadav	SECRETARY Ashish Tiberwal	TREASURER Rakesh Todi
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We started our activities in the month of August with a one-day picnic to Lonawala and Zenith fall. In the month of September we had organised Semi-final round of Antakshri Competition with the help of Prof. Satish Waringrekar.

Our Association organised General Knowledge Competition, Flower Arrangement Competition and General Quiz Competition.

Our Association will not forget the co-operation given, for last five years, by two of our outgoing students (1) Miss Alpa Warundar (2) Vilcan Ruparelia both are T.Y.B.Com students and doing Professional Course C.A. and C. S.

Our Association is always thankful to our Principal madam Mrs. P. S. Baleri and Junior College In-charge Mrs. J. Vayas.

We are thankful to our Managing Committee members and members of Sahitya Kala Parishad. Without their support and co-operation no programme could have been conducted and organised.

Thanking you all.

Secretary
A. Tiberwal
Literary & Debating Society

Literary & Debating Society (Jr. College)

Activities

- 1) All Language Elocution Competition
- 2) Group Debate Competition
- 3) All Language Essay Writing Competition

Prize Winners :

(A) Elocution Competition :

English : 1st Prize - Kavita Dhablia

Hindi : 1st Prize - Priti Jiverajka

Consolation Prize - Ravindra Prabhu

Marathi : 1st Prize - Sandhaya Ruke

Gujarati - 1st Prize - Panchal Poonam

Consolation Prize -

(1) Bhakda Nimisha (2) Nandu Nayana

(B) Group Debate :

Prize winners are as follows :

First Prize

- 1) Bhartia Varsha
- 2) Parikh Vikas
- 3) Jiverajka Priti

Second Prize

- 1) Bista Kamal
- 2) Bhakda Nimisha

(C) Essay Writing Competition :

First Prize

- 1) Phalguni Shah - S. Y. B. Com. Gujarati

The following members of the staff - Mrs. Vyas, Mr. Oza, Mr. Srivastava, Mrs. Dadhich, Mrs. Naik and Mrs. Bhandare give alive demonstration to the students as how they should take part in Debate. A good no. of students were benefitted by their valuable advice and guidance. Hope all of them will become good debators and orators in future.

Chairman
G. U. Naik

DALMIA UTSAV



← Famous T. V. Artist Ms. Firdosji lighting the lamp.



→ Crowd enjoying the show.



Ribbon cutting. ↑
Trustee B. Dalmiaji, Lion Jhunjunwalaji, Vice Principal Prof. Telang, Incharge-Prof. (Mrs.) Vyas, Co-ordinator (Prof.) Satish N. & Students.

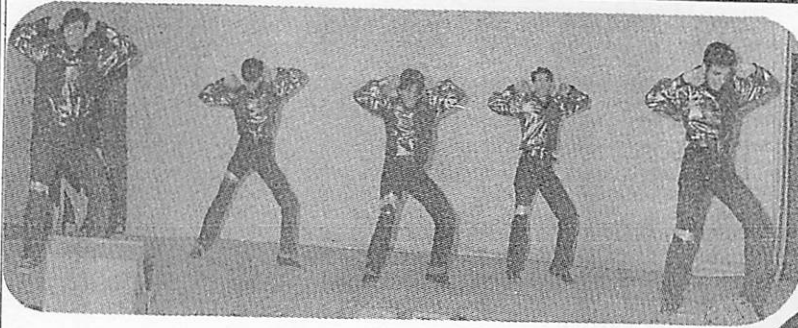


↑ Winners trophy goes to Dalmia students.



← First prize winning Fashion Show by Sanghavi College students.

DALMIA UTSAV



← First prize winner Western Dance by Dalmia College students.



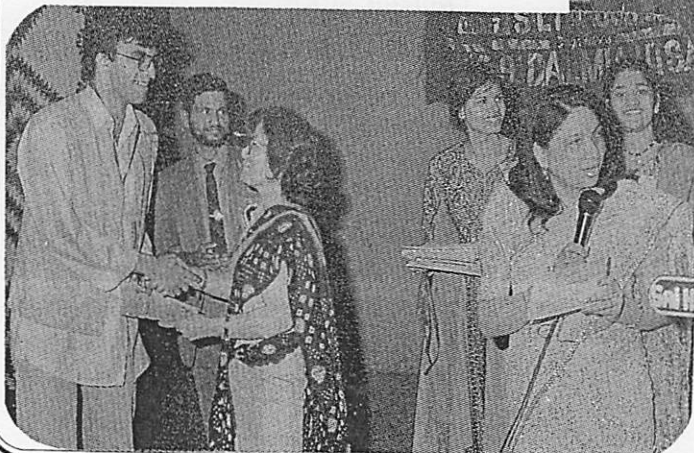
⇒ Chairman of Dalmia Utsav Anil Jobanputra receiving Trophy from Trustee B. Lakhotiaji



← Fashion show at Dalmia Utsav



⇒ Winners of Dalmia College



← Incharge (Mrs.) Vyas congratulating the winners with Prof. (Mrs.) Khushalka & Co-ordinator (Prof.) Satish Naringekar.

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Dalmia Utsav

Satish Naringrekar Coordinator

With the beginning of the second term, preparations began for our very own Dalmia Utsav. It is an intercollegiate cultural Bonanza, which started in the year 1987 by the management of Prahladrai Dalmia Lions College.

Learning and enjoyment is the basic concept of this 'Cultural' event, with no place for divisions on basis of caste, creed, religion or gender.

Dalmia Utsav completed its 9th year with participation of more than 45 colleges. The number of colleges participating is rising with increasing popularity.

This year Dalmia Utsav was inaugurated by Firdaus Dadi, a popular Television, Zee TV artiste, followed by many film personalities like Farhan Akhtar, Sajeed Nadiadwala and many others.

This year Dalmia Utsav was celebrated for 3 days with pure unadulterated fun, joyment and entertainment for all. Golden opportunity for young and talented, bold and beautiful and social awareness amongst the youth. It was celebrated on 19th, 20th and 22nd December 1996. 19th and 20th as inter-collegiate competitions and 22nd as Musical nite and prize distribution ceremony.

Competition included fine art events such as painting, flower arrangement, aarti thali decoration, Literary event like Debate, Elocution and Performing arts like fashion show, western dance, personality, and many more completing such events.

The entire Glad Gala show every year has been made possible by the valiant efforts of the management, including Principal madam, staff and the students volunteers who worked day and night for its grand success and committee members including Anil Jobanputra, Manish Chhabani, Ritesh, Kamini, Rajashree and many more.

Dalmia Utsav is not only one among the 'BEST' but BEST which promises pure unadulterated fun.

Adventure Club

Where venture never stops ...

For Adventure Club

About Committee

This year Adventure Club was headed by Prof. D. P. Mehta as the Chairman, Mr. Rupesh Doshi as Secretary and Miss Yogita Bharihoke as Jt. Secretary of the association. It also included other committee members from Junior and Senior colleges. The following is the list of most active members. Pramod Jain, Niraj, Sudhir, Amit. S, Amit K, Ajay, Vijay, Dharendra, Kalpesh, Shantanu, Kiran, Ramjana, Suman, Payal, Ruchi and Parul.

About its activities :

This year we had been the most active association of our college. We inaugurated the association in the month of September by organising Free Computerised Eye Testing camp and free distribution of spectacles to the needy. This camp was organised in co-ordination with Lions Club of Malad Borivali. A slide show was organised in October to spread AIDS awareness among students. Dr. Timbadia was the speaker.

In December we organised most mega events - inter-collegiate computer festival. We called it as 'Compufestival '96'. It was held from 9th December to 14th December 96.

Our Regards :

We are thankful to the college management our Principal Mrs. P. S. Balari, all teaching and non teaching staff, our college students and all our well wishers. We specially thank Prof. Mrs. Telang, Prof. Mrs. Swati Desai, Prof. Mrs. Lele for being coordinators of 'Compufestival '96.

Prof. D. P. Mehta

Chairman

Rupesh Doshi

Secretary

Students' Council

Annual Report - 1996-97

The Student Teacher Council, popularly known as STC, was inaugurated on 26th Oct, 96. The various activities were carried out with the active help and whole hearted co-operation of its members, with the support of our Principal Mrs. P. S. Baleri, and under the guidance of the Chairman, Prof. M. N. Bhise.

The year began with the selection of Mr. Suresh Thanavi, S.Y.B.Com. as the Chairman, Mr. Sachin Saraf, S.Y.B.Com. as the General Secretary, Mr. Juma Gazi, T.Y.B.Com. as the University Representative, Miss Sudha Kulthia, F.Y.B.Com. as the Ladies Representative, Miss Ranjeta Arya, F.Y.B.Com. as the Jt. Secretary, and other secretaries of different associations.

The activities of the Student Teacher Council were inaugurated on 26th Oct 1996 by one of the college trustees, Shri Bajranglalji Dalmia, followed by a colourful and entertainment filled programme of music and songs accompanied by an orchestra. A Rangoli Competition was also conducted on the same day.

Similarly the Student Teacher Council also managed and well conducted one day

programme in league with N.I.S. (National Institute of Sales) which was well attended by many participants. It was a great attempt by Student Teacher Council to develop the talent of the student community.

Last but not the least the 25th College Annual Day Celebration Programme was held on 16th and 17th Jan 97. Shri Vishwanathji Sachdeo was the chief guest on the 16th Jan that was for Senior College students day while on 17th Jan. Shri Justice Chandrashekar Dharmadhikari was the Chief guest that was for Junior College students day. The function was well organised and managed by entire team of Student Teacher Council. There was not a single untoward incident during the whole function. The annual function was extravaganza of music, dance and drama. The prize winners - the Gems of our college - were felicitated.

The Council was thus successful in harnessing the potential of the students of the college and bringing out their talents. Thus ended yet another academic year but we believe that the sky is the limit and this is just the beginning.

Sachin Saraf

General Secretary

Prof. M. N. Bhise

Chairman,
Student Teacher Council

Students' Council Committee Members

1)	Suresh Thanvi	Chairman
2)	Sachin Saraf	Gen. Secretary
3)	Juma Gazi	University Representative
4)	Sudha Kulthia	Ladies Representative
5)	Ranjita Arya	Jt. Secretary
6)	Bittu Varghese	Magazine Incharge
7)	Chirag Sanghvi	Cultural Secretary
8)	Dinesh Chaudhary	Secretary Marathi Vandgmaya Mandal
9)	Anit Lohia	Gymkhana Secretary
10)	Babita Agarwal	Secretary Fine Arts Associations
11)	Alzira Rebello	Secretary Lads
12)	Ashish Tibrewala	Secretary Sahitya Kala Parishad
13)	Manoj Singh	Contingent Leader
14)	Gopal Gethni	Secretary Hindi Sahitya Parishad
15)	Manish Tewani	Member
16)	Sri Vidya Mani	Secretary N.S.S.
17)	Rakesh Shah	Secretary Gujarati Sahitya Parishad

STUDENTS' TEACHERS' COUNCIL



⇐
Lion Shri B. L. Dalmiaji, Trustee,
lighting the lamp for Student-
Teacher Council inauguration.



⇒
Lion Shri B. L. Dalmiaji,
Trustee, admiring Rangoli



⇐
Lion Shri B. L. Dalmiaji,
Trustee, along with other
members of Student-
Teacher Council

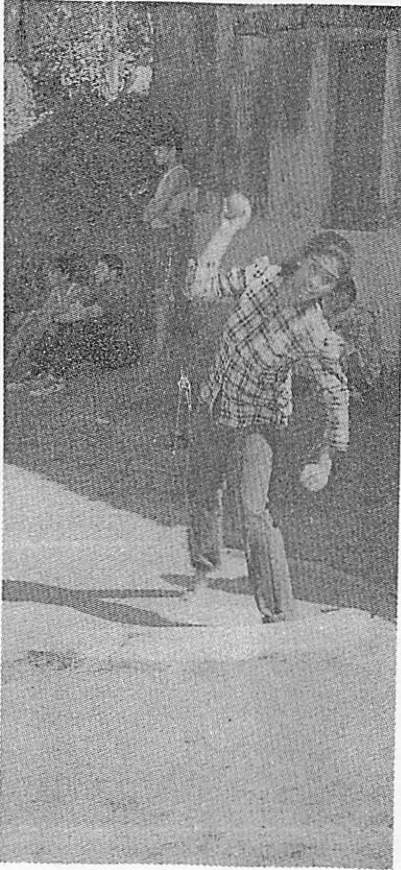
KRIDA - 96



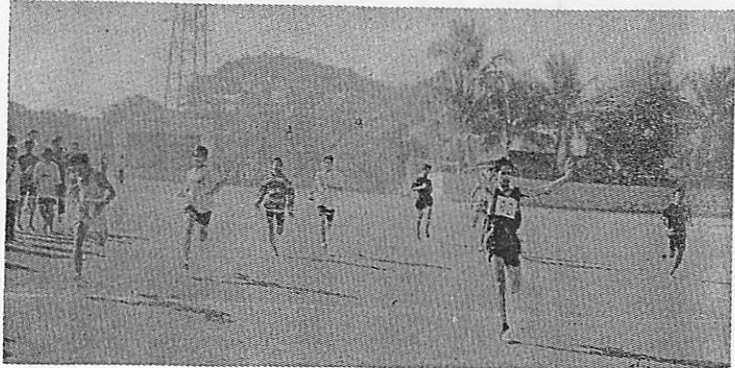
⇐ Principle delivering the speech on Krida-96 function



↑ Participant's Parade on Sports Day.

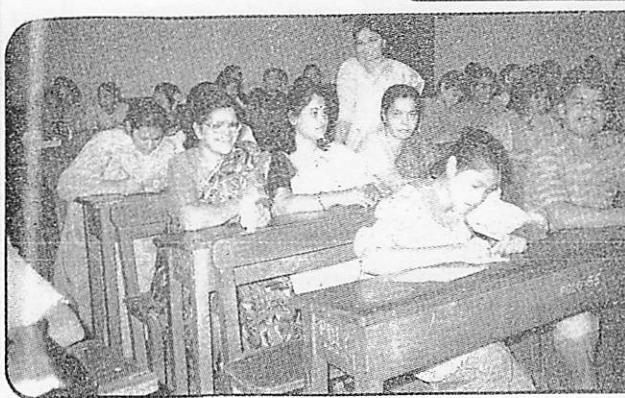


↑ Javelian throw



↑ Heart beating moment of winning the race.

FINE ARTS



Participants of Photo Caption Contest



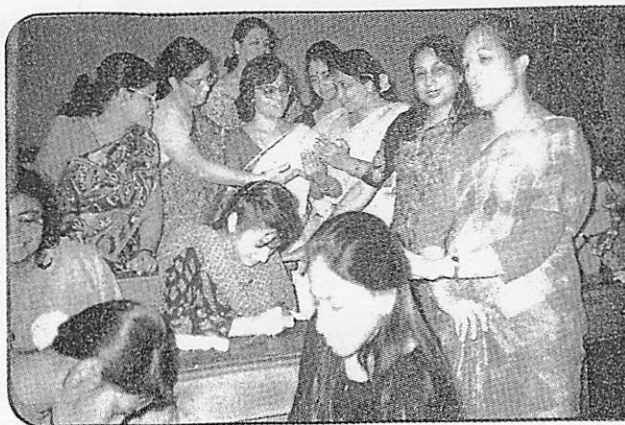
Sketching



Cartooning Competition
(Jr. & Sr. College - Prize winners)



Mehendi



Mehendi, Whose hands are better



Participants of Photo Caption Contest



Poster - Painting Competition
(Junior & Senior College Prize winners)

FINE ARTS



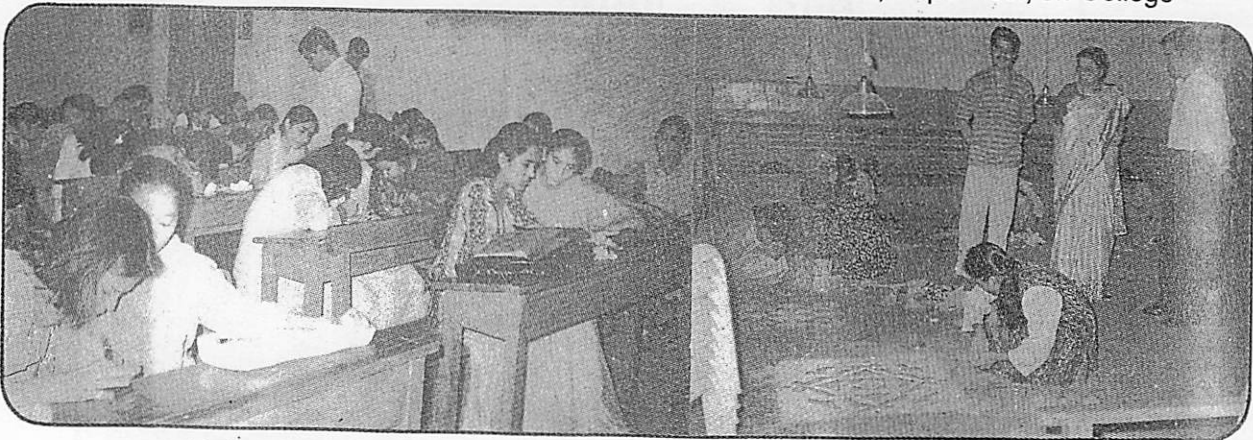
Participants of On-the-Spot Painting Competition

Mehendi Competition A cross-section of participants and prize winners along with judges and the Prof-in-Charge, Fine Arts



Prize Winners of Mehendi Competition

Participants of Rangoli Competition, along with Prof. J. J. Oza, Supervisor, Jr. College



Mehendi Competition

Rangoli Competition in progress
Principal Mrs. P. S. Baleri looks on



Rangoli Competition

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Kedia Rita

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Activities

On-the spot

Cartooning

Sketching

Poster-F. int

Photo-C. opti

Rangoli

Mehendi

Handicraft

Clay Modell

Prize W

Painting Co

Trupti Sarfa

Kachari Na

Smita Thorr

Prajakta A.

Sudesh rat

Raorane M

FINE ARTS ASSOCIATION 1996-97

Prof. C. K. Anandan, Chairman
Babita Agarwal, Secretary

Committee Members

Prof S. S. Pai
Dnyandeo Talvatkar
Laxman Singh
Gopal Gattani
Sudesh Tated
Kedia Rita
Kacharia Naresh
Swati M. Kabra.

Activities held during the year

On-the spot painting
Cartooning
Sketching
Poster-Painting
Photo-Caption Contest
Rangoli
Mehendi
Handicraft
Clay Modelling

Prize Winners (Collegiate)

Painting Competition

Trupti Sarfare - F.Y. B.Com. C-70 1st
Kacharia Naresh-F.Y.B.Com. C-13 11nd
Smita Thomas-S.Y.J.C. C-100 111rd
Prajakta A. Narvekar-F.Y.B.Com. F-28
Consolation
Sudesh Tated-F.Y.B.Com. C-66
Consolation
Raorane Manisha-T.Y.B.Com. C-52
Consolation

1) Cartooning - (Senior College)

1. Israr Shaik - T.Y. B.Com. D-17 1st
2. Sudesh S. Tated-F.Y.B.Com. F-66 Second
3. Kedia Rita B. - F.Y.B.Com. C-44 111rd

2) Cartooning - (Junior College)

1. Varsha Bhartial - S.Y.J.C. A-30 11nd
2. Sahaya Nadar - F.Y.J.C. E-37 111rd

3) Poster Painting - (Senior College)

1. Trupti Sarfare - T.Y.B.Com. C-70 1st
2. N. Bittu Varghese-F.Y.B.Com. D-32 11nd
3. Prajakta Narvekar-F.Y.B.Com. D-26 111rd
4. Sudesh S. Tated - F.Y.B.Com. F-66 111rd
5. Babita Agarwal - F.Y.B.Com. A-4
Consolation

4) Poster Painting - (Junior College)

1. Sahaya Nadar - F.Y.J.C. E-37 1st
2. Varsha Bhartia - S.Y.J.C. A-30 11nd
3. Minal M. Baswa - F.Y.J.C. D-22 111rd
4. Meena Mannur - F.Y.J.C. E-20 Conso.
5. Sunilkumar Chourasia-F.Y.J.C. A-20 Conso.

5) Pencil Sketching :

1. Trupti G. Sarfare - T.Y.B.Com. 1st
2. Upadyaya Anand J. - T.Y.B.Com. 11nd
3. Nellissery Bittu Varghese-F.Y.B.Com. 111rd
4. Babita Agarwal-F.Y.B.Com. 111rd
5. Israr Shaik - T.Y.B.Com. D-17 Consolation
6. Sudesh S. Tated - F.Y.B.Com. Consolation

6) Photo Caption Contest :

1. Smita V. Mallya - F.Y.J.C. J-99 1st
2. Swati Kabra - F.Y.J.C. D-97 11nd
3. Sheetal M. Patel - F.Y.J.C. D-36 111rd

7) Rangoli Competition :

1. Swati Kabra - F.Y.J.C. D-97 First
2. Satasia D. Ratilal - F.Y.J.C. C-79 Second

3. Milan A. Bhandari - F.Y.J.C. A-34 Illrd
Consolation Prizes :
2. Anita K. Ganeyan - S.Y.J.C. A-102
3. Sumedha D. Gaonkar - F.Y.J.C. I-15

8) Handicraft Competition :

1. Kedia Rita - F.Y.B.Com. C-44 Ist
2. Babita Agarwal - F.Y.B.Com. A-30 IInd
3. Sudesh S. Tated - F.Y.B.Com. F-66 Illrd

9) Handicraft Competition : (Jr. College)

1. Gracias Tresida - S.Y.J.C. A-110 Ist
2. Varsha Bhartia - S.Y.J.C. A-30 IInd

10) Clay Modelling :

1. Sudesh S. Tated - F.Y.B.Com. F-66 IInd

11) Mehendi : (Senior College)

1. Rita Kedia - F.Y.B.Com. C-44 Ist
2. Shruti Sekhsaria - S.Y.B.Com. E-68 IInd
3. Seema Kabra - S.Y.B.Com. A-29 Illrd

12) Mehendi : (Junior College)

1. Sejal Bavisi - F.Y.J.C. D-23 Ist
2. Kajal Gohil - S.Y.J.C. D-28 IInd
3. Swati Kabra - F.Y.J.C. D-97 Illrd

Consolation

1. Satasia Dharmista - F.Y.J.C. C-97
2. Sapna Jalan - S.Y.J.C. F-82
3. Twinkle Dharia - F.Y.J.C. H-9
4. Shilpa P. Punia - F.Y.J.C. E-55

INTER-COLLEGIATE PRIZES

Laxman Singh (T.Y.B.Com.)

First Prizes in Painting (Vaze College, Mulund), Clay Modelling, Sketching & Rangoli, Cartooning (Dalmia Utsav) Painting and T-Shirt Painting in Avishkar (KEM) Second Prize in Charcoal Painting ('Aradhana' Wadala)

Gopal Gattani (T.Y.B.Com.)

First Prizes in College (Sydenham College), Vegetable Carving, Arti-Thali Decoration

(Gokhale Utsav), Garland Making and Arti-Thali Decoration (Sophia College), Vegetable Carving and Arti-Thali Decoration (Dalmia Utsav), Flower Decoration (S.W.S. College), Flower Decoration (G.S. College), Clay Modelling (Dalmia Utsav) Rangoli (S.I.W.S. College), Clay Modelling (S.I.W.S. College) Flower Decoration (Dalmia Utsav) P.D. Lions College and Gokhale College) Vegetable Painting (Dalmia Utsav) Rangoli (Sydenham College) & V. G. Vaze College Mulund.

Vijay Gattani (F.Y.B.Com.)

First Prize in College (Group) Sydenham College, Arti-Thali Decoration, Dalmia Utsav), Flower Decoration ('Aradhana' Wadala)

Pashchim Pathak (T.Y.B.Com.)

First in Collage ('Pratibim-96)

Manojkumar Singh (T.Y.B.Com.)

Vegetable Painting (Dalmia Utsav) 2nd Prize (Dalmia Utsav) 3rd Prize in Pot Painting (Bhavan's College) 3rd in Collage (Dimensions 96, Mulund)

FINE ARTS thanks Prof. M. B. Ranveria for taking a judgement of cartooning competition. Prof. Mrs. Jyotsna Vyas, Prof. in-charge, Jr. College, Prof. J. J. Oza, Supervisor, Jr. College, Prof. Mrs. Geeta Naik, Prof. K. S. Vacchrajani, Prof D. P. Mehta, Dr. Mrs. P. R. Dadhich, Prof. Satish Naringrekar, Prof. B. P. Singh, Prof. A. D. Patel, Dr. Mrs. Khusalka, Prof. Bharat Pandya, Prof. S. S. Srivastava, Prof. Mrs. Asha Prasad, Prof. Mrs. R. Jayashree, Dr. Mrs. Rohini Takle, Prof. Anil Bagade for their guidance and help.

The commendable achievements of our artists were made possible due to the encouragement given by our Principal Mrs. P. S. Baleri. This kind of motivation helped our young artists to develop their artistic skills and bring laurels to the college by winning a good number of prizes at Inter-Collegiate level.

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Life – As I live it

Prof. : A.A. Memon

Is life worth living? Well, it depends on the "river", goes the very famous Quip. Let us first look at "life" by understanding what it is.

It is God's greatest gift to mankind, by which we live to learn, and learn to live. It is an ephemeral phase for the merry-makers, a long-hewn heavy cart to be drudged along for the pessimists and an opportunity to change the milieu for the better for the level-headed optimists.

What does one seek from life? Is it material well being, a craving for the mundane or is it a desire for the spiritual upliftment?

I look at life as a blend of the following constituents :

Knowledge : As an antidote to ignorance, it is a panacea to the evils of superstition and a tool to live a sagacious life. Knowledge does not necessarily imply "a love for books" but it is an acute sense of observation, understanding and application.

Familial Responsibilities : No one is born without parents nor is one brought up without effort. The effort of unbringing is infinitely more than that of giving birth. Hence the loan for the effort is to be paid back. The pay back period is life. Family should be seen more as an interconnecting responsibility. Parental responsibility does not end when children grow up nor does filial responsibility end by growing, as desired by the parents.

Religion : Faith is not supposed to be a purgatory for cleaning sins after they have been committed. It is guiding light, a beacon to help you find your true way, the right way. It is a cohesive bond which binds people to an accepted code of conduct. It is not meant to be used as a fear. It is a boon to be suitably utilised for salvation both during and after life. Religion is not just another name for some "traditions" or

"rituals".

d) **Marriage :** A merge of two individuals to become an identity with multidimensions. A sanctimonious way to spread life, to disseminate values to the next generation.

e) **Death :** Is not the solution to life. Living it, is a solution. Death is an escape. It is the end of the transient phase of life, a must for all who live life and even who die daily by not living life.

BIO-DIVERSITY

Dr. Latha Krishnan
Dept. of Economics

Introduction :

The term bio-diversity -which means biological diversity is a relatively new term in the environmental jargon. It represents the whole range of ecosystems, living organisms and genetic material that humans co-inhabit the earth with. It includes with its ambit not just what is traditionally known as wild life (wild plants and animals) and natural habitats but also domesticated species, crops, livestock etc. and genetic materials (germplasm seeds etc.)

Importance of Bio-Diversity :

The need to conserve bio diversity is all the more felt now because, the alarming rate of destruction of natural habitats, biological organisms and genetic variety sounds a note of warning to the humanity. It is high time we realise that one cannot dig a well when one is dying for water. Action need be taken now, not at a later date when conditions would have gone out of control. Estimates of global pace of extinction of wild life range from one species a day to one an hour. At this rate it is expected that 1/10th of the species inhabiting the earth will vanish within 20 to 30 years. The introduction of modern "miracle varieties" have driven to the wall, the other domesticated species that are used in agriculture and animal husbandry. Since human activities sound the death-knell of the ecosystem for the future, there is a moral imperative to do something about it.

The second reason why conservation is necessary is that the loss of biological diversity represents erosion of a great resource, one that forms the base of our food, our medicine, our clothes, our culture and even our psyche, the most modern of our societies the vast majority of the world's population depend on bio-diversity as the most crucial source of life and livelihood.

Agriculture provides 32% of the GDP of low income countries, fisheries contribute about 100 mil. tons of food worldwide. Three out of every four persons on earth depend on traditional medicines most of which are derived from plant or animals. Over centuries knowledge and materials from wild plants and animals have revolutionised agriculture. (e.g. cross Breeding of crops with wild relatives that have resistance). Many species remain unexplored, for their potential.

The humans, the self-appointed stewards of spaceship. Earth has of late miserably failed to conserve its biological wealth, when the forest wealth in poor countries like India is sacrificed through widespread deforestation, a thoughtless and wilful destruction of wood wealth, then the country's green cover declines.

The rural people living below the poverty line indulge in unauthorised cutting of forests for the use of wood for fuel, fodder and even the construction of houses.

Soil erosion, denudation of hillslopes, shallowing of rain river-beds reduction in rain fall, increase in the temprature etc. are all evils rooted in the destruction of the green cover.

True, the industrialised countries in the North are far more responsible for a thoughtless destruction and contamination of forests to meet the needs of industrial production and over consumption by their societies. So much so, all the forest destruction that is being wrought by developing countries turn out to be only a fraction of the depletion by the North.

The biological entities including biotechnologies are a common heritage of humanity. But in an unequal world common

heritage has every chance of misuse. The countries of the North, themselves poor in bio-diversity have been looting the resources of the bio-logically rich nations of the South, while they create the most selfish protectionist system, to monopolise the technologies and benefits arising out of these resources themselves.

Naturally a common heritage has been turned a colony for the North. That is why countries of the South have fought for the deletion of the term common heritage. They pressed for and got accepted, the principle of "National Sovereignty" over the biological resources. This success (in Rio) however is symbolic. It only creates a ground for an attack on the enemy (i.e.) the destruction of the forests. Today the problem is something more than what meets the eye.

In the name of information, exchange and conservation of biological resources the Northern countries have one way access to bio-diversity. Secondly they indulge in arm twisting and impose all sorts of conditionalities towards trade restruictions on the third world nations.

