

Are smart Classes really smart?

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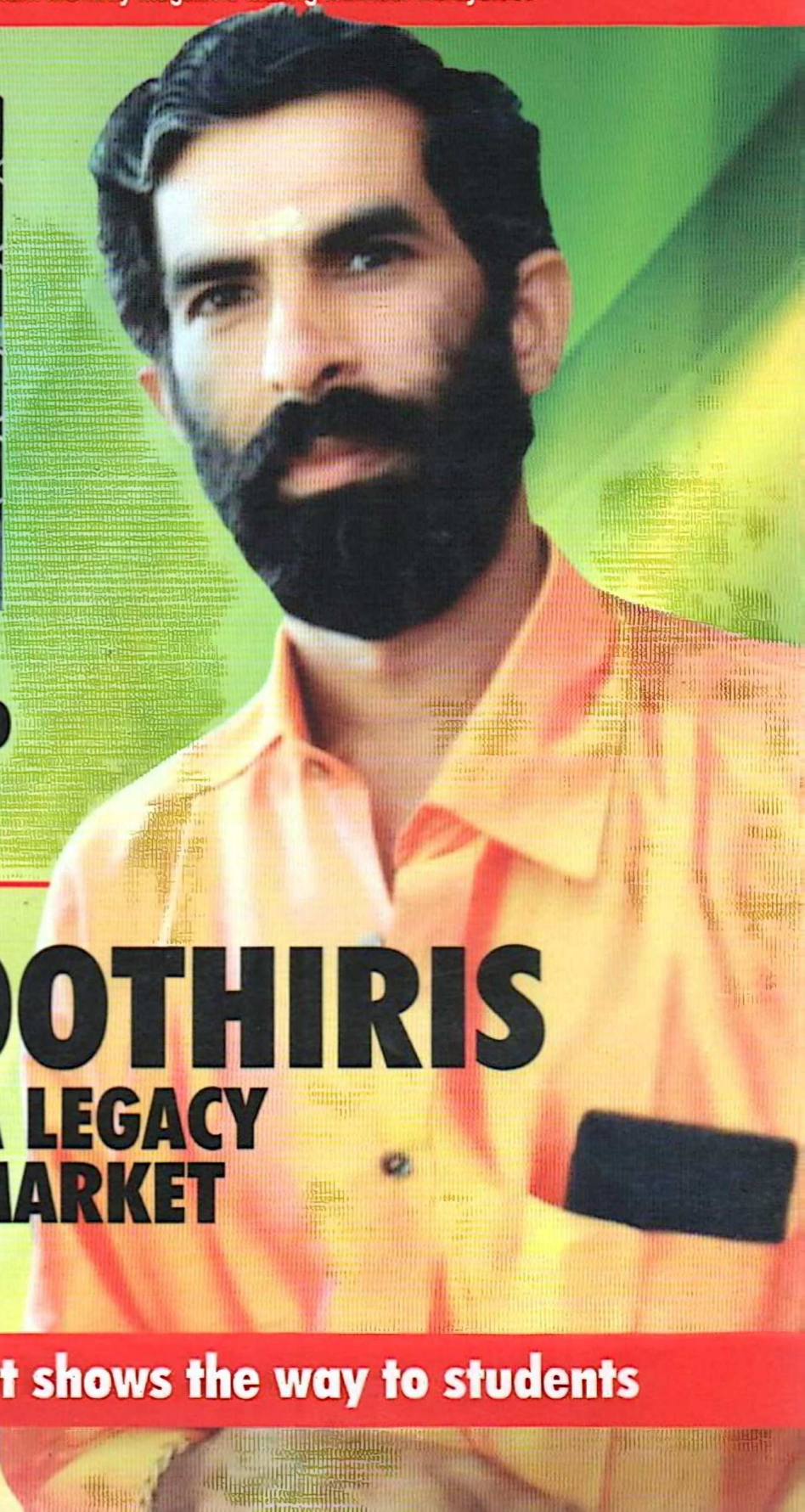
Kerala in Mumbai

The Only English / Malayalam Monthly Magazine linking Mumbai Malayalees



**EXPLORING
THE UNEXPLORED
SUCCESS**

**NAMBOOTHIRIS
PRESERVING A LEGACY
FOR GLOBAL MARKET**



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When we look back

Bow before the mother, bow before the mother
Bow before the respectable, bow before the benevolent!

So recited Poet Vallathol Narayana Menon and the message sank deep into the minds of Malayalees all over the world. Many other poets of that era were inspired by these lines and they too had their own versions. They as well as similarly minded people felt happy when their dream redeemed sixty one years ago on November 1. They wanted much more from the southern Karnataka and southern part of Tamilnadu (it was with Travancore then) besides some parts like Nilgiri, Gudallur and were compelled to remain content with what they gained. Reason? Majority of the people residing there did not prefer to be part of Kerala.

The atmosphere was buoyant then with happiness and Keralites residing even outside India celebrated the occasion. Have they then returned to Kerala to make it more pleasant and happier, more prosperous and make it a better world to live in? They should have but alas, not. More people moved to other metropolitan cities of India and later to Gulf countries in search of better living conditions and make more money so that their families at home could live with more comfort. When more money came their way and better qualifications acquired, many of them moved to US, Canada, Australia and Europe.

Though slowly, Kerala developed in all directions and we even declared Malayalam official language of the state (Was it necessary since Kerala was formed on the basis of language?) and even got the Union Government to grant classic status to our Malayalam. Moreover, we established a university for Malayalam. Yet, we may be the only people who mix words from other languages especially English to show off our proficiency.

Take the case of Keralites who made Mumbai their permanent location. Earlier they had a lot of problems such as accommodation, employment, marriage and many other social issues. So they formed various associations to prove that union is strength. They indulged in cultural programmes and gave exposure to Malayali oriented events. Some of them even entered into own business and some started educational institutions with the help of their friends and colleagues. Now Malayalee have a proud place among the rich and famous. They are in every profession and earned a proud place among others.

Now the question comes. What exactly they did for the state that their predecessors wished for? Has their dream state reached that level they aspired for it? Have the people who saved money for their future returned to their mother state? Have everyone in the state had their dream house, comfortable employment or high educational qualifications?

From the records of the state government, we understand that there are more than three lakh people without a roof over their heads and the government does not have enough land to give each of them? Will the government buy pieces of land from the neighbouring state for these poor people?

We hear that the state has thousand of flats and houses locked in by their owners staying in other states or abroad. For them these residences are mere investments.

It is time to ponder over these facts. Is it for this situation we thought to have our own state that we wanted to call Gods Own Country?

LETTERS TO THE EDITOR

ADVANTAGES OF LEARNING MALAYALAM

Children born to Malayali parents in Maharashtra are the third culture type. They have inherited the culture of their parents and also absorbed the culture of the place where they were brought up. This mixing up of two cultures creates a unique third culture. But if these children, who are already well versed in English, Hindi and Marathi, really wish to create a true third culture they would have to learn Malayalam because Kerala's unique culture is reflected in its language.

Originally, Malayalam belongs to the Dravidian family of languages but now it is much more than that, after having absorbed the vocabulary of many languages worldwide. Malayalam was brought under the classic language category in 2013.

In a bid to propagate the language the world over, the Government of Kerala under its Department of Culture started the Malayalam Mission. Though there were early attempts to help Pravasi Malayalis in learning the language, it fructified only on 22 October 2009 when the Malayalam Mission was officially inaugurated in New Delhi. Headquartered in Thiruvananthapuram, it has offices in Delhi, Mumbai, Chennai and hundreds of language learning centers both within and outside India.

A library, situated in the Travancore House, started functioning in July 2011.

A web magazine named 'Pookalam' was also launched. The Mission endeavors to inculcate in the children a passion for the language. To achieve that end, it offers various courses. The text books for these courses are mainly in four headings, called 'Kanikonna', 'Sooryakanthi', 'Ambal', and 'Neelakurinji'.

The advantage is that Malayali children born and brought up in Maharashtra can read great literature and may translate it into English, Hindi, or Marathi. They can travel solo in Kerala and Lakshadweep without any dependence. They can enjoy Malayalam movies which are far better than most of the movies produced in the rest of the country.

Malayalam is a very beautiful language in itself. Perhaps, it is the only language that has deep roots in the oldest two languages - Tamil and Sanskrit. Knowing Malayalam can help them understand North Indian languages as well as Tamil without much effort.

*Biju Cherian,
Vasai Road*

Remembering old stalwarts

Shri Vapala Balachandran has rendered a Yeoman service (September issue) for bringing to the light of the life and contributions of A.C.N. Nambiar, reputed revolutionary and freedom fighter. Since he had not aspired for any position, it should be to

the credit of Jawaharlal Nehru to have identified such eminent luminaries and assigned suitable roles to serve the independent nation. Incidentally, I had been fortunate to have seen his one time wife Suhasini who subsequently married to the eminent communist leader, Comrade Jhambekar. By that time she was almost a skeleton with wrinkles on her face and in wheel chair. However, she was still very alert and loquacious.

Nambiar as has been described was a self-exiled revolutionary from his early years.

In this context, I wish to point out one error in the article of Shri Balachandran about Shri Krishna Menon who is said to have sought the indulgence of M.O. Mathai to have an audience with Nehru. No doubt, Mathai who threw his weight around and kept all leaders under his thumb. But, Menon was the one person whom nobody could stop from meeting Nehru as and when he wanted. When Mathai tried to stop him Menon with his signature walking stick forcibly poked at his chest and barged in Nehru's cabin. He told Mathai there is not even a curtain let alone a wall between Nehru and him. Mathai kept his ill way towards Menon throughout his life. Only after Menon expired Mathai cast lot of aspersions Menon's character and capability. As usual nobody bothered to read Mathai's book.

*V.U. Warriar
CBD, Belapur*

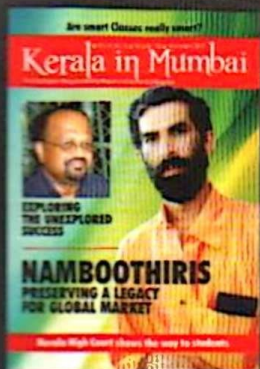
We welcome responses from readers. Please forward your responses and suggestions about various happenings concerning Malayalees residing in this part of India. You may send us your piece in either English or Malayalam. (We shall translate and publish it in English) You may send them via e-mail to keralainmumbai@gmail.com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

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Dr. PRASANNAVADANAN THAMPI

EXPLORING THE UNEXPLORED SUCCESS



Usha Menon

■ Life is as large as one makes it. The indolent can extenuate it as opportunities given and grabbed, finally sitting back with the pangs of regret about the roads unexplored. The impassioned enthusiastic would always find new options to explore, master and attain the indomitable heights of success unflustered by the walls of adversities that stare back at them with threatening eyes.

A doctorate at the age of sixty is no mean task and Dr. Prasannavadanan Thampi has accomplished just that. A covetable goal-undaunted by any shakiness of pursuing research after a long gap of almost three decades and a horrifying nightmare in the form of a serious brain surgery-could not deter him from realising his long cherished dream. He emerged the eternal winner here too just as in his stint in the corporate world where he proved his mettle taking up challenges at various levels of his career with commendable resoluteness and tenacity.

Dr. Thampi was at the peak of his



The Ph.D. was also a step closer to realising his next desire to contribute to the society at large, as a teacher, leaving an indelible and effective imprint in the minds of the future generation, the MBA aspirants.

career as the Vice President of Oracle Financial Services Software Ltd, globe-trotting and meeting the endless commitments his position demanded, when he suddenly felt the urge to quit everything to pursue what his heart desired. The predictability of the future in the corporate world had made it lose its appeal to him. He wanted to pursue a doctorate and move into the world of

academics, a desire which had been occluded in the rat race that was typical of the corporate world. And he did just that. He listened to his heart. He quit his job, a decision many might have found drastic and bewildering. The Ph.D. was also a step closer to realising his next desire to contribute to the society at large, as a teacher, leaving an indelible and effective imprint in the minds of the future generation, the MBA aspirants.

Dr. Thampi's Stint in the Corporate World

Dr. Prasannavadanan Thampi started off his career with The Federal Bank Ltd as an Executive Trainee in 1978 where he worked in various streams of banking services for the first seven years. He (along with four of his colleagues) was selected into the newly incorporated

Computer Division of the bank in December, 1984 and was trained for six months by Tata Consultancy Services to prepare them for the bank's ambitious computerisation programme. His team was instrumental in setting up the first ever management information systems in the bank. He was later asked to lead the branch automation project in the bank and was transferred to Mumbai in 1993 where he spearheaded the retail automation project for the start-up network of fully computerised branches across Mumbai, Calcutta and New Delhi regions.

He left Federal Bank in July 1996 and joined Citicorp Information Technology Industries (CITIL) as a Senior Consultant. The key assignment he took up in CITIL was a strategic consulting role at Zambia National Commercial Bank (ZANACO) at Lusaka, Zambia. He spent three years in ZANACO which was the largest state-

owned bank in that country and he helped the bank redesign and re-engineer its Information Technology strategies and operations. During his tenure in Zambia he was also inducted into the three member parliamentary subcommittee for bank automation in that country. He later worked at I-Flex Solutions Ltd (a new corporate entity carved out of CITIL) as Program

Manager for two new start up divisions of the company and later as the company's Projects Director for Egypt and Libya. I-flex Ltd was taken over and was made a subsidiary unit by Oracle in 2005 called Oracle Financial Services Software (OFSS) Ltd. Dr Thampi was promoted as Vice President in 2004 and was given the responsibility of heading the Banking Product Consulting Business Practice and Customer Fulfilment for Africa, South Asia and Middle East. During his six years' stint as Vice President (2004-2011) he had been instrumental in expanding the FLEXCUBE core-banking product footprint across the emerging markets by developing strong and sustainable client relationships. All this at a time when technology was yet a monster to be tamed in our country and not a toy in a toddler's hands as it appears now. It just turns our attention to the fact that it was an adventure taken by the proverbial 'bull's horns'.

Dr. Thampi's expertise was unparalleled and won him all the accolades and appreciation the work deserved. The commitment that was demanding with all these responsibilities kept him on a roller coaster ride all these years through totally different and unique experiences: the pains, the thrills and the inexplicable challenges of creating and sustaining banking customer relationships, vendor networks



Thampi family then



Prasannavadanam Thampi addressing a conference



Thampi family now



Thampi Brothers - From Left to right Prasannavadan, P G Thampi, P V Thampi and Sreekumaran Thampi

and forging strategic alliances and partnerships in the emerging markets.

There were other unpursued and unappeased passions that beckoned him in the form of music, teaching, research and so on which were cached dreams as the mounting multi fold official responsibilities clamoured for his undivided attention. He wanted to give up the head spinning pace of the corporate world. In a job "you trade your freedom and time for money", said Jim Morrison once and how well

Dr.Thampi realised that. He finally reached a juncture in life when he felt that he now needed to catch up with the often-side-lined paths of the beautiful journey of life. He took the plunge.

The Research Phase

Dr. Thampi enrolled for Ph.D. at Amrita University, Coimbatore in October, 2010 and left his corporate career later in February, 2011. His research theme was "Management of micro, small and medium enterprises

(MSME) in India a study of the regional-cultural determinants of entrepreneurial performance". His work looked at how the behavioural and cultural aspects of small entrepreneurs influenced their managerial acumen and competence. The PhD programme at Amrita was rigorous with a two-year compulsory course work and a minimum of three to four years research work. He was ably mentored by a distinguished Doctoral Committee chaired by Dr. Amalendu Jyotishi (Professor, Amrita University), and co-guided by Dr. Ram R. Bishu (Professor, University of Nebraska, Lincoln, USA). Dr. Deepak Gupta (Professor, Amrita University, and Dr. N R Bhanumurthy (Professor, National Institute of Public Finance and Policy, New Delhi) were the other two members of the committee.

God has his strange ways and while at Amrita University, Coimbatore, he suddenly lost vision in his left eye on 13th March, 2014. Doctors found the presence of a brain tumour behind his left eye which totally impaired his vision. He was flown into Mumbai immediately and operated upon at Hinduja Hospital. Fortunately, the tumour was benign and he also regained the lost vision in the left eye. He slowly got back into his research despite some distressful post operative ailments. He went on with his research and successfully defended his thesis on 11th January, 2016.

The experience as a researcher was both exciting and challenging for him. At his age and seniority, he had to unwind and unlearn quite a lot from his corporate aura and attitudes into the latent inquisitiveness of a research scholar. His enriching interactions with his mentors and batch mates (ten to twenty years younger to him) gave him the motivation and confidence to row against the sometimes-turbulent currents and finally reach the shore, the long-coveted doctorate.

Dr Thampi is currently engaged in research in the areas of small entrepreneurship and entrepreneurial culture besides being a Visiting Professor primarily at Prin. L. N. Welingkar Institute of Management Development & Research (WE School) Mumbai. He has contributed to several international publications in the areas of entrepreneurial culture, team management, quality management, enterprise security and risk management, and business intelligence.

Early Life and Education

Dr. Thampi was born at Haripad as the youngest son of late P Krishna Pillai and late Bhavanikutty Amma Thankachy. He has three elder brothers, late P V Thampi (renowned novelist and lawyer), Shri P G Thampi (designated Senior Advocate of Kerala High Court, former Director General of Prosecution and former Chairman of Bar Council of Kerala) and Shri Sreekumaran Thampi (Poet, Lyricist and Film Director) and one elder sister, Smt Thulasi, wife of Shri K G Nair (Retd. Deputy Director of Postal Services, Mumbai).

It will come as no surprise that Dr Thampi is a connoisseur of fine arts; a music aficionado. He is very passionate about music and learned the basic lessons of classical music during the period 1987-93 from Sangeet Vidwan Dr Hariharan Nair during his tenure at

the Computer Department, Federal Bank, Aluva. Now that his schedule allows it, he devotes quality time to listen, and practise music. Thanks to technology you can savour and enjoy the experience of his melodies tuning on to YouTube where some of his semi classical devotional songs are uploaded - the latest accomplishment being a music album named "Pandu Paadiya Paattukal", a medley of his brother Sreekumaran Thampi's choicest lyrics from the innumerable gems he has written for posterity. A true tribute to the genius! One can access that on YouTube (<https://youtu.be/ou52104EAIE>).

Academic Achievements

Dr. Thampi had his schooling at Govt. Boys High School, Haripad. He did his B Sc in Physics from Bishop

Moore College Mavelikara, M.Sc. in Physics from Mahatma Gandhi College, Trivandrum and MBA in Financial Management from IGNOU, New Delhi. He is also a certified Associate of the Indian Institute of Banking & Finance, Mumbai.

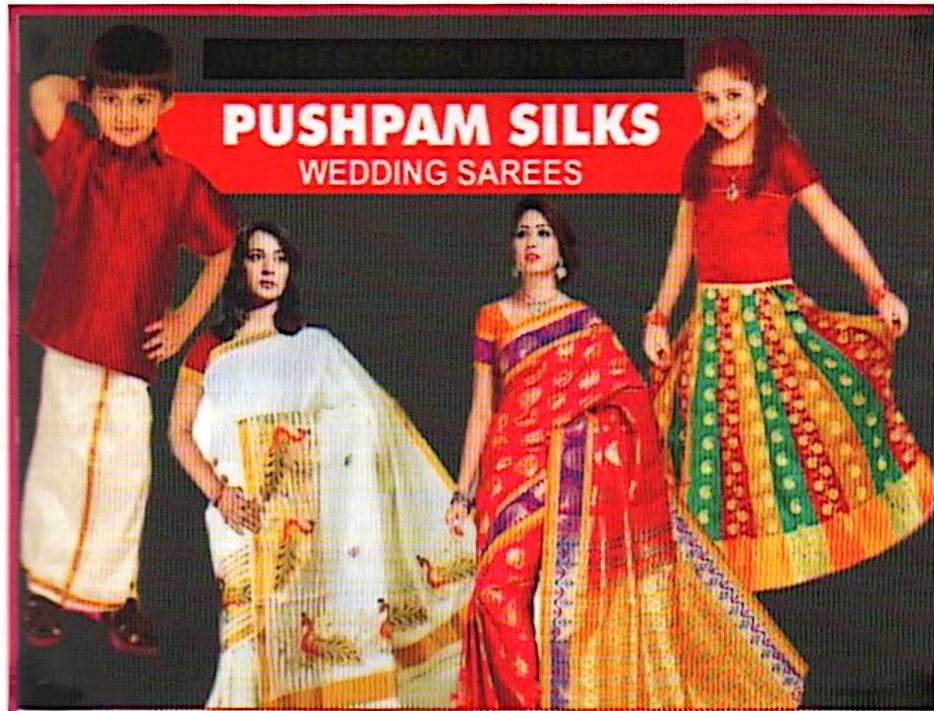
Besides being a brilliant student, he also excelled at debates, elocutions, and light music. He won several prizes at the school and interschool level competitions. He continued his winning streak and won accolades as a debater and orator at various competitions at college and intercollegiate levels as well. He had won the Sachivothama Shashtiabda Poorthi Memorial Gold Medal (awarded by the Kerala University for the best debater in the University) and also the first prize at Justice K. T. Joseph Memorial all Kerala intercollegiate elocution competition to mention a few.

Dr. Thampi's Family

Dr. Prasannavadanam Thampi is married to Ambika, daughter of late Advocate Paramu Pillai and late Manorama Amma, Dwaraka, Mavelikara. Late Professor S. Guptan Nair is Ambika's maternal uncle. They have two children, Arvind and Shruti. Arvind graduated in Computer Engineering from Mumbai University and did his post graduation in Innovative Design from Srishti Design School, Bangalore. He works as a Design Consultant at Mindtree, Bangalore. His wife Gayatri, a postgraduate in Mass Communications from Symbiosis, Pune, is a Consultant at Analyse Digital, Bangalore. Shruti is pursuing her post graduate programme in Law at SNTD University, Mumbai. Her husband Akhil, a mechanical and marine engineering graduate from BITS, Ranchi, is currently pursuing his MBA at the Hong Kong University of Science and Technology (HKUST). The apple of the entire family's eye, little Dev, the two year old son of Shruti and Akhil completes the happy and contented family.

They live in Mahindra Gardens, Goregaon (West).

When you can understand your dreams, you'll find that they are the best glimpses of reality available. The next step is just to wake up and get going to turn those glimpses into a spectacular sight. It is all within us to dream and chase our dreams irrespective of wakeful interludes. Dr. Thampi is an avowal and testimony to this faith. ■



PUSHPAM SILKS
WEDDING SAREES

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

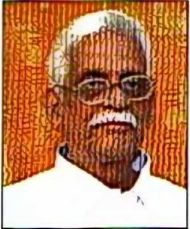
SILK, COTTON, POLYSTER, KERALA SAREES, SET MUNDU,
SKIRT WITH BLOWSE, CHURIDAR, POOJA CLOTHES AVAILABLE

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

രാമരാജ് ദോത്ഥി, മുണ്ടുകൾ, റെഡിമെയ്ഡ് ഷർട്ടുകൾ
“ഓട്ടിപ്പോ കെട്ടിക്കോ വെൽക്രോ ദോത്ഥി പോക്കറ്റ് ഉൾപ്പെടെ”
ഫാക്ടറി വിലയിൽ ലഭിക്കുന്നതാണ്

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Remembering Jawaharlal Nehru

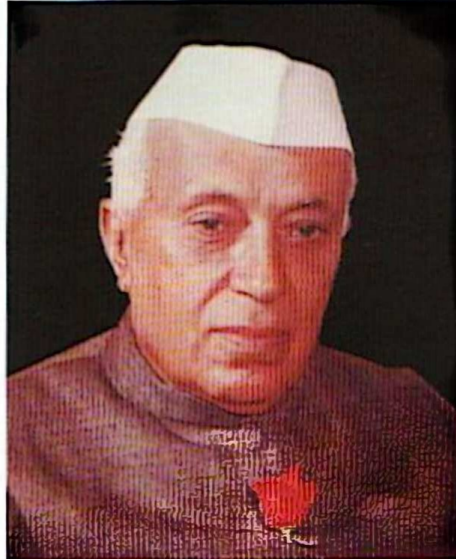


Prof M R Chandrasekharan ■ There are a few similarities between Nehru and Stalin. Nehru is a disciple of Gandhiji and Stalin is so of Lenin. Gandhiji led the war of independence and culminated in its success; but the nurturing of the nation fell on Nehru's shoulders. Lenin did not live long after Russian revolution and so the responsibility of the fulfilling the ideals of October Revolution fell on Stalin. Both India and Russia were undeveloped countries and both were eager to rush to prosperity. Nehru could take his responsibilities to the right path. And in Russia, Stalin. After the revolution, Russia had to face several problems of intense magnitude. India earned its independence by yielding to the division of the nation into two parts and hence had many more problems. Russia achieved economic progress through planning; India too followed the path of planning. So Stalin and Nehru were alike.

Kantakakeernam

The similarities between these two leaders could be stretched further. When we analyse deeply, we would discover that instead of similarities, they were very dissimilar. Nehru was the disciple of Gandhiji who chose non-violence and Satyagraha as his ideals. Stalin and his master Lenin never thought of these two principles even as a temporary measure. Democracy is the Gandhian route whereas labour oriented autocracy of the workers was the basic principle of Russian ideology. Gandhiji insisted that the path should be as pure as the objective. For Lenin-Stalin duo, purity of path was never an issue; even the purity of their objective was doubtful. It is beyond people who do not travel on a pure route to reach a pure object.

Russia witnessed enormous bloodshed. In a violent revolution, bloodshed cannot be avoided. In India too, blood was shed as a result of communal madness. Why bloodshed was a permanent feature in Russia? One



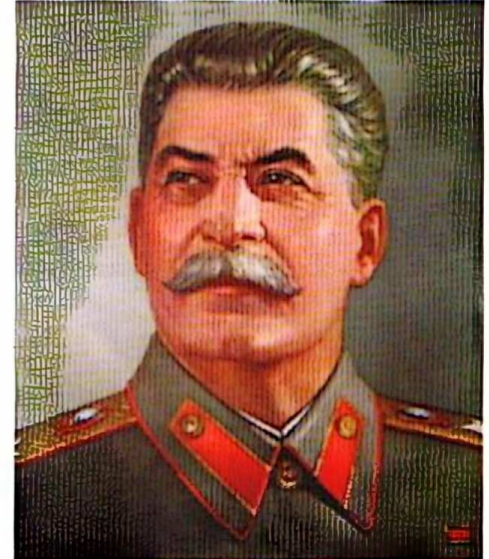
Jawaharlal Nehru

has to reap what he has sown. In this respect, India and Russia would remain miles apart. Revolution in Russia bled not only the common men but also their masters. The number of leaders who led the Communist Bolshevik Party who died on their bed were far and few. Thousands of people lost their life before the bullets. It was said that about five crores of people lost their life in political violence. About two crores of people who died in Second World War are not included in this figure. Russia lost more people in their Bolshevik revolution than in the Second World War. Stalin expanded Lenin's path to the detriment of the country.

War of Communism

Whatever Stalin did was done in the name of Lenin. His book series was called 'Problems of Leninism.' He coined the phrase Marxism-Leninism. He pretended that he was loyally implementing Lenin's revolutionary ideals. It was Lenin who gave Stalin the ladder to political leadership. However, we cannot credit his doings to Lenin. All leaders who were brought to the fore by Lenin were sent before the guns. Stalin behaved as if he did not want any followers of Lenin except himself.

Stalin maintained secrecy in all his dealings. After the revolution, Russia



Joseph Stalin

witnessed anti-revolution and intervening war and they were transformed to war of Communism. Not only in the administration of the State but even in the party affairs, military discipline was introduced. In military affairs everything is done in utmost secrecy. Nothing comes to the public knowledge in military affairs. Obedience is the key word in military affairs. That was implemented in all activities of the state. Court Martial is a rare trial method while trials of personnel, suspected to be involved in grave crimes, were conducted. In Russian system of Stalin's time, it was a normal thing. Stalin sent his rivals and colleagues, real and imaginary, to the firing squad without any hesitation and prick of conscience. This action was dubbed as a divine act of revolution by Stalin and his supporters. His life and deeds were kept secret from public view. When a reader goes through his biography, he gets no information about him. The well read and thinker Kuttipuzha Krishna Pillai has written that barring the childhood, the life of Stalin is behind the curtain.

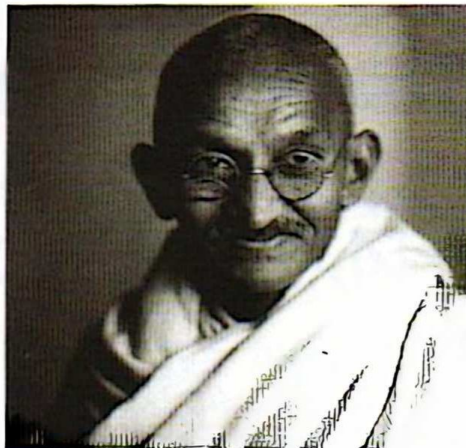
Sense of Democracy

Nehru is different from Stalin on account of the above factor. The colour of blood has not splashed on the administrative machinery of Nehru. His India openly embraced the democratic system. He was not tempted with the

gains of autocracy and arbitrariness. Nehru was very particular that whatever he did was within the law. The administrators of India followed the policy of decision taking and implementation with the knowledge of the public. Nehru being the closest disciple of Gandhiji could have taken India in any direction of his liking. After gaining freedom, innumerable countries of Asia and Africa moved towards the lonely path of autocracy. India alone was an exception. Contribution of Nehru to this totally different path was not small. Noted administrator and expert on national issues P N Haksar attributed two basic qualities of Nehru as openness and accountability. They could in normal parlance be called as democracy and legal binding. Personality of Nehru was distinguished with his sense of deep democratic values. The soul of thought of Nehru was his realisation of the greatness of human being. There were many who criticised him for giving the right of voting to illiterate people of India without any thought. According to them only educated people should have the right to influence the administrative machinery. When everyone should jointly take decisions and implement them, all of them acquire greatness and wield right and privileges. That is a special cultural position. That is civility. Some people, who got out with the mission of turning the world into a better place with the belief that the secret panacea was known only to them, never had that culture.

