

KIM
EXCELLENCE
AWARDS 2018

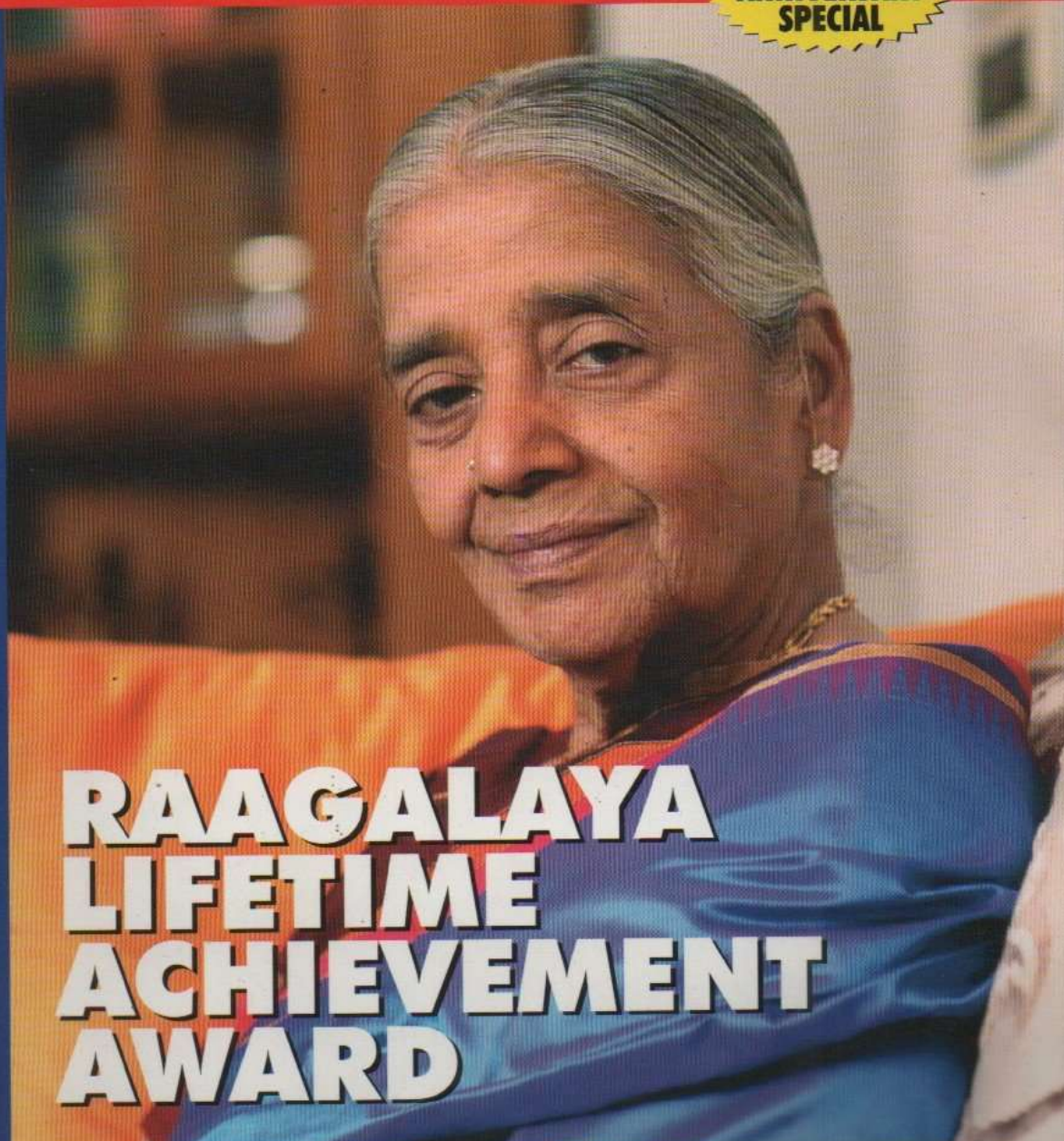
- The Multi Faceted Malayattoor
- Will Reservation Stay? • Love Jihad
- Spiritual India Goes Global

■ Vol.8 No.11 ■ Price Rs.70 ■ February 2018

Kerala in Mumbai

The Only English / Malayalam Monthly Magazine linking Mumbai Malayalees

**8th
ANNIVERSARY
SPECIAL**



RAAGALAYA LIFETIME ACHIEVEMENT AWARD



LOKA KERALA SABHA

Publisher, Printer, Managing Editor

P V Vijay Kumar

Executive Editor

K V Satyanath

Feature Editor

Lakshmi Venkatachalam

Feature Writers

K R Narayanan

V N Gopalakrishnan

Sripakash Menon

Dr. (Major) Nalini Janardhanan

Dr. Sujatha Nair

Marketing Manager

Ms Asha Soman

Mob: 9527195943, 8652030846

Office Administration

Reshma Nair

Bureau Chief -Thane Region

Rajan V Nair

Mob: 9004972655

Consulting Creative Director

Shankar S Bhogwekar

Designer

Sudhakaran K M

Photographer

Mangesh U Borade

Mob: 08691902124

Advertisement & Marketing

T R Raghunandan

(Kochi - 09847169725)

Production & Logistics

K V Prabhakaran

Owner

Vibrant Printing & Publishing Pvt. Ltd

Place of Publication

B-105, Twin Arcade, Military Road

Marol, Andheri (E), Mumbai-400 059.

Tel: 022-29209959

Printing Press

Sharpprints, 13/679, Sardar Nagar 1,

Sion-Koliwada, Mumbai-400 022.

Email: keralainmumbai@gmail.com

Website: www.keralainmumbai.com

Views and opinions expressed in Kerala in Mumbai are not necessarily those of Vibrant Printing & Publishing Pvt. Ltd. VPPPL does not take the responsibility for returning unsolicited material sent without due postal stamps for return postage. No part of Kerala in Mumbai can be reproduced without prior permission of the publisher. VPPPL reserves the right to use the information published here in any manner whatsoever.

Vibrant
Printing & Publishing Pvt Ltd

105 - B, Twin Arcade, Military Road, Marol,
Andheri (E), Mumbai - 400 059
Tel: +22 29209959 Telefax: 29202094

EDITORIAL

BE PROFESSIONAL AND COMMITTED

The second and last Governor General of Free India Chakravathy Rajagopalachari was on tour of Malabar and the freedom fighters of Malabar organised a grand reception in Kozhikode, the capital of Malabar. Since there was hardly any leader deserving to preside in the meeting, they chose the founder editor of Mathrubhumi and freedom fighter K P Kesava Menon, who was also known to Rajaji. When they approached Menon with their proposal, he enquired about the starting time of the meeting, its duration and number of speeches etc. The meeting was to start at 7 pm and would last about half an hour since Rajaji and Menon were the only speakers, Menon agreed to the proposal. When he reached the venue at five minutes to seven on the appointed date, he could not find any one there except the chairs for the audience on the ground. After some time, one of the organisers happened to be there and to a query from Menon, he was told that Rajaji was on the way. By 7.30 a few more people came but at 7.35 pm Menon got up and left the venue. When Rajaji came around 8.30 pm, he enquired about Menon and was told he left the venue after 7.30. After the meeting, Rajaji went straight to Menon's residence. When Rajaji asked the reason for leaving the venue before the meeting, Menon told him that the time schedule given to him was 7 to 7.30 pm. and so he left after the end of schedule. Rajaji profusely apologised to Menon for being late. He was never known to be late afterwards. Kamaraj Nadar, later became Chief Minister of Madras and he imbibed the punctuality from Rajaji. Similarly the punctuality of Prem Nazir and Amitabh Bachchan was legendary. Their punctuality compelled other late comers also to be punctual. A rare example for grand punctuality!

Recently Keralaleeya Kendra Sanghatana organised a meeting in Chembur and the meeting started more than one hour late and the Chief Guest did not have any respect to the time schedule and went on talking for more than an hour, quoting silly points and half truths. None seemed to have asked him to be brief. The official meeting and discussion started, therefore, much later. When each participant (there were nine speakers in each section) was earlier briefed that they should not take more than 10 minutes but was granted less than five minutes each. Discussions were for name sake and there were no official discussions afterwards though it was mentioned in the agenda. Lunch was much delayed and the after session also saw similar trend. Before the last general session started, many delegates left the venue. There was an announcement that suggestions can be reached to the secretary later.

If that was the need, there was no need of calling a meeting but everyone could have asked to post their views in writing.

The Malayali organisers have to learn to be punctual and committed to the cause and respect the value of time of other people. The false notion that by coming late, one would gain importance has to be discarded now. This incidence is not an isolated one but almost every meeting we notice that the time schedule has no importance. Organisers have to be professional to start the event on time and then the audience also would come on time. 'Indian Standard Time' has become a laughable phrase.

The above meeting was a prelude for Loka Kerala Sabha. It was noted that at the meeting held in Thiruvananthapuram also professionalism was at a discount. Not much importance was given for the preparation for the setting up of various meetings with the result that the planned Oath Taking Ceremony of the participants was forced to be abandoned, sessions within the walls of different rooms allotted for different sections were not covered by the Press, seating arrangement of delegates (MPs, MLAs and the nominated delegates from other states and countries) were not given adequate importance etc. Some delegates openly told the press their bitter experiences in Kerala when they came of their own to start business and industrial ventures there but were forced to abandon them. They finally returned to the countries they came from or moved to other states in India.

Frequent unreasonable hartals, paucity of Malayali labour, highest labour charges in Kerala, corruption in corridors of administration, lack of power and infra structure, Nookku kooli (gazing wages), delay in getting requisite permissions and licences, inadequate power and powercuts, interventions of middlemen, political corruption etc are some of the reasons they quoted to remain away from Kerala. Shifting of priorities when the political fronts change in administration is also another fear.

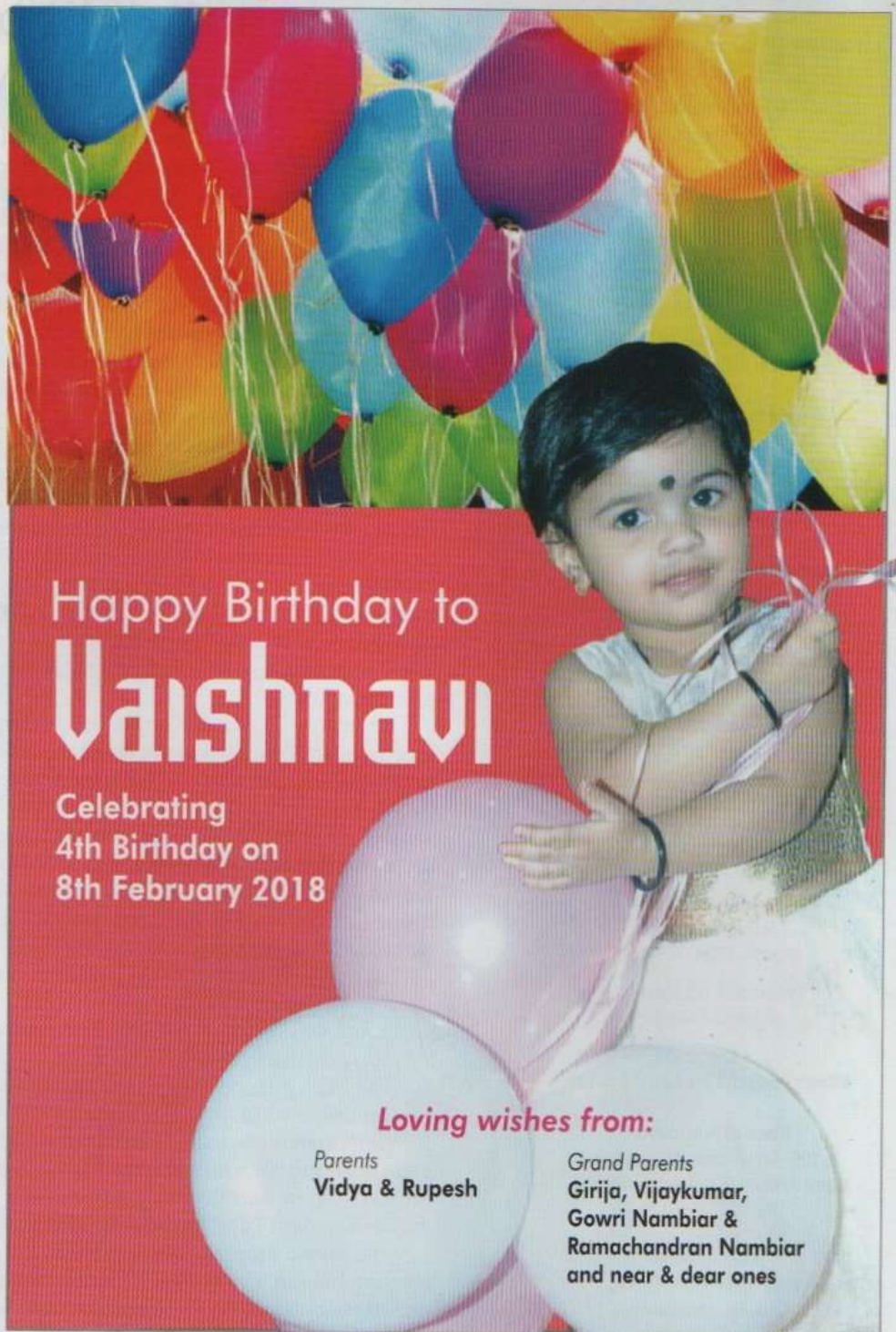
Loka Kerala Sabha should focus its attention to improve the situation prevailing in Kerala so that the Pravasis would be tempted to return to Kerala or none would want to leave the state looking for better opportunities. Instead of asking others to improve us, it is better to improve ourselves so that others would compete to be on par with us.

LETTERS TO THE EDITOR

Mammootty in controversy

This is in response to the article regarding Malayalam movie controversy pointing out Super Star Mammootty's controversial scene in the movie KASABA and the circumstances leading to the alleged remarks from a top heroine about one of the most versatile and decent actor in Malayalam movies asking for an apology. There is an old school of thought which I feel is relevant even today. "A movie actor is only a puppet in the hands of the Director whereas a Drama Actor is a king on the stage and if the king flops the whole Drama flops as there are no retakes unlike movies". A thorough gentleman actor suddenly becomes a subject of controversy and criticisms from even top heroines following one scene in a movie. The writer has raised several questions while concluding the article which will remain unanswered forever. It will be unfair only to pin point the actor for the controversial scene when so many others are involved in the process. If somebody asks as a police official why Suresh Gopi who is born to do top police roles sometimes uses unparliamentary words (unbecoming of a top police official) against some corrupt politicians in movies, there is no answer because the script warrants it. The actor has categorically said that he is not after any controversy and has not entrusted anybody to defend him and has also advised Parvathi not worry about it too much. Thus he had made his position clear regarding Parvathi's stand. The main reason for flop of recent Mammootty films are lack of meaningful scripts. Even Raj Kapoor's 'Mera Nam Joker' and Gurudutt's 'Kagaz ke phool' were commercial flops despite being brilliant movies. That does not take away the greatness of the two actors. It is

Continued on page 32



We welcome responses from readers. Please forward your responses and suggestions about various happenings concerning Malayalees residing in this part of India. You may send us your piece in either English or Malayalam. (We shall translate and publish it in English) You may send them via e-mail to keralainmumbai@gmail.com or by post to Editor, Kerala In Mumbai, 105-B, Twin Arcade, Military Road, Marol, Andheri (E) Mumbai 400 059.

Attention Subscribers

Please intimate us in case you do not receive your subscribed copy by 15th of each month, in order to help us to take necessary action. Tel: 2920 9959 / 2094.
E-mail: keralainmumbai@gmail.com

Printed & Published by P V Vijaykumar on behalf of Vibrant Printing & Publishing Pvt. Ltd. & printed at Sharprints, 13/679, Sardar Nagar-1, Sion-Koliwada, Mumbai-400022 & published at B-105, Twin Arcade, Military Road, Marol, Mumbai-400059.
Managing Editor: P V Vijaykumar

KIM IN THIS ISSUE



- 05** Editorial - Be professional and Committed
- 08** Loka Kerala Sabha - Steps Ahead
- 14** Alamelu Mani - Life Devoted to Music
- 19** KIM Excellence Awardees 2018
- 23** Victor Tower of Uroob
- 26** Palestine – Is America for War ...
- 30** Multifaceted Malayattoor
- 34** Pampady John Joseph
- 37** Spiritual India Goes Global
- 42** Will Reservation Stay
- 48** Premarajan Nambiar
- 52** Love Jihad
- 65** Mumbai News Digest
- 82** Sabarimala Chapter II
- 86** Pravasam
- 92** Beauty & Health
- 100** Entertainment Zone

Ramachandran
 Lakshmi Venkatachalam
 KIM News Bureau
 Prof. M R Chandrasekharan
 P R Krishnan
 K R Narayanan
 V N Gopalakrishnan
 Parur S Ganesan
 Aswathi
 KIM News Bureau
 Satyanath
 KIM News Bureau
 Dr CNN Nair
 Dr K Devikrishnan
 Dr (Major) Nalini Janardhanan
 KIM News Bureau





Governor Justice P Sadasivam lights the lamp at the inaugural meet.

LOKA KERALA SABHA THE STEPS AHEAD

- Ramachandran

The most handsome and efficient person in this world is me unless I am convinced otherwise. The best mother tongue in this world is mine until I know all other languages. The best people in this world are around me. The maximum pravasis are from my state because we are literate and hard working and the world has to eat from my palm and I should be paid better. That was the only problem I had till recently.

Leaders of Keralites in this metropolitan city always exaggerated the population of Malayalis in Mumbai as 15-20 lakh. Soon after the welcome speech in one of the meetings organised by one of the Malayalam dailies published from Mumbai, the Chief Guest of the evening, the then Chief Minister of Maharashtra Vilasrao Deshmukh wanted to correct the figure and told the audience that just before leaving for the meeting he verified the population strength of Malayalam speaking people in the city and found them around 5 lakh. Now after a few years, CM of Kerala Pinarayi Vijayan says that the total Malayalis outside Kerala but within India are now only 7 lakh. In the absence of any accurate number the best estimated number of Keralites outside Kerala (including

abroad) is around 50 lakh and about 16.4 lakh return every year. When the late V V Giri stated that in any Union government office, if one called loudly "Menon", a dozen people would stand up, people accepted it as a fact but today that statement would be treated as fiction. Pinarayi Vijayan claims this step of Loka Kerala Sabha initiated by Kerala is a bold one and hoped that other states and the union government would replicate it.

None in India loves his or her mother tongue better than the Tamilian. However highly placed, they would always speak their mother tongue at home even if they do not know its script. It was in 1966 that the Tamilians the world over organised the first World Tamil Conference in Kuala Lumpur (not in India) and swore they would repeat it every alternate year. So far they held nine such conferences but only three (Chennai, Madurai and Thanjavur) were held in India. In order to encourage commerce and industry they organised the first World Tamil Economic Conference in Chennai in 2009 and the fourth was held in Durban SA, during Nov 16-20, 2017. Probably the speech writer of Kerala CM might not have known it.

The Kerala CM says that to look

after the returnees and also to utilise their finances when they are abroad, a new setup is needed and from that magical hat came the new magic of Loka Kerala Sabha, moulded after UN assembly. The members of the Sabha will not have any legislative powers but they wield the power to advice the state government on various matters. He claims that Kerala is much ahead of other states of India in sending its people abroad for education or employment because they are more resourceful. Even Marxists are no exemption.

One may disagree with him on this count. We may not know about every state in India but we know about our neighbour Tamilnadu. During the sixties, the common Tamilian people felt that the Malayalees there are pocketing all the jobs and thus leaving the local people unemployed. A knowledgeable CM Annadurai advised them not to jump into that wagon of reasoning as the Tamil population in Kerala's Munnar was much more than the total Malayalees in Tamilnadu. He told them about the Tamil population in Africa, West Indies and other small countries in American continent and also in Europe and South Asia. He thus avoided a clash of neighbours that would have turned into a gigantic civil war.



Pinarayi Vijayan delivers the inaugural address

The magic panacea

From the very outset, it was clear that the state government that initiated this movement had not done the necessary homework for organising the meet. There was a point in the agenda that all delegates or members of the Sabha would take an oath, like the members of state assembly or Parliament. When this agenda was taken up, a knowledgeable delegate objected to it as the members of those bodies, they had taken this oath after getting elected to their respective houses and on that basis only they were included in the Kerala Sabha. This fact exempts them from the oath taking and finally, it was accepted that oath taken was not necessary.

While inaugurating the first session of the Loka Kerala Sabha, Governor Justice P Sadasivam remarked that Kerala could not utilise the foreign exchange earned by Pravasis in industries in Kerala. It was because only limited industries were there and this situation should change, he remarked. Around 50 lakh people in Kerala are dependent on Pravasis. They are spread over the world and Keralites could contribute their mite to every

country they migrated to. He complimented the ruling and opposition parties for uniting Kerala Pravasis through this venture. Opposition leader Ramesh Chennithala stated that in the case of Pravasis, the opposition is with the ruling party. Besides politicians and officers of the government, industrialist Ravi Pillai also spoke on the occasion.

Addressing the participants during the inaugural session of the Loka Kerala Sabha, Chief Minister Pinarayi Vijayan stated that the government would accept liberal investments from pravasis and invest it in welfare schemes for other pravasis. Government would also consider increasing the government share in it. The aim of the Sabha is to utilise the expertise of the Pravasis for the benefit of the state and thereby of other Keralites. Malayali pravasis have tremendous influence in several governments abroad and they could influence the eminent people there to come to Kerala and invest here. Currently Kerala has not much schemes to utilise their funds and expertise in the state and this should change soon.

Possibilities of investments of Pravasis in sports are also to be considered. Collection and distribution

in the agro field are to be studied. Education, agriculture and health are some fields where Pravasis could invest. The expertise of Pravasis in the fields of modern technologies is to be utilised. That would give an impetus to medical education, patient care, care for senior citizens. Investments in these fields would strengthen the social character.

Cultural festivals in various state capitals need to be studied. Cultural centres also could be established in such cities where Malayali presence is prominent. Many foreigners want to come to Kerala and work here. If we teach our children their languages, tourism can have a boost. We also need to study the need of security and health of those returning from abroad and implement insurance scheme and contributory pension for them.

Government would attempt to protect our women working abroad and the scams in nursing recruitment should be brought under control. Such matters would be brought under NORKA.

While addressing the Sabha, Pinarayi stated that the Sabha has no powers to bring legislation but has the power to suggest changes. No one can predict how they would turn in future, he



The venue, Legislative Assembly Hall

MAJOR DEMANDS...

- Conduct a foolproof survey on the number of NRKs
- Introduce a medical insurance scheme
- Offer investments schemes that offer good returns
- Introduce attractive pension schemes
- Schemes like single window clearance for ease of doing business
- Launch an NRK investment promotion board
- Special zones for NRKs to start business
- Constitute Pravasi mission on the lines of Kudumbasree
- Create a district level data bank of NRKs based on their skills
- Strengthen activities of NORKA Roots
- Check illegal migrations
- Press for voting rights of NRKs
- Address the difficulties faced by NRKs for Aadhaar enrolment
- Include NRKs' names in ration cards

warned. Among the first 1000 rich men, two are Malayalis and among the first 2000, we have five rich men, he pointed out. Instead of borrowing from other countries at exorbitant rates of interest, it would be beneficent if the Pravasis invest their money here, especially in health and education sectors. Though the problems the Pravasis face in other countries cannot be solved by this Sabha, such problems could be brought to the notice of their governments by the Sabha. That itself would be a big relief.

He admitted that the Pravasis did not receive the importance they deserved in the state but this situation would soon change. Around fifty percent of the Pravasis normally return to the state at the fag end of their career, he said.

Kerala has been seeing hartal called by those who protested against hartal in the past and thus this matter would need further discussions, according to CM Pinarayi Vijayan. He was responding to the demand of prohibiting lightening hartal by some pravasis. Guidelines are necessary for inviting investments in

various projects from Pravasis and they are under serious consideration of the government, he said. Investments would be brought for Kannur and Sabarimala airports under SEAL model. Projects involving small scale industries based on rubber, electric vehicles, solar power, drinking water and coconut based industries are also to be considered in this regard.

Negative strokes

There were criticisms in the opening session of the Sabha that there was no proper selection criterion followed in the choice of delegates to the Sabha. Many deserving people are outside the Sabha while there could be some undeserving in the present Sabha, a delegate coming from American and Europe region said. People coming here to invest their money sometimes face a situation of driven away for life, said Varkey Abraham from US. He had a bitter experience of buying 40 acres of land for starting an industry in Kerala. He has monopoly in United States of selling a cover to prevent water inside the shoes during winter. He wanted to

manufacture the same here and so he bought the land but even after four years he could not get the requisite permission and so getting frustrated he tore away the documents and went to Delhi and now runs a successful business there. About 80% of the people who buy land in Kerala are being subjected to fraud, Alex Vilanilam pointed out. One lady drew attention of the CM that in his constituency Dharmadam, a majority of the youngsters are addicted to liquor and it caused the spread of political violence there.

Structure and architecture

Loka Kerala Sabha is designed to have structure similar to that of Lok Sabha but without their perks. All MLAs and MPs are members of the Sabha. Besides 178 people from various sections of activities will be nominated by the government and thus the total strength would be 351. They will meet once in two years and study the results of their activities during the time span that went by. A fixed term will be assigned for the nominated members and as their term expires, new persons

*With Best
Compliments*



Innovation for a healthy life
Innorex

Innorex Pharmaceuticals Pvt. Ltd.
www.innorexpharma.com

3D2, D Wing, Third Floor, Gundecha Onclave, Khairani Road,
Off. Saki Vihar Road, Saki Naka, Andheri (East), Mumbai - 400 072, India

rele.prashant@innorexpharma.com

Phone : +91 22 28560031 Telefax : +91 22 28560033

Comments from:

Pinarayi, CM



Malayalis are one of the world's most explorative people and with them Kerala has grown beyond its geographical limits. Migration has helped the identity and culture of Kerala to spread far and wide making us a true global community. These journeys of culture have in turn contributed to creating new, distinct and multifarious forms of Kerala. This necessitates a space of confluence for all these streams of Malayali life. Loka Kerala Sabha is an idea whose time has come. The Loka Kerala Sabha will make the voice of the Pravasis heard. It is the intention of this Government to connect the Malayali community from all over the world.

Ramesh Chennithala, Leader of Opposition



I am quite sure that Loka Kerala Sabha, formed as a fraternity group for Pravasis residing other parts of the world and other parts of India and Union territories, is capable of discussing and finding solutions to the problems of Pravasis while at the same time is capable of contributing to the development of

Kerala. I express my heartfelt wishes to Loka Kerala Sabha.

Asha Sarath, Actress

Pravasis are a group who constantly think about their homeland and who carry the memory of it wherever they go. There was a time when it was



thought that Kerala is very far away but Loka Kerala Sabha gives a promise that Kerala is still near. I personally suggest that Indian

Universities

promoting music and dance should be set up in foreign Lands. All the very best for Loka Kerala Sabha!

Anupama Venkatesh, Economic Consultant

The thousands of Malayalis working hard abroad form a slice of Kerala. The idea of bringing all of them under one umbrella is a great step forward. We know about a large number of women who came to foreign countries to work but went missing. They suffer hardships and pledge even their lives to stay alive. If people who have documents and who do not have the necessary papers could be brought under the same umbrella, that would be a great step forward. I wish that Loka Kerala Sabha could work in that direction instead of the customary meetings and annual conferences and could bring out a blue print for such unusual step.

would be nominated.

This body is envisaged as a common stage for all Keralites within and outside Kerala. Social interaction and mutual co-operation will have a great role to play. Another object is to enhance the growth of cultural ties among the people staying apart. It will not work with constraints of religion, caste, financial strata, language etc but will be totally secular, democratic and independent.

It is a general outline and finer points are to be discussed and integrated in a formal manner.

Between the inaugural and concluding sessions within the two

days, members met separately in small groups for faster interactions and unanimity. The ideas emerged thereon are to be analysed and integrated in a proper manner.

The points emerged during these smaller sessions were conveyed to the officials and the CM expressed his views in the concluding session.

Conclusions

Pinarayi Vijayan assured that a department would be started to look after the affairs of Kerala Loka Sabha. There would be permanent committees for the seven sections brought during discussions. These committees would

study the recommendations placed before the government and submit reports within six months. Their recommendations would be implemented on a time bound manner.

In order to coordinate with the industrialists of Kerala origin abroad, Chambers of Commerce would be established there and each country will have its own Chamber. Thus there would be a global interaction among the Pravasi Commerce and industry leaders, making Malayali a global force.

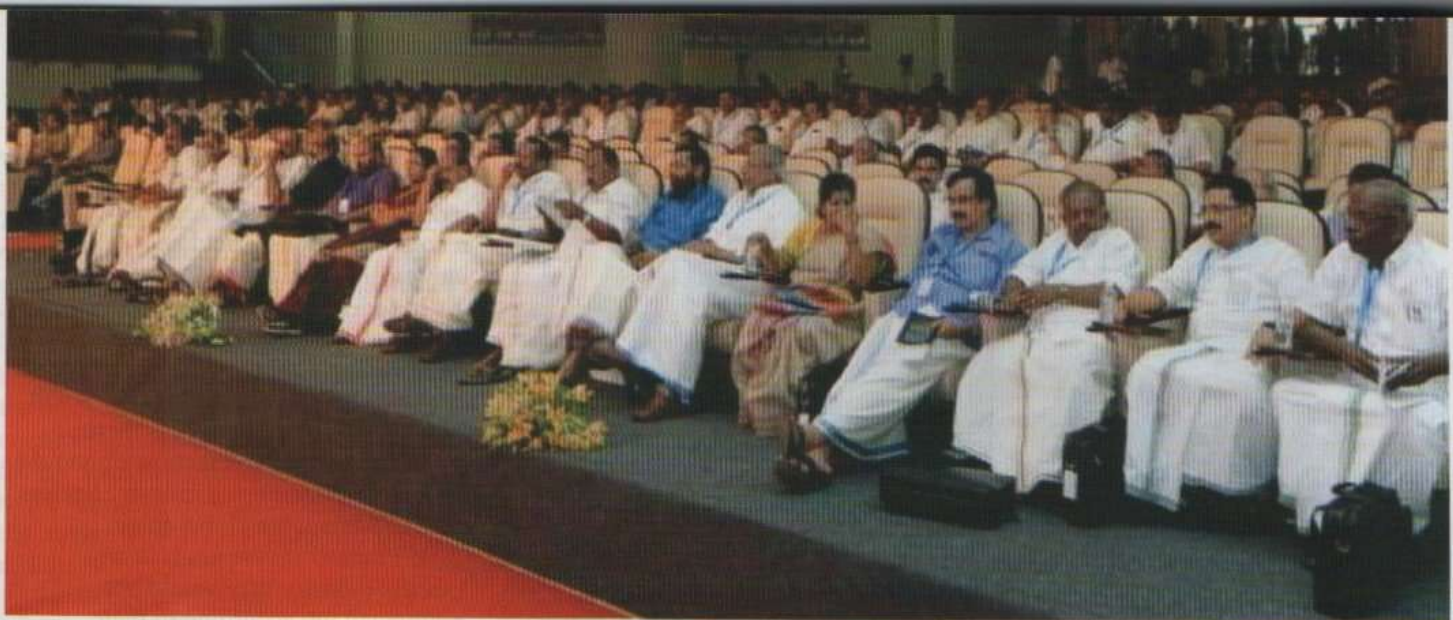
If Pravasis invest funds in any specific industry they would get guaranteed job according to their qualifications and experience when they return to the state. Similarly loan facilities will be extended to the returned persons to start new ventures here. There would be agencies to ensure this procedure even before the pravasi returned. For NRIs there will be single window clearance. NORKA will have separate sections for those returning from other states or abroad and they will be handled by professionals.

The organisations of Pravasis would be unified so that protection could be extended to those who lose their job there, sick and injured. Pravasi professionals would be used for all projects in Kerala wherever needed. The families affected by sudden death of the earner would get financial assistance.

There were declarations by the Chief Secretary Paul Antony who is also the Secretary General of the Sabha about the formation of the Sabha and also by the Assembly speaker Sriramakrishnan about its procedures. Deputy speaker V Sasi, Anto Antony MP, M A Yousufali, M Aniruddhan, C P Haridas, Actress Revati, Ramesh Chennithala, RS Dy Chairman P J Kurien, former CM V S Achuthadanandan, C K Menon, Azad Moopan, K P Mohammed, Jose Kanat, Jayaraj et al addressed the gathering.

Contributory pension was an important issue discussed in the Sabha. It was initiated from the side of the government and was welcomed by the delegates. Secretary of Finance Ministry Manoj Joshi introduced the subject. Dr Thomas Issac the minister for finance led the discussion. Former minister for finance K M Mani and former Chief Secretary Dr K M Abraham accepted the proposal. A detailed master plan for this should be made by the government, the members demanded.

The scheme is to be modelled after the central scheme of contributory pension. Government will deposit an



Loka Kerala Sabha in session

amount equivalent to the Pravasi contribution and the total amount will be invested in mutual funds. The returns from this would therefore be according to the fluctuations in the market. Therefore the pension amount also would witness fluctuations. Currently the pravasis are getting pensions. The earlier pension of Rs 500 is now raised to Rs.2000. The proposed scheme is besides this.

Curtailing government expenses on plan expenditure would not be viable, according to former Finance Minister K M Mani. Therefore the trend of increase in public debt would continue, he said.

Vital points

Nomination: The nominated members of LKS shall include select returnees from abroad, and non-resident Keralites from abroad and other states/UTs within India. LKS shall be constituted taking into account the diversities of gender, age and occupational status; it shall also include eminent non-resident Keralites who have contributed immensely in their respective fields of engagement to achieve public acclaim. Individuals/organisations from the general public can propose non-resident Keralites of Indian citizenship as prospective members of LKS.

Committee: Empowered Committee Members.

Principal Secretary- NORKA Department.

Chairman- Kerala Non-Resident Keralites Welfare Board.

Executive Vice Chairman- Norka-Roots.

Chief Executive Officer- Norka-Roots.

Additional Secretary/ Joint Secretary- Finance Department.

Additional Secretary/ Joint Secretary- Department of Cultural Affairs.

Can Loka Kerala Sabha live up to its promises?

Almost all the nominated members, irrespective of their different political lenience, were of the opinion that Loka Kerala Sabha (LKS), proposed as a common platform for Keralites living across the globe, has set a model worth emulating in other states in the country. Now, having taken part actively in the sessions and conferences over two days which touched upon every single problem being faced by Malayali expatriate population across the world, several of them have an uncertain feeling regarding the promises the meet has given. Would this meet too end up like previous non-resident Keralites (NRK) meets in the state or the annual Pravasi Bharatiya Divas (PBD) conferences being held in various states, they asked.

"Just look at the two-day global NRK meet held in the state capital exactly three years ago. There had been several decisions including formation of advisory boards in each country besides setting up of legal cells. But nothing has materialised so far," said Siddique Hassan, president of Overseas Indian Cultural Congress in Oman.

LKS has also come up with similar recommendations including support systems (especially for women NRKs), separate wings in non-resident Keralites affairs department (NORKA) to deal with NRKs abroad, in other Indian states and for returnees, NRK professional committees in other countries and contributory pension and medical insurance schemes for returnees.

While talking about great idealism, the ultimate outcome should as usual not be damn squib. Whenever an Indian is imprisoned for non criminal cases, the government should extend all help to get him released at the earliest. One case in particular raised was the absolute silence in getting Atlas Jewellery Owner Ramachandran, an art and cultural czar when he was outside but due to some business rivalry and conspiracies, he was arrested and put behind bars. No assistance was given to him though he assured that once he comes out, he could settle all disputes without any problems. While big idealism is preached, politics inevitably played a big role. Since he is known to the public, this matter was raised but similar cases might be there without our knowledge.

Fate of Sahitya Parishad

During the last stages of the first half of nineteenth century, litterateurs of Kerala felt the need of meeting their colleagues spread across the three parts of the present Kerala and formed Kerala Sahitya Parishad. Though the writers were poor and thus could not support themselves, the local lords extended all financial and other material help and Sahitya Parishad flourished. Their annual publication gradually became half yearly, quarterly and finally monthly when a political party encroached into it and captured all important positions and declared that any writer not using their ideologies would not be supported. This led many leading writers to withdraw from the body and form parallel body by name Sahitya Samiti. Sahitya Parishad decayed eventually and though it is still alive, it suffers from paralysis.

Let us hope that Loka Kerala Sabha would not be another Sahitya parishad. ■



SANGEETA VIDUSHI **ALAMELU MANI**

LIFE DEVOTED TO MUSIC



**Lakshmi
Venkatachalam**

■ Sangeeta Vidushi Alamelu Mani is a senior Carnatic musician and Teacher of Mumbai for more than 50 years. She is well known for her classical style of singing and teaching Carnatic music. She upholds the Smt.

T. Brinda Bani (school) of music. Her impeccable rendition of ragas in a mellifluous voice stirs the soul and touches the heart with its sincerity. As one of her students remarked, she is 'an encyclopaedia of music.' Alamelu Mani renders the same raga in a gamut of bhavas in different songs on different stages which shows her perfection in classical music. And this perfection is what she strives to train in her students. "You have to practise to attain perfection in the rendering of songs," she says. And her students vouch for this and say that they are eternally grateful to their teacher who has dedicated herself to teach them the nuances and intricacies of bhava, raga and tala in their songs.

She has taught more than thousand students all over India and abroad. She also has taught students through skype as well as regular music classes. Many of them give performances and also teach Carnatic music.

Alameu Mani mentions one of her best students Mrs Padma Ganapathy from Brindavan Sociey, Thane, who has established a Music Academy named after Alamelu Mani's husband, 'Chellamani Memorial Tyagaraja Music Academy' which recently celebrated its 25th year. Mrs Lakshmi Padmanabhan of Vashi who has taught many other students, was trained by her. Other students include Mrs Aruna Ranganathan, Mrs Sarayu Srinivasan, Mr Krishnan Ishwar (known as Sreeram Iyer), Mrs Saraswathi Subramaniam and many others.

Raagalaya Academy of Music& Arts is honoured to bestow Raagalaya Lifetime Achievement Award 2017 on Sangeetha Vidushi Smt. Alamelu Mani, a senior and veteran Carnatic vocalist and much sought after music teacher.

Family

Popular and wellknown ghazal and playback singer and music composer Hariharan is Alamelu Mani's son. His wife is Lalitha. They have two sons, Akshay and Karan. Both of them are involved in the film and music industry.

Alamelu Mani was born into a family that was musically inclined. Her father, G Varadhan came to Mumbai in 1919 with a drama troupe to play Harmonium. He was a good actor as well. Later he stayed back in Mumbai and took up a job in Gannon Dunkerley. Her mother is late Parvathy Varadhan.

Varadhan continued to play the harmonium for Tamil dramas staged in Mumbai. According to Alamelu Mani, musicians like Maharajapuram Vishwanatha Iyer and Papa Venkatramaiah, came and stayed at their house during her childhood. "During those days many stalwarts would perform in Mumbai, and there were ample opportunities for artistes like us to listen to and practise the classical art form," reminisces Alamelu Mani. Both she and her sister Janaki were exposed to ragas and kritis early in life and they loved to hum along some raga or the other. Seeing their talent and interest, their father decided to give them formal training in music and they were put under the tutelage of H AS Mani, who was running the South Indian School of Music, and had many students including the Bombay Sisters. Alamelu's age was ten at that time.

H A S Mani, popularly known as Chellamani, was a student of Swathi Tirunal Music Academy, (now renamed Swati Tirunal College of Music) Trivandrum, in the First Batch. Muthaiyah Bhagavadar was the Principal of the Academy. Chellamani came to Mumbai in 1944.

In 1947, he established a Music school 'The South Indian School of Music' in Matunga known as Pioneer



High School. In 1956, he became Chief Director of the Shanmukhananda Sabha Music school named Sangeet Vidyalyaya. Chellamani groomed many students to become versatile musicians from these institutes.

Musical Journey

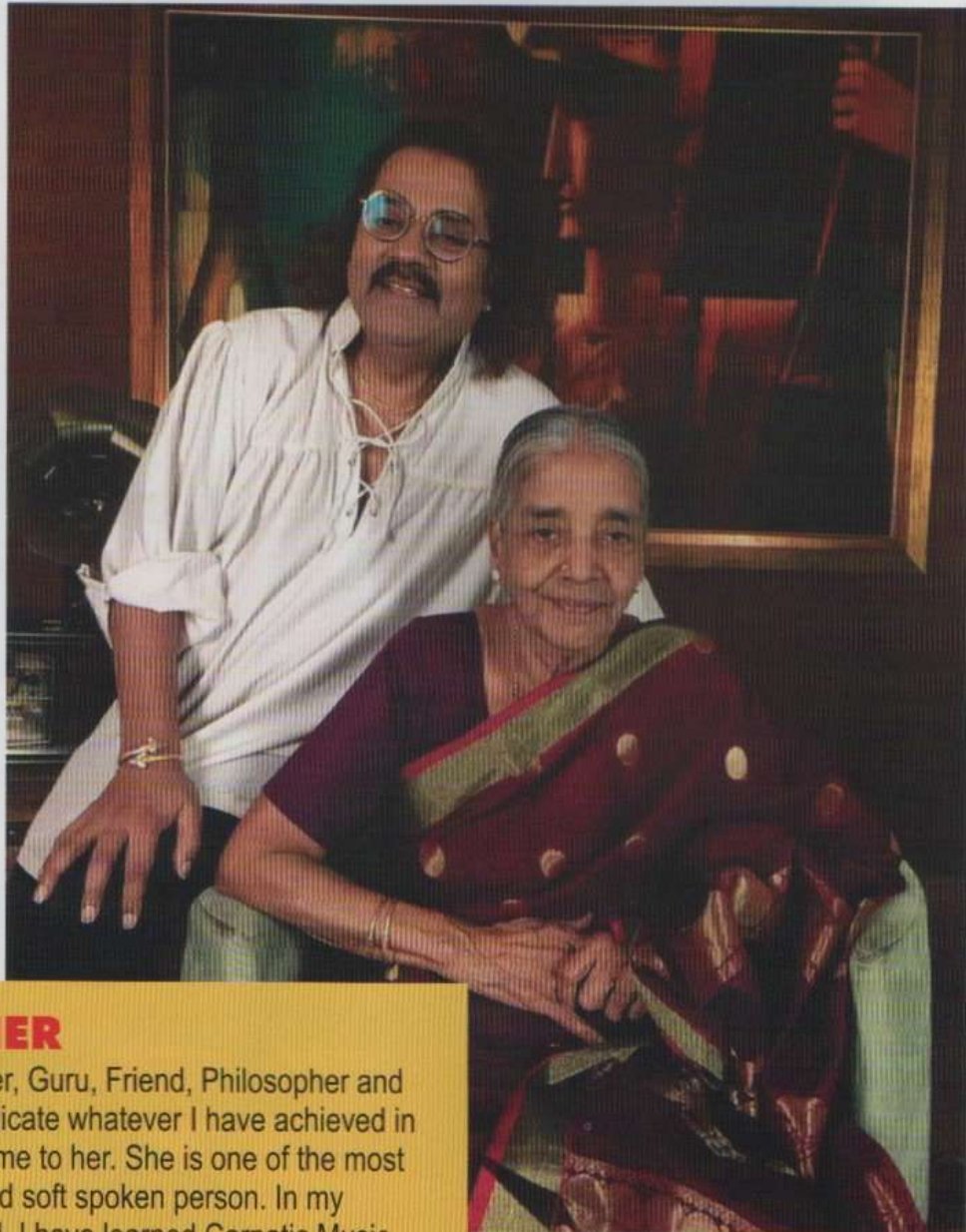
As Alamelu Mani recalls, while studying under him, Chellamani was a strict taskmaster and under his disciplined training her musical skills were honed to perfection. Later HAS Mani, 12 years her senior, asked for her hand in marriage to her father and the two were married with her parents' blessings in 1954. Little Hariharan was born a year later.

Life was perfect for the couple. Music was their common love and passion.

By this time Alamelu had become well trained in music. When AIR announced its first music competition, she was among the 45 selected artistes for the final round in Chennai and the judges were stalwarts of the music industry. This was in 1954. She won the gold medal and went to Delhi to collect the award from the hands of the then President of India Dr Rajendra Prasad, 'a memorable moment' for her.



