



Rains and Beauty Care

■ Vol.9 No.4 ■ Price Rs.70 ■ July 2018

Kerala in Mumbai

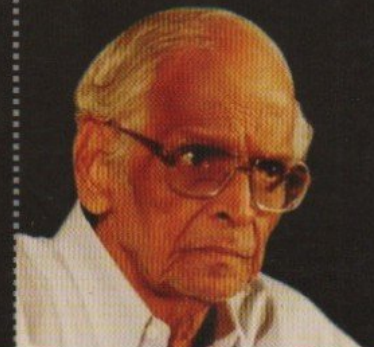
The Only English / Malayalam Monthly Magazine linking Mumbai Malayalees

KERALA'S NATIONAL PRIDE



Living Legend

Unwavering Loyalty



A peep into Manodharmam ■ Namboothiris of Kerala

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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.

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Time to Change Mindset

A recent international survey has revealed that India has touched the nadir as far as women safety is concerned, among other countries. We see our leaders urging the common man to be respectful to female gender. India is a country where the female population outnumbers the male population despite allegation of female foeticide.

Kerala is the most educated state compared to other states in India and yet, the picture is not different there. We know from newspaper reports that the girls outscore the boys in various examinations but at the top we see fewer women managing things in government, public and private sector enterprises, business, politics and in cultural fields, including movies. Everywhere the male bosses over the female.

A few months ago, Kerala woke up when an actress was kidnapped and sexually assaulted by hired goons, and on police enquiry, the people behind the dastardly act were said to have been revealed. A leading actor was arrested and put behind the bars. Now the accused is out on conditional bail.

When the assault case was out and the accused actor was arrested, the executive committee of the organisation of Malayalam film actors AMMA took a decision to expel him. Today the secretary of AMMA says that the earlier decision was technically wrong and the members of the organisation decided to annul that decision and take the actor back. People who spoke for the victim then are now silent or remained absent from the meeting. They could also prop another actress to raise the issue of annulling the earlier decision.

Top office bearers and prominent actors at the helm of the organisation are now silent or in favour of taking the actor back. It appears that the prominent actresses who smelt what was coming from AMMA, already formed a separate organisation called Women in Cinema Collective and none of them attended the meeting of AMMA. In the past AMMA always sided with the powerful and influential as instances of veteran actor Thilakan and director Vinayan shown, when they raised issues in its meetings. The actress who was assaulted revealed that she was resigning as her earlier complaints about the accused actor were ignored by AMMA. Indirectly she points out that from AMMA she could expect nothing.

The trend exhibited by the male actors of Malayalam film industry is deplorable. They do not want the actresses to be independent. May be they are scared as many directors, art directors, choreographers, cinematographers and makeup artistes are coming from the woman folk and could be a future threat to their monopoly. This silent subjugation was behind the motive of female artistes to form WCC. As we go to the press, four leading members of WCC have resigned from AMMA in protest. Only a few politicians including V S Achuthanandan came out in support of the female artistes and congratulated the actresses who resigned.

It is time for the men in Kerala to show that they are chivalrous and can protect the women amidst them instead of taking advantage of them. Kerala has shown in the past that it can have female Chief Secretary, DGP, financial advisors to CM etc to head any setup. Women are hard working and are free from many vices that the men are known for. Then why not allow them to function without fear or favour? Remember, women are more in number and are not wanting in anything. If they decide to boycott the fields that men now monopolise, the latter would be in trouble. That includes film world also.

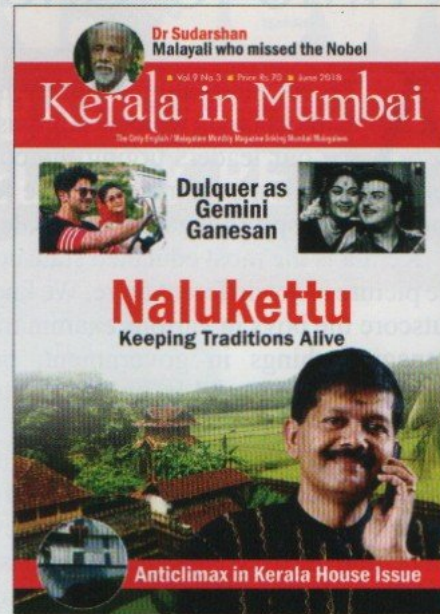
If the women boycott the film that has something to do with the accused actor or his supporters, the movie world would come to crumps. So be wise and also show what Kerala could show to the rest of India.

KIM News Bureau

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Regressive Step

The Kerala government's demand for a cancellation certificate from returning Keralites for issuing a new ration card is a regressive action. Recently, P. Thankachan, a long time resident of Vasai Road went back to his native village at Adoor, Pathanamthitta district, to spend his retirement days. He applied for a ration card and the officer there said that he would have to bring a cancellation certificate from Vasai Tahsildar which he duly did but added to his expenditure and bureaucratic delay. I cannot understand as to why a Person of Kerala Origin (PKO, for short) should be asked for a cancellation certificate when there are adequate proofs available like Birth Certificate, School Certificate, family history, and testimonies and affidavits of neighbors and relatives. Moreover, such a PKO comes to Kerala regularly on annual visits to his hometown or religious functions. Therefore, he is not completely cut off from Kerala. After being born and brought up in Kerala, and then migrating to other states, the PKO finds that he has to bring a cancellation certificate from Kerala to take a ration card at the place where he works. Years later, when he returns back to Kerala for good, he is similarly asked for a cancellation



certificate so that he can get a ration card in Kerala which he may be able to procure, or not. This is a regressive step and the Kerala government should modify rules and not demand cancellation certificates so as to make it easier for any PKO to get a ration card easily when he returns back to his home state.

*Biju Cherian,
Vasai Road*

Horrible Train Journey

On 23rd June at 9 a.m., me and my wife boarded from Kalyan to Thrissur by Nizamudheen Mangala Express (Train no.12618) in A2 Two

tier A.c. with berth nos.7 and 9. The berths were so dirty with waste food, banana peels, water bottles etc. and no housekeeping staff. We had to clean ourselves all the shit. The compartment is too old and toilets are too dirty.

If this is the situation in Two tier AC...Let God save other compartments. I am happy to join Swach Bharath Abhyaan today... Railways should also arrange auction of antic piece never washed Blankets which must have been used by more than a lakh passengers by now. My journey ordeal is only for 25 hours...And none is interested to improve the infra structure. But ...present 6 hour or so journey from Ahmedabad to Mumbai is to be modernised by costly Bullet train !! And I should appreciate it and applaud as it is for poor people.. poor business people....Let those poor have a good ride while rich brats like me suffer like this.....

Dear rich passengers, When you travel next time by train do remember to carry housekeeping materials. Though there is no improvement in facilities we have new apps thanks to digital India...Be happy..

Keep enjoying dear ones...

Mera Bharath Mahan !!!

*Gopinathan Marar
Powai*

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.

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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



- 05 Editorial - Time to Change Mindset**
- 08 Bindu Prasad Unnithan**
- 12 Towards A Brave New Science of Leadership**
- 15 Lateral Entry into Central Government Service**
- 17 P Bhaskaran and His Marxist Views**
- 22 Manodharmam in Kathakali**
- 24 Chemancheri Kunhiraman Nair**
- 28 Art of Giving**
- 32 Namboothiris of Kerala**
- 35 Mumbai News Digest**
- 43 Kerala News Letter**
- 45 VKN Ormakal:Ittoop**
- 47 Jeevitham**
- 48 Beauty and Health**
- 52 LSD or D LAD**
- 53 Entertainment Zone**

Lakshmi Venkatachalam

Dr A P Jayaraman

V Balachandran

Prof M R Chandrasekharan

Satyanath

Lakshmi V

Prof Dr John Mathews Vazhappilly

G H Ananthanarayanan

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Bindu Prasad Unnithan

KERALA'S NATIONAL PRIDE



Born in Kerala, brought up in Rajasthan and working as Central Government officer in Maharashtra, Bindu Prasad

Unnithan is a former National football champion who played as goal keeper for the Bihar team in her first national level football tournament.



Lakshmi Venkatachalam

■ Since childhood Bindu Prasad was interested in sports and athletics and participated in competitions right from Std III. Since then, she has taken part in running, long

jump, high jump etc. She won a gold medal when she was in Std VIII in running race. She wanted to excel in some sports and create a niche for herself. Bindu recollects that while studying at the Government Girls' Higher Secondary School in Sawai Madhavpur, Rajasthan, she used to stay back after school hours and watch the boys practising football at the Police Grounds. When the coach warned her that she should not watch this because it would invite criticism from conservative society in the place, she was adamant. She cut her hair short and

tried to pass off as a boy while watching the practice, but the coach discovered it and spoke to her mother about this. Bindu recalls that her mother was an inspiration for her and encouraged her interest in football. Ultimately, the football coach relented and asked them to collect a group of girls and he would coach them. The boys who were already learning football, roped in their sisters and relatives, a womens' team was formed and many girls started learning football.

For Bindu it was a dream come true.



She practised with dedication and determination and was given coaching as goal keeper.

In 1987 she played her first national level match for Bihar team as goal keeper. And then there was no looking back. She was winner /runner up between 1989 and 1995 in various national level championship football tournaments namely winner of Kittu Cup, Begum Hazrat Mahal Trophy, Federation Cup. She played in many matches as ace goal keeper and proved herself a champion.

Bindu's native place is Kayamkulam in Alleppey and her parents are P K Panicker and Saraswati Amma. Her father was in the military, later he took up a job in a private company in Sawai Madhavpur. Her mother Saraswathi Amma has always been a source of inspiration and encouragement for her. She retired as Head Nurse from Government Hospital in Sawai Madhavpur. Bindu did her graduation in Hindi Literature. After graduation she worked for one year in the Ministry of Agriculture New Delhi and four years for Staff Selection Committee. For the last thirteen years, Bindu is working for Ministry of Labour & Employment, DGFASLI, currently in Mumbai.

Bindu is married to Hari Prasad

"Sports teaches to rise above our failures, defeat is not the end; it pushes us to move forward. It is a lesson in life."



Presenting the torch at a sports event.



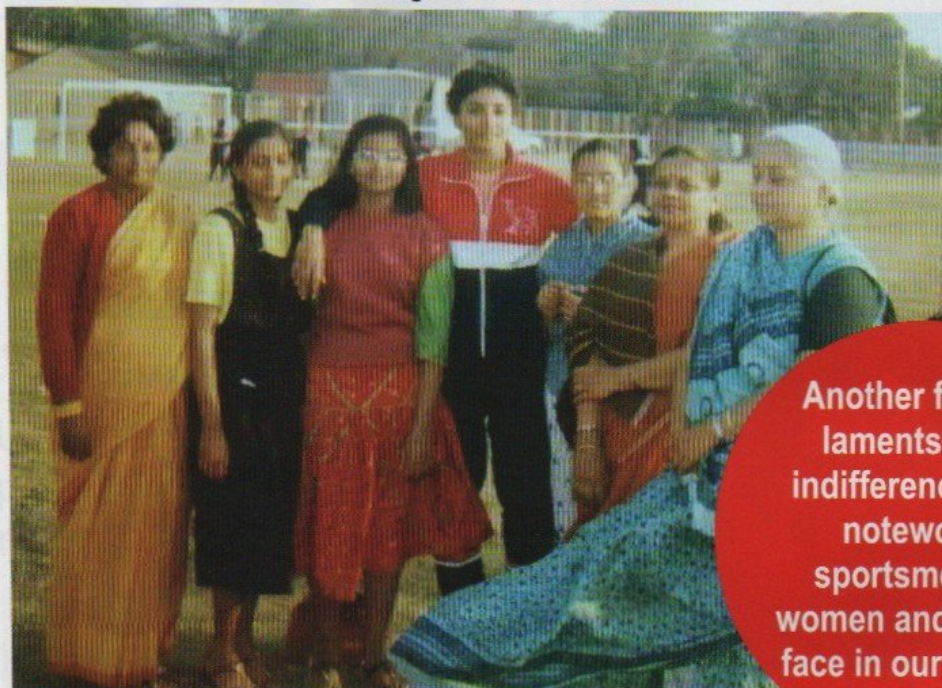
Practice session with students of Dr Pillai's College



Reunion picture of old champions



Bindu along with her football team



With her football fans

Another fact she laments is the indifference many noteworthy sportsmen and women and athletes face in our country.

Unnithan who works with the Railways, Mumbai. They have a son Advait studying Final Year Bsc Physics at Ruia College and daughter Gauri who is doing her Std XII at Swami Vivekananda Junior College.

Bindu's interest in football has not diminished and one of her ambitions is to start an academy for football coaching for those interested in learning it, especially economically weak children by providing them facilities to buy their sports kits and coach them free of charge. She has given football coaching to schools and other places. She is often invited to give motivational lectures and tips on inspired living at community functions and educational institutions. She has been awarded by several associations for excellence as a goalkeeper champion during tournaments.

According to Bindu, Sports should be given more emphasis in schools and colleges. "Nothing promotes the moulding of a well - rounded personality than sports and athletic activities. It develops in us a positive attitude, the courage to accept defeat and try again for victory, to face success and failure with equanimity and inculcates values of team spirit and tolerance," she says.

"Sports teaches to rise above our failures, defeat is not the end; it pushes us to move forward. It is a lesson in life."

Bindu is a loving mother, wife, daughter and a career woman as well. She reveals the secret of success in her life.

"There should be balance in everything. Girls should not misuse the freedom that they enjoy. My mother gave me freedom and so I could realise my dream. I did not misuse my freedom, so today I can hold my head high," she says.

According to her, there is a wrong notion among some of us that girls will lose their femininity, or skin would become rough by playing football or any other sports. But these are all false. In fact the physical effort involved would make the skin glow and is a boost for our health.

Her inspiration is Dr A P J Abdul Kalam. She requests all youth should read his books and listen to his motivational speeches. When Bindu



During a Sports Meet Opening Event



Bindu with YMCA children

speaks as invited guest at gatherings, she always reminds the audience of Dr Kalam's great ideals.

Another fact she laments is the indifference many noteworthy sportsmen and women and athletes face in our country. While filmstars are glorified and glamourised, and cricketers to a certain extent, there are many gold and silver medalists who have won glories for India but are forgotten in their land. This state of affairs must stop and sportspersons must be appreciated and honoured.

"I look forward to such halcyon days," she says.

She watches with interest the World Cup football tournament and is all praise for all the teams.

Bindu's life can well be an inspiration and role model for youngsters who have passion for not only football and other sports but also any other field of activity that they desire to excel in. ■



Bindu with her family

TOWARDS A BRAVE NEW SCIENCE OF LEADERSHIP



Dr A P Jayaraman

■ To Be or Not to Be a Leader! This is a quintessential existential question. If you are not the leader, you will be led and then you are a simple follower. We have been told

by many leaders that we can lead a good life only if we are good leaders. Tacit in this exhortation is the advice to be a good follower of that adviser! This is drilled into us from our school days. We mercilessly manufacture student leaders. We make them good at delivery and public speaking. We teach them to utter calibrated short sound bites. We train them to pause and to make piercing five second eye contacts. We coach them to make smart and cool gestures. We motivate them to use impressive jargon, full of sound and fury signifying nothing. These trained 'student leaders' come out armed with a façade of knowledge and inflated egos and look for followers. 'What is it that you have which I do not have?' asks every follower. Here comes the rub. In the increasingly complex technology driven world of reality we need to be intellectually equipped to be a leader and at the same time we must be resilient to be high fidelity followers. Leadership training needs to be given only to those with domain knowledge.

As a professional scientist, I had the privilege of serving in the Department of Atomic Energy for full forty years. I have met and interacted with a few thousands of scientists of all hues and colors not only from India but also from across the globe. I have also seen science administrators, science managers, science leaders but very few scientific science leaders!

Let me differentiate between Science leaders and Scientific leaders. Some science leaders are born in science aristocracy, some have acquired leadership by virtue of Ivy League Ph.Ds or date of birth seniority and others have leadership thrust on them, being the right person, at the right time.

Most science leaders are not scientific leaders and some of them are even unscientific totally oblivious of the paradigms of modern management. That is a fatal flaw which Dr. Vikram Sarabhai, the founder of the Indian Institute of Management Ahmadabad tried to correct in the scientific community he led.

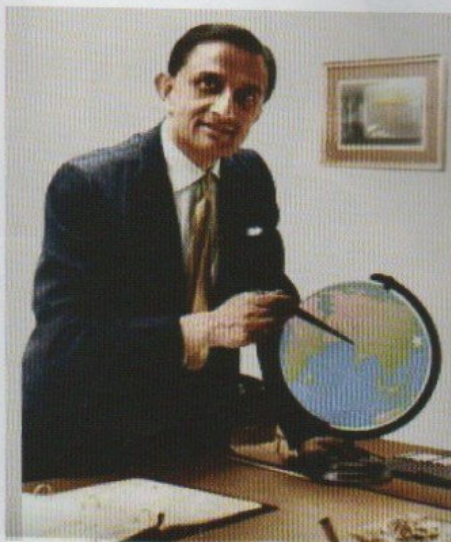
Abominable Encounter

I once had a shocking encounter with a high ranking unscientific science manager which I present as a case study in my B-School classes. Mr.Z was the boss of my boss in the hierarchy. I was ushered into his massive, majestic, dual hill and sea view parlour cabin by his charming secretary. The expansiveness of his cabin and the opulence of the curtains need to be deemed to be directly proportional to his enormous executive power. As I advanced to the edge of his over-dimensioned teak desk, his brusque minimalist terse narrative was aired in my direction avoiding eye contact with me. "You will report to Dr. X forthwith. I can shift you to anywhere before you just get back to your desk. Make no mistake about that. You can go." I had never visualized the arrogance of absolute, raw and naked power in such condensed form like this. I was traumatized yet I thanked him in

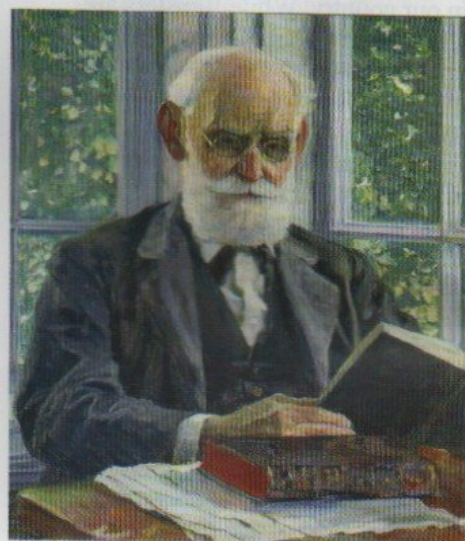
my mind for he did not say "I am pleased to terminate your services." I was years ahead in seniority over Dr X and both of us were products of the same meritocracy. I left the scientific space under the charge of the Unscientific Science Manager and found fresher, finer and greener pastures including management. Do not get me wrong. The harm that unscientific science managers do unto science is indeed incalculable. I was assessed for my science leadership potential by an unscientific science leader who refused to recognize my credentials of recognized scientific leadership for the preceding five years. Such is the toxic cocktail of science and leadership. Power is the capacity to produce intended results. Naked power is enjoyed by the holder only by exhibitionism.

Leadership Science

Science is what scientists do. Is leadership all madness? A certain amount of madness is necessary to set a vision and to follow that undistracted. Is there a method in that madness? That is what science attempts to answer. They have physical tools to measure neurocognitive processes, psychological questionnaire to abstract information and artificial intelligence to find meaning in big data.



Dr Vikram Sarabhai



Ivan Pavlov

Scientists have been studying the physics and chemistry of leadership. They are also exploring the anatomy and physiology of leadership. We have the kaleidoscopic model of practical Business Leadership chemistry from Deloitte. It is an academically acknowledged fact that a full blown mature discipline of leadership science has not emerged but how far have we used the available evidence based findings for recognizing evaluating and nurturing leadership potential? We do know many things about leadership but we do not do much about it. Similarly we do a lot about leadership without caring to know about it. This dichotomy between knowing and doing is ruining the fabric of leadership.

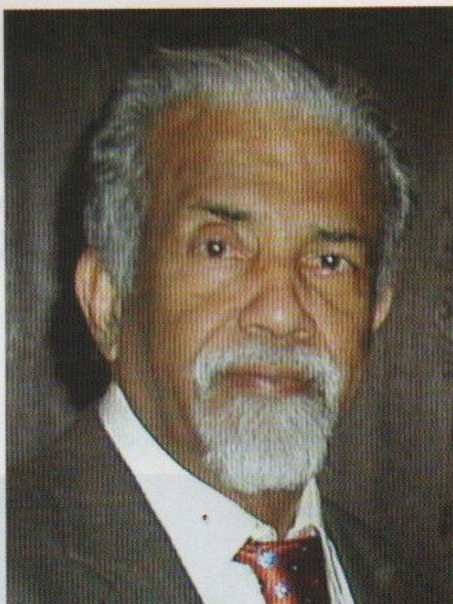
Scientific Tools

Scientists use tools to understand the phenomenon of leadership. Three great tools currently used to probe the nature of leadership are Positron Emission Tomography (PET), Functional Magnetic Resonance Imaging (fMRI) and Quantitative Electro Encephalography (QEEG). The neural connections in the brain of living leaders are being observed using those tools and associated protocols. Advanced computers and artificial Intelligence are also used to analyze the big data.

Physics, chemistry, biochemistry, physiology, neurology, psychology, sociobiology, information theory and big data statistics are contributing and converging to the New Science of Leadership. We had such confluence in the 1930s when behaviorism emerges as a paradigm in leadership. Building on Russian scientist Pavlov's discovery of conditioned reflex, psychologist BF Skinner and advertising Guru John B. Watson generated the behaviorism model of leadership overthrowing the Great Man theory of the 1840s.

Gandhian Neurons

There is a school of neurosciences building up the science of leadership and a notable votary is Dr Vilayannur Ramachandran. Neuroscience is where the intellectual activity is concentrated. The function and structure of our brain, the most refined form of matter, are under deep studies. One hundred billion neurons as well as the infinite number of interactive connections they make among themselves is the prime resource for understanding the brain. A new group of neurons called mirror neurons have been discovered twenty five years



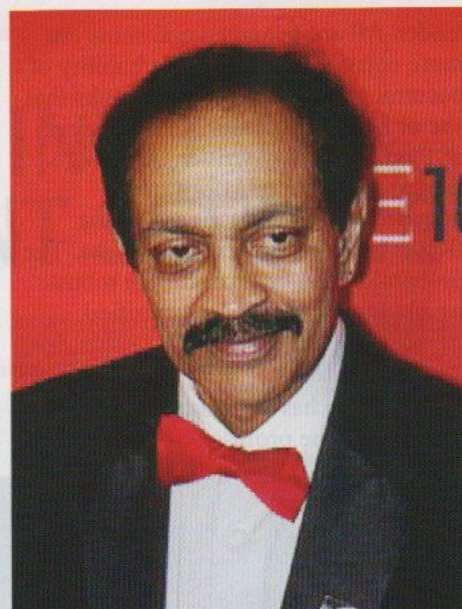
Dr ECG Sudarshan

ago in monkeys. Their role in us is under study. These are neurons that fire both when we perform an action and when we observe someone else performing that same action. They respond to someone else's action just as if we ourselves were doing it.