Rule of Law

Any act of an administrator should have the sanctity of law. Only actions that had the sanctity of law could be implemented. Law is evolved from the experience and privileges of all citizens. It is the sum substance of general interests of common citizen. Every citizen is duty bound to follow the law. One judge famously said, "However the water level of power rises, the boat of



The Gurus: Gandhiji and Lenin

law will be above that." That is called the rule of law. Democracy and rule of law are two blessings of Nehruvian culture.

The books by Nehru are the testimony of these features. Nehru as a litterateur is not widely accepted. His personality as a politician is brighter. Does authorship become a decoration to Nehru? There are people who think that Nehru is a politician and thus has no place among litterateurs. When he assumed the position of Chairman of Kendra Sahitya Akademi, some of the Indian litterateurs became angry. When one writes a few short stories or a few couplets, he becomes a litterateur. If one writes a thousand stories and a similar number of poems, one cannot become a Nehru. His position was much higher and greater. I am saying it without taking into account his greatness in politics. Nehru was a culmination of human greatness of an age. The struggle for freedom of a slave nation, the greatness injected into it by the purity of the ideals of Gandhiji, the moral glow of the essence of Indian traditions and the capability of tolerance simultaneously developed in the new eastern and western civilizations; all these merged in Nehru. He was never a dry political philosopher. He never wrote philosophical postulations. We cannot equate the principles written down to improve the nations with

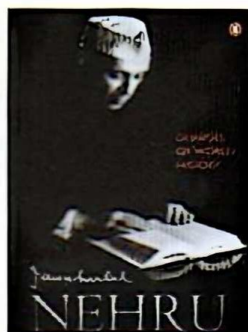
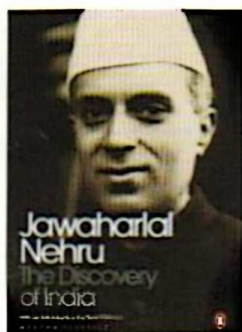
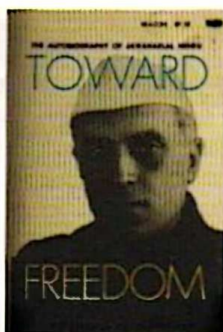
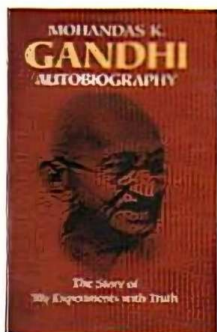
literature. Prescriptions cannot be considered as poems. Pamphlets cannot be considered books. When a thousand pamphlets are bound together, it could become a compilation of pamphlets; but never a great literary work. Will a voluminous book based on ideals which become irrelevant within hours, have existence beyond a few moments?

Stalin was a creator of many such books; yet could he become a writer? Where is 'Problems of Leninism' now? Where can we get a set of this now? Everything vanished under the carpet of self criticism. Good books will never have that fate. Authorship of good books cannot be taken away by Party diktats.

Three Books

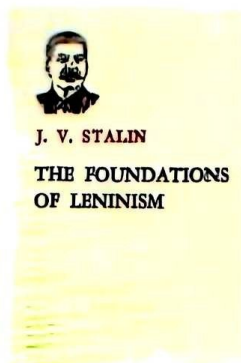
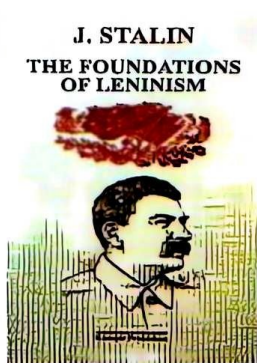
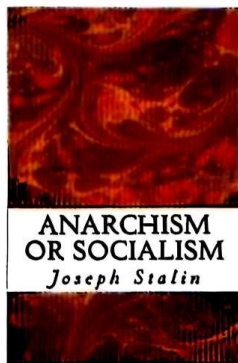
Nehru wrote three books: one, 'Toward Freedom An Autobiography', two, 'Discovery of India', and three, 'Glimpses of World History.' His own life story, Story of India and the last, story of the world. When all these three books are combined, it becomes a single story, his search for truth. Gandhiji called his autobiography, 'My Experiments with Truth.' Names given by Nehru to his books are not so heavy. 'An Autobiography', very simple: it describes his experiences of the past without any reservations. His private life becomes unfolded before us. Through 'Discovery of India', he attempts to know India. He does not say that he discovered it, but attempts to discover. What he understood becomes the content. Third book shows the history of world in glimpses, not in full, in bits.

A man tries to know himself, he tries to understand his country and he peeps into the history of the world. He is Nehru. When he dedicated himself as a soldier in the war of independence, he must have developed doubts about his capability. He must have been restless thinking about the righteousness about



Autobiographies of Gandhi and Nehru

Nehru's books on India and World



Books by Stalin

Uniqueness

When we think of the works of Nehru, all points come to our mind. His excellent style of language, richness in

even after his brief married life. Yet he was always busy with the tasks at hand, even in adversity. He was transfixed at his object and never bothered about his partners and how long they would be with him. He always moved forward. Tagore wrote, "If they did not show light to you, in storm, in heavy rain, if they did show light, you burn your bones and move alone."

Nehru listened to a similar advice. His authorship was like that of Valmiki and Vyasa, and was wonderful and bright. India has a Himavan, a Ganga, A Kalidasa and a Nehru. A rarest personality of history! A never resuming Bhagiratha, an oratory full of nectar! His uniqueness need not be established by a debate. ■

his thinking and deeds. He was a lone prisoner for a long time. He had all the time at his disposal. Thinking from self to own country! And then his thoughts extended to the world of which his country and self are parts! His doubts, his fears, his conclusions, his flight of imaginations; these are the contents of his books.

World View

Nehru is a learned person. A voracious reader! His humaneness is the creation of his education. He had a contemporary scientific outlook. We have seen mentality dried up in the ostentation of yesteryears, many are suffering from the sickness developed by the over attachment to own country and hence do not like other countries and continents. Nehru loved Himalayas and Ganga and also liked western culture. Along with India he liked Commonwealth also. He keenly watched Soviet experiments, celebrated American wonders, and respected liberalist traditions of Europe; all because of his wide vision of the world. He never thought of himself as an omniscient and never thought of as teacher to everyone. He proved these conclusions as he never wrote a treatise to Gandhian idealism. Considering his close physical proximity to Gandhiji, knowledge of his thoughts, and the opportunity to listen to his advice, Nehru could have written a series of books as Stalin did with Lenin. Nehru never claimed that he always followed Gandhiji. None can blame him of misinterpretation of Gandhiji's ideals. For the sake of administration he had to ignore and deviate from Gandhian ideals on several occasions but he never engaged in a debate on these points. He never claimed that what he did was the real Gandhism. Nehru was devoted to Gandhiji and he believed in Mahatma. Doctrines were never an obstacle to him in these matters.

imagination, poetic mind, love of nature, thirst for knowledge etc could be subjects of writing. In all these matters, his position was at the top. Yet he was loner. He spent his childhood alone. Even in youth. He was alone

POEM



Rajan Mundayat

Basic Thoughts

In the desert of ailments and miseries,
That engulfed the patients and their relatives,
Who treaded on to your hospital,
For treatments and counselling.

You were a star amongst many,
Who sparkled and shined with great ease,
Spreading an aura of goodness all around
Working in the wards at a stretch, as a nurse
With the charm and the grace,
That often did not go unnoticed,
Which made me feel
Hungry of you in solitude.

Though age and after thoughts,
Made me soon think otherwise.

For the world cries shame,
When feelings unnatural make waves,
Only to flower and fade soon,
For fear of retribution the world over.

MAKERS OF MODERN KERALA

Swami Agamananda PREACHER AND PRACTITIONER OF VEDANTA



V N Gopalakrishnan

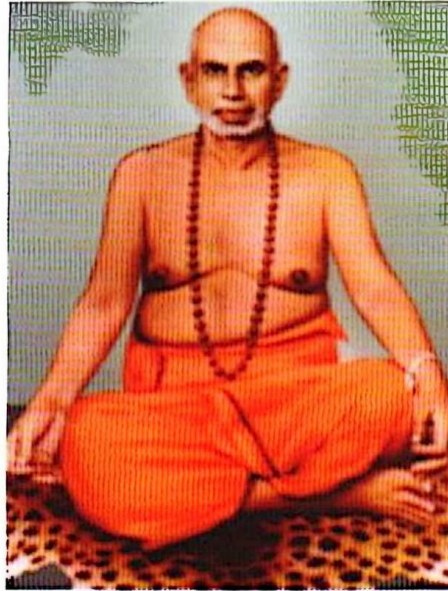
■ **Swami**
Agamananda was a prominent monk of Sri Ramakrishna Mission in Kerala. He was a social activist, religious reformer, secularist thinker, educationalist, propag

andist of the teachings of Swami Vivekananda, writer and orator *par excellence*. He was a preacher and practitioner of Vedanta. During the centenary year of Sri Ramakrishna Paramahansa, he established in 1936 the Sri Ramakrishna Advaita Ashram at Kalady.

Krishnan Nampiathiri was the premonastic name of Swami Agamananda. He was born on August 27, 1896 in a conservative Brahmin family near Chavara, Kollam district as the son of Narayanar Parameswarar Nampiathiri of Puthumana Illam and Lakshmi Antherjanam of Vattasseri Illom. Like his father, young Krishnan also had practiced priestly duties in various temples.

Krishnan Nambiathiri of Koyippilli Illom, a scholar in medicine, astrology and tantra was his first teacher. However, his uncle did not like his nephew learning *mlecchabhasa* (lower language) and hence he was shifted to Vechur N. Rama Varrier, a government doctor for Sanskrit education. Under his guidance, Krishnan mastered *Siddharupa*, *Sri Ramodanta* and *Sri Krishnavilasa*. When Rama Varrier was shifted to another hospital, Evur N. Velu Pillai, took charge as the government physician and young Krishnan continued his Sanskrit studies under him.

During this time, an English Middle School was started at Chavara and Velu Pillai persuaded Vattasseri Narayanan Nampiathiri to give English education to his nephew. In 1904, Krishnan's father died and he had to face financial difficulties for his secondary education. His physical ailments also added to his problems. In 1911, he lost his mother as well and he had to suspend his education for a year on account of the funeral rites. During this period, he found time to



study astrology under Madathil Krishnan Asan, a classmate of Sri Narayana Guru. Later Krishnan was admitted to Kottamkulangara School. Two years later, the school management decided to provide English education to all students.

During this period, Krishnan was attracted towards Brahmananda Swami Sivayogi, the founder of Anantamata. He met some of his disciples and read all his important works. Krishnan was impressed by the criticism of Sivayogi on idol worship and superstitions. However, in order to continue his education, he joined Mavelikara High School in 1912 and took keen interest in the religious activities as well. He organised Sanatana Vidyarthi Sangha, a student council and arranged religious speeches and Gita classes.

In 1913, he met Swami Nirmalananda, a close acquaintance of Swami Vivekananda and Sree Narayana Guru and met him again next year and discussed spiritual matters. Knowing the relation of Krishnan with Swami Nirmalananda and his ascetic tendencies, his uncle decided to look for a bride for him. After strong pressure, Krishnan agreed and married Lakshmidēvi of Urakath Illom, Mailapra in 1916 at the age of 20.

It is said that the spiritualistic tendency and celibacy of Krishnan were

not changed with the marriage. One month after marriage, Krishnan joined Maharajas College, Thiruvananthapuram. There, he got more time for spiritual thinking and reading. During this time, Krishnan organised 'Vedanta Sangha' to preach philosophy and religious thoughts among his colleagues. Due to physical ailments, he returned home in 1920. In this year, he founded an organisation of the Brahmanas named 'Madhya Thiruvitamkur Malayala Brahmana Samajam' aimed at the unification and progress of the Brahmin community.

In 1921, Krishnan went to Madras for higher study. He showed keen interest in studying *Sarvavedantasiddhantasarasangraha* of texts of Sankaracharya. He also read other Advaitic books of Sankaracharya, Visistadvaita of Ramanuja, Dvaita of Madhvacharya, *Mahabharata*, Upanisads, *Bhagavata*, *Jnanavasista* etc. He had a chance to read *My Master*, written by Swami Vivekananda which had a deep influence on him. Therefore, he rejected the thoughts of Brahmananda Swami Sivayogi and found more time to read the works of Swami Vivekananda and the interpretations on the views of Sri Ramakrishna Paramahansa. With the reading of the works of Sri Sankaracharya and Swami Vivekananda, interest towards asceticism was strengthened in him.

He rejoined for BA honours in Sanskrit at the Presidency College, Madras. There, he got a large circle of friends at the Victoria Hostel including Avinasa Lingam Chettiar, (later became the Education Minister of Tamil Nadu) and Chidbhavananda (later became the President of Trichinappalli Sri Ramakrishna Ashram). During his three years there, these three friends regularly assembled at Sri Ramakrishna Ashram, Mylapur.

In 1924, after completion of his study, Krishnan returned to Kerala and went to Sri Ramakrishna Ashram, Thiruvananthapuram for practicing asceticism. But his uncle dissuaded and directed him to look after family matters. Unfortunately, his uncle died in 1924, and some months later, he went to

Chengannur Middle School to take up the post of Head Master. He was not able to continue his job there due to intense longing for asceticism. Hence he resigned and decided to join Sri Ramakrishna Mission. He started his Mission work at Thiruvalla Ashram in 1925 and continued there for two more years.

During this time, Krishnan met Swami Brahmananda who had come to Thiruvananthapuram for attending the foundation ceremony of Sri Rama Krishna Ashram at Nettayam. On that occasion, Krishnan received *mantropadesa* (sacred advice) from Swami Brahmananda. He was the first President of Sri Ramakrishna Mission who stayed many times at the

interaction in the Vaikom Satyagraha was the beginning of the transformation of his views in to a humanistic way of thinking.

By this time, he became an accomplished orator who could influence the youths. Vaikom Satyagraha was a struggle to wipe out untouchability whereas Guruvayur Satyagraha was for the entry of lower class people to the temple. While A. K. Gopalan was the main leader, Swami Agamananda was one of the main participants who argued for an egalitarian society.

Swami Agamananda wrote articles in newspapers and periodicals which focused on the significance of the study of Sanskrit, need for religious instructions in schools, proper

understood that without traditional knowledge in ancient Indian Sastras like *Nyaya*, *Vedanta*, *Mimamsa* etc., he could not fulfill his dream. So he decided to set out for North India to acquire traditional knowledge on the Sastras. He travelled through many places including Belur, Kasi and Varanasi and met several scholars. The food he consumed during his stay aggravated his stomach problem and he returned to Kerala in 1935.

The discourses of Swami Agamananda were mainly aimed at religious tolerance and social upliftment of the downtrodden people. After the Vaikom speech, Swamiji started to build Sri Ramakrishna Advaita Ashram on April 20, 1936 at Kalady with the help of Govinda Menon of Parayath family who donated the land. In 1941, it was affiliated to Sri Ramakrishna Math, Belur. He gave more importance to educational activities along with the Ashram.

Swamiji started the Brahmanandodayam Sanskrit School in 1936 and permitted more students from downtrodden communities. He started a Gurukula in the same year. He started a Harijan Hostel in 1940 and Sri Sarada Ayurvedic Dispensary in 1953 for providing free service to the local people. With the help of Kuttan Menon of the Parayath family, Swamiji served Harijan people especially the residents of Mattoor Harijan Colony. Thanks to the encouragement of Swamiji, many students belonging to the lower strata of society obtained high positions in government services and in other spheres.

Foundation of Sri Sankara College was another remarkable achievement of Swamiji in the field of education. He started the College without receiving any help from the government. He had good rapport with the government of E.M. Sankaran Namputhiripad, then Chief Minister of Kerala. Swamiji was permitted to hold a Conference of All Kerala Farmers Association at Sri Sankara College in 1958. The Conference was the first step towards the legislation of the proposed Agricultural Bill of Kerala government. E. M. S. A. K. Gopalan, Keraleeyan, Gouri Amma and other Communist leaders addressed the Conference. Swamiji had developed intimate contacts with the socio-political and cultural figures including Dr. Rajendra Prasad, Dr. S. Radhakrishnan, K. Kelappan, Sir C.P. Ramaswami Aiyer, Pattom Thanu Pillai, Mannath Padmanabhan *et al.* Swami Agamananda's writings, speeches and cultural activities have contributed a great deal for the modernization of Kerala. ■



Mylapur Ashram. Krishnan visited the Ashram and discussed spiritual matters with the Swamiji. He once revealed his ambition for asceticism to Swami Brahmananda, but he was advised to complete his education. After receiving the initiation from Swami Nirmalananda in 1928, he became Swami Agamananda.

The first direct intervention of Krishnan in a social issue was the Vaikom Satyagraha in 1925. When Mahatma Gandhi visited Kerala for participating in the Satyagraha, Krishnan was asked to translate the *Sankarasmruti* which was used to re-inforce the caste discriminations by the orthodox people. Krishnan affirmed that the author of *Sankarasmruti* was not Sri Sankara and pointed out the grammatical mistakes, style of composition, semantic problems etc. which were quite different from the works of Sri Sankaracharya. This

organization of Hindu institutions, religious harmony, relevance of Sankaracharya, Sri Ramakrishna Paramahansa and the teachings of Swami Vivekananda. He could also clarify on the misinterpretations of certain works of Sankaracharya.

Swami Agamananda selected Kalady, the birth place of Adi Sankaracharya as the centre of his socio-cultural activities. He founded Advaita Ashram, Brahmanandodayam School, Vocational Training Centre, Tribal Hostel, Dispensary, Sri Sankara College and other institutions. He was the first person who scotched the idea of a bridge across the Periyar River.

The foundation of the Ashram at Puthukkat was the first endeavour of Swami Agamananda after becoming asanyasin. He was very much eager to know more about Indian culture and

Are Smart Classes Really Smart?

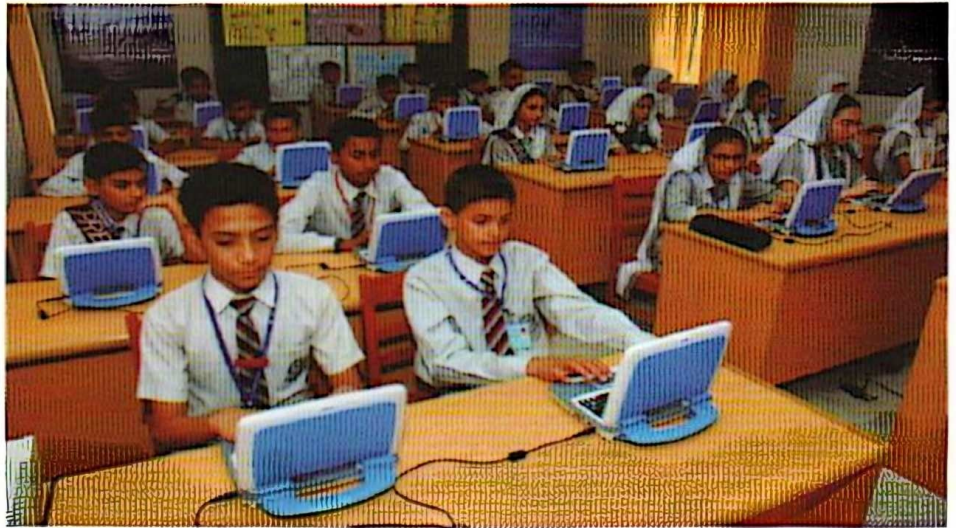
-Ramachandran

Ask any teacher, preferably retired, whom he remember most among his past students during his period of service and he would give the names of those who asked the most questions in the class. And then he would smile with fond memory.

I remember having read tales of some people who were really smart beyond belief. One tale relates a small kingdom not so rich but content with what they had. Those days, poets (short stories and novels, essays etc were unheard of) and ascetics were free to move around without rousing any doubts about their bonafides. Passports and visas were unknown. One day a smart poet visited his neighbouring kingdom intending to make some fast money. He went to the lord of that kingdom and placed his demand. He said he was an instant poet and could recite new poems at will. If anyone could prove him wrong he was willing to undergo any punishment otherwise he should be given a head load of gold. Since the kings were never known to have refused any such demand, his request was accepted and all announcements were made to that effect. Yet the king was aghast and worried as he was certain none could prove the visitor unworthy and the kingdom would lose a lot of gold. The Prime Minister assured the king that he would find a way out to save the assets of the kingdom.

On the appointed day, many people gathered at the King's court either to participate in the contest or to witness the event. The visiting poet rose from his seat and recited a poem and challenged the people assembled there to prove that the poem was not his. Soon one ordinary person came forward and claimed that he had heard the same poem long time ago. With the permission of the king, he recited it without any mistake. Soon another person came forward and made similar claim and recited the same poem, to the surprise of the visiting poet, the king and other people assembled there. The story did not end there. A third person also came up and repeated the recitation.

The poem was indeed created by the visiting poet but he lost his verve and was disappointed. The assemblage demanded punishment to the poet but the Prime Minister intervened and



Students with tablets

claimed that it was not the culture of their kingdom to humiliate a guest. He requested the king to pardon him and also honour him by allowing him to go free.

When the king and the prime minister were alone, the king asked the PM how he managed the show. Prime Minister sympathised with the poet but criticised him for his high headedness. He told the king that the three people who participated in the show were known to remember what they heard once, twice and thrice respectively.

Learning our epics

Today people of this time may not believe this tale but it could be true. When Ramayan and Mahabharat were created by Valmiki and Vedavyas respectively, they were not written down by the poets but they recited before people who could memorise them immediately. Though people could converse very effectively, their language was not known to have its own alphabet. Hence those great works were known as 'Shruti's and subsequently they were categorised as 'smruti's. *Shruti* is something one hears and *Smruti* is what one remembers.

If you hesitate to believe the above story, think of Valmiki Ramayanam which has 3371 quatrains and Valmiki recited this work to Lava and Kusa.

From them the masses came to know about. It was written down only after alphabet was invented. Mahabharat was known to have between 80,000 to 1,20,000 quatrains and that was also spread across the world by Shruti and Smruti.

Modern examples

It is an accepted fact that what man now uses for memory is a very small part of the capacity of his brain. Aldus Huxley, the only man ever received two Nobel prizes (For literature and peace) was said to remember the 31 volumes of Encyclopaedia Britannica in its entirety and also the reference pages of each item in these volumes by quoting the page numbers of each item given in the 32nd volume. Each of these volumes ran more than 2000 pages. When Jawaharlal Nehru handed over the manuscript of his Glimpses of World History to his friend V K Krishna Menon for correcting the errors on the names and years mentioned therein, Menon was known not to refer any book but only his memory.

There were numerous people in the 19th century to hide the dates of important events in their poems indirectly. Poet Kodungalloor Kunhukuttan Thampuran, Kottarathil Sankunni and even our late actor Premji used the same trick.

When telephone was not so rampant, even people who did not have own instrument used to remember dozens of numbers by-heart but today, the same people find very hard to remember the mobile numbers of the members of his or her own family. All these capacities left us just because we started noting them down in books and now even on the cell phones. Older generation may still remember people who never went to school, doing additions, subtractions etc in connection with their business without any help of writing them on a piece of paper. I remember the owner of the hostel mess of BHU where we had our daily food, remembering our accounts of the month until we paid them up. When he, the illiterate, quoted the total amount no

went to school during their childhood but they used to utilise geometric principles in their work.

Many merchants in medium towns used their mouths to do additions while running their pencil along the figures and seldom the additions went wrong. The advent of electronic calculators took away their skill later and now you would not find any cashier without a calculator. They did not do subtraction but had an indigenous way to arrive at the correct result. One of my language teachers could do arithmetic calculations so easily that he never wrote interim steps but simply wrote the answers in no time. Later I realised that he was using Vedic mathematics to arrive at the results. He was a mere Matric pass and had never heard of

primary classes, students were attentive and rarely failed at the end of their last term. Only those students who were negligent of their studies or did not have the wherewithal failed. The only examination young people were scared of was of the Union Public Service Commission. Yet they were confident of clearing this examination too if they had two full years at their disposal. Their main hurdle was lack of guidance from the elders and non-availability of reference books. To overcome the last hurdle, they took employment in colleges so that they could use the college library.

Educational scenario

In India, now we have various kinds of education models. While the children of central government employees who are transferrable across states go for CBSE while children of those employed across the country in private organisations preferred to go for ICSE. The Central Government is also running Navodaya Schools with CBSE syllabus, in which the entire expenditure of education (including boarding and lodging) of the student is borne by the school. Today the world has shrunk and countries have come closer. For them to chose curriculum abroad we have some educational institutions offering IB (International Baccalaureate, head quartered in Geneva, Sweden) syllabus. Further, every state in India has its own educational board. The multiple boards have added to the confusion not only among students, but to parents and sometimes even the government. Their syllabi are totally different and often non-comparable and hence pursuing higher studies turns tough. It only helped the (private) management of those schools as it would help them to force the parents to pay higher tuition and other fees.

Education a business

Modern technology has brought knowledge closer so as to free our brain from any strain. Does our brain really stress while learning? If one is attempting to remember something without the intention of not retaining it in future, (in student parlance, it is called learning by heart), it may cause some kind of strain. Interesting aspect is that as soon as its use is over, the brain would be pleased to release the data. If one is sincere in learning it, the mind has a way of remembering it for a long time just as you remember your nursery



Not yet smart

one dared to question his memory.

One point is clear: If the brains are used less, they would shrink their capacity. They are like kitchen knives. More you use them, they would remain sharp and when less used, they would start rusting.

A few decades ago, our children in villages did not have time to go to gyms but they were healthy as they used to walk miles and miles every day as public transport was unavailable. In city like Mumbai, doctors advise their clients to indulge in daily physical exercises to keep fit. Earlier children had their toys which needed the child to walk, run or jump. Today's children have their toys with remote control so that they do not have to move from their seats. I remember seeing carpenters working when I was a little child. Most of them were illiterate as they never

Vedic mathematics. Our late Shakuntala Devi, termed as Human Computer, was also using Vedic mathematics for her mathematical feats.

Of late we are seeing a lot of advertisements about new educational institutions. India had a tradition of children going after teachers and institutions for their education and now the times are changing. Unless the new institutions advertise, they may not have adequate number of students. Even in remote villages of India, the maximum strength of students in a secondary class was restricted to 45 whereas in colleges, it was 80. During the general education classes in colleges, the strength used to go upto 240. Private tuition was unheard of and attending coaching classes were taboo.

Majority of teachers were sincere and hard working. Barring lower

rhymes even when you are seventy. If learning is by choice, it is permanent but if it is by compulsion, it is temporary.

To attract the parents and students, the new initiators leaned on modern technology. To be frank, the move started since 1984 when the computers took the incarnation of table top computers namely micro computers. Soon software engineers became busy making attractive programmes to be used on them. Microsoft played a vital role in it. Soon people found that they could use these programmes for better use such as presenting their ideas in a better way before others. The problems arose when the people wanted their ideas before others did not know how to programme due to lack of knowledge of computer programmes. On the other side, people knowledgeable did not know what was to be conveyed. So the entire exercise needed both of them come together. And the programme generated was marketed and the ready market was educational institutions. Soon a phrase was coined: Smart classes.

It is mandatory that the school should adhere to the syllabi of Board that recognised the school. Therefore if any school claims that they have additional teaching unlike other schools, the claim is wrong. If the syllabus followed is different, the school would lose its recognition. What do they resort to is adding hardware to the teaching and make it a fresh looking. What do they not reveal is that the participation of the teacher has been reduced as the time of teaching is not increasing and thereby result in less preparation of the lesson. As a result, the teacher reduces himself into a machine operator.

The student finds the smart class very attractive and advantageous because of the use of iPads, smart TVs, addition of animated illustrations, tweeting etc. It adds diversity to lessons, bringing new perspectives and knowledge. Nevertheless the overuse of the programme has negative aspects as well. Teachers should be aware of the long term serious consequences and how to avoid them.

Modern technology certainly arouses the curiosity of the student and the parent but in the long run, would lose its charm. Recent reports from abroad show that the parents in developed countries are putting their children in ordinary schools so that they



Village School

would not be dependent on modern technology. They feel the knowledge is most important and not the source of information. Knowledge and information should be readily available when needed most and not the information where one could obtain it.

