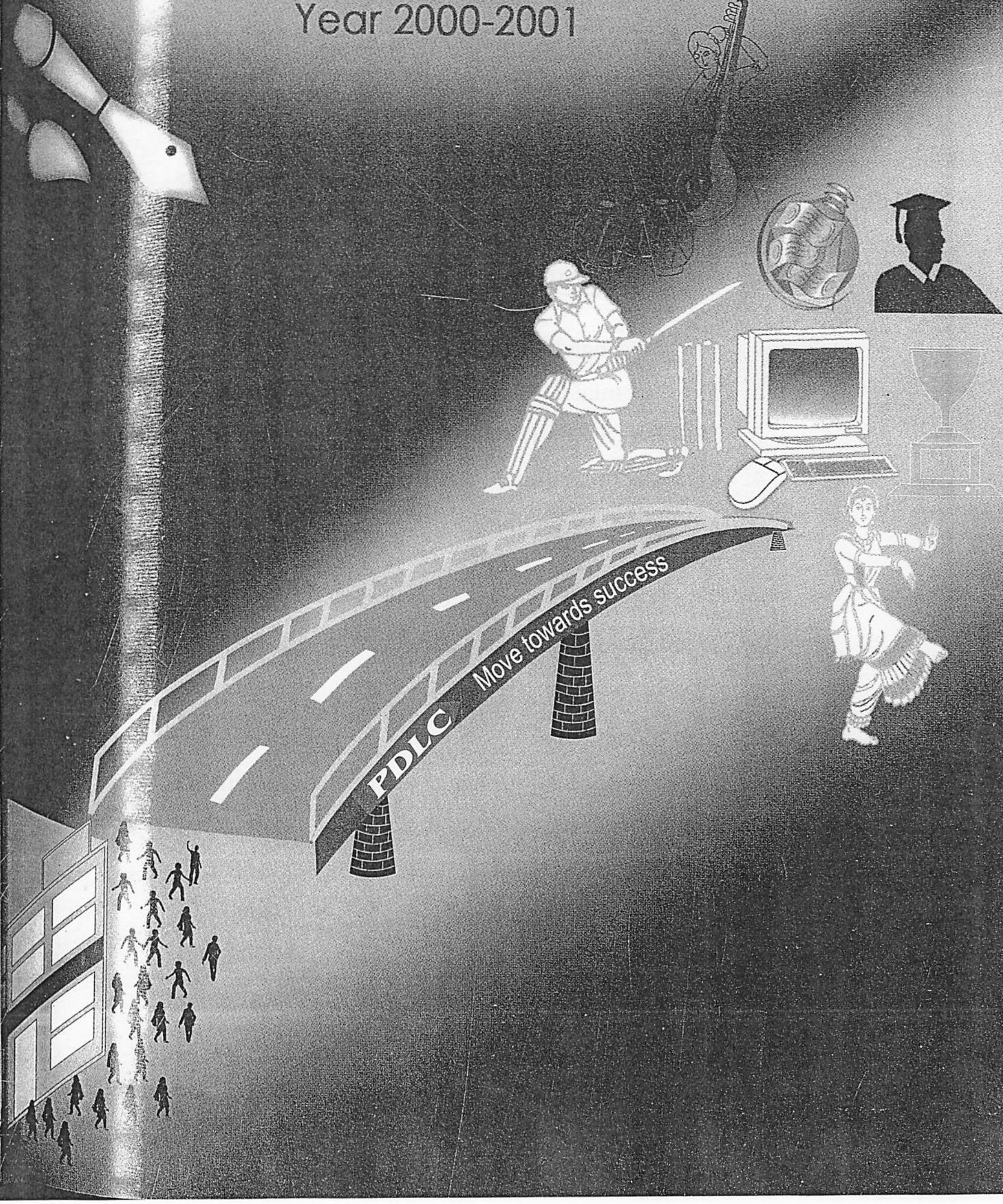
Prahladrai Dalmia Lions College of Commerce & Economics

Volume 29
Year 2000-2001



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LIONS CLUB OF MALAD-BORIVALI COLLEGE CHARITY TRUST

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PRAHLADRAI DALMIA LIONS COLLEGE OF COMMERCE AND ECONOMICS

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Prahladrai Dalmia Lions College of Commerce & Economics

Magazine
2000 - 2001

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Marathi	:	Prof. (Mrs.) Rohini Takle

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(ii) Sheetal Mehta

Volume - 29

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I, Mrs. S. S. Aware, hereby declare that the particulars given above are true to the best of my knowledge.

Sd/-
S. S. Aware
Publisher

From the Editor

As we are on the last few steps of completing the twenty-ninth year of the founding of our college, this **College Magazine** is being released. The Editorial of the last volume of the magazine had ended with a reference to the tragedy – the cyclonic storm – that had struck the people of Orissa. It was referred as the most devastating tragedy that independent India had ever witnessed. Within less than a year India had to face the worst and the most devastating natural calamity in the form of the Gujarat Earthquake. The tragedy struck us on 26th January 2001, a day of national festivity, when the Indian tricolour was being unfurled from all the ramparts of the nation. The intensity and the duration of the quake left dead nearly one lakh of people and destroyed almost all the houses and property in the places which were the epicentre of the quake. This was the 'unkindest cut of all' that the people of India had ever experienced. So many millions of people have been thrown into the roadside dwellings in the form of tents and ramshackle structures that have been created. The rich and the poor, the old and the young, fell as innocent victims to the greatest fury of nature. Several weeks after the tragedy, the State has not been able to clear the debris of the collapsed houses with mangled steel and tonnes of concrete. Monetary and physical assistance flowed into Gujarat from the different parts of India and the world at large. The shocked Indian people, muted by the severity of the tragedy, witnessed through the multi-channel TV system, the sufferings of the people of Gujarat. A stupendous task lies ahead of our nation and there is no doubt that it will take many more years before the afflicted people could be rehabilitated.

Even before the nation has recovered from the greatest tragedy, people were in for a rude shock of the magnitude of corruption that exists in our nation involving the highest political leaders. The 'Tehelka exposure' is the greatest shame that independent India had witnessed. While Indian society has been known to be a corrupt society with revelations in the past, the tehelka is the last straw on the back of the Indian people. That money is being demanded to be paid, preferably in US dollars, even in respect of defence purchases, spells disaster to the defence and security of our nation. Today people are convinced that their future is bleak in the hands of the set of politicians and bureaucrats including those in the armed forces, who wield power. The moral right to continue in power is lost. In any other country where morals and propriety matter, the government would have been sacked, the politicians in the government dumped and the bureaucrats in the system shown their place.

The economic scenario is distressing. There is admittedly a slowing down of industrial growth, a collapse of agriculture more particularly food grains cultivation, increasing indebtedness of the farming community reflected in hundreds of suicides of common farmers in important agricultural centres of India, decline in investment, widening trade deficits due to huge imports even of those goods that the country has built up capacity over the years to

produce, rise in the price level, large motivated disinvestments of the profit making public sector undertakings by the politician-bureaucrat coteries, spate of voluntary retirements and a total collapse of planned economic and social development. The ENRON, BALCO and the like in the name of privatisation, marketisation, liberalisation and globalisation are the heights of corruption and depths of manipulative policy formulations. In the field of higher education, the developments are causing anxiety. The withdrawal of funding by the State is nothing but an abdication of the constitutional responsibility. In the name of Information Technology, a big fraud is being committed on the nation and its people, by opening of technological institutions to mint money. Enrolment in Natural Sciences is being deliberately stifled. It is being forgotten that those who brought laurels to this nation by the study of natural science and pursuit of fundamental research, such as S. Ramanujam, Sir C. V. Raman, Satyendra Nath Bose, Hargobind Khorana, Sir Jagdish Chandra Bose, S. Chandrasekar, Dr. Homi J. Bhabha, Vikram Sarabhai and the like, have gone through the science stream in our universities.

Moving away from the disheartening scenario, we can identify some glorious achievements. The tennis duo, Mahesh Bhupathi and Leander Paes continue to win laurels battling out on the Tennis courts in the world. Vishwanathan Anand has crowned himself with the World Chess title bringing laurels to the nation. Karnam Malleswari winning the bronze medal in weightlifting at the Sydney Olympics 2000 was a great achievement and it was the lone medal for India. Gopi Chand's winning the crown at World Badminton All England title recently is another great achievement. In cricket too we have individual and team achievements. When the great Don Bradman passed away, many in the world remembered him and compared the legwendary to one of our own greats, Sachin Tendulkar. To this now are added V. V. S. Laxman, another blaster in the making and the young turband spinner, Harbhajan Singh, who helped in carving our glorious victories against the undoubtable Aussies in two of the three test matches and winning the series for India. This has to be looked at in the context of the fact that the Australians were world champions only recently winning 16 test matches in succession. These Indians have kept the Indian flag flying. It is to be hoped that they will act as inspiration to many young budding sports-persons in the country in achieving laurels in the future.

In our college, we have been making progress in our own way. Scores of students have been stealing the limelight in various events – cultural, extra-curricular and sports – at the inter-collegiate levels. Our Volleyball team performed exceedingly well and a number of our students, both girls and boys, were included in the University team which is an honour not only to them but to the college. We are proud of the students who have brought laurels to this institution this academic year as students in the past had done. It is our confidence that we will continue to grow in the future even more than in the past. It is the minimum that we owe to the management of the institution for having invested valuable resources in this college and also to the Indian society of which we are a part.

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Principal's Report

At the dawn of the new millennium I present my report by giving assurance that the progressive forces of our institution will work together to enhance the goodwill of the college, to take the right steps to get out college name in the **Hall of Knowledge Institutions.**

It is realised by all the members of the society that youths are the valuable assets. Youths of the college contribute to the growth, development and dynamism of the institution as well as the nation. Their motivation is a primary responsibility of the institution. If the youth is properly shaped we can get wonderful unbelievable result. Educational institutions are the real shapers. Our Institution is making right investment to use creative thinking of our students. The significant opportunities are offered to them for knowledge sharing, critical thinking. Some of the achievements are noteworthy :-

Kadasani Mrudula stood **first** in commerce stream at the **H.S.C. Examination** held in **October, 2000.**

Our results of the academic year **1999-2000** are excellent.

1)	**F.Y.J.C.**	**83.27%**
2)	**S.Y.J.C.**	**96.89%**
3)	**F.Y.B.Com.**	**87.09%**
4)	**S.Y.B.Com.**	**92.80%**
5)	**T.Y.B.Com.**	**78.66%**

In sports also our volleyball team has given wonderful results. Some of the students have added glory to our college by winning various inter-collegiate prizes for **singing, antakshari, dance, cartooning** etc. I have to mention the names of our valuable assets – **Sagar Acharya, Manish Darne, Sachin Pandey, Gitanjali Raut.**

The educational system has undergone a sea change. Development, improvement is critical for success. The success of any change rests with the outlook of management. Behaviour of teachers, the response and cooperation of the students and the ability of the leader. There

is a need of teamwork. In other words the educational institution can achieve the target of improving academic excellence of student, developing their personality if the students are :

S	–	**Sincere.**
T	–	**Target minded.**
U	–	**United and Unselfish.**
D	–	**Disciplined.**
E	–	**Eager / Energetic.**
N	–	**Neat.**
T	–	**Task masters.**
S	–	**Studious.**

And

The staff is

S	–	**Systematic, Smart and Supporting.**
T	–	**Task oriented.**
A	–	**Alert.**
F	–	**Faithful.**
F	–	**Friendly and frank with the authorities.**

And

The Management is :

M	–	**Motivating and Methodical.**
A	–	**Alert and of appreciable nature.**
N	–	**Negotiating.**
A	–	**Anxious and of adjustable nature.**
G	–	**Goal setter and Guide.**
E	–	**Enthusiastic.**
M	–	**Making meaningful, correct decisions.**
E	–	**Efficient.**
N	–	**Neat / Noble.**
T	–	**Trustworthy.**

All the elements / factors are equally vital. With pride, on the basis of my experience, I can say that our **management, staff** and **students** are of above specific nature, which is required for successful venture so that we can achieve the desired results.

PRINCIPAL

Literary Advertising and Debating Society

ANNUAL REPORT (2000 - 2001)

The objective of the Literary Advertising and Debating Society is to bring out the hidden talents of the students and provide them opportunity and encouragement to develop their talents.

The activities of the society for the year 2000 - 2001 began on 15th August 2000 with the poetry recitation of a poem written by Miss RITU JOSHI (F.Y.B.Com.) on the occasion of the fifty-third Independence Day.

The A. D. Shroff Memorial Elocution Competition at the collegiate level was organised on behalf of the FORUM OF FREE ENTERPRISE, in association with the Planning Forum of our college. There were 13 participants and Mr. MEHMOODI HABIB (F.Y.B.Com.) was adjudged the best speaker. He represented the college in the semi-final round of the Inter-collegiate A.D. Shroff Memorial Elocution Competition.

Besides this, the following students represented the college at various inter-collegiate events.

1. HABIB MEHMOODI (F.Y.B.Com.) at "Brabourne Trophy Inter-collegiate English Elocution Competition" organised by Ismail Yousuf College, Jogeshwari.
2. VISHAL KOTECHA (T.Y.B.Com.) at 4-L Inter-collegiate Elocution Competition organised by Patkar College, Goregaon.
3. VISHAL SHAH (F.Y.B.Com.) at the Inter-collegiate Elocution Competition organised by Economics Teachers Association.
4. JAISAL THAKKAR (F.Y.B.Com.) at the Inter-collegiate Elocution Competition organised by Economics Teachers Association.
5. AMIT VARMA (F.Y.B.Com.) at the Inter-collegiate Essay-Writing Competition organised by Praveen Education Foundation, Bandra.
6. SIDDHESH MHATRE (S.Y.B.Com.) at the Inter-collegiate Quiz Competition organised by Jhunjhunwala College, Ghatkopar.
7. DHAVAL BHAVSAR (F.Y.B.Com.) at the Inter Collegiate Quiz Competition organised by Jhunjhunwala College, Ghatkopar.
8. AMIT DIDWANIA (S.Y.B.Com.) at the Inter-collegiate Quiz Competition organised by Jhunjhunwala College, Ghatkopar and Inter-collegiate Elocution Competition organised by Chinai College, Andheri.

The Literary Advertising and Debating Society takes this opportunity to thank the Principal, Vice-Principal, Teaching and Non-teaching staff for the co-operation extended in conducting the activities of the society.

Prof. A. B. Mehta

Prof. N. S. Lele

Students' Council

THE STUDENT-TEACHER COUNCIL OF THE COLLEGE was constituted as soon as all admissions were completed during the academic year 2000 - 2001. Election to the University Students' Council was announced and Shri Kapil Sharma of T.Y.B.Com. was elected as the University Representative (UR) of the College. The work in relation to various activities, such as, sports, dramatics, cultural activities, inter-collegiate relations, ladies common room, etc., was distributed on the basis of students' choice.

The inauguration of the activities of the Students-Teachers Council of the College was held on a grand scale on 29th August 2000. The Chief Guest on the occasion was Shri Bhagwanji Raiyani, President of the Forum For Fairness in Education, Mumbai. He exhorted the students to fight for equality and fairness in education and against any form of corruption.

During the year the Students' Council organised the college annual which was the 29th Annual function. The Chief Guest on the occasion was The Trustees and Governing Council members are also the Lions Club of Malad-Borivli members participated in the annual event.

A student of S.Y.B.Com., Shri Manish Darne, who was one of the active members of the Students' Council assisted the college in various possible ways. He became the most active volunteer of the Council for the year 2000 - 2001.

(C. R. Sadasivan)
Prof.-in-charge

Fine Arts Association 2000 - 2001

CHAIRPERSON : PROF. C. K. ANANDAN

FINE ARTS ASSOCIATION organised Painting, Sketching Cartooning, Handicrafts and Rangoli Competitions, involving a large number of Junior and Senior College students. Rajesh Salian, S.Y.B.Com., won prizes in cartooning at the Inter-collegiate level.

We thank our Principal Mrs. Savita Aware and the members of the staff for motivating the students to take part in various competitions organised by the FINE ARTS ASSOCIATION.

RESULTS OF VARIOUS COMPETITIONS

I. SKETCHING

1. Sajan N. Choudhary F.Y.J.C. First
2. Santosh M. Nayak F.Y.J.C. Second
3. Manish C. Kothari F.Y.J.C. Third

II. CARTOONING

1. Santosh M. Nayak F.Y.J.C. First
2. Dilip H. Bhati F.Y.J.C. Second
3. Ruma S. Debnath F.Y.J.C. Third
4. Sajan N. Choudhary F.Y.J.C. Consolation

III. HANDICRAFTS

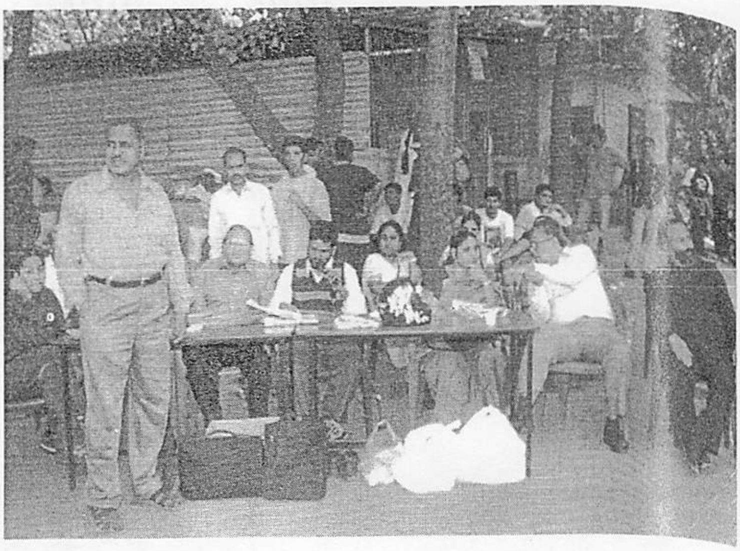
Jharna Utmani S.Y.B.Com. Second

IV. RANGOLI

1. Kshama Talegaonkar T.Y.B.Com. First
2. Dilip H. Bhati F.Y.J.C. Second
3. Ruma S. Debnath F.Y.J.C. Third
4. Swati Sole F.Y.J.C. Consolation

Chief Guest Vice District Governor Lion Uday Kumar Vinzanekar at Blood Collection Drive at P.D. Lions College on 16th September 2000

Blood donation by Lion President Ashok Bairagra on 16th September 2000 at P. D. Lions College.

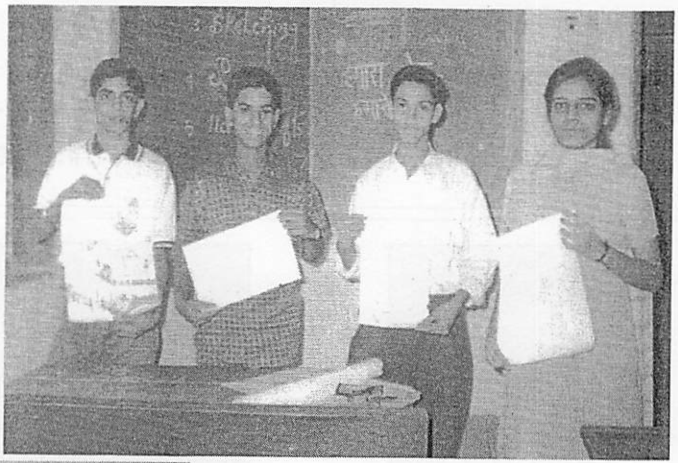


SPORTS DAY : Principal, Vice Principal and Others

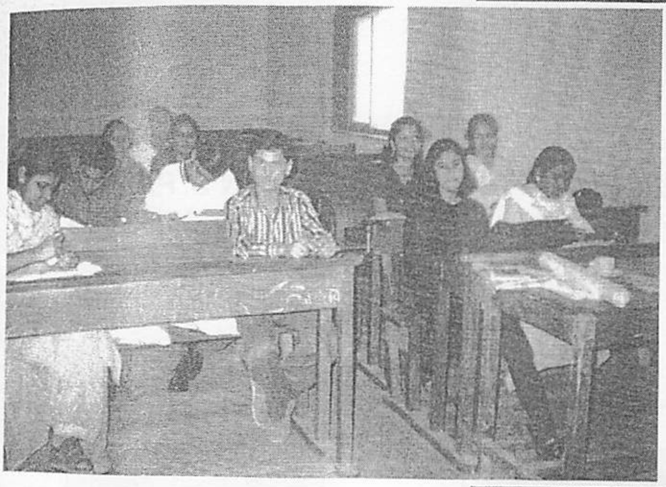
Principal lighting the lamp.

SPORTS DAY : March Past

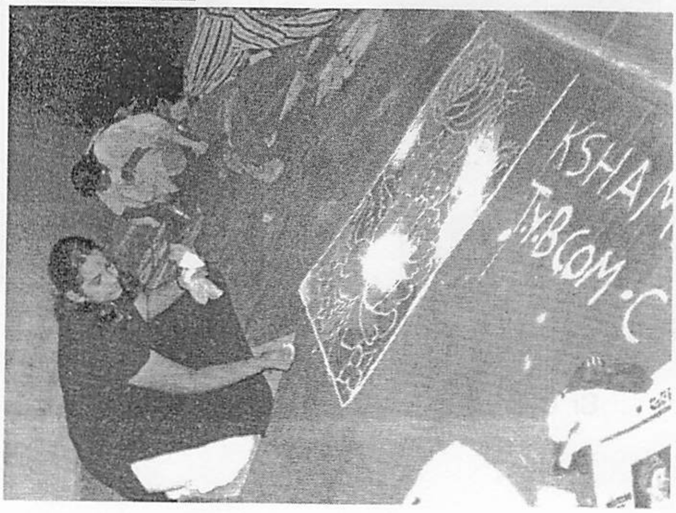
ANNUAL DAY: Winners of Folk Dance



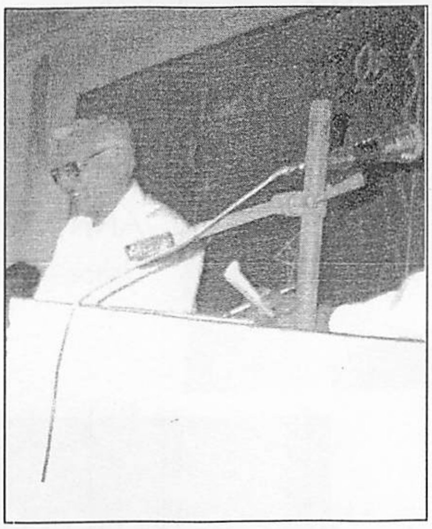
FINE ARTS-2000-2001
Prize Winners of Sketching and Handicrafts



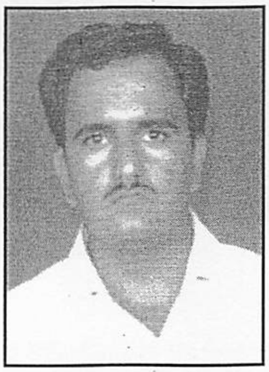
FINE ARTS-2000-2001
Cartooning Competition



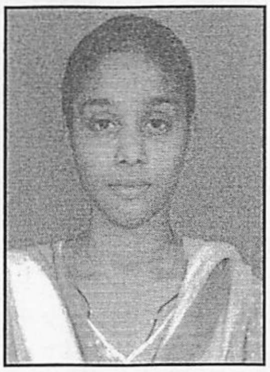
FINE ARTS-2000-2001
Rangoli Competition



Prof. G.K. Dawda retired in September 2000.

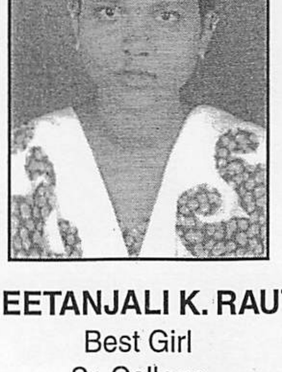


PRADIP SHARMA
General Secretary
T.Y.B. Com

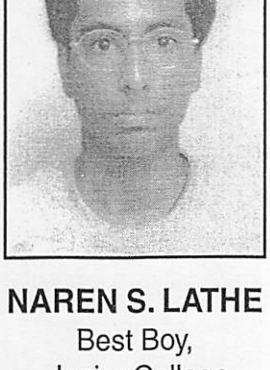


PRACHI GUPTA
Best Girl,
Jr. College.

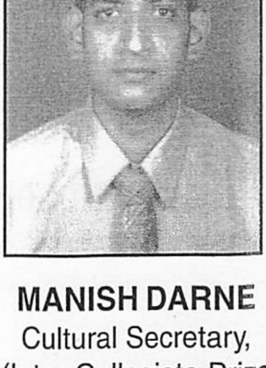
SACHIN S. PANDEY
Best Boy, Sr. College,
T.Y.B.Com.



