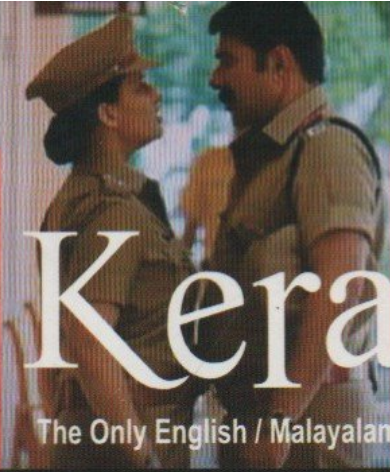




Malayalam Movie Controversy

■ Vol.8 No.10 ■ Price Rs.70 ■ January 2018

Kerala in Mumbai

The Only English / Malayalam Monthly Magazine linking Mumbai Malayalees

CLASSICAL
DANCE
EXPONENT

MAHARASHTRA-KERALA
MAHOTSAV



Reservation: A Necessary Evil?

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

Sriprakash 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

Sharprints, 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.

EDITORIAL

Malayalam channels: Much to be desired

There was a time when watching television was a pleasure and educative. While the News presenter was going through the details, the visuals associated with the news were shown to highlight the salient features and the spectators appreciated them. Of late, the visuals lasting only a few seconds and shown repeatedly without adding any more details, invite only repulsion.

Kerala is known to be 100% literate but the programmes being aired do not reflect that state. Incomplete sentences lacking grammar and the 'ohs...' and 'ers..' help only to demonstrate the lack of command of the language on the part of reporters at the site. Often it appears that reporter has not made up what he or she wanted to convey to the viewer but they start talking without knowing what to say. The result is that several unwanted words creep into their report. Certain words such as 'thanne...' (തന്നെ, alone, only), 'Theerchayayum..' (തീർച്ചയായും, certainly) etc used unnecessarily several times. Often their sentences do not have any grammar or appear incomplete. The presenter tells the important news in a nutshell and then asks the reporter at site for details. He or she then starts with 'Theerchayayum' and say the same thing. He or she says, "With cameraman so and so," The channel forgets that the viewer is least interested to know who is the cameraman or the reporter. Then the presenter gives a synopsis of the same report thereby wasting time of the viewer. The presenter or the so called news reader moves to the next issue and the story is repeated. We wish the channel appoints only those proficient in language instead of semi literate reporters. It appears that the channels do not value the time of the viewer. Just before the newscast, why not the news reader collects the news in detail and sum up before coming before the studio camera. While the news is read, the visuals could be shown in detail thereby gaining the viewer's confidence. This is what Doordarshan has done earlier and gained the viewer's appreciation.

More than the news, the channels give importance to the so called 'debates' which do not culminate in any decisive end. It is better to call these programmes 'viewpoints' instead of 'debates'. These so called debates do not produce any positive response from the viewer except make him feel a fool to waste his time.

Majority of the programmes do not contribute anything to the knowledge of the viewer. A television programme should basically provide information, knowledge, wisdom or entertainment. It is unfortunate to say most of the programmes do not play any of these roles. Further, they show our women in bad light. Either the female characters are most submissive or vampish. The men folk only become clay in the hands of the women characters. Why not the channels show their characters in a realistic manner?

Secondly why the channels show serials with a superstitious content? Can't they show subjects with a little humanistic touch or with scientific touch? The comedy shows, meant to improve the sense of humour of the viewer, in reality kills it. Often such shows display a lot of loud vulgarity in costumes and gestures, backed by 'prompted' clapping by the studio audience. The channels may be thinking that all viewers are fools.

When important events such as vital parliament debates, political drama around the world, natural disasters etc taking place around the world, television channels of other nations put a pause to their regular programmes and telecast those events 'live' to bring the viewers online. Often English and some Hindi channels in India also do the same. Why not Malayalam channels also do the same if not always, at least occasionally? It will certainly improve their rating.

It is often felt that the news presenters feel omniscient so they do not come before the studio camera not fully prepared and then fumble for words. Why not the channels occasionally allow their programme presenters watch some foreign channels so that they would know how to present themselves or take them to some well structured workshops to improve their presentation techniques by better communication skills. A 'suit-boot' presenter need not be a good one at his job but anyone who knows what exactly is expected of him and prepares to meet that expectation would fare much better.

Vibrant
Printing & Publishing Pvt Ltd

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

LETTERS TO THE EDITOR

Excellent article on MOTHERS

I chanced upon a wonderful article in your esteemed magazine. The article by Prof Dr. John Mathews Vazhappilly 'MOTHERS' (December 2017), is interesting and its contents are heart-moving. It truly extols the virtues of 'Mother', another name for God. Although I am non-Malayali, but my heart propelled me to pen a few words about the article. Nothing in this universe can surpass the epitome of God that is mother. It is said that the mother's blessings do bring good fortune. Also, the fortitude and courage and the tolerance factors are unique and matchless. No matter what amount of grief befalls on the family, the mother who has the supreme power to withstand any misery, is the most sterling quality of the mother. Secondly, Mother is a wonderful human being and this world cannot replace such a supreme person that is mother. Kudos to Kerala in Mumbai for carrying a soul-searching article.

*Jitendra G. Kothari,
Chembur*

Reclaiming Land from the Sea

This refers to the articles 'Fall of third wicket' and 'The turner TV Anupama' (December 2017). Thomas Chandy has been accused of having "encroached upon paddy lands" and "filling up the famous backwaters" for extension of his tourism and hotel businesses. It was not Chandy that encroached upon the paddy fields but it was the Kerala Public Works Department which constructed the road

Continued on page 37

Happy Birthday to
Siara

Celebrating 2nd Birthday
on 21st January 2018

Loving wishes from:

Parents

Divya & Sujit

Grand Parents

Girija & Vijaykumar,

Sathi & Sukumaran

and near & dear ones



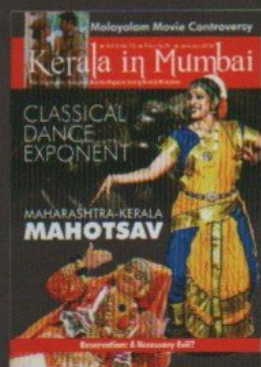
We welcome responses from readers. Please forward your responses and suggestions about various happenings concerning Malayalees residing in this part of India. You may send us your piece in either English or Malayalam. (We shall translate and publish it in English) You may send them via e-mail to keralainmumbai@gmail.com 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

KIN THIS ISSUE



05 Editorial Malayalam channels: Much to be desired

ARTICLES

08 Maharashtra-Kerala Mahotsav

12 Many Worlds of Thakazhi

18 Upanishads and Education

21 Science 2017

27 Modi Government: Promises and Performances

30 The Ravutthar Story

32 Vaikom Pachu Moothathu

34 The Divine Romance

36 Why do people hate their jobs

40 Reservation: A necessary Evil

57 A pilgrimage to Sabarimala Temple

Kunnam Vishnu

Prof M R Chandrasekharan

Prof G Balakrishnan Nair

Dr A P Jayaraman

P R Krishnan

K R Narayanan

V N Gopalakrishnan

Prof Dr John Mathews Vazhappilly

Vidhya Vasudevan

Ashwathi

Dr C N N Nair

FEATURES

24 Kalamandalam Vijayashree Pillai

39 Theeyal

44 Mumbai News Digest

60 Health

64 Old is Gold

65 Entertainment Zone

Lakshmi Venkatachalam

Dr Geeta Madhavan

KIM News Bureau

Dr (Major) Nalini Janardhanan

Karthika

KIM News Bureau

POEMS

33 An unequal barter

59 Chintha

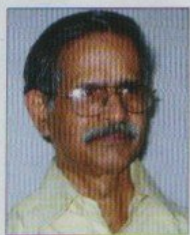
M Rajan

Bindu Manoj





MAHARASHTRA-KERALA MAHOTSAV



Kunnam Vishnu

■ It is the "Unity in Diversity" that makes India different from other countries. We have hundreds of diverse cultures, rituals, living styles and a large number of distinct languages.

But still we have one common culture, the undercurrent of which makes the unity even in the conflicting differences. Bridging the gap of differences makes us stronger as one Bharat.

This thought was the prompting

point to have a united effort of mixing two different cultures of Maharashtra and Kerala. The Agri Samaj, one of the stringest communities of the suburbs of Mumbai, have been conducting a mammoth get-together for the last 15 years. This year they had a talk with Shri Sunilkumar, who floated the idea of a combined celebration between the Malayalees and the Marathis, which met instant consent from the Agri Mahotsav committee. Shri Sunil then had a meeting with Kalakshethram of Dombivli, the prime institution in preserving, presenting and popularising Indian art forms with particular

preference to Kerala's classical, ritual and folk art forms. Kalakshethram had no second thought but agreed to coordinate, arrange and present various art forms of Kerala to the Maharashtrian audience. Thus a meeting was called for wherein the unanimous conscience gave birth to a concerted venture called "Maharashtra Kerala Cultural Organisation" with some predominant bigwigs of Malayali community in the lead posts. In the very first meeting it was resolved to conduct a mega program depicting Kerala culture to make the local population familiarize with the very rich Kerala culture. It was also



decided to do the same hand in hand with the Agri Mahaotsav, which is considered as the most popular and biggest Maharashtrian get together, running for seven days. It was named 'Maharashtra Kerala Mahotsav'.

There were only 22 days left before the opening day of Agri Mahotsav. All in the MKCO rose to the occasion and were ready on their heels. In the very short time necessary funds were raised, the artistes were fixed, and the VIPs were contacted. With an incredible speed MKCO was ready for the mega event of Maharashtra Kerala Mahotsav, in spite of the fact a section of Malayalee community was trying its best to defeat this enviable effort towards national unity.

The inauguration was on the 9th of December. The venue was the MIDC grounds of Dombivli. The dais was glittering with stars like global Cine Director wizard Padmabhooshan Adoor Gopalakrishnan, the acting wonder octogenarian maestro Madhu, the Guinness record holder heroine Sheela, the evergreen singer MG Sreekumar, the greatest organiser and father of Soorya Festival Soorya Krishnamoorthy and many great Maharashtrian personalities, attended by over three million audience, a mixture of various sects of Dombivli and surrounding cities and villages.

On the 9th of December, in the wee hours of the morning, all the organisers assembled at the ground. At dawn, there was a Ganapathi Homam by the erstwhile melshanthi of Sabarimala, revered Shri Sukumaran Namboothiri.



Dance programme



Dance performance by Thara Varma and Group



Felicitation to Actor Madhu



Felicitation to Adoor Gopalakrishnan



Felicitation to Actor Sheela

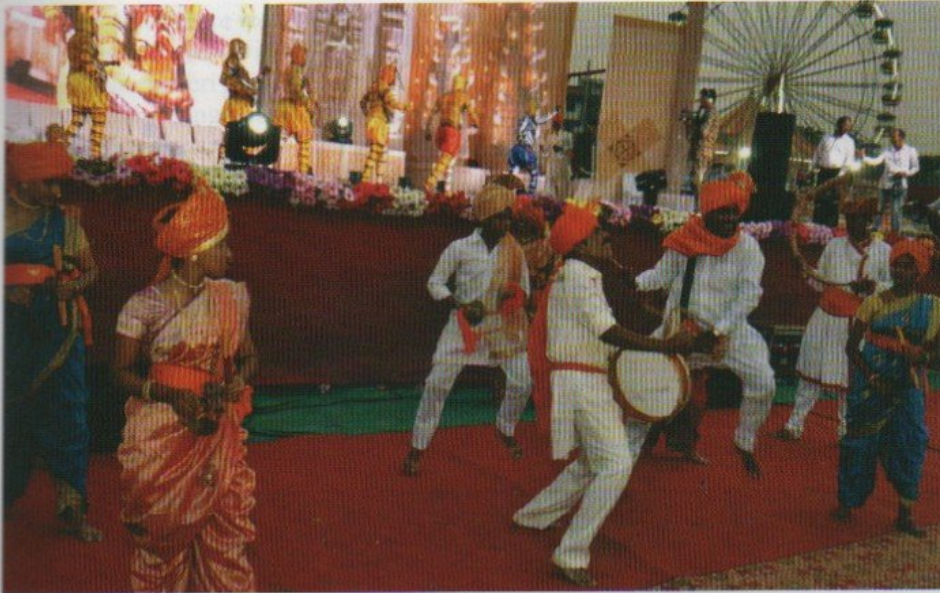
Afterwards there was the ritual 'Dwaja Prathishtha' (flag hoisting) to indicate the beginning of the Utsavam, with 'Shankh and Valanthala' (the serene conch and drum) in the background. The just born sun was so pleased that he blessed the occasion with his crimson rays. The function concluded with fireworks.

Though the Agri Mahotsav was originally planned to be for seven evenings, it was extended with two more exclusive Malayali evenings. Every evening of the Mahotsav was made attractive by the presence of many glittering stars like Gulshan Grover, Vinod Kambli, Aftab Shivdasani, Milind Gunaji, Padmashri Mattannur Sankaran Kutty Marar and the like and also by many political doyens like Maharashtra State Minister Ravindra Chavan and the local M.L.A. Every day from 5 to 10 pm, (though on many days the events prolonged right upto 11) the stage was active with dances, music and similar programmes staged by talented artistes of various Malayali Samajams and organisations, along with Marathi artistes.

Over 2000 Malayali artistes, both budding and established, could find a stage with mixed audience in thousands, which is a great gain the organisers are proud of. This was made possible by insisting group items and by participation by a very large number of social and cultural organisations, representing the Malayali population from the Mumbai cluster of cities and suburbs.

There were professional programmes too. On the second day, the incomparable M.G.Sreekumar, the evergreen voice of Malayalam movies for the past 35 years had mesmerised the audience with his melodies and fast itmes. The child prodigy Sreya surprised the audience with her perfection in renditions. Tinu Tellanse also gave commendable support to Sreekumar. The team had sung a few Hindi and Marathi songs too, to remind you that still you are in Dombivli. On another day a Marathi professional musical evening also was presented.

Then, there was a discourse by Jagadguru Shankaracharya of Karvir Math. There were lectures on various subjects, including the Life of Jawans at the territory, Dependable Investment of Savings, General Gynaec problems for ladies, etc. There were also Kavi Sammelans both in Marathi and in



Lezhim performance by artists



Kunnam Vishnu at the Mahostav

Malayalam.

The penultimate day was an exclusive Maharashtrian day though Malayalis also had presented many dance items. The final day, was the Malayali day, which was celebrated as the Pooram day.

The Pooram day started at 5 pm with a demonstration of the oldest Martial art Kalaripayattu, the pride of Kerala. This was presented by Choorakkod Kalari Sangham by disciples of Kunhumoosa Gurukkal, who has been showered with a large number of awards by Central and State Governments and many other Organisations.

This was followed by Theyyams of North Kerala and Thira and Pootham of Central Kerala. The Velichappad, the oracle of Kerala temples also appeared on the stage, all to the beats of their traditional drums. These were a visual treat not only to Maharashtrians who witnessed them for the first time, but

even to many Malayalees.

Then came the Pulikkali (the tiger dance), the private pride of Thrissur. The inimitable body paints, the masks and the typical steps and rhythm literally mesmerised the audience. Along with them entered the Singarimelam, the unavoidable part of any festivities of Central Kerala. When the tigers started dancing to the tune and steps of Singarimelam, many in the audience too started to dance. This was followed by a Marathi item called Dhol where big drum and cymbal beats with swirling flags was a visual and audio treat. After that the stage was taken over by high rise Kavadis supported by Nadaswaram which gave a tinge of Tamil-Malayalam style. All these items were performed on the stage and then the artistes stepped down into the ground and continued performing at different corners.

At 5.30 the real Pooram started. Five elephants duly adorned with

'nettippattam' and other paraphernalia lined up. Over them the ritual 'kolam' 'kuda' 'venchamaram' and 'alavattom' were decorated by trained people. Though the elephants looked absolutely live they were artificially made in fibre, replicas to the exact measure and look of living elephants. For visual perfection even perfectly dressed mahouts were also posted. Padmashree Mattannur Sankarankutty Marar, the leading drummer of Thiruvambadi side of Thrissur Pooram, and his team presented a perfect Pandimelam, with the ritual Chempadavattom at the start, reminding a perfect Thrissur Pooram. The wick lamp and the moving and dancing oracles made the scenario perfect. There was a night Pooram too, strictly keeping with the tradition, with torches in front of elephants, where Mattannur presented a Pancharimelam.

The ground full to the brim, with connoisseurs and roamers alike, both Maharashtrians and Keralites. The ground were surrounded by 130 stall which displayed all sorts of artifacts, handicrafts, textiles, curios, textiles and the like, including jewellery shops. 32 stalls were earmarked for foodcourts of south north and western India.

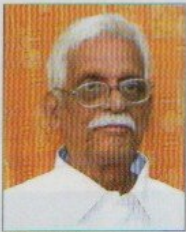
Delicacies of all tastes tickled the taste buds of gourmets who thronged in thousands on all nine days. On the last day, most of the food stalls reported 'sold out' as the crowd was far more than expected. Not less than fifty thousand attended though as a floating crowd.

It is worth mentioning the Agriorganisers gave a Maharashtrian treat to Malayalees with their traditional foods. Next the Malayalees reverted by offering a Kerala feast properly served in Banana leaves. Thus, the mutual exchange of visual, audio and taste cultures cemented the fraternity between Maharashtra and Kerala. Unanimously all declared that this is only the beginning of long relation to come. On the final day the stage and the ground was sprinkled with a number of Marathi items like 'Jai Ghosh, Dombri, Nagpanchami, Jogua, Timpri, Lavani, Desh Rangeel Lezim, Danhatta and the like. Thus it gave the Pooram a culture mixture of Marathi-Malayali, both among performers and the audience.

After the night Pooram on the final day there was a concluding lap of fireworks. Then after the national anthem, the ritual flag was downed to earmark the end of the festival. ■

MANY WORLDS OF THAKAZHI

"Not only materials and incidents that give coolness, brightness, happiness and peace but also those which give disgust, hatred, aversion and contempt should become subjects to the pens of the writer and brushes of the painter. Not beauty alone but ugliness also should attract their attention. Not merely imagination but reality also should be dealt with by them," Thakazhi stated.



Prof M R Chandrasekharan and P C Kuttikrishnan (Uroob) were the torch bearers of Malayalam novels during the period of renaissance. Among them, it was Thakazhi who left scene last.

Among them, the last five were known as short story writers. In that field too, they were on top. Ponkunnam Varkey, Karur Neelakanta Pilla, Lalithambika Antharjanam were their equals. Among the three, only Antharjanam could claim an equal status of novelist with the five. Karur had had written two novels but they could not rise to the level of his short stories. Varkey earned fame as a playwright even before. He continued to write plays later also. His plays were staged by professional as well as amateur troupes in Kerala and outside and kept the audience thrilled.

Thakazhi Sivasankara Pilla had participated in Kesari Group in Thiruvananthapuram and had its training and experience when he entered the literary scene. His works were capable of energising the readers. His bonding was with the people of lower strata of the society. He had stated that he was incapable of doing justice to the upper strata. He also confessed that he could not write about the romance between the daughter of a rich man and a labourer. He painted the pictures in faint colours of the ordinary people of his village.

Thakazhi is standing far from Pottekkat, in his writings. The latter's stories are quite colourful. The brightness of the background and the wholesomeness of the characters are compelling the readers to etch the

■ If C V Raman Pilla and Chandu Menon were patriarchs of Malayalam novels, Thakazhi Sivasankara Pilla, P Kesavadev, S K Pottekkat, Vaikom Mohammed Basheer



Thakazhi Sivasankara Pilla

pictures on the walls of the readers' mind. Pottekkat gave importance to romanticism whereas Thakazhi gave importance to the utter reality in his depiction.

The main avenue of Thakazhi is his novels. His first novel 'Thyagathinu prathiphalam' (The price of sacrifice) was published in 1934. 'Pathitha Pankajam' (Fallen Pankajam) came next year. In his compilation 'Aadyathe moonnu novalukal' (First three novels), 'Paramarthangal' (Realities) comes as the third novel. It was written as a play and later was transformed to the novel format.

The Leftist Thakazhi

Thakazhi was known as a writer of leftist leanings and of progressive literature. His leftism does not fit into the Communist slots. He followed the path of his close friend N Sreekantan Nair. The official spokespersons of Communist Party never welcomed his works. Thakazhi himself said that his most revolutionary work 'Rantitangazhi' (Two Measures) elicited only a cold response from them.

His novel 'Thottiyute Makan' (Scavenger's Son), published in 1947,

came out when there were heated debates about the progressivism in literature. Joseph Mundasseri published a review of the book in Mangalodayam magazine, showering praises on it. Thakazhi normally adopted a style of using the burning issues of the society as theme for his work. He wrote this novel to draw attention of the society to sufferings and miseries of scavengers at the lowest ebb. In that case, how could he draw the attention of the ordinary readers to their plight? To quote a line from N V Krishna Variar, "It is the greatness and uprising of the lowliest and the fallen that attract us." These two qualities (greatness and uprising) of the scavengers and the farm labourers interest us. The scavengers of yesterday are not today's scavengers. The serfs of yesterday and today are different. Thakazhi highlighted these differences. Nevertheless, these differences were not paid attention or discussed when superfluous debates were taking place in the literary field. The review of Mundasseri was about the structure of the novel. The debates of that period were about how progressivism could be linked to literature. In the absence of any thing, if the theme is progressive, literature would be progressive; that was the basic idea. There are certain aspects needed to make a work a literary piece. There were some novels which were devoid of these aspects and still considered as literature. Mundasseri did not support this attitude. He used Thakazhi's work to emphasise



Thakazhi and wife Kattha

his point of view. This is how his review became about the structure. Even if the content is vital, the elucidation has to be good to make any work progressive. Thus the criticism by Mundasseri let loose a storm of debates for some time about the structural beauty of literary work.

II

There was a political background for the debate stated above. The decision, arrived at the second conference of Communist Party held at Calcutta, was

that the time for a revolution in India had come and declared that the Party had to prepare the people to move fast in its direction. Its reflection was felt in the literary field also. The Communist spokespersons were united in saying that only bold revolutionary slogans would be considered progressive. The non-party litterateurs strongly opposed to this view and became busy in implementing their opinion in their own way. Thakazhi's 'Rantitangazhi' was depicting the class realizations, formation of unions,

Tradition since 1960

Namboothiris



**നമ്പൂതിരിസ്
ഭരണിപിക്കിൾ**

കണ്ണിമാങ്ങ, നാരങ്ങ, നെല്ല്പിക്കി,
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



Some novels by Thakazhi

attempts to realise their rights, sense of pride of farm labourers and their slavery. A novel is not an essay or pamphlet. Its exposition should be based on characters and experiences. Thakazhi gave special emphasis to perfect their individuality and time space of the characters. The leading characters are Koran, Chathan and Chirutha while the subordinate character is Kali Parhayam, father of Chirutha. Kesari Balakrishna Pilla complimented Thakazhi on this aspect and that illustrates the perfection achieved by Thakazhi.

United Strength

During the debates in the progressive literary field, Thakazhi was on the side of the group of M P Paul, Ponkunnam Varkey and C J Thomas. On the other side, the main opponents were some fulltime Communist workers, a few editors of Communist publications, and writers such as KPG Namboothiri, Cherukad, D M Pottekkat et al. This group had much more numerical strength. This group argued that the progressive literature was the one that explains the contemporary programmes of the Communist Party. When some writers like Ponkunnam Varkey, Dev and Olappamanna et al strayed in some of their works to sexually explicit writing, their group fell under a shadow. Thakazhi however did not go along with them. When the debates were going on, he was busy writing his well known novel 'Chemmeen' (Shrimps). It was an apt counter move against the argument of the Communists. In the preface to the twentieth edition of Chemmeen published by DC Books, the background of his writing and how he completed the work are explained.

Noah's Arc

It is understandable that Thakazhi contributed to a great extent to the upliftment of the social and political realization. Thakazhi considered the common man and the people of the lowest strata, the orphans and beggars as human beings and brought them as

subjects of his literary empire. *Thottiyude Makan* and *Rantitangazhi* were already mentioned. Now let us consider his other novels 'Thalayode' (Skull), 'Thentivar-gam' (Beggars' Class), 'Ouseppinte Makkal' (Children of Ouseph), 'Anubhavangal Paalichakal' (Experiences and Failures), 'Chukku' (Dried Ginger), Chemmeen, Naniyammayum Makkalum' (Nani Amma and her children) etc explicitly described the struggles of common man.

'Kayar' (Cair) belongs to a different genre. That is a work comparable to Noah's Ark. It contains all spots of human life. Starting with the beginning of twentieth century and reaching to the explosion of Naxalite Movement of the sixties and seventies, all social transformations are covered in it. As such, *Kayar* is a historic document of the prolonged social changes that took place within the society.

'Aenippattikal' does not belong to the above mentioned categories. Even his 'Dharmaneetiyo? Alla, Jeevitam' (Ethics? Nay, Life) is also to be considered along with it. Both of them describe matters of government. They hint the extent to which the cruelty and corruption in the circles of government have fallen to. The second book draws our attention to the fact that the corruption existing in the government offices has now become a threat to the morality of the subject. Irrespective of local parties, including Communist ministers, the government does not dispense justice to the people. Engineers are not content with money but also want to experience the body heat of the wife of the contractor. Otherwise, there is no completion report and bill would remain unapproved. Contractor would suffer the loss of crores of rupees invested in the work and also the burden of loans taken at high interest. It is the honeymoon period of the officials. It was a tragedy that this book did not draw much attention of the readers or was not widely discussed. The book drew ire of the bureaucracy. One of them, also a writer, criticised this book as if Thakazhi crossed his limits.

Obstacles

Two incidences detailed in *Aenippattikal* exposes the true picture of the government secretariat. Government acquired a land but the land owner had to commit suicide after failing to surmount the obstacles to get the compensation. The second incidence is about the struggles a father had to undergo to get the money lying in the treasury, of his son who sacrificed his life in the Vayalar agitation. The administration does not help the citizen but put obstacles to it. Even if orders are issued from the above, they have no effects.

"Oh, all that we can explain. When the order comes asking us to forward the file within one hour, we delay it by six months; sometimes the file goes immediately but without the relevant documents."

The above is a quote from an official taken from *Aenipattikal*.

Aenipattikal occupies an important position among Thakazhi's novels. Administrative machinery is the core of politics. The novel tells us the shortcomings of this machinery. It is not the readers alone who should show interest in *Aenipattikal* and *Dharmaneetiyo? Alla Jeevitam*; but the ministers and MLAs also should read these books. That may not bring about changes immediately but for every forward march, a first step is needed. It might help. It would be a great advantage if the drivers of the administrative wheel find time to read good literary works. They would at least be away from the conspiracies.

III

Thakazhi has exposed without any ill feeling, the mistakes and failures of Communist workers and of the Party. In *Anubhavangal...* Chellappan, the hero, is a brave and adventurous Communist who had no education nor was trained in its philosophy. Communist Party that has made it a habit of despising non-violence, love and tenderness, never trained its cadres to be capable of leading the party forward. Expertise should be proved in wrecking vengeance and the cadre should



Some novels and collections of short stories by Thakazhi

not hesitate to spill blood of the enemies. It is shocking to see that this mentality still exists in politics and in India where Gandhiji led a great organisation in its fight for freedom. When we take the case of Kerala, it was here that Sree Narayana Guru, who showed leadership in social renaissance, advised his followers to show patience like Jesus Christ. Those who work in the community should take a pledge to shun violence. Let us assume that their working benefitted the community. Then keep that benefit in one pan and the life lost in another pan of the balance. If those who are to be benefitted are killed in violence, where is the benefit? Gandhiji has pointed out this dictum: Never send the likely beneficiaries to the battle field. Social work, likely to result in loss of life and pain to the body, should be discouraged. He set the example by doing it. *Anubhavanagal...* shows us the result when the Communists did not adhere to this approach. Chellappan committed a murder and then was sent to gallows. Before that he caused pain to many.

Naxalite

In 'Punnappa Vayalarinnu Shesham' (After Punnappa Vayalar), Thakazhi criticises the working pattern of Communists. Son of a volunteer who sacrificed his own life in Vayalar, turns Naxalite. This happened because of the fault of the Party, Thakazhi tells us.

"Mother, what is Party now?"

"Tell me."

"I will say, Party means, I will say, office. The desire to reconstruct it into a two storeyed concrete building, writing letters, circulars, then meetings where the leaders could address people, discussion meetings where members can say 'right, right' approving the decisions of the leaders, government. Everything is right, Party Zindabad, while the hands of everyone inside the sweet container."

It was Stalin who says the above, son of the martyr of Vayalar Kannan and Chiruta his wife.

Now the story of Chiruta:

"I gave your father a spear and sent

him saying good bye."

Kannan never returned.

Son of Kannan-Chiruta became Naxalite; his story ended on the gallows.