The bio-diversity convention (1994), it is feared has actually provided a back door entry to a contentious part of the climatic change negotiations (Viz.) the conservation of forests in the tropics to act as sinks for the unjustifiably high emissions of green house gases in the North.

Bio-diversity and Bio-Technology-Benefits to Humanity

Towards conserving the biological resources the advances in biotechnology would be the major determinant of our life styles in the foreseeable future.

The structure of the biotechnology rests on four main pillars. It allows a genetic capability of one organism to be transferred to another organism that may lack the capability. Through such a transfer the common bacterium Ecolican can be made to produce human insulin which is otherwise a rare commodity.

Today with the technology of monoclonal antibodies it is possible to diagnose and increasingly use it for the treatment of certain diseases.

Bio-diversity confers long term benefits to the world with the shrinkage of several habitats, several species face near extinction every year. Some of them have great potential in agriculture and medicine. The rosy periwinkle is a classic case of a wild plant that has yielded a valuable anti-cancer drug. There might be thousands of such valuable plant species on the verge of extinction. Many people value bio-diversity for its own sake as a natural phenomenon unrelated to any economic advantage.

Bio-technology has great scope in tissue-culture. In this technology animal and plant cells can be grown outside of the animal or plant in large numbers. It is possible to use this technology in plants, so that, there can be rapid propagation of elite plants which would have otherwise taken decades to be propagated in that number. This technology is also used to produce substances of commercial importance that are difficult to synthesise in the laboratory chemically.

Another equally important advantage of conserving bio-diversity and of bio-technologies is that they are used as enzyme catalysts to bring about chemical reactions.

It is helpful in the new reproductive technology also. Today it is possible to develop a couple's biological child in the uterus of the surrogate mother who would have no relationship whatsoever with the child, even though she had delivered it.

Bio-technology is useful in the diagnostic techniques using various kinds of scanning. It helps in the use of specific carriers that deliver the drugs to the specific sites or organs needing it. So that the rest of the body is not exposed to the possible toxic effects of the drug.

It is even used to get an unequivocal identification of a rapist or a murderer, seeds of plants etc. through the DNA based technology.

In view of the various advantages bio-technology becomes very essential for human life. Naturally there can be no two views as to why our biological resources cannot be conserved.

Our bio-logical resources are our greatest assets. We can use them as a bargaining lever in a world which is otherwise so heavily staked against, the third world nations.

A global bio-diversity convention has the potential of becoming genuine instrument for the conservation of the earth's bio-logical wealth and equitable distribution.

Usually bio-diversity conventions end up strengthening western notions of bio-diversity. The methods so far adopted in India have helped in protecting species and habitats in the short run but not in the long run, for, the local people have been alienated.

There is a commitment to protect and encourage the customary use of biological resources in accordance with the traditional cultural practices that are compatible with sustainable use requirements. The South is aware of the global commitments to the environment. But if the North dictates the South to take special measures over and above what is already within our means then they must transfer relevant technologies and also provide funds for the same.

Main Problems in Bio-Diversity Conservation :

Conservation of Bio-diversity calls for financial resources and mechanisms which are the biggest stumbling blocks. The Southern countries want the North to provide new and additional funds independent of the development and environmental assistance already flowing to them. Many Northern countries are reluctant to do this. They are ready to provide only the incremental costs over and above what the South is capable of providing internally.

Secondly contribution to a global bio-diversity fund, according to many southern nations should be "Mandatory" for the Northern

countries. This is not acceptable to the North.

Thirdly there is no agreement on how a global fund will be handled and used. While the North wants money for bio-diversity to be routed through the existing Global Environment Fund (GEF) the south wants a separate Fund for bio-diversity.

Issues in bio-diversity conservation are complex, especially in their relations to Social, Political and economic processes. Bio-diversity conservation benefits academicians, Scientists, environmentalists, Social activists and most of all the representatives of the traditional communities who are closest to the bio-diversity, i.e., sought to be conserved.

There is need hence to build up a strong radical public Opinion so that there is an equitable distribution of the earth's biological wealth both between and within the nations'. A large Cross Section of the society is blissfully ignorant of the need to conserve Bio-diversity. The government has to educate and bring public awareness, this is more easily said than done. Countries like India should put their foot down and oppose patenting and IPRS. The idea of patenting life forms is preposterous. Conservation of bio-diversity is for the common good of the entire humanity.

Steps to be taken by India to conserve Bio-Diversity :

India's current programme for conservation of bio-diversity suffers from major defects and need to be radically restructured to meet the present day challenges, such as the conservation of the entire spectrum of bio-diversity including insignificant components and the need to integrate traditional conservation practices of local communities in new programmes.

India is one of the world's top 12 megadiversity countries with a rich tradition of as well as a vigorous modern effort at conservation of bio-diversity. Yet the country's bio-diversity resources are being eroded. The state sponsored conservation effort has

focused on the maintenance of wild life sanctuaries, national parks and bio-sphere reserves over 4% of the India's land masses. The management of these protected areas has paid scant attention to conservation of the total spectrum of bio-diversified focussing on a few flagship Species like Tiger and their mammation prey neglecting important elements such as aquatic habits or high altitude grass lands and removing dead and fallen wood and destroying leaf litter. In short India's programme of conservation of diversity suffers from four defects :

- 1) A mistaken notion that nature conservation must involve exclusion of all human use by tribal and rural population.
- 2) A narrow focus on protected areas largely forest tracts to the neglect of bio-diversity outside of nature reserves in other reserves forest tracts in land, in and around villages, in wet-lands rivers and seas.
- 3) An unfortunate emphasis on protection through use of arms by a bureaucracy especially against local tribal and rural people is given.
- 4) Untenable claims of availability.

At the grass root levels the villagers would have to be equipped to participate in land-water bio-diversity rapping, even as technical people will have to be equipped to respect folk knowledge and put it into optional use.

It is time we realise that the traditional knowledge of eco-system people regarding the usage of various elements of bio-diversity can offer valuable guidance, clues and insights for commercial exploitation of such resources. It is in this context that the Multinational Pharmaceutical company has taken up bio-diversity prospecting in Coastarica.

India is in an unenviable position for, she has a high level of bio-diversity; she has a rich store of indogenous knowledge of uses of living organism and its substantial scientific and technological capabilities and application of Scientific knowledge but fails to put to use detailed locality specific folk-ecological knowledge.

So what needs to be done is to create a diversity friendly ecologically restored matrix around them. Since the local people are alienated from all control over their resources, today the eco-system people destroy it through unregulated overuse. These eco-system people are in intimate contact with their environments and could effectively monitor the state of its store of bio-diversity.

To solve the problem of funds, a National Bio-diversity Fund should be set up. According to Dr. M. S. Swaminathan, the entire money in the community gene fund should go to reward farmers for their services in the development of crop genetic resources.

So the country should launch a serious effort at conservation and sustainable use of the bio-diversity resources. Better late than never, let us conserve bio-diversity and save the world.

Falling Attendance in Lectures

Chanda S. Purohit
S.Y.B.Com. A Division 58

Introduction :

There was a time not long ago in the college affiliated to the University of Bombay, when college lectures were so well attended that the class rooms were not only full but the students missing even a single lecture felt that they had in fact lost something very much and uncompensatable. This was the golden age of teaching. The salaries of teachers were very small but each teacher felt that his work was important and socially relevant. The work-satisfaction of the teacher was tremendous and with overwhelming response of the students to the teachers, they could put their heart and soul into teaching. However in the last about five years, the salaries of teachers have gone up sharply increasing not only the standard of living

but also the social status of the teacher in comparison to the past. In terms of the salaries and social status, the teachers have had it better. However, a sharp contradiction has developed today, for, inspite of the social status of the teacher increasing, the college and the University level teaching is fast becoming irrelevant, if not obsolete. Any conscientious teacher would feel a sense of loss at this development for to a good teacher and who is sensitive, there is nothing more pleasure some than teaching, more so when his lectures are attended with interest by large numbers of students.

The general apathy of the student community expressed in the form of non-attendance of lectures which was just a symptom to begin with, has now grown into a malignant disease eating into the very vitals of education. Originally it was taken by all, even by the teachers as a temporary aberration but now everyone has come to realise the dangers of such a trend. Initially the trend of absenting from lectures began in the junior college and that too only in the Std. XII and that too only after the month of December when the students got into the examination fever. But it has now completed the full circle and come to affect all the streams - Arts, Science, Commerce and Engineering, and both Junior and Degree Colleges. The only exception is the faculty of education where this problem does not exist today.

The more tragic part of the trend is that many teachers have become immune to the fact that their lectures are not attended by students. Some teachers feel relieved by the fact that they need not now come for the first lecture on the dot of time, nor do they have to wait for the last lecture. In a sense the teacher feels that he is freed from accountability.

Some Reasons : Which can not be ignored also after closing our eyes and ears for falling attendance.

- Examination have been made easy, and passing easier;
- Students failing in 50% of the papers are still allowed to go to next higher classes, having to pass the papers in which they had failed, while already in the next higher class. This has led to the infamous ATKT systems;
- Allowing students to pass in instalments with exemptions being granted on getting the minimum passing marks of 35 only;
- Further modifications to the ATKT System with further dilution of the rules which allow the students to go to next higher class.
- The University then abdicated its responsibility in full by transferring the examinations in the first and second years in Arts, Science & Commerce to the Colleges;
- The colleges making a mockery of the examinations and passing all students either due to closeness of relations between the students and teachers who belong to the same institution, or for maintaining the students strength in the next higher classes, and in some cases due to both;
- The transfer of examination which was said to be a reform with the possibility of new innovative methods has, in fact, turned out to be, as only to be expected, a system in which virtually one-third of the syllabus was taught;
- Dictation of notes substituting lecturing to begin with, and later, cyclostyled and computerised notes in question-answer form being sold for a price covering the minimum syllabus;
- Proliferation of cheap guides, test paper series and such non-sensical handouts for exorbitant prices replacing textbooks and other original works;
- Libraries being rendered superfluous and at best used as Reading Rooms just a few weeks

prior to the final examinations;

- Taking examinations every alternative day with one paper in a day so that a day's gap is given for study of the next paper;
 - Guides with identical matter appearing in all subjects in different geographical areas marked as Southern, Central, Western and Eastern editions with teachers one from each college belonging to the respective areas lending their names, for a price;
 - Adopting unfair practices endlessly such as leaking out questions in the name of question banks or dictating the question papers or even xeroxing them;
 - Mushrooming of coaching or tuition classes which work as Teaching Shops to feed the students with examination related objective questions and other short outs;
 - Establishing a network of liaison agencies for various purposes connected with examinations conducted not only by the colleges on behalf of the University but also the University examinations themselves;
 - Establishing another network of agencies for arranging for admissions of students in some other college in the next higher classes who have failed in one college.
- University Rules on Attendance :**
- For Attendance and Academic Progress elaborate rules have been laid down which exist for a long period of time as part of the earlier system. These are made into University Statutes. Ensuring strict observance of these Statutes in both letter and spirit is in fact the duty of the Principal of the college. When it is found that a student has not satisfied either the attendance or the academic requirements the student is not entitled to appearance at the finally examinations and the student loses the academic year. Unfortunately after the colleges were handed over the University-level

Examinations these Statutes have not been observed seriously in any of the affiliated colleges. In a number of cases when attempts were made to strictly impose the statutes, pressure has been built up by the managements of colleges, so-called social workers and local politicians and the students even involving undesirable non-students elements. So much so that many colleges not only did nothing on Attendance and Academic Progress criteria of the University but even gave up recording and maintaining of attendance. It is also shocking to note that in most colleges no terminal examination or prelims were held and thereby the students were allowed to appear at the university-level examinations conducted by the colleges. Many of the colleges could not in fact hold terminal or even preliminary examinations for want of sufficient seating accommodation for all the students at a time, of the First Year of Second Year class. With loosening of strictions on the students about Dos and Don'ts further distortions have arisen and colleges are now faced with a fait accompli of empty classrooms.

The ATKT system also made it difficult to insist on the Attendance and Academic Progress statutes being observed strictly. Most of the students in Second and Third Year had the difficulty of attending lectures on account of their having to clear the papers in which they had failed. For instance, in a college out of 700 students in First Year B.Com. only 120 students only passed.

Solutions :

Examinations should be made tougher and serious, covering the entire syllabus;

The students has to pass in all the papers to go to the next higher classes;

The failing students have to appear in all the papers over again and exemptions should

be granted strictly only to those students who secure second class marks in the papers;

- Gracing rules should be most strict;
- Failure of students should be considered as arising out of poor performance of the students rather than being looked up with sympathy to help him out of the way, to pass out or save his one year;
- Students has to devote to studies including the original texts and reference books in all the subjects for a much longer period of time;
- The students has to compulsorily work harder and this begin with attendance at all lectures throughout the year.

Conclusion :

At last to conclude I would like to write that should be a rational behaviour between students and teachers. Each and every students should not only given a choice of his or her subject but also choice of Professors. In this way problem will be solved.

To end I would like to write the following quotations and assure that these two things are removed problem will be solved.

"Today's teacher likes to become a teacher,
but hate teaching
today's students enjoy students life,
but hates studying."

This Essay has received 1st prize in Inter-Collegiate level competition held by Vivek Vidyalaya College of Commerce.

“Miss Chamko”

Miss. Shaheen S. Kazi,
S.Y.B.Com.

With my exams not quite near, but also not very far away, I was walking in a droll, imagining myself riding a horse chasing the “villianess” who had kidnapped my hero, all complete with a bandana on my head, I was rudely shaken out by a stinging slap on my face and I saw nothing but blackness. No, I hadn't fainted, but a pamphlet had bombed me out of my trance. I was about to destroy this rude thing when out of the corner of the eye, I spotted the word, “LOVE”.

So, I stopped demolishing it and opened it gradually. It was a jazzy, neon coloured paper splattered with black ink hearts and it said, “Find the love of your life from the world's greatest matchmaker ----> CHAMKO THE COMPUTER”. How in the world could an electronically assembled piece of metal find the love of my life. I grinned and started to throw it away.

When I came to my senses, I found myself in sickeningly green coloured room sitting amongst total strangers. Had I died & reached heaven (or maybe hell) from the horrid colour of that place & smell that smelled like ink?. On close observation of the walls, I saw that it was actually that air-bomber - the pamphlet stuck all over the room. “Shaheen, Miss Shaheen! your turn, a booming voice rang. My heart came out to my mouth & went back. Instinctively, I inched forward towards a small room, cursing for landing in this soup. Inside, all dressed with flowers and all like a typical Hindi movie, “Pujari” stood sparkling “THE MISS CHAMKO”. I sat in front of it and gaped at it, when a computerised voice said, “Tell me your physical structure, age & on & on.” The list was endless – It then gave a burping sound & spat out a chit that said –

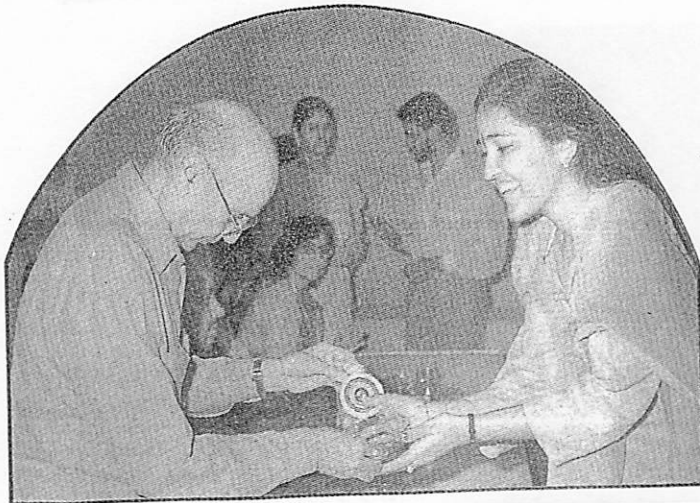


‘He will meet you tomorrow wearing a black shirt & a white pant within 5 minutes of entering the College. GOD BLESS YOU BOTH.’

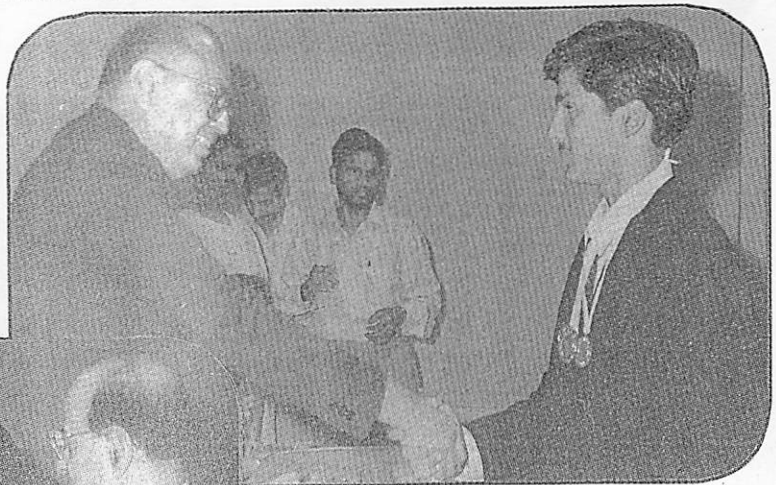
Frantic with excitement, I called up all my friends, wasted two hours over what to buy (I had nearly started to go and buy one) and passed away the night tossing, turning & strangling the watch.

The D-day arrived. I reached at 7:25 a.m. I nearly walked back towards home, but as they say, curiosity killed the cat. I too wanted to see who the ultimate man was. 7:26 a.m. and it feels like a whole decade. 7:27 a.m. – I am sure people walking past me must have heard a rumbling, charging engine (my heart) and thought they must have lost senses. 7:28 a.m. my eyes are glued to the gate. I felt as though they would come out and start walking towards the gate. 7:28 a.m. - now my eyes are stuck on the watch. I must be self-hypnotising myself. 7:30 a.m. – ??? Nobody came. I never felt so embarrassed, so angry, so something in my entire 18 years. “CHAMKO” said he would come within 5 minutes, but she was downright wrong. It took him six minutes. Then what, keep guessing!!!.

BEST OF THE STUDENTS



⇐
Preeti Jiwrajke
Best Girl - Junior College



⇒
Ravindra Prabhu
Best Boy of Junior College



⇐
Best Athlete Nineeta
Pandhe Sr. College



⇒
Best Actor Rajesh Soni
Sr. College

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BEST OF THE STUDENTS



Swati Hegde, Best Girl, Degree College, receiving prize from the Chief Guest, Mr. Vishwanath Sachdeo, Editor of Nav-Bharat Times



↑ Gopal Gattani, Best Boy, Degree College receiving the prize from the Chief Guest Mr. Vishwanath Sachdeo.



Receiving the prize from the Chief Guest

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And then, i
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What is Life ?

What is Life
examination or frustration
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English with its comprehension
French with its translation
Hindi and Marathi with its composition
Physics with its derivation
Chemistry with its reaction
Biology with its classification
Algebra with its calculations
Geometry with its Mensuration
History with its revolution
Politics with its election
Geography with its definition
Maths 'I' with its permutations and combinations
Maths 'II' with its differentiation and integration
C.A. with its commercial organisation
Economics with its distribution
Accounts with its depreciation
Secretarial practice with its company formation
Many more subjects in vacation
Everything at last ends with graduation
and results in frustration
But all this; if you want to over come
then you have to be
Frank and jolly with elegance and fashion
Study with determination
Keep your attention
And when you pass your examination
Accept my congratulation
And then, invite me for some celebrations
and jubilations and celebrations and
jubilations

Recipe for a 'Smile'

You will need

40% of encouragement and enthusiasm

30% of love and affection

20% of innocence and confidence

10% of tenderness and eagerness

Sprinkle a bit of blessings from heaven

Shower a bit of contentment and bake it in
the seven coloured day light

You will get

100% of pure smile reaching your heart

Illuminating your eyes and brain.

They have all gone away

They have all gone away

But there skill remains something more to say

All the old memories are shut and skill

But there skill lies the old shrill and thrill

I would long for someone to come with

happiness and gay

To hear me and of my way

But

They have all gone away

Purpose of God's creation

God has created you with a purpose

So it is your duty to fulfill it with great efforts

Like the rest of us

Express your gratitude for him by doing all

the good that can be done by you on earth

So that your name is always remembered.

by Achal Ramniklal Vira

S.Y.J.C.

“Of all the thing”

Kacharia Naresh D.
F. Y. B. Com.

Of all the things
Why should they pick me up
as a random song
and rob me of my tongue ?
Why should I bounce upon
the wall invisible to my eyes ?
Always I have my hedges clipped
for their eyes to disentangle me
from the skeins of sunset desires.
Always I have taken them up
the dimly lit stairs to my temple
with all their dirty shoes and disbelief on.
Knowing that
they will fail me like my memory
Knowing that
I will have to face
their firing squad of questions
as to why should tenderness
be my edifice, bricks impotent
rage and mortars silence,
I have never asked myself why,
all these questions of give and take,
When I am still the same unmoulded earth
constantly slipping from the potter's
trembling hands.

“Failure”

Alzira Rebello
T.Y.B.Com.

Failure doesn't mean you are a failure
It does mean you haven't succeeded yet
Failure doesn't mean you have
accomplished nothing
It does mean you have learned something.
Failure doesn't mean you have been a fool
It does mean you had a lot of faith

Failure doesn't mean you have been
disgraced
It does mean you are willing to try

Failure doesn't mean you don't have it
It does mean you have to do something in
a different way

Failure doesn't mean you are inferior
It does mean you are not perfect

Failure doesn't mean you have wasted your
life

It does mean you have a reason to start
afresh

Failure doesn't mean you should give up
It does mean you should try harder

Failure doesn't mean you will never make it
It does mean it will take a little longer

Failure doesn't mean God had abandoned you
It does mean God has a better idea.

“Time is Precious”

To realise the value of ONE YEAR
Ask a student who has failed his exam.

To realise the value of ONE MONTH
Ask a mother who has given birth to a pre-
mature baby

To realise the value of ONE WEEK
Ask an Editor of a weekly.

To realise the value of ONE DAY
Ask a daily wage labour

To realise the value of ONE HOUR
Ask the lovers who are waiting to meet

To realise the value of ONE MINUTE
Ask a person who has missed the train

To realise the value of ONE SECOND
Ask a person who has survived an accident

To realise the value of ONE MILLI-SECOND
Ask the person who has won a silver medal
in Olympics.

“Life is like this”

Alzira Rebello

T.Y.B.Com.

Life is like this
There is something you always miss
Life is a torment
For which we all lament
Life is a paddock
Love which flies an evil hawk
Life is a goal
Where you are a lonely soul
Life is in the hands of fate
Which we have no role to partake
Life is an endless fear
Because death is always near
Life is a scaffold
Where you've got to be bold
Life is a cemetery
Where the dead are buried free
Life is a dark pit
In which we all silently sit

“But Once”

Alzira Rebello

T.Y.B.Com.

Life is a flower
It blooms but ONCE
Life is a candle
It burns but ONCE
Life is today
It comes but ONCE
Life is a conquest
You can win but ONCE
Life is love
You can fall in it but ONCE
Life is time
You can spend it but ONCE
Life is a battle against death
Death wins but ONCE
Life is life
You live it but ONCE.

“Woman”

Chiragkumar Sanghavi

S.Y.B.Com.

A woman is a mysterious bud
Enclosing with her petals, truths of which
we are unaware,
A woman is a sweet reality
Chiselled but with pain and care
The thunderstorms come to destroy her, yet
she smiles,
This smile conceals millions of pains,
But a woman never surrenders, from her
duties, never refrains,
She expresses herself in so many colours
She is that wonderful statue, on whom God
spent his days and
Nights to chisel out beautifully.
She represents the heavens in the form of
a mother,
As a wife, she carries out her duties
efficiently,
She is a loving sister, A dear little daughter,
She is a sacrificing lover too,
She is a meticulous administrator, fighting
for justice and truth.
She is worshipped as a goddess by you
A woman is an exquisite mystery
Any other creation, surpassing her, is
impossible to find,
A boon to you, Oh! The celestial wonder
And thank the almighty for this greatest
boon to man kind!!

Examinations

Neeraj Sangh

F.Y.B.Com.

Oh! these examinations
What a botheration
For the young generation
Let's write an invitation
To the minister of education
To join us during examination
To see our hesitation
and our perspiration

Intellectual Joy or Intoxication

Swati M. Kabra
F. Y. J. C.

– Intellect of man is a gift of God. To be born as a human being is a merciful grace of God. Man is superior to animals because he has the marvellous capacity to think. All the wonderful achievements of modern science are due to the brain power of man. A scientific invention is a source of great joy not only to scientist but to all mankind. Radio, Television, Telephone etc. give great joy to all human beings. When we work hard with our brain and solve a problem we feel extremely happy. It is a thrilling experience of immense joy. This is called intellectual pleasure. It is joy of superior and sublime kind.

– Some people are fond of the joy they get from intoxicating liquor. Such joy is not permanent. It is said that 'Health is Wealth' but to drink intoxicating liquor is harmful to health and is to march towards death and disease at a greater speed. Therefore it is said that :

“At first the man takes the drink,
Then the drink takes the drink,
And then the drink takes the man”.

Joy from liquor is an illusion. It pushes us down & down to animal level. But the joy from intellectual activities elevates us to higher level. We must, therefore, never crave for the joy from liquor. We must improve and sharpen our brain power. That must be our ideal and goal in life. Because we know that “Knowledge is Power”.

Yeh Hai Mumbai Meri Jaan!!

Deepak O Sharma
S.Y.B.Com.

A city where everything is possible
Especially the impossible
Where lovers make love first and then marry.
Where there is a place for every Tom Dick and Harry.
Where telephone bills make a person ill,
Where a person cannot sleep without a pill,
Where carbondioxide is more than oxygen,
Where the road is considered to be a dustbin,
Where college canteens are full and classes empty.
Where Adam teasing is also making an entry
Where the cycle reaches faster than a car
Where everyone thinks himself to be a star
Where sky scrapers overlook the slums
Where houses collapse as monsoon comes,
Where Doordarshan tries to patchup with CNN
Where policeman looks like a businessman
Where students are made the scapegoats
Where educationists have pockets full of notes
Where people act first and then think
Where there is more water in pen than ink,
Where the roads see saw in the monsoon,
Where the beggars become rich soon,
Where the roads are levelled when the ministers arrive
Otherwise it's like an Esselworld drive
Where money says it's better than words
Where a person is priced after he dies
Where food served is enriched with flies,
Where passing exams means hard cash,
Where current is frequently mixed with ash (?)
This is Mumbai, My dear,
But don't fear, come here,
Have been and visit Mumbai every year!!!

Cruel

Cruel Exam
You have to r
You are the di
Your arrival al
You are que
You do not let
Your song or l
You snatch av
The beautiful
Their only cas
As all been :
Will you not t
And suggest
Mind.

Dal

Batsman
Bowler
Umpire
Scorer
Playground
Spectator
Commentator
Expert Comr
Wicket keep
Sixer
Four
Follow on
Yorker
Googly
Bouncer
Umpires
Clean bowle
Oh! it's a

'Cruel Examinations !

Cruel Exams

You have no mercy in your arms,
You are the disturber of our sleep,
Your arrival alone makes us weep,
You are quite a hateful thing.
You do not let the students sing!
Your song of love and of thrill,
You snatch away with a killing chill,
The beautiful faces show no joyous look,
Their only desire, "not to study but to enjoy",
Has all been shattered under heavy work,
Will you not take pity on us and be kind
And suggest a new method of testing our
mind.

Dalmia's Cricket

Batsman	: Student
Bowler	: Paper setter
Umpire	: University
Scorer	: Examiner
Playground	: Examination Hall
Spectators	: Helpless guardians
Commentators	: Marksheets
Expert Comments	: Classmates
Wicket keeper	: Internal Examiner
Sixer	: Distinction
Four	: First class
Follow on	: A.T. K. T.
Yorker	: Compulsory Question
Googly	: Changed pattern
Bouncer	: Question from optional topic
Umpires decision	: Will be final (no change always)
Clean bowled	: Failed
Oh! it's a no ball.	: Passed in Grace Marks

- **Deepak O Sharma** ,
S.Y.B.Com.

"Our Dream"

Sonal V. Patel
F.Y.B.Com.

We have a dream
A dream,
We live each passing moment
Of a world without strife & suffering,
Where every smile radiates the sunshine of
being alive.
Where the best religion is the most
tolerant.
Where every mother's eye arrests
a tear-of joy!
This is our dream
This is our hope
This is our vision
For tomorrow's world.

Music ...

A Blessing or a Curse

Srivastava Prashant
S.Y.J.C.

Today many of the youngster's are glued to the music, but their parents take it all as a perfect nuisance. Some parents do not allow their childrens to listen to the song's. Well--!! it is good on the one side and not too good on the other hand.

According to my point of view, there's no such nuisance in hearing the songs, unless the songs are worthwhile for their ages. Most of the parent's are very much particular about the studies and hence, they wanted their children to stop listening to songs and read books.

As the medical research say's "An apple a day keeps the doctor away", in the very same way, you can say that, "A music in peace, gives the mind relief". Although, I am not a doctor my reference to various books

says – A music has many super powers. A music can hypnotize a person, it has the power to kill the fear in your Mind; it changes your personality, it gives a sort of relaxation to your mind.

Now, the medical research say's "Overeating leads to various problems", in the same way you can say that, "Music in excess make you addict". The above point is quite true. As everything has its Merits and Demerits, similarly, within the super-powers of music, there are even some demerits. A music can effect the hearing capability of a person. It could make you addict i.e. you cannot do anywork without music... etc.

Taking into consideration the Merits and Demerits of listening to the music as some of them are mentioned above, we should let the children listen to the music but to some extent i.e. only for Recreations.

Hence, we can conclude that "Music is gift when heard in limits, but the same are curse when heard beyond limits".

Craze for Fashions

Srivastava Prashant
S.Y.J.C.

Life is Beautiful,
When one is within limits,
But, the same is
Over-Beautiful
When one goes beyond limits.

Man has been always fashionable. The ancient relics show men and women wearing different hair-styles, clothes & jewellery. But, even then the craze for fashions is something modern to man.