GEETANJALI K. RAUT
Best Girl
Sr. College



NAREN S. LATHE
Best Boy,
Junior College
2000-2001



MANISH DARNE
Cultural Secretary,
(Inter-Collegiate Prize
Winner)

Brief Report of the N.S.S. Activities

CONDUCTED DURING THE YEAR 2000 - 2001

Name of the Programme Officers :

Prof. S. N. Hatekar

Prof. S. V. Chandratre

Prof. K. H. Mane

Name of the Secretary :

Mr. Pradeep Sharma

During the academic year 2000 - 2001 the N.S.S. unit of our college enrolled 108 volunteers. Their contribution and their duty towards nation was outstanding. An area named Vasari Hill was adopted as the target area and following were the activities conducted under the guidance of the programme officers and student leader. The topic for this year was youth for Healthy Society.

1. **Blood Donation Drive :**
   In Collaboration with the Red Cross Society and Lions Club of Malad and Borivali a blood donation drive was organised on 19th September 2000 and 75 bottles of blood were collected.

2. **Fund Collection for Gujrat Relief Fund :**
   Our N.S.S. Volunteers helped the students of Fatima Devi School in collecting the funds for Gujrat Relief Fund and contributed to the nation.

3. **Sanskar Project :**
   A Sanskar Kendra was started by some of the N.S.S. volunteers in the adopted area and the main motive of Sanskar Kendra is awareness among youth and the young about cleanliness and hygiene.

4. **Library Project :**
   Under this project, books and magazines were distributed to children and women folk. Since books and magazines are the best media of personality development and knowledge, people in the adopted area were happy about the project since they were given good books to read.

5. **Clean Air Campaign :**

Under this project the N.S.S. volunteers created awareness among the people to keep the air clean and methods to keep air clean. This project was taken up in the area around the college campus. Our volunteers prepared various posters which were put up as a ready tool for creating awareness.

6. **Anti-Drugs Campaign :**

The people in the adopted area and around the college campus were made aware about the dangerous effects of drugs intake.

7. **Independence Day Celebration :**

Our N.S.S. volunteers participated in this day held on 15th August 2000 and salutations were offered to our tri-colour exhibiting our love and greetings to the nation; freedom fighters and motherland.

8. **University Level Functions :**

Our volunteers participated in the felicitation programme organised by AGNI and N.S.S. cell at Shanmukhanand Hall on 24th January 2001.

Also they participated in the Sadhbhavana Rally on 30th January 2001 i.e. Martyr's Day.

9. **YFHS Camp :**

The N. S. S. unit of our college conducted a YFHS camp from 26th December 2000 to 4th January 2001. It was a non-residential camp and volunteers participated in the camp. The unit undertook programmes like rational use of plastic, cleanliness drive, awareness of Hepatitis B and a programme was arranged for the youth and adolescent of the area. We achieved great success in this programme and there was great co-operation from the people in the area.

All the N.S.S. activities conducted were tremendously successful due to the efforts the volunteers put for the development of society. Our N.S.S. unit is very much thankful for the co-ordination and active co-operation of our Principal, Mrs. Savita S. Aware and the members of teaching and non-teaching staff for making our success come to life. The unit is also thankful to the members of the Lions Club of Malad-Borivli for their kind co-operation.

Know Our Motherland Better !

A recently published German magazine which deals with world history had these facts ....

- India has never invaded any country in her last 10,000 years of history ....
- India invented the Number System and the Zero was invented by Aryabhatta ....
- The world's first university was established in Takshila in 700 BC and more than 10,500 students from all over the world studied more than 60 subjects. The University of Nalanda, built in the 4th century BC, was one of the greatest achievements of ancient India in the field of education ....
- Sanskrit is the mother of all the European languages....
- Sanskrit is the most suitable language for computer software, said Forbes magazine in July 1987.

There's more and we don't want to keep it for another time ! So here goes ....

- Ayurveda is the earliest school of medicine known to humans, Charaka, the father of medicine consolidated Ayurveda 2,500 years ago. Today, Ayurveda is fast regaining rightful place in our civilisation....
- Although modern images of India often show poverty and lack of development, India was the richest country on earth until the time of British invasion in the early 17th century ....
- The art of navigation was born in the river Sindh 6,000 years ago, the word navigation is derived from the Sanskrit word Navgatih, the word navy is derived from the Sanskrit "nou" ....
- Bhaskaracharya calculated the time taken by the earth to orbit the sun hundreds of years before the astronomer Smart....
- According to the Gemological Institute of America, until 1869, India was the only source for diamonds to the world ....
- USA – based IEEE has proved that what has been a century old suspicion in the world scientific community that the pioneer of wireless communication was Prof. Jagdeesh Bose and not Marconi....
- The earliest reservoir and dam for irrigation was built in Saurashtra.
- According to Saka King Rudradaman I of 150 CE is a beautiful lake called 'Sudarshana' was constructed on the hills of Raivataka during Chandragupta Maurya's time ....
- Chess (Shataranja or Ashta Pada) was invented in India ....
- Sushruta is the father of surgery 2,600 years ago. He and health scientists of his time conducted complicated surgeries like caesareans, cataracts, artificial limbs, fractures, urinary stones and even plastic surgery ... skin grafts and brain surgery ....
- Usage of anaesthesia was well known in ancient India, over 125 surgical equipments were used ....
- When many cultures were only nomadic forest dwellers, over 5,000 years ago Indians established Harappan culture in Sindhu Valley (Indus Valley Civilisation).

At this point, the American friend says, the list is endless so we give up with his words of hope, "If we don't see even a glimpse of that great India in the India that we see today, it clearly means that we are not working to our potential and that if we do, we could once again be an evershining and inspiring country setting a bright path for the rest of the world to follow".

Friendly words to smoke over individually and collectively ! Thank You, Tomas Caulfield.

Source : Afternoon, dated 30-9-2000
Contributed by : **Prof. D. J. Ruparelia**

Paper presented at S.B.E.S. College of Science, Aurangabad

Principal Mrs. S. S. Aware

FEEDBACK MECHANISM –

At Need, Importance and Use the dawn of the new millennium all progressive forces, have to work together to take the nation forward by wiping out poverty, ignorance, illteracy and to strengthen national unity by respecting and not by repressing our diversity. No one will deny the importance of qualitative primary and higher education in the economic, social and cultural development of the country. India has, one of the largest system of higher education in the World. Higher education without quality is useless and dangerous. Equipping the students with wrong skills can be fatal not just for the individual but also to the society as a whole. If India has to emerge as the "Diamond of Intellectual Capital" we have to make sincere efforts to improve our higher education system. Indian education system has long ignored the need for change in higher education, though it is universally accepted that change in inevitable. Change is unending. Development is critical for survival but not proper attention was paid so now tension. Indian educaton scenario is of confusion, of turmoil, of chaos. It has ignorance the warnings.

Higher education is provided to younger generation. Youths are the valuable assets. Youths of the country contribute to the growth, development and dynamism of the nation. If the youth is properly shaped we will be able to get the place in the Hall of "Knowledge Nations". Our students, employees are going abroad i.e. , migration of knowledgfe workers or migration for knowledge. Nations losing its valuable human resources. There is dual loss of human capital and knowledge resources. We have to avoid this.

अजुनही वेळ गेलेली नाही

It is never too late to do the right thing though it is said that clouds are dark we should ne optimistic and I am of that nature and therefore I am saying that

Let us make the efforts
Let us improve
Be patient
We sill get fruits of patience

TOTAL QUALITY MANAGEMENT

In Higher Education is emerging as an important concept. Feedback mechanism is useful tool to achieve the target of providing standard / better higher education. Feedback is an automatic signally system which indicates the degree of performance. It is an effective tool but

its effectiveness depends upon both the giver and the receiver. Feedback is very sensitive inter personal transaction between a superior and subordinate and as such needs to be handled with extra care. In the higher education system it is transaction between the Principal and teaching staff, Teacher and students, Principal and Students Management and Principal at educational institutional / College level. At University and College level : it is interaction between University and College, Govt. and University. Each and every party / factor is important.

The basic step is to improve the quality of existing system. For that purpose there is a need of thorough study of existing / present educational system. With the help of study to know the drawbacks and then to take corrective step. The present higher education system does not provide scope for creative ability. Everyone has creative ability. If it is used we can get wonderful, fantastic, unbelievable results. According to J.G. Rawlinson "The relating of things or ideas which were previously unrelated is creating thing." Creative thinking is imaginative, divergent and lateral. Analytical thinking is logical, convergent and vertical. Throughout our learning life during schooling, undergraduate or even post graduate level the stress is an analytical thinking. This has prevented us thinking creatively. Due to thisfact there is mismatch between what is taught and what is demanded by banks, firms and industries 40% of my students have given the answer. "Degree just for the name sake" No value.

When the feedback is to be conveyed the following points need to be kept in mind.

1. It should be data based.
2. It should be objective not subjective.
3. Feedback is to be focussed on the behaviour of a person and not the person himself.
4. It should be suggestive and not prescriptive. It is better to suggest alternative. It is better to suggest alternatives to the receiver so he can choose.
5. It should be result oriented.
6. It should be continuous rather than sporadic.
7. Feedback mechanism should be suitable to the needs.
8. The machineries / methods should not be only on paper of for a show for real requirements.

How to use feedback mechanism to take action ?

Feedback should be taken from reliable parties but not from trouble makers, competitors or cunning Feedback should be on going process. Periodic review of faculty performance is very good. At the end of each term the review of faculty performance should be taken and strength and weaknesses of each facility should be identified. Sometimes surprise visits are to be arranged and data should be collected. There should be group discussios. Information fair. Suggestion Box.

Feedback should be properly analysed. Systematic and scientific analysis is very much essential. There should not be wastage of time for taking proper step for improving once the feedback is obtained. The time limit should be fixed. There should be time bound programme. The user of feedback mechanism should study the data thoroughly educational institutions should cover various related parties for feedback. The method for the various parties may be different or according to the objective method will be different. Every educational institution is responsible for the future of thousands of students.

Now let me express giver's partywise feedback and measures for improvement in higher education. The students the major party when it was asked to them why they are not attending lectures?

The answers I got

The curriculam is irrelevant
The curriculam is outdated
The emphasis is on past but
What is the use of studying Past ?

There is a wastage of time in attending lectures. We have some important work.

For this feedback – we have to give them warning. We have to emphasis the point that attendance is a must and by attending lectures you can improve your knowledge.

60% students are expecting practical knowledge Banking transactions, Industrial visits for Export Import Course - to go to the EXIM Bank, exporter, importer and to collect practical information solater on if any student has to become exporter he will not find it difficult.

Primary education and higher education are inter related inter dependent. If primary education is strong that is if the foundation is strong the building can be stronger. The authorities related to P.E. & H.E. should come together and co-ordinate the course structure.

The Principal of the college is the administrator, manager, guide, receiver of information. If he is not firm, dynamic, the educational institution may not come up. I prepared questionnaire and collected data. The answers I got is the present principal. O.K., hardworking, punctual sincere but she should make improvement in administration so that she will be the valuable asset for the institution. I am happy with this frank opinion and I have decided to be a good administrator.

Paper presented at 21st Annual State Level Principal's Conference held at Pune

Meeting Aspirations of the Students and Society

Prin. Mrs. Savita Aware

Introduction :

For the 21st century which is knowledge based -- knowledge driven the human resource has become a highly significant determining agent in the process of economic development. The human resource is acting as the Commandar. The human resource can not be replaced like other resources --- material, method. The intellectual capital ---- trained skillful manpower rather than physical and financial capital can give the strength and prosperity to the people. Human capital can give proper shaping to the society needs can be known by human beings not by machine.

The human beings like students are having varied aspirations, strong desires. The society expects a lot. The society demands are increasing day by day. The people do not feel shy to express their deceives. They do not hesitate to demand services, their rights. It is the right of the students and society to get right type of education at right time and it is the moral responsibility of Educational Institutiona to provide the education to the students and society in a systematic way and in an efficient manner.

The economic development of the country depends upon industrial policy, educational institutions need based programmes, students attitude - willingness to study, career advancement and the support of the society. It a joint venture. All the members --- students, Janata, Educational institutions are interdependent. Each member / group has to understand the mentally, outlook at the other members at the same time difficulties / challenge faced by others.

India is a bog country with diverse culture, traditions attitude, aptitued. The student's aspiration have no limit. But the desires, needs should be taken in right perspective. The needs, aspirations should be treated as the starting point. The desires can show the path an to plan the activities for meeting aspirations of the students and society. For meeting the aspirations of the students and society the educational institutions have to go step by step.

1) To fix up the goals. For fixing goals to conduct surveys. Students survey and society survey Noting and Analysis of desires, classification.
2) Before fixing goals based on desires the points to be considered.
3) Steps to meet the Goals.

For determining goals educational institutions should conduct surveys of students and society. There should be separate an surveys for students and society and even different surveys for various regions areas. For conducting surveys the students should be classified into various categories.

1) Agewise - a) below 10 years
   b) 10 years to 25 years.

2) Educationwise- a) K.G. Primary.
   b) Secondary
   c) Junior College
   d) Senior College
   e) After completion of degrees

3) Areawise - a) Students in villages.
   b) Students in back ward areas.
   c) Students in big cities like Mumbai.

As the desires, aspirations of various categories of students are varied, there is a need of category wise surveys. For example students after competition of degrees are interested jobs. They want personality development. They want to become leader. Some of the students are career oriented. Sometimes due to hereditary nature, folly background they want to become moneylender, agent, jewelers. The ladies students in Mumbai want to become beauticianm tourist guide, computer operator. The gents students are desirous to become caterer, exporter, actor, director, singer in addition to bachelor holder. Though the nature of aspirations is different it should be studied thoroughly. While conducting surveys there should be family atmosphere. There should be openmindedness in understanding students situations under what circumstances their willingness / unwillingness different Communication is a vital asset which should be used by surveyor.

For the society again there should be classification of people in the society to know the desires. The classification can be like

A) Ladies --- Gents.
B) Housewives --- Service going Ladies (Serving).
C) Businessmen --- Salary earner --- Exporters.
D) Poor middle class --- Rich
E) People in backward areas.
F) People in developing areas.
G) People in developed areas.

With the help of surveys the aspirations, desires, expectations to be noted an sorted. After noting down the likes and dislikes of the society and students analysis should be done.

Temporary desires
Permanent desires / Long Term desires.
Occasional desires.
Seasonal desires.
Accidental aspirations.
Balanced aspirations.
Dreamy aspiration.
Fashionable aspiration.
Practical aspiration.
Modern aspiration.
Traditional needs etc.

After classification and analysis of desires the major task is to take decision of fulfilling those needs.

How to fulfill ?
When to fulfill ?
What are the ways, methods techniques ?
Whether to commit or not ?
Whether to reject or accept ?
What should be practical solution ?
Is it possible to have any innovation solutions ?

For fulfilling the needs for meeting the aspiration for taking decision for fixing the goal, following points must be considered.

1) Now a days students community is strong. The students are to be treated as client.
2) The society people should be treated as clients, without their support educational institutions can not survive.
3) The goals should be need based and result oriented.
4) The goals should not remain.
5) While fixing goals there should not be wastage of time. In reality why are we lagging behind ? We take so much time in planning and when actual plan in implemented the situation is completely different the plan become outdated when What is the use ? The response is not given by the public, students to avoid this there should be frequent meetings and Meetings should not be for eating and sitting.

Once the goals are fixed the steps should be decided to meet the goals -- The steps can be -

1) To fix up specific educational programmes to meet specific needs.
2) To explain the nature of programmes systematically with the help of group discussions lecture series.
3) To take into confidence that category of the desire for instance for becoming tourist guide - what is the basic requirement like attitude, skill, communication skill, personality etc. to be explained. For acquiring those skills what is to be done that also should be explained.
4) If the desires are only fashionable no real sense in that then it should be pointed that this type of fashionable desires cannot be fulfilled. The reason also should be given.
5) The negative side that is problems, hurdles, difficulties in fulfilling needs also to be kept in mind but this negative side should not be the hurdles in the actual work.
6) The educational institutions should not bother about funds if the returns are given, the students are ready to pay reasonable fees, the society is willing to support.
7) The educational institutions should give clear ideas about programmes to teachers. The institutions should demand their suggestions and fulfillment of needs.
8) With proper guidelines the responsibilities should be fixed up. The teachers are the driving force that force should be utilised in an effective way.

9) There should be vocationalisation in education programmes. For example in rural areas society people are desirous to do agricultural work or their traditional work like carpenter ship, tailoring and to take education side by side so educational programme should be designed in such a way that after completing 10th, the tailoring course of one year while studying 11th ie. Junior college so after one year he can earn and on his own he can complete his education. In big cities Beautician course for ladies can be introduced. A good response will be given.

10) Every after three years there should be restructuring of course - may be new additions. For restructuring, modernisation there should be constant review. The chance should be given to real enthusiastic, interested, knowledgeable teachers. There should not be monopoly of particular teachers.

11) It should be kept in mind that clouds of uncertainties are always there. We should not be afraid of those. If at the begining of a particular programme, no response / poor response is given, no problem - there should be continuous efforts. The society will realise the importance and the people will give positive support.

12) While farming course structure the care should be taken that the structure will be flexible. It will be adjustable to the situations, circumstances.

If the students will be sincere

And the society will be

S - Systematic towards the work and serious for the work.

O - Organised, operative

C - Co-operative, confident co-ordinating

I - Interactive

E - Energetic

T - Task oriented

Y - Yes Guru

The programme will be successful.

The paper presented at Shahapur. U.G.C. *sponsored* –

State Level Seminar on Sickness in Small Scale Industries.

Prin. Mrs. S.S. Aware

Actually small and tiny units are the backbone of the Indian economy. The Government of India stressed the importance of the development of small scale industries (SSI) in the development of the national economy of the country. The growth of SSI is vital to the country from various angles.

a) SSI are helping hands to large scale industries.

b) Employment opportunities are provided to skilled as well as unskilled workers.

c) The development of backward areas is possible.

d) The small firms are quick in studying changes in tastes and fashions of consumers and adjusting the production process accordingly. This is very much useful for adjusting supply according to demand.

BUT

Now winds are not in favour of SSI. Clouds are dark. SSI are now facing more threats for their survival than ever before. The recent growth and magnitude of sickness in India shows dangerous dimesion. Sick industries are a bane of our economy.

There are various causes of sickness of SSI e.g.

a) Heavy, excessive cost.

b) No financial Support.

c) No demand for the product that's no matching between demand supply.

d) Complicated procedure.

e) No proper planning.

f) Defective / improper management.

g) Pressure from local authorities, govt., leaders, importers, exporters, bankers.

I am presenting my suggestions for avoiding sickness and if the sickness is at the weakness stage the steps to be taken.

1) ***<u>Proper diagnosis of sickness to be done</u>*** : Accordingly positive corrective action should be taken e.g. it is pointed out that due to keen competition in the market there is less demand for the firm's product. The competitor's number is also large. So it is clear that company's product is O.K. How to face the competition is the problem ? For this vairous ways are there.

(a) To have flexibility in operations. Just to have some change in process which will not be costlier and will give another product in the market as a novelty item.

(b) To change the Grand name or symbol – like Lakhapati Chappal Best of Luck pen.

(c) For a short period to reduce the price to catch the customers and then increase the price.

(d) To introduce different products of various designs, styles, pattern.

2) ***If the sickness is due to bad quality goods supplied*** in the market then for improving the quality expenditure is to be incurred for up gradation and then quality product is to be introduced in the market.

3) ***Shortage of funds*** : This is one of the major causes. Generally there is no understanding between bankers and entrepreneurs. Due to that as per the need of the firm banker is not providing the loans and as per the banker's expectation the entrepreneur is not behaving. The bankers should go personally to the firms, see the functioning, maintaining accounts, utilising loans and know the exact situation.

उंटावरून शेळ्या हाकण्यापेक्षा प्रत्यक्ष भेटीत खुलासा करून घ्यावा व त्यानुसार योग्य ती पावले उचलावीत.

Frequent visits make a lot of effect on the behaviour of employees, heads, entrepreneurs. In the vists if it is observed that there is artificial shortage of fund. Actually fund is misused. It is not properly allocated. The works manager of an operating division has pointed out that for a particular process as it is innovative requires more fund but that is not provided when the accounts are checked it is observed that the funds are shown for that process but not provided practically. It means only book keeping entry ! The banker should perpare an Investigation Report and get the answers from the entrepreneurs within a short period. Answers for the questions –

(i) Why there is misuse of fund ?

(ii) Who is responsible for this ?

(iii) Why proper attention is not paid for utilisation of funds ?

(iv) Why the action should not be taken against the irresponsible party / employee ?

On the basis of answers corrective step / steps should be adjusted. If tis type of exercise is done, definitely there will be improvement.

Further the bankers should reconsider / readjust the loan proposal.

छोटे कारखानदार पैसा/कर्ज फेडत नाहीत, वेळेवर हप्ते भरीत नाहीत अशी नुसती बोंबाबोंब करण्यापेक्षा

त्याच्या मागची कारणे जाणून घेऊन योग्य त्या दिशेने कारवाई करावी. अगदी खरच हलाखीची परिस्थिती असेल, तर कर्ज परतफेडीचे हप्ते वेगळे ठरवावेत. त्याच बरोबर त्या अशक्त कारखानदारांना कल्पना द्यावी की तुमची परिस्थिती सुधारली/गाडी मूळ पदावर आली की ताबडतोब हप्ते भरावेत व तेव्हा व्याजाचा दर जास्त असेल. मुद्दा असा की जेव्हा भरण्याची पात्रता नाही तेव्हा तगादा लावून मानसिक तणाव निर्माण करून आजारपणात भर घालू नये. जर्मनीसारख्या प्रगत राष्ट्रात अशा प्रकारचे प्रयोग केले जातात.

4) ***<u>Present Labour laws are rigid.</u>*** Majority of the labour laws are central laws. The freedom should be given to the state government to modify / to amend laws as per local environment (labour conditions availability of labourere etc.)

5) ***<u>The procedure for getting permission to start the business,</u>*** to register to carry on particular activities is very complicated. For making changes even prior approval of the govt. is required. When the approval comes – that situation is already changed. The world is fast changing unfortunately authorities are lethargic or not taking it seriously so that industry cannot adjust as per the need. So the choice remains with the form is to close the business. This decision is harmful to the society and the nation. Wastage of resources, time, energy.

6) ***<u>The SSI which are providing spare parts</u>***, services to large units should establish inter-relationship. The small firms should be constantly in touch with large firms. So there is not need of unnecessary stock holding. As the large firms are purchasing from small firms, the small firms are not having doubtful debts problems. Further large firms can undertake research work and accordingly guidance can be given to small firms and the small firms can adjust the production / process. The integrated approach is a good instrument for health improvement. The small firms should supply directly to large scale units but not in open market. So the commission of the middlemen can be avoided. There is nothing bad in depending on large firms. If both the parties are having mutual understanding the objective can be served.

7) ***<u>Sickness of SSI in different areas</u>*** is of varied nature. As per the nature of sickness and to protect the area employees efforts should be made e.g. Maharashtra – Sugar, Textile, West Bengal – Jute.

8) ***<u>The institutions like MIDC, SIDBI, FIs</u>*** should play the role of problem solvers as well as active agents of a change. They should show the path for diversification.

In short efforts should be made by entrepreneurs, Govt., institutions, industrialists to avoid sickness and when the symptoms are observed corrective positive steps should be taken.

To
My Love,

My dear KASHMIR KI KALI & ROOP KI RANI, this is my PREM PATRA to you. I have become MAJBOOR to write it because DIL HAI KI MANTA NAHIN. Even after doing KOSHISH for 100 DAYS.I could not inform you my MOHABBAT. This was the AAKHARI RASTA.

I had my DREAM GIRL. First of all, I will give you my PARICHAY, by the way I am MR. BECHARA, my BASERA is TERE GHAR KE SAMNE. I am a PYAR KA SAUDAGAR. I want to give you my DIL, I wish that the SILSILA of our AASHIQUE goes forever and it becomes AFSANA PYAR KA, our LOVE STORY be on everybody's lips.

My heart is DIL EK MANDIR and I want to make your AASHIYANA in my DIL EK MANDIR and in it I have brought this TOHFA MOHABBAT KA especially for you. I hope you will SWEEKAR this UPHAR and not kick it thinking to be your RASTE KA PATTHAR.

I take SAUGANDH that if your DADDY does not give us AASHIRWAD and put a DEEWAR of AMIRI GARIBI and I will do INTEZAR till BAHAR AANE TAK because BAHAR PHIR AAYEGI and I will always be saying MAINE PYAR KIYA with you. We will go to MAJOR SAHEB and get married in ADALAT and our HONEYMOON we will spend as EVENING IN PARIS and then we will go AROUND THE WORLD IN 80 DAYS.

Remember, I am your DEEWANA, I will be KURBAN on your FAISALA. If your answer is NO, then I will ask only one question AAKHIR KYON. If you accept my LOVE and if your FAISLA is in my HAQUE then we will always go SAATH-SAATH. I am waiting for your JAWAAB. I am very BETAAB for it, BOL RADHA BOL will our SANGAM take place.

I must always be saying :

DILWALE DULHANIYA LE JAYENGE

From : **Ritesh J. Rathi**
(S.Y.B.Com, E-20)

Jokes

Nirav : Shweta, do you know what happened today?
Shweta : No tell me
Nirav : I slipped and fell from the bus
Shweta : What happened after that?
Nirav : I got up.