Split in the Party

Not only in *Punnappa Vayalarinnu Shesham* but in *Kayar* also there are references of Naxal Movement. Thakazhi was a relentless critic of Communist Party. Revolutionary Socialist Party (RSP) was continuously criticising the Communist Party. In 'Parajayatinthe Pathangal (Lessons from failure)' of N Sreekantan Nair, writings of Vijayaraghavan in Kaumudi Weekly, the debates between Vijayaraghavan and K Damodaran etc, we can see these traits. Naxalism was born in India as an offshoot of Communist Party. During the united government under CPI (M), it gained strength as an explosive political unit. China complimented Naxalbari unrest as 'Thunderbolt of Spring.' There is an interesting angle to it. When 'Euro Communism' was shaping up as a movement in Europe, Naxalism was born in India as an antidote to the idea of socialism through peaceful means. Naxalites felt that only through weapons socialism could be brought in. In fact it was the continuation of the split in Communist Party of India in 1964. When CPI was willing to follow the path of peace in achieving socialism in India, a section of the party refused to share that point of view and left the party to form their own party with a (M) as suffix to the name of their Party. However this group could not implement their agenda but continued with the united front, elections and ministerial positions. Some elements of the new party could not compromise with their stand and they protested at the inaction and formed their group. The new group is called Naxalites. Criticism of Thakazhi about Communist Party is based on these divisions. The references in *Kayar* and *Punnappa Vayalarinnu Shesham* have no other significance.

Independent and Fearless

Once there was an acrimonious

debate between EMS Namboothiripad and Thakazhi. EMS criticised the 'Petty Bourgeois Meanness' of Thakazhi. The latter retorted saying that similar remnants of feudalism could be found in EMS too.

Thakazhi was independent and also fearless. Hence there is no surprise that he occupied the number one position among the renaissance novelists in Malayalam. When these two qualities merge, new ideas and views emerge there.

IV

Thakazhi, the forerunner of the renaissance fictional writers of Malayalam, lived a full life. He was writing throughout his life though out of the 37 novels, each one was not better than the previous one. Yet many of them were milestones of Malayalam novel literature. His short stories were published in 20 compilations. He wrote three autobiographical books, one play and one travelogue to his credit.

Thakazhi Sivasankara Pilla was never a writer who did not get his due respect and admiration. He received almost all awards of his time, including Jnanpith, Vayalar and Ezhuthachhan. He was Chairman of Kerala Sahitya Akademi and was also its member for many years.

After matriculation, Thakazhi went to Thiruvananthapuram to study for pleadership examination and returned as a respectable person. During his stay in Thiruvananthapuram, he was a permanent fixture of Kesari Group. He was familiar with the agitators of State Congress and people living in the high echelons of the society. From Kesari, he learnt that literature went beyond 'Seelavathi' and also world literature did not mean only English literature. "Thakazhi entered the scene as 'Joyce' of Malayalam and now transformed to 'Zola.' I consider his change in 'Rantitangazhi' is very much desirable," observed MPPaul.

V

What was the message of Thakazhi to literature? He has written about in his

autobiography. A part of it is reproduced below.

"My earlier objective was to oppose the decay in the old style. I do not claim that it was a conscious effort. My contact with Kesari Balakrishna Pilla made it my objective. If I say it in ordinary language, I felt so during my earlier days. Can only the love affairs of princes and lords be the subject of literature? For the lovers to meet there should be a heavenly garden, and full moon. Why can't the waiting of Kochu Sankaran under a plantain tree for knocking on the doors of Kochu Nani, be the subject of a poem? Why can't a night in the hut of Theva Pulaya be a subject for a story? I just felt so. It was a revolt."

Top position

Among the novelists of Malayalam, Thakazhi occupies the first position among all. This position came to him not because his books were numerically big or voluminous, but also of his arrival on the scene. His first novel *Thyagathinu Pratiphalam* was published in 1934 and *Patitia Pankajam* appeared next year. First novel of S K Pottekat *Natanpremam* appeared in 1939 and *Premashiksha* in 1941. Kesavadev's '*Otayilninnu*' (From the Gutter) was published in 1944. Vaikkom Mohamed Basheer's *Balyakalasakhi* also appeared in 1944. *Premalekhanam* came in 1943.

Kayar of Thakazhi was a great event in Malayalam. The story flows through a long time. He painted the life on a wide canvas. (910 pages in demi 1/8 size with characters in 10 point.) Critics generally hold a view that the success of a novel depends on its voluminous size. Severity is not a quality of novel. The thinness of novels during the renaissance period became a subject of criticism of critics like N Krishna Pilla. He based his dissatisfaction on novels like *Balyakalasakhi* and *Otayilninnu*. Thakazhi wrote both thick and thin novels. It is impractical to write all novels in suitcase size. However, certain topics in really grand size are inevitable.

As mentioned earlier, the incidences covered in *Kayar* stretch to about three fourth of a century. *Classipper* (Classifier), *Kantezhuthu* (document writing), destroying forests for plantations, school entry of children of backward classes, conversions of religion, freedom struggle, organisations of landless farmers in Kuttanad, Naxalism etc are subjects of this novel. Problems related to *Kantezhuthu*, deforestation and school entry were subjects of criticism by Swadesha-

bhimani Ramakrishna Pilla. The period of Swadeshabhimani as a journalist was spread from the last years of nineteenth century to the first decade of twentieth century.

Many Worlds

Many novels of Thakazhi were discussed and analysed widely and among them are *Thotiyute Makan*, *Rantitangazhi*, *Chemmeen*, *Anubhavangal Paalichakal*, *Aeniptikal*, *Chukku*, *Ouseppinte Makkal*, *Avante Smaranakal*, *Kayar* etc. As a writer, the path of Thakazhi was not unidirectional footpath. His many dimensional visions can be gauged from the subjects he chose for his creations. We praise him as the Writer of Kuttanad but he is not confined to this village alone. There is a general belief that the novels should confine to their own range. We can however add this too: it is his greatness if he could contain the world on the tip of his pen. S K Pottekat has travelled widely and he could write about those places and their men. Thakazhi however pushed Pottekat back to a great extent. In the world of Thakazhi, we would meet scavenger of Alappuzha, Pulayas of Kuttanad, Marakkan of Neerkunnam, Christian community, business of Alappuzha, secretariat, women selling under prepared rice, life stories extending to centuries and so on. He also wrote three novels dealing with revolutions, Communism and Naxalism. They are *Thalayod*, *Anubhavangal Paalichakal* and *Punnappa Vayalarinnu Shesham*.

VI

Thakazhi's leftist inclination was mentioned earlier. He always adopted an independent stand. He explains this as under:

"I never presumed to change the world to a better place with my literary pursuits. The world needs a lot of changes and transformations. We cannot change anything overnight, especially in our country. Do not have that ambition. There is no reason to trust the politics beyond a limit. Writer is a social animal. It is better to be a writer first and then social animal."

Issue of Superstition

Thakazhi became famous outside Kerala with *Chemmeen*. It was translated in other states of India as well as outside India in their languages. There was criticism that the story of *Chemmeen* was spreading superstition. The criticism emanated from the statement that the

protection of life of the fisherman out in the sea was dependent on the chastity of his wife at home. Some critics remarked that this superstition was having a positive impact. When the English version of *Chemmeen* was reviewed in *Swarajya Weekly*, C Rajagopalachari supported this view as true.

My response to this accusation of superstition is that Pazhani was drowned in the sea not because of loss of chastity of Karuthamma. Even if Karuthamma was chaste, Pazhani would have been drowned. If Karuthamma lost her chastity, still Pazhani could have escaped. The truth about Karuthamma was the intensity of her love. The message of *Chemmeen* is that despite Pazhani, seashore and even the entire world were taken over by the sea, the flag of love would fly over all of them. The debate of superstition is insignificant before her love. (Recently the fishermen of Kerala forced the theatre to cancel the screening of film *Chemmeen* during its golden jubilee year, accusing the film falsifying their belief.)

VII

Let us now move to the short stories of Thakazhi. We have already seen what Thakazhi said about Kochu Sankaran and Kochu Nani. Yes, Thakazhi used their stories as themes of his short stories. His most praised short story is '*Vellappokkathil*' (In flood). It is a good story, no doubt but '*Avanu Kittiya Nidhi*' (The treasure he discovered). Didn't Thakazhi ask if one night of the hut of Theva Pulaya could be made the theme of a story? This story is the answer to that question. Thakazhi became the story teller of Kuttanad after writing *Rantitangazhi*. However *Rantitangazhi* as far as the content is concerned is below *Avanu Kittiya Nidhi*. *Rantitangazhi* has unions and adventure but the story of *Avanu Kittiya Nidhi* is much more touching than that of Chathan, Koran and Chiruta.

The story starts like this:

"Has my Thamran (master) grown stout?"

"Yes, he has grown stout."

"Has he teeth in the mouth?"

"He is eating betel leaf after crushing."

The black face of the old Pulaya brightened. His eyes which lost their sight fifteen years ago flowed.

"What about my Thamratti (Wife of Thamran)?"

"She too gained weight."

"I could have seen her once."

A wish that cannot ever be fulfilled.

Theva Pulaya got a treasure and he submitted it to his Thamran. He became

very rich. Pulaya Thevan cannot see and his son Tiruvan is ill. He could not be called for any work. He is a slave of Atitra Kaimal. As long as Kaimal was alive, he was looked after. But now Kaimal is dead and his son took over. First thing he did was giving up farming. Family of Thevan has become totally orphaned.

The end of the story:

Tiruvan called, "Father!"

"Eh..."

"Did you get the pot?"

"Why I need it?"

"Did it have gold in it, father?"

"Ha..."

"Why did you not take it?"

Tiruvan left a long sigh.

The loyalty and dedication of slaves of Kuttanad were never known outside. Their fire pot of helplessness busted. That is 'Avanu Kittiya Nidhi'.

Human worms

The characters of stories of Thakazhi are invariably people of the lowest strata. Prof K M Tharakan had expressed his view that the early novels of Thakazhi were imitations of Maupassant. We are not discussing its veracity. I feel that Thakazhi's stories are closer to those of Maxim Gorky, especially because of the similarity of their social status. Sweepers of the society, orphans, miserable, wage earners, prostitutes, beggars, thieves, carters, revolutionaries looking for objectives of future etc form the characters of stories written by Gorky. A Madhavan who translated one of his books into Malayalam, named it 'Manushya puzhukkal' (Human worms). Today Gorky is known as the author of Mother. This book is distinct from other books of Gorky and is comparable to *Rantitangazhi*.

Thakazhi used the life of scavengers of Alapuzha for his novel's story. There is a challenge in it. In this he drew a picture without highborn people, gardens and full moons. Pulayas, fishermen, orphans and beggars formed his characters. In his short stories also the same set of people does appear.

VIII

"Not only materials and incidents that give coolness, brightness, happiness and peace but also those which give disgust, hatred, aversion and contempt should become subjects to the pens of the writer and brushes of the painter. Not beauty alone but ugliness also should attract their attention. Not merely imagination but reality also should be dealt with by them," Thakazhi stated while addressing in one

of the meetings of Progressive Literary Movement. This statement was criticised by Sanjayan and he said these are not new discoveries. We should not consider that Thakazhi was wrong in his assessment as it was criticised by Sanjayan. What Thakazhi said could be old material and not everyone would always remember it. Reminding them about a fact does not form a crime. If these points were not bright in his mind, he would not have written *Thottiyute Makan* or *Avanu Kittiya Nidhi*. He always fought against the decay and ugliness existing in the society. This enthusiasm for cleansing the decay and ugliness in life always prompted him to purify the society. Probably Sanjayan would not have thought of these aspects or it could be his misinterpretation.

IX

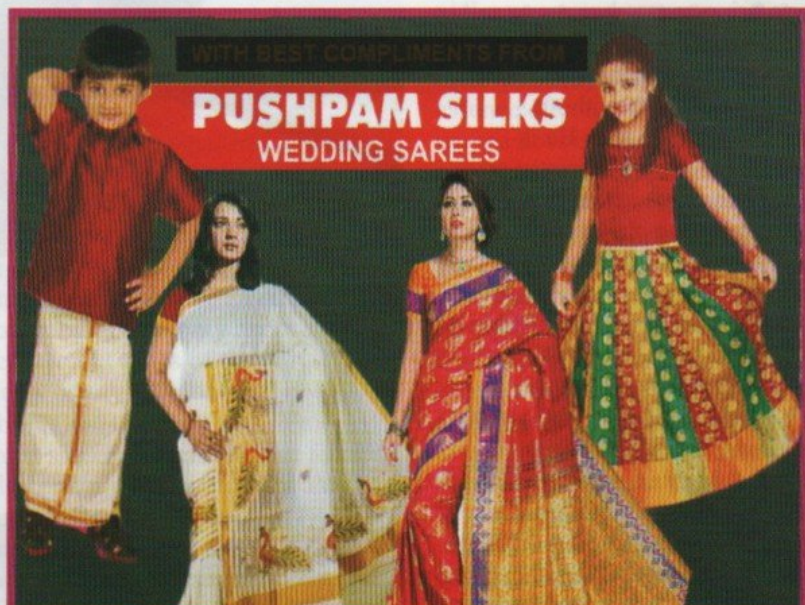
The talent for story telling was visible in Thakazhi quite early. When he went to Thiruvananthapuram and stayed with Kesari, his inherent talent came out, so think several people but he had that talent since his childhood. He must have

received it from his father. In 'Ente Balyakala Katha,' Thakazhi has described the story telling of his father and the inspiration he received from it made him to imitate that trait in the classroom.

"Those days there was a period by name Rachana and storytelling was the main part. Often the teacher himself tells the story. When he does so, it was very interesting. Soon the responsibility fell on my shoulders. I had enough stories with me that would last not one year but two years. I followed the style of my father. Wherever he used to give prominence, I too gave the same."

The torch from the wick

Thakazhi's father was well trained in *Kathakali*. He had also staged several performances. He was proficient in *Thullal* also. He used many of Kunchan Nambiar's lines in his conversations. He also used to narrate the stories to his son every day. If Thakazhi was a torch lit from wick, the wick was his father. And it was Kesari Balakrishna Pilla who poured oil on the torch. ■



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

രാമരാജ് ദോത്തി, മുണ്ടുകൾ, റെഡിമെയ്ഡ് ഷർട്ടുകൾ
"ഓട്ടിച്ചോ കെട്ടിക്കോ 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

UPANISHADS AND EDUCATION

- Prof G Balakrishnan Nair

The entire educational pattern of the present world is based on the assumption that the ultimate truth is yet to be revealed. Because of that reason, modern educational plans could not achieve their objective till now. In the field of education, experiments after experiments are being carried out without any results. Changes are paving way to new changes. The main reason for the unrest and unhappiness is the unending changes in educational system. The ultimate truth of life is already revealed and the ultimate aim is also decided.

There should not be any problem if we have to bring some changes to suit the external benefits. Nevertheless, the basic principle of education should touch the ultimate truth without forgetting the ultimate aim. Be it medicine, engineering, chemistry or physics, we should be aware of the ultimate truth having already been revealed and our education should be modified to strengthen that realisation.

This is the lesson that Upanishads give us. India has followed this ideal for a long time. Irrespective of the subject, be it arts, sciences, philosophy or applications, India never failed to keep this ideal in mind while pursuing education. When the foreign powers flowed to this country without realising this truth, our vision went behind some veil and the signs of ignorance and restlessness are visible all around.

A part of *Chchandogyopanishad* throws light on the connection between Upanishads and education. Uddalaka sent his twelve year old son Shwetaketu to Gurukul for his higher studies. Uddalaka had already realised his ultimate truth and was practicing it. Shwetaketu stayed with his guru for twelve years and learned whatever he could. The twenty four year old youth then returned to his father's hermitage. Uddalaka saw from his place his son coming back. He saw the face of his son showing clear signs of ego.



Prof G Balakrishnan Nair

Uddalaka felt for a second that his son had become arrogant, sciolist and egoist. He felt sad and disappointed. His son wasted twelve years of his life. If education could not make one humble, what was the use of it, he pondered.

Uddalaka regained his calm nature and called his son near. He asked, "My son, how come you turned arrogant and egoistic? When you heard about something and there is nothing more to hear, when you think of something and

there is nothing more to think about and when you know about something and there is nothing more to know about, what was that? Have you ever asked this question to your Guru? Did he teach you that?" Shwetaketu could not comprehend the question of his father fully. "When one comes to know about something, then there is nothing to know about others?" He was wondering when he asked, "How is that if one knows about one thing there is nothing more to



Banyan tree and its seed

know about others?”

Uddalaka explained. “My dear son, if one knows everything about a piece of mud, he will know everything about materials made of mud. He realises that in all of them, mud is the only truth and the vessels made of it although having different names, are simply names and they exhibit the characteristics of mud. Similarly if one knows about a piece of iron or gold, he will also know fully the characteristics of things made out of them. It becomes easy for him.

Likewise, if one knows the basic source of this universe, its divergent appearances visible in this world would be easily understood by him.”

Uddalaka's explanation aroused the curiosity of Shwetaketu and he confessed that in his Gurukul none taught him these aspects. He requested his father to teach him these aspects.

The sixth chapter of *Chchandogyopanishad* starts with this dialogue between the father and the son. The discussion starts in the first part of the sixth chapter and proceeds till the sixteenth part. Like a professor teaching

his students through various laboratory tests, Uddalaka through a series of examples and tests, teaches Shwetaketu the principles of science through experiments and expositions to make him realise the ultimate truth of this world. The children or students of India had the resources to learn them but they were not exposed to them. Sad indeed! Upanishads do not have any trace of a narrow religion and only exposes the students to the truths of the universe. Students of any religion need not have any hesitation to learn them. If a scientist sincerely studies those facts, he would certainly have a much wider perspective. I shall quote a few examples from this book to elucidate the utility of these lessons.

The truth the Upanishads shows is the basic source of this universe. If one knows the basic source, one would easily understand the transformations the universe goes through. It is certain that without realising the basic truth about a particular substance, any number of experiments and expositions about it would never reveal the ultimate truth. Some western philosophers are said to have remarked that it was man who created God. Whatever it is, it is childish to state that all the changes including the creation of man are mere imagination of man.

Uddalaka called his son and told

him, “My dear son, before all these manifestations now visible in this world, there was only one reality and that is the essence of consciousness. Everything we see now is filled with that consciousness and it is indeed very small but real. That is the only truth. That is the soul of everything and you too are a part of it.

After listening to his father, Shwetaketu had a doubt how from such a miniscule element, this universe of gigantic magnitude could evolve. To clear his doubt, Uddalaka asked his son to get a fruit of a banyan tree. Shwetaketu brought the fruit and ripped it open when he was ordered to. There were many very small grains inside. He was again asked to break it into two. Shwetaketu could not find anything inside. Then Uddalaka explained, “My son, though you could not find anything inside but it was from this grain, that the mammoth banyan tree with hundreds of branches evolved. The whole banyan tree was concealed in this small grain. It shows that even from the smallest thing a huge tree can be developed. This great universe is also emerged from this small consciousness. When you realise that even you are a part of that consciousness, the truth is revealed to you.”

Shwetaketu realised that the ultimate truth is filled in this realm of



Prof G Balakrishnan Nair inaugurates Salagramam Ashram at TVM. Swami Sandeep Chaitanya, O Rajagopal and Shri Uthradam Tirunal Marthanda Varma are seen.

consciousness and it is spread all over. Another truth was also revealed to him. Like people who had the doubt that if the truth is omnipresent, why is it not being experienced. To clear this doubt, Uddalaka had another interesting experiment. He asked his son to drop some salt into a vessel containing a little water. A few hours later, he asked his son to look for the salt in the vessel and the eyes of Shwetaketu failed to see any crystal of salt in it. His ears, nose or skin could not experience the presence of salt in water. When he tasted the tips

of his fingers dipped in various points of the surface of water in the vessel, he could experience the taste of salt.

If he concluded that salt was absent when four fundamental organs failed to experience its presence, he would be a fool. Only a concentrated micro organ can experience the presence of divine consciousness. Just because the five senses could not experience the presence, to conclude that the consciousness is absent would be foolish and idiotic. This is the lesson that Uddalaka, a saint who realised the

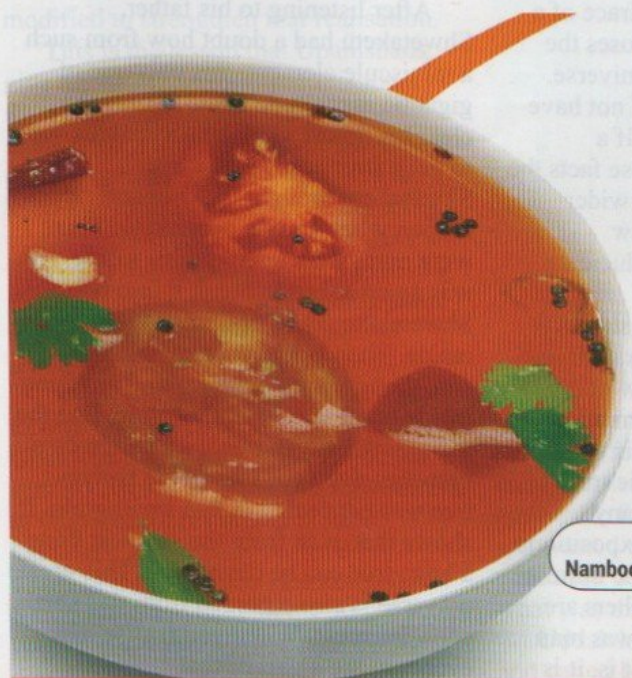
ultimate truth through his continuous effort, declares to the world. This is how he converts his son to a searcher of ultimate truth.

Upanishads are imperishable assets of India. Through simple example, they lead us to the truth and knowledge. When an Indian reaches the Sun or the moon without realising this truth, his knowledge, training and education are futile for the country. And his life too is in vain.

[Prof G Balakrishnan Nair was an alumnus of Government Sanskrit College Trivandrum and University College Trivandrum. Balakrishnan Nair qualified as Mahopadhyaya in Sanskrit grammar from the University of Kerala. He secured post graduate degrees; M.A. in Malayalam language and M.A. in Sanskrit language from University of Kerala. Further, he secured M.A degree in Hindi from Benares Hindu University.

Balakrishnan Nair has been on the faculty of Victoria College Palakkad, Govt College, Kozhikode, Mahatma Gandhi College Trivandrum, Government Sanskrit College Trivandrum and Women's College Trivandrum.

Main field of activity was spirituality and writing books of philosophical nature. Authored more than a dozen books including one treatise on the messages of Sree Narayana Guru.]



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



Science March

SCIENCE IN 2017

Science is what scientists do. They discovered many things while trying to know and do things. Here are some of them from the year 2017.



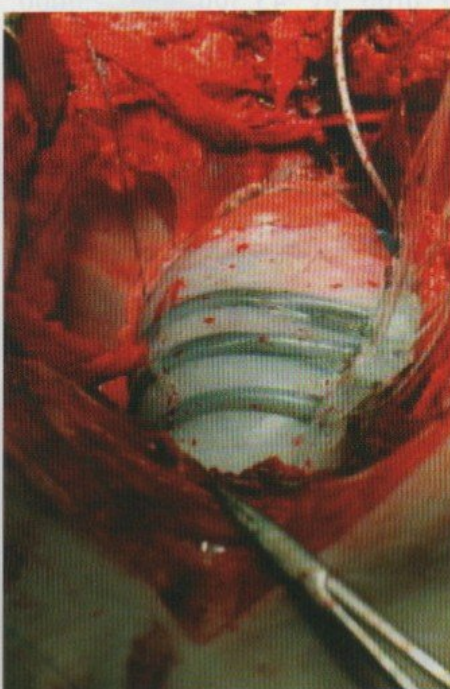
Dr A P Jayaraman

■ Two dead stars united into one in a stellar performance. The actors in this cataclysmic cosmic drama are two neutron stars. They danced around each other for over 11 billion years and finally fused into one 130 million years ago. Scientists on earth witnessed it on 17 August 2017 and went into an ecstatic dance of astronomical joy. Events like this happen less than 100 times per million years in a galaxy! A neutron star is born when a giant star dies in supernova and its core collapses. The protons and electrons melt into each other to form neutrons and neutrinos.

Sudden and big holes in our granary have been predicted owing to the relentless Climate change. In the data friendly US some of their main crops are under threat due to rise in temperature. Later in this century harvest of wheat will decline by 20%, that of maize by half and soybean by 40%. The deleterious effects go far beyond the borders of US, the largest exporter of crops. Prices in world commodity markets will soar and the

food security of poor nations will plummet.

Stark malnutrition stares at us. Our major crops, rice and wheat, will be less nutritious in decades. They will give us less of some essential minerals and



Soft Robot in heart care

proteins. The rogue is climate change and the villain is carbon dioxide, the ever increasing levels of it. Strange are the ways of carbon dioxide. It is wanted badly by plants to grow. But more of it is a menace. Plant biology is unforgiving. An outdoor experiment wafting extra carbon dioxide through a forest has shown that poison ivy grew faster than the trees.

Some major crops displayed nutrient changes when grown in experimental plots with extra carbon dioxide blown over plants. Wheat, rice and soybeans were low in zinc and iron content, with wheat and rice also having less available protein. But nutrient drops were in sorghum and maize. Decreases in zinc concentrations could plunge an additional 200 million people into zinc deficiency. Decline in iron content is too bad for India with anemia rates already higher than 20 percent. Globally 1.4 billion young children and women of childbearing age are at risk.

Given high dose of carbondioxide, plant reactions will be varied and complex. An Artemisia plant's anti-malarial compound, artemisinin, can get more concentrated as CO₂ increases,

possibly good news for plant-based medicine. But the mix of urushiols, oils that put the itch in poison ivy, can become more allergy-provoking when exposed to extra CO₂.

The March for Science took place at hundreds of cities on April 22, 2017. It was a loosely organized event aimed at highlighting the importance of weighing scientific evidence when making public policy. In the post truth of alternative facts, the march was a historic event.

The Mother of All Bombs or Massive Ordnance Air Blast Bomb, which US Air Force dropped on ISIS fighters and tunnels in Afghanistan did not strike the ground. But the massive crunch of air pressure created by the 10,000 kilogram-bomb would have wiped out anyone in the vicinity. It does not throw out fragments nor does it destroy tanks. It simply over-pressures people hiding out in tunnels.

Helium, the gas that fills balloons is notoriously inert chemically. It refuses to combine with any other element so far. Chemists have coaxed stubborn helium to shun its reluctance and have now forced it to combine with sodium. One atom of helium is in union with two atoms of sodium.

As the second element in the periodic table was lured into union, the first element hydrogen was also under deep study. Hydrogen which is a gas is the most abundant element in the universe. It has been liquefied but it has resisted solidification so far. Two physicists have crushed hydrogen under such immense pressures that the gas became a shiny metal. Scientists were trying this vainly for over eighty years. The properties of metallic hydrogen could lead to faster super computers, levitating railways, and advances in energy that could literally power rocket shi.

Crystals are clear to us. Diamond is a crystal. So also is our tasteful common salt. Atoms or ions are organized in a definite pattern in crystals and three dimensional pattern repeats monotonously. Scientists have created the world's first time crystal. It is an exotic state of matter that combines the rigidity of an ordinary crystal with a regular rhythm in time. Here atoms move in a pattern that repeats in time rather than in space.

High strength and low weight

That is the dream of material science and hope of the engineer. Scientists have



Dino-Duck

created such a stuff by compressing and fusing flakes of graphene. The novel material has also high porosity. Ten times strength of steel and just percent its density is their goal.

Assault of artificial intelligence on the job market has begun in a small but significant way. A Japanese insurance company has decided to give golden hand shake to its 32 employees. IBM's Watson AI will do the work they were doing ore elegantly, more efficiently and less grudgingly.

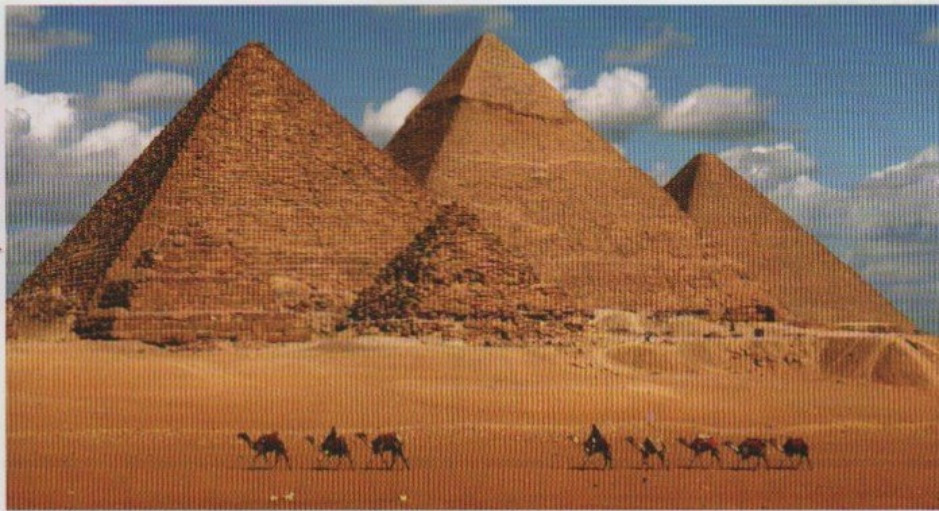
The fingerprints of automation and artificial intelligence are clear. Jobs for workers like electronics assemblers and word processors, which are highly susceptible to automation, are anticipated to drop by 45,300 and 25,000, respectively, by 2026 in US. But automation is also creating a great need for new positions like statisticians, mathematicians, and software developers. The biggest growth in total number of jobs is expected in the field of medicine, with hundreds of thousands of positions for personal care and home health aides.