By 1960, Alamelu Mani was giving vocal performances or cutcheris, on AIR and several venues in Mumbai. Since 1968 she has been singing as 'A' grade artiste of All India Radio Mumbai and giving regular programmes. She has also sung in Vividh Bhartai National programmes and as a visiting artiste to various places like Chennai, Tiruchi, Hyderabad, Vijayawada, Bangalore, Trivandrum and sung for Mumbai and Chennai Doodarshan many times. Even today,



Alamelu Mani with her son Hariharan

MY MOTHER

■ She is my Mother, Guru, Friend, Philosopher and Guide. I totally dedicate whatever I have achieved in this life time to her. She is one of the most gentle and soft spoken person. In my childhood, I have learned Carnatic Music from her. Amma is a Carnatic Vidwan, at the same time she loves Hindustani and any good music. I wanted to learn Hindustani Khayal gayaki, she was so keen that I get a good Guru and learn. By God's grace Ustad Ghulam Mustafa Khan Sahab took me as his shagird. Even today, when I sit with Amma, she starts singing Kirtana and tells me to learn it. These moments are so precious and divine, it enriches my life. Music is our Bond.

despite her age, she gives performances. She has performed in the Carnatic Music Association of North America Inc. New York, Cleveland, Kenya, Doha etc.

Life was sailing smoothly till tragedy struck when Chellamani passed away suddenly in 1963. Twenty nine year old Alamelu was shattered. Hariharan was then eight years old.

Alamelu Mani gathered her wits and decided to administer Pioneer School started by her late husband. She became its Principal in 1963, training many students, several of whom have won prizes in AIR and other competitions, some have become full fledged performers and others have become Carnatic music teachers.

Another turning point in her life was her meeting with the doyenne of classical music Smt T Brinda when the latter came to Mumbai in 1964. She taught her many padams and javalis and for Alamelu learning from her was a means to cope with her loss. She continued learning from Brindamma, as she fondly calls her, for about 25 years and follows her style of singing and teaching classical music. Her teachers are, apart from late HAS Mani her



Alamelu Mani with her family

husband, Thanjavur Sankara Iyer, T Brinda and T Mukta. She got to perform with her idol Brinda in 1992. Whenever she went to Chennai (then called Madras), she would try to meet Chemmangudi Srinivasa Iyer who taught her some kritis as well.

Awards

Alamelu Mani has received many awards. Apart from AIR Gold medal, she won First Prize at the Gold Medal Pallavi Competition from

Shanmukhananda Sangeet Sabha in 1954, Best Junior Artiste Award from the prestigious Music Academy Madras in 1965, Sur Mani from Sur Singar Sansad in 1970, Swar Visharad by Kanpur Sangeet Sabha in 1971, Gana Sikshmani by Vashi Fine Arts Society in 2001, Nadopasana (Nada Vibhooshanam) by Sangeet Sabha Dombivili in 2005, Sangeeta Bhushana by Sri Ranjini Sangeeta Sabha Dombivili in 2010.

On 1st January 2015 Alamelu Mani

was bestowed Sangeetha Kala Acharya by Music Academy, Chennai and in November 2015 she was awarded The Brinda Centenary Senior Award at Chennai through The Brinda Repertory Foundation of Heritage Musical Arts.

The Rotary Club of Madras bestowed on her Dronacharya Award for her efforts and dedication towards teaching as Music Teacher. Sri Krishna Gana Sabha Madras bestowed on her Acharya Chudamani title. Bhairavi Fine Arts at Cleveland USA bestowed on her T Brinda Memorial Award during Cleveland Tyagaraja Festival in Cleveland. In addition to all these, several Sabhas and organisations both in Chennai and Mumbai have honoured her as a versatile and veteran artiste and teacher.

Alamelu Mani has released the following music albums: Live at Shanmukhananda Sabha, Padams and Javalis (EBS), Rare Kritis of Thyagaraja (Navras, London), Shraddanjali (Rare Padams) a Tribute to Sangeetha Kalanidhi T Brinda and Amma along with Smt. Kalyani Sharma.

Raagalaya Academy of Music & Arts is honoured to bestow Raagalaya Lifetime Achievement Award 2017 on Sangeetha Vidushi Smt. Alamelu Mani, whose God given talent has given immense joy and peace to music lovers. ■

Tradition since 1960

Namboothiris™



**നമ്പൂതിരിസ്
ഭരണിപിക്കിൾ**

കണ്ണിമാങ്ങ, നാരങ്ങ, നെല്ലിക്ക,
മുതലായ അച്ചാറുകൾ ഇപ്പോൾ ഭരണിയിൽ

NAMBUDIRISONS AGRO FOODS INDIA PVT.LTD

Namboothiris Tower, 1st Floor 32/93B, Pallissery Road, Thammanam P.O., Cochin - 682 032

For Trade and Distribution Enquiry Call: +91 7356006003,
email: sales@namboothiris.in

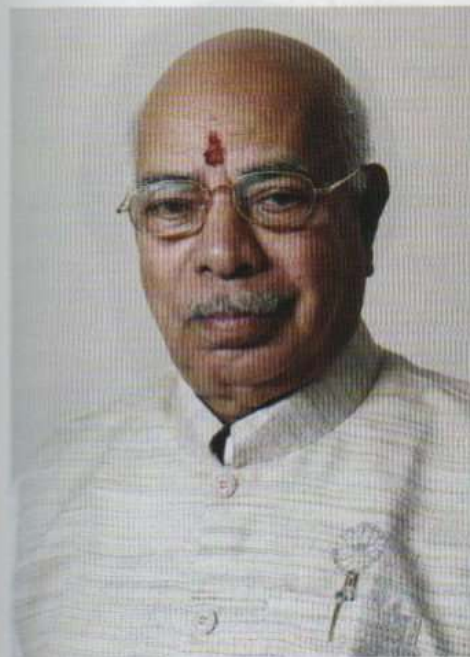
Super Stockist Mumbai

Dasmesh Warehousing Pvt. Ltd., A103, Mangalya, Marol Maroshi Road,

Andheri East, Mumbai - 400059. Tel: 022 42369911, Mobile: 9820029403, email: info@dasmeshwarehousing.com

M KUMARAN NAIR

Businessman with Social Conscience



■ Ln M Kumaran Nair has contributed to the social, cultural and educational development of Mumbai citizens, consistently through his welfare activities. He is a sincere, honest and dedicated person working for the social uplift of his fellow Malayalees and all Mumbaikars.

An unassuming personality living in Mumbai for more 55 years now, he is a business magnate. Kumaran Nair is the Chairman and Managing Director of K N Group of Companies that includes KwalitiTyresPvt Ltd, Minaxi Fisheries Pvt Ltd, (cold storage units), 3 Square Builders and Developers (real estate business), and Hotel Silversun (Hotel Silver Sand) Pvt Ltd. (a star classified hotel), in Thiruvananthapuram.

He is a MJF Lions International member and stays with his family in Mulund. He is a Life member of Lions Club International.

Kumaran Nair has been involved with all the samajams and has worked relentlessly and still continues to put in efforts willingly for the welfare of one and all irrespective of caste, creed or race of this city. A well beloved and genuine person, he is approachable to all persons, young and old and he always has the time to listen to their problems, if they have any, and offers them solutions. But he is not just a commercial minded businessman. He has won awards and felicitations from



As part of its eighth Anniversary Celebrations, **KERALA IN MUMBAI** felicitates several Malayalees who have made a mark in Mumbai and proved themselves achievers in their chosen field of profession.

Moreover they have also shared a portion of their wealth towards charitable activities and contributed to social growth and economic development in their own way. All these

personalities have been featured in our columns.

However the list is not conclusive. There are more and more Mumbai Malayalees who are Mumbai's pride and in due course KERALA IN MUMBAI plans to recognize and felicitate each one of them.

many organizations for his exemplary social work and humanitarian deeds.

Ln Kumaran Nair is an educationist who founded and is the President of Cosmos School in Bhandup. Kumaran Nair is also Chairman of Shree Vidhyadhiraja High School and Founder Trustee of V K Krishna Menon College of Commerce and Science. In addition he has held important posts in several other schools and is patron in Malayalee organizations. He was earlier President of Mulund Kerala Samajam also. He is actively involved in charitable activities in Kerala as well. He has built and started a school and health centre named after his departed son Ajit Nair at Srikaryampanchayat now under Trivandrum Municipal Corporation.

PRAKASH PADIKKAL

Citizens' Voice



■ PrakashPadikal is an engineer by profession and social worker by choice. He heads the NGO Hillside Residents' Welfare Association that champions the cause of people living in Mulund and is largely responsible for transforming this suburb into a model township.

He is one of the founder members of Fight for RERA, (Real Estate Regulatory Act) which relentlessly campaigned for the enactment of Real Estate Bill getting passed in the Parliament. His NGO put up a brave fight with opposition and ruling party to get this bill (which was delayed for several years) passed. Later it formed a pan India NGO called as Forum For

People's Collective Efforts (FPCE) to help people with the new bill, how to use it against the builders who do not keep up their commitment. In November 2017 Prakash Padikkal was recognised with an award for his social service. This award sponsored by Housing Ministry (GOI) and supported by AGNI (NGO) and MAHASEWA, is constituted by the Confederation of Residence Welfare Association (an All India Body) for those who had excelled in the area of social work, where large number of people living in housing societies are benefitted.

As Mulund emerged as a model township, the Government out of the blue sought to deprive about 5 lakh people in Mulund and Thane of their 75000 flats invoking a redundant Private Forest Land Act enacted in 1975. The Hillside Residents Association campaigned to ensure that the flat owners were not deprived of their homes.

HIRWA and various associations of residents and builders had filed an appeal in the Bombay High Court in 2006, challenging the notices of the state government and asking the court to quash petitions filed against the residents. Later the Supreme Court gave the verdict that residents can be exempted from the state's Protection of Private Forest Land Act, which was a victory for Prakash Padikkal and his team.

Prakash Padikkal got into active public service when he became Secretary and later Chairman of Asia's largest service industrial estate, the Bhandup Industrial Estate. The team led by Padikkal implemented several innovative measures which helped bring it out of the red.

He was instrumental in organising monthly meetings with Dy Municipal Commissioner and Municipal Staff of T Ward every month where all outstanding issues are discussed and solutions found.

PC JOHN

Selfless Service

■ PC John may be termed as sailor turned saviour. It was when he was about to sail on a ship in 2000 that a friend suggested that he meet the Income Tax Commissioner of Mizoram who had come to Mumbai to select a person for the post of Caretaker cum



Manager of the State's Cancer patients at Tata Memorial Hospital. The meeting launched him on his path of selfless service to victims of the dreaded disease. Today he has become an indispensable component of the daily routine at the hospital, for the doctors, medical staff and patients alike.

Besides his 12 hour schedule at the hospital John helps less privileged children near his house with school fees, books, uniforms and above all a nourishing meal. He is attached to the Society of Vincent de Paul, which supports him in providing education and gainful employment for poor slum children.

His dream is to provide shelters for thousands of cancer patients who come to Mumbai for treatment but find it extremely difficult to get accommodation during their stay in the city.

PC John could have earned in millions if he had opted for the job in the ship. But he chose the life of helping the sick and he finds it mentally satisfying.

KNP NAMBISAN

Master of Rhythm



■ Kalashree Lalitha Kalalayam

Parameswaran Nambisan is a versatile senior artiste, a multi talented percussionist who plays various type of percussion musical instruments namely Mridangam, Edakka, Ghatam, Ganjira, Chenda, Maddalam, Pakhwaj, Thavil, Tabla and Dolak.

He is also an unparalleled music and dance composer, nattuvangam and thayambaka expert and plays the organ. He has composed, directed and presented many dance ballets in and around Mumbai, in Kerala and in other cities. He has travelled abroad to UK and Europe, Singapore, China, Hong Kong, Dubai, Malaysia and other countries and given performances.

He has worked with stalwarts in arts field like Padmabhushan Dr. Kanak Rele, Cine Fame Gopi Krishna, Hema Malini, Meenakshi Seshadri, Kalamandam Ramankutty Nair, Kalamandalam Kshemavathy, Kalamandalam Leelamma, Kalamandalam Pallavi Krishnan, Dr. Neena Prasad, Dr. Deepthi Omcheri, Bharati Shivaji, Lata Surendra, Sunanda Nair, Sandhya Purecha, Pallavi Krishnan, Smt. Siri Rama, Dr Geeta Radhakrishna, Tabla Mastero Zakhir Hussain, Shivamani, Ghatam Maestro Vinayak Ram and with many Bollywood Film Music Directors.

Kalasri Nambisan has won many national and state awards. They include Rashtriya Kala Nirman National Award 2017 from Indo Socio Development

Association, New Delhi, National Senior Fellowship Award 2015-16 from Ministry of Culture, Delhi,

Kerala Sangeet Nataka Academy Pravasi Kalashree State Award 2013, Rashtra Gaurav Puraskar Award, Pune 2003, Kala Vipanchika 2015 Award from NOC, Nelluvaya, Trichur etc.

Through consistent experiments and dedicated practice, his artistic acumen has grown and he has mastered in playing all the percussion instruments. His expertise inspired him and subsequent research and experiments culminated in the creation of a rare and unique musical Ensemble titled Sapta Raga Tala Vadya Tharangam.

In his own Musical Creation Jugalbandhi programme of *Sapta Raga Tala Vadya Tarangam* he would be single handedly playing 7 various Percussion instruments with five other accompaniments.

His second dance and Musical production is *Sauparnikamrutam* on Goddess Saraswati in which three Dance styles and more than twelve percussion instruments are used, ending in Jugalbandhi with other instruments and the three Dance styles would finish like a Pyramid with Rhythm And Dance Climax.

Nambisan's third musical production *Kshetra Kala Vadya Manjari* is based on Kerala Traditional Temple instruments like chenda, Maddalam, Edakka, Thimala, Kombu, Kuzhal, Shankhu, Talam, Chengala etc. The Composition is *Keli Mukham*, *Triputa* from *Panchavadyam* and *Irukita* from *Thayambaka*.

In 2017, Nambisan presented his *Edakka Thayampaka*, a temple art sopanam instrument. He is currently working as Visiting Professor in Music at Dr. Kanak Rele's Nalanda Dance Research Centre-Mumbai, Mumbai

SUMA MUKUNDAN

Timeless Drama Artist

■ Suma Mukundan has the distinction of having acted with senior Mumbai Malayali artistes as well as today's actors and has always given memorable performances on the stage. Her role in Theatre Mumbai's maiden play *Suhra C XB 9* won appreciation from the audience when it was staged last year at Matunga Mysore Association



Auditorium.

Since childhood Suma Mukundan had a passion for acting. She has participated in youth festival drama competitions while she was studying and won prizes in them. Her first stage drama in Mumbai, was *shokapakshi*, written by CL Jose and directed by K Rajan for Chembur Malayalee Samajam.

She has acted in *Veerasringala*, directed by Anthappan, *Sangharsham* directed by Augustine Fernandes and other plays directed by stalwarts of Mumbai Malayalam dramas. *Puthiya Adhyayam*, *makarakoithu*, *Panchajanyam*, *Arada Valiyavan*, *Snehapurathusokaryam* are a few other plays. She won the best actress award in a Hindi play *chotasa break* staged at an international drama festival held in Cuttack. Suma has acted in a Malayalam teleserial, and short films. She won second Best Actress award at Drishyolsavam, an all India short film festival organised by Mumbai Nattarangu in 2017.

Suma Mukundan is Managing Committee / office bearer or member of several Malayalee Organisations of Mumbai and Thane and always extends her help whenever the need arises. She is an executive member of AIMA (All India Malayalee Association) Maharashtra State.

PREMRAJAN NAMBIAR

Versatile Actor



■ Premrajan Nambiar is an actor who has acted in Malayalam plays in Mumbai because of his keen interest in the Malayalam theatre field and has won appreciation for his sensitive performances. He has acted in plays like *Vangog (Ashantiyude chitrakaran)*, *Priyamanasam*, *Swapnayatra* and a few others. He heads Nambiar's Catering & Event Management which is one of the most popular and sought after agencies for weddings and other functions in Mumbai. He is also an active social worker and involves himself with several Mumbai Malayalee Associations. He has achieved excellence in his field through determination and dedication.

Kerala in Mumbai is privileged to honour these personalities for excellence in their chosen field of profession and contribution towards the economic, cultural and social welfare of the people living in the metropolis in their own ways.

VICTORY TOWER OF UROOB

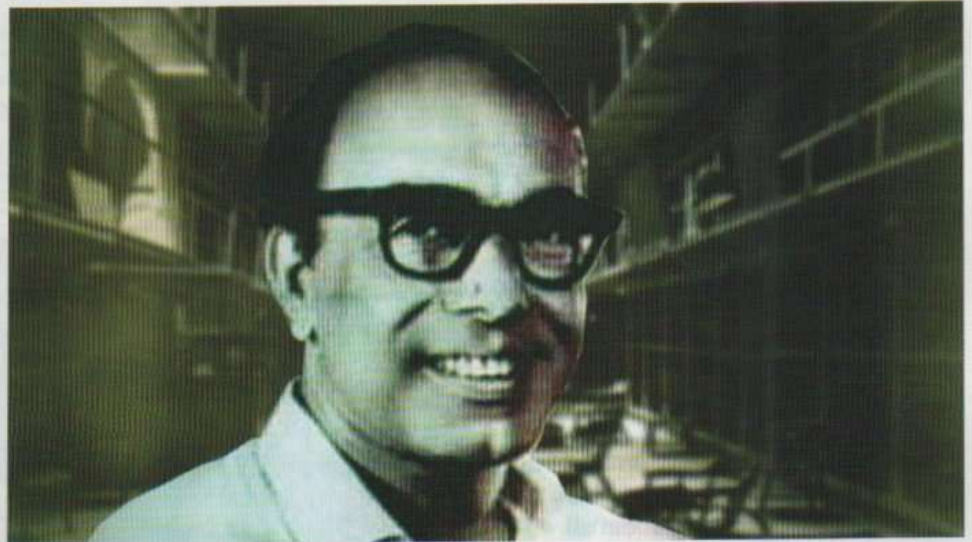


Prof M R Chandrasekharan ■ Uroob was towering litterateur of Malayalam but his birth or death anniversaries were seldom observed and if it was done it was always on a lower key. Since our newspapers have resorted to district-wise editions, we have no way to know about them if they are observed in any other towns.

It would not be an exaggeration if we say that Uroob's presence was wholesome in the city of Kozhikode. His body had an extraordinary gentle and majestic look and in this aspect he was comparable to poet Vallathol. I have often found him moving along the road. Most of the time he would have several people accompanying him. That would remind one about the 'Parhayetupputsavam' of village temples. This procession in temple would have a caparisoned elephant, about five or six Chenda playing people and an oracle (*Velichappad*), moving through narrow lanes. I could see Uroob in place of the caparisoned elephant.

Man Eater

When I was a lecturer in Malabar Christian College, Kozhikode (1956-65), I used to roam in the city with my colleague R Ramachandran. On such roaming, often we used to see Uroob walking with his friends. Ramachandran was close to Uroob. I was not so close. When Uroob was sighted from a distance, Ramachandran would say, "Man eater is coming, let's



move away." Yet we would go near him and humbly lend our ears to his humorous talk. Uroob loved talking. He would talk about his experiences, books he read, what his friends did etc. He could talk on most of the subjects. I do not remember him talking about his work or the subjects he intended to write. If we were in a hurry, we used to avoid him.

Before he became Uroob

I saw Uroob for the first time in 1948. When I was a student of Kerala Varma College, Trichur, he came along with Joseph Mundasseri. Those days he was known as P C Kuttikrishnan. He became Uroob later. Mundasseri was invited to address the gathering of Literary Association and Kuttikrishnan came accompanying him. He was an employee of Mangalodayam Magazine that Mundasseri edited. There was a

saying that Namboothiripad would not go anywhere without a man to carry his betel box. Mundasseri was also like them. Mundasseri always had some people, either friends or admirers, to listen to his speeches, to write down what he dictated and as companion during the journey. M P Bhattathiripad, M RB, Kunhuvareed Master, Mavelikkara Achuthan and so on! The list of his 'Madavya's was long. Different people at different times, different people for different places. I was also in that list for some time.

"Come on, man," Mundasseri would say. Sometimes he would ask, "What is there for you to do?" It implied that if one has no work, he can come. Kuttikrishnan might have come in some such circumstances. The office bearers of Association forced him also to address the meeting, as he was a well known story writer.





Centre of litterateurs

Kuttikrishnan was 33 years old in 1948, 'just a ripe Youngman' if we borrow the phrase of Vallathol. I think his creativity was boosted during his stay in Trichur. During the second half of the 1940s, Trichur was a centre of litterateurs. Changampuzha was with Mangalodayam. Basheer was staying in Trichur in 1945. N V Krishna Warrier was a lecturer in Kerala Varma College. C J Thomas was staying with N V. C J had not given up then his status as a Communist co-traveller.

The debate was heating up about the progressiveness in literature. In his speech, might be thinking about all these, P C said he could write only about those things that touched his



Perumbadavam Sreedharan at Uroob's centenary event



heart. I could not then comprehend the meaning of his statement. Was it necessary to say so, I thought. When I read the introduction titled "The poet who gave

up schedule" that he wrote for P Bhaskaran's 'Orkkuka Vallappozhum' (Remember sometimes) I could grasp the meaning of his statement. What he meant was to ignore the age old philosophies to grab evergreen life while indulging in literature. He has explained it in his introduction.

Influence of Gandhian Philosophy

We cannot ever think that PC was ever bound by the trappings of philosophies. Born in 1915, Kuttikrishnan was still in adolescence in 1930 when the spirit of freedom was grabbing the nation. His age and that period Gandhian principles influenced him tremendously, despite the spreading of Communist ideology around. Socialist and Communist ideologies could never influence him. In this matter Kuttikrishna Marar and P C Kuttikrishnan were alike, though mentally they were poles apart. "I do not know how he feels about me but I have serious displeasure with him," Marar was said to have stated so.

Leap of Hanuman

The best works of P C happened after he left Trichur and became an employee

With Best Wishes to
Kerala in Mumbai
on its 8th Anniversary



MEDHA H.R. CONSULTANTS

AN ISO 9001-2008 COMPANY

Lic : B-0520/MUM/PER/1000+/10/8579/09

Solaris-1, D-wing-44, Opp. L&T/Sanofi, Gate No. 6, Powai, Andheri (E), Mumbai-72.

Tel: 022- 40220315 / 16 / 17, 28470247, 28470557, 9967008460,

8898770810, 9322205213, 7012273630

Email: recruit@medhahr.com, jobs@medhahr.com

KERALA BRANCH: Room No.307-L, 1st Floor, Radhakrishnapilla Memorial Bldg, Maliyekkal Junction, Kareelakulangara, Kayamkulam-690508,

Website : www.medhahr.com

of Kozhikode Radio Station. There were considerable changes in his approach and literary style from his times at Trichur. He adopted the pseudonym of 'Uroob' because of certain compulsions of his employment. 'Uroobinte Krutikal' left 'P C-yute Krutikal' far behind. The distance between 'Thenmullukal' and 'Kunhammayum Koottukarum' is vast. Then we see a Hanuman leap to 'Ummachu.' After 'Ummachu,' 'Sundarikalum Sundaranmarum' came in 'Vistavision.' If the former was a deep pond with stepping stones, the latter was magnificent river. In these two books, Uroob beautifully contained all developments occurred just before independence in the northern part of Kerala. I cannot agree with what Prof K M Tharakan stated that Uroob crossed the boundaries set up by C V in magnitude and style. We never had a satirist poet like Kunchan Nambiar after him and similarly we never had another novelist like C V considering his magnitude, imagination and style.

Radio Station of Litterateurs

When Uroob was in Kozhikode (1950-70), the city had a large number of litterateurs. Kuttikrishna Marar, S K Pottekkat, Mohammed Basheer, N V Krishna Warier, Thikkodiyan, K T Mohammed, M T Vasudevan Nair, M V Devan, N P Mohammed, Akkitham, K

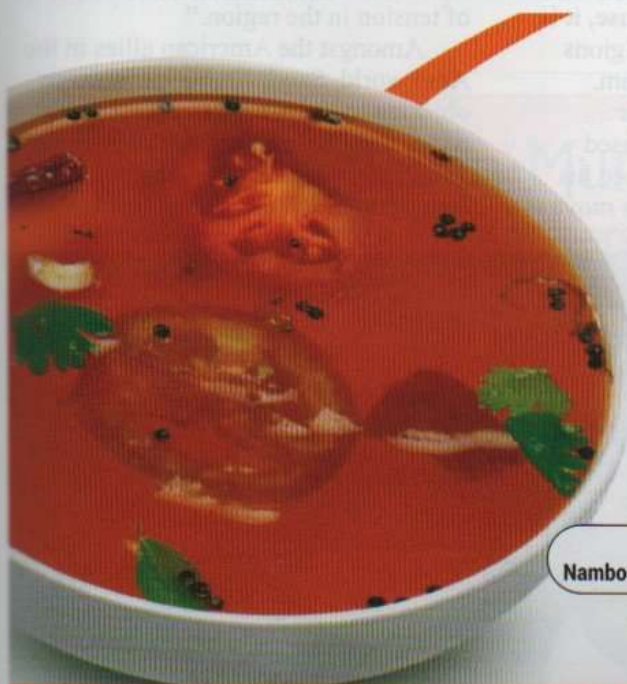


Leaders of Kerala Sahitya Parishad. Uroob is the middle row, second from the right. You may also recognise Vailloppilli, S K Pottekkat, Premji, Pala Narayanan Nair, G Sankara Kurup, P Kunhiraman Nair, Edasseri Govindan Nair et al.

A Kodungalloor, A P P Namboothiri, Vinayan... the list is long. About the Radio Station we can say a building full of writers.

Almost all well known writers of Kozhikode have disappeared now behind the curtain of time. All the literary giants of Kerala vanished in a short period. Uroob left us when he was only 64. He had only the maiden harvest of recognition. A final harvest

of Jnanpith did not happen in his life. It was said that he was nominated initially but was removed later. About him we can proudly say: he was a lone tusker. There was no establishment that claimed him as its part. He did not found any establishment to support him later. He earned his fame from his books and they would remain so. If one's creations are remembered in coming years, that would be the victory of that litterateur. ■



Tradition since 1960

Namboothiris

രസം പൗഡർ
Rasam Powder

NAMBUDIRISONS AGRO FOODS INDIA PVT.LTD

Namboothiris Tower, 1st Floor 32/93B, Pallissery Road, Thammanam P.O., Cochin - 682 032

For Trade and Distribution Enquiry Call: +91 7356006003,
email: sales@namboothiris.in

Super Stockist Mumbai

Dasmesh Warehousing Pvt. Ltd., A103, Mangalya, Marol Maroshi Road,

Andheri East, Mumbai - 400059. Tel: 022 42369911, Mobile: 9820029403, email: info@dasmeshwarehousing.com

PALESTINE

IS AMERICA FOR WAR IN WEST ASIA?



P.R. Krishnan

■ The declaration made by US President Donald Trump in Washington on 6th December recognizing Jerusalem as the rightful capital of Israel and America

would shift its embassy from Tel-Aviv to Jerusalem is a setback for peace efforts in West Asia. By taking such a drastic decision what Trump wants to show to the world is that he stands by the pledge made during his presidential campaign speeches in 2016. It is true that this was one of the steps he had declared in his electioneering campaign. Nevertheless people thought that wisdom will prevail and Trump will not embark upon it. But he has shattered such hopes by sticking to his electoral promise. This has created fresh grounds for tension in Middle East and made a warlike situation in west Asia. The Palestinian President Mohmoud Abbas in his sharp reaction has termed this decision as tantamount to US's abdicating its role as peace mediator and vowed that Jerusalem will remain the eternal capital of Palestine. The Islamist group within Palestine, HAMAS, has urged Palestinians to abandon peace efforts and launch a new uprising against Israel. The Hamas leader, Ismail Haniyeh, has called for protest rallies and demonstrations against Israel, the Zionist enemy. Thursday the 7th and Friday the 8th December 2017 have been observed in Palestine as 'Days of Rage' in protest against this decision of US President. Trump's announcement has sparked violence in the region and worldwide protest. Amongst the many anti-US and anti-Israel slogans raised by the protesting demonstrators against this decision, a common one heard everywhere was 'death to America: death to Trump: and death to Israel.'

Next to Mecca and Medina, Muslims world over consider the Shrine of Al-Aqsa Mosque in Jerusalem as their holiest place of worship. It is equally so for Jewish and Christians. This is the site of Temple Mount and

Western Wall sacred for the Jews, the church of holy Sepulcher for the Christians, like the Dome of the Rock and Al-Aqsa for the Muslims. But in the 6 days war which took place in 1967 with Egypt, Jordan and Syria, Israel occupied large parts of Jerusalem from Palestine and continues to forcibly keep it under its control since then. The Zionist nation has declared Jerusalem as its indivisible capital. Whereas Palestinians want the capital of an independent state of their own to be in the city's eastern sector. Since formation of Israel in 1948, America has extended recognition to that country but has not ventured to make a declaration as President Trump has done now. This has angered not only Palestinians but America's allies in Arab world as well as in western countries. At present no foreign country has any embassy in Jerusalem. The Israeli parliament, Prime minister's office as well as all diplomatic offices of foreign countries are located comfortably in Tel-Aviv which the world has considered and treated as the capital of Israel since its inception. After the war in 1967, the UN had declared that Jerusalem should be an international city, because, it is the holiest place for three religions Judaism, Christianity and Islam.

The Israeli Prime Minister Benjamin Netanyahu has praised President Trump and welcomed his decision. He has said that this move is a

historic landmark. But Trump's allies in Europe were cautious in their reactions and in fact have disagreed with Trump's announcement. The British Prime Minister Theresa May was the first amongst the world leaders who have openly come out against Trump's decision. She has said that her government disagreed with US's decision which is unhelpful in terms of prospects for peace in West Asian region. The United Kingdom prime minister further said that "the British embassy in Israel is based in Tel-Aviv and will not be moved from there." The German Chancellor Angela Merkel has gone on record to say that "Berlin does not support the American position, because, the status of Jerusalem can only be negotiated within the framework of two states solution." The French President Emmanuel Macron was forthright in his observation. He made it open by saying "US decision is unilateral and regrettable." China and Russia have expressed serious concern over Trump's declaration. The Chinese Prime Minister Li Keqiang and Russian President Vladimir Putin have said that the "US's move could lead to escalation of tension in the region."

Amongst the American allies in the Arab world, Saudi Arabia has strongly objected to the American decision. The Saudi King Salman bin Abdul-Aziz Al Saud has said that "US recognition of Jerusalem as Israel's capital would



Donald Trum and Benjamin Netanyahu



Theresa May - PM of UK

constitute a flagrant provocation from Muslims all over the world." Saudi Arabia's royal court's statement flashed in print media says that "the US move represents a significant decline in efforts to push a peace process and is a violation of the historically neutral American position on Jerusalem." Another strong US ally Iraq has demanded that president Trump should reverse this decision. Its Prime Minister Dr Haider Ali Abadi has said that "instead of helping to resolve the issue, US is escalating the conflicts in the region." The Iran foreign minister Mohammad Javad Zarif has termed Trump's action by saying that US has clearly violated international



Vladimir Putin

resolutions aimed at solving this conflict. Iran has further said that the move risks new 'intifada' or uprising in the region." The Turkey President Tayyip Eradogan is reported to have asked "What do you want to do Mr. Trump? What kind of an approach is this? Political leaders exist not to create tensions but to make peace. Is this the way of making peace?" The European Union foreign policy chief Federica Mogherimi has said that "the EU has a clear and united position. We believe the only realistic solution to the conflict between Israel and Palestine is based on two states principle with Jerusalem as the capital of both."

These statements from world leaders

make it clear that although Israel captured vast areas of Jerusalem in the 1967 Middle East war, there was no international backing for its continued occupation of those areas. America, the strongest ally of Israel, had supported Israel in the war. The US had also taken a position in the past that Jerusalem belongs to Israel. In some election campaigns its previous presidents Bill Clinton and George Bush Jr. had also made such a commitment. But USA had never allowed unilateral implementation of that stand during 50 years after the war. Not only was this, but, all the US administrations after the war had become a part of the peace making process initiated by United Nations between Israel and Palestine. It is only the Trump administration which has unilaterally revised this position disregarding international concern and efforts for peace between the two West Asian countries. In that global effort, a two state theory of division of Jerusalem was the main borne of contentions amongst the mediators under the auspices of United Nations. There was near unanimity amongst world leaders that east zone of Jerusalem must go to Palestine and the west parts to Israel. The previous administrations in America, be it of Democrats or Republican Party, had never declined to accept this formula. Not only that, but, all the past US administrations in fact had shown inclinations of accepting the two states theory within Jerusalem as a way out for a solution of this long standing conflict. Despite such a background, what was all the more astonishing was that Trump took this decision in the midst of preparations of the US Vice President Mike Pence's scheduled visit to Palestine for talks with President Mohmoud Abbas.

Following Trump's announcement, the United Nations 15 member Security Council had an emergency meeting on 8th December. In this meeting all other 14 member nation's representatives spoke against President Donald Trump's decision. It may be noted that this was not for the first time that America became isolated in UN and stood with its close ally, Israel. On several occasions in the past the US had vetoed UN Security Council resolutions which it viewed as harmful to Israel. But this was the first time that all the other 14 members of the UNSC stood and solidly spoke against America. They out rightly rejected the US position. This apart, a

Kerala in Mumbai

on its 8th Anniversary

ജന്മദിന ആശംസകൾ

ഈ സന്ദർഭത്തിൽ എല്ലാവരിയ ഉർച്ചകളും ഉണ്ടാകട്ടേ എന്ന് ആശംസിക്കുന്നു.



V. Balachandran
Goregaon (W)

day prior to this UNSC meeting, the Arab nations' foreign ministers had held an emergency meeting on 7th December at Cairo. In that meeting the Arab foreign ministers termed this a grave development and called American decision a violation of international law. The Arab nations demanded that USA should rescind this announcement. Another development which followed UNSC meeting was a conference of leaders of Muslim countries of the Organization of Islamic Cooperation (OIC) in Istanbul on 13th December. It was hosted by the Turkish President Tayyip Erdogan. That meeting has made a declaration that the US move meant that Washington has forfeited its role as a broker in efforts to end Israel Palestinian conflicts. The Arab summit said "from now on, it is out of question for a biased US to be a mediator between Israel and Palestine. That period is over," they declared.

These two conferences of the Arab League and the Organization of Islamic Cooperation (OIC) countries apart from protesting against the shift in America



Narendra Modi

stance unanimously decided to move a resolution in the United Nations General Assembly before the end of the year 2017 or in January 2018. The Arab League comprises of 22 member nation states, while, the Organization of Islamic Cooperation has a strength of 57 member nation states. What position

the US would take on that occasion was not made open by America. Nevertheless the US ambassador in the UN, Nicky Haley, had gone on record to say that President Trump's decision on Palestinian issue was a correct one. It may be recalled here that it was only in 2016 that UN Security Council had passed a resolution which stressed the need to adhere to the understanding reached on June 4, 1967 with regards to Jerusalem boundaries. That resolution stipulated that the boundaries in Jerusalem will not be altered. In the 15 member Security Council, except America, all other 14 member countries were unanimous on that stipulation. As per rules, if 9 members in the UNSC support the resolution, it will be passed. At the same time America, Britain, France, Russia and China should not veto. These countries except USA had stood with resolution.

Irrespective of the changed position of America, the Arab-Muslim countries, as per their Cairo declaration of 8th December successfully brought a resolution in the 193 member United

Kottakkal
ayurveda

www.aryavaidyasala.com

Heritage of
Healing and Compassion



Our Branch Clinics in Mumbai

242, Ashar Villa, Tamil Sangam Marg, Opp: Punjab & Maharashtra Bank, Sion (East), Mumbai - 400 022. Phone: 022 24016879

Plot No. 8, Sector 30-A, Kerala House, Vashi, Navi Mumbai - 400 703
Tel: 022-27814542 / 43

AYURVEDA - THE AUTHENTIC WAY



Vaidyaratnam P.S. Varier's

ARYA VAIDYA SALA

(A CHARITABLE TRUST)

KOTTAKKAL-676 503, KERALA



Tel: 0483-2808000, 2742216, Fax: 2742572, 2742210
E-mail: mail@aryavaidyasala.com / info@aryavaidyasala.com

► NABH accredited Hospital at Kottakkal ► Hospitals at Delhi, Kochi and Himachal Pradesh ► Charitable Hospital at Kottakkal ► Panchakarma and Kerala Special Therapies ► Three GMP accredited factories manufacturing over 500 formulations ► 29 Branch Clinics, 1650 exclusive authorised dealers ► Herb gardens ► Centre for Medicinal Plants Research-A centre of Excellence in Research ► Germ Plasm Bank ► AYUSH and DSIR approved QC Laboratory ► Major Research Programmes in collaboration with AYUSH, ICMR, DST, MAHE, BHU, IIT and DAE ► Publication Department ► Vaidyaratnam P.S. Varier Museum ► Support to VPSV Ayurveda College at Kottakkal ► PSV Natyasangham for nurturing Kathakali

MORE THAN A CENTURY OF SERVICE TO HUMANITY

day prior to this UNSC meeting, the Arab nations' foreign ministers had held an emergency meeting on 7th December at Cairo. In that meeting the Arab foreign ministers termed this a grave development and called American decision a violation of international law. The Arab nations demanded that USA should rescind this announcement. Another development which followed UNSC meeting was a conference of leaders of Muslim countries of the Organization of Islamic Cooperation (OIC) in Istanbul on 13th December. It was hosted by the Turkish President Tayyip Erdogan. That meeting has made a declaration that the US move meant that Washington has forfeited its role as a broker in efforts to end Israel Palestinian conflicts. The Arab summit said "from now on, it is out of question for a biased US to be a mediator between Israel and Palestine. That period is over," they declared.

These two conferences of the Arab League and the Organization of Islamic Cooperation (OIC) countries apart from protesting against the shift in America



Narendra Modi

stance unanimously decided to move a resolution in the United Nations General Assembly before the end of the year 2017 or in January 2018. The Arab League comprises of 22 member nation states, while, the Organization of Islamic Cooperation has a strength of 57 member nation states. What position

the US would take on that occasion was not made open by America. Nevertheless the US ambassador in the UN, Nicky Haley, had gone on record to say that President Trump's decision on Palestinian issue was a correct one. It may be recalled here that it was only in 2016 that UN Security Council had passed a resolution which stressed the need to adhere to the understanding reached on June 4, 1967 with regards to Jerusalem boundaries. That resolution stipulated that the boundaries in Jerusalem will not be altered. In the 15 member Security Council, except America, all other 14 member countries were unanimous on that stipulation. As per rules, if 9 members in the UNSC support the resolution, it will be passed. At the same time America, Britain, France, Russia and China should not veto. These countries except USA had stood with resolution.

Irrespective of the changed position of America, the Arab-Muslim countries, as per their Cairo declaration of 8th December successfully brought a resolution in the 193 member United

Kottakkal
ayurveda

www.aryavaidyasala.com

Heritage of
Healing and Compassion



Our Branch Clinics in Mumbai

242, Ashar Villa, Tamil Sangam Marg, Opp: Punjab & Maharashtra Bank, Sion (East), Mumbai - 400 022. Phone: 022 24016879

Plot No. 8, Sector 30-A, Kerala House, Vashi, Navi Mumbai - 400 703
Tel: 022-27814542 / 43

AYURVEDA - THE AUTHENTIC WAY



Vaidyaratnam P.S. Varier's

ARYA VAIDYA SALA

(A CHARITABLE TRUST)

KOTTAKKAL-676 503, KERALA



Tel: 0483-2808000, 2742216, Fax: 2742572, 2742210
E-mail: mail@aryavaidyasala.com / info@aryavaidyasala.com

► NABH accredited Hospital at Kottakkal ► Hospitals at Delhi, Kochi and Himachal Pradesh ► Charitable Hospital at Kottakkal ► Panchakarma and Kerala Special Therapies ► Three GMP accredited factories manufacturing over 500 formulations ► 29 Branch Clinics, 1650 exclusive authorised dealers ► Herb gardens ► Centre for Medicinal Plants Research-A centre of Excellence in Research ► Germ Plasm Bank ► AYUSH and DSIR approved QC Laboratory ► Major Research Programmes in collaboration with AYUSH, ICMR, DST, MAHE, BHU, IIT and DAE ► Publication Department ► Vaidyaratnam P.S. Varier Museum ► Support to VPSV Ayurveda College at Kottakkal ► PSV Natyasangham for nurturing Kathakali

MORE THAN A CENTURY OF SERVICE TO HUMANITY

Nations General Assembly on 21st December. Drafted by Yemen and Turkey, the 3 point resolution demanded (1) Rescind US decision, (2) reiterate the previous UN resolutions for settlement of Jerusalem dispute through mutual negotiation and (3) declare that any change in the status of boundaries of Jerusalem will have no legal binding. Knowing fully well the resolution will have support from an overwhelming majority of nations, the Trump administration a day before the UN general assembly session, issued threats of revenge against member nations that "White House will cut aids to those countries voting for the resolution." This was to belittle such countries who voted against USA. America's UN envoy, Nicky Haley, openly said in New York that "Trump will watch and view their decision personally and seriously." Notwithstanding such threats, the resolution was passed with full backing of 128 nations including India. Eight countries including USA and Israel opposed. 35 countries remained in abstention. The 8 nation states which voted for US were Israel, Honduras, Marshal Islands, Maikranisia, Nauru, Palau, Togo and Guatemala. The 15 member Security Council comprises of five permanent members and 10 non-permanent members. The permanent members are China, France, Russian Federation, the United Kingdom, and the United States. The non-permanent members are Bolivia, Egypt, Ethiopia, Italy, Japan, Kazakhstan, Senegal, Sweden, Ukraine, and Uruguay. Israel's envoy to the UN, Danny Danon, has denounced this voting. The UN general assembly voting on this issue is thus a big shock wave and a diplomatic setback for Trump administration. Nevertheless what America's next move will be, is unpredictable. This is so, because, Trump has to do catering to his domestic constituency, both Evangelical Christians and the Jewish lobby.

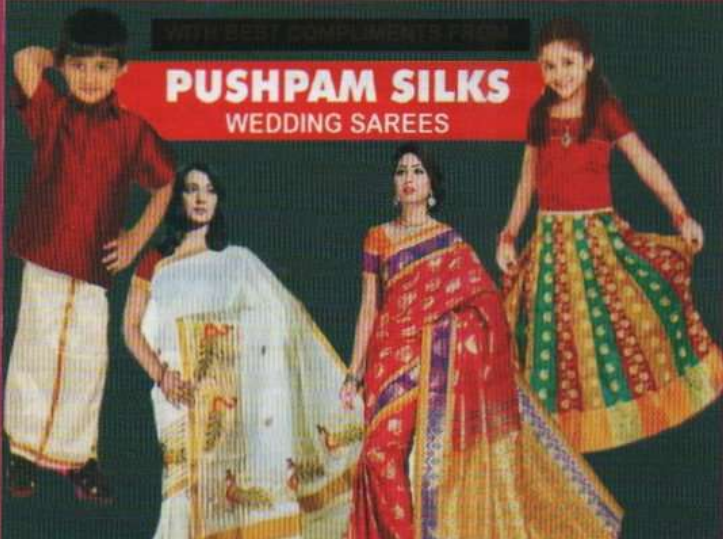
India's position right from the beginning has been 'Jerusalem is a part of Palestine.' India has been extending full support for Palestinian Liberation Organization (PLO). However India has not made any direct reference to the shift in American policy and the announcement of President Trump. The Prime Minister Narendra Modi and foreign minister Sushma Swaraj have remained silent. That is because of the

unanimity of Hindutwa ideology of RSS and Zionist ideology of Israel rulers flourishing in both the countries with American support. Nevertheless, the external affairs ministry spokesperson has said on 6th December that "India's position was shaped by its views and interests and not determined by any third country. India's position on Palestine is independent and consistent." India's traditional formulation has always been that Jerusalem is the capital of future Palestine state. It is important at this juncture to recall that the January 2016 India Arab Manama Declaration had called for implementation of the two state principles for establishment of an independent and Sovereign Palestine state with East Jerusalem, as its capital. This has been India's stated position. A very important and relevant point worth noting here is the fact that for India's energy security, peace in West Asia is highly essential. Remember, India gets nearly 80 percent of oil from this region. So, any conflict in that zone is bound to adversely impact Indian economy.

The Times of India in its editorial on 8th December under caption "Jerusalem Blunder" has critically termed this shift in US position by observing that President Donald Trump has overturned decades of prudent American policy. It has said that by such a step, what Trump has done is to allow Israel to annex and expand settlements in the West Bank and Gaza Strip. This will reinforce the impression of Judaea Christian world joining forces

against Muslim world. This in turn will spark conflicts and reduce Palestinians to the status of Myanmar's Rohingyas. The paper has warned that under no circumstances should New Delhi even consider following American line in this regard. This has been followed by majority of Indian news papers and news magazines in India. In a way, this could be termed as the reflection of Indian mind towards Palestinian problem.