We find new classes like resonance and dissonance in leadership and novel networks of mirror neurons, Task positivism and haemodynamic sympathy and so on. We find new classes like resonance and dissonance in leadership and novel networks of mirror neurons, Task positivism and haemodynamic sympathy and so on. Professors of Management are formulating models based on quantum mechanics, field theory, chaos, fractal geometry and information paradigms with a rich imagery of frontier scientific concepts to build a coherent theory of leadership. In the meantime charlatans are active in the multicore training industry with pseudoscientific and new fangled ideas and claims of imparting leadership qualities.

Enter Sudarshan

Newtonian physics and deterministic certainty gave way to quantum thoughts in modern physics. Paradoxes rushed in. Mindboggling concepts gained currency. Inconsistencies, dualities and incongruities pervaded intellectual space. Schroedinger's cat became the classical icon of thought experiment. A cat dead and alive at once! Heisenberg's uncertainty principle maintained that the position and momentum of a particle cannot be determined accurately and



Dr Vilayannur Ramachandran

simultaneously. Dr. ECG Sudarshan, a world class thought leader in theoretical physics had put forward the concept of Quantum Zeno Effect. Our brain is in a quantum state. Neurons communicate to one another through electrical signals driven by ions of sodium, potassium and calcium. Laws of quantum mechanics govern their movement and the observer effect is noted.

Trust Deficit

Leaders in business, managers in factory and administrators in office appear in dim light looking pale and anemic. Bosses are not trusted by a massive 80+ % of the followers. These bosses have been perfunctorily exposed to leadership training and have enjoyed executive development programs. Employees quit jobs over 50% because of the trained leaders' dark sides. The damage caused by destructive acts of leadership trained managers is incalculable. Are we teaching and training the wrong way? Are our training programs rooted in solid evidence based research? Are we romantic about our training? Anyone who can hold a mike and speak at 100 words per minute with a string of rehearsed stereotype anecdotes and an embellished resumes and entertaining the attendees with 'activities' is stamped as a trainer imparting flimsy stories swept by industrious housemaids of training factories. There is innocence in ignorance. Deeply held beliefs about leadership are incompatible with scientific evidence. We also labour under the lofty but erroneous notion that anybody can be transfigured into a

leader. All are not equal and some are more equal with a higher probability of becoming one. Every trainer thinks that she or he is a Professor Henry Higgins of Pygmalion play written by George Bernard and can transform the detestable behooving pigeon of the flower girl into the queen of Sheba. The probability can be probed with robust psychological tools and quantified.

Who becomes a leader?

Seniority has a distinct metallic sonority. In the professions the years of

recognized as favourable factors. Intelligence has been identified as a causative factor but surprisingly of low magnitude. The fact to note here, is that emergence is a necessary condition but not a sufficient enough condition to confer leadership.

Nurture vs Nature

The enigmatic question incessantly asked is this? Are leaders born or made? Some are born with leadership, some acquire greatness and some have leadership thrust on them. Sociobiology

Error friendly

I belong to a profession where I can change my opinion. There is nothing as eternal or immutable gospel truth in science. We have only technical truths of increasing certainty. We bask in the surprising sunshine of the uncertainty principle. Our symbols are pencil with built in eraser. To write, erase, rewrite and the process goes on. I can change my mind. Teachers, lawyers, doctors, politicians, administrators, managers and general leaders are not permitted to change their opinions. No wonder they learn so slowly. "I am grateful to be in a profession where the realization of being wrong is equivalent to an increase in knowledge." said immunologist Melvin Cohn. Scientific leaders change their position when evidence demands such change.

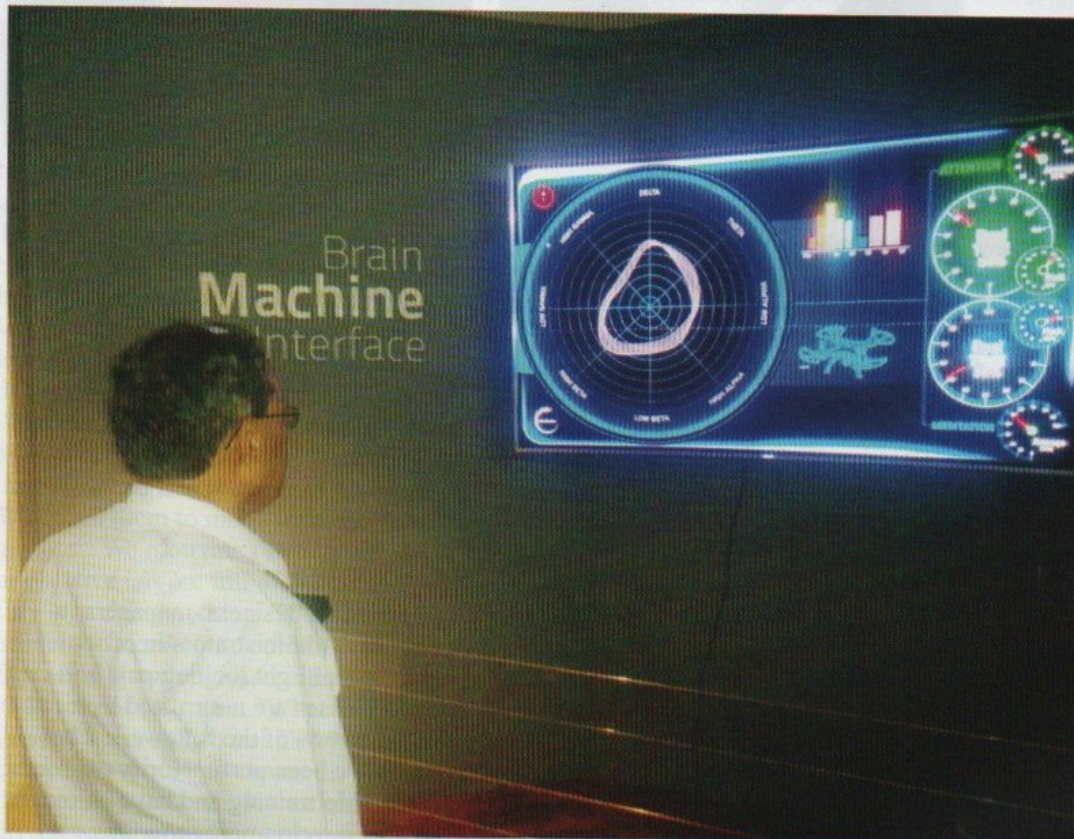
What are the qualities of a Leader?

What we cannot measure, we cannot manage. Measurability comes from management sciences. The sure mark of success of a leader is the performance of the team being led and the touchstone is the performance of competitors. Like money, materials and machines. Leadership is an input resource. The contributory factors for emergence of leadership continue to be supporting factors for effective leadership. This can be reinforced by ethics.

Ethics or the lack of it can mar an otherwise brilliant trajectory of leadership. Integrity and moral compass are powerful tools of navigation. Corruption in the supply chain is tantalizingly seductive. Conflict of interest is a treacherous and toxic honey trap. The ascent to the pinnacle leadership is a slow and steady and the path is arduous but the descent is precipitous.

Magnetism and electricity merged yielding the great domain of electromagnetism. The union of neurology and quantum mechanics are showing trends of blending offering a neuroscience of Leadership. ■

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The author examines his brain waves in a Brain Machine Interface at Nehru Science Centre, Worli.

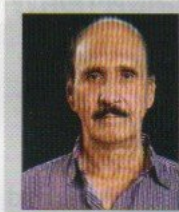
experience after acquiring the qualifying degree decide the leader. In bureaucracy age of entry or the date of promotion define leadership. There is a recognizable pattern and predictability of leadership in the civil and defense services. The private sector also preserves the professional parity until relative professional enters the system at the top.

Leaders appear in many hues, and shapes. Scientists have been observing patterns, similarities and dissimilarities trying to understand the phenomenon of leadership. To understand means to be familiar with and to be predictable. Some personality features predict the emergence of leadership. Ambition, affability and curiosity have been

teaches that human behaviour is a product of genetic and environmental factors. This suggests that there are distinct biological factors that are heritable and at the same time there are operating environmental parameters. Heritability has been guesstimated at 30-60%. No mechanism for manipulating the environment to boost leadership potential has been discovered yet but good estimates indicate that leadership competencies can be increased by 20 to 30 % by coaching and mentoring.

Leadership being a product of two streams, predicting it in childhood appears as a distinct possibility. Blood and saliva tests for leaderly biomarkers and indicators are possibilities.

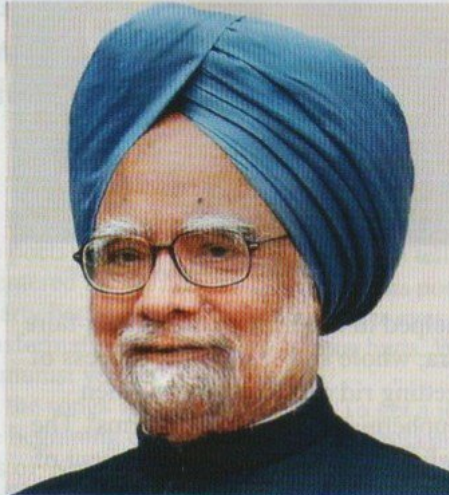
LATERAL ENTRY INTO CENTRAL GOVERNMENT SERVICE



V. Balachandran

■ The Government of India has invited applications for 10 Joint Secretary level posts from Graduates aged 40 and above with an experience of at least 15 years. No

upper age-limit is prescribed. The selection is open to candidates from the private sector, public sector, universities and research organizations. The departments which seek expertise from 'talented and motivated Indian nationals' are: Revenue, financial services, economic affairs, agriculture, farmers' welfare, road transport, shipping, environment and forest, new and



Dr. Manmohan Singh

renewable energy, civil aviation and commerce.



Bimal Jalan

SNG CIVIL SERVICE ACADEMY

(A Unit of Sree Narayana Mandira Samiti)

Free IAS Coaching Orientation Session

8TH JULY 2018
(Sunday), 10 AM

Seminar Hall, Sree Narayana Guru College
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SNG Civil Service Academy is a unit of Sree Narayana Mandira Samiti (est. 1963) which provides educational and humanitarian services to the general public with special focus on economically weaker sections of the society. The Civil Service Academy conducts one year long coaching program for the civil service (IAS, IFS, IPS, IRS, etc.) exams of the UPSC (prelims, mains and interview) to guide the young aspirants who cannot afford a regular coaching center. We engage the best professionals in the field for the class room lectures. Simulated test series, mock interviews, guidance and counseling sessions are also conducted by experts.

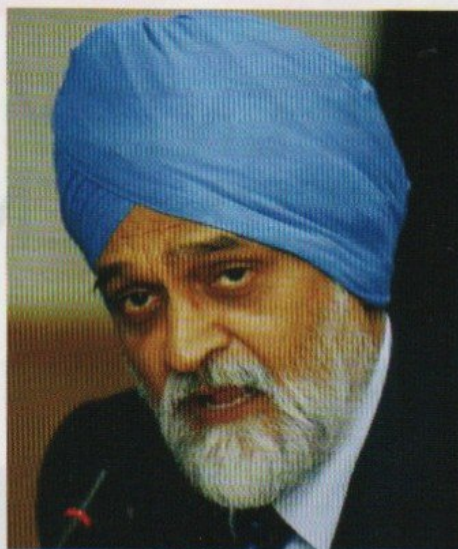
The orientation session on 8th July is meant for students wishing to appear for the 2019 UPSC exam. It will be followed by an aptitude test of 90 minutes duration to select candidates for the intensive coaching program starting shortly.

It may be stated straightaway that, as knowledge and experience in most of these fields can be had only by working in Government, Central or State, the advertised posts are likely to be filled by those already in Government service or in public sector undertakings. Government officials ('servants' not quite appropriate in the present posture of affairs in our country) are notorious for manoeuvring. This cannot be ruled out in the case of the aspirants from subordinate positions. The knee-jerk reactions of politicians, political parties, the press and the media, not to speak of retired officials, deserve to be dismissed.

An 'Outsider's' Troubles

It is said that the IAS fraternity has not made any comments. This is to be expected as the score of high officials in the civil services are not affected in any manner. But the outsiders, if any, who are recruited, are likely to find themselves in trouble. One has only to read the veteran journalist, the late B. G. Verghese's memoirs, 'First Draft' (2010); his woes were endless when on February 25, 1966 he joined the PMO's office as Press Adviser to Smt. Indira Gandhi. He felt the domineering attitude of the IAS every moment. When he resigned from his office in disgust on December 31, 1968, the Prime Minister quietly accepted the resignation without any show of regret, in striking contrast to the enthusiasm with which she greeted him on his entry.

The appointment of 'outsiders' is nothing new in the Government of India. It started in the 'fifties with the beginning of the planning era of what is now called Nehruvian Socialism. One such 'outsider', rose to become even the Prime Minister of India for two terms for a total of 10 years 2004-2014. The person was Dr. Manmohan Singh. Dr. Singh joined the Ministry of Commerce as Economic Advisor in 1971 when he was on the teaching faculty of the Delhi School of Economics. As irony would have it, this Economic Advisor under the socialist dispensation also



Montek Singh Ahluwalia

helped in ushering in the laissez-faire era, whole and entire. The process of getting rid of socialism was then euphemistically called 'reforms'. The reforms included the appointment of well-qualified persons in key positions. Among these were: Bimal Jalan, Montek Singh Ahluwalia, Shankar Acharya, Rakesh Mohan, Arvind Virmani, Ashok Desai, Jagdish Bhagwati and T. N. Srinivasan. All these were under the administrative control of IAS secretaries.

Industrial Management Pool

Actually, an Industrial Management Pool was constituted for managing the industrial units of the public sector. But it turned out to be a nine days' wonder, as it consisted mostly of officials. One or two officers were personally benefited by its initial constitution. Dr. P. C. Alexander, former Governor of Maharashtra, was one of them. He managed to avoid a reversion to Kerala when the Janata Government came to power under Morarji Desai in 1977. He pleaded that he had resigned from the IAS and was in the IMP.

The present step towards 'lateral entry' into Government (mistakenly called civil services) is sound in principle and meets a practical need. Much thought has gone behind it. One inference may be drawn from it viz. the permanent civil service cadre, however efficient and experienced, does not provide the expertise required to push through innovative

policy measures or profitably manage public sector undertakings. One present example is the failure to tackle what is called rural agricultural (farmers') distress. Almost all civilians of the IAS begin their career at the district level. If they have knowledge of agricultural operations and the farmers' conditions, why should the Government invite applications for 'agriculture, co-operation and farmers' welfare'? There is, of course, another aspect to this the failure of the panchayat level workers and district authorities to collect adequate data and information.

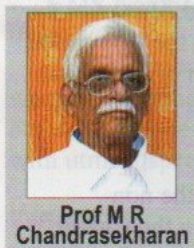
Limitation of Tenure

The pay scale offered to the lateral entrants is quite attractive but the dampening factor is the limitation of the tenure of service to five years. Suppose a man of 40 gets in, he has to get out at 46. At that age, where will he get another slot that will help maintain his life-style? A recent instance of Mr Panagaria quitting the Niti-Ayog comes to mind. He chose to go back to his teaching profession in the U S instead of facing a blank wall after the end of his tenure. Idealism is good enough but the stern realities of life cannot be ignored. He was a practical man.

The career prospects of the new entrants need to be given careful consideration. The recruitment areas have necessarily to be widened. 'Catch the young with merit' was the principle behind the formation of the permanent service cadres. If it is realised that experience also counts, a firm guarantee of continued service to the mid-way entrants is indispensable. The U. S. model of combining youngsters of merit (today, with quotas, this has been diluted in India) with middleaged professionals with experience to form a cadre for governance was favoured by the Civil Services Review Committee headed by Mr. Yoginder Alagh of the then Planning Commission in 2002. The committee did not go deep into the question of permanent employment of the lateral entrants. This needs to be done. There are also political uncertainties which may affect the newcomers. ■

P BHASKARAN AND HIS MARXIST VIEWS

When Karshaka Ganam was first read in Chitrodayam magazine, Balakrishna Pillai wrote that "I witnessed the rising of a new star that would brighten the poetic sky in the coming days" and also that his impressions were reinforced subsequently through Bhaskaran's subsequent poems.



Prof M R Chandrasekharan

■ P Bhaskaran, Vayalar Ramavarma and O N V Kurup are the three poets who became famous soon after they entered the world of poetry. Communist Party became an impediment for this transformation. During the forties, Communist venues were reverberating with the songs written by Bhaskaran. Since the beginning of the fifties, through his lyrics of 'Ningalenne

Kammunistakki' (You made me a Communist), a play meant to popularise Communist Party, ONV became a public figure even before the Party realised it. When the word Vayalar was added as prefix to his name, Ramavarma became a recognisable revolutionary poet. Earlier he was known as Raghava Parambil Ramavarma.

It was Bhaskaran who wrote a poem on Vayalar first and thus transformed himself into a revolutionary poet overnight. Reviewing that poem in Mangalodayam magazine, Kesari Balakrishna Pillai wrote, "this roaring (of Vayalar) made a different perspective, mixing everlasting poetic skill and bright imagination, the poet created something reminiscent of the epic-lyric structure and thundering war cry of Mayakovsky of Soviet Russia."

Balakrishna Pillai also lauded Bhaskaran for his poem Karshaka Ganam (The song of Farmer). There was a collective farm functioning in Pariyaram near Thrissur during the 1940s. The poem had that as its subject. In it, Bhaskaran narrates the tale of the farmers, thus

The ploughs used there
Were made of our skulls,
Illustrating the hard work put up by them.

When Karshaka Ganam was first read in Chitrodayam magazine, Balakrishna Pillai wrote that "I witnessed the rising of a new star that would brighten the poetic sky in the coming days" and also that his impressions were reinforced subsequently through Bhaskaran's subsequent poems.

The burning eyes

Let's consider another poem of Bhaskaran. He published a compilation of poems in 1948 under the title 'Odakkuzhalum Laathiyum' (The flute and the baton) and it was soon banned. Bhaskaran published a new book titled 'Kurekooti' (A few more), compiling a few poems from the banned book, some from another book called 'The Tortured' and a few new poems. The extent to which he moved towards Communism could be realised from a poem 'Rantu Kannukalute Katha' (The story of two eyes) from 'Kurekooti.' The theme of this poem is said to have realised in Karivallur, a village in North

Malabar.

Bhaskaran tells the story of the two burning eyes of Chiruta in this poem. It starts with the wedding of Raman and Chiruta. Her eyes glowed before her husband like two dark blue lotus buds. When their married life was moving on happily,

To get a job and then to earn wages
Chiruta and husband joined the group.

Whenever farmers formed their groups, the landlords would strive to break them.

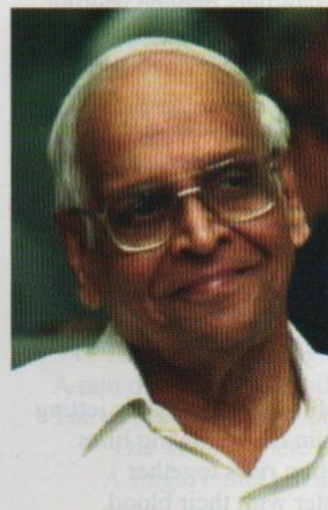
One day to break the groups
Came the Khaki ghosts to the village.

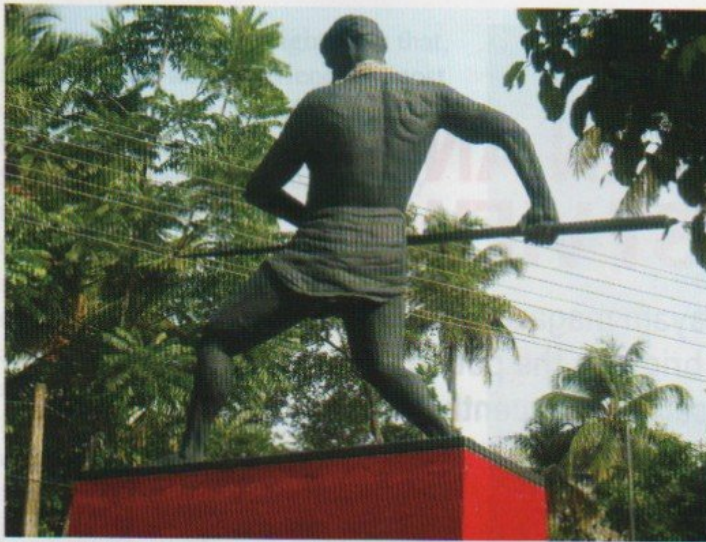
They searched for the members of the group but could not find them. One night they visited her house and asked for Raman. First the questions, then torture and last resort was rape. They tore her clothes; until she lost her senses, her cries reverberated in the village. The village shivered. Now there are no lotus flowers in her eyes; instead there are two fire balls. The poets call them, 'two vengeful daggers.'

Chirutas all come rushing
Chirutas all come storming.

The farm labourers are uniting to empower themselves, the poet conveys. This was written in the middle of forties.

The above mentioned poems are cast with a Communist touch. Bhaskaran was watching the world through Communist glasses. These observations have limitations. Political ideologies always put restrictions on poets. Bhaskaran paints the Vayalar agitation as an extremely revolutionary struggle. He praises the valour of the agitators in order to conceal the magnitude of the tragedy of Vayalar.





Memorial of Punnapra Vayalar

Balakrishna Pillai quoted from the Introduction of the first edition of 'Vayalar Garjikkunnu.' "When we look at this level, there is nothing to feel surprised if Sri Ravi (Bhaskaran published the first edition under the pen name Ravi. In subsequent editions, he used own name. My copy, (a seventh edition, does not contain the Introduction written by C Unni Raja.) uses highly exaggerated unrealistic colour to add to its intensity instead of its true colour."

Visible realities

The poet does not explain the visible realities. Instead, he uses enthusiasm in abundant measure. The Introducer refers to this fact. The realities are bitter. There could be reasons for it. Political subordination could be one of them. Yet, he was not totally blind to the facts. Though they were not visible in the body of the poem, Bhaskaran has explained in the Preface the miserable situation the affected people, who escaped the ruthless slaughter, are subjected to. He writes:

"I will tell you the details of that unending waiting. Even today the old men and women are waiting before the dim kerosene lamps in the huts of Vayalar. The young wives and innocent children are waiting with terrific silence. The names of the dead are not yet known. Many are still fighting unseen by the police. The old parents are still waiting under their thatched huts for their sons presumably hiding but dead in reality.

"In a contradiction, there are many parents with broken hearts, thinking their children are dead whereas they are hiding in unknown shelters. Those soldiers may be waiting for that day on which they could have a rebirth.

"First edition of 'Vayalar Garjikkunnu' was published in December 1946. In fact before the blood in Vayalar was dried, the entire truth about the struggle in Vayalar was not known when Bhaskaran started working on his poem. He saw the incident only as a subject of history of heroism wrapped in emotions."