Human heart is heir to many an ailment. Heart diseases kill 17.5 million people every year. Prominent among them is heart failure. Here heart muscles weakens and has trouble pumping blood to nourish the cells in our body. This condition worsens steadily. To stop this scientists have designed a customizable soft robot that fits around the heart and prompts it to beat. More patients are surviving heart attacks and slip into heart failure. This might turn out to be a good treatment option in addition to drugs.

An innovative drug called evolocumab that can prevent heart attack is in the pipeline. When a patient suffers a heart attack, part of the heart muscle dies and the associated scarring interferes with the heart's ability to effectively pump blood. As of now no drug is in the market to restore heart muscle function. Here is a ray of hope in a potential drug candidate called trodusquemine. The research was conducted in zebra-fish and later in mice. Trials are on on pigs.

Six bars of chocolates, almost one a day, seems to be healthy to the heart. In a study covering over 50,000 people found strong links between regularly eating chocolate and a reduced risk of suffering a heart flutter. The strongest correlation was found among men eating between two and six chocolates a week. A chocolate they ate is a small bar of 30 grams. Heart flutter, known as atrial fibrillation, doubles the risk of dying from other cardiac conditions, including stroke, heart attacks and heart failure. It occurs when electrical impulses in the heart become jumbled leading to poor pumping of blood.

Neuro-degeneration is a condition in which the cells of the brain and spine are lost. These are the cells involved indecision making and control of movements. Loss of those cells can be devastating. Neurodegenerative diseases include Alzheimer's, Parkinson's, multiplesclerosis and Huntington's. Researchers identify two drugs, trazodone and dibenzoylmethane that could potentially block cell death in all such diseases.



Great Pyramid of Giza

Humans and pigs have a long genetic distance and considerable evolutionary time differential. Yet biological scientists have created brave new embryos that are less than 0.001% human and the rest pig. It is the proof of concept of chimera. Mythically chimera is a lion-goat-serpent animal. We are at a tantalizingly long distance away from growing animals with human organs, such as a heart, pancreas or liver for transplantation. But research must go on.

What if babies grew in artificial wombs nullifying the health hazard of pregnancy? Presently a pure figment of unalloyed science fantasy! Neonatologists use Biobag to nurture premature babies. An artificial womb successfully grew a lamb. But from lambs the lab to human baby in hospital we have to go miles and miles.

Worms could be warriors in our war against plastic waste. When worms were put in a plastic bag, they simply ate it. These plastic bags can take between 100 and 400 years to degrade in landfill sites. Could the worms' appetite for plastic be used to reduce waste? That is a good question and the answers are being sought. In lab tests showed that 100 worms can devour 92 milligrams of polyethylene in 12 hours! Of all plastics, polythene is the toughest.

Our great forefathers, Homo sapiens, evolved at least 300,000 years ago in Africa. Then some 70,000 years ago a small group of Africans established themselves on other continent. That is the worldwide human population today. This is the classic story narrated by anthropology in textbooks. With fossils and DNA, scientists are solving the

puzzle of our origin and the African connection. They report that Homo sapiens might have migrated out of Africa as early as 120,000 years ago into Asia. The traditional class room date of exit of 70,000 ago is thus pushed back.

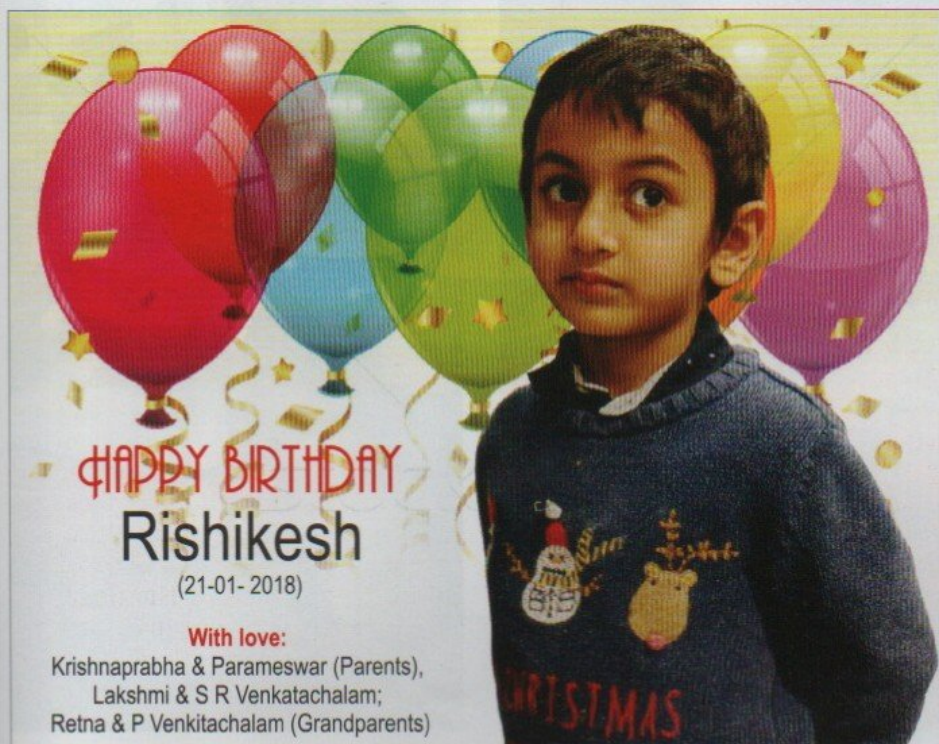
Archaeologists have discovered a big void in the Great Pyramid of Giza on the outskirts of Cairo, Egypt. Believed to have been built by Pharaoh Khufu between 2509 and 2483 BC, this pyramid has a height of 140 metres. A large void has been detected inside the pyramid by a technique called muography which makes use of the shower of high-energy particles from space on the Earth's surface. When fast moving cosmic rays collide with air molecules, they produce a range of "daughter" particles, including muons. They penetrate deeply into rock blocks of pyramid.

A special fossil igniting curiosity of dinosaur students was obtained from the Gobi desert of Mangolia. Dinosaurs come in a bafflingly wide variety of forms. Newly described species, Halszkaraptor escuilliei, is spectacularly singular. This dino-duck has the size of a goose, feet and claws of a Velociraptor, the bill of a duck and the s-shaped neck of a swan. The shape of its forelimbs suggests it used them as paddles to propel itself underwater, much like penguins and diving seabirds do today.

A crack was seen in Antarctica's fourth-largest ice shelf, called Larsen in 2011. It became larger and widened to 200 km. The iceberg broke off as a whole and weighs more than a trillion tons. It may remain in one piece but is more likely to break into fragments.

A new way of making drinking water is in the air. Scientists literally pulled out water from the air. Even if the relative humidity is less than 20% it works. It is a solar-powered device that uses a metal-organic framework made of zirconium and fumarate. The prototype was able to pull 3 litres of water in 12 hours while sitting in an area that had 20% to 30% humidity.

Astronomers discovered seven earth-sized planets in the constellation of Aquarius surrounding a star. Based on their proximity to the star and their general size, these planets could be friendly to life. The planets are 39 light years away and surround a dwarf star that does not emit much energy like our sun. Researchers hope that within a decade we might be able to determine if life is on the planets. ■





KALAMANDALAM VIJAYASHREE PILLAI

CLASSICAL DANCE EXPONENT

Guru Lathika, Guru Hymavathy, Guru Leelamma, Guru Satyabhama, Guru Padmini, Guru Adyar Yogeshwari and Kuchipudi under Guru Rajalakshmi. She did her arangettam at the age of sixteen in Kerala Kalamandalam.

Later, when she came to Mumbai, she took her advance training in dance under the able guidance of dance pioneers Guru Kadirvelu Pillai and Guru Ramaswamy Bhagavathar.

To sharpen her dance skills further, Vijayashree has been attending various dance workshops across the country, including workshops by Padma Bhushan Kalanidhi Narayanan (Mami).

Despite her immense knowledge

and experience in classical dance, she still believes in enhancing and enriching her dance skills further, to reach out to the higher realms of this divine art form.

Vijayashree's passion for the art is clearly evident through her movements, gestures and bhavas. It is always a pleasure watching her dance as she beautifully connects the rasikas to the art through her dance.

"I believe I still have lots to learn to enhance and enrich my dance skills further in order to reach out to the higher realms of this divine art form," she says humbly.

With her expertise in Bharatanatyam, Kuchipudi and Mohiniyattam, she has



Lakshmi Venkatachalam

■ **Guru**
Kalamandalam Vijayashree Pillai is a graceful classical dancer, a reputed dance teacher and founder of Souparnika Dance Academy in Mumbai.

This academy, founded in 1996, is affiliated to the Government recognised Akhil Bharatiya Gandharva Mahavidyala and currently has branches in Powai, Vikhroli, Kanjurmarg and Bhandup with around 200 students. Souparnika Dance Academy is well known for its contribution in encouraging young students.

Vijayashree's ambition is to train talented young artistes to perfection so that they blossom into excellent dancers in the future.

As a Dancer Vijayashree is an ardent exponent of Indian classical dances, especially Bharatanatyam, Kuchipudi and Mohiniattam along with other folk dances. She started learning classical dance since the age of 5 and is a degree holder from Kerala Kalamandalam, a world-renowned institution in classical art forms with a rich cultural heritage. In Kalamandalam, she had the fortune of learning under illustrious teachers, Guru Sarojini teacher, Kalamandalam



Vijayashree with her daughter Anika and husband Raju Pillai

Kalamandalam Vijayashree Pillai's passion for dance is clearly evident through her movements, gestures and bhavas. It is always a pleasure watching her dance as she beautifully connects the rasikas to the art through her dance.

given plethora of performances since many years across the country. Her performances, choreographies and dance productions have received much applause and appreciation from the rasikas. Other than her enthralling performances, she has been fortunate to offer Nritya Sevas on the divine stage of Guruvayoor temple, Subramania Samaj Temple (Natyanjali Dance Festival) and Shree Ayappa Swami Temple, Vasai.

As a Teacher Guru Kalamandalam Mrs. Vijayashree Pillai has stepped into the role of a dance teacher since over 25 years and since then has been nurturing this art to over 1500 students. She trains her students to full perfection so that they become good dancers of the future. Thanks to her patience, discipline and passion, her students have performed and won dance performances including inter-school, inter-collegiate competitions, dance festivals and award functions. Some of her students have performed their arangettam and a few have completed their Visharad under her able guidance. Many more students currently too are progressing towards completion of Visharad.

Her choreographies are rooted in the traditional dance style, however there is always a contemporary essence that makes her stand out from the crowd. Her latest dance productions include two ballets, Sree Krishna Leela and Shiva Tandavam that received much applause in the Nair Mahotsav, 2017, Mumbai.

Awards and Accolades

Vijayashree Pillai is a recipient of many awards. She was awarded the best choreography award by the Lions Club, felicitated with Matkar Sangeet Nritya Award, and Nritya Priya Puraskar award for her contribution to Indian Classical Dance. She was Jury member of the prestigious Powai Fest, 2017 and for Mathrubumi Kalotsavam, 2017. She has been felicitated by many Malayali Samajams for her contribution to Indian





Vijayashree winning laurels

Classical dance.

Her Vision

Her philosophy as a dancer has been, "to be honest with yourself as a dancer, respect your Guru and you shall shine brighter as an artiste."

Her ambition is "to nurture her students and blossom these younger buds into beautiful flowers as offering to Lord Nataraja." Her vision is to impart the dance education to as many children as possible so that they get gifted with this art form for life.

Childhood and Family

Vijayashree Pillai was born and brought up in Cheruthuruthy, Thrissur. She did her schooling from



Vijayashree's students receiving prizes in competition

Cheruthuruthy Government High School and later graduated from the prestigious Kerala Kalamandalam. Her parents late K N Nair and Smt Rukumini Amma and brother Santosh Nair have always been very supportive about her dancing. She has one sister as well.

Today, she is also blessed by a loving family which includes her husband, Raju Pillai and daughter Anika Pillai. Raju Pillai, a native of Kerala was brought up and studied in Mumbai. His parents are the late D S Pillai (Retd Professor, Chethana College) and Mrs Krishna Kumari. He is working as Lecturer in a College. Anika is studying in Std IV. ■



Vijayashree with students

MODI GOVERNMENT: PROMISES AND PERFORMANCES DETERIORATING CONDITIONS IN INDIA



P.R. Krishnan

■ Some of the major electoral pledges of the National Democratic Alliance (NDA) in the run up to the Lok Sabha election in 2014 were (i) elimination corruption (ii) unearthing of black money (iii) bringing of black money slashed in foreign banks and distributing it to every family at the rate of Rs. 15 lakh, (iv) creation of 10 million jobs every year, (v) bringing down the prices of essential commodities and stabilizing it, (vi) implementation of Dr. Swaminathan Committee report for the upliftment of farmers (vii) elimination of terrorism (viii) 33 percent reservation for women to parliament and state assemblies etc. Three and half years have gone after the BJP headed Narendra Modi government came to power in India. Where do we now stand with these promises? On which of these assurances can people say there is fulfillment?

On corruption free India, a survey report appearing in the Times of India dt. 1st November 2017 has this caption: "Nearly 5 out of 10 paid bribe for government services last year". The revelation made in the survey points out that 3 years after the present government assumed power in the centre, 5 out of 10 people who approached for availing of primary government services and eight in every 10 persons paid bribe at local level to police, employees of municipal department or for matters relating to property registrations and Vat etc. Another 45% admitted paying bribe for different work and 84% said they paid bribe to police and civic staff. These are cases of payment of money to the government and semi government officers and staff though the amounts may not be huge.

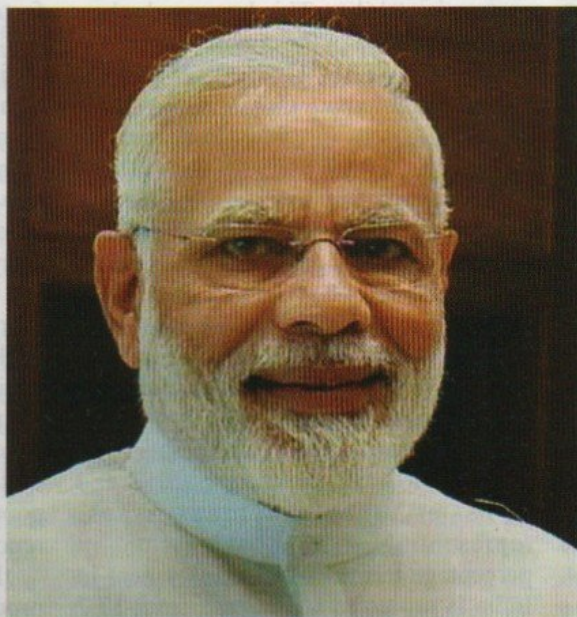
However the biggest scam which took place under Modi regime is through demonetization of Rs. 500 and Rs. 1000 currency notes on 8th November 2016. The demonetization resulted in invalidation of 86 percent of the money from market circulation at a stroke. As per a disclosure made by Reserve Bank of India to the news agency PTI on 30th September, there were in circulation Rs. 15.44 lakh crores at the time of demonetization on 8th November 2016. This comprised of 1716.5 crore of Rs. 500 notes and 685.8 crore of Rs. 1000 notes. Of this, 1134 lakh crore of Rs. 500 notes and 524.90 lakh crore of Rs. 1000 notes have been returned and counted till 30th September 2017. The total value of both these notes is of Rs. 11.91 lakh crore. This is 99% of the demonetized currency. Thus, Rs. 16,090 crore have yet to be returned. This is one percent of the demonetized notes. There is no explanation from the Reserve Bank in this regard. This means the returned money has been legalized. How this has been legalized is the question. Who are

the beneficiaries of this operation and what action has the government proposed against them? By withdrawing Rs. 500 and Rs. 1000 notes, what the government did was, to keep the money market wide open for the entry of new Rs. 2000 notes. This itself was a shining example of helping black money holders for conversion to white money.

To quote another example, till about August 2017, if anybody was to buy gold, silver or other ornaments costing beyond Rs. 50,000, it was compulsory for the buyers to link the receipt with Aadhar or Pan Cards. But the government changed this condition and made it to Rs. 2 lakh from September 2017 onwards. Not only this but such purchases can be done as many times as one likes. It is quite clear that this was to help black money holders to make their hidden wealth white.

A latest report which appeared in the media on 6th November is that nearly 35,000 shells from amongst 2.24 lakh companies, deposited Rs. 17,000 lakh crore after notebandhi declaration and they withdrew it soon thereafter. They were thus allowed to make their black money white but no action is reported to have been taken against them. Can this not be termed as institutionalized corruption? So, where does the BJP government stand in the matter of eradication of corruption?

This apart, corruption has many shades and parts. With power in hands, the ruling party can maneuver many things like engineering defections from opposition parties through horse trading and purchasing MLAs and MPs from opposition parties. What happened in Goa and Manipur after the last February-March assembly elections in these states are classic examples of such practices. The last news we heard in these series of scandals are the involvement of Jai Shah, the son



Narendra Modi

of BJP's national president Amit Shah and Saurya Goval, son of National Security Adviser Ajit Goval.

Amongst the 714 names of black money holders in foreign banks as disclosed in the paradise papers released on 6th November based on investigation by International Consortium of Investigative Journalists are some Congress and BJP leaders. Jayant Sinha, minister of state for Aviation and Rajya Sabha member from Bihar R.K. Sinha are the BJP leaders in that list. Ashok Gehlot, Karti Chidambaram and Ravi Krishna are Congress leaders. This is where we have reached in the matter of promise of eradication of corruption. On none of these issues has the prime minister aired his views. The question; is this the way the government is going to build a corruption free India?

On the question of bringing black money slashed in foreign banks and distributing to the people's wellbeing, less said is better. According to a study conducted by Global Financial Integrity, the amount of black money transferred to foreign banks during the period 2002-2011 is of the order of 344 million dollars. Has the government forgotten the promises of bringing black money? That apart, it is common knowledge that the black money stocked is not in currency notes but mostly in gold, real estates and *benami* properties

One of the stories built up behind the demonetization was elimination of terrorism. But nothing of that sort has happened so far. On the contrary, terrorism goes on in Jammu & Kashmir unabated and our brave jawans and innocent are being killed.

Yet another story the people heard as reason for ban of high denomination notes was immobilization of fake currencies. The projected estimate of fake notes in circulation at the time of notebandhi declaration was of the order of Rs. 400 lakh crore. This was only 0.002 percent of the total money in November 2014. America which is considered as the best friend and strategic partner of India by Prime Minister Modi is the most advanced and secure source of counterfeit notes printing and circulation in the world. But that country which has welcomed the Modi government's decision of notebandhi has not resorted to prohibition of dollars from circulation. Resorting to invalidation of high value currency notes was therefore illogical.

The direct and disastrous consequence of this unwise decision was

recession and joblessness causing intolerable hardships to the people. The agricultural sector and small scale and the medium industries sector, unorganized sector and construction sector were hard hit. All transactions came to standstill in these fields for more than 3 months. The cooperative banking system got hit hard and came to a standstill. That was because the financial transactions in these fields take place mainly through currency notes and via cooperative banks. The immobilization and non-functioning of cooperative banks resulted in large scale unemployment in the farming sector, construction fields, small and medium size industries, informal sector and other unorganized sectors. These are the sectors where 86% of the country's total workforce is employed. The recession set in motion on account of this decision of the Narendra Modi government is still continuing. This is apart from more than 135 people's death while standing in unending queues for withdrawal of money from their own bank accounts.

Narendra Modi had promised 10 million more jobs every year when he assumed power in May 2014. Instead what really has happened is that he destroyed lakh of jobs by this single action of notebandhi declaration. It also halted future possibilities of jobs in the country to an immeasurable extend. According to a study made by the former finance minister P. Chidambaram and released to the press on 7th November, 15 crore daily wage earners were subjected to suffer as a result of notebandhi, followed by introduction of GST. This has deeply worsened the country's economic stability. This happened when the job situation in the country is terribly alarming. The United Nation's International Labour Organization (ILO) report released in New York on 12 January 2017 says that, (1) Unemployment in India is projected to witness an increase between 2017 and 2018, signaling stagnation in job creation in the country. (2) The report gives a finding that economic growth trends are lagging behind employment needs and predicts both rising unemployment and worsening social inequality throughout 2017. (3) Job creation in India is not expected to pick up pace in 2017 and 2018 as unemployment rises, representing a near stagnation in percentage terms. (4) Unemployment in India is projected to increase from 17.7 million of the year 2016 to 17.8 million in

2017 and 18 million in 2018. In percentage terms, this rate will remain at 3.4 per cent in 2017 and 2018, says the report.

A report published by Economic Times dt. 28 September 2017 reveals that there are over 2 millions vacancies at the centre and state levels to be filled up. This include more than 5 lakh in police departments, over 5 lakh in elementary schools, 2 lakh in Anganwadis, 2.4 lakh in railways and 32,000 in income tax department. Central ministries and the 244 central public sector enterprises (CPSE) occupy a major share in with 6 lakh vacant posts in the matter of pending vacancies. This is the position when one million people are set to enter the workforce every year. Remember, when the present Narendra Modi government came to power, India had a workforce of 474.6 million. Of these 230 million was in agriculture and 240 million in industry and service sectors.

Despite this position, the government has not initiated effective steps for reopening of large number of closed industries like mills and factories across the country. While at the same time, large scale contract system has been resorted to in the existing industries in private sector as well as in public sector. All the BJP led state governments have also made industrial workers insecure by drastically amending labour laws in favour of employers. The last to fall in that category was Maharashtra. This premier state has 37,234 factories employing 25.16 lakh workers. Currently 87 % of these factories employ less than 100 workers: The government has decided to give a free hand to employers to retrench from factories having less than 300 workers.

The other promise made by the BJP during Lok Sabha election in 2014 was bringing down the prices of essential commodities. But what has in fact happened after getting into the throne of power is quite the opposite. Black marketing and speculative trading in the daily essential commodities has been on the increase. The commercial and merchant community which is the backbone of BJP and which controls the business markets has been allowed to raise the prices and reap profits. The BJP ruled state government in Maharashtra has even curtailed the ration distribution to the poorest of the poor as per a front page report in Times of India dt. 7th November.

Prime Minister Modi has been proclaiming that he is wedded to bring down inequalities in the society. These

aims and objects are embodied in the constitution of India. Yet what we see in reality under the BJP rule is rising, widening and deepening of inequalities. The poor are getting poorer and the rich richer. A study conducted by OXFAM reported in Deshabhimani dt. 4-2-2017 reveals that one percent of Indian population which constitutes the wealthy in the country has accumulated 58 percent of the nation's wealth. The wealth that has been accumulated by 84 multi millionaires is of the order of 248 billion dollars. A report regarding global hunger released by United Nations on 12th October has placed India in the 100th position in that index. When Modi became Prime Minister India was 55th in the world. Within 3 year, this graph has increased to 100 and India has been brought to this horrible position. This is how the Modi government eradicating hunger. Is this the example of ending inequality and hunger?

Thus on all the fronts like stopping corruption bringing back black money from foreign banks and creation of 10 million jobs every year and halting price rise, the result was just in opposite direction. Apart from not being able to curb the corruption, the government has failed even to complete counting of the invalidated currency notes of Rs. 500 and Rs. 1000 denomination till writing of this dispatch. In addition, the government has kept the people in darkness about the quantum of black money ceased during this one year period except some disclosure here and there. Common people are the direct victims of this ill-advised decision. Because, what followed immediately after the enouncement of notebandhi was large-scale joblessness. This happened because of closure of thousands of small scale industries due to invalidation of currency notes from circulation. Twice in the past there were notebandhi in India. The first step was in 1946 and the 2nd one in 1978. But on both these occasions, there were no hardships caused to the common man as it happened this time.

Closely following notebandhi was introduction of Goods and Service Tax (GST). This was another momentous structural reform. The BJP had opposed GST when the UPA government brought it. Prime Minister Narendra Modi being chief minister in Gujarat then, had termed this step, as "an onslaught on autonomy of states." Like demonetization, what resulted from introduction of GST was, soaring of

prices and chaos everywhere. The BJP government in its hurry to make structural changes had miserably failed to make the background preparations to absorb consequences of the changes. This created additional hardships to the people, already hit with mounting difficulties as a result of withdrawal of high denomination notes. This caused huge fall in exports and increase in imports. Consequences were recession in manufacturing sector and unemployment. The joblessness caused as a result of notebandhi and introduction of the Goods and Service Tax (GST) as pointed earlier is estimated to be 15 crore. Surat, Rajkot and Morbi in Gujarat are eye openers in these series. The former Prime Minister Manmohan Singh was therefore compelled to say that "the demonetization has proved to be mere bluster to reap political dividends while real offenders have escaped. This was organized look and legalized plunder." These worsening conditions and the assembly elections in Gujarat and Haryana have compelled the Modi government to make some changes in the GST rates. Accordingly in the meeting held at Gauhati in Assam on 10th November, the GST Council has reduced the tax rates of 178 to 200 items from 28 % to 18 percent.

Finance minister Arun Jaitely claims that more than 1.26 crore people have been brought in the taxation net and one lakh people have been given notices to file returns. That is no justification to underestimate the colossal failure of this decision. Seizure of some black money like Rs. 36 crore and arrest of 9 people in Delhi on 7th November is just like a drop in the ocean of parallel economy operation. So also notice to the one lakh people by the income tax department for failure to file income tax returns. The real fact is that the increase in the tax payers 2016-17 is only 26 percent as compared to 27.6 percent in 2015-16. Thus, the tax base has not increased after notebandhi as claimed by the finance minister Arun Jaitely.

Coming to the promise of implementation of Swaminathan Committee report for the farmers in the agricultural sector, the government has not bothered to take remedial measures. As a result, the agricultural sector which is the backbone of Indian economy is in turmoil. Reports have been surfacing that farmers, unable to bear mounting cost of farming operations and having fallen in debts are committing suicides. This has

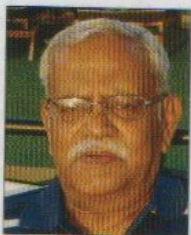
forced the farmers to stage protest demonstrations in many parts of the country including Maharashtra in the recent past. The farmers' debt is to the extent of Rs. 30,500 lakh crore. There are 32 lakh small and marginally middle farmers in the debt trap. At the same time it may be noted that the unpaid accumulated loan given to the big business lobby from nationalized banks is more than Rs. 11.5 lakh crore. No steps are initiated to recover it from them. Not only is this but, the Modi government has written off Rs. 2 lakh crore for this lobby during its 3½ year rule period. Apart from this, the Modi government has now decided to recapitalize those banks by infusing a staggering amount of Rs. 2.11 lakh crore. This is to once again help the defaulters at the cost of tax payers.

Quoting central government's statistics Dr. M. Leelavati, the famous writer of Kerala says in Mathrubhoomi dt 15th November that "children below 5 years of age in India are 12.5 crore. 2½ crore of them die before completing 5 years. Almost 6½ crore get crippled due to under-nourishment and non-availability of food. The remaining 3½ crore are forced work before they reach adolescence. Thus for 3 crore, 9½ crore children become martyrs." This is the real face of India.

33 percent reservation for women to parliament and state assemblies was also a promise by the BJP. But nothing in that connection has been heard from the government. Sadly, women leaders of BJP like Sushma Swaraj, Nirmala Sitharaman, Maneka Gandhi and Smriti Irani who are in the Modi cabinet and Rajasthan chief minister Vasundhara Raje and speaker Sumitra Mahajan are all silent in this respect. The government has also not initiated any talks within the NDA partners as well as with opposition parties in this matter.