Tiwari : Rakesh Patel, what comes between day and night?
Rakesh : What a fool you are ! "And" comes between day and night.

Student : Doctor, I am forgetting things. What should I do?
Doctor : Then pay me in advance.

Kajal : I want a pencil, please?
Gourav : Yes, Miss, hard or soft?
Kajal : Oh, soft please. It's for writing to my boyfriend.

Sachin Arora
(F.Y.J.C. – 'A')

To Dear,

This letter is addressed to a girl whose hairs keep on falling on her face as she solves difficult problems in "Accounts" looking the very picture of concentration. That girl is none other than you ...! Since you deign not to understand any other language than "sales, purchase of goods" and what have you, I have been compelled to compose my letter in "commercial language".

Since the first day I saw you, my heart beats, I have been appreciating every day. The simple "balance sheet" of my heart is disturbed, surely your "accounting" eyes must have calculated the sharp "appreciation" of my life. Though the limit of my love tends to be as a continuing "joint stock co", I have confidence that you have the ability to calculate it. Let me assure you that there is no error in the "trial balance". I can be no more "debit" than other expenses. The "Balance Sheet" total of my love, alas, has been visible to all except you.

I have been trying to "tally" the "Balance Sheet" of my heart with your heart beat in vain. Why do you "depreciate" the assets of my love. "Two partners" can set up a profitable "firm" and my letter will, I hope, be the necessary "adjustment" to "tally" my heart's problem.

Yes ! You can alone complete "the final accounts" of my life. Remove the liabilities of false pride and let there be a clear "trial balance" ! So that the world shall see how the "tally" takes place when two hearts meet together.

Your Loving Accountant
(Amol Lokhande)
S.Y.J.C.–'H'

I Dreamt

One night when I went to sleep, it was a full moon night, breeze blowing through my window and the atmosphere very pleasant. I watched the moon through my window and started thinking about the world. And suddenly I was in a world, a world totally unknown to me – a world I have never seen. It was a paradise, totally new to me.

The world was full of happiness, cheers, smiles

No face in the world was sad

The world had no religion but only the religion of humanity was there

The people were joyful and helpful, they had plenty to eat and no one starved

The trees were full of sweet and candies

The children had small tender wings so that they could

reach the tree-tops to collect the sweets

There was love in everybody's eyes and not hatred

There were no weapons or arms but only flowers and butterflies

There was no war or battle but only the feeling of friendship and respect

The animals were friendly and no bird was kept in a cage

The birds flew in the blue sky and showered petals held in their tiny feets

There were seasons of joy

The people lived merrily and ...

Something shook me up and I woke up. It was mummy telling me to get ready for the college. I thought for myself if that was a 'dream' then I want to remain in that dream. O! Why can't we have the world, the world we dreamt of.

Nelson D. Moti
S.Y.B.Com., D-25

Indian Soap Industry

If you have forgotten about the Indian Soap Industry, this is probably a reminder.

Life is a WHEEL in which love is a BREEZE.

A boy named LESANCY saw a girl named CHANDRIKA and he fell in love with her. They both used to meet often and again under the fragrent shadow of NEEM tree in an OASIS. You are my LIFEBUOY she declared passionately; while he asserted that she was his JASMINE. CHANDRIKA was white as INTERNATIONAL LUX while LESANCY was handsome as PEARS. CHANDRIKA'S mother Ms. GANGA and LESANCY's father Mr. PALMOLIVE said OK for their marriage and was arranged in SUPER 501 hall. Their marriage was attended by various stars like REXONA, HAMAM, DR. DETTOL, CINTHOL, DOVE, KASTORI, NIRMA, JAI etc. LESANCY presented CHANDRIKA a MOTI necklace in a MYSORE SANDAL BOX. After marriage they settled down between two PONDS in a place called SANTOOR. One SUNLIGHT day they were blessed with twins who were named rightly LIRIL and VIGIL.

Manish C. Kothari
(F.Y.J.C.–'C')

Tension

Tension, Tension, Tension
man's nearest relation

Children have tension for the exam
Teachers have tension for completing the portion
Parents have tension of the children's admission
Old people have tension about their pension

Tension, Tension, Tension
man's nearest relation

Ministers have tension for the administration
Police have tension of the thiefs' location
Doctors have tension about the patients' operation
Nature has tension because of pollution

Tension, Tension, Tension
How widespread is tension

Sachin Arora
(F.Y.J.C.–'A')

Something about HABIT

HABIT is a strange word. You remove 'H', a bit remains; You remove 'A', bit still remains and if you remove 'B' it remains.

Sachin Arora
(F.Y.J.C.–'A')

For The Soul True Love

To most of us when we say we love somebody, we mean we possess that person. From possession arises jealousy, fear of losing him or her and all the conflicts. Surely such possession is not love. To be sentimental, emotional and weeping for somebody is not love.

Love is like a strong flowing river. It nourishes and waters everything that comes in its way. Nothing can spoil love, for all things are dissolved in it – the good, and the bad, the ugly and the beautiful. It is the only thing that is its own eternity.

How little we know of love's vastness, its deathlessness, its unfathomability. To love is to be aware of eternity. We want to make relationships crude, hard and manageable. So it loses its fragrance, its beauty. All this arises because one does not love, for in it there has to be complete abandonment of oneself.

"Love" expresses something more intense than goodwill which includes mere liking or affection. But whether love or goodwill, human feelings are always either based on or strongly mixed with ego – hence it cannot be absolutely pure.

It is said in the Upanishads "one does not love the wife for the sake of the wife but for one's own self one loves the wife."

There is usually the hope of return, or benefit or advantage of some kind, or of certain pleasures and gratifications, mental or physical that the person loved, can give.

Remove these things and the love very soon sinks, diminishes or disappears or turns into anger, reproach, indifference or even hatred.

But there is also an element of habit, something that makes the presence of the person loved a sort of necessity because it has always been there and this is something so strong that in spite of incompatability of temper, fierce antagonism, something like hatred, love lasts and even these gulfs of discord are not enough to make the person part.

In some cases, this feeling is not strong enough and after a time one gets accustomed to separation or accepts a substitute.

There is again, often, the element of some kind of spontaneous attraction or affinity - mental, vital or physical, which gives a stronger cohesion to love.

The psychic element in human love, even where it is present is so mixed, overloaded and hidden under other emotions that it has little chance of fulfilling itself or achieving its own natural purity and fullness.

Arpit G. Kothari
(S.Y. B.Com. – 'C')

Why Worry ?

Reproduced below is, this amusing little snippet courtesy of Alfred E. Neuman and Mad magazine. It's meant for all those who are hypochondriacs and for all who are not.

There are only two things to worry about;

Either you are well or you are sick;

If you are well, then there is nothing to worry about;

But if you are sick then there are two things to worry about;

Whether you will get well, or you will die.

If you get well, then there is nothing to worry about;

But if you die, there are only two things to worry about;

Whether you go to heaven or hell.

If you go to heaven, there is nothing to worry about;

And if you go to hell, you will be so busy shaking hands with old friends, you won't have time to worry.

So why worry?

Contributed by :

Prof. D. J. Ruparelia

Bollywood Shahrukh Love Story

I saw you first time
and fell in love with you

The love was one-sided
as it was not supported by you

I tried some heroic acts
but you were not impressed

It was last day of college for me
and last day for you at your father's house

I said to myself she is "Bewafa"
and saw "darr" and learnt to say "Kir...an"

There was a girl next to me
hey she said

"Dil to pagal hain"
"Tere liye"

.... here the life begins
no matter anytime it begins
with anyone
.... open your heart
Don't fall in love, rise in love
as love is inspiration
There may be someone
next standing on the door of your heart
give the person chance to make you
happy and enjoy your life

.... by Robin

(e-mail : net.pns@yahoo.com)

The Morning of Tremors

In the morning when all were out of bed
to get ready to work for bread,
None knew that day would be so long
that shocks could not be absorbed
by buildings so strong,

Small children ready for school to go
and mothers and sisters working more
when fathers and brothers were getting late
Here, none knew that the earth would break.

Then the walls were shaking and roof tops
breaking,
cries of people in open air defeaning
Those few minutes too long in life
where someone lost their father
someone their sons, and
someone their wives.

A few minutes later when earth was calm
there was nothing which was not harmed
Where smiles and merrying were turned into
cries and furies.

Where a day before night turned into long
memories
Where the scene of death and loneliness
prevailed
and in deep black sea the happiness sailed.

It was last laughter in the morning that came,
on the face of a child which was now gone
I pray to God not to be so harsh on us
that in a minute everything is gone.

Kekin M. Nandu
S.Y. B.Com. – 'D'

Relationship

Relationships of all kinds are like sand held in your hand. Held loosely, with an open hand, the sand remains where it is.
The minute you close your hand, squeeze tightly to hold on, the sand trickles through your fingers
You may hold on to some of it but most will be spilled. A relationship is like that : Held loosely with respect and freedom for the other person, it is likely to remain in tact, but held too tightly, too possessively the relationship slips away and it is lost.
So take care ! Enjoy !

Ketul Shah
T.Y. B.Com. – 'F'

Friendship

Friendship is as wide as the deep sea.
Friendship is as strong as a tree
Friendship is as tall as tower
Friendship smells as beautiful as a flower
Friendship is said to be life
Friendship is not of any type
Friendship is the thing which cannot become old
Friendship is also something that cannot be sold
Friendship cannot be seen, but it is to be felt
Friendship is also something that cannot be dead
Friendship is something that is made in heaven by God.

Ketul Shah
T.Y. B.Com. – 'F'

"Bollywood Love Dhamaka"

I saw her first time
and there was love at first sight

She too was impressed with me
and therefore cast a kiss on my lips

I was a Deewana and
therefore I said "Dil mange more"

She said "sharam ati hai"
I said "Oh, meri sharmilee"

Oh, what a complete man he was
who told me "bold ho jao" (Villain)

The next day I came to know
he was your "Rakhi Brother"

I told him "Hello Saale"
He said "Lagta hai Kelvinator hai"

I met you and took you for a ride
you were afraid
Therefore I said "Jab Pyar Kiya To Darna Kya"

My friends teased me "Deewana"
But I said, you will know "Jab Pyar Kisi Se Hota Hain"

You told me "Shayad meri mummy ko shadi ka khayal aya hain" "Isiliye to tumhe chai pe bulaya hain"

Your and my parents tied us
in the "Bandhan" of "Kaache Dhaage"

It was our Honey Moon night
and you were in "ghoongat"

I said "Chaudvi Ka Chand Ho"

After a few months
Jore ka Jatka jo Dhirese laga
That we decided to have family planning and therefore said "Hum Do Hamare Do"

I was bored with you
and therefore was in search of "Baharwali"
My enemy took a chance of these
and therefore tried to make a break

But it was jod of 'fevicol'
I told him "Yeh Fevicol ka jod hai, tutega nahin"
You were my "Biwi No.1"
and therefore I said no to "Baharwali"
.... The life will continue further
happily till death.

By **Nitin Pavaskar**
S.Y.B.Com. – D/49
(e-mail : nit.pvs@yahoo.com)

The True Fact

"World like a drama
Earth like a stage
God like director
We are like actors."

Manish C. Kothari
(F.Y.J.C. – 'C')

A Smile

A smile costs nothing, but gives much
It enriches those who receive
without making poorer those who give
it takes but a moment but the memory of it
sometimes lasts forever.

None is so rich or mighty that he can get
along without it, and none is so poor
that he can be made rich by it.

A smile creates happiness in the home,
fastens goodwill in business
and is the countersign of friendship.

It brings rest to the weary, cheer to the
discouraged, sunshine to the sad, and it is
nature's best antidote for trouble.

Yet it cannot be bought, begged, borrowed
or stolen, for it is something that is of no value
to anyone until it is given away.

Some people are too tired to
give you a smile
give them one of yours,
as none needs a smile so much as he
who has no more to give.

Compiled by –
Shashikant Chandak
S.Y.J.C. – 'A'

Failure

Failure doesn't mean you are a failure. It means you have not succeeded.

Failure doesn't mean you accomplished nothing. It means you have learned something.

Failure doesn't mean that you have been a fool. It means you had a lot of faith.

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

Failure doesn't mean you've been disgraced. It means you were willing to try.

Failure doesn't mean you are inferior. It means you are not perfect.

Failure doesn't mean you have wasted your life. It means you have a reason to start afresh.

Failure doesn't mean you should give it up. It means you must try harder.

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

Failure doesn't mean God has abandoned you. It means God has a better way for you.

Compiled by –
Ajay Kedia
T.Y.B.Com. – B-25

Remember

"Change is the law of Nature"
&
"Variety is the Spice of Life"

Manish C. Kothari
(F.Y.J.C. – 'C')

"Making my heart pure to you"

Waiting for hours and hours
to say I like you
But always scared to say to you
just that I needed you
Making my heart . . . .

Each and every day-n-night
I ponder for you
My heart searches you
Just once to see you
Making my heart . . . .

Character of yours is in dark
My friends told me about you
so what should I do
because still I love you.
Making my heart . . . .

People are always jealous of you
But I always knew, don't think
I betrayed you.
Best first and last you are
because still I have trust in you,
Making my heart . . . .

Now,
As you prevail in my heart
I want from you
that you be nice, don't say bye,
As I am waiting for you
Making my heart . . . .

I don't wanne fall in love
because on my parents my life is due
I wanna become something in life
so sometimes I stay away from you
Making my heart . . . .

Also,
Whenever, wherever, however may
be you,
Forever and ever I love you
But can't live life with you
So how can I say I love you
Making my heart . . . .

Believe me, trust me
So, I can just say you
keeping first love for my wife
I just say I don't love you
Making my heart . . . .

Only want your friendship but you
broke it.
Never understand my feelings which
I want to say to you
Now there is no other way left for me
Except to go away from you and
to leave you
Making my heart . . . .

Jatin A. Vakharia
F.Y. B.Com. – 'F'

Greetings to Future Ahead

With the passing of time, as things
become past
yet memories of yesterdays, do last.
The future ahead which is truly unmet
For it I am now ready and all set.

Apprehensive about tomorrow, as
anyone would be
The only which is – May it pass in glee
Sometimes things don't go as we want to
And that is enough to turn us blue.

Taking things in my stride
There's one thing to which I abide . . . .
Keep smiling -- no matter, what
As joy and sorrow are a part of life's plot

When future knocks at my door,
I ask of nothing more
But only that there may be peace
As I rate it as the highest state of bliss !!

— Niti
(S.Y. B.Com. – 'A')

A Slump from Heaven to Hell

Once there was peace on this land. Once there was no false pretension. There was once a time when one could find many helping men.

Of these I have seen none
Just heard of from few to some.

What I know is of a time which is just full of crime. In the time which I now drag, there is nothing of what I can brag.

Now he has lies to hide
In the lust of money there is price.

What a place to live in
What a place to die
Where one finds nothing more
But those every day hues and cry.

I pray of that time gone
to see it once I long
And if this prayer comes true
Then this world would be out of blue.

— Niti
(S.Y. B.Com. – 'A')

Our India

Punjab for sacrifice
Bengal for duty
Kashmir for beauty
Rajasthan for history
Maharashtra for victory
Mysore for silk
Haryana for milk
Gujarat for peace
Assam for tea
Kerala for brains
Uttar Pradesh for grains
Himachal Pradesh for Apples
Orissa for temples
Andhra Pradesh for tribals
Bihar for minerals
States for unity, India for Integrity.

Sachin Arora
(F.Y.J.C. – 'A')

Why to Study ?

The more we study,
the more we know
The more we know
the more we forget
The more we forget
the less we know
If less we know,
why to study ?

Sachin Arora
(F.Y.J.C. – 'A')

Good Better Best

To talk is good
To listen is better
To work is the best
To be simple is good
To be sincere is better
To be honest is the best
To be satisfied is good
To be dedicated is better
To be devoted is the best

Sachin Arora
(F.Y.J.C. – 'A')

Happiness

Take a heaping cup of patience
And a big heartfull of love;
Add two handsfull of generosity
To all the above
Then blend in a dash of laughter
With some understanding too;
Sprinkle generously with kindness
And memories old and new
Add a lot of faith and mix well,
To make it rich and sweet
And enjoy a heaping portion
With every one you meet.

Shishir Bhatt
T.Y. B.Com. – 'D' Roll No.83

For Our Wonderful Teachers

Teachers you really are shining stars
you spread knowledge near and far
Teachers you are a light house
in the midst of the stormy seas
You direct and guide us
gently and lovingly
Teachers you are a lamp
that glows too brightly
You light the sparks in us
affectionately and patiently

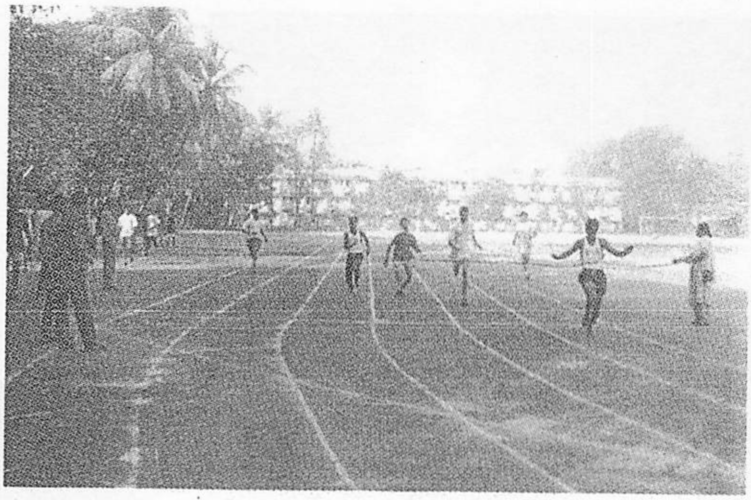
Sachin Arora
(F.Y.J.C. – 'A')

Friendship

Written with a pen, sealed with a kiss, if you are my friend please answer this. Are we friends or are we not? You'ad told me once but I forgot so take the vow and tell me now. So I can say, "I'm here for you". Of all the friends, I have ever met, you're the one, I won't forget. And if I die before you do, I'll go to heaven and wait for you. Just to prove my friendship is true, whatever I do, I'll do it for you.

Sachin Arora
(F.Y.J.C. – 'A')

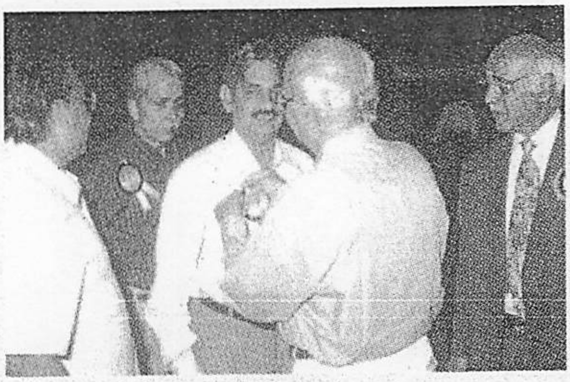
Lion President Ashok Bairagra hoisting flag on 15th Aug. 2000 at P. D. Lions College



Sports Day : How many metre run?

" Street Play" organised by N.S.S. In a "Day Camp"

Sports Day : Long Jump.



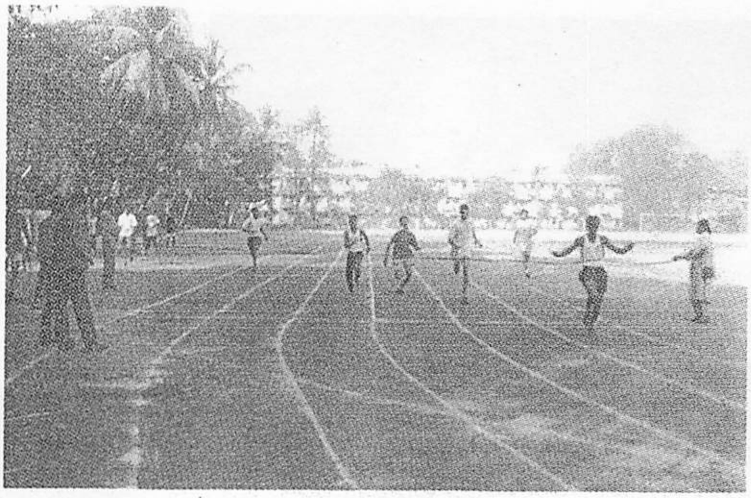
Pinning badges to the guests.

Winners of Folk Dance Competition organised by Kal Chakra and Lions Club International receiving trophies and certificates from Lion President Ashok Bairagra

Inauguration of Student's-Teacher's Council of the college, 29th August 2000.

Lion B. L. Jhunjhunwala accepting bouquet from student at the Annual Day.

General Secretary, Pradip Sharma proposing vote of thanks.



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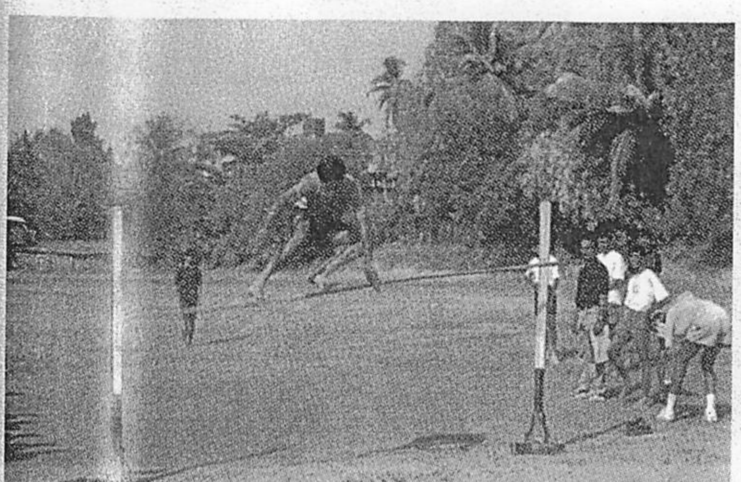

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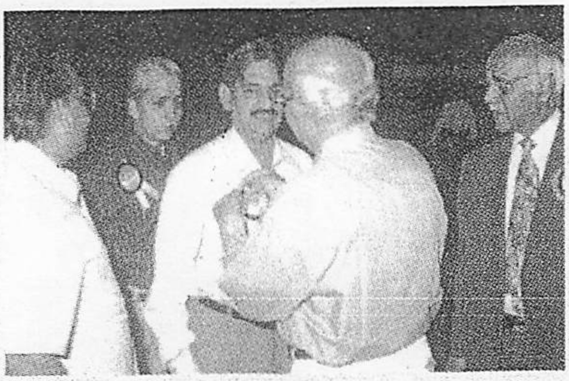

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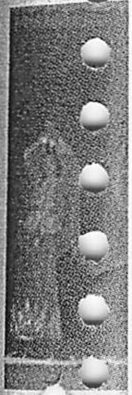

Annual Day : Dance in progress.

Annual Day : Dancing to whose tunes?

Annual Day : Dance in operation.

Annual Day : Vande Mataram.

Annual Day : Koli Dance.

Vice Chairman Lion R. J. Chokshi accepting bouquet from student at the Annual Day

General Secretary Manish Darne receiving trophy from Chief Guest.

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Chairman P. U. Mehta accepting bouquet from student.

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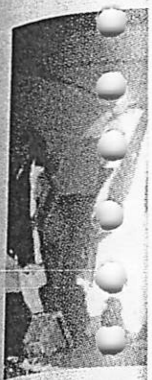

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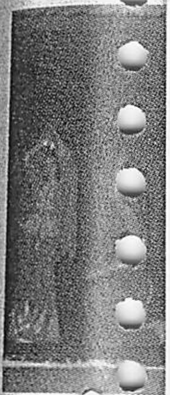

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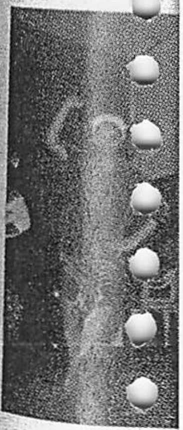

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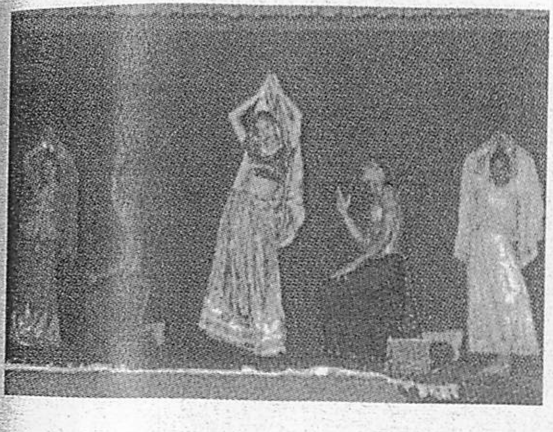

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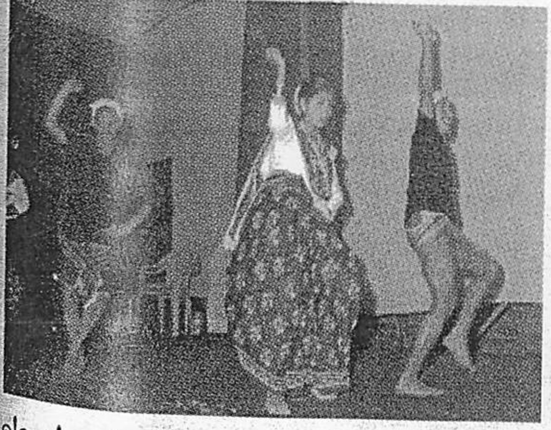

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How to get Cent Percent

Maths, Maths, Maths
Why are you so tough ?
I am not so rough
You confuse me too much
I can's get you as such
Whenever I try to become a class hero
I get only zero

Maths replied
If you are wise
I can compromise
If cent per cent is your goal
Work hard with your soul
Good practice and sufficient time will
Make your career bright.