Friends

As you know, fashions changes every

now and then. Actors & Actresses in various films are great pioneers in this field. The young men and women try to ape whatever they see in the films. The modern world is a small one, and interaction between people of different nationalities leads to imbibing the living habits of one another.

Weil....., the craze for fashions is more rampant in the cities and the towns, than in the remote parts of the country. It is particularly among the college boys and girls and especially this is the field in particular where the girls have stolen a march over the boys. The boys move about like "Dandies" and the girls like "fairies". Sometimes, they put on dresses so realistically or say wierdly, that it is very difficult to tell, whether the young youth before us is a boy or a girl...

If you see the history of fashions, they go on changing. Sometime back the young people wore very tight clothes. Then they began to wear belt-bottoms. Later they started wearing jeans & baggy trousers. And now they had switched on to parallels.

It is not understandable when our youth will realize that wearing clean attractive and simple clothes is all right, but being an ape or a monkey is something different. Our young people waste so much time and money on brushing themselves up instead of concentrating on studies, arts, sports and extra-moral activities, which can lead to an all round development of their personality.

At the end, I would like to convey a small message to the youth i.e.

'Life naughty,
With its twists & turns
Ups and Downs
You may hurt
Someday, Sometime, Somewhere,
Don't lose your mind,
But, have a courage to GO ON...!!!
Thank You

Smile Smile

Bhavi
S.Y.J.C.

Don't be selfish all the while,
While smile a little while
Loved persons are very rare
Winning them is not fair:
Come in my life like a Zephyr
Which was always my only desire
Come in my life not like a typhoon
Which will be a curse not a boon
Your trampling of my heart
To me like an imprecate
All I think of retrieving you,
My petus I need is always in my view.
I don't call myself a poet-lauriate
Still I have many a good-traits
So re-portray your thoughts for me
Without scathing your love for me.
Don't be selfish all the while
While smile a little while
Loved persons are very rare,
Winning them is not fair.

Laughter – The Best Medicine

Muzammil I. Markande
T. Y. B. Com

Teacher (to Raghu) : Name an amphibian
which lives in land as well as in water ?
Raghu : A frog
Teacher (to Raghu, again) : Good, now name
another amphibian
Raghu : Another Frog
Teacher (to Ram) : Have you seen Tajmahal?
Ram : No Ma'm
Teacher (to Ram rudely) : Then stand up on
the bench.
Ram : But Ma'm I still can't see it.

Old woman : My grandfather fought in world
war I, my great grand father fought against
Napoleon's armies and my uncle fought in the
Boers.

Listener : Couldn't you folks get along with
anybody ?

Master (to servant) : Ramu, I can hear a thief
in the house. Dial 100 and call the police.

Servant : Yes master (after sometime)

Master : Why haven't the police arrived yet ?

Servant : Master, that is because I haven't
dialled 100 --- I am still at 84.

Life After Death

Raju V. Kanani
T.Y.B.Com.

" I sent my soul through the invisible,
some letter of that 'After Life' to spell; And by
and by my soul returned to me, and answered
: "I am myself heaven and hell".

Nobody had clearly established the
theory of rebirth and nobody has clearly
established that there is no rebirth. The issue
is wide open as to whether the seed comes
first or the fruit, or whether the egg comes
first or the hen. Hindus have accepted the
philosophy propounded by **LORD KRISHNA**
in **BHAGVADGITA** concerning soul and
rebirth as follows :

"As we throw away our old worn out
garments and put on new ones, so the living
soul, after using the body which is the gross
physical garment, throws away when it is
worn out and manufacturers a new one".

If God is kind, loving, forgives the sin of
his innocent offsprings and takes them back

to his abode then, what is the necessity for him to create Hell.

As per the Hindu 'KARMA THEORY' we are happy or unhappy in this life as per our Karma's - good or bad deeds - we committed in our previous life. Then there is an assurance that if we earn merit (punya) in this life then God will take us to 'Heaven' and drink the nectar (Amrit) and enjoy the dances of Aspara's (heavenly beauties like Menaka, Urvashi etc.) The idea of soul and rebirth has clearly come from the man's desire to be immortal. Hindus have 18 purans, the 16th being the 'Garuda puran' has named 21 types of hells, some of the names are well known : Raurava, Kumbhipaka, Pooyada etc. This puran gives in detail as to what types of punishments we will get in the hell for the crimes we commit in this life. We should keep in mind that our soul will suffer the punishment, which is without the body.

But one thing is sure that, neither the Heaven is good nor the Hell because in Hell, one is unhappy and life is very hard and horrible already. Also, the heaven is also not good according to me because after our merits (PUNYA) are over, we cannot live there even for one minute and once again we are caught in the net of rebirth.

If we want to save ourselves from the cycle of rebirth, we should listen to the satsang preached by Sant and Sadguru who has eventually met with God and had made their place in 'MOKSHA' (place where the God live). Their blessings and our shraddha on such saints will definately help us to achieve 'MOKSHA'. This is said by me after having experiencing and listening to P.P. Sant Shri Asharamji Bapu's who himself has reached the stage of Brahma Gyani and done Atma Sakshatkar (met with God). After attaining 'Moksha', we will never have to take rebirth and permanently live in the place where God lives.

In India, Rishis and religious teachers from time immemorial have taught about the immortality of the soul and the existence of the next world. But in modern times, their views are scornfully rejected by a large number of educated Indians. what is the exact nature of that other world? How are we to form an idea about it, while we are on this side of eternity. These are the questions which modern man wrestles with, but for which he rarely gets a satisfactory answer. Many, especially the practising doctors, psychiatrists and PhD's, the Ologists, scientists etc have made deep study and research through interviews and by laboratory type and classroom type studies on this subject. But, nobody has so far rejected nor proved the theory of 'Life After Death'. In future also, these educated learners will surely not be able to establish Life After Death. The great saints and sadguru's only can give convincing proof regarding 'Life After Death'.

ॐॐॐॐ

"Let the evening forgive the mistakes of the day and thus win peace for herself".

- Tagore -

"The function of the universities is not merely to send out technically skilled and professionally competent men; but it is their duty to produce in them the quality of compassion, the quality which enables the individuals to treat one another in a truly democratic spirit".

"Character is that on which the destiny of a nation is built. One cannot have a great nation with men of small character".

- Dr. Radhakrishnan -

ॐॐॐॐ

"Our characters are the result of our conduct"

- Aristotle

Marathi Vangmaya Mandal



⇒ भारतीय विविध भाषा, देश,
प्रांतातील एकात्मता



↑ Inter Collegiate Debate
Competition Winner - Mithibai
College



⇒
Marathi Vangmaya Mandal
Committee
In centre Chairman -
Dr. (Mrs.) Rohini Takle
At left Secretary - Dinesh
Chaudhari, at right Vice
Chairman - Sanjay Pawar and
other committee members.

HINDI SAHITYA PARISHAD



←
Gazal Competition
Vasudha Porwal



⇒
Inter College
Bhajan Competition
Winner

SAHITYA KALA PARISHAD



←
Pankaj Kataria
accepting the prize

हिंदी
गतिविधि

रिपोर्ट -

विविध रंगों के
हिंदी वह धरणा
यों को एक ह
ही वह अनेक
जैसे हमने अब

जीवन :
प्रगति के साथ
हमारा यह एक
गति इस वन भ
और नूतन गति
वर्ष में पदार्ण

हिंदी स
भी कई प्रशिा
एक सकार म
मंच प्रदान कि

मह वि
हिंदी साहित्य
आयोजन द्वा.
विभिन्न साहित्य
एवं अंतरमह
प्रफुल्ला बलेर
प्रो. सरस चंडे

महात्
महाराज का पु
भजन प्रशिा
साबू की अ
प्रमुख मह वि

आवाज और अपने आराध्य को एकमय कर वातावरण को भक्तिमय बना दिया ।

इस प्रतियोगिता में सर्वाधिक अंक पाकर जलामिया

कालेज ने स्मृति चिन्ह प्राप्त किया ।

1) Bhajan :

प्रथम पुरस्कार	(जलामिया)	वसुधा परवाल
द्वितीय पुरस्कार	(जलामिया)	भाविनी परीख
तृतीय पुरस्कार	(गोखले)	अनुपमा गोपीनाथ

2) Jam (एक मिनट) वरिष्ठ महाविद्यालय

प्रथम पुरस्कार	—	सुधीर पुरोहित
द्वितीय पुरस्कार	—	पंकज कटरिया
तृतीय पुरस्कार	—	मनोजकुमार सिंह

कनिष्ठ महाविद्यालय

प्रथम पुरस्कार	—	रवींद्र प्रभू
द्वितीय पुरस्कार	—	बिलकिस शेख
तृतीय पुरस्कार	—	वर्षा भरिया

सामूहिक वाद-विवाद

प्रथम पुरस्कार	—	गोपाल गहनी
द्वितीय पुरस्कार	—	विराग संघवी
तृतीय पुरस्कार	—	मनोज नायर

कवि सम्मेलन

प्रथम पुरस्कार	—	इसरार शेख
द्वितीय पुरस्कार	—	पंकज कटरिया
तृतीय पुरस्कार	—	पायल काबरा

गजल ए बहान

प्रथम पुरस्कार	—	अपूर्वा शाह
द्वितीय पुरस्कार	—	वसुधा परवाल
तृतीय पुरस्कार	—	प्रशांत शाह

महाविद्यालयीन वाद-विवाद

प्रथम पुरस्कार	—	कृष्णकमल
द्वितीय पुरस्कार	—	पंकज कटरिया
तृतीय पुरस्कार	—	—

रिपोर्ट - मनोजकुमार सिंह, टि. वाय्. बी. कॉम.

गतिविधियाँ - १९९६-९७

हिंदी साहित्य परिषद

विषय गों के फूल हमारी भारतीयता के परिचायक है,

ही वह थागा है, जिससे इन विविध संस्कृतिकपी

यों को एक ढार में मिरये रखा है ।

ही वह अनेकता में एकता की अभिव्यक्ति है

से हमने अब तक संजोए रखा है ।”

जीवन केवल गति नहीं सद्गति है, और इसी

सद्गति के साथ सफलता के उस व्योमहासर की ओर

गारा यह एक और सफल कदम रहा है । गत वर्ष की ही

गति इस वर्ष भी हिंदी साहित्य परिषद ने अपनी रचनात्मक

और नूतन गतिविधियों से महाविद्यालय के रजत जयंती

वर्ष में पदापूण किया ।

हिंदी साहित्य परिषद ने सदैव की भाँति इस वर्ष

की कई प्रतियोगियों को जन्म दिया और उनकी प्रतिभा को

एक सकारात्मक और सशक्त अभिव्यक्ति के लिए सुंदर

रूप प्रदान किया ।

महाविद्यालय के रजत जयंती वर्ष के उपलक्ष्य में

हिंदी साहित्य परिषद ने सात दिनों के हिंदी महोत्सव का

आयोजन डा. प्रकाश कुशालका के मार्गदर्शन में किया ।

विभिन्न साहित्यिक गतिविधियों वाला यह महाविद्यालयीन

एवं अंतरमहाविद्यालयीन महोत्सव प्राचार्या श्रीमती

पुष्पलता बलरीजी की प्रेरणा व डा. प्रतिभा दधीच एव

श्री. सरस पांडे के सहयोग से संपन्न हुआ ।

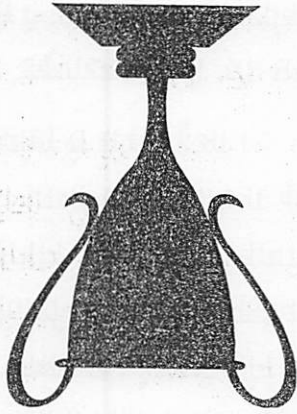
महोत्सव का उद्घाटन स्वामी श्री सत्यानंदजी

महाराज की पुण्यस्मृति में आयोजित अंतरमहाविद्यालयीन

मजन प्रतियोगिता से हुआ । त्रयम अय्यश श्री महेंद्रजी

सार्ब की अध्यक्षता में संपन्न हुई इस प्रतियोगिता में विभिन्न

प्रमुख महाविद्यालयों के छात्रा छात्राओं ने अपनी सुशीली



सचिव
गोपाल गड़नी

डा. प्रकाश केशालका
अध्यक्ष, हिन्दी साहित्य परिषद

गतिविधियों से इस अस्मिता को नए आयाम दिए हैं।
की अस्मिता है।" और हि.सा.प. ने अपने रचनात्मक
वर्ष का हमारा नारा भी यही रहा है कि "हिंदी हिंदुस्तान
पिरो सकती है। और अपने महाविद्यालय के जगत जयंती
संशक्त माध्यम है जो संपूर्ण राष्ट्र को एकता के सूत्र में
पुरस्कार जीतकर यह सत्यापितकर दिया कि हिंदी ही वह
बल्कि अंतरमहाविद्यालयीन प्रतियोगिताओं में अधिकतम
हि.सा.प. के छात्रों ने न केवल महाविद्यालयीन
की प्रतियोगियों को मंच तक लाने का सफल प्रयत्न किया।
साहित्यिक गतिविधियों का आयोजन कर विभिन्न छात्रों
हिंदी साहित्य परिषद ने संपूर्ण वर्ष सांस्कृतिक एवं

- मनीष केशालका (मीठीबाई) सात्वना पुरस्कार
- केशकमल (जलमिया) रवींद्र पुरस्कार
- माया राही (मीठीबाई) हिंदिय पुरस्कार
- पंकज कटरिया (जलमिया) प्रथम पुरस्कार

परिणाम

अस्थाना उपस्थित रहे।
विजेताओं एवं जयसन्ता के कीचर संवादाता श्री धीरेन्द्रजी
की एवं मुख्यअतिथि के रूप में श्री राजेंद्रजी गर्ग, श्री
इस कार्यक्रम की अध्यक्षता श्री कन्हैयालालजी सराफ ने
अंतरमहाविद्यालयीन वाद विवाद प्रतियोगिता से हुआ
श्री. ईश्वरदासजी की पुण्यस्मृति में आयोजित
इस महोत्सव का समापन समारोह शब्द

क्र.सं.	नाम	कक्षा	पुरस्कार
1	प्रीति जीवराजका		S.Y.J.C.
2	अपूर्व शाह		S.Y.J.C.
2	भाविनी परीख		F.Y.B.Com.
8	स्वाती काबरा		F.Y.B.Com.
3	वसुधा परवाल		T.Y.B.Com.
7	विजय गड़नी		F.Y.B.Com.
7	पारुचम पाठक		T.Y.B.Com.
10	रवींद्र प्रभू		S.Y.J.C.
12	मनीष टेंबे		T.Y.B.Com.
15	मनीषकुमार सिंह		T.Y.B.Com.
23	गोपाल गड़नी		T.Y.B.Com.
25	पंकज कटरिया		F.Y.B.Com.

अंतरमहाविद्यालयीन पुरस्कार विजेता

कुल पुरस्कार

हो, कल के इतिहासों में फिर से यौवन बदनाम न हो।
इस युग के नौजवानों जगो, तस्मात् बदनाम न

मजबूती है।

होना बहुत जरूरी है, अब तो भूखे पेटों का बागी होना निकलेगा, बार बार निर्वाचन का, एक नया खूनी परिवर्तन नहीं बदलेगा, सत्ता के सिंहासन का, कोई अर्थ नहीं काव्यमयी पंक्तियाँ समर्पित करना चाहेंगी - "कोई सप

इसी सन्दर्भ में, श्री हरिओम पवारजी की कुछ

देखकर सिर्फ एक इन्सान के रूप में देखेंगी।

कयोगा जो इन्सान को हिन्दू-मुस्लिम के कटघरों में न का तलता पलट देगा और ऐसी राजनीति का निर्माण जकरत है। एक ऐसा इंकलाब जो इस अनैतिक राजनीति इस स्थिति को बदलने के लिए एक इंकलाब की

कदवाचन प्रस्तुत बना दिया है।

भारत की राजनीति को उसके धर्म के पथ से हटाकर सके। कपटी विचारों तथा दबावों के परिपोषण ने ही अभिलाषा जिससे हम पूरे राष्ट्र को एकता के सूत्र में बाँध के साथ लड़कर उन्हें परास्त करने की दृश्य तथा तीव्र रहने का। लेकिन इन सबसे ऊपर है साम्यवाहिक मतभेदों राजनीतिज्ञता। अपने विचारों, धर्म तथा नीतियों पर अडिग और इसके लिए आवश्यक है कुशल और सही समझ। हालाँकि यह कार्य कठिन है लेकिन असंभव नहीं नेताओं का खूनी खेल न बनकर देश के हित को सर्वोपरि आज हमें ऐसी राजनीति की आवश्यकता है जो

महज एक कठपुतली बन कर रह गए है।

धष्ट नेताओं के गुलाम है। हम इन नेताओं के हाथ में अब। पहले हम अंग्रेजों के गुलाम थे और आज हम इन की जिन्दगी जी रहे है। न हम पहले स्वतंत्र थे और न ही के नाम पर हमारा शोषण हो रहा है। हम आज भी गुलाम राजनीति में जीति रही ही कहाँ ? सिर्फ राज्य है। प्रजातंत्र आज कौन सा हक रह गया है जनता के पास ? आज एक प्रजातंत्र देश के नागरिक है। परन्तु कहाँ है प्रजातंत्र ? हम भारतवासी इस मिथ्या में जी रहे है कि हम

आप ? कृष्ण हमसे से ही किसी को बनना होगा।

कर सके। कौन बन सकता है वह कृष्ण ? आप, आप या एक कृष्ण की जो इस युद्ध में विजय पाने का मार्गदर्शन

और लाचार हो गया है। आज के पांडवों को प्रतीक्षा है
न बैठे है और हमारा कर्तुन धृतराष्ट्र की तरह अंधा
राज्यी महाभारत का कुक्षेत्र बना दिया है। वे खुद शक्ति
राज्य को अपनी सत्ता के प्रतीक में धर्म के नाम पर होने
भी अनैतिकता से प्रयोग किया है। उन्होंने इस धर्म निरपेक्ष
आज के राजनीतियों ने धर्म जैसे नैतिक मुद्दों का

। इसका निम्नतर कौन है ?

राज्यों के राज्यों में बढ़ना चाहिए था आज राज्यों पर बह रहा
इन्सान का खून करने पर मजबूर कर दे। वह लहू जा
गाई की भाई का, दोस्त को दोस्त का, तथा इन्सान को
की उपलब्धियाँ है ? किस काम की है यह राजनीति जो
राजीवी, भ्रष्टाचार, आपसी मतभेद बस। क्या यही राजनीति
भाम आदमी को दिया ही क्या है ? दंगे-फसाद, महंगाई,
अगर गौर किया जाय तो आज की राजनीति ने
सलिए कि नैतिकता उनकी राजनीति का मुख्य अंग थी।

राज्यी जी को ही से, वे एक सफल राजनेता थे सिर्फ
रूप में राज्य करते थे। उतना दूर ही क्या? लालबहादूर
सम्राट की तरह नहीं बल्कि एक रक्षक तथा हिंसा के
साम्राज्य के चक्रवर्ती सम्राट होते हुए भी लोगों के दिलों
राज्यता पर टिकी हुई थी। सम्राट अकबर पूरे मुगल
राज्य को उदाहरण मिलेगी जिनकी पूर्ण राजनीति केवल
आज अगर हम इतिहास के पन्नों को पलटें तो

राज्यों की तरह इस्तेमाल किया जा रहा है।

हकर एक शातंत्र का खेल बन गई है जिसमें लोगों को
सलिए नैतिकता के विलुप्त होने से राजनीति, राजनीति
अनैतिक गतिविधियों पर केन्द्रित हो कर रह गया है
राज्यों की भावनाओं के साथ खिलवाड़ करना और ऐसी
उद-भेद का इस्तेमाल करके अपनी कुसी कायम रखना,
बर्फक बनाकर अपना उल्लू सीधा करना, साम-दाम-
रही है। आजके नेताओं की नैतिकता सिर्फ लोगों को
राज्य की तीव्र इच्छा। आज राजनीति से नैतिकता विलीन
राजनीति का समन्वित अर्थ है - नैतिकता,
राज्य-बुद्धि, लोगों का विश्वास जीतने की क्षमता, देश

राजिता आर्ष, एक.वा.य.बी.कॉम.

नैतिकता और राजनीति

लिया है जो आने वाले समय की पोशाक, आभूषण देशों में फैशन डिजायनिंग नामक एक नई संस्था ने जन्म धारण कर लेने का बदला ही ले लिया है। दुनिया भर के बालिक चीटियाँ तक रख कर मानो स्त्रियों से अपने परिधान रही है तो पुरुषों ने बाल बढ़ाकर कानों में बाली पहनकर परिधान पहने, बिना चूड़ी, झ्यारिंग के हर क्षेत्र में काम कर सामान तक बदल लिए हैं। खियाँ बाल कटाए पुरुषों के चला है कि पुरुष व स्त्रियों ने अपने परंपरागत फैशन के आज के युग में तो यह शौक इस हद तक बढ़ होती चली गई।

बनाने वाली वस्त्रों भी फैशन की वस्त्रियों में शामिल वहीं धीरे धीरे अनपयोगी किंग अपनी अलग पहचान उपयोगी वस्त्रों ही पोशाक का एक अंग हुआ करती थी, स्वल्प भी बदलते चले गए। प्रारंभिक काल में केवल आधुनिक युग तक की दृष्टि तय की वैसे वैसे फैशन के जैसे जैसे मनुष्य ने उन्नति की और आदम युग से

मन की आनन्द भी प्रदान करता था।

उबटन त्वचा को साफ भी रखता था और खुशबू बिखेरकर होती थी और व्यक्तित्व भी आकर्षक लगाने लगता था। बन जाती है। जैसे मुकट से माथे और कानों की रक्षा भी साथ सुन्दर दिखने की इच्छा को पूरा करने का साधन भी में फैशन की वस्त्रों जगत का ही रूप लेती थी। साथ ही चूड़ियाँ, रत्न आदि फैशन का ही एक अंग थे। हर काल और रानियाँ द्वारा उपयोग किए जानेवाले उबटन, मुकट, आभूषणों की तरह इस्तेमाल करती थी। राजा-महाराजाओं तो स्त्रियाँ उस काल में उपलब्ध रंग बिरंगे पद्यों को अपने माथे पर विभिन्न प्रकार के पक्षी पंख धारण करते थे उसके उदाहरण मिलते हैं। आदम अवस्था में भी पुरुष उसी काल से फैशन भी उसके साथ है। हर युग में हमें जिस काल से मनुष्य के पृथ्वी पर होने के सबूत मिलते हैं, की एक ऐसी कमजोरी है जो युगों युगों से उसके साथ है। अपने व्यक्तित्व से भी अधिक सुन्दर दिखना मनुष्य

पायल काबरा, एम्. वाय. जे. सी.

फैशन

फैशनों की नजर में तेरा कदम होगा। जन्त की गलियों में, परियों के बीच तभी जाके तेरा जन्त में बसर होगा। कर ले वो काम जो पसंद आए उसे कोई देख ना पाए ऐसा तेरा वहाँ हश होगा। एक जा, संभल जा, तू, ऐ सरफिरे नादान, न जाने कब तेरा खतम ये सफर होगा। है बहोत दूर मंजिल तेरी, ये जाने तू शायद, दोबाख में पीने को खून और खाने को जहर होगा। जन्त में खाने को फल और पीने को कौसर क्या देगा जवाब, जब सवाल उभर होगा। दे रहा आज माँ बाप को हर जवाब, तो किसी का दोबाख के वीरानियों में घर होगा। कोई जन्त की मखमली बिस्तर पर, चारों तरफ बस कहर ही कहर होगा। कथामत का बड़ा दर्द-दर्दशत सा मजर होगा,

मुमील इ. मारकडे, टि. वाय. बी. काम.

सफलता या ऐ इन्सान

और आरामदायक भी हो। व्यक्तित्व को निखारे, स्वास्थ्य पर प्रतिकूल असर न करे व्यक्तित्व पर खिलती चीजों के चुनाव की जो अपने सौंदर्य-सामग्रियों व फैशन की वस्त्रियों में से अपने दुनिया भर में रोज बदलती पोशाकों, आभूषणों, फैशन हर युग में था और रहेगा। जगत है तो और आभूषण अच्छे लगेंगे।” यह नहीं जानते कि उनके व्यक्तित्व पर कैसी पोशाकें योग्य है कि “दुनिया के आधे से अधिक लोग अब भी ही साथ जार्ज बर्नार्ड शाँ की ये पंक्तियाँ भी ध्यान देने परिधान और फैशन पर बहुत ध्यान देते हैं। लेकिन साथ लगे। यही कारण है कि हर व्यक्ति, हर महिला अपने को अच्छा लगे और पहनिए वह जो औरों को अच्छा एक बहुत पुरानी कहावत है खाइये वह जो खुद प्रदर्शन करती है और माँदल द्वारा विज्ञापन भी। आदि के डिजायन तय करती है। फैशन - यो द्वारा उनका

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भारतवर्ष माँ सरस्वती की भूमि है। आध्यात्मिक शान जहाँ के कण-कण में व्याप्त है। हम कोई भी कार्य करने के पहले 'ॐ' का स्मरण करते हैं। यह ओंम् ही ईश्वर है, सत्य है, शिवम् है एवं सृष्टर भी। यह इस सत्य का ही तो प्रभाव था कि वाल्मिकी का जन्म हुआ रामायण की रचना के लिए। चाहे राम-रावण युद्ध हो, या फिर कौरव व पांडव-युद्ध, या फिर कृष्ण व कंस के बीच का युद्ध हो, वस्तुतः यह लड़ाई सत्य और असत्य की ही थी जिसमें सत्य की वनवास हुआ, सत्य को कष्ट हुआ, सत्य का बलिदान हुआ पर सत्य कभी पराजित नहीं

होता है। भारतवर्ष माँ सरस्वती की भूमि है। आध्यात्मिक शान जहाँ के कण-कण में व्याप्त है। हम कोई भी कार्य करने के पहले 'ॐ' का स्मरण करते हैं। यह ओंम् ही ईश्वर है, सत्य है, शिवम् है एवं सृष्टर भी। यह इस सत्य का ही तो प्रभाव था कि वाल्मिकी का जन्म हुआ रामायण की रचना के लिए। चाहे राम-रावण युद्ध हो, या फिर कौरव व पांडव-युद्ध, या फिर कृष्ण व कंस के बीच का युद्ध हो, वस्तुतः यह लड़ाई सत्य और असत्य की ही थी जिसमें सत्य की वनवास हुआ, सत्य को कष्ट हुआ, सत्य का बलिदान हुआ पर सत्य कभी पराजित नहीं होता है।

यह शब्द उस गायत्री का दोहराता है जहाँ सप्तऋषी अशोक की प्रार्थना ने सर्वमृत मृत्यु से अमृत का, अधिकार से प्रकाश का रास्ता दिखाया, जब संसार युद्ध व मानव के विनाश में मशगूल था तब भारत ने ही संसार में 'सत्य' की कल्पना की साकाररूप प्रदान किया था। अशोक ने भलेही अपने जीवन काल में कई राज्यों को जीता हो पर बाहर रखकर गली के बच्चे - बच्चे को भी यह जानना चाहा हो कि सिकन्दर खाली हाथ आया था और खाली हाथ चला गया है।

वर्षों से चले आ रहे असत्य पर विजय पाना ठीक वैसा ही है जैसे वर्षों के घनघोर अंधारे पर दीपक की एक छोटी सी लौ का विजय पाना।

भारत पोषण है सत्य का,

परिचायक है सत्य का,

अतः सत्यमेव जयते।

'सत्यमेव जयते' केवल दो शब्द नहीं है वरन्

भारतीय संस्कृति, लोककला व भारतीय इतिहास के विचारों का घनीमूर्त दर्शन है। यह भारतवर्ष का आर्द्रना है

। जहाँ संसार माया, मोह व असत्य में जी रहा था।

यह शब्द उस गायत्री का दोहराता है जहाँ सप्तऋषी

अशोक की प्रार्थना ने सर्वमृत मृत्यु से अमृत का, अधिकार

से प्रकाश का रास्ता दिखाया, जब संसार युद्ध व मानव के

विनाश में मशगूल था तब भारत ने ही संसार में 'सत्य'

की कल्पना की साकाररूप प्रदान किया था। अशोक ने

भलेही अपने जीवन काल में कई राज्यों को जीता हो पर

बाहर रखकर गली के बच्चे - बच्चे को भी यह जानना

चाहा हो कि सिकन्दर खाली हाथ आया था और खाली

हाथ चला गया है।

यह शब्द उस गायत्री का दोहराता है जहाँ सप्तऋषी

अशोक की प्रार्थना ने सर्वमृत मृत्यु से अमृत का, अधिकार

से प्रकाश का रास्ता दिखाया, जब संसार युद्ध व मानव के

विनाश में मशगूल था तब भारत ने ही संसार में 'सत्य'

की कल्पना की साकाररूप प्रदान किया था। अशोक ने

भलेही अपने जीवन काल में कई राज्यों को जीता हो पर

बाहर रखकर गली के बच्चे - बच्चे को भी यह जानना

चाहा हो कि सिकन्दर खाली हाथ आया था और खाली

हाथ चला गया है।

यह शब्द उस गायत्री का दोहराता है जहाँ सप्तऋषी

अशोक की प्रार्थना ने सर्वमृत मृत्यु से अमृत का, अधिकार

सत्यमेव जयते

बन्दा सुरेश प्रहिल, एस.वाय.बी.कॉम.