Notwithstanding these world-wide developments, what astonished the freedom loving people is the sad fact that there was no mention of the Palestinian problem in the joint communiqué signed between Prime Minister Narendra Modi and the Israeli Prime minister Benjamin Netanyahu in New Delhi on 15th January. Nor was there any reference to this problem during the high profiled "Know how to show how" talks between these leaders. It is nevertheless hoped that Modi will reiterate India's age old commitment to the Palestinian Liberation Organisation (PLO) for an equitable solution of the Jerusalem dispute, during his planned visit to Palestine on 6th February. ■



PUSHPAM SILKS
WEDDING SAREES

D. S. CUTPIECE & R. M. SHOPPING
HANDLOOM TEXTILES

SILK, COTTON, POLYSTER, KERALA SAREES, SET MUNDU,
SKIRT WITH BLOWSE, CHURIDAR, POOJA CLOTHES AVAILABLE

RAMRAJ DHOTI, MUNDUKAL, READYMADE SHIRTS,
VELCRO DHOTI WITH POCKETS AVAILABLE

കാമരാജ് ദോത്തി, മുണ്ടുകൾ, റെഡിമെയ്ഡ് ഷർട്ടുകൾ
"ഓട്ടിപ്പോ കെട്ടിക്കൊ വെൽക്രോ ദോത്തി പോക്കറ്റ് ഉൾപ്പെടെ"
ഫാക്ടറി വിലയിൽ ലഭിക്കുന്നതാണ്

No. 2, Matunga Mansion, Opp. Post Office, Bhandarkar Road,
Matunga (C.R), Mumbai - 400 019.
Tel: 2418 1025, 2410 5293, Mob: 98920 67581

THE MULTIFACETED MALAYATTOOR

The 20th death anniversary of the Malayalam novelist, cartoonist-painter, senior bureaucrat, film story writer-director and a believer in the leftist philosophy, Shri Malayattoor Ramakrishnan was on the 27th of December, 2017. His contributions to Malayalam literature and the role played by him in different spheres are remembered in this write up.



K R Narayanan

■ It was 1965 - just before the first Indo-Pak war. I was working in a forward area called Jamnagar, on the southern coast of the Gulf of Kachch. As I entered the only Madras

Hotel of the town for my evening coffee, Venkateshwara Iyer, the owner, eagerly welcomed me and gave a copy of the latest issue of the Mathrubhumi Weekly and said in an excited tone: "Malayattoor nammale maathiri brahmanaalodu kathai thodangiyirukkaar, Saar...". (Malayattoor has started a story of Brahmins like us). Iyer always remembered to keep a copy of the Mathrubhumi weekly for me, ever since I started living in that town.

The novel was an unusual one on the Tamil speaking Brahmin community of Kerala, with some occasional conversations in Tamil.

That was the beginning of my connection with Malayattoor Ramakrishna's autobiographical novel, Verukal (The Roots). I did not know if anyone else had ever dealt with this small intellectual community of Kerala so intricately, prior to this.

I knew very well that Malayattoor was no ordinary person. I had heard a



Malayattoor Ramakrishnan

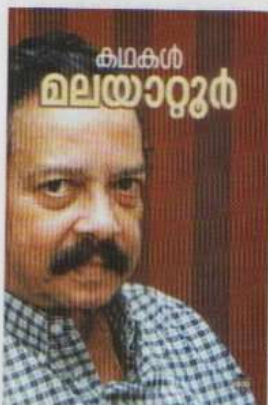
lot about him, from the senior members of my family - as a lawyer, member of the judiciary and even a close associate of many leftist political leaders of those days. But, it was his cartoons in Sarasan, Narmada, Shankar's Weekly, Free Press Journal, etc. That had attracted me during my younger days. Also, one of his early novels, Dr. Vezhambal, and many other humorous and light-vein stories and articles published in the weeklies and magazines of those days fascinated me greatly, during my teenage and youth.

Professionally, an advocate, Malayattoor practiced law, functioned in the Judiciary and was subsequently nominated to the Indian Administrative Service (IAS) in 1957. Lenient towards the leftist philosophy, Ramakrishnan did play some significant role in the politics of Kerala State at that time and had even contested, though not with success, an election for Travancore-Cochin Assembly in 1954. Many a time, his political lenience had come in the way of his career with the Government. For the readers in Malayalam, however, Malayattoor was a writer par excellence and they would always love to enjoy his unique output in fiction, and various stories on the nuances of bureaucracy, judiciary and politics.

The Person

Koovapadi Viswanatha Iyer Ramakrishna Iyer - shortened as K. V. Ramakrishna Iyer - was known to the literary world of Kerala as Malayattoor Ramakrishnan or simply as Malayattoor. Born in the Kalpathy Village of Palakkad, Malayattoor (27 May, 1927 - 27 December, 1997), Malayattoor belonged to a Tamil Brahmin family. The family later settled down in a small village called Thottuva, near Perumbavoor, on the banks of the Periyar River.

Malayattoor did his schooling in





Malayattoor and his wife

Perumbavoor, did his Intermediate in the Union Christian college Aluva, and graduated in science from the University College, Thiruvananthapuram. Later he studied Law from the Law College, Thiruvananthapuram, and started practicing as a lawyer in Aluva, Paravoor and the like. He had a brief tenure as a journalist, when he started working as a sub-editor in The Free Press Journal in Mumbai. He was a contributing cartoonist to Shankar's Weekly as well. He is also credited with the first ever Malayalam translation of Bram Stoker's Dracula, apart from translating Sherlock Holmes novels into Malayalam.

He was selected to the judicial service of Kerala and functioned as a magistrate at Mattancheri, Kanayannoor, etc. Later, he was nominated to the Indian Administrative Service (1957), and held many important positions in the Government of Kerala, as Sub Collector, Collector, Revenue Board Member, Managing Director of the Travancore Cochin Chemicals (TTC), Secretary to the Government and the like. But, Malayattoor resigned from the IAS, without waiting for his superannuation, in order to pursue his literary and cinematic activities.

He married Smt. Krishnaveni (1935-1999) in 1954 and the couple had two children Viswanathan and Shobha.

The Creative Talents

Malayattoor was a multi-talented person. His initial interests were painting and cartooning. Many

magazines of Kerala (like Narmada, Sarasan, etc.), Shankar's Weekly and Mulk Raj Anand's Toy Cart carried his cartoons those days. Also, was he a great artist and many of his paintings were exhibited in different art galleries. He once seems to have told jokingly that he and the artist Ravi Varma "were hung" side by side in the art gallery of Trivandrum.

He was so passionate about painting that even during the last phase of his life, Malayattoor created a beautiful piece of art depicting hope. This was

reproduced later by his daughter, Smt. Shobha Nagarajan, in her post in the Face Book.

Malayattoor was instrumental in the setting up of the Chithrakala Parishad along with P.T. Bhaskara Panicker, E.M.J. Venniyoor and T.N. Jayachandran in 1952. He was also the Chairman of the Kerala Lalit Kala Academy for some time.

The Novelist - Writer

Malayattoor realized that it was rather difficult to keep up a writing career along with the iron frame set up of the Government and hence resigned from the IAS (1981), in order to become a full-fledged writer. It is said that the decade following his resignation from the IAS (1981-1991) saw the best of his literary outputs. This period, as can be seen from his works, enabled him to create some of the masterpieces in Malayalam of that era.

His creative talents, very long experience in handling people, the society, the bureaucracy, politicians, and his in-depth reading came handy to him.

As indicated before, he started reading and writing very early in his life, as evidenced by his translations of Dracula and Sherlock Holmes series. However, much before this, an article of his titled Hippopotamus is said to have been published (1948) in conjunction


Hitachi Transport System Group



Integrating Value Chains

FLYJAC LOGISTICS PVT LTD
 ...Integrated Logistic Service Provider





* The primary purpose of our business is to Create & Delight a Customer with total Integrated Logistics Solution *

Our Mission & Philosophy

Customer Delight
Self Development
Social Welfare



FLYJAC LOGISTICS PVT LTD
 B-1/205, 11nd Floor, Boomerang, Chandivali Farm Rd.,
 Andheri (East) Mumbai - 400 072.
 Tel: 91 22 33595900
 Fax: 91 22 33595950
 E-mail: fjlbo@flyjac.com
 Website : www.flyjaclogistics.com




Hitachi Transport System Group



Integrating Value Chains

with the import of a hippopotamus for the local zoo. (It is said that he got a remuneration of one Rupee for this). Also, a friend of mine said he had had the good fortune of seeing a very small and unheard-of novelette of Malayattoor, titled *Sarppam*, in an old library in Nilambur, written perhaps during Malayattoor's college days.

Malayattoor has written about twenty-one novels and innumerable stories and articles. By and large, humour and, at times, sarcasm used to be his favourites, as can be seen in the *Brigadier Stories*, *Dr. Vezhambal*, *Collectoretc*. This style of his had already attracted public attention since the nineteen fifties. His themes and style took a different turn in the sixties, with his autobiographical novel titled *Verukal* (Translated into English as *The Roots*) and this trend continued in his subsequent works as well.

Verukal was unique and held a mirror to the life, traditions, customs and family life of the Tamil Brahmins in Kerala, interweaving the nostalgia and sentimental attachment of a bureaucrat to his ancestral home in his good old village. It is worth noting that, a few years later, he wrote yet another story and screen play concerning the Tamil Brahmins of Kerala for a film titled *Gayathri*.

The shadows of his nostalgia and sentimentalism are reflected, at times, in



Malayattoor with mother (centre), sister (left), his wife and nephew (right)

his many other works, like *The Service story -My IAS Days* and even in *Yanthram* as well.

There are many legendary and metaphysical themes handled by Malayattoor Ramakrishnan, involving ghosts and spirits, as in the *Aithiyamaala*, *Panchavan Kattu Neeli*, *Kadamattathu Kathanar* and the like. His famous novel *Yakshi* was a masterpiece, knit out of the psychological imbalances and obsession with metaphysical beings of an educated scientist-teacher in the

contemporary period. The author's knowledge on the beliefs and superstitions connected with the mysterious metaphysical issues is evident from the references that he makes in the novel. As an author, he makes sure that the reader is convinced of and ready to acknowledge the author's broad and well-built base.

His many other works of fiction, like the "*Aaram Viral*", *Nettoor Madam*, *Neela Kuringi Poothappol*, *Amrutham Thedi* and the like vouch for his masterly narration. *Verukal* won him the Kerala Sahithya Academy Award and *Yanthram*, bagged the Vayalar Award.

Many novels and stories of Malayattoor were used for several films. The most famous of these were *Ponni*, *Yakshi*, *Chembarathi*, and *Iyer the Great*.

The End of an Era

The life of Malayattoor

Ramakrishnan could be said to be full of unpredictable turns. So also, was his end. Unlike the ordinary people, he never felt the sufferings of old age and passed away peacefully in his sleep at his residence in Trivandrum, on 27th December, 1997. It is said that he was engaged in the creation of yet another novel at that time. The Government of Kerala honoured this multifaceted personality with a state funeral. ■

[Grateful to Advocate Jayaram Subramani, the grandnephew of Malayattoor Ramakrishnan, for the family pictures]

LETTERS TO THE EDITOR

Continued from page 06

possible that his matter is being blown out of proportion for the simple reason that here a lady is involved. I entirely agree when the writer says "Why this scene was not deleted by the Central Board and why the story writer and Director were not admonished for their lapses?". The actor could have suggested not incorporating the titillating scene and the makers would have acceded to his request because the actor is a versatile, highly respected gentleman. Can anybody say that the actor insisted on the scene to create a sensation? Unlikely!

People throw stones only at tree having fruits and not onto barren ones. Every actor is innocent unless proved guilty.

*U. Damodaran
Mulund*

Dadar Orthodox Church celebrates Platinum Jubilee

The Saint Mary's Orthodox Cathedral at Dadar East, belonging to the Mumbai diocese of the Indian Orthodox denomination, had its beginnings from May 28, 1943 with the celebration of a Mass, officiated by Rev K G Thomas. In 1947, Mrs Achamma John Mathai, wife of Union minister John Mathai and K M Philip initiated the registration of a charitable trust and started the spiritual and social service activities. It was in 1951 that a building was constructed on that plot of land. It was the first Indian Orthodox church building to be constructed outside Kerala. The church was consecrated by Bishop Baselious Geevarghese and the public function was presided by the then governor of Bombay Rajah Maharajah Singh. In 1984, the foundation stone for the present building was laid which was completed in 1987. The second building was consecrated by Bishop Baselious Marthoma Mathews

the 1st and the public function was presided over by the then Maharashtra governor Dr Shankar Dayal Sharma. In 2009, the church was elevated to the category of a cathedral and the public function was presided by the then Maharashtra governor S C Jamir. For more than seven decades this parish has conducted a balwadi, dispensary, tailoring class, and night study centre for the poor people in the area. This is the mother parish for all the Indian Orthodox churches in Mumbai Metropolitan Region. The celebration will last for more than a year and the parish will bear the cost of chemotherapy for 75 poor cancer patients at Bombay Tata Memorial Hospital and Parumala Cancer Hospital. Similarly, 75 poor patients will be provided cataract operations free of cost. At present, the vicar is Rev Thomas Myalil, assistant vicar is Rev Basil Kuriakose and the diocesan bishop is Rt Rev Geevarghese Mar Coorilos.

*Biju Cherian,
Vasai Road*

PAMPADY JOHN JOSEPH LEADER OF DALIT CHRISTIANS



V N Gopalakrishnan

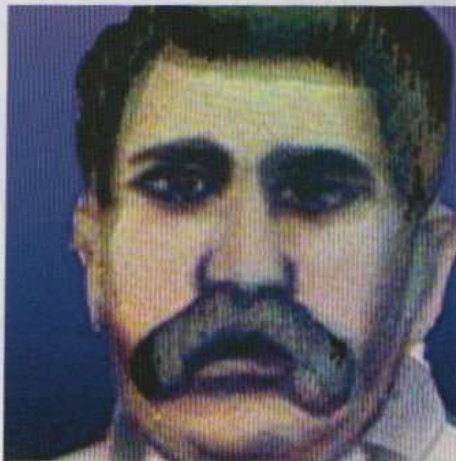
■ Pampady John Joseph also known as Pampady John or Pampady Joseph, was a Dalit activist and the founder of Cheramar Mahajana Sabha, a socio-religious movement

for Dalits. A contemporary of Ayyankali and Poikayil Sree Kumara Gurudevan (previously known as Poikayil Yohannan), he is regarded as a leading social reformer. He devoted most of his time for the liberation of the down-trodden members of the society from the unethical practices of untouchability prevalent during his time.

In order to help his lower caste fellowmen from the control of this practice, he converted their religion to Christianity. He stood strongly for the new converts and fought with the authorities to get proper facilities for them. He believed that the Cheramar, Pulayar, Parayar and Kuravar were the Adi Dravida races of India. According to him Pulayars were the original inhabitants of Kerala and as such they should not be suppressed in their own land. He changed the caste name to Cheramar which means the people of Kerala.

(Historically the Chera dynasty (800 AD-1020 AD) was a Hindu dynasty in Kerala founded by King Kulashekhara Varman I. The dynasty ruled almost the whole of modern Kerala, Gudallur and some parts of Nilgiris, Salem and Coimbatore districts in modern Tamil Nadu from Mahodayapuram (present Kodungallur), on the banks of River Periyar. King Kulashekhara Varman was known as the first Cheraman Perumal and a total of 13 Cheraman Perumals ruled the Chera dynasty).

Joseph was born in 1887 at Pampady in Kottayam district of Kerala. His father Pampady John born as a Pulaya (then an untouchable caste) was converted to Christianity and became a Catholic Christian. Young Joseph was educated up to the sixth standard at Trikkakara Mission School. He came to



Kottayam in 1910 and later to Thiruvananthapuram in 1918. For some time, he served as a teacher and during this time, he worked closely with various Christian missionaries in Kerala. Later he felt that the Catholic Church was not treating the newly converted Christians as equals to their Syrian counterparts. On account of this, they got discontented with the Catholic Church.

On January 14, 1921, Joseph organized a grand meeting of Christian converts that witnessed the launching of Cheramar Mahajana Sabha, a socio-religious movement. The movement not only fought against the attitudes of the authorities of the Catholic Church but also fought against the traditional attitudes and customs of the caste Hindus and caste Hindu converts.

Joseph married Sara in 1915 and had two sons and a daughter. He enrolled only the caste Christians and untouchable Hindus in the Cheramar Mahajana Sabha. The Sabha's intention was to fight against the Upper caste mentality and obtain their lost rights. In order to substantiate his views on the caste system prevalent in his lifetime, he drew excerpts from books on medieval and modern Indian history.

Joseph wanted to popularize his views on the existing caste equations among the people of his caste. For this purpose, he started a magazine titled *Sadhujan Dootan* in 1919 propagating

his revolutionary and inspiring articles on different caste systems in the country. The magazine was very active till 1924. Joseph also published a book titled *Cheruma Boy*, in which he criticized the indifferent and prejudiced attitude of the Syrian Christians towards the Christian converts. Through the Cheramar Mahajana Sabha, Joseph created awareness in the minds of converted Christians and untouchable Hindus about their lost rights. They decided to unite for the common cause under the banner of the Sabha. This made Pampady Joseph an undisputed leader among its members.

Joseph was appointed to the Sree Moolam Legislative Assembly on June 8, 1931. This was possible due to the help he received from his community. On April 24, 1935, he submitted a memorandum to the British Parliament requesting the lawmakers to grant all the civil rights to the untouchables to help them lead a dignified life. When he found that the 'untouchable' Christians were not getting equal privilege and treatment in the Church, Joseph advised them to construct their own churches and temples.

Despite the remarkable pressure he mounted on the authorities, not much happened in the socio-religious space of the society. He also teamed up with other like-minded leaders to generate a land bank. With the support of Ayyankali and Poikayil Sree Kumara Gurudevan (previously known as Poikayil Yohannan), two social reformers of his time, Pampady Joseph acquired lands from the land bank. Later, he distributed the lands to the landless members of the Cheramar Mahajana Sabha. The acquired lands were used to build religious places for the purpose of worship. He also took efforts to establish a financial banking system to help the community members to become financially independent.

Pampady Joseph is regarded as one of the leading social reformers of modern Kerala. He devoted most of his time for the liberation of the down-trodden members of the society. He lived for 53 years and passed away in July 1940. ■

SEXUAL ABUSE ON CHILDREN HARSH TRUTH OF FREE SOCIETY

'The world suffers a lot. Not because the violence of bad people. But because of the silence of the good people.' Napoleon

Prof. Aniesh

■ It is a fact that millions of girls and boys worldwide are being sexually abused within homes and outside. They are abused by families and known persons. It involves mental, physical and emotional abuse of a child through overt and covert sexual acts, gestures and disposition - when informed consent or resistance by the child victim to such acts is not possible. The sexual abuse of children- both within our homes and outside is an issue of grave concern and directly suggests the health of a society as a whole.

Despite one in every two children being a victim of child sexual abuse, there continues to be a huge silence. The magnitude of sexual violence against children is unknown. India has the world's largest number of child sexual abuse (CSA) cases. Nothing is safe for our children anymore not our streets, not our schools, not even our homes.

What Is Child Sexual Abuse?

A child is sexually abused when they are forced or persuaded to take part in sexual activities. This doesn't have to be physical contact and it can happen online as well. Sometimes the child won't understand that what's happening to them is abuse. They may not even understand that it's wrong. Or they may be afraid to speak out.

There are 2 different types of child sexual abuse.

Contact abuse involves touching activities where an abuser makes physical contact with a child. It includes:

1. Sexual touching of any part of the body
2. Rape or penetration by putting an object or body part
3. Forcing or encouraging a child to take part in sexual activity
4. Making a child take their clothes



off, touch someone else's genitals

Non-contact abuse involves non-touching activities and includes:

1. Encouraging a child to watch or hear sexual acts
2. Online abuse including making, viewing or distributing child abuse images
3. Allowing someone else to make, view or distribute child abuse images
4. Showing pornography to a child.

What You Can Do?

There is no foolproof way to protect children from sexual abuse, but there are steps you can take to reduce this risk. If something happens to your child, remember that the perpetrator is to blame not you and especially not the child.

You can take steps to gauge the situation and put an end to the abuse.

Be involved in the child's life. Being actively involved in a child's life can make warning signs of child sexual abuse more obvious and help the child feel more comfortable coming to you if something isn't right. If you see or hear something that causes concern,

you can take action to protect your child.

1. Show interest in their day-to-day lives.
2. Get to know the people in your child's life.
3. Choose caregivers carefully.
4. Know the warning signs.

Encourage children to speak up.

When someone knows that their voice will be heard and taken seriously, it gives them the courage to speak up when something isn't right. You can start having these conversations with your children as soon as they begin using words to talk about feelings or emotions. Don't worry if you haven't started conversations around these topics with your child. It is never too late.

1. Teach your child about boundaries.
2. Teach your child how to talk about their bodies. i.e. good & bad touch
3. Let them know they won't get in trouble.

Effects of Child Sexual Abuse on Victims

1. Victims experience short and long term negative outcomes that affect their daily functioning.

2. They can also experience trauma.

3. Immediate impact of child sexual abuse involves a range of emotions: shock, fear, sadness, anger, confusion, guilt and shame among others.

4. They may experience sudden mood shifts or feel emotionally numb.

5. Other short-term effects involve resorting to regressive behaviors such as a return to thumb-sucking or bed-wetting and engage in aggressive acting out, day dreaming or become suicidal.

6. Victims may withdraw from school and social activities

7. Symptoms can extend far into adulthood and largely impact domains of relationships and sexuality.

8. An adult survivor might find it difficult to form and sustain trusting relationships

Laws in India for protection from such crimes

POSCO (Protection of Children

from Sexual Offences Act, 2012)

In order to effectively address the heinous crimes of sexual abuse and sexual exploitation of children through less ambiguous and more stringent legal provisions, the Ministry of Women and Child Development championed the introduction of the Protection of Children from Sexual Offences (POCSO) Act, 2012.

The Act defines a child as any person below the age of 18 years and provides protection to all children under the age of 18 years. The Act incorporates child friendly procedures for reporting, recording of evidence, investigation and trial of offences. The media has been barred from disclosing the identity of the child without the permission of the Special Court

Punishments for Offences covered in the Act

1. Sexual Assault on a child Not less than 7 years which may extend to imprisonment for life, and fine.

2. Aggravated Sexual Assault Not less than 10 years which may extend to imprisonment for life, and fine.

3. Sexual Assault i.e. sexual contact

without penetration Not less than 3 years which may extend to 5 years, and fine.

4. Aggravated Sexual Assault by a person in authority Not less than 5 years which may extend to 7 years, and fine (Section 10).

5. Sexual Harassment of the Child 3 years and fine.

6. Use of Child for Pornographic Purposes 5 years and fine and in the event of subsequent conviction, 7 years and fine.

Despite the strict laws currently there are only four organizations in India working on the issue in a determined manner:

1. **ARPAN**

2. **SNEHA**

3. **SAVE THE CHILDREN**

4. **BACHPAN BACHAO ANDOLAN**

At the end I would just say that let's join together and create a world where our children are safe from violence and exploitation within homes and outside.

We cannot afford to wait any longer. It is time we invest in for children and provide solutions on the ground as if we are too afraid to talk about Child sexual abuse before it happens. We may only get to talk about it after it happens.



With Best Wishes to
Kerala in Mumbai
on its 8th Anniversary

K Vijayakumar
Director,
Host Group of Companies
Mulund

SPIRITUAL INDIA GOES GLOBAL



Parur S. Ganesan

■ In recent times, Indian Diaspora numbering 25 million spread over 130 countries world wide feel elated that they have globally shown their mettle and are excelling in modern

world's hi-tech areas. India, as one time used to be described, is no more a land of snake charmers, rope walkers and naked sadhus - we are now recognized as a tradition bound and spiritually strong, yet progressive and intelligent race all over the world.

The growth story of Hindu spirituality in the West in the recent past is indeed mind boggling. To the directionless youth of the West, the Hindu spirituality has become a beacon showing the right path for growth, inner peace and bliss.

Yoga is as old as India's Puranic era- Veda Vyasa (3100BC) who composed Srimad Bhagawatham has elaborated on Yoga, through the mouth of Lord Krishna to his peer Uddhava covering the details of postures, practices and also the various types of Yoga. (Part 11, Chapter 13). Patanjali-400 AD- whose name is now linked with Yoga, ("YOGA SUTRA") only codified it later. Patanjali's code however, remained in the archives, until Swamy Vivekananda revived it in 19th Century. Recently in September 2014, after Narendra Modi, India's Prime Minister made an emotional presentation and advocacy of Yoga in the UN General assembly it has aroused universal curiosity. The internationalization of Yoga and people finding solace in Yoga all over the world- America being in the lead has become an established fact.

The ISHA Yoga Centre originally established in Velliangiri, a village near Coimbatore in 1993 by Sadhguru Jaggi Vasudev has now 250 Yoga centres with seven million volunteers world wide. ISHA Institute of Inner Science in Tennessee, South USA spread over a 1300 acre land has also teaching centres in 35 cities around USA and Canada in addition to African countries, China and Afghanistan. Sivananda Yoga Vedanta Centres world wide founded in 1965 has presently 11 ashrams, 20 centres and many affiliated centres spread over different continents... It has in addition a trained



Maharshi-Patanjali

cadre of 40,000 Yoga teachers spread across USA, Canada, Brazil, Europe and China..

On 21st June 2016 on the International Yoga Day, the Dubai Government sponsored an event in which 25000 people participated in group meditation session. A residential Yoga centre in Athens set up by Swamy Sivamurthy Saraswathy (originally from Bihar) has large number of active members from different parts of Europe. In London, The Indian High Commission UK, in association with the Indian Tourism department is planning a Yoga Conglomeration in Trafalgar Square.

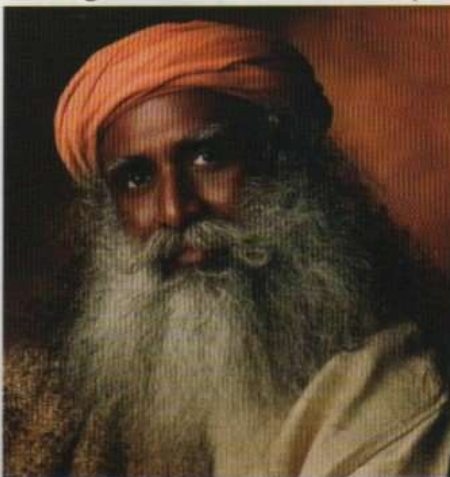
Parama Hansa Yogananda (1893-1952) famous for his book "Autobiography of a Yogi" conducted a cross country tour of USA in 1920 and introduced the Westerners to concepts and practices of "Kriya Yoga.", before he made Los Angeles his home in 1925 and set up his

ashram... It is interesting to note that Yoga has now gone beyond the boundaries of Hinduism and has assumed the status of a proven means to inner peace and spiritual well being..

The awe inspiring number of Hindu Temples and spiritual centres which have come up in different parts of the world, dotting important cities all through in UK, USA, Australia, Singapore, Malaysia and even Russia clearly establishes India's spiritual hegemony globally. The success stories in promoting Hindu philosophy and spirituality. By dedicated organizations like the ISKCON centres, Chinmaya Mission centres, Ramakrishna Ashrams, the Brahma Kumaris set up, ISHA Yogi Centres, TM centres and the hundreds of yoga ashrams speak in volumes the involvement of Indians in promoting Hindu faith and culture globally...

India's history dates back to at least 10,000 years with an equally deep rooted philosophy, rightly described by former President Dr.Radhakrishnan " the civilization of India is an effort to embody philosophical wisdom of social life" Hinduism is the oldest and strongest religion in the world.- its principles and practices are several million years old. Conveying the spiritual experiences of saints which are direct and infallible, coming as they do directly. India is the cultural hub of the world- a culture essentially religious and spiritualistic.

It was not long before that it used to be said with certain sarcasm that India's contribution to humanity is "zero". A little dive into Indian mythology and puranas



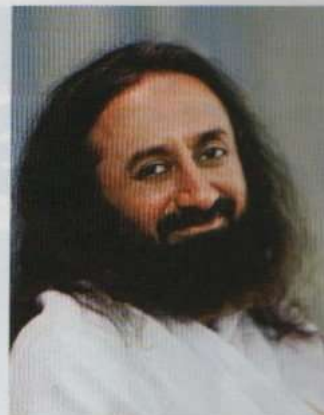
Sadhguru Jaggi Vasudev



Maharishi Mahesh Yogi



Paramhansa Yogananda



Sri Sri Ravi Shankar



Rajneesh Osho

reveal that India's contribution is not confined to zero alone. It was all comprehensive. Not just confined to spirituality and religion alone, ancient India also excelled the rest of the world with concepts and innovative technologies like surrogate mothers, love marriage, transplantation of fetus, abortion, air space travel and even on evolution...

"Mera Bharat Mahan" which was coined during the 80's of the 20th century loudly claims that India is not a fly by night nation or an accident of history arising out of a Norman conquest (1106) or a Columbus discovery (1492). It is as old as humanity itself, when God created man with his semblance and intellect. It is a saga of culture and a civilization of millions of years- the story of an intellectual race. The cultural history of India is not just a matter of high tech to high thinking; it is the proud reckoning of a people's amazing story of simple living and high thinking, now spreading world wide...

If ancient India was donned by Rishi Valmiki, followed by Veda Vyasa, Manu, Chanakya, Gautama Buddha and Mahavir, offering spiritual solace, spiritual luminaries continued to dominate India and the flow continues unabatedly.- even now - of course with a global flavour. Tiruvalluvar, Shankaracharya, Ramanujacharya, Madhwacharya, Guru Nanak, Shirdi Sai Baba, Ramakrishna Parama Hansa, Narayana Guru, Arobindo, Vivekananda (the first to go overseas in 1893 with spiritual message leaving behind a spell bound audience in Chicago) Ramana Maharshi, Bhakti Vedanta Swamy Prabhudasa (founder of ISKCON), Swamy Chinmayananda, Maharishi Mahesh Yogi, Rajneesh Osho, Sivananda Saraswathi, Satya Sai Baba of Puttaparthi, Sri Sri Ravi Shankar (Art of Living fame), Mata Anandamayi (Amma to all), and so on offer peace of mind and solace to the Western, Middle East and the Eastern continents. Albanian born Saint

Teresa got her spiritual kick only after she relocated herself to India at the age of 18. Western tourists seeking peace and solace visiting India are regularly seen spending months together in some of the locations linked with spiritualists, such as Pondicherry, Tiruvannamalai, Kolkatta, Shirdi, Rishikesh, Quilon, Coimbatore, Pune and so on.... The flow of Indian spirituality has been perennial through several millions of years and the fountain of Hindu wisdom even now continues to spout on humanity, world wide perhaps with added force.

ISKCON (International Society for Krishna Consciousness) was established in New York in 1965 by its founder Bhakti Vedanta Swamy Prabhudasa (1896-1977). He has to his credit initiating, converting and putting on track the mind set of hippies, addicted to drugs and stay high, who found in the movement of Krishna Consciousness great solace and an outlet for their inner worries and unsolved problems. They gave up all their vices, became vegetarians and adopted Vedic culture aptly described by Prabhudasa himself as "from hippies to happiness"! They also became the ambassadors of the faith world wide. Prabhudasa who made his maiden visit to U.S.A on a cargo ship in 1965 has since travelled around the globe 12 times and has set up 108 ISKCON centres world wide. An outstanding achievement of Swamy Prabhudasa was promotion of the study of Hindu scriptures- Bhagavat Gita and Srimad Bhagawatham - and other Vedic literature which he himself translated into English (and later other languages) through which the philosophy became accessible to the foreigners To achieve this he set up The Bhakta Vedanta Book Trust. ISKCON's news agency claims that over half a billion copies of these books have been distributed .Propagation of vegetarianism (distributed as Prasad) and setting up of vegetarian restaurants in addition to 500 temples and centres globally are his further achievements..

With Best Wishes to **Kerala in Mumbai** on its 8th Anniversary



Vijayan Pillai & Family, Mulund

ISKCON's ambit of activities world wide also include (i) Net work of 550 centres. (ii) Management of 50 schools (iii) more than 100 vegetarian restaurants and in addition. (iv) 60 farm communities.

Maharishi Mahesh Yogi (1918-2000) known world wide for his Transcendental Meditation (TM) adopted a number of Beatles and Beach Boys and a number of Celebrities who accepted him as their "guru" that made him famous. In 1992 he expanded his activities and ran continuous campaigns in several countries of Europe, before he shifted his headquarters to Netherlands. He trained over 40,000 TM teachers and taught TM techniques to over five million people through his teaching centres in Canada, USA, UK and Switzerland in addition to Rishikesh in India. For years together Beatles in thousands are found practicing in Mahesh Yogi Ashram in Rishikesh

He has set up the Mahesh University of management (MUM), Vedic City and Peace Palaces in IOWA State. Just a new arrival during the last 20 years this has woven Veda into the very fabric of daily life.

Rajneesh Osho (1931-1990) described by Tom Robbins, the author as the 'most dangerous man after Christ'. had set up his ashram in Pune... Osho came to lime light

when he set up an ashram in 64,000 acre land in Oregan (US) offering a host of spiritual services. But later on ground of violation of immigration laws he was expelled. He resettled in Pune thereafter. Even after his Samadhi, his ashram in Pune continues to be flooded with hordes of foreign spiritual seekers

According to Sri Sri Ravi Shankar who founded the Art of Living (AOL) "Indian spirituality is embraced world wide for its openness and spirit of questioning "The West has always been fascinated by Hinduism- not because of liberal doctrines and tolerant attitudes,, but because of its relevance at any point of life, situation and age. To-day AOL can boast of nearly 370 million members across 150 centres, nearly 1200 centres world wide providing stress management, conflict resolutions and social projects. It also provides a new value system of Universalism as against the narrow nationalism.

Starting her first visit in 1986 to US, Mata Amrutanandamayi (popularly referred as "AMMA ") has since visited Africa, Mauritius, Reunion Islands, and so on. In US her ashrams are spread over in California, IOWA, Michigan, New Mexico, Aksan and world over she has set up ashrams in Kenya, Brazil, Chile and Mexico. She has also her presence in

France and Switzerland which she has visited several times. AYUDH (Amrutha Yuva Dharma Dhara), an international youth movement founded by her in 1985 is active in all countries involving youth to the service of humanity.

Interestingly, Ramakrishna Mission founded by Swamy Vivekananda in 1897 has only 27 centres in the different states of India, while it has 21 centres in different countries of the world!

In 2009 News Week , American Weekly magazine of long standing boldly published an article with the caption "We are all Hindus now" amplifying that Americans were starting to think more like the Hindus. Hindu American Foundation, a Hindu advocacy group, is doing considerable job in propagating Hindu values and philosophy in US.

The various Hindu religious orders and Indian spiritual leaders in recent years have assumed global roles conducting regular discourses in different parts of the world. Notable among them are Sadhguru Jaggi Vasudev, Chinmayananda, Rajneesh, and Mata Anandamayi. As if by coincidence Chinmayananda addressed the Parliament of Religions in Chicago in 1993, exactly 100 years after Swamy Vivekananda, who made his historic speech in 1893. ■

With best compliments and-Grand-Success-of-8th-Anniversary-of-Kerala-In-Mumbai-

NICE PRINTING INKS & COATINGS

Mfrs. of Flexographic & Rotogravure Printing Inks




JOHNSON G THERATTIL
 Member – State Level Consultative Committee
 of F.C.I. Govt. of India
 Union Ministry of Consumer Affairs, Food &
 Public Distribution
 Gen. Secretary
 Pradyashil Karuna Manav Abhiyan
 Maharashtra – Human Rights
 Member - Samaj Samvay Samitee- MRCC
 Chairman-KCA-Co-op-Credit-Society-Ltd.

ALICE JOHNSON THERATTIL
 Member – Maharashtra State Consumer Protection
 Council, Govt. of Maharashtra
 Ex-Mumbai Municipal Corporator
 President – Dr. Babasaheb Ambedkar Social Forum
 Maharashtra Rajya as Mumbai Shahar Mahila Aaghadi
 Mumbai Pradesh Congress Committee – Niradhar
 Nirashrit Vakti Mahila
 Gen. Secretary
 Maharashtra Pradesh Congress Mahila Committee
 & Observer Vasai Virar District

BLOCKCHAIN TECHNOLOGY



Anieshkumar

■ I must say that hardly a day passes without a mail or a WhatsApp message or a stray discussion with peers in the industry about how banks globally are seeking to use

blockchain technology to transform some of their business of their business.

Blockchain is a digitized, decentralized, incorruptible public ledger connected to various nodes which can be programmed to record not just financial transactions but virtually everything of economic value. These transactions grow as 'completed' blocks and are recorded and added one on the top of the other in chronological order, allowing participants to keep track of their transactions without central record keeping. The blocks, that I mentioned, are added through cryptography, ensuring that they remain. You can also call block chain as collection of validated pieces of information, blocks, linked to the others by adding the newest blocks to the existing chain.

Let me explain this in simple words. Imagine a XL spread sheet that is duplicated thousands of times across a network of computers, which is designed to regularly record and update transactions on this spreadsheet. The beauty of this is, it is incorruptible and cannot be controlled by any single entity, and has no single point of failure. And, it serves as a dashboard view of data to any vested party, at much lower costs and several times better accuracy! I hope this gives you a clear picture of Block chain.

....and how is this going to impact financial services.

Basically financial services is a business based on trust, efficiency and transparency, Blockchain will improve all the three factors. One example, I can think of, banks hope to execute financial transactions instantaneously across the global private network, which will speed up things dramatically, improve pricing efficiency and eliminate additional pay outs. This means that Blockchain technology will

also eliminate third parties and also lower transaction costs. This will cause transformation in not only financial services but also in many other industries- which eventually will add up to the efficiency factor. Blockchain will also change the current the back-office handling of transactions in a big way.

There are fears in certain quarters that this efficiency is going to reduce jobs. Well, I think we had same fears when computers were being introduced in banking, I am sure you recall the anti-computerization strike by employees union many a couple of decades ago ...but then it changed nothing. In this case, I sense that some mundane jobs may go away but other superior jobs may surface.

Do you think people will adopt this technology, particularly in country like India?

Didn't we have the same debate when internet came into being? Block chain, or distributed ledger technology, simply called DLT, I think will soon give rise to a new internet era but even more disruptive and transformative than what internet did. Despite these growing claims about block chain's disruptive and revolutionary potential, many bank executives still question - and some are trying to find out the exact benefits their organizations can get from DLT in the near or medium term.

The primary use and even the values of the people using new technologies tend to change drastically as these technologies mature. We have seen this in the last decade, and this is equally true for blockchain technology. Putting blockchain to use for real-world transactions are likely not that far off. If working groups' tests are successful, firms could be using it to transact real value as early as the end of this year and we could see widespread industry application within the next few years.

Have any of the banks ventured in to blockchain?

Globally, there are many who have made a beginning because they believe that blockchain technology will reshape the banking industry's future- it will be transformative and will significantly

impact markets. Over 50 major financial institutions are involved with collaborative blockchain startups, and many are investing in the technology on their own as well. NASDAQ is working with private companies such as Chain to use the Blockchain to issue and transfer the equity shares of closely held companies on the exchange's private marketplace.

A 47-member consortium of Japanese banks is planning to use block chain offer cheaper, real-time money transfers and international payments to its customers. The Monetary Authority of Singapore last March announced the successful conclusion of the proof-of-concept project to conduct domestic inter-bank payments using this technology. A similar percentage also expects their organizations to begin using DLT before 2020.

Reserve Bank of India has successfully tested blockchain technology for trade application. IDRBT has suggested that India could use blockchain as the basis for a digitization of the rupee which means that some work is going on around this. SBI has been leading an initiative toward a collaborative effort across the banking industry- under a common roof, 'Bank chain' to develop block chain solutions in finance ICICI bank late last year had successfully executed transactions in international trade finance and remittance using blockchain technology in partnership with Emirates NBD, they also had announced its plans to develop a Stellar-based blockchain application for transactions within closed groups. Axis Bank and Yes Bank have tied up with distributed financial technology company Ripple to offer instant cross-border remittances using blockchain technology Yes Bank. Earlier this year, Kotak is completed the PoC (proof of concept) for end-to-end trade finance transaction for one of its clients, and are contemplating to roll out this technology for all customers. There are other banks too, but these are few banks that come to my mind.

What do you think are the benefits of block-chain for banking?

I can quote from what I had read a month ago, it was report by Accenture

and benchmarking firm McLagan on this subject, I mean the benefits. They had studied data of eight of the world's largest investment banks, to understand the potential benefits, and found that it could save these banks \$8 to \$12 billion annually and cut their operational costs by 30% per year on average. And, by any terms this is a remarkable savings. They found that the maximum saving would be on Reporting which was close to 70% on because of more streamlined and optimized data quality, transparency, and internal controls. 50% on central operations, especially on KYCV and client on boarding! 50 % on business operations, like settlement and clearing and reconciliation processes. And, 30% to 50% on due to improved transparency and auditability of financial transactions by reducing time spent on administrative tasks, freeing up human compliance staff, and automate some humans' positions altogether, reducing staff costs. It is expected that this technology will cut costs by \$20 billion annually by 2022, in settlement, regulatory and cross-border payment costs which is remarkable.

Time frame for block chain for adoption

I cannot assign a definite time frame. The trend is still at a nascent stage, but companies have quickly started adopting blockchain technologies. If you look around you will find all the industries thinking of a blockchain adoption. There are several banks which have been testing Trade Finance, Cross-border Payments, Bill Discounting, Supply chain financing, Loyalty and Digital Identity areas on block chain. A lot of industry segments are pursuing individual block chain strategies. Someone like IBM is establishing itself as a blockchain technology partner for banks. I think it was last year, they partnered Mahindra Finance to develop blockchain solutions for supply chain finance and they did help Yes Bank implement a blockchain nodal solution for an automated vendor financing trial. All these only go to say that the blockchain adoption is accelerating.

What are the challenges that you see in implementing or adopting to this technology?

There are bound to be challenges. I can tell you a few that we can think of.

A while ago Infosys conducted a survey of banks around the world to understand their views on the future of blockchain. The findings highlighted the challenges banks faced in implementing this technology. Not having the right ecosystem, and integrating with it, were their top challenges. This will be lead slow adoption of block chain by Indian banks. While the regulatory attitude to DLT is encouraging and forward-thinking, the regulations around this are yet to be built. Collaboration between all the players is a must it takes time to build this mind set, remember that this network will also include competitors. Awareness is another issue; block chain must ultimately benefit the clients by making their transactions faster, cheaper, secure and highly transparent. Identifying the right platform, vendor,

and partner could also be a challenge. Security related issues and Integration challenges will start to emerge. Creating this awareness could also be a challenge. Some say cost savings are dubious, a few others feel that this may create too much uncertainty for market participants, especially during time of high volatility and couple others speak of performance, since real-world implementations of block chain are few, all this remains to be seen. Challenges will be there, how these will be surmounted will be the question ...which only time can tell. But what I am relatively confident is that Block chain will stay! ■

NOTE: The views expressed herein are the personal opinion of the individual and not that of the organization that he works for.

With best Compliments to

Kerala in Mumbai

on 8th Anniversary

From :



GOPAKUMAR NAIR ASSOCIATES

IPR CONSULTANTS & CORPORATE ADVISORS
(Patents, Trademarks, Designs, Copyrights, Geographical Indications)

"Shivmangal", 3rd Floor, Next to Big Bazaar,
Akurli Road, Kandivli (East), Mumbai 400101.

Email : gopanair@gnaipr.net / gnanlex@gnaipr.com

Telephone : 91-22-40895454 / 28872058 / 28850805

Mobile : Dr. Gopakumar G. Nair (9821152272) /

Mr. Sajeekumar S. Nair (9869011185)

Fax : 91-22-28462455

Website : www.gnaipr.com

Will Reservation Stay?

Ashwati

Don't worry, reservation policy is here to stay! There are many aspects in India such as certain things one does not like to persist with but very difficult to get rid of. Reservation is one such thing. When India got independence, the cold war was on. The entire set of nations were divided between two groups of United States of America and Union of Soviet Socialist Republic. When USA was struggling to maintain its status as a progressive democratic republic, USSR was bent on retaining its governing system under the Marxian fist. Though the leaders of the latter were declaring that the labourers and farmers were ruling their socialist country there were no trace of democracy. Then India and the Nehruvian government were telling the world that India might remain poor but it would not go against democracy. When Churchill asked Gandhiji how an independent India would survive, the latter candidly replied that India wouldn't mind dying of starvation but every Indian would like to have its last breath in a free India.

