

Dr Sudarshan
Malayali who missed the Nobel

■ Vol.9 No.3 ■ Price Rs.70 ■ June 2018

Kerala in Mumbai

The Only English / Malayalam Monthly Magazine linking Mumbai Malayalees



**Dulquer as
Gemini
Ganesan**



Nalukettu

Keeping Traditions Alive



Anticlimax in Kerala House Issue

Publisher, Printer, Managing Editor

P V Vijay Kumar

Executive Editor

K V Satyanath

Feature Writers

K R Narayanan

V N Gopalakrishnan

Sriprakash Menon

Vidhya Vasudevan

Dr. (Major) Nalini Janardhanan

Dr. Sujatha Nair

Office Administration

Reshma Nair

Bureau Chief -Thane Region

Rajan V Nair

Mob: 9004972655

Consulting Creative Director

Shankar S Bhogwekar

Designer

Sudhakaran K M

Photographer

Mangesh U Borade

Mob: 08691902124

Advertisement & Marketing

T R Raghunandan

(Kochi - 09847169725)

Production & Logistics

K V Prabhakaran

Owner

Vibrant Printing & Publishing Pvt. Ltd

Place of Publication

B-105, Twin Arcade, Military Road

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

Tel: 022-29209959

Printing Press

Sharprints, 13/679, Sardar Nagar 1,

Sion-Koliwada, Mumbai-400 022.

Email: keralainmumbai@gmail.com

Website: www.keralainmumbai.com

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



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

Cry, My Beloved Country!

2018 seems to be a year of anarchy for India. Since the beginning of the year, India looks like facing enormous hurdles, pushing our nation deeper and deeper into moralistic hell. On one side we have economic offences running to thousands of crores of rupees by powerful and influential persons and their coteries. This virtually destroys our financial resources. The culprits take refuge in foreign countries, taking advantage of loopholes in the rules of the nations. They allege that our prison cells are inhuman, bringing disrepute to our country before other nations. Abu Salem took umbrage under this and sought punishments not amounting to death and for lesser prison terms. Others like Vijay Mallya, Nirav Modi, Choksy et al are taking the same routes.

The economic offences are only one side of the story. Of late, politicians of various hues and shades are resorting to various quotations from our epics and Vedas, making the foreigners laugh. They claim we had skype during Mahabharat days, strange organ and limb replacement surgeries etc since time immemorial.

The latest front is on the side of morality. Our women, children and even toddlers are becoming victims of violent, cruel, inhuman acts. Sexual attacks and vicious treatments on women of very old age, unsuspecting young women including tourists have become routine. Even children of very young age starting from four month old to 10 years are subjected brutal sexual assaults. Of late we even read from news reports that even a woman of 33 years is raping a fifteen year old boy. We wonder where we are heading to.

The pathetic situation is that even after complaints are made to authorities on time, action against the culprits is seldom taken on time. We hear that Police is the custodian of law and order, personal security etc, and if they fail, there are political leaders to force them to take timely action. What we see now that both the coalition parties are hands in gloves to protect the culprits, or innocents are framed and sometimes gets killed. A few like Madhu and Sreejith are brutally killed by self vigilantes and corrupt police, allowing the real culprits to escape.

Kerala, the God's Own Country, is not lagging behind. A few days ago majority of newspapers from the state had only one piece of news to splash across their front pages. A rich old man of 60 years, is captured on CCTV inside an almost vacant theatre exploiting simultaneously a 33 year old woman and her ten year old daughter sexually. The mother was said to have sided with the man to molest her daughter. When the management of the theatre brought this matter to the notice of the police, the complaint was ignored for days. When the authorities looking after children's welfare affairs were forced the police to register the case, there seemed some lethargy on the latter's side. An official who was seriously pursuing a similar case was transferred from his post.

It appears that the police authorities as well as political leaders are in the payroll of the culprit. All these events lead the common man to lose his trust in the political as well as in the administrative system. When the leaders who matter show lethargy on such matters, where the poor public would turn their eyes? We have read in the national media that the so called leaders are no exemption and many of them face criminal investigations though the results are yet to be shown.

We are not asking the common public to take law into their hands and we are against such steps, but the lukewarm attitude of the authorities may force them to take these unwarranted steps one day, if not today but tomorrow.

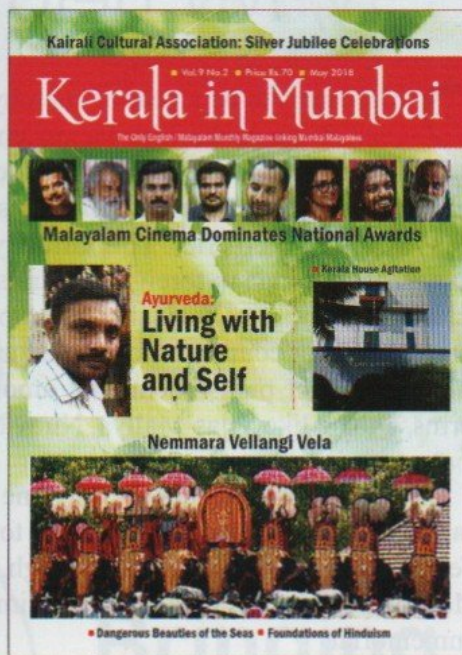
Cry, our beloved country, cry!



Where are we heading to?

It is time to thank the Government of Great Britain for unifying various states and provinces existed in then Bharat and handing over to the Indian as a gift of Independence. More than seven decades passed and we have physically progressed much while regressing to shallow idealism and morality.

No one would have thought we would move towards this state of affairs within this short time. Our forefathers would not have fought for freedom, had they known where we were headed to. While most of the countries are silent about their state religion, they do not announce from roof tops that they are secular. Secularism is an ideal that the government has no leanings towards any particular religion and no favours are extended to anyone on the basis of religion or any one. Yet on the basis of caste and religion our governments are extending concessions, subsidies and other favours to certain under the umbrage of backwardness. It is high time to stop all such benefits.



Now we read about the atrocities based on religions and castes. Earlier it was segregation of people on the basis of caste, calling it untouchability. Now this practice has gone upward and reached the level of violent killings. Caste system still exists in all religions in India though we say it is existing only among Hindus. Despite education, we could not erase casteism from our minds. Even in politics, casteism is prevalent.

Though intercaste marriages are not forbidden by our constitution, it is seldom encouraged by society. Often the lower caste person is attacked or murdered if one attempts to marry outside one's caste. Our society is yet to make up its mind to treat every human being as one.

When are we going to behave like a human being without any distinction among ourselves?

Vasant Nair
Thane (W)

Thank you, KIM

I am a regular subscriber of KIM and enjoy reading all the articles. Your matrimonial column is a boon to the pravasi Malayalees in identifying suitable match for one's children. My daughter's marriage was fixed with the support of your column. I thank the entire team for this genuine effort of bringing out such a wonderful magazine for the benefit of Mumbai Malayalees.

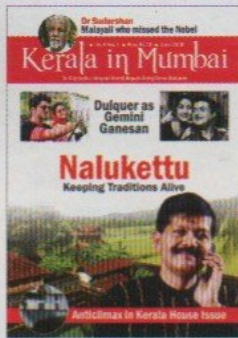
Sunitha Pillai
Malad (E)

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

Attention Subscribers

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

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



05 Editorial - Cry, My Beloved Country

08 Nalukettu - Keeping Traditions Alive

12 Professor ECG Sudārshan

15 Pokhran Nuclear Tests I & II

17 Will The Elephants Succumb to...K R Narayanan

19 The Historic Long March of Farmers

22 Love as a Legacy of Service

24 Caste System - A Critique

26 Books and Readers

30 Mumbai News Digest

40 Kerala News Digest

48 Beauty & Health

52 Anabolic Androgenic Steroid

53 Entertainment Zone

Vidhya Vasudevan

Dr A P Jayaraman

V. Balachandranthe seas

P R Krishnan

Prof. Dr. John Mathews Vazhappilly

G H Ananthanarayanan

Prof. M. R. Chandrasekharan

KIM News Bureau

KIM News Bureau

Dr (Major) Nalini Janardhanan

Dr Sujatha Nair

KIM News Bureau





Nalukettu

Keeping Traditions Alive

For some it is coming back to their roots, for others it is living their dreams.



Vidhya Vasudevan

■ Most city dwellers of Mumbai's population are born into the linear rat race that comes with

living in an urban space, constantly hustling and bustling through crowded railway platforms and polluted jammed roads. Giving up the infrastructural convenience and energy of the city for a quiet and peaceful life is a challenge meant for most, but there are a few souls who wish to pull it off.

Tradition is making a comeback amongst millennials today. Fueled by the need to belong and to be part of a heritage is a widespread revival of age-old customs across India. Colored by sepia-toned memories and a strong sense of nostalgia, getting 'back to our roots' is in vogue, especially when Malayalee's seek to buy properties in Kerala.



Varikkassery Mana

This heightened longing for the good old days has been instrumental in bringing back many classical architectural styles, and one of them is the "Nalukettu" of Valluvanadu Constructions in Kerala.

A few insights to Nalukettu

Nalukettu means four blocks and a typical house built in fashion which is divided into a north, south, east, and west block.

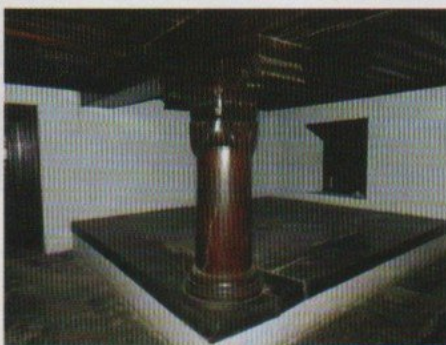
The nalukettu was a typical feature of the Kerala *tharavadu* tradition, where joint families lived together for generations with a patriarch and matriarch overseeing all their affairs. At the centre of the house is a *nadumuttam*, which is an open courtyard that served as the focal point of interactions between the family as well as various household activities and festivities. The larger and wealthier families had *ettukettu* or, the rarer, *pathinaarukettu* houses featured 8 and 16 blocks with 2 and 4 courtyards respectively. All of these houses were built following the principles of ancient *thachu shastra* or the science of carpentry and developed during the 18th and 19th centuries, a time when the Nair's and Namboodiri's dominated the society with their power and wealth.

Nalukettu a disappearing heritage

Nalukettu faded into oblivion as socio-cultural changes swept over Kerala. Education gained prominence, and more women began migrating from a life led entirely inside sooty kitchens to the outside world of work and independence. Nuclear families evolved with men and women settling down wherever work took them resulting in the breakup of the joint family system. Soon, nalukettu housed only the elders



Mohan Warriar

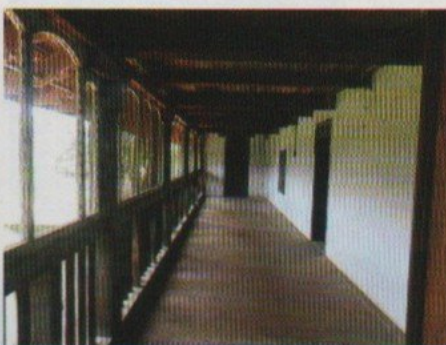


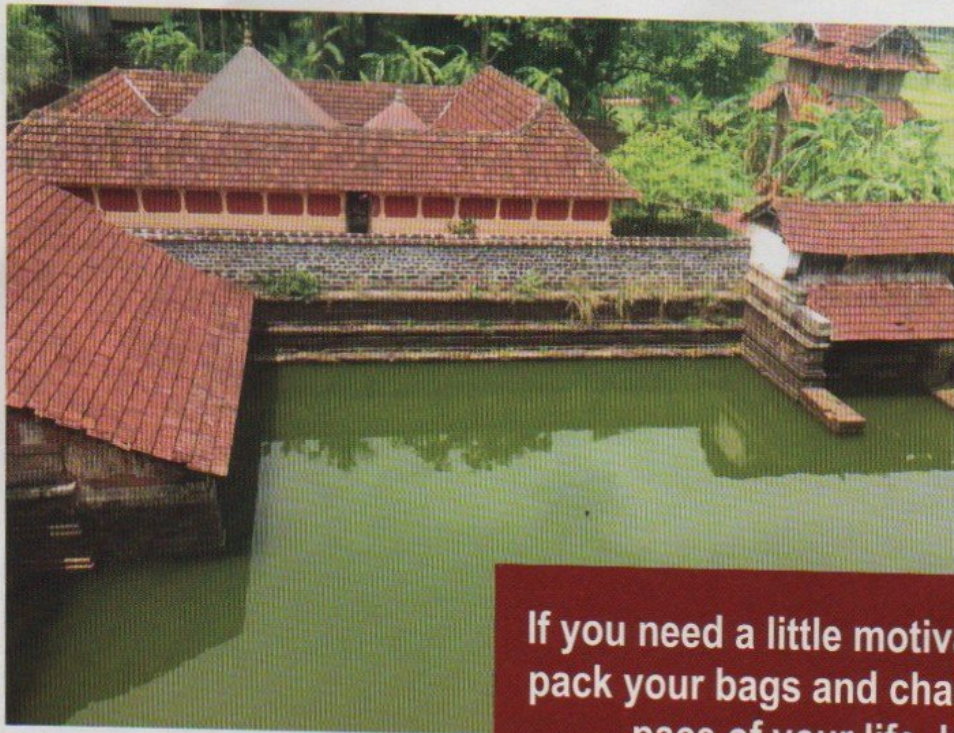
in the family and the upkeep of such large properties became near impossible. With the demand for elaborate homes dying, architects lost the special skill sets required for building these traditional houses.

Today, only a few of the original nalukettu's remain mostly in the form of museums or heritage homestays.

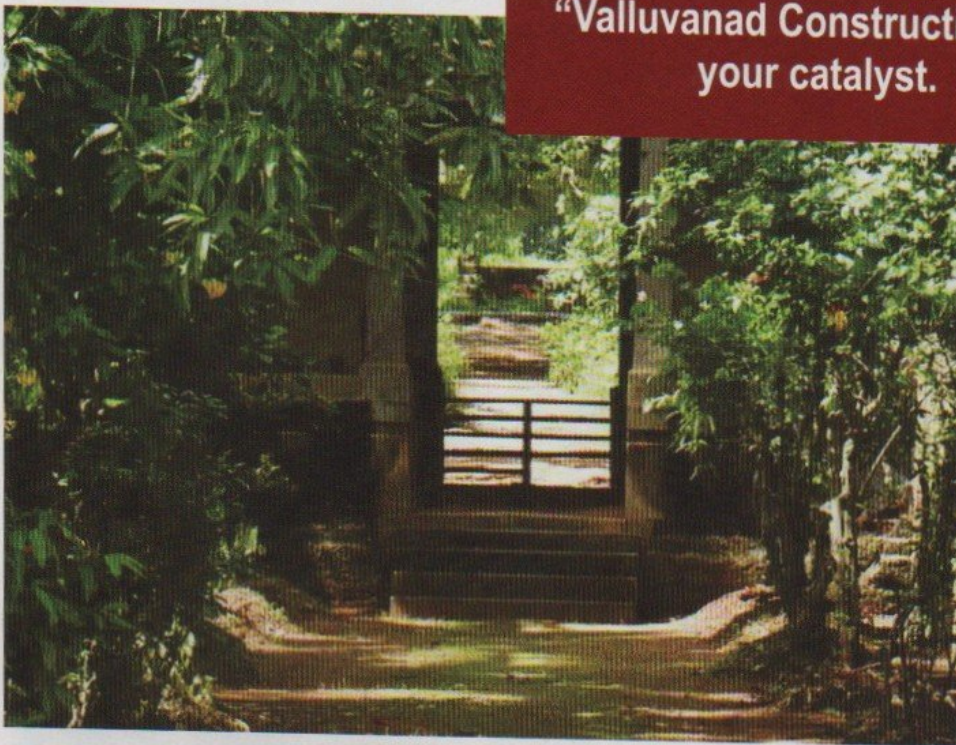
Modern constructions now sport some features of the nalukettu style of architecture like the sloping roof, a small verandah supported by tall pillars, and a mini courtyard in the middle. Used by not only houses but also restaurants, ayurvedic spas and other establishments that are traditional to Kerala, the nalukettu design is now seeing a massive reprise.

Valluvanad Construction is a company with its headquarters in Palakkad and branches at Vadakkancheri and Abu Dhabi, which specializes in the construction of traditional Nalukettu with all the modern amenities that





If you need a little motivation to pack your bags and change the pace of your life, let "Valluvanad Construction" be your catalyst.



conventional RCC buildings offer.

Valluvanadu Constructions was initiated in the year 1988 by Mr. Mohan Warriar, a diploma holder in Civil Engineering. His relationship with Nalukettu started in the early days of his childhood while he was living in his house, *Kolathur Variam-Ettukettu Malika*. With his proficient knowledge in Kerala's architecture and Vasthu Vidya (learned under the guidance of renowned scholar Late Kanipayur Krishnan Namboodiripad, he set a revolution in the industry by introducing a new concept of "Modern Nalukettu Houses" sustainable in all climatic conditions. He

is one of the directors of GIA (Global Institute of Architecture) at Pathripala, Palghat.

Their Vision is environmentally friendly buildings, vernacular architecture and traditional cost effective principles. Valluvanad Construction is indulged in a Mission "to regain the past glory of Kerala's

architectural brilliance by exploring our traditional roots." They are specialized in Design and Construction, Renovation and Remodeling, Project management, Vasthu consultancy, Landscaping and Interior Designing

Valluvanadu Construction's profile is rich and versatile. They always lay emphasis on quality of jobs by seeking necessary professional guidance from architects, structural engineers etc. In every phase of the construction starting from designing and right to the handing over the keys, Valluvanadu Construction gives due importance to the 'Panchabhootha' concepts of Vasthu namely *Earth, Wind, Fire, Sky and Water*. The same five elements constitute the human body. Right blend of these five elements offers maximum comfort to the inmates of the earth which in modern buildings are artificially induced with the use of air conditioners, electric lights and artificial streams. Ancient scholars of Kerala realized the significance of the 'Panchabhootha'. This realization led to the evolution of Nalukettu. Only in Nalukettu the fifth element- "*Space*" acquires significance. It has been scientifically proved that the right blend of these five elements leads to proper stimulation of our 'Panchabhootha' - the five senses of a human being. They practice Vasthu in every stage of the construction of a



Arabic Style Nalukettu



Illam



Kovilakkam - Thalassery



Abu Dhabi liaison office



Nano Nalukettu - Bangalore



Pollachi Ettukettu



Mana Concept

building.

They have completed many noteworthy constructions such as Traditional Malabar Style Houses, Modern RCC Buildings - Nalukettu, Commercial Spaces, Tree Tops, and River View Resorts and Mud House with ensuring for providing finest constructions in accordance to Vasthu aspects.

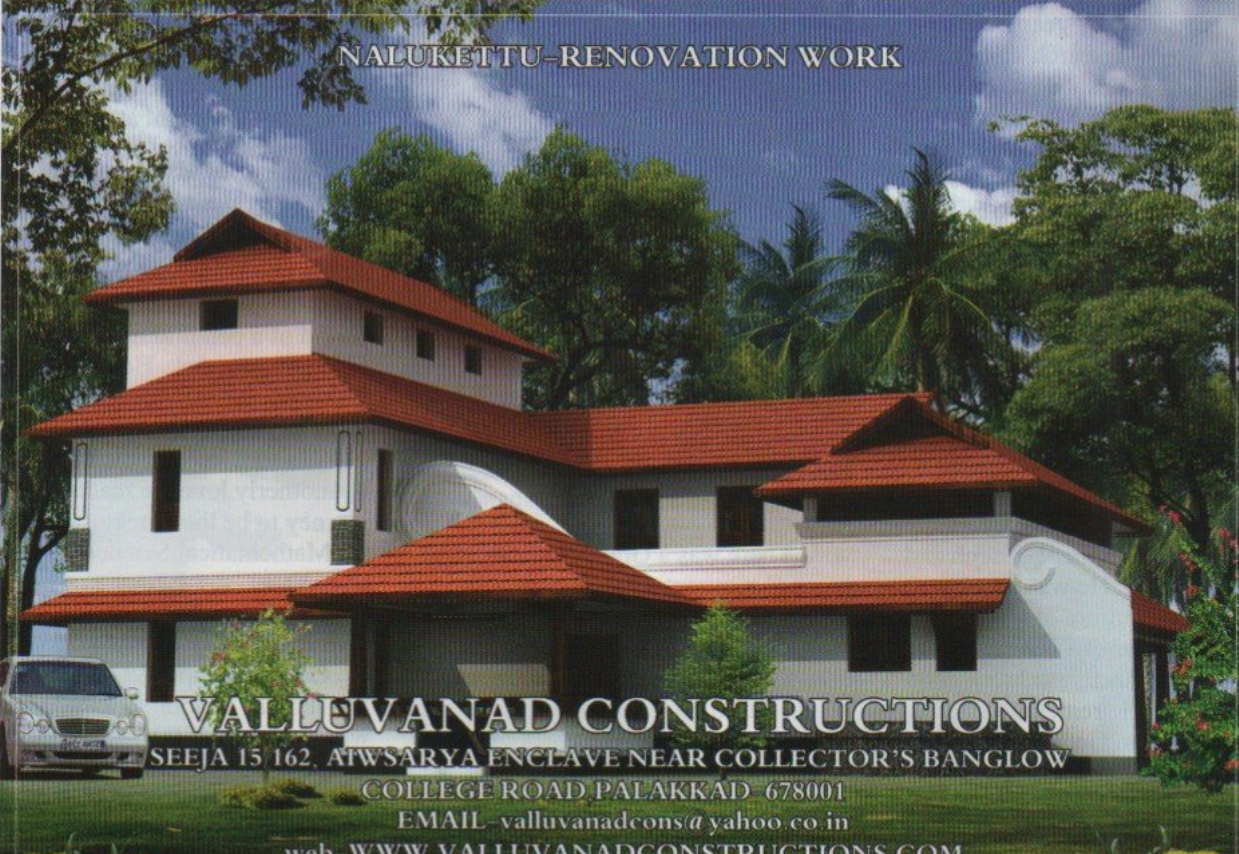
More information about their

Life is all about living peacefully in a dream home! Invest your dreams of a lifetime with Valluvanad Constructions.

activities can be obtained from their website <http://www.valluvanadconstructions.com>, Facebook link: <https://www.facebook.com/valluvanadconstruction> and for Enquiries: <http://www.valluvanadconstructions.com/get-quote>

Mr. Mohan Warriar can be reached on +91 9447132998; +91 9946374432; +971 561005342 or through Email ID: valluvanadcons@yahoo.co.in

NALUKETTU-RENOVATION WORK



VALLUVANAD CONSTRUCTIONS
 SEEJA 15/162, ATWSARYA ENCLAVE NEAR COLLECTOR'S BANGLOW
 COLLEGE ROAD PALAKKAD - 678001
 EMAIL - valluvanadcons@yahoo.co.in
 web - WWW.VALLUVANADCONSTRUCTIONS.COM



Professor ECG Sudarshan

Theoretical physics and mystical metaphysics from Kerala sky rocketed into international intellectual horizons thanks to Professor ECG Sudarshan.