रामचन्द्र कह गए सिय से,

ऐसा कल्याण आणा,

इस जुगाना दाना तिनका,

कौवा मोती खाणा।

सच्चे का मुँह काला और झूठे का बोलबाला,

वसुधै कुटुम्बक इति।

सभी जाहूँ जाहूँ यही बात गुँज रही है और यह मेरे जैसे

जो लोग लोग ही नहीं बरन स्वयं श्रीराम ने भी हजारों

घण्टों, पहलें यह बात कर दी थी। पर आप और हम सभी

अपने ही है कि कलियुगी कौवे को भले ही मोती मिल जाए,

अपनी ही वह उस मोती को खा जाय पर वह उस मोती को

कर नहीं पाणा।

सत्यता का अनेकों नरे लगाने के बाद भी यह

बो है कि जब कभी भी सत्य और झूठ में चुनाव करना

होता है हम झूठ की ही तरफ ज्यादा आकर्षित होते हैं।

आ क्यों होता है ? वस्तुतः हम जानते ही नहीं है कि

सत्य है क्या? सत्य वह शब्द है जो स्वयं परिभाषित होते

में भी आधुनिक मनुष्य के लिए विस्मय की परिधि में

होता है। आज की सामाजिक व तत्कालीन विभिन्न क्षेत्रों

में परिस्थितियाँ मनुष्य को यह सोचने के लिए मजबूर

कर देती है कि क्या सत्य की ही जीत होती है।

आज चारों ओर असत्य एवम् अधिकार का माया

माल फैला हुआ है, मनुष्य की असत्यवादिता उसके

चित्र को विनाश के गर्त की ओर ले जा रही है। चाहे

जनीत हो या हमारे स्वयं का दैनिक जीवन, हमने सत्य

मिथ्या को अपना कर मन की शांति और आपस के

जीवन रुपी साफ जल में,

असत्य की गर्द मत फेंको,

सत्य में ही जीत है,

जीवन से यह सीखो।

दुलना में निम्न है ।

हमारा देश आज सारे देशों से अच्छा है या सारे देश की राक्षस शर्मा में आंतरिक्ष पर जाकर तो कहीं, पर क्या "सारे जहाँ से अच्छा हिंदोस्ता हमारा" यह वाक्य

विकास शिक्षा, एस्.वाय.जे.सी.

क्षक या भक्षक

"सत्यमेव जयते" ।

है कि यही सत्य की सबसे बड़ी जीत है -

कचोटता है कि वह असत्य है तथा उसे यह अनुभव होता नहीं बूटा पाता क्योंकि उसका आत्म चिन्तन सदैव उसे असत्य जीतकर भी सत्य के बल को नकारने की हिम्मत दृष्टा हुआ है और यही आपकी सबसे बड़ी जीत है । अतः आपकी वीरता का लोहा मानता है, तो वह जीतकर भी आपका शत्रु बल में आपसे जीत भी गया हो पर यदि वह यह होगा कि 'हार' है क्या? सच बात तो यह है कि यदि हारता नहीं" वाली बात से सहमत न हो परंतु हमें जानना असंभव तो नहीं है । हो सकता है कि आप "सत्य कभी विषमता भरी जिन्दगी में सत्य को अपना नाम कठिन है पर अहिंसक स्वतंत्रता प्रदान कराई । निस्सन्देह आज की है - यही इसका मूलमंत्र है । बापू के सत्य में ही तो हमें भय हार का एकमात्र कारण है पर सत्य तो निष्पक्ष

खोया पर सत्य पराजित नहीं हुआ ।

सुकरात ने विष का प्याला पिया, गांधी ने सत्य की गोली खायी, सत्यावादी हरिश्चंद्र ने अपना परिवार

प्रेम के रूप भी, दोनों को ही ईश्वर प्राप्ति होती है ।
चाहे वह गुलामी की भक्ति के रूप में हो या मीरा के सच्चे नहीं। हमारे देश में सत्य ही सब कुछ है, वही ईश्वर है, लिए अंगारों पर चलना पड़ा, कष्ट सहें पर सत्य हारा हुआ । माँ सीताजी को भी अपनी सत्यता साबित करने के

दूसरी चाल का मोहरा बनाया जाता है ।

नहीं तो फिर जनता को अपना घर भरने के लिए किसी कृपा की तो जनता की सेवा में कुछ पैसा खर्च हो जाता है खलम हो जाता है, इसके बावजूद अगर हमारे नेताओं ने लेते हैं, या फिर धीरे-धीरे वह नीचे वालों की सेवा में निकलते ही कुछ ऊपर वाले लोग अपनी सेवा में लगा "नेतासेवा" में खलम हो जा जाता है अर्थात् यह पैसा कहाँ है ? यह पैसा कहीं जाता नहीं है बल्कि यह गए खर्च के खर्च । आखिर फिर यह पैसा जाता जाती है नहीं तो फिर "हमारा नेता महान" हम बस रह कभी-कभी यह मद कुछ हिस्सों में हमारे पास पहुँच भी भेजे जाती है, और अगर हम भयवान निकलें तो कभी-कभी उसे सार्थक बनाने के लिए आर्थिक मदद भी हमारे समाज के लिए वादे ही नहीं होते बल्कि केवल वादा करी, पर निभाओ मत ।

वर्तमान भारत का "वादा नियम" कहा जा सकता है कि करने के लिए होते हैं निम्नाने के लिए नहीं जो कि हमारे समाज से वादे तो बहुत करते हैं लेकिन ये वादे केवल दर-दर की ठोकर खाता रहता । ये हमसे तथा हमारे रोटी, कपड़ा तथा मकान के लिए मोहताज होता या अगर कर रहे होते तो हमारा समाज आज इस तरह न ये नेता तथा समाज सेवक हमारे समाज की सेवा

रक्षा कर रहे हैं ?

लेकिन क्या ये आज हमारे देश की या हमारे समाज की रक्षा कर सकते हैं अर्थात् ऐ ही समाज के रक्षक हैं, लोगों का भविष्य उज्वल बनाए । ऐ लोग इन लोगों की समाजसेवकों का फर्ज बनता है कि वे आगे आए तथा इन पाना असंभव है । ऐसे में हमारे देश के नेताओं तथा पाना असंभव है । जैसे मैं हमारे देश की एक भी किरण आप से अंधेरे में है जिससे आशा की एक भी किरण पूर्ण भी बदतर जिंदगी व्यतीत कर रहे हैं । उनका भविष्य पूर्ण कितने भूखे, गरीब, लवारिश तथा अनाथ लोग मीत से के अंदर झांकने की कोशिश की है कि इस भारत के अंदर अच्छा भी लगाता है लेकिन क्या कभी किसी ने इस भारत में अच्छा भी लगाता है तथा सबको

करने को तो यह वाक्य सब कहते हैं तथा सबको

जाता है। कोई अपने प्रांत में पशुओं का चारा खकर ही अपना पेट भर रहा है। फिर क्या हर दिन समाचार पत्र में आया कि सी.बी.आई. उनकी जांच में है। लेकिन होता कुछ नहीं है वह सी.बी.आई. ऑफिसर देश भक्त होने बजाय नेता भक्त होता है। फिर मुझे वही पुराना गाना याद आता है -

“बहुँ डाल-डाल पर सोने की चिड़ियाँ करती है बसेरा
 वह भारत देश है मेरा।”

इसी गाने को नए अंदाज में गाने के लिए मेरा मन लालायित है -

‘बहुँ डाल-डाल पर सी.बी.आई. और पात-पात पर
 नेता करते है बसेरा वह भारत देश है मेरा।’

ये हमारे देश के गद्दर है लेकिन फिर भी इन्हें कोई सजा नहीं मिलती। जेल में जाते है लेकिन वह तो इनके घर के समान है क्या कुछ नहीं मिलता इनको ?

में तो कहता हूँ कि ऐसे नेताओं को कड़ी से कड़ी सजा देनी चाहिए। लेकिन इन्हें सजा दे भी कौन, आखिर सब तो है एक ही थाली के बैंगन। आनेवाला नेता भी यही करेगा।

अंत में मैं आप लोगों से ये चंद पंक्तियाँ इनके बारे में कहना चाहूँगा।

इनसे करना कभी न मिलेगा
 देते ये सबको धोखा भाई
 इनके बारे में ही चलती रहती
 दुनिया बस खड़ी सुनती रहती

एक बार बने नेता ये कि -

पूछे हमसे भाई गुम हो कौन
 ये भरे दोस्ती इनकी इस दुनिया में
 रहना न गुम कभी भी मौन
 कभी न करना इन पर भरोसा
 ये खाते है पशुओं का चारा
 जो खा सकता है पशुओं का चारा
 वह क्या बनेगा रक्षक हमारा।

ये केवल हमें धोखा ही नहीं देते बल्कि, हमारा प्लान करने के लिए हमेशा तय रहते है। हमारी कमर बंधकर ये ऊँचा उठने की कोशिश करते है, तथा देश अंदर आगे बढ़ने के बारे में शायद ही कभी इनके मन में आता हो। इन्हें हम इस हाल में रक्षक कहे या माना जाता है। इन्हें हमें एक एक पक्षक कहे या आबकल जहाँ देखो एक न एक धोखा हमारे मन आता रहता है। हर एक धोखे में एक न एक नेता को सेवा नाम बड़े अभिमान के साथ लिया जाता है। हर नेता धोखे के साथ नया रूप में जन्म लेता है। आजकल नेता समाज तथा देश की सेवा या देश की उन्नति के लिए नहीं बनें बल्कि अपनी ही दर पीढ़ी को आर्थिक सम्पन्न करने के लिए नेता पर ले जाने के लिए नेता नहीं बनें बल्कि अपनी अपने दादा परदादा के भी अस्मान न पूरे करें।

हमारा आज का समाज कब किस नेता के भक्षण अंदर आ जाए यह कोई नहीं जानता। ये नेता किसी भी मान से कम नहीं होते। मैं एक दिन चुनाव समय में तो किसी नेता का भक्षण सुनने बैठा था, उन्होंने अपने क्षेत्र में सुधारने के लिए एक से बढ़कर एक वादे लेकिन बम रहें मानों के बाद उन्होंने सारे वादे रेत खींची हुई आँसू में पिटाकर सबकी आशाओं पर पानी फेर दिया।

क्या यह मान से पहले तो अनजान आदिमियों से खिदकर पहचान के बाद लेकिन चुनाव जीतने के बाद जाने-पहचाने हुए नेता के सबसे पहले अपना घर भरे तथा गरीबों का भक्षण करने के सबसे पहले यही सोचता है कि वह कौनसा एक बार कोई आदमी नेता बिसी ऊँची जाहद पर आदिमियों का भी नाम भूल गए।

कर सकता है और अपने कुछ गि़बनों के 'सोने की चैन' पैसों के सहारे वह अपने उपस्थिति पत्रिका को परिवर्तित माप और सभी होटलों के नाम उसे अच्छी तरह याद है। रहने लगता है। पढाई की क्या बात करें, सड़कों का पूरा सुंदर नगर गार्डन के वह सभी लेक्चरर्स में वह उपस्थित की आजादी उसके मन में नई उमंगें उत्पन्न करती है। महाविद्यालय में प्रवेश होता है। शाहरख खान की 'दिल' होगी। इसी बात को परिपूर्ण करते हुए वह आगे चलकर होता है तो प्रगति के दरवाजे उसके लिए सदैव खुले हो पर अगर वह 'स्कूल विटिंग फंड' में बढचढ के हिस्सा लेने लगता है। भलेही उसकी उपस्थिति संतोषजनक न होने के लिए पढाई का सहारा न लेते हुए पैसों का सहारा शिक्षा प्राप्त हो जाती है। फिर वह बालक पास या प्रमोट बस इसी पल से उस बालक के जीवन में भ्रष्टाचार की पाठशाला की सेवा में डोनेशन उपस्थित करना होगा। पाठशाला में प्रवेश लेना है तो पहले उनके मातापिता को आज अगर चार साल के नन्हे से बालक को

“शिक्षा में भ्रष्टाचार या भ्रष्टाचार की शिक्षा”

हमारे सामने प्रश्न उत्पन्न होता है। हमारे कदम २१ वीं सदी की ओर आग्रसर हो रहे हैं तब हम उस घटना को आज तक कोस रहे हैं। आज जब भ्रष्टाचार का प्रतिबिम्ब नजर आया और शायद इसीलिए गुरुदक्षिणा के रूप में माँग लिया, उस समय शिक्षा में प्राचीन काल में जब गुरु ने अपने शिष्य का अंगुठा गड़ा। गड़ा, अरे। अब तो उठो दोस्तो हमारी शिक्षा खतरे में आ भ्रष्टाचार की काली घटाएँ चारों ओर देखो छा

— पकब कटरीया (एफ. वाय. बी. कॉम.)

शिक्षा की शायद या शिक्षा

गियों की तरह गुरुहें गुनगुना लेता हूँ मैं कभी कभी अपने नामों में डालकर गुरुहें दोस्तों में सिमा देता हूँ मैं कभी कभी। मुझे वाबस्ता भसवाइया बेसफा हो गई अब तो तैरे गम को पीने के लिए मैखानों में पनाह लेता हूँ मैं कभी कभी खूदा न करे कि जमाने को पता चले मेरी खामोशी का तर्क करते हैं। मन साफ करे तर्क से खदरक उसी प्रकार हम भी है। पना को डे प्रिय

— मनोजकुमार सिंह 'प्रियतम' (टी. वाय. बी. कॉम.)

कभी - कभी

भ्रष्टाचार को बहूत पीछे छोड़ आये है। वही खड़ा 'भ्रष्टाचार की शिक्षा?' क्योंकि हम शिक्षा में जिसका भविष्य भ्रष्टाचार ने बनाया है और शायद प्रश्न जाता है। आज वह बालक देश का भविष्य बना रहा है। अजब जो विद्या की अर्था उठते हैं उसेही विद्यार्थी कहते पहले जो विद्या को ग्रहण करते उसे विद्यार्थी कहते हैं प्रथम क्रमांक से उत्तीर्ण होता है। सिलसिला शुरू होता है और अन्त में वह पूरे महाविद्यालय सामने खड़ा हो जाता है। पेर फुटने लगते हैं, नकल का फिर एक दिन परीक्षा का डरावना सपना उसके ही है। की माँग को भी वह पूरा करने की क्षमता रखता है और शायद इसीलिए महाविद्यालय में उसका दबदबा भी अच्छा

होता है जब हम रोते हैं, बिलखते हैं और हमारी संवेदनाएँ केवल अपने शरीर तक ही सिमित होकर रह जाती हैं।

इंसान अब एक उत्पाद बन गया है

भौतिकता की भीड़ में बिक गई है भावनाएँ

जल की मछली की तरह

तर्क के जाल में उलझकर रह गई है

हमारी संवेदनाएँ

रिश्ता

— मनोजकुमार सिंह 'प्रियवत'

(टी. वाय. बी. कॉम.)

दिल की बातों को कही क्या होठों पर लाना ज़रूरी है ?

जिस रिश्ते का नाम मैं भी नहीं जानता शायद,

कही क्या जमाने को वो बताना ज़रूरी है ?

कुछ लम्हे जो हमने बाँट लिए मिलकर

वक्त से चुपके चुपके

कही क्या वो लम्हे लौटाना ज़रूरी है ?

दो बातें गुमने कह दीं, दो बातें मैंने सुन ली जिंदगी की,

कही क्या उसके मरने लोगों को समझाना ज़रूरी है ?

उसने मुझे अपना समझकर मेरे सामने ही रो लिया

कही क्या उसे गुन्हारे सामने भी रुलाना ज़रूरी है ?

मुझे उससे हमदर्दी है क्योंकि, गमों से रिश्ता मेरा भी है

कही क्या इस जहाँ में रहने के लिए

बेदर्द हो जाना ज़रूरी है ?

गुम जो कही कही भी रिश्ता मैं मान लूँगा दिल से

पर क्या यकीन मेरा कि वो रिश्ता मैं निभा पाऊँगा उधर

कही क्या साथ चलने के लिए हथियों में हाथ होना

ज़रूरी है ?

जिस रिश्ते बताना ज़रूरी है ?



मनुष्य एक संवेदनशील प्राणी है। इसका यह अर्थ कि अन्य प्राणियों में संवेदनशक्ति नहीं होती। सर्प, भूँष, घाँव इत्यादि को तो हम भी महसूस करते हैं। हम भी स्वयं को प्रतिकूल और जानवर जानवर भी, हम भी स्वयं को प्रतिक्षेपित और जानवर प्रतिक्षेपितियों से महसूस रखने की कोशिश करते हैं। जो विर मनुष्य और जानवर की संवेदनशक्ति में या जाति यह कौन सा मुलभूत अंतर है जिसने भविष्यों को नियत तथा हैवानियत जैसे दो शब्दों को हमारे संवेदनशक्ति में जगह देने पर मजबूर किया है।

— मनोज सिंह (टी. वाय. बी. कॉम.)

तर्क-जाल और संवेदनाएँ

हम भी दुर्घटना या हादसे के बारे में तब तक बातें करते हैं, बहस करते हैं, तर्क करते हैं, जब तक कि हमारा अपना कोई प्रिय उसमें न हो, पर जब कोई अपना उस में

हम मनुष्य हैं ना इसलिए हम केवल बहस करते

तर्क करते हैं। जिस तरह सत्ताधीन पाटी तर्क से अपना

हमन साफ करना चाहती और विरोधी दल अपने बहस

तर्क से खुद को लोगों का हितैषी साबित करना चाहती

क उसी प्रकार हम भी केवल बहस करते हैं, तर्क करते

इंसान से जानवर बन गए हैं ?

पर हमारे अंदर का आक्रोश मरता जा रहा है, तो क्या

हम कर पाते हमारे अंदर की शक्ति क्षीण होती जा रही है

जो के समाचार सुनते हैं पर उनकी वेदना को महसूस

समाचार ही रहे अन्याय अन्याय, भ्रष्टाचार से आहत

परु आज जब रोज के समाचार पत्र में हम अपने

नाम, जिस, बुद्ध, सुकरात और गणेशी को जन्म दिया।

महसूस किया है। यही वह संवेदनशीलता थी जिसने

मान ने सदियों से दुःख, दर्द, न्याय एवं अन्याय

यह संवेदनशक्ति शायद वह संवेदनशक्ति है जिससे

संवेदनशक्ति शायद वह संवेदनशक्ति है जिससे

संवेदनशक्ति शायद वह संवेदनशक्ति है जिससे

संवेदनशक्ति शायद वह संवेदनशक्ति है जिससे

संवेदनशक्ति शायद वह संवेदनशक्ति है जिससे

संवेदनशक्ति शायद वह संवेदनशक्ति है जिससे

संवेदनशक्ति शायद वह संवेदनशक्ति है जिससे

संवेदनशक्ति शायद वह संवेदनशक्ति है जिससे

संवेदनशक्ति शायद वह संवेदनशक्ति है जिससे

संवेदनशक्ति शायद वह संवेदनशक्ति है जिससे

संवेदनशक्ति शायद वह संवेदनशक्ति है जिससे

संवेदनशक्ति शायद वह संवेदनशक्ति है जिससे

संवेदनशक्ति शायद वह संवेदनशक्ति है जिससे

संवेदनशक्ति शायद वह संवेदनशक्ति है जिससे

संवेदनशक्ति शायद वह संवेदनशक्ति है जिससे

संवेदनशक्ति शायद वह संवेदनशक्ति है जिससे

संवेदनशक्ति शायद वह संवेदनशक्ति है जिससे

“जब तक और तब तक”

— राजू कानानी (टी. वाय. बी. काम.)

१. जब तक गुन्हें अपना लाभ और दूसरे का नुकसान सुखदायक प्रतीत होता है, तब तक गुम नुकसान ही उठाते रहेंगे।
२. जब तक गुन्हें अपनी प्रशंसा और दूसरों की निन्दा प्यारी लगती है, तब तक गुम निन्दनीय ही रहेंगे।
३. जब तक गुन्हें अपना सम्मान और दूसरे का अपमान सुख देता है, तब तक गुम अपमानित ही होते रहेंगे।
४. जब तक गुन्हें अपने लिए सुख और दूसरों के लिए दुःख की चाह है, तब तक गुम सदा दुःखी रहेंगे।
५. जब तक गुन्हें अपने को न ठगाना और दूसरों को ठगाना अच्छा लगता है, तब तक गुम ठगाते ही रहेंगे।
६. जब तक गुन्हें अपने नहीं देखते और दूसरे में खूब दोष देखते हैं, तब तक गुम दोषयुक्त ही रहेंगे।
७. जब तक गुन्हें अपने हित और दूसरे के अहित की चाह है, तब तक गुम अहित ही होता रहेंगा।
८. जब तक गुन्हें सेवा करने में सुख और सेवा करने में दुःख होता है, तब तक गुम स्वामी सेवा कोई नहीं करेगा।
९. जब तक गुन्हें देने में सुख और देने में दुःख का अनुभव होता है, तब तक गुन्हें उतम वस्तु कभी नहीं मिलेगी।
१०. जब तक गुन्हें भोग में सुख और त्याग में दुःख होता है, तब तक गुम असली सुख से वंचित ही रहेंगे।
११. जब तक गुन्हें शान्ति में अश्रद्धा और मनमाने आचरणों में रति है, तब तक गुम हारा कल्याण नहीं होगा।

१२. जब तक गुन्हें मायुष्यों से द्वेष और अमायुष्यों से प्रेम है, तब तक गुन्हें सच्चा सुपथ नहीं मिलेगा।
१३. जब तक गुन्हें जात में ममता और भागवान से लापरवाही है, तब तक गुन्हारे बंधन नहीं कटेंगे।
१४. जब तक गुन्हें अभिमान से मित्रता और विनय से शत्रुता है, तब तक गुन्हें सच्चा आदर नहीं मिलेगा।
१५. जब तक गुन्हें स्वार्थ की परवाह है और परमार्थ की परवाह नहीं, तब तक गुम स्वार्थ सिद्ध नहीं होगा।
१६. जब तक गुन्हें बाहरी रोगों से डर है और काम-क्रोधादि भीतरी रोगों से प्रीति है, तब तक गुम निरोगी नहीं हो सकेगा।
१७. जब तक गुन्हें धर्म से उदासीनता और अधर्म से डर लिखाई प्रीति है, तब तक गुम सदा असहाय ही रहेंगे।
१८. जब तक गुन्हें प्रतिशोध से प्रेम है और क्षमा से विनोद प्रीति है, तब तक गुम सदा दुःखी रहेंगे।
१९. जब तक गुम शत्रुओं से घिरे ही रहेंगे। अकृति है, तब तक गुम प्रभु में अविश्वास है, तब तक गुम पर विपत्ति बनी ही रहेगी।
२०. जब तक गुन्हें विषयों में प्रीति और भागवान में अर्पण है, तब तक गुम सच्ची शान्ति से शून्य ही रहेंगे।
२१. जब तक गुन्हें मृत्यु का डर है और मुक्ति की चाह नहीं है, तब तक गुम बार बार मरते ही रहेंगे।
२२. जब तक गुन्हें सत्संग में अकृति और कर्मण में बंधन है, तब तक गुम सत्संग में अशुद्ध ही रहेंगे।
२३. जब तक गुन्हें धर-परिवार की चिन्ता है और भागवान की कृपा पर भरोसा नहीं है तब तक गुन्हें चिंतयुक्त ही रहना पड़ेगा।
२४. जब तक गुन्हें नाविक (जो नाव चलाता है) रूपी सच्चे सद्गुरु नहीं मिलते तब तक गुम सागररूपी संसार को पार नहीं कर सकते और ८४ (चौरसी) लाख जन्म-मरण के फेर से नहीं छूट सकते।

नाचना गाना बतहाशा।
वाहे वो इंग्लिश पोप क्यों न हो,
भले न समझे उसकी भाषा।

स्कूल-कॉलेज की गुठली मारे,

परन्तु देखे फिल्म जो मन मारे,

इन्हें है किस बात की चिंता,

संस्कृति - सभ्यता भाड़ में जाए।

गीता के रत्नोक या कुरान की आयत,

आज किसी के जुवाँ पर नहीं है

चोली या फिर खटिया के गीत गुनगुना,

इनके नजरिए से बिल्कुल सही है।

मरे पड़सौ का एक लड़का है,

हर दम लेता रहता है फिल्मों की डकार

देखकर अभिनेत्री का तन्हा तन्हा

चढ़ जाता है सौ डिग्री बुखार।

एक दिन में पूछ बैठा उस बच्चे से

तू फिल्मों से इतना क्यों दिल लगाता है,

कहने लगा मैं अपनी आँखों से देखता हूँ

उसमें तेरे बाप का क्या जाता है।

लोगों फिल्म देखना मना नहीं,

इसमें कोई गुनाह नहीं,

इसमें कोई गुनाह नहीं,

समाचार सुनो या वो विजपट, जिसमें शान रहे,

बस हमारा समाज न बिगड़ने पाए,

अबल इसका ध्यान रहे।

अंत में 'गंगीला' का यही संदेश है

अपनाओ वही चीज जिससे मानवता का विकास हो,

जिसे अब भी मेरी बात समझ में न आए,

उसका सत्यानाश हो।



श्री. वी. देव्या, आठ में जाओ

— इसभार श्रेष्ठ 'गंगीला'

(टी. वाय. बी. कॉम.)

मार्थ की फिल्म ने छोड़ी चौखामा मस्जिद की,

ना ही मंदिर गया,

व और से प्रवेश किया केबल टी. वी. ने घर घर में,

व लोगों का सर फिर गया।

मुझे लिखाई का बिक करो तो,

मैं बच्चों को आती है नींद,

शमा से अभिनेत्री का ठुमका देखकर

रहो किसी तो उड़ जाती है नींद।

प्रभु मैं ही एकजाम और कामधंध की

बनी है किसको पड़ी है ?

मैं कहते हैं डडी से देखो,

किस तरह वो खड़ी है।

यही हमर का सुकून मिल जाता है,

की चाहें 'जी' चल देखकर

ना। दिखा भी नाचने लाती है

समा में 'जी' चल देखकर।

रहो दिन-रात, सुबह-शाम बच्चे टी. वी. पर

आपनी आँखें सेकते हैं

बसके मुँह में दाँत नहीं

भी मजे लेकर देखते हैं।

गर्जपी टिप्पणियों में देखो इसको उसको,

गर्जपी) गावो, गाओ, बस खिसको - खिसको,

बच्चे तो आखिर बच्चे हैं भाई,

गाम्भी भी करती है डिस्को।

हर घर-घर में देखो यही तमाशा,

— विकास पारीक
प्रथम वर्ष, ज्यूनियर कॉलेज

कीवर्ड और कथन

कहा था इक दिन मैं ने कि
मेरा बेटा अफसर बनेगा,
कीवर्ड में भी इक दिन कमल खिलेगा।

बेटे को कमल बनाना था,

मैं ही खुद कीवर्ड बन गई,

अपने बेटे के लिए वह

जाने क्या-क्या कर गई।

रातों का अधरा दूर होता गया,

कमल अपनी पखुड़ी खोलता गया,

एक दिन वह पूरा खिल गया,

कीवर्ड में रह कर भी

उसे कितना सम्मान मिल गया।

कमल इतना ऊँचा उठ गया,

पर मैं को देखने कभी नीचे न गया,

मामो मैं-बेटे का नाता ही टूट गया।

कवियों ने कमल पर पौधियाँ लिख डाली,

पर बेचारे कीवर्ड पर किस्ती ने नजर तक न डाली,

समाज की नजरों में कीवर्ड बिजुल गिर गया,

और कमल उसी की कोख में जन्म लेकर

इतना ऊँचा उठ गया।

तभी तो कीवर्ड में ए ध्यान,

इतना आकर्षित कर गया कि

उसके गार्ड रंग के सामने

कमल का रंग फीका पड़ गया,

कमल का रंग फीका पड़ गया।

आया।

भारत का नाम, गिनिज बुक ऑफ वर्ल्ड रिकार्ड्स में
और आतंकवाद, दंगे-फसाद के शानदार काम के लिए

से यही बढता जाएगा

शामने से शामगा नहीं

रीकने से रकेगा नहीं

ये दंगा-फसाद, लड़ाई झाड़,

भारत माँ के प्रिय लाल है

शराफत के ये पुतले

क्यों कि खून की नदियों बहानेवाले,

इस देश की धरती, निर्दोषों के खून से लाल है

पूजाब खलिस्तान है।

इसीलिए तो कभी आसाम तो कभी

दंगे-फसाद में ही हमारा कल्याण है

लड़ने में ही हमारी शान है

और सच है, यही शायद कि

आराम से सो रहा है।

और सारा भारत बड़े

पूजाब खून के आँसू सो रहा है

शायद वही दूँसी जाह

कड़ियों की जान

वो है काशमीर जिसने ली है

वो देखो लाशों के ढेर से लदा वह स्थान

हो ! शायद लड़ने में ही इनकी शराफत है

क्या लड़ना इनकी फितरत है

तो कभी धर्म और संप्रदाय के नाम पर

कभी मंदिर तो कभी मस्जिद के नाम पर

क्यों लड़ते हैं, झाड़ते हैं लोग,

लड़ाई - झाड़ा

— विकास पारीक

— विकास पत्नीक

तो क्या बात थी।
शिक्षक : किताबों की गठरी तोरे साथ थी, अगर याद करता
 शिक्षकने पत्र में यह लिख दिया।
 तो क्या बात है।
विद्यार्थी : खजाने की कुंजी तोरे हाथ है, अगर पास कर दे
 पत्र में विद्यार्थी ने लिखा था,
 एक विद्यार्थी का पत्र जब एक अध्यापक जांच रहा था तब

पिता : शुक है, मैंने समझा प्रेशन चाहते हैं।
पुत्री : मैं उससे शादी करना चाहता हूँ।
 पिता : तो अब आप क्या चाहते हैं ?
 से प्यार करता हूँ।

पुत्री : (प्रेमिका के पिता से) मैं पंद्रह साल से आपकी बेटी
 से प्यार करता हूँ।
 मत।

महिला : मेरा लडका कोई फूल नहीं है, उसे सुधिए
 आती है। उसे नहलाकर भेजा करो।
अध्यापक : (महिला से) आपके लडके के शरीर से बदबू

बच्चा : शायद उसी कोट के अंदर है।
महमान : क्यों ? अच्छा गुन्हारे पिताजी कहाँ है ?
बच्चा : माँ, पिताजी के कोट पर डंडे मार रही है।
महमान : बेटा, अंदर कमरे में आवाज कैसे आ रही है।

पहला मित्र : ये यहाँ का डॉक्टर है।
 कौन है ?
दूसरा मित्र : (आश्चर्य से) अरे ये मरियल आदमी
 कोई भी बीमार नहीं।
एक मित्र : देखो मेरा गाँव कितना साफ-सुथरा है। यहाँ

पगल : अंधे ! तोरे बाप ने भी कभी लोटे में मछली पकड़ी
 है क्या ?