What Kesari A Balakrishna Pillai did was to contain the review of the poem within the intellectual borders of the study of establishment. I am not forgetting the fact that he pointed out the errors of two contradicting logics in the poem. Pillai writes,

"In his Preface and the body of the poem, what is jetting out is the sense of revenge as seen in the following lines.

When the massive population rises together
To wipe of country's disaster with their blood,
They held the ploughs and yokes earlier

But coming to avenge holding swords now
They were making coir then,
Bring rope to hang tormentors now.
Brave new generations grasp well
The implicit meaning of Vayalar.

The poet asks the nation to pardon these gentlemen in one place of the Preface and within the poem reminds us

Oh incoming dawn!

Forgive the rats of night

Don't be angry, for, haven't we heard

The message of love from the Cross?

Indeed a contradicting posture!

For Bhaskaran, it is not incidental. Both Marx and Gandhi influenced him. He was having a split mind, an unavoidable dilemma of Indian Communists. The real rival of Indian Communists was not imperialism or capitalism, as they have compromised with both as the time demanded. However they could never accept Gandhi and Gandhism. In the Communist literature of India, there would more criticism of Gandhism than the analysis of the Marxian principles.

The Shields

The meaning of the sudden calling off of the non-cooperation movement, by Gandhiji following the Chauri Chaura incident, could never be comprehended by Indian Communists. They also could not understand the lessons learnt by Ashoka from Kalinga. Did they ever remember that India was the land of Buddha? Probably not. When calling upon the people to join agitations for freedom, Gandhiji was ever anxious of their life and safety. The principle and practice of non-violence was the protective shields of participants. The Communist attitude was just opposite to this. Communist leaders were excessive in sacrificing the lives of agitators.

Deaths

In the history of agitations for independence of India, the maximum people died in the Jallianwala Bagh incident. Unofficially 1000 people are believed to have died and officially only 300. Later it became 500. Communal riots cannot be considered as freedom struggle. The biggest freedom struggle was that of Quit India of 1942. Even in it, the death toll was not so big. However, the small agitation led by a small political group in Vayalar is believed to have consumed more than 2000 lives. A few weeks before Punnapra Vayalar agitation, 'Telangana Agitation' in Hyderabad erupted. In 'the History of Indian Independence Struggle' EMS Namboothiripad has recorded that about 4000 people sacrificed their lives. This agitation lasted three to four



Bhaskaran the actor



Kesari Balakrishna Pillai

agitation.

EMS Namboothiripad describes the Vayalar agitation thus:

"Within a few weeks the agitation grew to that level with weapon wielding labourers and police clashing against each other. The mode of agitation was to suppress the struggle with utmost speed."

Weapon

After fifty days of Vayalar incident, similar incidents occurred in Karivellur and Kavumbayi in north Malabar. Though there were conflicts and deaths, they were not to the proportion of Vayalar though all three struggles were on the same issue. According to EMS, the labourers were wielding weapons. What sort of weapons did they have? There were several versions in this regard. The police had mechanical guns, it was recorded. There could be similar agitations in the past also but in our political history there was never one. In the 1967 Israel Egypt conflict, the entire fleet of Egyptian war planes were destroyed by a single attack by the Israel Air Force. All air force parking grounds are always protected by security fliers but Egypt was indifferent to this. When Egypt wanted replacements from Russia, Khrushchev reportedly asked Colonel Nasser, "Why, as sitting ducks?"

When EMS said that they were armed, how come they could easily be suppressed? The fact could be that they did not have suitable weapons to withstand. Regis Debray said that an army is needed to stop another army. To comprehend that, we don't need Debray but common sense would do. Our Communist leaders did not have the precautionary measures of Gandhi.

The best of agitation tactics

As a leader of agitations, Gandhiji was well attentive to the tactics to be employed. He developed the best weapons for the unarmed and weak agitators. Declarations of agitations, then their postponement and finally avoidance confrontations etc were his tools. Communists were always against Gandhiji and so, everything he avoided they embraced. Thus they led their followers into various tragic events.

I cannot state anything about the martyrs in Punnappra Vayalar without respect. 'Vayalar Garjikkunnu' is hymn on the well intended deeds of the martyrs. Each couplet in this poem is worth the life of a human life. When the poem was written, Bhaskaran was thinking that he and his party were a single unit and therefore he eulogised the sacrifice of the participants and did not think beyond.

Bhaskaran was earlier a Congressman. He was

imprisoned as a Congressman but turned Communist later. There is nothing surprising if his lines were weaved in Gandhism and Marxism. The contradiction Kesari pointed out need not be thus taken seriously.

What happened in Vayalar, self sacrifice or cruel murder? That Bhaskaran mentioned both in his poem was not seen by Kesari. He did not look for all aspects. He was rejoicing on seeing for the first time a futuristic poem in Malayalam.

Look here without trembling eyes
With hearts not numbed
Without your feet faltered
The innocents are lying scattered
In numbers, covered with blood.

These lines represent the tragedy about the cruel murder.

When we read

When the biggies got frightened
These men heard the cries boldly
As the cruel disgraced the country
These courageous fought them
Not frightened of death, they fought
The rulers swallowing the natives.

We realise that it was a courageous positive battle that occurred in Vayalar.

Eating the fruits of the curry leaf plants
Drinking honey from the smallest of flowers
In the gardens where the sparrows sing
On the surface of small ponds
Adoring the breast with lotus garlands
Along the sides of path with fencing
Made of fragrant creepers giving herbs
Showing footprints across the fields
In the land where coconut leaves
Bent to kiss the foreheads
And the fields murmur love songs
Unto the ears of backwaters
The small streams with blue brocades
Everywhere the courageous lie sleeping
Overcoming the Death for the helpless.

Bhaskaran describes a scene of Vayalar, though horrible, in a lively manner in this poem and I cannot avoid mentioning it.

One side the machineries of annihilation
Other side the non-moving broad chests
Having seen this frightening struggle
The world stands looking anxious
A youth, embodiment of courage,
Crawling towards the armoured army
Pressing hard his bleeding chest
With his free long hand, his wound
Like an inerasable victory cross
Given by people witness to
Who witnessed this war of masses.
The courageous approached crawling
The brigade of army nonchalant
In an unwavering voice the youth declared
Even shocking a bullet on fire
"Don't my comrades, for you and your land
This war we are fighting..."

A rain of courage! A boiling patriotism!
The next couplet pulls down the curtain of valour.
"Did not complete he his words,
A single bullet put a stop to those words."

Lyrics

Punnappa Vayalar gave new impetus to the Communist Party and many songs shook the stages of the Party. The learned say that history should be written at least after fifty years of any episode. Now that interval is over. There is even a Ph D thesis on this episode. There are allegations that the records pertaining to this historic event are missing from the archives. The allegation is that the vested interests have suppressed the records. All of them may not have been lost. The truth will prevail one day. That is the established experience.

Historic records

The only document readily available and to start with, is Bhaskaran's above poem. Its preface and body have equal importance. His poems 'Rantu Kannukalute Katha' and 'Karshaka Gaanam' are also authentic records. Where can one get more information about background and content of this episode except from these poems? These ballads have now become historical documents.

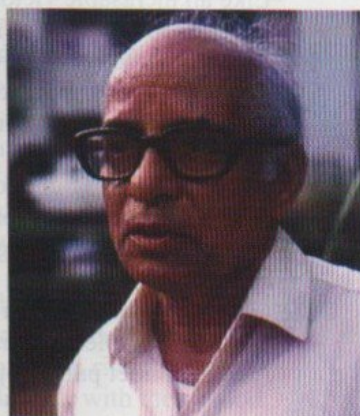
Communists are good propaganda people and they have the habit of examining the records threadbare but they would accept only what they like. That only will be shown to others. Bhaskaran wrote his early poems within the framework of such discipline and he would certainly concede those limitations.

Bhaskaran led such a life befitting to a Communist those days. The experience he gained those days has become the source of his several poems. Examples are aplenty: Unnikkuttan, Rantu Raktasakshikal (Two martyrs), Vinta Kaalatikal (Cracked footprints), George Chatayanmuri, Chenkaliyappan etc. 'Ottakambiyulla Thamburu' is somewhat autobiographical. Including that, he created three poems and he has twelve compilations to his credit. In 'Ottakambiyulla Thamburu' he describes some of his deeds during those days in a light hearted manner. For example:

I sang songs, stuck posters,
I delivered roaring speeches
Facing the electric posts,
People laughed standing afar
Yet I led processions with four men.
With the money order I received,
Managed from home, to just pay my fee
I attended meetings of revolution
With comrades, ate hunger
And became hare before the hunter's guns.
I moved around and addressed people
And told them, "The war is for people"
My country, called India, I argued



EMS



N V Krishna Variar

To be partitioned into two.

Vinta Kaalatikal and George Chatayanmuri are serious, unlike the above. Poet showed his cracked feet to a doctor and he expressed concern. The poem is like his explanation to the doctor.

With no money for my fare
Walked across the dry fields to the city nearby
My feet are those feet
That strolled on the chest of hot summer.

The last one is heart rendering to those who knew Chatayanmuri. How to introduce him to the present generation? Chatayanmuri is the one who with C Achutha Menon, K K Varier, P Gangadharan et al built the party in old Kochi province.

He is greedy for a hot cup of tea
Speaking clearly the language of Marx.

He was also prison mate of Bhaskaran. Once Bhaskaran created a Yamakam (poem with double meaning). Chatayan means Chatayanmuri and *muri* means room. How to tell Chatayanmuri to leave the room? That is the puzzle.

Once this Chatayan would leave before me
I'll sit alone in this jail humming my songs.
Poet remembers them and then laments:
Chatayan kept his words and left me behind
Like he walked before me during my youth.

There were many tales about the Communists when they worked underground. There is a mention about the suffering and adventure in this poem. Bhaskaran was his guide then when he had ensured that there was no danger during their walking to another place. He was so tired that another step forward was impossible. He was also feeling sleepy. Chatayanmuri however did not have any hesitation.

If you want to sleep, go to sleep

I shall go forward alone;

If by chance I'm caught,

Let the District Committee know it.

That was Chatayanmuri. A brave leader, unhesitating, uncompromising Communist. He was responsible to keep the tapping labourers together in Kochi. Where are those trade unions? These facts look straight into the eyes of those who do not forget those nights converted into days and the pointless distances covered by foot.

Rethinking

I met Bhaskaran for the first time in Thekkinkadu, Thrissur. He was holding a red flag and singing the songs from his 'Karaval' (Swords).

See my hand sword- the furious sword

See my hand sword.

Those were the opening lines. Fury was a favourite word of Communists. Similarly the word Sword too! The same excitement they felt when speaking of blood. They can stand only on the opposite side of soft and peaceful.

Bhaskaran lost his excitement about Communism around 1948. His poems written before 1948 and later are pointing to this fact. The arguments within progressive literary movement made him sad and reflecting. Leaders of the Party were pressuring the followers to get their agenda approved in the Thrissur Meet. Bhaskaran was one among those who worked hard to avoid the conflict. The Party did not approve his stand.

The rethinking we find in his poems was the result of these bitter exposures. 'Prethangalute Paattu' (Songs of Ghosts) and 'Aavi Vanti' (The steam driven train) were written after 1948. The first poem was included in his 'Mulkkireetam'

(The crown of Thorns).

We nurtured the philosophy
Of intense hatred, with our blood.
In the frightening war to save men
We transformed ourselves into non-men.

It has a close similarity to certain observations found in the 'Irupataam noottantinte Itihaasam' (The epic of Twentieth Century) of Akkitham. 'Aavi Vanti' talks about a train that would overturn irrespective its driver. Drivers are punished; new drivers take charge but the overturning of the train continues. The purification process in Russia talks of penalising the bureaucrats. In India, the top leader was accused of taking wrong steps and then he was changed. Aavi Vanti is a reflection of this act. The train overturned, passengers got killed and the escapees pelted stones on the driver to kill him. The process was repeated. In between what did draw the attention of the poet? Collapsed train and the destroyed tracks!

The tracks look inviting to go forward
But take everyone backward.

Poet was unhesitating. There is some light in the sky, sign of dawn. He gets down from the train and walks forward by foot. This poem has very far reaching meanings.

'Mulkiiretam' was published in 1951. Though the poet lost interest in the Party he was still anxious about the plight of the poor as shown in 'Settuvum Goorkkayum'. Nepal is situated in the valley of Himalayas and the Gurkha left his bride and came to Kerala looking for a living.

Please go not, life here is happier
Though we are starving.

His wife Sita pleaded but he came over thirty years ago, and still guarding the gate of his boss. He still does not have any saving and has only a life spoiled in poverty.

Diversion

'Orkkuka Vallappozhum' (Remember sometimes), published in 1954 proves his considerable deviation in his personality as a poet. This particular poem is woven around a fractured love. The male lover is dejected. The female lover is getting married; for no fault of hers nor his. The pain of grief, farewell and the prayer 'remember sometimes'! All meaningless. Here the griever is the man. It is a new subject. The old morality was to hide the weakness. The new thinking is that hiding the pain of the male is not to ridicule. A long distance from the old ballads!

Bhaskaran dedicates his 'Patunna Mantarikal' (The singing sands) before the memory of Changampuzha. It is heart rendering. Every critic has praised it. Among all the poems dedicated to Changampuzha, the best is 'Patunna Mantarikal', says N V Krishna Varier.

Time the magician

Bhaskaran's poems are, we may consider, the exhalation of time. He does not live in an imaginary world. We do not have enough space to go in depth to analyse his poetry. Nevertheless, we may mention one poem in his last compilation of poems, 'Chorunna Thenkutam' (The leaking honey pot) published in 1994. In one of the poems, a grandchild, coming from London, is asking questions to his grandfather. He has not seen the forests, hills and the paddy fields. Nor the trees special to Kerala or the lakes and Kerala boats. When he returns to London what would he tell his parents and siblings? Grandparent replies, Time the magician took away everything, Fields gave way to factories and the

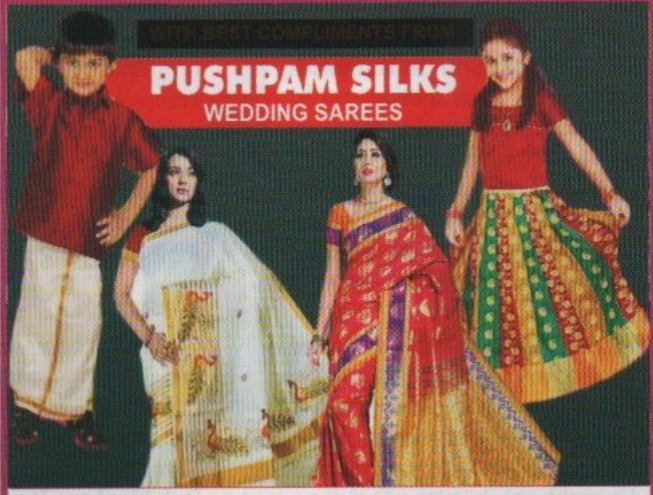
lake was covered by mosses.

The boy then asks, where the grandfather was born. He wants to see that house. Grandfather tells him the Time has taken away that too. The Mango trees were cut to cremate his uncles; trees were cut and sold so that the children could go to London for their education, some were cut to construct pandals for the Party meetings, one pond was filled in to construct a house for himself. When his son and his family come home, they can stay there. He wiped his tears and kissed the forehead of the grandson. Then he says, everyday his children and grandchildren visit him there, in his little home, within the cage inside his chest.

Experience made radical changes in his belief and actions. His loyalty to the communist revolution got wavered after the watching the procedures of the Thrissur Meet of Progressive Literary Movement. However in 1959, when the Vimochana Samaram broke out, through his poem 'Ella Keralayarkkumayi Oru Thuranna Kathu' (An open letter to all Keralites), he made stand clear and told where his loyalty lies.

In spite of his bitter experiences, he never repudiated his basic ideals. In the Introduction to 'Ottakkambiyulla Thamburu', N V Krishna Varier noted that "the poet has not much changed from his stand of the time 'Vayalar Garjikkunnu... He is now convinced that the liberation of man is not so easy."

The Poet Bhaskaran was the singer, soldier, critic and benefactor of Communist Party in Kerala. For the wholesome experiences of life he cooperated with the Party and worked with them. Political activities of the writers have a major role in the personality development of them. Bhaskaran had wide experience by working in various fields and he saw life in its entirety. He realised the tricks of the magician, the Time. ■



PUSHPAM SILKS
WEDDING SAREES

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

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

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

രാമരാജ് ദോത്തി, മുണ്ടുകൾ, റെഡിമെയ്ഡ് ഷർട്ടുകൾ
“ഓട്ടിപ്പോ കെട്ടിക്കൊ വെൽക്രോ ദോത്തി പോക്കറ്റ് ഉൾപ്പെടെ”
ഫാക്ടറി വിലയിൽ ലഭിക്കുന്നതാണ്

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MANODHARMAM IN KATHAKALI: GOING BEYOND THE SCRIPT

Satyanath

Kathakali is a classical dance form originated from Kerala and now appreciated all over the world. It assimilates all aspects of classical dances while presenting a story from our epics. The story is narrated in verses with minimum words so that it could be performed in short time without losing its valiant points. If time permits, the performing artiste can indulge to resort to *manodharmam* so that the audience can indulge a little deeper into the character thus educating the spectator while making the presentation much more interesting. It is sad that most of our spectators do not have much insight into the character as they seldom indulge into the literature of epics. Majority of our audience has very little knowledge of Sanskrit in which the original story is written and also of the limitation of the set up of the stage. We have not moved much from the original set up and often it is held that any deviation is anathema to this particular dance form. In Kathakali, *manodharmam* has special significance, meaning and relevance.

Some of our learned dance critics hold the view that *manodharmam* is used to display the talent of the artiste and that what is displayed is unique to that artiste. They are more wrong than right.

Manodharmam can be applied only in certain contexts. It could be either before or after the relevant *padam* written by the author. Further it depends on the availability of time. It is usually used to enhance the appeal of the performance and should not down grade it. The quatrains used to inject *manodharmam* not necessarily are from the original script but from some other text. The artiste should be well versed with the relevance of the incident and also about the significance of it. More over s/he should have well understood the impetus of the event on the main narration. An artiste may take one or two quatrains for presentation and the success of performance depends on the

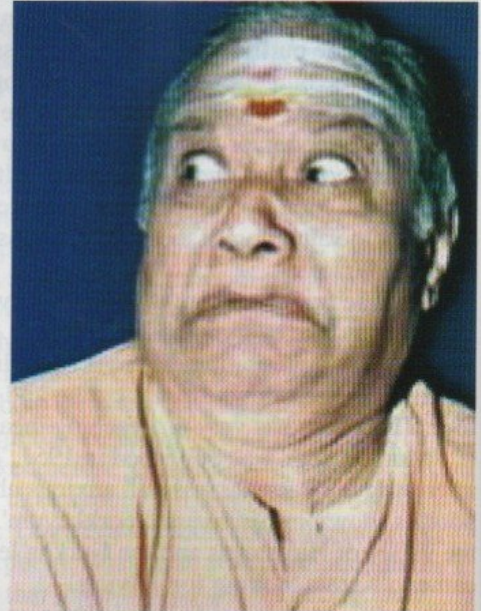


The late actor Premji displays Ekalochanam (happiness and sorrow)

selection of these quatrains. Most of the people who patronise Kathakali do not even know if the quatrains used in *manodharmam* are associated with the important presentations. There are many pieces of *manodharmam* used in prime performances but many patrons do not even know where they are taken from. Some of our Kathakali artistes also do not know their origins and the time of their adoptions.

Characters of *manodharmam*

It is to be noted that *manodharmam* is not resorted to all characters. The main characters using *manodharmam* are Ravanaan, Keechakan, Duryodhanan, Kirmiran, Narakasuran, Nalan, Balabhadran, Krishnan, Bheeman, Arjunan and Durvasavu. *Manodharmam* is incorporated for Ravanaan in Ravanotbhavam, Balivijayam, Balivatham and Thoranayuddham. Bhima comes in Bakavatham and Kalyanasougandhikam with scope for *manodharmam*. In Subhadraharanam Sri Krishna has scope for *manodharmam* while Arjuna has scope in Santhanagopalam. These are only a few examples and not exhaustive.



Kalamandalam Krishnan Nair displaying fear

Genesis

The flashback technique we witnessed in movies could be derived from Kathakali. When certain past deeds or events are not necessary for the present narration but would enhance the appreciation of the audience about the situation or personality of the character, flash back is resorted. Like all classical dance forms, Kathakali also demands a lot from its audience. The latter should have more than an average in depth knowledge of our puranas so that when *manodharmam* is played, they would know the significance. This helps better appreciation of this art. Otherwise, like the majority, they have to pretend to have its knowledge so that others would not belittle them.

Many spectators think that *manodharmam* is unique for each artiste. It is not true. The great masters like Guru Kunchu Kurup, Pattikkamthoti, Maani Madhava Chakyar spent their valuable time to study the various developments in the lives of the characters, not only from the literature of the play they perform but also depicted in great works by other poets who brought the unique characteristics of these characters. Late Kalamandalam Krishnan Nair codified

their views and also added some from himself to perfect these additions. *Magham*, *Naishadham*, *Sakuntalam* and *Uttaramacharitam* etc are some works these masters depended to enhance the effect of *manodharmam*. This gives an impetus to the perspective of the characters. When Unnayi Variar wrote *Nalacharitham*, he borrowed many ideas from *Naishadham* of Sri Harsha. Irayimman Thampi borrowed from *Chakyarkoothu* when stressed on *Ekalochanam*, expressing two feelings of contrast simultaneously. In certain plays, Kathakali borrows from *Kootiyattam* also.

Procedure

Earlier days, drama stages were employing soliloquy to bring out the thoughts of the characters. Though in real life none talks to self, in the plays it becomes essential to convey to the audience why a character does something strange. In Kathakali, *manodharmam* brings out the personality of the character that otherwise gets overlooked. Often the actor has to enact other characters also to bring out the real background. This would better be understood from the example given below.

Example

Ravanotbhavam is a story many of the spectators are not familiar with. Since this story enables us to understand the intricacies involved in *manodharmam*, we are employing it here. In most of the stories *manodharmam* is utilised but not like in *Ravanotbhavam*.

Ravanotbhavam tells us the history of Ravana's dynasty, his interaction with his father, brothers and sister, mother etc. It also tells how he gained the might that sent shivers among his rivals.

Ravana went to Gokarna and did penance for Brahma amidst fire all around and then returned to his brothers Kumbhakarna and Vibhishana. Before asking them what they did and achieved, he tells them his side of the story.