Sachin Arora
(F.Y.J.C. – 'A')

Kissmatic

A chap was teaching arithmatic
He said it was his mission
He kissed a girl and kissed her twice
And said it was "ADDITION"
As he added kiss by kiss in silent satisfaction
She gave her kisses back and said
Now that was "SUBTRACTION"
When she kissed him and he kissed her
without explanation
Both admitted and said
Now that's "MULTIPLICATION"
but POP arrived on the scene
and made a quick decision
and said now that's "DIVISION".

Manish C. Kothari
(F.Y.J.C. – 'C')

Evolution and Thereafter of Love !

Walking on the sand of time
God thought of making something divine
So he gifted Adam and Eve with the apple
which later showed of what it was capable.

This is how – Love took birth
and was prospered by us on the Earth
Since then the era of love is growing
In which we fall very unknowingly.

I thank HIM for considering us worthy
of handling something so sturdy
HE made known to human beings
LOVE – the Greatest of all things.

Cladded in the love-chain, they stay
who explore it more each day
Then, they all pay HIM a tribute for having
blessed them with love so acute.

— Niti
(S.Y. B.Com. – 'A')

The Way of Living

When you were born, you cried
and the world rejoiced

Live your life in such a manner
that when you die
the world cries and you rejoice.

"What you are is God's gift to you
What you become is your gift to God."

Manish C. Kothari
(F.Y.J.C. – 'C')

मित्र

मेरे एक मित्र थे, बड़े ही विचित्र थे
१०६ बुखार था, फिर भी निश्चिंत थे
एक नहीं, दो नहीं, तीन-तीन बार,
इतवार, सोमवार, मंगलवार लगातार
हुआ था heart का attack
फिर भी जीवित थे, बड़े ही विचित्र थे ।

परिवार वाले परेशान थे, सिर थामे बैठे थे,
बहुएँ उचक-उचककर रोने लगीं
अपनी आँखों में आँसू लाने की कोशिश करने लगी
सोचने लगी, आखिर इस बूढ़े का क्या होगा ?
कहीं कलयुग भर जीने का ठेका तो नहीं ले रखा !
पत्नी ने उसास छोड़ी, कहाँ गई मौत निगोड़ी !
हर बार यही कहते थे, अब समझे झूठे वादे करते हैं,
मैं तुम्हारे लिए सब कुछ कर सकता हूँ
जान भी जहाँ भी छोड़ सकता हूँ
पर पचास हजार का बीमा करवाकर
और पत्नी को वारिस बनाकर
अब मौत से भी लड़ते है,
जो मौत से लड़ सकता है,
कहिए, कहिए क्या पत्नी को छोड़ सकता है ?
अब पूछिए आपही लोग जब नहीं था इनको मरना,
खामखा क्यों करवाया बीमा अपना

बेटों को इनकी उपस्थिति खलती है
क्योंकि बाप के आगे इनकी नहीं चलती है
दवा-दारू में पैसा फूँका यही गलती है
डॉ. खन्ना ने तो कहा था इनको दवा से allergy है

पर जाने ईश्वर की क्या मर्जी थी ?
हर बार चंगे हो जाते थे
सबके हौसले ठंड़े कर जाते थे
सरकार कोई नया कानून क्यों नहीं बनाती ?
बूढ़ों पर tax क्यों नहीं लगाती ?
जीने की सीमा क्यों नहीं बनाती ?
इससे सरकार फायदे में ही आती
क्योंकि pension भोगीयों से बच जाती,
बच जाती, बच जाती.

– **Shishir Bhatt** (Std. : T.Y.B.Com.-D)

यादें

इस दिलसे तेरी याद भुलायी नहीं जाती,
ये प्यार की दौलत है लुटायी नहीं जाती
मर-मर के बनायी है ये तस्वीरें मोहब्बत
अब अपने ही हाथों से मिटायी नहीं जाती
कहाँ ले जाये जमाने से इस दिलकी लगी को
अश्को से तो ये आग बुझायी नहीं जाती
जिस दिलसे यह कहै है, तुम्हें भूल जाये
हर रोज़ ये दुनिया बसायी नहीं जाती ॥

– **Ketul Shah** (Std. : T.Y.B.Com.-F)

नग्में

निगाहें ढूँढ़ती है तुमको,
तुम आओ तो दिल को करार आए ।
है वीरान गुलिस्ता मेरा,
तुम आओ तो बहार आए ॥

लगी ठोकर गिरा जो मैं,
उठा लोगी तो क्या होगा ।
झुकी निगाहें, झुकी जुल्फें,
मुस्कुरा दोगी तो क्या होगा ॥

तुम हो कली तो गुलाब हम हैं,
होंठो से लगा लो तो शराब हम हैं ।
कहते हैं लोग कि खराब हम है,
तेरी हर बात का जवाब हम है ॥

ये छायादार पेड़ जमाने के काम आए ।
जब सूखने लगे तो, जलाने के काम आए।
कच्चा समझकर बेच न देना, गाँव के मकान को,
शायद कभी सर छुपाने के काम आए ॥

– **Ketul Shah** (Std. : T.Y.B.Com.-F)

"संघर्ष"

जीवन की डगर है कठिन मगर
चलने की जो ठानूँ मैं मन में
नहीं कोई बाधा इतनी प्रबल
पथ रोक ले मेरा जीवन में
हिम्मत जो करूँ, दमखम जो भरूँ
जीवनपथ पर सरपट दौडूँ
आगे ही बढूँ, फिर नहीं रूकूँ
पर्वतों में, खाईं में, वन में
इंसान जो मन को वश में करे
सारी बाधाएँ उससे डरें
हिम्मत करके, कोशिश जो करे
तो, दुनिया भी उसको नमन करे
बैठा हूँ जलाने इस मन को
इच्छाओं, भाषों के वन को
मन ही ये मेरा दुश्मन है बना
''संघर्ष'' मेरा इस मन से ठना
ये उथल-पुथल मन के अंतर
जीवन भर चलती है बरबस
कभी मन जीता, मैं मन के वश
कभी मैं जीता, मन मेरे वश

– सिंह संतोषकुमार चंद्रपाल
(Std. : S.Y.B.Com.-F)

"भारतवर्ष"

आतँक वाद के साये में
वसुँधरा का स्वर्ग पल रहा
भय की अग्निशिखा में, देखो
मानव भी हर पल जल रहा
देखो भ्रष्टाचार की लौ में
राजनीति का अर्थ जल रहा
बेकारी की आग में यारो
सारा युवक वर्ग जल रहा
आग लगी है चहुँदिशि में
और सारा ''भारतवर्ष'' जल रहा

– सिंह संतोषकुमार चंद्रपाल
(Std. : S.Y.B.Com.-F)

जीवन - आखिर है क्या ?

जीवन तो एक रेलवे प्लाटफार्म है,
जहाँ लोग आते है, कुछ देर बैठते हैं
दु:ख-सुख की बाते करते है
और बिछड़ जाते है, कभी न मिलने के लिए ।

जीवन तो वह सूरज है,
जो बचपन की तरह आनंद से उगता है
दोपहर की जवानी में तपता है
और शाम के बुढ़ापे में मृत्यु की प्रतीक्षा करता है ।

जीवन तो वह बाग है
जहाँ जब फूल खिलते है तो चारो तरफ
खुशियाँ आती है,
जब उन फूलों में बहार आती है, तो
सुगंध की लहलहाट होती है
और जब वह फूल मुरझाते है, तो
उन्हें कोई नहीं देखता है ।

जीवन यह है, जीवन वो है,
पर ज़िंदगी का मतलब आजतक कोई नहीं जान पाया ।
जीवन तो वह संघर्ष है जिसे हर किसी को लड़ना है ।
जो इस जीवन से डर गया उसका तो बेड़ा-गर्क है ।
इसलिए तो कहते है...
'ज़िंदगी ज़िंदा-दिली का नाम है'

– नेल्सन डी. मोती
(Std. : S.Y.B.Com.-D)

यादें

अभी-अभी मेरे मनमें तुम्हारे रुत की सुबह हुई !
दिल के फूल पे गिरी शबनम, और ज़िंदगी जाग गई !
सहरा मे खडा हूँ मैं, क्यों तुमने पुकार लिया
हवाओंके संग कहाँसे, खुशबू तुम्हारी आ गई !
कहना नही था जो, वो क्यों तूमने कह दिया
हमारे तन-मन 'पर तुम्हारी, ही मदहोशी छा गई !
देखो छोड़ चले है सितारे तुम्हारा आसमाँ
तुम्हारे होठोंकी लाली, सुबहका, आसमान बन आ गई !
जोश मरने लगी है, तुम्हारी यादें मेरे लहू में
देखो मेरे आखों की पालकी, तुम्हारे आँगन में आ गई ।

– प्रो. कुलदीप सालवे

सब कुछ तो समझ में आता है !

सब कुछ तो समझमें आता है !
मन फिर भी मेरा क्यों डर जाता है ?
रखती आयी हूँ आज तक
पूछा ना तुमने जिसका अंतर
शब्दही मिले ना मुझको दिलबर
पर जीवन ना पीछे चलता है !
जानूं मैं तुम चंचल पवन
जानूं मैं, तुम रिम-झिम सावन
कभी मेरे ही मन का दर्पण
मुझे हर रूप तुम्हारा छलता है !
जानूं मैं, ये तेरा आंगन
जहाँ फूलोंकी नाजुक बिछावन
थकी-हारी, पर आयी हूँ साजन
दहलीजपे तेरी, पर पांव मेरा अड जाता है !

– प्रो. कुलदीप सालवे

जरा सुन लो मेरे दोस्तो

जरा सुन लो मेरे दोस्तो
ये पुकार अपने वतन की है
दुश्मन उजाडने आया जो
वो बहार अपने चमन की है

आगे बढ़ो अब काट दो,
तुम हांथ इस आतंक का ।
ये शोर जो तुम सुन रहे,
ये गुहार अपने वतन की है ।
जरा सुन लो मेरे दोस्तो
ये पुकार अपने वतन की है ।

– सिंह संतोषकुमार चंद्रपाल
(Std. : S.Y.B.Com.-F)

दस्तक

दिल के किसी कोने में एक दर्द सा उठता है,
होठों पे हँसी के साथ आँखों में आँसू भी छलकता है,
जब कोई मेरे गाँव का दरवाजे पे दस्तक देता है,
कसम ऊपरवाले की मिट्टी बहुत याद आती है,
पर मजबूरी है,
रोजी रोटी आड़े आती है ।
यहाँ की बिल्डिंगो में वहाँ की कोठियाँ छुप जाती हैं ।
कभी कभी अँधेरे में वो चिमनियाँ बहुत याद आती हैं ।
यहाँ की सड़कों पर वो मिट्टी नहीं पाती है ।
हर तरफ ऊँट गाड़ी की जगह मारुती कार नज़र आती है
फिर भी आँखों में इक इंतजार सा छाया रहता है ।
दर्द मेरा तब आँसू बनकर गिर जाता है,
जब कोई मेरे गाँव का दरवाजे पे दस्तक देता है ।

"अमरता"

जिंदगी के मायने क्या?
बस, एक संघर्ष है अस्तित्व का
हर कोई ये चाहता, कि
वर मिले अमृत्व का जब कि
जानता है हर कोई ये
अटल विधान है मृत्यु का
पाना उसे सब चाहते, जिसका
जग में नहीं नामोंनिशां
हर आँख में भटकन है एक
हर शख्स की अपनी दिशा
संपूर्ण मानवता भटकती
हर एक दिन... ! हर एक निशा... !

– सिंह संतोषकुमार चंद्रपाल
(Std. : S.Y.B.Com.-F)

चाहत

तेरे पास बैठके दो घड़ी
तुझे हाले-दिल है सुना लिया
मुझे अपना मान न मान तू
मैने तुझे अपना बना लिया !
कईं गांव, देश भटक गये
कईं लोग हुए ला पता
तेरे दरपे जो रुक गया
मुझे आके मंझिलने पा लिया !
ये नजर का है या अपना कसूर
या तेरे शरमों हया की खता
कोई एक किरण को तरस गया
कोई चांदनी में नहा गया !
मेरे साथ होती ना बेखुदी
भटक गया होता मैं कहीं
तेरी चाहतों ने कदम कदम
मुझे गुमराही से बचा लिया !

– प्रो. कुलदीप सालवे

यादें

कदमों के निशान मिट जाते है पानी से,
कहाँ मिटती है यादें इस दिलसे,
कुछ लम्हे जो भूलाते है हम बड़ी मुश्किल से,
याद आ जाते है वो फिरसे
कैसे भूल पाए वो पलों को
जो कभी बिताए थे हमने मिलके,
कैसे भूल पाए वो चाँद को
जिसे घंटों देखा करते थे
बुने थे जो सपने हमने एकसाथ कभी
अब रह गए है वो बनके धूँधली यादें सभी !

– **Rashmi Joshi** (Std. : F.Y.J.C.-B)

कुछ कवितायें

कल मैं बाँधकर रखूँगा
अपने इस मनको
लेकिन,
आज ऐसा कुछ न कहो,
आज, ये मेरा नही है !

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तुम्हारी आँखो में
अमावस की रात
राज की बात
कुछ है क्या ?
रोशनी बगैर इनमें
घूम-फिर चुका मै
आखिर आ गया
पानी के पास !

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ऐसी क्या बात है
कि, जिसके कारण,
हमारे दिल मिल जायें
अभी तक तो ऐसा
कुछ हुआ ही नहीं
और कुछ होगा भी नहीं !
फिर भी, हमें दो बातोंसे
दूर रहना होगा, तुम्हे मुझसे
और, मुझे तुमसे !

– प्रो. कुलदीप सालवे

प्यार इसे कहते हैं...

प्यार होता है क्यूँ ?
दिल धड़कता है क्यूँ ?
जब कोई अच्छा लगता है;
तो वो बिछड़ता है क्यूँ ?

कुछ महसूस होता है पूछने वालों,
एक लड़की थी ।
अनजाने में प्यार कर बैठा उसी लड़की से,
जो बिलकुल अजनबी थी ।

दोस्ती रहे न रहे,
हमें तुम पर ऐतबार है ।
हम रहें न रहें
हमें तुम्हारी दोस्ती का इंतजार है ।

हम उससे प्यार करे या ना करे
हमें उसके सच्चे प्यार का इंतजार है ।
वो हम से प्यार करे या ना करे
हमें अपने सच्चे प्यार पर एतबार है ।
जो अनजाने में हुआ उसे प्यार कहते हैं
मगर जो प्यार करके अनजान बने,
उसे क्या कहते हैं ? ? ?

इनसान यहाँ सारे सब मतलबी हैं,
इन्सान तुम्हारी इन्सानियत है कहाँ ?
दोस्ती का प्यार क्या होता है, न जाना,
दोस्त तुम्हारी दोस्ती है कहाँ ?

तुम से है कहना
दूर होकर भी कितनी पास हो तुम ।
अगर तुम पास होती, दूर हमें होता जाना,
तो छोड़कर तुम्हें दूर न जा पाते हम ।

अधूरा रहेगा, मुझको मालूम है,
फिर भी हमे तुमसे प्यार है ।
इंतजार रहेगा, हमेशा ऐतबार है
सच पूछो तो इसी का नाम प्यार है ।
सच है,
प्रेम के अक्षर तो होते हैं ढाई ।
मगर सच्चाई है,
हमेशा लड़कियाँ करती है बेवफाई ।

– **Jatin A. Vakharia** (Std. : F.Y.B.Com.-F)

तेरे पास

दिल ही दिल में मैं तेरे पास रह लेता हूँ ।
तुझे कहे बगैर रोज तेरा बसंत देख लेता हूँ !
रोज नहाकर यूँ ही
कच्ची धूप लपेटना
रेशमी बाल धूपमें
खुले छोड़ देना
खुशबू तुम्हारी साँसो में यहीं से भर लेता हूँ !
रोज यूँ ही फूल तुम
चुनना झुककर आंगनमें
यूँ ही रोज कहना अपना
'राज' कली के कानो में
कलियाँ तेरी तेरे फूल मैं यहीं से चुन लेता हूँ !
अभी अंजान हो तुम
कुँवारी कली की तरह
बातें ये पूछ लो कभी
खिली हुई जुही से जरा
बस दूर से ही मैं तुम्हारा मधुगंध चख लेता हूँ !
लगता नहीं अब तो
अकेलापन कुँवारा
रूप तुम्हारा करता है
यहाँ - वहाँ इशारा
हवाओं में चारो तरफ तुम संग बह लेता हूँ !
दिल ही दिल में मैं तेरे पास रह लेता हूँ !

– प्रो. कुलदीप सालवे

मौत

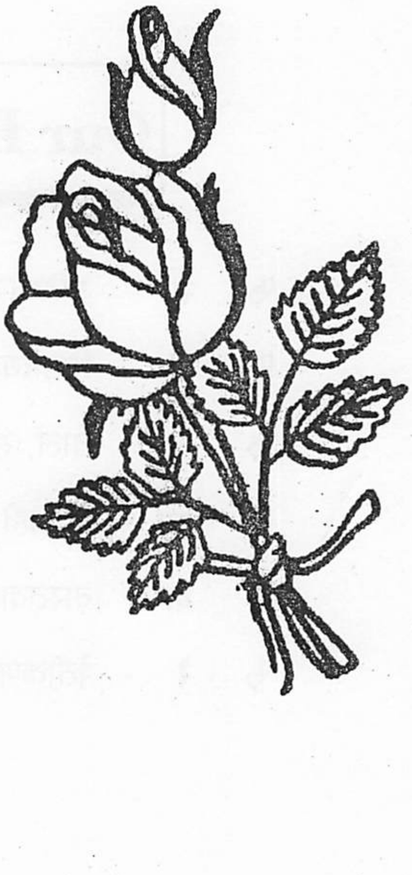
एक कड़वा सच हूँ मैं,
ज़िंदगी के बहुत करीब हूँ मैं,
कोई माना, नहीं चाहता है मुझको
क्योंकि जीवन की मौत हूँ मैं ।
मैं साया हूँ ज़िंदगी का
पर छुपी हुई सी रहती हूँ ।
जब साथ छोड़ती है ज़िंदगी
तो हाथ थाम मैं लेती हूँ ।
बस एक बार मैं आती हूँफिर मन को शांत कर
जाती हूँ
और फिर तुझसे ही,
तुझको माँग कर ले जाती हूँ ।
जीवन भागता है मुझसे,
हर पल आँख चुराता हैं,
पर मैं तो मौत हूँ,
मुझसे कहाँ कोई बच पाता है,
मिथ्या है जीवन,
सत्य तो केवल मौत है ।
जीवन एक युग का क्या,
एक पल का भी बहुत हैं ।
मत भागो मुझसे
जीवन का ही अंजाम हूँ मैं ।
मुझमें ही समाना है सबको,
क्योंकि जीवन की मौत हूँ मैं ।

– **Ritu Joshi** (Std. : F.Y.B.Com.-C)

"फुटपाथ"

आज़ाद आज है मेरा वतन
पर भूख से तड़प रहा बचपन
आँखों में नमी धूसरित बदन
अति दुःख से विह्वल कोमल मन
कच्ची है उमर नीरस जीवन
इनकी खुशियों का हुआ हरन
जीवन की न कोई मंज़िल है
नित-नित नयनों में है भटकन
जीवन भर नंग-धडंग रहे
मरने परभी न मिला कफ़न ।
आज़ाद आज है मेरा वतन ?

– सिंह संतोषकुमार चंद्रपाल
(Std. : S.Y.B.Com.-F)

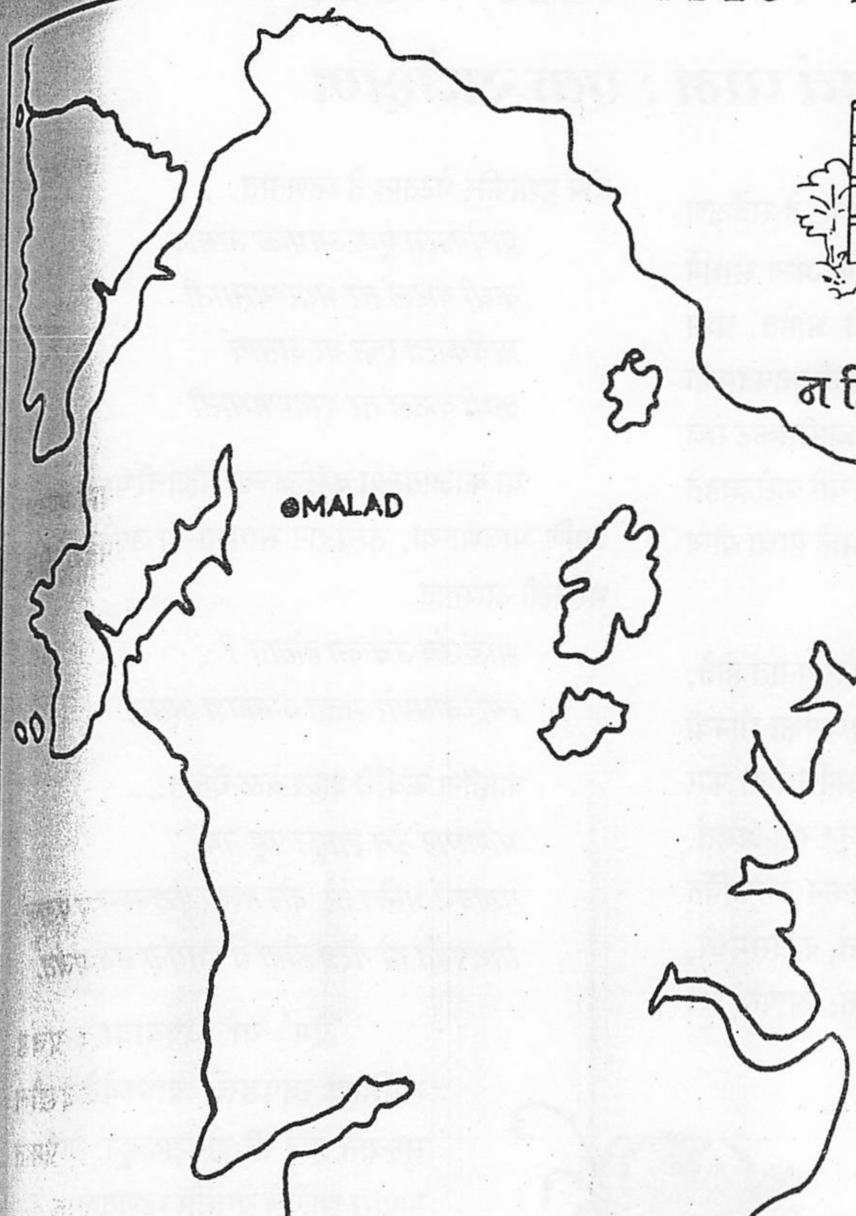


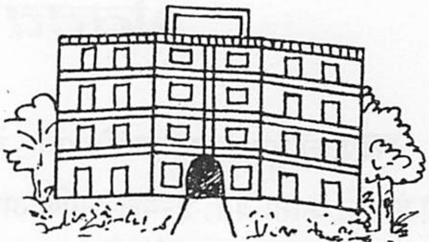
मराठी वाङ्मय मंडळ

- **प्राचार्या** - सौ. सविता आवारे
- **अध्यक्षा** - डॉ. सौ. रोहिणी टकले
- **उपाध्यक्ष** - कु. मनिष म. दरणे
- **सेक्रेटरी** - कु. राजेश चं. थोटम
- **खजिनदार** - कु. अमित दि. पाठारे
- **सहाय्यक** - कु. अभिषेक वराडकर
- **वियार्थी प्रतिनिधी** - कु. विनायक हन्नूरकर, कुमारी सुचिता अ. मोहिते
- **कार्यकर्ते** - प्रमोद माने, ललित पवार, श्रीनिवास नडीमेटला, कल्पेश देवरूखकर, गितांजली राऊत, युगंधरा लाड, सुचेता, प्रज्ञा मेहेंदळे, वृशाली पांचाळ, राजलक्ष्मी आचार्य, पूर्वी व इतर सदस्य.