डॉक्टर : कहीं, कितनी मछली पकड़ी ?

डॉक्टर चला जाता है। (आधे घंटे बाद) फिर,

पगल : अंधे हो क्या ? देखते नहीं मछली पकड़ रहा
 डॉक्टर : क्या कर रहे हो ?
 डॉक्टर देखकर पूछता है...

मछली पकड़ने वाला काँटा डालकर बैठा दिखता है। डॉक्टर
 बाप सर्व पर निकलता है। तभी उसे एक पगल लोटे में
 एक पगलखाने का डॉक्टर पगलों की हालत देखने के

हैं पर धूमता।

गणेशजी : अरे गधे, अगर मेरे पास मारति होती तो क्या मैं
 शक्ति : भावान, मुझे एक मारति दे दो।
गणेशजी : माँग बच्चा, क्या चाहिए ?
 या होकर उस व्यक्ति को दर्शन दिए और कहा...

क व्यक्ति ने गणेशजी की कठोर तपस्या की, गणेशजी ने

गुण शरु है ले

कायत करने आणो।
 ने वाले क्या खाक,
 क्या खास फरमाणो।
 ली बोली जीजाजी
 कायत करने आज तक, कोई नहीं प्यारे हैं।
 जीजा बोले, गुन्हे तो बहस करने की आदत है।
 पकी दुकान के आगे कफन वाला नजर आता है।
 ली ने कहा तभी तो,
 दवा का असर पाँच मिनट में हो जाता है।
 डॉक्टर ने अपनी साल्ती से कहा,

“अपूर”

वक्त हर अंगार निाल सकता है।
हिमत हो थोड़ा सहने की,
दूध चटान से निकल सकता है,
हिमत हो अंगार कुछ करने की,
(५) हिमत :

फसले घट जाये।
मंजिले न भी मिली तो,
नाकाम हो सकती नहीं,
कोई भी कोशिश कभी,
(४) कोशिश
अपनी बारी के इंतजार में।
उम्र से भी लम्बी कतर में,
आज खड़ा है यहाँ हर इंसान,
जिंदगिदिली का कफन पहनकर,

(३) इंतजार
अपनी ही परछाईं।
परदे बन गई आज
पर अब,
वेब भी होने पर,
सो बनते थे सब,
(२) परछाईं :

है तुमको अपना।
मेरा मन सारा जीवन,
कुछ शीतल बल,
ऐसे में अंगार मिल जाए,
तुम थोड़ा अपनापन।
बाँट सके तो बाँट लो,
जलती धरती और परिश्रम
रापती दीपहरी
(१) अपनापन :

— सीमा कावरा (एस. वाय. बी. कॉम.)

— भूतक —

गुन्हारे दीवानों की महफिल में,
तू तो उससे भी हसीन है।
चांद क्या चीज है ...
शामिल है ...

यह तो हमारी फिरत में,
दीवाना होना,
(२) दीवाना :
नज्म की शकल में।

या
किसी गजल
एक अहसास बनकर उभर आते हैं,
उसके पुरों के निशान,
कहीं कहीं
हैं,
कुछ पता नहीं चलता,
वो कब और कहीं से आती है,
तन्हाई दिखाने नहीं देती,
(१) तन्हाई

— प्रशान्त श्रीवास्तव (एस. वाय. बी. सी.)

— भूतक —

BELIEF IS BRIGHT
HOPE ARE LIGHT, BUT
अरशी रात से उठने वाली है।
आज तो अपनी खुशी या गम की,
तमान्ना दिल की आज पूरी होने वाली है,
उससे जो बी खुशियाँ ली थी, उसको वापस लौटा देगे,
दिया पर हम उसको एक मौका देगे,
मुकाम पर लाकर, इसे भी हम चौंका देगे, उसने हमें नहीं
जिंदगी ने हमें धोखा दिया, हम जिंदगी को देगे, कुछ ऐसे

— हितेश (एफ. वाय. बी. कॉम.)

बस यूँ ही

जो पहले नाचीज हैं
तुम्हारी झील सी आँखों को देख,
बिाने हो गए थे,
कोम...

जब तुम्हें देख
कुछ ऐसे हल्बत करना भूल गये।
में नहीं

यह लडाई क्यों ?

— प्रशांत श्रीवास्तव (एस. वाय. जे. सी.)

यह जिन्दगी है एक दिन की,
हममें तुम रहना सीखो,
आज यहाँ तो कल वहाँ,
यह न मैं ओर तुम जानो,
फिर यह झगड़ा क्यों ?
जो खून जमीन पर क्यों,
लोगों की जान खतरे में क्यों,
लोगों की जिन्दगी में डर क्यों
पहरा क्यों ?
भाईयों की तरह रहते क्यों नहीं
मेरे दोस्त,
जब तक है जिन्दगी,
तुम मौज कर लो,
पर किसी की जान न लो,
घर न उजाडो,
यह जीवन एक संघर्ष है,
इसको खुशी खुशी झेल लो।



वीरता

— पंकज कटारिया (एफ. वाय. बी. कॉम.)

हाँ हम सब वीर हैं,
लड़ने में रणधीर हैं
हमारे नेताओं ने तो बनाया,
हमको तो फकीर हैं
हमारे हाथ में है कटोरा,
उनके मुँह में खीर है,
हाँ, हम सब वीर हैं।
हमारे नेताओं ने तो खींची
शांति की लकीर है
शांति-शांति करके
काटा हमारा सिर है
हाँ, हम सब वीर है।
आज घूम रहे देशद्रोही
बनकर धर्मवीर है
इन्हें सजा तो देनी है
पर हाथों में जंजीर है
हाँ, हम सब वीर है।
हमें नहीं चाहिए खीर,
देश के नसीब में चावल तो हो
कैसे कहुँ, हम वीर है
जब अपने ही हाथों से बरबाद करते,
हम अपनी तकदीर है।
कैसे कहुँ हम वीर है।





कहलाते हैं।

यह है टाट-बाट-टाट उन लोगों का जो 'स्ट्रेंड'

ठोकर लगी, पर फिर व्यर्थ में समय बिताने हैं,

माता-पिता की क्या चिंता, जूता फिर से चमकाते हैं,

पेपर में पढ़कर खुरशी खुरशी लौटकर घर को आते हैं,

हैं,

हो बहाँ कहीं भी, आ जाओ, हम तुमको पास बुलाते

होकर निराशा जब माँ बाप पेपर में छपवाते हैं,

रिजल्ट आउट होते ही घर-बार छोड़ भाग जाते हैं,

पढ़ा लिखा है खाम नहीं पर पास की आस लगाते हैं,

परमीशन अगर मिल गई तो साथ में पर्चा लेते हैं।

क्या करें, विवशा है इन्तहान देने से रुक जाते हैं,

चपरासी में जब नहीं सुनी तो टीचर को फुसलाते हैं,

अटे-डेन्स जब शार्ट हूँ तो दौड़ें भागे जाते हैं

चार-पाँच ले थार साथ में नित्य टहलने जाते हैं।

माता-पिता का पैसा फूँके शौक नये फरमाते हैं,

मुँह में खा पान-स्पेशल फिर चौंकाते पर जाते हैं,

इन्टरवल में समय मिला तो सिगरेट भी सुलगाते हैं,

लीली शर्ट रंगीन सूट कमाल रेशमी ही होगा।

राग बिरंगी जीन्स देखलो चश्मा आंखों पर होगा,

रास्ते में मिल गए थार तो पिक्चर को मुड़ जाते हैं

दो पन्ने की कॉपी लेकर कॉलेज पहुँच जाते हैं

— ललित के. महेश्वरी (एस. वाय. बी. कॉम.)

आज का विद्यार्थी

लिकते देखा है।

जिस जमीन पर पैदा हुए, उसी को मैंने

जाते देखा है

मरने के बाद सभी को मैंने अपने से ऊपर

बात,

कौन अमर पढ़ा लाया है साथ, रह जाएगी केवल

जिस जमीन पर...

देखा है

कितने ही इंसानों को मैंने बस अपने संबोले

क्या अपने सच हुए कभी, हवा के झोंके है सभी,

कहते देखा है,

फिर बी यह तेरा, यह मेरा, इंसान को मैंने

ले जाएँ,

जिस जमीन पर पैदा हुए, कुछ न साथ

को देखा।

मार मैंने उसकी आंखों से बहते आँसुओं

उसे,

आसमाँ था चुप, कोई न था बिकवा

लिकते देखा,

जिस जमीन पर पैदा हुए, उसी को मैंने

— नीरज सांधी (एफ. वाय. बी. कॉम.)

क्या नहीं देखा

ANNUAL DAY



Bhangra Dance

Annual Day Drama



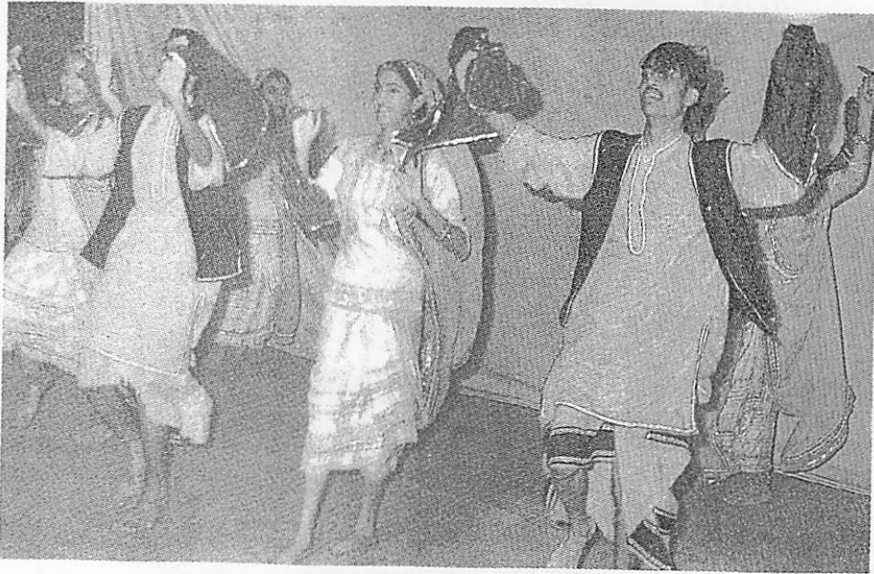
Honourable Justice, Mr. S. M. Jhunjhunwala Guest of honour giving the prize.



Chief Guest, Nav-Bharat Times Editor, Mr. Vishwanath Sachdev delivering the speech on 25th Annual Day.



ANNUAL DAY



←
Balle, Balle, Balle,



⇒
The Chief Guest flanked by other dignitaries at the Annual Day Celebration.



←
Annual Day Traditional Dance



↑ Folk Dance

બઈની જિં
 ધાગે છે સહુ
 પ્રકૃતિ બાટલ
 ધી રહી છે
 શરોની સાથે
 શાખવી છ ર
 શેવા મળે છે
 શેરી વળી વા
 શ્રીજની વાત
 પરંતુ દરેકન
 પ્રેમ :
 પ્રેમ એટલે હું
 તારા સિવાય
 તુજ ભક્તિમ
 તને પામવાન
 તને પામવા
 પ્રેમ એટલે હું
 પ્રભુ તારી ર્વ
 દર્શન દો ને
 મગજ મમં
 મારામાં જ
 પ્રેમ એટલે હું
 જ્યારે જ્યારે

મુંબઈ ની જિંદગી

વિરેન શુભાવત

મુંબઈની જિંદગી, જિંદગી શું જિંદગી !

લાગે છે સહુને એક ખુદાની બંદગી,

પ્રાંતની બાટલીમાં રાતો છે ગાળવી;

ધી રહી છે યુવાનો માં આ ગંદગી,

.... મુંબઈ ની જિંદગી

પારોની સાથે જ્યાંકતો છે માણવી;

રાખવી છે સહુને નિત નવી વાનગી,

.... મુંબઈ ની જિંદગી

જેવા મળે છે અહીં ભાગ્યે જ માનવી;

પ્રેરી વળી લાગે સહુ કોઈને માંદગી,

.... મુંબઈ ની જિંદગી

મીઞની વાતો દરેકને છે જાણવી;

પરંતુ દરેકને રાખવી છે પોતાની વાતો ખાનગી

પ્રેમ એટલે હું નહીં પાણ તું

સચીન પી. ભટ્ટ

પ્રેમ એટલે હું નહીં પાણ તું

તારા સિવાય મને કંઈ ન દીસે બીજું

પુજા ભક્તિમાં રહું હંમેશ મગન

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 દો મને માત્ર એકવાર

મગજ મારું છે આભા તારી છે

મારામાં જ તું છે અને તારામાં જ હું

પ્રેમ એટલે હું નહીં પાણ તું

જ્યારે જ્યારે જોઉં છું હું દર્પણ દેખાય છે માત્ર તારું મુખ

તે જોઈ મને મન થાય છે મારા જીવન નું તારા

ચરણ માં કરી દઉં સમર્પણ

મારી ભાવના તું મારા વિચાર તુ

મારી કલ્પના તું મારી આભા તુ

પ્રેમ એટલે હું નહીં પાણ માત્ર તુ

વિચારધારા

સંગવી પાયલ

તમારી વાણીએ તમારા વિચારોનું પ્રતિબિંબ છે.

તમારું વર્તન એ તમારા વિચારોનું પરિવર્તન છે.

તમારું કાર્ય એ તમારા વિચારોનું બીજ છે.

તમારો ભય એ તમારા વિચારાનો ભ્રમ છે.

તમારું સ્વરૂપ એ તમારા વિચારોનું દર્પણ છે

તમારી નમ્રતા એ તમારા વિચારોની સરળતા છે

તમારો આરામ એ તમારા વિચારોનો વિરામ છે

આજ ની સરકાર

વિરેન શુભાવત

આજની સરકાર; આજની સરકાર,

નથી કરતી કોઈ ની દરકાર,

ભર્યા કરે પોતાના ઘરબાર;

ધન દૌલત ભેગા કર્યા અપાર,

ભૂલી બેઠી છે સદાચાર;

ચારે તરફ છે હાહાકાર,

ફેલાઈ રહ્યો છે ભ્રષ્ટાચાર;

પ્રધાનો કરે છે કૌભાંડો હજાર,

પ્રજા બની બેઠી લાચાર;

ખાવા નથી રોટલો ને 'આચાર'

કરો જલ્દીથી કોઈ વિચાર;

દેશને બચાવો એ જ પુકાર

“સાચું સુખ ત્યાગમાં છે”

કાચરીયા નરેશ ડી.

એક વખત ભતૃહરિ મહારાજને પાંચ દિવસ સુધી ખાવા જ ન મળ્યું. છઠ્ઠે દિવસે તેઓ ફરતાં ફરતાં સ્મશાનમાં ગયા ત્યાં એક મડદું બળતું હતું અને અંગારા ઝગઝગતા હતા. બાજુમાં ત્રણ પિંડ પડેલા હતા. મહારાજ ભતૃહરિએ આ ત્રણે પિંડ લઈ મડદું બળ્યું હતું તેના અંગારામાં મૂક્યા અને શેકી બાટી તૈયાર કરવા લાગ્યા. તેવામાં આકાશ માર્ગે ભગવાન ભોળાનાથ તથા દેવી પાર્વતીજી વિમાનમાર્ગે જતાં હતાં.

ભગવાન શંકરે ભતૃહરિને જોઈ પ્રણામ કર્યા અને બોલ્યા : મહારાજ ! ધન્ય છે તમારા ત્યાગને.

દેવી પાર્વતીજી આ જોઈ કહેવા લાગ્યાં, અરે પ્રભુ ! આપ આમને પ્રણામ કરો છો? તો આપશ્રીથી અધિક તેઓ કોણ છે?

ભગવાન શંકર કહે - અરે દેવી ! સર્વ સંપતિ રાજપાટ, સર્વસ્વનો ત્યાગ કરી બ્રહ્મસુખ સ્થિતિને પ્રાપ્ત કરનાર મહારાજ ભતૃહરિને પ્રણામ કરું છું ધન્ય છે તેઓના ત્યાગને !

આ સાંભળી પાર્વતીજીને તેમના દર્શનની ઈચ્છા થઈ. પ્રભુ ભોળાનાથ તથા પાર્વતીજી નીચે ઉતરી ભતૃહરિ મહારાજ બાટી શેકતા હતા ત્યાં આવ્યા.

ભગવાન શંકરે ભતૃહરિની પાછળ ઊભા રહીને કહ્યું : ભિક્ષાંદેહિ ! આ શબ્દો સાંભળતાં જ ભતૃહરિ મહારાજે ત્રણે શેકેલી બાટી પાછળ હાથ કરી આપી દીધી. બાટી તો આપી પરંતુ પાછળ જોયું જ નહીં ને પાછળ હાથ કરી આપી દીધી.

આ વખતે પાર્વતીજીએ કહ્યું : અરે મહારાજ ! જોયું ભગવાન શંકર સ્વયં પોતે પધાર્યા છે ? માટે આપ

વરદાન માગો.

આ સાંભળી મહારાજ ભતૃહરિ બોલ્યા - માતાજી ! જાણું છું પરંતુ આપના વચનનો અનાદર ન થાય તેથી એટલું જ માંગું છું કે આપ બંને હવે કેલાસમાં પધારો, હતું તે જ ત્યાગ કર્યું, હવે શું માગવું ? ત્યાગમાં જ સુખ છે તે માગમાં નથી.

આ સાંભળી ભગવાન શંકર કહે - દેવી ! જોયું ને આનું નામ સાચો ત્યાગ કોઈ જ અપેક્ષા નહીં. તેનું નામ સાચો ત્યાગ. આથી સાચું સુખ ત્યાગમાં છે.

આ જોઈ દેવી પાર્વતીજી પણ આ મહાપુરુષના ત્યાગને પ્રણામ કરી પ્રયાણ કરવા લાગ્યા.

“તો હું સુખી નહીં થાઉ”

કાચરીયા નરેશ ડી.

જો મારા આવેશ પર મારો અંકુશ નહીં હોય ?

તો હું ક્યારેય સુખી નહીં થઈ શકું.

મારી ગાડી પર એકાદ ઘસરકો થવાને કારણે,

કે ઘરમાં થોડી ચડભડને કારણે,

કે કામમાં આવતી નાની અમથી મુશ્કેલીને કારણે,

કે મુલાકાત થઈ શકી ન હોય એના કારણે,

કે ધાર્યા પ્રમાણે પરિણામ ન આવ્યું હોય ત્યારે,

કે ગડી વગરનાં ચૂંથાયેલા કપડાંને કારણે,

જો મારો આખો દિવસ બગડતો હોય તો,

હું કદી સુખી નહીં થઈ શકું.

જો હું મારી લાગણીઓનો શિકાર

કે મારી ઈચ્છાઓનો જ ગુલામ હોઉં,

અને વધુ પડતી અપેક્ષાઓનો બંદી હોઉં

તો હું ક્યારેય સુખી નહીં થઈ શકું.

‘માનવ જીવન’

કનૈયા એસ. પરમાર

શ્વરે એક હીરાને આપી સુંદર ઘાટ
મુક્યો રઝળતો આપી થોડું જ્ઞાન
હીરાની એક બાજુએ હતી જલધિની રેત
તેની બીજી બાજુથી ઉડી કાળી રેત
શાક થવાને બદલે તેણે નાખી શ્વેત રેત
જીવનભર રંગ રહ્યો શ્વેત.
હીરાનું તેજ ન રહ્યું સૂર્યના તેજમાં
મુરખ તું ફસાયો સંસારી મોહમાં
દેખાયું કશું સિવાય શ્વેત-શ્યામ રેત
જ્યારે વૈકુંઠથી આવ્યું વિમાન હીરો લેવા
કુર્લભ એવો માનવ જન્મ થયો તારો રેત
ફરવા પડશે તારે લખચોરાશી ફેરા

રાગઝાગ ભીંતે સમયની

પટેલ સોનલ વી.

રાગઝાગે ભીંતે સમયની કલરવી ટકટક સદા,
બિંદગીને-મોતને છેડે અડે લોલક સદા
લાગણીના છોડનો કાંટો બને છે શક સદા,
માંગનારા હોઠથી છેટો રહે છે હક સદા
સાથ સાથીનો સતત છે સ્નેહભર એને છતાં,
મેઘને તરસ્યા કરે છે ઉન્મુખ યાતક સદા
એ હજી જન્મ્યો જ ક્યાં છે? પીડમાંનો ગર્ભ છે !
આ જગતને પામવા તો યે રહ્યો ચાહક સદા
ખેલ બાળકનો ગણીને દઈ જુઓ એને બધું,
છે સમંદર, રત્ન દેશે સ્મિતથી અઢળક સદા
માંગણું લીલું બને ના, એમ એની મે’રથી,
એટલે તો આભ પાણી રોતું રહે નાહક સદા.

‘નથી જડતા’

વૈશાલી ઉપાધ્યાય

હું કહેવા માગું છું ઘણું,
પણ શબ્દ નથી જડતા
હું લખવા માગું છું ઘણું,
પણ વાક્ય નથી જડતા
હું સમજવા માગું છું ઘણું,
પણ પ્રશ્ન નથી જડતા
હું જોવા માગું છું ઘણું,
પણ દૃશ્ય નથી જડતા
હું ગાવા માગું છું ઘણું,
પણ તેવા ગીત નથી જડતા
હું ઉકેલવા માગું છું ઘણું,
પણ કોયડા નથી જડતા
થાય છે મને કે આ જગ છ એક કોયડો,
હું ઉકેલવા માગું છું આ કોયડો,
પણ મને તેના કારણ નથી જડતા
હું જાણવા માગું છું કારણો,
પણ મને જવાબો નથી જડતા
હું કરવા માગું છું ઘણું,
પણ મને કાર્યો નથી જડતા
થાય છે મને કે હું રચું એક સુંદર વિશ્વ,
પણ તે માટે મને સજ્જન નથી જડતા
સજ્જન જડે છે તો,
તેમનામાં સજ્જનતા નથી જડતી
હું જાણવા માંગુ છું સજ્જનતા,
પણ તે માટેની સમજાણ નથી જડતી



“જન સેવા એ જ પ્રભુ સેવા”

કાયરીયા નરેશ ડી.

“જનસેવા ગણી એ જ પ્રભુસેવા,
તું તો જગને તારી, તારનારને,
લાખ લાખ વંદનો અમારા.”

નવરાત્રીમાં ગરબે ધૂમતી ગુર્જર રમણીના આ સૂરને સરોદે મારા કાન સરવા બન્યા અને આ લાખ વંદનીને અધિકારી કોણ છે, એ જાણવા મન અધીરું બન્યું. એ પંક્તિઓ બાપુને ઉદ્દેશીને ગવાઈ રહી હતી. બાપુનું જીવન એટલે જનસેવાનું જીવતું જાગતું મહાકાવ્ય. એમને મન તો “જનતા એ જ જનાર્દન!” પ્રભુ અને એના બાળકોમાં ભેદ ન હોય એટલે ‘જનસેવા જ સાચી પ્રભુસેવા માની બાપુએ કેટકેટલી યાતનાઓ ભોગવી? તેઓ લડ્યા, ઝઝૂમ્યા અને આખરે સ્વર્ગ સીધાવ્યા - જનસેવા કાળે. તેથી તો ખરેખર એ પંક્તિઓ કેટલી યથાર્થ હતી!

સંત એકનાથ શિષ્યો સાથે યાત્રા કરતા ચાલ્યા આવે છે. રસ્તામાં દૂર એક પ્રાણી તરસથી તરફડતું દેખાયું. રાણનો પ્રદેશ-પ્રાણી ક્યાંથી લાવવું? તેમની સાથે ગંગાજળની કાવડી પ્રભુની જલધારી અર્થે ભરેલી હતી. પરંતુ પવિત્ર ગંગાજળ આ પ્રાણીને કેમ અપાય? છતાં એકનાથજી એ તરત જ પ્રાણીની ગાંગરો તોડાવીને તે મરતાં પ્રાણીને પ્રાણી આપ્યું. શિષ્યો દોડી આવ્યા, “મહારાજ, આ શું?” મહારાજે જવાબ આપ્યો, ‘ગંગાની સદ્વપયોગ’, શિષ્યો, ‘પ્રાણીમાત્રની સેવા એ જ પ્રભુસેવા છે.’

ભગવાનની પૂજા અંગે અનેક મત-મંતાત્તરો પ્રવર્તે છે. આપણામાં નવધા તેમ જ ષોડશ પૂજા ગણાય છે. અર્થાત્ પૂજાની વિધિ નવ તથા સોળ પ્રકારની હોય છે. કોઈ નૈવેદ્ય થી દેવને રાજી કરે છે; કોઈ ધૂપદીપથી તો કોઈ નામ લઈને, કોઈ મિત્રભાવે, તો કોઈ પિતૃભાવે,

કોઈ પુત્ર ભાવે, તો કોઈ સખી ભાવે ચઢાવે. કોઈ જપ જગાવે છે, કોઈ ભોગ ધરાવે છે, કોઈ વસ્ત્રાલંકારો ચઢાવે છે, અને કોઈ યજ્ઞ કરાવે છે. આમ વિવિધરીતે લોકો પ્રભુસેવા કરવા તલસે છે. ઈસુ ખ્રિસ્તે પણ અમર જીવનનો માર્ગ બતાવતા જનસેવાનો આદેશ આપ્યો છે.

હિંદીના જાણીતા કવિ રહીને પણ ક્યાં નથી કહ્યું, “જો રહીમ દીન હિ લખે, દીનબંધુ.” જનતામાં તેના સુખદુઃખોમાં એક કવિએથી તો બોલી ઉઠે છે —

“મેં દૂંઢતા તુજે થા जब कुंज और वन में,
तु खोजता मुझे था दीन के वतन में

જન સેવાનો માર્ગ સહેલો નથી, તેમાં ફૂલો વેરાયેલા નથી, કાંટા છુપાયેલા છે, જનતાના સેવકે સ્વાર્થને તિલાંજલિ આપવાની હોય છે. ક્યારેક કુટુંબ, સમાજ કે સત્તાધારી વર્ગનો ખૌફ વહોરી લેવાનો હોય છે. ઘણીવાર તો તેમાં જનનું જોખમ પણ આવી પડે છે. ગૌતમે માનવસેવા ખાતર પોતાના હીરક હારનો ત્યાગ કરી આંસુઓની માળા અપનાવી. શ્રી કૃષ્ણે એ જ જનસેવામાં કંસનો ક્રોધ વહોરી લીધો. ગાંધી, નહેરુ, શાસ્ત્રી જેવા મહાપુરુષોએ માનવ કલ્યાણ ખાતર જ પ્રાણોની આહુતી આપી.

જનસેવાનું ક્ષેત્ર ખૂબ વિશાળ છે. આજ લોકો અનેક રીતે રિબાય છે. માણસોને પેટ પૂરતું ખાવા નથી મળતું, કેટલાય બેકાર ફરે છે, અનાથ બાળકોનો આજે તોટો નથી. તેમનાં માટે અનાથાશ્રમોની વ્યવસ્થા કરવી જોઈએ. દુકાળ, રેલ, ધરતીકંપ, રોગચાળો જેવી આફતો માનવ સમાજનું હીર ચૂસી રહ્યું છે. દરેક માણસે બધી રીતે માનવમાત્રમાં દુઃખ દર્દો દુર કરવા બનતા પ્રયત્નો કરવા જોઈએ, તોણે કદી ન ભૂલવું જોઈએ કે

Service to humanity is the service to God.



ક્ષમાપનાનું મહત્વ

શાહ ફાલ્ગુની

ક્ષમા વિરસ્વ ભૂષણં

ક્ષમા આપવી એ આપણે ધારીએ છીએ એટલી હેલી વાત નથી. કોઈ આપણને લાફો મારે ને આપણે પચાપ માર સહન કરી લઈએ એવું ક્યારેય બન્યું છે નહીં! માટે જ ક્ષમા એ વીરોનું આભુષણ છે. ક્ષમા આપવી એટલે કે કોઈને તેના ગુના બદલ માફ કરી દેવું. જો આપણે ખરેખર તો એવી ક્ષમા આપવી જોઈએ કે જેથી સામાનું જીવન બદલાઈ જાય. તેના હૃદય ઉપર અસર થાય. આ માટે પહેલા આપણે આપણા હૃદયને નિર્મળ બનાવવું જોઈએ. કોઈ પ્રત્યે મનદુઃખ થયું હોય તે વેર વિરોધ થયો હોય તો પહેલા આપણે ક્ષમા લેવી જોઈએ. આપણે દરોજ બોલિએ છીએ કે,

“મૈત્રી ભાવનું પવિત્ર ઝરાણુ,
મુજ હૈયામાં વહ્યા કરે.”

આ બોલવા પૂરતું નથી પણ આચરવા પૂરતું છે. આપણા માટે આખું વિશ્વ સમાન ગણાવવું જોઈએ, જ્યાં સુધી આવી ભાવના ન જાગે ત્યાં સુધી સમજવું કે અંતરના ઉંડાણમાં વેરનો કાગ પડેલો જ છે જે આપણને શુદ્ધ થવા દેતો નથી. પરસ્પર ક્ષમા આપવી એ સમ્રતાનું પ્રતિક છે, તેનાથી આપણામાં સારા ગુણો ખીલે છે. આખા વર્ષમાં ક્યારેય પણ આપણા થકી કોઈને દુઃખ પહોંચ્યું હોય કે કોઈ થકી આપણને દુઃખ થયું હોય તો પરસ્પર એકબીજાએ ક્ષમા આપવી અને ક્ષમા લેવી જોઈએ કે જેથી તે વેર આગળ વધે નહીં અને બન્ને પક્ષે મન નિર્મળ બને છે.

આ રીતે, ક્ષમાનો ગુણ ગ્રહણ કરવા તૈયાર રહીશું એવી મંગલ ભાવના સાથે.

ક્ષમાયાચના.