Ravana feels so happy and thinks of the reasons to be happy. He realised that he did penance before Brahma and

sought boons. He did not beg for boons but ordered for them. Here he gestures his orders and also of accepting them. Then he thought why did he do penance before Brahma. One day he was sleeping with his head in the lap of his mother Kaikasi. (Here Ravana behaves like Kaikasi) She thinks that she is fortunate to have a son like Ravana, showing affection for him. Then she hears a roaring sound but ignores it. After a few attempts, she looks for the reason and finds that it comes from the Pushpak Viman of Vaishravana, step brother of her children. Though all of them are children of Vishravas, why

of them, he tells Sun not move from where he stands and then proceeds for a bath, smears ash on his forehead, and then starts penance after closing his eyes. He opens his eyes many times to see if Brahma appeared but having disappointed, decides to sacrifice his heads one after the another in the fire. Being disappointed of not seeing Brahma nearby even after several heads were sacrificed, he prepares to cut off his last head, even though he thinks abandoning the penance in between. Before the last head was cut off, Brahma appears and stops him. (Ravana transforms to Brahma) Brahma offers

him any boon he wants and Ravana gets all his heads back and feels happy. He admonishes Brahma for being late to appear but forgives him. He gets the boons to overlord the three worlds, be famous and be richest. Lastly he wants a boon that he should not be killed by anyone but man. Then he permits Brahma to go.

Then Ravana asks his brothers what they did gain. In between, there are some questioning and answering. Ravana feels pity for Kumbhakarna and sympathetic to Vibhishana. He rues that his brothers could not achieve much and he alone needs to do everything. Then he sets to organise the wedding of his sister Shurpanaka.

Every story offers opportunities to go beyond the script but it all depends on the artistes how to utilise them. The masters teach everything to the disciples and the singers are familiar with the *padams* to be used but all *padams* are not used for *manodharmam* on a single performance. Certain *padams* not used on one set up might be used elsewhere so that the audience get a feeling that the artistes are doing it of their own.

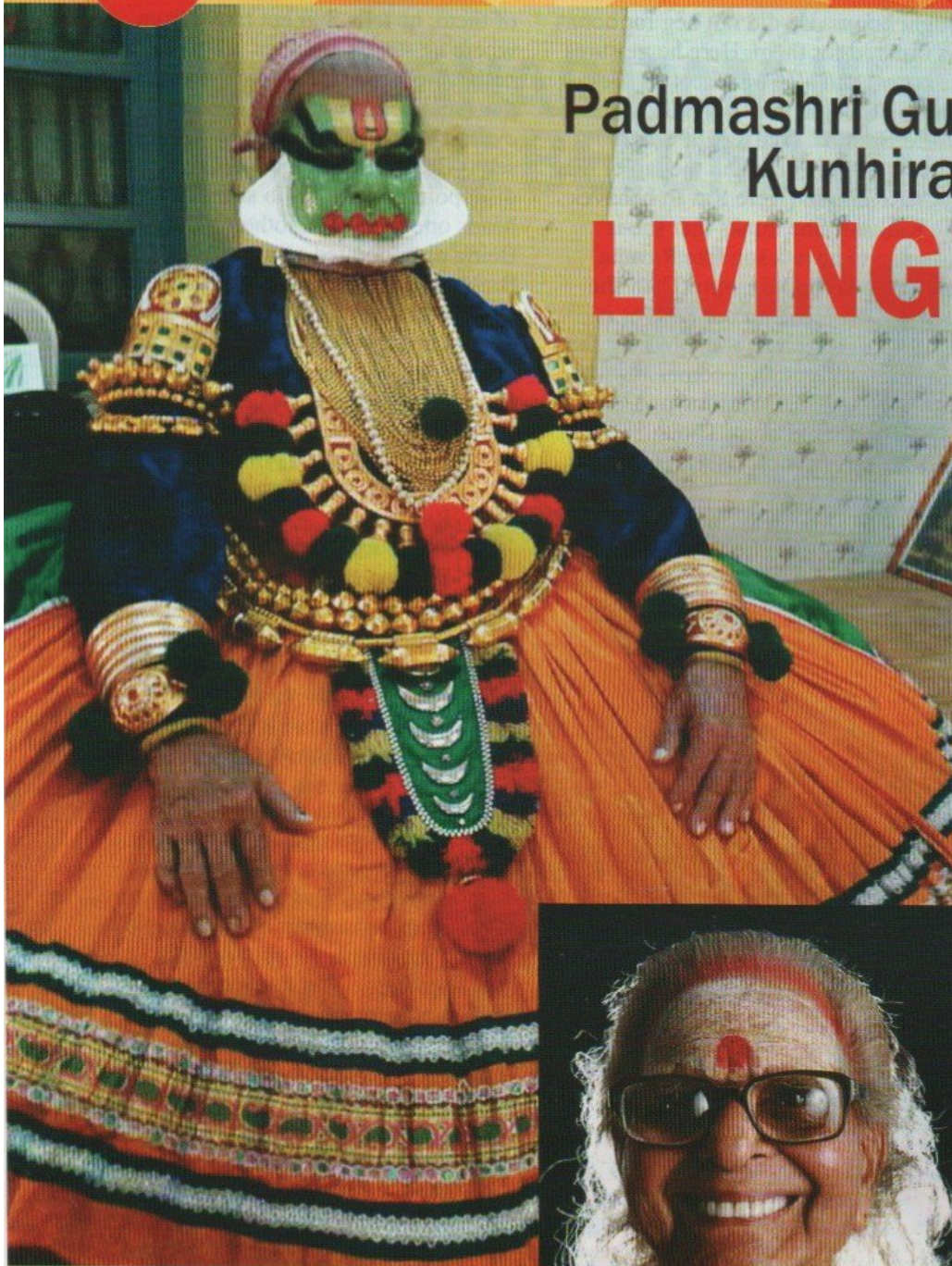
It would be greatly helpful if you happen to go to witness a Kathakali performance and know if it has any presentation of *manodharmam*. If it has, it would be nice to talk to the associated kathakali artistes in advance and understand the significance of it with respect to the story they present. When the event gets over, you would feel glad that you did your homework on time. ■



Ravanan in Kathakali

Vaishravana alone becomes prosperous. She sheds tears and Ravana wakes up. (Ravana returns) Hearing the story of Vaishravana, he promises her that he would defeat and bring him tied before her so that she could be happy. To gain superior strength over Vaishravana, he goes to do penance before Brahma.

How exactly he performs penance? Before leaving for Gokarna, he calls his brothers and gives instructions what should they do. At Gokarna, he sets four fires and before entering the centre



Padmashri Guru Chemancheri KunhIRaman Nair

LIVING LEGEND

One hundred and three year old senior Kathakali and Bharatanatyam dancer and teacher Padmashri Guru Chemancheri KunhIRaman Nair is an inspiration for not only dancers but all of us who can learn from him the art of growing old gracefully and healthily.

classical dance at the centre in Sion and its branches in several parts of Mumbai and Navi Mumbai.

Slightly built but agile and alert, with a smile twinkling in his eye, it was a heart - warming experience to meet this senior artiste in person. There was an air of positivity around him which engulfed those around him. Guru Chemancheri was accompanied by his son Pavithran Nair and his wife and daughter who live in Mumbai and Guru graciously gave his views on classical dance of kathakali and other topics with great ease and clarity of thought. Ninety year old veteran Mridangist R Ramanathan of Mumbai and his wife also attended the event.

Guru Chemancheri

Born on June 26, 1916, Guru KunhIRaman Nair is the last link in kalladikotan style of kathakali system and is still active on stage after the age of 100. A renowned dancer and teacher, he has founded many institutions in Kerala dedicated to the sustenance of purity of the art forms. A simple and humble man, in his long life span, he has played a major role along with Guru Gopinath in formulating and popularising *keralanatanam* a dance form incorporating Kathakali,



**Padmashri Guru Chemancheri
KunhIRaman Nair**

Director, ably assisted by his sisters Sharda Ganesan, Uma Narainswamy, and Meera Haridas, brother Ganesh, brothers in law Ganesan, Narainswamy and Haridas, nephew Sriram and niece Nandini. All of them are artistes and teachers and many students are learning music, vocal and instrumental and

Lakshmi V.

Recently Padmashri Guru Chemancheri KunhIRaman Nair had come to Mumbai to receive the Samaj Sakthi Award from Hariharaputra Samaj Chembur and all who came in contact with him were overwhelmed with his childlike enthusiasm for life and passion for the arts.

In spite of his age he agreed to attend an informal reception hosted in his honour by Kala Sadan, a premier cultural institution in Sion, established by Guru Shri Mani in 1954. Currently it is administered by his son Natarajgopal (Raja Sir) who is the

Mohiniattam and Bharatanatyam.

Guru Chemancheri lost his mother at the age of three, and his father when he was thirteen. Brought up by his uncles at Cheliya, a village near Calicut, little Kunhiraman grew up watching with fascination, the performances of drama troupes that visited his village. He was also involved in the Salt Satyagraha during this time. When he was fifteen he ran away from home and joined a kathakali training centre about 25 kms away.

For six years he underwent rigorous training in Gurukula style as disciple of Guru Karunakara Menon, son of the renowned Echara Menon at Radhakrishna Kaliyogam, Meypayyur in Kozhikode. Along with his teacher, Chemancheri performed and won appreciations in many performances in and around the area. During this period he was influenced by Kaumudi teacher of Kadathanadu kovilakam who attracted Mahatma Gandhi's attention by sacrificing her jewellery towards the cause of the Indian Freedom Struggle. She discovered Chemancheri's hidden dancing talent and encouraged him to



Guru Chemancheri

enter the field of dance. Another person who encouraged and supported him was Shri Ambu, owner of Grand Fairy Circus. Guru learned Bharatanatyam from Kalamandalam Madhavan, Balachandra Saraswathibai of Madras and Rajaratnam Pillai of Salem.

Guru Chemancheri's most popular

role in Kathakali has been as Krishna and in those days, dance lovers have thronged to see his performance. He has staged many performances from his youth onwards and even as recent as in 2016. He has choreographed more than 40 ballets/dance dramas.

Since 1940, he has been honorary dance teacher in more than 50 schools in north Kerala. He started his own institution Bharatheeya Natya Kalalayam with branches at Tellicherry and Quilandi later. In 1968 he started another kathakali and dance centre at Kolathur and Pookad called Pookad Kalalayam. In 1983 Guru established the prestigious Kathakali Vidyalayam at Cheliya his native village. The courses conducted here are free and have approval by the Department of Culture New Delhi.

Awards and Honours

Guru is a living legend and has won many awards starting with Kerala Sahitya Akademi Award in 1979. The list is very long and is still continuing. In 2017 Guru Chemancheri was bestowed Padmashri Award and Vayoshresta Puraskar from the Government of India.



Guru receiving Padmashri Award from the then President Pranab Mukherjee



President of India Ram Nath Kovind bestowing Vayoshresta Puraskar to Guru Chemancheri. Guru's son Pavithran Nair by his side.

In 2015 Shanmukhananda Fine Arts & Sangeetha Sabha Mumbai awarded him the M S Subbalakshmi Sangeetha Pracharya Award.

In 2018 this senior artiste has received Pazhassi Sankara Varma Raja Sangeetha Puraskaram and Kshetra Kalashree Puraskaram from Kshetra Kalashree Academy Kannur. And in May 2018 he was bestowed Samaj Shakti Award by Shree Hariharaputea Samaj Mumbai.

Excerpts from the Interview with Padmashri Guru Chemancheri



In his younger days

Kunhiraman Nair.

Has Kathakali lost its classical purity? If so, what is your opinion regarding this?

Classical purity is obtained only when you are thorough with the subject and the performance. What has been taught is also a factor that matters. Nowadays there is a tendency in presenting kathakali in capsule form, aiming different audience. Ultimately it is the learned audience who judge on the performance.

Your advice to current kathakali dancers?

Every artiste has his/her attributes to the character being handled. What I can only say is: Be sincere to the art that you have preferred and do not misuse for commercial gains. Practise what you have learned and express it for the benefit of the learned audience so that they are able to appreciate the performance.

About the Samaj Sakthi Award that was bestowed on you by Sree Hariharaputra Samaj?

I appreciate the hard work and dedication of the members of Hariharaputra Samaj working towards various social welfare activities and also in the service of propagation of fine arts in spite of their busy schedules in this mega city. I was glad when I heard that they are bestowing the Samaj Sakthi Award on me.

What is the magic of your growing old healthily?

There is no magic behind this health. It is how best you are able to maintain yourself intelligently. With the grace of the Lord and blessings of my Gurus, I have been able to practise the way of living as taught to me. Same with the satwik food I consume. Total body, mind and intellect need practice daily to keep them sharp. Yoga and meditation can help to achieve this. ■



During a performance



Guru with his son, daughter in law and grandchildren



Chemmeen **PRAWNS PICKLE**



Reshama Kannan

INGREDIENTS

Chemmeen (Prawns)
(Preferably big) - 1 kg
Turmeric - 1 dsp
Chilipowder - 1 tsp
Pepperpowder - 2 tsp
Salt as per taste
Cinnamonpowder - A pinch
Coconutoil - As required (pickle need
extra oil to preserve longer)
Greenchillies - 5 - 10 no
Ginger 1½ to 2 inch piece (finely
chopped)
Curryleaves - 2 - 3 springs
Garlic pods - 3 - 4 nos
Vinegar - 1 - 2 tsp

METHOD

1. Marinate the Prawns well with turmeric, salt and chili powder. Keep it aside for half an hour.
2. Heat little bit of coconut oil in a pan and fry the finely chopped ginger until slight.
3. Add curry leaves and continue frying for a minute.
4. Add sliced green chillies to it and fry it. Keep this mixture aside.
5. Add coconut oil in the same pan. Fry the prawns in it. It should be brown but not too hard.
6. Add pepper powder to it and stir well. Add vinegar.
7. Check for salt and other spices (Chili powder can be adjusted to taste)
8. Add the fried prawn to the mixture kept aside.



The Art of Giving

The Beauty and Blessedness of Giving and Sharing
How far that little candle throws its beams!
So shines a good deed in a naughty world

Shakespeare, The Merchant of Venice



Prof Dr John
Mathews Vazhappilly

■ The act of giving and sharing is an expression of a kindly disposition to our fellow beings. To help the oppressed, the suppressed and the depressed is the most glorious act a man is capable of.

Every tiny deed of charity sheds its luster on our daily life.

Giving needs not be confined to material things; it could be a flower, a compliment, a loving glance, or a silent prayer. In fact the most significant and beneficial forms of giving are spiritual. The gift of caring, attention, affection, approbation, appreciation, admiration and love are some of the most precious gifts you can give and they don't cost you anything. Even the thought of blessing someone has a powerful effect.

When you meet someone, you can silently send them a blessing, wishing them happiness, joy and laughter. This kind of silent giving is very powerful. The more you give, the more confidence you will gain in the art of giving and sharing. I'm in this context the words of the prophet Mohammed are worth quoting. He enumerates the various facets of giving and sharing;

Every good act is charity. Your smiling in your brother's face, is charity; an exhortation of your fellow man to virtuous deeds, is equal to almsgiving; you're putting a wanderer in the right road, is charity; your assisting the blind, is charity; your removing stones, and thorns, and other obstructions from the road, is charity; your giving water to the thirsty, is charity. A man's true wealth hereafter, is the good he does in this world to his fellow man. When he dies, people will say, "What property has he left behind him?" but the angels will ask, "What good deeds has been sent before him?"

A Psychological Experiment

A British psychiatrist, Maxwell Jones, introduced into a hospital what he called community care. The project was that each person should have contact with those either in the same room, or if he was ambulatory, on the same floor; he was to consider himself a part of the healing community. No one was to talk about his illness but to bring solace to others. The orderlies, the nurses, the doctors, also pledged themselves to be interested in others. Three results followed; Patients recovered more quickly, because they were loved. Doctors discovered that



fewer formal interviews with patients were necessary, because of the new form of care on the part of the patients. Third, the doctor divested himself of unnecessary symbols of authority, such as the white coat and the stethoscope and depended upon earning his status as a real person in the life of the patients and the personnel.

The Beauty and Blessedness of Giving

You must give some time to your fellow man. Even if it is a little thing, do something for those who are in need of help, something for which you get no

pay but the privilege of doing it. For remember, you don't live in a world all your own. Your brothers are here, too.

Albert Schweitzer

Spiritual traditions around the world have always celebrated the paradox that giving leads to personal growth and happiness. Many people find that when they begin to give, they free themselves from the acquisitive treadmill and find new meaning and fulfilment in their lives. We are rich only through what we give; and poor only through what we refuse to give and keep for ourselves. In a deeper sense, the hand that gathers is the hand that gives.

There is a need for a shift away from what C.S Lewis, creator of the Narnia Chronicles, called the "Need-Love" mode to a "Gift-love" one. Every one has something to give. Some people give the time, some money, some their skills and connections; some literally give their blood. When we cultivate sincere Gift-love through day-to-day practice, we inadvertently discover the great paradox that underlies fuller human flourishing in the giving of self lies the surprising discovery of a happier and healthier self.

The act of giving and sharing is a beneficial heart stimulant, remember what the celebrated Hollywood comedian Bob Hope said "if you haven't got any charity in your heart, you have the worst kind of heart trouble". The little surges of joy and happiness that we experience in the act of giving and sharing.

Suffuse us with a momentary sense of glowing health Charitable acts are the finest heart tonic in the world No wonder, the celebrated psychiatrist Karl Menninger made the following insightful observation. Money giving is a very good criterion in a way of a person's mental health. Generous people are rarely mentally ill people.

A Beautiful Story

The following is a beautiful story about the beauty of sublime giving. A hermit lived in solitude in a cave in the high mountains. Over the years, he had divested himself of all possessions till he was left only with the robe he wore during the day and the bowl he ate and drank from. The water in the bowl reflected the splendour of the snow peaks. One day a thief found his way to the cave. The hermit gave him food and water to drink. In the morning the thief had gone, taking with him the robe and bowl. The morning dew had formed a puddle on the rocks outside the cave. The water of the puddle reflected the splendour of the snow peaks. "Poor thief" said the hermit "he could not take this with him as well"

Two Celebrities on the Joy of Giving

• **Mike Tyson World Boxing champion:** Now I m 44 and I realize that my whole life is just a waste. "Greatest man on the planet "I wasn't half the man I thought I was. So if there's a big plan now, it is just to give-it's selflessness, caring for the people who deserve it. Because I think I am a pig. I have this uncanny ability to look at myself in the mirror and say this is a pig you are, a piece of s...t" The tragic loss of my four year - old daughter Exodus last year made me realize my mistakes. All these people reached out (after her death) and I realized I want to be of service to people. I need to help. I need to have something finally, finally that I can offer people in this world

• **Deepak Chopra:** Someone once said that permanent joy result when you can give away your last penny. Actually, the penny is only a symbol. Permanent happiness results when you no longer have a personal stake in the world. When you stop seeing through the constant needs of I, me and mine no more needs will remain. There is only Being and then every breath is bliss. I'm, sure you have felt it . It came over you the last time you truly gave yourself away. You entered the space where holiness resides

Four Basic Laws of Giving and Sharing

• **Let all the Good Things of Life Flow:** Practicing the law of giving is actually very simple: if you want joy give joy to others. if you want love,

learn to give love, if you want attention and appreciation, learn to give attention and appreciation, if you want material affluence, help others to become materially affluent. In fact the easiest way to get what you want is help others get what they want. This principle works equally well for individuals corporations, societies and nations if you want to be blessed with all the good things in life learn to silently bless everyone with all the good things in life.

Deepak Chopra

Giving and receiving are an integral part of the experience of growth and progress. The universe operates through dynamic exchange of energy. Nothing in the universe is static Our bodies, minds and spirits are in dynamic and constant exchange with the forces powers and presences in the universe. Our energies are expressions of cosmic and transcendent energies.

Our life is a harmonious interaction of all the elements - visible and invisible forces that structure the sphere of existence. Because our bodies, our minds and our spirits are in constant and dynamic exchange, stopping the circulation of energy is like stopping the flow of blood .When blood stops flowing , it begins to clot, to coagulate, to stagnate. That is why we have to keep in circulation all the blessings of life in order to enhance and enrich them. Share all the blessing of life. This is the first law of giving and growth.

In every seed is the promise of thousands of trees, but the seed must not remain in the splendid isolation of a granary. It must subject itself to the creative discipline of the fertile soil. Only then can it sprout and grow into a magnificent tree. The more you give the more you will receive, because you keep the plenitude and fullness of the universe circulating in your life

When you learn to give, unconditionally and cheerfully, you activate and choreograph the universal dance of cosmic abundance with an exquisite, dynamic, energetic and magnificent movement that constitutes the eternal throb of life.

The word affluence comes from the Latin word "affluere" which means "to flow to". The word affluence means to flow in abundance Another word for money is "Currency" which also reflects the flowing nature of energy. The word currency comes from the Latin word "currere" which means "to

run" or to flow.

Like a mighty, majestic river, money and all other blessings of life must keep flowing, otherwise It begins to stagnate, to clog, to suffocate and strangle its very own life force. Circulation keeps them alive, vital and enhanced.

Let money and all the good things of life flow. Don't be a miser. The economics of the divine is just the reverse of the economics of the world. In the ordinary economics if you don't hoard you will not have; in the divine economics if you don't hoard you will have. In the ordinary economics if you don't give you will have; if you give you will lose. That's what Jesus means when he says: Those who try to save their lives will lose them. The loser in the divine game is the winner. The defeated is the victorious. And he who is nobody is all. Nothingness is fullness.

So go giving to everybody and anybody. There is no need to make any conditions. Never say that you will give only when this is fulfilled. Never give with conditions. To give with conditions is to destroy the whole beauty of it. It is immensely beautiful when it is unconditional.

This is the paradox of giving and sharing. The more you give, the more it comes, and you go on becoming younger and you go on becoming fresher and fresher, and you go on becoming livelier and livelier then you have stumbled upon the greatest secret of life, the key. It can open the door of the ultimate. Love is the key for the door to God.

• **The Last Kick The Best Kick of all:** Edmund M Kerlin, am American Philanthropist, tells us about the different kicks that he gets out of his dollars. This is the last kick I'am getting out of these dollars but it's the biggest. I have always felt that there are three kicks in every dollar: one when you make it and how I do love to make a dollar, one when you have it and I have the Yankee lust for saving; and the third when you give it away. The last kick is the biggest one of all.

• **PROSPER by SHARING YOUR BLESSINGS:** Sharing is the great and imperative need of our time. An unshared life is not living. He who shares does not lessen but greatens his life, especially if sharing be done not formally nor conventionally, but with such heartiness as springs our of an understanding of the meaning of the

religion of sharing.

Rabbi Stephen S. Wise

When we share our blessings with others we create magnificent poetry in the dull prose of life. He who has not learned the supreme art of sharing his gifts, talents and blessings with others has not found the true path to lasting joy and peace. All riches and blessings may be embellished and multiplied by the simple process of sharing them where they may serve others. A reluctance to share one's blessings is a sure way to snap the line of communication between a man and his soul. The greatest teacher of mankind said, Give and it shall be given unto you good measure, pressed down, and shaken together and running over. For with the same measure that you measure withal it shall be measured to you again" (Luke 6:38) Another philosopher observed, "Help thy brother's boat across, and lo! Thine own hath reached the shore".