Some of the negative impacts are given below:

Technology Vs Brain

Scientists have acknowledged that technology could alter the actual wiring of the brain. In modern days, about 95% of the students in the age group of 12-17 spend their time online in developed countries. Overuse of technology changes the way the brains work. Research has shown that while video games condition the brain to pay attention to multiple stimuli, they also lead to distraction and decreased memory. Children who always use search engines may become very good at finding information but not very good at remembering it. In addition, those using too much technology may not have enough opportunities to use their imagination or to read and think deeply about the material.

Technology also reduces the ability of the student to empathise. A study on two groups of sixth graders found that kids who had no access to electronic devices for five days were better at picking up on emotions and nonverbal cues of photos of faces than the group that used their devices during that time. The increased face-to-face interaction that the test group had made students more sensitive to nuances in expression.

Overuse of technology can also affect a child's own mood. A report from the UK revealed that kids who use computer games and their home

Internet for more than four hours do not have the same sense of wellbeing as those who used that technology for less than an hour. One expert explained that with less physical contact, children might have difficulty developing social skills and emotional reactions.

In smart classes, the number of children is always low. Considering the high fee charged, the school can afford to have fewer children and enable the teacher present in the class room to have a better supervision. What is scaring is that the inquisitive students get less opportunity to raise doubts. By running the same lesson any number of times will not help the student to clear his doubts but only help him to memorise. Since the duration of the class is fixed the student does not get adequate opportunity with the teacher. This also help the teacher to reduce his time for homework and over a period of time no homework at all.

The situation demands increased overseeing of the head of the institution and parents. In the present scenario, the parents cannot do much as he or she has limited access to the syllabus or time to indulge.

Technology makes our lives easier. Today's students have tremendous opportunities to learn and to connect by using it. However with each advantage comes a potential cost. When we understand those costs and can minimize them, we can keep the use of technology positive. It can be achieved only through continuous revision of purpose and quality.

Today the students have a wide range of accessories. All of them bring negative traits along with the positive. The students should be taught to be discrete. Everything cannot be taken at face value. The role of the Principal, teacher and the student becomes utmost important lest the education would become a means to make money for some vested interests.

Model schools are those that provide enough scope to the students to interact with the teachers until his doubts are cleared to his conviction so that the student would remember his lessons for a long time. It also keeps the teacher on his toes and keeps him learning while teaching. Ask any teacher, preferably retired, whom he remember most among his past students during his period of service, he would give the names of those who asked the most questions in the class. And then he would smile with fond memory. ■

NAMBOOTHIRIS

PRESERVING A LEGACY FOR GLOBAL MARKET



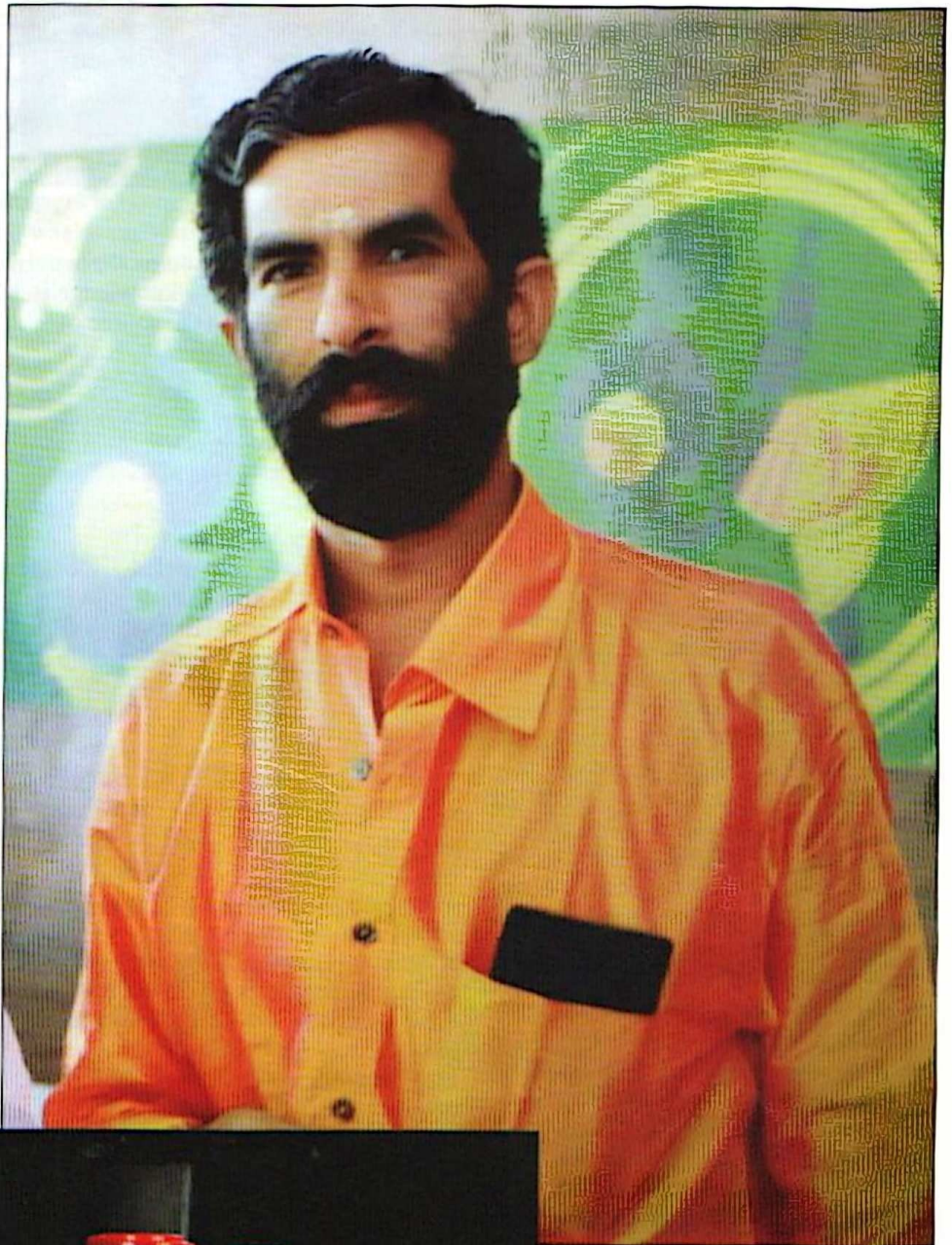
Sriprakash Menon

■ When the health freaks are trying to eat the "right kind of food" and avoid aachar/pickles to stay away from the doctors and diseases, Namboothiris a well known food product

company in Kerala known for its traditional condiments have tickled the taste buds for decades with their "healthy edible products" since 1960. This popular Kerala brand Namboothiris was recently launched in Mumbai and noted entrepreneur Pratap Nair's Dasmesh Warehousing Pvt. Ltd., will be handling the western India market (Goa, Maharashtra & Gujarat).

Namboothiris - now a brand name in traditional Kerala food with a turnover of about Rs 100 crores will also be launched in global market to reach out to consumers across the continents with more than 50 products. Popular among consumers for its spicy and mouth watering pickles, Namboothiris having an assorted range of pickles from mango to garlic is now infusing latest innovation in preservation methods besides cutting edge food processing for its only organic based pesticide free food products.

Unassuming and knowledgeable K Neelakandan Nambeesan, managing director of Nambudirisons Agro Foods India Pvt. Ltd said "for decades we have a good consumer base in Kerala. With increasing demand from people pan India and abroad, we have planned to step out of Kerala to reach out to all Indian and international markets. In the



K Neelakandan Nambeesan



Various products of Namboothiris

past we had several enquiries for our products but we were concentrating in Kerala alone to meet the local demand. With increased production capacity and wider marketing and processing base now we have opened up for both national and international market", he explained.



Inauguration of Western India operation held in Mumbai

"Namboothiris products were known for pickling and preserved vegetables. It was a traditional business pioneered by the late K Narayanan Namboothiri and very soon their pickles became a household name in Kerala" he recalled. There are several other companies in food products in Kerala but the traditional expertises of Namboothiris of pickling got recognition and demand from the consumers in Kerala, Nambeesan recalled.

"When I joined the company 15 years ago, we had about 30 different products including variety of pickles. We recently took over a processing unit exclusively for passion fruit and strawberry jam which have a huge market. Our objective is to launch about 70 food products for the world market which will include ready to make food items, Ayurvedic products like face pack, balm, hair oils besides medicines", he elaborated.

Presently, he said "we are trying to cater to the local and national market. Once our processing unit's capacity increases then we are looking at exports. Very soon with the support and advise of Pratap Nair with his vast experience in logistics and through his international networkk, Namboothiris will reach out to consumers in various countries. New units of Namboothiris are being planned at Ernakulam and Palakkad. In fact we are looking at both wholesale and retail business in a corporate style with increased

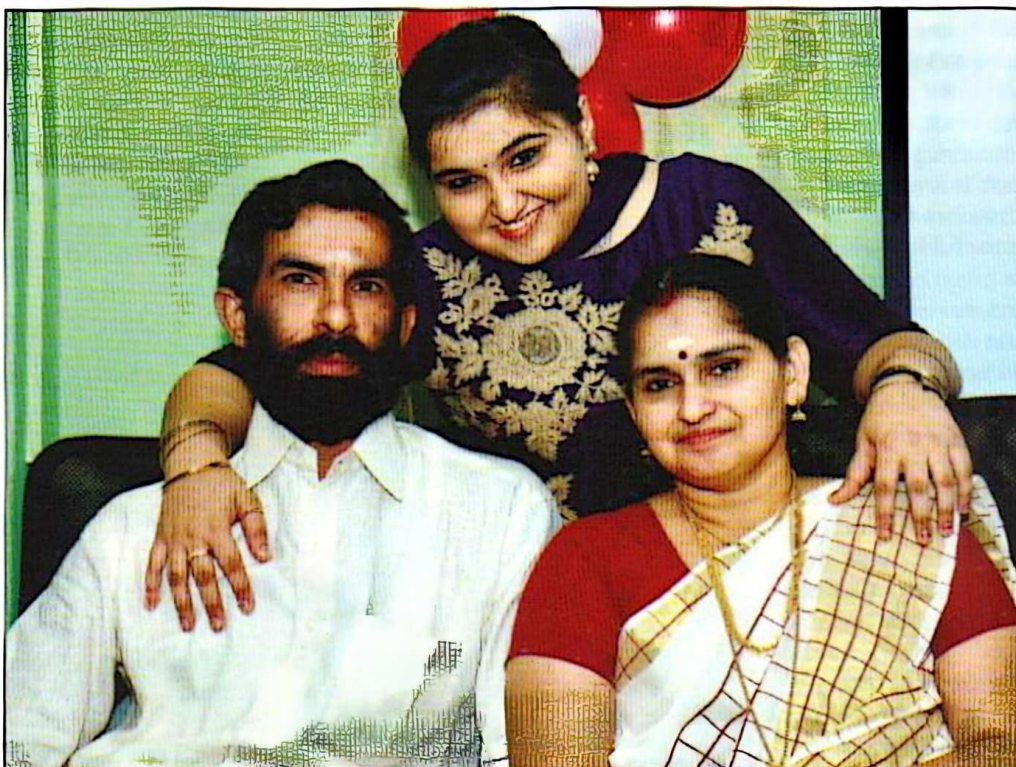
marketing and distribution network in a systematic way to achieve a target of Rs 500 crore turnover in coming years".

Nambeesan was quick to mention that "our product base is not only traditional but organic also. We source most of our raw material from PayAgri Innovation through 60,000 farmers in Tamil Nadu and raw mangoes (250 tons) from farmers in Kerala. Our concept of pickle in ceramic jar (bharani) an ancient practice of keeping food products in Kerala traditional households has given us the edge in our product preservation. Though we do have other packaging as well for a few food products. Bharani is the best container for long time preservation of food products despite being a bit expensive, this is unique to Namboothiris. We are working towards freeing plastic and other synthetic materials from our packaging. The other products of Namboothiris include spices powder, rice powder, honey and jam.

Nambeesan is a veteran businessman himself but his fortune rose according to local legend, he prayed and served lord Ganesha at the Edapally temple, near Kochi. From flower business to catering, super market to real estate, Nambeesan with his multi tasking leadership took full control of Namboodirisons Agro Foods in 2016. He is the best role model for global business schools besides the youth of Kerala who are endlessly waiting for the successive governments to deliver them opportunities or jobs. His

emergence as a flourishing businessman in an anti trade leftist environment is amazing.

"Our markets are flooded with food products from leading brands but next time look out for something fresh, natural and traditional from Namboothiris. Once you taste it, it may become a habit", Nambeesan reminds with a hidden smile behind his mustache. ■



K Neelakandan Nambeesan with his family

Inglorious IgNobel Prizes 2017



Dr A P Jayaraman

■ Popular conception projects the image of science as serious, sober and sombre. Scientists appear in public perception as weary eyed, focussed, bespectacled,

hardworking, living and breathing heavy thoughts which move and shake the universe. Thales, Newton, Darwin, Copernicus, Madam Curie, Einstein et al are such stellar images. The huge empire of modern science recognizes seminal research work with the famed Nobel Prizes. To get one is the starriest dream of every professional scientist. With heightened blood pressure and shortened breath the hopefuls wait.

Nobel prizes are great and rare and owe their origin to the will of dynamite maker Alfred Nobel. These international awards started in 1905. Come October. Results come out from the Swedish Academy. The literate world listens in rapt attention to the scientific world. Prizes are in the domains of physics, chemistry, physiology or medicine, economics, literature and peace.

Ten Trillion Dollars!

As a parody of Nobel prizes, the trivial and insignificant pursuits in science are honoured with Ig Nobel prizes in several disciplines since 1991. Ig Nobel is a pun on the word ignoble, an achievement 'characterized by baseness or meanness'. It is a stunning and satirical social criticism that identifies absurd yet useful knowledge. Each year, prizes are given out to the funniest and most bizarre research produced from around the globe. The mission is 'first make people laugh, and then make them think.' Come September Ig Nobel Prizes are announced. They hit headlines. The Parade of Ignitaries brings various groups of people together. The ceremony is traditionally closed with the words: 'If you didn't win a prize and especially if you did better luck next year! Prizes are handed over by genuine Nobelists. The 2017 Ig Nobel Prizes were awarded on September 14, 2017 at the at the Harvard's Sanders Theatre. Winners received a cash prize of ten



Vampire Bat

trillion dollars in the form of a Zimbabwean bill whose value is just a few Rupees.

Cat: Solid or Liquid?

Physics prize was given to Dr Marc-Antoine Fardin from the University of Lyon for using fluid dynamics to probe the question 'Can a Cat be Both a Solid and a Liquid'? His research work uses cats to explain one of the central tenets of rheology which is a branch of physics concerned with how things flow. He observed that cats can adapt to the shape of the container they sit in similarly to what fluids such as water do. Using the principles of rheology, he calculated cats' relaxation time. The time the cat takes to the space of a vase or bathroom sink is the relaxation time. A cat in a small box will behave like a fluid filling up all the space. But a cat in a bathtub full of water will try to minimize its contact with tub and behave like a solid. The theoretical

treatise argues that cats can technically be regarded as simultaneously solid and liquid due to their uncanny ability to adopt the shape of their container. Sober physics has the classical paradox called Schrodinger's cat and where a cat is dead and alive at the same time.

Spillage Stopper

The Prize for fluid dynamics was won by Jiwon Han for investigating the dynamics of liquid-sloshing. What happens when a person walks backwards carrying a cup of coffee was the intriguing problem that tormented his curiosity. This work was done when he was a school student. He measured the different factors that lead to liquids oscillating inside of a cup. He found that walking backward or holding the cup differently both decreased the resonance of the coffee, the amplifying of the waves caused by their vibrations at just the right frequencies. A different cup design was suggested by the researcher. G and eventually slosh. Carrying coffee cups from the top or walking backward, both of which help coffee move gently around the inside of the cup will prevent spills.

Music Delivery

Obstetricians delivered music to the ears of music therapists. The winners Marisa López-Teijón, Álex García-Faura, Alberto Prats-Galino, and Luis Pallarés Aniorte produced evidence beyond any shadow of doubt that



Older people have bigger ears

foetuses respond to stimuli outside the womb. They studied the response of foetuses to electromechanically played music. Analyzing their findings, they jumped into the fantastic conclusion that foetal response is higher when music is delivered through vaginal canal than through the mother's belly. Route matters in effect. This is an innovation and commercial products have entered the market.

Gender Bender Biology

Radical and disruptive seminal concepts were injected into reproductive biology although at the entomological level by a four member team. The recipients include Kazunori Yoshizawa, associate professor at Hokkaido University, and Yoshitaka Kamimura, associate professor at Keio University. Their two collaborators are Rodrigo Ferreira, professor at Federal University of Lavras in Brazil, and Charles Lienhard of the Natural History Museum of Geneva in Switzerland. After analyzing four species of insects from caves in Brazil belonging to the insect genus *Neotrogla*, they discovered that the females of these species possess male like genitals, while the males have female like phallosomes. During copulation lasting some 40 to 70 hours, a potentially nutritious ejaculate is transferred from the male via the female organ, the gynosome, which is composed of muscles, ducts, membranes and spikes. The team reported this fascinating work in 2014 in the respected journal *Current Biology*.

Peace Prize

Milo Puhan, Alex Suarez, Christian Lo Cascio, Alfred Zahn, Markus Heitz,



Moods connect to crocodile

and Otto Braendl won the peace award for demonstrating that regular playing of a didgeridoo is an effective treatment for obstructive sleep apnoea and snoring. About five percent of people suffer this breathing condition in which their airways collapse during the night, waking them up. When a didgeridoo instructor reached out to a team of sleep researchers after he and his students realized they were sleeping better than they had before taking up the instrument, a fruitful research partnership was born. Didgeridoo is a wind instrument developed by Indigenous Australians. Musicologists class it as a brass aerophone.

Emotion and Economics

Economics prize went to Matthew Rockloff and Nancy Greer, for their

experiments to see how contact with a live crocodile affects a person's willingness to gamble. The duo asked people visiting a crocodile farm to either hold a 1-meter-long crocodile or not. Then, they asked the visitors to fill a survey about their mood and play a slot machine. People with problematic gambling behaviors, such as gambling addiction, placed higher bets after holding a crocodile, unless they were in a negative mood, in which case they bet less than people who didn't hold the crocodile. Emotions, such as the excitement of holding a crocodile, can influence our decisions.

Twin Problem

The Cognition Prize went to the intriguing finding by a team of Italian researchers that many identical twins cannot actually tell themselves apart from their twin in pictures. The researchers showed monozygotic twins photos of themselves and their twin in a variety of orientations. They discovered that twins with anxiety were more likely to mistake their co-twin for themselves. If you cannot tell a pair of identical twins apart, you may not need to feel so guilty. They may have trouble with the task as well. We are all programmed to recognize our own faces, but because the faces of identical twins are so similar, one twin will recognize both faces just as strongly. Strange are the ways of twins.

Cheese Disgust Measured

The Medicine Prize was won by French neuro scientists who used sophisticated brain scans to determine which parts of the brain contributed to a sense of disgust in the presence of cheese. They examined the neural responses associated with food aversions, which can occur both naturally and as a side-effect of illness or other medical conditions. They identified the brain circuits that underpin a hatred for cheese. The brain imaging study, in which people were asked to smell cheddar, goats' cheese and gruyere while lying in an MRI scanner, pinpointed a region called the basal ganglia as the neural epicentre of cheese disgust. The study surveyed sample group comprising 145 men and 187 women. In the functional Magnetic Resonance Imaging, it became clear that "the internal and external globus pallidus and the substantia nigra belonging to the basal ganglia are more activated in cheese dislikers.



Music affects foetus

Ear Expansion

Why do our ears expand when the rest of our body contracts with age? James Heathcote, a British family doctor received the prize for explaining why elderly men have large ears. He measured the ear length of more than 200 patients and discovered not only that old men have big ears but that ears grow about 2 millimeters per decade after age 30. Women's ears grow with age, too, but their ears are smaller to start with. Men's ears appear larger due to typical men's haircuts being shorter than women's. As he received his prize, attendees were given large plastic ears to wear. This study on ear size was published in the prestigious British Medical Journal in 1995.

Nutrition award was shared by Fernanda Ito, Enrico Bernard, and Rodrigo Torres, for the first scientific report of human blood in the diet of the hairy-legged vampire bat. Previously,



Cat takes the shape of the container

these small predators eat mainly birds and cattle. After examining the feces of bats, scientists have discovered the DNA of the chickens and humans.

Such in silliness, profanity and

empty curiosity were the profiles of IgNobel investigations. Unsurprisingly no Indian has received this award. ■

Punathil Kunjabdulla passes away

Award-winning Malayalam writer Punathil Kunjabdulla passed away in Kozhikode on October 27. He was 77.

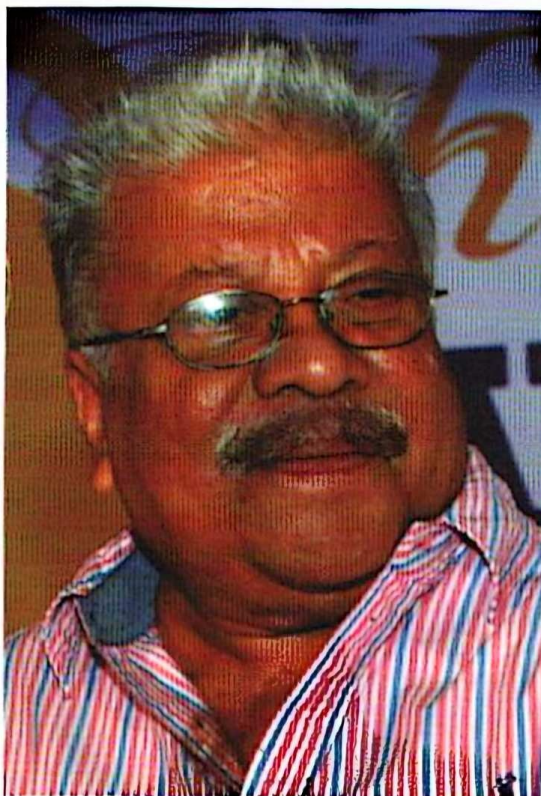
He is regarded as one of the representative figures of modernism in Malayalam literature. In life as in his writings, Punathil Kunjabdulla was not a man to mince words or stick to the beaten path.

Born in Onchiyam near Vadakara in the district in April 1940, Kunjabdulla was a doctor by profession. He had completed his MBBS from Aligarh Muslim University and also worked as a government doctor between 1970 and 1973.

A pathbreaking writer in Malayalam literature, Kunjabdulla started writing at the age of 13 and his works include seven novels and a few collections of short stories.

He won the Sahitya Akademi award for his novel *Smarakasilakal* (1980) and the Kerala Sahitya Akademi award twice for the same novel (1978) and *Malamukalile Abdulla* (1980).

Kunjabdulla also received the



Mathrubhumi Literary award, Muttah Varky award and Vishwavidhyapeedam award. His major works include novels like 'Marunnu', 'Paralokam', 'Agnikanavugal', 'Punathilinte Novellukal' and 'Ammaye Kanaan' and short stories like 'Aligarh Kathakal',

'Kshethrivilakkukal', 'Malanukalile Abdulla', 'Kure Sthreekal' and 'Pranaya Kathakal'. Kathi was made into a movie.

Affectionately known as Kunjikka, the Sahitya Akademi Award-winning author was as well-known among Malayalam readers for his incisive writings on the Muslim community in Kerala as for his candid opinions on religion, marriage and relationships.

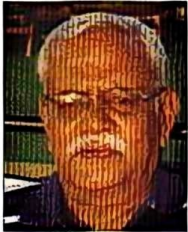
Kunjabdulla wrote over 45 books through his long and rich career, including seven novels, 15 short story collections, memoirs, travelogues and an autobiography titled *Nashtajathakam*.

Hailing from Kozhikode, a haven for artists of all kinds, Kunjabdulla benefitted from friendships with many renowned figures of Kerala's social and cultural life like Vaikom Muhammed Basheer, N P Mohammed, UA Khader, M V Devan, and Artist Namboothiri, to name a few.

He considered MT Vasudevan Nair, the doyen of Malayalam literature, as his guru. Humour was a major part of Kunjabdulla's life.

ANCESTOR OF GIANT WHALES

This article was compiled basing on the published research papers and related documents on the discovery of osteological remnants of a giant whale, in the Ocucaje deserts in South Peru, about two years ago.



K R Narayanan

■ The sea is the home of untold varieties of strange and bizarre creatures. Some creatures of the sea, at times, may seem more alien than anything we could imagine. But even

worse, some of them look more frightening than the worst of the nightmares. It is said that man knows more about the solar system than the mysteries of the oceans. The depths of the oceans hide many unknown and mysterious creatures from us. Very often, man brushes aside some unheard of facts as the products of poetic imagination or even hallucinations. But, at times, the scientists come out with such discoveries that may be more unbelievable than the myths and poetic imaginations. The story of the great ancestor of the Killer Whales the Leviathan is one among such instances.

Leviathan was considered to be a sea monster mentioned in the Holy Bible. According to the belief, Leviathan is one of the seven princes of Hell and its gatekeeper. The word has become synonymous with any large sea monster or a massive sea-creature.

The classical literature in English, such as Moby Dick, refer to them as great whales, while in Modern Hebrew, it simply is a "whale." It is also described extensively in Job 41.

A Myth No More

The mystery of this mythical monster came true, as the palaeontologists discovered the fossilised remains of an ancient whale with huge and fearsome teeth. A Peruvian desert turned out to be the final resting place of an ancient Sperm Whale, with teeth much bigger than those of the largest of today's Sperm Whales. The fossil, presumed to be 1213 million years old, belongs to a new, but extinct, genus and species of an ancient whale described in *Nature*.

This discovery was made in 2008 in the Ocucaje desert in southern Peru.



Biblical portrayal of Leviathan

This region was the bed of a sea, millions of years ago, and an area that has yielded evidences for many big discoveries. *"In terms of (ancient) vertebrate sea life, Peru has the privilege of having the most important*

site in the world, the Ocucaje desert, which is where we've made this find.....," said the scientists involved with this discovery.

These discoveries formed the object of a joint study which was recently documented in the scientific journal - *Nature*. *"This is an enormous tooth, more or less 14 inches (36 cm) long,"* scientists told the Reuters. *"The features of the teeth lead us to believe that the Leviathan was a big predator. It has the largest teeth on record."* The fossil of Leviathan was found two years ago and a team of scientists have unveiled the results of their findings subsequently. Leviathan is said to have lived about 12 million years ago and its teeth were about twice as long as those of the great King Dinosaur - *Tyrannosaurus rex*.

A team of researchers recovered 75% of the animal's skull, complete with large fragments of both jaws and several teeth. On the basis of its skull length of 3 metres, they estimate that *Leviathan* was probably 13.517.5 metres long,



The Tooth of Leviathan

within the range of extant adult male Sperm Whale (*Physeter macrocephalus*). Its largest teeth, however, was more than 36 centimetres long nearly 10 centimetres longer than the largest recorded *Physeter* (Sperm Whale) tooth.

Modern sperm whales lack functional teeth in their upper jaw and they feed by suction, diving deep to hunt squids. Conversely, *Leviathan* had massive teeth in both its upper and lower jaws, and a skull that supported large jaw muscles. It may have hunted like raptorial killer whales, which use their teeth to tear off flesh.

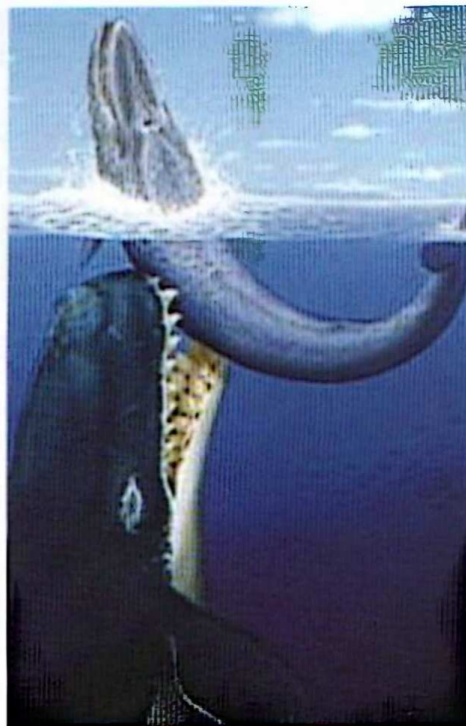
"This is an enormous tooth, more or less 14 inches long," Dr Salas told Reuters about this discovery. *The features of the teeth lead us to believe that the Leviathan was a big predator. It has the largest teeth on record. "The Leviathan could have fed on other whales, which were very abundant and diverse in that period,"* feel the Palaeontologists. Along with ten well-preserved teeth, the team of European and Peruvian Palaeontologists also found the whale's skull and its lower jaw. The fossil is on exhibit in Lima, Peru's capital.

Dr Klaas Post of the Natural History Museum, Rotterdam, stumbled across the fossil in November 2008 during the final day of a field trip to Cerro Colorado in the Pisco-Ica Desert on the southern coast of Peru - an area that is now above sea level owing to Andean tectonic activities. The fossils were prepared in Lima, where they would remain.

The Leviathan

This giant sea animal was given the scientific name *Leviathan melvillei*. The generic name was derived from the Hebrew word '*Livyatan*', which refers to large mythological sea monsters. The specific name, however, was after the American novelist Herman Melville, who penned *Moby Dick* "one of my favourite sea books", said Olivier Lambert of the National Museum of Natural History in Paris. This American author's (Herman Melville's) world-famous fiction, published in 1851, is widely considered to be a Great American Novel and a treasure of world literature.