Our Best Principal

- **स** - सहिष्णु मनोवृत्ती असलेल्या,
- **वि** - विसाव्यासाठी छाया अनेकांना देणाऱ्या,
- **ता** - ताल, सूर, लय यांचा उपयोग करणाऱ्या,
- **आ** - आजही नव्याचा ध्यास असलेल्या,
- **वा** - वास्तवात राहूनही भूत, भविष्याचा मागोवा घेणाऱ्या,
- **रे** - रेतीकणांप्रमाणे अनुभव जतन करून ठेवणाऱ्या.





● MALAD

न हि ज्ञानेन सदृशं
पवित्रमिह विद्यते ।

त्रकर,
पांचाळ,

शेवटचं पान : एक सर्वेक्षण

सांप्रतचे युग हे सर्वेक्षणाचे आहे. हे सर्वेक्षण अगदी झटपट करता येते. ई-मेल आणि अन्य साधने सर्वेक्षणासाठी कमरेवर हात ठेवून उभी आहेत. प्रश्न कालचा जनता जनार्दनाचे उत्तर आज अगदी वृत्तपत्राच्या पानावर रंगीत-संगीत चौकटींमध्ये टक्केवारीसकट रोज प्रसिद्ध होत असते. त्यामुळे लोकमताचे वारे कसे वाहते आहे आणि आपले वारू कुठे भटकते आहे याचा योग्य अंदाज लागतो.

असे एक सर्वेक्षण करावे असे फार मनात होते, परंतु हे सर्वेक्षण सायबर युगातील आयुधांपेक्षा मानवी भावनेच्या अविष्काराचे करता आले आणि तेही फार कमी कष्टात. काव्य आणि प्रेम यांच अतूट नातं असतं. या दोन्ही गोष्टी कॉलेजकुमारांना चटकन आकर्षित करतात, भुरळ पाडतात. कधी असं घडतं, क्लासमध्ये, कट्ट्यावर कुठेही समोर कोणीतरी येतं; आपलं मन मोकळं करतं. अशा वेळी चटकन हाताशी येतं ते शेवटचं पान. वहीची उर्दूसारखी सुरुवात होते. घाईगडबडीत अक्षरं उमटतात. मग कधीतरी सवडीनं ती आपापल्या डायरीत बंदिस्त होतात. एक अनमोल खजिना म्हणून सुगंधित दिवसांच्या आठवणी आठवता याव्यात म्हणून. हे काव्य सांगणारे सगळेच स्वयंभू नसतात, सगळ्यांकडे स्वतःचं काहीच नसतं. कुठेतरी ऐकलेलं, वाचलेलं पण मनाला भावलेलं दर्जेदार आणि रसिकाच्या मनाला आनंद देणारं..

तरुणाईच्या उत्साहानं ओसंडून वाहणाऱ्या पाच-सात वर्षांच्या कॉलेजच्या काळात कुणीही, कधीही आणि कुठेही पाहावं. प्रत्येक ठिकाणी एक-दोन मुशाफीर भेटतात ते म्हणतात....

प्रत्येकाला एक आभाळ असावं
कधी वाटलं तर भरारण्यासाठी
प्रत्येकाला एक घर असावं
कधी वाटलं तर परतण्यासाठी

या काळातल्या कॉलेजच्या वह्यांची पानं काव्य आणि भावणाऱ्या, तत्वज्ञान सांगणाऱ्या उपदेशांनीच भरलेली असतात.

झाडं उंच उंच का होतात ?
त्यांच्यासमोर सतत आकाश असतं.

काहींना कवींचे शब्द बळ देतात...

माणसानं ठेच लागून पडू नये
पडायचं असेल तर, दोन हजार फुटांवरून पडावं,
तिथपर्यंत तो गेला होता ते इतरांना समजतं.

'प्रेम' या विषयावर प्रचंड साहित्य सापडतं. यामध्येदेखील सुरुवात होते ती शेवटाकडून. प्रेमात नापास झालेले प्रेमवीर म्हणतात...

वाटलं होतं, तुला तरी
माझ्या अंतरीची वेदना कळेल
पण ठाऊक नव्हतं
इतरांसारखीच तुझी नजर
पोरकी करेल.

कुणी जीवापाड कुणावरती प्रेम करतो. तिचं मात्र त्याच्याकडे लक्षच नसतं. अशावेळी तो म्हणतो...

गुजरते है यहाँसे तो
नजर उठाकर देखती भी नही
और हम है की रातदिन
इंतजार में बेठे रहते है ।

कुणीतरी आपल्या एकटेपणावरच कविता करतो...

कधी कधी वाटतं,
या अनोळखी दुनियेत
मीच एकटं का राहावं ?
मला आपलं म्हणणारं
माझंही कुणी असावं

कुणाला चटकन पाडगावकर आठवतात. ते म्हणतात...

प्रेम म्हणजे प्रेम म्हणजे
प्रेम असतं,
तुमचं आणि आमचं
अगदी सेम असतं.

काही जणांना असाही अनुभव येतो...

माझ्या अंगणातून जाताना
हळूच डोकावतेस आत
आणि मी नाही म्हणून
तिथून जातेस रागात.

कुणाला आपल्यावर रागावणाऱ्या 'तिला' समजावताना पुरेवाट होते...

"अग खरंच वेडी आहेस तू
कोण कधी कुणावर रूसतं ?
रूसणं फक्त निमित्त असतं
त्यातच खरं प्रेम दडलेलं असतं"

अनेकांना एक कोडं पडतं, ते कोडं काही जण चटकन सोडवतात.

दाटून आलेल्या संध्याकाळी
अवचित सोनेरी ऊन पडतं
तसंच काहीसं पाऊल न वाजवता
आपल्या आयुष्यात प्रेम येतं.

काही प्रेमवीर प्रेम कसं करावं, हे जगाला शिकवितात...

प्रेम कसं करावं ?
प्रेम माझ्यासारखं करावं
तिला जाणवू न देता
मनातल्या मनात कूढत जगावं.

प्रेमा पाठोपाठ तिच्याशिवाय भावी जीवनाचा विचार करणाऱ्यांना असं वाटतं...

तुला वजा केल्यावर
बाकी काही उरत नाही,
तुझ्याशिवाय मी आयुष्य
आयुष्यच धरत नाही.

मनाची तगमग, होणारी तडफड स्पष्ट जाणवते...

वेडं मनच आहे माझं
तिसरच काहीतरी करतंय
सतत आवर घालूनही
तुझ्यामागे फिरतंय.

कुणी असंही म्हणतो...

जे जे तुला हवं आहे
ते ते तुला मिळू दे
भाग्यवान शब्दाचा अर्थ
लोकांना तुझ्याकडे बघून कळू दे.

मात्र असे दिलदार थोडेच असतात, मोकळ्या मनानं आपली हार मानणारे...

वहीच्या शेवटच्या पानावर फक्त 'प्रेम' हा विषय सापडतो असं नाही. जीवनाचं तत्वज्ञान सुद्धा आढळतं.

संसार की हर सायेका
इक फसाना है ।
इक धूंद में आना
इक धूंद में जाना है ।

जीवनाचं सार सांगणारी मुक्ताफळं इथं भेटतात. त्यांचा प्रत्यक्षात किती वापर होतो हा भाग वेगळा पण....आयुष्यात माणसाला सगळं काही मिळतं, फक्त मिळण्याची वेळ तेवढी चुकलेली असते. हे बहुतेकांना निर्विवाद मान्य होतं. काहींना आयुष्य-जीवन यात पैशाचं गणित दिसून येतं.

माणसानं पैसा वाचवण्यापेक्षा तो वाया जाणार नाही याची खबरदारी घ्यावी.

काही जणांना प्रवासावर घसरायला आवडतं ते ऐकवतात...

प्रवासावरून केव्हा परतावे,
हे ज्याला समजते तोच खरा प्रवासी.

प्रेम, जीवन या खालोखाल 'मैत्री'चा विषयही शेवटच्या पानावर आढळतो.

माणसाला मैत्रीची खरंच ही वेडी तहान का ?
तिच्यावाचून असहाय्य व्हावं एवढी तिची
मिजास का ?

काही जण स्वतःच स्वतःला कबुली देतात...

अखेर हे सारं घडतं
केवळ आपण काही शिकण्यासाठी
आपण मात्र शिकत असतो
पुनः पुनः चुकण्यासाठी

अनेकांना असं वाटतं...

जेव्हा डोळ्यांत आसवं असतात
तेव्हाच माणसं माणसं असतात.

माणसाच्या माणूसपणाचं, तारुण्याचं. प्रेमाचं, जाणिवांचं, विचारांचं दर्शन इथं घडतं... वहीच्या शेवटच्या पानावर ! आयुष्याला घडवणाऱ्या भावी काळाचं सार या ठिकाणी नांदतं. हे सगळं कधीतरी कुणीतरी जाणीवपूर्वक तपासायला हवं.

-ललित म. पवार (द्वितीय वर्ष - डी/११)

अहवाल

या सत्तेसाठी हा मनमानी कारभार येथे
यार, आजचा तो गुंड
उद्याचा आमदार येथे
आक्रोशतात ते अजूनी
एक वेळच्या घासांसाठी
उद्‌ध्वस्त संसार ज्यांचे,
कोण त्यांना तारणार येथे
जळतात भर रस्त्यावर
ती कोवळी शरीरे...
निर्दोष ते सुटतात,
दुखवटा पाळणार येथे
हवेय श्रमिकांना,
मोल निथळत्या घामाचे बाप्पा !
कलम हात होती,
असहाय्य मुळी कामगार येथे
टेहळणी त्यांची,
जागता पहारा सीमेवरती...
मात्र, प्रांतवादाचा मुद्दा,
काश्मीर-कारवार येथे
जो तो फडकवे निशाण
ठोकूनी दंड आज
जात, धर्मासाठी रंगतात
सुरे आरपार येथे
कत्तल न्यायदेवतेची,
साक्षीला देशा तुच आहे
उद्या, स्वातंत्र्याचा अहवाल मी वाचणार आहे.

-राजेश चं. थोटम (एस.वाय.बी.कॉम-एफ)

जाहिरातीचे युग

सध्या कोणते युग चालू आहे ? तुमच्यापैकी काही लोक म्हणतील, 'हे अणुयुग आहे'. काही म्हणतील, 'हे कलियुग आहे.' काही म्हणतील, 'हे विज्ञानयुग आहे.' परंतु विज्ञानयुग म्हणताना विज्ञानाची जाहिरात होतेच, म्हणून मी म्हणेन की हे युग जाहिरातीचे आहे. हेच पाहा ना, छायागीताच्या आधी टी.व्ही. लागला का प्रथमतः सनईचे मंजुळ स्वर कानी पडतात. एका स्वयंवरामध्ये आपले पतिराज शोधून त्यांच्या गळ्यात पसंतीची वरमाला घालण्यासाठी राजकन्या सर्व राजपुत्रांचे बूट न्याहाळते. नंतर 'दाऊद'चे बूट असलेल्या राजपुत्राच्या गळ्यात वरमाला घालते. रामदासांची क्षमा मागून मी म्हणेन,

सामर्थ्य आहे 'दाऊद' बुटांचे ।
जो जो करील तयाचे । परंतु तेथे
जाहिरातीचे । अधिष्ठान पाहिजे ॥

या विश्वातील प्रत्येक विषयाला व्यापून उरणारी, वामनाच्या पावलाची शक्ती असलेली एकमेव प्रवृत्ती म्हणजे जाहिरातबाजी. आज डोके दुखण्यापासून डोके शांत ठेवण्याचे काम जाहिरातींद्वारा बजावले जाते. सुदृढ होण्यापासून, ते बारीक कसे व्हावे ? इथपर्यंतची गुपिते जाहिराती आपल्यासमोर उघड करतात. 'नोकरी पाहिजे' पासून 'वधू-वर पाहिजे' इथपर्यंत व 'मुलगा हरवल्या'पासून 'कुत्रा हरवला' इथपर्यंत जाहिरातींची मजल गेलेली आहे.

कोणत्याही गोष्टीची जाहिरात केल्याशिवाय ती गोष्ट बाजारात स्थिर होऊ शकत नाही. जाहिरातींसाठी रेडिओ, टी.व्ही. ही माध्यमे प्रभावीरीत्या वापरली जातात. वर्तमानपत्राचा अर्धा भाग जाहिरातींच्या झालरींनीच सजवलेला असतो. दुकान, भिंती, स्टेशन, बस किंवा रेल्वेगाडी, एव्हढेच नव्हे तर रस्तेही जाहिरातीच्या युगाचे गुलाम बनलेले असतात. उद्या जर ह्या सर्व जाहिराती पुसून टाकल्या तर जाहिरातींचे युग कुंकू पुसलेल्या विधवेसारखे पोरके होईल.

हे सर्व जरी खरे असले तरी 'ह्या जगात ओरडणाऱ्याची करवंदे खपतात, गप्प बसणाऱ्याची द्राक्षेसुद्धा खपत नाहीत' हे ही तितकेच खरे आहे. मग ती कुमार गंधर्वांची मैफल असो किंवा पु.लं.ची 'बटाट्याची चाळ' असो, जाहिरातीचे बोट धरल्याशिवाय यशाचे बंदर गाठणे अशक्य ! जाहिरात हे एकमेकांना जवळ आणण्याचे एक प्रभावी साधन आहे. रसिकता, कलात्मकता, संगीत या अशा गोष्टींची मनोवेधक गुंफण जाहिरातीत केली जात असल्याने 'जाहिरात' ही एक पासष्टावी कला आहे. हे महत्त्व जाणूनच की काय नारायणाने नारदासारख्या दैवयुगातील एकमेव जाहिरातदाराद्वारे आपली नारायण...नारायण अशी 'मोबाईल ॲडव्हर्टाइझमेंट' तिन्ही लोकांत पसरवली होती.

आमचे श्रद्धास्थान देवही जाहिरातीला बळी पडतात तेथे आमची काय कथा ! हेच पाहा ना, ह्या निबंधामुळे माझी जाहिरात होईल, मला नाव मिळेल अशी आशा मला वाटते.

□□□

प्रेमाचे रसायनशास्त्र

विषय : प्रेम

उद्देश : विज्ञानाच्या दृष्टिकोणातून प्रेमाचे निरीक्षण करणे.

साहित्य : कॉलेजचे आवार किंवा कॉलेज वर्ग, हॉटेल, रेस्टॉरंट, सिनेमा हॉल, बगीचा, देवालय (आजकाल) क्रीडांगणे, लोकल ट्रेन, सायबर कॅफे, बस स्टॉप इत्यादी.

प्रेमाची व्याख्या : प्रेम हे जळत्या सिगरेटसारखे असून त्याची सुरुवात झुरक्यापासून होते व शेवट राखेत होतो.

L - लेक (दुःखाचा तलाव)
O - ओशन (अश्रूंचा समुद्र)
V - व्हॅली (मृत्यूची दरी)
E - एंड (जीवनाचा शेवट)

कृती : जेव्हा आकर्षणाचा किरण एका ठिकाणच्या डोळ्यांपासून (मुलगा) दुसऱ्या ठिकाणच्या डोळ्यांपर्यंत (मुलगी) पोहचतो, तेव्हा दृष्टीपटलावर चमकदार प्रतिमा तयार होते. चेतातंतू हृदयापर्यंत संवेदना पोचवितात. तेव्हा आल्हाददायक स्मितहास्य झळकतं या प्रकियेस प्रेमाची '**दृढ परावर्ती अभिक्रिया**' असे म्हणतात.

उत्प्रेरक : जीवलग मित्र आणि / किंवा मैत्रिणी.

अडथळा आणणारे घटक : आई-वडील (तिचे किंवा त्याचे) व तिचा भाऊ (लोग क्या कहेंगे ? खानदान की इज्जत वगैरे)

वर्गीकरण : प्रेमाचे पुढील दोन प्रकार आहेत. १) निर्हेतुक, सच्चे प्रेम २) सहेतुक, अप्रामाणिक प्रेम

खरे प्रेम हे नैसर्गिक असते. अशा प्रकारचे प्रेम हे थोड्या भाग्यवान माणसांच्या बाबतीत घडून येते; आणि त्याला निसर्गाची देणगी असे म्हणतात. (उदा. लैला-मजनू, हिर-रांझा वगैरे)

अप्रामाणिक प्रेमात अनेक खोट्या गोष्टी, देखावे एकमेकांत मिसळलेले असतात. म्हणून त्याचा शेवट दुःखात होतो.

प्रेमाचे गुणधर्म :

(अ) भौतिक गुणधर्म :- प्रेम हे रंगहीन असून त्याला आल्हाददायक सुगंध असतो. त्याची चव अगदी 'मिठास' असून ते मन प्रसन्न ठेवते. अनेकदा त्याचा तब्येतीवर परिणाम होतो. झोप लागत नाही, काही सुचत नाही अशीही अवस्था निर्माण होते.

(ब) रासायनिक गुणधर्म :- सच्चे प्रेम माणसाला कवी किंवा देवदास बनविते. प्रेम हे अत्यंत ज्वालाग्राही असते.

प्रेमाचे उपयोग :-

१) यामुळे अन्नाची बचत होते व उपवासांची संख्या वाढते. कारण प्रेमात पडलेला तहान-भूक विसरतो.
२) मनुष्याची यंत्रणा हळूवारपणे चालण्यास मदत होते.
३) चित्रपटगृहे, भेळवाले यांचे उत्पन्न वाढण्यास मदत होते.
४) प्रेमाने मानवाची नवीन नाती निर्माण होतात.

निष्कर्ष :- विज्ञानाच्या परीभाषेत प्रेमाचे परीक्षण केले असता त्यातून सर्वसामान्यपणे पुढील निष्कर्ष काढता येतो.

प्रेम + मनुष्य = बैचेनी/हुरहुर

सूचना :- वरील निष्कर्ष काळ, स्थळ, वेळ, परिस्थिती, तापमान यानुसार थोडाफार बदलण्याची शक्यता आहे. हा निष्कर्ष अगदी १००% खरा मानू नये.

-ललित म. पवार (द्वितीय वर्ष - डी/११)

माणुसकी

मानवता एक असा शब्द आहे की ज्याचा अर्थ ह्या जगात फार कमी लोकांना माहीत आहे. मानवता म्हणजे नेमकं काय ?

मानवता म्हणजे माणुसकी. आपल्यासारख्याच असणाऱ्या दुसऱ्या मनुष्यप्राण्याबद्दल असणारी करूणा, दया आणि प्रेम. ह्या जगात सगळेच मानवता/माणुसकीबद्दल भाष्य करतात. पण जेव्हा खऱ्या अर्थाने आपल्याला माणुसकी दाखवण्याची वेळ येते तेव्हा आपण आपले हात मागे ओढून घेतो.

समजा आपण रस्त्याने चाललोय आणि समोर एक अपघात होऊन एक व्यक्ती त्यात जखमी झाली, तर आपण लगेच त्याला मदत करायला धावत नाही. लोकं बघ्याची भूमिका फार चांगल्या तऱ्हेने पार पाडतात. आपण विचार करतो की जाऊ देना, आपण कशाला गोत्यात पडायचं. कशाला पाहिजेत पोलिसांच्या नाहीत्या चौकश्या म्हणून त्या व्यक्तीला मदत करायला जात नाही. परिणाम हा होतो की त्या व्यक्तीचे प्राण-पाखरू ऊडून जाते. लोकं का विचार नाही करत की आपल्या सारखेच त्या व्यक्तीचेही एक छोटसं कुटुंब असेल, लहान मुलं असतील, पण छे आजच्या माणसांची मनं पार दगडासारखी कठीण झालीत. आपल्यावर जेव्हा मदत करण्याची पाळी येते तेव्हा वेगवेगळी कारणं दिली जातात. तशी 'जाऊ देना', 'माझ्याजवळ वेळ नाहीए' वगैरे वगैरे. माणसानं शस्त्र बनवली ती कोणासाठी ? मोठ-मोठाले शक्तिशाली बॉम्ब बनवले ते कशासाठी ? माणसाचाच संहार करण्यासाठी ना ?

कधी कधी हे सर्व बघून मनात असा प्रश्न येतो की खरच माणुसकी माणसापासून दुरावली आहे की काय ? किंवा ह्या गडबडीच्या जीवनात माणुसकी हरवली आहे काय ?

आपण कितीही बोलतो की माणुसकी हरवली आहे. तरीही माणुसकी आणि माणूस यांचं अतुट नातं आहे. मनुष्यप्राण्याच्या मनाच्या कुठल्या न कुठल्या कोपऱ्यात माणुसकी असतेच, फक्त त्याच्यावर काळाची धूळ साचलेली असते. एक ना एक दिवस कठीण मनाच्या माणसांचीसुद्धा माणुसकी जागी होते.

आपण जेव्हा माणुसकीला जागतो, जेव्हा अगदी परक्या व्यक्तींना झालेला शोक आपल्या डोळ्यांत पाणी आणतो, तेव्हा आपण माणूस म्हणून मोठे होतो. दुसऱ्यांच्या भावना आपल्याला समजतात, तेव्हा आपण अधिक संवेदनशील होतो आणि माणूस म्हणून शोभून दिसतो. इतर प्राण्यांमध्ये आणि माणसामध्ये हाच सर्वात मोठा फरक आहे की जनावरांमध्ये माणुसकी नसते आणि माणसांमध्ये ती असते. माणसाचं मन दगडासारखं कठीणसुद्धा असू शकतं आणि फुलाच्या पाकळीसारखं कोमल पण असू शकतं. माणसाने आपली माणुसकी दाखवून दुसऱ्या मनुष्याची मदत केली पाहिजे.

जर ह्या जगातील सगळी माणसं माणुसकीने वागायला लागली तर हे जग फार वेगळं असेल. कदाचित ह्या जगातील थोडंसं दुःख आपोआपच नाहीसं झालं असेल.

ह्या जगात माणुसकी/मानवता हाच मोठा धर्म आहे आणि हेच मोठं नातं आहे; जे माणसा-माणसाला जवळ आणतं. म्हणूनच म्हणतातना 'माणुसकी नसलेला माणूसच कसला.'

- नेल्सन डी. मोती (एस.वाय.बी.कॉम-डी)

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पु. ल. : मनातला साहित्यिक

प्रत्येकाची आवड-निवड निराळी असते. प्रत्येक व्यक्तीच्या मनात डोकावून पाहिले तर तिथे आवडत्या साहित्यिकाच्या जागी कोणीतरी विराजमान झालेले आढळते. सध्या प्रत्येकाच्या मनावर दोनच अक्षरे कोरलेली आढळतील...'पु.ल.'

पुरूषोत्तम लक्ष्मण देशपांडे विनोदी लेखक, साहित्यिक, उत्तम नट, नाटककार, संगीतकार.... अशी न संपणारी बिरूदावली. पु.ल. ईश्वराला जमलेलं एक अजब रसायन जे महाराष्ट्राच्या आमच्या वाट्याला आलं. ईश्वराला असं बहुरंगी-बहुढंगी व्यक्तिमत्व पुन्हा घडविता येईल ?

मुंबापुरीतल्या गावदेवी भागातील चाळीत त्या पुरूषोत्तमाचा जन्म झाला. पुरूषोत्तम हे नाव पुढे खरच सार्थ होणार याची कुणाला पुसटशी कल्पनाही नव्हती. शाळा-कॉलेजातील वक्तृत्वातील प्राविण्य पाहून त्यांच्या वडिलांना वाटले चांगला वकील होईल. पण नुसती वक्तृत्वाची आवड असणारा माणूस 'बटाट्याची चाळ' उभी करू शकणार नाही. त्यासाठी माणूस उत्तुंग असावा लागतो. आधी शब्दरूपाने व त्यानंतर प्रत्यक्षात रंगमंचावर एकाच माणसाच्या अचाट प्रतिभाशक्तीतून पुलंनी 'बटाट्याची चाळ' डोळ्यांसमोर उभी केली. १७ फेब्रु. १९६१ला भारती विद्याभवनात चाळीचा पहिला प्रयोग-एकपात्री झाला आणि तेथून हशा आणि टाळ्यांचा सिलसिला सुरू झाला.

त्या आधी १९४१-४२ च्या सुमारास बोकीलांच्या मीना-नीना या तीन अंकी हलक्या-फुलक्या नाटकात 'विनायक' या गाणाऱ्या नायकाची भूमिका पु.ल.नी प्रथम केली. १९४३ मध्ये 'अभिरूची'च्या अंकात 'अण्णा वाडगावकर' हे व्यक्तिचित्र प्रसिद्ध झाले. आणि पु.ल.नी विनोदाच्या प्रांगणात पाऊल टाकलं. फर्ग्युसन कॉलेजातून बी.ए.ची पदवी घेतली. दरम्यान संगीत नाट्य, साहित्य अशा क्षेत्रांत उठबस सुरूच होती. 'कुबेर' या चित्रपटातून त्यांनी मराठी चित्रपटक्षेत्रात पदार्पण केले.