In our discussion, we pointed out that Gandhiji was initially against providing reservation on caste basis but the insistence of reservation by Ambedkar made him somewhat surrender to it. Many colleagues of Nehru were supportive of reservation on the basis of caste system though Nehru was against it. His idea was to introduce free education in every corner of India so that no child would be deprived of education. Free schools for the children of scheduled castes and tribes where meals, clothes, accomodation and other essential items were provided was started. The teachers were staying in the school premises itself. I still remember a male teacher belonging to the Namboodiri caste staying in a building in our town looking after about 30 children belonging to SC/ST. When Vinoba Bhave brought in Sarvodaya movement, he asked his followers to be

volunteers for such an arrangement and many came forward. However with the formation of Kerala such schools gradually disappeared.

There were arguments for and against the reservation system from the very beginning. People belonging to the scheduled caste and scheduled tribes were suppressed for more than 3,000 years and as a result a large section of the population remained poor and illiterate. India always followed a peaceful existence. When there was plenty of land available for the asking and land was remaining without any partition or fencing, anybody could utilise for farming. Rich people believed in charity and if poor people approached the rich, food was made available to them. The nature of job determined the degree of education and as such only those who were involved in administration and trading went for education. Even then, it was free. If we delve into the history and our epics, we find students went to the homes of the teachers and learnt under them while helping the family of teacher to gather food and other items for all of them. Sometimes teachers went to the place of the rich and stayed with them or the children went to the Guru's residence for learning. The needs of the Guru were met by the rich people from time to time. Those days the needs were rare (just roti, kapada and makkan) and most of the people were content. The entire land was belonging to the ruler and he could allot it to the needy. There were stories that in Travancore, the punishment for severe crimes was granting of government land to the accused so that he had to toil to pay the taxes.

Problems started when people wanted to leave their traditional jobs and seek employment elsewhere. There was nothing wrong in this shifting but it was brought in without much preparation. Modernisation brought drastic changes and people needed money to get the modern things. Barter system came to an end. The so called rich people were also victims of this trend. Many ambitious young men ran away to towns and cities in

search of jobs and the really qualified ones found employment and experience. Many came up in life. A mere Std VII student from Malabar left home and made a living. Ultimately he served the Government of India as its Secretary of Home Affairs (V P Menon). If we look around, we might see several such people even today.

Nehru government yielded to the pressure from others and brought in the system reservation in education and employment for ten years and when the progress was found wanting, extended the period for another ten years. These changes were explained earlier. Now extensions after extensions, the nation has reached a stage where the reservation would continue till the notified classes volunteered to refuse it. We are sure such a stage would never come in India. Reservation zindabad!

The system of reservation is taken as an exemption to the certain provisions of the Indian constitution. It goes tantamount to the provision that all Indians are equal in all respects. The biggest blunder that was committed was that instead of keeping it for the poor, we kept it for certain people on the basis of their caste.

The progress of a country depends on the hard work of its people. If all people are treated equal without considering their capability or willingness to work that too quality work, the progress would become regression. The US government warned our earlier leaders against this practice cautioning them with their own experience but those warnings were ignored. While original races (Red Indians) were given free facilities throughout their life, they practically became lazy, doing nothing for a living, in the bargain they are even losing their capacity for procreation. After the civil war, a similar facility was introduced for the Negros, brought to the US as slavery decades ago. When the Slavery was abolished, these people had nowhere to go and their condition was similar to the situation found in India soon after independence. However their subsistence

allowance was restricted to a mere three days ration. Thus they were compelled to upgrade their capabilities and make a living. A similar situation arose when many African nations became free from foreign rule. The leaders who led the masses by promising them that once their country became free, the poor would be looked after by the government. The people blindly believed the leaders and thus caused a regressive growth to their country. Now slowly they are waking up to the situation and trying to redeem the situation but in bargain lost valuable time.

There is a saying in English: Don't give them fish but teach them fishing. This is applicable to every country that strives to be progressive. Nothing comes free but a heavy price is to be paid for progress.

When Rahul Gandhi, then a mere MP but the only son of the President of Indian National Congress tore the draft bill for Right to Food under public gazing, it not only created a fuzz among the people but put a negative pressure on the Prime Minister Manmohan Singh, who virtually abdicated his initiative for a better India.

Reservation in India

The system of reservation in India comprises a series of affirmative action measures, such as reserving access to seats in the various legislatures, to government jobs, and to enrolment in higher educational institutions. The societal inequality in India is represented by the grossly inadequate representation of Scheduled Castes, Scheduled Tribes and Other Backward Castes in employment and education due to historic, societal and cultural reasons. The reservation nourishes the historically disadvantaged castes and tribes, listed as Scheduled Castes and Scheduled Tribes by the Government of India. The reservation is undertaken to address the historic oppression, inequality and discrimination faced by those communities and to give these communities a place. It is intended to realize the promise of equality enshrined in the Constitution. However, there has been a serious debate about reservation.

For centuries and even after independence, there was untouchability against scheduled castes and scheduled tribes in India and under Article 17, this aspect is prohibited. Constitution obligates the states to make special provision for the betterment of

these sections of the people. Therefore this provision should not be treated as discriminatory as it would encourage caste discrimination and caste based politics. Later this provision was expanded to include a special category of Other Backward Classes (OBC). Consideration has also been given to economically backward within the community itself in providing reservations.

The primary objective of the present-day Indian reservation system is to enhance the social and educational status of underprivileged communities and thus improve their lives.

India's affirmative action programme was launched in 1950 and is the oldest such programme in the world.

A common form of caste discrimination in India was the practice of untouchability. SCs were the primary targets of the practice, which was outlawed by the new Constitution of India.

In 1954, the Ministry of Education suggested that 20 per cent of places should be reserved for the SCs and STs in educational institutions with a provision to relax minimum qualifying marks for admission by 5 per cent wherever required. In 1982, it was specified that 15 per cent and 7.5 per cent of vacancies in public sector and government-aided educational institutes should be reserved for the SC and ST candidates, respectively.

The Supreme Court of India ruled in

1992 that reservations could not exceed 50 per cent, anything above which it judged would violate equal access as guaranteed by the Constitution. It thus put a cap on reservations. However, there are state laws that exceed this 50 per cent limit and these are under litigation in the Supreme Court. For example, in the State of Tamil Nadu the caste-based reservation stands at 69 per cent and applies to about 87 per cent of the population.

Reservation in elected bodies

In parliament, caste and tribe based reservations are provided to make it more representative. Today, out of 543 seats in India's parliament, 84 (15.47%) are reserved for SC/Dalits and 47 (8.66%) for ST/Tribes. Allocation of seats for Scheduled Castes and Tribes in the Lok Sabha are made on the basis of proportion of Scheduled Castes and Tribes in the State concerned to that of the total population.

A similar percentage of exclusive seats has been provided for members of designated castes and tribes in each state legislature. Local self-governments have caste, tribe and gender based reservation system in place.

Reservation in employment

A fixed percentage of India's government and public sector jobs are made exclusive for categories of people largely based on their caste or tribe.

The 1992 Supreme Court said that reservations in job promotions are

With Best Wishes to **Kerala in Mumbai**
on its 8th Anniversary



K G Vallabhan & Family, Bhandup

"unconstitutional" but allowed its continuation for five years. In 1995, the 77th amendment to the Constitution was made to amend Article 16 before the five-year period expired to continue with reservations for SC/STs in promotions. It was further modified through the 85th amendment to give the benefit of *consequential seniority* to SC/ST candidates promoted by reservation.

The 81st amendment was made to the Constitution to permit the government to treat the backlog of reserved vacancies as a separate and distinct group, to which the ceiling of 50 per cent did not apply. The 82nd amendment inserted a provision in Article 335 to enable states to give concessions to SC/ST candidates in promotion.

The validity of all the above four amendments was challenged in the Supreme Court through various petitions clubbed together mainly on the ground that these amendments altered the Basic Structure of the Constitution. In 2006, the Supreme Court upheld the amendments but stipulated that the concerned state will have to show, in each case, the existence of "compelling reasons" which include "backwardness", "inadequacy of

representation" and overall "administrative efficiency before making provisions for reservation. The court further held that these provisions are merely enabling provisions. If a state government wishes to make provisions for reservation to SC/STs in promotion, the state has to collect quantifiable data showing backwardness of the class and inadequacy of representation of that class.

In 2007, the Government of Uttar Pradesh introduced reservation in job promotions. However, citing the Supreme Court decision, the policy was ruled to be unconstitutional by the Allahabad High Court in 2011. The decision was challenged in the Supreme Court, which upheld it in 2012 by rejecting the government's argument because it failed to furnish sufficient valid data to justify the move to promote employees on caste basis.

Reservation in education

In India scholarships or student aid is available for SCs, STs, BCs, OBCs, women, Muslims, and other minorities. Only about 0.6% of scholarships or student aid in India is based on merit,

given the grossly inadequate representation of above mentioned categories in employment and education due to historic, societal and cultural reasons.

The University Grants Commission (UGC) provides financial assistance to universities for the establishment of Special Cells for SC/STs. The cells help universities implement the reservation policy in student admission and staff recruitment processes for teaching and non-teaching jobs. They also help the SC/ST categories integrate with the university community and help remove the difficulties SC/ST individuals may have experienced.

Beneficiary Groups

The quota system sets aside a proportion of all possible positions for members of a specific group. Those not belonging to the designated communities can compete only for the remaining positions, while members of the designated communities can compete for either reserved or open position.

Seats are reserved for people under the following criteria:

Murali Mattummal

Extra ordinary upcoming film producer from Navi Mumbai.
Flying high with laurels and awards.

AEDAN (Garden of Desire), A kaleidoscope of characters creating visions of love and death. Stories within stories, which unfolds as the game...

Malayalam Feature Film, produced by Murali Mattummal and directed Sanju Surendran,

selected in FIPRESCI Puraskar (best Malayalam movie), Best Debut Director, both in International Film Festival of Kerala (IFFK).

PATHIRAKALAM (Nocturnal Times) - Malayalam Feature Film, Directed by Priyanandanan selected in, Kolkata International Film Festival with Nominations, Serinty Pit Art Festival in Goa, Jaipur International Film Festival, Pune International Film Festival, Aurangabad International Film Festival.

Short Films producer :

"Lonely Couple FIRST KISS turns into a nightmare" - Hindi Short Film Directed by Shri. Sanjay Mathew selected in, Mumbai Short International Film Festival & Noida International Film Festival



AEDAN
GARDEN OF DESIRE

Directed by : Sanju Surendran Produced by : Murali Mattummal

Written by : S Harish, Sanju Surendran, Screenplay by : Manish Mathew, Story : Sanju Surendran
Production Design : Selen Thomas Perattil, Art Director : Anand K. Varghese, Music : Anand K. Varghese, Sound Design : Guffy Chao Kaur, Sound Mixing : Prasad Thomas
Associate Director : Anand K. Varghese, Executive Producer : Deepa S. Shah, Assistant Producer : Anand K. Varghese, Producer : Sanju Surendran, Creative Consultant : Nisha Raj
Director of Photography : Sanju Surendran, Editor : Sanju Surendran, Production Office : Sanju Surendran, Production Office : Sanju Surendran, Production Office : Sanju Surendran

A A F FILMS PRODUCTIONS

history until 1947. Is it really fair to expect the backward classes to stand on their feet in 70 years after being abused for 3000 years?

Most Indians do not hate the reservation system. Because, the Indians whom it affects are happy about it, the Indians whom it doesn't affect don't care about it, and those that are affected negatively by it, move on. There have been protests regarding reservations, especially during the UPA government, when the reservations for backwards classes were increased.

Why we don't protest more/strive harder to change the law?

1. We are a developing country, and

as such do not have time for matters that we consider 'trivial'.

2. Though it is a major part of our education, politics, employment opportunity, etc we cannot change it because it affects the political situation in India too drastically.

How does it change the political situation in India?

Indian politicians have more than a tendency to use vote-bank-politics. That is, using communal means to gain votes. Parties send representatives in places where their caste will get them the votes they need. It works on certain psychological principals of Indian society:

1. A person from a lower caste is

likely to say "Yes he will help me." when he is in a poor situation and sees another person from the same/similar caste.

2. People vote for candidates who have 'done' something for them. For example, built houses in places, given electricity, helped get son/daughter educated/a job/loan, etc.

Finally, why not remove it?

As said before, the reservation strategy targets a majority of the people in India, removing it will too. Also remember, the only ones who really care about it are those who are happy about it. What will happen if you demolish the reservation system? The entire population happy about it will turn against you. All the Scheduled castes/tribes and other backward classes will practically revolt against the government, causing practical anarchy. Since no one who has the slightest idea about this wants this to happen, no one wants to remove/removes reservations.

India did not witness civil war

If you see in USA, the lower races were always demanding in nature. Always there was clash between communities. This triggers civil war in Europe and USA. But in India we have never heard any civil war due to caste conflicts. It is only due to lower caste people did not have a complaining nature or maybe they were trained like that in the name of Prarabdha, Karma, hell, Svadharma, God etc. They were accepting in nature - so there was no civil war. This is analysed nicely by Prof. Dipankar Gupta, JNU. So reservation helped to boost the self-confidence of Dalits.

When we see things from a smaller perspective reservation may feel like a social evil. India is made of more than lakhs of small villages whose disposable income is still less. The backward community of most such villages deserve chance to get high quality education regardless of their financial capabilities.

The legal system of our country claims that "Even if a hundred guilty escapes, not even a single innocent should be punished".

India will have a reservation system, until the caste system exist in the legal system as well as in our minds. ■

JK Cement LTD.

Cementing the Nation SINCE 1974

Building solid structures is one thing. Building solid relationships is quite another. For over four decades, JK Cement Limited has been strengthening the foundations of trust with its customers, channel partners and stakeholders, by delivering value even beyond their expectations. Living up to the high standards of its parent group - JK Organisation.



OUR UNITS JK Cement Works, Nimbahera | JK Cement Works, Mangrol | JK Cement Works, Gotan
JK Cement Works, Mudhol | JK Cement Works, Jharli | JK White Cement Works, Gotan
JK White, Katni | JK Cement Works (Fujairah) FZC

Central Marketing Office: India (White Cement & Grey Cement): New Delhi | UAE Operations: Dubai
Corporate & Registered Office: JK Cement Ltd., Kamla Tower, Kanpur-208001, Uttar Pradesh.
Tel.: 0512 2371478-81, Fax: 0512 2399854

Website: www.jkcement.com E-mail: ho.grey@jkcement.com

OUR BRANDS





PREMRAJAN NAMBIAR ACTOR AND BUSINESSMAN

Premrajan Nambiar is a popular actor of the Mumbai Malayalam stage. He also heads Nambiar's Catering & Event Management, one of the most popular wedding planners of Mumbai offering a whole package of conducting a south Indian marriage according to one's needs and desires to the satisfaction of the client.

After a lull now the Mumbai Malayalam stage has shown a revival. There are several Malayalis who are showing a keen interest in staging shows and are involved in directing, producing or acting in Malayalam dramas.

Premrajan is one such Mumbai Malayali with a keen interest in the theatre and has made a mark as a versatile actor on the Malayalam stage.

He has acted in more than 12 dramas in Mumbai and has done more than 25 stage shows. He has recently acted in *Swapnayatra* for Kerala Sangeetha Nataka Academy competition, presented by Bombay Keraleeya Samajam, which was

highly appreciated by the audience.

Premrajan has acted in *Priyamanasam*, first staged in 2010, later eight times in different parts of the city. This was presented by Kalanjali Theatre. He has acted in *Gramayanam*, that was staged in All India Pravasi Nataka Malsaram organised by Kerala Sangeetha Nataka Academy and *Vangog (Ashantiyude chitrakaran)*, a Malayalam play presented for the same competition in 2014. During the period 1982-1990, Premrajan acted in *Gramam*, a Malayalam play directed by the well known Director, the late Anthappan. He has also acted in *Arakkillam* presented by Bombay Keraleeya Samajam, directed by the late Augustine.

Premrajan Nambiar is a native of Thalasserry in Kerala. He migrated to Mumbai in 1975 and started looking for job opportunities after completing his studies in Kerala. He joined Modistone Tyre Company formerly Firestone Tyre Company as a warehouse supervisor. Unfortunately, the company closed



From the recent drama Swapnayatra and Gramayanam

down in 1997. But Premrajan was not disheartened. He wanted to achieve something big in life. He worked hard to lead a successful and fulfilling life. He has achieved excellence in his field through determination and dedication.

In 1997, he started his own catering services which offered first only South Indian traditional food on plantain leaves. They excelled in their services and today have selected menu of Indian cuisines which include North and South Indian, Maharashtrian, Hyderabadi, and North-eastern along with a variety of paans and churans from the Indian streets. All of the food is made with full dedication and affection for the clients which is reflected in the final deliverance.

Slowly and steadily Nambiar, apart from catering, got into undertaking arrangements of wedding and other ceremonies. Apart from food, it offers a whole range of services including serving staff, mineral water, lighting, etc. It has conducted till date more than 800 Malayali wedding ceremonies in Mumbai. Some of his friends call him 'Master of Ceremonies.'

Premrajan's social contacts helped him in the success of the business. He has a friendly and helpful attitude towards all. He always keeps biscuits in car to give to kids on the streets. He is a very active social worker and part of several Malayali associations. He has dressed up as Malabali in various onam celebrations.

In 1982, he joined Bombay Keraleeya Samaj because of his interest to do something for the society. He has been, serving as its Joint Secretary for the last 15 years. He was also associated as Committee member of Nayar Samaj, Dadar and President of the Bombay Keraleeya Samaj Hostel Society Limited, Shivaji Park. He is Founder & Honorary Secretary of Matunga Nair Samskarika Sabha.

Premrajan's wife is Ajitha and is a homemaker. They have two daughters. Their elder daughter, Esha is associated with Cipla in Human Resource Department and younger daughter Ashika is pursuing her Masters degree in Journalism & Mass communication from KC College, Mumbai. The family lives in Sanpada, Navi Mumbai. ■



Premrajan with his family



With Jasveer Kaur and Sudha Chandran

HEART FAILURE

Heat failure (HF) does not mean that the heart has stopped working. It simply means that the heart is not pumping as well as it should.

Certain conditions, such as narrowed arteries in the heart (coronary artery disease) which are not treated in time or high blood pressure, gradually leave the heart too weak or stiff to fill and pump efficiently.

Not all conditions that lead to heart failure can be reversed, but treatments can improve the signs and symptoms of heart failure and can help one live longer. The best way to prevent heart failure is to control conditions that cause heart failure, such as coronary artery disease, high blood pressure, diabetes or obesity.

What are the symptoms of HF?

HF may happen suddenly (acute) or over a period of time (chronic). Some of the symptoms are:

- Shortness of breath (dyspnea) on exertion (walking fast or climbing stairs) or on lying down
- Fatigue and weakness
- Swelling (edema) in your legs, ankles and feet
- Rapid or irregular heartbeat
- Persistent cough or wheezing with white or pink blood-tinged phlegm
- Rapid weight gain from fluid retention
- Sudden, severe shortness of breath and coughing up pink, foamy mucus
- Chest pain if the heart failure is caused by a heart attack

What happens when the heart 'fails'?

In a healthy heart, the ejection fraction is 50 percent or higher meaning that more



Dr Chetan Bhambure

than half of the blood that fills the ventricle is pumped out with each beat.

HF develops after other conditions have damaged the heart. The ventricles stretch (dilate) to the point that the heart can't pump blood efficiently throughout the body. The blood backs up into the liver, abdomen, lower extremities and lungs causing congestion.

It can also occur if the heart becomes too stiff from conditions such as high blood pressure.

What are the risk factors for HF?

Risk factors include:

- High blood pressure
- Coronary artery disease
- Heart attack
- Diabetes
- Certain medications

How is HF diagnosed?

To diagnose heart failure, we take a careful medical history and perform a physical examination. The presence of risk factors, such as high blood pressure, coronary artery disease or diabetes need to be checked.

■ **Blood tests.** It is important to check the kidney, liver and thyroid function and to look for indicators of other diseases that affect the heart. A blood test to check for a chemical called N-terminal pro-B-type natriuretic peptide (NT-proBNP) also helps in diagnosing heart failure.

■ **Chest X-ray.**

■ **Electrocardiogram (ECG).**

■ **Echocardiogram.** The most important test for HF, it tells the size of the heart, how much is it pumping (the ejection fraction or LVEF) and the status of the valves.

■ **Coronary angiogram.**

Treatment of HF

Heart failure is a chronic disease needing lifelong management. However, with treatment, signs and symptoms of heart failure can improve, and the heart sometimes becomes stronger. Treatment helps prolong and reduces the chances of sudden death.

Surgery and medical devices

■ **Angioplasty or coronary bypass surgery.**

■ **Implantable cardioverter-defibrillators (ICDs)**

■ **Cardiac resynchronization therapy (CRT), or biventricular pacing.**

■ **Heart transplant.** Some people have such severe heart failure that surgery or medications don't help. They may need to have their diseased heart replaced with a healthy donor heart.

Heart transplants can dramatically improve the survival and quality of life of some people with severe heart failure.

However, candidates for transplantation often have to wait a long time before a suitable donor heart is found. Some transplant candidates improve during this waiting period through drug treatment or device therapy and can be removed from the transplant waiting list.

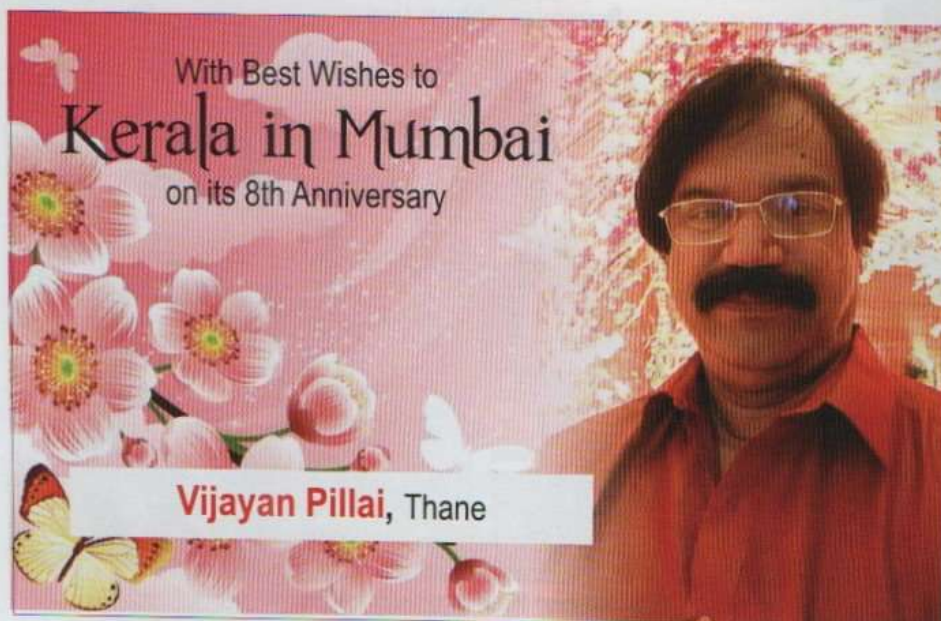
Non-pharmacological treatment of HF: what should the patient do?

Restriction of salt intake, restriction of fluid intake and gradual and graded exercise go a long way in reducing the stress on the heart and in turn prolonging life.

Eat healthy, sleep well and stop smoking.

Remember HF may not be reversible. But it is preventable and treatable.

Article by: Dr Chetan Bhambure
MD (Medicine), DNB (Cardiology),
FSCAI (USA)
Consultant-Cardiology
For Appointments- 8108181044



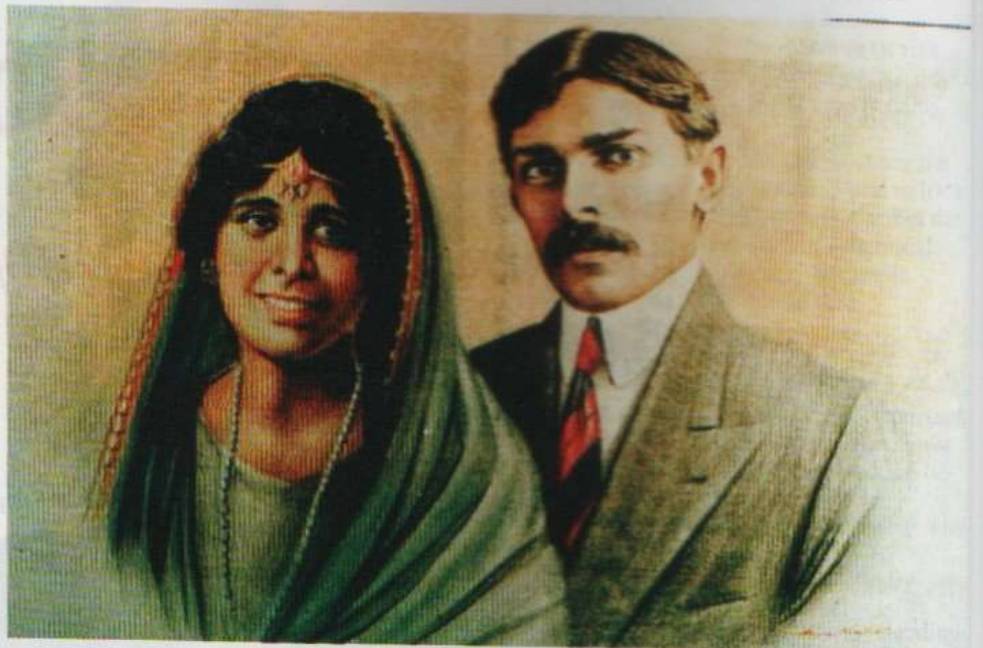
Vijayan Pillai, Thane

LOVE JIHAD

- Satyanath

Whoever coined this phrase 'Love Jihad' has done an excellent christening ceremony reflecting two words having not only conflicting meanings but also a nuptial of two cultures. A few decades ago when a man and a woman belonging two different religions (and also different castes), it was named mixed marriages. Slowly the conjugality started to mean differently. The male has to be from the minority religion while the female from the majority religion. Nevertheless, the initial opposition used to dissolve if the marriage worked normally. Problem started when the female has to convert to the religion of the male, the public starting suspecting a hidden conspiracy behind the marriage. They feared that the marriage was meant to boost the population of the minority religion so that gradually they can demand new rights and privileges and reduce the present majority into a minority over a period of time. Every call of the leaders of the minority religion reinforced their suspicion and fears.

India by its very nature is a secular country and never discouraged mixed marriages. When there were no religions, the classification was based on the environment, occupation and societal behaviour. Our ancient epics point out the existence of such exigencies. Rishyshrunga, a brahmin, marrying a Kshtriya girl, Shanta, Ravana being the son of saint Vishravas and Kaikesi, a low caste woman, Kunti having children from different entities of different castes etc point out to this phenomenon. Subsequently, a king could marry a woman of any caste provided he also married from the other three castes. As the time passed, number of castes increased and slowly new religions came into existence. Yet people belonging to any religion originated in India could marry without creating much ado. When powerful aggressors came to India and subjugated the people of India, the peace loving Indians could do nothing for protection and they were compelled to close their eyes. Initially Muslim and later Christian aggressors came to India and aggressors gradually merged with the Indian population. Problems started when Indians were compulsorily converted to their religion either by coercion, charity, cajolery or torture. The



Jinnah and Rattanbai

third type is now used to attract the females from the majority religion to the minority by offering them money or other gifts, helping them when they are in dire needs or by intellectual blackmailing. When women of marriageable age are offered financial help or a better future through marriage, they fall prey especially if they are from low income group. A mirage is always there but the victim would never realise it.

Romeo Jihad in South India

Now Love Jihad is also known as Romeo Jihad in which the Romeo is always from the minority religion and permanent Jihad is offered to the partner. The female from the major religion is offered riches and better future. She will be tutored or coerced to convert to the religion of the men so that she could marry him in accordance to the rituals of that religion. Once the heat of romance is cooled, she is offered totally unexpected options. She may be sent abroad with or without her husband and offered to other men to meet their physical needs and the male offspring would be trained to fight to the cause of the religion while the female children would be brought up to serve sex slaves.

Love Jihad, as it is known today in Indian context, is defined as an activity under which young Muslim men and boys target young girls belonging to non-Muslim communities for conversion to

Islam by feigning love. The origin of the word is unknown but attributed to the far-right groups. There is no official evidence supporting these claims. The concept rose to national attention in India in 2009 with alleged conversions in Kerala and Mangalore.

In November 2009, DGP Jacob Punnoose stated there was no organisation whose members lured girls by feigning love with the intention of converting. He told the Kerala High Court that 3 out of 18 reports he received expressed some doubts about the tendency. However, in absence of solid proof the investigations were still continuing. In December 2009, Justice K T Sankaran who refused to accept Punnoose's report concluded from a case diary that there were indications of forceful conversions and stated it was clear from police reports there was a 'concerted effort' to convert women with 'blessings of some outfits'. The court while hearing bail plea of two accused in 'love jihad' cases stated that there had been 3,000-4,000 such conversions in past four years. The Kerala High Court in December 2009 stayed investigations in the case, granting relief to the two accused though it criticised police investigations. The investigation was closed by Justice M Sasidharan Nambiar following Punnoose's statements that no conclusive evidence could be found for existence of 'love jihad'.

Karnataka government stated in 2010 that although a large number of women had converted to Islam, there was no organized attempt to convince them to do so. In 2012, after two years of investigation into the alleged *love jihad*, Kerala Police declared it as a 'campaign with no substance'. Subsequently, a case was initiated against the website where fake posters of Muslim organisations offering money to Muslim youths for luring and trapping women were found. Uttar Pradesh Police in September 2014 found no evidence of attempted or forced conversion in five of six reported cases" of *love jihad* reported to them in past three months. Police said sporadic cases of trickery by unscrupulous men are not evidence of a broader conspiracy.

In 2017, after the Kerala High Court ruled that a marriage of a Hindu woman to a Muslim man was invalid on the basis of *love jihad*, and an appeal was filed in the Supreme Court of India by the Muslim husband where court, based on the 'unbiased and independent' evidence requested by the court from NIA (National Investigation Agency), instructed NIA to investigate all similar cases for establishing the pattern of *love jihad*. It allowed NIA to explore all similar suspicious incidences to find whether banned organisations, such as SIMI, are preying on vulnerable Hindu women to recruit them as terrorists. NIA had earlier submitted before the court that the case wasn't an 'isolated' incident and it had detected a pattern emerging in the state, stating that another case involved the same people who acted as instigators.

The concept first rose to national attention in India in 2009, with claims of widespread conversions in Kerala and Mangalore, but claims have subsequen-



M Hidayatullah

tly spread throughout India and beyond, into Pakistan and the United Kingdom. With waves of publicity in 2009, 2010, 2011 and 2014, the allegations of Love Jihad in India have raised concerns in various Hindu, Sikh and Christian organizations, while Muslim organisations have denied the allegations. The concept has remained a source of political contention and social concern for many, although as of 2014 the idea of an organized Love Jihad was still widely regarded as a conspiracy theory by the Indian mainstream, according to *Reuters*. In August 2017 the NIA stated that it had found a common mentor in some love jihad cases in August 2017. According to a later article in *The Economist*, "Repeated police investigations have failed to find evidence of any organised plan of conversion. Reporters have repeatedly exposed claims of 'love jihad' as at best fevered fantasies and at worst, deliberate election-time inventions. Subsequently, the Supreme Court of India

ordered an NIA probe into the Kerala 'Love Jihad' cases.

The conversions are affected through emotional appeal by feigning love to girls of non-Muslim religions and get them converted to Islam. The Muslim youth is given the task of enticing the girls of other religions.

According to Chicago Times, Love Jihad has roots in the 1947 partition of India. The division of Pakistan in 1971 into Islamic Republic of Pakistan and People's Republic of Bangladesh with the help of India further antagonised Muslims of Pakistan and elsewhere and they were determined to destroy a Hindu India. As of 2014, India is populated with 81% Hindus and 13% Muslims, leaving the rest to other religions. What they seem to forget that like Hindus divided into various castes, Muslims are also divided into caste like divisions like Shias, Sunnis, Bohras etc and each of the see themselves true Muslims. They are also forgetting that Pakistan is striven with clashes with various sections of Muslims now. However these points were not pointed out to the likely converts. It would take time for the new converts to realise their folly but it would then be much late. Since religious conversion is allowed in India, caste conversion is impossible and as such a reconversion to Hinduism would be highly improbable.

Marriages in India

Unlike western world, India has a long tradition of arranged marriages. In this system, the compatibility of the families is given highest importance. It does not mean that the love marriages are forbidden. It was widely accepted that the lives of the couple should go on unhindered after marriage until death part them, though there was no oath taken at the wedding ceremonies.

Marriages between the two partners belonging to different castes and religions did take place in the past and many of them lasted lifelong. In such cases the responsibility of sustaining the marriage solely fell on the individuals involved. Friends and neighbours used to watch the couple intensely to detect any abnormality in their life.

The first inter religious marriage that shook public interest before India attained freedom was that of Mohammed Ali Jinnah and Rattanbai Petit (Maryam Jinnah), daughter of Sir Dinshaw Petit, a wealthy Parsi friend of Jinnah. Though Rattanbai alias Ruttie changed her name to Maryam after converting to Islam, her life style and other practices remained the



same. Before marriage, Jinnah approached Sir Dinshaw Petit to know his views on inter religious marriages and the latter fully endorsed it, thinking that Jinnah was asking the question in connection with his profession, as Jinnah used to take up cases related to women's rights. When Jinnah asked Dinshaw for the hands of his daughter, just 16 years and 24 years younger to Jinnah, he was taken aback. All his efforts to prevent them from getting married to each failed and Ruttie left home and married Jinnah. It was his second marriage. His first wife was his cousin Emibai, 14 years old when he was 16. Emibai died when Jinnah was studying in England. The married life of Jinnah and Ruttie was not pleasant as he had no time for her. Jinnah never liked her moving around in sleeveless blouses and sarees and mingling with people in social circles but she never bothered about his objections. Ruttie died when she was 29 due to ulcer in stomach, leaving behind a daughter Dina. Dina married Neville Wadia a Parsi converted to Christianity, against the wishes of Jinnah.

Former Chief Justice of Supreme Court and Vice President Hidayatullah was married to Pushpa Shah who was Hindu by religion. Their son Arshad Hidayatullah practiced as a Senior Counsel at the Supreme Court of India. Pushpa Shah never converted into Islam. The couple had a peaceful and happy married life.

Another marriage involving divergent religion followers was that Sunil Dutt and Nargis. Nargis was elder to him. Though she converted to Hinduism and adopted a Hindu name Nirmala, she seldom used it and continued practicing Islamic rituals at home. (When this writer called on her in 1979, she was observing fast during the month of Ramzan.) They too had a blissful married life. Their children brought up in Hindu traditions. The Dutt family was never strict about religious practices. Though son Sanjay married thrice (first wife died of illness, second was divorced and the third a Muslim accepted a Hindu name Mannyata after marriage.). Amir Khan, Shahrukh Khan, Saif Ali Khan all married Hindu girls. Some of them got converted to Islam.

There are much more cases but for lack of space, we move on.

The current status

Though the Indian laws do not prescribe any specification except that the girl should be above 18 and boy

should be above 21. Once they attain these ages, they are free to choose their life partner. In 2012, in Uttar Pradesh there was a proposal to eliminate the column for religion. According to Islamic law, a woman can marry only a Muslim. It is found that before or after the marriage, the non-Muslim bride is coerced or persuaded to convert to Islam.

Allegations of Love Jihad first rose to national awareness in September 2009. Love Jihad was initially alleged to be conducted in Kerala and Mangalore in the coastal Karnataka region. According to the Kerala Catholic Bishops Council, by October 2009 up to 4,500 girls in Kerala had been targeted, whereas Hindu Janajagruti Samiti claimed that 30,000 girls had been converted in Karnataka alone. Alleged incidents spread. Sree Narayana Dharma Paripalana general secretary Vellapally Natesan said that there had been reports in Narayaneeya communities of "Love Jihad" attempts. Reports of similar activities have also emerged from Pakistan and the United Kingdom. In 2014, reports have originated from diverse regions, including Bihar, Kanpur, Gwalior and England.

The Sikh Council received reports in 2014 that girls from British Sikh families were becoming victims of Love Jihad. Furthermore, these reports stated that these girls were being exploited by their husbands, some of whom afterwards abandoned them in Pakistan. According to the Takht jathedar, "The Sikh council has rescued some of the victims (girls) and brought them back to their parents."

The fundamentalist Muslim

organizations *Popular Front of India* and the *Campus Front* have been accused of promoting this activity. In Kerala, some movies have been accused of promoting Love Jihad, a charge which has been denied by the filmmakers.

Following the controversy's initial flare-up in 2009, it flared again in 2010, 2011 and 2014. On 25 June 2014, Kerala Chief Minister Oommen Chandy informed the state legislature that 2667 young women were converted to Islam in the state since 2006. However, he stated that there was no evidence for any of them being forced conversions, and that fears of Love Jihad were 'baseless.' In connection with an alleged case in Delhi, India TV reported in September 2014 that the number of cases of reported Love Jihad were rapidly increasing amidst "intense debates" over relationships between Muslim boys and Hindu girls.

India's National shooter Tara Shahdeo in 2014 alleged her husband forced her to convert to Islam and that she was tortured upon her refusal to convert. Her husband was later arrested. One Indian Taekwondo player in 2014 claimed that she was a "victim" of Love Jihad while she was still a minor. Her husband was later arrested for kidnapping and compelling the minor for marriage.

In 2009, various organisations such as the Christian Association for Social Action, and the Vishwa Hindu Parishad (VHP) banded against it, with the VHP establishing the Hindu Helpline that it indicates 1,500 calls were answered in three months related to "Love Jihad". The Union of Catholic Asian News (UCAN) has reported that the Catholic Church is

With Best Wishes to **Kerala in Mumbai** on its 8th Anniversary



Dinesh Poduval & Family,

INSURANCE & INVESTMENT CONSULTANT

1/8, Nishigandh Sahaniwas CHS Ltd, New MIG Colony
Bandra East Mumbai 400 051. Mob: 9869006440



Sunil Dutt and Nargis



Pataudi with Sharmila

concerned about this alleged phenomenon. The Vigilance Council of the Kerala Catholic Bishops' Council (KCBC) raised an alert for the Catholic community against the practice. In September, posters in Thiruvananthapuram, under the name of right-wing group Shri Ram Sena warning against "Love Jihad" appeared on the streets. The group announced in December that it would launch a nationwide "Save our daughters, save India" campaign to combat "Love Jihad".

Muslim organizations in Kerala called it a malicious misinformation campaign. Popular Front of India (PFI) committee-member Naseeruddin Elamaram denied that the PFI was involved in any "Love Jihad", stating that people convert to Hinduism and Christianity as well and that religious conversion is not a crime. Members of the Muslim Central Committee of Dakshina Kannada and Udupi districts have responded by claiming that Hindus

and Christians have fabricated these claims to undermine the Muslim faith and community.

In July 2010, the "Love Jihad" controversy resurfaced in the press when Kerala Chief Minister V S Achuthanandan referred to the alleged matrimonial conversion of non-Muslim girls as part of an effort to make Kerala a Muslim majority state. PFI dismissed his statements due to the findings of the Kerala probe, but the president of the BJP Mahila Morcha, the women's wing of the BJP, called for an NIA investigation, alleging that the Kerala state probe was closed prematurely due to a tacit understanding with PFI. The Congress Party in Kerala responded strongly to the Chief Minister's comments, which they described as deplorable and dangerous.

In December 2011, the controversy erupted again in Karnataka legislative assembly, when member Mallika Prasad of the BJP asserted that the problem was ongoing and unaddressed with 69 of 84

Hindu girls who had gone missing between January and November of that year confessing after their recovery that "they'd been lured by Muslim youths who professed love." According to *The Times of India*, response was divided, with Deputy Speaker N Yogish Bhat and House Leader S Suresh Kumar supporting governmental intervention, while Congress members B Ramanath Rai and Abhay Chandra Jain argued that "the issue was being raised to disrupt communal harmony in the district."

That same month, the alleged phenomenon was raised by RSS leader during a protest organized by Hindu Hitarakshana Vedike about the arrest and reported mistreatment of 15 people on an unrelated matter, when Sangh suggested that police feared to interfere with Muslim youth who practice "Love Jihad" and cautioned young Hindu women against using cell phones, suggesting these play a major role. It was also raised by filmmaker Paromita Vohra, who labeled the phenomenon as VHP conspiracy theories.

During the resurgence of the controversy in 2014, protests turned violent at growing concern, even though, according to *Reuters*, the concept was considered "an absurd conspiracy theory by mainstream, moderate Indians." BJP MP Yogi Adityanath alleged that Love Jihad was an international conspiracy targeting India, announcing on television that the Muslims "can't do what they want by force in India, so they are using the love jihad method here." Conservative Hindu activists have cautioned women in Uttar Pradesh to avoid Muslims and not to befriend them. In Uttar Pradesh, the influential committee Akhil Bharatiya Vaishya Ekta Parishad announced their intention to push to restrict the use of cell

With Best Wishes to
Kerala in Mumbai
on its 8th Anniversary

Soman Pillai

AES ENGINEERS

Manufacturers of Customized Precision Parts

Corporate Office:

F-106, Ansa Industrial Estate, Saki-Vihar Road, Mumbai - 400 072.

Mob: 9820517740 / 9820708632, Office: 28475073 / 40055073

Fax: 28475073, E-mail: aesengg@yahoo.com



Amir Khan with Reena and children

phones among young women to prevent their being vulnerable to such activities.

Following this announcement, *Times of India* reported, Senior Superintendent of Police Shalabh Mathur said "the term 'love jihad' had been coined only to create fear and divide society along communal lines." Muslim leaders have referred to 2014 rhetoric around the alleged conspiracy as a campaign of hate. Feminists voiced concerns that efforts to protect women against the alleged activities would negatively impact women's rights, depriving them of free choice and agency.

Uma Bharti, water resources minister and a leader of the Hindu nationalist BJP, called for communal discussions between leaders of the communities to protect young men and women regardless of religion.

In September 2014, controversial BJP MP Sakshi Maharaj claimed that Muslim boys in madrasas are being motivated for Love Jihad with proposals of rewards of, "Rs 11 lakh for an 'affair' with a Sikh girl, Rs 10 lakh for a Hindu girl and Rs 7 lakh for a Jain girl." He claimed to know this through reports to him by Muslims and by the experiences of men in his service who had converted for access. Abdul Razzaq Khan, the vice-president of Jamiat Ulama Hind, responded by denying such activities, labelling the comments "part of conspiracy aimed at disturbing the peace of the nation" and demanding action against Maharaj. Uttar Pradesh minister Mohd Azam Khan indicated the statement was "trying to break the country".

In May 2017, the Kerala High Court annulled a marriage of a converted Hindu woman Akhila alias Hadiya to a Muslim man Shafeen Jahan on the grounds that the bride's parents were not present or gave consent for the marriage, after allegations by her father of conversion and marriage at behest of Islamic State of Iraq and Syria (ISIS). It ordered the DGP of Kerala to investigate cases of "love



Amir with Kiran Rao

jihad" and probe incidents of forced conversion emphasising "the existence of an organisational setup functioning behind the scenes of such cases of 'love jihad' and conversions." The decision was apparently taken based on large number of radicalised youths from Kerala joining ISIS. It also observed, "The identity of any radical organisations involved is a question that plagues an inquisitive mind. But sadly, there are no answers available in this case." The father had claimed that her daughter had been radicalised and influenced to marry a Muslim man by some organisations so she no longer remained in her parents' custody. Her mother said that she did not want any terrorist in the family. However, Hadiya rebutted all allegations of her parents.

The woman's father Ashokan Mani had earlier filed a habeas corpus petition in January 2016 after she disappeared from the campus where she studied. He alleged his daughter was forcefully converted to Islam and his family were reportedly told by her that she was being held against her will by two of her classmates Jaseena Aboobacker and her sister Faseena. However after she was found, Akhila claimed that she was following Islam since 2012 and left her home out of her own will. She also stated that she was not under any confinement against her free will. She stated that she had come under the religion's influence after hearing its teachings from her roommates. She said that she had joined a course run by Tharibathul Islam Sabha, Kottakkal to learn Islam. In her affidavit, she stated she lived with Aboobacker for a brief period and then shifted to Satyasarani's hostel in Manjeri, an institution allegedly promoting conversion to Islam and reported to be closely connected with Popular Front of India. The institution introduced her to Sainaba in Ernakulam with whom she lived with after her father filed the petition. The court allowed her to stay with Sainaba and later dismissed Ashokan's petition in June 2016 after she

produced records of her admission to Satyasarani. Two months later, he filed another petition and alleged that her daughter was converted at the behest of ISIS and feared she may be taken to join it in Afghanistan, citing cases of two Kerala women joining the group after conversion and marriage to Muslim men. By December, Akhila had married Shafeen and Ashokan's petition came up for hearing in January 2017. Akhila showed the marriage certificate and marriage registration certificate, but it was annulled.