The authors think that *Leviathan*, like the extinct giant shark, preyed on medium-sized baleen whales, which were between 7 and 10 metres long,



The Leviathan - as visualized by Scientists

smaller than today's humpback whales and widely diverse at the time.

The authors speculate that *Leviathan* became extinct as a result of changing environmental conditions. "Top predators are very sensitive to the changes in their prey," says the scientist, Lambert.

Changes in number, diversity or size of baleen whales, as well as the climate cooling that occurred at around *Leviathan*'s time, would have had dire impacts on this animal. The creature's surviving cousins *Physeter*, Pygmy and Dwarf Sperm Whales are specialized deep-diving squid hunters that occupy a different ecological niche from *Leviathan*. According to vertebrate palaeontologist Lawrence Barnes at the

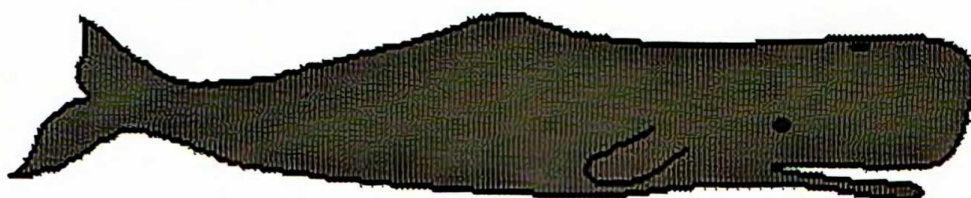
The Sperm Whale Link

All sperm whales have characteristically large foreheads to hold their '*Spermaceti organ*', a series of oil and wax reservoirs buttressed with massive partitions of connective tissue. Scientists have long thought that this organ helps sperm whales to dive deeply to feed. The curved 'basin' atop *Leviathan*'s snout suggests that it also had a large spermaceti organ, even though it probably did not dive to feed.

The scientists speculate that, if *Leviathan* hunted baleen whales near the surface, the large spermaceti organ existed long before modern sperm whales became specialized for foraging squid at depth. The organ could have served other functions, such as echolocation, acoustic displays or aggressive head-butting. "*Spermaceti organs could be used as battering rams to injure opponents during contests over females,*" says evolutionary morphologist Dr David Carrier of the University of Utah in Salt Lake City.

According to Dr Carrier, at least two nineteenth-century whaling ships were sunk when large males punched holes in their sides with their foreheads. Dr Carrier also adds that *Leviathan* may have used forehead ramming to attack its prey. Generally, the scientists feel that *this giant Killer Whale might have been the largest ever predator to swim around the seas of the world.* The skull, lower jaw and teeth of this giant predator are leading to such a belief.

This mega-tooted giant mammal is believed to be an ancestor of the modern day Sperm Whale, observes Rodolfo Salas - a palaeontologist at Peru's Natural History Museum - who took



The Sperm Whale (*Physeter macrocephalus*)

Natural History Museum of Los Angeles County, this discovery demonstrates that sperm whale-like cetaceans were much more diverse in the past and that the modern sperm whale and pygmy sperm whales are the "only surviving vestiges of a larger evolutionary radiation of related whales in the past".

active part in the study. He said the *Leviathan* may have been bigger than one of its contemporaries, the *Carcharocles megalodon*, widely regarded as the largest shark that ever lived.

Scientists believe that the sperm whale fossil record has still not revealed all its secrets, yet!! ■

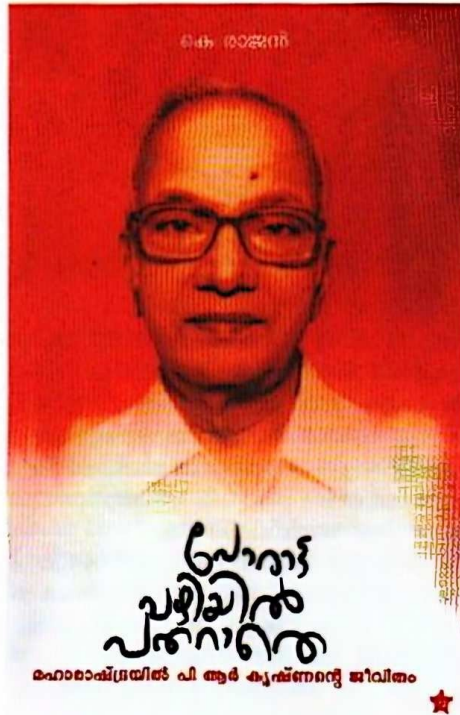
UNWAVERING ALONG THE PATH OF STRUGGLES

- Satyanath

We have perused a number of biographies and autobiographies of various people, highly qualified and well placed to those who haven't seen the gate of even a primary school or never held any position in their life. What compelled the readers to peruse them is the personality of the central character of the book and the honesty with which the life is unfurled. There are many things to learn or unlearn from those lives. If these contentions are true, the authentic biography of P R Krishnan, sketched by noted biographer K Rajan is a must read.

The state of Maharashtra specially the city of Mumbai has seen a vast number of trade unions as it was the city of leading industries and business houses. We have seen unions attached to the labour unions of George Fernandes, AITUC, CITU, Engineering Mazdoor Sabha (EMS) of R J Mehta, *Kamgar Aghadi* of Dr Datta Samant and many others. Most of these unions are not relevant now and the factories have shifted outside the state.

P R Krishnan is the General Secretary of CITU of Maharashtra, the trade union wing of CPI(M) and as such is a prominent trade union leader. CITU that had a pervasive presence in Mumbai, once considered a strong industrial city, might have lost that position as many units have moved to the interiors of Maharashtra and many shifted to Gujarat, a state with less degree of industrial disputes. Yet, as the leader of this state unit, Krishnan commands a high degree of eminence. His is a familiar face to most of the Malayalees of this mega metropolis if they are somewhat connected to political, industrial or cultural ethos of the city. It is not abnormal for a person of that stature to draw rivals or enemies. P R Krishnan is an exemption. With his extreme humility, loving countenance and soft speaking he could win over most of the people whom he established contact with over the years. They may not be sharing his ideals but



they cannot ignore his loving personality.

P R Krishnan is an amazing

personality when we come to know that he acquired a degree from a primary school, meaning he has passed fourth standard from his village school and attained the position of lawyer for the poor workers. He was driven by his persistent desire to do well in life and reach the position of a trade union leader. This desire drove him to study the languages of English, Marathi, Hindi and so on besides the labour laws privately. Like Thakazhi Sivasankara Pillai, the well known Malayalam litterateur, who started his career as lawyer after passing matriculation, Krishnan was compelled to represent the workers' cause in legal courts and won their cases. On that count alone, he is inspiring to all who bemoan that having born poor he could not achieve success in life. He is a living example that if determined, nothing could prevent a person from achieving his targeted destination. A big salute to Com. Krishnan!

Krishnan is now in his early eighties. Though we are all aware of something



P R Krishnan



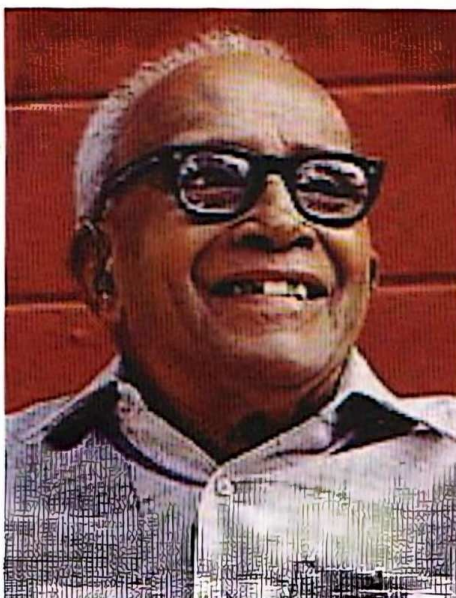
S A Dange

about him, there are many aspects of his life that avoided our attention. I have no sense of guilt in stating that this book, 'Pōrāṭṭa Vazhiyil Patharhāthe' (Unwavering along the path of struggles) should have reached our hands a couple of decades ago. Its author has done a lot of research to assimilate the events in the life of Krishnan to write the biography. Better late than never!

Rajan is no stranger to writing. He is quite proficient in English and Malayalam. His style of writing is lucid, simple and to the point. One can easily sail through this book as if it is fiction. The book does not follow the formal format of a biography. It starts quite dramatically and then follows the pattern of the biography of former Chief Minister and CPI (M) leader E M S Namboothiripad. Here Krishnan the protagonist as a human being appears very little but the establishment that made him prominent fills in full glare.

A person like Krishnan will certainly have a large number of anecdotes to tell us but very few of them are produced in this book. Since the camaraderie of Krishnan is well known, he must have had many interesting stories linking big leaders to tell us but we are deliberately made to starve. There is hardly any contemporary political or labour leader who did not interact with our man during their life time and we can see Krishnan with most of them given in the photographs appended.

Krishnan is a trade union leader and was fighting the cases of poor helpless labourers. He also must have many anecdotes to share with the readers.



EMS

Probably Shri Krishnan himself would bring out another volume with his personal experiences with his colleagues and contemporaries and considering the number of books so far came out of his pen, this assumption cannot be a wishful thinking.

There are a plenty of details of the struggles undertaken by P R Krishnan during the pendency of several decades, in the book and very little of his personal life. May be Krishnan must not have given the details of such personal data as he always shied away from exposing his family details. What we know about him is that he married his cousin Sathyabhama and the couple has three children; two sons Premkumar and Shaju and daughter Sindhu. Sathyabhama was a member of Elavally Panchayat and Premkumar is a political activist. Sindhu is employed in a bank in Thrissur and son Shaju is Asst Manager in a private company in Mumbai. That is all.

Krishnan was born in Elavally near Guruvayur to Parhanganat Raman and Parvathy, as their second child. Most of the families were poor engaged in farming and tapping of toddy. He studied upto fifth standard but did not complete the year. In the middle of the academic year, he left the school and started helping his father in his work. Poverty was rampant and young Krishnan ran away to Coimbatore in search of work so that he could help his family financially. After ten months he was brought back by his elder brother. After some time, he again left home and reached Bombay via Coimbatore and Madras. His first job was in a tea shop and earned Rs ten a month of which he



AK Gopalan

used to send home upto seven rupees. He worked in several places in a short time and was staying in BDD Chawl, Worli. He was determined to master English and Marathi and so joined night classes to acquire proficiency in languages. When working for May & Baker, the influence of co-workers worked on him. Thus 'Bombay made him a Communist.' The rest is a saga of struggles, agitations, fasts, processions, and so on.

Communist Party splits

The love of P R Krishnan is evident for the Communist Party of India is still indigestive in his mind. He resents the reasons which led to the split. He summarises the reasons as: The difference of opinion of the Party towards the government headed by Jawaharlal Nehru, the divergent approaches of the Party internationally especially between Soviet Union and People's Republic of China and the border dispute between India and China. Then S A Dange was the Chairman of the Party and E M S Namboothiripad was its General Secretary. Dange and his followers were of the opinion that the Party should soften its approach towards Nehruvian government, where as the leftist group wanted India to initiate negotiations with China to resolve the issue.

During September 1962, the Party led a Great March to Delhi and more than a lakh of workers participated. What infuriated the leftists was the leader of the Party in Parliament A K Gopalan was not a speaker and Dange alone was to address the gathering. This led Krishnan and his friends from

Maharashtra to raise their voices and shout the slogans "A K Gopalan Zindabad," "B T Ranadive Zindabad" and "Release the imprisoned party leaders forthwith." As soon as he returned to Bombay, he received a letter of suspension for three months. He was the proud to state that he was the first worker to face the suspension from the Party for raising voice in Maharashtra against revisionism in the Party.

On April 14, 1964, the leftist group left the Party and Krishnan was with them. Soon their trade union AITUC also split and they formed their own union Engineering and Metal Workers Union which later merged with CITU. Krishnan was elected its Secretary and he is still continuing in that position.

When the leftists of CPI demanded negotiations with China for resolving border dispute, they were issued arrest warrants and Krishnan and friends went underground. Later he was arrested and imprisoned for 17 months. This period of imprisonment Krishnan utilised constructively and studies the laws governing labour unions. Soon he filed a habeas Corpus petition and argued the case himself. The High Court released them unconditionally.

Reorganisation of Linguistic States

This book provides a substantial account of the developments leading to the reorganisation of the Indian states on the basis of languages. Starting with the Hyderabad session of Indian National Congress, the procedure went through various stages and then Nehru, Rajaji, et al were in its favour. However, after independence, there was some rethinking in this regard and the Dhar Commission submitted a report opposing this idea. The Reviewing Committee also supported it after considerable time and then Home Minister declared that reorganisation would not be allowed. This led to the 'fast unto death' agitation of Potti Sriramulu. When he died on the 82nd day, there was a tremendous agitation and the Nehru government appointed a State Reorganisation Commission. Fourteen states were formed on November 1, 1956 in which Bombay was a bilingual state. Now the number has increased to 25 and still there are a few demands for more states. There are four states now in North India where Hindi is the state language, exposing the anachronism of linguistic state.

Krishnan along with other Malayalees and industrial workers had fought for the state of Kerala and later for the bifurcation of Bombay into Maharashtra and Gujarat. In this connection he was imprisoned twice. The original demand for Kerala contained the amalgamation of Malabar, Kochi, Travancore including Kanyakumari, Nilgiri, Gudallur, South Kannada upto Gokarnam, Kudagu, Mahe and Lakshadweep Islands. Based on numerical data, the Commission granted only amalgamation of Malabar, Kochi and Travancore minus Nagarcoil and Kanyakumari.

Coatless Advocate of Workers

The 17 month long imprisonment, as stated earlier, helped Krishnan to evolve as a coatless advocate for the poor workers and he did the role extravagantly. He argued against high profile advocates of the companies but appeared more than 1200 cases in labour courts and won. Nevertheless, Krishnan the lawyer earned the anger of his rivals and there were two attempts on his life and he escaped because of the protection provided by the workers.

The life and struggles of P R Krishnan is inspiring to all. Think of the following:

1. Formal study is only upto fourth standard and later in life a guest lecturer in Maharashtra Institute of Labour Studies (Under Govt of Maharashtra) and also in National Institute of Fashion Technology (Under central government).

2. Worked for labour unions since 1952 onwards and became secretary of General Engineering Employees Union affiliated to CPI led AITUC and became important office bearer of several unions working for the welfare of labourers and employees of various trade unions. Founder activist of CITU since its inception after the leftist wing of CPI left the party and formed CPI (M).

3. First trade union leader to found unions for the blind and for workers of burial grounds. Also formed union for ISKCON.

4. Member of S A Dange Centenary celebrations (1999).

5. Established rights of 30 days of Earned leave on completion of eleven months of work and also obtained the right for DA for the full month for workers employed on daily wages.

Ensured continued employment to women even after marriage.

6. Got favourable orders from courts for rest of four hours after work of four hours if the job involved extreme hardship. Also obtained decree for the supply of milk for those working in adverse conditions.

7. Member of the Organising Committee of fortieth All India Conference of AITUC (2012).

8. Led unions in Goa too.

9. Founder member and also member of Managing Committee of Bombay Labour Law Practitioners Association.

10. Compelled judges to visit work sites during the trial period if necessary and also got decree for objecting high profile lawyers in labour courts.

11. Used Gandhian method of fasting for 17 days for recalling retrenched employees, inviting national attention.

12. He fought against management who was for retrenching female workers on marriage and got their rights on equal footing with male workers.

Professional Trade Unionist

Unlike other trade union leaders, Krishnan is a qualified trade union leader as he earned a diploma in Trade Unionism from the School of Trade Union, Prague. He also underwent training in System Safety in Manufacturing Industries and in Elimination of Child Labour from ILO.

In connection with the seminars, conferences etc, he has travelled to Czechoslovakia, Thailand, Havana, Vietnam, Madrid, Colombo etc.

There are certain extraordinary decisions taken by Krishnan when he got a favourable judgement for women working in a hospital under an NGO. The court asked the NGO to pay Rs.75 lakh towards outstanding dues and the management was not in a position to abide by it. They told Krishnan that after paying the dues, they would compel to close down their activities. On his initiative, the workers, after their efforts failed to join the unions of Dr Datta Samant and Bal Thackeray who advised them to abide the decision of Krishnan and apologise to him, decided to donate the outstanding dues to NGO and also agreed to take a lower wage than granted by the court. ■

[*Pörätta Vazhiyil Patharhāthe'* by K Rajan, published by Chinta Publishers, Thiruvananthapuram-695 035 and distributed by Deshabhimani Book House (Ph.:0471-2303026). Pages 192. Price:Rs.185]

KERALA HIGH COURT SHOWS THE WAY TO STUDENTS

KIM News Bureau

Educational institutions are meant to impart education and not politics - Kerala High Court

In a sensational judgement, Kerala High Court on October 13 passed an interim order banning politics and protests in college campuses. It passed an interim order banning politics and protests in college campuses. It warned that college authorities have the right to expel students found trying to disrupt the "academic atmosphere" of an institute with any kind of agitation. "Education and politics should not go together," a bench headed by Chief Justice Navaniti Prasad said. "Strikes and satyagrahas should not be allowed in campus. Those who organise strikes should be expelled."

The court issued the directive after hearing a petition filed by MES College, Ponnani in Malapuram district, where around six members of the Students' Federation of India the student wing of the Communist Party of India (Marxist) are on a hunger strike. The institute has sought the court's intervention to end the protest.

"If they have a legitimate grievance, avenues for ventilating them are legally available," the court order read. "There is a student's council and academic council, and there are courts, including this court, where appropriate grievances can be raised. *Dharnas* have no place in colleges and would only vitiate the academic atmosphere."

The students began their protest after the Calicut University, under which the institute functions, cancelled the students' union election. The decision was made after clashes between members of the Students' Federation of India and the Muslim Students Federation, student wing of the Indian Union Muslim League.

Reacting to the judgment, Sitaram Yechury, General Secretary of Communist Party (Marxist), said, "Gandhi called upon students to join Civil Disobedience movement for freedom and nation-building." He was tweeting his rejoinder to the court verdict that treated student politics as "anarchy". "It shapes the consciousness of our youth, channelises their energy for creating and security for a Better India" he said,



Chief Justice Navaniti Prasad Singh



High Court of Kerala

cautioning that to stifle the youth's ideas is to "destroy India's potential".

It also held out a warning for the college's students' union leader, a computer science undergraduate.

The judges "cautioned" the 20-year-old to concentrate on his studies instead of indulging in politics in the college premises. Or he may withdraw from the college to continue his political career if he so chooses. "But that two cannot go together. The choice is his," the court said, serving an ultimatum on the student leader. This isn't the first time that the high court has spoken about restrictions on campus politics.

Not for the same logic, but the high court had given private college managements the power to ban political activities within the campus back in 2003 and told the government to come up with a similar rule for colleges run by the State.

In 2014, the state government had told the court that it was going to ban campus politics from its colleges too and student unions would only be allowed to function with permission of the principal. The state government had also given the principal the right to install CCTV cameras on the campus to maintain discipline.

The court said that political activities such as *dharna*, hunger strike and practices such as *satyagraha* had no place in a constitutional democracy, much less in academic institutions. Educational

institutions were meant for imparting education and not politics. Political parties could not hold educational institutions or the right of civilized students to receive education to ransom. Besides, the parent of the student who indulged in campus politics must consider whether their ward was going to the college to involve in politics or to study.

Students' grievances

Referring to the submission made by counsel for Students Federation of India activists that students were only staging *dharnas* and hunger strikes outside the college, the court said that staging *dharnas* would only vitiate the academic atmosphere.

The court ordered that if any student was found resorting to and staging *dharna* or strike or disrupting academic atmosphere of any college, the Principal or the authorities of the institution would have the right to "rusticate them", for these were no means to ventilate their grievances. The police would be under an obligation to assist the authorities in maintaining peace and orderly conduct of academics on the college premises if they were called upon by the college authorities.

The court directed the police to forthwith remove all pickets, tents, sheds, stalls set up in and around the Ponnani College campus or in its immediate vicinity for staging *dharna*, hunger strike, etc., and to clear the area of such obstructions.

Students' outfits protest against ban

Various youth and students' organisations have come out against the High Court order banning campus politics. The All India Youth Front has demanded that the HC review its order. Just because incidents of violence were reported as part of agitations in one college, flaying political activity on campuses is strange. "In a democratic country, how can it be insisted that students should not discuss politics? It's a move against democracy. It would violate students' right to fight for their lawful rights. The government should come up with a legislation to protect students' right for politics on campuses," said AIYF state president R Sajilal and Secretary Mahesh Kakkath.

The HC verdict is anti-democratic and an encroachment on students' rights, said the SFI. The SFI state secretariat said political activities on campuses were part of students' democratic right. The court order violating the citizen's rights ensured by the Constitution is unfortunate, the SFI said.

Managements have always tried to restrict campus politics, as student organisations often question their exploitation and injustice.

College unions formed through political work help students in academic and non-academic activities; the SFI said adding any attempt against campus politics should be opposed. The AISF termed the High Court verdict unfortunate. The organisation will take legal action against the order, said AISF state president J Arun Babu and Secretary Subesh Sudhakaran. The AISF urged the government to come out with an urgent legislation to protect campus politics.

Kodiyeri flays High Court order

The High Court order banning politics on campuses will have far-reaching consequences, said CPM state secretary Kodiyeri Balakrishnan. There



MES College, Ponnani

should be legal action to review the Division Bench order, he said. According to him, HC verdict that agitations and marches should not be allowed on campuses would only make those engaged in commercialisation of education happy. "In the absence of progressive and democratic students' organisations, there will be anarchy and terrorism.

The state has seen harassment rooms in self-financing colleges where there's no place for students organisations. It's natural for student organisations to protest against injustice," Kodiyeri said. Preventing lawful agitations and protests would make certain managements and religious extremists happy, he added.

Warning by Former VC Iqbal

Dr B Iqbal, former Vice Chancellor of University of Kerala foresees the adverse impact of such a ban on campus politics could have on the organisational freedom of students. He further commented that this ban was the result of some misunderstandings of the high court about the student bodies. He argues that the court, college managements and people supporting the ban are equating the student unions with political parties. He argues that all student bodies, according to their constitutions, are not feeder bodies of the political parties. The judges or the students themselves are not

aware of this fact; he argues and then quotes the relevant clause, "SFI has keen interest in knowing what political socialism is and how to achieve it. Yet it is not a political party but a broad body working for the fundamental and urgent betterment of the student community by debating various ideals and means. It swears that at any cost it will safeguard the independent, scientific, progressive, democratic character of the organisation." It further states that it would use secular, democratic and socialist steps to achieve this end. National Students Union also has more or less the same ideologies. Then in another quote from EMS Namboothiripad, he brings to our notice the following: "Just like the unions of the industrial workers, farmers, youth and women, students too have their own organisations. Under CPI (M) the SFI, AISF under CPI, NSU under Congress, ABVP under BJP etc are such bodies." (This quote undermines earlier argument). While stating that constitutionally these bodies are not under political parties, they are working under the guidance of the parties. Whenever a political party splits, the student body under the party also splits. Dr Iqbal cites several examples from other countries to prove his point but does not remember the statements of renowned thinkers who used their influence to bring the students initially to politics but found their hands were tied to disband it. Most



Students leaders of the past celebrating the 60th year of the KSU



Students belonging to AISF agitating



Student leaders of yore: from (L) Kodiyeri Balakrishnan, Sitaram Yechury, Prakash Karat and Dr B Iqbal

of the political leaders of India are there because they were in the student unions during their days as students. Most of the Kerala Politicians were student leaders in KERALA, probably with the exception of V S Achuthanandan (everyone knows the reason) but none of them left their political affiliations once they achieved their goal but remained to milch the fruits of their work. How many of them could become a good bureaucrat (probably barring Malayattoor Ramakrishnan)? Nevertheless they were keen to send their progenies abroad or to the neighbouring states to study in self financing educational institutions so that their education could go uninterrupted, a situation that was impossible in Kerala. It was as clear as one's palm that student agitations in Kerala were prevalent in institutions funded or aided by the state government. Their children went to Tamilnadu, Karnataka, Maharashtra, Delhi, Europe and American continents, Australia etc for their education and came back to be appointed in lucrative government jobs or accepted employment

in the land of their choice. The defence of the student politics is based on the argument that if not allowed, the secular fabric of the nation would break and religious and community based activities would break the nation. Student bodies are necessary to prevent the reinforcement of privatisation of educational field, they argue but forget that it is the duty of the government to provide educational facilities to the students of the nation. If the government has no financial capacity, it should arrange the financial aid through bank loans and recover them once the students gain employment. No one would resist the recovery of the financial aid they had when needed. After all, the recovery of loan is done for extending similar loans to their juniors. If the central and state governments do their duty with determination, where is the question of privatisation of education arising? If someone is investing money, naturally they would expect some returns also on their investment. The best way to eliminate the privatisation is to avoid

such an opportunity. Only when the government leaves big vacuum, the private parties are masquerading as benevolent. This writer has witnessed how the semester system was introduced in India during 1960s when the student community agitated against it. The authorities promised them to reconsider it but insisted that the teaching faculty stick to their task. Two weeks before the first semester, the university announced the time table and stuck to it. The student community had no time to organise agitation but had to abide by the schedule. That is how the semester system came to India and stayed thereafter.

Kerala High Court relied on the argument of Dr Bhimrao Ambedkar, the architect of Indian constitution while forwarding its justification for the ban. Remember, Dr Ambedkar was never a student politician. While presenting the constitution to the Constituent Assembly, Ambedkar asked the people to hold fast to the constitutional provisions to achieve social and economic objectives and warned them that there was no justification for unconstitutional methods where constitutional methods are open. For the rights and demands of the students, the judges pointed out that they could approach Student Council or Academic Council and finally to the court itself for remedies. Holding dharna or hunger strike showed the lack of legitimacy of the demands raised, the court pointed out. ■

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TOM THE BUTCHER, REVENGE OF THE SOUL

Wine is a mocker, strong drink is raging
And whosoever is deceived thereby is not wise. (Pro.20.1)



Jose Chemmassery

■ 24th October is the second day of the famous festival the Archangel St. Raphael of the village parish. Parishioners as well as their relatives reach the village to celebrate the occasion with

pomp and gaiety. Even those who have settled in other states are keen to visit their village during the festive season. An ambience of euphoria emanated from all the nooks and corners of the village. Well decorated church, its premises and precincts rendered the ceremonial look to enjoy the celebrations of the week-long festival.

The morning was pleasant as a cool breeze was blowing in the area reminding the scourging heat to rise during the day as usual in the month of October. Lightning and thundershowers were the order of the nights as the North-East monsoon intensifies in the state. Parishioners were busy in the morning shopping for their choicest and favourite fish and meat for the occasion which visits annually spreading happiness and enjoyment in every home of the village. It is celebration throughout the village spreading exuberance of merry making and bonhomie.

Like dark clouds in an azure sky suddenly appearing, a sad news of death entered in the village. Entire parishioners and the village was shocked when the news of accident and sudden death of Kochupailo reached the village. The sad and horrible news of death spread like a wild fire fast among the villagers. Being the second day of celebration the death created an atmosphere of gloom and grief in the Kochupailo's house as well as in the neighborhood. His parents were aghast and dumbfounded after the news of their twenty year old virile and strong son's sudden and accidental death occurred as he was crossing the road before the heavy loaded truck hit him from behind. The impact was so deadly that he was instantly killed after a rupture in the skull. The tarred road rendered a reddish look on the surface as blood oozed out of the dead body which never moved after the hit. The scene of death was macabre as the pedestrians and

bystanders held their heads low in surprise and sorrow. Some of the passersby recognizing the situation arranged vehicle to carry the body to the hospital where the authorities declared dead before arrival. When the news of death was conveyed to the parish, the authorities instructed the sexton tolling of the mourning bells alerting the parishioners about the death reported. The customary tolling of the bells generated eagerness among the parishioners seeking identity and details of the dead person.

Parents of Kochupailo were ordinary folks engaged in small business of trading in fish and meat on Sundays and holidays; occasionally they resort to brew illicit liquor clandestinely. The arrack distilled is strong ready to impose a kick over the head is clean like transparent water. Being cheap as inputs cost less, villagers of lower income are attracted to this drink for their enjoyment during festivals as well as daily as a routine to refresh after a hard day's work in the farms, fields or factories.

Kochupailo's father was in his early forties, short, lean and tan with a defect in his right eye which earned him a moniker as one eyed Ouseph. Mary, his wife was in her late thirties, pretty looking, fair and glamorous. Her beauty is praised by the neighbours and her walking gait like a duck was eye catching. Some of the elders who have watched the movie, Mughal-E-Azam called her secretly Anarkali, the role vehemently essayed by the famous Madhubala. Mary used to be attired always in Kerala Christian tradition wearing chatta, mundu and a shawl like cover cloth for her head and body for church ceremonies. Her demure appearance, pleasing countenance and appealing smile with agile gait like a duck attracted the attention of the passersby who strained their necks for a second glance after her departure from the spot. One can cynically depict the couple as beauty and the beast but it is uncharitable and uncivilized perception of an evil mind. She could easily arrest the attention of passersby who may strain their neck for a second look at her beauty.