Surprisingly, the global rating agency, Moodys has on 17 November upgraded India's economic status to Baa2 from Baa3 and placed it ahead of Russia, Brazil and South Africa. This rating appears to be mysterious because it has come at the eve of elections to Gujarat and Himachal Pradesh. It may also be noted here that the Modi government had itself disputed the reliability of this agency earlier. Many economists including BJP's former finance minister Yeshwant Sinha and P. Chitambaram have therefore questioned the correctness of this rating. The factual positions prevailing in the country are as narrated above. ■

THE RAVUTTHAR STORY



K R Narayanan

■ As the north-east monsoons withdraw, my small town in Central Kerala gets ready for the misty mornings and very cool nights. The Syrian Christians of our town, especially

in the *Valiya Angaadi* (Big Bazaar) and the *Thekke Angadi* (the southern bazaar), start warming up for Christmas and the Pindi Perunnal. This is the time when our markets are dumped with different varieties of fruits, coming from the eastern hills and the nearby Tamil regions. Apples, grapes, pine-apples, grapefruits, oranges, sour limes, other citrate fruits, sugar cane and dates will be abundant in the markets during this time.

The trade of the sour, large green limes (used for pickles), known as *Vaduka Puli Naaranga* (Wild Lime/Lemon = *Zanthoxylum fagara*) used to be the monopoly of the Tamil speaking Muslims coming from Coimbatore, Pollachi, Dindigal, and the Madurai regions of Tamilnadu. These Muslims appeared much different from our Malayalam speaking Muslims. They spoke Tamil and many of them used to apply "*Surma*" in their eyes.

It was Kunju Mohamad Haji, a client of my advocate uncle, who gave some idea about these seasonal visitors to our place. He said that unlike the Malayalam speaking Muslims (like him), the Ravutthars were the descendants of the Turks, who came with the Turkish armies, horse traders and the like and settled down in South India. But, like any other Muslims, they too are addressed *Saayvu* in our place. (*Sayvu* was a corrupted version of the Urdu word *Saheb*)

It was during this time that our "*Thenee Saayvu*", settled down with his family in our place and started a fruit-cum-sherbet shop. The reason for our calling him that way was that he hailed from a place called *Thenee* in the western Tamilnadu. It was this *Thenee Saayvu* who gave us some basic idea on his Ravutthars community.



The Ravutthars

About a third of Kerala's Muslim population is said to be Ravutthars. They are, by and large, concentrated in the eastern districts of Kerala adjoining Tamilnadu. The history of Rowther/Rawther/Ravuttar/Ravutthar Muslims of Kerala is very interesting.

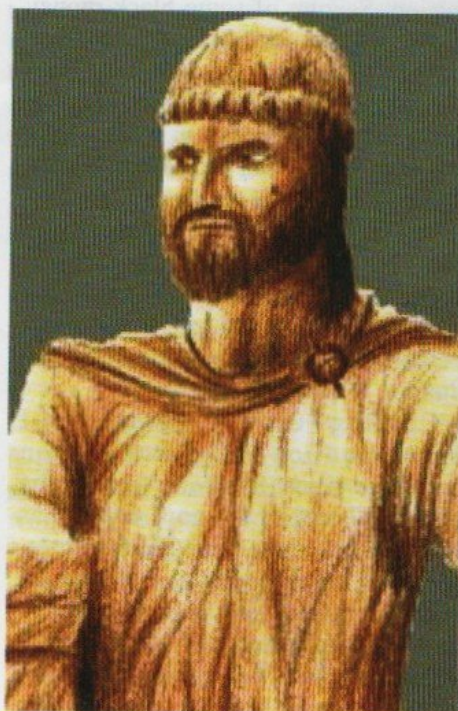
The Ravutthars are said to have migrated to Kerala in different waves over a period of about 900 years. The older generation of Keralite Ravutthars speaks a form of Tamil, often interspersed with Turkish words, while

the newer generations have switched over to Malayalam. Their connections with the history of Kerala were plenty. It is said that the army of the Venadu king Marthanda Varma was able to defeat Kayamkulam army, only with the help of Ravutthar cavalry, brought in from Tirunelveli (1742). Similarly, when the Alappuzha port was established, Raja Kesavadas (1762), invited the well-to-do Ravutthars to settle down in Alappuzha and Changanacherry to promote the trade and commerce of that part of Travancore.

The Community

Rowther or Ravutthar is a distinctive Tamil Islamic community. Along with the *Lebbai* and *Maraikayar* communities, they constitute the multi-ethnic Tamil Muslim community and is prominent in South India and South-east Asia. They follow the Hanafi school of Fiqh and were referred to as *Turukkars* (*Tulukars*), owing to their Turkish ancestry, in the olden days. Some consider them to be the descendants of a group of Muslim soldiers, a mixture of local Tamil *Maravars* and the Arab and Turkish horse-traders of North India, who came to South India in the 12th century, along with the Turkish armies.

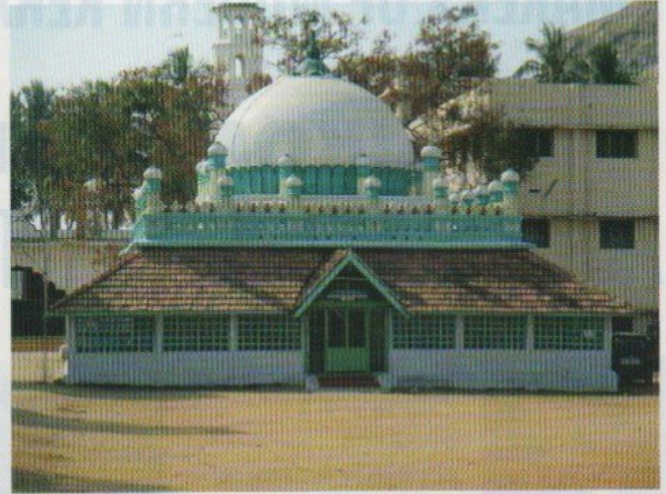
The etymology of the word '*Rautthar*' is not very clear yet. It used to be a common surname among the Muslims of Turkish ancestry. However, this was given up by many, after the Dravida Munnetta Kazhagam (DMK) movement's call to give up the caste



Picture of a Turk Soldier



A Ravutthar Mosque



A Ravutthar Mosque in Tamilnadu

based surnames in the Tamil land.

As indicated above, they are said to be the descendants of a group of Muslim soldiers, a mixture of local *Maravars* and Arabian and Turkish horse-traders and Rajputs of North India who came to South India in the 12th century as part of the Turkish armies.

Some History

After the eclipse of the Chola kingdom, which ruled Tamil Nadu for over two centuries (950 to 1200 AD), the Pandian kings had the upper hand in this land for the next century (1200 to 1300 AD).

King Maravarman Kulasekhara Pandian (1268-1310) had two sons Jatavarman Sundara Pandian and Jatavarman Veera Pandian. The elder son Sundara Pandian was by the king's real wife and the younger, Veera Pandian, was by his mistress. Contrary to tradition, the king proclaimed his younger son as his successor to the throne. This enraged Sundara Pandian who was older and born of the queen. In a rage, he killed the father and became the king of the Pandian kingdom (1310).

However, some local chieftains in the kingdom swore allegiance to the younger prince, Veera Pandian, and a civil war broke out in Pandia Nadu. Sundara Pandian was defeated in this war and had to flee from the country.

The defeated Sundara Pandian sought help from Sultan Ala-ud-din Khilji, who was ruling much of northern India from Delhi at that time. That was the time, when Khilji's army under General Malik Kafur was already in the south at Dvarasamudra (far to the north of Tamil Nadu). Khilji agreed to help Sundara Pandian and ordered his army chief Malik Kafur to march to the Tamil land.

With Sundara Pandian's assistance, Malik Kafur entered Tamil Nadu in 1311. Many historians believe that Malik Kafur, who was based in Dvarasamudra at that time had, in fact, no interest to march south all the way to Tamil regions. And but for Sundara Pandian's request to Sultan Ala-ud-din Khilji, he would never have invaded Tamil regions. Thus, the first invasion of Tamil Nadu by the north Indian Muslim rulers was the direct result of the internal quarrel amongst the Pandian princes.

Once inside Tamil territories and with little resistance from Veera Pandian's army, Malik Kafur had absolute freedom to do whatever he liked. Hence, he attacked many temples and palaces and looted them all. Ultimately, he turned on to Sundara Pandian himself, although he was invited by the latter to help him. This resulted in Sundara Pandian's running away from Madurai to the hide outs somewhere in southern Pandia Nadu.

Sultan Ala-ud-din Khilji and Malik Kafur never intended to conquer and hold Tamil Nadu as part of the Delhi Sultanate. Their only aim was to loot and introduce Islam to the Tamil kingdoms. That they did, as much as they could. So, having accomplished these purposes, Malik Kafur returned to the north. Many of his Turkish soldiers, however, remained in Tamil territories and settled here forever.

Much before the invasion of the Moghuls, however, the then Chola Kings had invited merchants of the Seljuk Turks from Ottoman Empire, belonging to the Hanafi school (who were later known as *Rowthers* in Tamil Nadu) for trading (1212 AD). A huge armada of Turk traders and missionaries had come and settled down in the places like Tarangambadi, Adaptational,

Karakul, Mythopoetic, Kathakali, Pondokkie, etc. at that time.

The Turkish invaders were unable to convert Hindus of the Tanjore regions, as the conservative Hindus there were very stubborn in their faith. Hence, the Turkish missionaries and the traders settled in these places and could expand only to a moderate size of Islam community. These settlements too were later added to the Rowther community. Thus, the Hanafi fractions have a mix of fair and darker complexions, because they were more closely connected with the Turkish.

Sultan Ala-ud-din Khilji's clan covered the majority of Tamil Nadu, while Turkish clans confined themselves to Tharangambadi (Nagapattinam), Karaikal, Muthupet, Koothanallur and Podakkudi. Thus, both Moghul converts and Turkish Hanafis expanded together under the title *Ravutthars*.

In Hindu Legends

In spite of all that had happened in the course of history, the traditions and legends of Tamilnadu and Kerala speak very highly of the connections/relations between the Ravutthars and the Hindu rulers and Gods/ Goddesses of South India.

The friendship stories between Lord Ayyappa and Vavar Swamy in Kerala, the brother-like relationship between Deshingu Raja of Arcot and his Army Commander Mohamad Khan and the like are only a few examples of this. It is strongly believed by the Vaishnavite Brahmins of Tamilnadu that the Hindu God, Lord Ranganatha of Sree Rangam (in Thrissinappally) had a devotee turned consort from this community by name "*Thulukka Naachiyar*" (the Muslim Goddess). ■

VAIKOM PACHU MOOTHATHU A MULTI-FACETED PERSONALITY



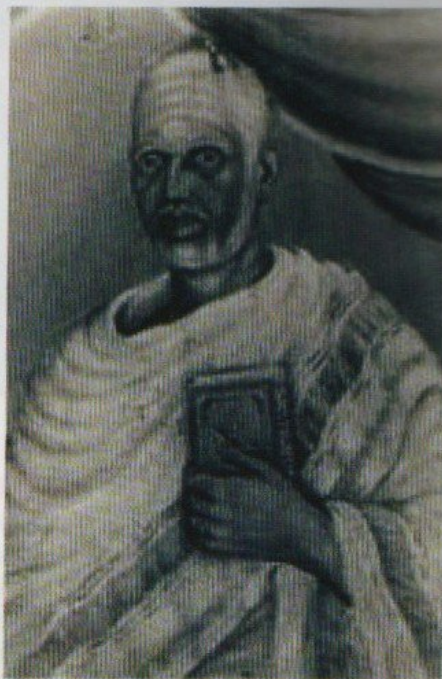
V N Gopalakrishnan

■ Vaikathu Paramesvara Sivadvija, popularly known as Vaikathu Pachu Moothathu was a Sanskrit and Malayalam scholar

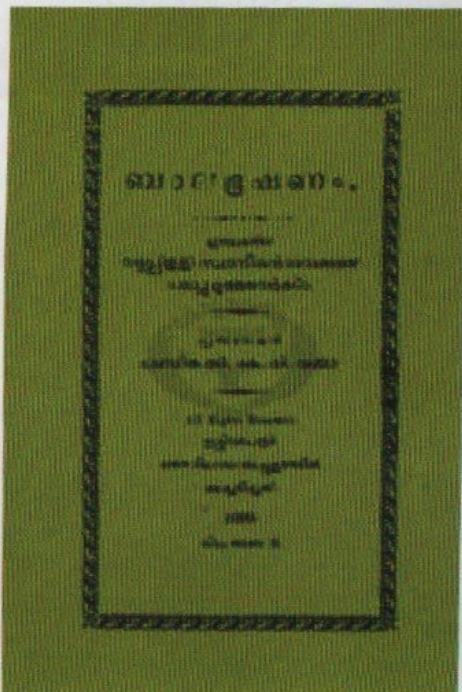
besides an Ayurveda physician of the princely state of Travancore. He was also a poet, astrologer and writer. He wrote the first autobiography in Malayalam which was published from Kottayam in 1870 and established the first institution for learning the traditional Indian Ayurvedic medicine which later on developed to become the Government Ayurveda College in Thiruvananthapuram, Kerala and he was its first Principal.

Moothathu was born in 1814 in Vaikom in the Kottayam district. He was adopted by a Moothathu family called Vattappalli Madom at Suchindram to perform temple rites and rituals as the family lacked a male child who could do those duties. The family of Vattappalli Madom is the Tantri of the Suchindram Thanumalayan Temple from where one elder male member must perform the temple rites and rituals.

Pachu Moothathu lived in the temple practicing *Pathakam* and was also known as a good cook. He learned Ayurveda, the system of traditional medicine and he was influenced by Vagbhata's *Astangahridaya*. He learned this medical text and wrote two biographical works of Hindu mythological figures including Lord Rama. The books are: *Sri Rama Charitram Mahakavyam* and *Thiruvitamcore Charitram*. Pachu



Vaikom Pachu Moothathu



Moothathu also wrote two important works on Ayurveda titled *Hridya Priya* and *Sukhasadhakam*. These two works are written in simple lucid style and can be considered as a pragmatic commentary on

Astangahridaya. His book titled *Sukhasadhagam* is an attempt at transferring the knowledge of Ayurveda to ordinary people.

Thiruvitamkore Charitram is one of the ancient historical books on Kerala and narrates the legends and facts up to the reign of Ayilyam Thirunal, the Maharaja of Travancore. He wrote an autobiographical work titled *Athmakatha Samprekshanam* and the first published children's book titled *Balabhooshanam*. He was also a good painter and made his self-portrait by looking into his mirror image which is believed to be Kerala's first self-portrait.

Pachu Moothathu was appointed as the *Kottaram Vaidyan*, official Ayurvedic Physician of Travancore. He was also honoured by Ayilyam Thirunal Maharaja with the *Veera Sringala* for his contribution in the field of Ayurveda and Malayalam literature. The *Veera Sringala* is preserved at his residence even today. As a scholar, he was proficient in all the six Shastras.

It is believed that Lord Parasurama brought a group of 1008 families of Brahmins from the eastern coast of India to the Vaikom Perum Trikkovil of Kerala. They were given ownership, priestship and management of various temples. Moothaths are believed to be the successors of those Brahmins. This caste is mentioned in the *Travancore State Manual* under Ambalavasi category. They are also mentioned in the *Travancore Census Reports* as Malayala Brahmins and as Shivadvijars. Pushpaka Brahmins who were also brought from the eastern coast along with other three classes to assist Shivadvijas by arranging flowers for puja who later

on came to be known as Pushpakas.

Ullur Parameswara Ayyar in his *Kerala Sahitya Charitram* says that Moosads were the priests of Siva temples in Kerala. In *Sucheendram Sthala Mahatmyam*, it is mentioned that during the reign of Ayilyam Thirunal, Vaikom Pachu Muttathu was appointed as the *Vattappallisthanikar* of Suchindram Temple. In the book *Kerala Charitram Parasuramaniloote*, Thiruvangodu Krishna Kurup talks about people of the Moothathu caste as being normally educated and calm in manners. The name *Shivadvija* means Shiva's Brahmin and most of the families are settled near Shiva temples in various parts of Kerala.

Moothathu (also known as Moosad or Moosath) belonging to the Ambalavasi category is a closed community. Punnessery, Vattapalli, Padakassery etc. are few of the Moothathu families. Sivadvija (Moothathu) is a community of Kerala Brahmins which consists of 200 illams and 2500 members. Their association is known as Sivadvija Seva Samithi. The house of a Moothathu is known as Illam or Mana. The married woman of a Moothathu community is known as *Manayamma*. Arranging *Malar* for *Malar Nivedyam* were the duties of Manayammas. Their main duties were taking the Ottu (Bronze) Thidambu during Seeveli (Sree Bhootha Bali), attend inside duties of Sreekovil during Deeparadhana, cleaning of Sopanam, arranging ingredients for temple festivals, and for Yagnas and Yagas. Most of the community members had the responsibility to keep the keys to the temple's main deity (Sreekovil) while some families had additional responsibility of Thiruvabharanam (Temple Jewellery). Predominantly practitioners of Ayurveda, few members of this community were physicians to the Travancore kings.

Religiously, Moothathu Brahmins follow a tradition and philosophy that is unique to a particular section or cult. Their

POEM



M Rajan

An unequal barter

For want of lasting peace with our neighbour
Our then leader signed a pact with Bhutto
All the captured lands were returned
Every one of the surrendered Pak POWs
Sportingly released alive to freedom.

In the euphoria that followed
Our own POW's no-release was overlooked.

Nearly five decades passed
Still no one cries for their safe return.

A nation-more generous
A people more ungrateful
Is ever hard to come by.

practice of ancestor-worship through *Shraddhams* (giving rice cakes to crow) is age-old. As mentioned in the book, the Shivadvijas were given ownership (*Oorayma*) / management (*karaima*) and priestship of the temples. Some of their customs are *Vidyarambham* and *Upanayanam*. *Vidyarambham* is done either when the child attains three or five years. Either the father of the child or an eminent teacher officiates at this ritual.

Upanayanam is the ceremony of wearing the sacred thread called *Yajnopaveetam* when the male child attains eight years. It is taking the child to the teacher for initiation of formal education. The *Upanayanam*

ceremony is followed by *Brahmopadesham* (teaching Gayatri mantra).

Pachu Moothathu's 200th birthday was celebrated in 2014 and his statue was unveiled at the Gandhi Smruti Mandiram at Ayyarkulangara in Vaikom by Aswati Thirunal Gauri Lakshmibai Thampuratty. The statue was installed under the aegis of Pachu Moothathu Smaraka Foundation. This is done to perpetuate the memory of Pachu Moothathu for the benefit of future generations. Kaladarpanam Ravindranath is the current Managing Trustee of the Foundation. ■

The Divine Romance

Oh God
I have discovered love !
How marvellous, how good, how beautiful it is ! . . .
I offer my salutation.
To the spirit of passion that aroused and excited this whole universe
And all it contains

- Rumi



Prof Dr John
Mathews Vazhappilly

■ This is the season of Christmas and Christmas accentuates and celebrates the story of the Divine Romance. God became man so that man might become God-like. The whole creation is an outburst of God's exuberant love. God is love. God is perfection itself. He has all goodness and all riches within himself. But goodness is self-diffusive; it seeks to share itself. So the infinite goodness which is God seeks to communicate, to diffuse, to share itself, with you, with me, with all of us.

The Divine Romance: God's Boundless Love for us

Alack, thou knowest not
How little worthy of any love thou art!
Whom wilt thou find to love ignoble thee,
Save Me, save only Me?
All which I took from thee I did but take,
Not for thy harms,
But just that thou might'st seek it in My arms.
All which thy child's mistake
Fancies as lost, I have stored for thee at home:
Rise, clasp My hand, and come.

*Francis Thompson
The Hound of Heaven*

During the war a boy was brought into the hospital, badly wounded. Word

was sent to the mother that the boy was dying. She came to the hospital and begged to see him, but the doctors said that he was just hovering between life and death and that the slightest excitement might kill him. Besides, he was unconscious and would not know her. She promised that she would not speak to him or make the slightest sound, but begged to sit by the side of his bed and be with him. The doctor relented and gave permission for her to sit there without a word. She sat by her boy with her heart bursting. His eyes were closed. She gently put her hand upon his brow. Without opening his eyes the boy whispered, 'Mother, you have come.' The touch of that mother's hand was self-verifying to the boy. He knew it.

When the Lord puts His hand upon the fevered brow of our anguished souls, we know the meaning of that touch and we utter from the inmost depths of our hearts, "My Lord, you have come."

The greatest romance you can have is the romance with God... He is the Lover and our souls are the beloved, and when the soul meets the greatest lover of the universe, then the eternal romance begins.

Dr. Karl Barth was probably in his generation the greatest theologian in the world and a great philosopher as well. While he was in the USA, a student at one of the seminaries asked, "Dr. Barth, what is the greatest truth that ever crossed your mind?" All the seminary students were sitting on the edge of their seats to hear some great, profound, deep, complicated answer: Dr. Barth raised his

great shaggy gray head slowly and looked at the student and said. "Jesus loves me. this I know, for the Bible tells me so."

The Unconditional Love of the Divine

The Divine romance is characterized by an overflowing abundance of unconditional love. The unconditional love of the mother is perhaps the human love closest to the perfection of God's love. The true mother forgives her son even when no one else will. That kind of love exemplifies God's love; He forgives His children no matter what sins they have committed. Now who could have placed this love in the mother's heart, save God? In true maternal love God gives us distinct proof that He loves us unconditionally, no matter how wicked we are, or how many times we have sinned.

Purity of heart is required to absorb the incessant sunshine of God's love. Divine Love, like an abundant shower of sunshine, envelops all of us. The mirrors of our souls have to be pure and unstained to receive this shower of love. God is infinite goodness. Goodness like a sweet fragrance diffuses itself. The impetus of God's love comes from within himself, to share with us his life and love. It is a free gift, freely given, not earned or deserved or claimed by any right of ours. It is a beautiful, eternal gift, held out to us in the hands of love. It is an unconditional covenant

All we have to do is say "Yes!" All we have to do is open ourselves to

receive this pearl of great price, this love that will transform us and every moment of our lives. The key word is openness.

The great teacher Osho illustrates the nature of the unconditional love of the divine by narrating an incident in the life of Lord Jesus. Jesus was passing through a town. It was noon and he was very tired. The sun was very hot so he stopped to rest in a garden under a tree. The house and the garden belonged to a prostitute. She saw Jesus resting under the tree in her garden. No one like this had ever stopped to rest in her garden; she had never seen anyone like this before. She had seen many beautiful people, she had seen many powerful people, but this beauty was different, this wholeness was something not of this world. She was so pulled by her attraction to him that before she realized it she had already reached the tree.

When she went close to Jesus and began to look at him, his eyes opened and he got up to leave. He thanked her saying, "Thank you for the shade that your tree has given me. Now I'm going, I have a long way to go."

But the prostitute said, "If you don't come inside my house for a little while, I will feel offended. Please stay for a while. This is the first time that I am inviting someone into my house. People come to my door and I send them away. This is the first time in my life that I am inviting someone in."

Jesus said "Once you have invited me into your heart. I have already become your guest. But I have a long way to go so please allow me to leave. I have already received your hospitality."

But the prostitute said, "This hurts me. Won't you even show enough love to enter my house?"

Jesus told her, "Remember, I'm the only person who can love you. All the other men who come to your door don't love you. I am the only person who can love you. The others who come to your door don't love you because they don't have love. They have come because of you. With me, my love is within me.

Man's Insatiable Love for God

He who has been instructed thus far in the things of love and who has learned to see the beautiful in due order and succession, when he comes toward the end will suddenly perceive a nature of wondrous beauty, a nature which in the first place is everlasting, not

growing and decaying, or waxing and waning . . . remember how in that communion only, beholding beauty with the eye of the mind, he will be enabled to bring forth, not images of beauty, but realities.

The Second Component of the Divine Romance is an insatiable Love for God. Love is very much like sunshine which in prehistoric time washed the trees of the forest. Later on, the trees got buried under the earth and over thousands of years got converted into coal. When the coal burns, it returns again the debt of light and heat that it took from the sun. So the human heart receives its capacity and its desire for love from God exactly the way the trees receive sunlight; later on, in union with another heart, love burns and returns to God the love that came from Him.

In this vale of tears, in this valley of soul-making, only the infinite can satisfy the insatiable aspirations of the human heart. One heart, one flower, one sunset, ought to be enough to satisfy the human heart if it were made only for this world; but the constant search for "more" is an indication that we were made for something greater than any love we find on this earth. Only the universal can give us contentment, but here below we find only the particular. We want the garden, and we get a few roses.

Love is the essence of life and growing in the love of God is the very purpose of our existence. This love of God is the substratum of our consciousness. Love is not a passing shower of sentiments. The distinguishing mark of the Divine Romance is that, unlike the lower forms of love, it is not just an emotion. It begins as an act of the will and is consummated as a purely spiritual awareness of the divine presence and pressure that envelope the whole of creation.

Love of God is the fountainhead of our being. Loving God results in 'rising' rather than falling in love. Your vision gradually begins to encompass entire humankind, all living beings and inert matter as well. Loving an earthly being means possessiveness, and this is restrictive. That's Why you 'fall' in love. Love is God.

Love is 'Sacchidanandam'. Creation is an inexhaustible, exuberant outflow of divine love. The word for God in India is 'Paramatman'. Atman means self, soul, the I; 'para' means beyond. Whatever is

beyond the I is God. It is divine love. Ego is not divine love. Ego is - Edging God Out.

The distinguishing marks of this love beyond the I are disinterestedness, tranquility and humility. Where there is disinterestedness there is neither greed for personal advantage nor fear for personal loss or punishment; where there is tranquility, there is neither craving nor aversion, but a steady will to conform to the divine Tao or Logos on every level of existence and a steady awareness of the divine. And where there is humility there is no censoriousness and no glorification of the ego or any projected alter ego at the expense of others. All this has been summed up in Augustine's formula: 'Love God, and do What you like.' When you truly love God everything falls in line.

Solitude and Silence, the Incubator of the Divine Romance

Solitude is a rare commodity in the big bazaar of modern life. It is spiritual repose. It is a reflective and meditative state of the human spirit. The way a man lives in his solitude reveals the true depths of his soul, lays bare the fine structure of his mind, the sensitivity and benevolence of his heart, the elemental goodness of his spirit, the agony and ecstasy, the inner turmoil and the sweet serenity that compose the symphony of human life in this vale of soul-making.

It is in moments of rest, quiet, inaction, silence and solitude that we experience our nothingness, insignificance, contingency, helplessness and emptiness. Paradoxically, in the dark clouds of this alienation and estrangement, there emerges the silver lining of transcendence and the possibility of the sudden flash of an epiphany.

Cherish the treasure of this solitude, your aloneness. The highest possibilities of life and love can emerge from this solitude. Only when we are alone, are we able to know who we are, to perceive the true significance of our lives. Only in the sunshine of solitude and silence, the seeds of divine romance sprout up, grow, flourish and finally become a luxuriant, beautiful tree producing the sweet fruits of love, peace, harmony, compassion, wisdom, love, joy, sweetness and light. ■

WHY DO PEOPLE HATE THEIR JOBS?



Vidhya Vasudevan

■ Living in the times which present us with more freedom and opportunities than ever, it makes one wonder why are still so many people in the world who voluntarily work in jobs which they openly admit to hate.

However, what amazes me the most is that when I talk to these people, it seems like they think it's the way it's supposed to be.

The saddest truth is that work is where one spends the most of one's time on Earth. If you're working for shifts like 9 am - 6 pm, 10 am - 7 pm, 2 pm - 11 pm job 5 days a week, with a couple of weeks of vacation per year, you're spending around 70% of the time in your job. It makes me wonder how people stand to spend the majority of their life doing something they hate.