अष्टपैलु व्यक्तिमत्व आणि विनोदी स्वभाव यामुळे साहित्य, रंगभूमी आणि चित्रपट क्षेत्रात पुल खरोखरच पुरूषोत्तम ठरले. पु.ल.चे लिखाण वाचता-वाचता वाचक खळखळून हसतात. त्यांची नाटके बघायला येणारा प्रेक्षक वर्ग हसता हसता स्वतःला विसरून जायचा. चित्रपटक्षेत्रात तर दिग्दर्शनासहित कथा, पटकथा, संवाद व संगीताची जबाबदारी त्यांनी समर्थपणे पेलली.

विद्वत्ता, मानसन्मान, प्रसिद्धी, पैसा, ग्लॅमर या गोष्टी पंचपक्वानांपर्यंत वाढून ठेवल्यानंतरही *'जोडोनिया धन उत्तम वेव्हारे । उदास विचारे वेच करी ॥'* या तुकोबांच्या उपदेशाला अनुसरून पु. ल. फाऊंडेशनच्या वतीने त्यांनी अनेक संस्थांना आपल्या उत्पन्नातील पैसे दान केले.

पु. ल. शेवटपर्यंत सामान्य मध्यमवर्गीयांचं जीवन जगले. लोकांनीही त्यांना त्याच रूपात पाहणं पसंत केलं. महाराष्ट्रातील कानाकोपऱ्यातील बोलीभाषा मराठीपेक्षा थोड्या वेगळ्या वाटतात. स्थानिक माणसांच्या संस्कृतीचा त्यांना रंग आलेला असतो. पुलंना ह्या भाषाही चांगल्या प्रकारे अवगत होत्या. कोंकणी, पुणेरी, मालवणी येथपासून बंम्बैया हिंदी पर्यंत त्यांनी सगळ्या बोलींचा लिखाणात वापर केला. प्रत्येक व्यक्तीत त्यांना एक वल्ली दिसत होती. ह्या व्यक्तीही इतक्या अजरामर की आज तुमच्या आमच्यात कधीतरी कुठेतरी अशी एखादी वल्ली आपल्याला दिसते. याचं कारण पुलंनी केलेलं माणसांच, मानवी

स्वभाववैशिष्ट्यांच सुक्ष्म निरीक्षण.

१२ जूनला पु.ल. गेले. ही बातमी ऐकल्यावर पोटात खड्डा पडला. काही सूचेना...गप्प बसून राहिलो...पण वर्तमानपत्रांनी रकानेच्या रकाने खरडले. मासिकांनी विशेषांक काढले, वाहिन्यांच्या लोकांनी येऊन गोंधळात आणखी भर घातला. या सर्व प्रकारांमुळे मनात विचार आले; ज्यांनी पुलंच्या बरोबरीने रंगभूमीवर, चित्रपटात वाटचाल केली, ते जिव्हाळ्याचे रंगकर्मी आणि पुलंचे नातेवाईक शोकाकुल अवस्थेत एका बाजूला राहतील . आणि वाईट म्हणजे ज्यांनी या कानाचे त्या कानाला कळू न देता अक्षरशः लाखो रुपये समाजाला दान केले; केवळ अनमोल असा खजिना लोकांना लुटू दिला. त्यांच्या नावाने एखाद्या केविलवाण्या रकमेचे पारितोषिक जाहीर होईल आणि कधीही न हसवण्याची जबरदस्त ताकद असणाऱ्या एखाद्या लेखकास ते मिळेल या सर्व गोष्टींची भीती वाटते.

पु.ल. गेले. महाराष्ट्रातल्या नव्हे तर जगातल्या अनेक लोकांना खरच खूप वाईट वाटलं. वाईट वाटावं इतका निखळ, स्वच्छ, लाडका, प्रेमळ आणि तरीही लोकप्रिय असा हा शतकातला एकमेव साहित्यिक.

आपले आजोबा किंवा स्वकीय वडीलधारी मंडळी जेव्हा मृत्यू पावतात तेव्हा आपण फक्त 'ते गेले' एवढच म्हणतो, कारण छत्र हरपले, पोकळी, आनंदपर्यवसायी, महान वैगेरे शब्द आता इतके घासले गेलेत आणि तेही नको त्या माणसांसाठी की ते खोटेच वाटतात. म्हणूनच पू.ल. गेले यातच सगळं दुःख व्यक्त होतं...याचं कारण ! नाही सांगता येत.

- ललित म. पवार (द्वितीय वर्ष - डी)

मृगजळ

डोळ्यांना फसवणारं
पक्ष्याप्राण्यांना चकवणारं
भास आभासांचा खेळ खेळणारं
क्षणात हसवणारं... क्षणात रडवणारं
खऱ्या खोट्याचं मिश्रण असतं
म्हणूनच हे मृगजळ असतं
पण खरं तेच जिवाभावाचं असतं
पटत नसलं तरी स्वतःसाठी असतं
उद्देश फक्त भासवण्याचाच असतो
खोटं असतं ते खरं मानायचं
खरं असतं ते खोटं मानायचं
ते ही एक मृगजळच असतं
किनाऱ्याचं व लाटेचं नातं काय असतं !
पानाफुलांचं फांदीशी नातं काय असतं !
ते ही एक मृगजळच असतं
पक्षाचे पक्षिणीशी... मातेचे बालकाशी...
रक्ताचं नातं असतं
तरीही ते मृगजळच असतं.
आयुष्य हे ही मृगजळच आहे
जाणं अन् येणं हेही मृगजळच आहे
ते दिसतं मात्र अनेकविध रूपात
कधी ओठावरून ओघळतं
कधी लाटांमधून ओसंडतं
कधी स्पष्ट, कधी अंधुक असतं
सांगतच नाही काही
कारण ते अबोध असतं
हळुवार फूल उमलतं कधी
आपण जन्माला येतो कधी
जगतो कधी व जातो कधी
काहीच ते सांगत नसतं
कारण ते एक मृगजळ असतं.
ते स्वतःही फसतं, दुसऱ्यालाही फसवतं
पण जगायला मात्र एक कारण निर्माण करून देतो
कारण ते एक मृगजळ असतं...

- अनामिका

एकविसाव्या शतकातील महिला मंडळाचे स्वरूप

आपल्या भारत देशात पूर्वीपासूनच पुरुषप्रधान संस्कृती आहे. या संस्कृतीत स्त्रियांना त्यांचे स्वतःचे असे क्षेत्र नव्हते. चूल आणि मूल हेच तिचे क्षेत्र होते. तिच्यावर अनेक बंधने अमानुषपणे लादली होती, परंतु प्रबोधन काळात तिची ही स्थिती सुधारली. तिला शिक्षणाचा अधिकार मिळाला. तिने आपल्या अस्तित्वाची जाणीव साऱ्या पुरुषांना करून दिली. ही झाली दोन शतकांपूर्वीची गोष्ट. आज आपण एकविसाव्या शतकात पदार्पण केले आहे. सांप्रत स्त्रियांना पुरुषांच्या बरोबरीचेच हक्क आहेत. त्या त्यांच्या खांद्याला खांदा लावून वावरू लागल्या आहेत. सद्य परिस्थितीत स्त्रीला तिचे वेगळे व्यासपीठ उपलब्ध झाले आहे आणि म्हणूनच ठिकठिकाणी स्त्री-मुक्ती चळवळ, स्त्री-उत्कर्ष विकास मंडळ यांसारखी महिला मंडळे उदयास आली.

महिला मंडळ म्हणजे काय ? स्त्रियांनी स्त्रियांच्या उत्कर्षासाठी चालविलेली संस्था म्हणजे महिला मंडळ. अशी साधी, सरळ आपण व्याख्या करू शकतो, पण या महिला मंडळाचे आजचे स्वरूप काय ? सवर्ण वर्गातील चार-पाच महिला एका घरी जमतात, तेथे आपल्या कुटुंबाविषयी कुटाळक्या करतात, चहा-कॉफी, मेजवानी यांचे बेत आखतात. बाकी काहीदेखील नसते. नुसती वायफळ चर्चा ! हे कितपत बरोबर आहे. महिला मंडळाच्या नावाखाली हे असे उद्योग करणे म्हणजे रिकामटेकडेपणाचे लक्षण आहे. नाहीतरी बहुतेक महिलांचा याकडे पाहण्याचा दृष्टिकोनही केवळ 'टाईमपास' म्हणूनच आहे.

महिला मंडळांत आपल्या कुटुंबांविषयी अनेक उकाळ्या-पाकाळ्या काढल्या जातात. एखाद्या मुद्द्यावर निव्वळ चर्चा होते, त्याची अंमलबजावणी मात्र होत नाही. यापैकी बहुतेक स्त्रिया स्वतःला 'सोशल वर्कर' म्हणजेच समाजसेविका समजतात. परंतु प्रत्येकजण थोडीच मदर तेरेसा होऊ शकेल ? आमच्या महिलांच्या बोलण्यात आणि वागण्यात इतका विरोधाभास आहे, की त्या समाजाला जागृत करायला सरसावतात, परंतु विसरतात की त्यापूर्वी आपले स्वतःचे घरही आहे. आपले सुंदर कुटुंब आहे. त्या समाजाला जागृत करण्यास जातात परंतु तीच जागृती स्वतःत करून घेण्यास विसरतात. म्हणजे 'लोका सांगे ब्रह्मज्ञान, आपण कोरडे पाषाण' यानुसार त्यांचे कार्य होत असते.

आपल्याला महिला मंडळाचे स्वरूप बदलले पाहिजे. महिला मंडळांना महिलांच्या विकासाबाबत चर्चा, त्यांच्या अडचणी इत्यादींवरच चर्चा झाली पाहिजे. महिला मंडळे ही सवर्ण वर्गातीलच स्त्रियांपुरता मर्यादित न राहता त्यांचे स्वरूप विस्तृत झाले पाहिजे. अगदी तळा-गाळातल्या स्त्रियांनाही त्यांचा उपयोग झाला पाहिजे. त्यांनी समाजसेवेची विविध कार्ये केली पाहिजेत. निरक्षरता, बेकारी, लोकसंख्या या भारतातील काही ज्वलंत समस्या आहेत. स्त्रिया त्यांच्या प्रबळ इच्छाशक्तीने आणि कार्यप्रणालीने या समस्यांनाही सामोऱ्या जाऊ शकतात. त्यावर तोडगा काढू शकतात. तरच ही मंडळे तग धरू शकतील.

जर याप्रमाणे महिला मंडळाचे स्वरूप झाले तरच महिला मंडळ हा पुरुषांच्या विनोदाचा व चेष्टेचा विषय न राहता आदराचे स्थान बनेल आणि हेच २१ व्या शतकातील महिला मंडळाचे स्वरूप असावे हीच ईश्वरचरणी प्रार्थना !

– अनामिका

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आजचे जीवन सुरक्षित आहे का ?

जीवनगाणे गातच जावे, जीवनगाणे गातच जावे ।
झाले गेले विसरून जावे, पुढे पुढे चालावे ॥

हे रेडिओवरील गाणे ऐकले आणि मनात विचार आला की, आज आपण मनुष्याचे जीवन जगत आहोत. जगातील सर्वात सुंदर अशी गोष्ट आपल्याला प्राप्त झाली आहे. परंतु हे सुंदर जीवन आज सुरक्षित राहिले आहे का ? गहन विचारात टाकणारा प्रश्न आहे.

आज मानवाने आपल्या प्रयत्नांनी व बुद्धीने आपला विकास करून घेतला आहे. सध्याचे युग हे औद्योगिक युग म्हणून गणले जात आहे. मानवाने तंत्रज्ञानाच्या विविध क्षेत्रांत उल्लेखनीय कामगिरी केली आहे. पदोपदी आपल्याकडे सुख-सोयींच्या वस्तू उपलब्ध आहेत. माणसाने आपल्या विज्ञानातील प्रगतीने जगाला जवळ आणले आहे. परंतु या एकंदर परिस्थितीचे अवलोकन केले असता एक मुद्दा लक्षात येतो की, आपले जीवन कसे झाले आहे ? या यंत्रयुगात मानवही यंत्रासारखाच वावरतोय. त्याला स्वतःचे असे जीवन राहिलेले नाही. सुख-सोयींच्या साधनांनी आपले जीवन तर अधिकाधिक सुखावह व्हावयास हवे, परंतु तसे न होता ते अधिकाधिक भयाण व असुरक्षित होत चालले आहे.

आज प्रत्येक मनुष्य पैशाच्या पाठी धावताना आढळतो. हा पैसा काही तो स्वतःसाठी कमावत नसतो, परंतु तो कमावताना तो इतका गुंगून जातो की त्याला स्वतःचे असे जीवन राहत नाही. आज आपल्या भारताच्या लोकसंख्येत सातत्याने वाढ होत आहे. लोकसंख्येमुळे भारतात गरीब, निरक्षर, बेकार लोकांची संख्या वाढली आहे. मग असे हे निराश लोक समाजात आपले स्थान निर्माण करण्यास वा आपल्या अस्तित्वाची जाणीव करून देण्यास वाईट मार्गांच्या आहारी जातात.

आता हेच पाहा ना, जर एखादा अभिनेता आपल्या कर्तबगारीने प्रेक्षक वर्गात लोकप्रिय होतोय, त्याचे अधिकाधिक चित्रपट यशस्वी होत आहेत हे पाहून ही मंडळी या अभिनेत्याला खंडणीसाठी धमकी देतात. त्याच्यावर जीवघेणे हल्ले करतात. म्हणजे आता प्रसिद्ध होणे हा ही एक गुन्हाच म्हटला पाहिजे...असा गुन्हा की जो आपल्या जीवावर बेततोय !

म्हणे आपल्या रोजच्या जीवनात प्रत्येक दहा सेकंदात कुठेना कुठेतरी अपघात होतच असतात. मानव आज धकाधकीचे जीवन जगतोय. रस्ते, रेल्वे, बस या वाहतुकींच्या साधनांनी तो प्रवास करतो. परंतु सकाळी घराबाहेर पडलेला माणूस पुन्हा संध्याकाळी सुखरूप परत येईल याची शाश्वती नसते. आता याला जबाबदार कोण ?

कधीकधी आपले जीवन निसर्गामुळेही असुरक्षित होते याचे ज्वलंत उदाहरण म्हणजे गुजरातमध्ये घडलेला प्रलयंकारी भूकंप ! ज्या लोकांनी आपली घरे घामाच्या थेंबांनी, आपल्या मेहनतीच्या कमाईने उभारली त्या लोकांच्या घरांचा धुव्वा एका सेकंदात या भूकंपाने उडविला. ज्या पामरांना याची साधीशी चुणूकही नव्हती.

जीवन हे मृगजळ आहे हेच खरे ! कुणाला जीवन हास्याचे कारंजे वाटते, तर कुणाला दुःखाची दरी ! जीवनाला मरणांची मालिका म्हटले तर खोटे ठरणार नाही. आपले जीवन आज सुरक्षित राहिले नाही याची आपल्या सर्वांना जाणीव आहे. पण आपल्या दक्षतेने, आपल्या कर्तृत्वाने ते सुरक्षित बनवू शकतो. जीवन ही एक शाळा आहे आणि असुरक्षितता, सुरक्षितता या तिच्या दोन बाजू आहेत. आपण कोणत्या बाजूवर अधिक भर द्यायचा हे आपल्यावर अवलंबून आहे. जीवनाचा एक उन्नतीकारक मंत्र म्हणजे -

'अपयशाने खचून न जाता यशाचा मार्ग निर्धारपूर्वक चढणे' हाच आहे. त्यामुळे जीवन असुरक्षित आहे, असे म्हणून ते कुढत जगण्यापेक्षा जे आपल्यासमोर आहे, आपण त्याला सामोरे जावे म्हणूनच कवी नारायण सूर्वे म्हणतात...

"दुःख झेलावे कसे; पुन्हा जगावे कसे,
हे मी या जीवनरूपी शाळेतच शिकावे"

– अनामिका

कुटुंबातील संवाद आज हरवले आहेत का ?

कुटुंब म्हणजे नक्की काय हो ? याबाबत प्रत्येकाच्या संकल्पना निश्चितच वेगवेगळ्या असतील. कुटुंब म्हणजे चार-पाच व्यक्तींचा समूह नव्हे, मुले व पालक नव्हेत तर एकमेकांना समजून घेणाऱ्या, परस्परांशी सुसंवाद साधणाऱ्या व्यक्तींपासूनच कुटुंब तयार होते.

आज आपण एकविसाव्या शतकात पदार्पण केले आहे. आजच्या या धकाधकीच्या जीवनात माणूस अक्षरशः यंत्रासारखा वावरतो आहे. दिवसाचे चोवीस तासही वाढत्या कामापुढे त्याला अपुरे वाटत आहेत. असा हा आजचा यंत्ररूपी माणूस स्वतःचा किती वेळ घरात घालवितो ? आपल्या कुटुंबियांशी हितगुज करतो. अहो, हल्ली कुटुंब एकत्र जेवायला बसले आहे असे दृश्य पाहणे फार दुर्मिळ झाले आहे.

मानव बाहेरच्या जगाकडे अधिकाधिक आकर्षित होतोय. संगणक, दूरदर्शन, दूरसंचार यासारख्या माध्यमांनी त्याला कुटुंबापासून तोडले आहे. आज स्त्रिया कर्तुत्त्व गाजवू लागल्या आहेत. त्यांनी सारीच क्षेत्रं व्यापून टाकली आहेत. त्यामुळे त्याही आपल्या विकासात मग्न असतात. परिणामी आमची उद्याची पिढी ही आज पाळणाघरात वाढताना दिसते. आई-वडिलांच्या सहवासापेक्षा ही मुले कोणा दुसऱ्याच्या सहवासातच जास्त वाढताना दिसतात. मग अशी ही मुले मोठी झाल्यावर त्यांच्यात कुटुंबाबद्दल आस्था कशी निर्माण होणार ? त्यांचा आणि कुटुंबियांचा संवाद कसा साधला जाणार ? ह्या परिस्थितीला जबाबदार कोण ? तुम्ही, आम्ही की समाज !

भारतात प्राचीन काळापासून एकत्र कुटुंब पद्धतीचा अवलंब आढळतो. परंतु ही पद्धती आता नाममात्र राहिली आहे. माणसे आपली बिऱ्हाडं वेगळी थाटत आहेत. सणवार, उत्सवांच्या निमित्ताने भेटणे होते पण तेथेही औपचारिकपणा आणि बडेजावपणा. या शतकात मानवी वृत्ती ही संकुचित झालेली आढळते. पूर्वी लोक कुटुंबात सभा भरवत, आपल्या अडी-अडचणी मांडत, त्यावर आपल्या नातेवाईकांच्या सल्लामसलतीने तोडगा काढत. सर्वोतपरी मदत करत, पण आता मात्र या कुटुंब पद्धतीला अवकळा आल्याचे आढळते.

कुटुंबातूनच माणूस घडत असतो. कळत-नकळत त्यावर अनेक संस्कार कुटुंबियांकडून केले जातात. त्यांच्याशी साधलेल्या संवादाने त्याचे धैर्य वाढते. विचारांची कक्षा रूंदावते. मुख्यत्त्वे माणूस हा समाजशील प्राणी आहे. कुटुंबावाचून तो राहू शकत नाही. अनेक थोर व्यक्तींच्या जीवनकार्यात, त्यांच्या यशस्वी जीवनात त्यांच्या कुटुंबाचा सिंहाचा वाटा असतो. जो माणूस कुटुंबापासून वंचित आहे त्याची प्रगती कशी बरी साधली जाईल ?

आज मानवाने तंत्रज्ञानाच्या बाबतीत उच्चांक गाठला आहे. विविध उपकरणांनी, माध्यमांनी त्याने जग जवळ आणले आहे. आज दूरध्वनी, तार, फॅक्स, ई-मेल यांसारख्या संदेशवहनाच्या साधनांनी माणसे एकमेकांपासून दुरावत चालली आहेत. म्हणजेच मानवाने जरी तंत्रज्ञानाने जग जवळ आणले आहे तरी खंत एकाच गोष्टीची ती म्हणजे कुटुंब दुरावत आहे.

एकविसावे शतक औद्योगिक युग म्हणून गणले जात आहे. मानव अधिकाधिक प्रगतीकडे झुकतोय पण तो अमूल्य अशी गोष्ट हरवतोय ती म्हणजे आपल्या कुटुंबियांचे प्रेम ! मानवाच्या भावना आता मृत झाल्या आहेत. एकत्र कुटुंबांचा उल्लेख केवळ कथा, कादंबऱ्यांपुरताच मर्यादित राहिला आहे. हे चुकीचे आहे. मानवाची प्रगती होतेय ही स्तुत्य गोष्ट आहे, पण त्याने ती आपल्या कुटुंबाला तोडून करू नये हेच सांगणे.

म्हणजे एकंदर अवलोकन करता असे दिसते की मानवाने कितीही प्रगतीचा उच्चांक गाठला तरी तो कुटुंबाशिवाय अपुरा आहे. आणि म्हणूनच दोन घटका का होईना पण त्याने कुटुंबाशी संवाद साधणे गरजेचे आहे.

– अनामिका

खरच मनापासून

आपण मनापासून खरच जन्माला येतो कां ?
आपण आपले जीवन खरच सुखाने जगतो कां ?
उत्तर परिस्थितीजन्य असेल
पण समाधानकारक नसेल
उत्तर दिलं असेल मनात नसतांना !
आपण काही बाकी करतो
कुणाला तरी भेटतो
बळे बळेच हसतो मनात नसतांना !
कधी माहित नसलेले बोलतो
कधी प्रश्न निर्माण करतो
कधी दुःखी होतो
कधी अबोलही होतो मनात नसतांना !
कुमास तरी फसवतो
कोणावर तरी रोष धरतो
कधी मुकाट्याने
कधी तिरसटपणाने मनात नसतांना !
कधी सरळ मार्गाने जातो
कधी वाकडी वाट विचारत जातो
कधी एकटेच
कधी सर्वांबरोबर मनात नसतांना !
निसर्गही यास अपवाद नाही
कधी फुले उमलतात
कधी ती मातीत मिसळतात
कधी पायदळी तुडवली जातात मनात नसतांना !
अखेरच्या मार्गाची आपण
आयुष्यभर वाट चालतो
नियतीच्या हातचे बाहुले बनतो
कोणी येतो
कोणी जातो
मनात नसतांना !

- अनामिका

कुटुंबातील एक महान घटक खऱ्या अर्थाने....

शाळा, महाविद्यालये, वास्तू वा इतर शैक्षणिक उपक्रम याबद्दल आपण लिहू शकतो, पोवाडे गाऊ शकतो. पण मला त्याही पेक्षा जे वेगळं वाटलं, सांगावसं, लिहावंस वाटलं ते थोडसं...अर्थात अधिकाऱ्यांच्या परवानगीने !

सुंदर नगरमध्ये असेलेले आमचे महाविद्यालय अर्थात सर्व सुखसोईंनी परीपूर्ण असे. संस्थेची काळजी घेणारे असे म्हणण्यापेक्षा प्रत्यक्ष काळजी वाहाणारे आमचे संस्थाचालक व सतत संपर्कात असणारे सर्व पदाधिकारी; पण मला ते सर्व ऐकूनच माहितीतले; प्रत्यक्ष संपर्क अजून आला नाही.

महाविद्यालय म्हटलं की प्राचार्य, उपप्राचार्य, सर्व अधिकारी व पदे आलीच. व्यवस्थापनही आलंच.

व्यवस्थापन हे सर्वात महत्त्वाचे होय. रंगमंचावर आपण पाहतो पडद्यामागच्या सुत्राधाराला कोणी पाहात नाही. स्तुती दुसऱ्याची होते. मानव कळसुत्री बाहुलीप्रमाणे हलवला जातो. सूत्रधार परमेश्वर ! पण त्याचा भक्तांवर व भक्तांचा परमेश्वरावर नितांत विश्वास असेल तरच सर्व कामे सूत्रबद्ध पद्धतीने पार पडतात.

महाविद्यालयाचेही तसेच आहे. काम करणारे व ते करावयास सांगणारे ह्यांच्याबद्दल विश्वास असेल तरच ते सुसुत्रपणे चालेल.

असो, आपण ज्या व्यक्तीबद्दल म्हणत होतो ना ती दुसरी तिसरी कोणी नाही. ज्यांच्याबद्दल लिहावं, सांगावसं वाटलं त्या आहेत कॉलेजच्या उपप्राचार्या सौ. ज्योत्स्ना व्यास.

आपल्या कॉलेजच्या उपप्राचार्या सौ. ज्योत्स्ना व्यास आमच्यातुन आपल्या कर्तबगारीवर हळुहळु वरच्या पायऱ्या चढून कर्तृत्वाने कॉलेजशी एकनीष्ठ झालेल्या ह्या आमच्या बाई नावाप्रमाणेच शितल शिडकावा करून सर्वांकडून हसतमुखाने, खेळीमेळीने काम करून घेणाऱ्या, अधिव्याख्यात्यांना समजावून सांगणाऱ्या व घेणाऱ्या, दुसऱ्यांच्या अडचणी न सांगताच ओळखणाऱ्या, कोणाचा उपमर्द चारचौघात न करणाऱ्या. त्याच्यांबद्दल मी अडाणी काय सांगणार ?