Dr A P Jayaraman

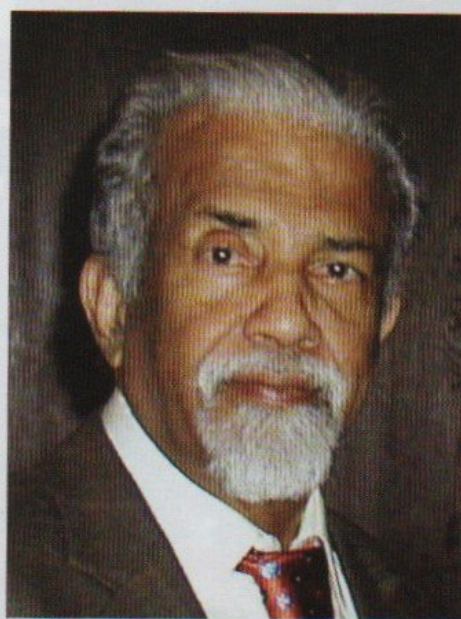
■ The towering thought leader who created Nobel class knowledge over a fifty year fruitful research *tapasya* and destined to miss the prize despite nine times nomination is a

classic textbook icon of the synthesis of the two cultures. He passed away in Texas USA on 14 May, 2018.

Incubator Home

Ennackal Chandy George was born on 16 September 1931 in Pallam, Pakkil, in Kottayam. His father, Ipe Chandy was an official in the revenue department of Kerala. His mother, Kaithayil Verghese Achamma was a school teacher. George who was the third son had two brothers, Joseph and Thomas Alexander. He was brought up in the traditional culture of an orthodox Syrian Christian family. His father was a bibliophile and his house had a good library of books. He remembers having read the Bible from Genesis to Revelation two or three times.

George recalls how his home turned out to be a curiosity incubator, a place where he could wonder and wonder



Professor ECG Sudarshan

why. There was a Grandfather clock at home that attracted his attention and triggered his inquiring mind when he was a young child. His father while ceremoniously lubricating the clock would let little George have a peep into the toothed wheels. The clockwork mechanism and the related elegant physics stuck in his mind. The physical concepts of oscillation, energy stored in a wound spring and the force of friction

remained deeply embedded in his mind later on pouring out as infatuation with physics. The teacherly affection of his mother found him elegantly managing large numbers, multiplying up to the millionth place. Contrary to the prevailing notion that hard mathematics should not be taught at very young age, George gracefully walked into the world of numeracy and juggled with numbers. One day he happened to see the physics text book left by his brother on the dining table. He read the book in which it was written: Determination of the period of a pendulum is beyond the scope of this book. He did precisely that. The home science stood him in good stead all through his life. Starting with the tottering steps in mathematics aided by motherly love, he made his gorgeous journey to be the Director of the Institute for Mathematical Sciences, Chennai for five years.

CMS College

George completed his schooling at St. Thomas School, Chingavanam and was a student of CMS College, Kottayam where he did his intermediate during 1946-48. He recalled passionately that the solid structure for his seminal future research work was built there both

in physics and mathematics. He nostalgically refreshed his memory referring to his mentors, George Thomas of physics department and PA Eapen of mathematics department. CMS college always loomed large in his mind. In 1982, he brought two computers from the US and started a computer centre and desired to develop it as a world class facility here. Proudly and triumphantly he came to his alma mater in 2011 to celebrate his 80th birthday. He donated his rich and rare personal book collection to the college library and enriched it further with the equally great personal library of his guide Robert Marshak.

Once Sudarshan while walking in the lawns of CMS College saw a group of students sitting in the garden and chatting. He went up to them and asked what they are learning. They said Chemistry main, Maths and physics subsidiary. He asked how could maths and physics be subsidiary to Chemistry? In his professorial lectures, he used cryptic metaphors with semantic overtones and illuminating analogies providing deep insights into domain knowledge. The figurative language had coconut trees, tapioca plants, Jackfruit trees and cows and was sheer brainy delight to students from Kerala.

Higher Education

After passing Intermediate examination, George moved to Madras Christian College and obtained his B.Sc. (Hon's.) in 1951. He took MA in 1952 from University of Madras. Then the most advanced centre for research in physics was the Tata Institute of fundamental Research and he joined there under the guidance of Bernard Peters, Kundan Singhwi and Homi Bhabha. He had some difference of

perception with Bhabha. A chance meeting with the American physicist Robert Marshak led him and his wife Bhamathy to start a long voyage by ship to take up graduate studies at the University of Rochester where he obtained his Ph.D. He joined the University of Texas as professor of theoretical physics. His association with the university continued till 2016.

Sudarshan had worked on several areas of theoretical physics making indelible marks by his seminal contributions. This is often interpreted as sectoral Nobel Committees shifting his nominations among them. His most famed work is in quantum optics. His theorem bridges classical wave optics and quantum optics. He developed dynamical maps to investigate open quantum system. He also delved deep into Dirac equation.

Tachyons

A scintillating and at once tantalizing concept struck off the creative anvil of Sudarshan is the enigmatic tachyon which he proposed fifty six years ago along with Bilaniuk and Deshpande. Einstein's famous Special theory of relativity asserts that the velocity of light in vacuum is a constant and nothing can move faster than light. According to Sudarshan, particles called tachyon can indeed move faster than light. Gerald Feinberg coined the term tachyon-in Greek, takhus means "fast", and "on" means "elementary particle". Einstein stated that it is impossible for particles or even spaceships to be accelerated up to or above the speed of light as this requires infinite energy. Sudarshan argued that if the said particles were created initially with the help of faster-than-light speed during particle collisions, there will be

no need of acceleration or infinite energy. To date, no tachyons have been detected. However, tachyons arise naturally in string theories. The role of tachyons in the origin of the universe was investigated by Sudarshan along with Jayant.V.Narlikar and concluded that primordial tachyons would have vanished long ago.

I had the pleasant privilege of a breakfast conversation with Sudarshan at Kottayam. He asked me about my work in Bhabha Atomic Research Centre and enquired about the status of Breeder reactors. The huge deposits of monazite in the beach sands of Kerala and Tamilnadu contain over 500,000 tons of thorium and could be converted into nuclear fuel when breeder technology is perfected. The status of that technology development was very close to his heart.

I conveyed to him in tongue in cheek style that I enjoyed referring to his particle tachyon in a different and incorrect context. His pupils dilated in obvious curiosity wondering what damage his particle had suffered at my nonphysicist mouth. I told him I am in charge of conducting visitors to BARC and Apsara reactor is a favourite destination. Showing the bluish glow at the heart of the swimming pool reactor, I speak about the unsurpassable speed of light and how charged particles perform underwater. Then I refer to tachyons and go to Cerenkov radiation where the charged particles are traveling through water with a speed greater than that of light. He stared at me squarely, smiled inwardly at my at best pseudo-smart but indefensible saying of tachyons for saying's sake.

Metaphysics

Sudarshan developed a unique



physics-metaphysics interface equation where he postulated that the scientist is "a Rishi, a seeker and seer of truth." He believed that science must be pursued for its own ends, without thought of monetary or practical gain. The moment of inspiration is familiar not only to the scientist but to the artist and the truly spiritual person as well, the awe inspiring mystical insight. He said, "I would now say I am a Vedantin, with these two religious and cultural streams mixed together". Vedanta means 'end of the Vedas' or transcending the Vedas. The word Veda in Sanskrit means 'knowledge', and the goal of acquiring Vedic knowledge is to learn and experience the spiritual wisdom of ancient Hinduism.

Sudarshan was in quest of the metaphysical magic and enchanted

culinary connoisseur and had made several dishes including special curd rice. Sudarshan made enquiries about every dish as if he was ascertaining facts from a laboratory. As he was enjoying curd rice, he made a comment that the dish has made an insignificant deviation from ideality. Describing curd rice is a true Sathwik dish, he emphasized the delicately balanced equilibrium of mild spices and how a little excess of asafetida can disturb the gentle balance.

Kerala Effect

Sudarshan was asked if his origins in Kerala had any effect on his scientific career. He stated that being born into a culture that values

Sudarshan. The former came twice in nomination and the latter nine times! The ecstasy of nomination and the agony of rejection have never been experienced by any scientist so many times. Nobelists like Richard Feynman, Murray Gell-Mann, Steven Weinberg, Sheldon Glashow and Abdus Salam prolifically used and cited his work with great respect and admiration.

Sudarshan has been awarded with the Padma Vibhushan, CV Raman Award, Bose Medal, Third World Academy of Science Award and Kerala State Science and Technology Award. He was an American Physical Society Fellow, Indian Academy of Sciences Fellow and published over 500 scientific

papers. The grateful home state conferred its highest scientific honour, the Kerala Sastra Puraskaram for lifetime accomplishments in science in 2013

Tapioca Metaphor

Sudarshan narrated a typical rural Kerala farm practice when he was asked how he did good physics. Doing great physics is like harvesting tapioca plant. Here is the creative imagination between the object and the implication of the object. Harvesting is a skilled manual operation lifting the lower part of stem and pulling the roots out of the ground. We can cut the plant 30 cms above the ground and the remaining protruding part will be helpful in extraction. The soil may be loosened around and under the plant

With a long handled fork without damaging the tubers and gently rocking the main stem to and fro, up and down till the plant is out of the ground with its tubers intact. Grabbing the main stem and pulling upwards is truly a cathartic moment, the aha or the Eureka moment. Of course harvesting has to be done elegantly, nay scientifically, lest damaged tubers produce the healing chemical, coumaric acid, which will oxidize and blacken the tubers. It is a pure delight and sheer joy for a science communicator to dwell on this tapioca harvest model of Research. As I pondered over the tapioca harvest metaphor I could visualize the scientific method in action.

Sudarshan was a gifted genius, erudite scholar and a colourful cultural icon. ■



Harvesting of Tapioca

mystical purity signifying the world view of the Rishis and the spirituality of the Upanishads represents to me an adequate spiritual background. He was deeply impressed by the questioning attitude of the legendary Viswamitra and could easily compare it with the Socratic and the Scientific methods. He finds the paradigms of space, time, causality and determinism as expounded in the Upanishads more refreshing and reasonable to him than those offered by physics.

Sathwik Food

He likes simple living besides high thinking. During a visit to CMS College he had been to the house of Professor Sivadas who stays just behind the college. Suma Sivadas is a passionate

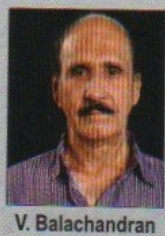
learning was an advantage. Kerala was ahead of the rest in terms of the respect for the pursuit of knowledge. But outside of that the school curriculum and the text books we were asked to read in physics were rather dull, as they probably are even now. Academic learning is great but intellectual learning to create new knowledge has to be initiated and sustained. He speaks pure and chaste Kottayam Malayalam and quotes extensively from Sanskrit and Malayalam literature. During a Kudumba Yogam he recited the two liner he had learned as a child.

Kerala's Loss

Two great physicists of Kerala tarried in the zone of consideration of the Nobel prize, GN Ramachandran and



POKHRAN NUCLEAR TESTS I & II



V. Balachandran

■ On May 11 and 13, 1998, a set of five nuclear bombs was tested at Pokhran, a village in the desert area of Rajasthan. This was the second time that India sought to test

its nuclear capability built by Indian scientists; the first was on October 18, 1974. There was thus a gap of 24 years between the two tests. The first took place when there was a Congress Government under Indira Gandhi who had had an uninterrupted long innings of a 11-year rule January 26, 1966 March 24, 1977. She demitted office after an 18-months' period of Internal Emergency, during which she gave the people of India a taste of dictatorship in a democracy.

The second test, Pokhran II, was carried out under a somewhat brief rule by the BJP-led Democratic Alliance headed by Atal Bihari Vajpayee i.e. March 19, 1998 October 13, 1999. Acknowledged as a fine Parliamentarian, Atalji had a memorable record of achievements during his next term as PM from October 1999 to May

25, 2004.

The testing of atomic bombs was no small matter as it would mean shaking the power structure already built by the Big Five the U. S., the U. K., France, Russia and China. It also implied that man's power to destroy himself had increased and that the sword of Democles hung over the Gadarene Swine-like world. Why did India develop this deadly device and test it twice, and in what circumstances?

The first happened in circumstances that posed no threat to the security of the country from outside. But the rankling memory of the Chinese aggression (September 20 to November 21, 1962) remained to prick sensitive minds at high places; safeguards were felt necessary against possible recurrence. One of them was Dr. Homi J. Bhabha, the then Chairman of the Atomic Energy Commission, who said in a broadcast talk from London, on October 4, 1964, that 'India can detonate a nuclear bomb within 18 months if such a decision is taken.' But it did not happen as Dr. Bhabha passed away in 1966 and his successor, Dr. Vikram Sarabhai, showed no interest in pursuing the proposal. (Two foreign

authors, Peter Pringle and James Spigelman in their informative look 'The Nuclear Barons', 1982, noted that Dr. Bhabha's 'pride as much as his patriotism was hurt' by the unprovoked Chinese aggression of 1962).

Internal Instability

The decision on Pokhran I was taken when there was an internal instability following what was called the J. P.'s (Jayaprakash Narayan) Nav Nirman Movement (A onovement for regeneration). Indira Gandhi ordered the test, according to an Indian writer Ramachandra Guha in his 'India After Gandhi' (2007), because "it helped to divert attention from the challenges posed by the railwaymen and the students of Bihar." The two authors of the 'Nuclear Barons' wrote: "It was easy for Indira Gandhi to convince herself that this (demonstration of a strong will) was the stuff of patriotic immortality. Her own self-image of personal strength and her sense of mission would be reinforced if she could invoke the patriotic sentiment with a nuclear explosion." In the authors' view, she took the decision as a 'weak leader.'

The truth lies somewhere between

two extreme views either it was a patriotic stroke or it was the result of paranoia. There was, of course, some appreciation from the educated and there were mass demonstrations of enthusiasm. The reaction of the 'nuclear barons' was, of course, adverse and sanctions

were imposed against India. In the Reliedoscopic policital changes that followed the 1977 elections, the mass excitement also died down. One offshoot of the test was that Pakistan lost no time in arming itself with nuclear weapons in a hand in glove relationship with China.

Two Reasons for Test II

Pokhran II happened under certain compelling circumstances though critics were not wanting. About these the Prime Minister, Atal Bihari Vajpayee, wrote to President Bill Clinton of America. He referred to the hostility of two neighbours. He said: "I have been deeply concerned at the deteriorating security environment

faced by India for some years past. We have an overt nuclear weapon state on our borders, a state which committed armed aggression against India in 1962. Although our relations with that country have improved in the last decade or so, an atmosphere persists mainly due to the unresolved border question. Pakistan has been helped by China to become a covert nuclear weapons state. This bitter neighbour has committed three aggressions in the last 50 years and has inflicted unrelenting terrorism and militancy in several parts of India."

As if to test India's patience, Pakistan detonated another nuclear device and launched an undeclared war in the Kargil District of Jammu and

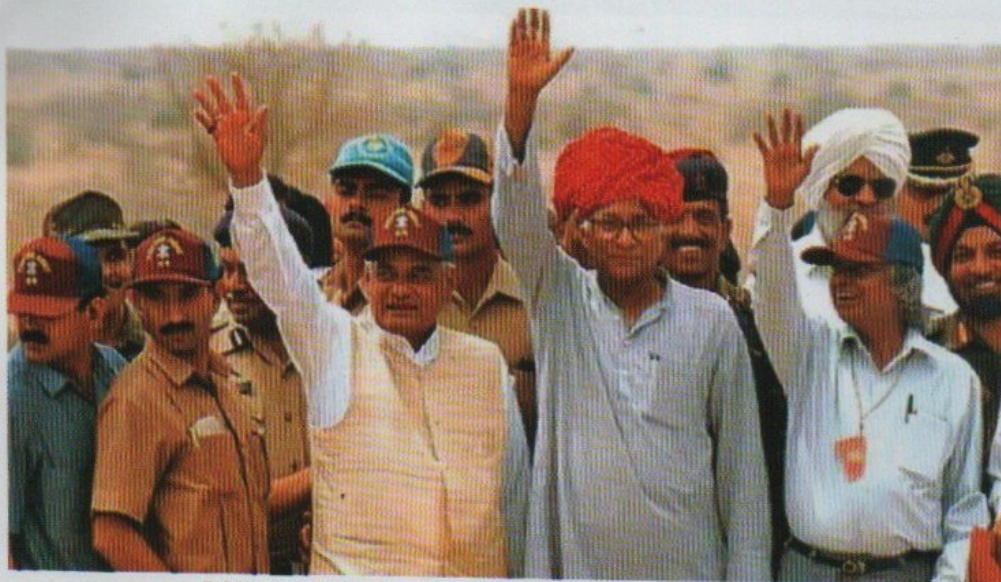
Kashmir State. About 500 soldiers died in this conflict between May 28, 1998 and July 04, 1999. This was one of the wars in history that could be classified as avoidable. On the occasion of the 20th Anniversary of Pokhran II, President Ramnath Kovind said that this nuclear test demonstrated 'India's capacity as a nuclear weapon state and repositioned it on a global stage as a mature and responsible technology power.' The press has also carried articles by way of appraising the benefits, if any, that have followed in tests. The appraisals, mostly of a negative character, have held either 'no loss, no gains' or 'no single benefit.' There is evidence of a lack of perspective or balance in these writings. Indeed, this is the provocation for this write-up.

Gain in self-confidence

First, it has to be noted that the go-nuclear policy has been fully backed up by a very successful missile programme. Second, there is no diffidence on the part of the political leadership in confronting an enemy. In fact, the Finance Minister, Arun Jaitley, in the context of the Doklam face-off, said that 'the India of 2017 is not the same as of 1962.' Third, there is no doubt that India has gained immense self-confidence from the fact of possessing nuclear weapons.

Prime Minister Narendra Modi has contributed not a little to this growth of self-confidence. He showed remarkable restraint when abuses were flung at Indian leaders while Doklam was on the boil. His patience paid off and he has won the hand of Ki Jinping at Wuhan. In fact, he has ushered in an era of peace which, alas, has not won the recognition that is due. But for the settlement over Doklam we would not be living in an India free from war.

Tailpiece: Our red-dyed Comrades, who are always anti everything and pro nothing were up in arms against India's nuclear tests. ■



P M Vajpayee, George Fernandes and APJ Abdul Kalam

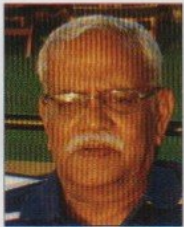
WEDDING



Wedding of Archana Parameswaran d/o Mrs & Mr Parameswaran, Mulund, Mumbai to Sreevallabhan S/o Mrs & Mr Narayanan, Airoli, Navi Mumbai took place recently at Mulund, Mumbai.



WILL THE ELEPHANTS SUCCUMB TO MAMMOTH'S FATE?



K R Narayanan

■ The elephants are perhaps the largest land mammals on earth and are very grand and majestic to look at. Considered as the successors of the extinct giants called Mammoths, they are very important in the Asian traditions and culture. The Hindus consider them to be a representation of their god, the obstacle remover, Ganesh. The elephants have been domesticated and are used for royal and religious processions, and to transport heavy objects from place to place. Their trunk is modified as two finger-like structures at its tip, to help the animal to perform both delicate and powerful movements. This helps them to carry out various tasks at its own will and also in accordance with their master's orders, unlike other animals.

Like the horses, the elephants too played a major role in the wars of yore. Indian elephants always catch the attention of every onlooker due to their majestic look. In spite of all these, like the tigers and lions, this animal too has come under the threat of extinction.

Asian elephants stand eight to ten feet tall at the shoulder. Their skin is dark gray to black, with long, coarse hairs sparsely covering their body. The



Enslaved elephants

females weigh about 6,000 pounds, while the males weigh up to 11,900 pounds. Elephants live in a matriarchal family group of related females called a herd. They are led by the oldest and often largest females. Herds consist of eight to hundred individuals. Males may be associated with a herd, solitary or may live temporarily with other males. Elephants produce a variety of sounds including low frequency calls, high pitched calls and loud trumpeting.

The life span of Asian elephants is

60 to 70 years. The males reach sexual maturity between 10 to 15 years of age and the females usually give the first birth at 15 or 16.

Habitat and Ecology

Asian elephants are found in grasslands, tropical evergreen forests, semi-evergreen forests, moist deciduous forests, dry deciduous forests and dry thorn forests, in addition to cultivated and secondary forests and scrublands. Given their physiology and energy requirements, elephants need to consume large quantities of food per day. They are generalists and browse and graze on a variety of plants. The proportions of the different plant types in their diet vary depending upon the habitat and season.

In southern India, elephants feed on 82 species of plants (59 woody plant species and 23 grass species). Elephants may spend up to 1419 hours a day for feeding, during which they may consume up to 150 kg of wet weight feed. They defecate about 1618 times a day, producing about 100 kg of dung. (The elephant dung helps disperse germinating seeds).



Free roaming elephants

Endangered Species

A rough estimate indicates that the African elephant population presently amounts to about 4.5 lakh to 7.0 lakh, while the Asian elephant population is only in the range of 30,000 to 40,000 animals. The South Indian states of Karnataka, Kerala and Tamil Nadu are home to nearly 44% of the elephants. The Northeast Indian states of Assam, Arunachal Pradesh, Mizoram, Meghalaya and Tripura together with West Bengal account for about 30% of the elephant population.

The dwindling elephant population points out to the fact that the elephants are under great threat of extinction. The International Union for Conservation of Nature (IUCN) has also listed the Asian elephant as an "Endangered Species".

The reasons attributed to this scenario are various biological, social, economic and environmental factors. As in the depletion of the natural resources, human greed plays a major role in this aspect as well.

The elephant population is vulnerable to unscrupulous poaching, on account of their precious ivory tusks. The tusks could weigh up to 22 kg a pair. Though we do have many laws and statutes to prevent poaching and protect the elephants, the implementation thereof is not effective, due to many lacunae in the laws and the way it is implemented. Hence, there has been a rather continuous depletion in the elephant population in India.

Added to this, the elephants are slow breeders and have a long gestation period. The yield is only one offspring per delivery and the survival rate of the offspring too is rather low.

The Population

A recent estimate of the global population of the Asian elephant was 41,410 to 52,345 animals (2003). The estimated size of the population for each country was: Bangladesh 150250; Bhutan 250500; Cambodia 250600; China 200250; India 26,39030,770; Indonesia 2,4003,400; Lao PDR 5001,000; Malaysia 2,1003,100; Myanmar

4,0005,000; Nepal 100125; Sri Lanka 2,5004,000; Thailand 2,5003,200; and Viet Nam 70150.

The overall population trend of the Asian elephant has been downwards, probably for centuries. This remains the case in most parts of its range, especially in South-east Asia. As per the assessment of the Wildlife Agencies in 2017, the total population of the Indian elephants was 27,312 animals. The state-wise split-up of the elephant population was as in the following table.