One of my friends tells me that he wants to have a family in the future so that he has something to look forward to while he's stuck in the office the whole day. He says that as long as he would have this perspective, he is willing to work in a place he doesn't like. However, for me this sounds way too close to the scenario of spending the whole day doing something he hates only to come back home exhausted,



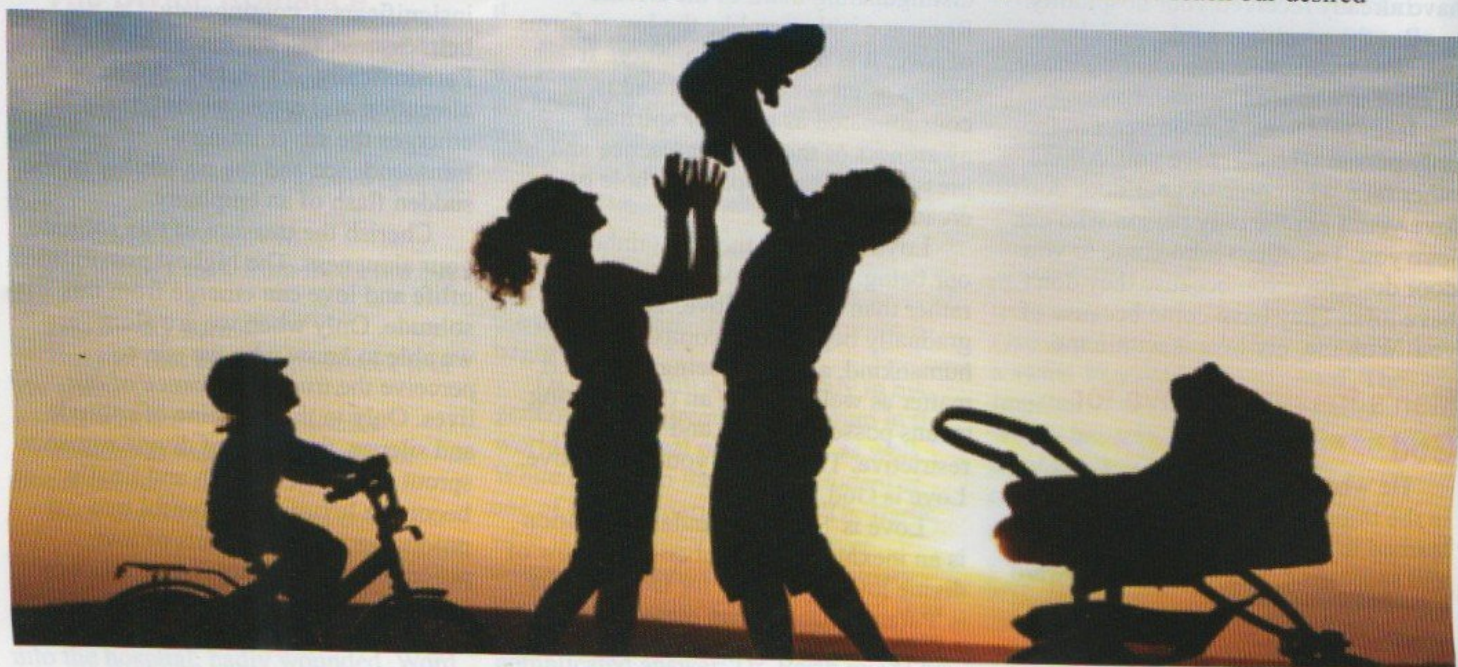
spend maybe an hour or two with his family (if he's lucky) and then collapse onto the bed, sleep, wake up the next morning and do it all over again. Wow! What a lovely life ahead of us...

I don't get it either, not just with people my age, but everyone entering in the job market already assume that they will be doing something that will make them feel miserable. It's like they have given up on their passions and dreams, because they have been taught that this is a sign of maturity and growing up.

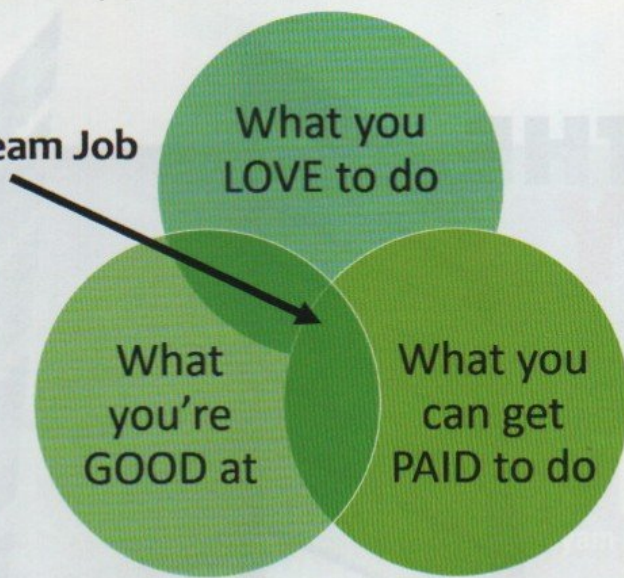
When faced with all these reflections, people often come up with excuses, such as: 'I need to earn a living somehow', 'I can't afford to leave my job', 'It's impossible to turn my passion into work', 'It's too risky to start something on my own', 'I need to gain experience first and then I will think about setting up something on my own'.

I do not want to offend anyone but let's face it: when we look closely, we will realize that these reasons are all driven by either fear or laziness. It's a lot harder to actually take the time to look for a job we might like and to even get to know ourself well enough to be able to tell what could bring us real fulfillment. It's a lot more work to set up your own business. In the end, people who are serious about creating their own reality do not wait for the right time or bother about gaining experience first. They just go ahead and take action, often struggling for some time, surrounded by fearful and disapproving voices of their friends and families. The truth is, people who stay stuck in their hated jobs simply choose the comfort and the illusory safety of having a stable salary appear on their account each month. And they'd rather keep complaining and blaming other people, economy and circumstances than do something about it.

There are obvious situations in life where we have no choice and we need to have the money to put food on our plate. Maybe at this particular moment it's the only job we were able to get. But the biggest mistake is to give up and stay in such a job. We can still choose to be proactive search for better opportunities, think about the steps we need to take to reach our desired



Your Dream Job



destination, think about the ways we can turn things we actually enjoy doing into profitable ventures, learn new skills that will help us move forward. It's not easy, but it's possible. There are hundreds of stories about people who went from nothing to millionaires because they had the courage to act on

their 'childish' ideas. It takes real courage to admit that we are responsible for the position we are in right now. It's the choices that we have made that have brought us here and perhaps this realization is the hardest part of the journey to a better life.

If our job makes us negative, it

means we have to find something else that will counteract the negativity. I haven't met anyone who likes to look for a job rather I feel it as a necessary evil. What will counteract our negativity is something personal, something outside our current job and our future search. It can either be a hobby or an activity from our favorite 'TO DO' list.

I believe that every single human being deserves and is capable of creating the life of their dreams. And yes, this also means US. If we hate our job and can't leave, don't worry about leaving. The time is there right now it's not feeling bad about our situation instead focus on finding a spark outside our current job that will inspire us to get started. WE deserve to spend the most of our life doing things that we are passionate about, spending quality time with our family and friends. We simply need to wake up and take action. If we are doing what we love, we're creating the positive energy and often times great products or services. Remember it's to break the vicious cycle and do something that we like. Everyone is better off when the community is filled with people like that. ■

LETTERS TO THE EDITOR

(Continued from page 6)

to his Lake Palace Hotel. Secondly, from when did "filling up the famous backwaters" become an offence? Even if there is such a law, the law has made itself into an ass. Geologists say that many millennia ago the Western Ghats were on the edge of the Arabian Sea. Legend states that Lord Parshurama threw the battle-axe into the sea and created the shoreline from Dahanu to Kanyakumari. Mumbai was an archipelago of seven islands. Vasai consisted of two or three big islands. It was the natural forces of erosion like rain, wind and rivers that created Kerala in the first place. Later on, Malayalis cut into the mountains and reclaimed land from the sea to make the state what it is today. What Chandy did is nothing but a continuation of reclaiming land from the sea which has been happening for the last 5,000 years. Even now, Keralites from Kasargod to Thiruvananthapuram are busy reclaiming land from the sea or creating fresh patches of agricultural estates in the mountains. Chandy, a three-time MLA, was targeted only due to political compulsions and reasons. If Chandy is guilty then all Keralites are also guilty.

Biju Cherian
Vasai Road

Magazine of High Standards

I am immensely grateful to you for sending me a complimentary copy of your reputed magazine, Kerala In Mumbai. I was told that this magazine is mainly meant to impart knowledge about our state Kerala and its Culture. The very idea is great as the new generation of Malayali Children born and brought up in a Metropolis like Mumbai know very little about our grand old customs and how kerala became a melting pot for a variety of customs and cultures from different parts of India and the world. That is how we have the Kerala of today. I saw this magazine at a friend's house for the first time, a couple of years ago. Later I learnt that you are brother of Dr Indira Varrier whom I met for some health related issues. still I didn't dare to write anything for your magazine as I am in the habit of scribbling something only in Malayalam which is nothing great. more over, I am an introvert by nature and hate to throw my weight around. Probably that is how we missed each other. That apart, let me sincerely congratulate you for producing a magazine of very high standard. wish you greater successes in the years to come.

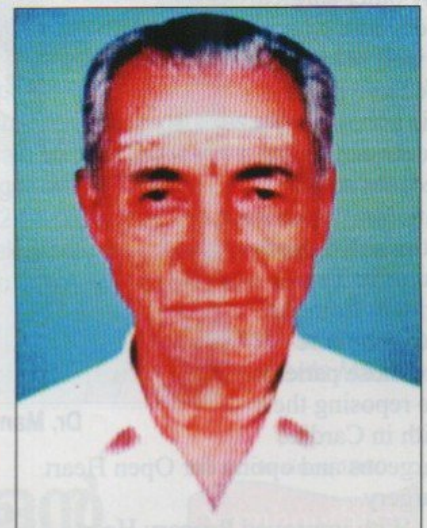
Let me also Wish you and your family a great and wonderful NEW YEAR.

V. Balakrishnan
Navi Mumbai

11th Death Anniversary

(09/1/2018)

In loving Memory of



Shri. O V Achuthan Nambiar
(Annapoorneswari Stores, Matunga)

Your Life, words will continue to inspire us forever. We remember and miss your presence every moment.

With love remembered by

Devi Amma
and Family members.

SEVENTY IS THE NEW FIFTY

India is rapidly developing. Not only have we made significant technological and agricultural advancements, our living standards and quality has gained a tremendous momentum. Life expectancy at birth, from being a paltry 36 yrs at the time of independence has steadily increased to near 70 years as of today. More and more people are clocking 70s and 80s and enjoy a very high quality of life. Open heart surgery which was considered a big taboo in the early 1960s has evolved similarly. With less than 50% survival in the early days, open heart surgery has climbed the safety ladder over decades to be one of the safest surgical procedures. With rapidly evolving technologies and modern medical practices, complications rates have exponentially declined and

patient outcome substantially improved. At present, the risks associated with Heart Bypass Surgery rivals any other surgical procedure which is well below 1%. We have made this arduous journey over decades so our patients ultimately benefit out of it. This is evident from the fact that more and more patients are reposing their faith in Cardiac Surgeons and opting for Open Heart Surgery.

With improved Primary Heart Surgical outcomes, people/patients are living well beyond the normal life expectancy otherwise. This has led to a spurt of REDO cases in the last decade or so. From REDO open heart surgery, one should understand that it's not as simple as it may sound. It involves opening the chest again, identifying the right things that needs to be fixed



Dr. Manish Garg

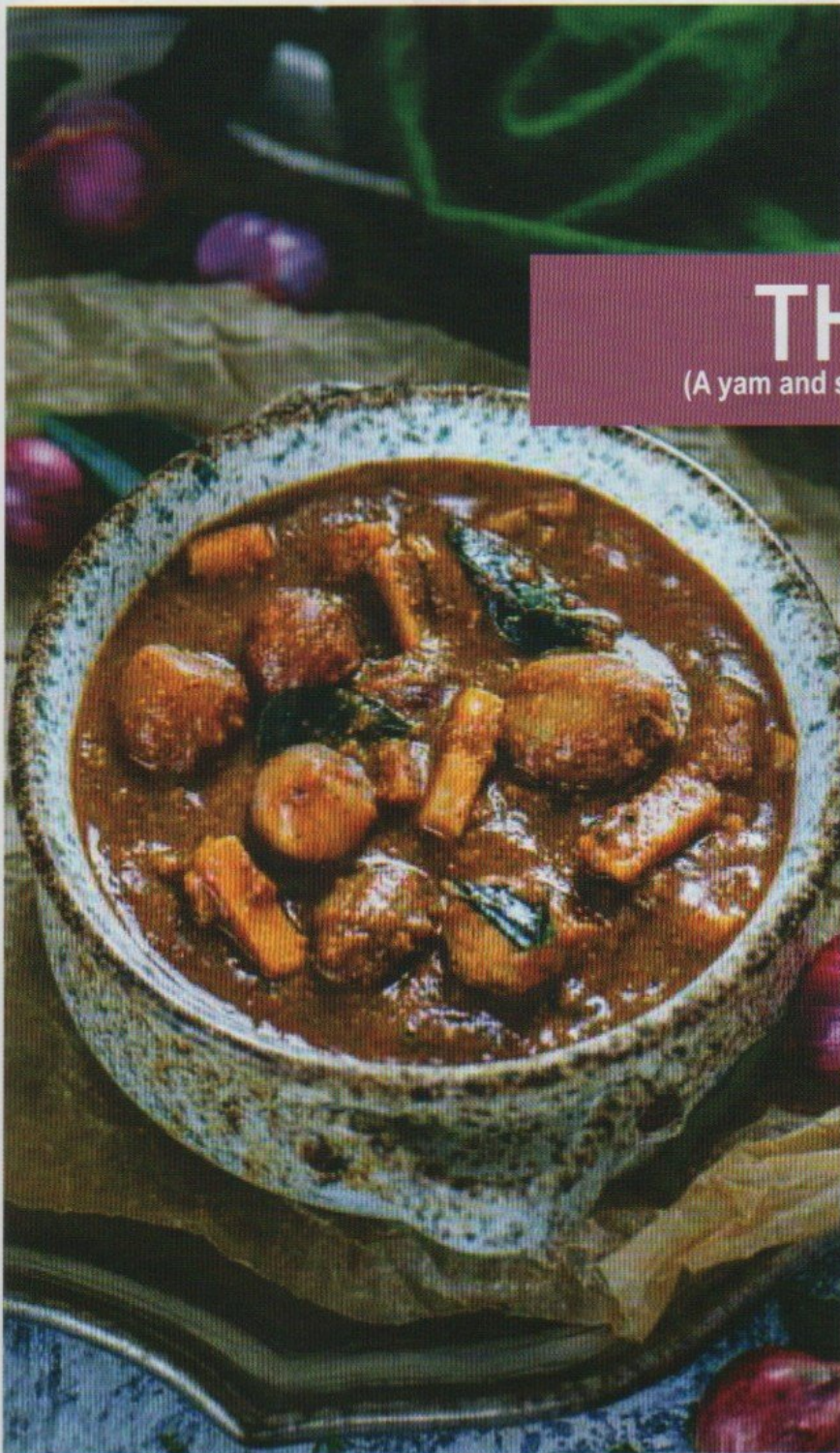
without causing damage to the working blood vessels and all this in a kind of a frozen operative field. If performed safely, it not only adds productive quality of years to a patient's life but also alleviates the fear of impending death. The risks of REDO Heart surgery are a bit higher as compared to primary Open Heart Surgery, but if performed by safe and experienced hands, the outcomes are nearly as good. We, as a team at Wockhardt Hospital always strive to achieve the desired outcome. Recently, one such septuagenarian patient who had undergone a heart valve surgery a few years ago presented in a state of

acute heart failure. After initial medical optimisation, his ECHO revealed the dysfunctional prosthetic valve for which he underwent a REDO heart Valve Surgery. The patient had an excellent recovery and was discharged soon after. He is back on his feet and enjoying life to the fullest. A thought struck me that day that, age is just a number. Seventy is the new Fifty.

Dr Manish Garg is an internationally acclaimed heart surgeon and specialises in Heart Bypass Surgery, Valve Surgeries, REDO operations and Heart Transplant.

Article by:
Dr. Manish Garg,
Consultant- CardioThoracic &
Vascular Surgery
For appointments, please call:
8108181044





Dr Geeta Madhavan

THEEYAL

(A yam and shallot curry to be had with rice)

INGREDIENTS

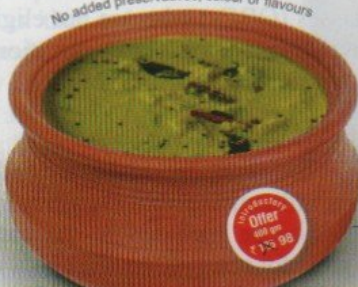
- Shallots (sambar onions) - 2 cups
- Shallots finely cut - 2 tsp
- Yam - 1 cup (cut in 2 cms long pieces)
- Drumsticks - ½ cup (cut into 2 inch pieces)
- Grated coconut - one cup, Amchur Powder - ½ tsp
- Jaggery - 2tbsp, Coriander seeds - 2 tsp
- Urad dal - 1 tsp, Red Chillies - 2
- Red Chilli powder - 2 tsp
- Curry leaves - 8 to 10
- Coconut oil - 4 tsp
- Turmeric powder - a pinch
- Mustard seeds - 1 tsp
- Fenugreek seeds - ½ tsp, Salt

METHOD

1. In a pan add 2 tsp coconut oil
2. Add coriander seeds, urad dal and stir for a few seconds.
3. Add the cut shallots, grated coconut, curry leaves, red chilli powder and roast it brown.
4. Grind the mixture with very little water into a smooth paste.
5. Pressure cook the vegetables with turmeric.
6. Add salt, amchur, Jaggery, the ground masala and bring to a boil.
7. Heat 2 tsp coconut oil, crackle mustard, add fenugreek seeds, curry leaves and red chillies.
8. Add to the curry and serve with rice.

Courtesy: Southern Twist
by Dr. Geeta Madhavan

No added preservatives, colour or flavours



Ready To Serve കാരൂൻ

ഉപയോഗിച്ചു നോക്കൂ,
പാരമ്പര്യത്തിന്റെ കൈപുണ്യം
തിരിച്ചറിയൂ.

Tradition since 1960

Namboothiris

ഈ
നമ്പൂതിരി
ഉത്പന്നം

NAMBUDIRISONS AGRO FOODS INDIA PVT.LTD

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

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

RESERVATION A NECESSARY EVIL?

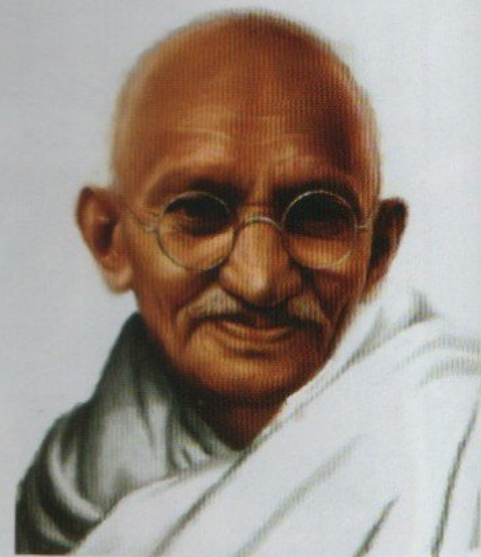
- Ashwati

Reservation of people on the basis of castes and subcastes for the underprivileged people in education and employment was a everlasting cry from various quarters especially if they are politically united and their number is considerable. Before independence, this issue did not seem discussed. The lack of educational institutions prevented students belonging to even moderately wealthy families and extra ordinarily rich families sent their children to big cities and even abroad for education. Today we may refuse to believe that people educated in primary schools worked as teachers and judicial officials (vakil). When more schools came up in towns and villages, even the poor could send their children to those schools if they were run by the government or aid by it. Only educated people could find jobs in government offices as clerks and officers and earn pension on retirement. Poor people who could not send their children to school if they charged a fee or the schools are far away as they could not afford fare.

Many people believe that the welfare schemes were initiated by Communist countries and western countries always kept the poor away from progress. Besides India, United State of America, Canada, Japan and China provide reservation to people belonging to backward classes. When India won her freedom from the British, reservation system for the depressed class was existent in a limited manner. Reservation to the legislatures existed though absent to educational institutions. A few princely states like Kolhapur also enjoyed it. The first national government felt that to bring all people of the country on equal footing, some privileges had to be given to the very backward communities. They were economically very weak and educationally illiterate. So the government led by Jawaharlal Nehru made provision in the constitution to provide reservation of 10% to the people of scheduled castes (SC) and scheduled tribes (ST) for a period of 10 years.



Dr Babasaheb Ambedkar



Mahatma Gandhi

Genesis

It is necessary to know how our people remained poor and economically weak. People belonging to ST were basically living inside or on the fringe areas of forests and SC people were manual labourers owning no land. The latter was dependent on the mercy of the rich and the landlords. There were very few students belonging to these categories to take advantage of the system. In the absence of reliable data, it was difficult to assess the exact number of people who took advantage of the reservation system. Those days Muslims and Christians were not accorded this benefit as the constitution did not consider the religion as the basis for reservation.

Even the word 'caste' was not vogue those days. The term caste was first used by Portuguese travellers who came to India in the 16th century. Caste comes from the Spanish and Portuguese word "casta" which means "race", "breed", or "lineage". Many Indians use the term "jati". There are 3,000 castes and 25,000 subcastes in India, each related to a specific occupation. When the people of reserved category did not show much progress as per the expectation, the term was increased for another 10 years. By

then, demands were raised by other groups also to be included in the reservation system. Though SC and ST enjoyed 22.5% reservation, this limit was raised to 49.5% to include Dalits and other backward classes. During the British period, these people were known as depressed class and it was B R Ambedkar who called them Dalit for the first time.

At a close look, it was found that those who took advantage early showed financial progress and they were no more found needing the patronage whereas some part of the so called high castes needed the benefits of reservation. While discussing the subject of reservation one judge of Kerala High Court used for the first time the phrase 'the creamy layer' to refer to the relatively wealthier and better educated members of the Other Backward Classes (OBCs) who are not eligible for government sponsored educational and professional benefit programs.

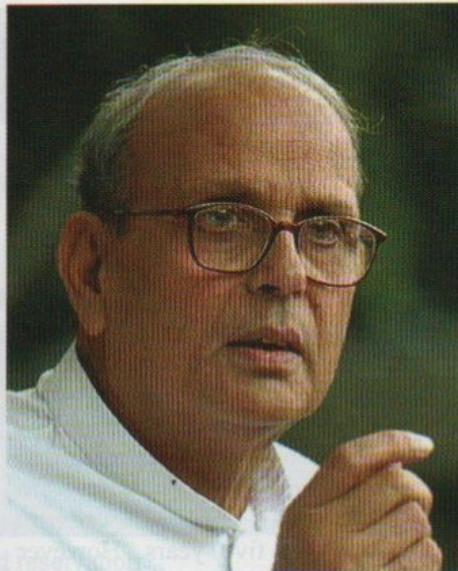
Reservation Today

When more and more demands came from influential political parties for more castes to be included in the categories eligible for reservation, the quota went up and touched 49.5%. However reservations for any community cannot be accorded at the sweet will of any

particular government. Nor can it be done due to political pressure by any politically organised community. The Supreme Court has struck down the decision taken by the UPA government on extending reservations by 5% to Jats in nine States. The Supreme Court of India has unambiguously proclaimed that under no circumstances the upper limit of reservation can exceed 50%. The pronouncements made by the apex court in this verdict raise several pertinent constitutional questions over the Andhra Pradesh government decision to accord five per cent quota for Kapus.

Like Jats, Kapus are also politically organised community having a decisive say in many Assembly constituencies. Their political significance has increased after the bifurcation of the state. But, one cannot be oblivious to the observations made by Supreme Court in regard to Jats. The bill passed by the legislative assembly of Andhra Pradesh is still pending with the President. In such a scenario, the promise of Rahul Gandhi to consider the case of Patels in Gujarat if his party won a majority cannot be considered sincere. The affirmative action for the weaker sections in the form of reservations is for backward classes and not for backward castes. The total reservations exceeding 50% is a violation of constitutional provision as interpreted in Indian Jurisprudence. This upper limit of 50% is to ensure the balance between competing constitutional principles of formal equality, social justice and efficiency. Article 16(4) permits reservations as being an exception to the Constitutional principles of right to equality enshrined in Article 16(1). Since the exception cannot be greater than the rule, the reservations cannot exceed 50%.

However more and more castes are demanding reservation for education and employment while castes already under reservation resist lowering their limits. Patidars among Patels in Gujarat, Jats in Rajasthan and Haryana, Kaps in AP are only a few examples. Experience has taught us that a benefit once given under the law would not be easy to be withdrawn as all parties are afraid of losing the support base of voting once it supports the withdrawal. In fact the USA had warned our national government about the hazards of proclaiming the welfare schemes as it had already burned its fingers.



V P Singh

Caste based reservation

The reservation is undertaken to address the historic oppression, inequality and discrimination faced by those communities and to give these communities a sense of equality promised in the Constitution. However, there has been a serious debate about reservation. 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. People not coming under the reservation complain about the loss of opportunities despite having higher merit over the people under the reserved category. It is an anomaly and hence against the spirit of the Constitution that talks about equality and efficiency, especially in some states there is reservation for Muslims and Christians though the reservation policy is beyond religions.

If caste is playing an important role in

sustaining the system of reservation, why don't we try to eliminate the caste system by intercaste marriage? The obstacles are many.

1. Indians are always conscious about their social standing and hence never agreed to cross the border set by the community. Marrying off a daughter to a person of lower caste is always considered taboo. If such a marriage was ever held in a family, it would be tough to find a bridegroom for the remaining daughters.

2. In intercaste marriages the demands of dowry is seldom raised as mostly they are love marriages. Hence the families do not prefer the sons to marry a girl of lower caste.

3. In India majority of the married wives are home makers and hence seldom move around and hence they always find tough to interact with people of similar mindset. Their interaction is always confined to neighbours and relatives.

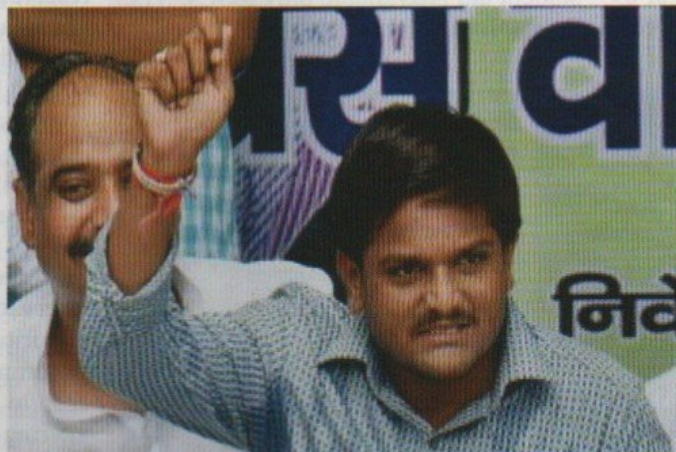
4. In Indian marriages, there is a lot of interaction between the families in the years after the marriage. Hence, they are always inclined to marry in the same caste where the expectations at family level are better understood.

5. In India the families are having stronger community ties but after intercaste marriages, the ties with the families are weaker.

It can therefore be seen that until the inequalities in community strata are removed, reservation based on caste system cannot be abolished. It may take centuries to get rid of caste system in India.

Before independence

The British Raj introduced elements of reservation in the Government of India Act of 1909 and there were many other measures put in place prior to independence. A significant one emerged from the Round Table Conference of June 1932, when the Prime Minister of Britain, Ramsay Macdonald, proposed the Communal Award, according to which separate representation was to be provided for Muslims, Sikhs, Indian Christians, Anglo-Indians, and Europeans. The depressed classes were assigned a number of seats to be filled by election from constituencies in which only they could vote, although they could also vote in other seats. The proposal was



Hardik-Patel - New messiah of Reservation

controversial as Mahatma Gandhi fasted in protest against it but many among the depressed classes, including their leader, B. R. Ambedkar, favoured it. After negotiations, Gandhi reached at an agreement with Ambedkar to have a single Hindu electorate, with Dalits having seats reserved within it. Electorates for other religions, such as Islam and Sikhism, remained separate. This became known as the Poona Pact.

After independence

Reservation as a state policy came into existence in 1950 and as a result Scheduled Tribes (ST), Scheduled Castes (SC) and Other Backward Classes (OBC) came under it. 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. As a result for all admissions to government run or aided educational institutions, the lowest qualifying marks for admission was reduced by 5% for SCs, STs and OBCs. In 1982, it was further reduced to 15% and 7.5% respectively for SCs and STs.

When Mandal commission was appointed in 1978 to study the situation of socially and educationally backward classes, it estimated the population of OBCs at 52% and recommended in 1980 a minimum 27% reservation in all government associated institutions. In 1990 the Union Government implemented its recommendations. The Supreme Court of India ruled in 1992 that reservations could not exceed 50%, 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% 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.

Based on the proportion of the SC, ST and OBC w.r.t country's population, reservation is made to the Parliament and state assemblies subsequently. Now 84 seats (15.47%) and 47 (8.66%) for SCs and STs respectively, are kept aside for these categories in Lok Sabha.

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 ruled that reservations in job promotions are "unconstitutional" but allowed its continuation for five years. However through the 77th and 85th amendments to the Constitution their periods were amended to continue for another five year terms.

The validity of all these amendments was challenged in the Supreme Court through various petitions clubbed together mainly on the ground that these 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.

Reservation in Education

In India most of the scholarships or student aid is available only to SCs, STs, BCs, OBCs, women, Muslims, and other

minorities. Only about 0.7% of scholarships or student aid in India is based on merit and it is grossly inadequate especially when they form two third of the total population. This is the cause of total discontent among them regarding the Reservation Policy.