• The Story of a Wise Farmer:

There was an award winning farmer in America. He was known for his superior quality of corn. He won honour and prizes at the state agricultural fair. When interviewed by a newspaper reporter he revealed something interesting about how he grew it. The reporter discovered to his great surprise that the unconventional yet wily farmer actually shared his seed corn with his neighbouring cultivators. "How can you possibly afford to share your best seed corn with your neighbours when you know they will enter the corn they grow in competition with yours each year?" the reporter asked in amazement! "Why, sir," The farmer answered nonchalantly, "didn't you know? The wind picks up pollen from the ripening corn and carries it around from field to field. If all that my neighbours grow around me is inferior, sub-standard and poor quality corn, cross-pollination will steadily degrade the quality of my own corn-fields. If I am to grow good corn, I must help my neighbours grow good corn too."

Learn to do Good on the Sly

He that gives all, though but little gives much; because God looks not to the quantity of the gift, but to the quality of the givers.

Francis Quarles

Sincerity and genuine care are the golden keys to proper giving.

Anonymous charities are normally better than publicized ones. There is a special joy in doing good on the sly. There is a special kind of satisfaction that comes from doing good and keeping it secret. Those who practice this art of secret altruism are connoisseurs of inner joy at its loftiest refinement. Secret giving needs not be costly in either time or money. It calls only for a keen eye and an understanding heart. Those who do good quietly and without thought of reward are the ones who understand what Wordsworth meant when he wrote of "that best portion of a good man's life: his little, nameless, unremembered acts of kindness and of love". It's amazing how much good can be done in this world if one does not care who gets the credit and how it can set one's life aglow!. Here I am reminded of the exquisite words of Khalil Gibran: They give as in yonder valley the myrtle breathes its fragrance into space. Through the hands of such as these God speaks, and from behind their eyes He smiles upon the earth.

Rev. Sister Stella's Advice

Rev. Sister Stella was a beautiful catholic nun. She came from an affluent family in Italy and came to India to work as a missionary. She was the Principal of a reputed English Medium School in Mumbai. An ex. student of hers, after a lapse of many years, rushed to the Covent to tell her that she was getting married to a handsome young man. The sister then give her a bit of advice that she could never forget. "The beauty of life is in sharing its blessings. If you make two cups of tea or coffee, one for your husband and one for yourself, then you haven't done anything great. Make three cups of tea or coffee and give the third cup to a stranger and your life will be blessed".

Philanthropy a Superb Expression of Giving and Sharing

I do not know how wicked American millionaires are, but as I travel about and see the results of their generosity in the form of hospitals, churches, public libraries, universities, parks, recreation ground, art museums and theatres I wonder what on earth we should do without them.

William Lyon Phelps

A grate philanthropist, the late Mrs.

John Dibert of New Orleans, told how one night in midwinter, as she was going through a magazine, her eyes were caught by a cartoon. In it, two ragged old women were shivering over a meager fire. "what you thinkin' about?" asked one. "About the nice warm clothes the rich ladies will be giving us next summer," answered the other. Mrs. Dibert, supporter of hospitals, donor to many charities, looked at the cartoon for a long time. Finally she went up into the attic, unpacked trunks, made bundles of warm clothes to be distributed the next day. She resolved to time her charity better, to give, as she put it, "to the ones whose needs are now."

Philanthropy is infinitely divisible. He who has a little can always give, a little at the proper time. A philanthropic spirit shows greatness of soul, large-hearted, magnanimity and goodwill towards all.

Some Great Philanthropists on Philanthropy

• Bill Gates: Microsoft Founder

Philanthropy is a responsibility, a passion, and an honour. And so far as I can tell-after being a parent- it's the most gratifying job on earth.

When we are lucky enough to have great success, we face a question. Whether you spend it on yourself, or your children start wealthy, or whether you give back to the society. We all have a choice and decided to give back to society.

• Paul Allen: Microsoft Co-Founder

I've planned for many years now that the majority of my estate will be left to philanthropy to continue the work of the foundation and to fund non-profit scientific research, like the ground breaking work being done at the Allen Institute for Brain Science.

• Ted Turner: CNN Boss

I realized that many of them used their net worth as a way to keep score and they enjoyed seeing where they ranked on lists put out by magazines like fortune and Forbes. Understanding how competitive most of these people were, I called on the media to start publishing lists of people who gave away the most. I figured that this would not only motivate people to try to get to the top of the philanthropy list, it could also shame some whose names didn't show up. ■

POWER OF THE GODDESS

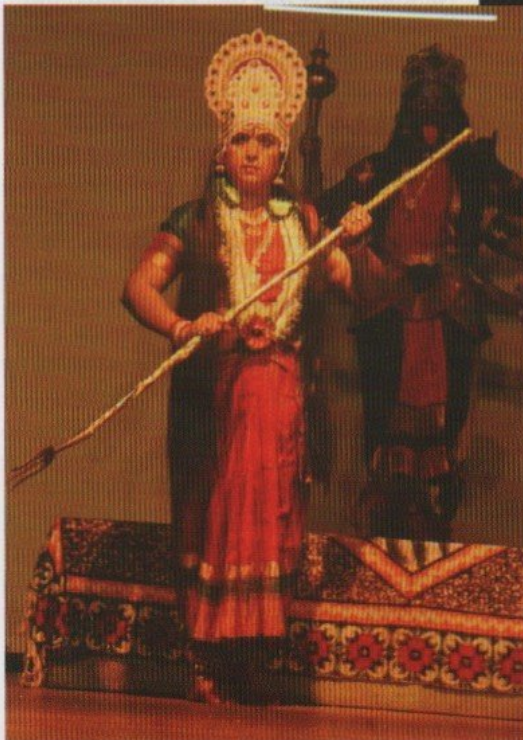
Geeta Nritya Vidyalaya presented their 33rd annual day programme at the Kalidas Natya Mandir (Mulund). It was quite an excitement for the students and parents as many children were dancing for the first time on the public platform. Children in varied age groups and youth performed with lot of enthusiasm and sincerity.

Geeta Nritya Vidyalaya was established in 1981 to promote and propagate Indian classical dances and classical music through the medium of performances and by teaching the divine art forms to young aspirants. Over the years, Geeta Nritya Vidyalaya has trained several aspirants, some of them have become professionals as teachers and performers. This dance academy has been established by accomplished Bharata Natyam exponent Girija Nair, who has had the privilege of performing for various prestigious festivals both in India and abroad.

The theme for the programme was the story of Goddesses, enacted through various episodes pertaining to Devi Mahatmayam. While the little children performed some traditional Bharata natyam numbers concerning both pure



Guru Girija Nair as Goddess



and expressional dancing. It was interesting to note as to how, although some students were nervous, they were trying to do their best.

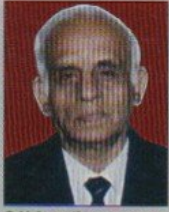
The highlight of the programme was the ballet on Goddess Mookambika, who fights the evil demon Kamasura to restore peace and happiness

among peace. The role of the goddess was enacted by Girija Nair with involvement and the students were pleasing. The programme concluded with the popular verse in praise of the goddess "Ayi Giri Nandini" as the goddess who is known for her benevolent and virile qualities. A fine attempt by the students!

By Vijay Shanker

Namboothiris of Kerala

MARRIAGE AND INHERITANCE RIGHTS



G.H. Ananthanarayanan

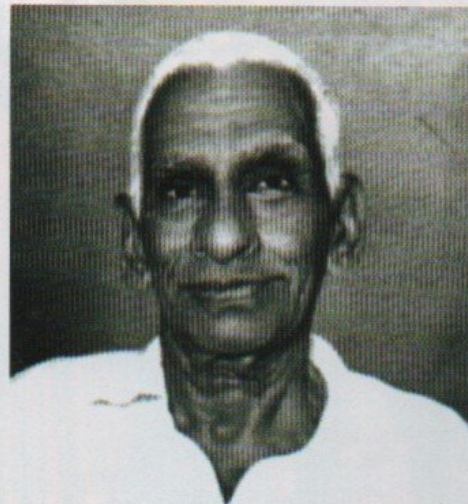
■ Before going into the system of marriage and inheritance rights prevailing in Kerala, a few words may be said about the systems prevailing in Kerala earlier.

Matriarchal meaning hereditary through women and patriarchal meaning hereditary through men. In the latter, the marriage is formal and according to religious rites and practices, while in the former, it is simple and informal and women after marriage continued to live in their traditional houses, the husbands visiting them or staying with them occasionally. Divorce was verbal, like *talaaq*.

Namboothiris traditionally are patrilineal with the exception of those in the Payyannur village who are mostly matrilineal. Until recently, they lived as joint families with people belonging to different generations living together under one roof as joint families. The Namboothiri families had a custom different from the Brahmins of North India and Tamil Nadu in that only the eldest son in the family was allowed to marry from within the Namboothiri community. The other sons, each going by the name Aphan, were free to remain single or marry from any permissible community which followed the matriarchal system such as Kshatriyas, Ambalavasis and Nairs. This led to a serious shortage of Namboothiri boys to marry Namboothiri girls. A factor which aggravated this system was this: Until the Chera-Chola war (958 A.D. to 1102 A.D.) Brahmins from Tamil Nadu used to come and marry Namboothiri girls. This came to a halt after the war began. This, however, had two beneficial effects. Pushpini or post-puberty marriages, which were prohibited, began to be allowed. It enabled the Aphans to pursue their studies without let or hindrance. Then again, their Sambandham with women below them in the social scale, transmitted their love for Sanskrit and learning to their offspring, some of whom like Achyuta Pisharodi and Thirumangalam Nilakanta Nambissan, would have added lustre even to Vikramaditya's court.

To redress the balance between supply and demand for eligible Namboothiri boys for marriage and to meet the demand for dowry which had become heavy, what was done was not to make it obligatory for the younger sons to marry Namboothiri girls, but to allow the eldest son to take more than one wife, generally up to four, no matter what his age was. His sister or daughter could, however, marry only one. It is interesting to note in this connection that during the Vedic period the marriage of widows used to be allowed with Vedic sanction.

A Rig Vedic text said something to this effect: "Now that your husband is no more, you had better marry his younger brother and make the rest of



V.T. Bhattathiripad

your life useful and blessed." This shows how sympathetic are the scriptures towards the helpless widows and how cruel are man-made Smritis.

Thus, while males could indulge in polygamy, monogamy was imposed as a virtue on females. The weapon of Smartha Vicharam (an inquisition in the context of alleged sexual misconduct by a caste tribunal headed by a Smarthan, (more about which is given in a separate part of this article) was used to deter women from violating monogamy and thus prevent sexual misconduct, instead of creating conditions conducive to monogamy such as making it obligatory for the younger Namboothiris also to marry from within the community.

A point that can be urged in favour of Smartha Vicharam is that it was

done according to the Smritis laid down by great sages and every case had to be sanctioned by the King, who could be expected to have applied his mind before giving sanction. It, however, suffered from a fatal flaw in that it did not allow the indicted persons the right of being heard and cross-examination of witnesses for the prosecution. It was only in 1903 that on public representations, this system was modified to allow indicted persons to explain themselves and plead innocence. This helped Kuriyedath Thathri, who was involved in the most sensational Smartha enquiry of 1905 to get convicted. 64 of the 66 males indicted (2 had died). That it did not save her from being cast out is another matter.

Polygamy made the lives of co-wives miserable through competition, jealousy or incompatibility and it made the life of the husband also wretched by being pecked and nagged from more than one side. Some bedeviled husbands would escape into the bosom of some Ambalavasi or Nair women to get temporary relief.

Another adverse consequence of prohibiting marriage of younger sons within the community was that some of the Illams ceased to exist for want of progeny.

One other obnoxious custom among Namboothiris was that it permitted the Namboothiri to accept Sanyasam and lead an ascetic life or continue single and die as a bachelor. But an Antharjanam, according to Sankara Smriti, was to lead an ascetic life only when she was widowed. Namboothiris believed that it would be a sin to allow an Antharjanam to die as a virgin. In order to avoid incurring such a sin, they performed a sort of mock marriage as part of the funeral ceremony when a virgin died. The father or a near relative would tie a Thali (marriage symbol) round the neck before the body was cremated.

The comment of V.T. Bhattathiripad, a great social reformer, on the lot of Antharjanams is worth reproducing here:

"The Antharjanams who were shut up within the four walls of their Illams were condemned to cook, serve and bear children. If they got time to get into their prayer room to pray, they would not have pleaded on behalf of their men

folk but on the other hand, would have cursed them for their cruelty. The accumulated effect of all their curses must have hastened the Namboothiris' downfall."

But such a harsh view of Namboothiris will not be fair, for society was still evolving from the dark ages of feudalism and male domination was not a feature of Namboothiri society only. It was a phenomenon found the world over until about the beginning of the twentieth century and still later in many parts of the world. The concept of gender equality had also not taken any practical shape in many parts of the world. A peep into the evolution of the marriage system among Hindus will be instructive in this connection.

The Rigvedic society emerges with a well established home. There is no instance of promiscuity proper in the Vedic literature. The only reference to it is found in the Mahabharatha. It is stated therein that women were free in primitive times to have sexual relation with anybody they liked, even though they were married. This revolting custom was, however, abolished by Swetaketu, son of Uddalaka. (Swetaketu was a sage. His indignation was aroused at seeing a Brahmana take his mother by the hand and invite her to go away with him. The husband saw this and told his son that there was no ground of offence, for the practice had prevailed from time immemorial. Swetaktu would not tolerate it and introduced the rule by which a wife is forbidden to have intercourse with another man unless specially appointed by her husband to raise up seed to him).

It can be inferred from this that Aryans had passed through a stage of society when such intercourse was tolerated.

The only instance of marriage by periodical contract is supplied in the story of Urvasi and Pururavas in Rigveda. This form of marriage, however, was not current in Rigvedic times and must have been a recollection of ancient times when temporary marriages were in vogue.

How then did polygamy permeate Namboothiri community? A possible answer lies in the situation that prevailed in Kerala when they arrived there from the Northern India sometime in the first century. It was the Sangam age in Kerala then (the first five centuries of the Christian era) during which period Kerala formed part of the Tamilakam. The sharp division of

people into caste and class was conspicuous by its absence then. The rigours of caste and social exclusiveness were unknown. People enjoyed a large measure of freedom and social equality. Adult marriage was the normal rule. Widow marriage was also permitted. The Gandharva system of marriage which allowed the voluntary union of man and woman in secrecy was popular. Polygamy and concubinage were not unknown. Some of the Namboothiris might have drawn inspiration from this somewhat permissive system to indulge in polygamy to satisfy their carnal urges. Sexual misconduct was punished in other societies also, village courts or assemblies being arbiters in such cases.

Due allowance should therefore be made for the time and clime in which Namboothiris lived. Namboothiris have by and large been pious, God-fearing and generous beings. As compared to many other communities, they have been better men and they dealt with their fellow beings in a much more humane way.

The obnoxious customs and practices are now things of the past, thanks to the initiative taken by some of the sensible leaders of the community. The Madras Namboothiri Act (1933) brought about changes in the law of inheritance governing Namboothiris of Malabar. It provided for every member of an Illam, whether male or female, to have an equal share in the family property. The junior members were also permitted to marry within the community and thereby the children of all the members of an Illam became the legal heirs of the property of the Illam. This followed by the Namboothiri Yogakshema Sabha started by enlightened leaders with the avowed purpose of identifying and rooting out the defects and drawbacks in their social system, has altogether changed the Namboothiri society. Caste inquisition (Smartha Vicharam) will, however remain a dark and dismal chapter in Namboothiri history.

Namboothiris and landlordism

As stated earlier, according to the Parasurama legend, Parasurama had gifted all of the land of Kerala to Namboothiris. This, however lacks historical evidence. The question of ownership of land has been a subject of intense debate during the last about 200 years. There are different views on the matter, which are not gone into in any detail here.

One view is that during the era of

Kulasekhara Perumals (A.D. 800-1102), there was a spate of construction of Brahmanical temples on the sites of old Kavus (shrines), establishment of new ones and conversion of some Buddhist and Jain places of worship into Hindu temples and they were all richly endowed with large tracts of land for their maintenance and festivals. These temple lands were maintained by local Sakhas of Trustees composed mainly of Brahmins and whenever the corporate character of managing failed, the Brahmin Trustees became THE SOLE MANAGERS OF THESE LANDS IN THE SAME MANNER AS THEY OWNED Brahmaswam lands. A view expressed in this connection is that they came to possess the land because of the contribution made in different fields for the benefit of society. In short, long before the Muslim invasion of Kerala by Hyder Ali from Mysore in the middle of the 18th century, Brahmins had become de facto proprietors of almost all the land.

The system of land tenure in Kerala was a complex one. Legislation began to be enacted from 1865 to ease the lot of the ryots, culminating in the Kerala Agrarian Relations Act (1960), hailed as a revolutionary piece of legislation. This legislation sought to fix a ceiling on the extent of land that could be held by a family or married person and to distribute among the landless all the land available in excess of the ceiling. The tenants were also given fixity of tenure, freedom from eviction and the benefit of fair rent to be fixed by land tribunals. As the Act was struck down by the Kerala High Court in 1962, the Kerala Land Reforms Act (1963) was enacted. This Act banned the creation of fresh tenancies, conferred on the tenant the right to purchase his owner's land, prescribed a ceiling in regard to the extent of land that can be owned by a family. Amended in 1969, it abolished the Janmi system in Kerala and conferred full rights of ownership on the tillers of the soil. These Acts were no doubt meant to accelerate the social and economic progress of Kerala, but dealt a body blow to Namboothiris as large land owners, sustaining themselves solely on the income received from the land. It took quite some time for them to recover from the shock of virtual dispossession of all that they held and establish themselves in other professions and callings as many others in the land. ■

Kanakadhara Temple attracts pilgrims

■ Since Sri Kanakadhara Mahalakshmi Temple was consecrated on March 4, 2018 at Punnorkode, Pazhamthottam, near Aluva, pilgrims, devotees and curious visitors are coming over there to find out what makes this temple unique. At the outset, it is the first temple in that region, exclusively dedicated to Sri Mahalakshmi at a place where two other goddesses, Saraswati and Durgadevi are having temples for themselves separately within walkable distances. Further, a little walkable distance away, a temple for Lord Mahavishnu also exists. A meditation centre and Veda Pathashala also make it unique from other South Indian temples. The presence of priests with Master's degree makes them curious.

Since the day of consecration, this temple attracts devotees not only from other districts but other states too. Slowly it is gathering prominence like Guruvayur and Sabarimala.

The month of Karkitaka, starting on July 17 and ending on August 16, is known as Ramayana Masam and hence Hindus treat it as month to be dedicated to spiritual aspirations. Punnorkode is getting ready to usher this special month with uniqueness and relevance.

Soon after the consecration ceremony, a very rare manuscript of *Mahalakshmi Rathnakosam* surfaced and that opened a new revelation. The temple's Chief advisor Dr Seshadrinath Sastrikal, former Principal of Sanskrit College, Mylapore, under Madras

University had this manuscript and decided to follow the instructions given in it specially due to the prescribed rituals matching the unique requirements for Devi Mahalakshmi only. Accordingly, a new scheme of rituals pertaining to the specific installation specific deities will be implemented from July 16. They are: 6 am Lakshmi Ganapathy Havanam, 9am Sri Sukthta Vidhana Pooja and 6 pm Mahalakshmi Seva.

Daily Thrikala Pooja participation



Devotees visiting Kanakadhara from Bengaluru, Vijayawada and Hyderabad



for devotees during 31 days of Karkitakam is recommended for health, prosperity and peace. Day pooja can be booked in advance by remitting Rs.1000/- per person per day. Prasadam, kumkumam, chandanam and Vibuti would be sent by post. Also Bhagavatham Saptaham from 22

onwards besides discourses. Entire Bhagavatha Saptaham can be sponsored by donating Rs. 2,00,000.

Future plans

Sri Adi Sankara Kanakadhara Smruti Trust is launching its next activity of constructing a semi permanent hall of 5000 sq.ft of Flooring (tiles) and steel sheet roof, all costing totally Rs.12.5 lakhs. The trust needs to

raise Rs. 10 lakhs for this purpose. Devotees can sponsor individually Rs.1000 towards this. Bhagavatha Saptaham could be sponsored by donating Rs.25,000 for a day. Annadanam can be sponsored with Rs.1000. Shed, Floor, infrastructure sponsorships could be in multiples of Rs. 2500/-

Donations can be sent to Secretary K V Satyanath, A703, Sneh Sarovar, Marwah Road, Near Ashok Nagar, Mumbai 400 072. The cheques should be drawn in favour of Sri Adi Sankara Kanakadhara Smruti Trust. Alternatively cheques can be deposited into the Trust's SB A/c **13120100068197** with Federal Bank Ltd, Pazhamthottam Branch (IFSC Code **FDRL0001312**) while the bank receipt to be forwarded to the Secretary with the details such as Donor's name, address, PAN No, e-mail ID, WhatsApp No etc for an official receipt.

Procession for Mother Tongue

■ The members of All Thane Malayalee Association and Lake City Malayalee Welfare Association jointly led a procession proclaiming the importance of mother tongue, ignoring the torrents of rain and moving from house to house. Students, teachers, parents, committee members and lovers of Malayalam language participated in the procession. In a meeting held at Lake City Samajam office, linguist Gopalakrishna Iyer lighted the lamp. Every participant received a sapling a symbol of learning.

Adv. Prema Menon, Mohandas, Suma Mukundan, V G Krishnan, Sasikumar Nair and Jayadevan spoke on the occasion.



Sashikumar Nair (ATMA) addressing the gathering



Gopalakrishna Iyer being felicitated



Sapling distribution



Sree Narayana principles only remedy against social deterioration: K N Balaji

■ For all social and cultural deteriorations, the main cause is the abrogation of moral values and the permanent solution to this disaster is to follow the teachings of Sree Narayana Guru, stated K N Balaji, Chief Acharya of Kottayam Sri Narayana Seva Niketan. Those who vehemently hold on to these values would always find that their life is much contented. When a generation is embracing the value based life, it would turn an asset to society and the nation; otherwise it would lead to the disaster of both. All books written by Sree Narayana Guru contain this lesson, he remarked. Only the teachings of Guru could lead to universal brotherhood and prosperity because they cross beyond the caste, religion and language, created by man.

Shri Balaji said this while inaugurating the Work shop for training in public speaking for the propagators of Guru's teachings. Samiti Chairman



Swami Guruprasad releases the book authored by Asokan Vengasseri.

M I Damodaran, vice chairman N Mohandas, general secretary N S Salimkumar, Asst secretary O K Prasad, and office bearers of feeder units attended the workshop.

Swami Guruprasad released a book titled 'Sree Narayana Guru-The Perfect Union of Buddha and Shankara' written by Asokan Vengasseri during the event.

Matrimonial Meet

■ Thane Nair Welfare Association organized 2nd marriage alliance segments on 10th June 2018 at Nair Bhavan, Srinagar. People in and out of Mumbai, Thane, Navi Mumbai, Pune, Nasik, Ahmedabad and Surat participated in this event. Over 200 parents were present. In the event, profiles of boys and girls with a small video clip were showcased which helped the parents with more information. Free consultation by

astrologer was also arranged. The initiative was inaugurated by well known social worker, M Kumaran Nair. Association president K R Harikumar said, "This initiative helped the families to come under one roof, understand their requirements and made them know about the girls and boys as per requirement". The organizers of the event were Vijayan Panicker, Aravindan Nair, Vipin kumar, K N Venugopal.



