



Happy Diwali

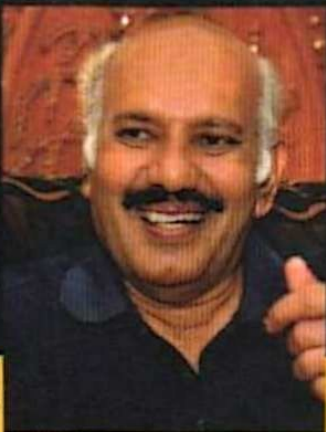
■ Vol. 8 No. 7 ■ Price Rs. 70 ■ October 2017

Kerala in Mumbai

The Only English / Malayalam Monthly Magazine linking Mumbai Malayalees



KERALEEYA SAMAJAM DOMBIVLI **SURGES AHEAD**



**MUMBAI'S
VERY OWN
DIVYA UNNY**



The Rebirth of Muzuris

KIM IN THIS ISSUE



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Vibrant Printing & Publishing Pvt. Ltd

Place of Publication

B-105, Twin Arcade, Military Road

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

Tel: 022-29209959

Printing Press

Sharprints, 13/679, Sardar Nagar 1,

Slon-Koliwada, Mumbai-400 022.

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Confusing education models

The newspapers of Kerala and Tamilnadu came with agonising stories about the students facing problems securing admission to medical colleges despite securing high marks in the qualifying examinations. In Kerala the chief minister himself had to intervene to get admission to a student whereas Anitha of Chennai was not so lucky as she resorted to suicide by hanging. Anitha, a Dalit girl, had secured 1176 out of 1200 in Plus 2, a state board examination.

In India one has all types of boards such as state board, CBSE, ICSE, IB etc. They are so different that it would be difficult to compare them. Therefore it would be a tough task for the medical boards to allocate seats for the aspiring medical entrants coming from all parts of India, south to north and east to west besides students of Indian origin studying in various countries where their parents are staying. There are medical colleges run by state government, union government and self financing medical colleges. Assimilation of all the aspirants in various medical colleges would be a Herculean task for the authorities and hence a system of common entrance by name NEET was introduced to make the assimilation simple but ended in opening new issues.

Since the syllabi are quite different for various boards, the standard of students also would be quite dissimilar. If the question paper for the qualifying examination is based on syllabus of any particular board, students coming from other boards would find the examination quite cumbersome. This is exactly what happened in the case of Anitha's case. She could secure only 86 out of 700. She approached the Supreme Court seeking the practice of previous year i.e., admission to medical college based on Plus 2 syllabus of the state board for Tamil Nadu colleges restored. Since the Central Government had decided to assimilate the standard of the entire nation, Supreme Court understandably, rejected her petition. Having her long standing dreams shattered, Anitha ended her life. Any amount of compensation declared by the state government cannot bring a bright student back to life. Here lies our issue!

The basic issue is the existence of multiple systems in a single country. One may argue that the present system is a blessing to a developing and forward looking nation. An argument quite contradictory to the stand of socialism, equality and unification! Why cannot we make the brightest model among them for all, in consultation with luminaries in the field of education in the country? Why can't the state governments abandon their ego and strive to achieve the uniform educational system? Why cannot the NGOs stressing their love for spreading the light of education everywhere, build the institutions and hand over to the government to run so that a uniform tuition could be made applicable to all. The fee can be deferred to be repaid after gaining employment on completion of the course. This would enable all bright students to gain education in their chosen fields and also hold their heads high on account of non-obligation to none. The educational loan taken should be treated as matter of right to all students in India. This way the deserving students would get their opportunities while the undeserving students robbing the available seats on the strength of the purse of their parents could be avoided.

An alternate way out will be to separate institutions offering professional courses within the state for the students of state boards and not take students coming from other boards. This will allow the students of any single state to concentrate their services to his or her state alone which provided the facility. The state government can still meet the running expenditure that could be recovered subsequently. Let there be professional institutions, at least one in each state, where students from CBSE, ICSE or IB could enrol and the union government or banks can finance the courses on loan basis. In India the parents choose the board for their children and so, it would be their responsibility to foot the bill of the education of their children.

India became a free country and had numerous dreams on achieving independence. Let the state or central government provide financial assistance to any student irrespective of his caste or creed with the condition that the assistance provided would be returned to the system once the education is complete and employment gained. If the public and the political parties support this system, all citizens of the country could gain out of it, without losing their self respect and pride. Let all grownups hold their heads high.

Education should be extended to all without distinction or difference. It is the responsibility, duty and obligation of the government to provide infrastructure and maintenance. This system would relieve the parents of their obligation of supporting the education of children and confine them only to provide love and affection to their progeny.

Give us shorter and sweet editorials

Like an elaborate *sadya*, KIM Onam Special was quite sumptuous. I enjoyed reading.

One thought, though! Aren't the editorials, these days, too lengthy, dragging and made of hard stuff? We all know that too many hard and harsh things are going on around the country, but why KIM readers should be bored with them. I would expect a shorter and sweeter version which can be enjoyed with the same taste as the contents itself.

All the best!

K. G. Kutty,
Thane

Open letter to Mr Uddhav /Mr Fadnavis

I have a simple proposal. I would like you to use your good offices to take over the project of CHHATRAPATI SHIVAJI MAHARAJ'S STATUE. As a Mumbaikar and a Media Professional, I like to put it across to you that the amount of Rs.900 Cr. for the Construction of Chhatrapati Shivaji Maharaj statue will go up to a minimum of Rs.5000 Cr plus, by the time the Statue is installed.

To make the City of Mumbai

impressive that with Rs 5000 Cr we could judiciously use it for 3 people-based projects. Please note the City of Mumbai consisting of 12.5 million people would be happy with this statue, but would not want Rs 5000 Cr to be used for this purpose.

This massive amount of Rs.5000 Cr can be used in a better way to serve 3 purposes and upgrade the image of the party and politicians amongst the 12.8 Cr Maharashtrians of our State.

PLAN - A Chhatrapati Shivaji Maharaj's statue can be installed on LAND amidst 12.5 million Mumbaikars at about 18% of the projected cost (i.e around Rs .900/- Cr) and further not in the sea but in the centre of the City, on one of the hills (the complete details of the said hill-property has been obtained by me).

I take the responsibility and further get ready to supervise the Construction in spite of professionally being a Media Consultant and dedicate my next 3 years for this dream statue.

Mumbai deserves to have a world class colossal monument, but not at the cost of 5000 Cr

PLAN - B is - of the balance Rs 4100 Cr, an amount of Rs 100 Cr be used for launching a new profitable and sustainable new mode of

vehicle for BEST which will put an end to the losses and earn BEST a good income on a monthly basis through this new mode of transport.

Autos are at Rs. 18/- , Taxis are at Rs.22/- Why not bring in BEST at Rs 7/- for 4 kms. and use the same bus stops and route all over the city (Working and feasibility of the vehicle has been put across to the BEST Committee & Transport Officials & Experts)

PLAN - C And the balance 4000 Cr should be shared among 2,50,000 farmers of Maharashtra who are in distress or as a part of loan waiver.

It is my humble request to you to please help me fulfil these 3 purposes with this amount of 5000 Cr instead of spending the same amount for one single cause.

I would like to impress upon you the force of my desire to take up this activity in co-ordination with your Senior Party Leaders.

In case if the above, impresses you, the same can be announced through the Media in the next few days.

My name is Ravi Nair. I am a true Mumbaikar. I am a happy and content Mumbaikar.

Yours faithfully,
RAVI NAIR
Media Consultant,
Mumbai

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

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



Model College, Khambalpada

KERALEEYA SAMAJAM DOMBIVLI SURGES AHEAD @ 70



Keralaleeya Samajam Dombivli is the largest Keralite organisation in Asia. Besides organising normal events that Keralite organisations are known to do, this body has spread its wings into very tough direction mainly running educational institutions.

KIM News Bureau

There are many educational institutions run by Keralites in this metropolis but seldom a samajam dedicated to social causes dared to enter the educational sphere. Majority of the Kerala Samajams or Malayali Samajams are restricting themselves to social activities such as Onam celebrations. Organisations founded by religiously or community based bodies do indulge in organising special events applicable to their own sects. KSD on the other hand celebrates all events applicable to secular bodies and provides education in various streams not only to the children of its members but also extends to the children of other communities.

KSD was established about seven decades ago. It is registered under the



Malayalam Film Director Rajasenan Inaugurating the 68th Anniversary of Samajam



Chairman O Pradeep addressing the audience during the Onam celebration



Inauguration of Kumbharkhanpada Library

Societies Act as well as Public Trust Act. The Samajam started its educational activities with the launching of a K G Class in 1966 and established two premier educational institutions namely Model English School and Model College over the years. The school at Pandurangwadi, Kumbharkhanpada and the college at MIDC and Khambalpada are run in the premises owned by Samajam and both the institutions are acclaimed as centres of excellence for higher education. Model English School has three more branches in Vishnu Nagar, Kumbharkhanpada (Secondary section) and Baji Prabhu Chowk, Thakurli, Ramnagar (Primary section only). The Samajam also runs Kairali, a nursery school.

Educational streams

The Samajam conducts classes to teach Dance, Music, Drawing, Computer Education, Tailoring, Fabric Painting and Malayalam, Sanskrit and Marathi



Model English Golden Jubilee celebration



Geetha Damodharan (President) and Dr. Jayasree Menon (Secretary) jointly inaugurate the office of Women's Wing



Science Exhibition at Model English School, Pandurangawadi

languages. Expert coaches are engaged to teach Chess, Football and Volleyball.

KSD School sent its first batch of SSC students in 1977. It has been securing 100% success in SSC examinations for many years. The school has more than 5000 students on its rolls. The school has one of the best computer labs in Mumbai and the training starts from Standard I.

Model College has established a high standard and maintains it over the years. As such, it is the number one institution in Thane district. The Model College has been accredited with an 'A' Grade by NAAC. It is the first college in the district to get reaccreditation. When KSD introduced M Com course in their college, it acquired the envious position of having classes from KG to PG. The Junior College is having Science and Commerce streams. At Graduate level, the college runs professional courses such as

Accounting & Finance, Banking & Insurance, Financial Markets, (all in B Com), BMS, B Sc (IT) and B Sc (Computer Science). All of them are accredited with University of Mumbai.

At the post graduate level, the college has M Sc (IT), M Com (Accountancy), M Com (Business Management) and M Com (Banking and Finance). At the higher education level, the college has 4500 students on its rolls. The institutions are having ISO accreditation.

It is a well known secret in the metropolis that the most expensive factor is space. The college urgently need horizontal expansion to accommodate science laboratories and self financing courses. Anticipating this dire need, the KSD already acquired land but now is looking for funds to give shape to the expansion.

Let us peep into the expansion activities of KSD. The work on the second phase has already commenced in last May. It is going to use 30,976 sq ft for 22 class rooms, 6 common rooms and 5 toilets. The class rooms can accommodate 2,200 students once the work is complete. The first phase already has 5,800 sq ft in use. The site is in Kambalpada. Once the work is complete, KSD will have the biggest college in Thane district.

Ancillary Growth

KSD has stretched its activities to cultural field and also empowering women by forming a

Women's Wing. It has started a quarterly magazine titled 'Varthamanam', a tabloid running to 16 pages using art paper and colour printing.

The Women's Wing is the result of the realisation that for progress in the community, women also should come forward to reinforce the hands of men. The time has come for them to break free from the ancient system of confining themselves indoors. The WW has already commenced two tailoring classes with more than 120 trainees to start with. The classes are being conducted in Ram Nagar, Vishnu Nagar and Thakurli. The WW is also conducting classes in fabric painting.

It is necessary to master the prevalent language of the community in which one is living. Therefore the WW has started Marathi classes. To raise funds for their activities, the WW is supplying uniforms and note books to the students at a price lower than the market rates.

Shri V Narayanan, President of KSD attributes this growth to the dedication exhibited by the members of the Samajam. He emphasises that without their sincere efforts, this growth would not have been possible. He is proud of their futuristic vision that would take care of the timely transformations, a basic need for any organisation aspiring for positive growth. When there is progress in the field of education, the transformation in the cultural for is inevitable.

Shri O Pradeep, Chairman of KSD, since his arrival in Mumbai is associated with the activities of KSD in various capacities. He focuses on the future of KSD. According to him, KSD has to go for CBSE or ICSE Boards to widen the scope of education. He wants to expand

MANAGING COMMITTEE

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SHRI. M.N. BABU	VICE PRESIDENT
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SHRI. JOY JOSEPH	SHRI. A.V. JAYACHANDRAN

INTERNAL AUDITORS

SMT. LATHA U. NAIR	SMT. SUSHMA KRISHNAN
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Leadership is working with goals and vision. We at Keraleeya samajam work with determination and the winning is constant. We pick the right people and give them opportunity to spread their wings."



**Shri. V. Narayanan
President**

"Management is doing things right; leadership is doing the right things. And this is the mantra we follow at Keraleeya Samajam Dombivli, we create skilled leaders so that our vision turns into reality."

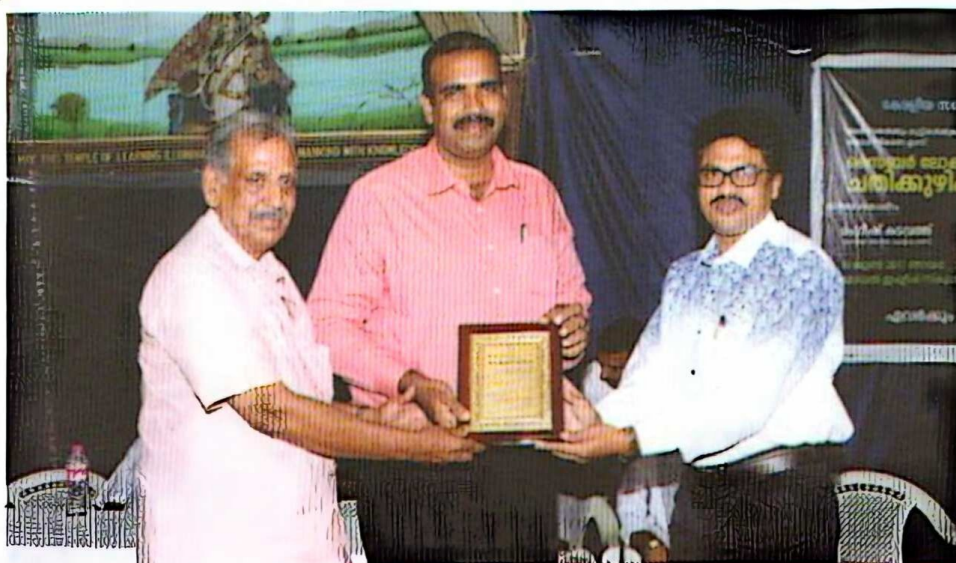


**Shri. O. Pradeep
Chairman**

"The Keraleeya Samajam, Dombivli believes in achieving success by assembling a strong, stable and determined management team with futuristic vision of long term development."



**Shri. V. Rajendran Nair
General Secretary**



Keraleeya Samajam Dombivli organized a workshop on 'the traps of Cyber world' in Model School of Pandurangwadi East. Shri Rangeesh Kadavath the cyber cell expert of Kerala Police conducted the class. Cyber cell expert Rangeesh being felicitated by the President and the Chairman.

the activities by going for professional courses such as medical and engineering with KSD with deemed university status. Further he dreams of all classrooms as smart classes. KSD can also think of going for a co-operative hospital for the benefit of common man of Dombivli and surroundings.