Beneficiaries under Reservation

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:

Caste

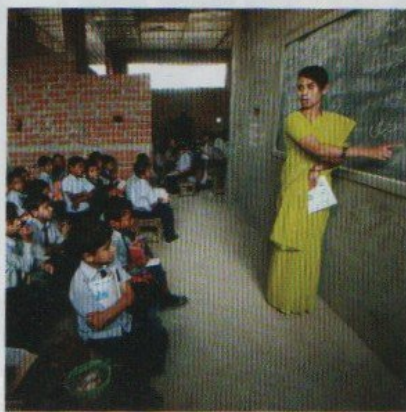
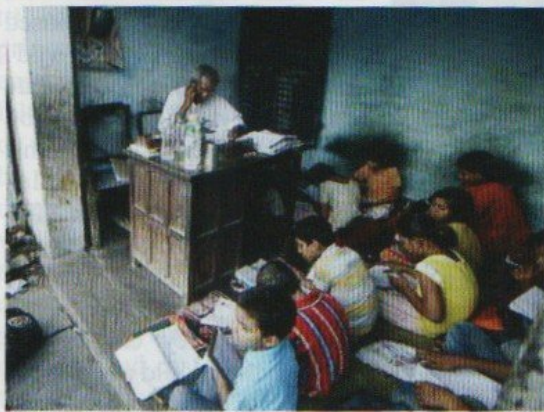
In central-government funded higher education institutions, 22.5% of available seats are reserved for Scheduled Caste (SC) and Scheduled Tribe (ST) students. This reservation percentage has been raised to 49.5% by including an additional 27% reservation for OBCs. This ratio is followed even in Parliament and all elections where a few constituencies are earmarked for those from certain communities (which will next rotate in 2026 as per the Delimitation Commission). There is no uniformity for each categories and vary from state to state according to the demographics.

Gender

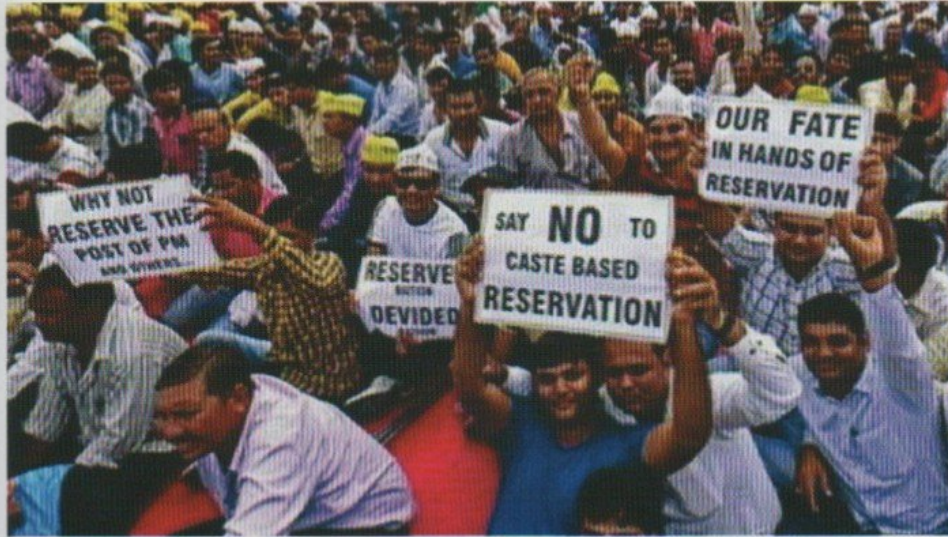
Though women form about 50% of the population, they do not get 50% reservation. When the Women's Reservation Bill was voted in Rajya Sabha, there was a lone vote opposing it. There also is a growing demand for women reservation in pre-existing reservations like OBC, SC/ST, physically handicapped etc. Some groups still demand that reservation for women should be at least 50 per cent as they comprise 50 per cent of the population.

Religion

There is no reservation granted on the basis of religion in the Central educational institutions at the national level, although reservation has been extended to religious minorities in some states. The Tamil Nadu government has allotted 3.5% of seats each to Muslims and Christians, thereby altering the OBC reservation to 23% from 30% since it excludes persons belonging to Other Backward Castes who are either



School with inadequate facilities



Protest against caste based reservation

Muslims or Christians.

Controversy

When the Union Government announced establishment of a sub-quota of 4.5% for religious minorities within the existing 27% reservation for Other Backward Classes (The reasoning given was that Muslim communities that have been granted OBC status are unable to compete with Hindu OBC communities, Justice Sachar, head of the Sachar Committee that was commissioned to prepare a report on the latest social, economic and educational condition of the Muslim community of India, criticised the government decision, saying "Such promises will not help the backward section of minorities. It is like befooling them. These people are making tall claims just to win elections". He suggested that instead of promising to give reservations, the government should focus on basic issues of improving administration and governance.

Creamy layer

The term *creamy layer* was first coined in 1975 in Kerala when a judge said that the "benefits of the reservation shall be snatched away by the top creamy layer of the backward class, thus leaving the weakest among the weak and leaving the fortunate layers to consume the whole cake". A judgement of SC laid down the limits of the state's powers: it upheld the ceiling of 50 per cent quotas, emphasised the concept of "social backwardness", and prescribed 11 indicators to ascertain backwardness. The judgement also established the concept of qualitative exclusion, such as "creamy layer", applicable to only OBCs. The creamy layer criteria started

with Rs 1 lakh in 1993, and gradually revised to Rs 8 lakh in Sep., 2017. In October 2015, the National Commission for Backward Classes (NCBC) proposed that a person belonging to OBC with an annual family income of up to Rs 15 lakh should be considered as minimum ceiling for OBC. The NCBC also recommended sub-division of OBCs into "backward", "more backward" and "extremely backward" groups and to divide the 27 per cent quota amongst them in proportion to their population, to ensure that stronger OBCs do not corner the quota benefits.

Objectives of Reservation Vs Results

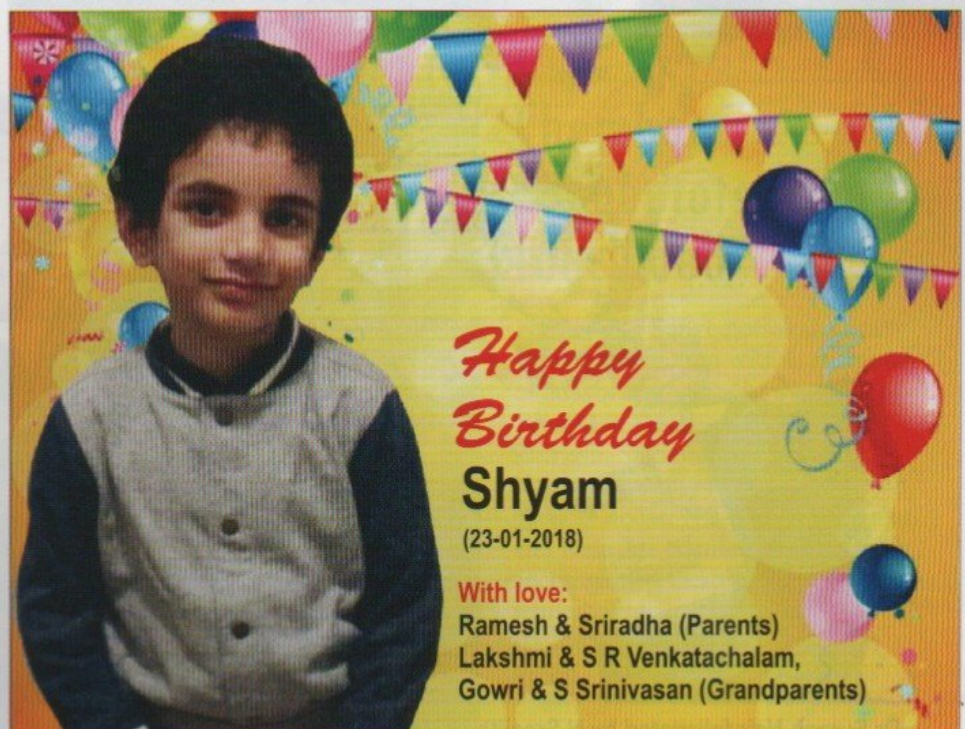
Reservation was introduced with the following objectives: (1) To uplift the

lower strata of society, (2) To ensure proper political representation of minority groups and (3) To ensure that minorities are not discriminated in job selections and promotion. However it cannot be said it achieved the objectives completely.

To uplift the lower strata, they should be gainfully employed for which they need a higher level of education. About 85% students are enrolled a year but due to dropping out, only 3.6% only complete their college education. The reason for dropping out is many fold. Most of the institutions where they enrol are not adequately equipped including necessary number of teachers, financial dependency and domestic issues are some of them.

There are no people from disadvantaged groups in the upper echelons of society, and as long as they do not have a percentage equal to their share in the population in these elite groups - administrative, education, political etc, these measures are necessary as they do not have the *economic or educational resources* to get to the top.

Since the disadvantaged groups of India have been discriminated against for *centuries*, and are still not protected despite the numerous laws (40% of crimes are committed against this 22% of the population), before equality of opportunity and autonomy, a social safety net is needed i.e., a boost or ladder is required so that the more advanced forms of equality can be introduced and society can be balanced. ■



Malayali Samajam in ONGC

■ The current and retired Malayali employees of the public establishment Oil and Natural Gas Corporation (ONGC) formed an organisation under the name of ONGC Malayali Samajam. This decision was taken in a meeting held in Conference Hall of ONGC in Dharavi, of the present and past employees residing in various localities of Mumbai and working on deep sea and rigs with the objective of

interacting with each other. Sunil Mathew and Ajitkumar, both senior managers, jointly inaugurated the new organisation.

The office bearers are Wilson Thomas (President), Renuka Nair (Secretary), N K Sudhakaran (Vice President), Rashmi Pillai (Treasurer), Shirley Philip (Jt Secretary) and Sheela Mohan (Auditor). Managing Committee members are N K Madhusoodanan,

Ramesan Nair, Parimala Nair, N Ashok Kumar, Elizabeth Idikkula, Anil Divakaran, Vinodkumar, Mahesh Pillai, Shaina Purushothaman, M P Sasidharan, Sreenath Balakrishnan Nair, Amita Gomes, Santhosh Balan, Joseph Mattamana, K Anilkumar, Honey Abraham, Sharanya Nair, K P Satheesan and Swithin Jose.



Wilson Thomas
(President)



N K Sudhakaran
(Vice President)



Renuka Nair
(Secretary)



Rashmi Pillai
(Treasurer)



Shirley Philip
(Jt Secretary)



Dr Suresh Nair felicitated by N Sreejith of Mathrubhumi at Kerala Fest 2017

IPTA Kerala opened in Mumbai

■ IPTA Kerala was inaugurated jointly by Anand Patwardhan and Alankode Leelakrishnan in St Lawrence Auditorium of Wagle Estate of Thane. IPTA Mumbai Vice President Anjan Srivastava was present. Leelakrishnan spoke on the occasion of sixtieth anniversary of the song Balikuteerangale. Using visuals and drama songs, IPTA presented a show of Kerala.

Mandala Pooja at Shell Colony

■ Ayyappa Temple of Chembur Shell Colony began its Mandala Pooja celebrations that would last till January 14. Madhu Nambiar and party presented Bhaktigana Sudha on November 25 and November 30 witnessed Sampoorana Narayaneeyam. In addition there was Bhajan by Srinagar Mahila Bhajan Mandal and Bhagavatha Saptahamahatmyam. Saptaham started on December 4 and would conclude on January 14. Makaravilakku Pooja is on January 14, 2018.

Mandala Pooja celebrations at Hill Gardens, Thane

■ The 22nd Mandala Pooja celebrations of Hill Garden Ayyappa Bhakta Sangam were held on Dec 2. Traditional artistes from Kerala were brought from Kerala for the construction of makeshift temple made of plantain trees and coconut leaves. There was playing of percussion music instruments such as Chenda etc.

The programme started with the traditional Ganapathy Homam, followed by Narayaneeyam recital, Devi Pooja and Mahaprasadam (anna danam) consisting of traditional Kerala specialities. The serving lasted well over two hours, with a starting batch of 120 children from the local Konkani municipal school.

The evening programme consisted of a Divine procession from the Tikkujiniwadi Mahadev temple, accompanied by the traditional Talappoli, Chenda Melam, terminating at the Pooja venue with a highly acclaimed performance by the Melam group. This was followed by the final Pooja amidst Bhajans by a popular group, and culminating with Deeparadhana (Aarti) and prasadam distribution to the large crowd who thronged to take the final Darshan of the deity.

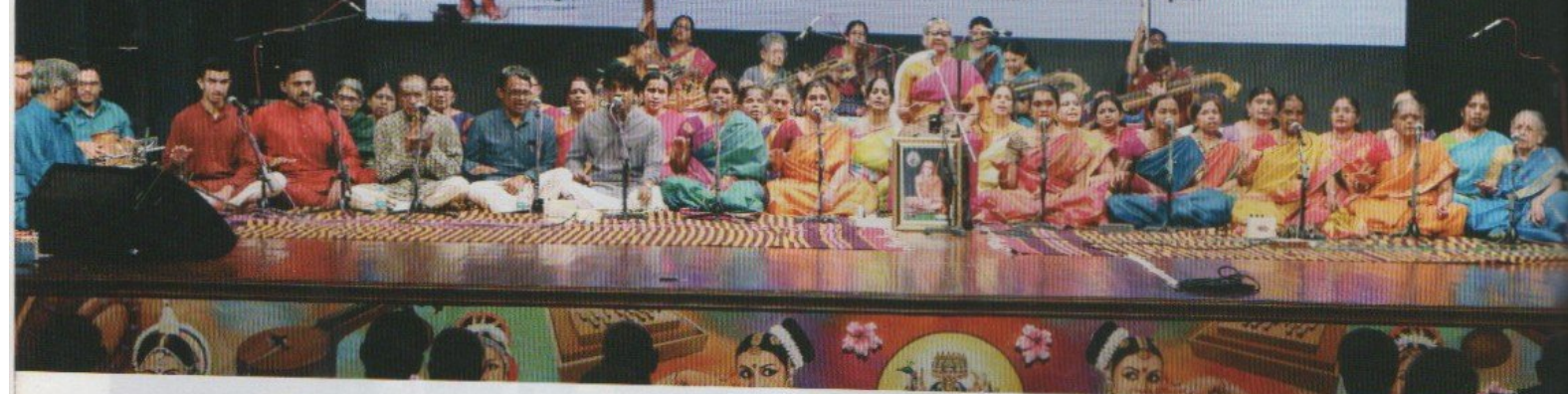
Mayor of Thane, Smt. Meenakshi Shinde and the corporators from Ward No. 4, Smt. Sneha Amre and Shri Mukesh Mokashi visited the venue during the events.



Chembai Sangeetotsavam concluded

■ Chembai Sangeetotsavam was held in connection with Guruvayur Ekadashi at Ponnu Guruvayurappan Temple in Dombivli. Smt Thara Ramesh, Saraswathi Narayanaswamy and Omanakuttan participated in Namasankeerthanam and Kalashri Nambisan accompanied them on Mridangam while Nikhita and Balasubrahmanyam followed on violin.

Presents
SRI KANCHI MAHASWAMI ARADHANA
Rendering of Pancha Ratna Haaram on Kanchi Mahaswami
Lyrics by Smt. Lakshmi Raghavan
Composed and led by
Smt. Kalyani Sharma & Party
Thursday 14th December 2017 at 6:30 pm

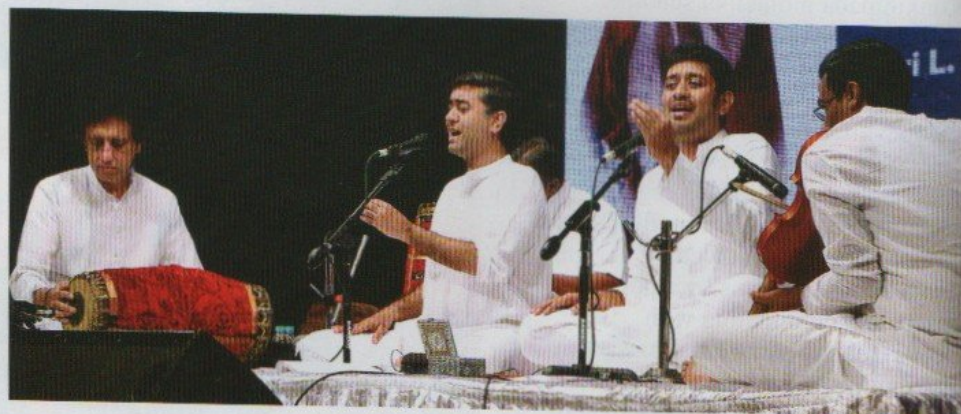


Kanchi Mahaswami festival in Mumbai

■ A five-day Kanchi Mahaswami festival was held at the Sri Shanmukhananda Chandrasekharendra Saraswati auditorium in Mumbai. This is a festival conducted by the Sri Shanmukhananda Fine Arts & Sangeetha Sabha to honour veteran artists and encourage young talents.

On the opening day on December 14 Sri Kanchi Mahaswami aradhana was conducted by a team of singers led by Sangeetha Kala Acharya Smt. Kalyani Sharma a veteran musician from Mumbai. The group rendered Mahaswami Pancha Ratna Haram written by Smt. Lakshmi Raghavan and set to music by Vidushi Smt. Kalyani Sharma.

On the following day Mahaswami Sangeethanjali was performed by Shanmukha Shiromani Trichur brothers Sri Krishna Mohan and Ramkumar Mohan. They are sons and disciple of senior Mrudanga Vidwan Trichur Shri R Mohan. They were titled "Trichur Brothers" by the Jagadguru



Sankaracharya of Kanchi Peetam Sri Jayendra Saraswati Swamigal. Currently they are guided by Padma Bhushan Shri P S Narayanaswami.

The 18th Sri Shanmukhananda National Eminence Award was presented to Sarangi maestro Padma Vibhushan Pandit Ramnarayan and it was followed by presentation of Shanmukha Shiromani awards to Shri Kunnakudi Balamuralikrishna, Smt Savita Narasimhan and Ms Mugdha

Vaishampayan for Hindustani vocal.

On the concluding day Kanchi Jagadguru Sri Jayendra Saraswati National Eminence Award in fine arts was presented to Malladi brothers Shri Sreeram Prasad and Shri Ravi Kumar which was followed by their concert. Both brothers are also proficient in Mrudangam. This award carries a Cash Prize of Rs. 1 lakh, a bronze lamp and a citation.

Literary Workshop of Pratheeksha Trust on Jan 14

■ Pratheeksha Trust is conducting a literary workshop on January 14 at BKS School, Vasai. It will be inaugurated by litterateur V R Sudheesh. Anyone interested in literature can participate.

The participants will be divided into two groups such as below 18 years and above 18 and a contest in writing stories and poems will be held for each group. There is no specific subject for

the contest. Participants should be from the state of Maharashtra. The writing should be only on one side of the paper. Entries should be accompanied with a declaration by the writer that the work is not published earlier or sent for publication. The name, address and phone number of the contestant should be sent on a separate sheet. Entries should be sent to: Pratheeksha Trust, 3

Samrudhi Apartments, Vishal Nagar, Vasai West 401 202. Prizes will be given to those who secure first, second and third places and also to those deserving encouragement.

Two committees are formed under Rajendran Kuttoor and Jose Mandi, according to information received from Trust Chairman Uttamkumar. Phone: 93235 28198.



During the inauguration

Sree Subhananda Ashram, Saki Naka celebrates Silver Jubilee

■ The silver jubilee celebrations of Sree Subhananda Ashram and Atma Bodhodaya Sangam, at Pereirawadi, Saki Naka were organized at the Ashram premises on December 8-10, 2017. The celebrations on December 10 commenced with a procession from the Ashram carrying the picture of Sree Subhananda Guru, founder, Sree Subhananda Ashram, followed by Samootha Sadya (Community feast).

Swami Subhananda Das, Trustee, Sree Subhananda Ashram, Kerala presided over the function and Swami Geethanandan, Secretary, Subhananda Ashram, Kerala inaugurated the Conference. Swami Geethanandan spoke about the activities of Sree Subhananda Ashram as well as about Atma Bodhodaya Sangam. Fr. Philip Pulipra, Vicar and Manager, St. Mary's Malankara Church & School, Asapha; Rajendra Adinath Goma, President, Mumbai Vikas Co-op. Credit Society; Rajendra Padiyur, Poet & Writer; V.N. Gopalakrishnan, Freelance Journalist & Social Activist; Loknath, Sree Subhananda Ashram, Powai and Thulasidharan, President, Sree Subhananda Ashram, Ambarnath spoke on the occasion. K. Gopalan, Secretary delivered the welcome address. Swami Salguna Sheelan, Sree Subhananda Ashram, Saki Naka also graced the function. Pushpan proposed a vote of thanks. A Souvenir was released on the occasion. The celebrations concluded with a cultural programme by members.

Sree Subhananda Guru founded Subhananda Ashram (Abode of Peace and Ecstasy) and Atma Bodhodaya Sangham (Organization to Enlighten Wisdom) in Mavelikara, Kerala. The theosophy of the Atma Bodhodaya Sangham is that without caste, creed, religion, region or gender, anyone can attain *Moksha* (Salvation) through *Namasankeertana* (Recitation of Holy Names) by strict adherence to *Sathya Upadesh*, *Janmanthara Jnanopadesh* (spiritual instruction) and *Kaliyuga Moksha Vyavastha* which reveals all eternal ecstasy. Sree Subhananda Guru established a new spiritual order with its own rituals, rules and regulations

besides condemning religious dogmas and superstitions.

Over 50 Ashrams and 44 units of the Atma Bodhodaya Sangham were established in different parts of Kerala and Mumbai by Sree Subhananda Guru and his devotees for uniting the lower caste people who were denied the basic human rights and freedom of worship. The disciples and devotees carry out social service activities to the underprivileged children, aged and the handicapped. Ashrams in Mumbai are also rendering yeoman service to the needy people.



NSS College Chemistry meet after 4 Decades at Thachampara Upendran. Ravindran ex. Manager Canara bank, Dr. Bhavdasan Head R&D Mysore Dairy, Upendra menon, Govindan ex. Marketing manager Castrol Ltd., Venugopal ex. Business Dubai and Narayanan Nambisan Ex. UB Breweries

Elocution Competition

■ The Borivli Malayali Samajam conducted its 27th inter school elocution competition for the schools of 'R' Ward.

The competition was held in 3 languages English, Hindi and Marathi.

The students from various schools spoke extremely well and was well appreciated by the judges.

Two day literary workshop of KKS

■ Keraleeya Kendra Sanghatana jointly with Kerala Sahitya Akademi is organising a two day literary workshop on January 27 and 28. K

Sachidanandan, T D Ramakrishnan, Subhash Chandran, G Madhusoodanan, Dr Khadija Mumtaz et al will attend the workshop. A seminar will be held on 'Writing, Region and Period.' Besides there will be special sessions on 'Aadhunika Paristhitika chintakalum Malayala Sahityavum' (Modern environmental thoughts and Malayalam Literature), 'Pravasa Sahityam Malayalathil' (Outside literature in Malayalam) and 'Samakaalika Sahityathil Mumbayile Ezhuthukarute Itam' (The place of writers of Mumbai in the contemporary Literature). The workshop will be held in Kerala House, Vashi. There will be an exhibition of books written by Mumbai writers and also its sale during the event. For details contact 9167449349.

AMMA demands re-establishment of Pythrukotsavam

■ Pythrukotsavam (Festival of Heritage) conducted by Department of Culture of Government earlier should be re-established, demanded Jojo Thomas, President of All Mumbai Malayali Association and former General Co-ordinator of Pythrukotsava Samiti. The expectation of its revival this year did not bear fruit though Telengana and Delhi already had this festival. It was in Mumbai that this festival was held for the first time. This festival helped contact with the children of the new generation and also facilitated to hold study tours to Kerala, he said.



During the Elocution competition

Seagull Group felicitated

■ H R Development and Management Award for excellent service in foreign recruitment was given to Seagull International Group. Group MD Sureshkumar Madhusoodanan received

the award from Bakhar Naqvi, director of Media Today. The award is instituted by Indian Convention and Conference. Seagull has branches in Kochi, Chennai and Abu Dhabi besides Mumbai.



Sureshkumar Madhusoodanan (MD Seagull Group) receiving the award

Loka Kerala Sabha

■ Loka Kerala Sabha constituted by the Government of Kerala to bring Malayalees living across world has taken a few representatives from Mumbai too. Trade Union leader P R Krishnan, KKS General Secretary Mathew Thomas, Samyukta Samara Samiti Chairman P D Jayaprakash, Malayalam Bhasha Pracharana Sangham President Bindu Jayan, Former President of Kurla Nehru

Welfare Centre Latika Balakrishnan, Adv Prema Menon, Kerala Muslim Jamaat office bearer Khader and Social activist of Thane P K Lal will attend the first session of the Sabha. The session will be held in legislative hall of Kerala during January 12 and 13. The session will discuss the problems faced by the Malayalees across the world.



Silent Ride for deaf rights to meet PM Narendra Modi

■ India has more than 45 Lacs of Hearing Impaired & Speech Impaired Citizens. They have all the Human Rights which are enjoyed by every Normal Indian Citizen, yet it has been noticed that they are still devoid of opportunities and Social Equality. For example they are not granted Driving Licence like normal people who are above 18 yrs of age. Hearing Impaired and Speech Impaired people are unable to communicate or express their thoughts effectively to other normal people. The reason behind this gap is lack of a communication language and the solution to the problem is the spreading of Sign language. Sign language should be taught at all Schools, Police Stations, Hospitals, Govt or Public Offices.

They are able to complete their education only till Class 12. They do not have Educational Institutions which can help them to pursue Graduation or Post Graduation courses. They also need a related campus to build for their future development as well.

In order to bring the above mentioned problems to the notice of the central Government they have started on a Bike Rally from Thrissur, Kerala on the 15th of Dec. They would be riding all the way to New Delhi to the PM Office.

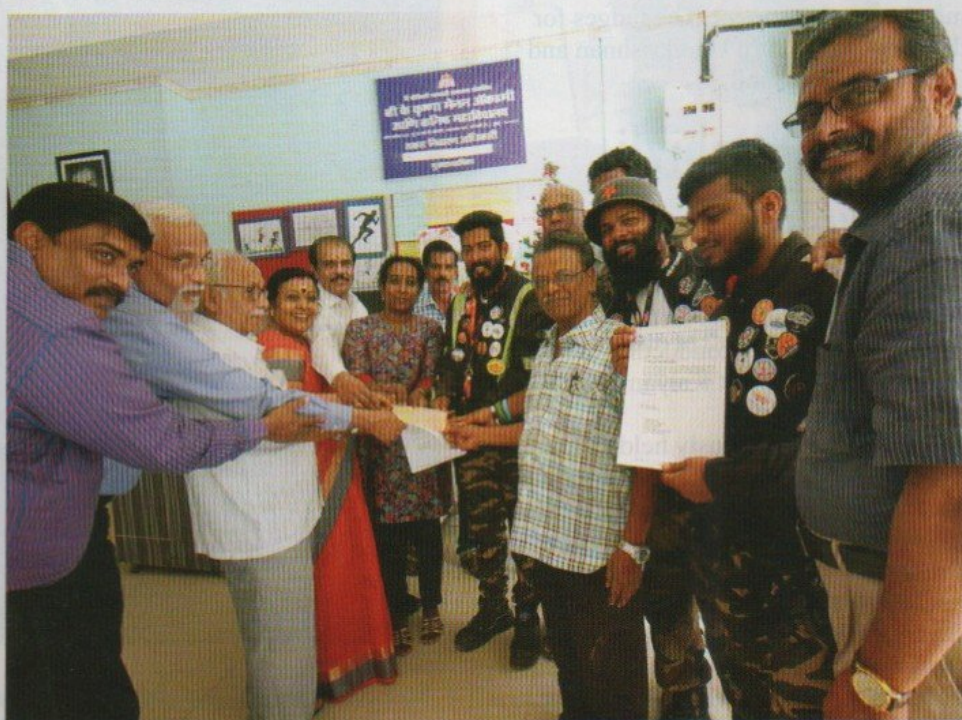
Please like the following FB Page on the Link Given and do ask your friends and relatives also to like the same FB Page.

<https://www.facebook.com/Ride-For-DEAF-Rights-Equal>
 570159809999869/?hc_ref=ARQvs_vJ
 BspCfAj_x10gFbLYaYVoqT0xIBMLS
 TuNqXAseistlGI8trgtEnOGfU3y5Yg
 BANK ACCOUNT DETAILS : JUBIN
 V.P. STATE BANK OF INDIA,
 VENKITAVGU BRANCH, AC No :
 30940612987, IFSC CODE :
 SBIN0008691

Mr Jubin V Parameshwaran, Mr. Ali KV, Mr. Ashraf and Mr. Mubeen, a team of 4 started from Thrissur and arrived in

Borivali Mumbai and were welcomed by the Office bearers of the Borivli Malayali Samajam and Bombay Keraleeya Samithi Malad at VK Krishna Menon Academy and Junior College.