K R Harikumar addressing the audience

Platinum Jubilee

■ Dadar Orthodox Cathedral organised its Platinum Jubilee by organising a family meet. Geevarghese Mar Kurilos presided.

Dr Yuhanon Mar Chrisostamos, Malankara Association Secretary Biju Oommen, Fr M C Kuriakose, Fr M C Paulose, Fr Thomas Myalil, Koshy Thomas, Solomon George and Ninan Mathai addressed the Meet. Former priests and office bearers were felicitated. Several financial aids were distributed.

Winners of AIMA Grand Finale

■ The winners of the Grand Finale of AIMA Voice Contest held in Kochi are Amruta Nair of Mumbai in Senior section and Harisankar of Pune in Super Senior section. They won second prizes. The prize carries a cash of Rs.50,000, citation and a memento. Actor Manoj K Jayan handed over the prizes. President of AIMA Gokulam Gopalan presided over the event.

SSC Results: Malayali Schools Scores 100%

■ Mumbai has more private schools than municipal schools. Among them many Malayali schools achieved 100% success. Some of them are:

Holy Angels School of Dombivli Scores 100%

In the recently held CBSC examinations for Std X, Holy Angels School of Dombivli Scored 100%. For the last sixteen years Holy Angels was continuously scoring 100%. Of the 128 students appearing for the examination, Rashmi Sunil scored 95.8 %, securing first in the school. Neha Nair, Yash Shetty and Nikhil Kaniyeri secured second place. Ten students scored 90% while 47 students earned distinction.

For the Std XII examination also Holy Angels scored 100% continuously for the 12th year. 134 students appeared for Science and Commerce streams this year.

V K Krishna Menon College, Borivli: This school continued its 100% success to the fourth year.

Sree Narayana School, Chembur: Its both English medium and Marathi medium schools secured 100% success. When 163 students appeared in English medium, highest score was 93 with 53 distinctions (75%). In Marathi medium 43 students appeared and five achieved distinction.

St Theresa Convent, Dombivli: The achievement of 100 % success has now extended to the twelfth year. 109 students obtained distinction when 168 appeared for the examination. Seventeen students secured more than 90% and Soni Mishra obtained 95.2 %.

Vidyaniketan English School, Vartak Nagar, Thane:

Vidyaniketan English School of Malanad Educational Welfare Association in Vartak Nagar, Thane (W) secured 100 % for the 11th year. Gami Aniket secured 93.2%.

VIMA English School, Thane:

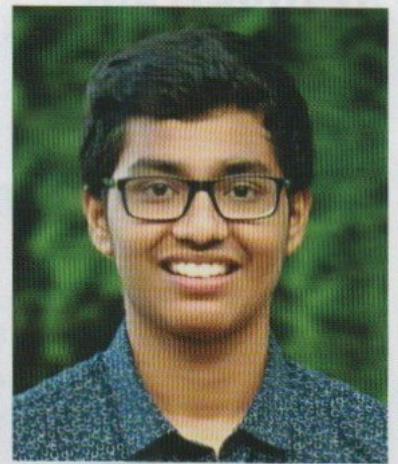
Vima English School of Wagle Estate Malayali Association secured 100% with 11 students securing distinction.

Bassein Kerala Samajam School, Vasai ensured 100% success this year also with 80 students appearing for the examination.

Vashi English School: Vashi English School of Tilak Education Society saw all its 82 students passing



Krishna Nair
SSC (Xth) - 93.2%
Our Lady of Perpetual Succour
High School, Chembur



Aayush Nair
ICSE (Xth) - 90.5%
Shri Balaji International School,
Malad (West)

with 18 having secured distinction.

Ghansoli International School: Tilak International School of Ghansoli secured 100% success with 18 students out of 82 appeared securing distinction. Six of them secured above 90% with the highest marks being 95%.

Trombay Model School: Trombay Model School of Trombay Samskarika Samiti secured 100% for the fifth continuous year.

Guru Centre at Kamothe inaugurated

■ The new office and Guru Centre of the Kamothe Unit of Sri Narayana Mandira Samiti was declared open. Samiti Chairman M I Damodaran presided. Panvel Municipal Councillor Dr Arun Bhagat was the Chef Guest.

Vikas Garath was a special guest. N Mohandas, N S Salimkumar, O K Prasad, Sriratan Nanu, R Sreedharan, P P Kamalanandan, M A Sudarshan et al addressed the gathering.

Goa Literary Meet

■ Pravasi Collective of Malayali Litterateurs and Federation of All Goa Malayali Associations jointly organised the fifth edition of Pravasi Malayali Sahitya Sangamam. FAGMA President Vasu Nair presided. Malayalam Mission Director Suja Susan inaugurated the event. Dr Ambalapuzha Gopakumar was the Chief Guest. Sangeetha Srinivasan conducted a seminar of women while Ajith Pallath organised a street play.

On the second day Kanakoor R Sureshkumar presided. Sara Joseph delivered the keynote address. Five books were released on this occasion.



At the inaugural ceremony of Kamothe unit office, Dr Arun Bhagat, Vikas Garath and M I Damodaran.

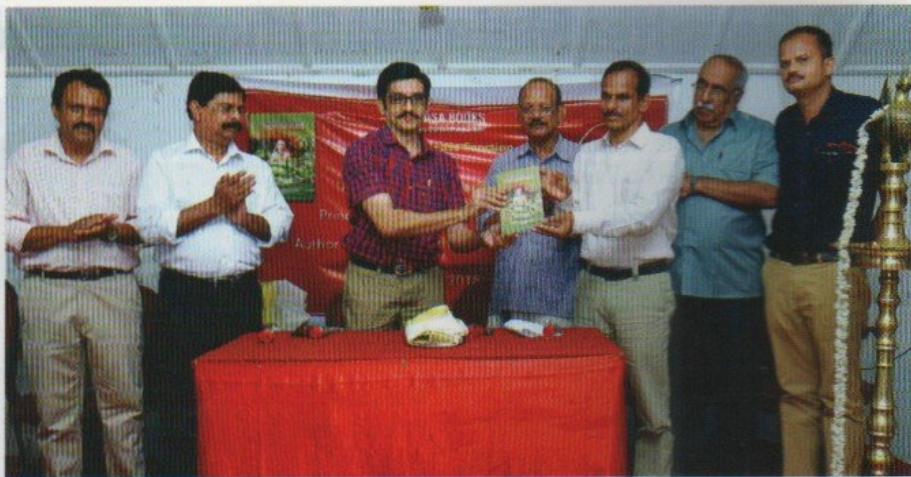
Bharatanatyam Arangettam



■ Seven year old Nivedya Pillai, disciple of Sriram Narainswamy and Smt Uma Narainswamy of Kalasadan, Sion, presented her Bharatanatyam Arangettam at Kashinath Ghanekar Hall, Thane. Her enactment of the popular episodes from the Ramayana and Krishna-Leela was appreciated by the audience. Her mother, Smt Dimple Pillai, a senior disciple of Kalasadan too accompanied Nivedya in a couple of the dance pieces. Accompanying musicians were IS Narainswamy (vocal), VR Narayan (Mridangam), Viji Ravi (Violin), N Bhaskaran (flute) and NR Ganesan (moorsing). Dr V Rangaraj, was the chief-guest at the event. Natrajgopal (Raja Sir) is the Director of Kalasadan.

Sub Committees of KKS

■ To ensure the success of the coming drama contests, Keraleeya Kendra Sanghatana (KKS) formed various subcommittees, in a meeting held in Mysore Hall, Matunga. The 51 member strong Welcome Committee has Surendra Babu as Chairman and Abhishek Nair as co-ordinator. The screening committee has Santhosh Pallassana as its convenor. Shivaprasad is the convenor of Grooming Committee. Adv Padma Divakar is heading the Finance Committee. The last date for receiving the script is July 20.



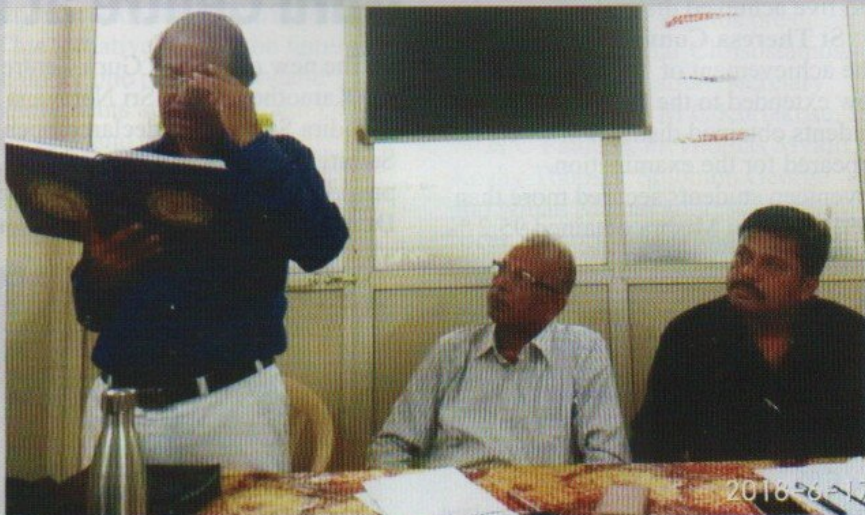
Book release of Adishankara Vivekachoodamani by Ammanath Vijayshankar published by Vyaja books at Trivandrum hotel at the hands of Prince Aditya Varma.

'Aksharakalari' of Mulund Kerala Samajam

■ The progress and expansion of Malayalam poetry was the subject of discussion of Aksharakalari of Mulund Kerala Samajam. President of the Samajam C K K Poduval presided over the discussion. Dr A Venugopal, Suresh Varma, Kochukunju Pillai, A K Vasudevan and K Rajan spoke on the subject.

E I S Thilakan was the chief speaker. In his opinion, the poets of

main stream poetry today traverse through meta-modernism inclusive of modernism and ultra-modernism. He was talking on 'The directional evolution of Modern Malayalam Poetry.' Suresh Nair, K Rajan, Suresh Varma, Kochukunju Pillai recited their recent poems. Edasseri Ramachandran welcomed the audience and Somakumar Gopalan proposed a vote of thanks.



EIS Thilakan presiding over Aksharakalari

Play writing contest

■ Results of the Play writing contest conducted by Nallasopara Keraleeya Samajam for writers of Mumbai, Thane and Palghar districts are now announced. 'Maruppachcha Thetunna Vardhakyam' (Old age searching for mirage) by Ambika Nair won the first prize of Rs 3000 while 'Mathapithakkal Atimakalalla' (Parents are not slaves) by Pushpa Marbrose won the second prize of Rs.2000.

The prices will be distributed when the Samajam celebrates Onam on September 9 in Mataji Mandir Hall, Nallasopara.



Mohiniattam by Geeta Vijayshankar and disciples at Guruvayoor temple.



BJP President (Vasai) Utham Kumar felicitating CM Devendra Fadnavis.

Workshop for public speaking held

■ The cultural wing of Sri Narayana Mandira Samiti held a work shop to train young men in public speaking. Chief Acharya of Kottayam Guru Narayana Seva Niketan K N Balaji inaugurated the workshop. The breakdown in moral values is the main cause of deterioration of social and cultural values, he said.

The volunteers who train people in the teaching of Guru participated in the work shop. M I Damodaran, N S Salimkumar, N Mohandas, O K Prasad and office bearers of feeder units also participated.

Tru Indian Annual on July 14, 15

■ The eighth Annual Day of Tru Indian Information and Guidance Society will be held on July 14 and 15 in Sarvesh Hall of Dombivli East. Both evenings will see cultural events presented by students of Tru Indian Nrithalaya.

On July 15 evening the Sukumari Memorial Award, Samaj Sevak Award, Nava pratibha Awards Pravasi Mahila Gowrav Award, Readers Choice Award for journalists, Nadaprabha Award for music talents etc will be presented. There will be programmes based on music and Kathaprasangam. Entry is free.



Financial assistance was extended to a poor student from Vasai for education by Bombay Keraleeya Samithi, Malad West. President Adv. Padma Divakar presented amount to student.

SNMS Cricket Match Competition

■ Chembur team emerged winner in the Cricket Block League Match conducted by SNMS YUVA (youth Wing).

Sakinaka team was the runner-up. There were 16 teams from various units who participated in the matches. Each team included two girls as well. Kiran Pillai was adjudged Best Batsman, Vaishnavi Palliseri Best female player and Anoop Kumar Best Bowler.

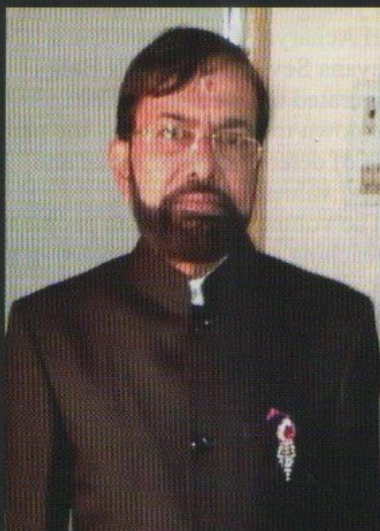
There was a friendly match played between seniors and the youth.

Nikhil Gopalakrishnan and Reshma Jithesh, YUVA office bearers distributed the prizes. The competition was co-ordinated by YUVA MC Members.



Winners (Chembur Team) along with YUVA MC office bearers.

Obituary



R Balakrishnan Nair (59), son of Anikkode Attancheri Veettil Ammukutty Amma and Late Nambulli Ramankutty Nair expired on 25-6-2018. He was a resident of 102 Madhur Society, Ramachandra Nagar, Dombivli. He is survived by his wife Sobhana and children Vinay and Vineet and daughters in law Geetha and Lakshmi, sisters Kanakalata, Kanchanamala, Girija and Vanaja and brother Sathyanarayanan.



Students of Guru Smt. Sushama Gopinath performed Mohiniattam Arangetram on 7th May 2018 at Melpathur Auditorium, Guruvayoor. Mohiniattam exponent Padma Shri. Guru Smt. Kalamandalam Kshemavathy was Chief Guest for the Arangetram.

Painting Exhibition concluded

■ The painting exhibition organised by Saga International Forum, a Malayali Painters Collective, held in Pune concluded on June 19. Paintings by artists from Muscat, Pune, and Mumbai etc were also on display. Painters like Dr Murali Lahotti, Australian painter Marcus, Poonawala Group director P C Nambiar, artistes Suhag Wagle, Suresh Bapat, Vinay Sane, Mukim Tamboli et

al came to witness the exhibition.

Paintings by KKR Vengara, Govindan Kannapuram, Rupali Mistry, Govindan Mundoor, Santhosh Chunda, Biju Panapuzha, Sony Libin, Anish Arya, Mahija Suresh and K P Rajendran were on display. Many of them earned laurels from other exhibitions held in Kerala and outside. About 60 painting created in varying styles were exhibited.

Edakka Samnwaya Vismayam



■ Wadakkanchery Souhrudam Centre A cultural Organization celebrated its Annual Day at Ambili Bhavan Mini Hall. A part of Kaslashri Nambisan's Research on Edakka, Central Senior Fellow-ship Awardee Shri Nambisan performed Edakka Jugalbandhi Vismaya with 3 Edakka instruments. Started with equal thala krama and ended with equally reducing in high level musical sound. Nambisan has ended his programme playing with famous songs Thechi Mandaram and Jana Gana Mana on the Edakka.



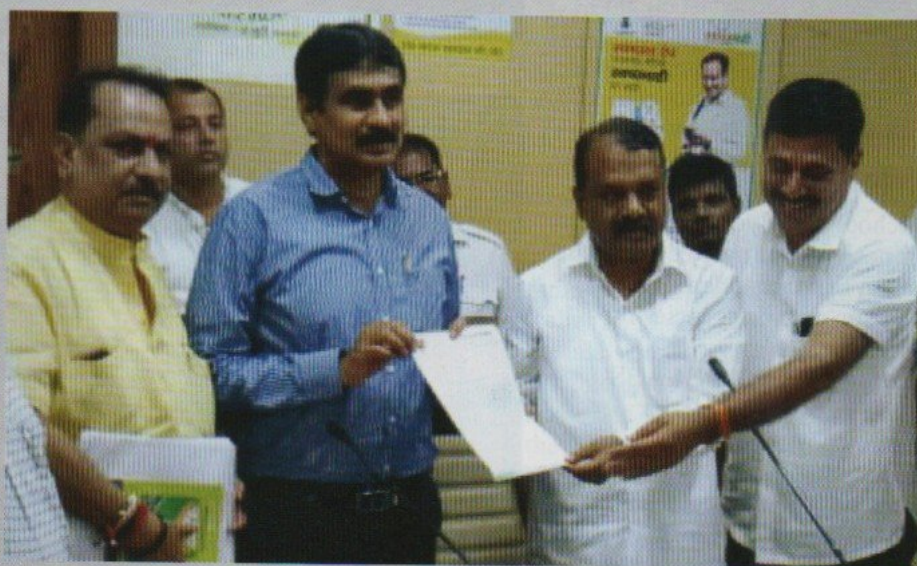
Bombay Keraleeya Samiti distributed note books and study materials to poor students. President Adv. Padma Divakar handed over the materials and books to the needy. P Balakrishnan, P Nambiar, K G Pillai, Vidya Pillai, N Venugopal, Valsala Gopalakrishnan, T Madhavan, George Edward and Varghese were present during the event.

Malayalam Mission Admission Festival

■ The Malayalam Learning Centre under Malayalam Mission of Kerala Samajam of Vejalpur Ward organised an Admission Festival in Don Bosco School. Reji Jayaprasad, Chief Co-ordinator of Gujarat Region Mohandas, AKS Kendra Committee member Benny, Jayan Nair, Suresh Nair, co-ordinator Asokan et al jointly lighted the lamp. Recitations of poems by children, sharing experiences of holidays in Kerala etc were part of the festival. Along with Malayalam lessons, the students would be taught dance lessons for half an hour, organisers said.

Mahanagarpalika Administration should be impartial: Rajendra Gavit

■ Since he has been elected in the by election to LokaSabha from Vasai, drinking water supply was stopped and the power supply was disrupted and such incidents are condemnable, says Rajendra Gavit M P. It is a challenge to the democracy, he ascertained. He mentioned this matter in discussion he held with WMC commissioner Satish Lokhande IAS at corporation Lead office. He ordered to make all emergency services to be made online. The spending of funds given by central and state governments should be transparent, Rajendra Gavit said.



President of Vasai BJP, Utham Kumar, Rajan Naik, Kiran Bhoir et al. Were present during the meeting.



Hill Garden Ayyappa Bhakta Sangham members with students

HGABS extends helping hand

■ Hill Garden Ayyappa Bhakta Sangham of Thane extended their helping hand to the poor students of Municipal School of Kokanipada, Chitalsar Manpada area.

This school is in the tribal area and most of the students are from poor families. Since last eight years, HGABS in distributing complete set of books and other study materials to the students of this school, thus displaying their commitment to social causes.

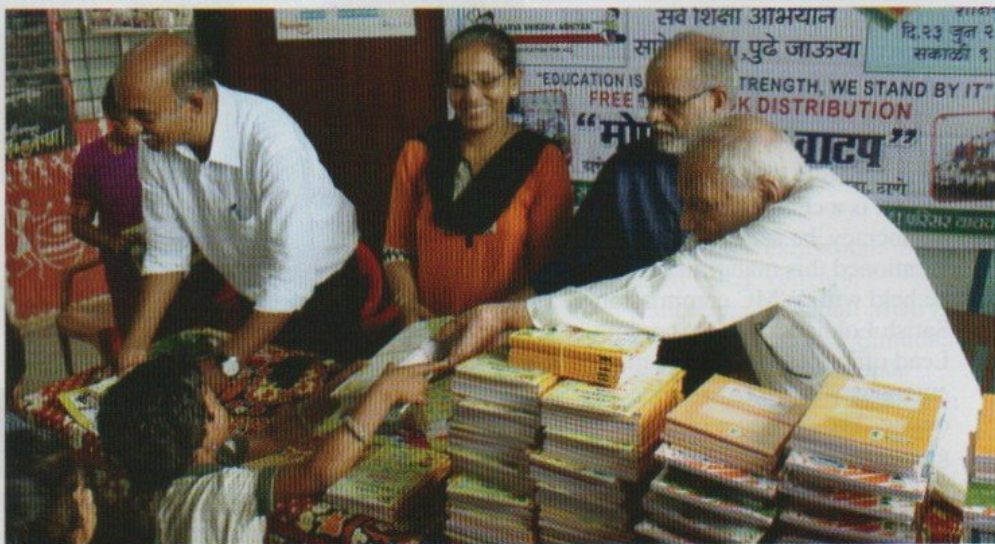
The HGABS members go to the school every year and collect their needs and provide them such items so that the students need not depend on outside agencies for their needs.

On June 23, 2018 HGABS members distributed all the required books and other materials to 162 students.

The occasion was graced by Dr. Rajashree Milind Joshi of Seva Sadan College and Mrs. Madhuri Sajnekar of Federal Bank.



During the event



Distribution in progress

First lie then apology

Former film actor, MLA of Pathanapuram, ex-minister and above all, son of K Balakrishna Pillai K B Ganeshkumar and his driver Pradeep have been accused of torturing a young man Ananthakrishnan, for not giving way to MLA's car to move on. Pathanapuram Police has registered the case against them. Police also filed a case against Ananthakrishnan for attacking Pradeep. The incident is said to have happened on June 13 around 1.30 pm. Ananthakrishnan and his mother Sheena filed the case saying MLA attacked the young man besides abusing her.

However Ganeshkumar denied his role in the event and said that the altercation occurred between the drivers. In the state assembly also, he claimed to be innocent.

Now news reports are coming that Ganeshkumar apologised to



Ananthakrishnan. It seems the former minister pulled strings both political and social, and a compromise meeting was held at Taluk Union Office of NSS and both parties are agreeing to a compromise. It was reported that the serious clauses mentioned in the case

might cause a loss of membership of legislature for Ganeshkumar and the case might lead to imprisonment from 1 to 5 years and fine besides nonbailable arrest. Nevertheless, after the meeting both the parties refused to comment to the reporters.

HC extends a helping hand

Mohammed Asim of Velimanna, near Koduvally in Kozhikode is differently abled since birth. He does not have arms and needs help from others for everything. Like other children he too wanted to join school and his parents extended all help they could. He was admitted in Omasseril Velimanna Mappila L P School. When he reached fourth standard the future stared at him. Where would he go after Std IV? His parents and their friends and teachers approached the local government appraising his difficulties to go to a distant UP School. When Asim wrote a letter with his foot about his plight, to CM Oommen Chandy, his Government issued orders to upgrade his LP School

to UP School. All students of the school benefitted. Last year he approached CM Pinarayi Vijayan appraising him of his sad plight. Since nothing happened from that move, he along with the School Up gradation Committee approached the Kerala High Court.

According to the Education rules of the state, differently abled children should be extended all help to continue their education until they attain 18 years, either by providing them transport to school or by providing facilities in their homes. The committee submitted a medical report to the court explaining his plight.