When the news of death arrived at their home Mary and Ouseph were having their breakfast made of *puttu* and *pazham*, the typical Keralite stuff. The sad news was conveyed by an errand boy riding a

bicycle from the accident site. Perturbed by the interruption of ominous news, they stopped eating and rushed to the prayer room weeping incessantly and inconsolably. They prayed silently with tears and remained in that state for several minutes. When they descended from the pinnacle of grief, they began meditating/contemplating the reason for this untimely, gruesome tragedy. They wondered what horrible sin they had committed to face this melancholy situation. Mary then remembered the macabre and sinister death of Tom the butcher inflicted by their evil hands stained with blood.

In her recollections Tom appeared revealing a sober countenance but grave disposition tinged with a mark of vengeance. Tom was the fourth and last child of his parents who died when he was hardly seven years old. Rumour rendered that their lives were taken by cholera epidemic in the forties. His elder brother had established himself as a butcher in the village selling meat on Sundays from his shop in the market close to the three hundred years old church. It was customary among the Sunday Christians attending the church ceremonies and service to buy a pound or more of meat while returning from the church to home. Sense of feeling Sunday holiday was established after the lunch with meat as the main dish.

Tom used to assist his brother in small ways like wrapping the meat sold in green leaves of teak as a convenient and handy packet for the buyers. As years gone by Tom finished his 7th class and stopped his studies to earn a living doing some odd jobs. He joined as a helping hand in a packing case making factory in the neighborhood and worked there on all week days. On Sundays he assisted his brother in his meat shop. When he was twenty years old, he became bold and adventurous and decided to leave the village in search of remunerative job elsewhere for better prospects. As was the fashion/practice among the youngsters in the fifties to migrate into other states in search of jobs, Tom took cue from the neighbor Varghese working in Coorg.

Tom reached Madikeri, a prominent town in Coorg after crossing the Kerala border by bus. He entered into a tea-shop as he felt hungry to have a bite of snacks

and tea. His interaction with the tea-shop owner created an atmosphere of friendly warmth. When he was questioned about the purpose of his visit, Tom revealed that he is in search of a job. The tea-shop owner guided him to a construction site to meet the master of the works. Madikeri and other areas of Coorg were in the grip of construction fever of villas, bungalows and small buildings for settlement by retired generals, army officers and plantation owners who preferred the local salubrious climate and verdant ambience. The master retained him as assistant brick-layer and arranged accommodation in a nearby lodge.

As soon as he mastered the work, which requires more of brawn than brain he became an acknowledged stone mason. He earned well and lived happy and healthy. Tom grew strong with a robust and chiseled body and carved muscles protruding from his half sleeved shirts. He grew courageous with the confidence of easily tackling two or three persons single handedly in a dispute leading to confrontation and man handling.

Tom spent three years at a stretch in Madikeri enjoying the freedom of loneliness and a fat purse after earning much. When nostalgia visited him, his urge to visit his village and home got laminated. In the month of October when *Dipavali* festival is celebrated by the people in the neighborhood it was vacation and holidays for many. Tom considered it as an ideal time to be away from his work to visit the village of his childhood. It was also during the month of October St Raphael's festival was celebrated in the village and the church that he used to attend. Tom's eagerness to be there for the occasion kindled with the nostalgia springing from the long absence from the scene of the festival. Inspired and encouraged by his fond feelings, Tom returned to the village to revel and enjoy the festival season.

Tom had enough money to lavish, more time to freak out and enduring health to sustain the attendant/ensuing rigours. Neighbours and friends who have forgotten his face recollected and identified Tom in his new shape and virile form. Many of them envied his shapely body and oozing health and were jealous of his accumulated wealth of his hard labour. Some of the elders having daughters of marriageable age debated the prospects of getting him married to their girls. Thus Tom raised his status as a potential groom in the eyes of the poor and willing parents. Tom was not in a hurry to entangle his life in a marriage so soon. He felt he had to enjoy his life with his feast of youth and virility without

succumbing to marriage and ensuing family obligations.

The idea of enjoying and celebrating feast of youth when placed to practice resulted in renewing old friendships leading to a company of birds of the same feather. Enjoying their company was a spirited affair visiting toddy shops and arrack joints serving liquid pleasure were bound to cause excess inebriation, loose tongue and fictitious euphoria. Despite lengthening shadow of inebriation encircling his mind and body, Tom was conscious and managed to reach home well balanced though slightly wobbling in his strides. When his eldest brother's wife asked him whether he needs supper, he mumbled and said he was not feeling hungry. He hit the bed early as happens to the newly inebriated youth seeking tranquility embracing premature slumber.

Next morning Tom woke up early by hearing the chimes of the church bells peeling in the early morning to awaken the parishioners for their day beginning. It worked as a permanent alarm in the morning to plan for the breaking day. Accompanied by the bursting of dynamite based gun provided at the temples and churches on auspicious occasions or festival days-the day was to bring good omen to face the first day, 23rd October of the festival. After attending to the morning ablutions Tom visited the church before joining the service at his brother's meat shop. They did such a brisk business that the entire meat of two animals was sold out before 11.00 am. Tom had taken care of the remaining part of the trade like hides and waste bones for their curing and usual disposal by depositing in the bone pit. Tom felt very happy after having helped his brother in the process of earning good income out of the festival meat trade. Tom relaxed after his lunch served by his sister in law and slept till evening when the church bells pealed announcing the beginning of festival ceremonies in the church. Tom felt joining the church festivities compensating for his absence for the last three years.

After attending the church festivities Tom decided to refresh and enjoy with the revelers finding high spirits from glass bottles containing distilled spirits. On the way from the church he met Rapha, the younger brother of Ouseph, the one eyed. It was a queer rendezvous of childhood friends after many years of absence of communication and contacts. Their friendship suddenly blossomed and with the spark still shining Rapha invited him to his brother's residence for a bonhomie fellowship and get-together. The place was a den of distilling illicit liquor, as the domestic arrack was

clandestinely brewed and distilled there for festive occasions. As the festival celebration was reaching its crescendo there was enough of snacks to munch, crack and ingest to accompany the freshly distilled liquor. When the first tumbler of the distilled liquor was offered Tom did not shy away. He gulped the contents with two shots. As the spirit spread into the stream of his veins, Tom felt ascending to heaven and liberated himself from the fetters of decency and manners enslaving a man of prudence in the ordinary way of life. In the common parlance he was fuelled and charged.

Tom was travelling in his stream of spirited consciousness and he recalled the scene from the Tamil movie 'Devdas' in which Akineni Nageshwara Rao and demure Savithri essayed the roles of Devdas and Paru. Tom was sad and unhappy about Paru being separated after marriage with an old man of her family's choice but compelled by the poverty attending her family circumstances. The strange case of love, separation and addiction to liquor running in his mind caught his fancy and transformed him into a lovelorn animal. He hated the ugly old man who married Paru without her consent and love. When Rapha alerted him he came out of his dream scene. Rapha took him to the distilling site where wafting cooled vapours of the liquor were flowing through the rubber tube to the bottle with a funnel at the capturing end. Mary was supervising the operation process sitting by the fireside of the brewing pit. Her countenance was glowing and her beautiful face shining as the occasional flashes of yellow fire tongues emanating from the pit danced to embrace her face which she withdrew avoiding the warmth of the vanishing flares. Tom was enjoying the scene despite his diminishing delirium.

They spent more than one hour at brewing pit side feeling the warmth of the fire from the pit managed by Mary clad in her white Christian attire. By this time, they had collected the liquor in seven glass bottles and the spirit remained warm in the bottles. Rapha poured half a glass of arrack from the second bottle and proffered the tumbler to Tom for his taste of the freshly distilled stuff. Tom received the tumbler and glanced at Mary, who approved in similar gesture her consent. Tom closed his eyes lifted the tumbler to his mouth and drew the entire stuff in one gulp exhibiting his prowess of his youthful vigour. He looked for the appreciation and admiration from Mary who silently acknowledged with the tail of her eyes. When it was time to close and wind up the process it was past 1.00 a.m.

As the brewing and distilling and

bottling got over they arranged and collected the bottles in an open mouthed jute shopping bag under Rapha's custody. Mary took the lead to return through a narrow stretch of the property where darkness of the night made poor visibility. Tom followed her closely with an arm's length and Rapha was far behind. Tom was feeling the impact of the liquor working on his system with reddish eyes and swelling head. Tom was transforming to a passionate animal. As he walked closure to Mary, he could feel the smell of her body sweat penetrating into his nostrils. He touched and caressed her amorously forgetting the circumstances under the protection of darkness. Perturbed and agitated Mary pushed him aside. Tom grabbed her passionately with his strength powered by the raging liquor in his system. Surprised Mary jolted from her composure and began screaming. Rapha could not make out the sudden disturbance of the scene. Inebriated and blinded by senseless passion Tom was circling his hands around her lissome body while Mary was trying to wriggle out of Tom's firm clasp. She stood helpless in the strong hands of Tom whose passion was raging. Rapha realizing the attack strode faster with the bottle in his hand and gave a blasting blow from behind on Tom's skull which cracked. The sudden and unexpected bottle hit made a serious bleeding injury on his head. Tom was stunned, stood still for half a minute and collapsed bleeding like an animal felled by the butcher's heavy iron hammer. Within a few minutes

after collapsing on the ground unconscious, Tom was bleeding to his ill-fated death. Rapha and Mary dragged the body to a nearby well, unfenced and unused. They pushed and dragged the heavy body and dropped it into the barren well through its open mouth gaping into the dark sky. They could hear the thud of the sound when Tom's body hit the well bottom. What followed was a deep silence of a sound crime.

Mary decided with a cool and calculated mind to inform the tragic death of inebriated Tom accidentally falling into the desolate well. When the news of sudden death reached Tom's elder brother's house they were shocked and went into a surprised silence unable to comprehend the cause and impact of the tragedy. Being peace loving, church going simple people they accepted the death in equanimity and sought help to extricate the body trapped from the well. It was 24th October early morning, the second day of St Raphael's festival, the dead body reached their house after police and hospital formalities.

Tom's brother refused to go to the legal complications and accepted the version of his death as accidental and failed to seek justice as the mourning bell in the church tolled news of death spread and arrived in every parishioners' house. Silence of the tragedy circulated for a while and in the cemetery after the funeral some parishioners whispered about the possible conspiracy behind the tragedy. Elders and other parishioners felt no need to pry into when Tom's family

are not interested to rake up and proceed legally in the matter to expose the criminal angle. They contended that justice will be imparted from Heaven above who has witnessed the entire happenings. Thus Tom visited his grave prematurely and silently with the wounded skull leaving his desires unfulfilled.

It was exactly one year after, on the anniversary date of 24th October of Tom's death, Kochupailo's dead body was brought into church for funeral and burial rites. Several parishioners were gathered at the cemetery expressing their grief and consoling the bereaved family. Some of the parishioners who had attended the funeral of Tom a year ago recollected the coincidence of the accidental deaths surmising the Divine hands imparting justice in the matter. One senior most and erudite person posed the question amongst them thus, "Can the soul take revenge?" That question was pertinent and germane lingering in the minds unable to find an explicable answer. They contended that there are certain actions taken by the invisible hands symbolically imparting a lesson to remember and never to forget. They concluded thus, "Every crime deserves and earns its punishment though late it may be." But before them a fundamental question arose,

"DOES A MAN CONTINUE TO LIVE AFTER DEATH, OR DOES HE PERISH WITH HIS BODY?"

Enigmatic it remained and continues to bewilder. ■

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PRIVACY IS NOW FUNDAMENTAL RIGHT IN INDIA

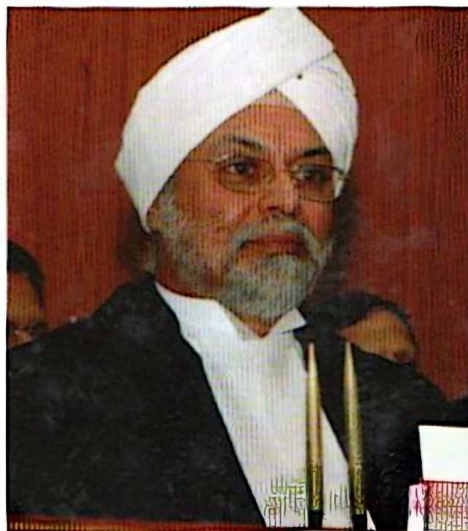


P.R. Krishnan

■ 24th August 2017 was a historic day for India. It occurred to be so, because, it was on that day, a nine judge constitutional bench of the Supreme Court of India, unanimously ruled that right to

privacy is a fundamental right. The apex court bench declared that privacy is protected as an intrinsic part of the right to life as enshrined under article 21 and as integral part of freedoms guaranteed in part III of the Republican Constitution of India. The nine judge constitutional bench that declared this landmark judgment comprised of Chief Justice J S Khehar, Justices J Chelameswar, S A Bobde, R K Agrawal, R F Nariman, A M Sapre, D Y Chandrachud, Sanjay K Kaul and S Abdul Nazeer. The judgment running into 547 pages highlights several landmarks to outline what constitutes a dignified life to Indian citizens and the obligations of the state towards its citizenry. The necessity for formations of a nine member constitutional bench arose because the union government took an unrelenting position in some of the Aadhar related cases pending before the Supreme Court.

The BJP led Narendra Modi government's uncompromising stance throughout was that privacy is not a fundamental right for the citizens. In support of this unbending stance, the union government placed reliance on and sought shelter of an earlier eight judge bench judgment of Supreme Court in the M P Sharma case of 1954. The Supreme Court in that 63 year old case had ruled that privacy is not a fundamental right. A six judge bench of the apex court had subsequently in 1962 reiterated that position in Kharak Singh case.



Chief Justice J S Khehar

Nevertheless things began changing with the advent of technology and that had reflections in the judicial system, its thinking and working. As a result, high courts and small benches of Supreme Court started taking different positions since late 1970s. The changed stand of the highest court since then consistently was, privacy has the status of fundamental right. However though the government vehemently opposed the contentions of petitioners in the Aadhar case for declaration of privacy as a fundamental right, there is space in the judgment for it to seek solace. A partial acceptance of this plea finds reflection in the judgment. This became possible because the bench was alive to the challenges thrown up by advancement of technology. The court therefore recognized that a balance needs to be maintained between the right of the state to impose reasonable restrictions for legitimate aims such as national security, prevention and investigation of crimes and distribution of welfare resources. At the same time, the court has cautioned that exercise of such a discretion has to be within the procedure established by law and must be just fair, and reasonable. The law which will be brought in for curtailment of that right, if necessary, must also be subject to constitutional



A M Sapre



D Y Chandrachud



J Chelameswar



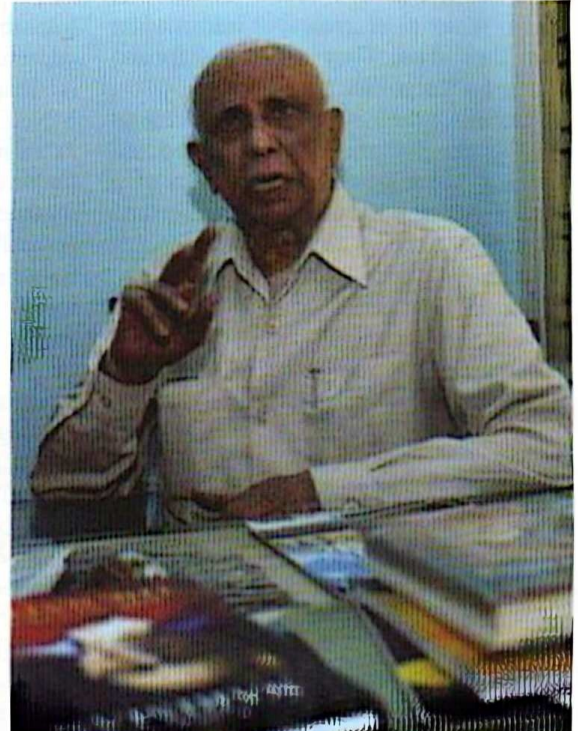
R F Nariman



R K Agrawal



S Abdul Nazeer



K S PUTTASWAMY

safeguards.

There were 23 petitions before the Supreme Court relating to Aadhar in which the petitioners had raised strong objections for parting of their personal data. The government resisted this argument and insisted that it has the authority for sharing of data. That made the court necessary to constitute a nine member bench to decide the constitutional validity of right to privacy. The government's contentions in those petitions were that it had got the authority to gather information from individuals seeking benefits of welfare schemes under central government. The main petitioner amongst them was retired High Court judge, K S Puthaswamy. Their contention was collection of biometric data and linking it with various activities of citizens violated rights to privacy. It was the UPA government which had initiated the Aadhar. The BJP led NDA government started its implementation.

Following the objections raised by the union government in Supreme Court, all the BJP led state governments as well as state governments with its participation had supported the decision of the Narendra Modi government. The non-BJP Congress led state governments and the CPI (M) led state governments of Tripura and Kerala stood in solidarity with and joined the petitioners in demanding right to privacy as a fundamental right. By doing so, they exposed the dangers beneath the biometric data collections of citizens. Having ruled that the issue of privacy is protected as an intrinsic part of right to life and personal liberty under

article 21 and as part of freedom guaranteed in part III of the constitution, the court has set the stage for a three judge bench to separately decide the validity of Aadhar. That bench will in due course exclusively hear and decide the 23 petitions now pending in the Supreme Court challenging the validity of Aadhar.

Amongst the nine judges, it was Justice D Y Chandrachud who wrote the main 265 page judgment for himself and for justices Khehar, Agrwal and Nazeer. That judgment which became illustrative, analytical and incisive has turned out to be the core of the nine judge bench verdict. Through separate judgments the other 5 judges of the bench, Justices Chelameswar, Bobde, Nariman, Sapre and Kaul agreed. It thus became a unanimous verdict. A highly significant fact which necessitates mention here is that by this judgment, the Court has overruled a 2014 two judge bench decision of Supreme Court which had wrongly curtailed the sexual preferences of Lesbian Gay Bisexual Transgender (LGBT) community and the emergency era detention judgment in the ADM Jabalpur case. By the present judgment the court has overruled the logic that the government can suspend the right to life in critical situations.

Referring to the government argument that privacy is a common law right and was a sub-species of many other rights and cannot be equated with fundamental rights, Justice Chandrachud observed "once privacy is held to be an incident of the protection of life, personal liberty and other rights guaranteed by provisions of

part III of the constitution, the submission that privacy is only a common law right misses the wood for the trees." For the bench to reach to this conclusion it had to refer to, examine and rely upon more than 300 judgments from India and abroad. In addition, the court examined how this right operates in other countries. It then found that in United States of America privacy is not explicitly cited as a right in the constitution. But through fourth amendment it is guarded against unwarranted search and seizure and by fourteenth amendment emphasis is laid on due process. The privacy Act of 1974 in America sets terms for how records of personal data could be used by federal agencies whereas the position in Britain is different. Here, there is a law of trespass on one's bodily or physical properties. United Kingdom's data protection law requires fair processing of personal data and transparency about the purpose of collections along with informed consent. In Canada privacy law has evolved from common law, federal and provincial level statutes and Canadian Charter of Rights and Freedoms. Now it has two federal privacy laws; one for the states handling of personal information and another for the private sector. Iceland considers itself as the Switzerland for data a secure strongbox for information guarded by tightest privacy laws in the world. It has adopted European Union's privacy regulations. So far as Spain is concerned, privacy is both a fundamental right under the European Union Charter and a strong cultural norm. Citizens have great degree of control over their own data. They can

ask for removal of irrelevant information from their data. They also have formal right to be "forgotten."

Defining the nature and character of privacy, the judgment then pointed out "privacy postulates the reservation of a private space for the individual, described as the right to be let alone. The concept is founded on the autonomy of the individual. The ability of an individual to make choices lies at the core of the human personality." By writing this judgment justice Chandrachud Jr has overruled his Dad's Emergency era order in ADM Jabalpur case upholding the Indira Gandhi government's decision to suspend right to life. In that case it was Justice Y V Chandrachud, father of Chandrachud Junior, who was a part of a majority judgment which had endorsed the emergency declared by Prime Minister Indira Gandhi. The majority judgment in that 1976 verdict was written by Justice M H Beig with whom the Chief Justice of India A N Rai, Justices Y V Chandrachud and P N Bhagwati had agreed. But Justice H R Khanna had strongly dissented, stressing the inviolability of right to life.

The history sheets of this case as appearing in the press on 25 August shows that it started in 2012 with a petition by Retired Justice K S Puttaswamy challenging the Aadhar scheme. All subsequent 23 petitions questioning validity of Aadhar were tagged to the main petition of Justice Puttaswami. Their firm stand before the court was bio-metrics data were their own and cannot be

transferred or parted with. Their further contentions were that the mandatory Aadhar for entitlement of PDS, LPG, MNREGA, Pension schemes and Jan Dhan Yojana benefits was unconstitutional. Based on the demands in the petitions, the Supreme Court had issued an ad-interim stay order in September 2013. The direction in the interim order was that no person should suffer for not having Aadhar. Thereafter in October 2015 the Supreme Court referred the case to a constitution bench of 5 judges or more. In July 2017 this constitution bench of 5 judges decided to hear all Aadhar cases but at the same time that bench referred the question of whether fundamental rights to privacy exist, to a nine judge constitutional bench. On July 19, 2017, this bench of 9 judges during the course of hearing observed that right to privacy cannot be absolute and may be regulated. On August 1, 2017 the court opined that protection of the concept of privacy in the technological era was a losing battle. On that day the court concluded hearing and reserved the matter for judgment. In all, the court took 37 days for the hearing the case. During the closing period, the court devoted 6 full days for the marathon arguments of the parties. Full judgment comprises of 547 pages.

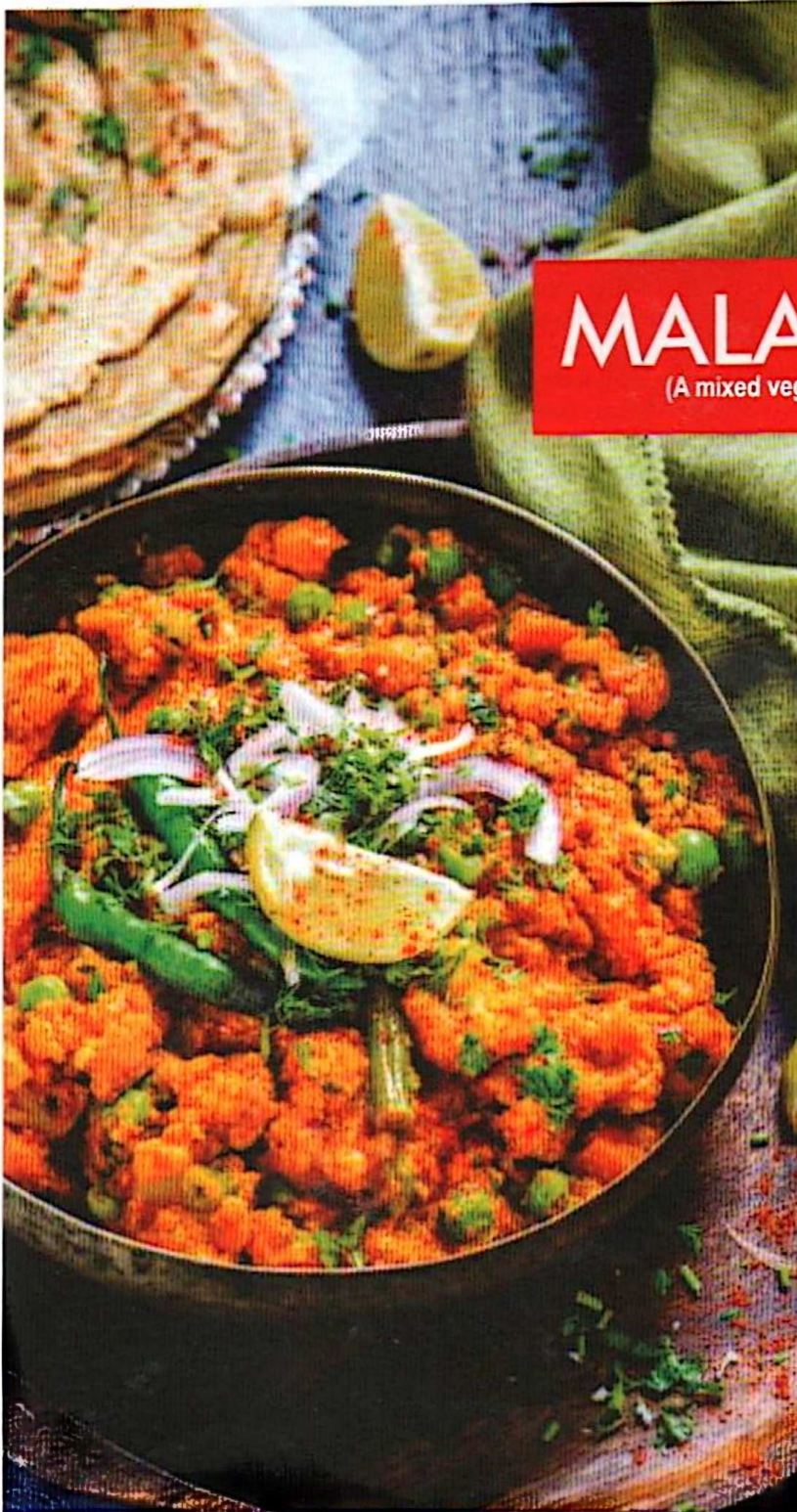
An important development that requires mention here is appointment of an expert committee by the government to recommend steps to be taken for data collection, storage and usage. During the exclusive hearing on the issue of right to privacy the government placed on record an office memorandum of July 31, 2017 by which it has constituted a panel headed by a retired Supreme Court judge B N Srikrishna. This panel is in the process of reviewing data protection norms in the country. The judgment refers to the working of this committee and says "since the government has initiated the process it would be appropriate to leave the matter for expert determinations so that a robust regime for the protection of data is to put into place. We expect that the union government shall follow up on its decision by taking all necessary and proper steps." It is therefore certain that the government will soon bring a law covering

all aspects of privacy and fundamental rights.

Some of the cases which dealt with privacy by Supreme Court in India as reported in the media may be noted and referred to here for public knowledge. The first in that series as mentioned earlier was the 8 judge bench judgment of Supreme Court in 1954 M P Sharma case. The second in that lot was the 1962 Kharak Singh v/s State of UP and others Judgment. These two are amongst the most cited cases in India on the question of privacy. In Kharak Singh case a majority of the six judge Supreme Court bench held that unlawful intrusion into the house violates personal liberty. In People's Union for Civil Liberties (PUCI) v/s Union of India case, a division bench of the Supreme Court held that a telephone conversation is an exercise in freedom of expression, and therefore telephone tapping is an invasion of privacy. The 1998 MR X v/s Hospital Z was a case relating to HIV. The issue in this case was revealing the HIV status of a patient by a doctor. In this, the division bench of the Supreme Court had held that the right to privacy is not absolute. A doctor may disclose a patient's HIV status to their partner. In the 2008 Hinsa Virodhak Sangh v/s Mirzapur Moti Kureshi Jamat case, a division bench of Supreme had observed that "what one eats is part of one's right to privacy." In the 2009 Jamiruddin Ahmed v/s State of West Bengal case, a division bench of Supreme Court ruled that "search and seizure etc without recording valid reasons violates the right to privacy." In the 2011 Ram Jethmalani and others v/s Union of India, popularly known as black money case, the Supreme Court held that "revealing an individual's bank account details without establishing grounds to accuse them of wrong doing violates their right to privacy." In the year 2012 by taking suo motu notice of the Ram Lila Maidan incident, the Supreme Court held that "the police crackdown on sleeping anti corruption protesters is wrong, because, right to sleep is part of right to privacy and right to privacy is implicit in the right to life and liberty."

Attorney general K K Venugopal, additional solicitor general Tushar Mehta, Arwind Datar, Kapil Sibal, Gopal Subramaniam, Shyam Diwan, Anand Grover, C A Sundaram, Rakesh Dwivedi were the top ranking lawyers who argued for and against the privacy case. They were ably assisted by experts from legal fraternity. It could thus be termed as one of the most important and historic judgment in the history of Indian judiciary after the adoption of Indian constitution. ■





Dr Geeta Madhavan

MALABAR KURMA

(A mixed vegetable curry best served with Kerala Parotta)

INGREDIENTS

Cauliflower Florets – ½ Cup
Beans- ½ cup (cut into 1" pieces)
Carrot-½ cup (cut into 1" pieces)
Peas- ½ cup
Paneer / Tofu (optional) – ¼ cup
Coriander leaves- ½ cup (finely chopped)
Garam Masala- 1-2 tsp,
Turmeric- a pinch
Lemon juice- 2 tsp,
Salt

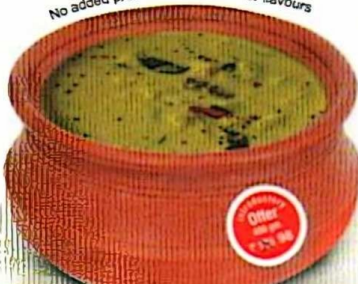
FOR GRAVY

Pumpkin seeds / cashew- 3 tbsp,
Onion paste- 1cup
Tomato Paste- ½ cup
Garlic Paste -2 tsp,
Ginger Paste-1tsp,
Kashmiri Chilli powder - 2 tsp,
Fresh Cream-2 tsp (Optional),

METHOD

1. Steam all the vegetables with turmeric and salt
2. Grind the pumpkin seeds into a smooth paste.
3. Take 2 tbsp of oil in a pan, add onion paste and fry for a minute then add pumpkin seeds paste, ginger garlic paste, Garam masala, Kashmiri chilli powder and lastly tomato paste and fry thoroughly.
4. Add all the vegetables and lastly paneer / tofu and bring it to boil.
5. Top with 2 tsp cream (optional)
6. Add lemon juice, garnish with coriander leaves and serve hot with Kerala Parotta.