State	Elephants (2017)
Andhra Pradesh & Telangana	65
Arunachal Pradesh	1,614
Assam	5,719
Bihar	2
Chhattisgarh	247
Goa	0
Jharkhand	679
Karnataka	6,049
Kerala	3,054
Madhya Pradesh	7
Maharashtra	6
Meghalaya	1,754
Mizoram	7
Nagaland	446
Odisha	1,976
Rajasthan	0
Tamil Nadu	2,761
Tripura	102
Uttar Pradesh	232
Uttarakhand	1,839
West Bengal	194
Total	27,312

The Major Threats

The pre-eminent threats to the Asian elephant today are habitat loss and the degradation and fragmentation of the forests. This results in territory conflicts between the human and elephant populations. Hundreds of people and

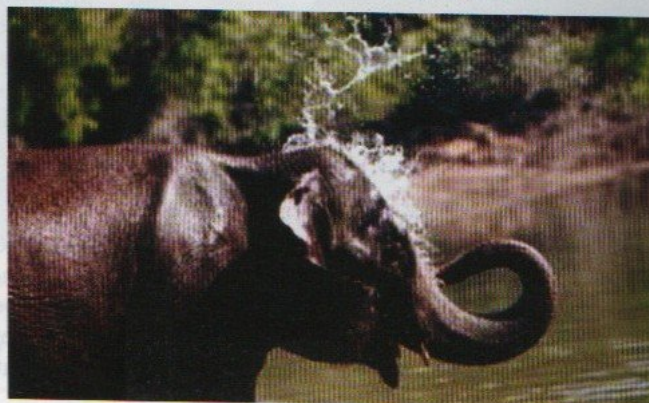
elephants are killed annually as a result of such conflicts. The long-term future of the elephants outside protected areas, as well as within some protected areas is, therefore, inextricably linked to mitigating such human elephant conflicts. This is one of the biggest conservation challenges in Asia today, according to the scientists. Also, the elephants are being misused commercially, made to work heavily under stressful situations.

Asian elephants now live in such regions of the world, where human population is dense. Also, the density grows at an alarming rate between 13% per year. Because the elephants require much larger areas of natural habitat than most other terrestrial mammals, they are one of the first species to suffer the consequences of habitat fragmentation and destruction. In view of their huge size and large food requirements, the elephant cannot co-exist with the people in the areas, where agriculture is the main form of land-use.

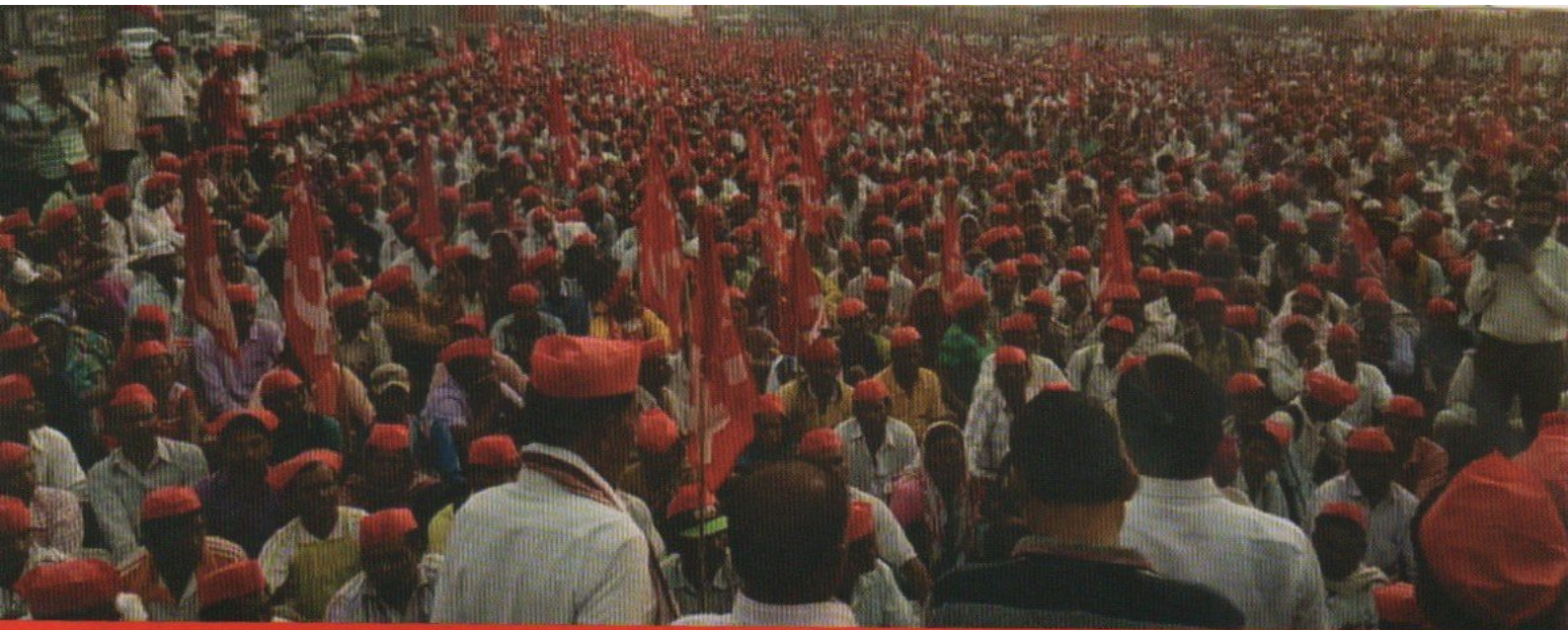
There are some major biological problems also (as in the Periyar Tiger Reserve in Southern India) caused by the destruction of the bull elephants by the poachers. The ivory poaching has dramatically skewed sex ratios of the adult elephants. During the twenty-year period from 1969 to 1989, the adult male to female sex ratio changed from 1:6 to 1:122.

Selective removal of tusked males has had severe impact on the elephant populations, as their sex ratios become highly female biased. This resulted in a reduction in the genetic variation, fecundity and the new recruitment to the population.

Thus, in spite of innumerable statutes and precautionary measures, the elephant population of India is under great threat, on account of innumerable natural and man-made causes. Unless man puts a stop to the degradation and destruction of the forests and starts conserving the Indian elephants by the strictest means, they too may succumb to the same fate as the mammoths of the bygone era. ■



A refreshing bath



THE HISTORIC LONG MARCH OF FARMERS IN MAHARASHTRA



P.R. Krishnan

■ Monday the 12th March 2018 was a historic day for farmers and agricultural workers in Maharashtra. That happened to be so because it was on that day more than 50,000

thousand peasants walked in a LONG MARCH and reached Mumbai with their demands. Unmindful of the scorching heat the marching kisans with red caps on their heads and red flags in their hands, raised slogans demanding settlement of their demands. Their six days and six nights and 200 kilometre long journey started from Nashik on 6th March. The nine demands which the angry peasants wanted implementation by the ruling BJP-Shiv Sena coalition government were (1) transfer of forest lands to the tribals tilling the land, (2) diversion of water from Nar-Par, Daman Ganga, Wagh and Pinjal to Girana and Godavari Valley, (3) transfer of Devasthan land, Inam land, benami, aakari pad and Varkas land to actual cultivators, (4) total and comprehensive loan waiver and one and a half times prices for farm produce as per recommendations of Swaminathan commission report, (5) Implementation of Sanjay Gandhi Niradhar Yojana, Shravan Bal and Indira Gandhi Old Age Pension Yojana and increase in the amount under these schemes to Rs. 2000, (6) replacement of old ration cards and provision for separate ration cards for families to get

food grains from fair price shops under PDS system, (7) tribal land not to be acquired for Mumbai-Nagpur Samrudhi Mahamarg Highway and bullets train projects, (8) compensation at the rate of Rs. 40,000 per acre for cotton pink bollworm and hailstorm affected farmers and (9) reconsider and rectify "The Provisions of the Panchyats Extention to Scheduled Areas Act (PESA) 1996 under which Gram Sabha nod is not required for land acquisition.

The half a lakh strong farmers' long march which reached Mumbai comprised of peasants, men and women, who work in agricultural fields and forest areas and cultivate various items of crops. A majority of them first came to the starting point at Nashik. There, they assembled at CBS Chauk on 5th March. The next day they began the march. While starting, the number was around 25000. That began swelling at each point of halt. Every day they walked 30 to 40 kilometers and covered the 200 long kilometer journey to reach Mumbai on the 7th day, that is 12th March. Amongst the marchers were Adivasis, tribals, scheduled castes, backward classes, Hindus, Muslims, Christians and Sikhs. Dressed in true adiwasi, tribal and toiling peasants traditions, they walked with firm foote and determination. Their demands were common and they marched in unison. The monopoly owned media, print, electronic and social, which was ignoring people's agitations with government's backing, could not pretend to do so in the case of this long march of

the toiling peasantry. The march of the red flags carrying farmers was in their true grameen style and attire. This was in full display in the print, electronic and social media throughout, from the beginning to the end.

The All India Kisan Sabha's (AIKS) Maharashtra state committee which organized this landmark march had made meticulous planning and preparations. It mobilized numerous taluka level and district level meetings and conventions of farmers in the state. The Kisan Sabha collected grains, oil, flour, rice, jaggery and firewood for cooking food for the long march participants from villages of different parts of Maharashtra. Water tankers with drinking were stationed at various points along the 200 long way. An ambulance with a team of doctors and nurses and medicines accompanied the marchers. Large number of people gathered to welcome them throughout the long journey at different places. The six nights they slept during the journey were in open spaces and maidans near the high ways. Though tired and despite physical exertion, hundreds of men and women amongst them had the spirit to sing and dance to the tune of their quaint musical instruments at the halting centers every night during their historic journey. On seeing and hearing this, even women folk from the nearby localities joined them and rejoiced on some occasions. Such cultural programmes added more energy and enthusiasm for their onward march. There were large gatherings of people men, women, youth, students and political

activists to welcome them and to provide water and food. In many places huge crowds gathered on both the sides of roadways with banners to welcome them. And when the long march reached Somaya Grounds near Sion in Mumbai on Sunday the 11th March, there were leaders and functionaries of different political parties, trade union leaders, youth organizations, students bodies, women's organizations apart from doctors and medical students to receive them. Notable amongst them were artists, writers, social activists, college and university teachers and professors. They were there with water, food and medicines for the peasants. Some had brought foot wears for those who lost them during their march.

Though tired in the long march, the peasants were determined that they will gherao the Vidhan Bhavan where the state legislative assembly was in session in south Mumbai. Many amongst them had bruised and bleeding feet and swollen legs. By the time the long march reached Mumbai, the Shiv Sena, the coalition partner of BJP led government had already come out with open support to the farmers struggle. The leaders of Indian National Congress Party (INCP), the Nationalist Congress Party (NCP), the Peasants and Workers Party (P&WP), the Communist Party of India (CPI), the Republican Party of India (RPI), Janata Dal (Sharad Yadav group), the Samajwadi Party, the Aam Admi Party and the Maharashtra Navnirman Sena came to extend support. Trade union organizations such as CITU, AITUC, HMS, state and central government employees, students and youth bodies such as SFI and DYFI and functionaries from All India Democratic Women's Association were also there with enthusiastic supporters. A very prominent group amongst the welcoming crowd was a team of Mumbai's dabbawalas distributing food to the protesting farmers with smiling faces. Noticeably, the BJP was nowhere in the scene.

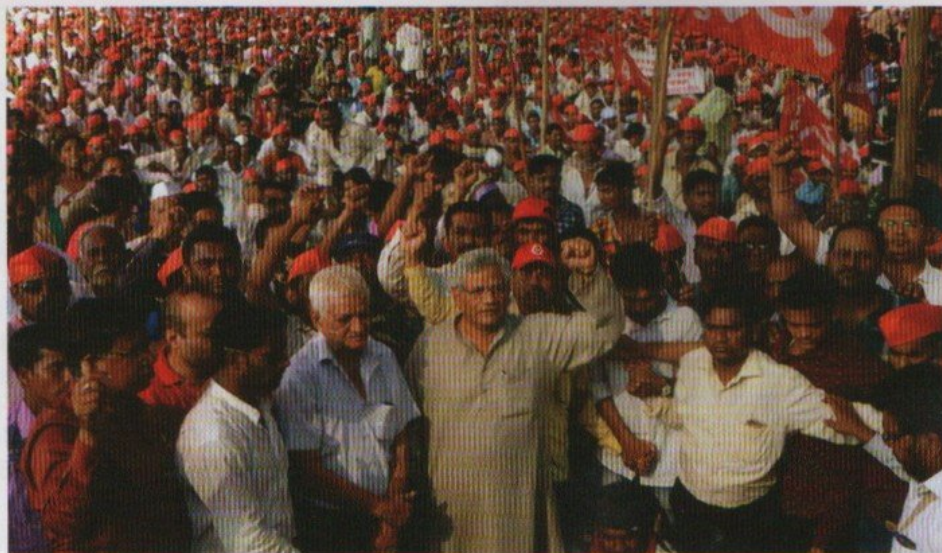
The farmers after reaching on 11th night in Somaya Ground were to start their march the next day morning to Vidhan Sabha. But the leadership realized that 12th March was the examination day for HSC, SSC, CBSE, ICSE and ISC students and they should not face hardships in travelling to reach their examination centres. Accordingly they decided to reschedule their march and to begin it at 2 o'clock in the night and reach Azad Maidan early in the morning

on 12th March. Thus, there was no traffic jam or any problem for the students as well as for the 5000 strong police force on duty along the farmers march route. When the procession reached Azad Maidan early in the morning it became a sea of peasants, men and women in red caps, red flags and banners. Throughout the massive march route, the neighborhoods and surroundings got reverberated as a result of full-throated slogans from the farmers.

The peasants and farmers community in the agriculture sector, the Adivasis and tribals in forest areas, the workers in industrial sectors and the poor and laboring peoples in cities and towns are the worst victims of the neo liberal economic and industrial policies implemented by the ruling BJP government in the centre and states. The government has resorted to this policy in

April 2014 to September 2017 alone the central government owned public sector banks have written off Rs. 2.41 lakh crore loans of big industrialists during that period. This is the information given by minister of state for finance Shiv Prasad Shukla in Rajya Sabha on 3rd April 2018.

It may here be recalled that as a part of this historic march, the Kisan Sabha in Maharashtra had organized a one lakh strong peasants rally for two days and two nights on March 29 and 30, 2016. This was at central CBS Square in Nashik. The chief minister Fadanavis had then invited the farmer's leaders for settlement talks. But his assurances remained unimplemented. That forced the Kisan Sabha to organize several protest campaigns in the state. One in that series was a novel program of a coffin march in Thane city in May 2016. This was undertaken to focus the issue of peasant's



connivance with the World Bank (WB), Multi National Corporations (MNCs), World Trade Organization (WTO) and international and native capitalists and big investors. As per data provided by National Crime Record Bureau, due to these neo liberal policies adopted by the UPA government from 1992 and which is now being vigorously followed by the BJP headed Narendra Modi government, four lakh peasants have committed suicides in India as a result of debt burden. Out of them 75000 suicides are from Maharashtra. In that, the latest report from Crime Record Department of Maharashtra police reveals that every month 273 farmers commit suicides in the state because of inability of repayment of loans, damage to crops due to change in climate, drought and exploitation by middle men. Remember this is when within last 3½ years from

suicides as well as the issue of deaths of large number of children due to lack of nutritious food amongst pregnant mothers. Again in October 2016, a huge gathering of agitating adivasi peasants gheraoed the house of state adivasi development minister Vishnu Savra at Wada in Palghar district. In addition, there was an 11 day long united peasant's strike in June 2017. This forced the chief minister to depute a group of 5 ministers to hold talks with peasant leaders. In that discussion the government gave an assurance to the leaders of the Coordination Committee of Farmers of a complete loan waiver to peasantry. But that package of Rs. 35,000 crore loan waiver assurance became deceptive. It turned out to be so, because, the onerous conditions imposed left majority of farmers outside the orbit of loan waiver. This again made the peasants to go for

agitation. Accordingly on 14th August 2017 the Kisan Sabha organized a blockade of national highways and state highways in Maharashtra. More than 2 lakh farmers had participated in this programme which took place in 200 centers of 31 districts of Maharashtra. This was the prelude to and background of the 12 March LONG MARCH

Having subjected to such betrayal of previous assurances and having undertaken several agitations as above, the participants in the long march this time were determined that they will not go back until their demands are met and all assurances from government are officially given in writing. The farmers were also firm in their decision that the assurances be announced by the chief minister himself or by his cabinet ministers before the long march participants in the maidan. The peasants assembled in Azad Maidan conveyed these decisions to the top police officers and told them that if this is not accepted and forthcoming from chief minister, they will March to the Vidhan Bhavan and Gherao the building till the demands are met. The government knew this very well. Having come to know these decisions of the long march participants and pressured by the ruling coalition partners and opposition parties, the chief minister Devendra Fadnavis invited the peasants' leaders for settlement talks to Vidhan Bhavan. In the discussions, besides the chief minister, the government was represented by six other cabinet ministers. These ministers were Chandrakant Patil, Girish Mahajan, Eknath Shinde, Pandurang Fundkar, Subhash Deshmukh and Vishnu Savra. The state chief secretary, Sumit Mullick, as well as a battery of top officials of several departments were also present in the talks. What but was of special significance was the presence of leaders from opposition parties in the talks. These leaders were Radhakrishna Vikhe Patil (Congress) and Dhananjay Munde, Ajit Pawar and Sunil Tatkare (NCP). The peasants' leaders delegation comprised of 14 office bearers of Maharashtra state Kisan Sabha, headed by Dr. Ashok Dhawale, President, AIKS and Dr. Ajit Nawale, state secretary. As decided earlier the leaders at the outset made it clear to the chief minister and others that all the decisions of the meeting and assurances from the government be given in writing. The delegation further demanded that the decisions arrived at in the talks should be placed in the state assembly which was in session. The

Kisan Sabha leaders in addition demanded that the chief minister should himself come or he should depute his cabinet colleagues to announce the decisions before the long march participants assembled at Azad Maidan.

In the 3 hour long talks which thus took place at the Vidhan Bhavan, the government accepted and agreed to implement all the 9 demands put forward by the Kisan Sabha. On behalf of the government, the chief secretary gave the decisions in writing to the peasants leaders. The chief minister agreed to place the decisions in the state assembly. The chief minister also agreed and deputed 3 of his cabinet ministers Chandrakant Patil and Girish Mahajan (BJP) and Eknath Shinde of Shiv Sena to announce the government assurances before the long march participants in the Azad Maidan. These ministers accordingly came to the Azad Maidan and read out the decisions to the long march participants in the Azad Maidan from the rostrum in the presence CPI (M) general secretary Sitaram Yechury and other leaders of Kisan Sabha. The ministers also made an announcement in the Maidan that the state government has made arrangements of two trains for the return journey of the long march participants. Before these announcements came to be made and while discussions were being held with the chief minister, quite a number of leaders from different political parties and organizations came and addressed the enthusiastic gathering of peasants in the maidan and extended support for their struggle. This is how the long march agitation of the farmers of Maharashtra ended on 12 March 2018. This has instilled and inspired confidence amongst farmers and added glory to the history of struggles of kisan movement in India. The victory of the peasants long march will also be a source of inspiration for the toiling people of India in their struggle against oppression and exploitation. Happily the organizers of this agitation received nationwide support cutting barriers of religions and communities.

What however surprised the people amidst these development was a stunning statement from a BJP leader Poonam Mahajan. Her comment was that few Maoists from within the city have infiltrated amongst the farmers and have kept adivasis as captives. She is president of BJP's youth wing YUVA MORCHA and a member of parliament from Maharashtra. This commend was

intended to malign the farmers leaders and sabotage settlement talks with the government. The intention hidden behind such a statement further was to create disunity and disruption in the united movement of farmers in Maharashtra. The peasantry has well understood and taken it in its true perspective. This outburst apart, a good news for the agitating peasantry across the country before concluding this write up is that the Uttarakhand High Court has by a landmark judgement on 26th April ruled that the central and state governments should provide legal status to minimum support price (MSP) to the farmers as per the recommendations of Swaminathan Commission report. This was and is one of the demands of the long march peasants in Maharashtra as well as of the Kisan movement across the country.

Here we recall the Dandi Yatra undertaken by Mahatma Gandhi. This is a glorious chapter in the history of struggle for India's independence from colonial rule of the British. The long march organized by the Communist Party of China under its leader Mao SeTung is a part of world history. Both these were in early and late 1930s. The Mont Gori march led by Martin Luther King in 1965 was for voting rights for Blacks in America. These landmark actions have ignited the people and made them more courageous in their struggle for national liberation in different parts of the world. People recall that the lessons of these marches have given big boost and inspiration to the downtrodden in their fight against oppression and exploitation. Similarly armed struggle of farmers in Telangana, the peasants struggle of Tebhaga in Bengal, the Gana Mukti Parishad led tribal movement in Tripura, the Surma Valley movement in Assam, the Punnappa Vayalar struggle as well as the struggle conducted by farmers in Kayyur, Karivalloor and Kavumbayi in Kerala are all different chapters of the history of struggles conducted by farmers under the leadership of All India Kisan Sabha. The present victorious long march of peasants in Maharashtra has added glory to and provided inspiration for farmers and agricultural workers movement in India. I am happy and proud that I could be a participant in this landmark struggle by joining the peasants in Azad Maidan as I have done earlier in some of their struggles in my political life in Maharashtra under the legendary communist leaders, Shamrao and Godavari Parulekar. ■

Love as a Legacy of Service



Prof Dr John Mathews Vazhappilly

■ Everybody can be great because anybody can serve. You don't have a college degree to serve. You don't have to make your subject and verb agree to serve. You only need a heart full of grace.

A soul generated by love.

Martin Luther King Jr.

We are all tenants in the tent of time and loving service is the rent we pay for inhabiting this tent. Albert Schweitzer said, "There is no higher religion than human service. To work for the common good is the greatest creed." Only in the purifying fire of loving service is the dross of selfishness consumed and the greatness of the human soul set free. Our personalities acquire depth and richness when we are giving ourselves to others. Our relationships improve and deepen when we attempt to serve our family, another family, our community, or any other organization.

True love is not a soft, gentle romantic sentiment. It is tough service, rendered to our fellow human beings. Wake up every day inspired and look forward to a day of loving service and contribution. Feel the thrill and exhilaration in contributing something to the happiness of others. Love is transfigured magically from boredom to excitement when you render loving service to others.

Love as service

This life is short, the vanities of the world are transient but they alone live who live for others, the rest. Are more dead than alive.

Swami Vivekananda

Life is a sanctuary of loving service and in that service one finds a great deal of joy.

Try to forget yourself in the service of others. For when we think too much

of ourselves and our own interests, we easily become despondent. But when we work for others, our efforts return to bless us.

• During Schweitzer's visit to America in 1949, a former school pupil met him at the railway station and took him to a restaurant for breakfast. A cake that was specially made for the occasion was produced, giving the table a festive look. Dr Schweitzer was handed the knife and asked to cut the cake. He stood up and counted the number of people. There were nine of them, but he cut the cake into ten pieces. "One piece for the young lady who has so graciously served us" he said, handing the tenth piece to the waitress.

• After Benjamin Franklin had received a letter thanking him for having done a kindness, he replied "As to the Kindness you mention, I wish I could have been of more service to you than I have been, but if I had, the only thanks that I should desire that you would always be ready to serve any other person that may need your assistance, and so let good offices go around, for mankind is all of a family. As for my own part, when I am employed in serving other I do not look upon myself as conferring favours but paying debts.

A life of Loving Service Makes Life worth Living

Whatever you have received more than others in health, in talents, in ability, in success, in a pleasant childhood, in harmonious conditions of home life all this you must not take to yourself as a matter of course. In gratitude for your good fortune, you must render in return some sacrifice of your own life for another life.

Albert Schweitzer

Only a life in the service of others is a life really worth living. The real worth of a man is the worth of his heart. It is said that the measure of a man is

the measure of this heart. A line from Thoreau zooms in to my mind "who hears the fish when they cry?" The world is so full of the sound and fury of our self-indulgence that we hardly hear when our neighbours cry for help. We must listen more attentively.