Now the HC ordered that his school could be upgraded to a high school to facilitate his studies. Now on

account of Asim, other children from Vellimanna craving for higher studies also get a boon.



Neenu back to college

The murder of Kevin P Joseph shook Kerala recently. Kevin dared to marry Neenu, another Christian, and had to pay the price of marrying a girl who belonged to the upper layer of the society. Now she has decided to continue her education so that she could stand on her own

feet. On the 17th day of the murder, Kevin's father Joseph accompanied her to the college. The state

government sanctioned Rs 10 lakh to Joseph's family as compensation from CM's Relief Fund. Out of this amount, six lakhs could be used to buy a suitable piece of land to build a home and the remaining amount for the construction of the same.

Neenu Chacko will receive necessary funds to continue her studies. Collector of Kottayam has been asked to take necessary steps. Neenu will stay with her in-laws in the days to come.



Film stars blinks

The state crime branch has decided to file charge sheets against film actor and MP Suresh Gopi and actress Amala Paul for cheating the state government by registering their new vehicles in the State of Pudusseri, to take advantage of its low registration fee. For this purpose they have even provided fake residential address. Though Fahad Fazil also resorted to this illegal act, he remitted the amount gained as fine. In his case, the authorities would seek the opinion of the government.

The Rajya Sabha member Suresh Gopi imported two cars and got them

registered in Pudusseri, with his address shown as a farm land. When the authorities investigated, they found that there was no such farm land. By resorting to falsehood, Suresh Gopi is alleged to have caused a loss of about Rs.30 lakh to the state. He is now being charged with the crime of false documentation and providing non-existing address. Since he is a Rajya Sabha MP, the authorities are waiting to get the sanction of the Chairman of Rajya Sabha.

Amala Paul got her car registered by giving the address of a house which she used to occupy whenever she was

shooting there. Authorities found that several film personalities used that address for registering their imported vehicles. Now all of them are going to be prosecuted. Amala is charged with duping the state to the tune of Rs.25 lakhs.

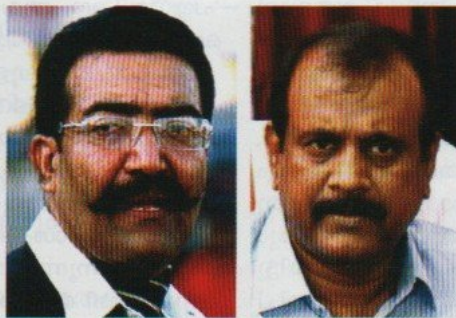
When caught, Fahad stated that he was unaware of the rules and hence committed an error. He compensated the loss of the state by paying that amount. Nine showroom owners are also being charged with cheating and avoidance of tax.

Rishiraj Singh behind spy case: Senkumar

Former State DGP T P Senkumar has stated that ISRO Spy Case was detected because of the then DCP Rishiraj Singh since he could not get a good house or residential quarters to reside. There was no CBI intervention or Cryogenic technology behind the case.

Senkumar was talking on 'Administration, Police and Media' in P K Thampi Memorial address in Kollam Press Club.

In 1994 Rishiraj Singh was looking for a good house for his stay and he entrusted this job to his colleagues. They later reported to him that all good houses in Thiruvananthapuram were taken over by people from Male. He



entrusted this matter to be investigated to Special Branch CI Vijayan. During investigation, it was found that there were some irregularities in the passport of Mariam Rashida, a Male native. When her telephone numbers are traced, more details came out.

According to ISRO Chairman G Madhavan Nair, there was not a single Cryogenic Engineer in ISRO during 1994. It was Senkumar who conducted the re-investigation. He is now going to come out with a new book that would bring all details out.

Senkumar had a dig at the present government when he said that the government wants to arrest the culprit the very next day of a crime. No man can do that if pressure is brought on him, he said. No police officer who observed the treatment meted out him during his days, would do a sincere work, he was certain.

Actor Dileep returns to AMMA

Actor Dileep an accused in the kidnapping and assault case of a Malayalam actress is now to re-enter AMMA, the body of Malayalam Movie Artistes. Soon after his arrest, he was expelled from the organisation following the strong public anger of the public and also due to the protest of female artistes. His expulsion was announced after an emergency meeting held at the residence of Mammooty, General Secretary of AMMA. Now the decision to annul his expulsion was taken when Edavela Babu, the present secretary of AMMA, suggested that the move to expel was unconstitutional, and hence cannot be legally

valid. The matter of readmission was not in the agenda of the meeting.

When he was expelled, that item was not in the agenda besides no explanation was sought from him and hence the move was illegal, argued Edavela Babu. When the withdrawal of expulsion was taken, female members who formed

their own collective, the Women in Cinema Collective (WCC), were absent. The then General Secretary Mammooty was also absent. Media persons were banned from the meeting. Attendance at the meeting was about 50%.

Actors Prithviraj, Manju Varier, Revati, Reema Kallingal,

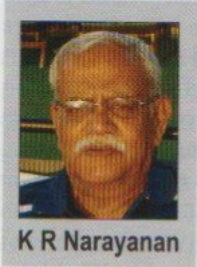


Ramya Nambissan, Padmapriya, Sajitha Mathathil, et al were absent in the meeting. It was Urmila Unni who moved the motion to take Dileep back.

Now WCC has condemned the move to bring him back to the fold as there is no change in the matter. Dileep was given only conditional bail and not declared innocent. WCC took the stand that the annulment of decision to expel not after he was declared innocent. Dileep was on bail since last October. The new move by AMMA was humiliating to the actress who had survived the brutal attack.

The day after he was given conditional bail by High Court, Dileep was reinstated by the Film Exhibitors United Organisation of Kerala (FEUOK), of which Dileep was President when the assault came to light.

ഇടുപ്പ്



K R Narayanan

കുറച്ചുകാലംമുമ്പ് കുന്നംകുളത്തെപ്പറ്റിയും അവിടത്തെ പഴയകാല കൃസ്ത്യൻ കച്ചവടക്കാരെക്കുറിച്ചും ചില പഴയകാല സുഹൃത്തുക്കളെ കുറിച്ചും മറ്റുമായി ഒരു ലേഖനം എഴുതുകയുണ്ടായി. തൃശ്ശൂർക്കാർക്ക് പൊതുവെയും, കുന്നംകുളത്തുകാർക്ക് പ്രത്യേകിച്ചും 'സാധനം' ഇഷ്ടപ്പെട്ടു എന്നാണ് ചില 'കുന്നോളത്തുകാർ' പറഞ്ഞത്.

പക്ഷെ അതിനുശേഷമാണ് ഒരു സാഹിത്യകാരൻ ചങ്ങാതി ഫോണിൽ വിളിച്ചു പറഞ്ഞത്: "ഡോ, കുന്നംകുളത്തുകാരനായ പ്രിൻറിംഗ് പബ്ലിഷിംഗ് ടൈക്കൂൺ, 'മി ഇടുപ്പ് ഫ്രം കേരള കോർണർ' എന്ന സ്വയംപ്രഖ്യാപനം മൂലം ലോകമൊട്ടുക്ക് പ്രഖ്യാതനും തൃശ്ശൂരിലെ ഒരു മിനി വി ഐ പി യും എല്ലാമായിരുന്ന 'ഇടുപ്പ്' മുതലാളിയെ കുറിച്ച് തന്റെ ലേഖനത്തിൽ പ്രാധാന്യം കൊടുക്കാത്തത് വളരെ കഷ്ടമായിപ്പോയി. തിരുവില്വാമലയിലെ മുത്താർസ് ഉണ്ടായിരിക്കുകയോ അദ്ദേഹത്തിന്റെ പിതൃക്കാരെ എഴുത്തും വായനയും വശമുള്ള ആരെങ്കിലും ഇതറിയുകയോ ചെയ്താൽ, ഈ കുറ്റത്തിന് അവർ തന്നെ കൊന്ന് കയ്യീൽ തരും എന്ന കാര്യം തീർച്ച. എന്നു മാത്രമല്ല, എഴുത്തും-വായനക്കാരുടെ ലോകത്തു നിന്ന് എണ്ണുന്നേക്കുമായി തന്നെ ഡീബർ ചെയ്തു കളയുകയും ചെയ്യും അവർ." ഇത്തരം അത്യാഹിതങ്ങൾ ഒഴിവാക്കാനായിട്ടു തന്നെയാണ് ബഹു. ഇടുപ്പ് മുതലാളി അവർകളെ കുറിച്ച് സ്പെഷലായിട്ടുതന്നെ ഒന്നെഴുതിക്കളയാൻ സുഹൃത്ത് ഉപദേശിച്ചതും, ഈയുള്ളോർ ടി കൃത്യം നിർവ്വഹിക്കുന്നതും.

ഇടുപ്പ് മുതലാളിയോ അദ്ദേഹത്തിന്റെ സൃഷ്ടികർത്താവായ മുത്താർസോ, റൗണ്ട്വെസ്റ്റ് എന്ന തൃശ്ശൂരിലെ പഴയ പടിഞ്ഞാറെ നടക്കാവിലെ പുസ്തകക്കടയും സാഹിത്യചർച്ചാകേന്ദ്രവും മറ്റുമായി ഓടിട്ട പഴയ കെട്ടിടമോ ഒന്നും ഇപ്പോൾ അസ്തിത്വത്തിൽ ഇല്ലാത്ത സ്ഥിതിയ്ക്ക്, അതിനെ/അവരെയെല്ലാം കുറിച്ച് എഴുതേണ്ട ബാധ്യതയും ഇതുമൂലം വന്നുചേരുന്നു.

അപ്പൻ-അപ്പാപ്പന്മാരുടെ കാലം മുതൽക്കുതന്നെ പുസ്തക കച്ചവടം കൊണ്ടുനടന്നിരുന്ന ഇടുപ്പ് എന്ന കുന്നംകുളം നസ്രാണി, കച്ചവടത്തിൽ സമർത്ഥനാണ്, കുറുക്കനാണ്. സാമ്പത്തിക കിട്ടുന്നതിനു മുമ്പ്, ദൈവങ്ങളുടെ കൂട്ടത്തിൽ, സ്വജാതിക്കാരനായ ജോർജ്ജ് ആറാമൻ ചക്രവർത്തിയുടെ പടം വച്ചു പ്രാർത്ഥിച്ചുകൊണ്ടിരുന്ന ഇദ്ദേഹം, സാമ്പത്തികത്തിനുശേഷം ഗാന്ധിജിയുടെയും നെഹ്രുവിന്റെയും പടത്തിലേക്ക് മാറി. കൂട്ടത്തിൽ മുറിക്കച്ചൻ കുപ്പായത്തിനു പകരം, നീണ്ട കയ്യുള്ള ജുബ്ബയിലേക്കും മാത്രമല്ല, ഒന്നാതരം കോൺഗ്രസ്സുകാരനായ സ്ഥിതിക്ക്, സ്വന്തം പാർട്ടിയുടെ അടയാളമായ കാളയെ തിന്നുന്നത് നിർത്തി. പകരം ആടും പോത്തും മാത്രമായി തീറ്റ.

കിട്ടാവുന്ന വഴികളിൽക്കൂടി എല്ലാവരെയും ചാക്കിട്ടു കാശുണ്ടാക്കാനുള്ള വാസന ജന്മനാ ഉള്ളതാണ്. എവിടെ ചെന്നാലും സ്വന്തം ഒരു 'നിഷേ' സൃഷ്ടിക്കാൻ കഴിവുള്ളവൻ.

പക്ഷെ, പരാധീനതകൾ പലതും ഉണ്ട് പാവത്തിന്. പഠിച്ചിട്ടില്ല, ഇംഗ്ലീഷ് അറിയില്ല.

ആകെ അറിയാവുന്ന ഭാഷ കുന്നോളത്തെ-തൃശ്ശൂരിലെ അങ്ങാടിഭാഷ മാത്രം.

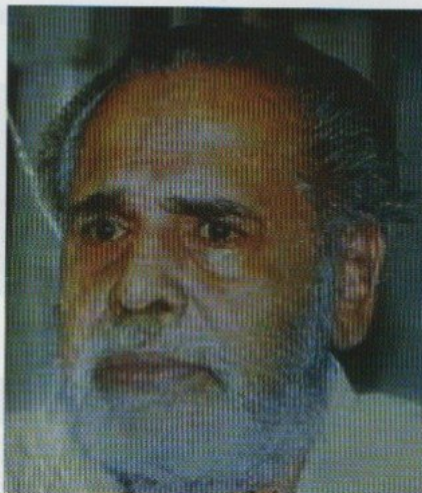
മെട്രിക് സിസ്റ്റം എത്തിയിട്ടില്ലാത്ത അക്കാലത്ത് വൈകുന്നേരത്തെ ഒന്നര ദ്രാമ പട്ടയും, പുഴുങ്ങിയ താറാമുട്ടയും ബഹു നിർബന്ധം. അതുപോലെത്തന്നെ, സ്ത്രീവിഷയത്തിലും സ്വർപ്പം കമ്പക്കാരനായിരുന്നതുകൊണ്ട്, രണ്ടു മൂന്നു വീശിക്കഴിഞ്ഞാൽ, ഏതു നാട്ടിൽ ചെന്നാലും, പണം അത്യാവശ്യമുള്ള സ്ത്രീകളെ തപ്പുക എന്നത് ഒരു ഇടുപ്പിയൻ ശീലമാണെന്നു പറയുന്നു യശശ്ശിരനായ മുത്താർസ്.

ഇത്തരം ബലഹീനതകൾക്ക് തടസ്സം സൃഷ്ടിക്കാതിരിക്കാൻ ആയിരുന്നു ഇംഗ്ലീഷ് സമർത്ഥമായി കൈകാര്യം ചെയ്തിരുന്ന, പിൽക്കാലങ്ങളിൽ ടൈംസ് സപ്ലിമെന്റിൽ കിറ്റ്സിന്റെ കവിതകളെ കുറിച്ച് തുടർലേഖനംവരെ എഴുതാൻ പോകുന്ന 'പയ്യൻസി'നെ, അവന്റെ 'മോൺസ്റ്റർ പ്രായം' മുതൽക്കുതന്നെ, ഒരു അഡ്വൈസർ ആയി കൂടെക്കൊണ്ടു നടന്നിരുന്നു മുതലാളി.

അവർ തമ്മിലുള്ള സുഹൃദ്ബന്ധം, പയ്യൻസ് യമുനയിൽ കുളിയും, രാമുവിന്റെ ഗുദാമിൽ ഭക്ഷണവും, ഹൗസ്ചാസിൽ നേരമ്പോക്കും മറ്റുമായി ഡെൽഹിജീവിതം തുടങ്ങിയപ്പോഴും പത്രക്കാരനായിരുന്നപ്പോഴും, കേണൽ രേണുവിന്റെയും മറ്റു പലസ്ത്രീരത്നങ്ങളുടെയും സംബന്ധക്കാരൻ ആയിരുന്നപ്പോഴും, അതിനു ശേഷവും വളരെ ദൃഢമായിത്തന്നെ തുടർന്നിരുന്നതായി കാണുന്നു. അതുകൊണ്ട് ആ ചരിത്രവിഷയങ്ങളിലേക്ക് ഒന്നു എത്തി നോക്കേണ്ടിയിരിക്കുന്നു.

ചരിത്രത്തിലെ ഒരു പ്രധാനപ്പെട്ട സംഭവം നടക്കുന്നത്, പയ്യനെ ചെറുപ്പത്തിൽ, മലയാളം മാത്രം അറിയുന്ന ഇടുപ്പ് മുതലാളിയുടെ അഡ്വൈസർ, ഇൻറർപ്രെട്ടർ തുടങ്ങിയ വേഷങ്ങൾ കെട്ടിച്ചു, പണ്ടത്തെ മദ്രാസ് പട്ടണത്തിലേക്ക് കൂടെ കൊണ്ടുപോയപ്പോൾ ആയിരുന്നു. ചെല്ലും ചിലവും കൊടുത്ത് കൊണ്ടുവന്ന അഡ്വൈസറുടെ മുഖ്യജോലികൾ ഇടുപ്പിന്റെ കുന്നംകുളം മലയാളത്തെ തമിഴിലേക്കു തർജ്ജമ ചെയ്യുക, ഭക്ഷണമദ്യ വസ്തുക്കൾക്ക് ഓർഡർ കൊടുക്കുക, വഴികൾ ചോദിച്ചു മനസ്സിലാക്കുക, പട്ടയ്ക്കും താറാവുമുട്ടയ്ക്കും പിന്നീടത്തെ അത്താഴത്തിനും പുറമെ, മുതലാളിയുടെ സ്ഥിരം നേരമ്പോക്കിനുള്ള വഴികൾ കണ്ടുപിടിക്കുക തുടങ്ങിയവയായിരുന്നു. ഇത്തരം കേളികൾക്കുള്ള സ്ത്രീപ്രജയ്ക്ക് 'പൊണ്ടാട്ടി'നാണ് തമിഴിൽ പറയുക എന്നു തെറ്റിദ്ധരിച്ച് ഡ്രൈവറോട് 'പൊണ്ടാട്ടിയെ കൊണ്ടു വാഡാ' എന്നു പറഞ്ഞതിന് കിട്ടേണ്ടത് കിട്ടിയ ഒരു ഐതിഹാസികസംഭവവും ഉണ്ട്.

അതിന്റെ ഒരു ആവർത്തനമെന്നോണം വർഷങ്ങൾക്കു ശേഷം സിറാക്യൂസിൽ നടന്ന പുസ്തക സെമിനാറിൽ പുസ്തക മാർക്കറ്റിങ്ങിനെ "മി വാണ്ട് സ്പീക്ക്" എന്നു തുടങ്ങി "സ്കൂൾ ഓപ്പനിംഗ് ടൈം ബെസ്റ്റ് സിസൺ ഫോർ ബുക്ക് ബിസിനസ്സ്, സെൽ ബുക്ക്, മേക്ക് മണി, കണ്ടക്റ്റ് ആൻറ് എൻജോയ്" എന്നെല്ലാം പ്രസംഗിച്ചശേഷം അത്താഴം കഴിച്ച് ഹോട്ടലിലെ റിസപ്ഷനിസ്റ്റ് മദാമ്മ പെണ്ണിനോട്, "മി ഇടുപ്പ് ഫ്രം കേരള കോർണർ... കേരളാ ഹോട്ട് കൺട്രി... അമേരിക്കാ കോൾഡ് കൺട്രി, വാണ്ട് കമ്പനി. എസ്, യു കാം, ഐ പോ. നോ



VKN

ജീവിതം



സതി എസ് ഉണ്ണി

ഉത്തരം കിട്ടാചോദ്യങ്ങൾ
ചോദിച്ചു നാം യുഗങ്ങളായ്
ജീവിതയാത്രയാരംഭം
അവസാനവുമെങ്ങഹോ?

ബാല്യപാഠങ്ങൾ ചൊല്ലി ഞാൻ
ഹൃദയമാക്കിയതത്രയും
പച്ചപ്പുതപ്പുപോലിനും
രക്ഷക്കെത്തുന്നു നിത്യവും.

കൗമാരത്തിൻ കുതിപ്പിൽ ഞാൻ
ചെയ്തുകൂട്ടിയ വിക്രമം
അന്യർക്കേകുന്ന വൈഷമ്യം
കണ്ടില്ലെന്നു നടിച്ചതും

യൗവനകാലേ ഞാൻ തെല്ലും
ഓർത്തില്ലല്ലോ ജരാനരം
നീന്തിത്തുടിക്കാനെത്തുമ്പോൾ
കാണുമോ മുന്നിലെച്ചുഴി?

സോറി” എന്നെല്ലാം പറഞ്ഞ് ആംഗലേയത്തിൽക്കൂടി
കാര്യങ്ങൾ നേടിയെടുത്ത ഒരു സംഭവവും ചരിത്രത്തിൽ ഉണ്ട്.

സാഹിത്യരംഗത്തും ഇടുപ്പിന്റെ കഴിവ് പ്രശംസനീയം
തന്നെയെന്നു കാണിച്ചു തരുന്നു മുത്താർസ്. തൃശ്ശൂരിലെ
തേക്കിൻകാട് മൈതാനത്തിൽ, അന്തിനേരത്തെ പട്ടയ്ക്കും,
താറാവുമുട്ടയ്ക്കും അതിൻ മുകളിലെ അത്താഴത്തിനും ശേഷം
വിശ്രമിക്കുമ്പോൾ മേൽപ്പോട്ടു നോക്കി “ചന്ദ്രതാരാചർച്ചിതമായ
പുംശരത്കാലാകാശം” എന്നു പയ്യൻ സാഹിത്യത്തിൽ
വിസ്മയിച്ചപ്പോൾ, “ഹാവു, നീയ് ആകാശനെങ്കിലും
പറഞ്ഞല്ലോ ഡാ; മറ്റുള്ള സാഹിത്യക്കാർ തെങ്ങോള
അതുംകൂടി പറയാണ്ട് ചർച്ചയും ചരക്കല്ലും മാത്രേ കാച്ചൂ...”
എന്ന ഒരു ക്രിട്ടിക്കൽ ഒബ്സർവേഷൻ വരെ നടത്തുന്നു ഇടുപ്പ്.

“ഇടുപ്പേ, നീയ് ഹെമിംഗ്വേ നിലവാരം പുലർത്തുന്ന
സാഹിത്യകാരൻ ആകുന്നു” എന്നു പയ്യൻസ് അതിശയിച്ച
പ്പോൾ, അതിനും മറുപടി ഉണ്ടായിരുന്നു ഇടുപ്പിന്.
“എന്നുവെച്ചാ, കണ്ടത് ആകാശച്ചാ, ആകാശംന്നു തന്നെ
എഴുതും, നസ്രാണി അല്ലേഡാ? അതോണ്ട് തന്നുഡാ
അവന്റെ പുസ്തകൊക്കെ ആണുങ്ങള് മേടിച്ചുചായിക്കണേ..
അല്ലാണ്ടെ നിന്റെ ചർച്ചും ചരക്കല്ലുംപോലെ അല്ലഡാ...”

തൃശ്ശൂരിലെ നാടകരംഗത്തും അദ്ദേഹത്തിന്റെ വ്യക്തിമുദ്ര
കൾ പതിഞ്ഞിട്ടുണ്ട് എന്ന് കാണിച്ചു തരുന്നു മുത്താർസ്.

ജോസ് തിയേറ്ററിൽ, പഴയ കാലത്തെ സത്യവാൻ-സാവിത്രി
തമിഴ് സംഗീത നാടകം കാണാൻ എത്തിയ ഇടുപ്പ് കണ്ടത്,
സത്യവാൻ മരിച്ചു കിടക്കുന്നതും, സാവിത്രി ഭർത്താവിന്റെ
ജീവന്നു വേണ്ടി കർണ്ണാടകസംഗീതത്തിലെ കീർത്തനങ്ങൾ പല
രാഗങ്ങളിലുമായി സാ...തീ...ഗാ...മാ...കൾ സഹിതം തകർത്തു
പാടുന്നതും ആയിരുന്നു. എത്ര പാടിയിട്ടും ജീവൻ തിരിച്ചു
കൊടുക്കാത്ത യമധർമ്മനെ കണ്ടിട്ട് അസ്വസ്ഥനായി പയ്യൻസി
നോടു ചോദിക്കുന്നു ഇടുപ്പ്, “പാട്ടാ കഴിഞ്ഞാ സാധനം കൊട
ക്കോഡാ ആ കാലൻ കഴുവേറി?”