स्वतःच्या अधिकारांचा वापर त्या उगाचच कधीच करत नाहीत. पण एखाद्याचं पाऊल वाकडं पडत असेल तर, अधिकारात असणाऱ्याची कानउघडणी करण्यास देखिल त्या कचरत नाहीत. ओठात एक अन् पोटात एक त्यांना जमत नाही. पाठीवर वार करण्यापेक्षा स्पष्टवक्तेपणाने सर्व गोष्टी व्यवस्थित कशा होतील याची त्या काळजी घेतात.

मूर्ती लहान पण किर्ती महान आहे. सर्वांना त्या हव्याहव्याशा वाटतात. त्यांचा दरारा भितीयुक्त नसून आदरयुक्त आहे.

एक स्वानुभव :- एकदोनदा मलाही त्यांचा ओरडा खाऊन घेण्याची पाळी आली, पण चूक होती म्हणूनच त्या बोलत होत्या. पण माझा अनुभव तेथेच संपत नाही. मला कडक शब्दात सुनावून झाल्यावर दुसऱ्याच क्षणी जेंव्हा त्या म्हणतात. ''पहा बरं ! मला असं दुखवायचं नव्हतं, पण काय करणार; अपराध्याला शासन नको का ?''

एवढा समजुतदारपणा व मनावरचा संयम बहुदा दुसऱ्या कोणाकडे नसावा.

आता व्यवस्थापन :- महाविद्यालयाचा प्रवेश, कामाच्या वेळा, विद्या. अभ्यास, त्यांची शिस्त, हजेरी, शंका निरसन, अथपासून इतिपर्यंत सर्व सुक्ष्मनिरीक्षण करून त्या डोळ्यांत तेल घालून करत असतात.

स्वतः वक्तशीर आहेत व दुसऱ्याला तसे घडवण्याचा प्रयत्न करतात.

जो कोणी त्यांना ओळखेल तो त्यांच्याकडून बरेच काही शिकेल.

सतत हसऱ्या चेहऱ्याने दुसऱ्याचे स्वागत करावे तसे त्या राहतात. त्यांना हे सगळं कसं जमतं हे मला न उलगडणारं कोडं आहे.

खाजगी आयुष्यात वा कुटुंबात अनेक आपत्तींना तोंड देऊन त्या खंबीर उभ्या आहेत. दुःखाचे रडगाणे न गाता हसत कसे रहावे ते शिकावे त्यांच्याकडूनच.

''हसत जगावे हसत मरावे हे तर माझे गाणे'' अथवा गीतेतील तत्त्वज्ञान त्यांनी पचवलं असावं. मनमिळाऊ, सोशिक, शांत खऱ्या अर्थाने आहेत त्या.

आमच्या कॉलेजमधील सर्व भाषिक कार्यक्रमांना त्या सतत प्रोत्साहन देतात. विद्यार्थ्यांचे कौतुक करतात. खरं त्यांची भाषा आणि विषय वेगळा असूनही ते हे सर्व करतात. निष्कामपणे व पोटतिडकीने त्या करीत असलेली त्यांची ही कृती वाखाणण्यासारखीच आहे.

कोणाची निंदा व स्तुती न करता जे जे स्वच्छ व सुंदर असेल त्या बद्दल लिहावं, बोलावं असं वाटतं त्यापैकीच हे एक.

अशा उपप्राचार्या सर्वांना मिळाल्यास सर्व महाविद्यालये व त्यातील उपक्रम नियोजनाप्रमाणे पार पडतील यात शंकाच नाही.

खऱ्या अर्थाने संस्था, महाविद्यालय व स्वतःला दिलेले काम त्या यशस्वीपणे फक्त पार पाडत नाहीत, तर त्यात त्यांनी स्वतःला झोकून दिले आहे.

अशीच त्यांच्या आयुष्याची यशस्वी वाटचाल होवो व सर्वांना त्यांचा सहवास लाभो हीच सदीच्छा !

– अनामिका

कशाला उद्याची बात

कशाला उद्याची बात
जळते आहे गरिबांच्या घरी पोटांची वात
महागाईने केलाय घात
त्याच्यावर कोण करील मात ॥ १ ॥
एक होती आशा
तिनेच केली जनतेची निराशा
तिने चालवलाय
मिळेल तेवढा पाडू या फडशा ॥ २ ॥
इमल्यावरती इमले चढती,
मध्येच वर्गी आ वासून बघती
फूटपाथवाशी बिनधास्त जगती
गरीब बिचारे भुके मरती ॥ ३ ॥
अहो, तुम्हीच सांगताय
''सर्व धर्म समभाव''
जातिय प्रमोशन देऊन
आम्हालाच खेळवलांत आपसांत डाव
म्हणून म्हणतो कशाला उद्याची बात
या रस्त्यावर आणि दाखवा
आपुली अस्सल जात ॥ ४ ॥

– आर. टी.

आजकालची स्नेहसंमेलने शैक्षणिक का ... ?

संपूर्ण वर्षभराच्या अभ्यासक्रमात अभ्यास कंटाळवाणा होऊ नये. तसेच विद्यार्थ्यांच्या बुद्धीबरोबर त्याच्या इतरही सुप्तकलागुणांचा विकास व्हावा म्हणून प्राथमिक स्तरापासून उच्चस्तरापर्यंतच्या शिक्षणात शिक्षणाबरोबर स्पर्धा व मनोरंजनाचे कार्यक्रम यांनाही एक स्थान देण्यात आले.

बौद्धिक पातळीचा विचार करताना विद्यार्थ्यांना तो विषय किती आत्मसात झाला व तो कसा मांडता येईल, कल्पनाशक्ती, विचारशक्ती, शब्द इतर गोष्टींची त्यांने कशी जुळवाजुळव केली हे सांगणारे साधन परीक्षा पद्धती आले.

शिक्षणाचे मूळ उद्दीष्ट 'वर्तनात अपेक्षित बदल' हे साध्य ठरले की नाही हे ठरवणार कोण ते न कळताच विद्यार्थी परीक्षा पद्धतीच्या कसोटीवर स्वतःची बुद्धीमत्ता घासू लागले.

पण बौद्धिक पातळीत काही प्रमाणात मागे असणाऱ्या विद्यार्थ्यांत काही काही कलागुण आहेत. त्या गुणांना, त्यांच्या विकासाला संधी देण्यासाठी स्नेहसंमेलने, वार्षिक संमेलन Annual Day, असे दिवस साजरे करण्यात येऊ लागले. या सर्वांत स्नेहाचा भाव की अभाव माहित नाही.

डिसेंबर महिना हा उत्साहाचा महिना असतो. खेळांच्या स्पर्धा व स्नेहसंमेलने यांच्याकडे विद्यार्थ्यांचे लक्ष लागून राहते. जगात अशी कोणतीही वस्तु वा गोष्ट नाही की तिच्याकडून काही अपेक्षा नाहीत, असो.

स्नेहसंमेलनाचे उद्दीष्ट असावे भविष्याचा वेध घेणं व आलेल्या संधीचा फायदा करून घेणं, पण काळ बदलला, राहणीमानाचा दर्जा बदलला की खालावला ? पण मूल्यही बदलले, संस्कार थीटे पडले. नव्या काळात असभ्यपणा, थिल्लरपणा व इतर नको त्या गोष्टींची वाढ झाली की चांगले काय व वाईट काय हे समजून घेण्याच्या मनोवृत्तीत विद्यार्थी उरला नाही. खेदाने असे म्हणावे का ? पेशव्यांच्या कारकिर्दीत पानीपतच्या लढाईत १८१० मध्ये विश्वासराव, भाऊसाहेब हरवले त्याचप्रमाणे आजच्या आधुनिक तंत्र, यंत्र, फॅशन, स्पर्धा इ. अनेक अवधानांच्या भाऊगर्दीत विद्यार्थी हरवला. आपण आयुष्यात चांगले काहीतरी करावे, शिकावे, लोकांपर्यंत ते नेऊन पोहचवावे असे विद्यार्थ्यांना का वाटत नाही कुणास ठाऊक ? अशी मनोवृत्ती का निर्माण होत नाही ? शिक्षक अपुरा पडतो की विद्यार्थी ? हे सर्व करून घेण्यासाठी शिक्षक आलाच. विद्यार्थी वा त्याच्या गटाची तयारी करून घ्यावयाची तर रोजच्या काही तासिका बुडणारच. पण शिक्षक मात्र विद्यार्थ्याला स्वतःजवळचे जेवढे आहे तेवढे देण्यास... त्याच्या डोक्यावर ही जबाबदारी लादली जाते. मग काम व्यवस्थित झालेच पाहिजे ही अपेक्षा ठेवणे चूकीचे नव्हे काय ? शिक्षक ह्या कामातून मी कधी मोकळा होतो ह्याची वाट पहात राहतो. तात्पर्य कसदार मनोरंजनाचे कार्यक्रम केले जात नाहीत.

विद्यार्थ्याला बौध्दीक, वैचारिक, भाषिक जाणीव करून देणे गरजेचे असते पण तसे घडते का ? कमीच घडते.

स्नेहसंमेलनाला, उद्घाटनाला व भाषणाला फार महत्त्व दिले जाते व विद्यार्थी कंटाळवाणा होतो. यासाठी विद्यार्थ्याला मनोरंजनाच्या कार्यक्रमात काय असावे व काय नसावे हे सांगणे गरजेचे आहे. मनोरंजनासाठी विविध पातळीवरील कार्यक्रमांची निवड व्हावी. विद्यार्थ्याच्या मनावरचा चित्रपटाचा पगडा मागे करावा. एकांकिका, वात्रटीका, पोवाडे, लोकगीते, नृत्ये, गाणी, वाद्यवादन, नकला, विनोदी लेखकांचे किस्से, ऐतिहासिक प्रसंग यांचा समावेश असावा नुसते फॅशन

शो, चित्रपटांतील गाणी, कवायती नृत्ये नसावी.

कारमणूक हवी आहेच पण स्नेहसंमेलन आदर्श होण्यासाठी चालक, विद्यार्थी, शिक्षक, पालक प्रतिनिधी ह्यांचाही वाटा हवा तसेच सल्लाही हवाच. स्नेह संमेलनाकडे पहाण्याचा दृष्टिकोन बदलला जावा. सामाजिक विषयांना प्राधान्य देऊन कार्यक्रम प्रबोधनात्मक करण्याचा प्रयत्न शिक्षकाने करावा. पहाणाऱ्याला आपण कोणते सुख देणार ? ऐकणाऱ्याला काय ऐकायला लावणार हाही महत्त्वाचा विचार आहे. कार्यक्रमासाठी करावा लागणारा पेहराव साधाच हवा ! सर्वच पालकांच्या खिशाला खर्च परवडेल कां ? पालक भुर्दंड सोसत राहिला तर ते योग्य वाटेल का ?

कार्यक्रम थोड्या वेळाचा पण दीर्घकालीन परीणाम करणारा असाच असावा. जागतिकीकरण, पर्यावरण, संगणक, रोजच्या जिव्हाळ्याचे विषय, विनोदी किंवा शताब्दी वर्षातील विषय ठेऊन कार्यक्रम करावेत अभिनय क्षेत्रातील मान्यवरांना कस लावण्यासाठी बोलवावे, व अनेकांच्या आठवणीत राहील असा रूचीपूर्ण, दर्जेदार कार्यक्रम केला तर... तर निश्चितच स्नेहसंमेलनातून स्नेह वाढून विद्यार्थ्यांच्या गुणांना योग्य न्याय मिळेल; आपण अशीच स्नेहसंमेलने करावीत !

❑❑❑

स्वातंत्र्याची फुलवात

संपली जुलमी काळी रात
वाटले आली हासत प्रभात
घालुनी हातात हात
उजळली स्वातंत्र्याची ज्योत
मालवली तिची इतक्यातच अतोनात
संयमाने सोडलीय साथ संगत
कुठेही दिसत नाही एकमत
म्हणूनच होतेय ही वाताहात
जो तो होतोय लाचलुचपत
क्षणाक्षणाला होतोय घातपात
एकमेकाला द्या अजोड साथ
नको विजोड घात
एकजुटीने व्हा एकधर्म, एकजात
विचारांचे करा मनापासून संगनमत
तरच अखंड राहील तेवत
प्रत्येकाच्या मनात सतत
स्वातंत्र्याची छोटीशी का होईना फुलवात.

- आर. टी.

प्रीत

कधीही नाही, कधीच नाही
कधी नयनांनी बोलायची
समईतल्या वाती परि या
तुझ्या मनी परि प्रीतीची
मी ह्रदयाचे मंदिर करूनी
चुकूनी कधी पण, तुझी पाऊले ।
माझी प्रीत,
प्रीत तुला ही कळली नाही ।
रीत तुला कळली नाही ॥
मी तुजसाठी जागत होतो ।
ज्योत कधीही जळली नाही ॥
मूर्ती तुझी गं, त्यात ठेविली
या वाटेला वळली नाही
तुला कधी कळली नाही ॥

-राजेश

વિદ્યાર્થીઓની કૉલેજમાં હાજરી આવશ્યક છે

મહાવિદ્યાલયએ એક મંદિર છે કે જ્યાં વિદ્યાર્થીઓ વિદ્યાની આરાધના કરે, પોતાનો બૌદ્ધિક વિકાસ સાધે અને જીવન ઘડતર કરે. પરંતુ આજના આ 'યાંત્રિક' યુગમાં શિક્ષણ ને એક જુદા દૃષ્ટિકોણથી જોવામાં આવે છે. જ્યારે પ્રાચીન સમયમાં વિદ્યાર્થીઓ જ્ઞાન પ્રાપ્તિ માટે ગુરુઓ પાસે આશ્રમમાં રહેતા. ગુરુ અને શિષ્ય વચ્ચે જ્ઞાન અને પ્રેમની એક અતૂટ સુમેળ સધાતો. ભગવાન શ્રી કૃષ્ણ, રામ જેવા દેવતાઓએ પણ પોતાના મનુષ્ય જન્મમાં ગુરુકુલમાં જઈને ગુરુઓ પાસેથી જ્ઞાનની પ્રાપ્તિ કરી હતી. જ્યારે આજના વિદ્યાર્થીઓ કોલેજમાં ફક્ત વસ્ત્રાડંબર અને સંપત્તિના પ્રદર્શન માટે આવે છે. તેથી કોલેજમાં જવું એ તેમના માટે એક નિરસ દિનચર્યા બનીને રહી ગયું છે.

વિદ્યાર્થીઓ વર્ગમાં ભણવા માટે નહી પરણ મોજ મસ્તી કરવા આવે છે. જેથી પાંચ થી દસ વિદ્યાર્થીઓ જે ખરેખર ભણવા આવે છે. તેઓને મુશ્કેલી ઊભી થાય છે અને તેથી કેટલાક શિક્ષકો મન મૂકીને ભણાવતા નથી તેથી કેટલાક વિષયોનું ઊંડુ જ્ઞાન તેમને મળતું નથી.

આજના વિદ્યાર્થીઓ કોલેજમાં જ્ઞાન મેળવવા કરતાં હાજરીને મહત્ત્વ આપે છે તેથી વર્ગમાં આવા વિદ્યાર્થીઓ બેસે તો છે પણ તેમનું મન ભણવામાં હોતું નથી. અને આવા "Physicaly present and mentally absent" વિદ્યાર્થીઓ વર્ગમાં તોફાન-મસ્તી કરે છે. જેથી વર્ગમાં એકાગ્રતાથી, પ્રામાણિકતાથી ભણતા વિદ્યાર્થીઓના નામ "Short Attendence List" માં આવે છે. જ્યારે બીજાઓની ખોટી હાજરીઓ આપતા વિદ્યાર્થીઓ તેમાંથી બાકાત રહે છે. આ બાબતનું મુખ્ય કારણ એ છે કે વિદ્યાર્થીઓ કોલેજમાં હાજરી કેટલી આવશ્યક છે તે વાતથી અજાણ છે. વર્ગમાં બેસીને મિત્રો અનેસાથે ભણતા વિદ્યાર્થીઓ સાથે સહશિક્ષણથી થતાં લાભ ખરેખર મહત્ત્વના છે. વિદ્યાર્થીઓ સહશિક્ષણને લીધે એક એકના વિચારોથી પરિચિત થાય છે. ગુરુઓ પાસેથી પુસ્તકના જ્ઞાન સાથે અન્ય સામાન્ય જ્ઞાનની પ્રાપ્તિ થાય છે. કેટલાક શિક્ષકોના સત્યવચનો, દૃષ્ટાંતો, પ્રેરણાદાયી વાક્યો વિદ્યાર્થીઓના જીવન ઘડતરમાં મહત્ત્વનોભાગ ભજવે છે.

કોલેજની અન્ય પ્રવૃત્તિઓમાં ભાગ લેવાથી વિદ્યાર્થીઓમાં રહેતી કળા તેમજ અનેક આંતરિક ગુણોનો વિકાસ થાય છે. કેટલાક વિદ્યાર્થીઓ પોતાને રુચિ હોય તો ક્ષેત્રમાં નામના મેળવવામાં સમર્થ થાય છે. વિદ્યાર્થીઓના જીવનને નવું લક્ષ્ય પ્રાપ્ત થાય છે. અને આમ વિદ્યાર્થીઓ દિનચર્યાની નિરસતાના આવરણમાંથી બહાર આવી એક સુંદર ધ્યેયલક્ષી સ્વરૂપ પ્રાપ્ત કરે છે. આમ, વિદ્યાર્થીઓના કૉલેજ જીવનમાં હાજરી ખૂબ જ આવશ્યક છે.

- જાજોતર મમતા એમ., F.Y.J.C.

પ્રેમની પ્યાસ

હોળીના ભડકામાં દાઝીને
માણ્યો ધૂળેટીનો રંગ,
આપખુ ઓળગોળ તારીઉપર
જીવુ જનતર તા રે સંગ.
સાતમ આઠમના મેળામાં જોઈતી
ત્યારથી લાગ્યો તારો ને ડો,
તું પણ ભીંજાય છે મારા વરસાદમાં
પકડુ હું પાલવનો છેડો.
દિવાળી લાવી છે વિરહની વેદના
પ્રેમના પ્રગટાવીએ દીવા,
સપ્તપદીના સુર સંભળાય છે
તારા પ્રેમના પીયુ મારો પીવા.

- પ્રા. એ. બી. મહેતા

શિક્ષણ ૨૦૦૦

"શિક્ષણ જે મનુષ્યને જીવનની પ્રેરણા આપે છે જ્ઞાન અને કેળવાણી આપે છે. એક નવી અને સાચી દિશાનો માર્ગ દર્શાવે છે. માટે જ શિક્ષણનું મહત્ત્વ મનુષ્યના જીવનમાં ખૂબ જ છે. અને તેથી જ કહેવાય છે કે 'અભણ મનુષ્ય પશુ સમાન છે.''

ભૂતકાળમાં આ સંદર્ભ પ્રેરણાદાયી હતો. લોકો માટે માર્ગદર્શક હતો. કારણ ત્યારે લોકોને શિક્ષણ ના મહત્ત્વની જાણ ન હોતી.

પરંતુ 'Now there is a different game' હવે પરિસ્થિતી બદલાઈ છે. મનુષ્યે શિક્ષણ નો સ્વીકાર કર્યો છે પણ આ અરસામાં શિક્ષણ પામેલા વિદ્યાર્થીઓ 'જીવનની પ્રેરણા, કેળવણી, શિસ્ત, જ્ઞાન' વગેરે બાબતોથી વિમુખ છે. વિદ્યાર્થીઓને શાળા કે મહાવિદ્યાલયઓમાં ભણવા જવુ એ માત્ર દરરોજ ની નિરસ દીનચર્યા લાગે છે.

આજ ના 'Cyber' યુગમાં પરિસ્થિતીઓ વણસતી જાય છે. વિદ્યાર્થીઓ માત્ર ડીગ્રી મેળવવા માટે જ અને 'Proffessional' બનવા માટે જ મહાવિદ્યાલયમાં આવી રહ્યા છે. પરંતુ જ્ઞાન માટે નકી.

માત્ર વિદ્યાર્થીઓની વાત નથી અહી તો "Two way traffic" છે. ઘણા ખરા શિક્ષકો માત્ર બજારુ શિક્ષણ જ આપી રહ્યા છે. ભારતીય ગૌરવ 'ગુરૂ-શિષ્ય' સંબંધ ખૂબ જ વણસી રહ્યો છે.

૨૧ મી સદીમાં શિક્ષણ ક્યા પ્રકારનું હશે. અને ભારતની પ્રગતિમાં તેનો ફાળો કેટલો હશે તે માત્ર આવનાર સમય જ કહી શકશે.

- પ્રકાશ જાજોતર, S.Y.B.Com.

છબી તારી

છબી તારી કાગળ પર ઉતારવા
મથી રહ્યો છું.....
આંખો બંધ કરીને પણ
જોઈ રહ્યો છું.
છબી તારી કાગળ પર ઉતારવા
મથી રહ્યો છુ.....
મારી જ આ વાતો તને કહેવા
મથી રહ્યો છું.....
આ દીલની વાતો કાગળ પર ઉતારવા
મથી રહ્યો છું.....
ચાહુ છું તને હરેક શ્વાસે,
માટે આ શ્વાસ લેવા
મથી રહ્યો છું.....
છબી તારી કાગળ પર ઉતારવા
મથી રહ્યો છું.....

- પ્રકાશ જાજોતર, S.Y.B.Com.

જીંદગી

જેમ :-
ટીપે-ટીપે સરોવર ભરાય,
કાંકરે-કાંકરે પાળ બંધાય,
કણ-કણથી પૃથ્વી રચાય,
પળ-પળથી યુગો થાય,
એકેક-પૈસે તિજોરી ભરાય,
સમય જતા લાખો - કરોડા થાય
તેમ :-
નાની નજીવી ભૂલોથી,
નિર્દયી કૃત્યોથી,
અને થોડા કષ્ટ વિચારોથી,
શેતાન થઈ જવાય
પરંતુ એ સનાતન નિયમે શિવાનંદ કહે છે :
થોડા માયાળુ શબ્દો વડે,
થોડા ભલાઈના કાર્યો વડે,
પવિત્ર, ઉમદા વિચારો વડે,
સંત પણ થવાય.

- દોશી ભૌમિક એસ., F.Y.J.C.

'પૂર્ણવિરામ'

કેવું સરસ નામ છે 'કિરણ'. આશાનું ઉમંગનુ. વાહ ! આ સૂર્યકિરણ વગરનું જીવન છે ખરું ? પણ, આતો એવી કિરણ છે કે જેના જીવનમાં નથી આશા કે નથી ઉમંગ નથી. રસ કે કસ. આશાના કિરણને બદલે હવે નિરાશાના વાદળ જ વાદળ.

ઘર છે. પતિ છે. કુટુંબ છે બધું જ છે. પણ નથી પતિનો પ્રેમ, નિરસ પતિ ફક્ત કપાણના ચાંદલો કરવા પૂરતો જ. આ વાત છે આપણી નાનકડી વાર્તાની હિરોઈન કિરણની કેટકેટલા અરમાન લઈને કિરણ સાસરે આવી હતી. પિતાના ઘરમાંસૌની લાડકી કિરણ મોટાભાઈને વળગીને નાના બાળકની જેમ રડીને પિયરથી વિદાઈ થઈ હતી. કાશ આંસુનું વાદળ બનતું હોત તો ગામમાં ગર્જના સહિત વિદાયવેળાએ વરસાદ થાત પણ પ્રેમતો હૃદયમાં ધરબી રાખવાની ચીજ સમાન કિરણ માટે બની ગયો હતો. પતિ સંજય કિરણ ને ફક્ત દિવસ દરમ્યાન ારની સાફ-સફાઈ તેમજ મનગમતું ભોજન બનાવવા વાળી અને રાત્રિ એ પોતાની મરજી મુજબ પોતાને ખુશ રાખવા વાળીથી વિશેષ કાંઈજ સમજતો નહિ. ક્યારેય વ્હાલ નહિ, પ્રેમ નહિ. ન ક્યારેય હરવા-ફરવા જવું ન નાટક કે સિનેમા કિરણ પોતાનું જીવન જીવતી ન હતી પણ ઢસરડો કર્યે જતી હતી. થોડા લાંબા ગાળા બાદ કિરણે નાનકડી સ્નેહાને જન્મ આપ્યો. સંજય નારાજ થઈ ગયો દીકરીને જરાપણ પ્રેમથી આવકારી નહિ. તે તો દીકરો એ જ સત્ય સમજતો હતી. આવા નિષ્ઠુર પિતાએ મીઠી સ્નેહાને ક્યારેય ન જ અપનાવી.