Shri V Rajendran Nair, General Secretary of KSD, believes that the real asset of any organisation is the sincere co-operation of its members in any activity undertaken by it. To extend co-operation, the members should know what is happening inside the organisation so that they could put forth their collective strength for further advancement. KSD is fortunate to have such an understanding group of members.



Model College, MIDC, Dombivli (E)



**Dr B.S. Ajith Kumar
Principal**

Model College: Enviably Journey (1989 To 2017)

Keraleeya Samajam (Regd.) Dombivli, a socio-cultural organization with significant presence in primary and secondary education in the city of Dombivli, and having nearly 5,000 students in its fold, started Model College in 1989, with the mission of fulfilling the aspirations of the student community looking out for availing quality higher education in the suburbs of Mumbai. Thus, a humble beginning was made with just one division each in commerce faculty in Degree and Junior college under the leadership of Principal. The next few years witnessed meteoric rise in the number of students admitted, with the Degree and Junior running 4 divisions each.

The College, promoted by the Keraleeya Samajam of Malayalees (Keralites) was granted the minority status in 1992-93 that enabled the institution to cater to the needs of the growing number of linguistic minority students (with Malayalam as their mother tongue) in addition to the highly diversified student community. In 1996-97 the Junior College was brought under 100% grants.

History was created in Model College in 1999 when the then Governor of Maharashtra Late Dr. P.C. Alexander, considered an icon in civic administration and social governance, visited it and complemented the management.

In 2001-02, a milestone was achieved when the College obtained permanent affiliation with University of Mumbai and 100% grant for all the divisions of Degree section.

A major diversification was achieved when the College started Science faculty for junior college students followed by



Model English School, Pandurangawadi



Model English School, Kumbharkhanpada



Model English School, Vishnu Nagar



Mrs. Usha Katholil
Head Mistress
Secondary School



Mrs. Laly V. Pillai
Head Mistress
Primary School

Dombivili, taking the initiative to start a school. That was the humble beginning of what has now blossomed into an educational institution of repute - MODEL ENGLISH SCHOOL.

It began with a K G Class in a single room in 1966. With the support extended by the local populace, these selfless individuals worked tirelessly in order to build it further. Slowly, but steadily, the school grew in strength, and now has nearly 5000 students and more than 125 teaching and non-teaching staff. The School operates from 6 different locations / Branches.

Over the years, the school has churned out scientists, engineers, doctors, chartered accountants, teachers, dancers and singers who have carved their own niches in different

parts of the world.

The achievements of the School in the fields of art, culture and sports have been commendable. The teachers encourage the students to participate in all these events and see that they win accolades for their performances. Academic achievements of the school have always been commendable. The students have found places in the merit list of the S.S.C. board exams and in the past few years The School has consistently been achieving 100% results.

Times have changed; values and attitudes also have changed. The school goes through various experiences that establishes the need to build stronger bonds with parents and well-wishers so as to instill discipline and to improve the performances of its students. The school throws open its website providing information regarding attendance of students, exam dates and time tables and co-curricular activities. The school also invites comments, views and suggestions from all stakeholders to improve the quality of education.

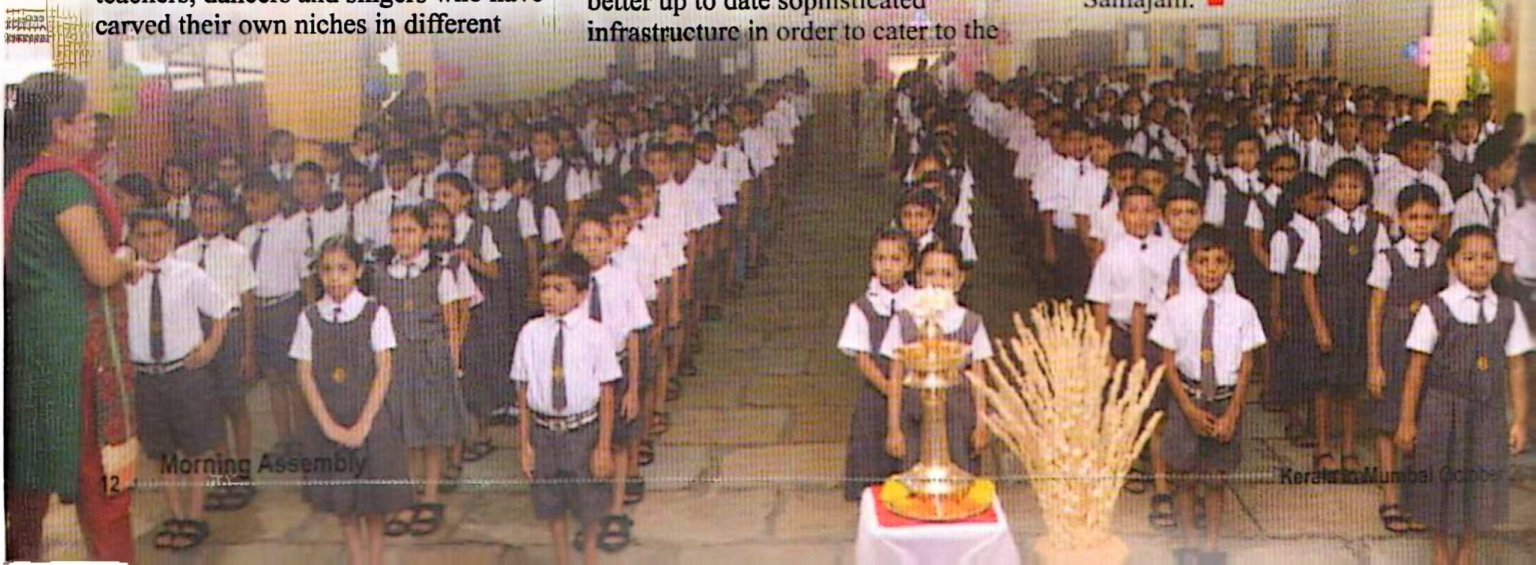
The Model School intends to move into a new vibrant campus that provides better up to date sophisticated infrastructure in order to cater to the

growing needs of student fraternity.

The Management is dedicated to supporting the vision and mission of developing young gifted minds into wonderful, energetic, vibrant and confident young people who will shape up the destiny of the country in the years to come. During the last 52 years, the school has witnessed innumerable number of children transforming into matured, confident and happy individuals, occupying very high positions in different walks of life.

The School leaves no stone unturned to groom every child of its institution to make a responsible, cultured, dignified and energized citizen of our country.

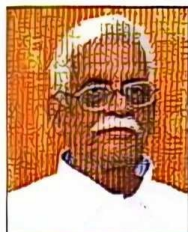
The strength behind the achievements of the above is the wholehearted unsolicited support of 5000 members of the Keraleeya Samajam and unstinting honorary service provided by the 24 members of Governing Council with effective management of 400 staff working in various educational and cultural activities under the samajam. It is worth mentioning here that the capabilities of the present Chairman O. Pradeep to handle the development activity considering the future growth of Samajam. ■



Morning Assembly

LIKES AND DISLIKES OF MUNDASSERI

His words were not rhymic; there would be ascent and descent of words. He would start his speech subtly, slowly, raising the sound gradually and finally reaching such a crescendo that would remind us the fireworks of Trichur Pooram. Is there any speaker comparable to Mundasseri today? That look of Mundasseri, that size, those movements of eyes, gestures and finally that thundering voice! All his speeches today are now merged with the air.



Prof M R Chandrasekharan

■ The centenary year of Mundasseri's birth is over several years ago. The anniversaries might have seen a few low key meetings but never were elaborate.

These events were organised by his admirers. Mundasseri never took care to found organisations to commemorate his works. He worked in several organisations. He fought with many. He fought against many ideals. While he was alive, he was a source of power for many. His opinions about literature always drew attention. Even those who were against his ideas never ignored their solidity and the logic behind them.

Mundasseri became a teacher after graduating in science. His position in the department of Physics in St Thomas College, Trichur might be insignificant in his own estimation. This feeling might have driven him to follow the path of literature that he cherished since his childhood. After acquiring an M A in Malayalam and Sanskrit, he became eventually the head of department of those languages in the same college.

Initial steps

Mundasseri chose the path of poetry initially. He was drawn to Aksharasloka (recitation of quatrains). For intelligent children, it



Professor Joseph Mundasseri

was beneficial in two ways. It would help one to turn to be a poet and secondly it would help one to acquire a diploma 'Vidwan', equivalent to degree. He then went to acquire an M A degree that was above Vidwan.

In 1928 the first book of Mundasseri was published, 'Chintamadhuri,' a collection of his poems. He did not continue this path later. This is the only book of poems by him. Poetry was not his cup of tea, he must have felt. He then moved to novels and short stories. That path was also abandoned by him. Once he told me that he turned to writing of novels as his books on literary criticism did not bring him enough royalty. His novels are 'Konthayilninna Kurissilekku' (From

Rosary to Cross), 'Professor' and 'Parhappurhathu Vithacha Vithu' (The Seed Sown on Rocks). All the three novels showed an abundance of his own experience but it was not enough to win over other fiction writers as his style of using heavy and metamorphic vocabulary was not suitable for fiction. This became an impediment to succeed in this segment. It affected his short stories as well.

Mattoli (Echo)

The publication of 'Mattoli' in 1943 launched Mundasseri onto the sky of literary critics. He used one set of poets to annihilate another set. He compared the works of some contemporary poets with those of other poets. He was then only 40, a mature age. Mattoli generated a lot of reverberations. That was the success of his work. He went one step ahead with 'Kavyapeethika' (Preface to Poetry), published in 1945. He had published in the previous year another book 'Anthareeksham' (Atmosphere), containing his comparative criticism. Moreover he analysed the poems of the same poets, done earlier in Mattoli. While Karuna (by Kumaran Asan), Pingalha (by Ulloor Parameshwara Iyer)





and Magdalana Mariam (by Vallathol Narayana Menon) were discussed in Mattoli, Anthareeksham analysed Chintavishtayaya Sita, Karnabhooshanam and Achhanum Makalum of the same poets. Through these two books he could establish his own place among the leading critics.

Kavyapeethika

Through this book Mundasseri was displaying his bases of criticism. He introduced the western style of literary criticism to Malayalee and showed how to merge them with the eastern style and thus synthesise to form a compound style. Earlier our critics were only explaining the versified statement or treatises and discussing only figure of speeches and rhetoric in the poem, in the disguise of criticism. Those days Malayalees were not familiar with the European way of criticism though Sahityapanchananan P K Narayana Pillai and Kesari Balakrishna Pillai were writing about them. To certain extent poets then incorporated some of those ideas but new methods were found acceptance only after the emergence of Mundasseri. Kavyapeethika thus can stake claim of integrating both styles in Malayalam literature.

A picture of the intense debate among the stalwarts of Western and Eastern postulates during the time of Kavyapeethika was visible in an article of Kuttikrishna Marar. Marar wrote:

"These two groups are indulging in a severe battle. When one group is highlighting the merits of Sanskrit literary principles, the other group is calling them retrograde and backward. When they raise some points from the Western principles, the other group is accusing them of going against Indian traditions and Aryan culture. They want a battle like 'Sundopasundopakhyanam' to set right the world. Their objective is

not to synthesise these two principles but to exaggerate the contradictions between them and to keep them away from each other. They want to flatter their favourite third rate works on the basis of these superficial postulates".

Marar continued: "I see in 'Kavyapeethika' the entry of a strong light onto the literary atmosphere decayed due to this 'one up man-ship' between this cold and dark climate. This book eminently explains how the poets and their admirers the creators and fans- should approach literature." (Kaivilakku, pages 10-13). I do not need to say anything more. When Marar certifies, it is the certification of the world.

Criterion

I do not propose to detail the various works of Mundasseri. He has 46 books to his credit. Among them I consider his 'Manadandam' (Criterion) his masterpiece. Mundasseri style is unique. It attains its zenith in 'Manadandam'. 'Simhavalokanam',

'Samskaram-Athonneyullu' (Message-That's only one) and Kalidasa Saili (Style of Kalidasa) are compiled in this book. The second one reminds us of war cry. Kerala Varma Valiya Koyi Thumpuram is the rival. Mundasseri earned the title 'Idol Breaker' when he wrote it. He could see this book in its entire perspective and could demolish all its silly imitations through this article. Mundasseri wrote: "Kalidasa could personify the hero as the brother of cloud and the poem as the message incessantly emanating from his love filled heart. There is drama in the manner he converses with the cloud."

In another context Mundasseri wrote: "If litterateurs especially those lyrical poets read noble works like Meghasandesham with the intention of translating it into their languages or to imitate them, we will not be in a position to have a peaceful sleep. A poet has to learn a lot. His imagination, that resulted from close observation of man from macro to micro level environment, his extraordinary expertise to give individuality to his limbs and the whole body, transform the implicit feelings to explicit expressions and messages, his methods to give shape to the feelings, deploying most suitable words for expression and metaphors, etc. All those who held their flags high have certainly learnt from the methods of Kalidasa."

Discourses

Mastery of Mundasseri over his style demands some elucidation. Its impact is as enormous as the hammering of a blacksmith. His public address would remind us of thunderstorm of October month. We never heard such a rhetoric



Professor Joseph Mundasseri swearing in as Minister for Education



Smoking session with Olappamanna, M.T. and Thakazhi

except from himself. It was our pastime to make Mundasseri to tie his supplementary dhoti around his waist. When he gets angry, he normally does so. Then there would be a flow of words (since I haven't seen Niagara, I can't use it for a simile). His words were not rhymic; there would be ascent and descent of words. He would start his speech subtly, slowly, raising the sound gradually and finally reaching such a crescendo that would remind us the fireworks of Trichur Pooram. Is there any speaker comparable to Mundasseri today? That look of Mundasseri, that size, those movements of eyes, gestures and finally that thundering voice! All his speeches today are now merged with the air. I do not know anyone has recorded his speeches. Chances are meagre; none to my knowledge.

Positions

Mundasseri has worked in various capacities. Teacher, editor, member of legislature, minister, Vice Chancellor, member of planning board, founder member of Kerala Sahitya Akademi and so on! Everywhere he was a leader. Above all, he was a literary critic. He was an emperor among critics. He is informative, everyone else was below him in knowledge and analytical capability. Among critics of that era, there were some who acted as his disciples and some as servants. Such people had no knowledge of the act of criticism. There were some who used to talk about the ego of critics and then claiming to be free from it. I believe that is the fortress of a critic.

State Responsibility of Critic

I am not saying it now. When the

A poet has to learn a lot. His imagination, that resulted from close observation of man from macro to micro level environment, his extraordinary expertise to give individuality to his limbs and the whole body, transform the implicit feelings to explicit expressions and messages, his methods to give shape to the feelings, deploying most suitable words for expression and metaphors, etc. All those who held their flags high have certainly learnt from the methods of Kalidasa."

sixtieth birthday of Mundasseri was celebrated, Navajeevan (of Trichur) of which he was editor for many years published a special issue. The piece I wrote had this title, *Niroopakante Rajyabharam*. When I gave the same title to the book that contained that article, many of my friends did not like it. It was a Stalinist expression, so wrote young critic V Rajakrishnan. I considered myself as a disciple of Mundasseri in literature. He was never my teacher. When he was editor of Navajeevan, I was in the editorial board and I considered myself as his student

in journalism. On several occasions I had disagreed with him. His animosity with G was not acceptable to me. His argument that literature based on prosody had no future when novels would only be relevant, was illogical, I thought. Mundasseri had strong likes and dislikes. He once wrote that I was opposing him because I was in the G camp. He also alleged that I was a Marxist Acharya. He wrote these pieces in Mangalodayam magazine during seventies. I too have recorded my disagreements with him in an article 'Niroopanathile nunhakal' (Falsehood in criticism), published in my book Gopuram.