The decision of the court was challenged by Shafeen Jahan in the Supreme Court of India in July 2017. Shafin had met her with his family in August 2016 in response to her advertisement on a matrimonial website. The Supreme Court began hearing the case on August 4, 2017. The counsel of the father of the woman alleged she had been psychologically indoctrinated. The Supreme Court meanwhile sought response from the National Investigating Agency (NIA) and the Kerala government. It ordered a NIA probe headed by former SC Judge R V Raveendran on August 16 while the NIA had earlier submitted that the woman's conversion and marriage was not "isolated" and it had detected a pattern emerging in the state, stating they came across another case involving the same people.

Official investigations

In October 2009, the Karnataka government announced its intentions to counter "Love Jihad", which it considered a serious issue. A week after the announcement, the government ordered a probe into the situation by the CID to determine if an organised effort existed to convert these girls and, if so, by whom it was being funded. One woman whose conversion to Islam came under scrutiny as a result of the probe was temporarily ordered to the custody of her parents, but eventually permitted to return to her new husband after she appeared in court, denying pressure to convert. In April 2010, police used the term to characterize the alleged kidnapping, forced conversion and marriage of a 17-year-old college girl in Mysore.

Following the launching of a poster campaign in Thiruvananthapuram, purportedly by organisation Shri Ram Sena, state police began investigating the presence of that organisation in the area. In late October 2009, police addressed the question of "Love Jihad" itself, indicating

that while they had not located an organisation called 'Love Jihad', "there are reasons to suspect 'concentrated attempts' to persuade girls to convert to Islam after they fall in love with Muslim boys". They documented unconfirmed reports of a foreign-funded network of groups encouraging conversion through the subterfuge, but noted that no organisations conducting such campaigns had been confirmed and no evidence had been located to support foreign financial aid.

In late 2009, The Karnataka CID reported that although it was continuing to investigate, it had found no evidence that a "Love Jihad" existed. In late 2009, Director-General of Police Jacob Punnoose reported that although the investigation would continue, there was no evidence of any organised attempt by any group or individual using men "feigning love" to lure women to convert to Islam. They did indicate that a large number of Hindu girls had converted to Islam of their own will.

On 9 December 2009, Justice K T Sankaran for the Kerala High Court weighed in on the matter while hearing bail for Muslim youth arrested for allegedly forcibly converting two campus girls. According to Sankaran,

police reports revealed the "blessings of some outfits" for a "concerted" effort for religious conversions, some 3,000 to 4,000 incidences of which had taken place after love affairs in a four-year period. Sankaran found indications of 'forceful' religious conversions under the garb of 'love', suggesting that 'such 'deceptive' acts might require legislative intervention to prevent.

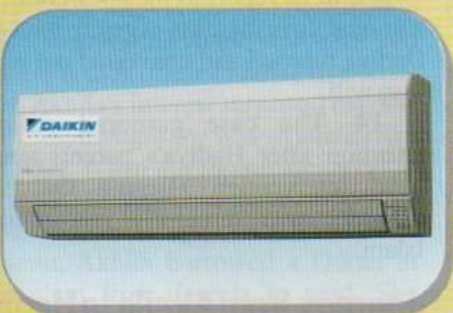
According to *The Indian Express*, Sankaran's conclusion that "such incidents under the pretext of love were rampant in certain parts of the state" ran contrary to Central and state government reports. In early 2010, the State Government reported to the Karnataka High Court that although a large number of young Hindu women had converted to Islam, there was no organized attempt to convince them to do so.

According to *The Indian Express*, Sankaran's conclusion that "such incidents under the pretext of love were rampant in certain parts of the state" ran contrary to Central and state government reports. A petition was also put before Sankaran to prevent the use of the terms "Love Jihad" and "Romeo Jihad", but Sankaran declined to overrule an earlier decision not to restrain media usage. Subsequently, however, the High Court

stayed further police investigation, both because no organised efforts had been disclosed by police probes and because the investigation was specifically targeted against a single community. In early 2010, the State Government reported to the Karnataka High Court that although a large number of young Hindu women had converted to Islam, there was no organized attempt to convince them to do so. A petition was also put before Sankaran to prevent the use of the terms 'Love Jihad' and 'Romeo Jihad', but Sankaran declined to overrule an earlier decision not to restrain media usage. Subsequently, however, the High Court stayed further police investigation, both because no organised efforts had been disclosed by police probes and because the investigation was specifically targeted against a single community.

In January 2012, Kerala police declared that Love Jihad was a "campaign with no substance", bringing legal proceedings instead against the website hindujagruti.org for "spreading religious hatred and false propaganda."

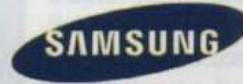
In September 2014, following the resurgence of national attention, *Reuters* reported that police in Uttar Pradesh had found no credence in the five or six recent allegations of Love Jihad that had been



With Best Wishes to
Kerala in Mumbai
on its 8th Anniversary



Main Dealers of :



Shop No 4 & 5, New Shantibana Building
Nr. St. Pius High School, Mulund W,
Mumbai 400 080.

Tel: 2565 1191 / 2560 5618 / 2561 7411 / 12 / 13
(R) 2560 0789 Fax: 2591 5476
E-mail: newalcoaircon@rediffmail.com

NEW ALCO
Authorised Sales & Service Centre

SREEKUMAR 9820158387

brought before them, with state police chief A L Banerjee stating that, "In most cases we found that a Hindu girl and Muslim boy were in love and had married against their parents' will." They reportedly indicated that "sporadic cases of trickery by unscrupulous men are not evidence of a broader conspiracy."

That same month, the Allahabad High Court gave the government and election commission of Uttar Pradesh 10 days to respond to a petition to restrain the use of the word "Love Jihad" and to take action against Yogi Adityanath.

Kerala 'Love Jihad'

Kerala's Hadiya, whose conversion to Islam and subsequent marriage to a Muslim man had turned into an alleged case of 'love jihad', appeared before the Supreme Court in November 2017 to tell her side of the story.

Before leaving for Delhi, the 24-year-old woman had loudly told a large group of reporters in Kochi that she converted of her own will and wants to live with her Muslim husband Shafin Jahan.

"I am a Muslim. I was not forced. I want to be with my husband," the 25-year-old woman, wearing a head scarf, shouted as she was being taken inside the airport.

What we know so far

1. The Supreme Court heard the plea by Shafin Jahan challenging the Kerala High Court order of May nullifying his marriage to Hadiya and seeking recall of its order asking the National Investigation Agency (NIA) to investigate Hadiya's conversion to Islam and her subsequent marriage.

2. Jahan had, on September 20, approached the apex court seeking recall of its August 16 order, directing the NIA to investigate the controversial case of conversion and marriage of a Hindu woman with him.

3. Jahan had moved the Supreme Court after the Kerala high court annulled his marriage, saying it was an insult to the independence of women in the country.

4. The NIA in its earlier report has pointed to a "pattern" involving conversion to Islam and marriages in Kerala. The NIA has alleged there is a "well-oiled machinery" working in Kerala that was indoctrinating and radicalising society in the state. As many as 89 cases of similar nature have been reported from the southern state, it claims.



Akhila alias Hadiya

5. It was also alleged that Hadiya was recruited by the Islamic State (ISIS) mission in Syria and that her husband Jahan was only a stooge. On November 18, an NIA team had visited Hadiya's home for the second time and had taken statements from her and her parents to present their case before the court.

6. Senior advocate Kapil Sibal, counsel for Shafin Jahan, had opposed the NIA's submission and that of the woman's father.

7. On October 30 this year, the Supreme Court had directed Hadiya's father KM Ashokan to present her in the court on November 27 to ascertain her views on her marriage to Shafin Jahan. The apex court had said that it would like to ascertain if Hadiya had voluntarily converted to Islam, and her views on her marriage.

8. Ashokan has so far maintained that Hadiya is mentally unstable and indoctrinated into believing certain things. "She has been abusing and

attacking her parents. She doesn't listen to anyone. All these information will be put to the notice of the court," Asokan's lawyer C Rajendran said.

9. Meanwhile, the Kerala government had on October 7 told the Supreme Court that its police conducted a "thorough investigation" into her conversion and subsequent marriage to Jahan, and did not find material warranting the transfer of robe to the National Investigation Agency.

10. In the last year, 25-year-old Hadiya (born Akhila) has become the poster child for the conversion debate raging in Kerala. Within the twists and turns of this case, it has been turned into a question of 'love jihad' in the popular perception. But this is a clear misreading of Hadiya's situation, and one that needlessly muddies the waters of her case.

11. Here, in simple points, are things you should know about the case and why it should not be confused with the claims of 'love jihad':

12. The Supreme Court on Monday, 27 November, heard the alleged 'love jihad' case of 25-year-old Hadiya. The apex court, after hearing Hadiya's side of the story ordered for her to go back to her college in Salem, Tamil Nadu to continue her studies under the protection of her college dean.

13. In its report to the apex court, the National Investigation Agency said that Hadiya married and converted out of her own will.

14. The case garnered national attention after Hadiya's parents sought legal intervention alleging that their daughter was forcefully converted to Islam.

Journey from Akhila to Hadiya

Akhila born to K M Asokan, a retired army man now and Ponnammamma in T V Puram, Kottayam. Theirs is a middle class Hindu neighbourhood. Her father was a staunch atheist and mother a devoted Hindu and the girl had a confused child and adolescent life. She studied in Government Higher Secondary School. She struggled with her studies and cleared her Class XII examination in her second attempt. Her uncle Suresh Babu, a local Congress leader, managed to get her a seat in a private Sivaraj Homeopathy Medical College, Salem, 400 kms away from her home. She was then 18. Suresh Babu says, "Despite several rounds of counselling, Hadiya is sticking to her Islamic faith. Now she is asking her parents to embrace Islam." Akhila's aunt Ganga blames her



Abdulla



Hadiya and Shafin

parents, "Ashokan used to chide wife Ponnamma over her religious beliefs. The daughter was confused."

Of the 25 students in her course, four were from Kerala. Akhila quickly bonded with the four Divya, Archana Rajan, Dilna and Jaseela Aboobacker as well as Jaseela's younger sister Faseena, who had joined another course at the same institute. Six months later, the six took up a house on rent together, moving out of the hostel.

This was the first time Akhila had had Muslim friends, or Muslim acquaintances. Jaseela, who is now a homeopathic doctor, says Akhila would watch her and Faseena as they offered namaz five times a day. Akhila's interest surprised her, she adds. "We thought she was an atheist like her father. When our roommates went to a temple, they would have to coerce Akhila to come along."

Soon, Akhila borrowed a Quran in Malayalam from Jaseela to read. She started posting verses from it on Facebook. "She said it was better to be associated with a religion than be an atheist," Jaseela says, adding, "Akhila shared everything with her mother."

Archana, who was part of their group, says one development proved crucial. "Akhila failed in the first-semester exam. Heartbroken, she wanted to quit the course. It was Jaseela who counselled Akhila to stay back. After that, they grew even closer," says Archana, of Aryambavu in Palakkad.

Akhila now started listening to Islamic sermons on her phone, downloaded from the Internet. Soon, she had questions about Islam that Jaseela and Faseena found difficult to answer. Hoping to clear her doubts, Jaseela put Akhila in touch with her father, Parayil

Aboobacker. Aboobacker, who runs a furniture business near Perinthalmanna, admits he talked to her.

In 2011, Akhila was home on leave during Ramzan, and observed a fast. Later, for Eid-ul-Fitr, she joined Jaseela and Faseena at their home in Angadippuram in Malappuram, with their other Hindu friends. "Once, Akhila disclosed her intention to convert. I told her that her father is an atheist and her locality has no Muslims. I gave her Upanishads (from his house) to read. I urged her to finish her studies," says Aboobacker, who is in his 60s.

Jaseela says they started getting worried when Akhila started posting questions on Islam on the Internet. One day, when she posted on Facebook the verse 'Every soul shall taste death', it got a like from a Kannur youth, Shanib, studying MBA in Bengaluru. He introduced her to his cousin, Sherin Shahana, whose husband Fazal Musthafa had pursued Islamic Studies in Yemen. The couple were at the time in Mangaluru, where Musthafa worked at a mosque.

As Akhila started communicating regularly with Shahana and Musthafa, Jaseela says they "warned her" over such Facebook friendships. "We told her about people on social media who have an agenda to trap Hindu women. But she ignored us."

According to police and court documents, Akhila told the couple about her desire to convert, and that, accordingly, they came to Kochi on September 10, 2015. Police say Akhila got an affidavit attested from an advocate in Kochi saying she was living as a Muslim without compulsion and wanted to take on the name Aasiya.

While Akhila kept this conversion bid a secret, relatives says Ponnamma knew of her daughter's growing leanings towards Islam. Matters came to a head in November 2015, when Akhila's grandfather died and she refused to join the 40th-day rituals.

Says uncle Suresh Babu, "We thought she was menstruating. But she told us she was following Islam and could not do Hindu rituals. Later, we heard she had brought Islamic literature home, fasted and offered prayers five times a day."

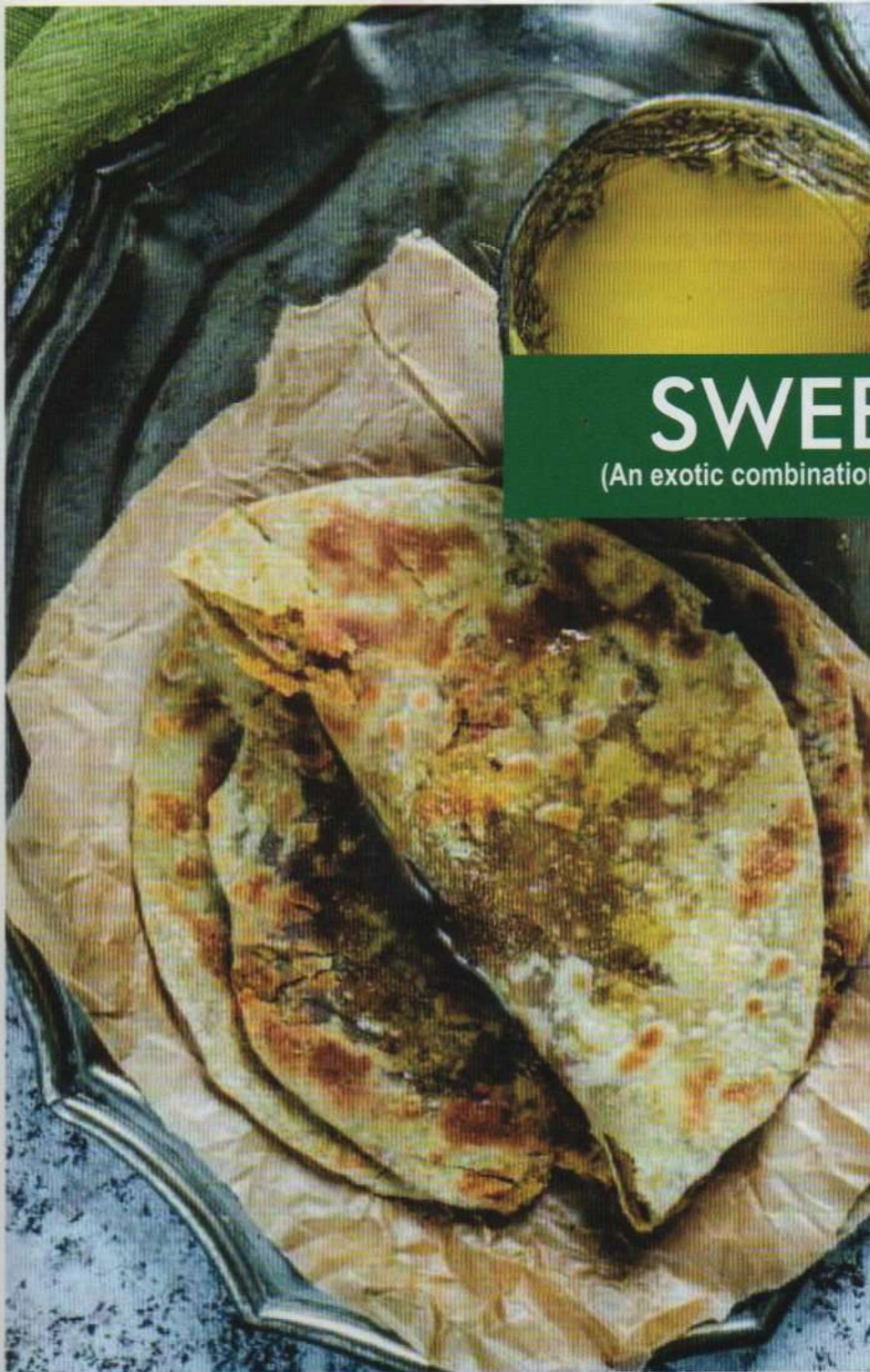
Babu says Akhila argued that Islam was a good religion compared to Hinduism. "When we scolded her, she urged her parents too to embrace Islam," says her uncle. Ashokan and Ponnamma refused to talk to the media. With her rift with them widening, Akhila left home on January 1, 2016, apparently to return to college in Salem. Instead, she went to her friend's Malappuram home.

Says Aboobacker, "Akhila was on her way to Mangaluru, to Shahana and Musthafa. They wanted her to stop studying and end relations with her family. Jaseela told me if Akhila goes to Mangaluru, we would not get her back. Hence, Jaseela forced her to come to our house."

Aboobacker says Akhila, however, stuck to her decision to convert, and the next day (January 2), he took her to an advocate in Perinthalmanna. She again got an attested affidavit saying she was embracing Islam of her own will. On Akhila's insistence to learn more about Islam, Aboobacker says, he took her to two Islamic institutions in Kozhikode. Both refused to admit Akhila instantly, and so they turned to Sathya Sarani, the only institute in Kerala that offers a two-month residential programme for new converts to Islam.

Sathya Sarani too reportedly refused to admit her, for want of proper documents, and Aboobacker brought Akhila back home. The next day, he says, they had a fight and he sent her back to the Salem College. An official at the Salem College refused to share any details. "We can't help you. We have no clue about that student," he said.

Crime Branch Superintendent of Police K V Santhosh, who headed the High Court-ordered probe into Akhila's conversion, says the friendship with the Mangaluru couple didn't last long. Akhila did not like their "extreme orthodoxy", he says. The couple later moved to Saudi Arabia. ■



Dr Geeta Madhavan

SWEET BOLI

(An exotic combination of jaggery and Bengal gram)

INGREDIENTS

Bengal Gram / Chana Dal 2 cups (soaked)
Turmeric Powder - a pinch
Refined flour ¼ cup
Wheat flour - 1 cup
Ghee 4 tbsp
Jaggery 1 cup (melted)
Powdered cardamom 1 tsp

METHOD

1. Cook the Bengal gram with a pinch of turmeric powder till it is slightly tender.
2. Drain off water, dry on a cloth for 2-3 hours and grind into fine powder
3. Heat a pan, pour the melted jaggery, add gram powder, cardamom powder and stir till all moisture evaporates
4. Mix both flours and make smooth dough.
5. Roll the dough into small roti, place the filling in the Centre, seal the edges and carefully roll out a thick roti.
6. Roast the boli on both the sides till golden brown applying ghee liberally.
7. Serve hot with milk.

Courtesy: Southern Twist
by Dr. Geeta Madhavan

No added preservatives, colour or flavours

brand equity



Ready To Serve കാളൻ

ഉപയോഗിച്ചു നോക്കൂ,
പാരമ്പര്യത്തിന്റെ കൈപുണ്യം
തിരിച്ചറിയൂ.

NAMBUDIRISONS AGRO FOODS INDIA PVT.LTD

Namboothiris Tower, 1st Floor 32/93B, Pallissery Road, Thammanam P.O, Cochin - 682 032

Tradition since 1960

Namboothiris

ഒരു
നമ്പൂതിരിയുടെ
ഉത്പന്നം

Super Stockist Mumbai : Dasmesh Warehousing Pvt. Ltd., A103, Mangalya, Marol Maroshi Road, Andheri East, Mumbai - 400059. Tel: 022 42369911, Mobile: 9820029403, email: info@dasmeshwarehousing.com

For Trade and Distribution Enquiry
Call: +91 7356006003,
email: sales@namboothiris.in

ROTI KAPPADA MAKKAN

- Prabha Sadanandan

Wake Up! Be United! Make your voice heard! Get release from the subservience you have been suffering. For the first time in the history of the world, it was the leaders in the United States of America that urged its workers to get united and made them aware that only through unity they could gain strength to fight for their freedom from poverty and indignity. This wakeup call was first heard in Chicago, and it was there that thousands shed their blood for their noble cause. This revolution in the United States became the leading torch for the millions of downtrodden labourers in many parts of the world. As a result of this many nations took their first steps with revolutionary ideas and started making progress.

In Bombay, the textile mill workers got united under the leadership of SA Dange, and formed their union. They wanted to give life to Indian Communist Party's slogan "Food, Clothing and shelter for all", and they worked hard to achieve that. They were able to build huts around the mills for the workers, and food rations were made available for all. This food rationing became a blessing to the workers as it was an absolute necessity during the world wars. It was very convenient for the workers as they

could get credit from the ration stores, and it was deducted from their wages. This increased the quality of their life as they didn't have to starve even when their pockets were empty. Clothes were also supplied in this manner, and the Workers got bonuses during festival times. Subsequently they became happy and productive workers.

The city of Bombay started to grow in prosperity, and it made rapid and tremendous progress in all sectors of life. Electric trains were introduced in Western and Central railways, and these trains provided incredible services and were a boon to those who rushed from one end of the city to the other for work. The Government provided subsidised houses for the low and Middle income group.

As a result, millions from all parts of the country flocked to the city to make a life, and the benevolent city embraced them and gave refuge to all. Thus Bombay became a melting pot for different languages and cultures. Unity in diversity became synonym for Bombay.

As the city's growth reached its peak, there started problems like over crowdedness, scarcity of resources and so forth. Gradually this planted seeds of 'Sons of the Soil' movement. Although 80% of the mill workers were locals, the idea of 'Sons of the Soil' instilled agitation

in the minds of the workers. It cracked the bondage the workers shared, and a sense of regionalism and insecurity surfaced among the workers. This led to the creation of political parties, and from there things in Bombay took a turn.

This political party grew strong day by day by implanting and nurturing the 'sons of the soil'. While this was happening, the people, especially those who fall into the low income group and those below the poverty line were facing misery. Their dreams of making a life were falling apart... The textile mill workers who once thrived on their unity were now faced with poverty and insecurity, and uncertainty about their future. To find a solution to this they decided to go on strike for indefinite period which in turn led to the closing down of the mills leaving the workers jobless, and their families starving. The aftermath of all these is that the mill owners sold the buildings that housed the textile mills and the vast area of land around them to the builders who replaced them with skyscrapers. The government formed by the political party that thrived on dividing and ruling with the idea of "sons of the soil" could not do anything to solve the problem of the mill workers. Food, Clothing and Shelter again became a dream for them, and it still remains.....!

In the past, one could get government subsidised flats between Rs. 5,000 and Rs. 50000, and the very same kind of accommodation would cost now rupees fifty lakh to one crore. How could people who live on day to day basis, hardly able to put food into their mouth at least once a day, afford such luxuries. Although banks are giving loans on very low interest rates, people cannot use the facility as they have no means to pay back the loans. It has reached the situation that only the privileged high Income group can afford to get a decent accommodation.

Today, the government is planning the metro to make the city another Shanghai, and the property value is rocketing. Is it not an artificial growth! Is it not the builders' exploitation!! Is it not making the rich richer, and the poor go down the drain! If it goes at this rate, where will it end? What will happen to us., to our beautiful city that was a dream and solace to millions....!

How can we change.....? We need to find a way..... for Roti...Kappada...

With Best Wishes to **Kerala in Mumbai** on its 8th Anniversary



Madhu Nambiar & Family

K C Varghese

AN ACTOR WHO STROLLED ON THE STAGE FOR FOUR DECADES



Pavithran Kannapuram

■ When we think of K C Varghese, we cannot ignore those four decades during which period he strolled on the stage like a Colossus. The amateur theatre organisations, the Malayali organisations that presented plays on stages with good intentions, their contributions to the theatre and their experiences can never be forgotten as they constitute the history of Malayalam theatre of Mumbai.

During the golden period of four decades starting from 1960, K C Varghese could draw audience to him. He was handsome and versatile and the Mumbai Malayalis thought of him as Prem Nazir of Mumbai Malayalam stage. He was born on October 16, 1936 in Alappuzha. He had his education in CMS Primary School, SVV High School and S V College. During his school and college days, he was recognised as a good actor. *Othello*, *The Robe*, *Karakkukampany*, *Jeevitham Oru Kotumkattanu*, *Thoovalum Thoombayum* are some of the plays he acted those days.

In Mumbai he acted under directors like Anthappan (Adam Theatres), KGK Nair, P V Kuriakose, Babu Vizhinjam and V V Achuthan. Mostly he was in



K C Varghese

plays directed by Anthappan. *Yagasala*, *Bhoomiyile Maalakha*, *Pollunna Paramarthangal*, *Ottakavum Soochikuzhalum*, *Kuzhalkkinar*, *Atarkkalam*, *Aakasaganga*, *Daivam Marichu*, *Divyabali*, *Raktam Puranta Vasthram*, *Samudayam*, *Kaahalam*, *Gopuram*, *Kaakkapponnu*, *Vilakkukal Nizhalukal*, *Agnivalayam*, *Manalkkad*, *Shaparashmi*, *Satyam Sivam Sundaram*, *Saakshi*, *Vellappocha*, *Padmavyooham*, *Mannu*, *Rashmi*, *Katalirambunnu*, *N O*

C, *Jwalanam*, *Abhisandhi*, *Moksham*, *Sooryaghatham*, *Balipushpam*, *Irumbuchangala*, *Nirhangal* etc are some of the plays in which he enacted divergent roles.

Varghese acted in many more plays and acquired expertise and experience and yet was down to earth with his humility. He had submitted himself to the art of fine acting. He always attributed his success to the power of his director Anthappan to draw the maximum from the actor.

I became acquainted with this artist when I wrote lyrics for *Padmavyooham* staged by Adam Theatres. Our brotherly love sustained till the end. When I interviewed him for 'Whiteline Vartha' in 2011, he opened his mind before me. Besides standard plays, he acted in many one act plays and skits. He was felicitated by KCC Mumbai and Saptaswara for his four decades long service to the stage. After watching him in *Raktam Puranda Vasthram*, directed by Anthappan, Natakacharya P J Cherian called him to the stage and embraced him. Varghese always cherished that moment till he breathed his last.

Varghese is survived by his wife Thayyamma Varghese, sons Anand (Jacob), Sanju (Joseph) and Rajesh (George). Anand is in Canada and Sanju in Doha while Rajesh is in Mumbai. ■



Convocation of Dual course graduates of Sree Narayana College

■ The fourth convocation of the dual degree course conducted by Sree Narayana College with Tata Institute was held recently in the College premises. About 650 students received their degrees. Along with the degree certificate issued by the University of Bombay, Tata Institute gave a diploma certificate so that the students would get employment much earlier than other students. The diploma course is job oriented. Mandira Samiti President N Sasidharan presided over the event. Last year 154 students received employment through campus interview conducted by various institutions. Co-ordinator O K Prasad was certain that next year about 200 students would secure their job as soon as they left the institution.

Suresh Pugalenth, the HR head of Wipro was the Chief Guest. The effort of Sree Narayana College in securing job for their students is praiseworthy, he said. This way the unemployment of the country could be reduced.

Dr Bino Paul (Tata Institute) and Ami Gumaste were guests of honour. Principal Ravindran welcomed the



Suresh Pugalenth addresses the gathering

gathering that consisted of Prof Hinduja, Tanmi Naik, Shibu Albert, Gayathri Chandrasekhar, Ramya

Richard, Saraswati Nadi, Pragnya, office bearers of Samiti M G Raghavan, R Sreedharan, Sriratnan Nanu et al.

Malayalam Mission activities need a boost: Suja Susan George

■ Malayalam Mission Director Prof Suja Susan George remarked that if the Sree Naryana Mandira Samiti extended a helping hand, the activities of the Mission could be made more job oriented, as SNMS has a wider acceptance among the people in this cosmopolitan city. SNMS has 41 units all over this metropolis and they could take the ideas of the mission along with the Guru's teachings to the public.

She was addressing the audience of the meeting held at Mira Road, Dahisar and Bhayandar Unit on the occasion of annual day of the consecration of the temple. N Sasidharan presided. Narendra Mehta MLA, O K Prasad, P Prithviraj, K Gopidas, A K Venugopal, M K Soman, P K Jayadharan and Valsa Chandran also spoke on the occasion.



Prof Suja Susan George

Sakinaka SNDP Women's Wing

■ The Women's Wing of SNDP Sakinaka elected their office bearers for the ensuing year. They are Sheela Asokan (President), Bindu Vinod (Vice President), Usha Suresh (Secretary), Bindu Vidyadharan (Treasurer), Bindu Sukumaran, Vijayamma Pushpangadan, Chintamaniyanamma, Shalini Sathyan, Kanakalatha Sreenivasan (Committee members), Sujatha Rajan, Nisha Thilakan, Shaila Chandrasenan (Union Representatives).

Yoga class in Guru Centre

■ Vashi unit of Sree Narayana Mandira Samiti is organising free yoga classes in Guru Centre on Sundays at 4.30 pm. Interested people may contact on 9323251677.

Rishiraj Singh inaugurates Literary Workshop

■ Pratheeksha Trust conducted a literary workshop for the benefit of literary aspirants of Mumbai and suburbs in BKS School, Vasai. Rishiraj Singh IPS inaugurated the workshop. V R Sudhish, Sreejith Perunthachan, and Mohan Kakkanadan addressed the audience.

In his address Rishiraj Singh IPS emphasised the need of encouraging children in the study of history and literary sense instead of chasing marks in the examination.

Sudhish talked on 'Aakhyavanum Jeevithavum' (Narration and life) while Perunthachan talked on 'Kavithayum Jeevithavum' (Poetry and Life). When earlier writers based their work on their experiences, the modern generation had to depend on his observation of life and write in such a way that his narration should touch the heart of the reader. Sudhish pointed out that anything that failed to touch the heart would not last.

Sreejith Perunthachan in his talk



Rishiraj Singh IPS addressing the gathering

pointed out that poetry is nothing but life. Winners of the literary contest conducted by Pratheeksha Trust were felicitated. C P Krishnakumar was the moderator.

Rajendran Kuttoor welcomed the audience and Uttamkumar Chairman, Pratheeksha Trust proposed a vote of thanks.

Diamond jubilee of Kerala Christian Council



Mrs Alice John Therattil lights the lamp. Jacob Thomas, Jacob E Abraham, AY Sakaria, Shinto Antony, Abraham George and Abraham C George are seen.

■ The Kerala Christian Council celebrated its Diamond jubilee at Rangsharda Auditorium. Malayalam Film actor Jagdish, Chief Guest, inaugurated the Jubilee celebrations. A Y Sakaria, Chairman explained the various socio cultural, charitable activities undertaken by the KCC. Jagdish praised the importance of the various charitable activities of KCC in the light of religious teachings. He also entertained with a few songs as there

was a demand from the audience. Smt Alice John Therattil, Convener welcomed the gathering and Jacob E Abraham, General Secretary proposed a vote of thanks. Students with academic excellence from Mumbai Metropolitan Region were felicitated. Cultural programs including drama of Saptaswara 'Ini Engott', Orchestra, dance etc were also part of the celebrations.

Office bearers of Virar Malayali Samajam

■ Virar Malayali Samajam elected their office bearers for the ensuing year. They are P K Chandramouli (President), Sebastian Joseph V (Vice President), Kuriakose K P (Secretary), S Radhakrishna Pillai (Joint Secretary), Mohan D Nair (Treasurer), Jiju Prabhakar (Jt Treasurer), Sasi Panicker (Organiser) and Rajivan P Nair (Malayalam Mission Co-ordinator). Advisory committee members are C R Pillai, P P Mascaranas, K Mukundan, A N Sasi and Harish Manoharan. Committee members are Vasantharajan B C, KK Martin, O T Antony, M R Sureshkumar, Baburaj K, K K Bhaskaran Nair, Manikantan Nair, Madhu Vasu, M S Sivarajan Nair, Gopakumar Panicker, Radhakrishnan Nair, Soman Panicker, V Chandran Nair, Vinodan Nair, K P Mohandas, Soman C K, Benny Francis, Venugopal K, Sunilkumar, Ramakrishna Pilla and Vinod Nair.



Kali Kauthuvam performance

Nupur School of Dance Anniversary

■ Nirjara 2018 was the 7th Annual Day of a decade old Nupur School of Dance. The event was held on 21st January 2018. It was an eye catching 2 hours Bharatanatyam recital whereby the audience stayed glued to their seats asking for more! The event had all students of the school (ranging between 4 to 45 yrs of age) participate in the presentations. The special Guests of the evening included Smt. Ada - RJ Adaa from Radio Nasha, Shri. Akshay Sharma - Head Marketing International Eros., Shri. Sunil Sunkara - Kathak exponent and Shri. Premkumar - Music Director Singer and actor. The event put up under the teaching and guidance of Nisha Gilbert was well received and praised by the audience for its innovation, concept, choreography and content by a wide range of audience containing around 600 people.



Ganesha Pancharatna performance



Jatiswaram performance



Nisha Gilbert performing Ashtapadi



D.R. Nair lighting the lamp during the opening ceremony of Hiranandani Estate Ayyappa Pooja.

Shanmukhananda honours 19 wounded Army Jawans

■ Nineteen army men who had suffered loss of limbs or disability in action in the borders were felicitated on the occasion of the 69th Republic day ceremony at Sri Shanmukhananda Sabha, Mumbai. This day was also the centenary celebration year of its former president late Dr. V. Subramaian. The Sabha organized a dance programme named 'UNSTOPPABLE', performed by disabled artists in Wheel chair.

The programme, co-hosted by the Indian Army, included Bharatanatyam, Bhagavad Geeta, Martial Arts, Army men in action and Vande Matharam all in wheel chair. All the performers were disabled. All non wheel chair performers were deaf and dumb. The paraplegic centre of Indian Army located near Pune also participated in large numbers with families of jawans. Sri Shanmukhananda Sabha donated a sum of Rs. 10 lakhs for the rehabilitation of army men who had suffered on action in the borders and this amount was handed over to the General Officer Commanding, Maharashtra, Gujarat and Goa Lt. General Vishambhar Singh by the President of the Sabha Dr. V. Shankar.

On the occasion Dr. V. Shankar said the entire function was dedicated to the disabled soldiers. A book titled "India 5000 years old 70 years young" written by Dr. Shankar was released by Lt. General Vishambhar Singh.



With Best Wishes to
Kerala in Mumbai
on its 8th Anniversary



P E Chandran
Secretary - sion koliwada
Ayyappa Seva Mandal.

With Best Wishes to
Kerala in Mumbai
on its 8th Anniversary



R V Venugopal & Family
Antop Hill

Ponkala with Hindu Aikya Vedi

■ Hindu Aikya Vedi of Kalyan is organising a ponkala on March 1 at 5.30 pm with Mahabagavathi Seva and Lalitha Sahasranamam for the peace and prosperity of the world. On March 2, the day of Aattukal Ponkala, Mahaganapati Homam will be at 5.30 am. Chendamalam (7.30 am), Bhajan by Kalyan Bhakta Sangham (8 am), World Peace Prayer (9.45 am), and at 10.15 am Vaileri Manakkal Krishnakumar Namboothiri of Ayyappa Temple Kambalpada will initiate ponkala. It is expected about 1000 devotees would participate in ponkala and about 5000 people would join Annadanam. For details, contact 8097183638, 97028 56163, 88507 15079 or 9029643659.



D.R. Nair being felicitated at the "NAIR MAHOTSAV", organized by Nair Welfare Society, Powai.

With Best Wishes to
Kerala in Mumbai
on its 8th Anniversary



C R Unny & Family,
Mulund



ايمس الدولية
AIMS INTERNATIONAL
TRAVEL & PLACEMENTS
REGN. NO. B0350/MUMPER/1000+/5/3334/92



HEAD OFFICE MUMBAI

6, Sethi Mansion, 1st Floor, 12 Kumtha Street, Fort
Mumbai 400 001. Tel: 022 2265 8143, 2269 1131
Fax: 022 2261 0800. Email: aimsjobs@gmail.com
aimsjobs@yahoo.com
Web: www.aimsintl.net

OPERATIONS

G. B-1, Boman House, Ground Floor,
2 Homji Street, Fort, Mumbai - 400 001
Tel: (91-22) 22617744/ 88, Fax: (91-22) 22610800
Email: aimsintl@mtni.in, aimsjobs@gmail.com
aimsjobs@yahoo.com, info@aimsintl.net

BRANCHES

KOCHI BRANCH

39/1161 - C Aims Mansion, Kalathiparambil Road
Near South Railway Station, Ernakulam South
Kochi-682 016. Tel: (0484) 2377723/25
3018667/68/69, Fax: (0484) 2377727
Email: aimscochin@city.com

DELHI OFFICE

D-40, 1st Floor, Acharya Niketan Mayur Vihar
Phase-1, Delhi- 110091
Tel No.: +91-11-22757744/ 99
Fax No.: +91-11-22750800
E-mail id: aimsdelhi@gmail.com



AIMS MANAGEMENT

PLACEMENT & SHARE CONSULTANT
Tel: (91-22) 22658143, 22691131

7, Sethi Mansion, 1st Floor,
12 Kumtha Street, Fort, Mumbai 400 001
Tel: 2265 8143
Email: aimsmanagement@yahoo.com
aimsplacements@gmail.com



AIMS DENTAL CRAFT LABORATORY
Mobile: 9892597613 / 9892575411

Manufactures Of Prosthodontic
& Dental Cosmetic Products
D 8, Janprakash Co Op Hsg. Soc. Ltd.
Plot No. 503, Road No. RSC 45, Sector 5
Charkkop, Kandivli West, Mumbai 400 067



KALAGURUKULAM Music & Arts Academy

Onkara Tower, Near Sri Sureshvar Temple
Thripunthi - 670 002, Kerala. Tel: 0471 270008
Email: kalagurukulamkannur@gmail.com



AIMS FORCE SECURITY SERVICES PRIVATE LIMITED

Registered Office:
196/1D, 2nd Floor, Cabin No. - 02, Anna Nagar, Kalathiparambil Road,
Ernakulam South, Kochi - 682 016, Kerala. Email: aimsforce@gmail.com
Tel: 0484 2377723, 5434-237923, Mob: 9400255888

Gateway LitFest 4th edition to focus on Women Writers

■ The fourth edition of Gateway LitFest, the largest platform for writers in Indian languages, will be held from 22 to 24 of February 2018 at the NCPA (Tata Theatre) Nariman Point, with the central theme of 'women power in Indian literature'.

This will be the biggest gathering of women authors, bringing together over 55 renowned and upcoming women writers from about 17 languages, apart from another 20 top names in the literature and film fields.

The event, the first-of-the kind national platform to celebrate regional language writings, is being organised jointly by Mumbai-based Malayalam publication Kaakka and communication consultancy P4C.

"The last three editions saw the participation of over 200 eminent writers from almost all Indian languages to discuss, deliberate and share views on the latest trends in Indian literature, cutting across the languages. It is growing in size and status with every edition," said festival director and Kaakka's editor Mohan Kakanadan.

As part of the central theme, an exclusive session will be held for the seven young women authors who were among the Yuva Puraskar award winners by the Kendra Sahitya Akademy in 2017. Sessions on the new crop of women writers in English, autobiographical and bold writings by women, marginalized streams and translations will also be held this time.

"Each Indian language stream has a



Adoor



Satchidanandan



Bina Paul



Indumenon



Devika



Mohan Kakanadan

vibrant list of established and upcoming women authors who are popular in their own territories by their own merits. But at the national level, we don't celebrate their works and brilliance as we do in the case of those authors writing in English. This is an attempt to bring them to the national focus," said executive director Joseph Alexander.

This year's speakers include Jnanpith winner Pratibha Ray (Odiya), filmmaker Aparna Sen, Rokeya Ray (Bengali), Anju Makhija, Nandini Sunder (English), Devika J, Indumenon,

Beena Paul, Nalini, Jameela (Malayalam), Kanaka Ha (Kannada), Karthika VK (Tamil), Neena Kulkarni, Malika Amar Sheikh, Pradnya Pawar (Marathi), Nirupama Dutt (Punjabi), Patricia Mukhim (Meghalaya), Prof. Challapalli Swaroopa Rani (Telugu), Tarannum Riyaz (Urdu), Temsula Ao (Meghalaya), and Padmeshri Patricia Mukhim (Assamese).

Celebrated film-maker Adoor Gopalakrishnan, Bengali writer Subodh Sarkar, veteran Gujarati poet Sitamshu Yashaschandra, Marathi writer Laxman Gaikwad, Malayalam poet K Satchidanandan, Gujarati writer Sachin Ketkar, art curator Bose Krishnamachari, Mami festival curator Uma Da Cunha, veteran journalist C Gouridasan Nair and Open magazine editor S Prasannarajan are the advisors to the fest.

Books exhibition, poetry readings, and networking events will add sheen to the event that will also discuss different trends in translation, reading habits, evolution of languages and involvement of women in theatre, among other topics.

Last edition, held on February 25 and 26, 2017, had 'contemporary face of Indian literature' as the main theme and had five select Indian languages Bengali, Marathi, Tamil, Punjabi and Malayalam in focus. For Further Details: contact Mohan Kakanadan: 9820 55 6869/8208 91 3112; www.gatewaylitfest.com



KNP Nambisan performed Edakka Thayambak during the Kerala-Agri Festival at MIDC Grounds Dombivli. From Left Chelakkara Madhavankutty, Kannur Ravi, Kalashri Nambisan, Shornur RK Poduval, Chelakkara Krishnan Kutty.

Kairali Cultural Association

■ Kairali Cultural Association of Vrindavan Society, Thane celebrated their Annual Day on January 7 at Srirang Vidyalaya Hall. President P Prabhakaran Nair inaugurated the events. There were dances, ballets, mimicry, music etc by the members and their families. Students securing high merits in various examinations were felicitated. VP R Nair, Bharathan Menon, B Padmanabhan, Unnikrishnan, Balakrishnan, Mohan Menon, Moandas, Ajith and K M Suresh guided the programmes.



Lighting the lamp during the inaugural functions



Participants of the programme

Ayyappa Pooja at Mulund



■ Shree Ayyappa Seva Sangha, Neelamnagar Mulund (East) celebrated their 19th Annual Ayyappa Pooja with Ganesha Homam, Purushasooktham, Abhishekam, Narayaneeyam, Laksharchana, Annadhanam (Shasthapreethi, devotional songs Bharathanatyam and Bhagwathi Seva

on 13th January, at Community hall adjacent to Jain temple. The unique feature of this year's Laksharchana was that 100 per cent of those who offered Vilakku Pooja were women under the able guidance of veteran Ayyappa devotees.

BKS Walking Race

■ The annual walking Race of Keraleeya Samajam Matunga will be held on February 11 at 6.30 am in Shivaji Park Grounds. It is open to men, women and children. There will be separate races for male and female. The age groups are below 15 years, between 40-50 years, 50-65 years and above 65 years. Along with documents certifying the age, individuals can register their names by February 7. For details, contact on 9870039097.

Muthappan Vellattam

■ Muthappan Seva Samiti of Mira Bhayander Kashmira will celebrate Muthappan Vellattam Mahotsavam on February 18. Gaondeo Vittoba Mandir and Adarsh Vidya Niketan premises will be the venue. Celebration will start at 5.30 am with Ganapati Homam, followed by Malayirakkal at 9.30 am. Muthappan Vellattam will be at 10 am and will culminate with Annadanam at 12.30 pm. Malakayaral will be at 6.30 pm.



Makar Sankranti

■ Makar Sankranti is the only festival people from every community celebrate. In Mumbai at Dharavi, which is one of the most cosmopolitan and congested areas, celebrate this festival every year with zeal with Tamilians, Malayalees, Muslims, Telugus and Maharashtrians coming together to join the event.

Every lane and by-lane of Dharavi, once known as Asia's largest slum provide the setting for this very special Tamil feast. Following the traditional ways, women, dressed in their finest, came out on to streets to cook Pongal. They gather before Sunrise and boil the rice and milk in a pot and a turmeric plant is tied around it and it is then symbolically offered to the Sun-God along with other oblations. The offerings include two sticks of sugarcane in background, coconut, betel leaves, nuts and bananas in the dish.