The effect of many good works is not immediately experienced. They are like hidden streams of water flowing underground, imperceptibly making the ground rich, fruitful, and beautiful with flowers and crops.

• During the war, a church in Strasburg, Germany, was totally destroyed: but a statue of Christ which stood by the altar was almost unharmed. Only the hands of the statue were missing when the church was rebuilt, a famous sculptor offered to make new hands: but after considering the matter, the members decided to let it stand as it was without hand. "For," they said, "Christ has no hands but our hands to do His work in earth. If we don't feed the hungry, give drink to the thirsty, entertain the stranger, visit the imprisoned, and clothe the naked, who will?"

Do something for somebody somewhere while jogging along life's road. Help someone to carry his burden and lighten his load. Do something for somebody, gladly, it will sweeten your every care. In sharing the sorrows of others, your own are less hard to bear.

A New York businessman dropped a dollar into the cup of a man selling pencils and hurriedly stepped aboard the subway train. On second thought, he stepped back off the train, walked over to the beggar and took several pencils from the cup.

Apologetically, he explained that in his haste he had neglected to pick up his pencils and hoped the man wouldn't be upset with him. "After all" he said, "you are a businessman just like myself. You have merchandise to sell and it's fairly priced" Then he caught the next train.

At a social function a few months

later, a neatly dressed salesman stepped up to the businessman and introduced himself, "You probably don't remember me and I don't know your name, but I will never forget you. You are the man who gave me back my self-respect. I was a 'beggar' selling pencils until you came along and told me I was a businessman." The greatest service we can render to another person is to help him discover his inner worth, to help him reveal his own inner wealth to him.

Availability as Loving Service

Those who serve society are the great ventilators of the human spirit. They let in the warm sunshine of human compassion into the dismal, dark dungeons of human helplessness. Such benevolent souls have time to be available to others. You can read this helping attitude in their body language. In their faces and postures. The person who is at your disposal turns towards you, tilts a head, bends an ear, lights an eye.

Availability is a function of priority and urgency. Bored and lazy people have no time for others. The people most available to us are often the busiest and most important. Important, yes but not self-important. Gabriel Marcel, the French Existentialist philosopher noted that often people who are burdened with egos, money or degrees allow no one else to enter their inner worlds. They close themselves off. He called this 'crispation,' to describe people who become crisped like dry autumn leaves. Philosopher Gabriel Marcel, borrowing the word from financiers, who speak of "available funds," coined this usage to describe a rare human quality. Marcel applied it to people who "open a line of credit" to other persons. We should all do that. Each of us should make available to others not what we own, but what we are. Remember God does not care about our ability or our inability but our availability and utility.

Nothing "crispates" the human person faster than the delusion that it is too late. This grand delusion pervades our entire culture. We are told that "physicists do their most creative work before the age of 30." Crispation makes us solitary hermits. "There is no time!" We rail and turn our backs on other and thereby on our spiritual growth.

We must, of course, sometimes close the door to be alone with thoughts and books and soul and may be God.

For only people with an inner core can be usefully available to others. Historian Arnold Toynbee called this "withdrawal and return". In private hours we become the person who will be usefully available to others. Then we can offer them the gift, not of what we have, but of what we are. It is in solitude that we nurture solicitude.

Gordon B Hinckley is a ninety years old frail man. Though physically weak his heart is filled with energy and vitality. He has a passion for helping others. He gets up early in the morning with a keen desire to be of service to other. He wishes to use every waking hour to give encouragement, to bless those whose burdens are heavy, with a gracious smile, with a kind word, to give strength, courage and confidence to those who are tottering in the pathways of life. The sadness in the eyes of those who struggle gives him energy. In this context I am reminded of the beautiful lines of Wordsworth:

Small services are true service while it lasts:

Of humblest Friends, bright Creature! Scorn not one:

The Daisy, by the shadow that it casts,

Protects the lingering dew-drop from the Sun

Joy a By-Product of Selfless Service
I slept and dreamed that life was joy
I awoke and saw that life was service

I acted, and behold, service was joy.

Rabindranath Tagore

Joy wells up from the well-springs of loving service. Doing voluntary service to others is the richest source of joy to man. The men of talent are constantly forced to serve the rest. They make the discoveries and inventions, order the battles, write the books, and produce the works of art. The benefit and enjoyment go to the whole. There are those who joyfully order their own lives so that they may serve the welfare of mankind.

The most vivacious and joyous men and women are those who serve others. Happiness and fulfillment come not by deliberately pursuing it but by giving oneself in self-effacing for the benefit of others.

William James made a perceptive remark: The great use of life is to spend it for something that outlasts it. The way not to lead a monotonous life is to live for others. Spirituality has a deep dimension of service. This aspect of

spirituality has to be harnessed to alleviate tension, and stress that bog down our young men of today. Service is a very effective antidote to depression. The times you feel stressed and helpless, get out of the prison of your loneliness and ask people. "What can I do for you?" This will bring a revolution inside you, when you spend yourself in loving service to others, you begin to trust the Divine and your helplessness is transformed into love and gratitude.

No person who perseveres to contribute something in terms of material, intellectual, social and moral well-being of the place in which he lives is left-long without proper appreciation. Albert Schweitzer was once addressing a group of college students and at the end of his lecture he made a profoundly wise observation:

I don't know what your destiny will be, but one thing I know, the only ones among you who will be really happy are those who will have sought and found how to serve.

Leave a Legacy of Loving Service

I am certain that after the dust of centuries has passed over our cities, we too will be remembered not for victories or defeats in battle or in politics but for our contribution to the human spirit.

John F Kennedy

Carl Gustav Jung, the great psychologist, wrote that the first fifty years of life are devoted to building one's legacy. How true! So many of us spend the first half of our lives striving for achievement and struggling to gain respect. The real value and richness of our own lives depend on the legacy of service we leave behind us on how closely we identify ourselves with the struggles and problems, individual and social, as well as with the hopes and aspirations of the community in which we live. We owe almost everything that broadens or beautifies the lives of men to men who did not know how to live for themselves. Poet Ellen M. Huntington Gates brings out this truth exquisitely:

Do not then stand idly waiting
For some greater work to do;
Fortune is a lazy goddess,
She will never come to you
Go and toil in any vineyard,
Do not fear to do or dare,
If you want a field to labour,
You can find it anywhere. ■

CASTE SYSTEM

A CRITIQUE



G.H. Ananthanarayanan

■ Whether the caste system as conceived in Manusmriti, the Code of Manu on the basis of Purusha Sooktham of Rig Veda, is relevant and can survive in the context of the

phenomenal changes that have taken place in the world since the Code was given a few millennia ago is a matter for the intelligentia to ponder over.

That the castes were not intended to be stratified in rigid compartments but evolve and change according to the character, conduct and capacity of the people will be evident from what Lord Krishna has said. "Chaturvarnam Maya Shrushtim Guna Karma Vibhashasha", meaning that classification of people into four groups is my creation, but this classification was based on the skill of the people.

Accordingly, those who served the society by virtue of their intelligence (*Prajñabal*) and education (*Vidyabal*) became the Brahmins. Those who served the society with their valour and courage (*Bahubal*) became the "Kshatriyas". Those who engaged themselves in agriculture, trade and industry became "Vaisyas" and those who served the society by providing manual service to others became "Sudras". In other words, brain power, muscle power, power to create material wealth and ability to provide manual service to others were the determinants of caste and birth. That one could migrate from one caste to another by virtue of one's qualities and deeds is evident from the following notable instances:

(a) *Viswamitra*, a notable sage, who was a Kshatriya, by intense austerities raised himself to the Brahmana caste and became one of the seven great Rishis; and

(b) *The King of Videha* and father of Sita was a Kshatriya. The Brahmanas relate that he "refused to submit to the hierarchical pretensions of

the Brahmanas and asserted his rite of performing sacrifices without the intervention of priests". He succeeded in his contention, for it is said that due to his pure and righteous life he became a Brahmana and one of the Rajarishis. He and his priest Yajñavalkya are thought to have prepared the way for Buddha.

It should be remembered that when Manu wrote, "For the growth of the world, Brahman created Brahmins, Kshatriyas (warriors), Vaishyas (traders) and Shudras (manual workers), from his face, arms, thighs and feet, it was a time when society was maturing out of the dark ages and functional division of labour must have been a necessity as it is necessary even today. The intention of Manu to invest the functional division of labour with the aura of a divine sanction must have been only to see that the different types of functions were performed by people smoothly in the interest of well-being of the society at large.

It is relevant to note in this connection that the name Manu belongs to fourteen mythological progenitors of mankind, each of whom holds sway for a period called "Manvantara", age of a Manu, i.e., a period not less than 4,320,000 years (that is to say 12,000 years of Gods a year of God is equal to 360 years of men). Manusmriti belongs to a period later than that of the Vedas when Brahmanas had obtained the ascendancy. The Manus propagated on earth piety and its four-fold tenets asceticism, purity of body and mind, compassion and truth. The first of these Manus was Swyambhuva, the self-existent. The law book commonly known as Manusmriti is ascribed to this Manu. The fifth century B.C. is supposed to be about the time when it was composed. It was current among Manavas, a class or school of Brahmanas who were the followers of the Krishna (Black) Yajurveda. There was more than one redaction of the laws of the Manavas. The Manu of the present age is named Vaivasvata, "sun-born" and he is a Kshatriya by race.

Different Manus were thus to rule over different periods of time and evolve institutions and rules to suit different periods of time.

Historically, the caste system got congealed into water-tight compartments only during the Brahmana period.

There is no denying the fact that people are born with different, nay, unequal endowments, but that should not be a reason to deny equal opportunity to them to develop in the field most suited to their natural talent without being put in straitjackets on the basis of their parentage.

It cannot be denied that the division of society into caste compartments has led to degradation of the lower classes. The breaking up of a people into so many different blocks prevents or obstructs the growth of patriotic or national feelings, checks combination in public life, excites sectional jealousies and is hostile to all modern notions of democracy. It has made the deprived sections vulnerable to the blandishments and temptations thrown by proselytising religions. In this connection, it is instructive to note what Swami Sivananda in his book, "All about Hinduism" has said.

"The laws for regulating Hindu society from time to time are codified in the Smritis....The Smritis have given detailed instructions according to the conditions of the time to classes of men regarding their duties in life....These Smritis have varied from time to time. The injunctions and prohibitions of the Smritis are related to the particular social surroundings. As these surroundings and essential conditions of the Hindu society changed from time to time, new Smritis had to be compiled by the sages of different ages and different parts of India.

From time to time, a great law-giver would take his birth. He would codify the existing laws and remove those which have become obsolete.....Of such law-givers, Manu, Yajñavalkya and Parasara are the most celebrated.....

The laws of Manu are intended for

the Satya Yuga; those of Yajnavalkya for the Tretayuga; those of Sankha and Likhita are for the Dwaparayuga and those of Parasara are for the Kali Yuga.

The laws and rules, which are based entirely on social positions, time and clime, must change with the changes in society and changing conditions of time and clime. Then only progress of the Hindu society can be ensured.

It is not possible to follow some of the laws of Manu at the present time. Society is advancing. When it advances, it outgrows certain laws which were valid and helpful at a particular stage of its growth. Many new things, which were not thought of by the old law-givers have come into existence now. It is no use insisting people to follow now those old laws which have become obsolete.....Our society has changed considerably..... Time is ripe for a new Smriti".

Hinduism is at a juncture where Hindus have to let go of some or many of the old ways. That the old ways had worked for several centuries in the past makes it harder to let go of them. The simple truth is that life is a flux. Change is constant, and to refuse to change is to suffer. Change, however, need not necessarily mean change in the core values. Change of the apparatus, tools

may suffice. The need for change is best illustrated in the following story.

How do you trap a monkey that has been coming to your garden to steal your fruits? Very simple. You hollow out a coconut shell, and drill a small hole into it. You put some sweet food inside it and then attach the shell to a tree or a stake on the ground.

The monkey when it comes sniffing around again, will be drawn to the sweet food in the coconut shell. Very quickly it will reach in and grab the food. Now the hole is big enough for its hands to enter, but too small for the clenched fist clutching food to pull out.

When you show up, the monkey will become frantic, but it will not open up the fist to let go of the food, although that simple act will let him free. And you have got your little thief.

Like the monkey, we often do not know how to let go of a notion or an emotion or desire or a person or an object even though it is in our best interest to do so. And so we get trapped and the more frantic we become, the more tightly we cling on to what we should let go of in order to be free and to move on. Clinging not only holds back, but also arrests progress.

It is worth noting that Samskaras evolved to suit the needs of particular times and climes.

In their early creative period, they were true to life, a flexible and living institution and not a fixed rigid ritualism. Every Vedic family performed the Samskaras in its own way. Then set in the intellectual classification of the Samskaras, when they were codified and a final stamp was sought to be put on them.. Then came a period when even a slight variation from the fixed course of the Samskaras was considered a sin. To make matters worse, the language and

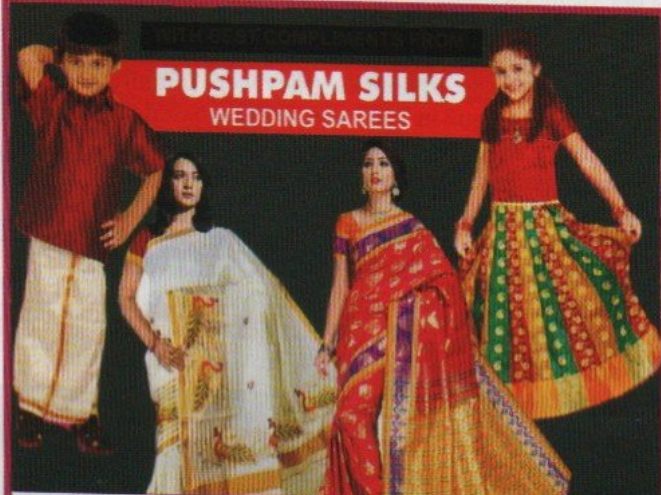
procedure of the Mantras became unintelligible in course of time and the stage arrived "when the true spirit of the Samskaras departed and their sepulchers were left behind to be worshipped. The Samskaras ceased to be refined, elevated and adapted to the specific needs of the time." Naturally therefore the modern mind has become skeptical about the efficacy and usefulness of the elaborate rituals prescribed in the various Samskaras.

As Swami Sivananda has observed, it is time for a new Manu to come on the scene and cleanse Hinduism of the excrescences that have crept into it over the ages and make it a living, throbbing religion suited to modern times, keeping the core in its pristine purity.

A historian has suggested that just as the Vatican meets periodically to modernize Catholicism, the Sankaracharyas should meet in conclave to modernize Hinduism. It is the writer's view that they should immediately issue a proclamation about the caste system in ringing tones like the Temple Entry proclamation issued on the 12th November, 1936 by Sri Chitra Thirunal Balarama Varma, the Maharaja of the erstwhile State of Travancore (now part of the State of Kerala) the text of which is give below:

"Profoundly convinced of the truth and validity of our religion, believing that it is based on divine guidance and all-comprehending toleration, knowing that in its practice, it has throughout the centuries adapted itself to the needs of changing times, solicitous that none of our Hindu subjects should by reasons of birth or caste or community be denied the consolations and solace of the Hindu faith, we have decided and hereby declare, ordain and command that, subject to such rules and conditions as may be laid down and imposed by Us for preserving their proper atmosphere and maintaining their rituals and observances, there should henceforth be no restriction placed on any Hindu by birth or religion on entering and worshiping at the temples controlled by Us and Our Government".

It behoves the upper castes to do all that is in their power to see that the benefit of access to the treasure of Vedic scriptures and the entire gamut of Hindu thought and philosophy is available to Hindus so that all can benefit by their purifying and ennobling influence. ■



PUSHPAM SILKS
WEDDING SAREES

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

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

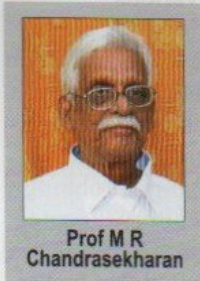
RAMRAJ DHOTI, MUNDUKAL, READYMADE SHIRTS, VELCRO DHOTI WITH POCKETS AVAILABLE

രാമരാജ് ദോത്ത്, മുണ്ടുകൾ, റെഡിമെയ്ഡ് ഷർട്ടുകൾ
"ഓട്ടിപ്പോ കെട്ടിടക്കോ വെൽക്രോ ദോത്ത് പോക്കറ്റ് ഉൾപ്പെടെ"
ഫാക്ടറി വിലയിൽ ലഭിക്കുന്നതാണ്

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

Books and Readers

In the publication industry, share of profit is comparatively low. The publisher demands higher profits. They are afraid of losing capital if they caress the new comers. They want a secured way of profit making. They therefore go after non-copyrighted thick volumes with pre-publication rates.



■ Enjoying literature is always considered to be a serious matter in India. The wide meaning of *Sahrudayan* (appreciator) is an indication. An appreciator, in Indian

sense, is a person who is interested in most of art forms and to enjoy them. Can we qualify the readers of today the same? Definitely not! They start reading the day they are familiar with alphabet. They do not read poems, literature and short stories but start with serial stories and novels. There is a flood of contemporary publications filled with all sorts of writings under the broad category of 'fiction.' Number of readers got multiplied. We can only feel happy that they utilise their ability to read alphabet. Why to blame the titillating type? Along with them, superior and above average literature was always there. What the intelligentsia ignored, may be lapped up by the common class. In the absence of higher education and lack of literary taste, something that provides a little thrill, a little humour and a little adventure would feed to their basic tastes.

Religious Books

History of early books reveals that religious books have a headway status. Political books claimed the second position. Since the early days of human history, the lion share of population never learned alphabets. That explains the genesis of *Shrutis* and *Smruties*. Since the last century, they started learning alphabets and books. Earlier people at the top of society alone were educated. They confined their knowledge as a secret asset. Today literary appreciation is popular. There is nothing abnormal if one says that the standard of appreciation is lowered.

Among the readers a vast section has no financial capacity to buy good literary works. A person is called

'reader' when he buys at least one book a month and they are a minority. The price of books today is beyond the capacity of a salaried person. Cost of publishing books is also high. In West Bengal, the state government is said to have implemented a scheme to subsidise the cost of publication to the extent of 75% and give directly into the hands of the author, only to encourage him. It is a good step. However they have another problem of not being able to sell the books. Will the government provide subsidy to the reader to buy books? There is nothing absurd in it since the state is giving subsidy to buy handlooms, khadi and fertilizers. In Kerala the libraries get grant from government to buy books. However they cannot be thought of buying only good books. If the money reaches a 'reader', he might buy good books. This will help to popularise good classic books and enlarge the scope of literary appreciation.

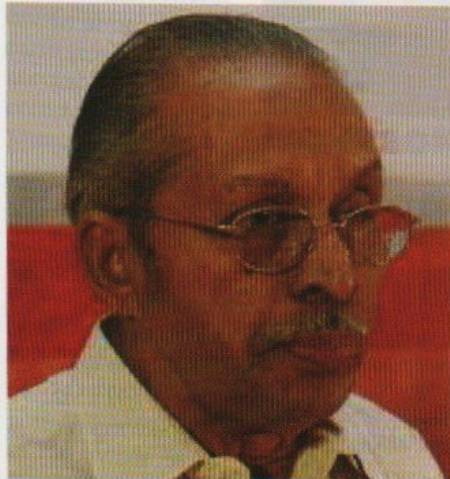
Window

Based on the popularity of books in a language, the standard of literary appreciation of that state can be gauged. There is a saying that books open a window to the world. It could be reversed too. Books allow us to gauge the cultural interests of the people. Considering the volume of publications and sales of books, Kerala can be said

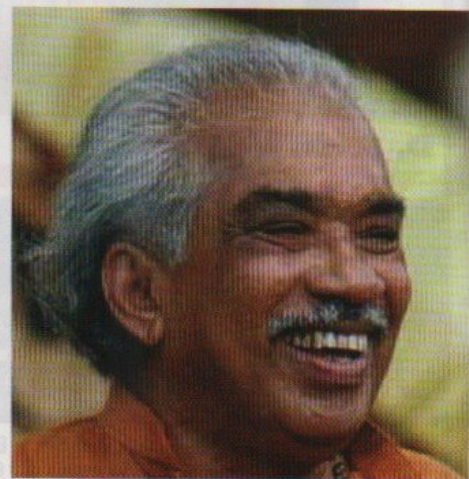
to promote good books. The books of respected authors in Kerala have the literary as well as saleable value. Good books always find customers in any language and have newer editions. It is so in Malayalam also. There is a general belief that very few read poems and if at all they read, they do so only of a few selected poets. It is not true. Books by O N V Kurup, Sugathakumari, Kadammanitta and Balachandran Chullikkad are known to have good market. Their books have seen several editions so far.

Novels

Let us look at the status of novels. Novels of Anand are not known to be sweet, serene and simple style. His 'Marubhoomikal Untakunnathu' is a solid book. It has seen several editions. Even his non standard 'Abhayarthikal' also reached its fourth edition. 'Gurusagaram' of O V Vijayan has seen many editions. Two short story compilations 'Bandhanam' and 'Ninte Ormakku' (they were initially published in 1963 and 1956) crossed ten editions. Among prose, M K Sanu's 1987 book 'Changampuzha Krishna Pilla: Nakshtrangalute Snehabhajanam' reached third edition. Some of the books written by N V Krishna Warriar, published initially in the eighties, had their third editions. Selected Essays of N Krishna Pilla crossed five editions.



O N V Kurup



Kadammanitta

Obstacles

Information given above proves that our tradition of literary appreciation is still intact. However there are obstacles in the bondage between the books and readers. The contemporary works of young writers do not attract similar position. Literature maintains its greenery when the young writers have their books in circulation. Our young writers are hesitating to enter the field. In the publication industry, share of profit is comparatively low. The publisher demands higher profits. They are afraid of losing capital if they caress the new comers. They want a secured way of profit making. They therefore go after non-copyrighted thick volumes with pre-publication rates. These volumes are not meant for regular reading but to be kept in book shelves in living rooms for public viewing. This approach of publishers does not augment well for the development of literature.

Market traditions

Both the big and small volumes of books stunt our literary appreciation. What will be the opinion of those who read 'Yuddhavum Samadhanavum' (War and Peace), 'Pavangal' (Les Miserables), Jean Christoff, Madam Bovary (all about 150 pages) are the condensed versions of their originals (running to several hundred pages) regarding the literary value and about their authors? These short versions have already created an adverse remark about these books. Our Ramayanam, Mahabharatam, Panchatantram etc have already been published in illustrated form besides in condensations and they in turn destroy the interest of the young minds in these books, as they did not get the essence of their values. We have several other examples also of how the market-pulls of the publication industry affect the sale of books.

Viewers

Some recent studies have shown that the literary field is slowly moving towards female writers. The novels and short stories reinforce this trend. In the US, about 60% of the readers are women. Two thirds of the writers are also women. Further, there is a depletion of readers there. It is

surprising to note that among readers, the grownups constitute only 12%.

Readers spend about four times of their reading time before television sets and video shows. World of readers is now slowly turning to be the world of viewers. This information came from the book 'Who Reads Literature?' of Nicholas Zill and Jonathan Yardley. Devaluation creeps into literature. This 'civilization' may gradually invade India and Kerala. Possible!

There were newspaper reports about the negative impact of economic recession on the publication industry. There was a time when authors were making money from writing. Now there are reports that they are looking for other careers.