Kshatriya among critics

My respect for Mundasseri never came down despite these skirmishes. In all respects he was respectable.

Niroopakante Rajyabharam is my affidavit about Mundasseri. Let me quote a paragraph from it.

"In the caste system of litterateurs, critic is kshatriya. Though Brahmin prescribes the duties of different castes, Kshatriya would rule the country and preserve the prescribed duties. In Malayalam Mundasseri re-established the rights of critic Kshatriya. He was indeed establishing them. If there was anyone like him, it was Sahityapanchanan P K Narayana Pillai. There was a belief that critics were subordinate to poets and other prose writers since he was only writing treatises to their works. Even today the writers of poems and prose take that position and publicise it. Sahityapanchanan evaluated the writers of yore and hence he never had any opportunity to wage a war against them. Mundasseri on the contrary evaluated his contemporaries and hence had to declare war against them. He brought them to their knees and taught humility. He in fact helped them to find themselves."

The splendid period

When Mundasseri disappeared from the scene, the brightness in the atmosphere of Malayalam literature also reduced. Like the triumvirate of poets, the five pillars of Malayalam criticism Kesari, Mundasseri, Marar, Kuttippuzha and M P Paul also disappeared from the scene. Twentieth century was a memorable period in Malayalam literature. Let us occasionally remember those stalwarts in appropriate manner. ■

MUMBAI'S VERY OWN DIVYA UNNY

The Malayali actress, writer and now director is celebrating her first international award for her very first short film.

There was an actress named Divya Unni who became a star in the Malayalam films of the 90s. But today, there is another artist by the same name who is making a mark in the entertainment industry of Mumbai.

She started her career as a journalist in leading publications across the city, and is now being applauded for her acting and directorial work. After pursuing theatre in the city for over four years, Divya has now written and directed her very first short film called *Her First Time*. The eight-minute film that focuses on rising awareness about the subject of menstruation is already making waves at various international film festivals and has won the Best short film Special Jury Award at the Washington

DC film festival in September. "Her First time is the story of an 11-year-old who gets her first period when her

mother is away working. The film focuses on the fact that we need to openly communicate with our young adolescents about the issue, rather shunning it. We have to celebrate the coming of age of girls, so they feel more empowered. Periods are usually considered as taboo in many Indian families and the film compels us to change this attitude," says Divya.

The film has resonated not just with young girls, but also many parents who have applauded the simple and effective style of conveying the important message. "The film has already been picked up at Singapore and Washington festivals, and will be



premiering in India at the International Children's film festival in Lucknow as well. This is the digital age, and I am going to make multiple short films focusing on various urban issues related to women as part of my series," she adds. Interestingly, Divya started her film career opposite popular actor Manoj Bajpayee with the Hindi remake of Malayalam film *Traffic*. She was an apprentice under the direction of late film maker Rajesh Pillai who was the first to give her a break. "I was so thrilled that the entire crew of my first film were Malayalees something which made me proud as well. *Traffic* was a cult film in Kerala, and I was fortunate to be part of the Hindi version." She was also seen in the national award winning film *Aligarh* and her third feature film *Tikli and Laxmi Bomb* will soon be releasing across India. "I play a sex worker in the film who fights for autonomy in the profession. It's a story of six women and a very strong theme that encourages the empowerment of women in the world of prostitution. I am once again playing a Malayali character in the film called *Sharanya Nair*."

Divya has also just finished shooting her first Hollywood film *Hotel Mumbai* based on the terror attacks in Mumbai's Taj Hotel in 2012. On one hand her acting career is taking good shape and on the other she plans to build a strong series of films reflecting themes of women's empowerment as a writer and director. Divya who is a professionally trained Bharatanatyam dancer and trained *Kalaripayattu* artist is now waiting for a good break in Kerala, so she can start her journey with Malayalam cinema as well. "I

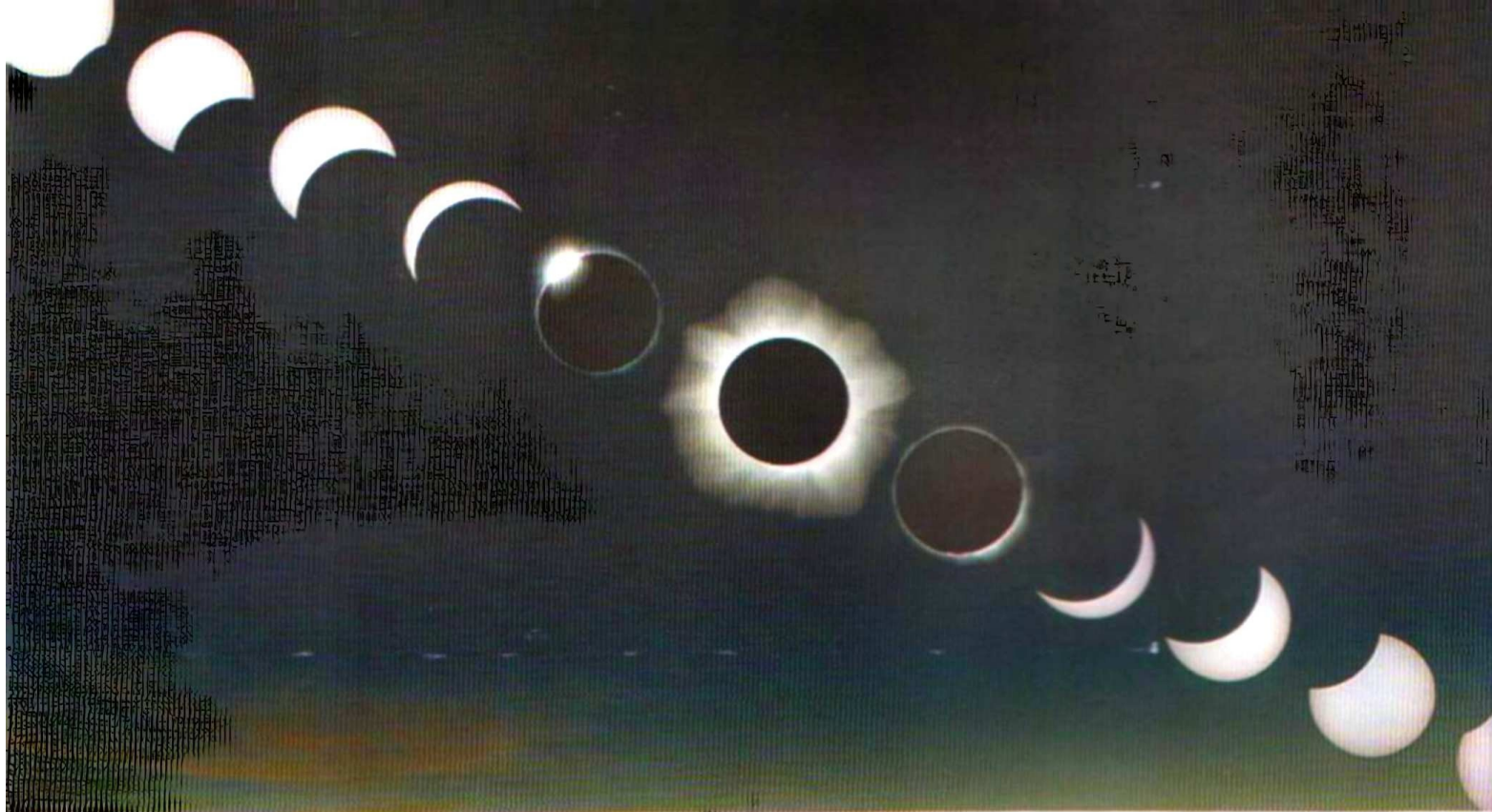


With Manoj Bajpayee in *Traffic*

want to work with Fahad Fazil and the new-age directors of Kerala who are creating such good cinema. Though I am a Bombay girl, my family, especially my father has always kept me close to my roots. I have also grown up on

popular Mohanlal and Mammootty films and I absolutely love them! Hopefully, I shall make it to that world as well," she concludes. Divya is the daughter of our regular contributor Damodaran Unny and late Mrs. Bhamini Unny, and her sister Deepti Unny is a social activist with the Art of Living foundation. ■





ECLECTIC SOLAR ECLIPSE



Dr A P Jayaraman

■ The word eclipse comes from the Greek word and means "abandonment." The sun abandoning the earth is the essence of the word meaning. Abandonment is an

emotion charged word in all languages.

The sky was a known perpetual fascination for humans. The dawn, the dusk and the blinding brilliancy of searing sunlight were at once a mystery and quest for natural laws. Poetics at its best and science in its infancy were exploring the phenomena. Happenings in the heaven were and still are matters of great concern to earthlings. Regularity of events signifies a dependable cosmos and deviation from established pattern towards chaos is a cause of concern.

Eclipse sparks the imagination of poets and illuminates the minds of scientists. Shakespeare believed that an eclipse as an ill omen and made Gloucester express it in *King Lear*. "These late eclipses in the sun and moon portend no good to us." In *Othello* he makes Othello equate

physical darkness with psychological gloom. "Of sun and moon, and that the affrighted globe should yawn at alteration." In Sonnet 35, he described eclipse as a staining agent marring the beauty of the sun and the Moon. "Roses have thorns, and silver fountains mud; Clouds and eclipses stain both moon and sun."

Milton poetically captured the disquiet and unease eclipse creates in these lines

*As when the Sun, new risen,
Looks through the horizontal misty air;
Shorn of his beams, or from behind the
Moon,
In dim eclipse, disastrous twilight sheds
On half the nations, and with fear of
change
Perplexes monarchs.*

Myths Galore

In the mythological ocean churning for the elixir of immortality, the *Devas* and the *Asuras* were in a fierce contest. When the product finally turned up, the *Asuras* smartly whisked it away. In a desperate bid to seize it, Vishnu disguised as Mohini, the Temptress and cheated the *Asuras* and appropriated the elixir. Then the Temptress started

serving it to the *Devas*. One Asura named Svarbhanu, who saw through the trickery sat in between Surya and Chandra in disguise and consumed a few drops of the elixir. Surya and Chandra blew the whistle and instantly the Temptress beheaded the smart Asura but life cannot be blown off as immortality was already acquired. His head was attached to the body of a snake and the head of the snake was fitted into his body thus creating Rahu and Ketu respectively. They swallow Surya and Chandra as they please resulting in eclipses. There are intricate and exquisite versions of this fanciful narrative.

The Chinese word for an *eclipse* is *chih* and it means to eat. Ancient Chinese belief was that eclipses were caused by a dragon devouring the Sun. People would make loud noises, banging on pots, pans, and drums to drive away the dragon. Vietnamese mythology replaced dragon with a dog or frog.

Koreans believed that fire dogs from the dark realm, were the forces behind eclipse. They imagined that a solar eclipse was caused by the dogs trying to bite the Sun. They found the Sun too hot and would retreat into their realm after

this realization.

In Japanese mythology, the sun is a goddess by name Amaterasu. She retreats into a cave during an eclipse and can be lured out again if she is shown a mirror of herself. She sees her own beauty and again takes her place in the sky.

Science steps in

The Sun is a big but ordinary star. Bigness can be visualized by its diameter which is 1.4 million kilometers. It can hold 109 Earths across its surface. If it were a hollow sphere, we can stuff it with more than a million Earths. Such is the size of our Sun.

Life on Earth depends on the Sun. It supplies heat and light through nuclear fusion reaction. Deep in the sun's core, this reaction converts hydrogen to helium, which generates energy in the form of particles of light called photons. Besides light, the sun emits heat and a steady stream of charged particles known as the solar wind. The wind blows about 450 kilometers per second throughout our solar system.

The Sun is a middle aged star and is not forever. It is already about 4.5 billion years old and has used up nearly half of the hydrogen in its core. It will continue to burn through the hydrogen for another five billion years. The Sun will become bigger to about a hundred times its present size. Strange things are in store. Our Sun will swallow our Earth and other planets. It will burn as a red giant for another billion years. At last it will collapse into a white dwarf about the size of planet Earth. But that is all far into

the dim and distant future.

Astronomy revealed facts about the Sun. Today we have cold calculated geometry and reductionist science to explain eclipses. The brief passage of the moon between the Earth and the Sun is the inevitable result of the wheels-within-wheels geometry of our

schedule too. But the celestial mechanics is far from simple. The orbital plane of the moon is inclined relative to the Earth's equator by 18.28 to 28.58 degrees. Some of the times it crosses the path of the sun, it actually appears to sail above it, while at other times it crosses below it. It is only when the moon passes the Sun at the same time it crosses the Earth's own orbital plane that an eclipse occurs.

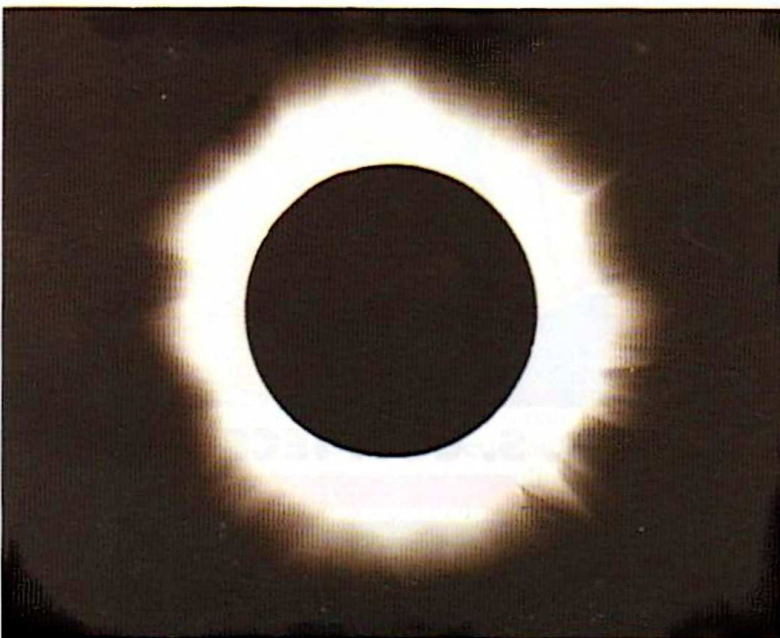
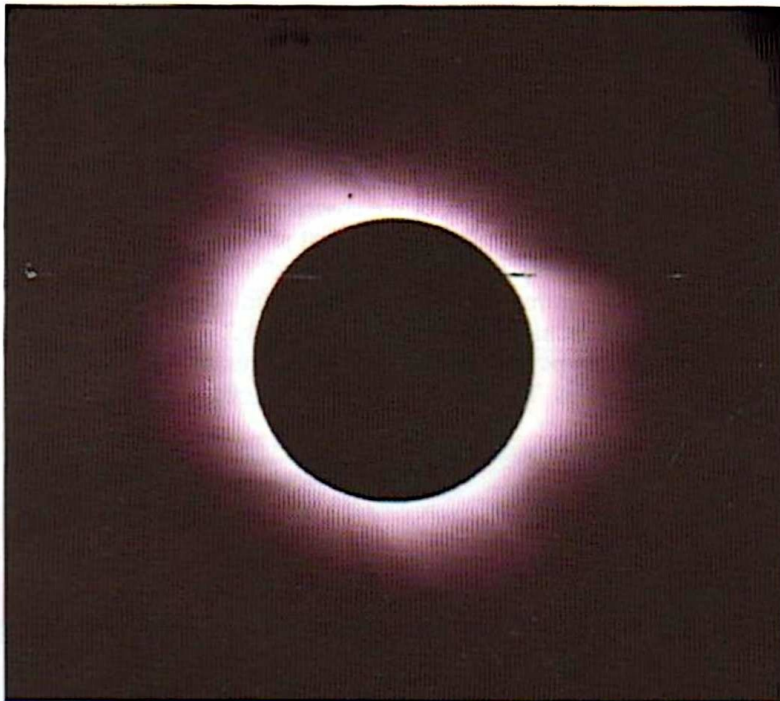
A total solar eclipse is a rare astronomical phenomenon. Even when the alignment is correct and the planes intersect, the eclipse that occurs may not be total. That is because the moon's orbit around the Earth is not a perfect circle but an ellipse. The moon's average distance is almost 3,82,400 km, but its perigee, or closest approach to Earth, is about 3,60,000 km, and its apogee is about 4,03,200 km. A moon at apogee appears smaller than a moon at perigee, and if an eclipse takes place during one of those high-flying periods, the 400-400 balance between the size of the sun and moon and the distance separating them is thrown off. That results in an annular eclipse with the moon gliding in front of the sun but never completely obscuring it, permitting of solar glare that spoils the effect.