While dates of all Hindu festivals keep changing as per the Gregorian calendar, the date of Makar Sankranti remains constant on January 14. After this event, days start becoming longer, warmer and chill of winter declines. It is believed that any auspicious and sacred ritual can be sanctified in any Hindu family, this day onwards. This is also traditionally the month of weddings.

-K.A. Viswanathan

Saint Tyagaraja Aradhana at Shanmukhananda

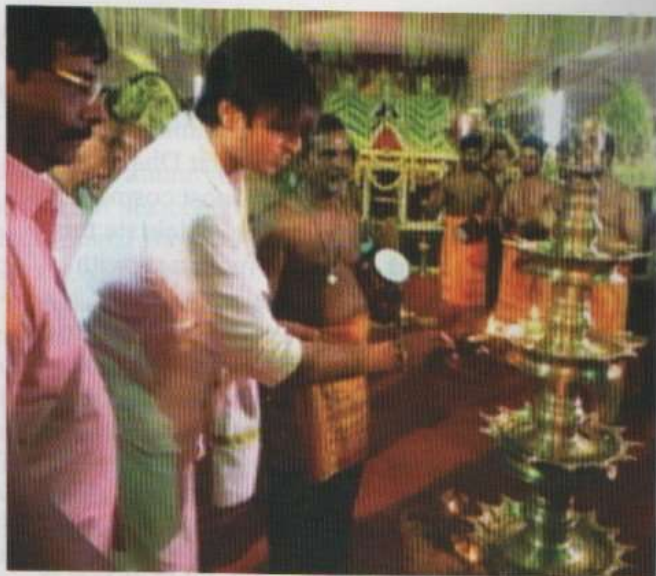
■ Nearly 75 Carnatic Vocalists and instrumentalists from all over Mumbai rendered in unison the Pancharatna Kritis (five gems) of Saint Tyagaraja, joined by nearly 2000 music lovers from the audience at the Shanmukhananda Chandrasekharendra Saraswati auditorium to mark the 171st Aradhana (Samadhi) of the Saint on January 6.

Saint Tyagaraja, Muthuswami Dikshitar and Shyama Sastri are considered even today as the 'Trinity' of

Carnatic Music. The five gems are *Jagadananda Karaka*, *Duduku gala*, *Sadhinchane*, *Kanakana Ruchira* and *Endaro Mahanubhavulu*. He was the greatest among the music composers of Carnatic music and one of the musical prodigies of all time.

Out of 22,400 songs said to have been composed, which is supposed to be equal to the number of slokas in Valmiki's Ramayana, only about 725 kritis have been recorded now.





Vivek Oberoi at Ayyappa Pooja

■ Shree Ayyappa Bhaktha Samiti, at Matunga celebrated the 68th annual Ayyappa Pooja Mahotsav as a three day festival from January 12. They organized daily programmes like devotional songs, Bhajans and Laksharchana. On the concluding day they made five temples out of banana stems - the replica of all the temples in Sabarimala including one Mosque of Vavar a Muslim confidante of Lord Ayyappa. Later there was a grand procession accompanied by



Nadaswaram, Panchavadyam and Udukku Pattu led by Machhad Subramanian and party from Trichur.

The three day pooja is being organized by V G Nair of Star of Cochin, a prominent social worker.

The second day saw the devotional music event by popular music director T S Radhakrishnanji of Kerala. On the third day Bollywood actor Vivek Oberoi visited the temple, as he could not go to Sabarimala during the season of Makara Sankranti. Vivek Oberoi the 40-year-old actor is an ardent devotee of Sabarimala Ayyappan, that he has been going to the mountain temple in Kerala for the past 18 years especially on the day of Makar Sankranti which

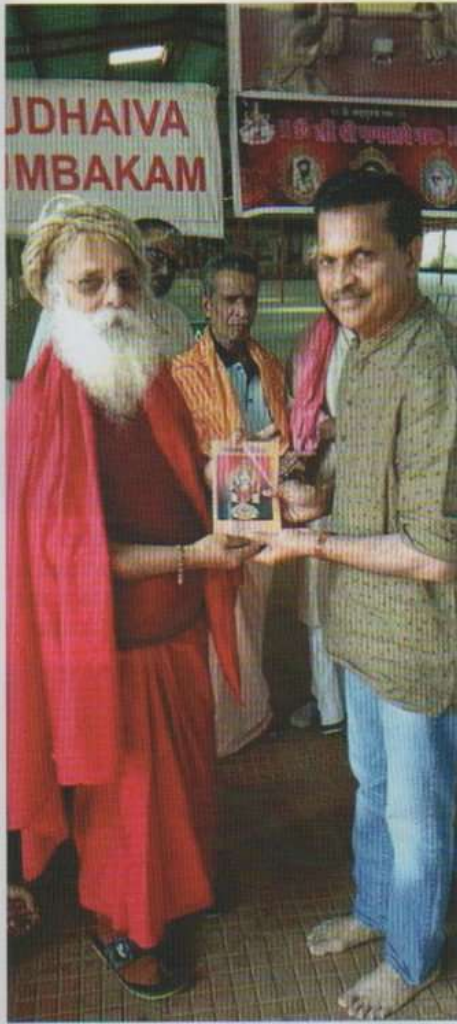
falls on January 14. However, he wanted to visit an Ayyappa temple on the same day here in Mumbai. After learning that Shree Ayyappa Bhaktha Samithi is celebrating the Annual Ayyappa Pooja Mahotsav at Matunga for the last 68 years in a grand style Vivek decided that he would visit the place at Matunga Napoo garden where the festival is taking place, to pray and seek blessings. He also participated in the procession.

Dressed in traditional South Indian attire and wearing a typical Kerala style *mundu* and *angavastram* he lit the lamp on arrival and watched the *Udukku Pattu*, and led in procession to the nearby Shiva temple from where the procession of Lord Ayyappa started accompanied by *Panchavadyam* and *Udukku Pattu*. Vivek said that he plans to visit the temple in Kerala soon as the actor has never missed the holy trip before.

With Best Wishes to **Kerala in Mumbai** on its 8th Anniversary



Rajan Nair & Family, Mulund (W)



Harikumar Menon (KNSS General Secretary) inaugurates the Hindi Sadhana Deepam by handing over a copy to Swami Krishnananda Saraswathy of Shree Ramadasa Ashram.

Pilgrimage to Rishikesh

■ Sree Narayana Samiti is organising a pilgrimage from Mumbai to Rishikesh. The pilgrimage group will start their journey from Mumbai on March 28, and reach Haridwar on 29 at Sri Narayana Ashram. Then it would proceed to Mansa Devi, Chamundi Devi, Patanjali Yoga Pith, Saptasarovar, Vasishta Gruha, Neelkanta Mandir, Ganga Snan Ghat etc. The group will return to Mumbai on April 4. Persons interested to join the group, may contact 9323964317, 9869237700, 7045799653.

Dasavataram Dance Ballet

■ NRITYAPRABHA, Andheri (West) celebrated its Annual Function by presenting about 150 students in Bharatanatyam Recital on 3rd December 2017 at Dinanath Mangeshkar Natyagriha. 150 students including children from the age of 5, mother and daughter duo, technocrats, doctors, advocates and

other professionals. The programme ended with a Dance Ballet 'Dasavataram' presented by the senior students who have done their Arangetram. The entire programme was choreographed by Smt. Prasanna Nambiar and her two daughters Smt. Ajitha Nambiar and Smt. Amrutha Menon.



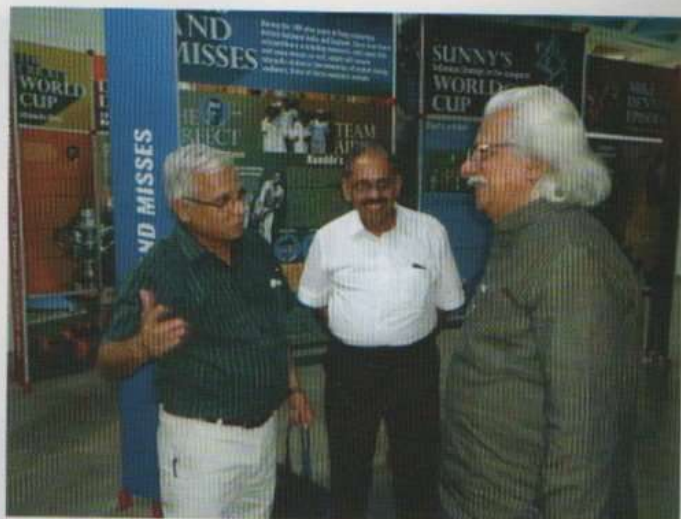
A scene from Dasavataram



Smt. Amrutha Menon, Smt. Prasanna Nambiar, Shri. Kunhiraman Nambiar, Smt. Ajitha Nambiar.



Upendra Menon Guest of honour speaking on installation of 9 groups & Giants federation 1B council Installation Sitting next is Rajesh Joshi Dy. World Chairman Chief guest. Er. Ashok Hukleri and Lalitha Vasan



Adoor Gopalakrishnan, Chief Guest of National Science Drama Festival 2017-18 visited Nehru Science Centre Mumbai and held a discussion with Centre Director Shivaprasad Khened and Nuclear Scientist Dr. A.P. Jayaraman.



The prestigious Mother Teresa Award was presented to famed cardiac surgeon Dr. K.M. Cherian by Dr. A.P. Jayaraman at an impressive function at Frontier Lifeline Hospital, Chennai on 20th January 2018. On the stage are Dr Joy Thomas, Dr. A.R.K. Pillai, Dr. K.M. Cherian, and Ms Sandhya Cherian.

Mumbai Malayali girl wins international recognition.

■ Mumbai Kharghar girl Delisha got international recognition in the PAMA Global Abacus & Mental Arithmetic Competition held at Hilton Sandton, Johannesburg, South Africa. This seven and half year old girl bagged second prize out of 280 contestants who had appeared from 22 countries. There were 17 students representing India. The competitions are held every year in different categories depending on the age groups. 17 students were selected after preliminary exam. In Feb 2017 Delisha secured 3rd rank in the National Abacus competition A category. Apart from academics, she is very active in sports, arts, dance, all types of extra curricular activities. She is the daughter of Jitesh and Reshma. They hail from Thrissur, Nellipparambil and Elamtholi families.



Delisha



K.P. Rajesh, the best Scriptwriter and Director of the 2017-18 National Science Drama festival and his prize winning performing team is seen with Manasi, C.P. Krishnakumar and Dr. A.P. Jayaraman at the Festival



Delisha with other winners of the competition



MAYURESH PARK Ayyappa PUJA



Anuradha S Menon

■ Mayuresh Park is a building complex situated in Bhandup. The first Ayyappa Puja in Mayuresh Park was celebrated in 2012. The initiative was taken by a group of ladies who meet regularly to read Lalitasahasranamam. They approached Mr. Girish Nair who have been conducting Ayyappa Puja for the past many years. It was a one day event with Ganapati Homam in the morning and Bhajana in the evening.

Now it is a grand two day event complete with Panchavadyam, Procession of Ayyappa along with Thalapoli, Bhajana, Sahasranamarchana and of course the main event Annadanam.

A traditional addition to the procession is the Parayeduppu wherein the procession stops at specific places in the complex and the residents can do the Parayedduppu for the well being of their family. The unique thing about the Mayuresh Park Ayyappa Puja is that most of the work is done by the members of the complex. Right from getting the flowers from Dadar, making garlands for decoration, decorating the Mandap, making the prasadam, singing the Bhajan, serving for Annadanam, its all done by the people of Mayuresh Park. They all come together to make the Puja a grand success. There is an air of spirituality and oneness in the entire complex in these two days.



What is heartening to see is the enthusiastic participation of the youngsters. In this age of social media, getting teenagers and youngsters to participate in these kind of events is a miracle in itself. In this aspect The

Mayuresh Park Ayyappa Puja excels itself. It's like a small slice of Kerala has come to Mumbai with its spirituality, traditions and rituals. Feel blessed to be a part of this puja right from it's inception.

Kendriya Nair Samskarika Sangh Maharashtra Celebrated Mannam Jayanthi In A Grand Manner

■ 141st Mannam Jayanthi was celebrated in a grand manner at Dr Kashinath Ghanekar Natyagruha at Thane on Sunday the 28th January 2018. Swami Krishnananda Saraswathy of Badalpur Ashram lighted the lamp prior to cultural programmes presented by various N S S Units affiliated to KNSS. Members from all the affiliated units and many other well wishers attended the programme. Audience were mesmerized by various cultural programme such as Bharathanatiam, semi classical dance, comedy skit, nadan pattukal, mohiniyattam, fusion dance, thiruvaathirakali, group dance (Mahishasura Mardini), classical group dance (Keraleeyam) etc presented by various N S S Units. Cultural programmes were followed by a "Saamskarika Sammelanam". Bhadradeepam was lighted by N K Premachandran M P along with other dignitaries. Harikumar Menon, General Secretary, KNSS delivered the welcome speech U Ramachandran, President, KNSS presided over the



Inauguration of Saamskarika Sammelanam

meeting. N K Premachandran in his speech as the key note speaker, emphasised that the younger generation should meaningfully understand the preachings and the life of Samudayacharyan Shri Mannathu Padmanabhan. Self confidence is the key to success. Eknath Shinde, Minister for PWD Government of Maharashtra

and Guardian Minister of Thane was the Guest of Honour.

Distinguished personalities from different walks of life like M Kumaran Nair, Prince Vaidyan, Keli Ramachandran, Prema Menon, And Prajit Prabhakaran Nair were felicitated in the function. C R Unny, Treasurer K N S S proposed vote of thanks.



Cultural programmes presented by various units of NSS



Nalanda Nrityotsava

- Guru Vijay Shanker

As part of Nalanda Nrityotsava, Nalanda Dance Research Centre presented 'Devee', conceptualised and choreographed by Padma Bhushan Dr Kanak Rele, at Ravindra Natya Mandir in three distinct classical dance styles, Mohiniattam, Bharata Natyam and Kathak and performed by the Nalanda dancers. The theme revolved Devee's manifestations and her Divine purpose in the universe of destruction of the evil, disruptive elements and re-establishment of peace and harmony.

On this occasion, three veterans in the field of classical dance, music and theatre were presented with the Nalanda Bharata Muni Award. The recipients were Kalamandalam Sivan Nambudiri (Koodiyattam- traditional sanskrit theatre) Kumudini Lakhia (Kathak) and Madurai Seshagopalan (Carnatic vocal music).

The dance etched out the diagram of the 'Shree Chakra' by corresponding bodily movements thereby identifying with the Mantravadi which was well presented by the dancers Dimple Nair, Vaidehi Rele, Saji Menon, Krishna Nayak and Unnati with elevating music rendered by Gireeshan. Simhavahini Srirajeshwari in the Bharatanatyam portraying Durga was well performed by the dancers with powerful vocal rendering by Ambika Vishwanathan. On the whole a grand show of the universal goddess;

Nalanda young dancers festival known as Nalanda Nrityotsava was held at Kalangan of P.L.Deshpande academy from 12 to 15th January and on 21st



January at Nalanda's Kanaka Sabha in Juhu. The festival was a grand success and most of the dancers performed quite well, hence making it difficult for the judges to choose artists for "Nritya Nipuna" title.

Bharata Natyam and Kathak dominated the festival and surprisingly there were enough number of male dancers too and all of them did well. The dancers who performed in the festival were Isha Kathavate, Aparna Ramakrishnan, Swapnil Panchal, Arjun Rakesh, Priyanka Srikrishnan, Aswin Sidhaarth, Vrinda Chadha, Laxmi Narayan Jena, Swetha Venkatesh, Snigdha Menon, Nidhang Karunad, Minu Garu, Anita Murthy, Suhani Dhanki, Nikita Sant, Sahana Maiya, Harshada Jambekar, Amit Dole, Mithila Padhya, Pranali Kalyankar, Pallavi Lele

and Madhura Pavaskar.

Three dancers from the famed Kalakshetra regaled the audience with their clarity and precise execution of movements and pleasing expressions. They were Aparna Ramakrishnan, and the twins Arjun Rakesh and Ashwin Sidhaarth. Other male dancers include Swapnil Panchal, Laxmi Narayan Jena, Nidhaang Karunad and Amit Dole. Swapnil is the disciple of Ankur Balal and accomplished Odissi exponent Jhelum Pranjape, his sincere effort coupled with elegant execution of movements in the Arbhi Pallavi was remarkable. While Laxmi impressed the audience with his lively and rhythmic exposition of the Shiva number, Nidhaang Karunad enthralled the audience with the Shiva number with his powerful portrayal. Amit Dole, the only





Kuchipudi dancer of the festival is the disciple of Guru Rathesh Babu, his devotion and complete involvement and the precise execution on the rim of the brass plate, left a lasting impression on the audience, Swetha Venkatesh, disciple and daughter of Dr Suparna Venkatesh of Sai Arts International of Bangalore was the most impressive performers of the festival. Vrinda Chadha's Odissi was inspiring and remarkable for the poise and elegance. She is the disciple of Padmashri



Ranjana Gauhar. Snigdha Menon's subtle rendering, Anita Murthy's divine quality, Suhani Dhanki's charm, Pranali's lively quality, Mithila's expressions and Nikita's rhythmic quality of Kathak added luster to the entire festival. While Subash Chandran presented the vote of thanks. Dr Uma Rele, principal of Nalanda Nritya Kalamahavidyalaya thanked the students and the dancers for making the festival a grand success.

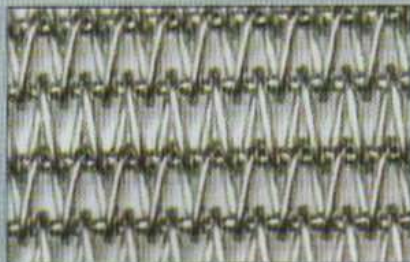
EUREKA METAL BELTS

AN ISO 9001 COMPANY

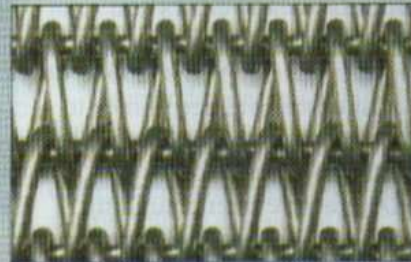
EUREKA BALANCED WEAVE BELTS



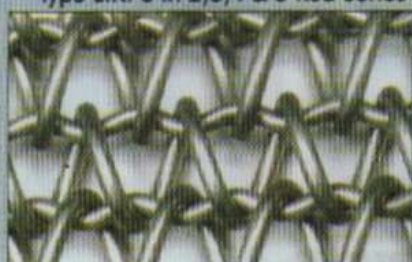
Compound Balanced Weave
Type L.K. 3 in 2,3,4 & 5 Rod Series



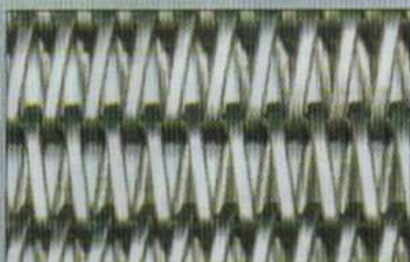
Balanced Weave Type L.K. 5



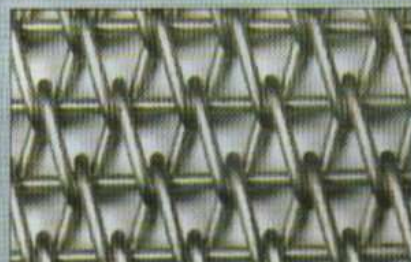
Balanced Weave Type L.K. 16 (Lehr Belt)



Balanced Weave Type L.K. 19 (Lehr Belt)



Balanced Weave Type L.K. 16 Flat (Lehr Belt)



Rod Reinforced 24-24-12-12

— R. D. Ashar Pvt. Ltd. —

(Formerly R D Ashar Engg Div.)

R. D. Ashar Compound, Main Road, Wagle Estate, Thane - 400 604, Maharashtra, INDIA Tel. : +91-22-2582.3739 (Hunting Line)

Fax : +91-22- 2582 0864 E-mail : rdashar@vsnl.net OR rdashar@mtnl.net.in Website : www.rdashar.com

LOK KALYAN MALAYALI ASSOCIATION

Lok Kalyan Malayali Association (LKMA) is a registered socio-cultural and charitable organization, founded on 26th January, 2005. It is one of the leading organizations in Mumbai which is in the forefront of philanthropic, charitable and welfare activities.

All these years, it has been extending its tentacles into various fields like education, health, promoting the spirit of universal love, brotherhood, co-operation and welfare amongst the people living in the suburbs.

Philanthropic Activities

Over the years, LKMA has been organizing several events for the upliftment of downtrodden and also promoting various socio-cultural activities. It provides medical / financial assistance to needy patients. It provides study materials, uniforms, food, clothing, bed and other materials to the orphaned children. It has been conducting free medical camps for the people living in the surrounding and remote villages in Maharashtra, organ donation camps, blood donation camp etc. It distributes wheel chairs and other materials to the physically handicapped. It has adopted schools and orphanages and old age homes to identify and extends all possible assistance to the deserving.

LKMA is active in encouraging Sports activities and conducts sports



Palakkad Sreeram receiving Aksharasree Award from C P Krishnakumar



Raagalaya troupe performing Vayalar nite

COMMITTEE MEMBERS



Vijayan M Nair
President



Sankaranarayanan M T
Secretary



Prasannan Nair
Treasurer



P N Suresh



Kishorekumar



V V Sudhakaran



Abhilash G Nair



Vijeesh Nair



Pramod Pillai



Sasi P Nair



Balakrishnan

ADVISORY BOARD



Sakthi Nair
Vice President



M B Rajendran
Jt. Secretary



Rudran T V
Jt. Secretary



P M Madhusoodanan
Jt. Treasurer



Ajay Acharya



P Raghunath



Sethumadhavan P.V.



V. R. Ramankutty
Internal Auditor

events. It distributes and bestows awards every year to outstanding talents in the field of sports, arts, literature, education, culture etc.

It encourages arts and culture as well. Every year Onam is celebrated on a grand scale with pookalam competitions and variety entertainment of music and dance. It has taken part in pookkalam competitions conducted by other organisations and won prizes as well.

Last month LKMA celebrated its 13th Anniversary at Lokgram Grounds in Kalyan East. Renowned playback singer and music Director Palakkad Sreeram was honoured by novelist C P Krishnakumar during the function. Raagalaya Academy of Music and arts presented a Raagamalika based on Vayalar Rama Varma's immortal songs. Meritorious students were felicitated during the event.



Pookkalam by LKMA members

Kalamandalam Geetanandan collapses and dies on stage

Ottan Thullal artist and teacher of Kerala Kalamandalam Geetanandan (58) collapsed during performance and died on January 28. He was presenting Ottan Thullal in Avittathur Mahadevan Temple in Irinjalakuda. Though he was rushed to the hospital, the end came before the doctors could attend to him.

He was presenting Kalyanasougandhikam and within 15 minutes of the start, he fell near the lamp. It was around 7.30 pm.

Geetanandan is credited to have introduced "Thullal Pada Kacheri" for the first time in history. He has staged Ottan Thullal on more than 5000 places inside as well as outside India. He became a Guru in Kalamandalam in 1983 and for more than a quarter century, he was head of Thullal department. He was the son of Pushpakathu Kesavan Nambissan of Akilanam Village, and Savithri Bhahmani Amma. He was resident of Pushpakathu Chaitanya in Cheruthuruthi. He debuted in Thullal when he was nine years old. He acted in nearly 30 Malayalam movies including Kamaladalam. He received awards from Kerala Sangeeta Nataka Akademi and Kerala Kalamandalam. He had also received Veerashringala and was recipient of Thullal Kalanidhi. His wife Shobhana is a choreographer of movies. His children Sanalkumar and Sreelakshmi are following his footsteps

Kerala In Mumbai February 2018



Kalamandalam Geetanandan

in Thullal. Reshma and Sreejan are his daughter in law and Son in law respectively.

Geetanandan was presenting Hanuman on the stage and wanted other artistes to play well as the fans there were very discerning. And it was a huge crowd to watch him. There were four persons in his group: Gopinath Prabha the singer, Nayanan the makeup man, Kalamandalam Sivadas the Mridangam player and Edakka player Thrissur Krishnakumar. They were working in unison for years under Geetanandan who encouraged them to do well even on the stage.

When Hanuman was about to enter Kadalivanam, he bent down to pay

obeisance to earth. The instrumental music was at its zenith and the players were curious, and then they saw Geetanandan bowing to the ground, a new way of presentation. But he never rose again. Realising the situation, they stopped playing and bent to take him from the ground. His headgear was removed but without changing his other makeup, he was rushed to the hospital. By the time they reached there, everything was over.

Geetanandan dedicated his life for Thullal. His whole mission of life was to reach Thullal to the middle of the common man in and out of India. He always felt the absence of any authoritative book on Thullal and its initiator Kunchan Nambiar. He was working on creating the necessary infrastructure but, alas, before he completed this mission he disappeared from the scene. He wanted to promote Thullal Institutes abroad also so that the foreigners would come to know about this satirical art form. He was very keen to take Thullal outside the temple and other cultural premises.

His family was very poor and had no money to pay the caution deposit and tuition fee in Kalamandalam. He went from house to house seeking financial help and then the 'Metro Man' E Sreedharan came to help him. It was Sreedharan who footed his educational expenditure at Kalamandalam.

events. It distributes and bestows awards every year to outstanding talents in the field of sports, arts, literature, education, culture etc.

It encourages arts and culture as well. Every year Onam is celebrated on a grand scale with pookalam competitions and variety entertainment of music and dance. It has taken part in pookkalam competitions conducted by other organisations and won prizes as well.

Last month LKMA celebrated its 13th Anniversary at Lokgram Grounds in Kalyan East. Renowned playback singer and music Director Palakkad Sreeram was honoured by novelist C P Krishnakumar during the function. Raagalaya Academy of Music and arts presented a Raagamalika based on Vayalar Rama Varma's immortal songs. Meritorious students were felicitated during the event.



Pookkalam by LKMA members

Kalamandalam Geetanandan collapses and dies on stage

Ottan Thullal artist and teacher of Kerala Kalamandalam Geetanandan (58) collapsed during performance and died on January 28. He was presenting Ottan Thullal in Avittathur Mahadevan Temple in Irinjalakuda. Though he was rushed to the hospital, the end came before the doctors could attend to him.

He was presenting Kalyanasougandhikam and within 15 minutes of the start, he fell near the lamp. It was around 7.30 pm.

Geetanandan is credited to have introduced "Thullal Pada Kacheri" for the first time in history. He has staged Ottan Thullal on more than 5000 places inside as well as outside India. He became a Guru in Kalamandalam in 1983 and for more than a quarter century, he was head of Thullal department. He was the son of Pushpakathu Kesavan Nambissan of Akilanam Village, and Savithri Bhahmani Amma. He was resident of Pushpakathu Chaitanya in Cheruthuruthi. He debuted in Thullal when he was nine years old. He acted in nearly 30 Malayalam movies including Kamaladalam. He received awards from Kerala Sangeeta Nataka Akademi and Kerala Kalamandalam. He had also received Veerashringala and was recipient of Thullal Kalanidhi. His wife Shobhana is a choreographer of movies. His children Sanalkumar and Sreelakshmi are following his footsteps



Kalamandalam Geetanandan

in Thullal. Reshma and Sreejan are his daughter in law and Son in law respectively.

Geetanandan was presenting Hanuman on the stage and wanted other artistes to play well as the fans there were very discerning. And it was a huge crowd to watch him. There were four persons in his group: Gopinath Prabha the singer, Nayanan the makeup man, Kalamandalam Sivadas the Mridangam player and Edakka player Thrissur Krishnakumar. They were working in unison for years under Geetanandan who encouraged them to do well even on the stage.

When Hanuman was about to enter Kadalivanam, he bent down to pay

obeisance to earth. The instrumental music was at its zenith and the players were curious, and then they saw Geetanandan bowing to the ground, a new way of presentation. But he never rose again. Realising the situation, they stopped playing and bent to take him from the ground. His headgear was removed but without changing his other makeup, he was rushed to the hospital. By the time they reached there, everything was over.

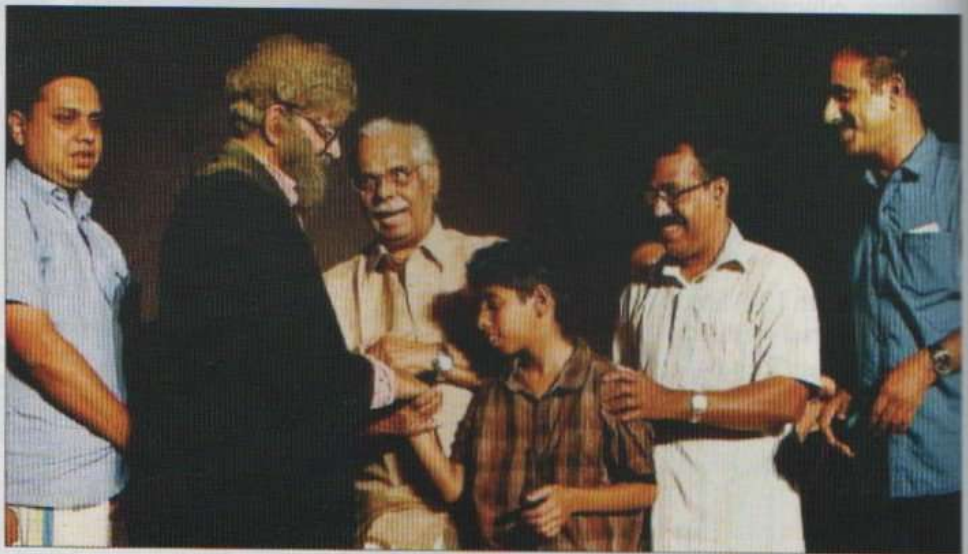
Geetanandan dedicated his life for Thullal. His whole mission of life was to reach Thullal to the middle of the common man in and out of India. He always felt the absence of any authoritative book on Thullal and its initiator Kunchan Nambiar. He was working on creating the necessary infrastructure but, alas, before he completed this mission he disappeared from the scene. He wanted to promote Thullal Institutes abroad also so that the foreigners would come to know about this satirical art form. He was very keen to take Thullal outside the temple and other cultural premises.

His family was very poor and had no money to pay the caution deposit and tuition fee in Kalamandalam. He went from house to house seeking financial help and then the 'Metro Man' E Sreedharan came to help him. It was Sreedharan who footed his educational expenditure at Kalamandalam.

When two legends met

It is very rare that what once nursed in mind is suddenly appearing in reality and carries away one off the floor. Such a magical experience the prince of short stories T Padmanabhan went through recently. Years ago he wrote a short story about the memoirs of a forgotten magician and now that story appeared before the author as a birth day gift. The gifter was magician of Kerala Gopinath Muthukad who played, nay lived the role of the forgotten magician.

Prof Muthukad presented a 35 minute long exposition merging magic, cinema and drama into an extravagant show, based on Padmanabhan's short story 'Otuvilathe Pattu' (The last song). The show depicted the growth, sustenance and then the decline of a magician. An old man, wearing tattered clothes and carrying an old trunk, is walking along the road and then sits under a tree to relax. Then a boy approaches him. The old man offers him some coins but the boy refuses and pleads with him to teach him magic. The old man then sheds tears appreciating the boy's desire to become



Writer T Padmanabhan expresses his appreciation to Magician Muthukad and his team.

a magician. That is substance of the story. Muthukad not only presented the show but also enacted the role of the old magician.

After the show Padmanabhan went to the stage and expressed his appreciation to Muthukad and his team. Srikant Kottakkal wrote the script of the show and Jithu Kolayad directed the show. Besides Muthukad, there were

around ten other artistes in the troupe.

The show was organised by Kerala Sahitya Akademi jointly with Magic Academy to commemorate the birthday of the litterateur. Member of CPI (M) Secretariat M V Govindan, MLAs M Swaraj and A N Shamzir, Sahitya Akademi President Vaishakhan and Secretary K P Mohanan et al were present.



*With Best Compliments
From*



Kalpaka Designers & Engineers (India) Pvt. Ltd.

We Undertake Turn Key Projects'

6, Bishen Udyog, Minerva Indl. Area, Off P.K. Road, Mulund (W), Mumbai 400 080.

Tel.: 2591 8389/25914033, mob: +91 9869431047/+91 8291141364,

E-mail: kalpaka@kalpakaengg.com

FIRST MAHALAKSHMI TEMPLE OF KERALA GOES FOR CONSECRATION

The first in Kerala and the fourth in India exclusively dedicated to Sri Mahalakshmi, the Goddess of prosperity and pleasant family life is going for its consecration. This temple located at Punnorkode, near Swarnathu Mana, east of Pazhamthottam Junction along the Aluva Kolencheri Bus route in Ernakulam district, is scheduled to hold the Kumbhabhishekam on March 2, from 5 pm onwards through next day with a series of rituals from dawn to dusk and culminate on March 4, by 8 am. Devotees can have their first darshan then onwards along with the Upadevata Vigneshwara and Jagatguru Adi Sankara on either side. The rituals will conclude with a maiden feast for the devotees. A couple of thousands devotees are expected to participate in the Kumbhabhishekam event.

The rituals are conducted by 22 priests under the supervision of the reputed Sheshadri Shastrikal. Kumbhabhishekam will have 138 pots (Kumbh) pouring holy water over the temple. Since Kumbhabhishekam at consecration is a rare event to be witnessed and is considered to be equivalent to a thousand visits to a temple, its importance becomes many more times greater as Temple for Goddess Mahalakshmi is very rare. Generally Mahalakshmi is worshipped on special occasions in Devi temples. This temple acquires a special place in the minds of the devotees because it is created at the same place where Mahalakshmi and Jagad Guru Sankara stood at the same time and made a poor widow prosperous. Her home was later known as Swarnathu Mana (The House of Gold) and the locality Punnorkode (Village of Gold). Though the present Mana was built nearly two hundred years ago as an offering to that Brahmin family by the then Maharaja of Travancore and



Idols of Lakshmi, Ganesha, Sankara



Clay Mural of Adi Sankara at Dhyana Kendra.

the entire village was presented by the Raja to that family. The present temple is built near the Mana, at the same place indicated by the astrologer who makes predictions based on signs. The hundreds of devotees coming from all corners of India thus vouch for their firm faith in the divine incidence.

The Kumbhs are sponsored by the devotees as a sign of their faith in Mahalakshmi and after the consecration they could take away the Kumbh or a

special silver memorialia depicting the silver images of Mahalakshmi, Sri Ganesha and Adi Sankara along with their individual mantra, for installing inside their prayer room. Since the dates are announced by the Trustees, there is a rush for sponsoring the Kumbhs. The last date for registering sponsorship is however fixed on February 15. The sponsorship amount is Rs 11,000, Rs.5,000 or Rs.3,000, according to the size of the Kumbh. The amount can be remitted to the SB A/c of the SRI ADI SANKARA KANAKADHARA SMRUTI TRUST in A/C No.13120100068197 of Federal Bank Ltd in any of its branches in India. If the amount is remitted in any other bank, IFSC code FDRL0001312 should be mentioned. Afterwards an image of the Bank's counterfoil should be forwarded either by WhatsApp, or by post along with full name, Star, gothram if applicable, full postal address and WhatsApp No. For details, one can contact on 98336 77962.

Sankaracharya of Shringeri and Kanchi Kamakoti has blessed this project. Acharya of Swami Shivananda Ashram, Rishikesh, Swami Govindanandaji is also in touch with the trustees. ■



Memorialia for sponsors



Life - A Different Possibility

What you allow is what will continue...



Vidhya Vasudevan

■ While there are many among us who love to put off things for later, even the ones that are raring to go off days when all things seem impossible.

Today, most often I get to hear people around me saying things like 'I'm so fat', 'I never have money for anything', 'People don't like me', 'Old ladies and teenagers have a better sex life than me', 'I can't change', 'It's too difficult', 'I hate my job' and so on and on. For me, all of these statements fall into one huge category called 'complaining'.

Seriously people, I don't mean to offend anyone but it seems that somehow we have become a generation which expects a lot and yet is not particularly willing to put any effort in it. We want things to happen just like that, for free. The thing is, it doesn't work this way. If you want to change

something, then stop complaining and do something about it.

If you're not satisfied with your *body and skin structure* replace fast food with healthier options, go to the gym. No money for the gym? Go running, do some sit-ups, dance around your room

it's free!

If you're unhappy with your *social life*, get yourself out there. Start saying 'yes' to people's propositions. If you have no friends or partner, sign up for a singing/dancing/whatever courses, go to events, etc. Be open, there are plenty of



With Best Wishes to

Kerala in Mumbai on its 8th Anniversary



C. P. Babu
Jt. Managing Director



AN ISO 9001-2008 CERTIFIED COMPANY

KAIRALI ENGINEERING PVT LTD
ENGINEERS & CONTRACTORS

101, Royal Residency Park, Opp. KDMC Commissioner's Bungalow
Santoshi Mata Road, Syndicate, Kalyan West, Thane 421301
Email kairaliengg@gmail.com, Tel: 0251 2200666



people out there you can get to know.

You're a student and you're constantly struggling with *cash shortages*? You can find a job, it's not that hard. No time for a job? There are plenty of ways you can earn a few additional bucks from selling no longer used electronics and other things on OLX/Quikr, to earn by clicking ads online, filling out surveys online (I've personally done this to cover my own expenses by this earning during my college days.)

You *hate your job* or you don't have enough money? Ask yourself what kind of job you would really be satisfied with, do some research, look for opportunities, learn new skills and become more competitive.

If you choose to complain instead of acting, you're actually making

yourself even worse off. Complaining takes up plenty of your mental energy and time you could use for something more productive. What's more, it makes you concentrate on the lack of something which attracts more and prevents your mind from the active search for solutions. For the same reason, you end up being constantly



With Best Wishes to
Kerala in Mumbai
on its 8th Anniversary



Dr Ajit Menon
Mumbai

unhappy as your focus is on the negative sides instead of positive ones. You also irritate people around you, which makes you isolated or attract more of the 'complaining' type which actually makes you fall deeper into this feeling of helplessness.

So stop complaining and blaming other people, God or the whole universe for what your life looks like. YOU are the one responsible for who YOU are and what's happening to YOU. Of course, there are always extraneous factors, but I believe that we can condition ourselves to be less affected when they occur. Accept this responsibility and take control over your life. This is the only way things can change the way you wish them to. Do it NOW!

SABARIMALA-CHAPTER II

The Journey begins-

- Dr. C.N.N. Nair

Erumeli is the main converging point for many Ayyappas from different parts of the country. There is an Ayyappa Mandir, known as 'Cheriyampalam', minor one - which is the starting point of the famous "Petta Thullal- the frenzied, religious dance in gay abandon to the accompaniment of various types of drums, musical pipes etc. "'Ayyappa thinthaka thom - - - Swami thinthakathom" is the refrain of the dance/steps. On the other side of the road stands the majestic VAVAR Mosque. [Vavar, a Muslim, was the faithful companion to Ayyappa as per mythology.]

All pilgrims circumambulate the mosque, break coconuts there, and move to the other major temple about one km. away, known as 'Valiampalam' or the major temple of Ayyappa in Erumeli. Petta Thullal ends there. Freshers undertaking pilgrimage are known as Kanni Ayyappas *first time pilgrims* to Sabarimala. They collect symbolic arrows from Cheriyampalam to be deposited eventually at a place known as Saramkuthyaal. This gesture, in background, has a romantic significance (tinged with sadness) which will be dealt with later.

Symbolic meaning

An arrow is a weapon. One, who is set on spiritual journey to the god's abode, ought not to carry weapons with him. Dropping the arrow at 'Saramkuthiyaal' symbolises man's abandoning all aggressiveness and rising himself to a nobler level. It also indicates the futility of brutal power in one's quest for sublime truth. Also when this is prescribed only for the freshers, it indicates that once you do so, you already have risen to a higher spiritual level and hence no need to repeat.

From Cheriyampalam, we went to Valiampalam after visiting and circum-ambulating Vavar Mosque. [Incidentally, it is a 'Namaz' mosque which does not allow inside admission to non-Muslims.]

'Kallitumkunnu'. In the bygone era, when shorter access was non-existent, pilgrims had to trek harder, rocky terrain, cross hills and rivers to reach the Sannidhanam. An old prayer song in



Malayalam describes the route from Erumeli a stream known 'Perror 'Kaalaketti (a place where Lord Siva was supposed have tied his Nandi (bull- -and observed Ayyappa's victorious dance), river Azhutha Kallitumkunnu. The last named has an interesting explanation.

Ayyappa found Udayanan, the enemy chieftain, had dug a deep trench outside his fort to prevent rival access. So, while crossing the river Azhutha, Ayyappan instructed all members of his army to carry as heavy a stone as each can and proceed to the fort. After reaching the fort, they were told to deposit these stones on the trench. The result was a sort of 'sethu', which helped them to gain access to the fort and thus defeat Udayanan. [You may notice a faint similarity w.r.t 'Rama Sethu' from Rameswaram to Lanka)

At Erumeli, we had darshan at Valiampalam and participated in 'Annadaanam' - (It was frugal, rice porridge with moong daal and pickle.) before proceeding further to the abode of Lord Ayyappa known as 'Sannidhaanam'. After resting for a while, we resumed our journey. Soon, we entered the forest area. The road is tarred and well-maintained. It passes through steep hills with umpteen hair-pin turns. On either side you find dense forest with huge, tall, trees with green foliage. The entire surrounding forest / hilly areas is known as "Poonkaavanam" 'Garden of Flowers'

of Ayyappa.

There are hardly any signs of inhabitation on either side. There were breath-taking sights of the panoramic view of the hills around. After an hour's drive, we saw a tribal school. Uniformed kids were seen huddling in a corner. Hordes of monkeys with mothers carrying under-belly, their young ones - could be seen along the road. In a corner, we saw a small tea shop. A bunch of ripe, yellowish bananas of different types was hanging in front boldly announcing the services available. We had coffee and snacks. A special item was 'Ulli Vada' (major component -onion slices) similar to its cousins 'Parippuvata' and 'Uzhunnu Vada' hot and straight from the deep-frying pan! It was refreshing. A battalion of monkeys was hanging around. We were warned not to encourage them because they could become aggressive and harmful.

At PAMPA

It took another hour and a half for us to reach the base camp, Pampa. This is the confluence of pilgrim streams flowing to the Sannidhanam. We halted at this side of the river. We could see large number of bare-foot devotees with two-fold head packs *Irumutikkettu* gradually moving towards the bridge across the holy river Pampa, chanting: "Swamiyai Saranam Ayyappa!". We dropped in-essentials in the car, carried our packs on our heads and, bare-foot,



and followed the pilgrim-stream to the bridge. For the first time, I noticed that they were donning not only black but 'blue' garments as well! [In Kerala, the pilgrim dress-code for Sabarimala is black and black only!] It seems traditionally, Anchorites preferred 'blue'.

The precincts of 'Sannidhanam' may be said to begin on the other bank of the river Pampa. Quiet flows the gurgling holy river Pampa alongside of which a number of long 'snan-ghat's (bathing structures) are available [Similar to Haridwar/ Varanasi/ Kolkata. The water is pretty cold.

On the bridge, we noticed some police personnel in uniform, presumably to regulate high-density

traffic. Perhaps they are expected to screen pilgrims from carrying unwelcome and dangerous items to the temple precincts. The day we chose was of low pilgrim density; so, it was a smooth affair, except for the hot, noon Sun.

A Sanctifying Dip in Holy Pampa River

River Pampa, like Ganga, is known as 'Paapa Naashini' 'Destroyer of all Sins'. One could see large number of pilgrims taking bath in the river, all along the bank. Crossing over to the other bank through the bridge, I noticed the stream flow is from right to left. So, I decided to take a dip in the holy

Pampa at that side.

With strong determination as aid (and with prayers on my lips), I stepped into the stream and had three fulsome dips in the waters of holy Pampa! [In Haridwar, Rishikesh and Kolkata, I had the privilege to enjoy reverential dips in holy waters of Ganga- I recalled.] Thus 'purified' & refreshed, we proceeded to the left towards entry to the revered Pampa Ganapathi temple. In between, we noticed a huge structure a mammoth hall with sides open - in which pilgrims could take rest.

[At the entry point on left side, we noticed three large foundation stones, standing side by side, laid only three days back, by the communist (CPI-M) Chief Minister of Kerala, Pinarai Vijayan. The CM with his large entourage was camping in Sabarimala during 16-18, Oct. 17 for tourism development related conferences. That had literally dislocated our earlier plan to visit the temple on 17th!]