No added preservatives, colour or flavours



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CONSCIOUSNESS SPEAKS



P V Ramanathan

■ Dr Radhakrishnan in one of his letters to Bertrand Russell says: "Russell does not seem to realise that God is the unmanifested principle of all manifestations and man is not an insignificant speck in a depersonalized universe thrown as it were in a cosmic whirl."

We are a tiny speck floating in the universal consciousness and the body is no more than an external attire for the spirit to function. Therefore a Yogi sees a person as pure consciousness devoid of his body and considers him as the centre of the universe with its centre everywhere and circumference nowhere.

When the young sage Ashtavakra enters King Janaka's court, the courtiers laugh at him seeing his deformed appearance. Ashtavakra while in his mother's womb had learnt all the sacred texts while his father was in the habit of reciting them late into the nights to his mother. On one such occasion Ashtavakra happened to correct his father in some recitations. This angered his father and cursed the unborn child that he would be born with eight bodily deformities. As a result he developed deformities like hunch-backed hump, knock knees, bow legs and flat-foot.

Ashravakra was not angered but amused at the courtiers' reaction and explains to King Janaka that the courtiers are unable to see the transcendental Reality behind him and at the most they are mere cobblers, experts in stitching skin because their mind is not able to break the barrier of body consciousness and the several layers of ignorance they are saddled with. Further he is not the body at all but the content inside. In the infinite vastness of cosmic conundrum we are all mere bubbles rising and falling with the ebb and flow of a flowing current.

Centuries later, Sankara echoed similar thoughts. When his Guru asked young Sankara his name, he replied that he was nothing, meaning that it was not that he was nothing but he was no thing irrevocably erasing his individual identity. This quintessentially sums up the basis of Hindu philosophy. There is a wise saying that all religions in the world teach you how to think but

Hinduism teaches you how to eliminate thought. Essentially implying that we should be in a state of nothingness. Talking about Sankara, let me conclude this small piece with a write-up from Sister Nivedita, a disciple of Vivekananda, "In the span of a score and ten years to have established twelve religious orders of which four have retained their pre-eminence till today and which twelve hundred years have not sufficed to shake, to have written poems in Sanskrit whose grandeur and elegance make them unmistakable even to the foreign and unlearned year - is all

greatness we can appreciate but cannot understand."

In conclusion Asthavakra further elucidates his philosophy by telling King Janaka that as the shape of a temple does not affect the sky, the crookedness of the body does not affect the inner content or the Atma whereas the average human nature regards the material world as the be-all and end-all of the manifested world, thereby getting lost in the world of names and forms, the *Jnani* sees the Reality behind the manifested world.

KPOEM



**Mavelikara
Radhakrishnan**

DANDELION

I don't need a dip in Ganges,
Or a bath in Rameshwaram Sea.
All my sins got washed away,
Chanting names of Almighty.

When got rid of evil thoughts,
Peace and happiness flowed into me.
Moon of knowledge began to shine,
Sweeping clouds of ignorance away.

Right and wrong to distinguish,
Inner conscience was engaged.
Everything I did each day were,
Submitted at His lotus feet.

This did help me fill my heart,
With a lot of universal love.
I do now feel as light as a Dandelion
Floating high in the sky.

Stomach has started aching young India: Gastrointestinal issues on the rise

- Dr. Mrudul Vishanji Dharod

The human body is a marvelous machine, having remained unchanged and practically unevolved over thousands of years. Unfortunately, lifestyles have changed drastically. Rapid urbanization and fast paced socio-economic development in India in the last few decades, has brought with it poor dietary habits, physical inactivity, stress, increased smoking and alcohol intake, resulting in a plethora of ever increasing gastrointestinal issues. A recent survey by a healthcare company revealed an increase of 22% in online Gastroenterologists appointments as compared to 2015.

Common symptoms

The common GI symptoms which have seen a rising trend in recent years are feeling of acidity (burning in stomach), acid reflux, feeling of indigestion, bloating, flatulence, and altered bowel habits in form of either increased frequency of ill formed stools or constipation (a worrisome rising trend in children). Apart from these symptoms, increasing incidence of obesity (also driven by food intake and food habits) is a troublesome trend which will result in rise in chronic diseases like hypertension, diabetes and ischemic heart disease.

Healthy eating habits: Change your eating, change your life

Developing healthy eating habits is essential to maintain a healthy life, free of food related disorders; however such habits should be sustainable in the long run. One of the best habits you can put in place is to avoid toxic packaged and processed foods. Packaged food tends to be higher in fat, salt and sugar as compared to freshly cooked food, and though they are aimed at our convenience, are not healthy. Secondly, avoid unhealthy cooking methods. Deep frying things load your food in unnecessary calories, and boiling vegetables until they are drained of color, will drain them of their nutrients. Thirdly, it's important to maintain healthy portion sizes. Many of us consume more than we need on a daily basis, as our eating habits change without us even realizing it.

In the fast paced, time starved modern



Dr. Mrudul Vishanji Dharod

lifestyle, we usually have a light lunch or skip our meals altogether, and then have a heavy dinner before hitting the bed. Skipping your afternoon meal, results in body breaking down your muscle protein to generate fuel; whereas taking a heavy dinner results in excess calories which are not going to be utilized during your sleep and are ultimately going to get deposited as extra fat tissue. Your biggest meal should be around noon when your digestion is at its peak and you can feed your body when it actually needs fuel.

Water is essential for life, and one should have adequate water throughout the day. However, it is worthwhile to avoid aerated and sugar packed soft drinks, which do more harm than good. Alcohol and smoking can severely disrupt your system and also stop absorption of nutrients from the foods you consume, and hence one should refrain from excess drinking and smoking. Adopt fruits and vegetables as snacks. This is because you need healthy calories to keep yourself fuelled. Whole, natural foodsapples, oatmeal, broccoli,

salads, brown rice are called low-density foods. That is, they take up a lot of room in your stomach as they contain lots of fiber, which satisfies hunger with few calories. High-density foods like butter, oils, candy, or ice cream are the opposite. Eating mostly low-density foods is the easiest way to keep your weight in check without feeling hungry or depriving oneself.

Exercise

In the era of internet, with things available easily at the click of a mouse or simple touch on your smartphone, physical activity has taken a backseat in our lives. Some of the best physical activities for your body don't even require the gym. These simple workout wonders can help you keep your weight under control, improve your physical ability, strengthen your bones, protect your joints, keep your heart healthy and even prevent memory loss. 30 to 45 minutes of activity a day, for at least 5 days of week, is what is required to keep you in good shape, no matter your age or fitness. Brisk walking, cycling or swimming are the easiest aerobic activities which one can and should indulge to maintain a healthy body.

Warning symptoms

Most of the symptoms mentioned earlier are common and not suggestive of any major disease. However certain symptoms like difficulty in swallowing, blood in vomiting or stools, severe weight loss in a short duration, decreased appetite etc. are to be considered as red flag signs and should not be ignored. One should not self diagnose or self medicate.

In the end, don't treat food like a medicine too. It has to be tasted, it has to be enjoyed. What do you want to do LIVE to EAT or EAT to LIVE? The decision is in one's hands. We may be EATING TO LIVE but we are definitely NOT EATING TO LIVE LONG. Eat sensibly.

*Dr. Mrudul Vishanji Dharod
MD Med, DNB Gastroenterology,
is Consultant- Gastroenterology
with Wockhardt Hospital, Mira Road.
For Appointments: 8108181044*

V N Gopalakrishnan felicitated

■ V N Gopalakrishnan, Mumbai-based Freelance Journalist and Social Activist, has been felicitated by Swami Krishnananda Saraswati, Madathipathy, Ramadasa Ashram, Badlapur on October 12, 2017. It was on the occasion of the 82nd Jayanti of Swami Sathyananda Saraswati, Founder, Sree Ramadasa Mission Universal Society. Sreeshakti Saanthananda Maharshi, Swami Dayananda Saraswati, Lion Kumaran Nair and A.K.G. Nair (Trustees) graced the event.

The bound volumes of his articles published in various periodicals including E-journals both in India and abroad were also released on the occasion. The articles are on history, philosophy, culture, literature and religious observances. A total of 500 articles have been published so far in periodicals including *Bhavan's Journal*, *Organiser Weekly*, *Kerala in Mumbai*, *Hindu Voice*, *Canadian Hindu Link*, *Bal Vihar International*, *Sunny News*, *Planet Powai*, *The Verdict Weekly*, *Whiteline Journal*, *Dignity Dialogue*, *Visalakeralam Global Malayali*, *Hinduyuva*, *Tattwa International*, *Haindavakeralam*, *State-of-Kerala*, *The Malayali Wings*, *Karmayog* etc. He has contributed a chapter on the 'Synoptic History of India' in the *Book of Knowledge for Politicians* being brought out by Dr. D Y Patil International Academy.



V N Gopalakrishnan being felicitated

Gopalakrishnan started his journalistic career with Free Press Journal and later on worked with Synthetic & Artsilk Mills' Research Association (SASMIRA), Indian Merchants' Chamber, Telegulf Directory Publications, Bahrain, Value Added News Service and Priyadarshni Academy. *Marquis Who's Who of the World* has published his profile in 1998. He has been the recipient of the Navaratna Excellence Award by the Nair Welfare Society and Adarsh Patrakar

Puraskar by Principal M.P. Pillai Memorial Trust. *Kerala in Mumbai* also honoured him for his regular feature titled 'Makers of Modern Kerala'. He is associated with Chinmaya Mission, Bharatiya Vidya Bhavan, Shree Ayyappa Seva Sangham, Nair Welfare Society, Kendriya Nair Samskarika Sangh, Akshardham and Dignity Foundation. He is also a Guest Lecturer at Chandrabhan Sharma College of Arts, Science & Commerce, Powai.

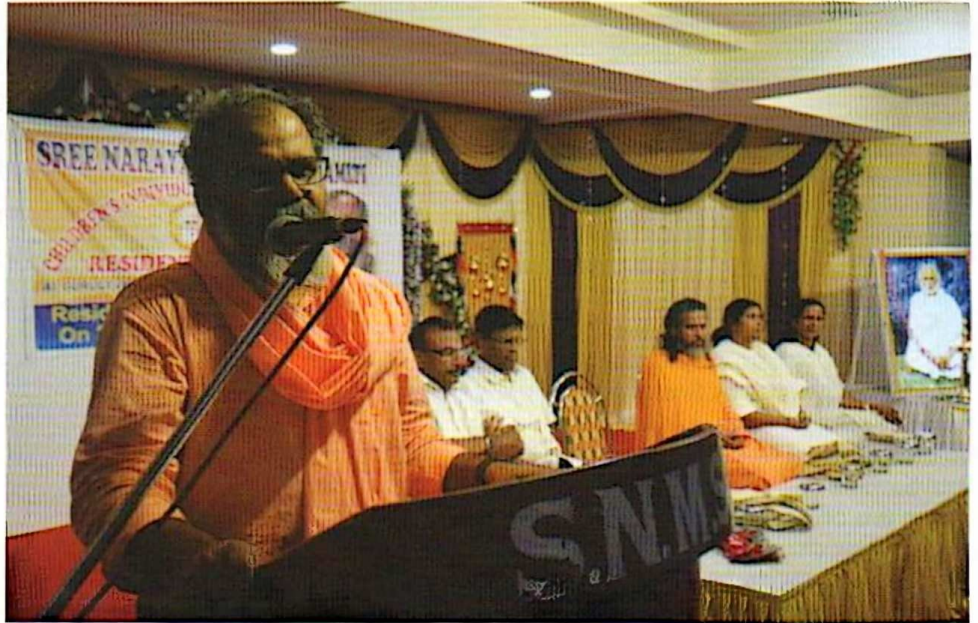


Gokulam Gopalan National President of AIMA addressing a meeting of AIMA. Dr. Aprain (President AIMA Maharashtra), Srikumar (Gen. Secretary), Sridharan (Treasurer) and Upendra Menon (National Vice President) on the Dais.

SNMS holds personality development camp for children

■ The educational system existing now in India is aiming to create machineries to generate money and this attitude would result in losing the moral values, said Swami Muktananda Yati, director of One World School of Vedanta. The position of humanism is much higher than that of money, he asserted. He was inaugurating the five day workshop on Personality Development for children in Gurudevagiri under Sree Narayana Mandira Samiti. Our educational system should be firmly based on moral values and Sri Narayana Guru was emphasising this factor to people of the world since beginning.

Love and empathy should be the basis of humanity and that should be our slogan and religion. When man loses humanity, it would pave the way for terrorism and anarchy, said Swami Muktananda Yati. Humanism is the base of equality and it can reject the undesirable differences thereby resulting the eradication of terrorism. The study of the Guru's teachings would prevent anarchism. These traits



Swami Muktananda Yati addresses the participants during the inaugural ceremony.

should be embedded in children at an early stage. Parents have a big role in inculcating these traits.

Swami Atmajnanananda Giri, Maa Sabari Chetana, Maa Nitya Chetana, N

Sasidharan, N Mohandas, N S Salimkumar and the convenor of the Cultural Wing V V Chandran also addressed the participants. The workshop concluded on October 26.



Creative Award 2017 to Kalasri Nambissan

■ ISDA New Delhi instituted award for the contributions made to culture was presented to Kalasri K N P Nambissan of Mumbai for his work of over four decades to instrumental music. Shri Nambissan received the award in the presence of Dr Dinesh Upadhyaya, Shri

Shyam Joju (National Vice Chairman BJP), Smt Barka Shukla Singh and Shri Kamal Singh in a well attended meeting held in Speaker Hall of Constitution of India, Delhi. The award comprises of plaque and citation.

SEAL Ashramam Charity Fest on November 26

■ SEAL Ashramam of Panvel will celebrate its 18th annual day as Charity Fest. It will be held in Ganapat Tandel Grounds of Sector 38 of Sea Woods at 5 pm on November 26. Key Board artist and musician Stephen Devassy, drummer A Sivamani, flutist Navinkumar et al will present music.

The event is a part of fund raising to meet the expenses of the charitable work of looking after the abandoned children, old people and beggars who are looked after by the ashramam. Currently it has 250 inmates and the work was started 17 years ago. It aims to increase the strength to 1000 in three years. It also plans to build a hospital with 35 beds as most of the inmates are ill. They were not getting enough or no help from other hospitals and this situation made it to think to build hospital.

Onam celebrations of Bandra Malayalee Samajam

■ Bandra Malayalee Samajam celebrated Onam on 1st October, 2017 at Cardinal Gracious High School Auditorium, Bandra East. The Chief Guest Adv. Smt. Padma Diwakaran inaugurated the event alongwith the Guest of Honour Father Sabu Thomas and Samajam President Shri Chandran Nair and Secretary Shri Dinesh Poduval. The highlights of the events were some of the prize winning programmes of the K.K.S. Unarv Nagarolsavam alongwith cultural programmes by Samajam members. The function was also attended by local M.L.A Smt. Trupti Bala Sawant.

On this occasion, they also felicitated power lifting champion Shri Suresh who is continuously winning gold medal in senior national championship from the year 2002 to 2017 who also won silver medal in senior world championship in the year 2009 and also silver medal in Asian championship in the year 2004. Samajam also felicitated toppers of S.S.C and H.S.C examinations held in Feb/March 2017.



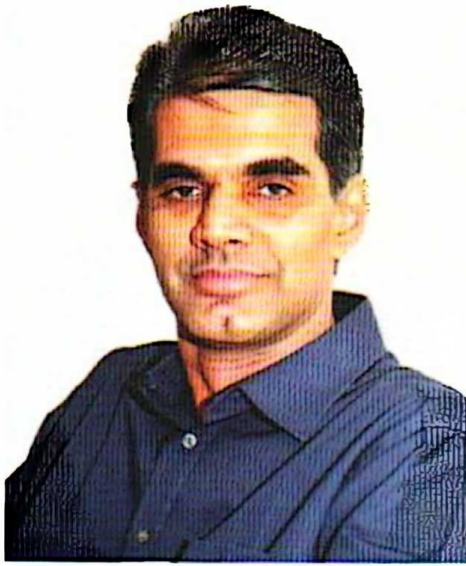
Chief Guest Adv. Smt. Padma Diwakaran inaugurating the function.



From the cultural programmes



Dr. K N Raghavan new GST Commissioner



■ Dr. K N Raghavan has assumed charge of GST and Central Excise Commissioner, Mumbai. Earlier he was Chief Executive officer of Norkaroots of the State of Kerala.

Dr. Raghavan hails from Kochi. After completing MBBS from Kozhikode Medical College, he joined Civil Service in 1989. He worked as Managing Director of Rubmark and CEO of Co-operative Medical College, Kochi. He joined NORKA Roots last March. He is also a writer and Cricket Umpire.

Organising Committee formed

■ An organising Committee was formed for organising the zonal competitions comprising Kalyan-Dombivli in connection with the sixth Malayalotsavam this year. The meeting was held at Model School of Dombivli East.

Dr Oommen David (Director of Holy Angels High School and College) was made patron of the event. Prasanna Unnikrishnan (Chairperson), C K Ramesh (Vice Chairperson), N K Sooraj (Convenor) and K Ramakrishnan are the office bearers. A general committee comprising 35 persons and five subcommittees were also formed. The competitions will be held on Dec 9 and 10 at Thunchan Smaraka Hall of Model School, Dombivli West. For details contact 75060 46031 or 97020 54059.



Kudamaloor Janardhanan receiving the award

Sopanam Award

■ Sopanam Fine Arts Association instituted Sopanam Award was presented to Kudamaloor Janardhanan, the flute exponent. Former actress Navya Nair and writer Anand

Neelakandhan jointly presented the award to Kudamaloor Janardhanan. After the award ceremony, Kudamaloor presented a flute recital.

Onam celebrations

■ Kairali Samajam of Kalva celebrated Onam on October 8 at Saibaba Hall of Manisha Nagar with Pookkalam,

Vallamkali Song and other cultural programmes. The programme ended with Onam feast.



Lighting of lamp at Onam celebration

Vasai Nair Welfare Association

■ Nair Welfare Association of Vasai elected its office bearers for the ensuing period. They are Sivadas V Nair (President), K Sasidharan Nair (General Secretary), Gopinath C Nair (Treasurer), V N Purushothaman Pillai (Vice President), M Sudhakaran Nair (Joint Secretary), Anilkumar, P R Nair (Jt Treasurer). Committee members are K

Mohan Nair, Jayakumar P Nair, Balakrishnan, C K Ravindranath, Geeta R Nair, Vanaja K Nair, E V Prasannakumar, Venugopal Nair, Radhakrishnan Nair, Manoj Jayaprakash, M Maniyan Pilla, K V Chandran and Valsala Nair. P Sureshkumar and Viswanatha Menon are the internal auditors.

Cencus Welfare Association

■ 'Kairali' is an association formed by the retired and serving Malayali officers of the Indian Customs and Excise department of Mumbai. Cencus Welfare Association as it is called organises annual get together for its members and their families. This year's program was conducted at The Mysore Association Auditorium, Matunga, on Sunday 8th October. The highlight of the program was a Malayalam film musical journey "ormakal" by Tharangni Orchestra, led by a Kairali member himself, Mani Nair. The evening concluded with a palatable South Indian feast.

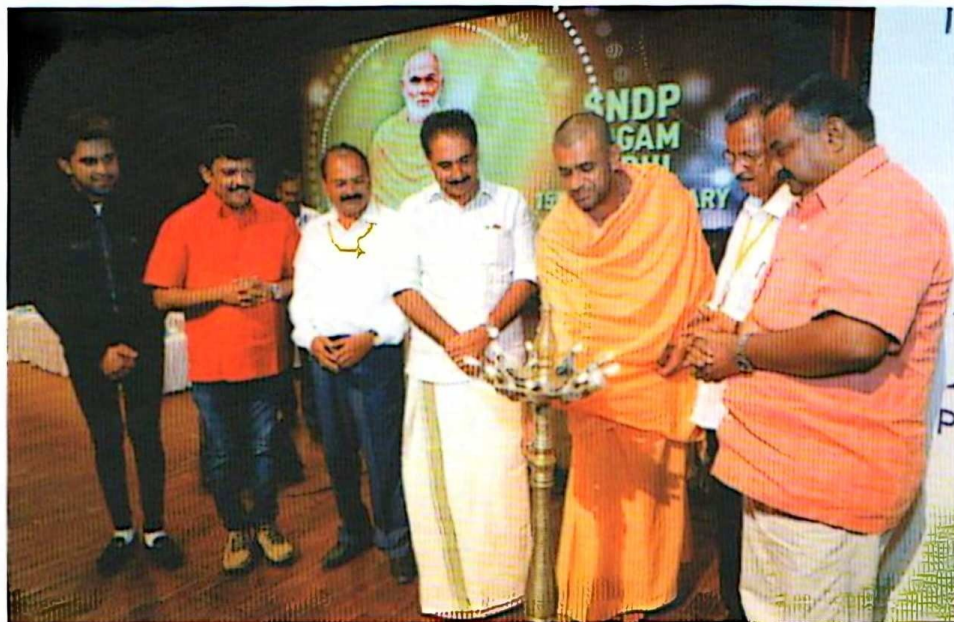


Tharangini orchestra performing

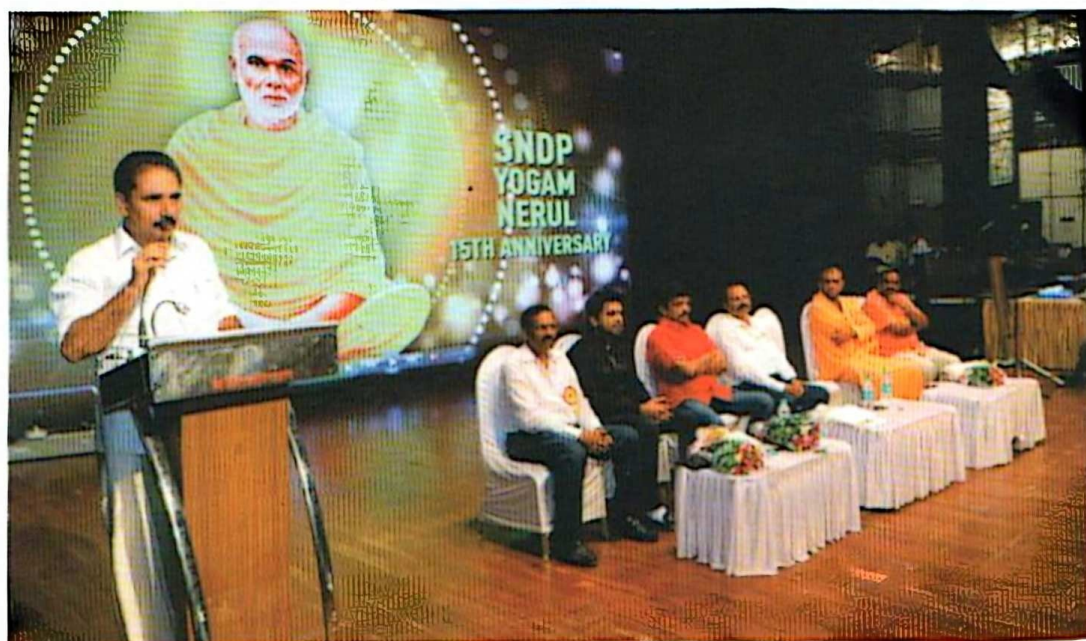
15th Anniversary of SNDP Nerul

■ The philosophy of Sree Narayana Guru would outlive the history and time as he had put forward an ideology touching the humanity, said N K Premachandran MP. He was addressing the audience on the occasion of the 15th annual day of SNDP Nerul, at Shanmughananda Hall. Spirituality of the Guru was beyond all religions and his simple discourses could be easily understood by the socially sidelined communities, Premachandran remarked. The activists of SNDP are spreading the message of equality, brotherhood and love, remarked actor Jagadish.

The event was inaugurated by Swami Vikhyadananda of Sivagiri Math. Actress and danseuse Asha Sharath and her team presented dance programme while Jagadish presented humour and music. Stephan Devassy and Shyam Prasad presented a musical programme. Union President S Gopalakrishnan, Secretary P P Padmanabhan, Nerul branch President V V Udayan, Secretary P K Balakrishnan et al were present during the event. M V Balan, Sureshkumar Madhusoodanan, Jyotis Mohan, C V Vijayan, N P Rajendran, Sunilkumar and Sabu Daniel were felicitated.



Swami Vikhyadananda of Sivagiri Math lighting the inaugural lamp



N K Premachandran MP addressing the audience



* Kaikottikali

Odakkuzhal Onam celebration

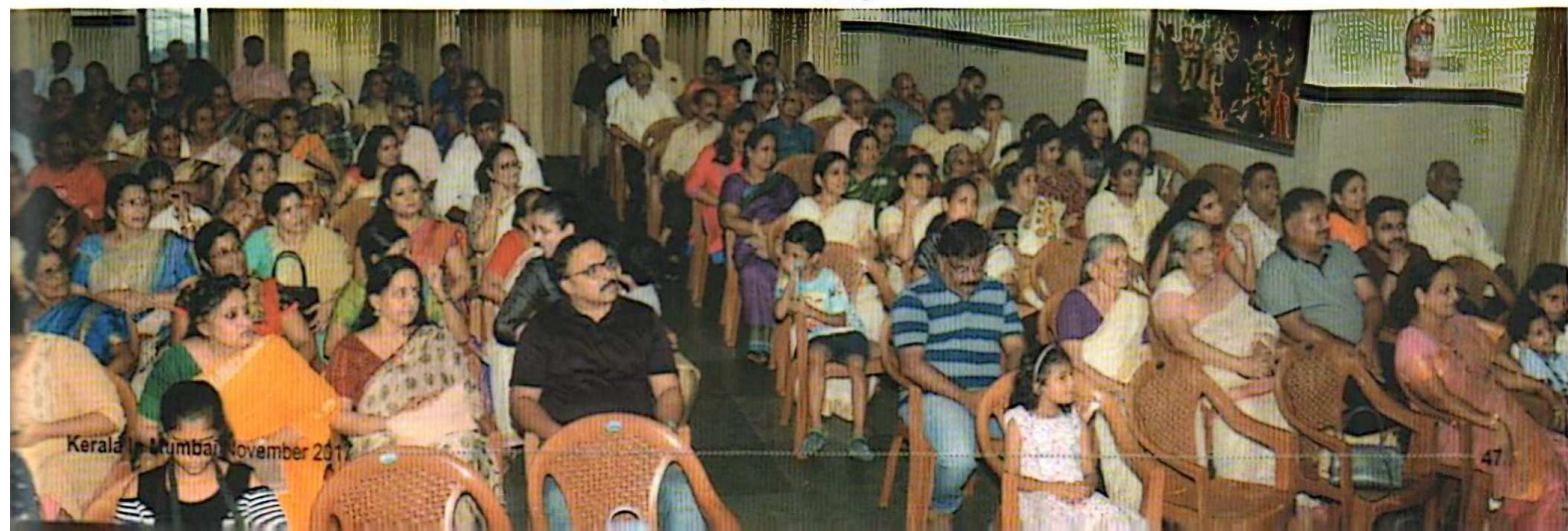
■ Odakkuzhal an association of Marol Keralites celebrated Onam in a grand scale on Sunday the 1st October with various cultural programmes including dance performance by the disciples of Guru Geetha Vijayashankar at Marol Education Academy, Bhavani Nagar Marol. Noted Cardiologist Shri M G Pillai was the guest on the occasion.



Mrs and Dr M G Pillai being felicitated



Cultural programme in progress



Onam celebration of The Nair Welfare Society, Mulund

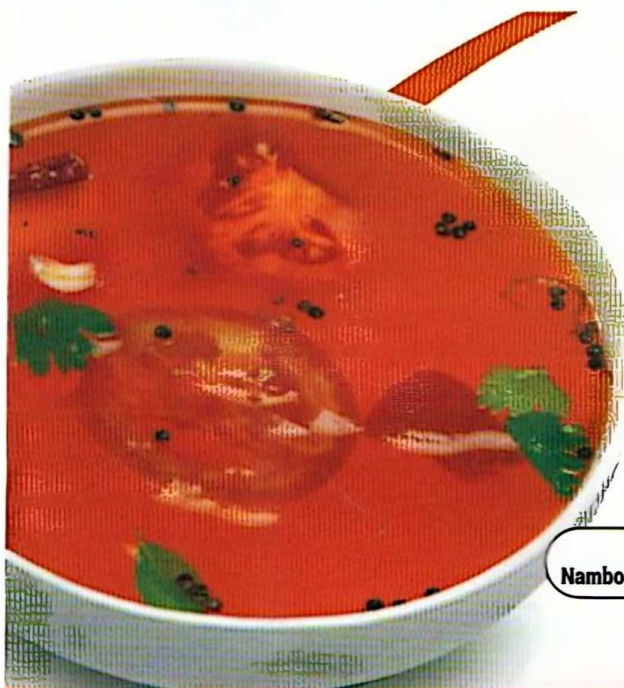
■ The Nair Welfare Society, Mulund conducted their 21st Family Meet in a grand scale on Sunday the 1st October with various cultural programmes followed by Onasadhya at Maharashtra Seva Sangh Mulund.