Science demystified eclipses. Science popularizers demystify science by taking science to the people. Kerala Sasthra Sahithya Parishat took full advantage of

eclipses to hold camps and run campaigns on science focusing on eclipses.

Indian Experience 1980

The solar eclipse of Feb 16, 1980 had its path of totality passed over India making it the first total solar eclipse of the century to be observed from India.



solar system. The short lived affair derives from the fact that the wheel on which the moon rides circles the Earth at a dizzying 3660 km per hour speed. No sooner has the moon approached and obscured the Sun than it is gliding on past it.

The moon circles the Earth once every 27.32 days. Thus an eclipse ought to occur on that same near-monthly

The path of totality fell over places such as Hubli, Raichur, Nalgonda and Konark.

Hoping to catch a glimpse of this, along with two scientist-colleagues I went to Hubli from Mumbai by a rickety 1958 model Fiat making ample allowance for potential breakdowns. We reached ahead of time and camped in a hotel. On the day of the eclipse, the town underwent a sea change. Special prayers were performed in temples and households. There was anxiety writ large on the face of residents. Eateries were closed and all shutters were down and the town wore a sad and deserted look.

I had taken a 20 litre capacity squarish plastic container with 50 house flies inside. I kept it on top of our stationary car and left enough time for the flies to come to rest. They settled down to the walls of the container. The eclipse began. Daylight turned into twilight. It was an eerie event despite all our rugged robust science. We knew fully well that winged dragons are not eating the Sun. The disappearance of the Sun in the course of the day is not a curse or a blight. The sky darkened. It is a daily affair. To me it appeared to a shade of blue and then black and blue that occurs at no other time. The lengthening shadows of the trees were an exciting spectacle. The dimming of the light meant a bit of cooling. A gentle breeze blew over. It was all over. Bright sunlight spread. Crickets and night birds which are more rational and knew light and darkness better, chirped and sang at the wrong time of day. Stray dogs howled. I looked at my house flies. They were fluttering around. Not a single one was resting on the walls. My experimental observation of animal behavior at Hubli eclipse was totally dismal. We ate the sandwiches we had with us much to the consternation of a small group of people who had ventured out. With our solar protector glasses and we munching food was an obvious oddity for them.

Still....

Some mild variants of old wild ingrained superstitions still linger among numerous communities. Many people around the world still perceive eclipses as ill omens that bring disease, death, destruction, and disasters. A widely held misconception is that solar eclipses can be harmful to pregnant women and the fetus. In numerous

communities children and pregnant women are advised to stay indoors during a solar eclipse. In many parts of India, people fast during a solar eclipse due to the belief that any food cooked while an eclipse happens will be poisonous and impure.

Italians believe that plants planted during a solar eclipse would have brighter and more colorful flowers than those planted any other time of the year.

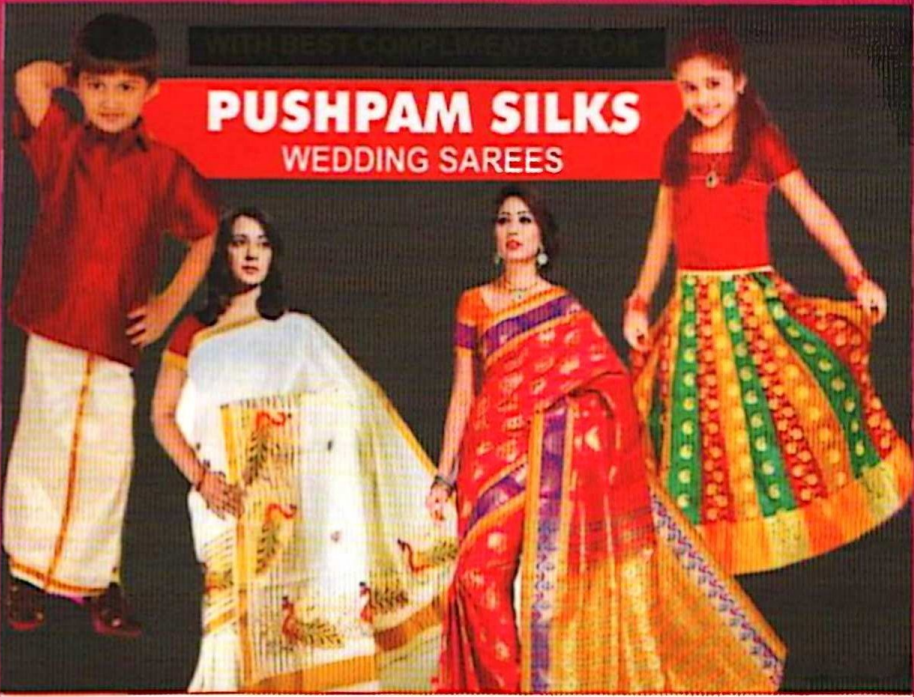
Scientists have debunked such claims. There is no scientific evidence that solar eclipses can affect human behavior, health, or the environment. They do emphasize that must protect our eyes.

Animal behavior has been studied and some observations are recorded. Chimps watch eclipses. Giraffes run in circles. The flamingos huddle together.

Rhinos look confused.

Great American Spectacle

This was America's eclipse. On August 21, 2017, the United States witnessed a total solar eclipse. A rare feature of this eclipse is that the path of totality occurs over just one country. This much anticipated eclipse was the most watched, most photographed and most televised astronomical event of a generation. For two long minutes, day turned to night during the eclipse, visible in a 113-km-wide 4,000-km-long zone in the US, drawing one of the largest audiences in human history. Americans watched in wonder through telescopes, cameras and protective glasses and the rest of the world on TV screens. The mass media and the Science news carried massive information and indelible images of the total solar eclipse. ■



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

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

THE MAHATMA

A LEADER PAR EXCELLENCE

- Naduvathery

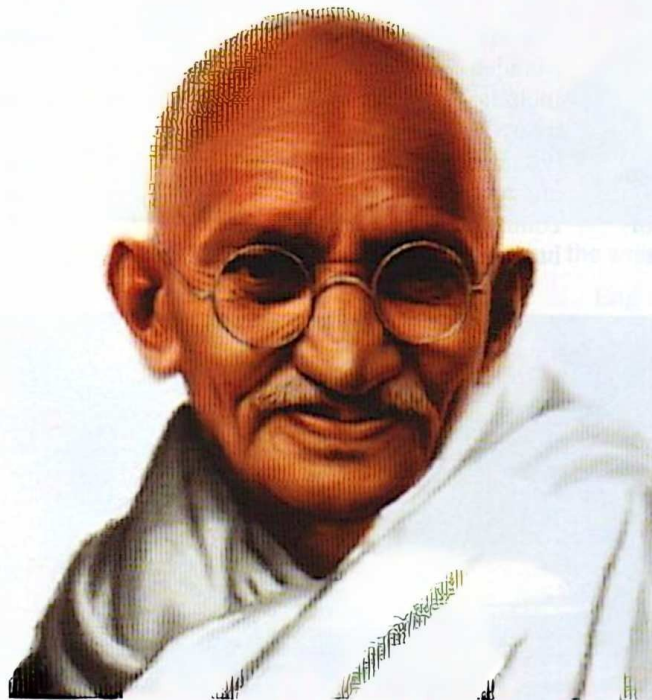
October 2, 1869, Mohandas Karamchand Gandhi was born. There were two authentic political prodigies amongst us, Lenin and Gandhi, who created revolutions single handedly in an extra-ordinary style. Lenin worked against Human race and Gandhi for. Gandhi proved that non-violence and peace are no less powerful weapons even against a tyrannical government or an army. He opened up most enduring methods of conquests for humanity to follow. He has proved that no power on this earth can resist the aroused spirit of men disciplined and prepared to die. Gandhi was prepared to die for his ideology, and that was his core strength. When he was shot down on a Friday the 30th January 1948, he was already a legend, larger than life, and his departure really gave an impression that an army or a nation has collapsed. Thanks to Gurudev Rabindranath Tagore who gave him the apt title 'father of the nation'.

With his departure humanity lost an extra ordinarily precious life, and a source of inspiration to millions that came to an abrupt end. Extra ordinary lives have always been subjected to inhuman attacks and systematic annihilation in human society. It has happened with Joan of Arc, Martin Luther King Jr., Galileo, and many others who have stood for truth-absolute truth-beyond the comprehension of common psyche. Even the Son of God Jesus Christ was not spared.

The demise of The Mahatma created shock waves all over the world. Tears were unstoppable even in the eyes of those who had not seen him in real life. They wept as if they had lost a close relative. The UN lowered its flag, 110 countries mourned his departure from three to seven days. Government of India received 3441 and odd condolence messages from foreign nationals. Such a big respect and

reverence for a man who held no position of authority, had no distinction of scientific or academic achievement to his credit, except that he was a simple, true, and rare human being. Such colossal global impact over humanity is literally uncommon till today.

We all nurture certain value systems in life, we all want to become a person with universal appeal like Gandhi, given a choice, but how many of us can pursue such value systems in letter and



spirit is the bigger question? A real leader has to always take extra ordinary decisions contrary to the prevailing customs and practices in the society matching with the ideology he is pursuing, and such disciplined approach only make him a leader par excellence. A true leader does things differently, of course, and The Mahatma has exhibited this exemplary quality through his own life as an example.

For example he employed a harijan in his house at a time when untouchability was predominant in the society. He let his insurance policies lapse, a property of great value then, and returned gifts worth thousands of rupees, a sizeable sum in those days, as an attempt of renunciation of wealth,

fitting to a Vishnavite (a follower of Lord Vishnu), much against the wishes of family members, and in accordance with the real principles of Hinduism as proclaimed by Lord Krishna in The Bhagvad Geeta, which he had adopted as a way of life. He being a Vishnavite strongly believed that all said and done life is a celebration.

When he was in the high school, one day during the visit of education inspector, he misspelled the word 'kettle' disregarding the recommendation of the class teacher to copy it from the student next to him as he felt that such an act was not right. Such clarity of mind and intimacy to truth was evident in his life right from childhood as an indication that he was destined to cross the barriers of ordinary human limitations.

He strongly believed in the universality of human soul and the necessity to treat all human beings alike as part of that Universal Soul or "the children of God" in his own words. He strongly believed that "everything must be sacrificed if necessary for that one sentiment, universality". This is a principle known to all Hindus and all human beings with average common sense irrespective of caste, creed, geographic, economical, or social identity.

The Mahatma has proved to the world the importance of self-discipline for greater achievements in life through the principle of "simple living and high thinking", and how an ordinary person can become extra ordinary, how a poor and the weak can take on a mighty opponent, even if it's an empire equipped with huge military, armaments, excellent political, and social management skills at its disposal.

At a time when there was no technological advancement, television, internet, computers, or social media platforms, a letter posted almost anywhere in India and most parts of the world would have reached him, even if

only his photograph was affixed in place of address. Such enigmatic charisma has been rare in human history.

When he was thrown out of the train at Martizburg station in South Africa by the British officer, any common man in his position would have dusted his back and gone home, to look after his own business. He, on the contrary, took the opportunity to prepare for a long-term war against oppression. He could master-mind the moral war against the British with only peace and non-violence as tools, apart from a strong belief in selfless service, which truly has resulted in saving the lives of millions of our countrymen in the struggle for independence. For the poor destitution is the strength, for the oppressed the struggle and the survival instinct are the strengths, and for our countrymen peace and non-violence were the tools against which the mighty British Empire had to bow down often.

The contribution he has made in creating unity in diversity in our society, and taking the struggle for independence to the masses, is out of his exemplary quality as a leader par

excellence. In reality we should call him 'father of humanity' as he is an inspiration even today to millions all over the world. It will be difficult for the coming generations to believe that such a great human being has ever lived among us in real life and blood.

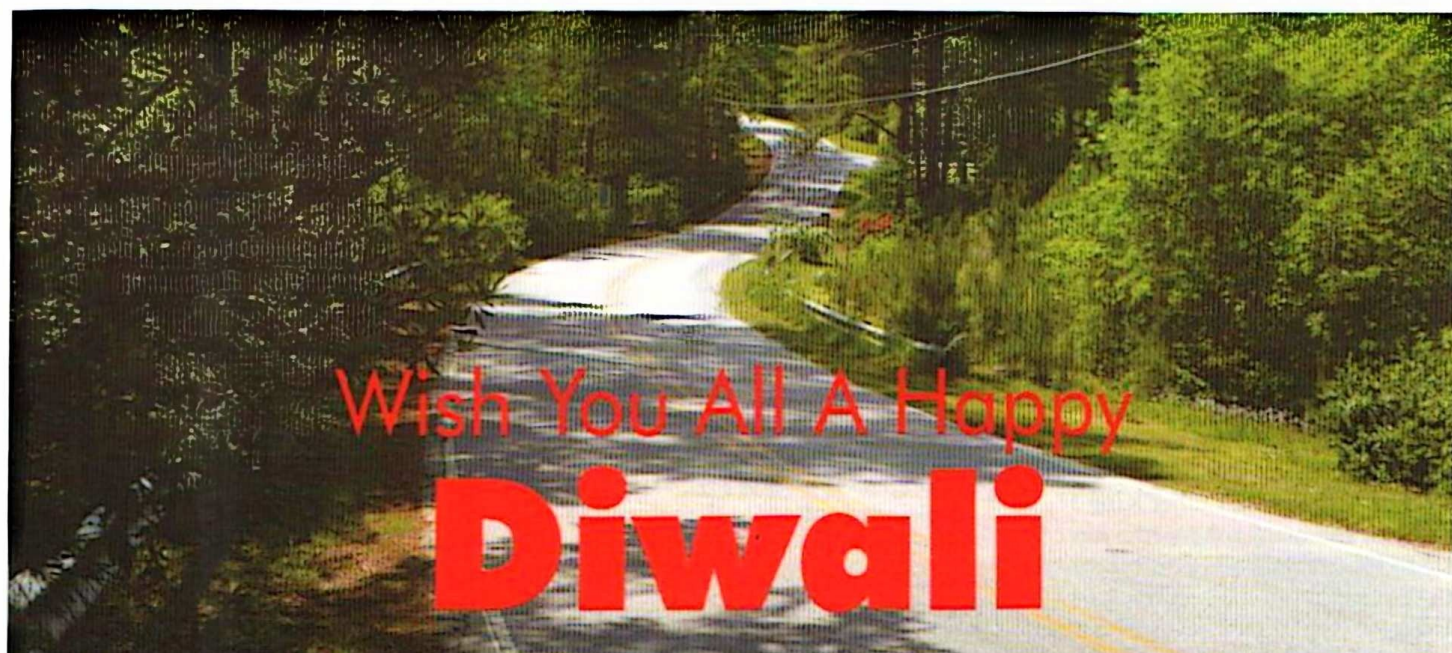
All over the world he is being talked about in colleges, universities, management institutes, and even at government level, making him a source of inspiration to make this world a better place to live. Other than Shakespeare he is a personality on whom maximum books have been written which occupy voluminous space in the libraries across the world.