Whatever it may be, the common man will never give up reading. Once poet N V Krishna Warriar said, "All are suffering from pain silently and God gave me voice to sing about their



Sugathakumari



Balachandran Chullikkad

pains." We need poets to sing about them. Books are closest ally to empathise with us during our miseries. Writer and reader, artist and the viewer and singer and listener; there is an extraordinary bondage within them. This is the first condition to usher the unity of culture among human race.

Five Factors

Good books attract mature readers. Appreciation of best books itself will lead to increased capacity of the readers. Writers should start thinking how to work on his book so as to compel the readers to read it. A study on the subject reveals that there are five factors involved in the work of a good book. They are elements of entertainment, beauty, knowledge, wisdom and inner vision. All of them should be provided in equal measure. This abundance of quality will be difficult to define. More than this, what

could be attributed to the perfection of a good book?

We have to concede that there is a weakening in our present day literature. During ancient times, our wise men were indulging in magic of letters. Today people more interested in career oriented education than in fine arts. Becoming a doctor is more printable than to become a writer. When publication of books became a monopoly of government, it impacted the writers adversely. Now all the text books used in schools and majority of books used in universities are printed by government and publication department of universities. School text books are described by N V Krishna Warriar as the zone of food for the department of publication. The entire book industry has to depend on the remaining crumbs. Books have now become a luxury. It is not essential for life. Books have to compete with TV, radio, videos,

cassette, hair oil, skin lotions, perfumed soaps, mouthwash, pressure cooker etc. A pragmatic home maker would give preference to these items before thinking of buying a book. Only person who could come to the rescue of book is the head of family who still maintains a secret chest for thinking. He is however helpless when the 'pay packet' is within the closed hand of his 'home minister.'

Subsidy

The horoscope of the book contains some 'dosham'. Unless there is a decisive change in our approach towards moral values, it has no escape route.

The alertness of the reader could perhaps save the situation. He should show enthusiasm to search for good books. He should set aside a 'fund' for books. He should be capable of convincing the people that books are much more important than 'meals' and 'luxury.' It is essential to train readers to go all out for good books. Print and electronic media should come forward or they should be utilised. There could be discussions on good books on radio, TV and print media. Benefits of reading of good books should be emphasised. Subsidy should be extended to books. This implies that government should come forward to protect the writer, publisher and reader to come out of the adverse situation. ■



TALENTED TEENAGED DANCERS

Madhavi Nritya Vidyalaya and Veritas Advertising presented the programme of classical music and dance known as Natya Arpanam Vishu Kaineetam 2018 at Vardhaman Fantasy in Mira Road. It was exciting to watch children dance with a lot of enthusiasm and sincerity.

Madhavi Nritya Vidyalaya is established by Bharata Natyam exponent Guru Unnikrishnan Vasu, who

has trained several aspirants in the field of Bharata Natyam and Mohiniattam. The programme commenced with Ottam Thulal which is otherwise known as poor man's Kathakali, as the costume and head gear is not so elaborate like Kathakali but follows the same language of gestures, gesticulations, narration in musical format and storytelling, often pointing out ills of the society in a comic pattern. The story presented was

Kalyanasougandhikam and performed by C Balakrishnan.

The next act was "Seeta Apaharanam" depicting as to how Seeta was abducted by Ravana, performed in Kerala Natanam style which uses more of drama and less of dance. Performed well by Dr Sajeewan Nair and his talented daughter Vidya who donned the role of Seeta.

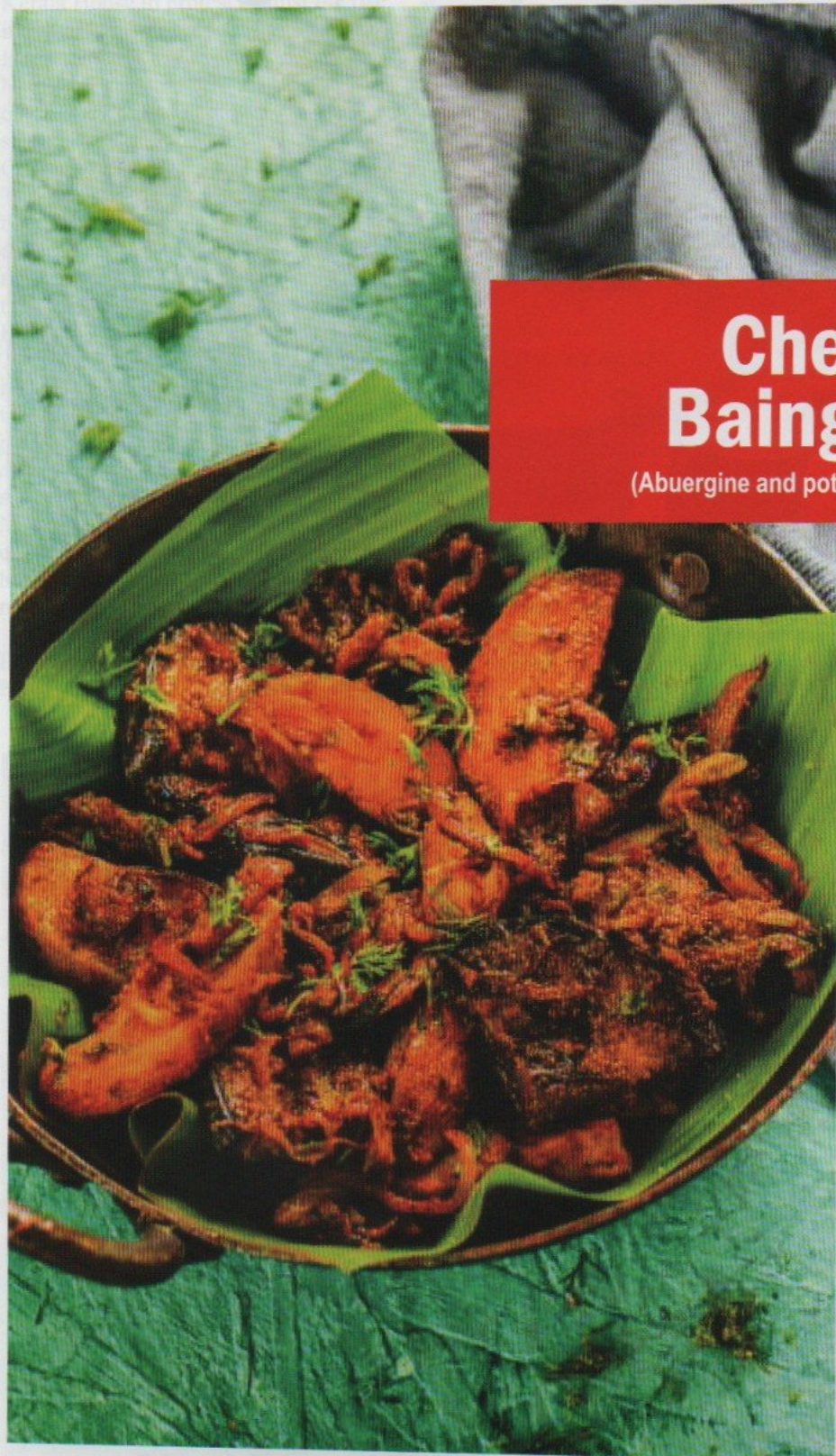
Students of Madhavi Nritya Vidyalaya performed some items in the Bharata Natyam and Mohiniattam style, however the attraction of the evening was Naadodi Nrityam and folk dance Thiruvathirakali which is performed on festive occasions by women. It is simple, graceful and circular movements danced in circles. Veritas Advertising presented the Natya Thilakam award to upcoming talented dancers Madhurima Unnikrishnan and Keerthana Regi.

The special guests of the evening included Alexandar Prince Vaidyan, national president of KK Social Foundation and Akku Akbar, director of Malayalam Films. They applauded the efforts of Madhavi Nritya Vidyalaya and the performance by young children.



Madhurima receiving the award at Madhavi Nritya Vidyalaya programme

By Vijay Shanker



Dr Geeta Madhavan

Chettinad Baingan Aloo

(Abuergine and potatoes roasted to perfection)

INGREDIENTS

Large Abuergine (Bharta Baingan) -
1 cup (cut into Wedges)

Potato - 1 cup (cut into wedges)

Onion 1 cup (sliced)

Sambar Powder - 2 tbsp

Amchur 1 tsp

Turmeric Powder a pinch

Coriander 2 tsp

Salt

METHOD

- 1) Apply salt to Abuergine and potato separately and keep aside for 5 minis.
- 2) Heat oil in a flat pan, fry potato and keep aside.
- 3) Similarly fry Aubergine separately and keep aside.
- 4) Fry the onion for 5 mins and add the Abuergine, potato and continue frying.
- 5) Add turmeric powder, sambar powder, amchur and mix well.
- 6) Garnish with coriander leaves and serve with chapatis.

Courtesy: Southern Twist
by Dr Geeta Madhavan



MULUND NSS adopts villages

■ The Nair Welfare Society, Mulund has adopted a few villages in Bheed district of Maharashtra. The children of this place have to walk 5 to 10 kms to reach their schools. These villages are most backward without any infrastructure. Female foeticide, child marriages, rapes, malnutrition, lack of transportation etc are rampant in this area. First time ever a welfare association of Nair's (community organisation) has decided to take up this venture to support this noble cause. They do it in collaboration with "Lek Ladki Abhiyan", a Satara based NGO who had been fighting against the abuse of woman and child rights. The inaugural function of refurbishing of Aanganwadi and providing toilets in 4 schools was held on 9th May. 25 bicycles were distributed to girls to commute to schools from distant places. For providing further help, a fund raising program is scheduled to be held in Kalidas Natyamandir, Mulund on 30th June. Famous rock band Thaikudam Bridge will perform. Famous film director Padmashri Shyam Benagal will be the chief guest on the occasion.



Balachandra Menon and Prakash Padikkal handing over the donation cheque of NSS



Prakash Padikkal addressing the gathering



Balachandra Menon and Prakash Padikkal along with other members



Cycle donation to girl children

Protest by KKS before Kerala House

■ Members of Keraleeya Kendra Sanghatana made a blockade in front of Kerala House to protest against the rise in rentals of Conference Hall of Kerala House. People from various corners of Mumbai reached the venue by 10'o clock carrying banners and shouting slogans. According to the President Gopalan Nair and Secretary Mathew Thomas, this was the first step towards their infinite struggle to get a restoration of old rentals of Conference Hall. If the rentals are not restored to the old rates, the struggle would be extended to Kerala also.

The main demands of the KKS are: hall rentals at concessional rates, restore the medical benefits to the needy pravasis, ensure democracy in administration of Malayalam Mission, simplify the procedures to register the Malayali organisations with NORKA etc. The participants returned after having Kanji and puzhukku in plates made of areca palm.

Meanwhile Mumbai Chapter of IPTA wrote a letter to Chief Minister Pinarayi Vijayan demanding withdrawal



KKS members protesting at Kerala House

of rise in rentals. The LDF government raised hopes among the Mumbai Malayalees and the hike in rentals of Rs 30,000 from Rs 12,000 per day and Rs 7,000 from Rs 2,000 was a giant rebuff to their hopes, the letter pointed out. At this rate small associations cannot use

the Kerala House facility. A namesake reduction in rentals is disgraceful and insulting to Mumbai Malayalees, the letter points out. It reminded them that Kerala House came up at the initiative of LDF.



Murali Mattummam receiving the Jury Mention Award for "Pathirakalam" (Nocturnal Times) during 8th Dada Saheb Phalke Film Festival - 2018 held in Delhi on 30th April.

Kavyanjali of Seawoods Malayali Samajam

■ The new collective 'Itam' of Seawoods Malayali Samajam organised a cultural and literary event Kavyanjali. Writer Suresh Varma was the Chief Guest. According to him the participants should pay more attention to clarity in vocabulary, emotion, and splitting of words. Poems of Amruta Ratheesh, Prabha Rajan, Shabu Bhargavan, P P Sankaran, Mini Sumesh, Ved Niranjan, Priyamvada Sumesh, Harikrishnan, Sheetal Balakrishnan, M Shyamlal and Sumesh Chandran recited poems. Poems of N N Kakkad, P Bhaskaran, Veerankutty, Baburaj Katambur, Mohanakrishnan Kaladi, Karivellur Murali, Kunchan Nambiar, Edappal C Subramanyan et al were chosen by the participants.

This event is mainly targeted the home makers and children so that they could come closer to poems, said President of Samajam V N Balachandran.

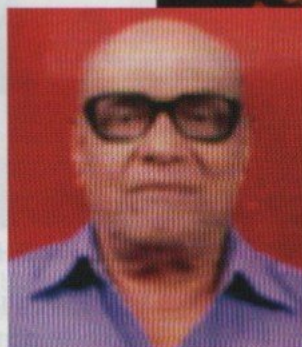
Guru Gopinathan Nair is no more

■ Guru Gopinathan Nair (89 yrs) Founder - Director of Nrityamandir Mumbai, an academy for classical dances, passed away at his native place in Kerala on 15th May 2018 early morning. The cremation was held next day at his ancestral home compound-MOLICKAL HOUSE, Kadapra, Kumbanad, Pathanamthitta, Kerala.

Guru Gopinathan Nair imparted training to thousands of aspiring students in Bharathanatyam, Mohiniyattam, Kuchipudi, Kathakali and folk dances in Mumbai. His institute Nrityamandir operated from various locations in Mumbai like Karthika Memorial School (Kurla), Air India Modern School - Air India Colony (Kalina), Dombivili Malayali Samajam, Ghatkopar Ayyappa Samajam, Koliwada Malayali Samajam, EKTA Vihar (Nerul CBD - CGS Quarters) as well as many private Classes in Mumbai. He was also very closely associated with Kavitha Theatres (Dombivili).

He was an immensely gifted Kathakali artist and his portrayals of Lord Krishna, the great Pandava prince Bheema as well as the demoness Poothana have won him laurels.

After his stint in Mumbai from early sixties till 2010, he was back to his hometown in Kerala enjoying a peaceful and leisurely life.



Guru Gopinathan Nair



As Poothana

M G Radhakrishnan remembered

■ The admirers of Late M G Radhakrishnan, a leading rationalist of yesteryears organised a literary debate in his memory. According to IPTA President G Viswanathan, literature is falsehood and the aim is to reach the truth. Former convenor of Sahityavedi Wilson Kuriakose differed to this view and said that the literature is based on truth. Santhosh

Pallassana emphasised that all literature is not falsehood.

Mathew Thomas, member of Loka Kerala Sabha, pointed out the danger of religions using political ideology for survival. Manasi presented a special paper before the meet. On account of political reasons, religion is targeting the literature and this would result in loss of intellectual and social aspects of the society, she argued. Nishant Radhakrishnan in his talk suggested that to draw the new generation to rationalism new methods should be devised.

Wife, son and members of the family of MG Radhakrishnan were present in the meeting. Moderator Rajendran remarked that the rationalism is gaining relevance in the new age. Many persons who worked with M G Radhakrishnan shared their views with the audience. A draft copy of 'Ennu Ninte MGR' written by Shaji K was distributed during the event.

Playwright Vinayan, Balakurup, G BS Pillay, P Viswanathan and Babu PD also spoke. The event was organised as part of the popularisation of Rationalism.



M G Radhakrishnan

New Managing committee of BMS

■ Borivali Malayalee Samjam has elected their new Managing committee. The new Committee took over from April 1st week and Shriraj Nair (President), Sashi Nair and Gangadharan Nair (VP) and Anil Kumar (Secretary) are the elected office bearers.

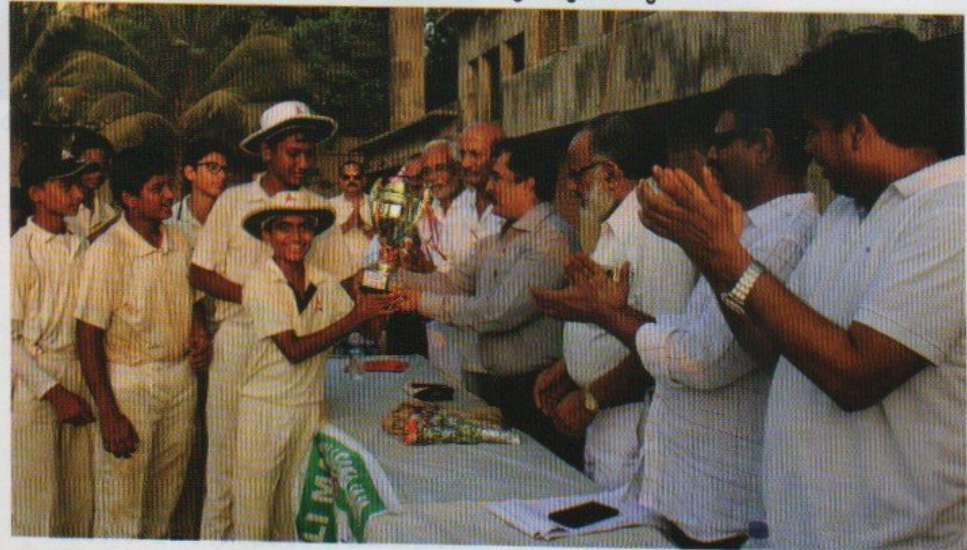
Soon the new MC declared to have two celebrations of Vishu and Easter together in VKK Krishna Menon School ground. First time in the history of 59 years old Borivali Samajm, Maharashtra Day was celebrated along with eminent persons of Marathi cultural, social and cinema. They also felicitated many dignitaries including Ramachandran, President Awardee and Dr. Suresh Nair, Principal, Vivek Vidyalaya. Samajm also arranged an Under 14 Cricket Tournament. 150 Players and more than thousand viewers participated for the 3 days programme.

A T Sports Mira Road were the winners of the tournament by beating I THINK TEAM B. The winning team received trophies from Karunakar Shetty, CEO of Poisar Gymkhana. Ganagadharan Nair and Sashi Nair (VPs), Anil Kumar (Secretary), Sashi Kartha (Treasurer) were the force behind the event. A special trophy was given by Ashwathi of Meenu Mart, Official sponsor to Girls Cricket team who participated for friendly match. Rakesh Nair and Simi Nair arranged this tournament in 10 days and it was a big success.

VK Krishna Menon School and Junior College that secured 100% Results in SSC all these years, have got special considerations for Sports from Maharashtra Government and many students are selected for under 12 team by MCA. Special grant was awarded to the School by Hon. Education Minister Shri. Vinod Tawde. VK Krishna Menon and Junior College will be training and developing more boys and girls in Sports and Arts with a Valuable Education in comparison with International Schools.



Shriraj Nair addressing the gathering



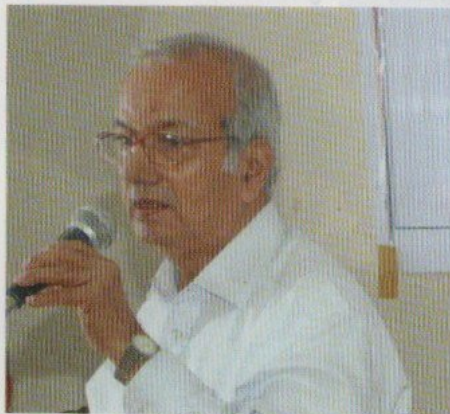
A T Sports - Mira Road receiving their trophy



Palghar Lok Sabha candidate Rajendra Gavit during an election rally at Vasai with V Muraleedharan MP and Uttamkumar

P R Krishnan gets Bhishmacharya Award

■ The senior labour leader and secretary of CITU of Maharashtra P R Krishnan was awarded the Bhishmacharya Award of Bharateeya Kamgar Karmachari Mahasangh. The venue of the presentation ceremony was Mumbai Kamgar Kreedha Bhavan. Former CM Ashok Chavan, Milind Deora, Sangh President Adv Sasikant Pawar, former minister Bhai Jagadap, and many labour leaders witnessed the ceremony. Shreephalam, citation, shawl and cash were the constituent of the award.



P R Krishnan

Pravasi Drama Festival

■ Vagdevata All India Pravasi Malayali Nataka Matsaram will be held from June 3 in Ankush Rao Landge Auditorim in Nashik Road. It will be inaugurated by Shihabuddin Poithumkadavu. Corporator Babu Nair A K Jaffer, K S Ravi, Savior Joseph, P I Varghese, K Viswanathan Nair, and B R Nair will participate. Srijith Nair and his group of Sanghvi Sitara Arts will present Rangapooja and a play.

Evening session will be inaugurated by actor Madhupal and Omcheri N N Pillai, Pratisbha Rajan, K C Gopalakrishnan, P R Jijoy, M S Unnikrishnan, S Ganeshkumar, et al will attend. Shikha S Marar will present a poem and Aparna Preman will render a folk song, Devarajan Sundardas will play violin and Vijay Kishore, Anaswara Krishnan and Mahesh Nair will conduct a music show.

Keraleeya Samiti felicitates Gowri Sawant



Gowri Sawant being felicitated

■ Keraleeya Samiti, Malad felicitated Gowri Sawant who is working for the upliftment of differently sexed community. Gowri is working for two organizations 'Nani Ka Ghar' and 'Aji Ka Ghar' for the benefit of children of this community.

When her parents realised that Gowri was not sexually normal, they kept themselves away from her. Her father is an Asst Police Commissioner. She wanted to be on her own feet but could not get a job. For the non-sex

community she fought many court battles and now is engaged in establishing an old age home for them.

Adv Padma Divakaran presided. The function was organised in collusion with Borivli Heights Rotaract. Balakrishnan, V Mukundan, George Edward, Hari Sudhakaran, Varghese, Rakhi Sunil, Nikhita Sunil, Vijayan, Ramakrishnan, K G Pillai, Sunil Thankappan, Unnikrishnan, Madhu et al spoke on the occasion.

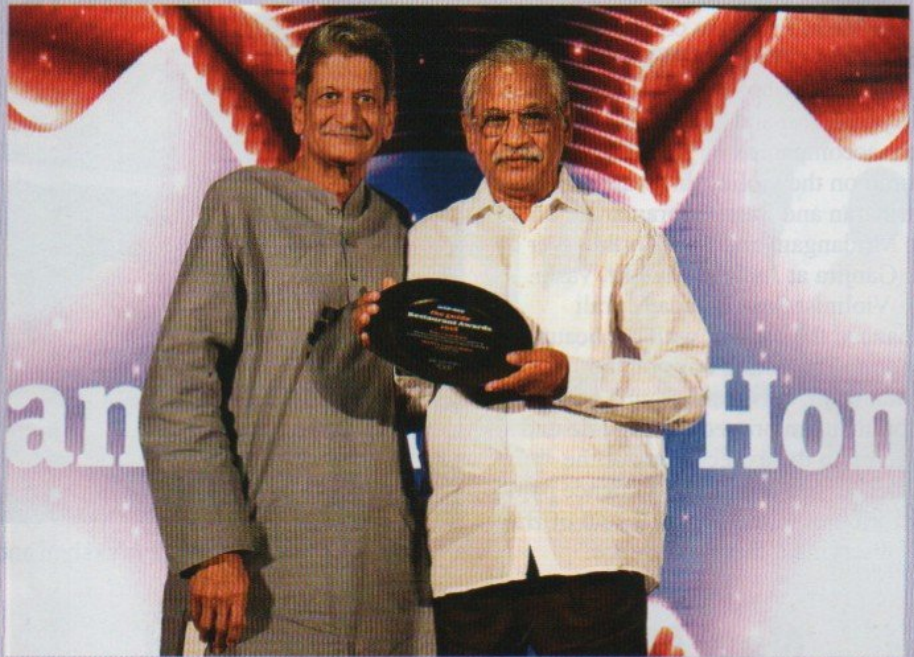


Kalashree Nambisan performed edakka vismayam on the 65th annual day of his own town at Nelluvaya, Kerala Grameena Vayanashala

The Guide Restaurant Awards 2018'

■ Mani's Lunch Home Won tops honors 'The Guide Restaurant Awards 2018' for making a terrific comeback in its second avatar in Chembur at a distinguished gathering of city's top restaurateurs, Bollywood celebrities and other eminent personalities at a glittering evening at 'The St Regis' Mumbai on 3rd April, 2018 hosted by Kunal Vijaykar And Cyrus Broacha.