These riders are deaf and dumb and wish to see around 45 lacs similar citizens in India to get their Rights and proper facilities. So they decided to appeal before Hon'able Prime Minister Shri Narendra Modiji to address their problems.





Folk Dance Competition

■ The Borivli Malayali Samajam held its 10th Inter School Folk Dance Competition on 21st Dec, 2017 at the Samajam's school VK Krishna Menon Academy and Junior College.

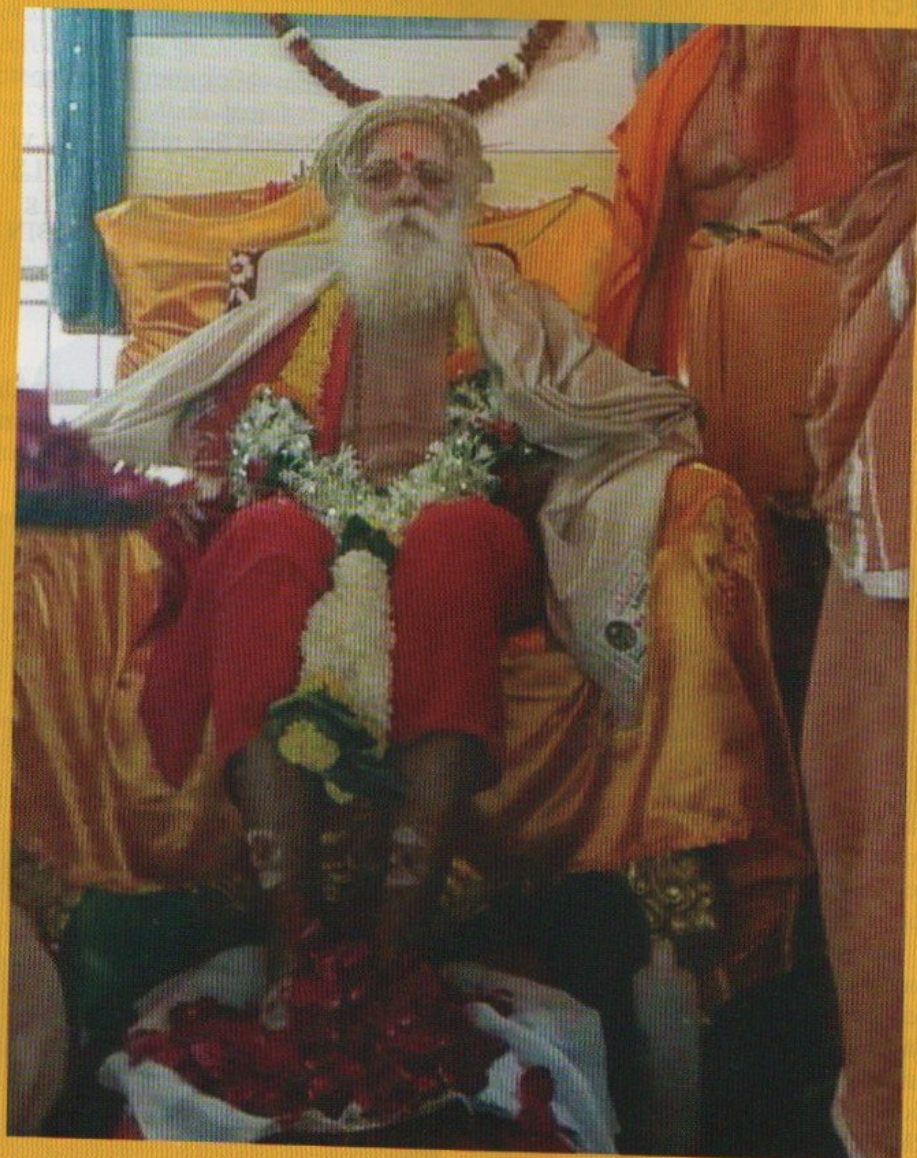
The competition was held for schools between Andheri to Virar. The performances by the students were very beautiful and it brought out the essence of the folk culture.

President Shri A.K.G Nair, Secretary Mrs. Rakhee Sunil and other MC members were present. The judges for the event were Guru Unnikrishnan and Guru Sreelatha Sunil.

Kalyan Dombivli Malayalotsavam

■ Malayala Bhasha Pracharana Sangham concluded its sixth edition of Malayalotsavam by conducting the zonal competitions of Kalyan Dombivli region.

It was simultaneously held in four venues. Rajan Kinattinkara inaugurated the event. Dr Oommen David delivered the keynote address. Zonal Chairperson Prasanna Unnikrishnan welcomed the audience. C K Ramesh, Krishna Swamy, Satheesan, Pracharana Sangham President Indu Jayan and artist Rajan Ranjith who designed the logo spoke during the event.



Sree Ramagiri Ashram, Badlapur celebrated Swami Krishnananda Saraswathi's 79th Birthday on 22nd December 2017 with various poojas and havan.

Kerala Sangeeta Nataka Akademi Thullal Festival concluded

■ The Thullal Festival organised by Kerala Sangeeta Nataka Akademi concluded. This was held with the active participation of local Malayali organisations. All three forms of Thullal, such as Ottan Thullal, Seethankan Thullal and Parhayan Thullal were held during the festival. Senior Thullal artiste Kalamandalam Prabhakaran took the lead in organising the festival.

On Dec 8, All Thane Malayali Association (ATMA) staged Seethankan Thullal at Central Railway Colony Grounds of Kalwa, with the theme of Kalyana Sougandhikam. Parhayan Thullal was held next day at Ayyappa Temple premises in Mira Road under the aegis of Mira Road Samskarika Vedi with the theme of Pulhindi Moksham. On third day Kharghar Kerala Samajam conducted the Ottan Thullal at Amphy Theatre of Sector 12 of CIDCO. Garuda

Garva Bhangam was the story.

Kalamandalam Prabhakaran introduced the art form and answered all questions from the audience in this

regard. Office bearers of KSNA felicitated the artists. This was the first time that all three forms of Thullal were being staged in Mumbai.



P R Krishnan inaugurated Painting Exhibition of popular painter C N Karunakaran at Jahangir Art Gallery. Mrs. K G Menon, Adv. Padma Divakar, Madhavankutty Pillai, Eshwari (wife of CN Karunakaran) and Son Ayillian are also seen.

Pilgrimage to Gurudevagiri

■ With pilgrimage to Sivagiri in the background, the pilgrimage to Gurudevagiri and the 17th consecration anniversary of Shiva Temple of Guru Mandiram will be held during February 2 - 4. With the flag hoisting of the yellow flag on Feb 2, the celebrations will commence. There will be seminars and discourses etc later. Dr Vasanthkumar Sambasivan will hold a kathaprasangam based on the works of poet Kumaran Asan. The holy tooth of Sree Narayana Guru will be displayed between 8 am and 5 pm on Feb 4 for the devotees benefit. Those desirous of participating in cultural programmes should contact Unit Secretaries of their respective units. Units 1 to 20 will present their events from 2 pm to 5.30 pm on Feb 2 and the rest from 2 pm to 5.30 pm on Feb 3. Units sending commodities required for preparation of Mahaprasadam should send their vehicles with materials on Jan 31st itself to Gurudevagiri. The procession with yellow flag will start from Tarapur at 3 pm and reach Gurudevagiri by 7 pm on Feb 1. Parha Nirakkal will be on Feb 2 after flag hoisting. Offerings can be booked on Phone numbers 27718280 or 27724095.



Felicitations by Sanskriti Arts and Punjabi Global Foundation to Dr Suresh Nair for his contribution in the field of education and society.

Sahitya Vedi

■ K R Narayanan presented his stories on Dec 3 at Kerala Bhavan, Matunga. His stories are based on modern history and legends. His well known publications are Katal Vismayangal, Samudram and Kutayoor Kathakal. Well known writers and literature lovers of Mumbai attended the event. K Rajan found the stories very simple and touched the hearts of the readers. Narayanan presented three of his stories for discussion. Among those who evaluated the stories were P S Sumesh, Santhosh Pallassana, Dr A Venugopal, S Harilal, KP Xavier, Jayakumar, Sriprasad, Joseph Sebastian and C P Krishnakumar. Poet Kochukunju Pillai presided.

Bharatanatyam Arangettam

■ Guru Radha Chandran's Natya Kala Mandir, Marol, organised the Arangettam of its students Haritha and Ankitha on December 17 at Bhuriben Gola Auditorium in Ghatkopar. Dr M G Pillai Interventional Cardiologist and Head of Cardiology Department at Nanavati Hospital Mumbai was the Chief Guest at the function.

Ankitha, daughter of Mrs Veena and Arvind Kamath, is studying in Std IX at Marol Education Academy and has been learning Bharatanatyam under Radha Chandran for the past eight years. She is also learning Carnatic music from Mrs Sumangala Warier of Marol. She has won prizes in various Dance competitions, including V V Bhatt memorial and Lions Club Andheri.

Haritha, a Std X student at Canossa High School, has been learning under Radha Chandran for the past six years. She is also learning guitar under Ms Ginelle Coutto and has passed the second level of exams of Trinity College of Music. She is the daughter of Mrs Preeti and Varkey.

Both Ankitha and Haritha



Smt Radha Chandran with her students Ankitha and Haritha

performed well. The accompanying artistes included nattuvangam and vocal by Radha Chandran, NN Sivaprasad and Smt Sumangala Warriar (also vocal),

Dakshinamoorthy on the mridangam, A Ramadas on the Harmonium, Narayan Raman on the violin and Krishna Kumar on the flute. P Chandran Nair, Radha Chandran's husband, who had earlier made arrangements for this event had passed away recently. The arangettam was compered and stage management effected by Radha Chandran's daughter Mrs Maya Sajish, Mrs Rajeswari Pandit and Ms Bindu Gangadharan.

Sad Demise



Smt. Radha Menon

Smt. Radha Menon (84), Mother in law of K G Vallabhan, Mumbai, passed away on December 14 at Trikkur (Thrishur)

Bombay Keraleeya Samiti Malad New Office Bearers

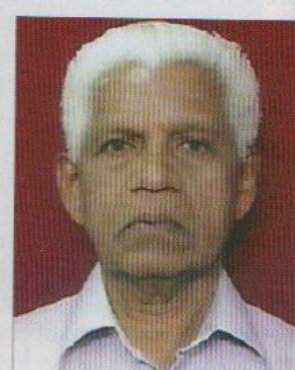
■ Bombay Keraleeya Samiti Malad elected new office bearers for the ensuing year. They are: Adv Padma Divakar (President), P Mukundan and Prabhakar Nambiar (Vice Presidents), P Balakrishnan (Secretary), Vidya Pillai (Jt Secretary), T Madhavan (Jt Secretary), Gopalakrishnan (Treasurer) and Mohanan Nair (Jt Treasurer). Committee members are: K G Pillai, Rajendran Padiyoor, Varghese, George Edward, Valsala, L'N Venugopal, Hari Sudhakaran and Sukumaran.



Adv Padma Divakar
President



P Balakrishnan
Secretary



Gopalakrishnan
Treasurer



Participants of Bhajan programme with Srilatha Teacher (ex right)

Marol Mandala Puja

■ Shree Ayyappa Bhakta Sangham of Marol celebrated its 43rd Mandala Puja at Blossom Society Grounds for three days from December 15 to December 17. Apart from the regular Ganapathy Homam, Usha puja, Ucha puja, Deeparadhana and Athazha puja on all these days, there was vilakku puja, Sampoorana Narayaneeyam recital by devotees, Gita Chanting by children trained under Smt Sathi Balakrishnan and other cultural programmes of music and dance. Bhavayami a musical fusion led by playback singer and violinist Smt Roopa Revathi (Amritha Global fame) accompanied by professional recording artistes from South Indian film music industry along with felicitation to Doyen of Devotional music and Music Director T S Radhakrishnanji and the Flute maestro cum music arranger P R Murali took place on December 15. Devotees of Ayyappa Bhakta Sangham, Marol, led by their teacher Smt Srilatha performed a programme of Devotional songs on December 16. Srilatha teacher has been teaching music, both classical and bhajans, for about 20 years, to many students in Mumbai and Navi Mumbai. She also plays the veena.

A semi-classical dance ballet 'kaliyuga varadan Ayyappan' choreographed by Geetha Vijayshankar Marol and music by S K Venugopal, was presented by her students.

On the third day there was annadanam (Sasthapreethi) at Marol Education Academy's High School, in which many people participated. In the evening there was procession of Lord Ayyappa's picture in a decorated chariot to the accompaniment of



thalapoli, and panchavadyam by C Achutha Marar, & party along with artistes from Kerala. The celebrations concluded with Mahadeeparadhana at 10pm on December 17. The Sangham's Souvenir was released during the occasion by T S Radhakrishnanji in the

presence of K C Menon, Chairman, K Damodaran Nair, Vice Chairman, Rajeev Kumar Pillai, Secretary, Sajeet Raghavan, Jt Secretary, Mahadevan Menon Treasurer, C P Radhakrishnan Jt Treasurer, and other MC members.

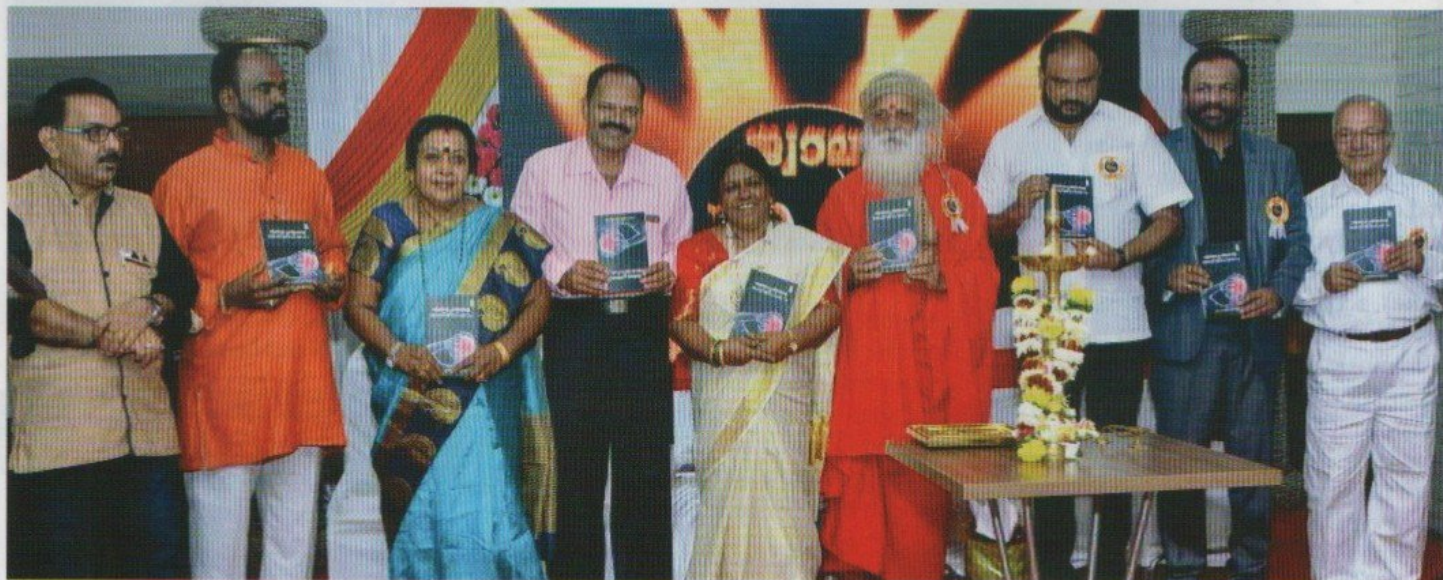


Smt Geetha Vijayashankar, S K Venugopal and office bearers of the Bhakta Sangham



Participants of Dance ballet with their teacher Smt Geetha Vijayashankar

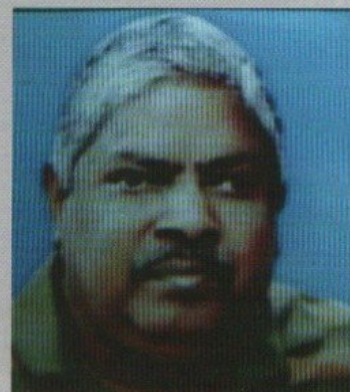
Book Release of Dr (Major) Nalini Janardhanan



■ The new book titled 'Arogya Prasnangale Athijeevikkam' (Overcoming Health Problems) of Major (Dr) Nalini Janardhanan was released by Managing Director of Bank of New York Aneish Kumar by handing over the copies to Adv Padma Divakar and Trade Union Leader P R Krishnan in the presence of many celebrities. Chief Editor Jwala U N Gopi Nair, Prof Kaladharan, Prof (Col.) Dr Kavumbayi Janardhanan, head of Srirama Mission Swami Krishnananda Saraswati, NMMT Chairman Sabu Daniel were among them. The book is published by Prabhat Book House, Thiruvananthapuram.

Maniappan Padmanabhan passes away

■ Maniappan Padmanabhan (74) of Maggie Apartments of Ambarnath West passed away. He hailed from Poothotta Padma Nivas of Udayamperur of Ernakulam District. He is survived by wife Isha and children Varna Vijayakumar, Rakhi Shyju and their spouses Vijayakumar and Shyju S Kumar.





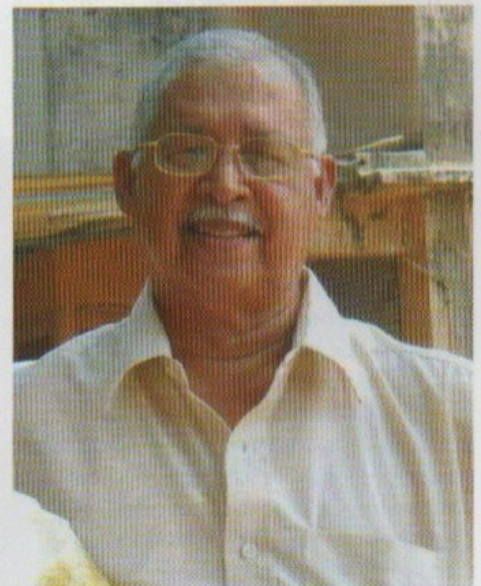
Borivli Malayali Samajam along with the Rotaract Club of Borivali Heights organised Magic Show for 100+ children from the orphanages of Don Bosco-Borivali and Sneha Sagar- Kandivli and Borivali .



Krishnan Kutty Nair (Unny) felicitating M P Ramachandran M.D. of Jyothy Laboratories on the eve of Maharashtra Kerala Mahotsavam held at Dombivli.

Actor K C Varghese no more

■ Well known stage actor K C Varghese of Mumbai stage is no more. He was 81. He was active in Adam Theatres. He was also active in Bombay Keraleeya Samajam, Natakavedi, Kerala Christian Council etc and acted in various memorable roles in their stage plays. Kerala In Mumbai will be doing a detailed feature on this personality in its next issue.



K C Varghese

Dr (Major) Nalini Janardhanan Recipient of Vanita Ratnam 2017

Dr (Major) Nalini Janardhanan has been chosen for the Vanita Ratnam 2017 Award instituted by Pambungal Publications for services to the nation, health care, music and literary work. The award was presented to her on the occasion of 23rd anniversary of Pambungal Publications, held at V K Krishna Menon Academy, Borivli West. Adv Padma Divakar presented her the citation, Smt Radha Gupta (Winner of last year's award) the golden shawl and Mundoor Rajan the cash, part of the award. Novelist Suresh Kottarakkara spoke on the contributions made by Dr Nalini Janardhanan to the society.

Education and family

Nalini Janardhanan was born to late Shri Krishnan Master and Smt Kalyani Teacher in Kalpetta. After her Pre-degree from Providence College, Kozhikode and MBBS from Calicut Medical College, she joined Apollo Medical University in Hyderabad for her post graduate degree in Family Medicine. She joined Indian Army in the rank of Caption and served in various places across the country. She is married to Col Dr. Kavumbayi Janardhanan. After retiring from the army after rising to the rank of Major, she joined Shadan Medical College as Tutor. She is now practicing in Pune. Her Son Anurag is working as Senior Manager in IDFC and daughter Dr Anupama is now a student of M S (Ophthalmology) in St John's Medical College. She has won the Chancellor's Award for the best medical student of Maharashtra State.

Woman of Service

During her Army service and later, Dr Nalini Janardhanan was very active in providing medical assistance to the poor and needy through free medical checkups. She is very active in Kairali Charitable Foundation (Pune) and many other service oriented NGOs.

Dr Nalini Janardhanan is a voracious contributor to various periodicals in Mumbai and outside. She writes poems, short stories, medical counselling, music and devotion. Her contributions are highlighted in Asian American Who's Who, Reference Asia Men and Women of Achievement, Asia Pacific Who's Who, Reference India



Adv Padma Divakar & Radha Gupthan Confer Vanitha Ratnam Award to Dr Nalini Janardhanan at VK Krishna Menon Academy Mumbai

and Kerala Literary Writers Directory. She also encouraged hundreds of new entrants into the literary field being the Editor of Aiswarya Darpanam.

Her books Thalappizhakal, Panchanakshtra Swapnangal, Hrudayathinte Kannukal, Neelashirt Dharicha Aparichitan, Viswaprasiddha Natotikkathakal (all in Malayalam) and Colours of Life are well received by the readers. Her medical publications are Arogyaprasnangalum Parihaarangalum, Prathamashushroosha, Arogyavum Ningalum, Sthreekalute Arogya Prashnangal, Kaumarapenkuttikal Arhiyentathellam, Sthreekalhe Badhikkunna Arbhudangal, Rogamuktiyum Arogyajeevithavum and Arogyaprashnangale Atijeevikkam. She has been interviewed by Mahilaratnam, Pradeepam and Sthreedhanam.

Recognitions

Dr Nalini Janardhanan has been recognised as a singer by Doordarshan and Akashvani. She has held musical programmes in various venues in India.

She appeared in Doordarshan studios of Jalandhar, Hyderabad, Thiruvananthapuram and Mumbai. Jammu, Srinagar, Jalandhar, Katina, Sager, Jodhpur, Hyderabad, Aurangabad, Pune and Kanuri radio stations has broadcasted her musical and health programmes. She also has about ten musical albums dealing with devotional, gazelles and film songs Karaoke to her credit.

Dr Nalini Janardhanan has received Panambilly Memorial Gold medal for securing the highest mark in SSLC examination in Kerala. Other awards are Katha Award for the best female story writer, fellowship of United Writers Association, award for patriotic couple, IMA award for the best medical writings, Padmashri Sukumari Memorial Award for Excellent singer Smile Plus Global Gold Award for the best health worker and so on. Several organisations in India have felicitated her for her wholesome services to the community.

Kendriya Nair Samskarika Sangh Maharashtra

■ Kendriya Nair Samskarika Sangh Maharashtra is celebrating Mannamjayanthi on a grand scale on 28th January 2018 at Dr. Kashinath Ghanekar Natyagruha, near Hiranandani Meadows Thane. Mr. Premchandran MP will be the chief guest and main speaker on the occasion. Members from the 33 associate NSS units of Mumbai will present various cultural programmes during the occasion.

A PILGRIMAGE TO SABARIMALA AYYAPPA TEMPLE

- Dr C.C.N. Nair

As a young boy, I had participated on a number of occasions of 'Kettumurukku' when elders were packing off with the two-fold packs on the head chanting 'Swami Saranam' and trekking to Sabarimala. For some mysterious reasons, (among them, lack of interest was certainly not a factor), that opportunity never presented before me till I crossed 75 years! It was then that fortunately for us, my niece Lata's husband Chandran [V.N. Chandrasekharan Nair] took over as the 'Executive Commissioner' of Sabarimala *Devaswom* in October 2017. It was 'now or never'; so, we decided to undertake that pilgrimage. Our children Anju and Ajit and their spouses Aarif and Prakruti supported and encouraged our 'Old age Adventure'.

As usual, we alerted our niece Usha, her husband Suresh, my nephew Prasad, and niece Lata Mahesh to organise all necessary arrangements. We reached on 16th October 2017. Our original plan was to have darshan on 17th or 18th; but quiet unexpectedly, from 16-18, the venue was chosen for a meeting headed by the Chief Minister of Kerala, Mr. Pinarai Vijayan. We had to postpone our visit to 19th.

'Malayital': (Donning the holy garland of beads)

On 19th morning, we changed into the prescribed black garments. Then proceeded to the Shiva Temple, Ettumanoor, our village deity. The first



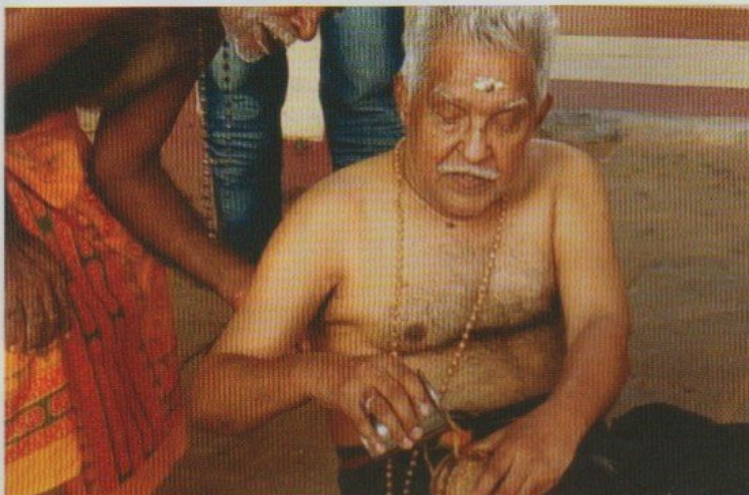
Dr C.N.N. Nair and his wife on their way to Sabarimala

step is to get entitled for the pilgrimage by declaring the intention. This is accomplished by putting on a garland of beads (or *rudrakshas*) around our neck. My wife and I had normal darshan at the temple and then gave the garlands to the head priest there to have it sanctified by offering to the deity. After receiving them back, we moved to the shrine of Lord Ayyappa within the complex. Pronouncing aloud : "Swamiyae Saranam Ayyappa!" thrice, we put the sanctified garlands, around our necks. This transformed me to an 'Ayyappa' a pilgrim of Lord Ayyappa and my wife, a 'Malikappuram' female pilgrim. (All male pilgrims are addressed as 'Ayyappa' or, 'Swamy', and all female pilgrims as "Malikappuram") As long as you have the garland so worn around, your individual name ceases to operate. You merge with the Infinity.

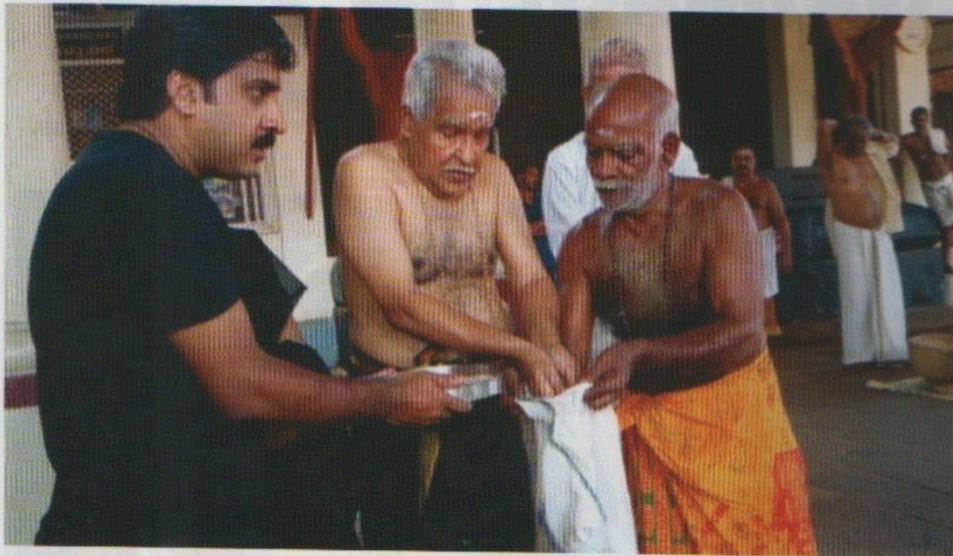
Then we broke coconuts as per usual

practice at this Ayyappa shrine. (Breaking coconuts by throwing it on stones meant for this purpose is symbolic. It means you have broken your ego (hard shell) and are ready to share your innate goodness to the world at large or raise yourself to a higher and nobler level of human being, and are, thus, ready to receive the Grace from above.]