A day before the 'Makara Sankrama Pooja', there would be a grand feast known as 'Pampaa Sadya' - feeding pilgrims in large numbers without any distinction of caste or creed, is a specialty here. During that time, a large number of small and big boats, lit with different types of lamps, flow, float and oscillate in the Pampa River. Large number of oil lamps (Nilavilakku) would brighten up the river-banks. [Pampa Vilakku].

The tiny pebbles on the riverbank and the land under our feet were getting too hot! Somehow, we walked some 15-20 minutes and reached the gate of Pampa Ganapathi temple.

With Best Wishes to Kerala in Mumbai on its 8th Anniversary



MANIS
LUNCH HOME

No. 86, Komal Building, Road Number 2, Chembur East,
Mumbai, Maharashtra 400071, Mob: 9820282643

Pampa Ganapathi Temple

It is customary that pilgrims of Ayyappas invariably propitiate Ganapathi the 'Vighna Hartha' prior to proceeding to the 'Sannidhanam' to ensure safe darshan and return.

We saw groups of devotees sitting together spreading their luggage in clusters. Some were cooking; some just relaxing. Children were plenty. Drinking water, snacks, lemons, and mixed packs [the notice said, 20 items in a pack - costing Rs.100/- only!] all were available on sides of the roads at irregular intervals.

The entry point appears deceptively simple with one or two sets of steps only visible in front at a time. But as you proceed, the number of such sets with turns keeps increasing. They are somewhat steep too. At least 130 steps you have to climb in order to reach the temple of Pampa Ganapati! We got thoroughly exhausted after that steep climb!

Just before darshan of Ganapati, you have to offer a coconut i.e. throw and break it which has same symbolic meaning explained earlier. After darshan, you are ready for ascending to the 'Sannidhanam', which is about 6 km high up. The entire area is 'plastic-free'. Maximum attention is given to maintain and retain environmental purity.

There is a camp for King of Pandalam [Foster father of Ayyappa, as per myth] at this point.



The Ascent of 'Neelimala'

From this point, we have to climb the hill known as 'Neelimala'. Men, women and children of varying ages, (female devotees between age 10-50 traditionally not permitted to the presence of Ayyappa who is considered an 'Eternal Celibate' 'Nithya (Naishtika) Brahmachari' - are seen climbing the hill. The path up is very steep and with hairpin turns. Very huge, old, single-trunk trees with trunk diameter about six feet or more at bottom, and about three feet at top, rising to over 300 or 400 feet high up are a regular sight during this journey. In places, the thick green foliage does seem to resist the efforts of penetrating

sun-rays. it was dense forest all around the pilgrims.

We noticed that the environment friendly administration had painted green electric posts, the wire supports and perhaps even some of the electric cables running from the bottom of Neelimala, ascending along with the road. There you occasionally find notices reminding pilgrims not to spoil the eco beauty of the temple forest. 'Tigers and the Lord's pets. Beware!' The whole area beyond Erumeli, it appears, is 'plastic free.'

There was an air-conditioned effect all throughout! The weak, sick, elderly, invalids - all will find it tough to climb up. For those who cannot walk up, there are 'dolies' available. [Four men,

ഇന്ത്യയിലെ ഏറ്റവും രുചിയുള്ള

സ്നേഹം പുട്ടുപൊടി ഇഷ്ടാൽ

നമ്പൂതിരിയിൽ നിന്നും

Tradition since 1960

Namboothiris

NAMBUDIRISONS AGRO FOODS INDIA PVT.LTD

Namboothiris Tower, 1st Floor 32/93B,

Pallissery Road, Thammanam P.O., Cochin - 682 032



ഉപയോഗിച്ചു നോക്കൂ
പാരമ്പര്യത്തിന്റെ കൈപുണ്യം
തിരിച്ചറിയൂ



For Trade and Distribution Enquiry Call: +91 7356006003, email: sales@namboothiris.in

Super Stockist Mumbai

Dasmesh Warehousing Pvt. Ltd., A103, Mangalya, Marol Maroshi Road,

Andheri East, Mumbai - 400059. Tel: 022 42369911, Mobile: 9820029403, email: info@dasmeshwarehousing.com



two in front and two at back] carry the pilgrim seated on an oscillating chair in the middle of two poles.

[Due to age-inflicted disabilities, we had to reluctantly engage the services of doli in both directions]

Usually, the doli-carriers take an hour-and-a-half to reach the top. Only once they need to halt mid-way for rest of a few minutes of refreshment. So also, while descending. Very frequently, along the way, items for refreshing like drinking water, energy drinks, fruits, snacks are available from roadside shops. Here (and in many other places), boiled, medicated drinking water is available free for pilgrims.

[Pilgrims are advised through notice

boards not to overstrain and take periodic rests and seek medical help if required through emergency medical help no. '0476203232'. Treated drinking water [RO using UV] is provided by Kerala Water Authority at regular intervals. Also, the latest, modern biodegradable toilets, for both gents and ladies, are seen installed along the road side. By and large, it is seen that pilgrims too, ensure to keep the environment clean and healthy.]

The black, tarred road, some 12-15 ft wide, was seen gliding up the hill like a huge python slowly wriggling its way up. Occasionally, a tractor (the only powered vehicle permitted) would scream past when devotees and dolis

would have to keep to the edge of the road. Noticed elderly women, children and men with *Irumutikkettu*, upon their heads, leisurely climbing up, chanting 'Swami Saranam'. They were crossed by pilgrims returning almost free hand [and perhaps free minds!] & whistling in delight after their darsan. Elders, some even with minor disabilities, were moving in both directions unconcerned about the 'fatigue' factor.

We reached the '*Sannidhanam*', by 5 pm.

The journey was arduous but the body synchronised with the attitude of the mind in anticipation of the expected divine darshan. It may sound strange, but it is a fact that we didn't feel the fatigue in spite of the long, arduous journey! We were led into the rest house. Chandran, my nephew, met us and made necessary arrangements. One of his deputies, Ajith, was with us as to guide us for performing necessary formalities and taking us around the vast temple complex. That made everything easy. Both took care of us, like son, - of parents!

Pathinettampadi the Sacred 'Eighteen' Steps

Climbing the eighteen sacred steps (Pathinettampadi) for the *Darsan* of Lord Ayyappa is a life-time ambition of all Ayyappa devotees! It is the culminating point of all the penances undertaken for the past 41 days for those who observed it. Only those with *Irumutikkettu* - upon their heads (and, of course, with the beads garland around their necks) are permitted to climb those sacred steps. ■



With Best Wishes to
Kerala in Mumbai
on its 8th Anniversary

M. P. Pravin Kumar, Managing Director
Cell: 9867606386



ABHIS PHARMA SPECIALITIES

25-Hall Mark, Vasant Oscar Complex, L.B.S Road, Mulund (W), Mumbai-400 080. Telefax: 25900717
Resi: 1701/1702, Ruby, Nirmal Life Style, L.B.S. Road, Mulund (W), Mumbai - 400 080. Tel: 25907801
E-mail: abhisps@gmail.com Website: www.abhispharma.com

മൂലം പേരുകൾ കൊത്തിവെച്ചിട്ടുണ്ട്. ബീരാൻകുട്ടി, ചോയി കുട്ടിയച്ചൻ, നാണുമാസ്റ്റർ, കുമാരൻ, ശങ്കരൻകുട്ടി (സാഹിത്യകാരൻ, സഞ്ചാരി), കതീശ, സുനന്ദ, കല്യാണി, മിച്ചിലോട്ട് മായവൻ, ശ്രീധരൻ, ഗിരി, വർഗീസ് കുറ്റിക്കാടൻ, എം. മുകുന്ദൻ, അച്ഛാമ്മ, ഗോപാലൻ, ജനാർദ്ദനൻ, സുധീരൻ, നാഥൻ, രാമദാസൻ, അബൂട്ടി, അശോകൻ, രാധ, ബിൻസി കുറ്റിക്കാടൻ, വിനുജവേളോത്ത്, രാഹുൽ എന്നിങ്ങനെ.

1930 കളിലാണ് പ്രവാസകാലഘട്ടം തുടങ്ങുന്നത്. സഞ്ചാരസാഹിത്യകാരനോട് യാത്രപരയുകയാണ് കൊറ്റുത്ത് കുമാരൻ. “ഞാൻ പോകാ, ശങ്കരൻകുട്ടി, ഈ ഇത്തിരിവട്ടത്ത് വട്ടംല്ലാത്ത ലോകത്തിലേക്ക്”. അങ്ങനെ കുമാരൻ ബർമ്മയിലേക്ക് നാടുവിടുകയാണ്. പണിയെടുക്കാൻ! ബാലുശ്ശേരിയോളം വ്യാപിച്ചുകിടക്കുന്ന തെങ്ങിൻതോട്ടവും പാടങ്ങളുമുള്ള കൊറ്റുത്ത് തറവാട്ടിൽ നിന്ന് ഒരാൾ അന്യനാട്ടിൽ പണിക്കുപോവുക. പണിയെടുക്കാൻ മാത്രമല്ല നാടുകള് കാണാനുമാണ് കുമാരൻ യാത്രയാവുന്നത്.

മാഹി കാണാൻ ശങ്കരൻകുട്ടി എത്തുന്നു. അച്ഛനായ കുഞ്ഞിരാമൻ മാസ്റ്റർ കൊടുത്ത നാണയങ്ങളുടെ കിലുക്കമുണ്ടായിരുന്നു ആ യാത്രയ്ക്ക്. അച്ഛൻ ആവശ്യപ്പെട്ടതനുസരിച്ച് മാഹിയിലുള്ള സുഹൃത്തായ നാണുമാസ്റ്ററെക്കൂടി കാണണമെന്നു പറയുന്നു. അവിടെവെച്ചാണ് ശങ്കരൻകുട്ടിയും മിച്ചിലോട്ട് മാധവനും പരിചയപ്പെടുന്നത്. നോവലിസ്റ്റിന്റെ ആരാധ്യരായ രണ്ടു മഹദ്യുക്തിതങ്ങളെ കൊളോളാൽ തറവാട്ടിൽ വെച്ചാണ് കാണുന്നത്. കുമാരന്റെ മകൻ ഗിരി കല്യാണം കഴിക്കാൻ പോകുന്ന സുന്ദരയെയും കാണുന്നു. സുന്ദര, നാണുമാസ്റ്ററുടെ മകൾ. ഗിരിയെക്കാൾ പന്ത്രണ്ടുവയസ്സുപ്രായമുള്ള സുന്ദര. സുന്ദര പ്രണയിച്ചത് മിച്ചിലോട്ട് മാധവനെ. മനസ്സിൽകൊണ്ടുനടന്ന വിപ്ലവക്കാരി. രക്തസാക്ഷി.

എസ്.കെയുടെ ജീവിതത്തിലെ നാഴികക്കല്ലുകളെ സൂക്ഷ്മമായി മനസ്സിൽ പ്രതിഷ്ഠിച്ചാണ് മുകുന്ദൻ പ്രവാസരചനയിലേർപ്പെടുന്നത്. എസ്.കെയെ മനസ്സിൽ കൊണ്ടുനടക്കുമ്പോൾ വൈക്കം മുഹമ്മദ് ബഷീറും തകഴിയും കേശവദേവവും ഉറുബും എം.ടി.വാസുദേവൻനായരും നോവലിൽ ഇടയ്ക്കിടെ മിന്നിമറയുന്നത് മുകുന്ദനു മാത്രം കഴിയുന്ന രചനാകൗശലമാണ്.

ഭാര്യ കല്യാണിയെയും മകൻ ഗിരിയെയും നാട്ടിലുപേക്ഷിച്ച് കുമാരൻ ബർമ്മയിൽ ബിരാൻകുട്ടിയുടെ കൂടെ കഴിയുന്നു. ബർമ്മയിൽ കണ്ടുമുട്ടിയ മലയാളി.

അപ്പനെപ്പോലെ ഗിരിയും വീടുവീടുകയാണ്, ഒളിച്ചുതാമസിക്കുകയാണ്. അയാൾ കമ്മ്യൂണിസ്റ്റുകാരനാണ്. ഒളിവിൽ കഴിഞ്ഞ പറ്റു. 1946-ൽ ഗിരിയുടെ അപ്പൻ കുമാരൻ നാട്ടിൽ തിരിച്ചെത്തുമ്പോൾ ഗിരി കമ്മ്യൂണിസ്റ്റ് ആശയങ്ങളുടെ വക്താവായിരിക്കുന്നു. വായനശാലയിലെ പുസ്തകങ്ങൾ മുഴുവൻ വായിച്ചുതീർത്തു. ഗിരി ശങ്കരൻകുട്ടിയെ വിമർശിക്കുന്നുണ്ട്, ഒരു കമ്മ്യൂണിസ്റ്റുകാരന്റെ

പാലക്കാട് • സാഹിത്യത്തിലെ അധുനികതാ വാദം തന്റെ ചുരുക്കം സൂചിപ്പിക്കുന്നു. കവികളും ചിന്തകന്മാരും ഉൾപ്പെടെയുള്ള വർത്തിയിൽ പങ്കാളികളായിരുന്നുവെന്നും സാഹിത്യകാരൻ എ. മുക്താബ് പറഞ്ഞു.

കിഴാ പാലിക് മലയാളത്തിൽ നടന്ന എ. മുക്തന്റെ 21 നോവലുകളെക്കുറിച്ചുള്ള പാഠനത്തിന്റെയും, മുക്തൻ സാഹിത്യോത്സവത്തിന്റെയും സമാപന സമ്മേളനത്തിൽ പ്രവേശിക്കുകയായിരുന്നു. അദ്ദേഹം അദ്ധ്യക്ഷതയുടെ പേരിലുള്ള വിദേശനാമങ്ങൾ മുഴുവൻ കേൾക്കേണ്ടിവന്നതും അതിനെയാണ് അതിൽ അദ്ധ്യക്ഷതയിൽ

നന്ദി: അതിനോടൊപ്പം തന്നെ വാണിജ്യപരമായ കാര്യങ്ങളിലും സാധാരണക്കാരുടെ കാര്യങ്ങളിലും സർക്കാർ ഇടപെടേണ്ടതുണ്ട്. അതിനോടൊപ്പം തന്നെ സാധാരണക്കാരുടെ കാര്യങ്ങളിലും സർക്കാർ ഇടപെടേണ്ടതുണ്ട്.

ആധുനികനയിൽ ജാതിയും മതവും ഇല്ലാത്തതാണ്. എന്താണ് കേരളം ഇന്ന്? ജാതിയുടേതും, മതത്തിന്റേതും, രാഷ്ട്രത്തിന്റേതല്ല. ജാതിയും മതവും ഇല്ലാത്തതാണ് സാഹിത്യകാരന്റെ കർമ്മമെന്നും അദ്ദേഹം പറഞ്ഞു.

പോലീസ് പണിയിൽ എം.എൻ.എ. അംഗം ഉൾപ്പെടെ രാഷ്ട്രത്തിന് കേരളത്തിൽ ഇല്ലാത്തവർ എപ്പോഴും രാഷ്ട്രത്തിന്റെ സുഖിപ്പിന്റേതാണ് എന്നും രാഷ്ട്രം കൈമാറ്റം നടത്തുന്ന എല്ലാ കാര്യങ്ങളിലും വാഗ്ദാനങ്ങൾ ചെയ്തും മാനസംമാറ്റം ഉണ്ടാക്കിയിട്ടുള്ള എല്ലാ കാര്യങ്ങളിലും എം.എൻ.എ.യുടെ അഭിപ്രായം

മനസ്സും അഭ്യർത്ഥം പാഞ്ഞു.
 പാവപ്പെട്ട് സ്വന്തം അധ്യക്ഷ
 പ്രസിദ്ധ് ശ്രീ. ശ്രീ. അധ്യക്ഷ
 വഹിച്ചു. രാവിലെ താഴെ സ്വാഗ
 ത്വകാശി സർവ്വ 'മധ്യ' ഉദ്യോ
 ഗനം ചെയ്തു. ടി.ആർ. അഞ്ചൻ
 അധ്യക്ഷത വഹിച്ചു.

ആടന്തീന് എം. മുക്താബുദ്ദീന് നോവലുകളെക്കുറിച്ചുള്ള പഠനങ്ങൾ അവസാനിപ്പിച്ചു. ബിരുദ പരീക്ഷയ്ക്ക് തയ്യാറെടുപ്പിനിടെയും ക്രൈസ്തവ സഭയുടെ സാമ്പത്തിക സഹായത്തോടെയും അക്കാദമിക് നേതൃത്വത്തിൽ അദ്ദേഹം പഠനം തുടർത്തി. അക്കാദമിക് നേതൃത്വത്തിൽ അദ്ദേഹം പഠനം തുടർത്തി. അക്കാദമിക് നേതൃത്വത്തിൽ അദ്ദേഹം പഠനം തുടർത്തി.



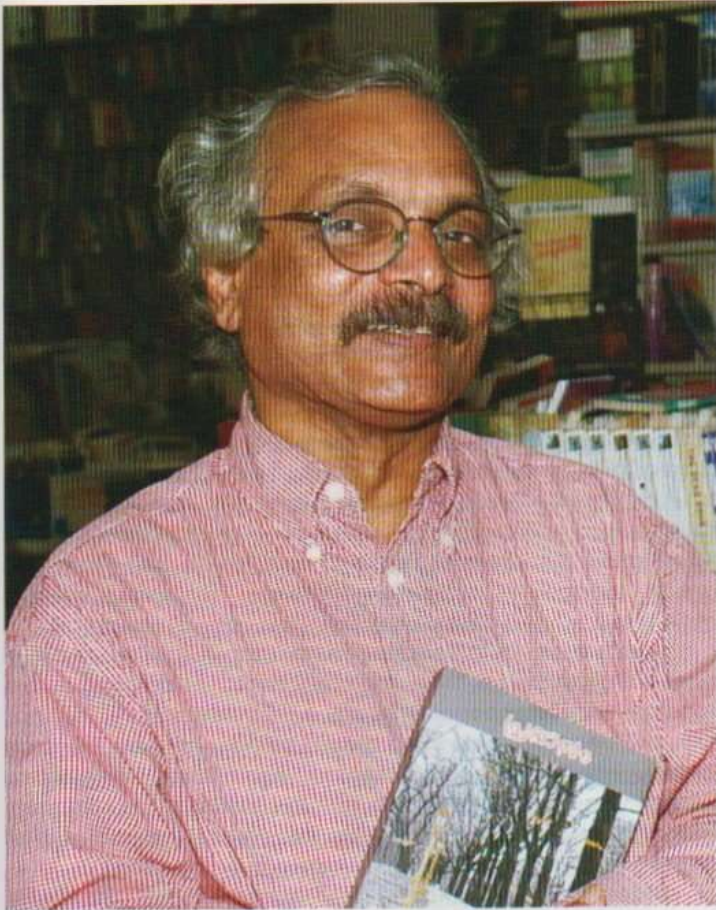
2
എ. വി.
21

കുടുംബം
 സാഹിത്യത്തിന്റെ മഹത്വം
 21 മാസത്തിൽ 71 പാഠ്യപുസ്തകം
 പാഠ്യപുസ്തകം പാഠ്യപുസ്തകം പാഠ്യപുസ്തകം



സാക്ഷി





M Mukundan

ഉൾക്കാഴ്ചയോടെ. എസ്.കെ. 'നാടൻപ്രേമ'മല്ല എഴുതേണ്ടത് എന്നുവരെ പറഞ്ഞുകൊടുത്തുണ്ട്. എല്ലാറ്റിലുമുള്ള വിപ്ലവകാരിയായ നായകനെവേണം സൃഷ്ടിക്കാൻ. സമൂഹത്തിൽ ചലനങ്ങളുണ്ടാക്കുന്നവനാകണം എന്നെല്ലാം കൂട്ടിച്ചേർക്കുന്നു. എസ്.കെ യുടെ മറുപടി "ചങ്ങാതി നിന്റേ പറയുന്നത് ശര്യം സമരങ്ങളിൽ എഴുത്തുകാർ പങ്കെടുക്കണം. അതോടൊപ്പം ഗുജറാത്തി സ്കൂളിലെ പണി രാജിവെച്ച് ഞാൻ ത്രിപുരകോൺഗ്രസ്സ് സമ്മേളനത്തിൽ പങ്കെടുക്കാൻ പോയത്".

സാഹിത്യകാരന്മാർ ആരുടെ ചേരിയിലായിരിക്കണം? മാക്സിംഗോർക്കിയുടെ ചോദ്യം എല്ലാ സാഹിത്യകാരന്മാരും സ്വയം ചോദിക്കണമെന്നു ഗിരി. ബഷീറിന്റെ മുച്ചിട്ടുകളിക്കാരന്റെ മകളിലെ സൈനബയെപ്പോലെയാക്കിയിരിക്കണം സാഹിത്യകാരന്മാർ. ആരുടെ ചേരിയിലാണെന്നു മനസ്സിലാവരുത്. ലോകം മുഴുവൻ സഞ്ചരിച്ച് അതുപറഞ്ഞുകൊടുത്തു.

1950 കാലഘട്ടത്തിലുണ്ടായ കാവുവായി വെടിവെപ്പുകേസിലെ പ്രതിയുടെ കൂടെ കണ്ടുമുതൽ പോലീസിന്റെ നോട്ടപ്പുള്ളിയായതും വിപ്ലവപ്രസംഗം നടത്തിയതിനുമൊക്കെയാണ് ഗിരിക്ക് പാർട്ടി ജീവിതം നിർബന്ധമാക്കിയത്. ജീവിതത്തിലുള്ള നാളുകളിൽ സുനന്ദയുടെ ഉപദേശം കേട്ട് ഗിരി വളർന്നു. പഠിച്ചാലേ നല്ല രാഷ്ട്രീയക്കാരനാവുകയുള്ളൂ എന്ന സുനന്ദയുടെ ഉപദേശം. മിച്ചിലോട്ട് മാധവനെമനസ്സിൽ പ്രണയിച്ചവൾ സുനന്ദ. മാധവനെപ്പോലെ പഠിച്ചുള്ളവനാകണം.

സമാന്തരമായി ഫ്രാൻസിലേക്ക് അനുവാചകരെ കൊണ്ടുപോവുന്നുമുണ്ട് രചനയുടെ ഇന്ദ്രജാലക്കാരൻ.

സോർബിൻ യൂണിവേഴ്സിറ്റിയും സെൻ നദീതീരവുമെല്ലാം മിച്ചിലോട്ട് മാധവന്റെയും സെഗോലൻ എന്ന സാമൂഹ്യശാസ്ത്രവിദ്യാർത്ഥിനിയുടെയും സംഗമവേദിയാകുന്നു. എഞ്ചിനീയറിംഗും സാമൂഹ്യശാസ്ത്രവും. അവർ ഫ്രഞ്ച് കമ്മ്യൂണിസ്റ്റ് പാർട്ടിക്കു വേണ്ടി പ്രവർത്തിച്ചു. അവിടെയും ഫ്രഞ്ച് സംസ്കാരവും അമേരിക്കൻ സംസ്കാരവും നമുക്കു കാണിച്ചുതരുന്നു. തോക്കേന്തുന്ന അമേരിക്കയും വയലിനും പുസ്തകവും കൊണ്ടുനടക്കുന്ന ഫ്രഞ്ചുകാരനും. ഫാസിസ്റ്റ് അധിനിവേശത്തിനെതിരെ സാർത്രിനെ കൊണ്ട് നാടകമെഴുതിച്ച്, ഒളിപ്പോരു നടത്തുന്നതിൽ പങ്കാളികളാകുന്ന കമിതാക്കൾ. 1942ൽ പാരീസിൽവെച്ച് നാസിപട്ടാളത്തിന്റെ വെടിയേറ്റ് മരിക്കുകയാണ് മിച്ചിലോട്ട് മാധവൻ, പ്രവാസി

യായ രക്തസാക്ഷി.

യുദ്ധങ്ങൾ കാണാത്തവരാണ് ഇന്നത്തെ മലയാളികൾ. കുമാരൻ റങ്കുണിലുള്ളപ്പോഴാണ് ജപ്പാൻ പോർവിമാനങ്ങൾ അവിടെ ബോംബുകൾ വർഷിക്കുന്നത്. സ്പോടനങ്ങൾക്കും വെടിയൊച്ചകൾക്കും നടുവിൽ അയാളുടെ ജീവിതം പുകയുന്നു. അയാൾക്ക് എല്ലാം നഷ്ടമായി. കുമാരന്റെയും ബിരാന്റെയും കതീശയുടെയും ജീവിതം ശങ്കരൻകുട്ടി ചോദിച്ചിരുന്നു. അടുത്ത സൃഷ്ടിക്കുള്ള സംഭവപരമ്പരകൾ.. ഡാക്കയിലും കൽക്കത്തയിലും അലഞ്ഞുതിരിഞ്ഞ് അവസാനം നാട്ടിലെത്തി. എല്ലാം നഷ്ടപ്പെട്ട കുമാരൻ ഒളിവിൽ കഴിയുന്ന ഗിരിയെ കാണാനെത്തുന്നുണ്ട്. പക്ഷെ മകൻ വളരെ നിർദ്വയമായിട്ടാണ് അച്ഛനെ സ്വീകരിച്ചത്.

ഐക്യകേരളം രൂപീകരിക്കപ്പെട്ട സമയത്ത്, പുതിയ നിയമസഭയിലേക്ക് തെരഞ്ഞെടുപ്പുനടക്കുന്ന ആ സമയത്താണ് ഗിരി സുനന്ദയെ, പ്രത്തബുവയസ്സു മുപ്പുള്ളവളെ പ്രണയം അറിയിക്കുന്നത്.

വീട്ടുകാരുടേയും നാട്ടുകാരുടേയും എതിർപ്പുകൾക്കൊന്നും അവരുടെ വിവാഹത്തെ തടയാനായില്ല.

പ്രസിദ്ധ ചിത്രകാരനായ വാൻഗോഗിനെപ്പോലെ ചെവിയുടെ കീഴ്ഭാഗം കത്രികകൊണ്ടുമുറിച്ചുകളഞ്ഞാണ് ഗിരി സുനന്ദയെ പ്രണയം അറിയിക്കുന്നത്. രക്തസാക്ഷി.

കേരളം സാമ്പത്തികമായി ഉയർന്നനിലയിലുള്ള ജനങ്ങളുടെ അധിവാസകേന്ദ്രമായി മാറിയത് അറബ്നാട്ടിലുള്ള മലയാളിയുടെ വിതർപ്പുകൊണ്ടുകൂടിയാണ്. വിസകിട്ടാനുള്ള ഗതികേട് തൊട്ട് ഗൾഫിലുള്ള ലേബർക്യാമ്പിലെ ദുരിതജീവിതത്തിന്റെ നേർക്കാഴ്ചകൂടിയാണ് 'പ്രവാസം'. മണലാരണ്ണത്തിൽ വിതർപ്പൊഴുകിയവരുടെ ദയനീയചിത്രം മലയാളിയുടെ നൊമ്പരമായി മാറുകയാണിവിടെ. രാമദാസൻ, സുധീരൻ, നാഥൻ, ഗോപാലൻ, ജനാർദ്ദനൻ, അബൂട്ടി എന്നിവരുടെ ജീവിതത്തിൽ മണൽക്കാറ്റും കൊടുംചൂടും അതിജീവനത്തിന്റെ, സഹനത്തിന്റെ, വിജയത്തിന്റെ, വിരഹത്തിന്റെ. പാഠങ്ങളായി മാറുന്നത് നമുക്ക് കാണാം. അവരോടൊന്നും ശങ്കരൻകുട്ടി വിശദമായി ചോദിച്ചിരുന്നുണ്ട് ഗൾഫ് യാത്രാവിശേഷങ്ങൾ.

ഗിരി സുനന്ദ ദമ്പതിമാർക്ക് ഒരു കുഞ്ഞ് പിറന്നശേഷമാണ് ശങ്കരൻകുട്ടിയുടെ (എം.പി. എസ്.കെ) സഹായത്തോടെ അവർ ഫ്രാൻസ് സന്ദർശിക്കുന്നത്. വെറും യാത്രയല്ല അത് ഗിരിക്ക്. അത് ഒരു നേർച്ചയാണ്. കടമയാണ്. മിച്ചിലോട്ട് മാധവന്റെ ശവകുടീരത്തിൽ രക്തപുഷ്പങ്ങൾ അർപ്പിക്കാൻ സുനന്ദയെ കൊണ്ടുപോകാമെന്ന് ഗിരി സമ്മതിച്ചിരുന്നു. സുനന്ദ മനസ്സിൽ ധ്യാനിച്ചുനടന്ന മിച്ചിലോട്ട് മാധവൻ. ഫ്രാൻസിൽ ഒരു അമ്പലത്തിൽ പോവുന്നതു പോലെ, പരിശുദ്ധയായി സുനന്ദ മിച്ചിലോട്ട് മാധവന്റെ ശവകുടീരത്തിലേക്ക്. ലില്ലിപ്പുകുല രക്തസാക്ഷി സ്മൃതിമണ്ഡപത്തിൽ വെച്ച് തൊഴുകുകയുമായി സുനന്ദ. ഗിരി വാൻഗോഗിന്റെ സെൽഫ്പോർട്രെയ്റ്റുള്ള ലൂവ് മ്യൂസിയം സന്ദർശിച്ച് വാൻഗോഗിനെ ആലിംഗനം ചെയ്തു.

കൊറ്റുത്ത് ഗിരിയുടെ മകൻ, അശോകൻ. അച്ഛൻ വിപ്ലവവും സമരവും കമ്മ്യൂണിസവുമാണെങ്കിൽ മകൻ വിജ്ഞാനത്തിന്റെ മേഖലയിലാണ് ജീവിതസാഹചര്യം തേടുന്നത്. കമ്മ്യൂണിസ്റ്റുകാരുടെ മകൻ ഉപരിപഠനത്തിനു പോകുന്നത് അമേരിക്കയിലേക്ക്. സ്കോളർഷിപ്പോടെ. അച്ഛനെ ആശ്രയിക്കാതെ.

ഇരിങ്ങലിൽ പാറപൊട്ടിച്ചുനടന്ന രാമദാസൻ ഗൾഫിലെത്തി പണക്കാരനാവുകയാണ്. യാത്രയ്ക്കിടയിൽ അശോകനെ പരിചയപ്പെടുന്നു. ബഹ്റീൻ വഴി ലണ്ടനിലെത്തി അവിടെനിന്ന് അമേരിക്കയിലേക്ക് എം.ബി.എ പഠനത്തിനുപോകുന്ന അശോകൻ. പണം സമ്പാദിക്കാൻ മാത്രമല്ല പ്രവാസിയാകുന്നത്. ഉന്നതവിദ്യാഭ്യാസത്തിനും പ്രവാസിയാകാം. അവർ സഞ്ചാരികൾ. പ്രവാസികൾ.

സെറ്റ് എഞ്ചിനീയർ ഗോപാലനും അയാളുടെ കീഴിലെ തൊഴിലാളി സുധീരന്റെ ജീവിതവും നോവലിൽ മിന്നിമറയുന്നത് അതിലേക്ക് കൗതുകകരമാണ്. ലേബർക്യാമ്പിലെ ദുരിതങ്ങൾ നേരിട്ട് കണ്ട് അവരെ സമാധാനിപ്പിക്കുന്ന സെറ്റ് എഞ്ചിനീയർ. ഒ.വി. വിജയനെയും ആൽബർ കാമുവിനെയും വായിക്കുന്ന തൊഴിലാളി! ഇംഗ്ലീഷ് ലിറ്ററേച്ചറിൽ ബിരുദാനന്തരബിരുദമുള്ള സുധീരന്റെ ജീവിതനിലവാരം സഹ്യദയനായ ഗോപാലൻ ഉയർത്തുന്നത് രസകരമാണ്. ഒന്നിച്ചിരുന്ന് മദ്യപിച്ച് മേലധികാരിയെ ഏട്ടെന്നു വിളിപ്പിക്കുന്ന ഗോപാലൻ വേറിട്ട ഒരു കഥാപാത്രമാണ്.

1982ൽ അലനല്ലൂരിൽ വച്ച് നടന്ന കേരളസാഹിത്യ സമിതി ക്യാമ്പിൽ എസ്.കെ.പൊറ്റക്കാടിനെ കാണാനുള്ള ഭാഗ്യം ഉണ്ടായിട്ടുണ്ട്. ഉദ്ഘാടകൻ എസ്.കെ., ജ്ഞാനപീഠം ലഭിച്ച ശേഷം എന്നും സ്വീകരണങ്ങൾ. കലാകൗമുദിയിൽ പ്രസിദ്ധീകരിച്ച

എസ്.കെയുടെ കാരിക്കച്ചേർ നോക്കി വെച്ചത് കാണിച്ചു കൊടുത്തപ്പോളുണ്ടായ ചെറുപുഞ്ചിരി ഇപ്പോഴും എന്റെ മനസ്സിൽ നിറഞ്ഞു നിൽക്കുന്നു. ലോക സഞ്ചാരിയുടെ മനോഹരമായ കൈയൊപ്പ് ലഭിച്ച ആ ചിത്രം സൂക്ഷിച്ചു വെച്ചിട്ടുണ്ട്.

എസ്.കെയുടെ മരണം ഹൃദയസ്पर्ശിയായി അവതരിപ്പിക്കുന്നുണ്ട് പ്രവാസത്തിൽ. സഞ്ചാരിയുടെ അവസാനത്തെ സഞ്ചാരം, തിരിച്ചുവരാത്ത യാത്ര. സാഹിത്യസാദകരുടെ മനസ്സിലേക്ക് കുടിയേറി സഞ്ചാരസാഹിത്യകാരൻ. കോഴിക്കോട് നഗരത്തിൽ അന്നൊഴുകിയെത്തിയ ജനസഹസ്രങ്ങൾ, സാഹിത്യകാരന്മാരും അവരുടെ പ്രധാനകഥാപാത്രങ്ങളുടെ പേരിൽ ആദരാജ്ഞലികൾ അർപ്പിക്കുന്നു.

നോവലിസ്റ്റ് പ്രവാസിയായ കഥ 1965ലാണ് തുടങ്ങുന്നത്. മയ്യഴിയിൽ നിന്ന് ദൽഹിയിലേക്ക് ഇരുപത്തിമൂന്നാംവയസ്സിൽ, ഉദ്യോഗം ലഭിച്ച വർഷം പ്രവാസിയായ വർഷമാവുകയാണിവിടെ. എന്നും പച്ച പിടിച്ചുനിൽക്കുന്ന ഓർമ്മകൾ. പക്ഷെ മുകുന്ദനീഷും ചുടാണല്ലോ. രാജസ്ഥാൻ മരുഭൂമിയിൽ നിന്ന് ദില്ലിയിലേക്ക് ആഞ്ഞുവീശുന്ന തീക്കാറ്റാണ് ദൽഹിയുടെ ഗാഥാകാരൻ സർഗാത്മകത ഉണർത്തുന്നത്! ശങ്കരൻകുട്ടി ഏൽപ്പിച്ചുപോയ ഉത്തരവാദിത്വം ഭംഗിയായി നിർവഹിച്ചുകൊണ്ടേയിരിക്കുന്ന, 'നൃത്തംചെയ്യുന്ന കൂട' കളിലെത്തി നിൽക്കുന്ന സർഗവൈഭവം.

കൊറ്റുത്ത് ഗിരിയെ മുകുന്ദൻ നേരിട്ട് ചെന്ന് കാണുന്നുണ്ട്. മകൻ കമ്മ്യൂണിസ്റ്റാവാത്തതിന്റെ കാരണം അറിയണമല്ലോ. പാർട്ടി കൂവേണ്ടി ജീവൻ പണയം വയ്ക്കുന്ന ഗിരിയുടെ മകൻ പക്ഷെ പ്രായോഗികവാദിയായി അമേരിക്കയിൽ ഉപരിപഠനത്തിനു പോവുകയാണ്. ഗിരിക്കു നഷ്ടബോധം തോന്നുന്നുണ്ട് മകന്റെ പ്രവാസത്തിൽ. മിച്വിലോട്ട് മായവനെ മനസ്സിലാക്കാൻ കഴിയാത്തതിന്റെ എല്ലാമായ ഗിരി, അവരുടെ മകൻ പക്ഷെ തൊഴിൽ ചെയ്ത് പഠനത്തിനുള്ള പണമുണ്ടാക്കുന്നു.

എസ്.കെ. പൊറ്റക്കാടിന്റെ 'സഞ്ചാരസാഹിത്യ'ത്തിന് ഡോ.സുകുമാർ അഴീക്കോട് അവതാരിക രചിച്ചത് ഇങ്ങനെയാണ്. "യാത്രയിൽ പൊറ്റക്കാടു സുഖവും ദുഃഖവും അനുഭവിച്ചിട്ടുണ്ടാകാം. പക്ഷെ ഈ നിത്യമയുഖമായ അനുയാത്രയിൽ ഞാനും

നിങ്ങളും തിരിച്ചറിയുന്ന സാമൂഹ്യ മാത്രം അനുഭവിക്കുന്നു. അങ്ങനെയോ കിടക്കുന്നതും നമ്മളിൽപ്പലരും ഒരിക്കലും കാണാനിടയില്ലാത്തതുമായ വിദ്യാഭ്യാസങ്ങളുടെ അവിസ്ഥരണിയ ചിത്രങ്ങളെ ഈ ഗ്രന്ഥത്തിലെ ഓരോ വാക്യവും ഉൾക്കൊള്ളുന്നു. പൊറ്റക്കാടിന്റെ മലയാളശൈലിയുടെ മധുരിമയോടൊപ്പം".

സഞ്ചാരസാഹിത്യവും പ്രേമകഥകളും നോവലുകളുമെഴുതിയ എസ്.കെ. 'മിഹിരൻ' എന്നപ്രേമകാവ്യം, ചങ്ങമ്പുഴ രമണനെയെഴുതിയ അതേ കാലഘട്ടത്തിൽ രചിച്ചിരുന്നു എന്നത് മനുഷ്യസ്നേഹകഥാ നൂലായിയുടെ സർഗവൈഭവത്തിനു തെളിവത്രെ.

അമേരിക്കയിലെത്തിയ അശോകൻ രണ്ട് കാമുകിമാരുണ്ടായിരുന്നു. വർഗീസ് കുറ്റിക്കാടന്റെയും അച്ചാമ്മയുടെയും മകൾ ബിൻസി യായിരുന്നു ആദ്യകാമുകി. ലോകപ്രശസ്തമായ മാസപ്പു സെറ്റ് ഇൻസ്റ്റിറ്റ്യൂട്ട് ഓഫ് എഞ്ചിനീയറിങ്ങിൽ പഠിക്കുന്നവൾ.

നോവലിസ്റ്റ് ഒരു കഥാപാത്രമായി പ്രവാസത്തിൽ ഇടയ്ക്കിടെ പ്രത്യക്ഷപ്പെടുന്നത് സ്വന്തം കഥ പറയുന്നതോടൊപ്പം മറ്റുള്ളവരുടെ ജീവിതത്തിലെ വിജയപരാജയങ്ങൾ നേരിട്ട് പറയാൻ കൂടിയാണ്. മറ്റുള്ളവർക്കിഷ്ടപ്പെട്ടില്ലെങ്കിലും അവരുടെ കഥകൾ പറയുന്ന വ്യക്തിയത്രെ നോവലിസ്റ്റ്. പലപ്പോഴും ആത്മകഥാംശം വരെ എത്തിനിൽക്കുന്ന സന്ദർഭങ്ങൾ കൂടി അനുവാചകർക്ക് കൗതുകകരമായി കാണാം. മുൻതലമുറയിലെയും സമകാലികരുടെയും സാഹിത്യരചനകൾ വരെ നോവലിൽ പലപ്പോഴായി വരുന്നുണ്ട്.

സുനന്ദയുടെ ജീവിതത്തിലുണ്ടായ മാറ്റങ്ങളും സമകാലിക പ്രസക്തിയുള്ളവയാകുന്നു. സുഗതകുമാരിയുടെയും മേധാപട്കരുടെയും മഹാശ്വേതാദേവിയുടെയും കൂടെ നടന്ന സുനന്ദ. വയസ്സായപ്പോൾ അമേരിക്കയിൽ നിന്ന് വരുന്ന മകനെ പ്രതീക്ഷിച്ചിരിക്കുന്ന അമ്മ. മയ്യഴിപ്പുഴയുടെ തീരങ്ങളിലെ കുറമ്പിയമ്മ വെള്ളക്കാരെ കാത്തിരുന്ന പോലെ! ആധുനികസമൂഹം നേരിടുന്ന പ്രധാനവെല്ലുവിളി, വൃദ്ധരായ മാതാപിതാക്കളെ നാട്ടിലാക്കി അമേരിക്കയിൽ ഐടി വിഭാഗത്തിൽ പണിയെടുക്കുന്ന എത്ര ചെറുപ്പക്കാർ.

അമേരിക്കയിലെ ഫ്രെമിങ്ങ്സ് ലൈബ്രറിയുടെ അരികിൽ രണ്ടുകോടി വിലയുള്ള വീട് സ്വന്തമാക്കിയ ശ്രീകുമാർ. വിന്ദുജയുടെ ഏട്ടൻ. അശോകൻ ജോലി ചെയ്യുന്ന മൾട്ടിനാഷണൽ കമ്പ

With Best Wishes to **Kerala in Mumbai** on its 8th Anniversary



Aneish Kumar & Family
Andheri (E)

നിയിൽ അഭിമുഖത്തിനു വന്ന ശ്രീകുമാറിനെ അവിടെ ജോലിക്കെടുക്കുന്നില്ല അശോകൻ. പക്ഷെ മലയാളത്തിലുള്ള സൗഹൃദസംഭാഷണം അശോകനെ ശ്രീകുമാറിന്റെ ജീവിതവുമായി ദൃഢമായി ബന്ധിപ്പിക്കുന്നതാകുന്നു. വെള്ളാത്തത് വിന്യജ അശോകന്റെ പെണ്ണാവുന്നു. പൗരൂഷം തെളിയിക്കാൻ ആവശ്യപ്പെട്ട ബിൻസി കുറ്റിക്കാടന്റെ പ്രണയത്തിൽനിന്ന് ഒഴിഞ്ഞ അശോകൻ എത്തിച്ചേർന്നത് പാപ്പിനിശ്ശേരിക്കാരിയായ വിന്യജയുടെ അടുത്ത്. മുത്തപ്പന്റെ അനുഗ്രഹം കിട്ടിയവൾ, സമ്പന്ന, സുന്ദരി, വിന്യജ. ശ്രീകുമാറിന്റെ വീട്ടിലെത്തിയപ്പോൾ അവലമുറ്റത്തെത്തിയ പ്രതീതിയാണ് അശോകൻ. മുത്തപ്പനെപ്പോലുള്ള വിന്യജ. ലാപ്സോപ്പിലും ഓഫീസിലും മുത്തപ്പന്റെ ഫോട്ടോ ഭക്തിപൂർവ്വം സൂക്ഷിക്കുന്നവൾ. തന്റെ വേദനകൾ തുറന്നുപറയാൻ പറ്റിയ, തന്നെ ഭാവിയിൽ സംരക്ഷിക്കുമെന്നു ഉറപ്പായ അശോകനോട് വിന്യജ ജീവിതകഥ പങ്കുവെയ്ക്കുന്നു.

പ്രൈമറി ഇൻഫർട്ടിലിറ്റിയുടെ ദുഃഖഭാരം അമ്മയോടുമാത്രം കണ്ണീരോടെ പറഞ്ഞവൾ പിന്നീട് പറയുന്നത് അശോകനോടാണ്. ഏതൊരു പുരുഷനും നിരസിക്കാവുന്ന ഒരു പ്രധാനപ്രശ്നത്തിന് കോർപ്പറേറ്റ് വിദഗ്ദ്ധനായ അശോകൻ ചിരിച്ചുകൊണ്ടാണ് മറുപടി പറഞ്ഞത്. “നീയൊരു മരമണ്ടു, ഐവിഫ് പോലെ എന്തെല്ലാം വഴിണ്ട് ഇപ്പോ? പ്രത്യേകിച്ച് അമേരിക്കയില്. ലോകത്തില് ഏറ്റവും കൂടുതല് വന്ധ്യതയുള്ള നാടാ അമേരിക്ക. നീട്ട് ഇവിടെ ആരും കല്യാണം കഴിക്കുന്നില്ലേ? അല്ലെങ്കില് പെണ്ണായാല് പെറണന്ന് ന്നാത്ര നിർബന്ധം? ഒരു കുഞ്ഞിനെവേണെന്ന്ച്ചാല് ദത്തടുത്താല് പോരേ? അതിനാന്ന്ച്ചാല് അനാഥാലയങ്ങളില് ഷംപോലെ കൂട്ടോളംണ്ട്”.