K.S. Narayanaswamy of Mani's Lunch Home received the prestigious Award from Kiran Nagarkar, a highly acclaimed Indian novelist, playwright, film and drama critic and screenwriter at the star studded grand finale of 'The Guide Restaurant Awards 2018'



KS Narayanaswamy receiving Award from Kiran Nagarkar.

Divya Unny steals limelight

■ Divya Unny, the free lancing journalist, actor has released her first directorial venture 'Her First Time' a short film on May 10, 2018. More than seven lakh people have watched the movie so far. Positive responses are coming from women's groups, NGOs, principal/headmasters of colleges/schools for its bold theme. Her's was an attempt to create an awareness especially among the women folks and young girls and fathers and male members of the family who have to deal with the situation of a girl coming of age on

a day when her mother or any other ladies are not around and the father faces the task of dealing with the situation and the working mother missing the opportunity to be with her daughter on her important day. The film is also acclaimed by various whatsapp groups in India and abroad as well and has been shown in various Indian and International film festivals and has also won special jury best short film from Washington (US).



Messmerizing Magical Music From Mambalam Sisters

■ The Vashi Fine Arts conducted a carnatic concert featuring the Mambalam Sisters from Chennai, Smt. Vijayalakshmi and Smt. Chitra. They were accompanied by Smt. Sarada Murali on the violin, Vishwaprasanna Hariharan and Suraj Subramanian on the Mridangam and Shri Karthik Iyer on the Ganjira at Jhulelal Mandir, Vashi.

Violinist Smt. Sarada Murali enhanced the concert with the beautiful support. The young boys on the Mridangam, Vishwaprasanna and Suraj Subramanian proved their mettle and lived up to the expectations of the audience. In the end, the audience paid rich tributes to the departed soul of Bala by observing a minute's silence.



Smt. Vijayalakshmi and Smt. Chitra performing

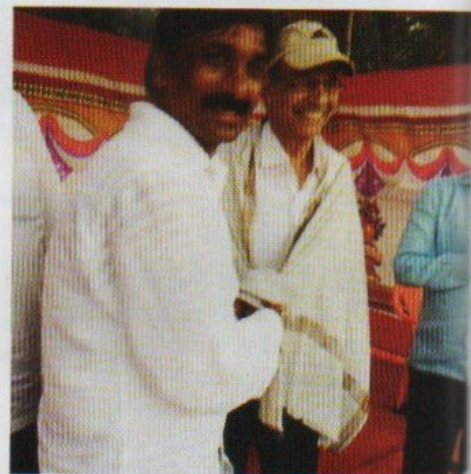
Navi Mumbai City boys and Palakkad prodigy rake up a storm

■ The young Palakkad wonder Bharadwaj Subramaniam performed a classical carnatic vocal concert in Ram Mandir Goregaon. He was ably supported by Dharini Veeraraghavan on the violin. The percussion artists

Suraj Subramanian on the Mridangam, Vishwa Prasanna on the Ganjira and Hari Prasad on the Ghatam enhanced the concert and took the kacheri to greater heights.



During concert



Calicut Krishnan Subramaniam, a veteran cricket enthusiast, cricket umpire, cricket coach and freelance writer for the last 50 years was honoured by the tups t-20 organisers for his services to the game of cricket for the last two decades in the satellite city.

Office bearers of Bhasha Pracharana Sangham

■ Malayala Bhasha Pracharana Sangham elected their new office bearers. They are Reena Santhosh (President), Sheela Pratapan, Girija Chandran, Suma Ramachandran, K Pavitrana, P K Lali (Vice Presidents), Jeevan Rajan (General Secretary), Sakuntala Ravindran, Rajashri Mohan, Sukesh Pookkulankara, Anil Prakash, N K Suraj (Secretaries) and Rajan Nair (Treasurer). President Bindu Jayan inaugurated the meeting and R D Hari proposed a vote of thanks.

Cultural Festival at Badlapur Ramagiri

■ Sri Rama Ashramam of Badlapur is holding a cultural festival towards the end of October 2018. Representatives from the cultural fields have been decided. They are singer Reshma Menon, Kathaprasangam artiste Sreedevi Sundaresan and danseuse Shweta Varier. Since the last two years, this festival is being conducted jointly

by the Ashramam and Tru Indian Dance Academy. Danseuse Archana Babu Varier, Kalamandalam Deepa Varier, Jayanti Manoj, Devika Azhakesan, amruta Nair, and Shruti Ravi will coordinate with them. During the bygone years nearly 5000 visitors visited the Ashramam.

Telecasting may need censorship: Panthalam Sudhakaran

■ While speaking on the occasion of the 50th episode celebration of Kerala Kites, a television programme of Pravasi Television, Panthalam Sudhakaran remarked that like movies Television programmes also deserved censorship. Only after leaving Kerala we realize the value of our language and culture but today's Malayalees do not even wish each other while meeting each other outside. It is only at the cultural meets, we meet each other.

While addressing the audience as Chief Guest, Managing Director of Life Insurance Corporation of India B Venugopal confessed that only while seeing the cultural shows presented by the Pravasis at their programmes he becomes nostalgic.

The event was held in Marathi Sahitya Kala Mandir, Vashi. Individuals who made imprints in various fields in Mumbai and its suburbs were honoured. P R Krishnan, Bhupesh Babu, Sunil Raj,



Dr Oommen David being felicitated by Panthalam Sudhakaran

Dilshad Mohammed, P Sudheesh, V G Honey, V K Shijin, P Sumit et al were

present. It was followed by music and dance programmes and mimicry.

Rentals in Kerala House skids

■ Following protests, petitions, dharna and threats, the rentals of Kerala House, Vashi have skidded a little though not to the demanded levels. Yet they have not reached the earlier levels, leaving scopes for further agitations thus providing opportunities for various associations for one upmanship.

Till December 18, the rentals were as following: Minimum per hour Rs.2,500, for two hours Rs.4,500, Half day Rs.7,500 and above six hours Rs.12,000. On December 18 they were raised to respectively Rs.10,000 for upto three hours, Rs. 15,000 and Rs.30,000. Following agitations, they were brought down respectively Rs.7,500, Rs 11,250 and Rs 22,250.. Since Mayb 23, 2018, they are now respectively Rs 5,000, Rs 7,500 and Rs 15,000.

Some associations of Malayalees of this region had earlier threatened that they would continue agitations till the the rentals are restored to the original levels, there is still scope for further agitations and fast unto death. Loka Kerala Sabha members, KKS and many other groups had agitated for these downward revisions. Some of them



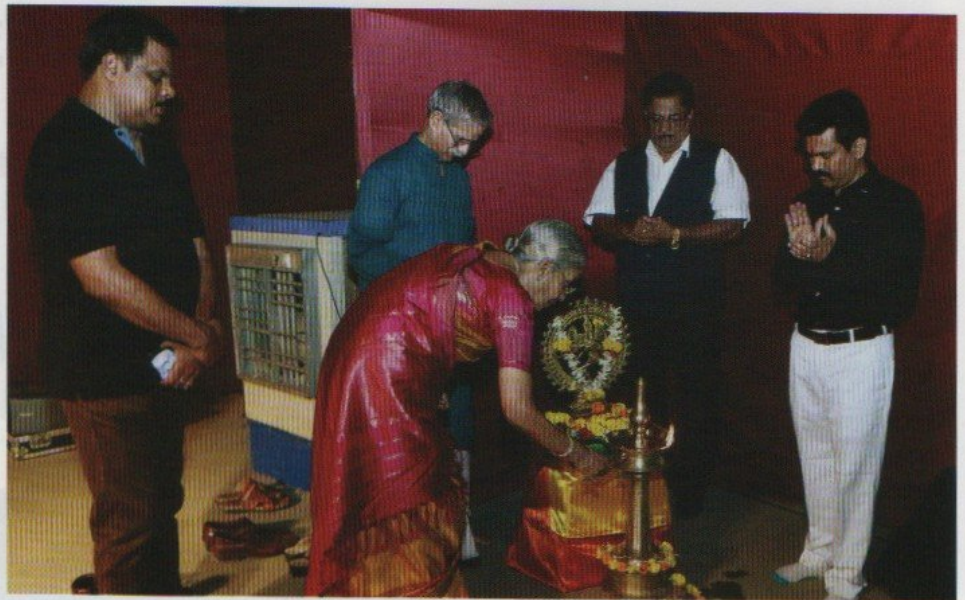
even accused others that their fast was lasting about two and a half hours, starting at 11 am (a delayed start) and ending at 1.30 pm (an early termination).

Mumbai Malayali Samyukta Samara Samiti leaders P D Jayaprakash and Deepak Paccha have welcomed the new reduction in rentals. They claimed that the the government has now rectified the

mistake. General Co-ordinator Jojo Thomas has also welcomed the decision and added that the agitation has found the necessary result. Recently even Leader of Opposition and KPC President were also given memoranda. According to General Convenor Jyotindran, the government was forced to surrender because of their agitations.

'A Day for Dance' by Kalakshetram

■ The International Dance Day was celebrated by Kalakshetram, Dombivli with a variety of dances. The venue was Holy Angels High School, Dombivli. Well known dancer Vaibhav Arekar presented his Nrutachitram. Well known musician Alamelu Mani was felicitated for her contributions to the field of art. Dr Oommen David, Sunilkumar and Premlal were special guests.



Alamelu Mani lights the lamp

54th Annual Day of SNMS

■ The new generation should be taught about the messages of Gurudev Sree Narayana Guru and that they should be brought up beyond the concepts of religions and caste systems, said Managing Director of Gujarat Tourism Corporation Jenudevan IAS. He was addressing as special guest at the 54th annual day of Sree Narayana Mandira Samiti at their Chembur complex. The new generation should not be prisoners of religion and caste system. They should come to the main stream and be participating in the nation

building, he remarked. Education, philosophy and social service are the pall bearings of the SNMS and make it different from other organisations.

Chief Guest Deepak K Sarcar, Maharashtra minister promised that he would help SNMS to get the status of deemed university and also to get land at cheap rate in the Konkan region for establishing Old Age Home and orphanage. Devotion and empowerment are hallmarks of SNMS, according to Kirit Somaiah. Office bearers of SNMS, N Sasidharan, MI Damodaran, NS Salimkumar and N Mohandas also

spoke on the occasion.

On this occasion, SNMS donated Rs 5 lakh to the Chief Minister's Fund. Eight scholarships of Rs.25,000 each were distributed in memory of Dr K K Damodaran, N A Bharathan and N Suchindran. Early activists of SNMS P K Divakaran, N Thampan, P A Chandrasekharan and K K Balakrishnan were felicitated for their contributions to the society. After this session, musical, dance and mimicry programmes were presented.

Thrissur Pooram in Dombivli

■ The Maharashtra Thrissur Collective Dombivli celebrated Thrissur Pooram in Dombivli. The purpose of this event is to introduce Malayalees, not having the Pooram experience and Maharashtrians to Thrissur Pooram. A sample of Elanjithara Melam, live telecast etc were evident. Vishu feast, music and mimicry were the highlights.



Inauguration of 'Thrissur Pooram' in Dombivli

The deceit of man should be identified: P Geeta

■ It is time to identify the deceitfulness of man, warned Dr P Geeta. Now man holds a knife inside and a hood outside, she said. She was talking in a symposium organised by Independent Collective of Malayalees in Kerala House, Vashi about the contemporary gender empowerment. Based on the experience with the men at home, women often turn defensive about men but the violent men outside take advantage of it. Women should realise their problems in the present context, she opined. According to her, the identity of man is slowly transforming into a different unbelievable genre

replacing the earlier empathy and trust with distrust and exploitation. The culprit of the recent molestation case in Kerala involving a small girl, has posted his protest against struggle going on in Kashmir in his face book account. Rugmini Sagar presided over the meeting. Balachandran, Wilson, Girija, Zahida, Francis, Deepak Paccha, Indu Abhayan, Shabu Bhargavan, Ramakrishnan, Bhaskaran, Regi Varghese, Bindu Jayan, Rajasri Mohan, Leelamma Sushil, Shakuntala, Radhakrishna Panicker, Anil Prakash, Lion Kumaran Nair, Shrikant Nair et al participated.

An anticlimax to the Kerala House agitation

■ After the initial enthusiasm and agitational approach, several leaders of various organisations appear to have lost their enthusiasm. Keraleeya Kendra Sanghatana has decided to withdraw from the agitation with immediate effect. This decision was taken in a meeting held in Kerala House on May 27. In an explanation tendered by Mathew Thomas, General Secretary of KKS, the reasons for this step were tendered. According to the latest position a minimum rent of Rs.5900 has to be paid for any programme and also an organization could get the venue to a maximum of four times in a year. Even for this, registration of the organization with the Tourism department is essential or a recommendation from MP or MLA is required.

Even after reducing the rent twice, the old rates were not reinstated, he complained. It is futile to expect more from the government and hence KKS was compelled to withdraw all agitations in this regard. However, the demands of democratic election to the Malayalam Mission governing council and financial aid to poor

Keralites in case of medical cases, conversion of Kerala House into a cultural centre would continue, Mathew Thomas explained. A charter in this regard was submitted in 2010 itself to the government.

E P Vasu, Adv Padma Divakaran, G S Pillai, Jayaprakash P D, Manoj John, Bhaskaran, Keli Ramachandran, Shrikant Nair, Dr Vivekanand, Jose Paul, Sreekumar, Suresh Varma et al participated in the meeting. KKS Vice President Dr Venugopal presided over the meeting.

Meanwhile All Thane Malayali Association has come out with a demand that the Loka Kerala Sabha should not be politicized for cheap issues. It is heartening to know that Loka Kerala Sabha is formed to study the problems of the organisations and find solutions. In this context what is the role of Samyukta Samara Samiti, Sasikumar Nair, General Secretary of ATMA asked. ATMA is an apex association of all Malayali organisations of Thane and its surroundings. It is totally secular and apolitical. ATMA will not cooperate with the organisations having political and narrow religious caste hues. Adv Prema Menon is representing ATMA in Loka Kerala Sabha.

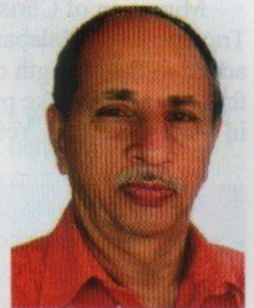
Loka Kerala Sabha members in talk with Malayali Organisations

■ Members of the recently constituted Loka Kerala Sabha are going to talk to the representatives of various Malayali organisations on a zonal basis. The talks are initiated by the Mumbai Malayali Samyukta Samara Samiti. The talks will be held on June 9, 10 and 16. The meetings will be held at Vasai, West zone region, Powai, Thane, Dombivli and Navi Mumbai.

The first meeting will be held on June 9 in Kerala House with organisations of Navi Mumbai and Chembur region. Loka Kerala Sabha is formed to act as a link between the state government and the pravasi Malayalees and Mumbai has the largest representation in it.

AKV Namboothiri is no more

■ Alappuzha Cheppad Alappurathu A K Vasudevan Namboothiri is no more. Being a multifaceted personality, he has worked in various capacities and institutions.



Having started his career as a lecturer in Maharajas College, Ernakulam, he moved to Mumbai and worked as sub editor of Indian Express, news editor of Economics Times, editor of Whiteline Magazine and columnist in various periodicals. He served at SIES College and Chandibai College as professor of journalism while writing in English and Malayalam in various publications.

V T Gopalakrishnan Award, Kerala Working Journalist Dubai Chapter Award, Ulhasnagar Malayali Association's Life Time Achievement Award etc were bestowed on him. He also wielded baton of a music director for a few Malayalam plays. He is survived by his wife Dr Savithri Atharjanam (Retd Professor), and sons Rajesh and Ratheesh (both in USA) besides daughters in law Deepali and Chandana.

Kerala the true secular state?

Kerala is God's Own Country if its government and political leaders are to be believed. All religions are presumed to be the media to realise God and Kerala was in the forefront to welcome all religions with open hands. Kerala had Buddhist centres such as Kodungallur where Muslims had their first mosque in India. St Thomas came there and converted many Hindus, said to be Namboothiries, into Christianity. Indian Jews had their first synagogue in Kochi. So Kerala is always the meeting point of religions.

Transition

Now the doubt comes if this has gone far. When the upper caste people suppressed the lower caste and kept them away from schools and temples in the name of untouchability, people of lower caste got converted into Islam to avoid the stigma of untouchability. This happened mainly in Malabar i.e., Kozhikode and Malapuram. Invasion of Malabar by Tipu Sultan and the ignominious Mappila Mutiny added to the strength of Islamisation in Malabar.

Migration of Christians from Travancore to Malabar in search of land added to the strength of Christianity that had a namesake presence till then in Malabar region. Yet Malabar became

a place of harmony for all religions afterwards.

Though it was not smelt then, there was an undercurrent flowing in the Malabar region. Though Muslim League was abandoned elsewhere in India, Muslims of Malapuram retained the party. Yet all different parties remained in peace.

Islamic Kerala

Now news is filtering out that there are deliberate conversions to Islam in utmost secrecy. This has alerted other communities. The latest news is that between 2011 and 2015, conversions are taking place with a vengeance. 5793 individuals are said to have been converted by two recognised Islamic centre, Tharbiyathul Islam Sabha Kozhikode and Monunthil Islamic Sabha in Ponnani of Malapuram district. Conversions through unlicensed centres are not included but presumed that their numbers would be much more than official numbers.

What is alarming is that these conversions are taking place when there is a concerted effort from groups of Muslims to buy land and houses owned by non-Islamic persons. Non-Muslim shop keepers are alerted when suddenly their old Muslim clientele are

shrinking. They are all driven to shops owned by Muslims, having persuaded by religious leaders.

The report states that almost half of these reported conversions are of women and that the majority of these women were (about 76%) below 35 years. 1074 of the converted are Christians.

Police has prepared a secret report on this subject and submitted to the government. For reasons best known to all, the report is yet to be published before the public. Police report prepared in connection with Nimisha alias Fathima mentions that she along with 20 other women are missing and reportedly joined Islamic State. A detailed enquiry is called for to ascertain to find out the reason of conversion. They could be voluntary, coercive, enticements etc besides love jihad.

Internally the government is said to be under tension as these conversions could lead to communal disharmony or internal insecurity of the state as well as of country. State Special Branch has recommended further investigations centring Kasaragod, Kannur, Alappuzha, Thiruvananthapuram and Palakkad.

Everything depends on the Pinarayi Government about the future course of action.

Deceitful caterer

The party of the bride was put in a pitiable state by the caterer it engaged to provide the sumptuous lunch. The caterer was engaged to provide a feast at the wedding reception by the bride's parents but at the critical time, he just vanished throwing them into panic. It happened in Panangad near Kochi wherein the contractor was to provide the feast to about 900 guests. He was even given an advance of Rs.5000 for this purpose.

The marriage ceremony was held in a temple in Kadavantra and the reception was held in a hall near the bride's residence nearby. The new couple and relatives reached the hall after the ceremony was over but the cooks did not turn up. the calls made

to the contractor was not taken. When they called up the cooks, they were told that no instruction was given by the contractor. Then the members of the residential association reached the kitchen and found the vegetables cut but uncooked and no cook was available there. Realising the situation the parents of the bride fell unconscious and the members rushed to the nearby hotels and arranged the maximum items for the food. Chicken biriyani was served in place of vegetarian feast and many returned without eaten. Many guests cooperated with the marriage party and left without crating any scene.

The bride's party has now lodged complaint with the police, seeking a compensation of Rs. 10 lakhs from the contractor for defamation.

Guruvayur needs cheaper accommodation

For want of cheaper accommodation, the devotees reaching this most popular pilgrim centre are forced to spend their nights on the pathway to the temple. Though they are not orphans or beggars, they come to the temple town for love for Guruvayurappan with family but find the rates of accommodation beyond their capacity. In case of rain and hurricane winds, they have no alternates but to stand under the roofs. The nuisance of street dogs is another issue. Earlier days the Devaswom authorities used provide accommodation in the 'Satram' (Inn) but they are no more available as the policemen on duty use them for their rest. The room rentals in Panchajanyam and Kausthubham are comparatively cheaper, they are heavily booked by regulars.

P Bhaskaran joins Vayalar and ONV

A statue of late lyricist P Bhaskaran was added to Manaveeyam Street that has statues of Vayalar Rama Varma and ONV Kurup. It was unveiled by Chief Minister Pinarayi Vijayan. Just before the ceremony the well known song 'Uyarum njan naataake, patarum njanoru putha-nuyir naattinekikkontuyarum' (I will rise across the country, spreading a new energy to my country, I will rise) by yeaster year revolutionary singer P K Medini.

Bhaskaran asked us to remember him occasionally but the statue is erected near street to remember every moment, stated the CM unveiling the statue. Bhaskaran was taken along the roads with both his hands chained, Vijayan remem-bered. It took nine years to erect his statue here, Vijayan said. Earlier it was decided to erect the statue near war memorial but it was forbidden by the court as there was a proposal to erect a war tank. Then it



was decided to shift the statue to Kozhikode but that too was not materialised. Now the LDF government took initiative to establish the state in

Thiruvananthapuram itself, Vijayan recollected.

Chief Guest of the event singer K J Yeasudas remembered that Bhaskaran helped him to get the body of his father from the hospital as he had unpaid bills pending. Now three czars have emerged along the the Manaveeyam Road and it dserves to be sustained as the cultural street of the state capital, said director Kamal, chairman of Chalachitra Akademi. He promised to host cultural festivals on weekends at the cost of the Akademi, Kamal promised. The sculpture of the statue Jeevan Thomas was felicitated by the CM.

Minister A K Balan presided over the event. V S Sivakumar MLA, Mayor V K Prasanth, Dy Mayor Rakhi Ravikumar, Madhu, ADOOR Gopalakrishnan, Sreekumaran Thampi, M K Arjunan, Siby Malayil, Lenin Rajendran, M Ranjit, Mahesh Panchu et al were present on the occasion. Bhaskaran's wife Indira and other family members were also present. Selected songs of Bhaskaran were rendered later.

Stop the awards if you don't have the time to present them: Rasool Pookutty

If the government do not have three hours to present the awards to the best of film industry despite collecting huge amount of money by way of taxes, it is better stop presenting the awards, stated Rasool Pookutty, the Oscar Award winner and sound designer. He was responding thus with the recent boycott of award presentation ceremony organised by the union government for the best in the Indian film industry.

Out of 125 awardees only 11 persons received their awards from the President Ramnath Kovind. Many of the awardees boycotted the event on knowing the change of plans by the government.

Pookutty posted the following on the face Book: "The honourable president in his address said that it was a rare occasion for the 125

national award winners. However it was doubtful for most of them. It was so only for a few. Around two lakhs of people are directly working in the film industry in India. And much more are involved in it indirectly, he said. It is true. Those who boycotted the event belonged to that second category. They

are the real workers who make a film a reality. They work behind the camera. They carry heavy equipments and lights. They push the trolleys. They work more than 18 hours a day. When you decide to present the awards to only eleven person, the remqining are pushed out. Their dreams and

happiness are being shattered.