ગુરૂ વંદના

શાહ ફાલ્ગુની

કોલેજ ના શિખરે બોલે,
ગુરૂ બ્રહ્મા ગુરૂ વિષ્ણુ,
શિક્ષા લેતા શિષ્ય બોલે,
ગુરૂ દેવો મહેશ્વરા
પરીક્ષા આપતા પરીક્ષાર્થી બોલે
ગુરૂ સાક્ષાત પરમ્ બ્રહ્મા,
પરિણામ લેતા વિદ્યાર્થી બોલે,
તસ્મૈ શ્રી ગુરૂને નમઃ

મનની વ્યથા

પ્રજાપતિ ભાવેશ

શું વાત કરું હું એમની
એ તો વ્યાખ્યા છે પ્રેમની
શું વાત કરું હું એમની
એ તો મૂર્તિ છે પ્રેમની

શું વાત કરું તારા નયનની
તેમાં ઊંડાઈ છે સાગરની
શું વાત કરું તારા ભ્રમરની
એ તો શોભા છે ઈન્દ્રધનુષની

શું વાત કરું તારા લલાટની
તેમાં વિશાળતા છે આકાશની
શું વાત કરું તારા કેશની
એ તો ઘટા છે અષાઢની

શું વાત કરું તારા ગાલની
એ તો પાંખડી છે ગુલાબની
શું વાત કરું તારા હોઠની
તેમાં મદહોશી છે શરાબની

શું વાત કર તારા હાસ્યની
એ તો વસંત છે વસંતની
શું વાત કર મારા પ્રેમની
એ તો વ્યથા છે મારા મનની

નિષ્ફળતા

આનંદોનો ઉન્માદ દિલમાં સમાતો ન હતો.
નિષ્ફળતાનો સ્વાદ મેં ચાખ્યો ન હતો
પણ શું કરૂં ?!
સ્વપ્ના સાથેનો મારો કરાર તેને મંજૂર ન હતો.
ચાહતું હતું મન અગ્રિમ સ્થાન મેળવવા
બાવડૂ હતું મન અશક્યને પણ શક્ય બનાવવા
પણ શું કરૂં ?!
સફળતા સાથેનો મારો સંગાથ તેને મંજૂર ન હતો.
નિષ્ફળતાની ઊંડી ખાઈના ભેંકાર અંધારા,
ન જાણે કેમ પણ લાગે હવે કપરા,
પણ શું કરૂં ?!
મારા જીવનમાં તેણે કાળો પડછાયો લખ્યો હતો.

શું તું એમ સમજે છે હું હારી ગયો
તારા લખેલા નસીબ સામે હું ભાંગી ગયો
પણ આ દાવો છે મારો તને
બદલી નાખીશ દિશા અનેક વળાંકોની
જ્યાં મારો વિસામો હતો.

“આ દેશને ઉગારો”

કાયરીયા નરેશ ડી.

ભડકી ઉઠે જે આગ,
એને ઠારવા કાળે !
આગળ વધો ને કોઈ,
જેની જરૂર છે આજે !
તક સાધુઓને સમજે,
બુદ્ધિ ભ્રષ્ટ કરી રહ્યા છે !

દુશ્મન છે એ તમારા,
બધાને મારી રહ્યા છે !
મંદિર ઘણાં છે તૂટ્યાં,
મસ્જિદ તૂટી રહી છે !
માનવતા માનવીની,
આજે ઘટી રહી છે !
ક્યામત શું આને કહેવી,
તાંડવ કરી રહી છે !
સંપમાં છે જંપ સાચો,
ખુનામરકી કાં કરો છો !
જીવી ને જીવવા દો,
બે મોત કાં મરો છો !
સમજીને આજ અહિંયા,
રાખોને ભાઈચારો !
આ દેશના છો વતની,
આ દેશને ઉગારો !

વ્યવહાર માર્ગ

“કટાક્ષ”

ટ્રેનમાં મુસાફરી કરતાં યાત્રી પાસે ટી.સી. આવ્યો...
‘તમારી ટિકિટ બતાવો’
શું લઈને આવ્યા હતા? શું લઈને જવાના છીએ?
‘મારે તત્વજ્ઞાનની નહી, ટિકિટની જરૂર છે.’
આ રેલ્વે ય તમારી નથી અને આ ગાડી ય તમારી નથી
‘ટિકિટ બતાવો છો કે નહીં?’
જ્ઞાનીઓને માન-અપમાન બન્ને સરખા હોય છે...
ટી.સી.એ લાફો ઠોકી દીધો...
‘આત્મા કપાતોય નથી.... છેદાતોય નથી....
ટી.સી. શું કરે ?



શું ધર્મ અને સંસ્કારને એક જ ક્ષેત્રીમાં રાખી શકાય

શાહ ફાલ્ગુની

ધર્મ અને સંસ્કાર ને સિક્કાની બે બાજુ કહી શકાય. ધર્મ હોય ત્યાં સંસ્કાર રહેવાનો અને સંસ્કાર હોય ત્યાં ધર્મ રહેવાનો જ છે. કહેવાય છે કે, “વર્ષના ભવિષ્યનો વિચાર કરતા હોય તો દાણા વાવો, દસ વર્ષના ભવિષ્યનો વિચાર કરતા હોય તો ઝાડ વાવો અને છંદગીના ભવિષ્યનો વિચાર કરતા હોય તો જ્ઞાન આપો.” પણ આ જ્ઞાન એટલે કે એવું જ્ઞાન કે જે માનવીને નમ્ર, વિનયી બનાવે એવું જ્ઞાન વ્યવહારીક ન જ હોય એટલે કે ધાર્મિક જ્ઞાન અથવા ધર્મની સાચી સમજણ અને સંસ્કાર આપવા જોઈએ. આમ ધર્મ અને સંસ્કાર માનવીને નમ્ર, વિનયી અને વિવેકી બનાવે છે.

આપણા શાસ્ત્રોમાં, પુરાણોમાં આપણને જેવા મળે છે કે બાળપણથી જ માનવીમાં સારા સંસ્કારોનું સિંચન કરવું જોઈએ અને સાથે સાથે ધર્મનો પણ ખ્યાલ આપવો જોઈએ. માનવીને ભણતર તો બધા આપે છે. પણ ભણતરને યોગ્ય બનાવવા ગણતર પણ જરૂરી છે. આ ગણતર મેળવવા માટે માત્ર ભણતર જરૂરી નથી, તેના માટે થોડીક ધર્મ ભાવના અને થોડાક સંસ્કાર જરૂરી છે. જેમકે રાવણમાં ભણતર હતું તેનામાં ધર્મની ભાવના પણ હતી પણ તેનામાં સંસ્કાર ન હતા. આ સંસ્કારના અભાવને લીધે તે અભિમાની બન્યો અને અંતે રામની સામે હારવું પડ્યું. આમ ધર્મ અને સંસ્કાર એક જ સિધ્ધાંત પણ રહેલા છે. ધર્મને સંસ્કાર વગર ન ચાલે ને સંસ્કારને ધર્મ વગર ન ચાલે. ધર્મ અને સંસ્કાર એકબીજા વગર પાંગળા છે. આપણે ગીતા જોઈએ કે પછી કુરાન જોઈએ કે પછી કોઈપણ ધર્મનો ગ્રંથ જોઈએ બધાનો મૂળભૂત સિધ્ધાંત એક જ છે.

માનવીમાં જન્મથીજ સંસ્કારનો ખજાનો હોય છે. પણ જે આ સંસ્કારને નાનપણથી જ યોગ્ય માર્ગદર્શન ન આપવામાં આવે તો તે મોટા થઈને દુષ્ટ પાપી બને છે. જેમકે વાલ્મીકી ઋષિએ વાલિયો લુટારો હતો. એકવાર તેનો સંપર્ક એક સાધુ સંત સાથે થયો તેનામાં થોડાક સંસ્કારને લીધે તેણે સાધુને નમન કર્યાં. સાધુએ તેને રોજ થોડીવાર રામનું રટણ કરવા કહ્યું પણ તેનાથી રામનું નામ લેવાતું ન હતું પણ જ્યારે સાધુએ તેને ‘મરા-મરા’ નું રટણ કરવા કહ્યું ત્યારે તે રોજ તેનું રટણ કરવા લાગ્યો. અને મરા-મરા નું રટણ કરતા કરતા તેનાથી ‘રામ-રામ’ બોલાવા લાગ્યું એટલે ત્યારથી તેને ધર્મની ઈચ્છા થવા લાગી અને વાલિયો લુટારો વાલ્મીકી ઋષિ બને છે. આમ ધર્મ અને સંસ્કાર માનવીને ચોરથી સાધુ બનાવે છે.

માનવીને ધર્મમાં વિશ્વાસ અને પોતામાં આત્મવિશ્વાસ હોય તો તે ગમે તવું અઘરું કાર્ય પણવારમાં પાર પાડી શકે છે. જેમકે પ્રહલાદને ધર્મમાં અટૂટ વિશ્વાસ હતો પોતામાં જબરજસ્ત આત્મવિશ્વાસ હતો તો તેના પિતા હિરણ્યકશિપુ તેને કંઈ જ કરી શક્યા ન હતા - આપણે ઈતિહાસ તો જાણીએ છીએ કે શિવાજી મહારાજ ને તેમની માતા જીજ્ઞભાઈ નાનપણથી સંસ્કાર આપતી તથા ધર્મની સાચી સમજણ આપતી. હંમેશા વિરતાની કથા સંભળાવતી હતી તેથી નાનપણથી જ શિવાજી મહારાજમાં આત્મવિશ્વાસ હતો અને તેના જ પ્રભાવે તેઓ વિજય પ્રાપ્ત કરે શકતા હતા. આમ ધર્મ અને સંસ્કારના પ્રભાવે ગમે તેને હાર પણ જીતમાં બદલી શકાય છે, કારણકે તેનાથી આપણામાં આત્મવિશ્વાસ વધે છે.

આપણા જીવનને યોગ્ય બનાવવા માટે ધર્મ અને સંસ્કાર અનિવાર્ય છે. પરંતુ ધર્મમાં બાહ્ય-આડંબર જરા પણ ન હોવો જોઈએ. જે બાહ્ય-આડંબર જોવામાં આવે તો અખાના છપા યાદ આવે

“તિલક કરતા ત્રેપન થયા, જપમાળાના નાકા ગયા
કથા સુગી સુગી કૂટ્યા કાન, તોય ન આવ્યું બ્રહ્મજ્ઞાન”
આ ઉપરાંત ધર્મની ચોપડી વાંચવી પુરતી નથી પણ
એ વાંચી તેમાનો બોધ આચરણમાં મૂકવાથી જ આપણે
સાચા અર્થમાં ધર્મને પામી શકીએ છીએ. ધર્મ ગ્રંથોમાં
આવેલી અનેક કથાઓમાંથી આપણે સારામાં સારા
સંસ્કાર પામી શકીએ છે. બાળપણમાં જો માનવીને
સારી વાર્તા સંભળાવવામાં આવે તો બાળપણથી
તેનામાં સારામાં સારા સંસ્કાર પડે છે. આમ ધર્મ અને
સંસ્કાર એકબીજાના પૂરક છે.

ફારસ લોકશાહીનું

“કટાક્ષ”

વડોદરાથી દિલ્હી જવા નીકળેલા ભાંગ પીઠેલા
ચારેક યુવાનો ભૂલમાં દિલ્હીને બદલે મુંબઈની ટ્રેનમાં
ચડી બેઠા સુરત સ્ટેશને ટી.સી. આવ્યો પેલાઓએ
ટિકિટ બતાડી

દોસ્તો ! તમે ખોટી ગાડીમાં ચડી ગયા છો.

કેમ ?

તમારી ટિકિટ દિલ્હીની છે અને આ ગાડી મુંબઈની
છે.

અલ્યા ! તુ લોકશાહીને સમજ્યો છે કે નહીં ?

એટલે ?

આ ગાડી દિલ્હીની જ છે.

કોણ કહ્યું ?

અમે

ભલા માણસો ! વરસોથી હું આ રેલ્વેમાં નોકરી કરું છું..

ગાડી ક્યાની છે એ મને ખબર પડે કે તમને !

‘જો, તુ એકલો છે અને અમે ચાર છીએ આપણે

ત્યાં લોકશાહી ચાલે છે... બહુમતી કહે તે જ સાચું !

બોલ, તું એકલો સાચો કે અમે ચાર સાચા ?’



જીવન શું છે?

સાલવી અમી દિલીપકુમાર

જીવન એક ગ્રંથ છે - એનો અભ્યાસ કરો.
જીવન એક સૌન્દર્ય છે - એની ઉપાસના કરો.
જીવન એક પડકાર છે - એને ઝીલો
જીવન એક તક છે - એને ઝડપી લો
જીવન એક વિષાદ છે - એમાંથી ઊગરો
જીવન એક સ્વપ્ન છે - તેને સાકાર કરો.
જીવન એક કરુણાંતિકા છે - એનો મુકાબલો કરો.
જીવન એક ગીત છે - એનું ગુંજન કરો
જીવન પ્રેમ છે - એને માણો
જીવન એક સાહસ છે - એને કરી જુઓ
જીવન એક યાત્રા છે - તેને પૂર્ણ કરો.

વૈશાખી વાયરા

જેષી મેહુલ

“આવ્યો આવ્યો બળબળ થતો, દેખ જોગી ઉનાળો
વા વૈશાખી પ્રખર વહેતા, ઊડતી અગ્નિઝાળો.

શ્રી ઊમાશંકર જેષી રચિત આ પંક્તિઓમાં -
ધોમધખતાં ઉનાળાનું કાવ્યમય વર્ણન થયું છે.
ઉનાળાની બપોર તથા તેનાં વાયરા પ્રકૃતિનું એક રૌદ્ર
સ્વરૂપ છે. ઉનાળાની બપોરે સૂર્યનો ધગધગતા
અગનગોળા જેવો મળે છે. ઊનાળાની બપોરે સમગ્ર
વાતાવરણ એક ભીષણ ભઠ્ઠી જેવું બની જાય છે.

ઉનાળામાં ખરે બપોરે રસ્તાઓ જાણે પહોળા
થાય છે. અને ગામ ગામ વચ્ચેનું અંતર વધે છે. ધૂળની
ઊડતી ડમરીમાં દૂર દૂરના ખુલ્લા મેદાનમાં મૃગજળનો
ભાસ થાય છે. ચોતરફ બધું શાંત લાગે છે. જાણે આખી
કુદરત રિસાઈ ગઈ છે. શહેરમાં હજીયે વધારે વસ્તી
સમાઈ શકે એવો ભાસ થાય છે. જાણે ઈશ્વરની લીલા
આગળ ચરાચર સૃષ્ટિ તો શું માનવ અને પ્રાણી પણ

બધ થઈ જાય છે.

કાકાસાહેબ કાલેલકરને ઉનાળાના બપોરમાં ગુ કાવ્ય દેખાય છે. તેઓ લખે છે. “તડકો પૂરજેશમાં તો હોય તે વખતે આકાશની શોભા ખાસ જોવાલાયક થાય છે. સવારસાંજ કરતાં બપોરે આકાશનો રંગ કંઈક ઘાછો થાય છે. એથી જ તડકો આટલો શોભે છે. આમાં જો પાતળાં વાદળા આવી જાય તો તો સંગેમરમરની શોભા જોઈ લો. આકાશની સમડીઓ પણ તડકાના સમયાં મઝા માણે છે. જરા યે ઉતાવળ કર્યા વગર ગોળ ગોળ ફરતી એ ઉપર ચડે છે અને નીચે ઊતરે છે, જાણે શાંત સાગરનાં યાત્રી વહાણો.

તે સમયે એટલી બધી ગરમી પડે છે કે માણસ ધાસી જાય છે. થરમોમીટરમાં સ્વસ્થ પડેલો પારો ‘ત્રાહિમામ્’ પુકારતો હોય છે. અને બહાર નીકળી આવવા ઊંચે ચડે છે. ઓફિસમાં કામ કરતો કારકુન અસ્વસ્થ અને બેચેન થઈ જાય છે. અને મનને મારી પોતાનું કામ પતાવે છે. બપોરના ત્રાસથી બચવા માટે ટલેક સ્થળે નિશાળનો અને ઓફિસનો સમય સવારનો જાખવામાં આવે છે. મુંબઈ જેવા શહેરોમાં કે જ્યાં ટીજળીના પંખાની સગવડ હોય છે ત્યાં તો બપોરની ઘડત્તાને મહાત કરી શકાય; પણ બીજાં શહેરોમાં અને ગામોમાં આ આ કુદરતના કોપને શાંત કરવાનો કોઈ માર્ગ નથી. વળી ઉનાળા ના બપોરે નદ્દટકે મુસાફરી કરતા મુસાફરોની વ્યથાનો પાર નથી રહેતો.

મનુષ્યોને જે ઉનાળાનો બપોર આટલો અસહ્ય લાગે તો પશુઓ તોમ જ પ્રાણીઓનું શું પૂછવું? ભેંસો અને ગાયો ગામને પાદરે દોડી જાય છે. અને કાદવભર્યા ખાબોચીયામાં શરીરને ઝબોળી રાખી કંઈક શાંતિ અનુભવે છે. સિંહ અને વાઘ પોતાની બખોલો માથી નીકળી પંખાની ગરજ સારતી ગાઢ વનરાજિઓમાં આરામ લેવા નીકળી પડે છે.

ઉનાળાની ઉષ્મામાંથી બચવા માણસે હાથથી ચાલતા અને વિદ્યુતથી ચાલતા પંખાની શોધ કરી છે. તથા કૃત્રિમ ઠંડી (air condition) ઉત્પન્ન કરવાની પણ

શોધ થઈ છે. તેથી કોઈપણ ઓરડીમાં મધુર શીતળતા ફેલાવી શકાય છે. કેટલાંક ગામોમાં ખસની ભીની સાદડીઓ બારીબારણામાં લટકાવવામાં આવે છે. તેમાંથી મંદ મંદ પવનની શીતળ લહરીઓ અંદર આવે છે અને મનને શાંતિ આવે છે. પણ કુદરતના કોપનું નિવારણ કુદરત પાસે પણ છે. લીલમલીલી કુંજનિકુંજે તેમની શીતળતાથી, તેમના પરાગથી અને ડોલનથી શરીરને શાંતિ આપે છે. તેથી જ આગળ ના ઋષિમુનિઓ તેમના આશ્રમની આજુબાજુ ઝાડપાન ઉગાડતાં. વળી અગર અને ચંદનના લેપની પ્રથા પણ ઉનાળાના તાપમાંથી બચવાને માટેજ થઈ છે.

મધ્યાહનમાં કાવ્યમાં વ્યાકુળતા છે અને ઉગ્રતા પણ છે. તે રૌદ્ર રસવાળું લાગે છે, છતાં તેમાં છાઈ રહેલો રસ શાંત છે. “મધુર કોમળ કાન્ત પદાવલિ” તેની નજ હોય, તેમાં તો અર્થપૂર્ણ, પણ શુષ્ક શબ્દોજ હોય.

“શીદ ને કરું યાદ ?”

રાકેશ બી. શાહ

રોજ રોજ તને યાદ કરી રહતો નથી,
ક્યારેક અરીસામાં જોઈ હસી લઉં છું....
હસતાં-હસતાં પાંપણને ખૂણે ફૂટતાં ઝરાણાંને
દાંતો વચ્ચે હોઠ દબાવી, રોકી લઉં છું....
છતાં જ્યારે એમ લાગે, કે રડી પડ્યો છું !
રૂમાલ હેઠળ આંસું છુપાવી લઉં છું....
પછી - અરીસામાં જોઈ - ઊંડો શ્વાસ ભરી,
માથું ઘૂણાવી લઉં છું, ને ફરી એકવાર તને
ભૂલી ગયો છું...
કહી પોતાની જાતને છેતરી લઉં છું.....
સાયું જ કહું છું.....
રોજ રોજ તને યાદ કરી રહતો નથી
ક્યારેક, અરીસામાં જોઈ હસી લઉં છું..... !!!



એની એનેજ ખબર ?

જ્યોતિ એન. શાહ,

સૂની છે જીંદગી પ્રેમી વગર,
કેટલી છે વિશાળતા પ્રેમમાં, એતો એને જ ખબર...
નિરાશ છે પ્રેમિકા પ્રેમી વગર,
કેટલી હશે, એની વ્યાકુળતા, એતો એને જ ખબર...
સંપૂર્ણ નથી નર નારી વગર,
કેટલી હશે એને જરૂરત, એ તો એને જ ખબર...
મળી છે જીંદગી એતો બધાંને ખબર,
કંઈ ઘડી છે જવાની, એતો એને જ ખબર...

મૃગતૃષ્ણા

કે.પી.

થોડું અભિમાન થોડો ગુસ્સો,
થોડી ઈર્ષાનો છંટકાવ છે.
એ માણસ થોડું નીચે જો,
નીચે દટાયેલ હેમ છે.
જાતભાતનાં ઉધામા કરી,
કોને દેખાડવા જાય છે !
જેની નથી પોતાની પાવલી,
ત્યાં લાખો માગવા જાય છે
કાચી માટીનું વિમાન કરી,
આકાશમાં પાણી શોધે છે
તારી અંદર ડોકું કર,
પાણીથી ભરેલો સમંદર છે
રૂપિયા રૂપિયા કરી કરી,
રાતભર ધંધામાં ઘુરો છે
ઈદ થઈ હવે શોધ પિંજરો,
શું આવાગવનમાં રેવું છે ?

‘માલમિલકત’

લલીત માહેશ્વરી

સંપતિને મેં પૂંછ્યું તારી તાકાત કેટલી?
ઓગે મને પર્વતનું શિખર દેખાડ્યું;
અને સાથો સાથ, મને ખાઈ પાણ બતાવી,
હું એનો સંદેશો ને સમજી ગયો,
સદઉપયોગ કરતાં આવડે તો શિખર
દુરઉપયોગ કરે તો ખાઈ !!!

અપેક્ષા

સંઘવી હેમલ

કેટલાંક લોકો બીજા લોકો પાસેથી ઘણી
અપેક્ષાઓ રાખે છે. એ પૂરીના થતાં ઊંચાનીચા થઈ
જાય છે. આનો અર્થ એવો થાય છે કે આપણે પોતાની
સમન્તિ અને સ્થિરતા બીજા ને ત્યાં જ ગીરો મૂકીયે
છીએ. જીવન-જલ બીજાનું છે. એને મળવા આપણાં
પાત્ર લઈને નીકળી પડીએ એ બરાબર ના કહેવાય.

નિરાંત કાઢી જરાં આટલું વિચારી જો જો.....

જીવન નાની નાની બાબતોનું બનેલું છે.
સત્કર્મ પાણ નાની નાની બાબતથી સંધાય છે. અને
એનાથી જીવનનો સંતોષ મળે છે. સત્કર્મોની સુવાસ
જેમ જેમ ફેલાતી જાય. તેમ તેમ જગત પરનું જીવન
સુવાસિત બને છે. સત્કર્મો જ માનવી ને મૃત્યુનો આનંદ
આપે છે. મૃત્યુવેળા આવા સત્કર્મોનું સ્મરણ માનવી ને
શાંતિ આપે છે.

“દુઃખ માં સાથ આપે તો ઈશ્વર
સુખમાં સાથ આપે તે જીવ.”



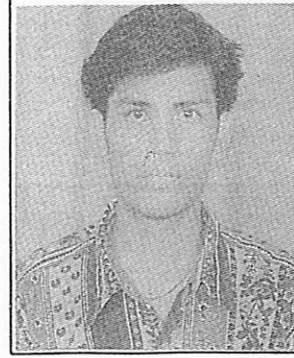
Prize Winners



Dr. Lathakrishnan
M.A.M.Phil.Dip.Ed.Ph.D.

She was awarded the
Ph.D. degree in 1997.

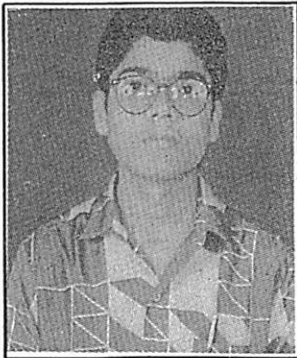
Topic : The dimensions of privatisation



Sudesh S. Tated
F.Y.B.Com. F-66

INTER COLLEGIATE PRIZES

- i) Second prize at Rizvi College in Western Solo Dance. (At Jashn-E-Rizvi)
- ii) Third prize at Bhavan's College in Western Group Dance.
- iii) Third prize at Manali in Impact.
- iv) Second prize at Manali in Western Group Dance.
- v) Third prize in Folk Dance Group Competition at University of Mumbai



Kacharia Naresh D.
F. Y. B. Com. C-13

INTER COLLEGIATE PRIZES

- i) 2nd prize in "On the spot poster competition" at Chetana's H. S. College, Bandra (W), Mumbai - 51 on 11th January, 1997.
- ii) 2nd prize in Poster competition at P. D. Lions College.

COLLEGIATE PRIZES :

- i) Second prize in fine arts in cartooning competition.
- ii) Third prize in fine arts in Handi-craft competition.
- iii) Second prize in fine arts in clay modelling competition.

Prize Winners



Gopal G. Gattani

T.Y.B.Com. A-94

- Best Boy - 1996-97
 - Athletic Champion [Consecutive Five Years]
 - Artist of the year 1996-97.
 - Secretary of Hindi Sahitya Parishad.
- LIST OF PRIZES WON FOR FINE ARTS ASSOCIATION AT INTER-COLLEGIATE LEVEL FOR THE YEAR 1996-97**
- i) First prize in Pooja Thali Decoration at Sophia College.
 - ii) 1st Prize in Garland Making at Sophia College "Kaleidoscope"
 - iii) First Prize in College at Sydenham College (Team)
 - iv) First Prize in Flower Decoration at SIWS College.
 - v) First Prize in Clay Modelling at SIWS College (Team)
 - vi) First Prize in Rangoli at SIWS College (Team)
 - vii) First Prize in Pooja Thali Decoration at Gokhale College.

- viii) First Prize in Flower Decoration at Ghyansham Das Saraf College.
- ix) First Prize in Vegetable Carving at Gokhale College.
- x) First Prize in Clay Modelling at Dalmia Utsav. (Team)
- xi) First Prize in Pooja Thali Decoration at Dalmia Utsav.
- xii) First Prize in Vegetable Carving at Dalmia Utsav.
- xiii) Second prize in Flower Decoration at Gokhale College.
- xiv) Second prize in Vegetable painting at Dalmia Utsav. (Team)
- xv) Second Prize in Flower Decoration at Dalmia Utsav.
- xvi) Third Prize in College at "Dimensions" V. G. Vaze College. (Team)
- xvii) Third Prize in Rangoli at Sydenham College.



Pashchim Pathak

T.Y.B.Com. C-37

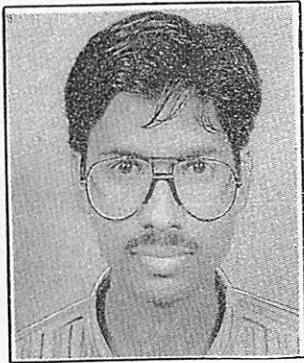
1st prize in Collage Work at Sydenham College (Team)

INTER COLLEGIATE

i) 1st Prize in College

ii) 1st Prize in College

Prize Winners



Laxman G. Singh
T.Y.B.Com. E-59

- iii) 1st prize in T Shirts painting and 2nd prize in Charcoal at Aviskar.
- iv) 1st prize in Clay Modelling, 1st prize in Sketching, 1st prize in Rangoli and 2nd prize in Charcoal at 'ARAMBH' (SIWS)
- v) 3rd prize in Cartooning at Jallos.
- vi) 2nd prize in T-shirts painting, and 3rd prize Clay modelling at Mood in digo.

INTER COLLEGIATE PRIZES

- i) 1st prize in painting at Gokhale College.
- ii) 1st prize in sketching and 2nd in College at T. N. Medical College.
- vii) 1st prize in painting, 1st prize in Rangoli, 1st prize in Clay modelling (Team) and 2nd prize in Cartooning at Dalmia College.



N.C.C. - Miss Nithya Servai receiving certificate from Chief Guest

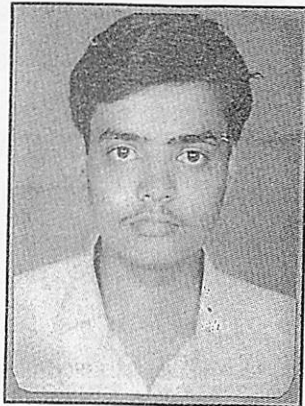
WINNERS OF THE PRIZES AWARDED

T.Y.B.Com.



**Bhauwala Vikas R.
(First)**

T.Y.B.Com.



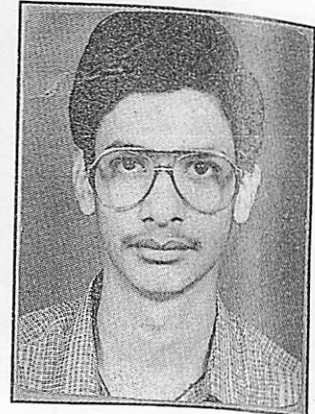
**Todi Sanjay
(Third)**

S.Y.B.Com.



**Kanoongo Nidhi O.
(First)**

S.Y.B.Com.



**Gupta Ashish R.
(Third)**

F.Y.B.Com.



**Shah Sanjay M.
(First)**

F.Y.B.Com.



**Jain Manisha S.
(Second)**

F.Y.B.Com.



**Shetty Neeta K.
(Third)**

F.Y.J.C.

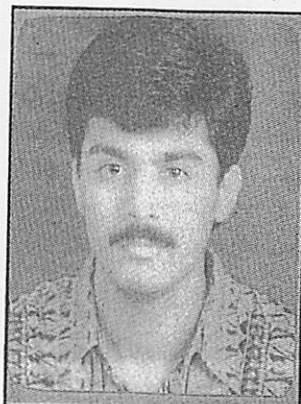


**Deepti S. Paralkar
(Athletic Champion)**

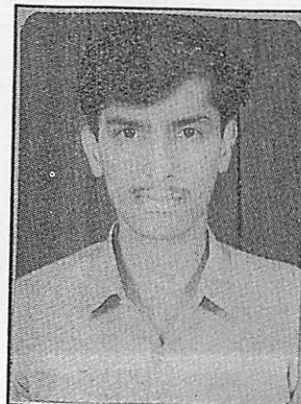
STUDENT - TEACHER COUNCIL MEMBERS



**Juma Gazi
(University Rep.)**

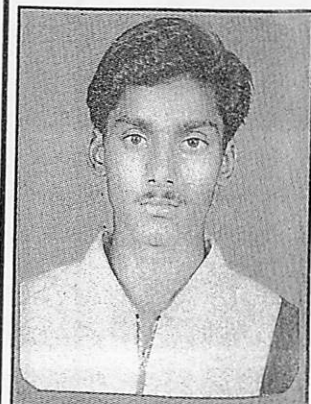


**Sachin Saraf
(General Secretary)**

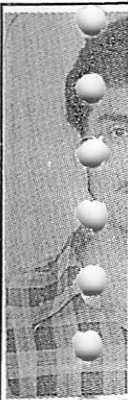


**Rakesh B. Shah
(Committee Member)**

F.Y.J.C.