He was above religion, above family, even above nation, and he was a leader of humanity and a product of divine creation. He has also been the real inspiration to world leaders like late Martin Luther King Jr., Nelson Mandela, and many living legends including Barack Obama, Suu Kyi, and many more. The impact he has made on humanity with his principle of peace and nonviolence is the unique contribution anyone has made for humanity in the last more than 100

years, and his principle of universal brotherhood would have fetched him Nobel Prize for Peace, had he been in any other country of the world.

It is high time that we teach the total Gandhi in our schools and colleges by introducing a separate subject on him, like Shakespeare in English Literature, rather than histories of violent kings and rulers, to make our children better human beings, and the world a better place to live. Today's generation suffering from thought pollution badly need his ideologies.

The material and scientific progress of humanity have failed to provide happiness and bliss humans have always yearned for. People are more and more realizing the fact that there is some missing link beyond, there is some lack of meaning in life over and above these awesome achievements, leading to the realization of the fact that possibly the value systems pursued by leaders like Gandhi may help people to fill the gaps in life. Gandhian philosophy, if adopted in practical life, may find solutions for many unanswered questions in human life. ■



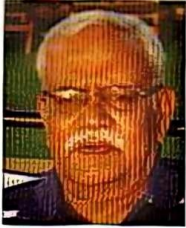
Wish You All A Happy
Diwali

From - Govindan Kutty

Sri Balaji Roadlines (regd)

196, Samuel Street, New Bhagwan Bhavan, Mumbai – 400009.
Board : 4023 4399, Fax: 2344 7124
Email: mumbai@sribalaji.biz

THE REBIRTH OF MUZURIS



K R Narayanan

■ It is not at all surprising that a person born and brought up in a village, separated by rivers and backwaters on its three sides, called

Chennamangalam,

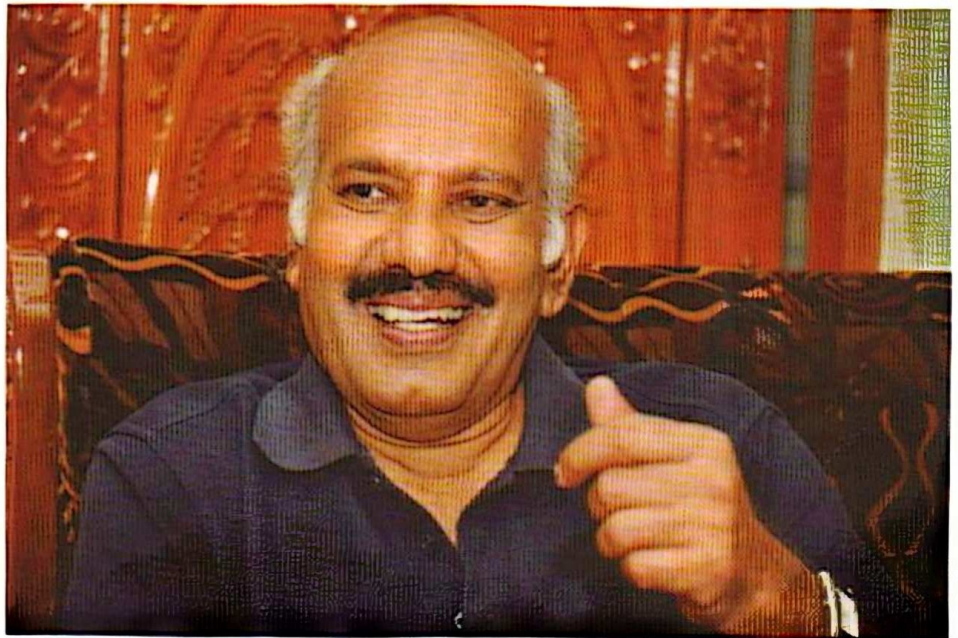
grows up to become a man of great insight to the myth and legends of his ancient village. If he is gifted with talent to writing, he grows up to be a great and nostalgic story teller about his place and its past glory. We have seen this in the case of many old-time authors like Thomas Hardy and the Indo-Anglican authors like R K Narayan. The Malayalam writer and Jnanpith award winner M T Vasudevan Nair too is greatly nostalgic about his village Koodalloor in South Malabar and pivoted his works of fiction around this village.

This is what has happened in the case of a bank executive-cum-Malayalam novelist, by name A Sethumadhavan (Sethu) of the Chennamangalam village in the Ernakulam district of Kerala.

Born on the 5th of June 1942, Sethu (as he is called) was in the banking profession. After a long and brilliant banking career, he retired as the Chairman of the South Indian Bank. Later on, he held the position of the Chairman of the National Book Trust as well (2012 - 2015).

The Writer

Sethu is perhaps one of the leading Malayalam fiction writers of our time. He has more than 35 books/works of fiction and many articles of literary relevance to his credit. His literary achievements include the Kendra Sahitya Akademi Award (2007) for his novel, *Atayalangal*, the Kerala Sahitya Akademi Awards for his *Petiswapnangal* (1978) and *Pandavapuram* (1982), and the Vayalar Award (2005) again for his *Atayalangal*. His other works include *Velutha Kootarangal*, *Thaliyola*, *Kiratham*, *Niyogam*, *Sethuvinte*



Sethu, the writer

Kathakal and *Kaimudrakal*.

Three of his books have been translated into Hindi and the well-known novel *Pandavapuram* has gone into ten languages including English, German and Turkish. It has already been translated into French and is to be published soon. The English translation of his *Niyogam* was shortlisted for the Crossword Prize. He won the Odakkuzhal award for his great novel on the saga of the ancient Muziris titled *Marupiravi* (2011).

Aliyah, another historical fiction of his, concerning the Jewish diaspora of the Kodungalloor-Cochin belt of Central Kerala too became a masterpiece.

Sethu felt "*When Europe was bleeding, the immigrant Jews were welcomed in India with open arms and given all kinds of privileges. Then why did they go? Where are they going? The older generation was excited to get back to the promised land although they hardly knew anything about the land, and they believed going there would be an elevation, and ascent to the top, which in Hebrew is termed 'Aliyah'. Yet the young were confused. And the whole Jewish community here suffered from a huge dilemma.*" *Aliyah* holds a mirror to these sentiments of the author. The

English version of *Aliyah* translated by Catherine Thankamma - was launched by Dr Shashi Tharoor at the India International Centre in New Delhi, in the presence of the writer, Sethu, and Arjun Hardas, the Indian representative of the Asia Pacific Institute and a prominent advocate of The Israel Project, based in Washington D.C.

However, *Marupiravi* stands very unique among his works, in view of the author's expertise in bringing out the main theme of the story, interweaving it with many thousand years of old history of his village and the nearby ancient estuarine port of Muziris.

Marupiravi

Marupiravi (Re-incarnation, 2011) was, Sethu's first path-breaking work, which saw a great deviation from the conventional fiction writing in Malayalam. "*During my entire writing career of four decades, I have been innovating and updating myself. I look at human predicament in diverse milieus with empathy and create new forms and texts. I had been planning to write a novel tracing the history of my village and surrounding areas for more than a decade*", said this writer, on one occasion.

The result of this very long

contemplation, preparation and data assimilation, ultimately, precipitated in *Marupiravi* - the great saga of the ancient Muziris. This work took him to great heights of crafting a very great amalgam of fiction and history on the same canvas.

Some reviewers felt that "...it is a commendable attempt to fill the void in history by recreating the social and cultural harmony of the times and juxtaposing it in contemporary literary perspective". Playing with time and space and a narrative, moving back and forth, the novel relates to the past, with myths, folklore and history, all woven into the fabric of the main theme of fiction.

The story revolves around the history and myth of the ancient *Muchiri Pattanam* or the Muziris Port - a Sangam era port of international fame - bustling with intense navigational connections and maritime trade with distant European and Middle East kingdoms. Like many of his other books, Sethu's *Marupiravi* too has been translated into English under the title, *The Saga of Muziris* (2016).

India had the reputation of possessing some major maritime trade ports, and emporia of valuable commodities, since the Sangam era itself or a little earlier. The port city of Muziris, in the then Chera territory on the south-west Indian coast, was once a thriving center of trade between the present Kerala region and the rest of the western world. It was a natural port in the Periyar estuary and led the way over other towns and centers, much before the Christian era. Rich accounts of the pride and popularity of this place is made available to us through the *Sangam Literature*, history, and the accounts given by various mariners and navigators of yore. Maybe the Apostle St. Thomas (65 AD) or the Portuguese Mariner - Vasco Da Gama (1498) - or the innumerable Assyrian, Greek, Roman, Chinese, Portuguese, and Dutch sailors reached this land rich in pepper, spices, ivory and timber.

There were allegations that Roman treasury was being looted in this trade by the middlemen Arabs (who would not divulge the secret of their commodities) and hence, the former had to engage the Greeks to look for the real place of origin of pepper in order to avoid these greedy middlemen. This paved way for the voyages of Hippalus. This ultimately resulted in

establishing a new trade route, around the Cape of Good Hope (Africa), to nullify the need of the Arab support to trade with India. However, even after the decline of Rome and gradual decline of Muziris' glory, the Arabs and other West Asian traders were frequenting this port for a few more centuries; but the level of trade was not at all comparable. That was how the decline of Muziris was completed even before the great floods in Periyar in 1341.

Due to the great floods of the Periyar River, Muziris was more or less wiped out of the map and newer islands like Vypeen, and some port cities like Kochi emerged. In due course of time, Kochi (or Kochazhi) grew up in prominence to become an important maritime trading port and Muziris faded away forever. Its glory, however, remains forever.

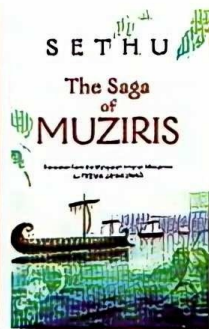
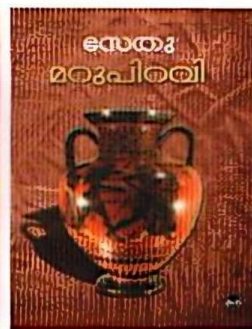
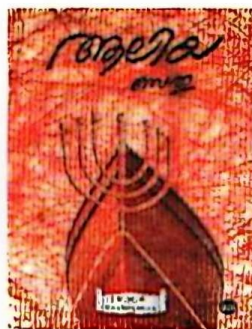
This celebrated book on the good old *Muchiri Pattanam*, looks at the place and surroundings of Muziris, through the times known to us, from the glory of many thousand years before

and a friendly archaeologist, he could note down on a piece of paper all relevant information about the place.

Little did he realize that these bits of information could grow to become the ingredients for his book on his village. The inspiring feedback from those who read his initial writeups got Aravindan to continue and complete his work. Not only did the work turn out to be the legend of his village, but (ultimately) it also became a saga of the ancient history of the *Muchiri Pattanam* or Muziris of the ancient Chera territory, in South India.

The author does not confine himself to the distant past and the stories of the Greek (Yavana) and Roman traders and the migrant Jews alone. He travels further to the contemporary socio-political events and developments of the Central Kerala (to which he belongs) highlighting the rise and fall of the famous feudal family of *Paliyam* of his village Chennamangalam.

The story is exhaustive beginning from the 'Yavana' (Greek) traders, the great floods of Periyar, the arrival of



Christ to the 20th century, through various events and incidents. The recent excavations of the place Pattanam (near Kodungalloor) - brought out some surprising evidences of the life and trade in the erstwhile era, especially under the influence of the Greek-Roman traders.

The Fiction

Sethu's protagonist arrives at his home town Chennamangalam from Mumbai to spend his new found free time. The letter from a professor of Archeology from Tanjavur was indeed an added inspiration for him to know more about his place of origin. Reaching his hometown away from the chaos of his working place, it did not take long for him to emotionally travel back to his childhood days in his village. Knitting information and stories from relatives, friends, well-wishers

communism, the Paliyam Agitation of the 20th century, the early elections of the new state of Kerala and the migration of the Jews to their "Promised Land" - all interwoven with the mythical past and recorded history of this region.

As some critics said, Sethu crafted this fiction as a 'novel within a novel'. Rebuilding the history of his village, through his own characters and those borrowed from history and the collected information of the past, is a great marvel, which few writers can achieve.

Decades of search for information, very long and fruitful interactions with historians, scientists of Archaeology and social sciences and a very patient integration of information into the major format of a fiction needs deep insight and a very clear vision of what he wanted to project. This makes Sethu a great writer of our time. ■

Swati Thirunal Rama Varma A ROYAL SAGE WHO PATRONISED ARTS



V N Gopalakrishnan

■ Swati Thirunal Rama Varma was the Maharaja of Travancore. He is considered as a brilliant music composer and was credited with over 400 classical

compositions in both Carnatic and Hindustani style. A well-formulated code of laws, courts of justice, introduction of English education, construction of an observatory, installation of the first Government printing press, establishment of the first manuscripts library were among the many initiatives taken by Swati Thirunal to modernise Travancore.

His royal title was His Royal Highness Sri Padmanabha Dasa Vanchi Pala Swati Thirunal Rama Varma Kulasekhara Kiritapathi Swami Rama Raja Manney Sultan Maharajah Raja Ramaraja Bahadur Shamsheer Jang.

Swati Thirunal was born into the royal family of Travancore on April 16, 1813 as the second child of Maharani Gowri Lakshmi Bai and Rajaraja Varma Koyi Thampuran of Changanacherry Palace. The Maharani ruled Travancore from 1813-15 and while in the womb itself, Swati Thirunal was proclaimed King and hence referred to as *Garbha Sreeman*. When he was just four months old, his mother invited Col. John Munro, representative of the East India Company and his officials and declared that she was entrusting the East India Company with the care of her child and expected the Company to co-operate with him in future.

The Maharani arranged for the coronation as King of Travancore on August 28, 1813, and stepped down to rule as his regent. He reigned under the regency of his mother from 1813-15 and afterwards under the regency of his maternal aunt Maharani Gowri Parvati Bai till 1829. She was well-versed in music and his father was a Sanskrit scholar. In 1829 Swati Thirunal took over the reigns of Travancore at the age of sixteen and assumed full powers



Swati Thirunal

of a ruler and reigned as the Maharaja of Travancore. He had an elder sister, younger brother, Uthram Thirunal Marthanda Varma, who succeeded Swati Thirunal in 1846 and ruled Travancore till 1860.