They would have come on another day if you are willing to come on another day. But you gave away awards only those who carry star values. Instead if you had selected eleven new awardees from the lot, we would have clapped our hands."



Vedic Studies at Pazhamthottam

Within three months of consecrating the first temple of Mahalakshmi in Punnorkode in Pazhamthottam near Aluva and Kalady, Sri Adi Sankara Kanakadhara Smruti Trust has opened its Vedic classes for those interested in knowing the Vedas. The classes are held for the time being in a rented house and are conducted by learned acharyas under the supervision of Dr Sheshadrinatha Shastrikal, former Principal of Mylapore Sanskrit College under Annamalai University.

Since the consecration, to the surprise of the Trust authorities, nearly hundred devotees visit the temple every day and are happy to note the traditions being built there for devotees. Devotees are guided to read Kanakadharastavam and other religious texts silently for some time before they depart. No loud speakers are used in the premises unlike other temple premises and total serenity is maintained. Morning session starts at 4.30 am till 10.30 am and afternoon session starts at 4.30 pm till 8.30 pm.

To provide facilities to the visitors, the Trust is now busy in planning construction of residential facilities. Twenty rooms are planned for the time being besides kitchen so that the devotees can stay overnight and attend both afternoon and morning sessions. The Chief Priest is Venkatakrishnan, an M E in Engineering, who gave up a promising career to serve the Goddess.

The Trust seeks financial contributions from devotees for this project. A devotee who donates Rs.10,000 is eligible for a free stay of 30 days during a period of five years whenever they visit the temple premises. The stay could be intermittent or continuous. The donation could be remitted to SB A/c No 13120100068197 of Federal Bank of India in the name of SRI ADI SANKARA KANAKADHARA SMRUTI TRUST. The Bank's IFSC code is FDRL0001312. Once the amount is remitted, donors are required to send a copy of the bank receipt along with details of name of Donor, PAN No, postal address, e-mail address and WhatsApp no to the Secretary of the Trust K V



Mahalakshmi Temple at Pazhamthottam

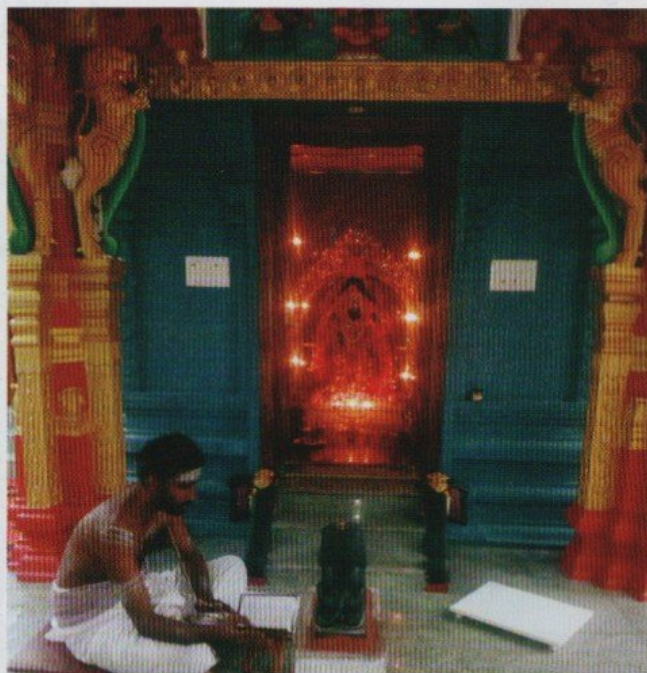
Satyanath to his WhatsApp No 98336 77968 for an official receipt or to the email address of the Trust kanakadharaa@gmail.com.

With the consecration of the Sri Mahalakshmi Temple, Punnorkode in Pazhamthottam has become a rare pilgrimagae centre with Sri Mahalakshmi, Saraswati and Durga

Devi temples exclusively dedicated to these goddesses unlike an assimilated idol of Devi. All three temples are within a distance of one kilometre and are looked after by separate entities not related to each other, like the four temples of Sri Ram, Bharathan, Lakshmanan and Shatrughnan, came into being without deliberate planning. The

order of visiting the temples are according to the status of the Goddess starting with Mahalakshmi, then Saraswati and then Durga Devi finally returning to Mahalakshmi to culminate the ritual. A little away from Mahalakshmi Temple, there is temple exclusively dedicated to Maha Vishnu.

It is to be noted that the pooja offered to Sri Mahalakshmi is using her favourite flower lotus. It is surprising that a couple of ponds in the neighbourhood are growing lotus, a coincidence, and elderly devotee offers more than hundred lotus flowers without taking any charges for them since the day of consecration. This is surprising that the price of a single lotus in the neighbourhood flower market is around Rs 8.



Vedic Chanting at the Temple

Kodiyeri is liar: former police investigation officer

It is very strange that an officer of the government calling the very powerful; political leader, that too of the governing party, a liar. It happened in Kerala recently.

Former investigation officer who investigated the Fazal Murder Case and Dy S P K Radhakrishnan has come forward telling the media that he is under life threat from CPIM (M) for doing a honest work. However he is not scared of the threat and is ready to face any threat but certainly reveal the truth.. When the investigation was leading to the CPI (M) leaders, he was called by Kodiyeri and was asked to stop investigations. Radhakrishnan insisted that he was holding on the statement given to the investigation officer. Soon Kodiyeri repudiated his statement and said he was telling lies.

Radhakrishnan asked the media when did Kodiyeri tell truth. CPI (M) since their birth never made any honest statements. They would open their mouths only for two things; one for twisting the facts to prove that they were telling truth and the second to eat their food.

CPI(M)'s threat was existing for some time. It is certain that they would execute their threat and he had to expose them

before that execution. CPI(M)' manifesto since its inception was to eradicate their rivals from the scene. They would not say they would kill but would say the rival would be removed from the surface of the earth. When the leaders failed to stop me from telling the truth, they spread a scandal that I was a womaniser and he was suspended and arrested in a fake case. The court rejected the case. In the final judgement the judge asked the police what they benefitted by creating a fake case against an honest and dedicated officer.

When Kodi Suni was questioned, truth came out about the part played by C\$PI(M) leaders in the case. This made them to withdraw me from the case as they feared more cadres would get trapped in the case. There were two sinister attempts on his life after his withdrawal from the case. He was badly injured and was hospitalised. Two of his companions died of injuries in the attack within a year. They left me thinking I was dead. Police removed me to hospital and fake stories about my involvement was circulated. They even produced a woman as my victim but she never appeared before the court though she was summoned to appear before the court four times. I have never met that woman.

Move to display the treasures of Padmanabhaswamy Temple

The inestimated treasures hidden in the inner rooms of the Sri PadmanabhaSwamy Temple in Thiruvananthapuram may be displayed for the public much soon. Following recommendations of several public organisations after a meeting with the Chief Minister Pinarayi Vijayan and union minister Alphonse Kannamthanam, the government may spend about Rs.300 crores for this purpose. If the Supreme Court and the the Royal Family approve this scheme, the plan may materialise. Confederation of Indian Industries, Chamber of Commerce, Trivandrum City Connect, Trivndrum Agenda Task Force, Confederation of Tourism etc are involved in this scheme of things.

The display would attract a large number of people to Trivandrum and thus pave way for expansion of tourism.

The whole world is looking for an opportunity to see those invaluable treasures. The arrangement for display will be close to the temple itself. The estimated amount of Rs.300 crores is to meet the best and most scientific measures of security now available in the world. It is estimated that the arrangement would fetch an annual income of Rs 50 crore from the visitors. During the recent discussions, Dr Kannamthanam assured that if necessary permission from Royal family, Supreme Court and state government is obtained, there would not be any hurdle is allowing the funds for this purposes. Pinarayi Vijayan has concurred with the opinion of Kannamthanam.

At present the invaluable treasures are kept in the hidden rooms A, B, C,D, E and F rooms of the temple. Thousands of gold chains, jewels, 1500 golden

Tourism should be free from hartal: Chief Minister

Chief Minister Pinarayi Vijayan has come with a new proposal that would keep tourism away from hartal. Since essential services such as hospitals, milk, newspapers are excluded, tourism also should be exempted from hartal. Hartal would create considerable inconvenience to tourists, Hartal organisers themselves should consider this, he said. He expressed his views in this regard in a television programme 'Naam Munnottu' in a television channel. Frequent hartal in Kerala has adversely affected the tourism section and it is matter of concern among tour operators, several participants drew his attention to this issue.

Hartal is a means to convey the protest of the people in some issues to the government and it is a part of democratic process, Vijayan pointed out. Often it becomes essential. Often people normally oppose hartal come forward to organise some, he pointed out.

Exempting the tourism section from hartal is a long standing issue. During the UDF regime, an all party meeting was to be summoned but owing to the opposition from the opposition, it did not materialise, the ijayan himself became the Chief Minister, the tourism sector is now hopeful of attaining a favourable decision. If that could be achieved, the bad reputation of Kerala state could be wiped out, said the senior Vice President of Indian Association of Tour Operators, E M Najeeb.

tumblers of one and a half foot long, crowns stuck with jewels, golden bells, golden sticks, gold coins weighing 750 kg etc are known to exist in these cells. The contents of Cell B are yet to be seen. The world came to know about the invaluable treasure when Supreme Court allowed to open the cells except Cell B. This led to an unprecedented rise in the number of visitors to the temple and it still continues.

T P Radhamani breathed her last

The voice of main female characters of AIR of yesteryears, T P Radhamani (84) died on May 17 in Poojappura in Thiruvananthapuram. Her voice was very popular in radio dramas and Malayalam films for decades. Her husband late P Gangadharan was also an artiste of AIR and was known for



T P Radhamani

his poems, acting, voice modulation in broadcasting.

Radhamani retired from AIR in 1993 after serving it for 43 years. Devi Kanyakumari, Aenippadikal, Lailamajunu, Sri Guruvayurappan, Priyamulla Sophiya, Shalini Ente Koottukari, Kallan Pavithran, Kelkkatha Shabdham, Novemberinte Nashtam, Pokkuvuil etc are some the films she lent her voice for heroines. She also acted in Innathe Chinthavishayam and Rasathanthram. Dubbing was an unknown term during her days. Many of her relatives also took part in dubbing for movies. Her husband Gangadharan Nair was Radio Ammavan in Balalokam programme on Sundays. he also acted in Adoor Gopalakrishnan's Mukhamukham as its hero. Her sons G R Nandakumar (SBI), daughter in law Ambili are also dubbing artistes. Her other children are G R Sreekala (retired Chief Manager SBT) and G R Kannan (News reader in DD). She was cremated on May 18 in Santhikavatam.

A K Sukumaran, singer of yesteryears dead

Former playback singer and musician A K Sukumaran (80) is no more. He died on May 17 in his house 'Raagasudha' in Vadakara. He was bedridden for some time.

Sukumaran made his debut in 'Kadathukaran' (1958) of Sathyan and Sarada in 'Manimukile manimukile' with S Janaki. He rendered his voice for six songs in four films but he recorded 22 songs for HMV. He sang for the Malayalam play 'Mooladhanam' of Thoppil Bhasi and many other plays. During his days, he dominated the outdoor music scene in Kerala.

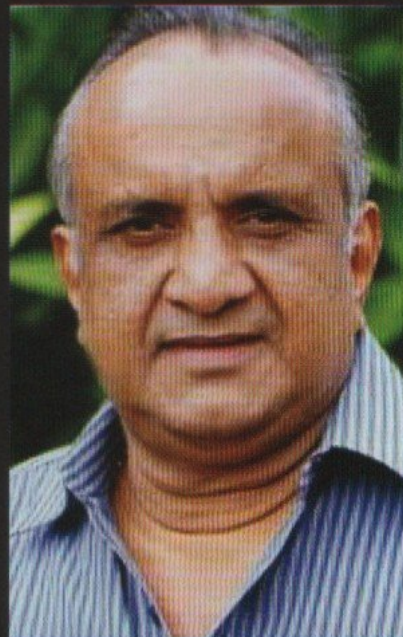
Sukumaran was born in 1938 in Thalappu in Kannur and lent his voice for the first time in AIR, Kozhikode. In 1956, he joined HMV as their staff artiste. He presented more than music programmes in Kerala. He is survived by his wife Sudha. He was cremated on May 18 in his house compound.

Some of the films for which Sukumaran lent his voice are



Katathukaran, Thalirukal, Kunjalimarkkar and Janmabhoomi. His songs Neelamalacholayile Neeraadumpol, Manimukile, Attinakkare are still remembered by music lovers. He also sang for all leading heroes of his time.

Kalasala Babu is no more



Kalasala Babu

■ Character actor Kalasala Babu (68) is no more. His body was taken from the mortuary on May 15 and after keeping for public to pau homage, his body was cremated at 4.30 p, in Tripunithura. Though his American resident daughter Sridevi had reached Kerala, the body was kept for some more time for his son Viswanath to arrive from Ireland. Babu appeared in Malayalam films as Villain but soon became a character actor. He died on May 14 early morning. He first appeared on stage and gradually moved to films and serials. He acted in more than 55 and 'Kalippu' was his last film. He is married to Lalitha.

BRAHMASHRI KANTARU MAHESHWARARU A SERVANT OF GOD

■ 'Live not in a place where there is no temple', says a Tamil maxim. Temples are the visible symbols of man's consciousness of a 'Divinity that shapes our ends'. Down the ages man has remained unshaken by onslaughts on his faith in the form of existentialism, skepticism, secularism, agnosticism and atheism. With temples reinforcing and fostering his devotion to God and faith in his infallible mercy bhakti and daya or Karunya he has been trying to make life livable and meaningful in a fiercely competitive world.

Priests are the upholders and custodians of the tradition of temple worship. They follow ancient Sanskrit texts called the Agamas for conducting daily temple rituals as well as for consecration of idols. It needs years of study and practice to gain mastery of the methods of worship; there are three modes viz. Shaiva, Vaikhanasa and Tantric, the last being the prevalent mode in Kerala.

The priest or the Tantri goes through a gruelling time in acquiring a modest competence in his vocation. His calling needs not only a mental equipment of a high order but severe self-discipline and austerity. The frequency of his baths on the slightest suspicion of taint from outside used to be a common joke in the good old days when the priest was a synonym for purity.

Brahmashri Kantaru Maheshwararu,



Brahmashri Kantaru Maheshwararu

who passed away at Chengannoor in Kerala on May 14, 2018, was an exemplary practitioner of the aachara anushthana (observance of ritual purity and practice of discipline) ordained for a priest. Piety was his hallmark, humility his badge and service to God and society, his lifelong mission. He had been an Assistant, Deputy and Chief Tantri of Sabarimala Shasta Temple for well over seven decades. When he began serving at the temple at 17 in 1945, (Born July 28, 1928) he used to reach the temple by clearing the

jungle most of the way there were no easy accessible roads or the modern speedy means of transport. There were also dangers from wild beasts and slithering creatures.

In course of time, Sri Kantaru Maheshwararu, by virtue of his prolonged service at the hill-temple and reputation for personal integrity and knowledge of the tantric way of worship, was in demand for consecration of Sri Ayyappa temples in India and abroad. By the time he attained eternity at 90, he was known to be associated with about 700 temples and with the consecration of about 300 shrines. Once with a temple, he was with it for guidance till his last breath.

It was a fortunate circumstance that brought me in close contact with this great Servant of God. As a Life Trustee of Sri Ayyappa Temple of Bangur Nagar, Goregaon (West), Mumbai the temple was consecrated on May 28, 1983 I had frequent interactions with him. I was struck by his simplicity and humility. He was easily accessible. He was meticulous in the observance of all rituals and did not hesitate to chastise those found guilty of transgressions. His presence was inspiring and spiritually energising.

His vast leaning was evident in an article he contributed to the Silver Jubilee Souvenir of the temple in 2008. He extorts us to worship the Lord who has six not easily attainable qualities viz. Jnana (spiritual knowledge), santosha (joy), nityatva (permanence), avighnata (sans obstacles) and vaibhava (splendour); He will grant to all devotees the four-fold aspirations (purasharthas) viz. dharma (right conduct), artha (wealth or the means of material well-being), kama (legitimate desires) and moksha (spiritual salvation).

A life dedicated to God that was Shri Kantaru Maheshwararu. He reminded us of the galaxy of our saints and sages down the ages. Remembrance of him will remain with us as a source of inspiration to serve Man and God with equal fervour all our life. ■



Sabarimala Temple

Horse Before the Cart

There is no denying the fact that India is on the trajectory of economic development, and there are number of indicators to substantiate this claim - largest number of youth, largest middle income group which has substantial disposable money; IT wizards, technological and scientific development, high level of optimism about the future, etc.

However, this cannot be said as far as social and cultural developments are concerned. Gruesome killing of people some times by own blood relations for a property or a few thousands of rupees, raping of little girls, with the involvement of parents, killing of innocent people due to rash driving, etc have become routine affairs. Thanks to the gravity of the situation, such incidences are now being featured on the front page of newspapers. These chaos and turbulences happening around us, which permeate all boundaries, are threatening to touch the nadir. It's already putting our civilized society to shame! What is even more worrying is that the teenagers and the youth, who are the torch-bearers and nation builders of tomorrow, are some times caught in the quick sand and murky deals; thus losing the way forward. If this course is not corrected soon, the very foundation of our 'Rashtra' stands threatened and so does our dream of seeing India as a superpower.

If we delve deep into this issue, we find that this state of affairs could primarily be attributed to such social factors as our growing greed and competitive mindset, declining "tolerance" level, self-centered style of living; transformation into a nuclear family where both husband and wife are employed leaving little time to spend with the children; our razzmatazz way of living which leaves no room for interaction with social circle, relations (often we do not know who our immediate neighbours are!); lack of awareness about our rich culture; etc. This list which is only indicative and not exhaustive cannot be looked in a "compartmentalized" way as all these are interrelated. This also corroborates that mere schooling does not necessarily guarantee "education" as most of the crimes are being committed by the so called "educated" people.

Enforcement of stringent laws and

their proper, speedy and transparent implementation by the powers that be will definitely go a long way in ameliorating the situation. However, all this cannot be perceived as a panacea for our ills.

To generalize this trend as a global phenomenon or cascading effects of "westernization", or what we always call "generation gap" does not carry much grain. It is said that people in the Western world are much more disciplined they do not violate the traffic rules, they do not throw away anything in public places, they do not spit on the roadsides, they make their plans well in advance, etc. Instead of following their good things, we prefer to emulate the bad ones, and blame them!

Hence, instead of crying wolf and looking things through a jaundiced eye, we need to embrace a new "ism" called positivism in our mindset and this can be done only by ourselves and no one else. Confucious said, "To put the world in right order, we must first put the nation in order; to put the nation in order, we must first put the family in order; to put the family in order, we must first cultivate our personal life; we must first set our hearts right". In order words, if we want to transform society, it should start within each one of us, as Gandhi ji said "Be the change you wish to see in the world". We should foresee ourselves as leaders and role models for our children to follow. When we say "leader", the image comes to our mind is that of politician or a businessman. However, what is important to note is that each one of us are leaders, and our children and the people working under us are looking at us for guidance. The *sloka* of Bhagawad Gita on leadership is worth mentioning here :

"How behaves the best of men
So behave the rest of men
His example, they will show
Saying "He did so! We do so!"
(Chapter 3, Verse 21)

We should, therefore, inculcate in the minds of our children our basic value systems like doing good things in life, respect for others, courage to say truth, compassion for the weak, etc. right at their childhood. They should be told the various stories of our scriptures / *puranas* which uphold moral values. All these would go a long way towards their personal development and transform

them as good citizens.

Secondly, we should make it a point to take our children to all family/social/religious functions, and rather leaving them to interact with their friends or play games in mobile (which is the common scene everywhere) they should be encouraged to mingle with our relations and friends. This would go a long way in strengthening a family bond, which is very important as we are distancing ourselves from our traditional community support system. Periodic family get togethers are opportunities towards this end.

Thirdly, while it is fine to spend time before the TV, the elderly people should get engaged themselves in activities such as spiritual initiatives, going to places of worship, attending *satsangs*, yoga, meditation, etc that would go a long way in keeping them healthy while at the same time easing mental tensions. There is an old saying "idle mind is devil's workshop".

Lastly, as compared to our childhood, when we lived in a "parent controlled" environment, the pendulum has now swung to the other direction. Now-a-days, the parents wear many hats as "friend, philosopher and advisor". However, one could think in terms of following the Cromwelien principle while the children should be given freedom to do things at their own fiefdom, the elders should always keep the monitoring system dry. In other words, while we can give them freedom, we should not forget the importance of parental control and we need to draw a line between freedom and control.

As we travel along, we could see many such examples, but the crux of the issue is that while economic development is necessary for any nation, social and cultural developments are equally important, as both of them are two sides of the same coin and each one of us has to play a pivotal role towards this goal. If we fail to read the writings on the wall, and decide to bask under the tree under with one pretext or the other, all tall pronouncements on our economic leapfrogging will be like writings in the water.

Late JRD Tata once said, "I do not want India to be a super power, I want India to be a happy country". Let's all work for this day.

- Kuttykrishnan P P
Vasai Road



Sweating and Body Odour



Dr. (Major) Nalini Janardhanan

■ Sweating is a normal body function which helps us to cool down in heat and during exercise. Sweat is produced by

sweat glands. There are upto 5 million sweat glands under our skin all over our body. Sweat is a dilute salt-solution composed of 99% water and containing proteins, lipids and other substances. Sweating triggered by emotions or stress happens only on certain parts like palms, head and armpits.

There are two type of sweat glands:

1. Apocrine glands mainly seen in armpits. They become active from puberty. They produce sweat when we feel strong emotions, stress, pain or do exercise. The sweat produced from these glands is responsible for producing body odour.

2. Eccrine gland seen all over the skin of the body. Their function starts soon after birth. Sweat produced by these glands keeps body cool via thermoregulation (ie. Body's ability to regulate temperature).

The main triggers of sweat are heat (temperature), exercise, emotions (stress, anxiety, fear etc), hormonal changes, food, infection and pheromones (the body's chemical signals).

People sweat more in summer than winter. Excessive sweating can be noticeable on clothes and also cause discomfort or irritation on the skin. It can cause embarrassment in public or social functions. So excessive sweating do have an impact on our daily life.



Body odour

Excessive sweating can cause body odour. Sweat by in itself does not produce any odour. Bad odour is produced when the bacteria on our skin reacts with sweat and break down sweat components like certain acids.

Body odour is most likely to occur in groin, feet, armpits, genitals, pubic hair, belly button, annus and behind ears. Body odour can be influenced by diet, gender, health and medication. Men's armpits smell more than women's because their apocrine glands are more active. Obese persons, diabetic patients, persons who sweat too much and those who eat spicy foods are more likely to have body odour. Bad odour is called 'Bromhidrosis'.

Causes of Body Odour

1. Old people they smell more due

to chemical changes in body during the process of ageing.

2. Diseases like diabetes (having complications like Ketosis), liver and Kidney problem.

3. Medicines like antidepressants.

4. Diet Onions and garlic contain sulfur compounds which lead to body odour. Spicy food, red meat, caffeine and vegetables like Cabbage, Cauliflower, Broccoli and asparagus may lead to body odour.