**Nagendra Dube
(Athletic Champion)**



**Dinesh
(Secretary)**

WINNERS OF THE PRIZES AWARDED

F.Y.J.C.



Bakhda Nimisha H.
(First)

F.Y.J.C.



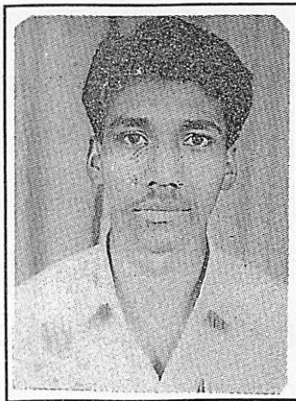
Joshi Shyam D.
(Second)

F.Y.J.C.



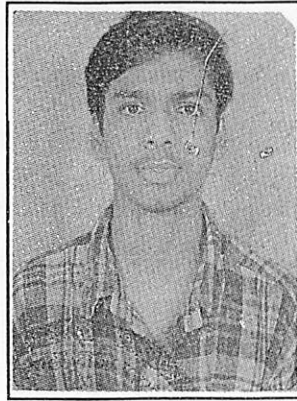
Chettiar Deepa A.
(Third)

S.Y.J.C.



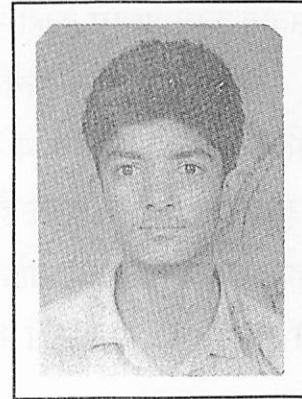
Gandhi Amish A.
(First)

S.Y.J.C.



Muni Sameer S.
(Second)

S.Y.J.C.

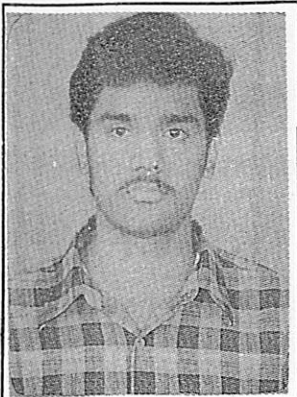


Kulthia Sadhu N.
(Third)

V. H. MHATRE



Retired from Service on
31st Oct. 1996



Dinesh Chaudhari
(Secretary Marathi Mandal)



Chirag Sanghavi
(N.S.S. Secretary)

विशेष आहे.

असतेच पण काय किती केली ? संस्कार किती घडवले हे प्रत्येक महाविद्यालयात मराठी वाङ्मय मंडळ

करावयाचे.

सर्वोत्तम पोषक असे कार्यक्रम करावयाचे व आदर्श निर्माण करायचे. कायकरी एकत्र आणणे आणि चर्चा करून ठरवणे. हा

आज आम्ही सर्व मराठी वाङ्मय मंडळाचे देश याबद्दल नितांत प्रेम नसेल तरच नवल !

असे असताना मराठी भाषा, मन, पुस्तके व मराठी

अमूर्तातही पैजा खिंके !
"मराठीची बोले काविके"

थोडेकार शिकलो असे म्हणण्यास हरकत नाही.

खरेच होतो का हा प्रश्न अमुत्तरीतच आहे. पण आम्ही माणूस शहाळा, सुसंस्कारित, सुशिक्षित होतो. अर्थात आपणस शिकवतच असते. तात्पर्य काय ? शिकण्याने शिकत असतो. तसेच निसर्गातील प्रत्येक गोष्ट ही धर, समाज या सर्वांकडूनच माणूस काही ना काही तरी माध्यमिक, महाविद्यालयीन व विश्वविद्यालयीन तसेच ओळ ऐकली आणि ध्येयप्रेरणा जागृत झाली. प्राथमिक, 'वेदात मराठी वीर दौडले सात !' ही गाण्याची

हृदय मंत्री, योगेश भंडारी, जयेश व इतर.

काटक, श्रीकान्त नाडक, मनोज कदम,

आकल मोमीन, कुणाल फडणीस, भूषण

कायकरी : संजय पवार, दिनेश चौधरी, पवन कांबळ,

— अध्यक्ष : डॉ. सी. रोहिणी टकले

— प्राचार्य : श्री. पी. एस. बलरी

मराठी वाङ्मय मंडळ

या दिवशी अनुभवला. हा कार्यक्रम पार पाडण्यास

विशेष भाषा, प्रात, संस्कृती यांचा सुरेख संगम

सादर केला.

असा एक सांस्कृतिक दिवस (Traditional Day) घडविला.

एकता, समता, विश्वबंधुत्व, बंधुप्रेम हा सर्वांनी नटवला.

या राष्ट्रीय उद्दीष्टाचे जतन करण्यासाठी व मनोरंजन,

हा सर्वांना र्हेर झाल्यासारखे वाटात आहे. सर्वधर्मसमभाव

आचार, विचार, संस्कार टिकवणे असच आहे. सध्या

मराठीचा विशेष म्हणजे भाषा, संस्कृती, धर्म,

व भाषणे, मार्गदर्शन हे योजनांनी हा कार्यक्रम पार पाडला.

या सर्वांना एकत्र आणून त्यांचा गिऱाव पुष्पाने मान केला

आयोजित केला. प्राचार्य, प्राध्यापक, शिक्षकेतर कर्मचारी

लहानसा पण अत्यावश्यक कार्यक्रम ३० जुलैला

प्रेरणेने प्रेरित झालेल्या विद्यार्थ्यांनी, गुरुपौर्णिमेचा

तसेच करावें लागले. प्रवेशास विलंब झाला तरी गुरुच्या

मिसळून काम करायचे आमचे ध्येय असल्याने आहोत आहोत

याची वाट पाहू लागली. सर्वांना हाताशी धरून मिळून

कामाचे वाटप केले व F.V.J.C. चा वर्ग कधी प्रवेश करावा

जून महिन्यात कोलेज सुरू होतानाच नेहमीप्रमाणे

करण्यात येईल काय ?

होते पण वेळअभावी जमलेच नाही. अर्थात चॅक कबूल

घडविलेले काम उरकून घ्यावी लागली. मनात खूप काही

शैक्षणिक वर्षास उशीरा सुरुवात झाल्याने खरोखरच खूप

कोणावर फोडले हे म्हणताच नाही. पण कार्यक्रम सुरू

आमच्यामुळे नाही तर सरकारच्या चुकीमुळे. असे खोप्या

घडविलेले वर्ष !

झाले.

निर्मिती झाली असली तरी प्रत्यक्ष कार्य १९९४ नंतर सुरू

तसे गेल्या काही वर्षांपासून वाङ्मय मंडळाचे

(आवाय अर्जे)

★ गुजराती फुंकणे व विडी फुंकणे यात फरक आहे.

(बाबा कदम)

विछाना पसूनन विसावा घेत होता.

★ लाटांच्या तांदवाला कंटाळलेला सागर खोडीचा

(आनंद रेगे)

पाणदीत शिरली.

★ वाट टावीकडे झुकली व बामणाच्या पोराने
पावण्याला लाजून घरात शिराव तशीच ती हळूच
पाणदीत शिरली.

(लीलावती भागवत)

होते.

★ लांब क्षितिजरेषेला टेकलेलं पाणी होती न लागू
शकणाऱ्या आदर्शासारखं दूर वाटत होतं; पण तेच
समुद्राचं पाणी खोडीत घुसून मंत्री करायला बोलावीत
होतं.

(रत्नाकर मराठी)

होते.

★ काशीने जगोजग भासकावे तसे आभाळ उसवले

(जयवंत दळवी)

वळवळत होते.

★ मरु घातलेल्या झुळप्रमाणे त्याचे मन उतारणे पडेन

(सी. कमला फडके)

केला.

★ शिकारीला जाण्यापूर्वी एखाद्या शिकार्यानं बंदूक
साफसुफ करावी तसा तिन आपला चेहरा साफसुफ

— ललित पवार (अकरावी)

शरीराला शरीर उपाशा



इच्छिते. अर्थात आपले फक्त आश्रितच हवे आहेत.

मित्रही, मंडळ असेच काम करून यश मिळवू

कथावाचन इ. स्पर्धा आयोजित केल्या.

त्याला बाल द्यावी लागली. निर्बंध, काव्यवाचन,

इतर विषू काही करावयाचे होते पण वेळेअभावी

घड घेतले.

या मिळवण्यासाठी नेमके काय करावयाचे याचे नकळत

अपयश आले पण बरेच काही शिकवून गेले. रागभूमीवर

हे नाटक माजळ संस्थेतर्फे स्पर्धासाठी केले. अर्थात

S. Y. J. C. विद्यार्थ्यांनी भाग घेऊन 'सत्यम शोधम सुंदरम'

निरागव साहित्य संघ मंदिरात F. Y. J. C. व

मानवी शिंदरानगरमधून काढली व एकामतेचा संदेश पोहचवला.

मंडळीत पडला पण तटपूर्वी ह्या वेगवेगळ्या 'दिडी' सुद्धा

शिकार्यांच्या मदतीने व इतरांच्याही मदतीने हा कार्यक्रम

शिकार्यांच्या ३० बंधिसे ठेवली होती. 'शिवम' ह्या

एकेण काय तर ४ तास चाललेल्या स्पर्धासाठी

शिकार्यांचेच श्रेय फार मोठे आहे.

(१) काही/६ तास जी महानत घेऊन निवेदकाची श्रुतिक बजावली

शिव विष्णू मत्स्या कार्तेवचे प्राध्यापक श्री. सतिश नाशिकर ह्यांनी

कामस वेच सहकार्य केले. या सर्वांचा आधारस्तंभ म्हणजे

शिव विष्णू कार्तेवचे प्राचार्य, उपप्राचार्य व विभाग प्रमुख यांनीही

वर्षे ! शोबलेत धम्याद देणे आवश्यक आहे.) हे तर होतच

शिकार्यांच्या क. कोमल हिच्या वडिलांनी जी मदत केली

शिव विष्णू व प्राथोबक (पुरस्कर्त करणारे - आमच्या

वळवळीकच हातभार लागले. आंदाहाला मदत करणारे विद्.

महात्मा जोतिबा फुले यांनी स्त्री शिक्षणाची ज्योत पेटविली. स्त्रीला साक्षर बनविले. सयान केले. धरतीला चार पायासाव्यतिरिक्त बाहेरही एक प्राणशाली विचाराचे जाग आहे हे त्यांनी दाखविले. महात्मा ज्योतिबा फुले यांच्या कायामुळे स्त्री तार मानने धराबाहेर पडली. नोकरी करू लागली. पैसे मिळवू लागली. संसाराला तिचा सक्रीय हातभार लागू लागला. स्त्रीच्या हाती तिचे हक्कचे पैसे आले. त्यामुळे ती जाण्यासाठी दुसऱ्यांवर अवलंबून न रहाता स्वातंत्र्यवादी झाली. सासर आणि माहेरची दारे तिच्या तोंडावर बंद केली तरी आपण आपल्या मिळकतीवर जाग

प्राप्ती केली आहे.

कायू कसन तिन बक्षिस मिळवली आहेत. स्त्रीने खरोखर नाही असे नाही. ती ज्या क्षेत्रात हिरली त्या क्षेत्रात असोत पारितोषिक मिळवते. आजची स्त्री कोणत्या एका क्षेत्रात भाग घेते. जाकी बनते. विमानात अपूर्व संशोधन कसन विमाने निर्माहण व कौशल्याने चालवते. मोटार शयतीत सांभाळते, एक्स्टे साख उचगि हिरर सर करते. लष्करी सनच सूक आहे. आजची स्त्री देशाचे पंतप्रधानपद आहे. या विषयावरील मोर्चे, चर्चा, व्याख्यानमाला यांचे चळवळीना भारतात आणि परदेशात नवा जोर आला आज "स्त्री मुक्ती", "वूमन्स लिब" यांसारख्या

आहोत.

प्राथमिक स्वातंत्र्याचा आनंद वाचोवण्यात हेन उपभोगत जात आहेत. विचार आणि विज्ञान यांच्या अपूर्व आज आपण एकविसव्या शतकाच्या विरवात

„स्वतंत्र“ आहे का ?
 प्राथमिक स्वातंत्र्याचा आनंद वाचोवण्यात हेन उपभोगत जात आहेत. विचार आणि विज्ञान यांच्या अपूर्व आज आपण एकविसव्या शतकाच्या विरवात

जाण्यासाठी पहिले उद्देग धरून सध्या सर्व आवाहे आणि माग अनेक धरात असे दिसते की स्त्री नोकरीला असे म्हणता येईल का ?

मानसिक जबाबदारीत अडकलेली स्त्री "स्वतंत्र" आहे की इतर स्त्रियाच तिची उपेक्षा करू लागतात. अशा भावना तिन एखाद्या दिवशी ही "जबाबदारी" झटकली लहानपणापासून तिच्या मनात केवलेली जबाबदारीची दुःख असे की हे स्वतः स्त्रीला केवत नाही. कारण केला तर ? पण हे पुकेषाला पटत नाही आणि त्याहीनही एखाद्या दिवशी नवऱ्याने मुलाला सांभाळून स्वयंपाक स्त्री कधीही जाणू नही. ती धडपडत घरी पोचणार. नोकरीनंतर एखाद्या नाटकाला वा चित्रपटाला जाईल, पण धाग्याचे असते. त्यामुळे नवरा एकवेळ आराम म्हणून कसन तिला आपल्या नवऱ्याला आणि मुलाला जेवयला लेकाला घटलेली नसते. संध्याकाळी चांगला स्वयंपाक बायको ? ती धावते कारण दिवसभर ती आपल्या लाडक्या आराम करता येईल म्हणून नवरा धावत घरी येतो. आणि नवरा बायको आणि सातून सुटले की थोडेवेळ विलम्बनीय मांजळ आहे. सत्य नाही.

मिळते. आजच्या युगात "स्त्री स्वातंत्र्य" हे एक बघितले की स्त्री स्वतंत्र झाली आहे हा अंध श्रुतात घुळीस आणिसात आपल्या मैत्रिणीच्या घरात एकदा डोळसपणे आपल्या घरात आपल्या शोबारी, आपल्या स्वतंत्र झाली असे म्हणायचे का ?

खाद्यावर पसू अडकवून स्त्री नोकरीला लागली की ती परत यालाच स्त्री स्वातंत्र्य म्हणायचे का ? स्त्री आर्थिक दृष्टीने खरोखर स्वतंत्र झाली आहे.

शकू असा तिला आत्मविश्वास वाटू लागला आणि याच शकू तिला आपल्या त्याप हक्कसाठी लढण्याची प्रचंड शक्ती मिळते आणि एकविसव्या शतकातील

अनातिक

इतकेल तीच ख्या अर्थाने स्वतंत्र ठेले.
 लहा मुक करायला हवा. जी स्त्री ही मानसिक जबाबदारी
 स्त्रीचाच एकमेकीना देऊ शकतात. त्यासाठी धारणासुद्धा
 लादलेल्या जबाबदाऱ्या दृढकरवायचे सामर्थ्य धारणाल्या
 स्त्रीने स्त्रीलाही पटवून द्यायचे आहे. कारण एकट्या स्त्रीवर
 बंधू लागतील. कारण हे केवळ प्रकृषालाच पटवायचे नसून
 कधीने जखडलेल्या या जगात हे पटायला आणखी दहा
 लादलेल्या जबाबदाऱ्या बरोबरीने पेलण्या पाहिजेत.
 तशी प्रकृषाने धारण करून तिच्यावर बर्षानुबर्ष
 आहे. स्त्री जशी नोकरी करून आर्थिक हितधर लागते
 जबाबदारी जितकी स्त्रीची तितकी धारणाल्या प्रकृषाची
 आहे. तिने मानसिक दृष्ट्या स्वतंत्र झाले पाहिजे. धारणा
 अर्थ आहे ? स्त्री आता आर्थिक दृष्ट्या स्वतंत्र झाली
 किटी पाठ्या करून पुढारलेली स्त्री म्हणून मिरवण्यात काय
 हीच स्त्रीची शोकांतिका आहे. नुसते माचे काढून
 एकट्याने वाहणारा प्रणी म्हणजे स्त्री.
 धारणासुद्धा लादलेल्या जबाबदाऱ्यांचे ओझे
 धारण तिचे "स्वतंत्र्य" असेच फटफटत राहते.
 त नाही. सुधार देण्याच्या लादलेल्या जबाबदारीच्या
 धारणांचा गळा केव्हा घाटला जातो हे तिच्या लक्षात
 आणणे नाही. या "मानसिक जबाबदारी" खाली तिच्या
 ही कामे स्वतःच करू शकती. "असे एकही स्त्री
 नसते. "आग नवऱ्याची इतकी सेवा करायची गरज नाही,
 त्या मनावर तिच्याच आईने, तिच्या सासूने ठसलेले
 का ? धारणे तिचे काम आहे. तिची जबाबदारी आहे असे
 आणत्या अनेक स्त्रीया तिचा पिच्छा पुरवतात. कारण
 ति नाही तर, "काही करीत नाही नवऱ्याचे" असे
 म्हणून काढते, आणिकसला जाण्याचे कपडे काढून देते. हे
 त्याला दृष्टगंधशर परेष्ट लावून देते, त्याच्या आंघोळीचे



सूर्यापासून मी,
 तळपयाना शिकलो.
 चंद्रापासून मी,
 शांत राहण्यास शिकलो.
 आकाशापासून मी,
 दुःख समावर्तन घेण्यास शिकलो.
 जमिनीपासून मी,
 सुख वाढण्यास शिकलो.
 वान्यापासून मी,
 अदृश्य होण्यास शिकलोना,
 माझा मीच कायमचा
 अदृश्य झालो.

— आंकल ह. मोमीन (प्रथम वर्ष)

अदृश्य

२) जमी आश्रयाना देवा आज मला आई
 सोडून गेली देवा मला कोणी नाही.
 वहीनीने भाऊचे काम भरवीले
 लहान भाऊला हाकलून दिले.
 गायवासासराची देवा ताटात घाली मयलेकाची
 काका आणि चुलते वेसणीय झाले
 दासपाई ते बुद्धन मले.

आई

४) जीवनातल्या या तणावे, जावे नको संतापनी
 देवा तु माझ्या प्रभो, नकोस तू दूर जावू
 जीवनातल्या या तणावे, जावे नको संतापनी
 देवा तु माझ्या प्रभो, नकोस तू दूर जावू
 देवा तु माझ्या प्रभो, नकोस तू दूर जावू
 देवा तु माझ्या प्रभो, नकोस तू दूर जावू

— दिपक लक्ष्मण गायकवाड (अकरवी)

जीवन

एक दिवशी अचानक माझ्याकडे आली व

बाजारात जाऊन भाजीपाला आणायला लागली.

आई खूप होती. कारण मी कधी बाजारात न जाणारा

रहायची, तीच प्रसंग व्हायचा. मागच्या जिन्याने उतरणे.

जायची व येतेवेळी सुट्टे घेते घेते मीच घायची व तीची पिशवी

पुढे कित्येक दिवस ती व मी एकच वेळेला बाजारात

गेली. मनात विचार आला, बरं झाले नाव तरी समजले.

झाली. जिन्याने उतरताच माझ्या बाजूच्या जिन्याने घरी

गेली व सुट्टे घेते मला दिले व निघून गेली. मी चालता

नजर झाली. तिन आठवण्याचा आव आणून तशीच आत

पिशवी घेऊन जा "तीने पिशवी घेतली. आमची नजरा

ठेवताच त्यांनी हाक मारली. "आरती! आग, आरती!

कुठे मिळाली?" मी कथा सांगितली. तेव्हा विचारास न

माझ्याकडे पहाताच उतरले काय? पिशवी आणलीस,

घिटणू पिशवी त्यांना स्वामीन केली. ते महाशय

चौकटीत घुमला. मी घाबरली. डोने बंदूक काढली तर

कोमल आवाजाच्या ठिकाणी डोनेचा आवाज दाराच्या

घेऊन ये. दार उघडले गेले आवाजात फरक झाला.

मी मनात म्हणाली - 'आले, आले, लसूण कशाला? आरतीच

व बेल वाजवली. 'आले, आले' असा आवाज आला

मांजर नंतर ही आक्का. सरळ तीच्या दरवज्याजवळ गेली

सळ चालत पुढे गेली. उगाच कटकट कशाला म्हणून.

कुठे निघालास कुठे?" चार पावलं मागे गेली व परत

अक्का हसत म्हणाल्या, "अध्यास कसा चालला? व

आल्या बरोबर काळ्या हातात चीज चमकावी तशी उभा

शवास सोडत परत जिनं घेतायला सुकवात केली. मध्येच

आल्या. ती मी सरळ जाऊन लपून राहिली. सुटकेचा

नाडकणी काकू ओल्या म्हणतात तशा शिज्या देत बाहेर

तीला उडवले. ती म्यांब म्यांब करत घात झिरली. व

आडवी गेली. जाताना माझ्या लोथच्या टप्प्यात येताच

जायला निघाली. तीच काकू नाडकणी यांची काळी मांडी

तीची पिशवी हातात घेऊन मी जिनं घेऊन वरून

आडकडे दिले.

राहिला. मी तीची पिशवी घेऊन घरी आलो. माझे सामान
 टुकानदार टाळी देत प्रथमार्थक नजरेने मला पहाताच
 मी मागेपुढे न पहाताच टुकानदाराम म्हणाली "दे टाळी"
 टुकानदार म्हणाला त्या मुलीची पिशवी राहिली इथेच,
 हसला. मी पण माझे सामान घेतलं व निघणारच इतक्यात
 गेली. मी तोंडगत मारल्यागत पहाताच राहिली. टुकानदार
 मध्येच घेते परत देण्याची भाषा केली व तशीच निघून
 गेली. मी तोंडगत मारल्यागत पहाताच राहिली. टुकानदार
 इतक्यात राहणारे आम्ही, एकमेका साद्वय करे। अवघे
 दाखवण्या मी तीला सुट्टे घेते दिले. कारण एकच
 घेते नव्हते म्हणून तिच्या समोर आणला जरा.....
 बाजारात, टुकानदार वरून खेरी करताना. तिच्याकडे सुट्टे
 नजरेपूरती मर्यादित होती. एकदा ओळख झाली ती
 कशी नाही. सर्व बाजूने पहाता. माझी व तीची ओळख
 मला वाटलं ही मुलगी या जगण्याला कंटाळत

होता. फक्त मुलामध्ये मर्यादित डोने.
 सारखा फिरायचा. सर्व इमारतीत ती डोने म्हणून प्रसिद्ध
 फिरायचा ही गोष्ट सर्वानाच खटकयची. आगदी डोने
 शब्दांपलिकडचे होते. तीचा एक बाप जो तीच्या मागे
 कस, हाणाचे डोळे, नजर घायाळ करणारी, कपसाईद्यू
 विचारच नका, हीतीच ती तशी, काय मागे? लांबसडक
 तीला पाहिल तर ती तिच्यावर लटके व्हायचा. अहो,
 इमारतीच्या वरच्या मजल्यावर रहायला आली. कोणीही
 वाचल्यासारखा वाटतो. पण हे खरं आहे ती आमच्या
 ती आली, ती जिकली, हा शब्द तर कुठे तरी

(अकरावी)
 — दीपक राहते

उल - पाऊस

देशांची लोकसंख्या कमी करा.
 रोग ना तर दुसऱ्या कारणांनी
 आतापासून तयारी करा.
 कधी ना कधी जायवेच आहे.
 तः होतं मसा कोरडा बर्फ
 संपून जाता प्राण तंतूतले
 सज्जन मुलास मिळतो स्वर्ग
 पापी मनुष्या मिळतो नर्क
 अन् किती भांगिले दुःख
 किती छिटा आनंद
 मनुष्य बापडा करतो विचार
 वर जाताना वळणार
 यमाची चाहेल लागते तेव्हा
 कुत्रा रात्री रडतो बेव्हा
 तर कोणाला येतो हाटेअटके
 कोणाला असतो कन्सर
 अन् त्याचा मृत्यूने होतो.
 जातो तो सुखदुःखाच्या सांगी
 तो जीवन भोगून जातो
 जात जो जन्म घेतो,

— सुचेता

भय

कानउघडणी केली. ते अचानक रडू लागले. त्यांचे
 अपराध त्यांना खायला उठले. त्यांनी आरतीला जवळ
 येऊन गांजाले व दुसऱ्या लग्नाची गोष्टच सोडा, ते
 मुलीबरोबर आईप्रमाणे वागू लागले. मुलगी पण खूब
 मी पण खूब व माझी आई पण खूब आई आता पण म्हणते
 नक्षत्रासारखी पोर आहे आरती. तेव्हा आरतीच्या गातावर
 लागी चढते व माझ्याकडे बघून हळूच हसल्याचे पृष्ण
 केले.

जारात चालणं. ती तीने विनंती केली. एक मन नाकारत
 वी. दुसरे मन गोड गोड लाडू फोडत होतं. मी विनंती
 श्री माणव पास केली व तिच्या बरोबर निघाली. तीने मला
 व यात न नेता एका हाटेलात नेले व फुमीली कम मध्ये
 जारात न नेता एका हाटेलात नेले व फुमीली कम मध्ये
 रती. कन बसवले व बाहेर जाऊन काय केले देवास माहित.
 ती बाहेर गास वेटरने तोंड दाखवले नाही. ती आत आली व
 सुटकेच जाऊन रडायला लागली. तोंडातल्या तोंडात मी तीला
 बघवले असता ती जवळच्या खुर्चीवर येऊन बसली व
 बलावर डोकें ठेऊन रडायला सुकवात केली व अत्यंत
 ? वीमल, हळव्या आवाजात तीने तीची परिस्थिती
 गावापास सुकवात केली. ती म्हणाली, "मला माझ्या
 रान कंटाळा येतो. चार भिंती खायला उठतात व
 मीमिळवले ठसतात व माझ्या एकातार बोट ठेवतात. मी
 काय करू ? माझे वडील माझी सर्व अडीअडचणी
 पुरवतात. सर्व काही चांगले करतात. पण मला हवे
 असलेले प्रेम ते देऊ शकत नाहीत. मला प्रेमाचा हात
 माझ्या डोक्यावर हवाय. माझी आई असती तर अलबत
 तीने मला प्रेम दिले असते. पण वडील माझ्या
 आवडी-निवडी पुरवीतात व प्रेमाचा ओलावा त्यांच्या
 मनात कधीच येत नाही. मला भावनीक प्रेम नकोय,
 समजून घेणार प्रेम हवेय मी काय सांगतेय ? ऐकतोस
 ना ?" वाक्या ऐकल्यावर मी भगनावर आले. ही मुलगी
 आहे का कोण तीने मलाच रडवेल केलं. मला तर कधीच
 खरं प्रेम म्हणजे काय हे माहित नव्हतं. ते तीने मला दाखवून
 दिले. खऱ्या प्रेमाची कसोटी माझ्यासमोर ठेवली. आम्ही
 काही न खोताच बाहेर पडलो व तीला प्रथम माझ्या घरी
 नेले व आईला हकीकत सांगितली. नंतर असं कळलं
 की तीच वडील दुसरे लग्न करणाऱ्या तयारीत आहेत.
 मी न राहवून माझ्या आईला आरतीबद्दल विचारलं.
 आईलांना चहाकरता बोलवले व विषयावरून विषय
 काढत त्या विषयास हात घातला व त्याची चांगली

इकडे मुलाच्या मनात लाई फुटत असतील. सासुरची मंडळी कशी असतील ? ती (बायको) कशी असेल. तसेच सासू, सासरे, भैरणी, मंडळी कसा

सुईट

मुलीबद्दल अट नाही. फक्त सुशिक्षित व चांगला पाक करत प्रविण, उत्कर्षित कोकणस्थ/ब्राम्हण, पाच फुट बागो डंब "वधू पाहिजे"

पाहिजे -

प्रथम एका बापाला बातमी ऐके येईल मुलागा झाला. कार्टा कार्टा जन्माला आला. त्याचे नामकरण करणार तेही थारूर-भारूर. माग ती बस-बस मोठा होईल तस-तसा त्याला जास्त जपण्यात येईल. आई म्हणेल लोकांचे धन आहे. जपून वाग. अंगावर डग ओढून घेऊ नको. मुलागा खाली मान घालून चालेल. मुलागी मात्र सकाळी नऊ शिवाय उठणार नाही. भावाला दोन-चार फटके मारून काम करून घेईल. मुलागा भांडी घासणे, लाठी घुसणे, बेवण करणे, पाणी भरणे इ. कामे त्याच्या माथीच बसतील. हळू-हळू ती मुलागा मोठा होईल. त्याच्या घरी त्याची खामगी म्हणजे सासुरी पाठवण्याची योजना होईल. त्याच्यासाठी वधू संशोधन सुरू होईल. वर्तमानपत्रात जाहीरतात येईलच वधू पाहिजे

कहाणी" जी खली चालू राहिली तर...