പ്രവാസത്തിന്റെ അവസാനം പുതിയൊരു പ്രവാസിയെ സൃഷ്ടിച്ചാണ്. ഇരുപത്തിയൊന്നാം നൂറ്റാണ്ട്, രാഹുലിന്റെ, അശോകന്റെയും വിന്യജയുടെയും മകന്റെ, നൂറ്റാണ്ടാകുന്നു. മൂലകുടിമാരാൽ പതുക്കെ പിച്വച്ചുനടന്നു. ഇരുപത്തിയൊന്നാം നൂറ്റാണ്ടിലെ പ്രവാസിയായി.

പാരമ്പര്യക്കൽ തോമാകത്തനാരുടെ ‘വർത്തമാനപുസ്തകം’ എന്ന റോമിലേക്കുള്ള യാത്രാവിവരണ ഗ്രന്ഥം എഴുതപ്പെട്ടത് 18-ാം നൂറ്റാണ്ടിലാണ്. ഇന്ത്യയുടെ ദേശീയതയെ ഉയർത്തിപ്പിടിക്കുന്ന പ്രസ്തുതഗ്രന്ഥം മലയാളത്തിലെ ആദ്യയാത്രാവിവരണഗ്രന്ഥമായി കരുതിപ്പോരുന്നു.

‘എന്റെ ഭൂപ്രദിക്ഷിണവൃത്താന്തം’ എന്ന ഗ്രന്ഥമാണ് മലയാളികൾക്ക് അമേരിക്കയെക്കുറിച്ച് പരിചയപ്പെടുത്തുന്ന ഒരു ആദ്യകാല ഗ്രന്ഥം (1938). ശ്രീ എൻ.ജെ. നായരാണ് ഗ്രന്ഥകർത്താവ്. ഇ.ഐ. വർഗീസിന്റെ ‘നവലോകപര്യടനം’ അമേരിക്കയെക്കുറിച്ച് മാത്രമായുള്ള ആദ്യരചന, 1949-ൽ ‘ഞാൻ കണ്ട അമേരിക്ക’ എന്ന പേരിൽ പ്രസിദ്ധീകരിച്ചിട്ടുണ്ട്.

ഡോ. കെ. ഭാസ്കരൻ നായരുടെ ‘പുതുമയുടെ ലോകം’ 1956-ലാണ് മലയാളികള് ലഭിക്കുന്നത്. അമേരിക്കയിലെ കൗതുകകാഴ്ചകളോ വെള്ളച്ചാട്ടമോ അല്ല, ശാസ്ത്രഗവേഷണവും അമേരിക്കൻ സർവകലാശാലയും ഭാരതസംസ്കാരവുമായുള്ള താരതമ്യപഠനവുമെല്ലാമാണ് ‘പുതുമയുടെ ലോകം’.

ലോക സഞ്ചാരസാഹിത്യത്തിന് 1972-ൽ ലഭിച്ച അമൂല്യകൃതിയാണ് എം.ടി. വാസുദേവൻ നായരുടെ ‘ആൾക്കൂട്ടത്തിൽ തനിയെ’. “ഇതൊരു യാത്രാവിവരണമല്ല. അമേരിക്കകത്ത് ഒന്നരമാസത്തെ നിരന്തരമായ യാത്രയ്ക്കിടയിൽ കണ്ടുമുട്ടിയ മനുഷ്യരുടെയും അടുത്തുകണ്ട ജീവിതത്തിന്റെയും പങ്കാളിയായ സംഭവങ്ങളുടെയും ചിത്രങ്ങളാണ്”. മഹാനഗരങ്ങളുടെ വർണ്ണക്കാഴ്ചകളിൽ അഭിരമിയ്ക്കാതെ മനുഷ്യരുടെ പച്ചയായ ജീവിതാവീക്ഷകാരമാവുകയാണ് കൃതി. മയക്കുമരുന്നും ലൈംഗികതയും സ്വവർഗ്ഗപ്രേമവും ഹിപ്പിയിസവും സുഖലോലുപതയും യുവാക്കളുടെ അസന്ധതയും അടക്കിവാഴുന്ന എഴുപതുകളിലെ അമേരിക്ക. അതോടൊപ്പം അമേരിക്കൻ സർഗ്ഗാത്മകസാഹിത്യവും സർവ്വകലാശാലകളും എല്ലാം വള്ളുവനാടൻ ഭാഷയുടെ ഹൃദയതയോടെ മലയാളി അറിഞ്ഞതാണ്. ഹോളിവുഡ്, തലമുറകളുടെ വിടവ്, നീശ്ശോകളുടെ ലോകം, വംശീയത, ഏകാധികൃതരുടെ ദുഃഖവുമെല്ലാം ഈ കൃതിയുടെ സവിശേഷതകളത്രെ. ഗവേഷകവിദ്യാർത്ഥികൾ ശ്രദ്ധയോടെ പഠിക്കേണ്ട ഒരു പുസ്തകം കൂടിയാണിത്. ലോകസാഹിത്യം ഇതിലുണ്ട്. പ്രസിദ്ധമായ അമേരിക്കൻ യാത്രാവിവരണഗ്രന്ഥങ്ങളാണ് വി.ആർ. കൃഷ്ണയ്യരുടെ ‘അമേരിക്കൻ യാത്രാചിത്രങ്ങളും ചിന്തകളും’, എൻ.വി. കൃഷ്ണവാരിയരുടെ ‘അമേരിക്കയി

ലൂടെ’ (1961), ഡോ. കെ.എം. ജോർജ്ജിന്റെ ‘അമേരിക്കയിൽ പോയ കഥ’ (1964) എന്നിവ.

എന്നാൽ സഞ്ചാരചക്രവർത്തിയായ എസ്.കെ. പൊറ്റക്കാടിന്റെ കൃതികൾ മേൽപ്പറഞ്ഞ ഗ്രന്ഥങ്ങളെക്കാൾ ഉന്നതനിലയിൽ വിരാജിക്കുന്നു. കാരണം പച്ചയായ മനുഷ്യാനുഭവങ്ങൾ തേടി, ദീർഘകാലം അവിടെ താമസിച്ചു, ഓരോ ദേശത്തിന്റെയും സാംസ്കാരിക ചരിത്രത്തിന്റെ ഉള്ളറകളിലേക്ക് എത്തിനിൽക്കുന്നവയാണ് അദ്ദേഹത്തിന്റെ കൃതികൾ. പിൽക്കാല രചയിതാക്കൾക്കു വരെ മാതൃകയാവുകയാണീ ലോക സഞ്ചാരഗാഥകൾ.

വിദേശജീവിതം അഭ്യോദ്യങ്ങളായി മലയാളചലച്ചിത്രലോകത്തും പ്രത്യക്ഷപ്പെട്ടിട്ടുണ്ട്. ഏഴാംകടലിനക്കരെ, വിൽക്കാനുണ്ട് സ്വപ്നങ്ങൾ, അമേരിക്ക അമേരിക്ക, അറബിക്കഥ എന്നീ ഞ്ഞെയുള്ള ചിത്രങ്ങൾ പ്രേക്ഷകരെ അത്ഭുതപ്പെടുത്തുകയും വിദേശരാജ്യങ്ങളിലെ ജീവിതത്തിന്റെ നേർക്കാഴ്ചകളിലേക്ക് നയിക്കുകയും ചെയ്തിട്ടുണ്ട്.

മയ്യഴി, ബർമ്മ, ഫ്രാൻസ്, അമേരിക്ക, ബഹ്റൈൻ, സലാല, സൗദി അറേബ്യ എന്നീ ഭൂവിഭാഗങ്ങളിലെ തൊഴിൽ സാഹചര്യങ്ങൾ, സാമ്പത്തികരംഗം, യുദ്ധം, കലാപം, വംശീയത, ജയിൽ ജീവിതം, സാമൂഹ്യപുരോഗതി, ജീവിതബന്ധങ്ങൾ, പ്രണയം, മലയാള സർഗ്ഗസാഹിത്യരംഗം, സഞ്ചാരസാഹിത്യം എന്നിവയിലൂടെ ആസ്വാദകനെ ഒരു പ്രത്യേക ഇടത്തേക്ക് കൂട്ടിക്കൊണ്ടുപോവുകയാണ് പ്രവാസിയായ എം. മുകുന്ദൻ.

“നാട്ടിൽ ജീവിച്ച ഇരുപതുകൊല്ലം രോഗങ്ങൾക്കിടയിലെ ജീവിതമായിരുന്നു. ഡൽഹിയിൽ വന്ന് പ്രവാസിജീവിതം തുടങ്ങിയപ്പോഴാണ് സുഖക്കേടുകൾ ഒന്നാന്നായി ഒഴിഞ്ഞുപോയത്. ആരോഗ്യം തിരിച്ചുകിട്ടിയത്. എല്ലാവർക്കും രോഗങ്ങളും മരണവും നൽകുന്ന മഹാനഗരം എനിക്കു നൽകിയത് ആരോഗ്യവും ജീവിതവുമാണ്. അമ്മയെപ്പോലെ മടിയിലിരുത്തി ലാളിച്ചും തീറ്റിയുമാണ് മഹാനഗരം എന്നെ വളർത്തിയത്. അഭിനേ ഉപേക്ഷിച്ചു പോകുമ്പോൾ നഗരം രോഗങ്ങൾ എനിക്കു തിരിച്ചുനൽകുകയാണോ? എന്റെ അമ്മ, എന്റെ ഡൽഹി എന്നോട് പരിഭവിക്കുകയാണോ? കോപിക്കുകയാണോ?” എം. മുകുന്ദൻ ഔദ്യോഗിക ജീവിതം അവസാനിപ്പിച്ച് മയ്യഴിയിലേക്ക് തിരിച്ചുവരുന്ന വേളയിൽ ഗ്രന്ഥകാരന്റെ ശാരീരികസാമ്പന്ധ്യങ്ങൾ വായനക്കാരെ വേദനപ്പെടുത്തുന്നു.

“ഇത്രയും കാലത്തെ ജീവിതം എനിക്ക് ചില അറിവുകൾ തന്നു. അവസാനമായി എനിക്കുകിട്ടിയ അറിവ് ഇതാണ്. ജീവിതം ഒരു പ്രവാസമാണ്. ജീവിക്കുന്ന എല്ലാ മനുഷ്യരും പ്രവാസികളാണ്. എന്നേക്കുമായി ഈ ലോകം വിട്ടുപോകുമ്പോൾ മാത്രമാണ് നാം നമ്മുടെ പ്രവാസം അവസാനിപ്പിക്കുന്നത്”.

ഇടതുപക്ഷവുമായി വൈകാരിക അടുപ്പമുള്ള എഴുത്തുകാരനാണ് എം. മുകുന്ദൻ. അതുകൊണ്ടുതന്നെയാണ് ആഗോളവൽക്കരണത്തെക്കുറിച്ച് മാർക്സിയിൽ കാഴ്ചപ്പാട് അവതരിപ്പിക്കുന്നത്. ആദ്യമായി ആഗോളമനുഷ്യനെ സ്വപ്നം കണ്ടത് മാർക്സിസമാണ്. കമ്മ്യൂണിസമാണ്. മാനവികതയുടെ ആഗോളസങ്കല്പം മാർക്സിയിൽ സഹയാത്രികരുടെതാണ്.

രാവും പകലും കമ്മ്യൂണിസ്റ്റുപാർട്ടിക്കുവേണ്ടി പ്രവർത്തിച്ചുകൊറ്റുത്ത് ഗിരി, പാർട്ടി ക്ലാസുകളിൽ പങ്കെടുക്കാനാവതെ പിന്നീട് പാർട്ടി നേതാവിന്റെ സഹധർമ്മിണിയാകുന്ന സുന്ദര, അതെ ഇടതുപക്ഷത്തിന്റെ സജീവ സാന്നിധ്യം മലയാളിയെ ഓർമ്മപ്പെടുത്തുവാൻ കൂടി നോവലിസ്റ്റ് ശ്രമിക്കുന്നുണ്ട്. കാലം ഇടതുപക്ഷത്തിനുണ്ടാക്കിയ മാറ്റവും അടുത്ത തലമുറയുടെ വ്യത്യസ്തപാതകളിലൂടെയുള്ള സഞ്ചാരവും പ്രമേയമാകുന്ന ഒരു നോവൽ കൂടിയാകുന്നു പ്രവാസം.

ടവെക്കോൽത്തുണ്ടു കൊണ്ടുള്ള ‘ഹേ ആർട്ട്’ എന്ന കലാരൂപമാണ് പുസ്തകത്തിന്റെ മുഖപടത്തെ അലങ്കരിക്കുന്നത്. 2008 ആഗസ്റ്റിലാണ് ഡിസിബുക്സ് മലയാളിയുടെ പ്രവാസജീവിതത്തെ വ്യത്യസ്തമായ രീതിയിൽ നോവൽ സാഹിത്യത്തിൽ അടയാളപ്പെടുത്തിയത്. സിംഗപ്പൂരിൽ വച്ച് നടന്ന ലോക മലയാള സമ്മേളന വേദിയനുമായത് ഈ നോവൽ പ്രകാശനം കൊണ്ടുകൂടിയാണ്.

‘മുകുന്ദൻഎന്നപേരിൽ എം. മുകുന്ദന്റെ സാഹിത്യ ജീവിതത്തെ ആസ്പദമാക്കി 21 പഠനഗ്രന്ഥങ്ങൾ ഹരിതം ബുക്സ് പ്രതാപൻ തായാട്ട് എഡിറ്റ് ചെയ്ത് 2016 ഡിസംബർ മുതൽ പ്രസിദ്ധപ്പെടുത്തിക്കൊണ്ടിരിക്കുന്നു. 21 നോവൽ പഠനങ്ങൾ. ■

DON'T WORRY ABOUT YOUR **FIGURE**



- Don't wear anything that is too bright
- Don't wear broad belts
- Don't wear shoes with ankle straps
- Don't wear broad bordered sarees and dresses
- Don't wear thick and heavy jewellery
- Don't wear large prints
- Don't wear heavy and thick fabrics.

Suggestions:

- Choose thin and good material to make your dresses.
- Wear one colour from head to toe.
- Wear dresses with small

prints

- Wear plain sarees and dresses preferably with thin borders
- Wear delicate jewellery
- Your purse should match your dress
- Wear shoes with little pointed toes
- If you want to wear a belt, choose one with a narrow width and in the same colour of your dress.
- Always choose good quality materials for dresses and sarees

If you want to look shorter:

Choose clothes with horizontal lines for Kameez of salwar, Kurta of churidar and sarees. Belts, dropped waistlines and broad bordered sarees also help you to look shorter. Decorative necklines, heavy jewellery around neck, wide and loose sleeves also help.

Remember:

- Don't dress up in a one-colour outfit
- Don't hunch your shoulders to look shorter
- Don't wear vertical stripes
- Don't wear straight buttons on dresses in front.



Dr. (Major) Nalini Janardhanan

■ We are all individuals with our own unique body shape, figure and height. For example your friend may be fair in complexion with short stature and you may be a tall dusky beauty. But with clever

selection of clothes, dresses and accessories you can make yourself look taller, shorter, fatter or thinner upto certain extent.

Sharing some tips by fashion experts on this:

If you want to look taller and slimmer:

You look for a pattern that has a straight line from neck to hem. A row of buttons, a contrasting strip of line in dresses, kurtas and kameezes may help. Sarees with vertical lines give illusion of height. Avoid dresses in which skirt and top or churidarkurta or sari blouse are of different colour.

Remember:

- Don't wear anything that is too bold
- Don't wear horizontal strips and designs

Suggestions

- You can easily wear two or three colours at a time
- You can carry off bright colours boldly
- Loose fitting clothes with layers add elegance to a tall personality
- You can wear patch pockets and big cuffs.
- In western dresses mid calf length is ideal
- Double breasted Shirts, tops and jackets look great on you.
- You can wear belts of any size and shape
- You can wear contrast colour layers and prints
- Choose horizontal strips and designs.
- Your shawls, sarees and other dresses should have bold designs
- You can wear heavy jewellery or jewellery with distinctive themes
- Buy big purses and handbags

For long thin arms: Don't wear sleeveless dresses. For Kameez, kurta and shirts wear wide full sleeves with wide cuffs at wrists. 'Dolman Sleeve' is good.

For flabby or heavy upper arms: Always wear sleeves. For evenings wear sarees, evening gowns with stoles over the



shoulders or a floating chiffon dupatta. For day time wear sleeves that are not too tight over upper arm. 'Raglan Sleeve' is good.

For narrow sloping shoulders: Build up shoulder with shoulder pads.

For Square shoulders: Raglan sleeves, little high collar or a piece of jewellery

can be worn to draw away attention from shoulders

Very long and thin necks: Wear Chinese neckline or jewellery

For short necks: Show more area around neck. Wear 'V' necks or low soft necks.

For large bust: Avoid a tight fit across the bust. Use Sarees with diagonal lines

For a roll of fat above waist line: Never wear very close fitting waistline. Wear a sari-blouse longer than usual ones and try to cover waist with the pallu of your saree. If you are wearing skirt and blouse, select a loose blouse.

For a Protruding Stomach: Try to wear sarees without thick borders on top to avoid bulk after tucking in. Chiffons, thin georgettes and nylons are good.

For large hips: Saree is ideal or use loose garments

For Fat People: Don't wear too many different colours at a time. Don't wear horizontal stripes and patterns, they will increase your size.

In India we have lots of varieties of dresses. So select the clothes to suit your shape and to emphasize the good points of your figure. Always stick to the length of clothes which looks best on you. ■

With Best Wishes to
Kerala in Mumbai
on its 8th Anniversary



M V Damodaran & Family
Marol

With Best Wishes to
Kerala in Mumbai
on its 8th Anniversary



ചെമ്പൂർ ബാലകൃഷ്ണൻ നായർ
സെക്രട്ടറി
നായർ സേവാസമിതി, ചെമ്പൂർ

SURYA

CONSULTANCY SERVICES

E.S.I.C, P.F, LABOUR & FACTORY, ACT CONSULTANT

E-503, Sree Sankara Colony, P.L Lokhande Marg
Chembur (W), Mumbai - 400089
Mob: 9820402236, Ph: 25579491

Cancer

-Dr. (Major) Nalini Janardhanan

4th February is being observed as 'World Cancer Day' to make people aware of Cancer, its causes, symptoms, prevention and warning signals. 'International Childhood Cancer Day' is held on 15th February.

Cancer is a group of diseases due to the uncontrolled growth of cells in some parts of our body and there are more than 100 different types of Cancer. Each type of cancer is classified by the type of cell which is initially affected.

As per the WHO update 8.8 million people worldwide died from Cancer in 2015 and that is nearly 1 in 6 of all global deaths. Cancer is the second leading cause of death globally. Lung, prostate, colorectal, stomach and liver cancers are the most common types of cancer in men, while breast, lung, colorectal, cervix and stomach cancer are the most common among women.

Anyone can get cancer at any age but the risk of cancer goes up with age. Different cancers have different risk factors. There are various causes leading to cancer like tobacco use (smoking, chewing tobacco etc), alcohol use, exposing skin to sun without protection for a long time, exposure to radiation, exposure to chemicals which act as carcinogens, exposure to infections like Hepatitis, HIV and HPV and also diet containing too much of salt, fat, oil and processed foods. Cancer is linked to mutation of

genes that are inherited from parents. Cancer is basically of two types 'benign' and 'malignant'. Benign tumors can be removed and cured most of the time. But malignant cancers are dangerous and may cause death in the last stages when the cancer cells spread all over the body. Cancer is not at all contagious. So don't be afraid to visit somebody with cancer.

According to current evidence, between 30% to 50% of cancer deaths could be prevented by modifying or avoiding key risk factors. We must undergo regular tests called cancer screening tests to detect cancer and it will be easier to treat cancer in the early stage. Survival is also longer for those with early cancer. Some cancers can be prevented by changes in lifestyle like stopping smoking and alcohol use, doing physical exercise, preventing exposure to chemicals, radiation, sunlight and certain infection as well as changes in diet (taking a balanced diet with less fat and more fiber, fruits, vegetables, milk and milk products).

So everyone should know the warning signals of cancer. If these symptoms occur, it is better to consult a doctor and undergo a complete medical examination so that early treatment can be started. Vaccines like HPV vaccine helps in preventing some cervical, vaginal and vulvar cancers.

How to spot cancer early?

You are more likely to survive

cancer if you spot it at an early stage. Look for the main changes described below and talk to your doctor if you notice anything unusual like these:

Unexplained such as

- 1) A lump or swelling on your body
- 2) Bleeding that is not normal for you (coughing up blood, blood in urine or bowel motion, bleeding from vagina between periods, after sex or after menopause)
- 3) Weight loss not related to dieting
- 4) Pain that does not go away and lasting more than 4 weeks.

Persistent such as

- 1) A cough change in your voice or feeling short of breath especially if you are a smoker or ex-smoker.
- 2) spot or wart that does not heal
- 3) Bloating which lasts more than a few weeks.
- 4) Difficulty in swallowing, indigestion or heartbroken
- 5) Mouth ulcer or tongue ulcer lasting more than 3 weeks.

Unusual such as

- 1) A change in your bowel or bladder habits (eg. Constipation, diarrhea, problems in passing urine) for more than a few weeks.
- 2) A new mole or change to an existing mole-check your skin every month and watch for changes in colour, shape and size of existing moles.
- 3) Any changes in your breast. Get into the habit of self-examination looking at and feeling your breasts for changes in the shape, size, nipples and

skin. Look for any swelling and pain in breast.

Warning signs of some cancers in women:

Cancer in ovary or tubes.

Pelvic pain, pain in lower abdomen, irregular periods, pressure on bladder or rectum, increase in frequency of urination or constipation, sudden severe pain in stomach, sometimes no symptoms (detected by doctor during routine examination)

Breast Cancer

A painless lump or thickening in breast, bleeding from nipple, unexplained weight loss or weight gain, thickening or puckering of skin over the breast, a change in size or shape of breast, nipple discharge or nipple pulls back into breast, change in skin of breast or nipple.

Cervical Cancer

Abnormal vaginal bleeding, spotting or bleeding after sex, pelvic pain, blood in urine, backache, swelling in one leg, unexplained weight loss or gain, more than normal vaginal discharge which

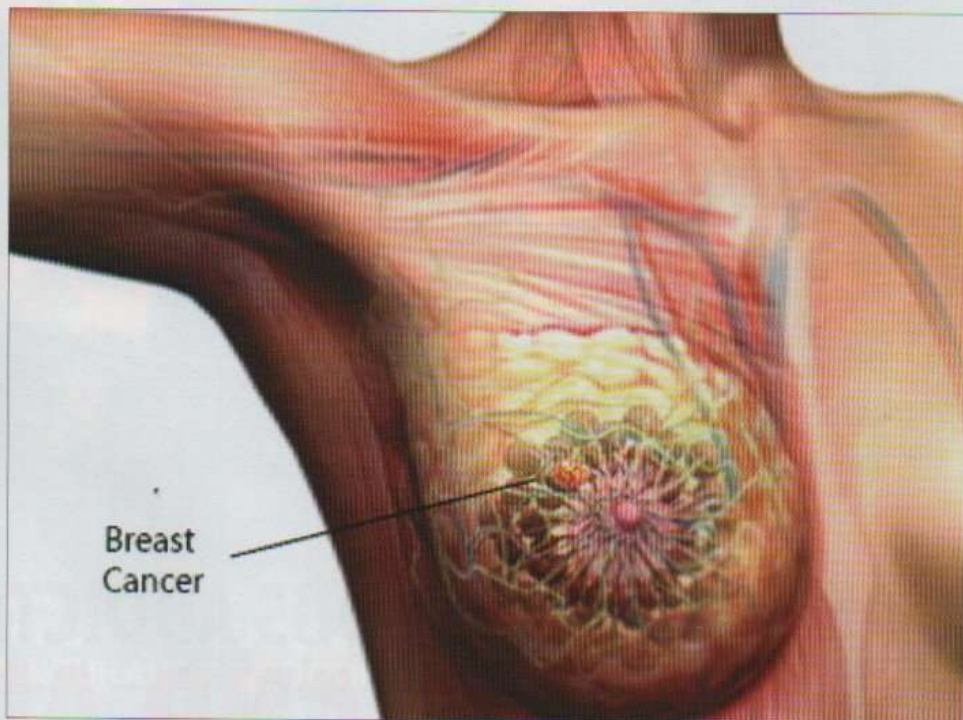
could be bloody or foul smelling, strange odor from vaginal discharge, pain during sex.

Uterine cancer

Unusual bleeding or discharge from

vagina, bleeding after menopause, pain during urination or bowel movement, pain during sex, pelvic pain.

If any of these symptoms are noticed by you, it is better to consult a doctor for further tests and treatment. ■



With Best Wishes to Kerala in Mumbai on its 8th Anniversary



Subhash Menon & Family, Goregaon (W)



STERLING
GIFTS INDUSTRIES

Quality Leather Products and Business Premiums

next generation interior design



Chithira Vijayan

DESIGNERS, CONSULTANTS
FURNITURE CONCEPTS
MODULAR KITCHEN, FABER CHIMNEYS
PAINTING, P. O. P., ALUMINIUM SLIDING
CIVIL CONTRACTORS

SHREE CHITHIRA INTERIORS

Office: Shop No. 5, Plot No. 620, Shree Krishna Apgt., 8-Cabin Rd., Andheri (W) 400 051 Ph: 9822508344



SIMULTANEOUS ADDICTIONS OF COCAINE AND ALCOHOL



Dr Sujatha Nair

■ Cocaine has been the party drug of choice of the movers and shakers for a long time now. However, there is a dangerous trend across the world, of the concurrent use of

alcohol and cocaine. As a consequence, the use abuse and addiction to both cocaine and alcohol simultaneously is on the rise.

Many concurrent users need alcohol in order to use cocaine. Alcohol is a downer. Snorting cocaine causes an instant high; however the quantum of cocaine consumed can be more as the person is already intoxicated with alcohol. Most times in order to bring down the high of cocaine and to sleep and also to ease out the negative effects of a cocaine dip as the effect reduces, alcohol is again drunk. The quantum of alcohol required to be consumed in order to bring down the high is also quite a bit.

Thus, because alcohol and cocaine are so dissimilar this is extremely dangerous and can lead to alcohol poisoning that is fatal.

Signs and Symptoms of simultaneous use

There is an increase in violent behavior and rage outbursts.

Pupils are dilated

Stomach cramps, nausea, vomiting

Palpitations of the heart

Hypertension

Paranoia

Perspiration

Chest pain

Confusion

Seizures

Hallucinations etc

Increased risky, perverted and violent sexual behavior than if either of these drugs were used alone.

There is difficulty in perceiving and registering emotions of anger and sadness in others.

Long Term effects of Simultaneous use

Anosmia (loss of sense of smell)

Nose bleed due to damage to nasal septum

Hypertension

Chronic runny nose

Problems in swallowing

Cardiomyopathy

Liver damage, cirrhosis

Cardiac arrests

Psychosis

Gross mood swings

Depression

Processing of the combination of Alcohol and Cocaine

In the liver cocaine and alcohol are broken down. They form a toxic substance called cocaethylene which is more toxic than cocaine or alcohol. This can prove to be fatal and result in death.

There have been numerous incidents

of death due to this.

Youth

More and more young people in their teens are taking to abusing alcohol in a big way and cocaine is not far away, too many young deaths are resultant.

Treatment

Withdrawals: Emotional swings, sudden crying spells, inability to process emotions, stomach cramps lack of appetite, tremors, insomnia, nightmares etc can happen in withdrawals. Specific care and medication are given during the detoxification phase.

Residential treatment of minimum 8-12 weeks is required in a non judgmental loving ambience wherein one to one care is given. Meditation is very psychotherapeutic in settling the swinging emotions and calming the person. One to one counseling, introspective writing, sharing all combined together help the person to heal and recover.

We at AH provide such an ambience.

Awareness of the solution needs to spread.

For any clarifications contact
Dr Sujatha Nair on 09820330439



Anatta Humaniversity Pvt.Ltd.

Contact Person:

Ms. Vandana Hiranandani

+91 9967334000

Website- www.anatta.in

പ്രാണസഖി, ഞാൻ വെറുമൊരു...

Film: Pareeksha
Lyrics: P Bhaskaran
Music: M S Baburaj
Singer: K J Yesudas

പ്രാണസഖി, ഞാൻ വെറുമൊരു പാമരനാം പാട്ടുകാരൻ
ഗാനലോകവീഥികളിൽ വേണുവുതുമാട്ടിയൻ! (പ്രാണസഖി)

എങ്കിലുമെന്നോമലാൾക്കു താമസിക്കാനെൻ കരളിൽ
തങ്കക്കിനാക്കൾകൊണ്ടൊരു താജ്മഹാൾ ഞാനുയർത്താം.
മായാത്ത മധുരഗാനമാലിനിയുടെ കല്പടവിൽ
കാണാത്ത പൂങ്കുടിലിൽ കണ്ണണിയെക്കൊണ്ടുപോകാം. (പ്രാണസഖി)

പൊന്തിവരും സങ്കല്പത്തിൻ പൊന്നശോകമലർവനിയിൽ,
ചന്തമെഴും ചന്ദ്രികതൻചന്ദനമണിമന്ദിരത്തിൽ,
സുന്ദരവസന്തരാവിൻ ഇന്ദ്രനീലമണ്ഡപത്തിൽ,
എന്നുമെന്നും താമസിക്കാനെന്റെ കൂടെ പോരുമോ നീ?
എന്നുമെന്നും താമസിക്കാനെന്റെ കൂടെ പോരുമോ നീ? (പ്രാണസഖി)

Prāṇasakhi, njān verhumoru pāmarnām pāttukāran
Gānalokaveethikalhil veṇuvooṭumāttitayan! (Prāṇasakhi)

Enkilumennōmalālkkū tāmāsikkānen karālil
Ṭankakkinākkalkoṇtoru ṭājmahāl njanuyartām.
Māyāṭṭa madhuragānamāliniyuṭe kalpatavil
Kāñāṭṭa pūnkutilil kaṇmaṇiye kkoṇtupōkāṁ (Prāṇasakhi)

Ponṭivarum sankalpaṭṭin ponnaṣōkamalarvaniyil,
Chanṭamezhum chandrikaṭan chandanamaṇimandiraṭṭil
Ennumennum tāmāsikkānente kūte pōrumō nec?
Ennumennum tāmāsikkānente kūte pōrumō nec? (Prāṇasakhi)

Pareeksha (1967) was a play written by T N Gopinathan Nair. It was made into a successful film by N Vasu Menon and directed by P Bhaskaran. The story revolves around the deceit existing in the examination system of the state. A school master in charge of evaluating answer papers of the SSLC examination is pressurised to alter the marks of a student, son of his close friend and the turmoil caused to the

teacher is the essence of the story. Thikkurisi Sukumaran Nair, P J Antony, Prem Nazir and Sarada are the leading actors.

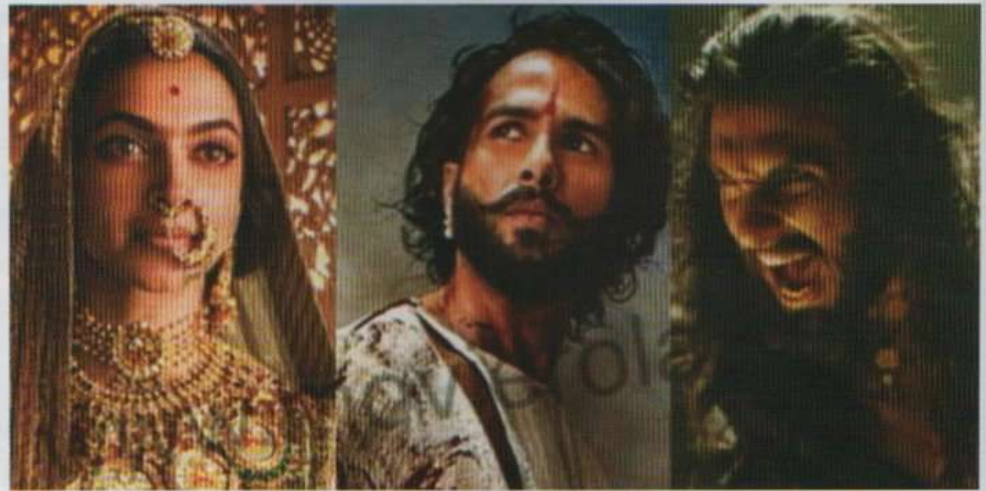
Once P Bhaskaran said that he really liked the way Baburaj sang this song in a mushaira but in the movie he used Yesudas' voice because the character played by Prem Nazir was wearing a silk shirt.

LESSONS OF PADMAVAT CONTROVERSY

It is not the first time that creators are hunted for their work, be it a book, painting, play or movie but the one now being played across the western side of Vindhyas is overpowering all of them. M F Hussain was forced to run away for a painting that he created years ago, Salman Rushdie could not return to his native land for a book he wrote, P M Antony who wrote the Malayalam play the *The Sixth holy wound of Christ* which was officially banned by the government after it was staged 42 times because the Kerala Church put unbearable pressure on the then state government and finally it was published as a book. He was then arrested for an alleged murder and was sentenced to life imprisonment in 1989.

The last mentioned play was based on a controversial English novel *The Last Temptation of Jesus Christ*, that was made into an English movie and had a silver jubilee run in Mumbai but when tried to re-release after a couple of decades, was forced to withdraw it from the church.

The ongoing drama now is also based on work of a fiction but later considered as history. Malayalam readers may be remembering a poem 'Umacharitham' by well known Malayalam scholar and poet Ulloor S Parameswaran Iyer in which Umayamma Rani was tormented and her children were brutally killed by conspirators. Most of the Keralites



believed that story and thought it as history of Travancore. It was much later revealed that Umayamma Rani had no children. During the sixteenth century a Sufi Poet Malik Muhammad Jayasi (1495-1542) wrote his masterpiece *Padmavat* (1540) which was treated as true history. This story was never recorded earlier but was repeated later, based on this poem. (It was like Mudoor Narayanan Menon's *Komappan* that was later treated as a Northern Ballad (Vadakkan Pattu). When it was made into a Malayalam movie *Palat Koman* by Kunchacko, that was turned into a hit.

Padmavati was known as *Padmini* in the South. When this story was made into a black and white Tamil movie *Chittoor Rani Padmini* (1963) with Sivaji Ganesan and Vyjayanthimala in the lead, that also

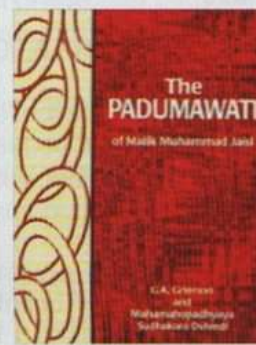
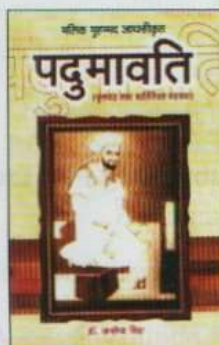
became a super hit.

The whole controversy started by a few misguided leaders with unknown vested interests and provoking the masses to set loose violence on innocent people physically as well as financially. None of them has seen the film *in toto* or in parts. It is as good as sentencing someone to the gallows without specifying the crime or its proof of having committed. The violators blame the producer, director, actors and other people responsible for the production of the film, stating they have shown the Rajputs in bad light. Here are a few scenes from the movie:

When Ranveer Singh's Allauddin Khilji gets ready to visit the Chittor Palace, as a finishing touch he empties a bottle of perfume on a slave girl and then bodily lifts her and rubs her on himself. In another scene, a Rajput lieutenant is beheaded in confrontation but his hand still wielded a sword. This movie focuses a lot on hyper masculinity and valour. Those protesting against the movie can rest assured that there is nothing into it to suggest that Rani Padmavati's honour is at stake. The movie also offers enough reasons to celebrate Rajput culture.

After three disclaimers at the beginning regarding the film being based on Malik Muhammad Jayasi's epic poem *Padmavat*, not supporting the ritual of Sati, and no animal being hurt during its making, the 163 minute movie makes *Padmavati*'s impending tragic fate amply clear. The movie ends with the narrative reiterating Rani *Padmavati*'s status as a Devi and how she is worshipped even today.

On the day the Supreme Court refused to modify its order staying Gujarat and Rajasthan's notifications prohibiting the



screening of *Padmavat*, protests against the film that got released on January 25, turned violent with mobs in Ahmedabad targeting multiplexes and malls, blocking roads and torching parked vehicles. Police fired in the air to scatter the mobs. Violence also broke out in parts of Surat. Protesters burnt tyres to block traffic on the highway to Kheralu area of north Gujarat.

Ahmedabad Police Commissioner A K Singh stated that two rounds were fired in the air outside Himalaya Mall to disperse the mobs.

Gujarat's Minister of State for Home Pradeepsinh Jadeja said: "We are probing who is responsible for the incident. Police have detained 30 people so far. I am in touch with Karni Sena leaders and they have said that they do not approve of violent protests. I am saying this again that the state government will follow the Supreme Court order which has allowed release of the film."

At least three Ahmedabad malls (Acropolis which has the PVR multiplex, Himalaya which has Carnival Cinema and Ahmedabad One which has Cinepolis) were targeted by mobs which set ablaze at least 25-30 vehicles, mostly two-wheelers outside Himalaya Mall, and 10-12 vehicles outside Acropolis, Additional Chief Fire Officer Rajesh Bhatt said.

These were attacked even though cinema hall owners had said they would not be screening *Padmavat* because of security concerns. Manu Patel, President of Ahmedabad Multiplex Association, said: "Our decision stays. Multiplexes in Ahmedabad will not be screening *Padmaavat*."

Raj Shekhawat, Gujarat chief of the Rashtriya Rajput Karni Sena, said: "I have appealed for peace but emotions are running high... I am still appealing for peaceful protest."

Surat police commissioner Satish Sharma said: "Until Monday, we had arrested 23 people and today we have arrested 20 more. We have lodged a complaint against leaders of different organisations. We have identified such leaders and will arrest them soon."

In the Supreme Court, a three-judge bench headed by Chief Justice of India Dipak Misra refused to modify its earlier order staying the notifications issued by Gujarat and Rajasthan that prohibited screening of the film.

"Your whole submission proceeds on the argument that it distorts history. But when the Central Board of Film Certification (CBFC), while clearing the film, asked them to put a disclaimer, and the film claims not to

portray history, the basis of your argument goes," Justice D Y Chandrachud told a counsel appearing for the Shri Rajput Karni Sena.

"We are not inclined to entertain the applications for modification. We find no merit," the bench said. "Let us not come to a stage where exhibition of a movie of this nature after issuance of certificate is crippled... People must understand that it (CBFC) is a statutory body. Supreme Court has passed an order. People have to abide by it. If they don't like it, don't watch," CJI Misra said.

Appearing for the states, Additional Solicitor General Tushar Mehta said he was not seeking a ban, but only the liberty to take action if the circumstances so warranted. "Suppose in a given area, it becomes necessary to stop screening for a few days," he told the bench.

"State should first implement our order. Then if the occasion arises, we will examine it," Justice A M Khanwilkar said. "Otherwise, you will create a virtue out of it and then demand a ban," Justice Chandrachud said.

Citing freedom of expression and recalling instances of courts refusing to ban works of literature and art, the Supreme Court had, on January 18, stayed the notifications issued by the two state governments, and also restrained other states from issuing similar notifications. It had underlined that "valued constitutional rights" were at stake, and added that it is the "duty and obligation of states to maintain law and order".

Even after these observations of the Supreme Court, at the national capital, a school bus was stopped and some children were pulled out. The bus totally damaged and set on fire. The children were scared to no end and the teachers found comforting them was a Himalayan task.

After seven decades of freedom, we now found that we are not free at all. We may found free but our minds are still slaves to someone else's orders.

Where are we heading to? Soon we would find ourselves forced to seek permission from those fringe groups to do anything that has a trace of unacceptability and we might have to pay some unofficial fee for getting their permission.

Any creative man will certainly feel disturbing in the coming times to indulge in any kind of work. He or she may not be able to find anything worthwhile that does not affect human beings in India. One can always find something wrong in anything that another person does and could claim that he was mentally affected. The movie maker, the writer or the painter should not do anything that would seem remotely linked to history or legends unless they feel capable of withstanding the resistance and reactions or responses. They can make them period creations but not the historical. Otherwise they can work on something that is idiotic, comical or irrelevant. Even working on humorous things would invite negative reactions because someone's humour might be interpreted as serious by someone else. ■



DASMESH
WAREHOUSING PVT. LTD.

www.dasmeshwarehousing.com

Earn upto Rs. 35,000/- per month!

You are a recently retired person with good health, ability, feel that you want to do something and have Rs. 50,000/- to invest?

Please Contact : Ms. Thresia Manuel - 7506448207
Email: info@dasmeshwarehousing.com

The secret peeps out of curtain

When it really happened, none among the audience would have thought of it as important for the future. After fifty years, now the secret came out stealthily. The boys in white are known to all Keralites but the one in black shirt never thought of to come out and declare that it was indeed him.

The Youth Festival was introduced in schools of Kerala in 1958 when participants were not allowed to seek outside help in their programmes. Since it was an element of contest, even teachers were reluctant to train them. Then the festival was never celebrated as a stringent competition and appeals were unheard of.

After the competitions were over, there were a few stage shows to encourage students for stage shows. The photo shown aside was taken on



Govindankutty



Yesudas Jayachandran

such a stage show. The vocalist seen here is K J Yesudas and the boy playing mridangam is P Jayachandran, both are well known singers today. The boy with harmonium was giving them background support to

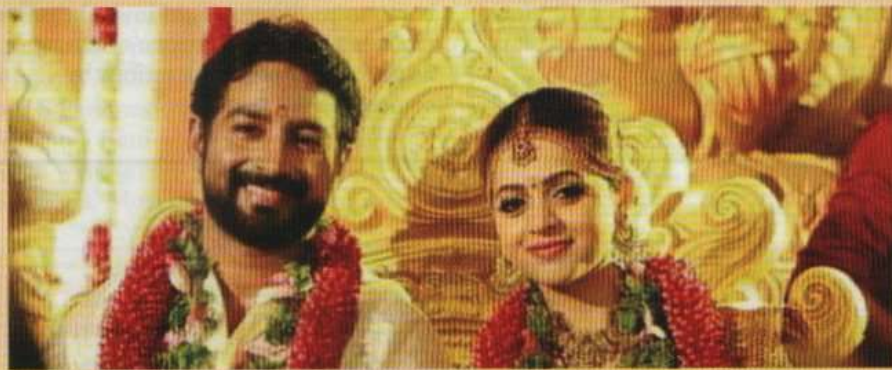
the singer. He was indeed the singer second after Yesudas and he was asked to play second fiddle to others who secured first place in their chosen categories. Later years, the white shirt boys became celebrities while the third also became known in his field, as a Nadaswaram player. After the initial joint performance, they went in their own separate ways but later met and worked together, without mentioning their earlier acquaintance. Now after fifty years, the third boy revealed that he was also a party in their maiden performance.

He is Nadaswara Vidwan Thrissur Govindankutty. The photo shown is taken in 1958 when the Youth Festival was held at Model School, Thiruvananthapuram.

Govindankutty learned music from his father Nadaswaram Vidwan P K Sankaran. later he set music to many songs under the name G K Poothol. He was a teacher in SRV music School and retired in 1997. His daughter Sunitha learned music from him and came second in state youth festival. He was awarded by Kerala Sangeeta Nataka Akademi in 2005. He played Nadaswaram for two devotional songs by Yesudas. When Jayachandran was married, the Nadaswaram Concert was by Govindankutty. Till the news came now, neither Yesudas nor Jayachandran was aware that it was the same boy who brought shruti for them in 1958.

Malayala Manorama raised the question in 2012, 'Where is that boy who provided shruti?' but the answer came only now.

Actress Bhavana Weds



Malayalam actress Bhavana married Navin, Kannada actor and producer, on January 22. The marriage took place before the idol of Sri Krishna of Thiruvambadi Temple, Thrissur. Only close relatives were present during the event.

After the traditional marriage, they moved to Jawaharlal Nehru Conventional Hall for the wedding feast where close friends and other family members joined them. Manju Varier, Siddique, Navya Nair, Lena, Remya Nambissan, Shamna Kasim, Miya, Sianora, Ashiq Abu, Bhagyalakshmi et al were present

there.

During the wedding reception at Lulu Centre, many popular film actors were present.

Bhavana, born Karthika Menon fell in love while shooting for the romcom Romeo (2012) a Kannada movie produced by Navin. They were engaged on March 9, 2017.

Bollywood and Hollywood actress Priyanka Chopra tweeted that Bhavana was, "a feisty, brave and amazing woman" and in a video message wished her a happy married life. "This is going to be a big step in your new journey and I just wanted to say good luck."



Kerala in Mumbai

LINKING MUMBAI MALAYALEES

Email: keralainmumbai@gmail.com

Website: keralaimumbai.com

— 98201 10509 —