પણ કિરણે માતા અને પિતાનો પ્રેમ આપી સ્નેહાને જીવની જેમ ઉછેલી હતી. પતિના ભાગનો પ્રેમ પણ સ્નેહાના ભાગમાં આવ્યો. કિરણનું જીવન દિવસે દિવસે વધુ વિકટ બનવા લાગ્યું. સંજય રોજ ફાવે તેવું વર્તન કરવા લાગ્યો. દીકરો ન જન્મયો તે બદલ કિરણને જવાબદાર સમજવા લાગી મેણાં-ટોણા મારવા લાગ્યો. અને એક દિવસ તો નાનકડી ભૂલને ઉગ્ર સ્વરૂપ આપી કિરણ ઉપર હાથ પણ ઉગામ્યો. બસ હવે સહનશક્તિની સીમા વટાવી ચૂકેલી ગૂરઝાયેલી કિરણે આપઘાતનો આશરો લીધી તેણે ટીક-૨૦ નો આખો ડબ્બોજ પેટમા પધરાવી દીધો. સંજયના આવા આપખુદ વતંન થી તેના માતા-પિતા પણ પરેશાન હતા. સંજયના માતાએ પહોશીની મદદથી કિરણને હોસ્પિટલમો ખસેડી તરતજ સારવાર ને હિસાબે તેમજ નાનકડી સ્નેહા પર પ્રભુની કૃપાથી કિરણ હેમખેમ બચી ગઈ. બે દિવસની બેશુધ્ધિ બાદ કિરણ ફરી નિરસ દુનિયામા આવી. પણ હવે તે કહ્યાગરી પાની ન હતી. તેનું મન બળવો પીકાસ્તું હતું. તેના માતા પિતા કિરણના સાસુ-સસરાની પરવાનગી થી રાજીખુશી થી સદા માટે સાસરી છોડાવી પિયર લઈ આવ્યા. હવે શું ? નાનકડી સ્નેહાનું શું ? પિતા એ અને મીટાભાઈએ સારો સધિયારો આપ્યો પણ અતિ લાંબુ જીવન એકલું કેમ કરી વિતાવવું ? આ કથની પડોશમાં રહેતા પંજાબી અકલના એકના એક પુત્ર ઉદિતને સ્પર્શી ગઈ. તેને પહેલે થી રૂપાળી, નમાણી કિરણ ગમતી હતી. કિરણને જોઈને તે ઝમી ઊઠતી. કિરણ ના ઘરનાઓની સાથે પણ ઉદિતલોકો નો વ્યવહાર ઉતમ હતી. ઉદિત ના પિતા અને કિરણના પાકા દોસ્ત હતા. એકબીજાની હૈયાની વાતો કરવા જેટલો ઘરેબી હતો. બધુજ મનમેળ રૂપ હતું પણ સૌથી મોટી દિવાલ ન્યાત-જાતની ઉદિત પંજાબી ભટ અને કિરણ ગુજ્જુ લજામણી છોકરી. ધીરે ધરે દિવસો વર્ષમા ફેરવાઈ ગયા. ઉદિતે કિરણના લગ્ન પહેલાં પણ પોતાના પપ્પા ને કિરણ સાથે લગ્નની વાત કરી પણ ઉદાર પિતા પોતાના મિત્રને આ વાત કહે તે પહેલાજ કિરણના વિવાહ થઈ ગયા. પણ ફરી ઈતિહાસે પુનરાવર્તન કર્યુ હતું. મોકો પણ હતો. ઉદિતે ફરી પાપાને વિનંતી કરી. કિરણ માટે માગુ નાંખવાની વિનંતીનો આ વખતે સંપૂણં સહકાર અને પ્રતિસાદ મળવાની હતો. પણ આ વાત થી બેખબર કિરણના જીવનમાંથી આશાનું કિરણ ઓસરવા લાગ્યું હતું. માતા-પિતા ભાઈ બધાજ કોશિશ કરતા તેને ખુશ રાખવાની પણ હવે પેલા જેવી રૂમઝુમતી કિરણ ઓસરી ગઈ હતી. નાનકડી સ્નેહાતો નાના-નાની અને મામાનો સંપૂર્ણ પ્રેમ પામી ધન્ય બન ગઈ હતી.

આ વખતે ઉદિતના પપ્પાએ હિંમત એકઠી કરી મિત્રને દીકરાના દિલની વાત જણાવી. કિરણના પપ્પા અને ભાઈ ખુશખુશાલ થઈ ગયા. હવે કિરણની જ હામી બાકી હતી. મમ્મીની પ્રેમભરી સમજાવટથી વડીલોની જીત થઈ અને આજે કિરણના અલ્પવિરામ સમા જીવનને ઉદિત નામનું પૂર્ણવિરામ મળવાનું હતું. સ્નેહાએ સ્વીટ અંકલમાથી નાઈસડેડી બનેલા ઉદિલને સ્વીકારી લીધા હતા.

કિરણ હવે ઉદિતના સામ્રાજ્યની ખુશીની કિરણ બની ગઈ હતી. હવે તો સ્નેહાને નાનકડો ભાઈ પણ મળી ગયો હતો. ખાલી, અધૂરું, અપૂર્ણ અલ્પવિરામ સમું જીવન સંપૂર્ણ પૂર્ણવિરામ સમુ હર્યુભર્યુ બની ગયું હતું.

Love is GOD

યાદ રાખજો મને

જાઊ છુ છોડીને સૌને
યાદ સહુ રાખજો મને,
હૃદયના એક ખૂણામાં
થોડું સ્થાન આપજો મને
યાદ રાખજો મને.....

ભલે ભુલી જાઓ મને
નથી ભુલી જાઓ મને
કાંઈ નહી ખાલી નામ યાદ રાખજો
જાઊ છું દિલમાં વસાવીને તમને,
યાદ રાખજો મને.....

જે ક્ષણો વિતાવી સાથે તમારી
હું નથી ભૂલી શકતો એને,
જે દિલના કાળજામાં વસી ગયા
હું નથી ભૂલી શકતો એમને.
યાદ રાખજો મને.....

સહુનો પ્રેમ એટલો છે કે
હુ જઈશ તો હસતા હસતા રડીને,
સાચું કહું છું જ્યાં પણ જાઊં
ઝખીશ હુ તમને સૌને,
યાદ રાખજો મને.....

છેલ્લે કહેવી એક જ વાત છે,
ભૂલી જાજો મારી નાદાનીને,
ભુલ થઈ હોય જો મારાથી
તો માફ કરજો સહુ મને
યાદ રાખજો મને.....

- જતીન વખારીયા, F.Y.B.Com.

નવી કેરીનું નવું અથાણું

મફતમાં જ દાંત પડાવવા.....
એણે એક ગુંડાને ગાળ દીધી.
'ચાંદલો' એવો હોય તો.....
'કંકોત્રી' છપાવવી પણ પડે.
ટેબલ ઉપર કાગળની લેવડ-દેવડ થાય.
ટેબલની નીચે પૈસાની.
ખાનગી કંપનીમાં પણ.....
ઘણીવાર ખોટ તો જાહેરમાં જ કરે.
મખ્ખીચૂસ મારવાડી મહેમાન આવે ત્યારે નહી.....
પણ જાય ત્યારે ખુશ થાય.
આજ લગ્ન ખૂબ ઘામધૂમથી કર્યા.....
ને કાલે ઉધરાણીવાળાઓએ બૂમરાણો કરી.
કાંદા સમારતી વખતે આંખમાં પાણી આવે.....
કચૂંબર થઈ ગયા પછી મોંમા પાણી આવે.
બાપા ચોકલેટ-પીપરમિન્ટ વેચે.
ને દીકરો ખો ખો કરતો ઉધરસ ખાય.

- દક્ષા એ. દાલવાડી, F.Y.J.C.

અર્પણ

વટવૃક્ષ છું હું આજે
વિશાળ છું
સમૃધ્ધ છું વિચારોથી,
સમર્થ છું આપવા છાંયડો.
મારી આ વાત થી અજાઈ ના જશો
હું પણ હતો નિર્બળ
પણ મને વટવૃક્ષ બનાવનાર છે 'મિત્રો',
અર્પણ છે આ કાવ્ય,
અંધારામાં "પ્રકાશ" ફેલાવનાર મિત્રોને.

- પ્રકાશ જાજોતર, S.Y.B.Com.

આજના ક્રિકેટરો હીરો કે ઝીરો ?

શું મારે એ કહેવાની જરૂર છે કે આજના ક્રિકેટરો હીરો છે કે ઝીરો છે ? આજના ક્રિકેટરો બુકીઓ પાસેથી પૈસા ખાઈને ખેલદીલી પૂર્વક નથી રમી શકતા તેઓ ખોટી રીતે પૈસા કમાય છે.

આજના ક્રિકેટરોએ રમવાનો અર્થજ બદલી નાખ્યો છે. ''રમવાનું શેના માટે હોય'' ? રમવાનું શરીરની તંદુરસ્તી મો હોય છે. પણ હવે માત્ર જીતવા માટે જ રમાય છે. જેમ દરેર સિક્કાની બે બાજુઓ હોય છે તેમ રમતની પણ હાર અને જીત એમ બે બાજુ હોય છે.

આજના ક્રિકેટરોને દેશ પ્રત્યે દેશપ્રેમ નથી. અત્યારે ૬૨ ક્રિકેટરોનેત્યાં 'ઈન્કમટેક્સ' ની 'રેડ' પડી હતી. અને તેઓની પાસેથી 'બ્લેક મની' જપ્ત કરાયા છે. અને જી પણ હું કોરા કાગળ પર લખીને આપું કે ''તેઓ હજી પણ રૂપિયા ખાવાના જ'' પહેલા લોકો ક્રિકેટનીરમત જોવા આતુર હતા. અને હવે લોકોને જરાપણ રસ નથી. હવે ક્રિકેટ પણ રેસલે (W.W.F) નું સ્વરૂપ ધારણ કરી રહ્યું છે. જેમાં પહેલેથી રમતનક્કી (મેચ ફિક્સિંગ) થઈ ગયેલી હોય છે. 'મુવર્સ એન્ડ શેખર્સ' નામની સીરીયલોમાં તેમની કેવી મજાક ઉડાડે છે. છતાં પણ તેઓને જરાય શરમ નથી. તેમા કેવા હાસ્યરૂપ બનાવી આડકતરી રીતે તેમની ઠેકડી ઉડાડે છે.

આવી રીતે જીતીને તેઓને તો ઘણું બધું મળે છે. પણ આપણો તો કિંમતી સમય વેડફાવ છે. અત્યારે ઘણા લોકો પોતાના છોકરાને કહે છે. ''બેટા ભણી લેને મોટા થઈને 'સચીન તેંડુલકર' થવું છેને !'' ત્યારે તે છોકરો દડાથી કાચ ફોડીને આવે છે ત્યારે તેઓ ભોંઠા પડી જાય છે પણ જ્યારે પ્રોત્સાહન આપતા હતા ત્યારે યાદ ન આવ્યું. અત્યારનું જનરેશન ક્રિકેટ પાછળ ઘેલું બની ગયું છે. કોઈને બીજી કોઈ રમત જ નથી દેખાતી 'ભારત' અત્યારે ઑલિમ્પિકમાં રમાવાની ૨૬ રમતમાં ક્રિકેટનું નામ નિશાન નથી. અત્યારે આપણે ખૂણા ના ખૂણાવાળા મકાનમાં જઈએ તો લોકો ગમે તેવી જગ્યાએ પણ પીચ બનાવી ક્રિકેટ રમેજ છે. અત્યારે હવે બોલમાં પણ લોકોલૂંટવા લાગ્યા છે. માત્ર ૨ થી ૩ રૂપિયામાં બનતો બોલ ૧૦ રૂપિયામાં લઈ રમીએ છીએ ક્યારેક હૉલસેલર પાસે જઈને ડઝન બોલના ભાવ પૂછવા જાય તો ખબર પડે ને દુનિયામાં કેટલીય રમતો છે, તેમજ બીજી કેટલીય પ્રવૃત્તિઓ (Actirity) છે.

પહેલા મને પણ ક્રિકેટ બહુ જ ગમતી હતી હું તો તેનો રસિયો હતો પણ જ્યારથી તેમનું આ મહાન કારનામું (કૌભાંડ) બહાર આવ્યું છે. ત્યારે એટલે અત્યારે ક્રિકેટની રમતને ભૂતકાળ બનાવી વર્તમાનકાળમાં ધ્યાન આપ્યું છે. ત્યારથી મારી જીંદગી સુધરી ગઈ છે. મને દરેક વિષયમાં ૧૫ માર્ક્સ વધારે મળ્યા છે. મને ૫૦ ની જગ્યા પર ૬૫ ગુણ મળ્યા આ મારી સાચી ઉપલબ્ધિ છે. એટલા માટે તો કોઈએ કહ્યું છે કે Money made man mad' રૂપિયાની પાછળ ભાગતા હે માણસ તું તારા વિનય નમ્રતા સદ્ભાવ જેવા કામો ભૂલી ગયો છે. ક્રિકેટરોએ ખોટી રીતે કમાયેલા નાણા પાપ છે. સારૂ છે. કે તેમનું આ કાવતરું પકડાઈ ગયું અત્યારે ઘણાય તરૂણો પોતાની જીંદગી ક્રિકેટ પાછળ વેડફી રહ્યા છે. દુનિયાની બાકી બીજી રમતો પણ આવડવી જોઈએને ? પણ બાકીની રમતમા ભારત શૂન્ય છે. ચાલો આપણે માનીએ કે ભારતના લોકોને ક્રિકેટનીરમતમાં વધુ રસ પડે છે. તો પણ તેઓ તેમા પણ તગડે ત્રણ સુધી પહોચ્યા છે. બસ ખાલી નબળી ટીમ સામે જીતી શકે છે. પણ જ્યારે પોતાથી ઉચ્ચ દરજ્જાની ટીમ સામે રમવા જાય તો ભારતને પોતાનું સાચું 'લેવલ' ક્યાં છે. તે ખબર પડે.

પહેલાના ખેલાડીઓ જેમ કે એલે બોર્ડર, સર ડોલ બ્રૅડમન, લીલી શું કલાસ ખેલાડી હતા તેમની પાસે પોતાની એક જબરજસ્ત નામના (Goodwill) હતી આજના ક્રિકેટરોમાં આવા ગુણના જરા અંશ પણ નથી અને તેથી જ તેઓનાં હીરો બનવાના કોઈ જ લક્ષણો દેખાતા નથી.

આજના ક્રિકેટરો બનવાના કોઈપણ લક્ષણો નથી. પ્રભાકર જેવા દેશ પ્રેમીને રૂપિયા ખાવા. માટે ઓફર આવી હતી. પણ તેણે રૂપિયા ન ખાધા એટલે તેને ટીમમાંથી બાકાદ કરવામાં આવ્યો આ ઉદાહરણ પરથી આપણે સહેલાઈથી સમજી શકીએ છીએ કે આપણા ક્રિકેટટીમના કોચ અને સિલેક્ટરોજ ચોર રુશ્વતખાનારા છે.

આટલું બધું કહેવા પાછળનો મારો ઉદ્દેશ ઉપદેશ આપવાનો ન હતો મારો ઉદ્દેશ હતો કે

''એ ક્રિકેટ પાછળ ગાંડાઘેલા બનેલા રરિયાઓ, હવે ક્રિકેટને દોડો અને બીજા મહત્ત્વપૂર્ણ કામ ઉપર મગજ કેન્દ્રિત કરો''

- નિશિત એન. શાહ, F.Y.J.C.

શું માનવીએ માત્ર કરોડપતિ બનવાના જ સ્વપનાં જોવા યોગ્ય છે ?

'સ્વપ્ન' એ કુદરતે માનવીને આપેલી અનમોલ દેન છે. જ્યાં સગાસંબધી કે મિત્રોસુધાં દગો દઈ જાય ત્યાં આ સાનો આપણી સાથે જન્મથી લઈને મરણ સુધી સાથ નિભાવે છે પણ આની સાથે દિવાસ્વપ્નો જોનારાં પણ આ દુનિયામાં ઓછા નથી દરેક માતાપિતા પોતાના બાળકો માટે વર્ષોથી એવા સ્વપનો જોતા આવ્યા છે કે 'મોટાં થઈને તેઓ ડૉક્ટર એન્જિનિયર કે વકીલ બનશે' ભલે પછી તેની પાછળ તેમનો આશય પોતાનું બાળક ખૂબ સુખ સંમૃધ્ધિમાં આળોટે એજ હોય પણ આજે જમાનો ઘણો બદલાઈ ગયો છે.

આજે તો બાળકોનાં માતાપિતા પોતે જ વગર મહેનતે વગર પુરુષાર્થે કરોડપતિ બનવાનાં દિવાસ્વપનો જોવામાં રચતાં હોય છે. તો આપણી આવનારી પેઢી માટે આપણે શો આદર્શ રાખી શકશું ? આજે તો દસ વર્ષના ટાબરિયાંથી લઈને એંસી વર્ષના દાદાજી સુધીનાં બધા જ લોકો વગર પુરુષાર્થે સફળતાની ટોચે બેસી જવા માંગે છે. આપણી આ આકાંક્ષાનો લાભ લેનારા પણ આ દુનિયામાં ઓછા નથી ? હમણાં જ 'સ્ટાર પ્લસ' નામની ખાનગી ચેનલે 'કોન બનેગા કરોડપતિ નામનો 'ક્વીઝ કોન્ટેસ્ટ' કાર્યક્રમ તૈયાર કર્યો અને તેના પરિણામે દર અઠવાડિયે રાતના નવ થી દસ રસ્તાઓ સૂમસામ જોવા મળે છે. એક જમાનામાં રામાયણ જેવી ધાર્મિક સિરિયલો રવિવારે દેખાડવામાં આવતી અને આજે આ કાર્યક્રમ બંને વખતે રસ્તા ભલે સૂમસામ થઈ ગયા હોય પણ તેને કારણે માનવીની બદલાયેલી ભાવના સ્પષ્ટ નજરે ચઢી જાય છે. બધાં લોકો જાણે છે. કે આ કાર્યક્રમ થી ફક્ત અમિતાભ બચ્ચ જેવા સફળ કલાકાર અને કાર્યક્રમનો નિર્માતા બેજ જણ કરોડપતિ તો નહીં પણ અબજોપતિ જરૂર બની જવાનાં તો પણ લોકો તેમને જુએ છે માણે છે. અને તેનો લાભ કે ગેરલાભ ઉઠાવવા બીજી અનેક ખાનગી ચેનલો મેદાને પડી છે.

આવા સંજેગોમાંયે ક્યારેક મનમાં વિચાર ઝબકી જાય છે કે જ્યારે આખી દુનિયા જ કરોડપતિ બની જશે તોક્ષો. ખેડૂત પોતાના હળ લઈને ધરતીમાતાના હૃદયને વીંધવા નીકળશે ને ધાન્ય જ નહીં મળે તો શું આ કાગળનાં ટુકડાં આપણા પેટની ભૂખને સંતોષી શકશે ? ક્યાં ગઈ આપણી એ હજારો વર્ષ જૂની સંસ્કૃતિ ? આપણા વિશ્વના શ્રેષ્ઠ એવા આદર્શ નીતિ મૂલ્યો ? પોતે ભૂખ્યા રહીને બીજા ને રોટલો આવનારાં દરિયાવદિલ માણસો ક્યાં ગયા ?

પણ જેરીતે ભારતની જ સંસ્કૃતિનાં અંશો પશ્ચિમનાં દેશોમાં જઈને ફરી પાછાં ફેશનનાં નવા નામે, રૂપે ભારતનાં પાછાં ફરે છે. ત્યારે હૃદયમાં આશાનું એક કિરણ જાગે છે કે આજનાં આ દિવાસ્વપની કરોડપતિઓ ભવિષ્યમાં ફેશનમાં નામે પણ ભલે પણ ફરી એકવાર સાચા અર્થમાં માણસ બની શકશે. બનશે ને ?

-S.Y.J.C.

ગલીની છોકરી

અમારી ગલીની છોકરી,
સુંદર અને ફરેબી.
ગલીના યુવાનોને મન,
ગરમા ગરમ જલેબી.
એક પછી એક,
જુએ મુરતિયા,
પણ પસંદ ન આવે સુરતિયા.
જેને મંગળ નડે ના શનિ,
જેના બાપાની પાસે હોય મની જ મની.
મેં કીધું શી વાત છે ?
આવવાની ક્યારે બારાત છે ?
અંકલ, આવો અવાજ આવી જાય ગેબી,
પછી હૈ 'રાઈટ ચોઈસ બેબી ! આહા !'

- દક્ષા એ. દાલવાડી, F.Y.J.C.

શીદને ?

વારે વારે આવું તે શીદને થાય છે ?
જોયા પછી મળવાનું મન થાય છે.
ઝલક જોયા પછી સ્મરણ થાય છે
સ્મરણમાં છબી તારી દેખાય છે.
લહેરાતાં પવનમાં પણ તારી ખુશ્બું છે
મહેક માણી તૃપ્તિ મન થાય છે
રાતદિન કલ્પનામાં તું તે તું જ છે,
મારા જીવનનો સારાંશ તું જ છે.

રાતદિન

આંખો મારી ને સપનાં તારા
આવ્યા કરે છે રાતદિન,
મન મારું ને વિચારો તારા
આવ્યા કરે છે રાતદિન,
ચિત્ત મારું ને ચિંતા તારી
થયા કરે છે રાતદિન,
અવાજ મારો ને શબ્દો તારા
સાંભળ્યા કરું છું રાતદિન,
શ્વાસમાં છે વિશ્વાસ તારો
અતૂટ લાગે છે રાતદિન,
જીવન મારું ને આધાર તારો
નિહાળ્યા કરું છું રાતદિન.

તું યાદ આવે

ડગલેને પગલે મને તું યાદ આવે
સૂરજ ઊગે ને મને તું યાદ આવે
લહેરાતાં પવનમાં મને તું યાદ આવે
વસંતની મ્હેકમાં મને તું યાદ આવે
ઝરમર વરસાદમાં મને તું યાદ આવે
નયનોનાં દર્પણમાં મને તું યાદ આવે
રાત્રિના અંધકારમાં મને તું યાદ આવે
હૃદયના ધબકારે મને તું યાદ આવે
ડગલે અને પગલે મને તું યાદ આવે.

- જાજોતર ચેતના એમ., T.Y.B.Com.

મનના ખેલ

આટલું મેળવ્યું છતાંય સંતોષ નથી.
નજરો અહીં તહીં ભટકે તૃપ્તિ રહિત,
વધારે મેળવવાની ઝંખના સહિત
દરેક વસ્તુ ખેંચે છે મન મોહિ,
એક જોઈ ને બીજી જોઈ,
નજર પડી ત્રીજા પર, તે લીધું
પાછું મન ટકોરા કરે આ નહિ તે,
તેના તરફજ મન વળ્યું,
તે લેવા ગયા તે લીધું વળી બીજું.
આતો મનડું રે માનવનું, આજ છે મનના ખેલ.

આભલાનો ટુકડો

એજી એને તમેં જાયો,
મન થયું આકુળ વ્યાકુળ.
એ પછી એની દિવાની થઈ
ને એમા ખોવાઈ ગઈ,
મૃત્યુ સુધી તે આંખોમાં રહેશે,
તેને હું કદી વિસરું નહી.
તેને ભૂલી શકાય એવો એ હતો નહી,
એ તારલા સહિત ઝળહળતો હતો.
એના ચમકારમા હું તે ખોવાઈ,
એવી તે ખોવાઈ હું કે પાછી કદી ન આવી.
એણે તે મારું ચીતડું ચોર્યું ને કાળજ કોર્યું
એ આભલાનો ટુકડો મારા જીવનનું અંગ થયો.
એ અંગ નહી, તો હું નહી.

- ત્રિવેદી મમતા એમ., F.Y.J.C

દૈનિક સમાચાર

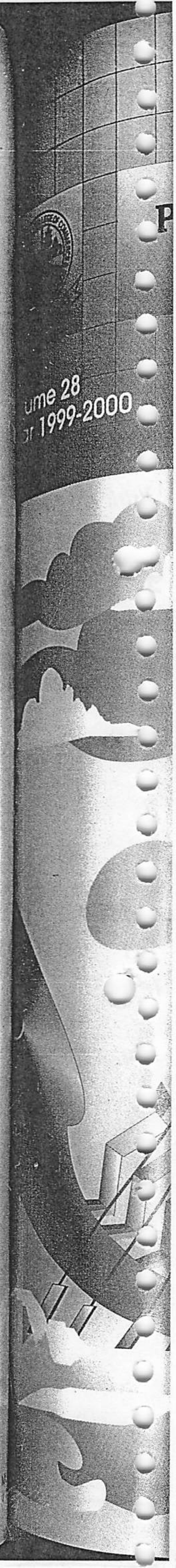
ચાકુ,
ડાકુ,
લૂંટમાર,
મારકાટ,
અપહરણ,
બલાત્કાર,
દૈનિક સમાચાર

- જાજોતર ચેતના એમ., T.Y.B.Com

Prahladrai Dalmia Lions College of Commerce & Economics

Local Managing Committee

1. Lion S. G. Ruia
2. Lion K. G. Saraf
3. Lion B. L. Jhunjhunwala
4. Lion P. U. Mehta
5. Lion R. J. Chokshi
6. Principal (Mrs) S. S. Aware
7. Prof. A. M. Bhende
8. Prof. C. R. Sadasivan
9. Prof. (Mrs) Latha Krishnan
10. Shri S. K. Pandey



PRINTOGRAPHY,
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