Inaugural ceremony



During the cultural events



Tradition since 1960

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ATMA Annual Day

■ As a part of the Birth Anniversary of Kerala State, All Thane Malayali Association and Lake City Malayali Welfare Association jointly celebrated their Annual Day. The celebrations were inaugurated jointly by Sanjay Kelkar MLA, Dr Roy John Mathew, Premlal, Kumaran Nair, K K Unnikrishnan, office bearers of ATMA G S Pillai, Sasikumar Nair, Jayadevan, Lake City Association office bearers Nandakumar and R A Nair. Children securing high marks were given cash awards and Azad Nagar Malayali Samajam team who secured second prize in Mathrubhumi Pookkalam Malsaram was felicitated.

Family of Sanjeev Pillai, a kidney patient, was given financial aid during the event. Sanjay Kelkar promised to arrange free dialysis treatment for Sanjeev Pillai. Aradhana Theatres Thiruvananthapuram presented their play 'Acchaneyanu Enikkishtam'. Sasikumar Nair welcomed the audience and R A Nair proposed a vote of thanks.



Inaugural ceremony



Tapasya Kalavedi Onaghosham

■ Tapasya Kalavedi celebrated this year's Onam at Kumberghatt with the local adivasi people. They put special rangoli in front of their huts to welcome Maveli. A cultural meeting was organized which was presided over by the president Pratap Kumar. Smt. Sathi Vijayakumar inaugurated the meet by lighting the lamp.

Prominent R S S leader Rajendra Mehta was the main speaker on the occasion. Tapasya General Secretary Aravindakshan briefed about the activities conducted by Tapasya and the goals achieved so far. Various cultural programmes were presented by the local villagers and members of Tapasya Kalavedi followed by Prize distribution, felicitation of local meritorious students and Onasadhya.



During Onam celebration of Tapasya Kalavedi

Onam Celebrations at Vrindavan, Thane

■ Kairali Cultural Association, Thane celebrated Onam with varied cultural items in Ritu Park. The event started with the lighting of lamp by founder members of the Association Smt. Saraswati Pillai, K P R Menon, Shekhar, Bharathan Menon, V P R Nair, Social activist Rajan Nair and President Prabhakaran Nair. K M Suresh and friends created a massive pookalam. Shalini, Jayalakshmi, Rajani, Vanaja Jaya Harris, Smita Menon, Smita Jayakumar, Deepa, Malini and Swapna presented Thiruvathirakali. Radhakrishnan, Mohandas, Narayanan, Vijaya, Nidhi et al presented popular songs. There were dance recitals by Vidya, Swati, Preeta, Sajin, Roopa, Shreya, Namita, Balakrishnan, Padmanabhan, Vaishakh and Udit. Onam feast was the highlight of the event.



Kaikottikali by the members of Kairali Cultural Association

Certification of Malayalam Drama

■ Organization intending to stage Malayalam plays in Maharashtra, are required to submit two copies of the manuscript of the plays, along with the application at least one month in advance to Maharashtra Stage Performance Scrutiny Board, Second floor, Thackersey House, Suraj-ji Vallabhdas Road, Ballard Estate, Mumbai 400 001 (Tel: 22621911) according to Smt. Vijaya Menon, Member of Malayalam language.

Hanumad Ponkala celebrated at Ramagiri Ashram

■ Hanumad Ponkala and Panchagni Havan were celebrated at Sree Ramadasa Ashram at Ramagiri, Badlapur on October 12, 2017. The programme coincided with the 82nd Jayanti of Swami Sathyananda Saraswathi, Founder, Sree Ramadasa Mission Universal Society. *Sree Rama Pattabhishkam* and *Sampoorna Adhyatma Ramayana Parayan* were organized at night on the same day.

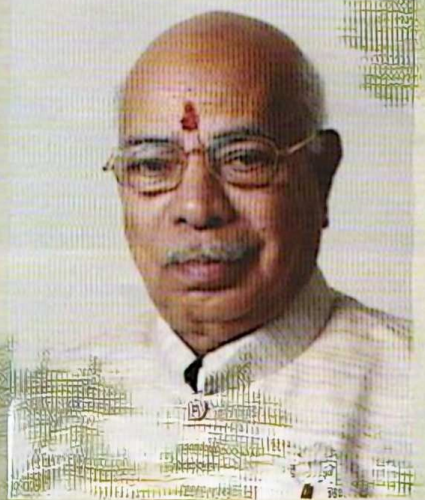


Ponkala

commence its journey from Ayodhya, Uttar Pradesh. The Ratha Yatra will be inaugurated on February 13, 2018 by Yogi Adityanath, Chief Minister of Uttar Pradesh. The Ratha Yatra travelling through six states covering 41 days will reach Rameshwaram, Tamil Nadu and culminate at Sree Ramadasa Ashram, Thiruvananthapuram, Kerala on its return trip on the Ramanavami day.

Danteras was also celebrated by getting a new Tata Ultra truck which will form the body of the chariot for the Rama Rajya Ratha Yatra being planned next year. Sree Ramadasa Ashram, Badlapur has been organizing annual Ratha Yatras covering four states continuously for the past 27 years. The Rama Rajya Ratha Yatra covering six states and 7,000 kms will

M Kumaran Nair in Congress Committee



■ M Kumaran Nair has been nominated to the Indian National Congress State Committee. He was elected to the Committee in a meeting held at State Committee office. Earlier he worked as an invitee to MRCC, DCC General Secretary and Vice President. Lion Kumaran Nair holds the positions of President Cosmos English School, Chairman of Vidyadiraja School and President of Srinagar Ayyappa Temple. He hails from Chembazhathi and resides at Model Town, Mulund.

Value of Aadhaar

■ The unique identification card came to the rescue of 32 inmates of the mental hospital of Kuthiravattam, Kozhikode recently. In fact there were 264 inmates within the hospital without any identification as they were dumped inside the hospital by relatives or brought in by NGOs after picking them from the roads. The inmates could not tell the hospital authorities their details such as name, age, address etc. However the hospital assigned them names for easier identification.

Though the government does not insist on aadhaar cards for the patients,

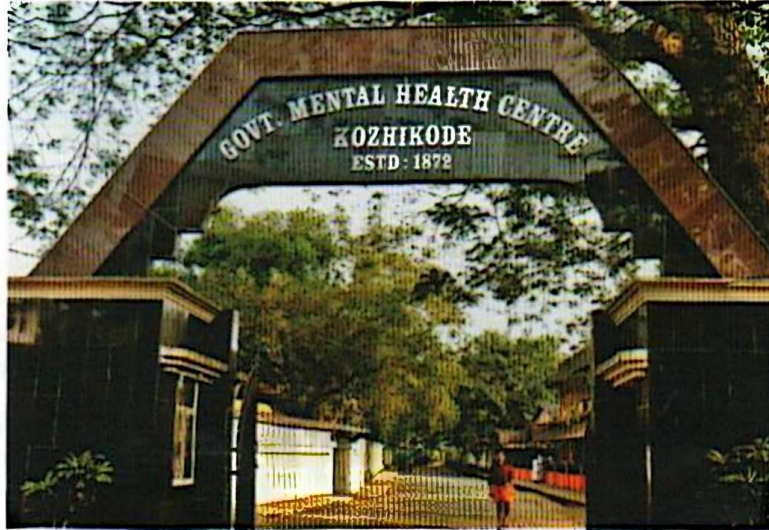
Superintendent of the Mental Health Centre Dr Rajendran felt the need of the knowing the details of the patients and sought the help of Akshaya Service Centres to prepare UDI cards for the

inmates. Then electronic machinery refused to accept the data of 32 patients when their biometric details were given as it already had identical data. Dr Rajendran was overjoyed when he

found that these people had relatives nearby and sent volunteers looking for their relatives. It took one full day for 12 Akshaya units to search for these addresses in 22 wards given by the Aadhaar details.

Though the data of the UDI card holders could not be divulged for reasons of privacy, an exception was made by the authorities as the purpose was positive.

We do not know if the relatives are overjoyed or cursing Aadhaar for knocking at their doors to verify the details.



Mental Hospital at Kuthiravattam

Kerala opens temple doors for Dalit Priests

■ The state of Kerala has created a sort of history when the temples under the Travancore Devaswom Board opened the doors of the temples under them before the priests belonging to the Dalit castes. When majority of the temples in India has kept the priesthood of their temples to the Brahmin community, and some temples where Dalit priests are doing the rituals have the devotees belong to the Dalit community visiting the temple, Kerala has shown the magnanimity to appoint them as priests.

This news becomes magnificent when we recollect that once the Dalits

were even denied passage on the roads near the temple. It took the Vaikom Satyagraha of 1924 to ensure that the temple roads in the then Travancore state were opened for all castes. Even backward classes were denied admission to their temples. They were allowed inside the temple only after the Royal Decree of 1936 granting them entry.

The Travancore Devaswom Board (TDB) now broke another barrier towards social revolution in the state by appointing five Dalits out of 62 as priests under its control. TDB went

ahead to conduct written and oral examinations for the applicants for the post of priests as if it is a government

job and it is indeed a government job, even the conditions of reservation taken into consideration.

While many Brahmin candidates failed in the examination, some Dalit candidates came out victorious as they had their initiation in Vedic and Tantric institutions and had their degree to flaunt. It is to be remembered that in 1970, a similar exercise was conducted and 10 OBC candidates were appointed as priests but on account of fierce opposition from the devotees, the designations of priests had been changed to clerks and they were removed from the temple premises. However that incident did not occur this time and the selected priests took charge. Of course the 1993 judgment of the Supreme Court might have helped to moot the opposition. Further, unlike their predecessors, these Dalit priests had earlier worked in private temples. TDB has 1,252 temples under it including some big and prominent temples like Ayyappa Temple of Sabarimala. In all about 2,500 priests are working in these temples and they are liable for transfer.

The names of the new Dalit priests are Yadukrishna, Pradeep Kumar, Manoj, Jeevan and Sumesh.



Yadukrishna Distributing Prasadam



P C Manoj

Changing times for CPI (M)

■ Among the political parties of India, Communist Party is considered the most strict for discipline. Since its inception, none could defy the orders of the party (that is the higher bodies within) and had to submit before it. Among the old co-travellers, many had to leave the party as they deviated or tended to deviate. Berlin Kunhanandan Nair and M V Raghavan are a few examples. On a few occasions, the party realised that it erred and took steps to rectify the error. On some occasions, the departed comrades had to tender apology or the party should withdraw the penal action so that the defaulters could return to the fold. The Party used to tell the cadres what to do or how to do including their lives to be managed.

There were a few who found the Party getting diverted from its earlier stand and therefore decided to leave it. Some names that come to mind are those of Kesavadev, Thakazhi Sivasankara Pillai, Vayalar Rama Varma and P Bhaskaran. Some of them were card holders while others were sympathisers. Some of them were freedom fighters also as members of the Indian National Congress. In the early forties, the Party made attempts to bring leading writers under its wings. In 1942, there was an attempt to capture it by bringing party activists as delegates to the Sahitya Parishad meeting but failed to enforce a voting after the discussion in which M P Paul, C J Thomas, Thakazhi, Mundasseri et al strongly opposed the move. P Bhaskaran was in



Kadakampally at Guruvayur Temple

a dilemma when he failed to convince EMS Namboothiripad about the Party's deviation from the declared path. He then decided not to renew his membership card. His problem was that the Party wanted him not to write romantic poems though in private they enjoyed them. He wrote his famous poem 'Aavi Vanti' as a parting shot and left the party for which he worked hard sacrificing many of his pleasures.

All these are past. There are a few issues that despite restrictions, the leadership could not implement the orders it issued.

These were orders issued to the members to abstain from liquor, temple and community activities. However, the office bearers of the Party working at

various levels are reported to be helpless in implementing these orders. Total prohibition within the party is still elusive as workers are reluctant to divorce that habit. On the contrary, drinking in private parties is on the rise. When CPI (M) meetings at the branch levels came to close, the report thereon is said to be in coagulated form. In the column where details are to be provided, the branch secretaries are reported to have written the numbers of the lovers of alcohol, instead of their names.

The Party also failed to prevent the members going to the temples and part taking in rituals. Recently Devaswom Minister Kadakampally Surendran became a subject of ridicule when he visited Sri Krishna Temple at Guruvayur and making offerings. Chief Minister Pinarayi Vijayan also went to Sabarimala and received prasadam from the priest of Malikapurathamma Temple, though he went there on an official visit. Though the members succeeded in making government employees to be long standing subscribers of the party mouth piece, some members are yet to subscribe to it. However the party is happy on one count. There are no issues on groupism as it came to zero level.



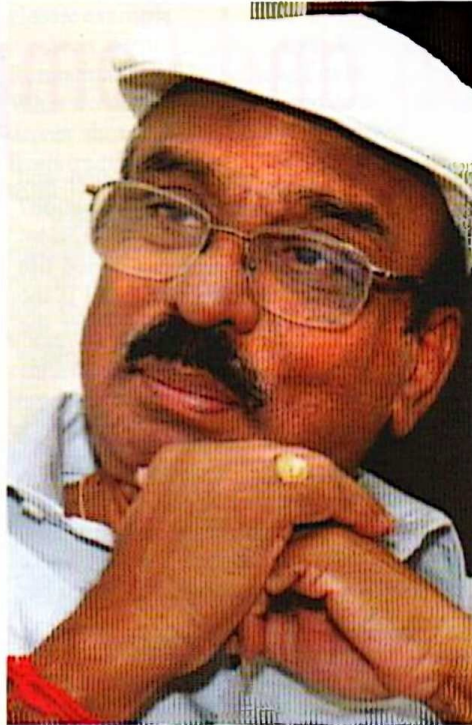
Pinarayi receives prasadam

Director I V Sasi is dead

The veteran Hit Maker of Malayalam Movie World Iruppam Veedu Sasidharan alias I V Sasi is dead following a cardiac attack on October 24 in Chennai. He was 69. He ruled the Malayalam screen over three decades and directed above 150 films in Malayalam, Tamil, Telugu and Hindi. When Malayalam film directors are churning out comedies, tragedies and detective stories, he showed courage to depict life as seen from the street. Majority of his films had run over hundred days in theatres in Kerala and the neighbouring states. His Hindi film 'Patita' with Mithun Chakravathy was also a hit.

Sasi won national award for 'Aaroodham' and also state government's prestigious J C Daniel Award.

Born on March 28, 1948, in Kozhikode, Sasi was a trained painter and worked as art director in films initially. His debut film as director was Ulsavam in 1975 dealing with water scarcity in a village following the construction of a dam. In 1978, he came out with 'Avalute Raavukal' (Her nights) in black and white. Even in the city of Mumbai, Malayalees could not get tickets on current booking, as people from other states thronged to the theatre.



Seema who was acting in Tamil films in insignificant roles was chosen as heroine of the film. Once the film released, Seema became a most sought after actress in South India. Though this film was initially considered softporn, once it released on Doordarshan, audience accepted it as a film of substance.

He later married Seema and the couple has one son Ani (Assistant to Priyadarshan) and daughter Anu married to Milan Nair. He was planning to go to Australia to see daughter when the end came suddenly. He was also suffering from cancer in liver. He was cremated in Porur Electric Crematorium next day evening.

His 'Angadi' (Market) was a trend setter, depicting the life of coolies in the market. His 'Devasuram' resurrected the career of Mohanlal and established him as one of the leading actors of today.

Ayalkkari, Aalinganam, Abhinivesham, Itha Ivite Vare, Aa Nimisham, Anthardaham, Oonjaal, Ee Manohara Theeram, Itha Oru Manushyan, Vatakakku Oru Hrudayam, Eata, Thrishna, Ee Nadu, Aalkkottathil Thaniye, Aavanazhi, Atimakal Utamakal, Inspector Balram etc are some of his Malayalam films. Vellathooval of 2009 was his last released film. Pakalil oru Iravu, Allavuddinum Aththavilakkum, Ore Vaanam Ore Bhoomi, Ellam Un Kairasi, Kali, Illam and Kolangal are his films made in Tamil. He made four films in Hindi.

He was the first director who compelled the audience to the theatre irrespective of their heroes and heroines.

Former theatre actor P Chandran Nair is no more



P Chandran Nair (80) a former stage artiste and comperer died on October 18. He was ailing for some time. He was residing with his wife Bharatnatyam Guru Radha Chandran in Blossom Society, Marol.

He is survived by his wife Radha Chandran, daughter Maya Sajish, son in law Sajish Nair and grand daughters Ankita and Ashwati.

Joji Thommana is no more

■ **Joji Thommana** (47), the ace videographer and editor died of cardiac arrest on October 24. He was a well known personality in Mumbai as an excellent photographer, videographer and Sound Engineer. He was staying with his family in Nehru Nagar in Kanjurmarg in Mumbai suburb. Joji was the son of Anto and Martha of Veliyanadu Chittilappalli near Irinjalakuda.



His body was taken to native place next morning by flight and he was laid to rest in Veliyanadu St Mary's Church Cemetery. Joji is survived by his wife Anne Joji and children Liyant Joji and Jovinto Joji.

Degree, Job and Compensation

- Revathy

I was as usual busy with my newspapers. Since ages, it was my practice to grab Indian Express from the cluster of dailies and weeklies as soon as I was out of bed and go through the pages systematically. After about an hour so, I would get and get hold of my tooth brush and paste and continue with another news paper, could be Economic Times or the Hindu. After the second paper and the daily bath, I am ready for breakfast around 9.30 am. My wife would be happy in my routine as she would never get disturbed in her daily routine. When we are through with the breakfast, we would have a little time for community gossip. Then she would go for her bath and other routines.

It was during breakfast, Chandramathi gave me the shocking news about our young neighbours.

"Did I tell you about the news of Radhika and Ramachandran?" She started the gossip.

"Not exactly. What is so special about them?"

"Radhika came home."

"What is so special about it? It is her home and she can come as and when she wishes."

"It is not that coming. She came alone and is not going back. She wants to leave Ramachandran forever." She explained.

It was really shocking.

Ramachandran and Radhika were neighbours and were close friends. He was three years senior to Radhika but they finished graduation together. It does not mean he was weak in studies but he lost a couple of years here and there. After passing out B Com, Ramachandran joined a bank as a clerk but Radhika went further after her B Sc and did her post graduation from a well known university and then went further for a post graduate degree in management. Through a qualifying examination, she too secured a job in a nationalised bank in managerial cadre.

It was time for a renewal of mutual friendship. Besides their banking experience, they had many other anecdotes to share with. Their parents were also close friends. Then there was a gradual thinking of a marriage between them and both the parents were in agreement. They had only one doubt whether the intended couple would agree especially when there is disparity in their official status.

Govinda Menon, Ramachandran's father had that apprehension more than his wife. Will his son agree to marry a girl more

educated, better placed in profession and drawing a bigger monthly compensation? His wife Malathi had no such apprehension. She was of the opinion that in married life there is absolutely nothing abnormal if the couple had different orientation. After the marriage, the total income of the couple is the family's asset.

The topic of marriage was first raised by Sarasamma, mother of Radhika with her daughter. When the news was broken, Radhika turned her face towards her mother and her eyes were curiously grown bigger and a little bit of amusement. Then she broke into laughter. After a pause, she asked her mother whose idea was this?

"Why you want to know? Does it make any difference?" That was the counter from Sarasamma. "We all want this to happen." After a pause, she continued, "We are good neighbours. Ramachandran is a good boy, you know that, without any bad habits. Both of you grew up together and intimately know each other. The only deficiency in him is that he is placed lower than you and draws a little less. In a family it all would happen. Position and wealth does not decide everything. Marriage is a bondage of love and understanding. Both your father and me think both of you like each other." She was in a mood to continue.

"What is Ramachandran's opinion? Is he in agreement?" Radhika raised this basic question.

"He doesn't know. We thought first we would know your mind. After all, you are in a higher position and if at all there is any objection, it should be from you." Sarasamma explained.

"You find out his mind first. Then I would tell you." She got up from the chair and rushed out to office.

On her way, Radhika saw Ramachandran walking to his bank and stopped the car close to him. Since it was a normal practice, it did not arouse any suspicion in his mind. He got in. They were working in different banks. She has to go a little further.

During the conversation, she raised this subject of marriage proposal and asked him if he had any knowledge of it. He was sounded a little surprised. After a few minutes, he asked her, what she did think of it. She is said to have expressed her agreement as she liked him and did not find anything unusual in the proposal.

For a few days nothing unusual happened. However, soon the news spread fast in the neighbourhood. Most of the

family friends were happy as they were seen as a good match and well educated. Only a few expressed a little dismay how Radhika agreed to marry Ramachandran who is less qualified, positioned on a lower level and having a lower salary. Those wanted to defend the proposal countered why should they worry if the affected parties have no objections.

We were invited to the engagement ceremony, kept as usual on a Sunday to facilitate the convenience of all invitees.

The first sign of future problems started on that day.

Despite the pressure exerted by her parents and friends, Radhika refused to change her attire into something special. She did not want to change into a colourful silk sari and allied clothes as well as refuse to wear elaborate jewellery. Initially everyone present thought she did not like the special make ups and clothes. She firmly refuted it and confirmed that she like costly attire and jewellery but why should she wear them to show others it was important to the woman to have all good dressing up while the soon to be bridegroom wear ordinary clothes and no jewellery. She reminded her relatives that her father was an apostle of gender equality. If Ramachandran came in new attractive clothes, she had no hesitation to change into similar ones.

Message was soon sent to Ramachandran's house. Poor fellow did not have enough time to go to the market to fetch new clothes and finally everybody was settled to a normal event.

The living room was well decorated and every men invited to the function was seated and the women came with them stood behind in a cluster chatting among themselves. It appeared that many of them did not like the attitude of Radhika in refusing to wear silk clothes and golden jewellery. Had they known this in advance, they themselves would have come in simple clothes. They have come in costly attire not to show off but to respect to the occasion, some of them argued. A few complimented Radhika in sticking to her ideal and wanted other unmarried girls too follow the example set by her. The critics blamed their arguments for not having enough wealth to procure them.

Every event will have some local self styled leaders who would move to the stage to show off their superiority. Normally no one would object to their ascendancy as it would ease their own responsibility.

Suddenly Kunhirama Panicker got up and asked Radhika's father, Narayana

Menon, why not initiate the ceremony. He asked Narayana Menon to call the girl to light the lamp in the room which was already well lighted. None said anything and Sarasamma went inside to call Radhika. She came as if she was coming to her cabin.

Panicker commanded in such a voice that all present could hear, "May the girl light the lamp!"

All eyes turned to Radhika. She stood there nonchalant.

Panicker was aghast. So far none dared to disobey him.

"Why this girl not lighting the lamp? Light the lamp!" He commanded.

"Why should I light the lamp?" Radhika asked. "Marriage is only for me? Ramachandran does not want to marry? I will not do it unless he joins me."

Panicker's face turned white. So far none defied him in public. It was clear he lost his nerves.

Ramachandran got up and joined Radhika, to the surprise of all assembled. It seemed he was expecting such a move from her. Radhika lifted the lamp for lighting and the young couple jointly did the chore. For all present there, it was a new experience. There was voice of murmur in the hall and some young men were complimenting Radhika for showing her verve.

When Panicker opened his mouth again, it had little energy to show. "Now bow before the invitees!"

He did not sound whom he was addressing to. Both Ramachandran and Radhika bowed to them for coming and blessing them.

Panicker did not return to his seat but went behind the group of men.

Soon the fathers of the to-be-bride and groom went through the rituals of informing the invitees the purpose of their meeting and declaring the intention of their children tying the knot.

The event occurred at the engagement ceremony went viral in the locality soon and there were people complimenting and criticising Radhika's posture. Many termed it as her showing off her higher stature while some congratulated her for showing her individuality as a woman to tell the society that a woman was not unequal to man.

The wedding of Radhika and Ramachandran was held at the Guruvayurappan temple. It was a low key affair. There was no display of wealth at all. Some people who witnessed the wedding wondered if the bride indeed was a manager in a nationalised bank.

The feast that followed had all the paraphernalia of rich marriage and the guests dispersed in appreciation. Only a few women had the disappointment written on their face of not being able to flaunt their wealth.

Next day one newspaper wrote a small editorial about the need of conducting

marriages at a lower key so that such events would not be a burden on the bride's family and pointed out to Radhika's wedding as a classic example.

It is surprising that now Radhika left Ramachandran and returned to her parents. What would have driven her to do this? What drives these young people to move away from traditional ways? There must be some truth in the beliefs of elderly people of yore.

Ramachandran and Radhika are like our own children especially Chandramathi and me had no children. Both of us were restless for the next two days. We felt very uncomfortable with the thought of our children being incompatible. After a long thought, we came to the conclusion that we ought to do something to set the track straight.

Chandramathi telephoned to Sarasamma to find out the time when Radhika would be available to spend some time with us. Wednesday evening would be convenient when she would be alone at home.

When we reached Radhika's house, she was alone and her parents were out for something. She appeared to be waiting for us. Perhaps Sarasamma might have forewarned her.

Not much time was lost between us. Chandramathi straight away got into the subject and made her known the purpose of our visit. Radhika sat for sometimes deeply pondering and slowly whispered that she did not have any issue with Ramachandran except that he did not move away from his parents and shift to another house with her.

Chandramathi was surprised. "Why do you want him to move from his parents when he is their only son? They are all in the same place. It would have been different if he is transferred to another town.

"But... Aunty, that would be wrong. Why should we resort to falsehood?"

"Radhika, you are a well educated woman. We do not have to tell you about our traditions and practices. Every parent would like to have the children with them, especially if it happens to be a lone child."

"Aunty, I do not mind if they are staying with us or we are staying with them. They know me well since my birth. They do know that I'm an independent woman and I have my own preferences. I value my rights and privileges. I cannot be an obedient servant to Ramachandran. We are equals and I have made that point to him before the marriage. And he had agreed to that. Probably now he may be thinking that I am trapped in marriage and he could dictate terms."

"Did he say so?"

"Certainly not. Everything one need not state explicitly. One can always deduce it."

"Radhika! We are women and we have some restrictions as women. It is all nice to hear that all men and women are equal but in practice, it needs not to be so." Chandramathi was trying to put some sense

to Radhika.

"Why Aunty, you too are saying these outdated views? I'm not competing with Ramachandran. Before marriage itself, I had made points clear to him and he had agreed to them. If he was not agreeable to them, he would have been then forthright in admitting it." Radhika was insistent on her points.

"But Radhika..."

"Aunty, please do not try to bulldoze me. I had clarified my stand before marriage and I don't see any reason to change it. I have told Ramachandran that I am not asking for a divorce but asking for my freedom and equality. If he feels that he cannot stick to what he has agreed to, he can seek divorce from me."

We were shocked. They were married quite recently but within a couple of months she is talking of divorce. Chandramathi could not digest the whole affair.

"Dear Radhika, you have not even completed a couple of months. And now you are talking of divorce. My dear..."

Radhika cut her conversation short. "Aunty, you are living in an old world. Today's girls are made of different material and they have different values. We do not say something and do the opposite."

Chandramathi looked at me. I gestured her to get up so that we could leave. She got up.

"Aunty, if you are keen to save our marriage, you may talk to Malathi Aunty, my mother-in-law. As I understand, she is keen to subjugate me and Govinda Menon Uncle is helpless. I've not seeking any alimony but I am certain to stick to my guns.

"Even if he seeks divorce, I would be a good friend to Ramachandran. I am not in a hurry to be tied again in knot." Radhika got up.

Chandramathi embraced Radhika. Afterwards Radhika came before me and bowed to me. I placed my hand on her forehead as if I am blessing her.

We left her house and walked home in silence.

Chandramathi and me discussed the matter over a couple of days and decided to leave the matter to circumstances. It was Malathi and Govinda Menon who came to us and told about their wishes to have Radhika as their daughter in law but they could not keep that bondage even for a short period. It is for them to act upon based on their own reasoning. For us it is better to leave the matter as it is.

Radhika and Ramachandran obtained their divorce in a peaceful manner without any animosity and they still manage their affairs as if nothing had happened. I have occasionally seen Ramachandran travelling to his bank in Radhika's car. May be they would reconsider the matter over a period of time. ■



FOODS FOR HEALTHY SKIN



Dr. (Major) Nalini Janardhanan

■ Gorgeous and glowing skin starts from within the body, not by application of creams or cosmetics. Eating right food can improve the quality of skin.

Eating balanced diet containing nutrients helps the skin stay soft, glowing and free from wrinkles and blemishes. To treat acne, reduce wrinkles and to prevent premature ageing right diet is important. Let us know about food items best for our skin.

Best foods for healthy skin come from nature. Raw foods like vegetables, fruits, seeds and nuts are packed with nutrients that will help your skin look good and feel great.