5. Alcohol- a small % of alcohol is excreted through skin and breath. Tobacco can also cause body odour.

6. Any abnormal discharge from body.



How to control excessive Sweating and

body odour?

Mild cases can be controlled by antiperspirants or deodorants along with simple changes to your daily routine. But if you still have excessive sweating and bad odour, it is better to consult a doctor.

1. Take bath daily. If weather is very hot, take bath more than once a day.

2. Take bath straight after exercise or exertion. Dr yourself well after the shower.

3. Apply talcum powder on your body in all the body folds after the shower.

4. Wear clean clothes daily. Changes clothes often if you sweat heavily.

5. Change your socks frequently if you have foot odour.

6. Avoid wearing tight fitting clothes especially under armpit.

7. Avoid clothes made of synthetic fiber like nylon or polyester. Natural fiber like cotton help the sweat to evaporate. You can also wear clothes made of linen, wool or silk.

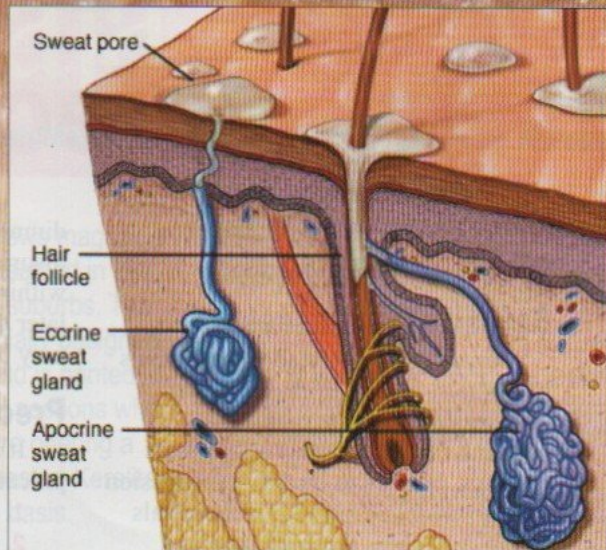
8. Take care of your diet. Avoid spicy food, garlic, onion, red meat, alcohol, caffeine and tobacco.

9. Drink plenty of water.

10. If there is night sweat, try sleeping with fewer layers of bed clothing. Reduce the number of blankets or use a light blanket or bedsheet to cover your body.

11. Take a healthy and balanced diet.

12. Distress and follow relaxation



techniques

13. Use antiperspirants and deodorants. Deodorants make skin more acidic making it more difficult for bacteria to thrive. Antiperspirants block sweating action of glands resulting in less sweating.

14. To control armpit odour:
■ Keep armpits clean. During bath wash them well using an anti bacterial soap and dry them well.

■ Shaving armpits will reduce odour. When armpits have hair, evaporation of sweat slows down. So bacteria gets more time to breakdown sweat.

■ Using deodorants and antiperspirants

When to see a doctor?

- 1.** If you have cold sweats
- 2.** If you have night sweats
- 3.** If you start sweating more than usual.

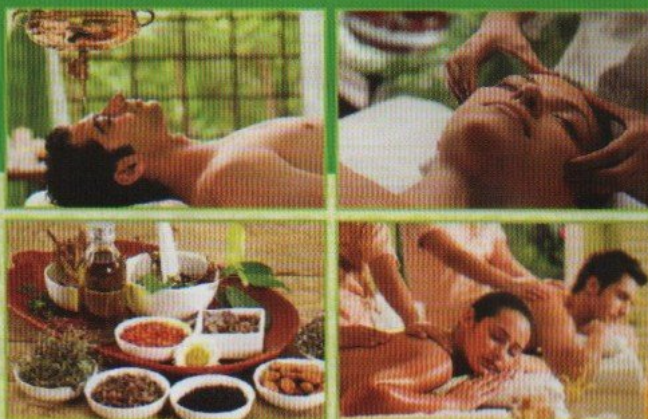
4. If sweating disrupts your daily routine.

5. If your body smells different than usual (it may be due to diseases like diabetes, liver disease or kidney disease).

6. When bad odour disturbs your peace of mind and lifestyle. ■

VAIDYARATNAM TREATMENT CENTRE

PROVIDES TRADITIONAL KERALA AYURVEDA & PANCHAKARMA TREATMENTS



TREATMENTS AVAILABLE FOR THE FOLLOWING DISEASES:

- Lifestyle Disorders • Joint Disorders, Knee Pain, Rheumatism
- Rheumatoid Arthritis, Osteo Arthritis
- Neck & Back Pain, Cervical & Lumbar Spondylosis
- Hair Fall, Migraine, Sinusitis, Stress, Insomnia
- Blood Pressure, Diabetes, Asthma
- Skin Diseases, Psoriasis, Eczema
- Anaemia, Piles, Acidity, Gastric Problems
- Gynaecological / Menstrual Disorders, Infertility

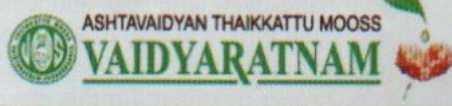
MONDAY
HOLIDAY

DOCTOR'S CONSULTATION TIME

DR. M.D. GOPALAKRISHNAN
BAMS, CCH & CGO
10 AM - 1 PM & 3 PM - 6 PM

DR. VINODINI NAIR, BAM
Tuesday, Thursday
11 AM - 6 PM

DR. RESHMI R. NAIR, BAMS
Tuesday to Sunday, 9 AM - 5 PM



Address: Solitaire, Shop No.1, 2 & 3, Plot No. 435, D.K.Sandu Marg
Opp. Post Office, Chembur (E), Mumbai-400071.

Ph: 022 25290203, 25288034; E-mail: vosmumbaitc@gmail.com

Website: www.vaidyaratnammooss.com

VAIDYARATNAM OUSHADHASALA PVT. LTD., H.O. Thrissur, Kerala

For Dealership Enquiry Contact: 07994435901 / 09820696975



Nipah Virus Infection

Dr. (Major) Nalini Janardhanan

Recently three persons died in Kozhikode of Kerala State due to some unknown disease. Two persons who were in contact with them were also admitted in a serious condition. The Virus isolated from those dead patients were sent to National Institute of Virology, Pune for studies and identification. They confirmed the cause of disease a "Nipah Virus" and high alert was declared in Kozhikode.

Nipah Virus (NiV) infection is a newly emerging zoonotic infection (ie. Disease which spread from animals to humans) which can cause severe disease both in animals and humans.

Cause of the infection

This is a viral infection caused by a virus called Nipah Virus. It is a rare and deadly virus. It is a RNA virus which belongs to the Henipa virus genus and Para

myxoviridae family. The natural host of the virus is fruit bats (flying Fox) of the Pteropodidae family and Pteropus genus. It first appeared in domestic pigs and later among several domestic animals.

NiV was first identified during an outbreak of the disease in a place called 'Kampung Baru Sungai Nipah' of Malaysia in 1998. So it is known as 'Nipah Virus'. When it occurred for the first time in Malaysia, it was spread through bats and pigs were the intermediate hosts. More than 200 human beings were affected and more than 100 humans died. In Bangladesh in 2004, humans became infected with NiV as a result of consuming date palm sap contaminated by infected fruit bats.

So this is a serious type of infection which can cause death.

Spread of the disease

Nipah Virus is spread from animals to animals, bats to animals, bats to humans and animals to humans. Humans can get infections from bats and pigs. Human to human transmission is also possible especially in hospitals where caretakers, hospital staff and health workers can get easily infected.

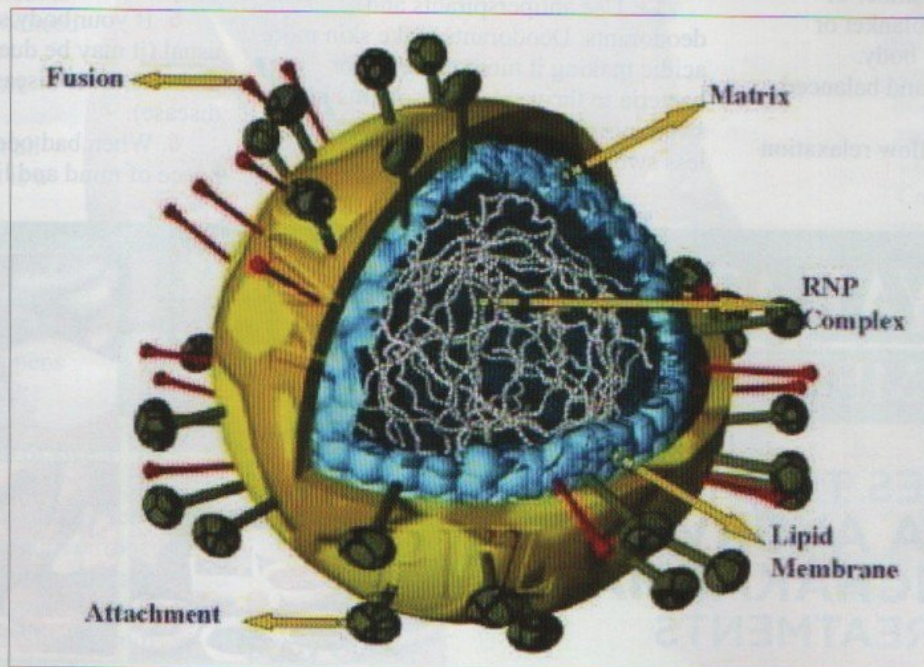
The virus may be present in the bats

dimness of vision, mental confusion and disorientation. Patient may go into coma within 1-2 days of symptoms and may later die due to severe infection. Brain may be infected leading to encephalitis.

Precautions

It is advisable to take these precautions to prevent this infection:

1. Don't eat fruits bitten by bats
2. Don't drink toddy kept in open pots where there are bats
3. Don't drink raw date palm sap.
4. Don't consume fruits that have fallen to ground
5. Avoid exposure to sick pigs and bats.
6. Hospital staff, caretakers and health workers should wear masks and gloves while dealing with the patients. They should also take special precautionary measures while handling or submitting laboratory samples taken from the



urine and also detected in faeces, saliva and body fluids of bats. So coming in contact with the excretion of infected bats and excretion or secretions of infected pigs can spread the disease. It is also spread by drinks contaminated with excreta of bats and eating leftover fruits bitten by bats.

Clinical symptoms

There are a wide range of symptoms from asymptomatic infection (without any symptoms) to acute respiratory syndrome and fatal encephalitis.

Incubation period is 5 -14 days, symptoms also may start late, during this period only even after an early infection. Symptoms are fever, headache, giddiness, cough, stomach ache, nausea, vomiting, tiredness,

patients.

7. Keep distance from the patients
 8. Don't sleep with the patients
 9. Don't kiss or touch the face of the patient/
 10. Separate the things used by the patient. Others should not share those things.
 11. Wash and dry the clothes, towels sheets and pillow covers used by the patients
 12. After touching the patients, wash your hands well with soap and water.
- Nipah virus can also cause disease in pigs and other domestic animals. There is no proper treatment for this disease. Primary treatment is intensive supportive care. So it is always better to take precaution. ■

ANABOLIC ANDROGENIC STEROID USE AND ADDICTION



Dr Sujatha Nair

■ In this age of superficiality and the importance of appearance, of 6 pack and 8 pack abs, of quick fixes and Maggie noodle expectations of solutions to

problems, young men are driven to look good and muscular and workout and aim to reach the bodies of their idols or attract females.

In this pursuit Anabolic steroids are used to enhance appearance and performance during workouts.

Anabolic steroids tend to increase endurance and the ability to lift higher weights quickly and increase muscle mass in a shorter span of time than by regular sustained working out. The addiction is the outcome of its use. Despite damage to the body and the mind, the obsessive continued use of anabolic steroids is the addictive pattern.

Modes of Use

As a consequence the use and abuse of these drugs has increased across the world. They are usually obtained illegally and self medicated orally or self injected

Prevalence

The users are usually in the 20s-30s age group mostly male as most females do not like an overtly muscular body.

Commonly Misused Steroids

Oral Steroids

- Anadrol (oxymetholone)

- Anavar (oxandrolone)
- Dianabol (methandienone)
- Winstrol (stanozolol)
- Restandol (testosterone undecanoate)

Injectable Steroids

- Deca-Durabolin (nandrolone decanoate)
- Durabolin (nandrolone phenpropionate)
- Depo-Testosterone (testosterone cypionate)
- Agovirin (testosterone propionate)
- Retandrol (testosterone phenylpropionate)
- Equipoise (boldenone undecylenate)

Usage Patterns

Cycling- Using multiple doses of steroids for a cycle then stopping it and giving a gap and re starting.

Stacking- Using different types of anabolic steroids in oral or injectable forms the belief being doing this will increase muscle size.

Pyramiding- taking the steroids in a cycle beginning with a small dose, increasing it to a peak, then tapering off slowly reducing doses then re starting it.

Plateauing- Different types of anabolic Steroids are alternated or overlapped - the belief being it is, to prevent tolerance of the body to any one of them.

Effects on Health- short term and long term

Males- sperm count reduces, testes shrink in size, erection is affected, seminomas of testes/testicular cancer,

baldness, enlarged breasts, increased tester one levels

Heart- heart attack, hypertension, thrombus formation, arterial damage.

Liver- hemorrhagic cysts-peliosis, hepatitis

Bones- bone growth stops if taken in adolescence, tendon injury happens as tendons become stiff.

Skin- rashes, acne, cysts, abscesses, jaundice

Infections- because of shared needles- HIV, Hepatitis B, HCV etc.

Mental health- aggression, rage with violence, mania, delusions, suicidal thoughts, depression in withdrawals.

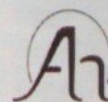
Males with a disorder called muscular dysmorphia - ie however, muscular they are they feel their muscles are small or shrunk usually take steroids.

The use of steroids is usually concurrent with drug usage especially cocaine, MDMA etc.

Treatment

The requirement is residential therapy- where the steroids is completely stopped, the resulting physical and mental damage is treated through medication and Counseling. Various meditation techniques will help to calm the manic and rage states of mind with the restlessness. The ambience has to be calm, conducive, patient, accepting and loving. ■

For any clarifications contact
Dr Sujatha Nair on 09820330439



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



Dulquer Salman with an enviable role

Probably Mohanlal is the only Malayalam actor who could bring another actor on screen when he did 'Iruvar'. Though Manju Varier had the same fortune when she played Madhavikutty on screen but Madhavikutty was not an actress. Now Dulquer Salman is giving life to Gemini Ganesan aka R Ganesan while enacting the Kathalmannan an important character in the biopic of his second wife Savithri a prominent actress in Telugu and Tamil during her times.

The first prominent film of Savithri was Chandraharam (Telugu and Tamil with NTR) while Ganesan had 'Manampole Mangalyam' (in which he had a double role). His first Malayalam film was Aashadeepam with Sathyan, B S Saroja, Padmini, Balaiah, T N Gopinathan Nair, Girija et al. He later acted as Shiva in P Subramaniam's Kumarasambhavam and also in Sree Guruvayurappan. Both Savithri and Ganesan had a large fan following in Kerala when Tamil films ruled the roost in the absence of Malayalam movies.

Though R Ganesan started his career as a college teacher, he became an assistant director in the payroll of Gemini Studios of SS Vasan. Ganesan came in for a minor role in Avvaiyar when Vasan was making it (with K B Sundarambal in title role). Since V C Ganesan was already on the scene as Shivaji Ganesan, R Ganesan was christened as Gemini Ganesan though film magazines and fans started calling him *Kathalmannan* (King of Romance). Young women flocked to the theatres

showing his films. He famously romanced with most of his screen heroines. Among them were Anjali Devi (she always chose him as hero in her Tamil films), Savithri (their film romance was legendary), B Sarojadevi (a young actress of that time confessed that she saw Kairasi more than 100

Mayabazar, Pasamalar, Pavaimannippu, Kathiruntha Kankal, Manithan Maravillai, Parthal Pasi Theerum etc.

Savithri had a dark complexion and a heavy body but her acting talent withstood her in all her turmoil. She and Sivaji Ganesan were a treat to watch on the screen. Their brother-sister affection in Pasamalar brought tears in many eyes during the early sixties.

Now film maker Nag Ahwin brings her live on screen with Keerthy Suresh enacting that challenging role. It is his way of paying homage to his childhood idol *Savithrigaru*. No other actress such as P Bhanumathi nor Anjali Devi both highly marketable actresses having their own production houses and husbands as film director and music directors.

According to him, during his childhood days Door Darsan showed B&W films of

Savithri on every Saturdays and Sundays. His film is titled *Mahanati* (Great Actress) in Telugu while the Tamil version is called *Nadigaiyar Thilakam*. Since Savithri had a large fan following in Kerala also and now Dulquer is coming as its hero, there will not be any surprise if a dubbed into Malayalam version comes soon.

times to watch Ganesan romancing Sarojadevi in it), Padmini, Vyjayanthimala, Kanchana etc. Savithri romanced with N T Rama Rao and A Nageshwara Rao in Telugu and Sivaji Ganesan in Tamil besides her real life husband Gemini Ganesan.

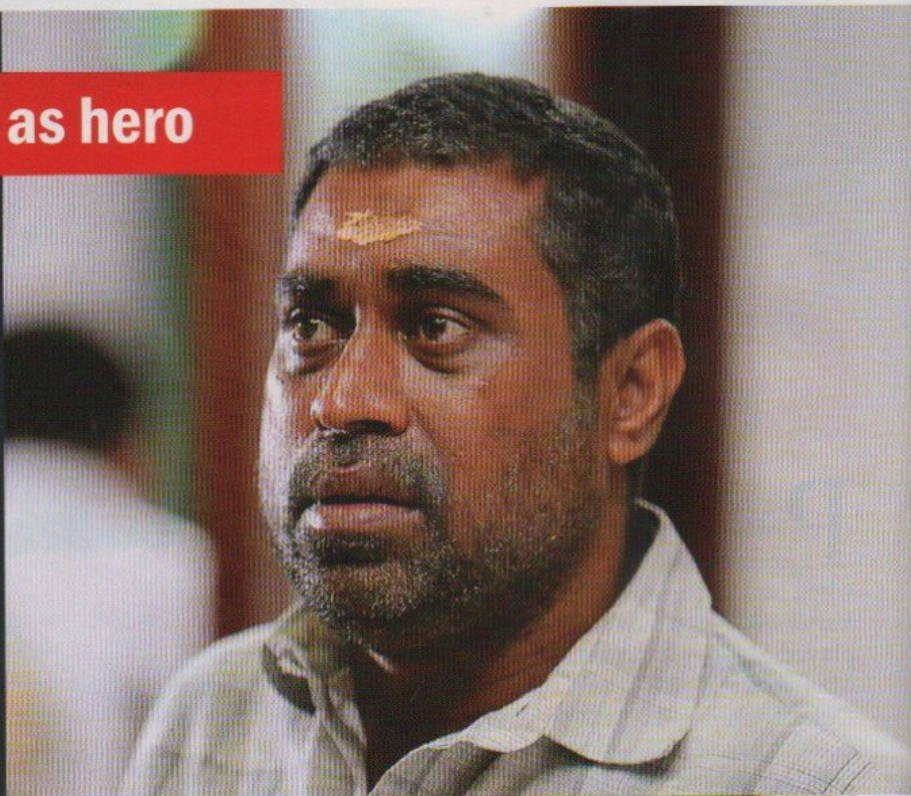
They together had a large number of films starting with *Manampole Mangalyam* and through *Missiamma*,



Suraj Venjaramoodu as hero

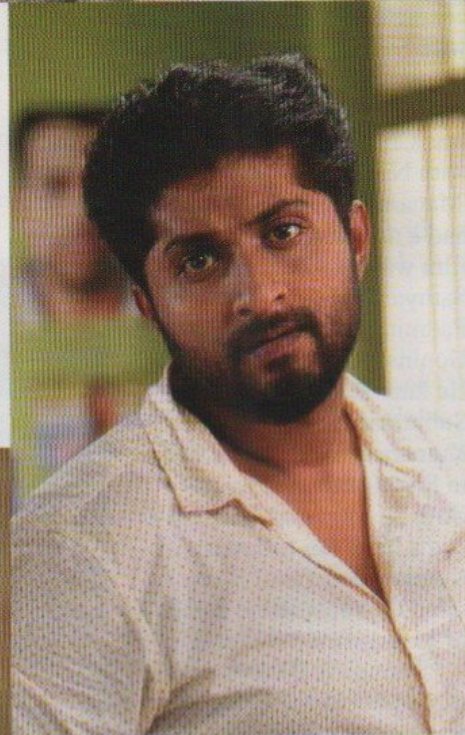
It is good time for Suraj Venjaramoodu. His Savari is about life around temples and is shot in Thrissur. Jayaraj Varier and Shivaji Guruvayur are coming as Thiruvambadi Committee President and Paramakkavu Temple respectively. Savari is the name of title character and the film tells us about his life of two weeks.

Dakini is another film of Suraj Venjaramoodu as hero. Director of Ottamurhi Velicham, Rahul Riji Nair directs it. It is jointly produced by Urvashi Theatres and Universal Cinema. Main actors are Chemban Vinod Jose, Balusseri Sarasa, Indrans, Alansier, Poly Wilson and Sethulakshmi.



After Pranav, now Kalidas

Jithu Joseph who introduced Pranav Mohanlal with his first break in Malayalam movies, now brings Kalidas Jayaram who already has Poomaram in which he is the hero. However after completing his Tamil film by Alphonse, he would join the team.



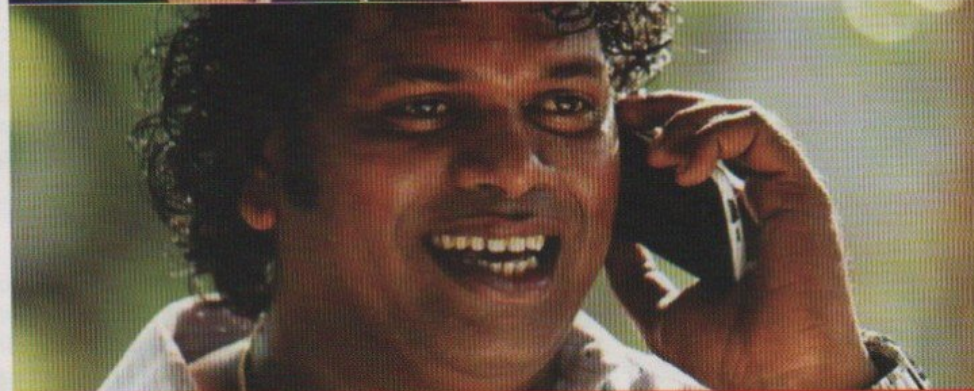
Sachin

Sachin is produced by Juby Ninan and Jude Sudhir of J J Productions. Santosh Nair directs it. Dhyan Srinivasan, Aju Varghese and Anna Reshma Rajan are the leading actors. Dharmajan, Appani Sharat, Ramesh Pisharody, Harish Kanaran, Maniyan Pilla Raju and Ranju Panicker lend support.

Pashanam Shaji as hero

Debutant director Pamman directs Pashanam Shaji. His character is cursed to have an evil eye and the problem rising out of his eyes. It is produced by Mayyazhi Films of T M Pradeepan and being shot around Thalasseri and Mahi,

Vijayaraghavan, Indrans, Salimkumar, Harish Kanaran, Kochupreman et al lend support. Roshni is its heroine.





Kerala in Mumbai

LINKING MUMBAI MALAYALEES

Email: keralainmumbai@gmail.com

Website: keralaimumbai.com

— 98201 10509 —