Irayimman Thampi, the famous poet-composer wrote perhaps the most famous Malayalam lullaby *Omanathinkal Kidavo* about Swati Thirunal when he was born. Col. Munro is said to have taken keen interest in his education. He started learning Malayalam and Sanskrit at the age of six and English at the age of seven. The young prince studied several languages and was fluent in Malayalam, Marathi, Telugu, Kannada, Bengali, Tamil, Oriya, English and Persian. He impressed his teachers and overseas guests with his keen understanding of the languages and subjects including geometry. P Sankunni Menon in his book titled '*A History of Travancore from the Earliest Times*' refers to an interaction between Swati Thirunal who was thirteen years then and Col. Welsh, a visiting British officer. Quoting Swati Thirunal, Col. Welsh stated that the words like geometry, hexagon, heptagon, octagon etc. were derived from Sanskrit language.

Swati Thirunal appointed Subba Rao, his tutor as the Dewan (Prime Minister). Together they attempted to make the kingship an example of

enlightened leadership and Travancore, a center of learning. His first effort was to shift the government Secretariat from Kollam to Thiruvananthapuram. This enabled him to give personal attention to government affairs. He took stringent measures to curb corruption in the government. During his regime 'efficiency was the key word and corruption a taboo'.

In 1834, he started an English school in Thiruvananthapuram known as the Maharaja's Government Free School. He is seen to have agreed to the teaching of Christian scriptures in the school supported by a government grant and it admitted students of all castes and religions. Later, similar schools were started. The Maharaja's Government Free School became *Maharaja's High School* and subsequently, *Maharaja's College*. Currently, it is known as the University College. A report published in 1841 in *The Gardner's Magazine* refers to the administrative reforms of Swati Thirunal when he was only 28 years and ruled the state for only 10 years! Referring to the English schools in Travancore which appeared in the report, it was stated that the prince was educated by his own prime minister, a rare tutor for a sovereign!

Swati Thirunal implemented legal reforms and modernising laws by starting *Munsif, District and Appellate Courts*. He appointed Kandan Menon as

Huzoor Dewan Peshkar to introduce legal reforms. Kandan Menon also helped him in settling many land disputes by carrying out a re-survey of the land. The first census of the state was conducted in 1836.

Swati Thirunal was instrumental in bringing modern medicine to the state. He appointed a European as the palace physician who was given the responsibility of providing medical assistance to local population. Subsequently, hospitals were started and the post of Surgeon General remained till the formation of the state in 1956. He started an Engineering Department under the supervision of Lieutenant Horsley and the Karamana Bridge was built during his time.

Swati Thirunal also took interest in astronomy and wished to compare Western findings with Indian knowledge. Since he had knowledge about the observatories in Madras and other places, he took the initiative in starting one near Kanakakunnu, near Thiruvananthapuram in 1837. A marble tablet in the observatory building referred to Swati Thirunal as "an enlightened and princely patron of true science". Raja Rama Varma Rohini Thirunal, Prince of Mavelikara Palace was a renowned astronomer and he was appointed as one of its directors. He was a member of the British and Canadian Astronomical Societies. Col. Fraser, John Caldecott and other British people also served as its directors. This observatory became part of the then Travancore University, but for some time was administered as an independent government institution. It is the oldest institution and some of the equipments are still preserved at the observatory and is currently under the Department of Physics, University of



Narayani Pillai Thankachi

Kerala.

It was Swati Thirunal who started the Trivandrum Public Library (now known as State Central Library) and the Oriental Manuscript Library besides the Museum and Zoo in Thiruvananthapuram. He was an honorary member of the Royal Asiatic Society since 1843. He also established a magnetical and meteorological observatory. It was during his reign that the first government press was started. (The only press in existence at that time was the CMS Press in Kottayam).

Swati Thirunal was deeply interested in music from childhood. His education in music commenced with the first lessons from Karamana Subrahmania Bhagavathar and Karamana Padmanabha Bhagavathar. Later, he studied music from Thanjavur Subba Rao, an English scholar as well. He continued to learn music by listening to accomplished musicians and practicing himself. He encouraged

both Hindustani and Carnatic music systems though he was essentially a connoisseur of the Carnatic music tradition. He is credited with composing over 400 compositions in Carnatic and Hindustani music. He created compositions in all types, such as *Tanavarnams*, *Padavarnams*, *Swarajatis*, *Kritis*, *Kirtanam*, *Ragamalika*, *Javalis*, *Tillana*, etc., and even some Hindustani styles, such as *Drupads* and *Tappas*, *Bhajans* and *Khayal* etc.

The Maharaja was a contemporary of the Carnatic musical trinity: Thyagaraja, Muthuswami Dikshitar and Shyama Sastri but he did not meet any of them during his life time, according to V K Subramanian in his book titled "*101 Mystics of India*". His palace was home to many musicians and artistes of the time such as Kannayya Bhagavathar, Thyagaraja's disciple and Maharashtrian singer Ananthapadmanabha Goswami, Shadkala Govinda Marar, Parameswara Bhagavathar *et al*. It was Ananthapadmanabha Goswami who gave Swati Thirunal an introduction to Carnatic and Hindustani music.

He also gave him a deep understanding about the '*Harikatha*' tradition. For the Navaratri festival, he composed several *kritis* in praise of Goddess Devi. The popular Kirti *Bhavayami Raghuramam* is considered as one of the widely listened compositions of Swati Thirunal. The literary works of Swati Thirunal are: *Bhakti Manjari*, *Syanandurapuravarnana Prabandham*, *Padmanabhasatakam*, *Muhanaprasa Antyaprasa Vyavastha*, *Ajamila*, *Kuchela Upakhyanas* and *Utsava Varnana Prabandha*.

Swati Thirunal married Narayani Pillai Thankachi of the Thiruvattar Ammaveedu family in 1829, at the age of sixteen. She was as an expert Carnatic singer and Veena player though originally belonged to a Nair family in Quilon by the name of Aikutty Veedu.

Once there was a minor quarrel between the Maharaja and the Ammachi and the latter approached Irayimman Thampi for a solution. It is believed that Irayimman Thampi composed the famous Malayalam song *Prananathan Enikku Nalkiya*, one of the most beautiful *Shringara* (erotic) *Padams* in Malayalam. Irayimman Thampi told Ammachi to sing it loudly in the Maharaja's presence. After hearing the song, the Maharaja was pleased and the



Sri Swathi Thirunal College of Music

quarrel came to an abrupt end. They had three children but in 1839 Ammachi died, leaving behind a son, Thiruvattar Chithiranal Ananthapadmanabhan Chempakaraman Thampi.

A few months later, the Maharaja married Neelamma Pillai Ammachi by adopting her into the Thiruvattar Ammaveedu for the care of the baby. Narayani Pillai's sister was married to Uthram Thirunal Marthanda Varma, Maharaja's brother and successor. Maharaja later married Sundara Lakshmi Ammal, a Saiva Mudaliar dancer in 1843, after adopting her into Vadasseril Ammaveedu. Sundara Lakshmi Ammal was also known as Sugandhavalli. Legend has it that his second wife did not approve the marriage and hence, Sugandhavalli was banished from Travancore. In 1845 the Maharaja constructed the Thanjavur Ammaveedu for Sundara Lakshmi Ammal, who resided there till her death in 1856. However, the story of Sugandhavalli has been disproved as fiction by R P Raja in his research titled 'New Light on Swathi Thirunal'.

Swathi Thirunal was credited with the abolition of the barbaric punishment called 'Suchindram Kaimukku', according to which the accused was forced to prove his innocence by dipping his hands in boiled ghee at the Suchindram temple. The accused was punished if his hands get burnt.

Despite the progress achieved in varied fields under Swathi Thirunal's reign, there were also criticisms from a few quarters. Muthukutty or Ayya Vaikundar, a social reformer and iconoclast severely criticized the Maharaja for the caste discrimination against Dalits prevalent in Travancore at that time. The caste Hindus complained to the Maharaja that Ayya Vaikundar was cheating people by claiming to be a god. As a result of the complaint, the Maharaja ordered for his arrest but was subsequently released.

Dalit men and women at that time were not allowed to cover their upper body. It was considered a privilege reserved for caste Hindus and people of other religions. Ayya Vaikundar exhorted Dalits to fight against this practice and organized revolts which came to be known as *Melundu Samaram* (Upper cloth Revolt). As a result of the revolt, the government changed the laws and allowed Dalit men and women to wear upper clothes. Several unjust taxes were also repelled

by the Maharaja after protests from Dalits.

As a Maharaja, Swathi Thirunal was supremely committed to his kingdom and his people. The appointment of General Cullen as the Resident of Travancore and his aide *Krishna Rao*, was the beginning of the end for the Maharaja, according to P Shankunni Menon. The Resident's intrusion in the administration was unbearable for the Maharaja. The deaths of his elder sister, father, wife Narayani and all the three children through Narayani compounded his problems and he increasingly sought solitude, thereby weakening his mind and body.

Swathi Thirunal, the great patron of art left for the heavenly abode at an early age of 33 on December 27, 1846. His death attracted the attention of even the foreign press. Swathi Thirunal is remembered today not merely for his

excellent and innovative period of rule but more for his great musical contributions in Sanskrit, Tamil, Telugu, Malayalam, Hindi and Marathi. Swathi Thirunal was an Honorary Fellow of the Royal Asiatic Society founded in 1823 by the eminent Sanskrit scholar Henry Colebrooke and a group of like-minded individuals.

Prince Aswathy Thirunal Rama Varma, a descendent of Swathi Thirunal has organized 'Swathi Sangeethotsavam', a week-long music festival featuring exclusively the compositions of Swathi Thirunal. This unique musical event is conducted every year from January 6 to 12 at Kuthira Malika Palace in Thiruvananthapuram constructed by the Maharaja. A Malayalam film titled *Swathi Thirunal* based on his life and directed by Lenin Rajendran was released in 1987. ■

POEM

THE ESCAPE

I stare over the wing
Into the blue abyss of the sky
Then I end up contemplating,
About the fragility of life.

A river meanders below,
The Mississippi perhaps
It forges relentlessly,
Through the southern plains.
It's surface so static,
From this distant vantage point.
As though, frozen in time.

But I am not talking about the river,
I am talking about myself.
Time stopped, after leaving nature's fury behind.
The states rolled by Georgia, Alabama, Louisiana and Texas.
But my destination not yet in sight.
Then it struck me, an epiphany out of the blue,
That maybe, mine was a narrow escape.
The mundane clouds lulled me to sleep,
Somewhere over New Mexico,
The next thing I knew, I was descending into The Frisco Bay.

[Nishant, a student of the Florida Institute of Technology, Melbourne, ended up writing a poem, while aboard an aircraft, after leaving Florida, which was affected by the Hurricane, Irma]



Nishant S. Narayanan

Talaq to Triple Talaq

A DIVIDED SUPREME COURT DECLARES TRIPLE TALAQ UNLAWFUL



P.R. Krishnan

■ This is in continuation of my write up in KIM issue of December 2016, under the caption "Time and tide wait for none, triple talaq has to go", which concluded as "Come

what may, this system will have to go. I am confident that the Supreme Court will end it." Happily, Supreme Court of India by a historic verdict has on 22nd August declared the practice of Triple Talaq unconstitutional and unlawful. The much anxiously awaited verdict is by a 2 in 3 of a five judges bench of the apex court constituted on 10th May this year. The judgment has thus abolished a 1,400 year old Shariat practice of divorce existing amongst Muslims in India. By this land mark judgment, the apex court has held this age-old custom bad in law and hence in violation of Muslim women's Rights to Equality enshrined in the constitution. The judgment dealt with the history of Talaq -1- Biddat or instant divorce, which is one of the three types of talaq (divorce)

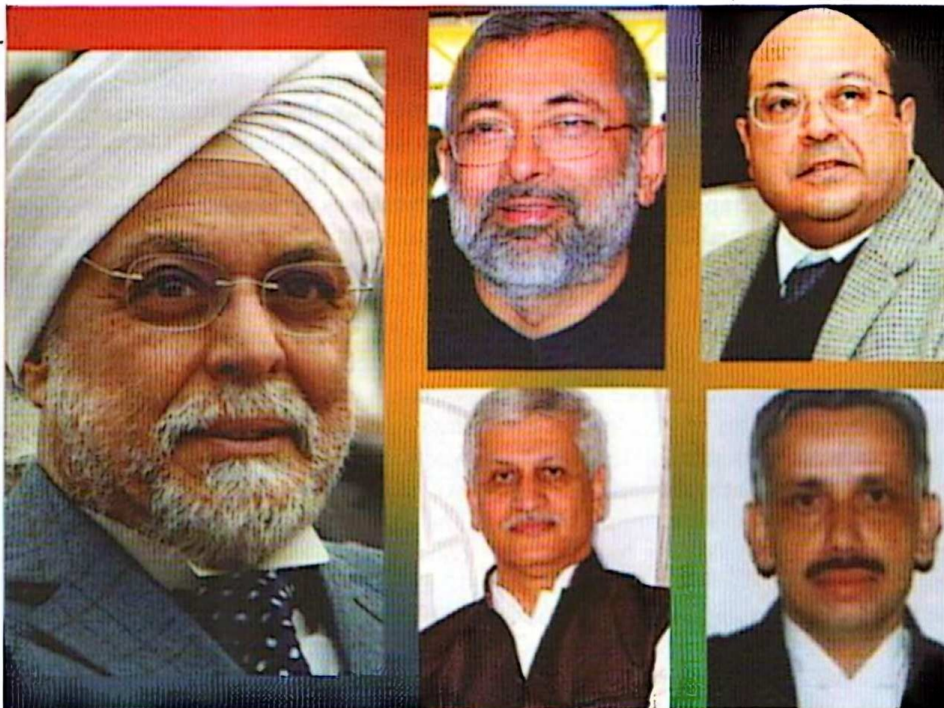


Muslim women celebrate the verdict

initiated by the husbands amongst Muslims. The other two type of divorce are (a) Talaq Ahsan and (b) Talaq Hasan. In this, talaq Ahsan will become valid after 90 days of the pronouncement whereas talaq Hasan becomes valid if three pronouncements are made over three months. With the present judgment of Supreme Court, the method of triple talaq stands erased

from the Shariat dictated divorce manual, as it is an arbitrary and whimsical mode of ending marriage. Such a practice amounts to violation of Muslim women's fundamental right to equality.

There were five petitioners in this epoch making case. The first amongst them was Shayara Banu, mother of 2 children. She filed her petition in the Supreme Court in 2016. A year before in 2015 she was divorced by her husband through a speed post. The 2nd petitioner Gulshan Parveen received a talaqnama on a Rs.10 stamp paper. The 3rd was Atiya Sabri, a post graduate in sociology. She had received a scribbled divorce note from her husband. The fourth one was Ishrat Jahan. She was 15 years old when married. She had four children when divorced by her husband. Her divorce came via telephone from the husband at Dubai in 2014. The husband then remarried another woman. The fifth was Afreen Rehman an MBA in finance. She had married an Indore based lawyer in 2014. After two years he sent her talaq through speed post. All these petitions were clubbed with the plea of Shayara Bano's case. The prayers in the five petitions were almost identical in as much as these divorces were and are unlawful. They are therefore in violation of articles 14, 15 and 21 of the constitution and fundamental rights to



(From left in clockwise) Chief Justice J S Khehar, Justices Kurien Joseph, R F Nariman, U U Lalit and Abdul Nazeer.



Shayara Banu



Gulshan Parveen



Atiya Sabri



Ishrat Jahan



Afreen Rehman

equality and right to life.