(These days, it is difficult to ensure strictly, penance / abstinence enjoined during the 'Mandala' cycle for forty-one days prior to the commencement of the pilgrimage to Sabarimala. After adorning the garland of beads as above, a pilgrim is supposed to abstain from alcohol, hair cut or shave, sex and non-veg food; he is to limit his conversation and should always utter 'Swamiyae Saranam!' the Lord (Ayyappa Swamy) is my only refuge!- before commencing any conversation and end similarly and



Filling of Neithenga



devote as much time as possible in reciting prayers /names of gods *naama keertanam*. Also, he is expected not to indulge in prolonged worldly discussions -prattles, chit-chatting - during the *Mandalam*.]

Dakshinas

The pilgrims will first offer *Dakshinas*- salutations with betel leaf, arecanut pieces and coins with folded hands to all elders. In turn, he would receive such *Dakshinas* from all junior members of the family. All such *dakshinas* are to be deposited at Sabarimala temple. It symbolically means asking elders for blessings and permission to undertake the pilgrimage

and youngsters wishing the pilgrim prayers for safe return. Normally, it is done at the site of Kettumurukku, but may be done at home in front of family pooja room for very old elders. Dr. Rajan, my cousin, normally settled in UK, chanced to be at Ettumanoor. He came on 19th to offer Dakshina to me as I am his 'elder'!

Kettumurukku (Preparing the divine package)

Next step is Kettumurukku.

Usually the senior-most Swamy who had made maximum such trips to Sabarimala often 18 times - known as '*Periyaswamy*' is requested to preside

over this function. He would make all necessary arrangements.

A rectangular cotton bag with two separate compartments forms the basic pack. One part will be filled with all items to be presented at 'Sabarimala Temple' for pooja. Items required for the sustenance/consumption of the pilgrim *en-route* rice, simple edible grains, chutney powder papads, *Chammanthippodi*, will be stuffed in the other. The process of thus filling and installing the pack on the head of the pilgrim is called Kettumurukku.

The priest ties a black towel around our heads to seat the divine pack being prepared.

Among the items to be offered at Sabarimala, *the most important one is the coconut filled with ghee, known as 'Ney-Thenga'*. There is a method is filling and tightening the opening. *Periyaswamy* had already opened the coconut by piercing its soft eye (as you all know, out of the third eye of a coconut, one is containing the seed and it is softly covered while the other two are hard to pierce.) Nature has done it to mislead birds and others and enable her seed to grow out of the soft one.] This is opened and all water in it drained out. The pilgrim is handed over this empty coconut and a glass of liquid ghee. He should fill it to the loud accompaniment of "*Swamiyae Saranam Ayyappa!*" chants of all present. Once full, the priest

ഇന്ത്യയിലെ ഏറ്റവും രുചിയുള്ള

സ്റ്റീം പൂട്ടുപൊടി ഇപ്പോൾ

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

would seal its eye with soft cork pieces and smear raw pappad around to prevent leaking and preserve the ghee within. This would be placed within first and then other pooja materials like oil, camphor, *agarbathi* etc. in the first half.

(During some auspicious occasions, like tying of the *mangalsutra* at marriages, it is customary by a chorus of Kerala women to produce a musical sound with their mouths, covered with hands- resembling gurgling of a stream termed *korava*. During the filling of ghee in the coconut too, this is customarily followed.)

Thereafter, the second half will be filled with consumables for the pilgrim, including more coconuts for offering at different points during the pilgrimage. We also carried some small utensils to bring back the 'sanctified ghee and other *prasadam*'- items. Both compartments would be safely tied.

Thereafter, a *dakshina* is offered to the priest who symbolically represents the Divinity. It is considered to be an offering to 'Brahman' Supreme Being- in repentance of the various acts of omission and commission done by the pilgrim hitherto, and seeking forgiveness = '*Sarva Karma Prayaschiththa*' -



(In the past, the pilgrimage to Sabarimala was extremely hazardous due to lack of proper roads and infrastructure for pilgrims to trek miles through thick forests infested with wild animals. The practice was to go in large groups and camp in seemingly safe locations cooking their meals in between using provisions carried at the hind part of *Irumutikkettu*. They used to light huge fires and create noises with drums

and cymbals so as to keep those beasts away. In spite of all these, there were incidents of Ayyappas having been devoured by wild animals. At one time, in respect of a pilgrimage undertaken to Sabarimala, people thought, it was only because of a miraculous grace which allowed an Ayyappa if he returns!

The '*Prayaschiththa*' mentioned above might have been due to this sub-conscious fear prevalent in those days in the society.

Then, again, to the tumultuous and loud accompaniment of "*Swamiyae Saranam Ayyappa!*" chants, the priest would place the two -fold pack over a blanket on the head of the pilgrim with the '*Ney-Thenga*' compartment to the front and the consumable part behind. The front portion represents the divinity part and the back, temporal. It is also supposed to represent one's *punya* merits /rewards for good actions and *paapa* reaction of sinful acts -both of which one accumulates as one travels through one's life's trajectory.

This pilgrimage, thus, represents life's journey.

[At that moment, I couldn't resist recollecting the fact that it was in the very same venue, 41 years back, that we both were united in wedlock!]

We were advised to circumambulate (perform *Parikrama*) with the head pack on, around the Siva temple. At that moment, a coconut is broken again symbolising our prayer to the Lord for safe completion of this pilgrimage mission. Having done that, we were ready for our long journey to Sabarimala by 10.00 am on 19-10-17.

(To be continued)

POEM

ചിന്ത

വരികളിലെഴുതിയ വരികളാണിന്നെന്റെ
ഓർമ്മകൾ...
തിരകളെപ്പോലെ ആടിയുലയുന്നതാണെന്റെ
ഓർമ്മകൾ...
വാടിവിഴുന്ന പൂവിന്റെ മണംപോലെയാണിന്നെന്റെ
ഓർമ്മകൾ...
ചിറകൊടിഞ്ഞ പക്ഷികളുടെ മനംപോലെയാണെന്റെ
ഓർമ്മകൾ...
മഴകുമിളപോലെ മനസ്സുള്ളതാണെന്റെ ഓർമ്മകൾ...
അടച്ചിട്ട ജാലകത്തിലടക്കം പറഞ്ഞിരിക്കുന്ന
മഞ്ഞുതുള്ളിയാണെന്റെ ഓർമ്മകൾ...

കാർമ്മേലങ്ങളിലൊളിഞ്ഞിരിക്കും മഴത്തുള്ളികളാണെന്റെ
ഓർമ്മകൾ...
നീ നടന്ന മണൽത്തരികളിലാണെന്റെ ഓർമ്മകൾ...
ഒളിഞ്ഞിരിക്കും പകലിലും തെളിഞ്ഞുനിൽക്കും
രാവിലും നക്ഷത്രങ്ങൾ
പോലെയാണെന്റെ ഓർമ്മകൾ... നാലുവരകൾ തീർത്ത
ചിത്രക്കുടിലാണിന്നെന്റെ ഓർമ്മകൾ...



ബിന്ദു മനോജ്



BE HAPPY THIS NEW YEAR



**Dr. (Major) Nalini
Janardhanan**

■ Another new year is here with a fresh start, new promise and resolutions to make....we get greetings and best wishes from our family, friends, relatives and acquaintance wishing "Happy New Year to you!" But are we really happy?

A famous quote by Health Ledger is like this:

"Everyone you meet always asks if you have a career, are you married, or own a house as if life was some kind of grocery list. But no one ever asks you if you are happy!" Isn't it sad?

Mumbai, the city of dreams....sometimes I remember the lines of a famous ghazal from the film 'Gaman' when I see the crowd in Mumbai.

"Seene mein Jalan, ankhon mein toofan sa kyun hai

Is sheher mein har shaks pareshaan sa kyun hai..."

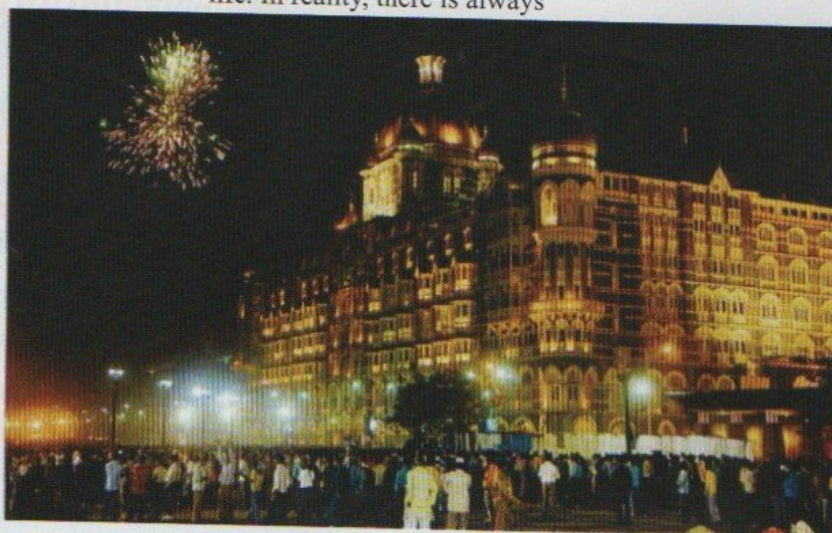
If we watch, we could observe that most of the people in Mumbai or any city, are living a mechanical life. Always running to catch the metro or local train or running against time to catch up with the deadlines in their jobs or simply chasing their dreams.

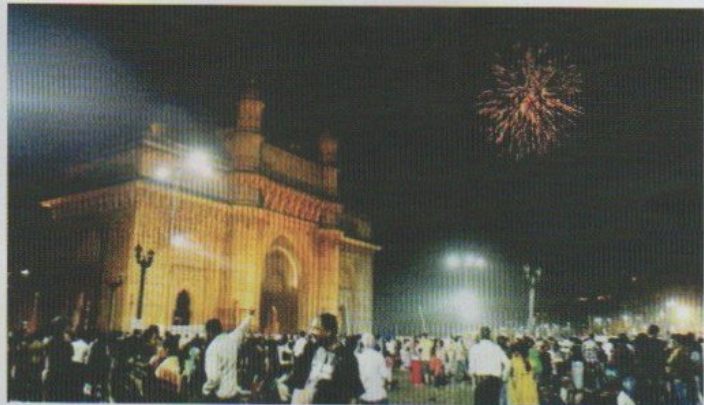
The fact is that no one has a perfect life. In reality, there is always

something lacking, missing or something unpleasant in everyone's life. Even the most successful businessmen or billionaires living in palace like houses or celebrities of the tinsel world have their own share of problems, struggles and challenges. That means money can't buy happiness.

As per a study conducted in USA, 2 groups were given some money each and one group was told to spend it in buying something they wanted. The

other group was told to spend it in ways that would enable them to have more free time for themselves and their family (eg: hiring a cleaner for house or ordering home delivery of meals) when their happiness was measured to a 10 point scale, those who spent money on more free time were ahead of the other group. Buying your favourite things gives you only temporary happiness and you may





want more. It was free time that made people happy. It is actually the quality of time that gave them happiness. Everyone has 24 hours a day. If you are always feeling busy and think that you don't have free time for yourself and family, a re-adjustment of your time is needed to extract quality time and to avoid regrets in future.

On a lighter note, one of my friends recently remarked "Wow! Nalini, you are like a celebrity woman now! You are living a perfect life!" Seeing the best aspect of other's lives especially on social media people tend to assume like this! But assuming that others are always happy or leading a picture life is our biggest misunderstanding about others. But my dear friend or others who think like her never realize the fact that I have my own share of ups and downs in life and also about the amount of struggles, disappointments, sad moments or failures I had to face to cross the path of roses and thorns with humility and optimism ultimately reaching the present position as an achiever with God's blessings! So don't believe that a perfect life means happiness.

Life is all about happiness and sadness existing together just like sunlight and shadow or day and night. Staying happy all the time (which is impossible) is like eating your favourite sweet daily. You will agree with me that you get bored soon. But if you eat it sparingly you may savour every bite of it. Only the moments of sadness make us understand what it is to be happy. Similarly you realize the true value of food, cloth or shelter only from those unfortunate people who are deprived of those necessitiesjust like the story of a person getting angry with God with tears in his eyes when he sees a handicapped person without legs!

Your life may not be a fairy tale with "then they lived happily ever after" type of ending. It is a mixture of

positive and negative events. When you have bad times, believe the saying that nothing lasts forever, this too shall pass on. Stop chasing happiness which is as good as a mirage in a desert...running away from you when you chase it.

Learn to accept life as it is. And at the end, when you look back, you will be

proud to see that you are rich by your meaningful experiences of happy moments and sad times which made you a strong individual.

This new year is again a gift to you by God. It is like a blank notebook of 365 pages and the pen is your hands. Fill it with memorable moments, meaningful experience and unique memories to cherish forever....

So Be Happy and Live Life Kingsize or Queensize....with a clear vision of achieving your dreams overcoming obstacles!

Wish you all a very Happy New Year!



LOK KALYAN MALAYALI ASSOCIATION

(Regd. No. Soc. Act. : MH/612/05/Thane, BPT Act : F/14670/Thane)
222, 2nd Flr., Lokdhara Shopping Complex, Lokdhara, Kalyan East - 421306 www.lkma.in

celebrating



13th ANNIVERSARY

21/01/2018 Sunday 6:00 pm onwards
AT LOKGRAM GROUND KALYAN EAST



FUSION

By Renowned
Playback Singer and
Music Director
Shri. Palakkad Sreeram

അവിസ്മരണീയ സംഗീത സംഗമം

വർദ്ധ സംഗീതത്തിന്റെ പാരമ്പര്യ നിറഞ്ഞ പാട്ടുകളിലൂടെ... വയലാറിന്റെ ഓർമ്മകളിലൂടെ... ഒരു യാത്ര...



വായലാലിക

(Vayalar Nite)

raasGulaya Presents



KROKODIL



Dr Sujatha Nair

even United States.

Heroin use and addiction is predominant in Russia amongst addicts, primarily fixers (those who inject the drug) Heroin is however extremely expensive especially after the legal crackdown on the supply into the country. Non availability however does not mean that the addiction to the substance stops. The Russians soon found an alternative... Desomorphine which was initially discovered in the 1930's as a very strong pain killer which was soon discontinued due to its fatal properties of causing respiratory failures.

Manufacture of Krokodil

In its illegal form desomorphine is extremely cheaply manufactured . It is cooked at home with ingredients that are illegally sold over the counter by pharmacists and in small shops. Codeine cough syrups or pills, lighter fluid, gasoline, hydrochloric acid, cooking oil, paint thinner, red phosphorus from matchboxes, iodine

■ Skin that turns to look like that of a crocodile. This is the effect of Krokodil or Desomorphine a opiate derivative , the use of which has been sweeping Russia and now

are all cooked together, distilled and reduced to form a fluid that is then injected into the vein on some part of the body. This is pure poison that is injected into the body.

Immediate effects- there is an immediate high that is similar to and more potent than heroin. The duration of that high is less than 90 minutes or unto two hours. It takes about half an hour to make the drug.

Why the nomer?

The skin of those who inject desomorphine becomes green, scaly and bobbly like the skin of a crocodile, hence it is called Krokodil . If the drug misses the vein and enters the flesh then it is sure to form an abscess. Gangrene develops too and amputations are required many a time. The flesh also rots away where it comes in contact with this drug and the bare bones are left exposed. Teeth decay and fall off. Rotting flesh ulcers are found on the body . Vision is lost because of the rotting flesh around the eye.

Long term effects

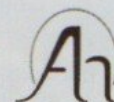
It is not the desomorphine itself but the other toxins used to manufacture it that is the culprit in the gangrenes and rotting flesh. Long term effects include liver and kidney affections, brain damage , thrombosis, phlebitis, septicemia etc.

Treatment

Treatment first involves detox wherein the substance of choice is stopped. The withdrawals that set after stopping the substance is manifold compared to heroin. The withdrawals last for more than a month compared to 10-12days of heroin. The pain experienced is seemingly unbearable which daunts the users from stopping. The suffering individual has to be given the highest doses of the strongest pain killers for the withdrawal pain along with the strongest tranquilisers. . This drives many back to the substance .

The detox merely is not the treatment. It is only the beginning. Rehabilitation, in house, in an exclusive rehab, in a quiet, luxurious, accepting environment incorporating counseling mediation and introspective writing and sharing as part of the treatment program aid and facilitate the person suffering to come into recovery and not find the need to use. This is provided by us at AH. ■

For any clarifications contact
Dr Sujatha Nair on 09820330439



Anatta Humaniversity Pvt.Ltd.
Contact Person:
Ms. Vandana Hiranandani
+91 9967334000
Website- www.anatta.in

മലരേ മാതളമലരേ.....

Film: Aa Nimisham (1977)
Lyrics: Yousufali Kecheri
Music: G Devarajan
Singer: K J Yesudas

മലരേ മാതളമലരേ

മദനൻ മധുപൻ മുരളീലോലൻ
മധുരം നുകരാൻ വരവായി - നിന്നെ
മാറോടു ചേർക്കാൻ വരവായി
(മലരേ മാതളമലരേ)

ആയിരം തിരിയുള്ള ദീപം കൊളുത്തി
ആകാശത്തിരുനട തുറന്നു
പാവനപ്രേമത്തിൻ പുഷ്പാഞ്ജലിയുമായ്
പാതിരപ്പൂവുകൾ വിടർന്നു
പാതിരപ്പൂവുകൾ വിടർന്നു
(മലരേ മാതളമലരേ)

അനുരാഗമാദകലഹരിയിൽ മുഴുകി
അഭിലാഷവാഹിനിയൊഴുകി
സ്വർണ്ണത്തിൻ ചിറകുള്ള സ്വപ്നമരാളങ്ങൾ
സ്വർഗ്ഗീതങ്ങളായ് പറന്നു
സ്വർഗ്ഗീതങ്ങളായ് പറന്നു
(മലരേ മാതളമലരേ)

Malarē mātalhamalarē
Madanan madhupan muralheelolan
Madhuram nukarān varavāyi ninne
Marhotu cherkkān varavāyi
(Malare mātalhamalare)

Āyiram thiriyullha deepam kolhutthi
Ākāshatthirunata thurhannu
Pāvanaprēmatthin pushpanjaliyumāy
Pathirappoovukalh vitarnnu
Pathirappoovukalh vitarnnu
(Malare mātalhamalare)

Anurāgamādakalahariyil muzhuki
Abhilāshavāhiniyozhuki
Swarnatthin chirhakullha swapanamarālhangal
Swargageethangalāy parhannu
Swargageethangalāy parhannu
(Malare mātalhamalare)

Aa Nimisham was directed by I V Sasi and produced by KJ Joseph based on the story and screenplay of Sherif. The film had Madhu, Sheela, Sridevi and Kaviyoor Ponnammamma in lead roles, supported by Ashalatha, Francis, Baby Sumathi, Chandralekha, Kuthiravattam Pappu, Ravikumar, Sarala and Alex. The film had musical score by G. Devarajan. The film was remade in

Tamil as Nool Veli and in Telugu as Guppedu Manasu. The film had five songs written by Yousufali Kecheri and rendered by Yesudas, P Madhuri, P Jayachandran and Shakeela Balakrishnan. Other songs are Ayalathe Janalil, Chaayam Thecha, Manasse Neeyoru and Paarilirangiya. The film was made with a budget of Rs. 9 lakh.

ODIYAN A NEW DOOR OPENS

The movie in any language evolves through various steps and Malayalam is no exception. Though the first film made was a silent one, the story was written in Malayalam. Then we had movies made simply imitating Hindi and Tamil movies. The first deviation was Navalokam (1951), then Neelakkuyil (1954), a film that had the scent of Kerala, CID (1955) a movie that had an actor playing double role, Kandan Becha Koat (1961), Thacholi Ambu (1978), the first cinemascope film, Patayottam (1982) first Malayalam 70 mm film, My Dear Kuttichathan (1984) first 3-D film in Malayalam or in India, and now be ready to receive the costliest movie made in India, Odiyan this year 2018, at Rs 600 crore. It will be shot using 3D technology.

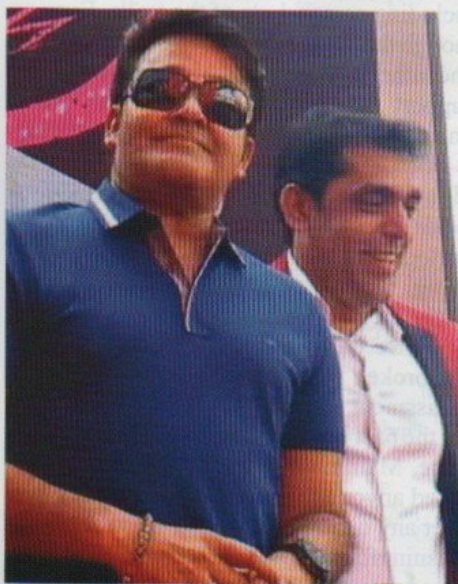
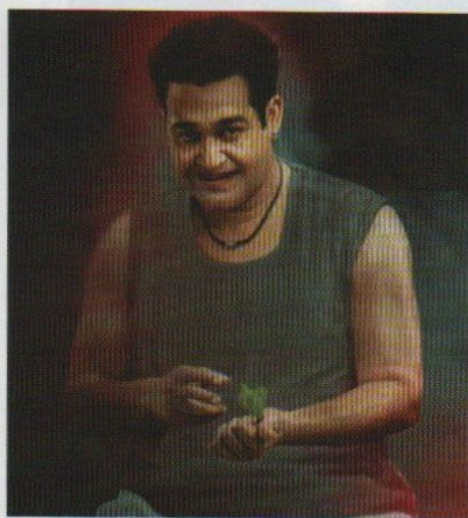
It is produced by Ashirwad Cinemas of Antony Perumbavoor and directed by V A Shrikumar Menon, a debutant as director. It was actor Mohanlal who announced this film on March 25, 2017. K Hari Krishnan wrote the story. The principal actors are Mohanlal, Manju Warrier and Prakash Raj. Other actors are Siddique, Innocent, Narain, Kailash, Sana Althaf, Appani Sarath and Nandu.

Odiyan is a fantasy thriller featuring a supernatural being capable of changing shape and sizes at will, moving and immobile beings such as plants, animals and human beings both male and female.

According to Shrikumar, the film is a magical realism thriller. Production design will be done by Sabu Cyril, while Peter Hein will handle the action choreography, the art director is Prasanth Madhav, Shaji Kumar is the cinematographer and M. Jayachandran will compose the songs while Sam C.S. will compose the film score.

The shooting commenced on August 25, 2017 at Varanasi and Mohanlal joined the unit on August 28. Subsequently moved to Palakkad, Tazrak, Udumalpettu, Pollachi and Hyderabad.

Mohanlal portrays the role of Manikyan, the odiyian. The first-look motion poster of the film featuring a younger Odiyan Manikyan was



Mohanlal for Odiyan

released earlier. He filmed the scenes of 65-year old Manikyan in the film's earlier schedules. For achieving the character look of the younger Manikyan, Mohanlal had to lose weight. He underwent physical training under a 25-member expert team from France. In the 51-day long training session, Mohanlal lost 18 kilograms (40 lb) body weight. A teaser-trailer featuring his younger look was released on 12 December 2017. It has received a positive response, Mohanlal's effort for the transformation was praised by media outlets and people from film industry.

The songs featured in the film is composed by M. Jayachandran while the lyrics are written by Rafeeq Ahammed and Lakshmi Sreekumar.

Shreya Ghoshal has rendered a song to the film. In November 2017, it was confirmed that Sam C. S. will compose the film score, which will be his debut in Malayalam.

We had reported earlier that the actor's new film has been titled Odiyan and Mohanlal while announcing his new project promised his fans that Odiyan will be a 'visual treat.' "Announcing my next project Odiyan. The movie, guaranteed to be a visual treat is produced by Antony Perumbavoor in the banner of Ashirwad Cinemas. The movie also prides itself as the directorial debut of famed advt director Shrikumar. Manju Warrier takes up the female lead role in Odiyan. National Award winning scriptwriter Hari Krishnan will be rendering script for the movie. Production design will be done by Sabu Cyril while Shaji Kumar will be seen behind the camera of Odiyan," he wrote on his Facebook page. In a recent interview, its director V A Shrikumar Menon revealed that the project is a period film set in a time span from 1950s to 1990s.

Shrikumar Menon revealed that Rajinikanth called Mohanlal to congratulate him on his new look. The director also noted that it was just the beginning of Mohanlal's long transformation journey as the 57-years-old actor is also preparing to play the protagonist in The Mahabharata. "Everyone says fans were astonished. I am no longer astonished. He went through 60 days of rigorous training. The expert trainers will be with him for a couple years more. This is a step to become Randamoozham's Bheeman," Shrikumar said.

Mohanlal has lost about 18 kgs in about 2 months to play the younger version of Odiyan Manikyan. The filmmakers recently revealed a teaser unveiling the new look of Mohanlal from the film, which is fast nearing completion.

Earlier, speculations were also rife that Bollywood megastar Amitabh Bachchan will play an important role in Odiyan. If rumours come true, it will mark the third collaboration between Mohanlal and Big B.

Mammootty faces bad times

During the career of megastar Mammootty, 2018 seems to be the worst year. He was so far considered a gentleman actor without giving any opportunity to critics for bad or negative behaviour. Though most of his recent films failed to create any ripples among the critics, the recent film KASABA drew severe criticism for his involvement in certain scenes.

In many South Indian films, to prove the 'I don't care' attitude and the masculinity of the hero, he passes derogatory remarks against female characters, including heroine and the theatres will tremble with cat whistles. However the theatres in Kerala did not invite such loud cat calls when Malayali actors were involved, though a few exceptions could be found.

In a recent release KASABA, Mammootty appeared as a Police Inspector who had some bad habits not expected from a law abiding officer. A lady officer who came to his police station on transfer watched him trolling inside the station smoking. Even after introducing herself as an officer of higher rank, he did not show respect expected of him. When questioned, he pressed the cigarette end into her palm and asked her to get rid of it. On argument he grabbed her trouser top and gestures in a vulgar manner.

This scene created an uproar in Kerala, as audience did not expect such a scene from a gentleman actor. Actress Parvathy in a briefing following the International Film Festival held in Thiruvananthapuram, called his character misogynistic and demanded an apology. The members of the Mammootty Fans Association threatened Parvathy and threatened her with dire consequences. Parvathy termed their outbursts derogatory and against womanhood. There were debates on news channels and many felt that the absence of any response from Mammootty should have made his fans behave differently and irresponsibly.

Notably, there is also a negative campaign said to be running against the film Mayanadhi as Rima Kallingal, the wife of the film's director Aashiq Abu, was part of the same panel.

Ministers Thomas Issac and A K Balan made public statement supporting the views of Parvathy. The actress had filed a complaint with DGP Loknath Behera, saying she has been facing cyber bullying after she criticized certain dialogues in the movie. The Kochi cyber cell is investigating the case. The actress' complaint stated that



Mammootty

people threatened her on social media and carried out a smear campaign against her. She has reportedly handed over details of those who bullied her online, including screenshots of the trolls. Even though the Women in Cinema Collective and other people had come forward to support the actress, the attacks in the online world continued unabated.

Ernakulam police arrested a person identified as Printo hailing from Wadakkanchery. Printo was taken into custody and when we file this report, is being interrogated. More arrests are likely, the police said.

After days of silence, Mammootty has broken the silence about the online harassment Parvathy has been facing for the past few days. Speaking about the issue, Mammootty said that he had not asked anyone to defend him. "I don't go after any controversy. What we need are meaningful debates. I have not assigned anyone to respond on my behalf or defend me," said Mammootty.

He further added that freedom of opinion is as important as freedom of expression and he wasn't following the controversy that erupted after Parvathy's comments as he was abroad.



Controversial scene



Parvathy

Mammootty also said that he asked Parvathy to not worry about it too much when she had texted him about the issue adding that he never appreciates his fans abusing anyone.

Here the story ends; but several questions linger in the air.

1. It is presumed that an actor of Mammootty's stature would have accepted the role only after the character is known to him before signing the film. If he accepted the role, that could be for two reasons (a) he was hard pressed for money or (2) he liked the character. In the case of latter, the Mammootty we thought he was, not the real one and that is enough reason to boycott his films in future.

2. When the Inspector insults the lady superior officer, he shows his utter disrespect towards rules and protocol. It is sufficient reason to take disciplinary action and the lady officer should have been shown as initiating it. There is no scene, it seems, indicating this aspect in the film.

3. The Inspector could have replied to the Lady officer that he did not salute her for he was not wearing his cap then and should have offered an apology.

4. The story writer and to an equal measure the director are guilty of depicting that scene and we should wonder why nobody criticised them for this lapse.

5. Are the members of the Central Board of Film Certification ignorant of the norms to be observed in Police Force as existing now in India? Why did they not insist that scene to be deleted or insist showing a strip showing "This scene is not realistic" like they insist on a strip showing "Smoking is injurious to health" while showing of smoking? Why none demanded action against CBFC for indifference and inaction?



Kerala in Mumbai

LINKING MUMBAI MALAYALEES

Email: keralainmumbai@gmail.com

Website: keralaimumbai.com

— 98201 10509 —