“സ്വൽപ്പം ക്ഷമിക്കൂ” എന്നായിരുന്നു പയ്യൻസിന്റെ സൂചന.
പക്ഷെ ക്ഷമിക്കാനൊന്നും ഇടുപ്പ് നിന്നില്ല. സ്റ്റേജിൽ ചാടിക്ക
യറി യമധർമ്മന്റെ കൊരക്കിൽ പിടിച്ച് അലറി: “കൊടക്കഡാ...
എന്തോരം നേരായിഡാ, ആ പെണ്ണ് പാട്ടും നെലോളിം തൊടങ്ങീ
ട്ട്... കൊടക്ക ഡാ, ശവീ..”

കാലൻ എന്ന ധർമ്മരാജാവ്, സത്യവാന്റെ ജീവൻ മറന്ന് സ
ത്തം ജീവൻ രക്ഷിക്കാനായി പിൻകർട്ടൻവഴി ആമ്പല്ലൂർ, ഒല്ലൂർ,
പുതുക്കാട് വഴി ഓടി രക്ഷപ്പെട്ടുവെന്നും, അതിനുശേഷം തൃശ്ശൂ
രിൽ മരണം സംഭവിച്ചിട്ടില്ല എന്നും മുത്താർസ് രേഖപ്പെടുത്തിയ
തിന്റെ ക്രെഡിറ്റും ഇടുപ്പ് മുതലാളിക്കു തന്നെയല്ലേ?



RAINS AND BEAUTY CARE



Dr. (Major) Nalini Janardhanan

■ The rainy season is here with damp and humid weather which is not good for your skin and hair. Be it drizzling, pouring or torrential rains, we must take care of our skin and hair to avoid

problems. The most important point to remember is to stay dry. You must keep your skin and hair away from moisture and dampness as it may lead to many problems due to fungal infections.

Beauticians and skin specialists suggest various skin care tips and hair care tips for monsoon.

Skin care Tips

- Wash your face at least 3 times a day with cold water to remove dirt and grime. It also helps to rejuvenate your skin.

- Avoid bleaching and facials from beauty parlour

during rainy season. Bleaching should not be done as it can make your skin rough.

- Waxing, manicure and pedicure can be done. When you go for pedicure, see that the tools are sterilised or disinfected.

- Wear waterproof foot wear like sandals and floaters instead of closed shoes or footwear.

- Stay hydrated. Drink plenty of water.

- Eat balanced diet

- Use homemade face packs like fruit facials, oatmeal facial, honey facial or milk facial. Avoid face packs containing chemicals.

- Don't shower with steaming hot water.

- Cleanse your skin to remove dirt and oil that can clog pores in the skin which may lead to acne and infections.

- Don't cleanse in a hurry. Don't rub your face.

- Use a mild cleanser. If you have dry skin, use a cream based cleanser and if you have oily skin, wash your face frequently. A mixture of milk and honey can be used to massage facial skin.

- Use a mild scrub on face once or twice a week.

Exfoliation of skin is needed to remove dead cells. For normal or combination skin you can use exfoliating face wash. For dry skin, you can use moisturising face wash. For dry skin, you can use moisturising scrub.

Homemade scrubs or fruit based scrubs can be used.



- Use a good toner containing alcohol, if you have oily skin. It helps to prevent clogging of pores. For dry skin, use an alcohol free toner.

- Use a light moisturiser for oily skin and cream based moisturiser for dry skin.

- Use a sunscreen which is SPF 30 or more and waterproof type when you step out of the house. Even during cloudy days UV rays can damage your skin.

- Don't use heavy and cream based make up in rains. Use a light make up. Use water proof eyeliner and mascara. Mineral based make up is ideal for rainy season.

- Use a lip balm to keep your lips hydrated and supple and to avoid cracked and chapped lips. Your lips may be massaged with honey or coconut oil or milk cream.

- Don't wear artificial jewellery during monsoon especially if you have sensitive skin. Humidity can increase irritation of skin.

Dry Skin

- Use cream based cleansers
- Drink plenty of water



- Moisturise your skin regularly
- Use rose water and glycerine
- Don't use alcohol based toners

Oily Skin

- Wash your face 3-4 times a day

- Use facial scrubs regularly. Use natural scrubs.

- Use homemade face packs made of besan, curd, milk, lemon, honey etc.

Combination Skin

- Drink lot of water
- Wash your face 2-3 times daily
- Don't rub your face with towel, just dab dry face.
- Moisturise regularly
- Scrub your face twice a week

Hair care tips

Humidity can lead to itching, dandruff and scalp infection

- Wash your hair daily to remove sweat and dirt

- Whenever you get wet in rains it is important to wash and dry your hair once you come back home. Use a mild shampoo and a mild conditioner

- Avoid hair colouring during rainy season

- Warm coconut oil massage is good
- Try natural hair styles
- Try to dry hair with a towel. Avoid blow dryers.

Their love prevents the Teacher from leaving the school

When G Bhagavan, an English teacher in Veligaram Government High School near Andhra state border but in Tamilnadu, was transferred from his school to another school, for, he was an excess teacher there and also the juniormost English teacher, Bhagavan went to school to bid adieu to his students and colleagues. It was beyond his imagination that he would be prevented from going by the students, parents and colleagues because they loved him, respected him and could not bear the pain of separation.

The students physically prevented him from leaving the school, they, all 280 of them, boycotted the classes and the parents threatened the local MLA of withdrawing the children from the school if the teacher is transferred. The Principal referred these matters before the authorities and the Education department was compelled to postpone the

transfer order for ten days.

Bhagavan was not a mere teacher. He was their friend, brother, father and benefactor as he often helped them by providing money. He came to this school four years ago and taught English for Sixth to tenth standards. When he started teaching them, the students were scared of that subject but once he started, none from the school failed in that subject. His lessons were a mix of stories, poems and general knowledge. He provided food for starving children at his own expenses. He used to take special classes.

Bhagavan is now 26. He joined this school

when he was a mere 22. It was his first appointment. His role model was his primary teacher Umaphathy. It is not clear if he would eventually be transferred. Bhagavan says that now he realises that the most respected profession is that of a teacher.



JAUNDICE

Dr. (Major) Nalini Janardhanan

Monsoon can cause different types of water borne diseases like jaundice, diarrhoea and dysentery. Most of the diseases are due to contaminated water and food in monsoon. Water gets contaminated with seepage of garbage, chemicals and dirty water which gets mixed with drinking water and cause various diseases. Monsoon provides breeding ground for various bacteria and amoeba. Fruits, vegetables and curds sold outside in open may be polluted with germs.

Let us know about Jaundice.

Jaundice is not a disease but a symptom of underlying diseases. Yellowing of skin and eyes is noticed in jaundice. It is due to increased amount of bilirubin in our body. Bilirubin is a yellow pigment produced in liver by the breakdown of dead RBCs (Red Blood Cells)

Jaundice may be due to problems in functions of liver, gall bladder, pancreas or RBC leading to increased amount of bilirubin in body.

Causes of Jaundice

- Hepatitis A, B, C, D and E
- Alcoholism and Cirrhosis Liver
- Gall Stones
- Liver Cancer
- Pancreatic Cancer
- Acute Pancreatitis
- G6PD deficiency
- Biliary tract obstruction
- Over dose of medicines or adverse reactions to medicines like Paracetamol
- Yellow fever
- Sickle cell Anemia
- Hemolytic Anemia
- Thalassemia
- Weil's disease

Symptoms

Yellow discolouration of eyes and skin. There may be dark urine and pale stools.

Treatment

Since its only a symptom, the treatment depends on the cause of Jaundice.

Hepatitis:

Hepatitis is one of the causes of Jaundice. Hepatitis is an inflammatory condition of liver due to infection, blood loss, medicines, drugs, toxins, alcohol or autoimmune diseases. There may be symptoms like loss of appetite, fatigue, nausea, vomiting, itching of skin, stomach ache, yellow colour skin or eyes and fluid inside abdomen.

World Hepatitis Day is celebrated every year on 28 July with the aim of bringing the world together under single theme to raise awareness of Viral Hepatitis and its impact it has worldwide. The theme for world Hepatitis Day 2018 is "Eliminate Hepatitis"



Hepatitis A

This is due to Hepatitis A virus. It is highly contagious and it is spread through contaminated food or water. It can be prevented with immunization before travelling to endemic areas with Hepatitis A infection.

Symptoms: Rapid onset of nausea, vomiting, abdominal pain, loss of appetite, bodyaches and fever. There may be yellowing of skin and eyes, itchy skin, dark urine, pale stools and enlarged liver.

Hepatitis B

This is caused by Hepatitis B Virus. It spreads through direct contact with infected blood i.e with contaminated needle or sharing needles, from mother to baby during birth, through oral, vaginal and anal sex without condom protection, using razor or any other personal items with remnants of

infected fluid.

Symptoms: Fatigue, dark urine, joint pains, muscle pain, loss of appetite, fever, abdominal discomfort, weakness, yellow colour eyes and skin.

Complications: Liver Cirrhosis, liver cancer, liver failure, death. It can be prevented with routine immunization

Hepatitis C

Infection with Hepatitis C can cause this and it is transmitted through blood to blood contact with infected patient. 70-80% of patients may not have any symptoms.

Symptoms: Mild to severe symptoms like fever, dark urine, loss of appetite, abdominal pain or discomfort, joint pain and yellow colour of eyes and skin.

Hepatitis D

You can only get Hepatitis D if you already have Hepatitis B. It is contagious. Infection spreads through direct contact with body fluids.

Symptoms: Yellowing of skin and eyes, joint pains, abdominal pain, vomiting, loss of appetite, dark urine, fatigue.

Hepatitis E

A serious acute type of liver disease can be caused by Hepatitis E virus. Infection spreads by drinking contaminated water, eating contaminated food, blood transfusion and transmission from mother to child.

Symptoms: yellow colouration of skin, dark urine, joint pains, loss of appetite, pain in abdomen, nausea, vomiting, fatigue and fever. There may be liver enlargement. In rare cases it may cause liver failure.

General Precautions

- Don't eat food from open vendors
- All vegetables and fruits should be washed well before using
- Avoid uncooked food and have freshly cooked food
- Drink clean filtered water
- Have a balanced diet.
- Salads should be prepared with clean hands after washing in clean water.

LSD or D Lysergic acid di-ethylamide



Dr Sujatha Nair

■ LSD or D Lysergic acid di-ethylamide is from a class of drugs called Hallucinogens.

It is a clear odorless chemical made from lysergic acid which is derived from the fungus ergot

growing on the rye plant.

Street names- Acid, Blotter, Dots, Yellow sunshine.

Modes of use- tablets, pills, swallowing as liquid, blotters which are the liquid dropped on paper and stuck to the upper palate or tongue from which it absorbs into the system.

Repeated use increases tolerance and consequent increased use which is dangerous, hence is believed to be included in chemicals with a potential for addiction.

History

It was first processed in 1938 by Albert Hoffman who got aware of its psychedelic properties when a few drops of the liquid fell on his skin and he started hallucinating.

In the early 1960s LSD was used in scientific research and for treatment of schizophrenia, addiction to alcohol, depression and spiritual enhancement etc.

Then it entered the streets and abused due to which it was made illegal

and a Schedule 1 drug- indicating it is possible of high amounts of abuse.

Effects on brain.- called as a "trip" Desegregation

The brain's neural network is usually segregated. However, with the LSD the segregation is broken down and a connection with all parts of the brain develops resulting in a kind of ego dissolution.

Seeing with eyes shut- Visual hallucinations

The visual cortex is affected thereby, even with closed eyes the person is capable of seeing things which is the visual hallucinatory component of the drug. There are also profound changes in consciousness.

It can cause synesthesia whereby one can "feel" music and "taste" odors i.e. the sensory organ functions are all mixed up.

LSD is considered to be a fat soluble chemical hence thought to stay in the fat cells of the body resulting in "flashbacks" wherein there are flashes of the same high or sudden hallucinations which last for some time and then disappear.

LSD induced psychoses is known to happen with multiple or even a single strong hit of the drug called as

Hallucinogen Persisting Perceptual Disorder (HPPD) Psychosis is a break from reality. This includes delusion (false beliefs which are real to the person believing in them and cannot be altered by any amount of reasoning or confrontation with reality) and hallucinations

Problems also arise when the drug is used in combination with alcohol, weed etc.

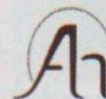
Physical effects

Rapid heart rate, Imbalanced gait, loss of appetite, weakness, mild gastritis, vomiting etc.

Treatment

Residential stay for a substantial period as it takes 6-8 weeks for the substance to leave the tissues of the body. The stay has to be accepting, non threatening caring with love and compassion as its baseline. Meditation, Counseling and other alternate therapies are the need of the hour. Anatta is a luxury facility catering to the same.

For any clarifications contact
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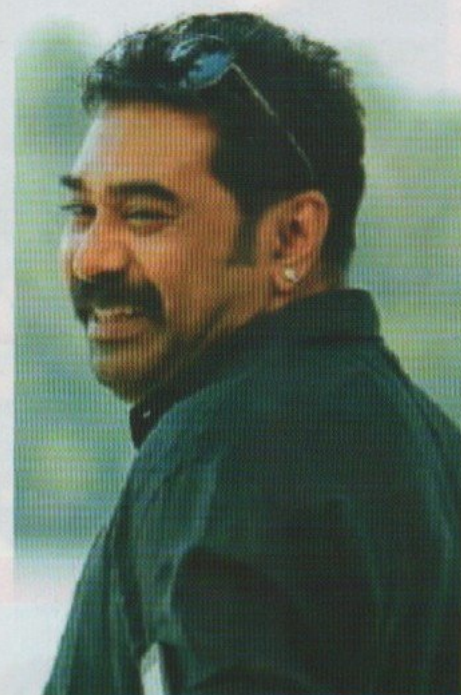
Koode

Anjali Menon directs 'Koode' in which Prithviraj and Parvati share main space. Nazria is coming after intermission. Other artists are Atul Kulkarni, Roshan Mathew, Siddharth Menon, Vijayaraghavan and director Ranjith. M Ranjith produces this film for Rajaputra Visual Media. It may get released in July.



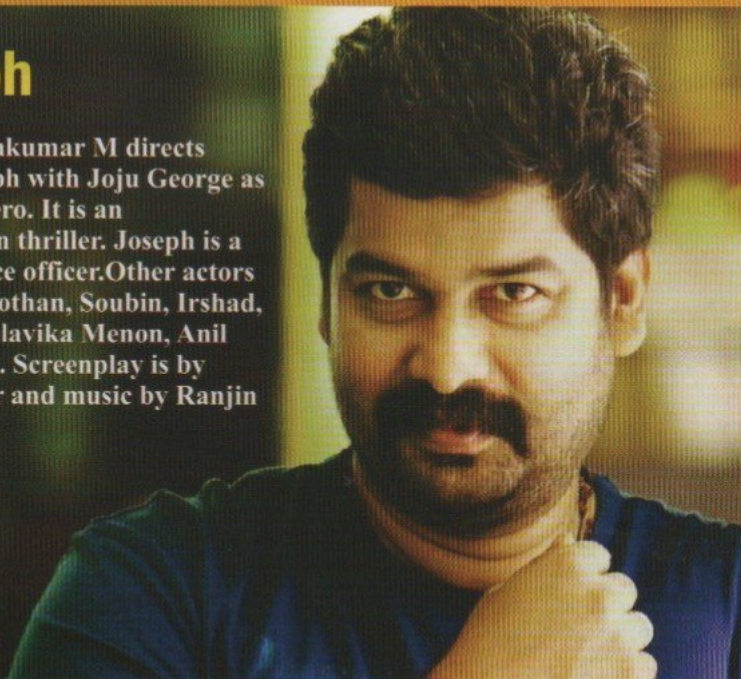
Prana

VK Prakash makes Prana in Malayalam, Hindi, Telugu and Kannada languages with Nitya Menon in the title role. Well known Jaaz musician Luis Banks scores the music. Rajesh Jayaram handles story, screenplay and dialogue. Suresh Raj, Pravinkumar and Anita Raj jointly produces this film for S Raj Productions.



Joseph

Padmakumar M directs Joseph with Joju George as its hero. It is an investigation thriller. Joseph is a retired police officer. Other actors are Dilish Pothan, Soubin, Irshad, Atmiya, Malavika Menon, Anil Murali et al. Screenplay is by Shahi Kabir and music by Ranjin Raja.



Aanakkallan

Suresh Divakar directs this film with Biju Menon in the title role. Anusri, Shamna Kasim and Kaniha are his heroines. Its screenplay is written by Uday Krishna. Siddique, Saikumar, Bala, Kailash, Indrans, Sudhir Karamana and Harish Kanaran are having important roles in this film. Nadirshah sets music to the lyrics penned by Harinarayanan and Rajiv Alunkal.

Neeli

For Sun Arts and Film Productions, Sunder Menon produces Neeli to be directed by debutant Altaf Rehman. Mamta Mohandas, Anoop Menon, Baburaj, Sreekumar, Sinu Sainuddin, Rahul Madhav, Baby Mia, Anjana and Nityasri are handling the stellar roles. Harinarayanan writes the lyrics and Sharath scores the music.

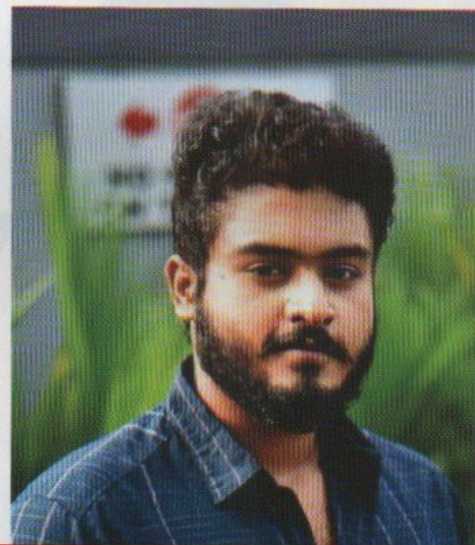
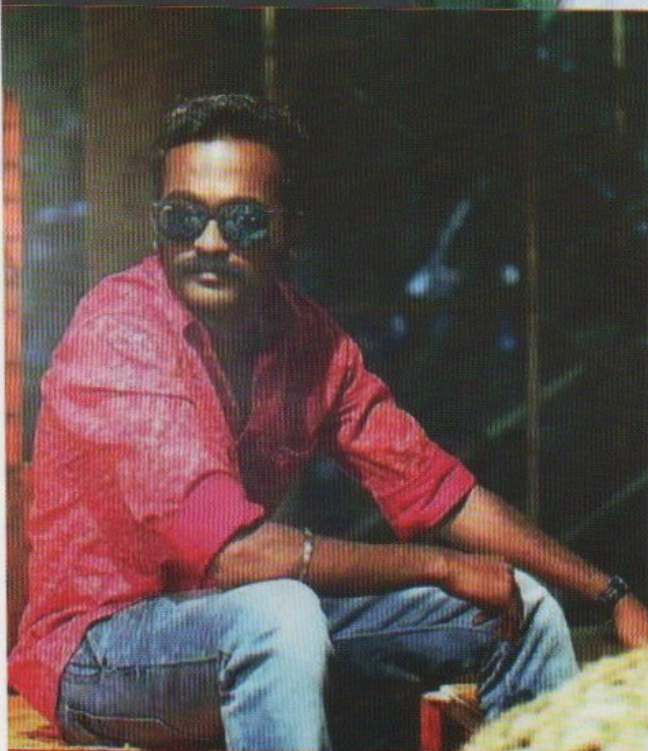


Gokul Suresh follows his father

Gokul Suresh, son of Malayalam actor and M P, Suresh Gopi is playing hero in two movies. In 'Sayanha Varthakal', he is joined by Dhyan Srinivasan, Aju Varghese and Vishnu Govind. Sharanya Sharma is his heroine. Sachin writes its screenplay and music is scored by Prashant Pillai. In 'Suthrakkaran', Gokul Suresh has Niranjan, son of Maniyan Pilla Raju, for company. It is produced by Vichu Balamurali and Tomy K Varghese for SmrutiCinemas. It is directed by Anil Raj who writes its story too. Ranji Panicker, Lalu Alex, Vijayaraghavan, Inia, Shantikrishna, Sarayu, Mithun Ramesh, Padmaraj Rathish, Gregory, Sreekumar Marimayam, Shammi Thilakan, Vijilesh, Balu R Nair and Benny are the other artists in it. Its story, lyrics and music are handled by Vichu Balamurali.

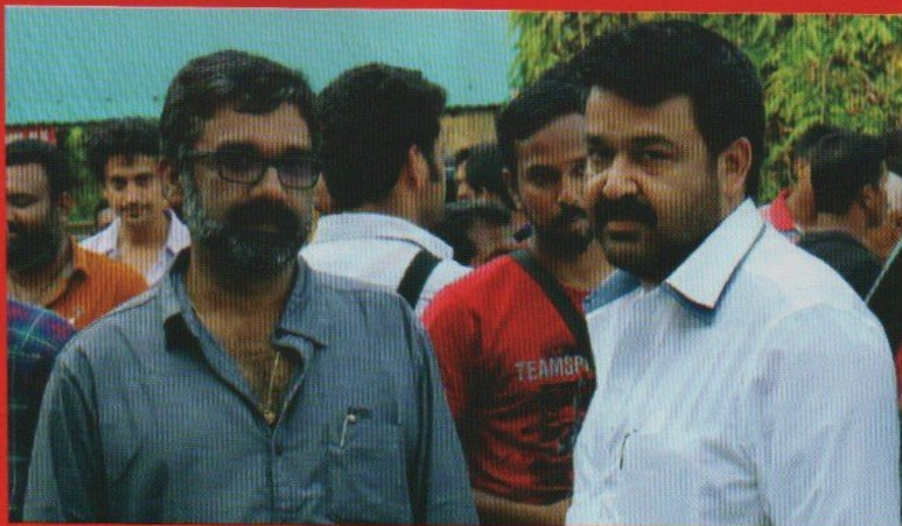
Contessa

Subhash Sippy produces Contessa to be directed by E S Sudeep. Its screenplay is written by Riaz. Main artists are Sharat Appani, Cinil Sainuddin, Athira Patel, Sreejith Ravi, Harish Perati, Rajesh Sharma, Sunil Sugatha, Kichu Thellas, Baiju Vasu, Atulya, Jolly Chirayath, Nimisha Kumar et al. Rijosh and Juftris handle music.



Drama

After 'Loham' Ranjith and Mohanlal are joining to film to be shot in London and it is named Drama. It is revealed by Mohanlal himself through facebook. Drama has Kaniha, Siddique, Dilish Pothan, Tini Tom, Suresh Krishna, Baiju, Johny Antony and Shyamaprasad. It is produced by M K Nazar and Maha Zubair for Varnachitra Goodline Productions and LillypadMotion Pictures.





Kerala in Mumbai

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