"आगे ये ऐकलस का ? जरा हे आणतेस का ?" हे दोन शब्द आशोकारी शीरीयुक्त प्रेम, यांनी समुद्ध आहेत. व "ये वसाह तोंडाचे, चल चालती ही आणि येतेवेळी दहा हजार हूँडा घेऊन ये, काही फुट पासणार नाही मी." हा संवाद कुठल्या तरी दरीत नेऊन टाकतो. जरा देवाला प्रेषणाचा राग आला व देवाने ठरवले की मुलांने मुलाच्या घरी म्हणजे सासुरी जायच व हल सासुराचे, त्यापेक्षा मुलांनेच सासुरी जायच. आणि जरा समजा ती शीत रेत झाली तर मुलाच्या जन्मापासून मरणोपर्यंत पाहत्या पायाचा ठेले व असाच पक्ष काढवरी लिहिले - 'पक्ष जन्मा वृद्धी कहाणी" जी खली चालू राहिली तर...

पुढणांना पडणाऱ्या आले तर ?

— दीपक दाहे (अकरवी)

आईसुईछा असुं शकेल.

बहीण असुं शकेल. पत्नी असुं शकेल व आपली जन्मदात्री नाही तर भैरणी म्हणून वागवले पाहिजे. कारण ती आपली येईल म्हणून सर्वांनी विचाराने वागलेलेच बरे. स्थिला दासी साळ भविष्यात होईल तर सर्वांना वेड लागायचीच पाळी द्यायला पाहिजेच की हे साळ, बोला, बोला. "आता हे हा. हा. ही तर बरीबर आहे. एकलता एक आमचा मुलागा येईल व फिरायला दोघच जातील. काय ही ?" "अ... तर चांगलंच होईल म्हणजे माझी मुलागी कामावरून लवकर निजवायला. " "हो, तर !" "आणि हो स्कुटर मिळाली म्हणजे आमची मुलागी कामावरून आली की तीच मम बोल घेत आहेत. " गाण वगैरे म्हणायला येत की नाही? किती ? जसे मुलागा पसत करत नाही, तर एखादा उमदा शोबाची वडलांच्या प्रश्न सुरू होतील. मुलाच्या तोंडात दात वडलांची आशा होतीच परीटघडीप्रमाणे बसून राहिल. पायांच्या अंगाठ्याचे नख किती वाढलेय ते पाहिले व भावी पत्नीकडे एक कटाक्ष टाकले व नजर स्वतःच्या मुलागा लाजत-लाजत प्याचा दे सवसिसमीर घरेल व शोबटी देऊन त्याला घेऊन जेथे पाहणे बसले आहेत तेथे येतील. घरात जातील व मुलाच्या हातात रसनाच्या प्याचा दे हातात आईवडिलांभरीबर येईल व खुर्चीवर बसेल तेव्हा वडील साखरपुड्याचा दिवस उजाडेल. मुलागी ऐरीत रचण्यात येतील. (खोली लहान पडल्यामुळे) ठेवण्यात येतील. उंची कपाटे आणतील व ती व्यवस्थित ठिसरील. शोबाच्याकडेन चांगल्या पाच-सहा खुर्च्या आणून डग असेल व ती घालवण्याचा निष्फळ प्रयत्न करताना असतील. कधीतरी पांघरण्याने त्यावर कुठेरी चहाचा वगैरे ठेवणीतले पडदे, टिप्रायवसे कपडे हे सर्व ठेवणीतले पहायला शणार म्हणून सर्व घर झकपक करून ठेवणार. त्यानंतर सर्व काही घरच बदलेल. मुलागी मुलाला का नाही आली. काठीचा आधार म्हणून.

म्हणत असतील माझ्या कपळी मुलागाच का ? एक मुलागी माझे वय काय झाले नाही !! " वगैरे वगैरे. इकडे वडील लनाचीग का गुलाच पडली घाई ! कुणीतरी सांगा हिलाबाई मुलागा वडीलाना व आईला म्हणेल, - " आई माझ्या असेल ? कसे वागील ? तरीही लटकें दुःख आणून तो मुलागा वडीलाना व आईला म्हणेल, - " आई माझ्या लनाचीग का गुलाच पडली घाई ! कुणीतरी सांगा हिलाबाई माझे वय काय झाले नाही !! " वगैरे वगैरे. इकडे वडील म्हणत असतील माझ्या कपळी मुलागाच का ? एक मुलागी का नाही आली. काठीचा आधार म्हणून.

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जय सासुरवाड ! जय बलभीम !

त्याची असमजूती होणे यातच माझे सौख्य सामावले आहे. लुटण्याचा सदैव प्रयत्न करीन. त्यांचे अकल्याण आणि मंहेणीशी प्रेमने वागेन. मी माझ्या सासऱ्यांची संपत्ती करीन. मी माझ्या सार्स-सासऱ्यांचा मान ठेवीन आणि माझ्या अंगी यावी म्हणून मी सदैव तिच्या बापाची पूजा माझा डोळा आहे. तिच्या बापाचा जावई होण्याची पात्रता (बापाच्या) समृद्ध आणि विविधतेने नटलेल्या संपत्तीवर आहेत. माझ्या बायकोवर माझे प्रेम आहे. तिच्या सासुरवाडी माझा देश आहे. सारे सौख्यी माझे बांधव

— सविन मास्ती राणे (अकरावी)

प्रतिज्ञा (प्रतिज्ञा)

अंगेन.

शिकवण्याच, देव भलं करो त्याच. बाय बाय सी मी बरं निघतो आता. छोट्या भावाला इंग्रजी

पाठवा. अडपच म्हणून नाही.

न येण्याची शपथ घेतली असती. जगात मला कुठेही असती, तर इंग्रजांनी कधीच सोडला असता देश व परत डायमंड ?" काय बोलणार ते ? माझ्या सरखी मुलं पूर्वी हंबबंड ? आणि हो, व्हॉट आबाऊट अवर कोहीनर आयलंड ? ऑर अमेरिकन थायलंड ? टू बाईक वन तिघांशी बोलतच राहिलो. "कमींग क्रॉस इंग्लंड ती भाषा वाटली ते सोडा. पण मी थांबलो नाही त्या बोलून आलो. आहात कुठे ! त्यांना ती वेगळीच कुठली इंडियाना बघायला गेलो, परदेशी लोकांशी इंग्रजीत दादा कसला हादरला ! अहो हे काहीच नाही. गेटवे ऑफ "शूक अ लॉट, कॉन्स्युलेशन, वेलकम अंगेन !" तो दिला, कळवळली, पण त्याला सोडलं नाही. म्हटलं

कधी कधी पटकन शब्द आठवत नाहीत तरी मी ऐकत नाही. एकदा बसमध्ये एका दादाने पायावर पाय

शी ! शी शीभत नाही आपल्याला.

म्हणण ठिक आहे पण इंग्लंडच्या राणीला पण शीच ! दाखवण्यात नको ? आमच्या चाळीतल्या गौरीला "शी" म्हणतो, "द सर आर कमींग हं ! व्हॉट रींग ? आर्ग

आपलं तसं नाही बाबा. सिंग सर दिसले की मी लगेच सांगतो ह्या इंग्रजीत कुणी कोणाचा मानच ठेवत नाही. नाही." शैथ्याला कळत. दुध सांडवण्याचं नाही. गुन्ह्याला

सायला लागला की, आजी ओरडते, "शैथ्या गिरना माझ्या आजीचे कुठे हिंदी शिवाय अडतं ? शैथ्या दुध

प्राईज वंदन एलिफंट ?" - टुकानदार बरोबर सांगायचा. कुठेच. बंगालीला गेलो माझी खरेदी इंग्रजीतूनच ! "व्हॉट

गिब." साळ म्हणत. तो प्राबलेम माझं अडत नाही शैथ्या "गिब ?" मी ताडकन म्हणालो, "आय अडमिंट व्हेरी व्हेरी

बर्धन स्काऊट मास्तर ओरडले. "व्हॉट अबाउट युवर इंग्रजीत यमकसुद्धा जुळवतो. बाबांचे वुट माझ्या पायात

ह्या. लाफ अँड टेक, आय डझ नॉट बॉय. हल्लो मी काफी. माझं उतर तयार ! काफी इज डीकींग मी." हसून

पुढेरेदी. परवा म्हणाल्या, "बॅज द व्हॉइस - आय डिके गुडाल आस्क ! आय अँड ऑलरेडी रेडी, अगदी

केळकर मंडप वार्ति मलाच प्रश्न विचारतात. नवतो. त्यातलंच हे, बेटर लेटर दॅन नो आमलेट.

पुढे अँड उकडता येत नव्हतं. आता अंध्याचा पोळसुद्धा मी मराठी शाळेतला व्हॉट सो ? सरावानं सर जमतं. पूर्वी

मलाला इंग्लिश स्नीग पळता भुईं थोडी होईल. समजलं ना ? असेन मी माझं मुक केलं तर लँड विल बिकम लेस

थाबा ! एकदम स्टॉप. हायफाय इंग्रजी बोलण्याचं शिवा

— रोहिणी

अडत नाही कुठेच

वर्गीय मगच्या दरवाजाचा वापर करून बाहेर जावे
कधी कधी तातडीच्या कामासाठी या विद्यार्थ्यांना

सर्व विकराल बाबींवर देखील देखरेख करावी लागते.
जक लावतोय, कुठल्या बंधनेन विड्डी पास होतोय या
जबाबदारी आपोआपच यांच्यावर येऊन पडते. कोण कुठे
लागतो. संपूर्ण वर्गावर पाठीमागून नजर ठेवायची
आदी पाट्टाईस विविध देखील त्यांनाच सांभाळावा
विशिष्ट मुलांमुलींसाठी समर्पक टोपणनावे तयार करणे,
करण्यासाठी वहीत विजे, कार्टूस काढणे, वर्गीय
बाकावरील मुलांना करावी लागतात. तसेच टाईमपास
मिनांची प्रेड्टी लावणे. इत्यादी अनेक कामे शोवट्या
आल्यास श्रमपरिहार म्हणून लहानशी डूलकी घेणे.
काढणे, बाक वाजविणे, लेक्चरमुळे मूर्खला शीण
केसात अडकून क्लेश होतात. वर्गीत निरनिराळे आवाज
मगच्या बाकावकन सोडण्यात आलेली रिकेटस मुलींच्या
टेंगिंग नसताना देखील ही मुले विमान उडवू शकतात.
शिक्षण असा त्यांचा संकचित दृष्टिकोन नसतो. कोणतेही
गोष्टीचे अवधान ठेवावे लागते. केवळ शिक्षण एके
शोवटी बसणाऱ्या मुलांना एकाच वेळी अनेक

शब्दांचा अंदाज बांधतात.

तरीदेखील ही मुले सरांच्या केवळ "लिप मुव्हमेंट" बरेन
बाकावरील मुलांपर्यंत सरांचा आवाज पोहचत नाही.
मुलांकडे सरांचे लक्षदेखील नसते. अनेकदा तर शोवट्या
माझ्या मते तरी त्यात काही अर्थ नाही. शोवटी बसणाऱ्या
गेली असतात असा एक सर्वसाधारण समज आहे. पण
मागे बसणारी मुले टवाळकी करणारी, वाया

— रोहिणी

शोवट्या बाकावट्या



कोणीच विसरत नाही... कधीच नाही...

बाकावरील मुले मात्र कायम लक्षात रहातात. त्यांना
त्यांच्या हुर्याची क्षेत्रे वेगळी असतात. पण शोवट्या
बाकावरील मुले "ह" नसतात. हुरार असतात. पण
त्यांना काहीतरी "एकच लक्ष्य" द्या. शोवट्या
त्यांच्यासाठी काहीतरी करा. त्यांच्याकडे दुर्लक्ष करू नका.
शोवटी एकच. शोवट्या मुलांची उपेक्षा करू नका.

कोणीतरी विद्यार्थी त्यावर पी.एच.डी. कोल.)

पी.एच.डी.चाच विषय आहे. (आणि शोवटी बसणाऱ्याच
मागाचे बाक व त्यातील मुले हा एक स्वतंत्र
मगच्या बाकाचे एक प्रदर्शन भरवायला हवे. खरे तर
कलेचा मुक्त अविष्कार करून ठेवतात. प्रत्येक वर्गीय
त्याऐवजी ऑफ पिरीयडला शोवट्या बाकावर आपल्या
यामाठी ही मुले मुदतमच लायबरीचा वापर करीत नाहीत.
लायबरीचा जास्तीत जास्त विद्यार्थ्यांना फायदा घेता यावा
त्यांच्या अफाट स्मरणशक्तीची कल्पना येऊ शकते.
जाता देखील पास होऊन दाखवतात. यावरून देखील
नापास होतात आणि ही मुले मात्र अभ्यासाच्या गावी न
गोष्ट आहे की, अनेक मुले मरमर अभ्यास करून देखील
त्यांच्यावर एक आरोप केला जातो. लक्षात घेण्यासारखी
मागाची मुले अभ्यास करीत नाहीत असा
लेनिन, अब्राहम लिंकन.

थोर महत्पुरुष वर्गीत शोवट्या बाकावरच बसत. उदा.
जागच्या इतिहासावरून देखील लक्षात येते की, जागातील
शिक्षकांचे काम देखील हे विद्यार्थी स्वतःच पार पाडतात.
काही नाही. मध्य मध्ये विनोद करून वर्ग हलता ठेवण्याचे
सुटकेची ती छोट्टीशी पुनरावृत्ती असते, एवढेच ! बाकी
लागत. अर्थात शिवाजी महाराजांच्या आणखीही

— अनामिका

एक स्वप्न भंग पावलं म्हणून,
म्हणून ही उदासी का ?
पुन्हा, पुन्हा स्वप्न पहावयाची आहेत,
तेव्हाच शंभोपाकी दहा खरी होतील,
दहापैकी पाच वास्तवात येतीलच.
त्यासाठी पुन्हा निद्राधीन ठेवू लागील,
आणि... आणि तेव्हाच उषःकाल होईल,
कदाचित त्याच उषःकालात असेल,
उद्याचा भविस्यकाल,

सर्व विकल्पांचा.

दरवाजा

प्रेम म्हणजे, प्रेम म्हणजे, प्रेम असते.
जगाला कधीही न कळणार,
ते दोन मनांच एक नातं असते.
प्रेम म्हणजे, प्रेम म्हणजे, प्रेम असते.
आपल्याच आत्म्याशी झालेलं
ते एक मधुर-मिठान असते.
प्रेम म्हणजे, प्रेम म्हणजे, प्रेम असते.
प्रेम म्हणजे, प्रेम म्हणजे, प्रेम असते.
प्रेम म्हणजे, प्रेम म्हणजे, प्रेम असते.
प्रेम म्हणजे, प्रेम म्हणजे, प्रेम असते.
प्रेम म्हणजे, प्रेम म्हणजे, प्रेम असते.
प्रेम म्हणजे, प्रेम म्हणजे, प्रेम असते.
प्रेम म्हणजे, प्रेम म्हणजे, प्रेम असते.
प्रेम म्हणजे, प्रेम म्हणजे, प्रेम असते.

प्रेम म्हणजे

◆ ◆ ◆

मी अनामद आलो
तेव्हा हळूच हसलीस
पुढे निघून गेलीस
मला दुखवून, सोडून
तिरका कटाक्ष टाकून
घायाळपण ॥

दुसऱ्याला दुखावणं —

फक्त कर्तीकरणा...

अस सर्व गुलाब जमत न बोलता,

मनात नसताना अनामद पाऊल पुढं टाकणं

कस ते फक्त गुलाब माहित.

अनामद मेहरपाईन ओवळणं

अंतःकरणात साठवलेलं ओठावर आणि हळूवार सांडणं!

मनाला भिडलं ते लोभसबाणं बाणं !

हे शस्त्र होत फक्त अबोलीच !

स्वतःही घायाळ होऊन दुसऱ्याला घायाळ करण्याचं विज्ञं

मनाला घायाळ करून गेले

हे नजरेचं वार वखर टळले पण

मनावर, स्मृतीवर आघात केलेस.

सुसतीच मध्याळ नजर भिडवलीस

ओठांची हालचाल न करता, शब्दसंकलित न करता

(हीतीथ वर्ष)

— दिनेश चौधरी

ठावर

— रोहिणी

शुभ, माझं संपवलेच पाहिजे.
राजमार्गाने लक्ष्मी आलीच पाहिजे
सकस दुष्ट मिळालेच पाहिजे
प्रत्येक झोपडीतल्या अश्वत्थाम्याला
शान्तीची कवाड उघडलीच पाहिजेत
सरस्वतीच्या आगमनासाठी
खरच ॥

स्वभावलेली झालेच पाहिजे
प्रत्येक जन्मलेल्या तरेण तरेणीने
स्त्रीयांचे वस्त्रहरेण शाबलेच पाहिजे
महिचे धने फुटलेच पाहिजेत
खरच ॥

सदा तयार असलेच पाहिजे
मह्युनच लता देण्यासाठी
गरीबाला न्याय मिळालेच पाहिजे
बाहुत पालादीपण यथालेच पाहिजे
झुंजार नेते झालेच पाहिजेत
सत्ताधारी शक्तिविभू
अष्ट असा आचार संपलेच पाहिजे
अन्यायाला वाचा फोडलीच पाहिजे
खरच ॥

दुसऱ्याचे दुःख पुसलेच पाहिजे
स्वतःची सुखे न पाहता
कृतीकारी घडलेच पाहिजे
नव्या राज्यात तरेणीनी
खरच ॥

कोणीतरी फोडलीच पाहिजे
गरीब श्रीमतीची अश्वष्ट भित
सर्वांनी तयार झालेच पाहिजे
अंधार संपून प्रकाशाकडे जाण्यास
खरच काहीतरी घडलेच पाहिजे

मह्युन सांगते -

चुका पुन्हा करे नका.
उगाच गैरवापर करे नका
होतात असलेल्या ससेचा
शब्द धारदार वापर नका
चुका पुन्हा करे नका

पुन्हा पुन्हा चुकावे ते
पुन्हा पुन्हा चुकण्यासाठी
आपण सारखे शिकत रहाता
आपण काही शिकण्यासाठी
अखेर हे सार घडतं

तेवढेच एक निमित्त पुरतं
उध्या जन्मातील चुकामिकीला
एकच पळ चुकून हुकती
एक कृती-एक शब्द
सर्वस्वावर पाणी सोडावे लागतं
एण एका लहानश्या चुकीसाठी
आयुष्यात सारखे चुकतच असतं
एकदाच गणित बरोबर येते

ताळबंदी मांडायची नसते.
चूक, शिक्षा यांची कधी
आभाळच त्याची साक्ष ठेवते
लहानशा चुकीलाही मोठी शिक्षा मिळते
कार काही शिकवत असतात.

आपल्याच ओंबळीने आपणास
श्रेय त्याचे हरेवने बसतात
क्षणीक्षणी चुका घडतात

◆ ◆ ◆
खरच ॥
पैलतीर मिळालेच पाहिजे
प्रत्येक मनातल्या स्वप्नांना

— रोहिणी

खरच काहीतरी घडलेच पाहिजे

काय ?
शामराव : मा माझी म्हैस कोठे आहे तेवढे सांगाल
 आहे.

प्रियकर : प्रिये, गुड्या डोक्यात मला पूर्ण विश्व दिसते
 त्या झाडाखाली एक प्रियकर व प्रेयसी बसलेली असतात.
 उंच जाऊन बसतात व पहातात की ती कोठे दिसते काय ?
 पण ती त्यांना मिळत नाही. शेवटी ते कंट्रोलून एका झाडावर
 शामरावांची म्हैस हावलेली असते. ते पूर्ण रानात शोधतात

आता ती रोज सकाळ-संध्याकाळ चाळीस लिटर दूध देता.
 पडला. त्याचे पोट फुटले. त्याला गायीचे पोट बसविले.
विष्णू : अरे आमच्या २० मजली इमारतीवरून एक माणूस
 आहे.

दुसरा पाय बसविला. आता ती पहिल्या नंबरचा धावपटू
 इमारतीवरून माणूस पडला. त्याचा पाय मोडला. त्याला
दुसरा : हे तर काहीच नाही. आमच्या २० मजली
 बसविला. आता ती बॉक्सिंग चॅम्पियन आहे.

माणूस पडला. त्याचा हात तुटला. त्याला दुसरा हात
पहिला : अरे आमच्या २० मजली बिल्डिंगवरून एक

दोष : चांगलासा वकील पाहून वटस्कोट घेणार.

पत्रकार : तुम्ही पुढे काय करणार ?

दोष : आम्ही एकमेकांचे डोकें खातो.

पत्रकार : तुम्ही काय खाता ?

दोष : आम्ही रोज भांडण करतो.

पत्रकार : तुम्ही काय करता ?

(एक वर्षानंतर)

दोष : लग्न करून संसार थाटणार

पत्रकार : तुम्ही पुढे काय करणार ?

दोष : आम्ही आजून साय दुप्याची वचन खातो.

पत्रकार : तुम्ही खाता काय ?

दोष : आम्ही एकमेकांवर प्रेम करतो.

पत्रकार : तुम्ही काय करता ?

हास्य तरा

धन्य मी ऐकता होते, बोलडे बोल बोलवे.
 धन्य सौंदर्य माराचे, आणि इमान शानचे
 धन्य संगीत पक्षांचे, धन्य औदार्य मेघांचे
 धन्य उपकार सतांचे, तयाला काय स्वार्थाचे
 धन्य ते तेज सूर्याचे, धन्य औदार्य सिंधिचे
 धन्य सौंदर्य सूर्याचे, चांदणे शुभ चंद्राचे
 धन्य औदार्य चंद्राचे, काजवे दिप देवाचे
 धन्य वास्तव्य गाईचे, गोड ते बोल शकाचे
 धन्य ती झेप वाघाची, दक्षता सफु जालीची
 धन्य ती नजर घारीची, चपळता खार ताईची
 धन्य ती छाती सिंहाची, धूर्तता श्रेष्ठ कोट्याची

— सचिन मास्की राणे (अकरावी)

धन्य... धन्य... हो

हेच एक युगातले अटळ सत्य आहे.

मृत्यु असता.

कारण परमेश्वराला सुद्धा

जीव फक्त सुखी होतो.

जी जी मृत्यूला कवटाळतो

त्याचे दर्शन घडवीत असतो

कारण मृत्यूच आपल्याला

आला मूखे म्हटले जाते

मृत्यूला जी घाबरतो

मृत्यूच त्याचा मित्र आहे

न क्षणाचा माणूस सोबती आहे

म एक माया आहे

मृत्यू जन्माची छाया आहे

— रोहिणी

मृत्यु

भ्रूंकन उडाली आहेत.

दोषांच्या मनातील प्रेमाची परावर,

आकठ बुडाली आहेत,

आता दोषही एकमेकांच्या प्रेमात,

फयनससाठी जबर आहे.

अभिरिकेलाच जायच ठरवलं तर,

हिचा बाप चांगला गबर आहे,

त्याने विचार केला, पैसा आहे, गाडी आहे

मान्य केले

कळत नकळत म्हणा तिन स्वतः

तिने प्रेमात पडायचं ठरवले

त्याचा पहिल्या वर्षाचा निकाल पाहून

शब्दांच्या तरावित तोंड लागले

एकमेकांचा स्वभाव

माजून माजून बाले लागले,

दोषही एकमेकांशी

नक्कीच नाही.

पण गुवाहाटीची 'हे अण्ड नाईट', ती

'इंडन गार्डन' ची सेमी फायनल नसेल,

वाईट नाही

मनात म्हणाला, दिसायला एवढी काही

म्हणूनच अगदीच गार नाही झाला

पहिल्या भेटीत पिकवला 'ही' म्हणाली

जखमी जख, पण ठर नाही झाला

नगराच्या त्या गुंबळ युद्धात, ती

हळूच थोडीशी हसली

त्याच्याकडे बघून ती,

दोष एकाच बाकावर बसली

कार्लोचच्या पहिल्याच दिवशी

— रोहिणी

पुष्पीत



ऋण सरता सरना ॥ ३ ॥

म्हणूनचि या ऋणास नाही कुठे अखेर ॥

या विश्वाचे, या जन्माचे आम्ही ऋणी थोर ।

ऋण सरता सरना ॥ ५ ॥

म्हणूनचि कळली आम्हा जनी वागाण्याची नीति ॥

विद्यालयाने असती आपणावर ऋण किती ।

ऋण सरता सरना ॥ ४ ॥

म्हणूनचि आले आमच्या भाळी हे थोर भाग्य ॥

शिवारयाचे केले स्थापन हिंदवी स्वराज्य ।

ऋण सरता सरना ॥ ३ ॥

त्या देशास माझे नमन कळव ॥

देवाने दिले हे विश्वा-वैभव ।

ऋण सरता सरना ॥ २ ॥

सुखन नागरिक बनली तिच्याच ठाई ॥

भारतभूमी असे अयुक्ती माझे ।

ऋण सरता सरना ॥ १ ॥

वासवास ही त्या मायेची हाक कळ ॥

वासवाला पाहताच गाडूच पाहता गळे ।

ऋण सरता सरना ॥ ४ ॥

त्याच्या सुखासाठी गाडे ती आनंद मान ॥

बाळाच्या सुखासाठी केले जीवाचे रान ।

माय-माऊलीच हे ऋण सरता सरना ॥

ऋण सरता सरना, ऋण सरता सरना ।

— संकल्प देशाई (अकारणी)

॥ ऋण सरता सरना ॥

या
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असे
मनात
हळूच
मी

नातं असतं मनाशी मनाचं
नातं असतं भावनेशी भावनेचं
जे नातं असतं पाकळीचं फुलाशी
जे नातं असतं स्पंदनाचं हृदयाशी
तेव नातं असतं गुंडं माझ्याशी
आपलं ही एक नातं आहे
या नात्याची गुलाही अर्बुन ओळख नाहीये.
गुला शेटयची मला ओढ का लागली ?
याचा अर्थ मलाही अर्बुन कळलेला नाहीये
तरीही माझं मन मला सांगतचं
माझं नातं असतं गुंड्याशी
जसं असतं दिव्याचं त्याच्या ज्योतिशी
चंद्राचं त्याच्या कोरीशी
तेव नातं असतं माझं गुंड्याशी
आणि फक्त गुंड्याशीच !

— रमेश कुंभार (टी. वाय. बी. कॉम.)

नातं

प्रश्न : डॉक्टर रोय्यास जागवती की रोगी डॉक्टरास जागवती ?
उत्तर : दोघेही मिळून कॅम्पिस्टला जागवतात.
प्रश्न : सत्यवादी (इनामदार) माणूस कसा ओळखावा ?
उत्तर : कष्ट करूनही जो दोन वेळा नीट जेवू शकत नाही.
प्रश्न : प्रेमाची गरज केव्हा भासते ?
उत्तर : गरजेपेक्षा जास्त वेळ मोकळा मिळाला की.
प्रश्न : प्रेम हे रेशमी दोरा आहे की लोखंडी हातकडी ?
उत्तर : प्रेम हे ते बंधन आहे जे लानापुर्वीच्या रेशमी कोशातूनच बाहेर पडून लानानंतर लोखंडी हातकड्या बनते.
प्रश्न : अधार बोलू लागला तर ?
उत्तर : नको त्या गोष्टी उजेडात येतील.

प्रश्न - उत्तर

आयुष्यात खूप चुका
टालायच्या ठरवले
पण नकळत होणाऱ्या चुकांनी
यालाच 'सत्य' म्हणतात हे उमजले

मना

आयुष्य म्हणजे
बंद पुस्तक
उलगडणाऱ्या प्रत्येक पानाबरोबर
नवा अक्षय्य आणणारा

आयुष्य

ती दिसायला खूपच सुंदर होती
ती माझ्या वार्ता शिकत होती
हळूच माझ्याकडे पाहून हसण्याची आणी...
मनात गोड भावनांचे तरंग.
असे बरेच दिवस चालले होते
कार्जेवचे रंग-बिरंगी स्वप्नाळू दिवस संपले...
मी नोकरीच्या शोधात फिरत होता
तीही नोकरीच्या शोधात आहे असं ऐकलं
एक दिवस अचानक रस्त्यावर ती दिसली,
तेव तिचे लोभसवाणे हसणे...

— रमेश कुंभार (टी. वाय. बी. कॉम.)

“माया”



वेळ ही तीच घटका ही तीच
 वातावरणात धुंद सुगंध ही तीच
 संख्ये गुंडी आज रित कशी
 रोब रूंना रंगी साडी घालायचीस
 आजच्या साडीवर सल्लाराचा पदर कसा
 तीच मस्तकी केशरी लाल टिळा
 आज का वैधव्य आले कपळा
 गुड्या डोळ्यात असत प्रेमाचे भाव
 आज तर कोपाचा रू आणते आज
 गुला पाहून आज नाचतात मीर
 का गुंडी डावपेच आज झाले पोर
 तुं ऊन-सावल्याचा दाखवायचीस खेळ
 अरे ! मीच मूर्ख ही तर पावसाची वेळ

(प्रथम वर्षीय, गणिज्य)

— दिपक स. खाटे

पुस्तक



अबोल...
 फक्त अबोल पणानं !
 हे सर्व सहज केले अबोल पणानं !
 जगाप्यातला रामच नाहिसा झाला
 आणि... येण्याऐवजी
 प्रकषण आडवा आला
 तेवढेच ते निघाले
 कारण कान आणि डोळे हाता वेवढे अंतर असते
 पण ते फक्त वाटलेच...
 गुड्याजवळ थकून मन मोकळे करावसे वाटले
 आणि लक्षात आले माझा एकमेव आशास्थान
 माझ्या समोर तरळती गुड्या प्रेमाची हिरवळ
 पण प्रकषण आडवा आला...
 हा होडमात्याला वाट मिळते का पाहू लागलो
 मी चिडलो, सातापलो, विमनस्क झालो
 हे समाळ फसव होते...
 हे सर्व व्यर्थ होते ! कारण मलाच माहित होते
 मी एक मूर्तिमंत साक्षिक म्हणून मला शिरा मिळाला.
 हा माझा अभिनय इतका उत्तम वठला
 हास्याचा मुखवटा धारण केला
 या विलक्षण उद्दिन मनःस्थितीत असताना
 वेदना आत दडवून ठेवली
 गुड्या रूःखाने मी ग्राहिलो, माझ्या मनात ठसठसणारी
 तरीसुद्धा मी सुखावलो, कारण —
 जाताना मला उचकत करून गेलीस
 न बोलता नकळत, रू खूप काही सांगून गेलीस
 - दिनेश चौधरी (एस. वाय. बी. कॉम.)

अबोली

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

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