The issues involved in the case were varied, sensitive and highly controversial. The Supreme Court was therefore of the view that it was necessary to have re-examination of its previous judgments as well as of the high courts. For the purpose of review and re-interpretation of previous judgments in the light of constitutional rights, the court

constituted a larger bench to hear the matter. The constitutional bench so constituted on 10th May comprised of five judges belonging to five different faiths. They were the chief justice of India J.S. Khehar (Sikh), Justice Kurian Joseph (Christian), R F Nariman (Parsi), U U Lalit (Hindu) and Abdul Nazeer (Muslim). The bench captioned the lead petition aptly "Quest for Equality v/s Jamiat Ulema -1- Hind and issued notices to union government as well as All India Muslim Personal Law Board (AIMPLB) and invited their opinions. The court also invited opinions of several other bodies and organizations. Accordingly the ministry of law, ministry of home affairs, ministry of minority affairs and National Women's Commission, also filed affidavits explaining their respective positions in the case.

On June 29, 2016, the court declared that it would have to examine the constitutional validity of Mukatalaq. Consequently the union government filed an additional affidavit firmly stating that this practice is not befitting to secular constitution of this country. The stand taken by most of the parties was triple talaq and polygamy amounted to denial of equal right to Muslim women in the society and therefore be abolished. On May 3, 2017



Begum Shah Bano

the Supreme Court appointed Salman Khurshid a noted jurist and scholar as amicus curie to assist the court regarding validity of triple talaq, Nikah, halala and polygamy etc.

On May 11, the apex court declared that it would examine the question whether it was necessary to maintain the right to Mukatalaq as a fundamental right to follow Islamic traditions. On May 12, the court observed that

Mukatalaq was a highly undesirable practice for divorce. It further said that this custom of divorce was like *death penalty* and such a practice should have no place in a civilized society. On May 15, the court queried whether the government would bring a law regarding Muslim marriages and divorce etc. To this, the union government replied that it was prepared to bring such a law for that purpose. The six day long marathon hearing of the case attracted global attention. The

judiciary and legal profession world-over anxiously watched and observed the arguments of different parties and the queries from judges. And finally the apex court has pronounced its judgment on 22nd August 2017 declaring the practice of triple talaq as arbitrary, whimsical and unconstitutional.

Talaq is the Arabic word for divorce in Islam. With this verdict of Supreme Court, India has become the 25th nation in the world to abolish this custom of instantaneous divorce of Muslim women. This is therefore not only a victory for Muslim women but a great win for women's struggle for equality in India. The other countries where mukatalaq stands abolished are Turkey, Tunisia, Cyprus, Egypt, Morocco, Sudan, Sri Lanka, Syria, Iraq, Pakistan, Bangladesh, Malaysia, Iran, Algeria, Jordan, Indonesia, Brunei, UAE, Qatar, Libya, Afghanistan, Kuwait, Lebanon, Yemen and Bahrain. A special feature requiring mention here is that though triple talaq has been banned in these countries; there are different methods for divorce amongst Muslims in those very countries. That apart, even in India Shia



Suppression finds voice

community within Muslims does not follow this practice. In some countries world over, divorce is allowed only through consent of courts for which notice has to be given by the intending parties. Forceful argument put forth by some of the Islamic bodies and clerics in the case was that the practice of triple talaq was a part of personal laws of Muslims and had Quranic sanctions embodied in Shariat. It has thus got protection of article 25 of the constitution. They therefore strongly urged that the custom should be upheld and should not be disturbed.

The present case has big history and precedence. It started with a petition of Begum Shah Bano case in the Supreme Court in 1983 for maintenance. She was married at the age of 12 by an Indore based advocate, Mohammad Khan. But after 12 years she was abandoned by

talaq.

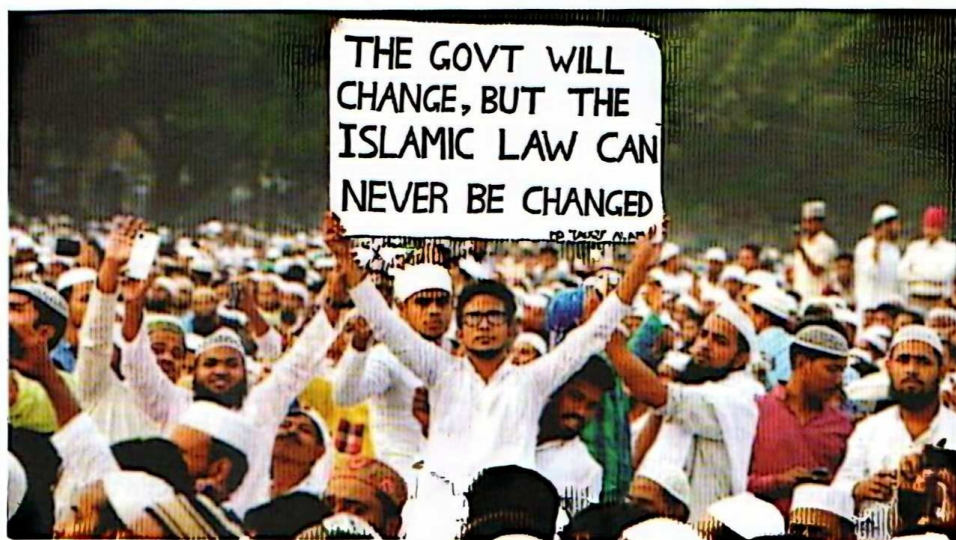
Contrary to the Congress stand on Shah Bano case in 1985, that party has now welcomed the judgment. Prime Minister Narendra Modi and all other political parties in India including CPI (M) and BJP have expressed happiness over the verdict. They have termed this as a big victory for womanhood in secular India. Several mass organizations like All India Democratic Women's Association of India (AIDWA), the Bhartiya Muslim Mahila Andolan (BMMMA) a co-petitioner in the case as well as the Indian Muslims for Secular Democracy (IMSD) are amongst many such organizations who have expressed happiness over the judgment. However though the Indian Union Muslim League (IUML) welcomed the decision, its statement is cautious. Similarly the Muslim

than the chief Justice of India J S Khehar and Justice S A Nazeer had to give a separate judgment. Amongst the other 3 off the constitutional bench, Justice Kurian Joseph though broadly concurred with the views of Justice R F Nariman and Justice U U Lalit had to write a separate judgment. Thus, the majority decision became that of Justice R F Nariman and Justice U U Lalit. It is their judgment which has declared the Triple Talaq unlawful and in violation of equal rights embodied in article 14 and 15 and 21 of the constitution. It is this verdict which has now become the law of the land.

What Chief Justice Khehar and Justice Nazeer have stated in their judgment is that there is recognition in law for Triple Talaq as a part of Islamic customs followed by Sunni Muslims of Hanafi School for more than 1400 years. Accordingly they held that such a practice has become a part of freedom of religion and therefore a part of right to religion guaranteed under article 25 of the constitution. Hence, they were of the view that the practice does not amount to violation of article 14, 15 and 21 of the constitution. Justice Khehar and Justice Nazeer further held that as part of personal law triple talaq had the stature equal to fundamental rights. Hence the courts cannot set it aside. In their considered view, the government should therefore enact a law banning triple talaq as it has done for Sati, Devadasi and Pradah practices amongst Hindus. They have at the same time made it clear that till such time a law is brought in, no Muslim man should chose the triple talaq route to get instant divorce.

It may at the same time be noted here that the Chief Justice Khehar who disagreed with the majority judgment in the present case had 8 months ago in January this year struck down the divorce granted to a Christian couple by ecclesiastical tribunal, known as Church Court, invalid. That was the judgment in Clarence Pais case. The bench comprising of Chief Justice Khehar and justice D Y Chandrachud had in that case stated that Catholics have to get their divorce sanctified by a court decree under the Indian Christian Divorce Act, 1969. Why then his U-turn in this case is a big question.

Justice R F Nariman and Justice U U Lalit among the three who pronounced the majority judgment were unanimous. In their judgment they have held that the practice of triple talaq arbitrary because



Opposition by AIMPB

the husband when she was 26. Ten years thereafter she was divorced. She was then 46 years old. Both during abandonment and after divorce she was denied maintenance by the husband. Hence she filed the case in the Supreme Court for alimony. By a historic judgment on 22nd April 1985 the Supreme Court directed payment of maintenance by the divorced husband. The Muslim clergy then made this a big issue. They declared that this judgment is an attack on Islam and demanded a law for annulment of the effect of the judgment. The Congress president Rajiv Gandhi who was then prime minister of India succumbed to this pressure and brought a law nullifying the effect of this judgment. That is how the Muslim Women's Protection of Divorce Act, 1986 came into existence. But that law remained silent on triple

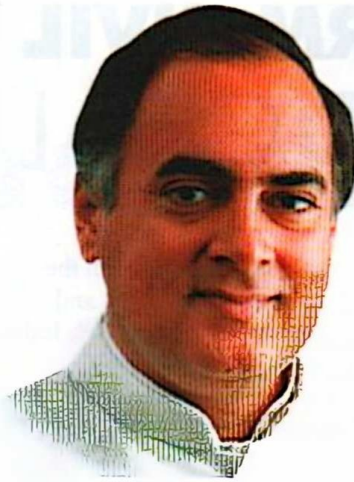
organizations like Darul Uloom Deoband and Jamat Raza -e- Mustafa, an influential Bareilvi Sunni sect, have termed the judgment as onslaught against Islam. The All India Muslim Personal Law Board (AIMPLB) which at the initial stages of the case opposed any alteration to the practice, later on changed its position and took different stands during the concluding stages of the arguments. After the verdict what they have now said is that the decision is not against their stand. However these organizations have expressed the fear and asked whether this would be a stepping stone to bring a Common Civil Code in the country.

It was however sad and surprising that there was a big division amongst the five judges of the apex court bench on a highly vital issue like this. The split among them was so deep and wide

that enabled the husband to break the marital ties capriciously and whimsically. Such act is shown to be sinful in Islam as per Hanafi School. They accordingly held that it violates article 14, 15 and 21 of the constitution and hence impermissible in law. Justice Kurian Joseph amongst the three went a step further and pointed out that this practice was not dictated by Quran and hence not integral to Islam. He in that context cited the 2002 judgment Supreme Court in the Shamim Ara v/s State of UP to assert that triple talaq lacked legal sanctity. Justice Kurian Joseph accordingly held that merely because a practice has continued for long, that by itself could not make the unfair custom valid.

In this context it is necessary to mention here that it was Justice V R Krishna Iyer who had ruled 46 years ago that this type of talaq is impermissible. In the land mark judgment he delivered in a case between Yusuf Rawther v/s Sowramma in 1971 while in Kerala High Court, (AIR 1971 Ker 261) the question he posed was "should Muslim wives suffer the tyranny for all times? Should their personal law remain so cruel towards these unfortunate wives? Can it not be amended to alleviate their sufferings? My judicial conscience is disturbed at this monstrosity". Following thus, the Bombay High Court in Dagdu Pathan v/s Rahimbi Pathan case in May 2002 (2003 (1) Bom CR 740) had passed a judgment holding that "Mohamedan Law does recognize the husband to be on a higher pedestal than the wife but that by itself does not mean that he can separate his wife at his whim and without assigning reasons. Holi Quran expressly forbids a man to seek divorce so long as she remains faithful and obedient to him".

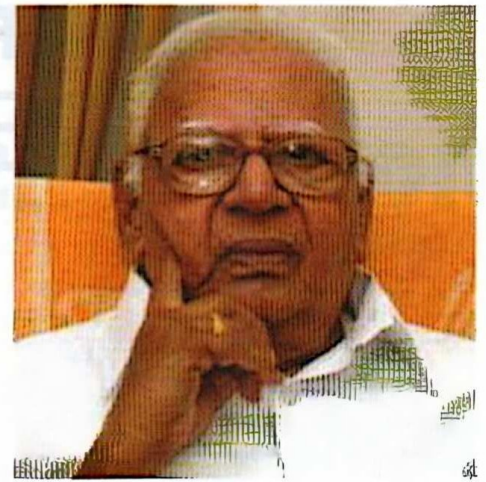
The Times of India dt. 23rd August reported that in 1932 the issue of triple talaq had come up for scrutiny before the Privy Council which is the predecessor of the Supreme Court in India during British rule. That was the case between Anisa Khatun and Ghiyas-uddin. Their marriage took place on August 28, 1905. After few weeks, the husband divorced her by reciting talaq thrice. But despite this divorce, he cohabited with her for 15 years and fathered 5 children. Despite this, after his death, his relatives cited triple talaq to term Anisa's children illegitimate. The Privy Council held



Rajiv Gandhi

triple talaq as legitimate and termed the five children illegitimate. It was Lord Thankerton who delivered the judgment in that case. After that Privy Council verdict, triple talaq acquired the statutory status in India. However in December 2002 in Shamim Ara v/s State of Uttar Pradesh the Supreme Court had said that a mere plea in writing cannot be treated as effectuating talaq. Marriage by Muslim law is a civil contract. Thus, by that judgment, the Supreme Court had overturned the 85 years old judicial decision of Privy Council which had upheld the validity of instant divorce. In the present case the majority in the 5 judge constitutional bench has clearly stated that the said 1932 Privy Council judgment did not hold good after Supreme Court verdict in Shamim Ara case.

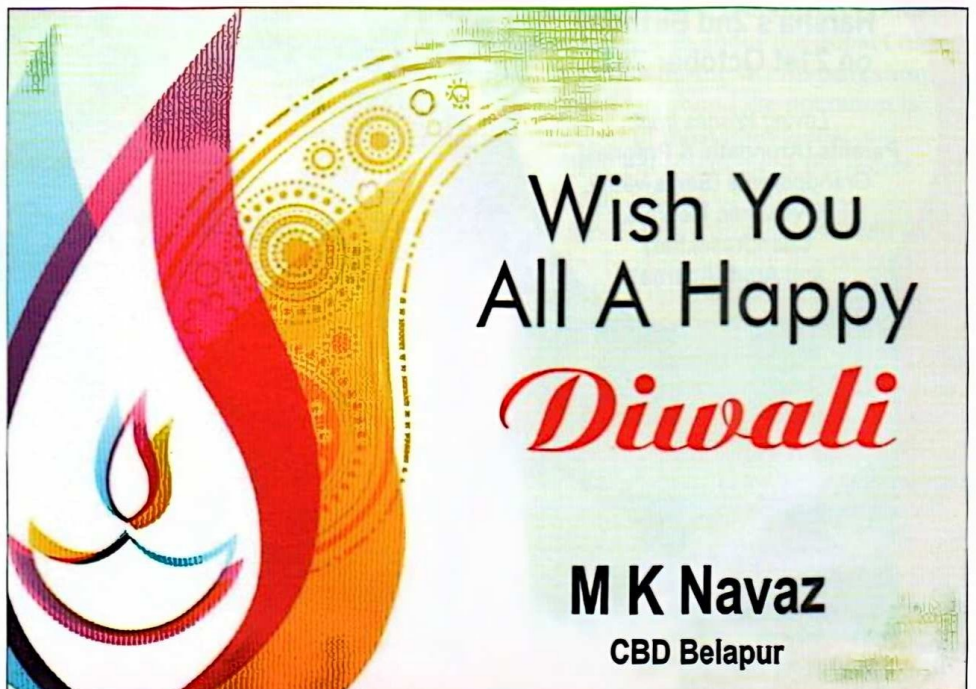
As expected, the judgment has opened up once again heated debates in high voltage television channels and



Justice V R Krishna Iyer

print media for the need of a Uniforms Civil Code (UCC). The caption for this debate is ONE NATION ONE CODE. Not only is this, but, the RSS chief, Mohan Bhagwat on 11th September has declared that India should go for amendment of the Republican Constitution to give it Bhartiyata touch. The forum chosen by the RSS chief to make this demand was a seminar organized in Delhi by Swami Ramdev's Patanjali Yogpith and Dharam Jagran Manch, an RSS outfit. In that Bhagwat further declared that "Hinduism is the only true religion in the world and all other religions were just sects which emerged from Hinduism."