Berries: Blueberries and cherries are rich in antioxidants and also contain fiber, vitamin C, Vitamin E and Manganese. Strawberries contain vitamin C which increases production of collagen fibers that help to keep skin

smooth, prevent dryness and wrinkles and protects skin from sagging. Berries also contain probiotics which help your immune system in preventing infections.

Orange and Kiwi: These are rich in collagens which delay the ageing of skin. They also contain Vitamin C which strengthen your immune system and reduces free radical damage.

Papaya: Papaya contains Vitamin C and some enzymes (eg: Papain) which helps to relieve inflammation and remove blemishes or even treat acne (when applied on skin.)

Bananas: These are rich in Vitamins A, B and E. Bananas are effective as anti-ageing food.

Apples: They contain antioxidants which protect skin from UVB rays of sunlight that trigger skin cancer.

Avocados: These are high in healthy fats and contain Vitamin C and E which promote young looking skin.

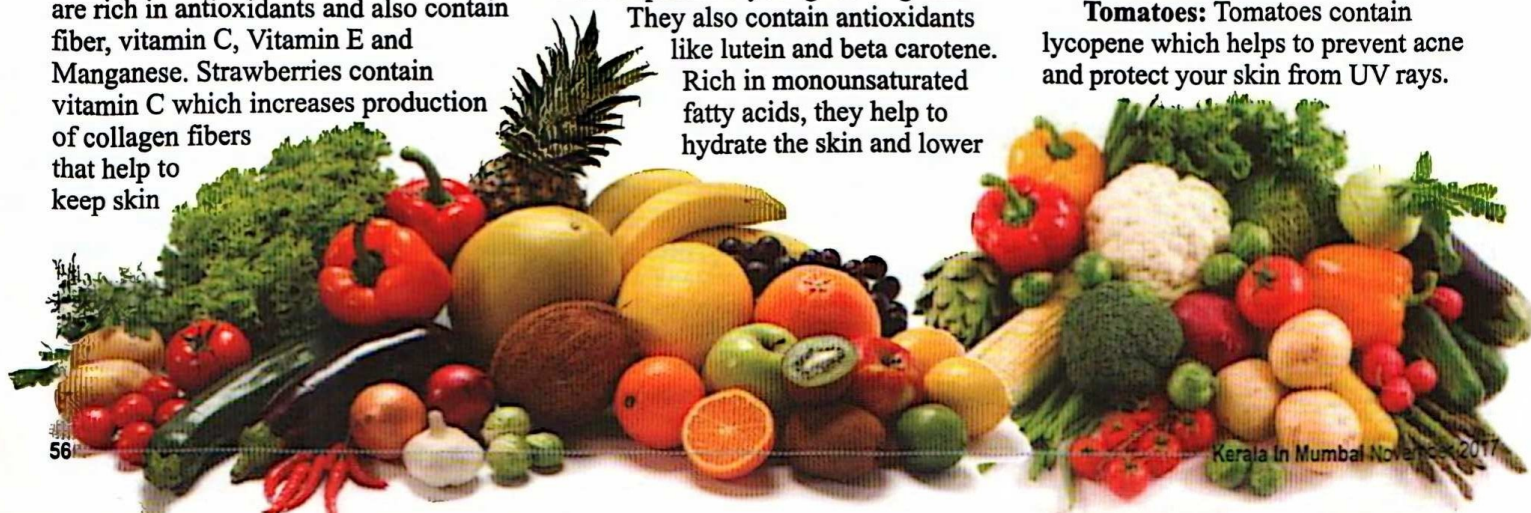
They also contain antioxidants like lutein and beta carotene. Rich in monounsaturated fatty acids, they help to hydrate the skin and lower

the risk of premature ageing caused by UV radiation. Avocados contain fats which help to absorb fat soluble Vitamins that help to protect your skin from sun damage. They can be eaten or even applied on the skin to keep your skin hydrated and nourished.

Carrots: They are the highest source of Vitamin A and prevent free radical damage. Also help to develop and maintain skin cells. Carrots contain beta carotene and antioxidants so they are good for both eyes and skin.

Green Leafy vegetables: These are good for healthy and glowing skin. Green leafy vegetables like spinach, lettuce, celery and broccoli contain Vitamin K which helps to keep skin elastic, reduce ageing and development of wrinkles. The high level of folate, an essential B Vitamin in spinach helps to maintain and repair DNA and reduce the likelihood of cancer cell growth.

Tomatoes: Tomatoes contain lycopene which helps to prevent acne and protect your skin from UV rays.



Cooking tomatoes increases their lycopene levels. Tomatoes also help to cure sunburn.

Nuts: They contain selenium and zinc. Selenium helps to improve elasticity of skin, fights infection, gets rid of free radicals and helps to purify blood. Zinc helps to cure skin problems like acne and eczema. Healthy fatty acids in nuts keep skin moisturized.

Walnuts contain ALA (Alpha

hydration of skin cells. Omega3 fatty acids in flaxseeds help to erase spots and iron out fine lines on skin.

Yoghurt: this has strong anti-ageing properties and helps to keep skin firm and reduce wrinkles and fine lines.

Sunflower seeds: These contain Vitamin E that helps to keep your skin nourished.

Fennel Seeds: These are loaded with antioxidants. They boost blood

antioxidants in eggs protect against UV damage that leads to lines, brown spots and cancer of skin. Skin becomes soft, firm and better hydrated.

Garlic: Garlic is effective in boosting blood circulation leading to clear skin.

Soy products: They help to reduce fine wrinkles and improve firmness of skin.

Beetroots: They have iron, Vitamin K, Magnesium, Phosphorus fiber and vitamin A, B and C which are good for skin.

Green Tea: The antioxidants like catechins in green tea helps to keep your skin young and they also have anti-cancer and anti-inflammatory properties. Green tea lowers the levels of acne producing hormones and helps to prevent acne.

Brown Rice: This contains ceramids which helps to maintain the moisture of skin.

Sweet potatoes: eating a diet rich in red and orange vegetables and sweet potatoes is good for skin as they contain carotenoids.

Turmeric: Turmeric protects against cancer and is also good for skin. The Antioxidants curcumin in turmeric helps to protect against cancer.

Oats: Oats helps to lose weight and also brighten up your skin. It is high source of silicon, a trace mineral that helps skin retain elasticity glowing the signs of ageing.

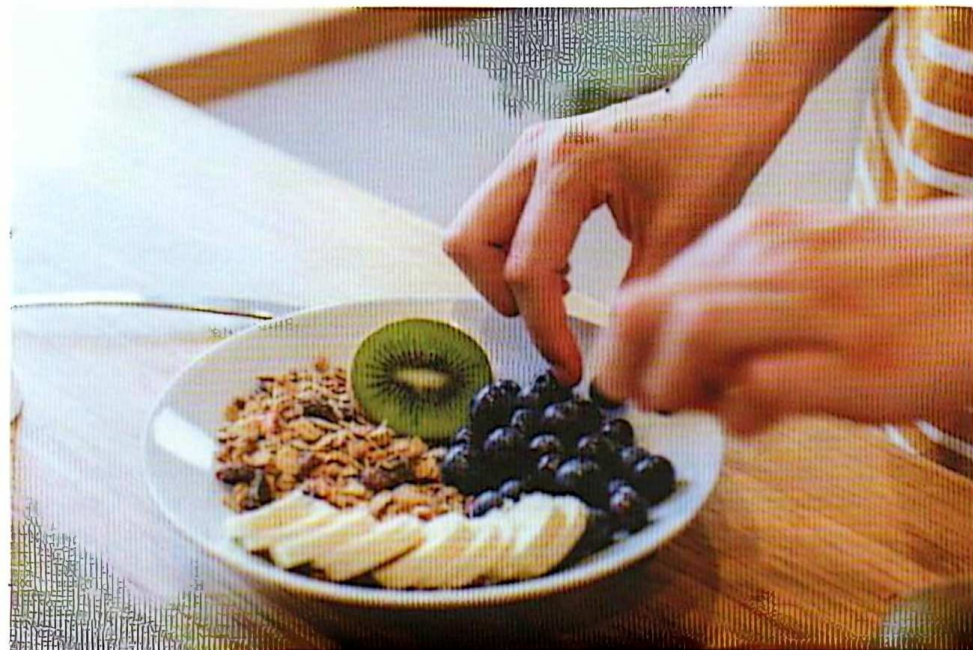
Coconut water: This contains Potassium and electrolytes which help to rehydrate and replenish your skin making it soft and young.

Coconut oil: this contains a potent antimicrobial (Caprylicacid) which can destroy bad bacteria and fungus.

Extra virgin olive oil: This contains essential fatty acids that help skin resist UV damage and also keep skin soft and supple.

Water: the most important factor in skincare is water. Stay hydrated.

Remember that beautiful skin starts with nourishment from within. So eat healthy, reduce stress, exercise regularly and follow a regular skin care routine for a glowing skin. ■



Linolenic acid) an omega 3 fat which lubricates and keeps the skin moist. It also lowers the risk of skin cancer.

Almonds are rich in omega 3 fatty acids that help to improve elasticity of skin. Almonds are full of Vitamin E which is important in skin care. Vitamin E helps to repair skin cells and defends against sun damage. Being an antioxidant Vitamin E helps to keep your body free of dangerous free radicals. Almonds are the best source of dairy free calcium. Almonds contain copper that produces collagen for your skin.

Chocolate: Raw or pure chocolate is great food for your skin. Flavonoids in chocolate is an antioxidant which reduce roughness of skin and provides sun protection.

Flaxseeds: They help to reduce inflammation and improve the overall

circulation and help to tone your skin.

Whole wheat bread: whole grains are high in antioxidants. Low glycemic diet foods like whole grain bread, fruits, fish, vegetables, beans and barely decreases the severity of acne.

Fish and seafood: Omega3 fatty acids in fish and seafood slow down the wrinkling process of skin and help to prevent acne. Fish oil supplements can be used instead of fish. Only fishes are rich in Vitamin D and Selenium that prevents sun damage. Oysters are rich in zinc that helps renew skin cells and help you look younger. Zinc also keeps skin moisturized and prevents flare ups of acne.

Eggs: Egg yolk is rich in vitamins like Biotin (also known as beauty vitamin) which helps hair growth, strengthens nails and protects skin from acne, rashes and dryness. The



RAISE YOUR SPIRITS AND FEEL GOOD

Dr. (Major) Nalini Janardanan

World Mental Health Day is observed on 10th October every year with the overall objective of raising awareness of mental health issues around the world and mobilizing efforts in support of mental health. We should understand that mental health is equally important as health of the body. In modern times people are under constant stress and tension, be it at home or at workplace. Our lifestyle and strained relationships along with deadlines to achieve add to further mental conflicts, anger, anxiety and depression. One may feel low and upset sometimes. One may think that he is not upto the mark in today's world. This is due to low self esteem.

Self-esteem is a combination of self respect and confidence. It is a deep seated feeling of satisfaction, a contentment of being who one is and doing what he does. A positive attitude towards self is essential for the well being of every individual. It keeps one going and makes one 'live' life rather than merely 'exist'.

Now the question is how could one develop self esteem and further more how can one hang on it. These are some tips and suggestions to lift one's spirits and make him feel good about himself.

- Learn to keep calm and trust in God.
- Stop trying to do everything

perfectly. Realize that one can't excel at everything and one shouldn't expect to.

■ **Maintain a routine.** Having specific times for getting up, going to bed, eating meals and going to work gives one a sense of control over all parts of one's life and makes chaos easier to cope with when the unexpected happens.

■ **Deal with little problems as they come up.** The more things pile up, the more stressed one is and one may blow up over trivial things.

■ **Make a list of all positive qualities.** Don't take any of them for granted.

■ **Whenever one is wrong,** isolate the situation and analyze it keep it in mind and learn from mistakes.

■ **Being realistic in life is necessary.** One certainly can't stick to being an 'ideal' person in the 'real' world. So why get upset and degrade oneself for things that are beyond his control.

■ **Set clear-cut short term and long term goals.** Plan strategically and act as planned. It is simple and systematic if one does so.

■ **Even if one isn't feeling too confident,** repeat those four little magic words "I can do it!" and at the start of the day, imagine doing all the right things.

■ **Maintain an optimistic outlook and banish all negative thoughts.** This may be slightly difficult at first but certainly not impossible.

■ **Don't measure and compare materialistic accomplishments.** Genuine self esteem is built upon spiritual and interpersonal experiences. List out what is accomplished in terms of personal and professional relationships.

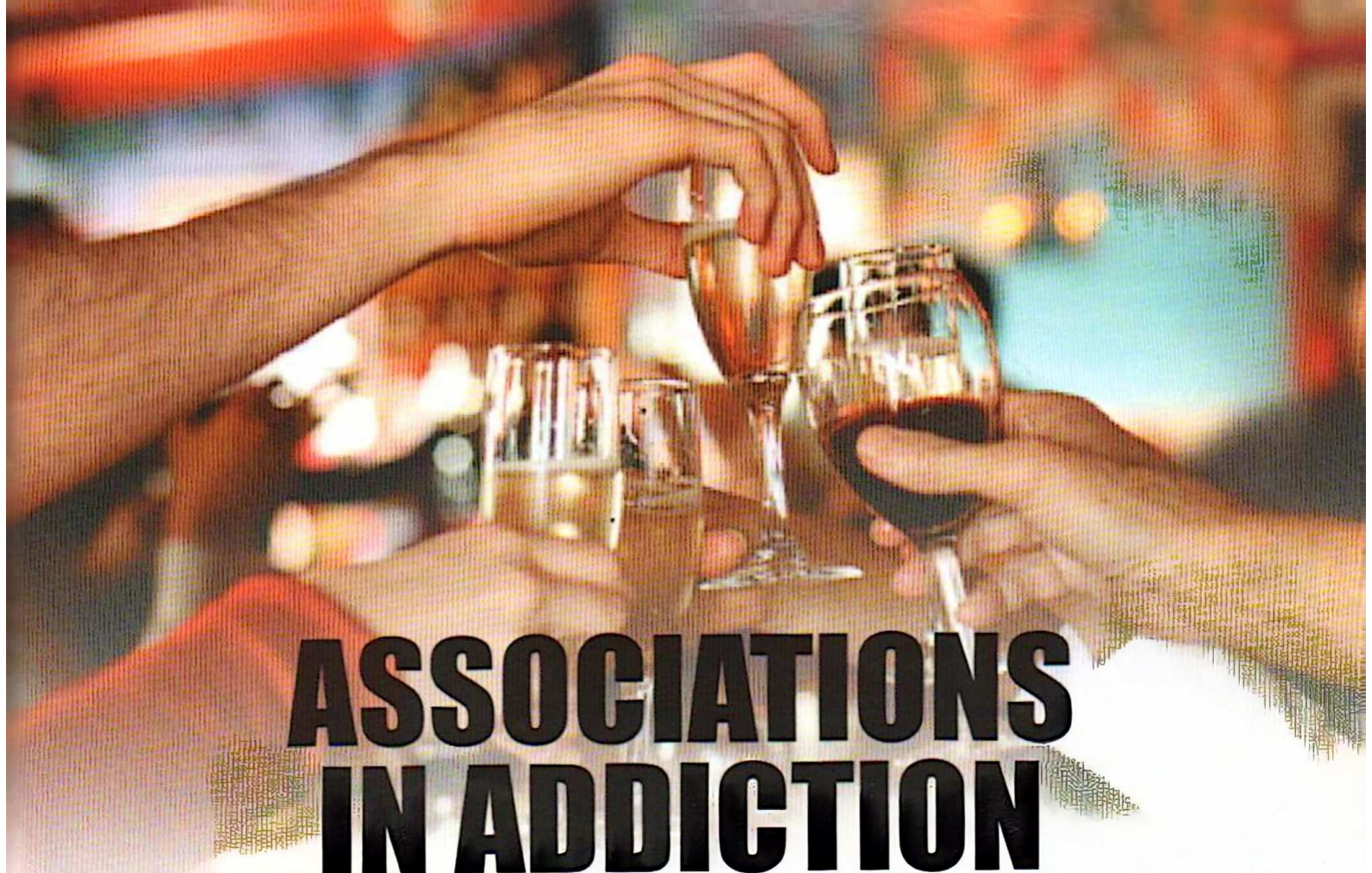
■ **Meditation is a big help in fighting stress.** Close the eyes, breathe deeply and think of all the pleasant experiences in life and feel that immense pleasure and peace.

■ **A healthy body and a healthy mind enhance self esteem.** Don't neglect them. Eat the right food at the right time in the right amounts and exercise.

■ **If one is upset or mental state gets worse,** or if one is worried, then talk to someone he trusts. Sharing a problem is often the first step to recovery from mental problems like anxiety and depression.

■ **Most important suggestion is, do something for oneself.** If one can take out 30 minutes a day to do something completely by himself, it gives brain and body a rest from pressures and recharges his batteries. Reading a book, listening to music, writing, doing yoga or taking a walk are ideal ways to devote time just to oneself. Do this all week and by the time Friday comes around, one won't be as tired and stressed as usual, which should make for a relaxed weekend.

So relax and pamper yourself. After all, there is only one special person of your kind in the world and that is you!



ASSOCIATIONS IN ADDICTION



Dr Sujatha Nair

■ *"Tum itna jo muskara rahe ho.. kya Gham hai iisko chupa rahe ho."* listening to this song can bring back memories of a heartbreak.

"Char glass vodka.." The song of Honey Singh the Indian rap star is reminiscent to many of the days and nights spent in drunk soliloquy

A lot of country music is around drinking .

These memories or being in situations like these can trigger a desire to use drugs or drink alcohol in those with a problem of addiction to alcohol/drugs.

These are called associations.

It is related to places of using, interacting with certain people -friends or family who were using partners or drinking buddies, a particular kind of music etc.

Trance music or EDM is listened to by users of MDMA/ ecstasy and LSD as it enhances the high . Many times listening to it when one is not using can also trigger the desire to use. Or can trigger a flashback in a person who used to use LSD.

A person who has an addiction to

alcohol and is now sober , if he/she frequents pubs or sits for drinking sessions with friends , even if he does not drink initially , he can eventually find the glass in his hand.

Watching movies , plays, matches after or while drinking or using are strong associations. Singling karaoke to many is associated with bars and drinking.

Going out for family dinners were related to planning to go to a restaurant that serves alcohol and how to get more drinks down without letting the wife know.. The mind is thus preoccupied by only thoughts of using and the time with the family goes in a blur of irritation, anticipation and guilt.

Having an argument with a family member that triggers off the desire to use.

Associations thus have a huge emotional connotation. Being in an environment of using, or listening to music that earlier was an accompaniment to using a substance acts at a subconscious level to trigger thoughts of using.

In treatment all these emotional issues and triggers are addressed.

The identification with most of these associations is broken . Watching movies, eating meals , watching a music concert, matches without the substance

and experiencing enjoying them aid in breaking these identifications while in treatment .

A client of ours once stated while we were at the theatre for a movie during his treatment , that "earlier I would plan whether I should use before , during or after the movie and plan places of using. In the bargain the movie was lost out on. And here I am thoroughly enjoying his experience of watching a movie without all those thoughts and emotions."

Thus it is most important to know which associations can be broken and gone beyond and this experience is enhanced by doing so as part of the treatment process so the individual is more confident on going back home where in all these triggers and associations are existent.

The aim of treatment is to deal with emotions that have been difficult to process and reach that stage within oneself that one does not find the need to use.

For any clarifications contact
Dr Sujatha Nair on 09820330439



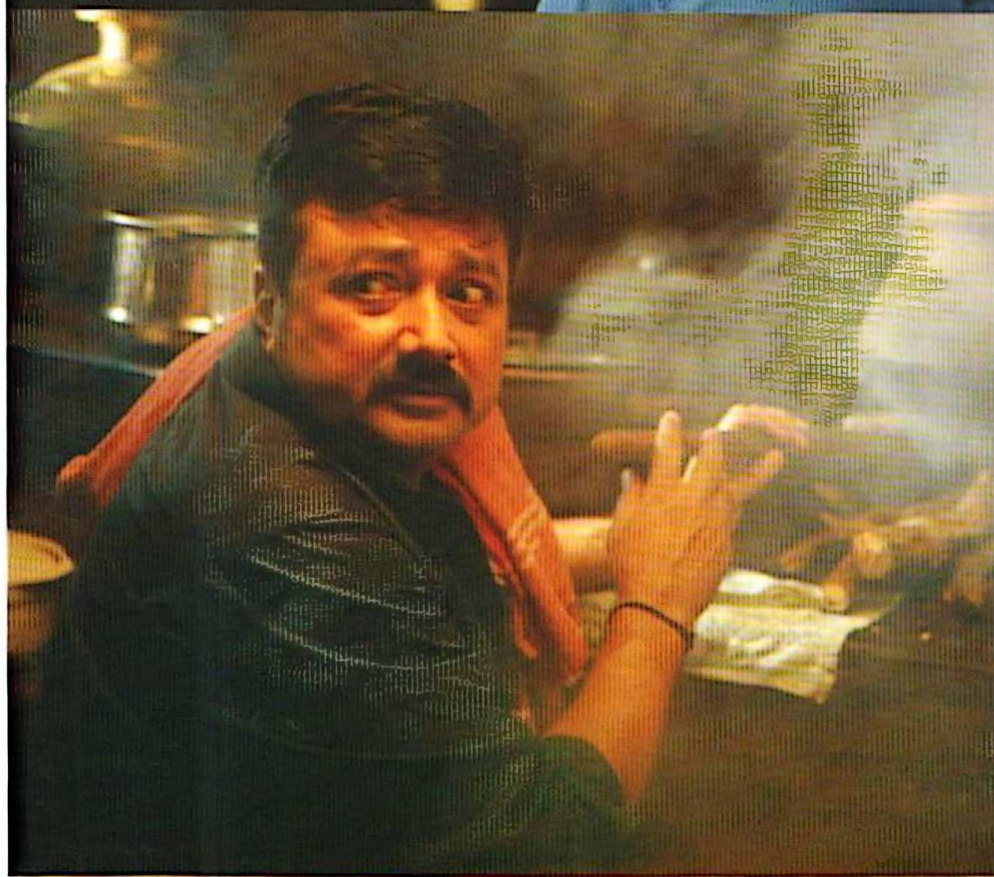
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Villain

■ For Rocklin Entertainment Pvt Ltd, Rocklin Venkatesh produces Villain with B Unnikrishnan who wrote the story and also directs it.

Though Mohanlal is the hero, Tamil actor Vishal also has an important role in it. Manju Varier and Hansika are the heroines. Other actors are Siddhiq, Ranji Panicker, Chemban Vinod, Jose, Shrikant, Thassi Khanna, Irshad, Athira Patel, Anand, Balaji Shafiq and Sanju.

Hari Narayanan and Engandiyur Chandrasekharan wrote the lyrics and Four Music composed the music.



Aabhasam

■ With Rima Kallungal, Suraj Venjaramoodu and Alansiar in the leading roles, Jubith Namradath directs Aabhasam based on his own screenplay. Nazar, Sujit Sankar, Indrans, Anil Nedumangad, Mamu Koya, Nirmal Palazhi, Sheetal Shyam, Divya Gopinath, Abhija, Jilu Joseph et al are the main actors. Lyrics are written by Shaji Surendranath and music score is by Oorali.

Daivame Kaithozham 'K' Kumarakanam

■ Salimkumar writes the story as well as directs this film with Jayaram as hero. It is produced by Dr Sakharia Thomas and Alwyn Antony for UGM Entertainment in association with Ananya Films. Anusri, Srinivasan, Nedumudi Venu, Suraj Venjaramoodu, Harish Kanaran, Kottayam Pradeep, Kalinga Sasi and Kulappulli Leela share the roles in this full length comedy film. Nadirsha scores music for the lyrics of Santhosh Varma.





Shaadi Mein Zaroor Aana

■ **Starring:** Rajkummar Rao, Kriti Kharbanda

Shaadi Mein Zaroor Aana is a dramatic love story set against the civil services in our country. Sattu (Rajkummar Rao) and Arti (Kriti Kharbanda) meet for a proposed arranged marriage and fall in love. Everything is going well till the night of the wedding. A runaway bride, a heartbroken groom and the confused family are all left at the altar. What happens next is a joyride of ambition, family values and emotions.

This movie is slated to release on the 10th of November 2017



Tumhari Sulu

■ **Starring:** Vidya Balan, Manav Kaul

Tumhari Sulu is an upcoming Indian comedy-drama film, directed by the Suresh Triveni and produced under the banners of T-Series. It's a slice of life with comedy and drama, it is about an enthusiastic and happy-go-lucky housewife Sulochana (Vidya Balan) who is fondly called Sulu, lands herself the exciting job of a radio jockey at one of the city's leading radio stations, which drastically changes her routine life.

This movie is slated to release on the 17th of November 2017

Qarib Qarib Single

■ **Starring:** Irrfan Khan, Parvathy, Brijendra Kala

Irrfan is set to appear on screen in a all new avatar in Qarib Qarib Single. Directed by Tanuja Chandra, the film is a modern age romantic drama with an exciting and refreshing angle of love. Malayalam Actress Parvathy will be making her debut in Bollywood with this movie. She will be seen opposite Irrfan playing the female lead. The story is about Jaya and Yogi set out on a short journey to retrace past relationships ending up in the most eventful, strange, crazy trip of their lives. This short journey through Rishikesh, Bikaner and Gangtok with the ups and downs, the missed trains and taxi rides, the heartbreak and the mending of old friendships, the quarrels and self-discovery, sweeps Jaya and Yogi away into a very special and unforgettable experience.

This movie is slated to release on the 10th of November 2017



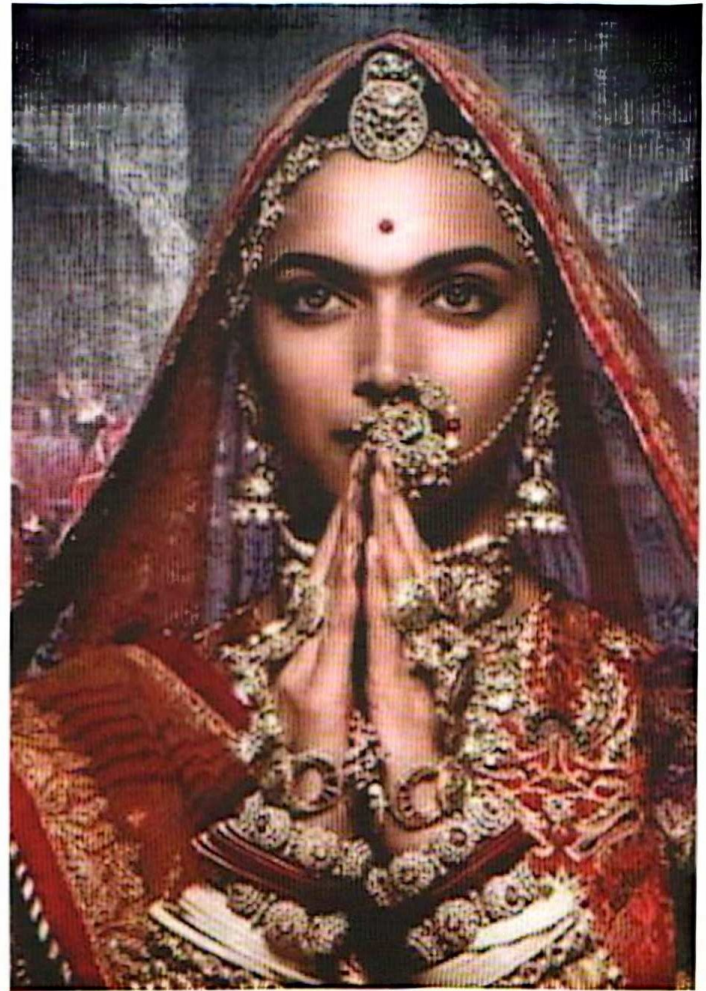
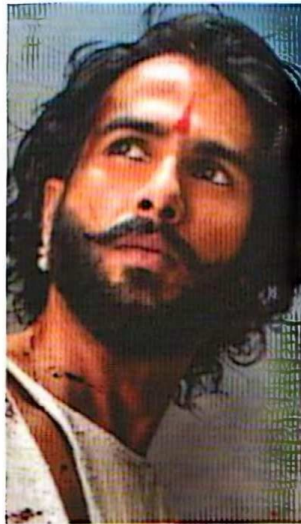
Padmavati

■ **Starring:** Deepika Padukone, Ranveer Singh, Shahid Kapoor

Padmavati is an upcoming Indian period drama film directed by Sanjay Leela Bhansali. The film features Deepika Padukone in the title role as Rani Padmavati, alongside Shahid Kapoor, Ranveer Singh, Aditi Rao Hydari and Jim Sarbh. The film is an account on the legend of Rani Padmini a legendary Hindu Rajput queen, mentioned in Padmavat an epic poem written in 1540 CE.

According to Padmavat, she was the wife of Rawal Ratan Singh, the Rajput ruler of Mewar. In 1303, Alauddin Khilji, the Turkey ruler of the Delhi Sultanate, laid siege to the Chittor Fort in Rajputana. According to Padmavat, Khilji led the invasion motivated by his desire to capture Rani Padmini. Rani Padmini is said to have committed Jauhar (self-immolation) to protect her honour.

This movie is slated to release on the 1st of December 2017.



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