Though the debate for a common civil code is necessary and welcome, what is hidden in Shri Bhagwat's statement is intolerance and hatefulness towards secularism. That is dangerous for India. Let the next step be to open a battlefield for removal of Burkha. ■



UNIFORM CIVIL CODE A GREAT CHALLENGE

- Mrs Saroja S

A much debated topic doing typhoonic rounds these days is the Uniform Civil Code. I quote a 6th century Chinese philosopher Laozi, founder of Taoism, "A journey of thousand miles starts with a single step". The UCC is so complicated that it requires more than a thousand miles of intellectual sojourn to reach its final destination. But have we taken at least the first right step?

To attempt an easy understanding for the common man we can say that a unified civil code is a personal law to protect an individual in civil society. It is sanctioned in our constitution, but has been subjected to debate and controversial interpretations by the constitution makers themselves. This was bound to happen and is still happening owing to the socio-religious-political diversity of our nation.

Seventy years ago our nation builders envisaged a secular, democratic set up for the people. Of course we can proudly claim that we are one of the largest democracies in the world today, unique in a way, with its multi-party and diverse demography. As we all know

this geographical area has been the inroads for people of all races and religions from time immemorial. India is a nation with nine practicing religions and not to speak of the various sub sects of these religions. It is in this context that we need to see the UCC.

When we speak of one personal law for such a diverse nation we are to some extent aiming for Utopia. Yet we can make it if we can manage a civil code which does not infringe upon the fundamental rights of individuals in matters of marriage, divorce, gender equality, child care and so on. The question is, "Can a single legislation achieve this, given the diverse nature of our society and the lack of religious homogeneity?"

The prescriptions of personal laws based on religions have been the bone of contention in the debate on UCC. The diverse personal laws sanctioned by religious bodies and age old community practices need to be analysed and sensitively considered while framing the uniform code. How do we do this? The onus lies on the community and religious heads and

leaders. The government should form committees in all these various groups and get them to study all the codified, non-codified laws, commandments, canonical laws and practices in the light of modern situations. A mindless imitation of the West or any other country will not serve our purpose. We can take lessons from their processes towards this end.

A sincere and unbiased study by such committees can go a long way in helping the government in making a head way in bringing about a unified code which is just as well as acceptable to all. There is no religion which has unjust or unequal laws but it is the interpretation and implementation of it that makes it so. All believers know that everyone is blessed with a 'just space' in this life and no one has the right to snatch it away in the name of religion or unfair practices.

All laws are subject to amendments, like the Constitutional laws. A uniform civil legislation should also be prepared for such amendments. It should also be revisited from time to time when required and amendments done. This is

only to strengthen it to benefit the citizens. Political advantages, hypocrisy, bias and inequality of any nature will only weaken it. The uniform civil code cannot stand isolated from the nation's socio-religious fabric. Democratic pluralism of India is the greatest challenge to the champions of an ethical, justiciable uniform civil code for its citizens.

May all the spiritual and intellectual wealth of our nation prevail in framing the Uniform Civil Code! ■



FGM in Kerala shocks nation

- KIM News Bureau

Female genital mutilation (FGM), also known as female genital cutting and female circumcision, is the ritual cutting or removal of some or all of the external female genitalia for non-medical reasons. It is a procedure where the female genitals are deliberately cut, injured or changed, but where there's no medical reason for this to be done. It's also known as Sunna, gudnin, halalays, tahir, Megrez and khitan, among others. FGM is often performed by traditional circumcisers or cutters who do not have any medical training. However, in some countries it may be done by a medical professional.

The Malayalam daily Mathrubhumi shocked the nation by reporting a barbaric practice of Female Genital Mutilation (FGM) still existing in the state of Kerala, by reporting its practice prevalent in the state. Kerala is celebrated as the most educated state in the country and its citizens are considered as the most intelligent, working abroad in high positions. Though the news of this practice was in the air, it was never acknowledged either by the state government or the medical fraternity. Mathrubhumi



6 FEBRUARY

International Day of
**ZERO
TOLERANCE
for
FEMALE
GENITAL
MUTILATION**

#EndFGM

**Banner declaring Feb 6 as Day
against FGM**

deserves kudos for bringing this barbaric act to the public knowledge by sending their correspondents incognito and collecting irrefutable evidence.

While the world is moving forward to modern civilization, some citizens of Kerala were taking the state to darkness in the name of religion. There is absolutely no evidence in any religious books advocating this practice. It is

without doubt was a practice by the male members to subjugate their female counterpart and thus establish the former's supremacy over the latter. There is no scientific reason to practice this act. Had it been, at the time of creation God must have attended to it. There is not even any basis for the circumcision of the male community in the religion but it was enforced in a particular religion in the name of cleanliness.

The science of sex is still a mirage for the lion share of humanity, especially in India where it is taboo to discuss this subject in public. Though it is a subject in university syllabus but seldom discussed in the class since the teachers authorised to teach find it tough to do in a mixed class. That is the power of tradition. All these result in ill-education even for the university students, if the questions raised by the 'so called' readers raise in certain columns meant to titillate them.

In most cases, the mutilation is done when the girl is an infant and among the young women, they are misguided saying the act would improve their desire for sexual interaction during the married life. There is no data to prove the veracity of the coercion. Once subjected to this operation, no woman would tell others about the impact of it.

In Kerala during the investigation, the journalists found the operation is carried out in most unhygienic and unhealthy environment of the secret 'clinics' by trained or untrained operators. The victims are brought to them by brokers and the lowest cost reported for this operation is four thousand rupees in Kozhikode and double the amount in Thiruvananthapuram. This act is wholly unlawful and hence the people associated with it would never reveal their involvement. It is also reported that often the victim might die due to bleeding or by infection. It is further shocking that some retired medical practitioners are also involved in this barbaric act.

FGM is the deliberate mutilation of



Child crying after the intervention

When the reports came out, it created a furor among the public. Many Muslim leaders showed total ignorance of the existence of such practice. Not only from Kerala, but even from Uttar Pradesh, leaders like Arif Mohammed Khan, former Union Minister in Rajiv Gandhi cabinet, expressed shock and called for strict action against the culprits. Some leaders of a few Muslim organisations criticised this practice and called for its ban and demanded severe punishments for the practitioners. It is deplorable that barring a couple of educated Muslim women, other Muslim women are silent about it. It is evident that how the women folk are subjugated by crude and astonishing male chauvinism existing in the system. ■

level becomes imperative. initiation to sexual education at school problems likely to be faced in future, body and possible psychological necessary information about their own education. Most of our girls do not have of society may not proceed for higher level itself as girls from the lower strata attention should be given at the school serve this purpose and therefore more education, mothers are less equipped to attention. However due to lack of comparison to man, they need special physical weakness of woman in matters of negative traits. Because of the knowledge, they are used more on are several means of acquiring rapid development of technology, there female teachers and elders. Since the have to be taught more vigorously by the of their physiological difference, they women face more difficulties on account especially parents and teachers. Since anatomical details by the elderly people boys and girls are to be taught several During the process of growth, both rights of women.

infections. The doctors do not overrule the possibilities of loss of life during pregnancy and delivery. Anxiety, depression and sense of shame are the mental impacts. When men and women are granted equal freedom and liberties, imposition of this kind of discriminatory practices on women is a violation of constitutional rights. Though we declare equality for all as a public pose, in practice we have brought in several inequalities to suppress the rights of women.

Bill boards on the road to create public awareness



and the court has asked the Union Government and concerned state governments to investigate and submit their reports. However, nothing has come out of this act. There was this practice in Kerala if old poems were to be believed. At the international level, United Nations have taken note of this practice and declared this as a violation of human rights. Sweden has already prohibited this practice in their country. Nevertheless, India has not enacted any law prohibiting this act. Currently it would be treated only as a physical assault. India has to come forward and bring out an efficient and powerful law banning this act and declare it as a criminal act. FGM is a dangerous treatment and the victim has to suffer throughout her life various adverse effects such as excessive bleeding, urinary problems, unbearable pain and bacterial



Tools used to perform FGM

FGM is damaging. The lives of women and girls can be ruined by FGM. It causes physical and mental health problems which can go on for all of their lives. It is also extremely distressing and damages women's relationships and how they feel about themselves. What is really shocking is the crude method of exercising it without anaesthesia and using blades and knives not even sanitised. This practice is known to have been practiced in undeveloped African countries and also in Iraq, Kurdistan region, Yemen etc and in Asian countries like Indonesia. It is believed that it is clandestinely practiced in North India among Muslims. Dawoodi Bohra community is also said to be involved in practicing this procedure. According to UNICEF, about 20 crores women are victims to this act. A social activist cum advocate Sunita Tiwari brought the presence of this practice in India to the attention of Supreme Court

female genitalia. This is often the removal or cutting of the labia and clitoris. The World Health Organization describes FGM as any procedure that injures the female genital organs for non-medical reasons. FGM has no health benefits and is in fact very harmful to health in many ways. It is a form of gender-based violence, it is a human rights violation and it is a form of child abuse.



Prof Dr John
Mathews Vazhappilly

Home, Sweet Home THE FIRST NURSERY OF HUMAN LOVE

*Home, home, sweet; sweet home.
There's no place like home, oh,
there's no place like home.
How sweet 'tis to sit 'neath a fond
father's smile,
And the caress of a mother to soothe
and beguile,
Let others delight 'mid new
pleasures to roam,
But give me, oh, give me, the
pleasure of home,
Home, home, sweet, sweet home.
To thee I'll return, overburdened
with care;
The heart's dearest solace will smile
on me there;*

John Howard Payne

Home is the first nursery where we learn the alphabets of love and affection. It is the place where we learn the basic lessons of what is right, what is good and what is kind. It is the place where we go for comfort and solace when we are hurt or sick. Home is the place where joy is shared and pain and sorrow eased. It is the place where the simplest food is consumed with great relish, Home is the place where even the tea kettle sings from happiness. Here one is reminded of the lovely lines of Tennyson:

*Home joys are known in simple
things,
In friends that share a cup of tea!
In books that waken old, old dreams,
And songs that stir the memory.*

True Love the Robust Foundation of Sweet Home

*Every house where love abides and
friendship is a guest, is
surely home, and home, sweet
home; for there the heart can rest.*
Henry Van Dyke

If the world affords true happiness, it is to be found in a home where love and trust grow and flourish with the years. Robert Frost wrote: "Home is the place where, when you have to go there they have to take you in" Home is the one place in all this world where the members are sure of each other. It is the blessed spot where expressions of love and tenderness gush out without any sense of inhibition or interruption.

A house is a place to live, a home is place to love. The first essential for a happy home is that love must be practiced. Love is the cohesive force that holds the family together. True love contains an element of spiritual mystery. It embodies loyalty, reverence and understanding. Love imposes tremendous responsibility on all members of a family, but it is a responsibility accompanied by glorious rewards. True love does not fail. It loves despite personality defects, physical blemishes, and mental quirks. Love is deep, abiding and eternal.

My Home

*I had rather be shut up in a very
modest cottage, with my*

*books, my family and a few old
friends, dining on simple
bacon, and letting the world roll on
as it liked, than to
occupy the most splendid post which
any human power
can give.*

Thomas Jefferson

The above worlds of Thomas Jefferson corroborate the axiomatic truth that one's home is his castle and fortress. For most of us our home is the happiest place in the world. Our home is our greatest comfort zone where we can unwind ourselves freely, where we can sip sunrise in bed. Ideally we want our homes to be surrounded with lush green trees. Along with urban facilities and amenities we want a pathway without wheels. We want pure air, clean and fresh water. We also want a night sky clad in the beauty of a billion stars. It is natural that we nurture great dreams about our homes.

Family The Great Homemaker

*How many families whose members
have been dispersed and scattered far
and wide, in the restless struggle of life,
are then reunited, and meet once again
in that happy state of companionship
and mutual good will which is a source
of such pure and unalloyed delight, and
one so incompatible with the cares and
sorrow of the world that the religious
belief of the most civilized nations, and
the rude traditions of the roughest*

savages, alike, number it among the first days of a future state of existence, provided for the blest and happy!

Charles Dickens

Family is one of the masterpieces of human civilization. Being part of a warm, loving family is one of life's

greatest joys. But such happiness rarely comes easily. Creating and maintaining close family ties requires hard work. Family is the basic building block of any society. But if any society works diligently in every other area but neglects the family, it would be the same as straightening deck chairs on the

Titanic.

We all seek happiness but what most of us discover is that happiness is a home-made product. If you have strong and effective relationship with family members whether living together or apart the resultant good vibes and mental solace tend to overflow into all other aspects of life. When your family is heading in the right direction, you are better able to perform and focus at work. On the other hand if things aren't going well at home, it is difficult to be deeply happy anywhere else. The golden thread that knits one and all the members of a sound family is not one of blood, but of reciprocal respect, mutual concern, care and affection for one another in the family.

The family is a unique character building institution. It could be the bedrock of bliss or the quicksand of misery. No other arrangement can take its place because it gets there first, has continuity and works by love three important advantages in developing responsibility and consideration. In a well adjusted family, parents don't live for their children. They live with them, happily interdependent, with no one member of the family using power unjustly at the expense of the others. Dan Quayle observes that successful families share 10 things in common:

They show by both word and example the importance of honesty, industry, morality, courage, respect, faith, compassion, humility, discipline and duty. Preserve, protect, and defend family; this is the first order of business for our civilization and our political system.

The family that Lies Together Stays Together

The statement "the family that lies together stays together" may appear to be a perverse statement. The statement, of course, does not refer to life-destructive untruths but the day-to-day inconsequential lies that may protect the relationship from constant trauma and consequent breakdown.

A successful marriage is the product of lies as well as love. Although the partners' emotions and attitudes may complement each other well, they are two separate people and their feelings cannot possibly coincide all the time. A policy of total honesty would make them blurt out truths that could be needlessly hurtful or perhaps just untimely. This could wreck the delicate balance of give and take so necessary between husband

POEM



Rajan Mundayat

Selfish Crooks

Another war got over momentarily;
The big guns that spat blood for days together,
Remained silent for once.

The unending mountains felt relieved,
For the surviving intruders,
Who occupied its snow clad peaks,
Had at last rushed back to their mother camps.

The mountains felt free again
The country breathed free,
Jubilation spread far and wide,
Tears rolled, wreaths laid, here and there everywhere,
All only for the good of the dead.

Not for nothing the army became the saviour of all,
Hundreds of flowering young men in uniform,
Had gone to the border on order,
In quest of the enemy, never to return.
They perished for us to remain safe,
They gave their todays,
For us to see our tomorrow again.

But the self proclaimed leaders of this nation,
Sprouting from the ballot boxes in unlimited numbers,
Have seldom seen the army,
Except the ubiquitous drum;
The drum taken the beatings for hours together,
And the drummer packing off with the pie,
With a Sheepish smile for all to see.

and wife. Constructive, competent and considerate lies can have a mutually protective effect and prevent the partners from stepping on each other's toes. That is why good lying makes good marriage.

An Illustrative Example

I am reminded of an incident narrated in the famous book *The Right to Lie*. In this book Robert Wolk and Arthur Henley write about a young wedded couple very much in love. The wife was totally unskilled in cooking. She had acquired a recipe from her mother for a meat casserole which she cooked during the first weeks of her marriage. She asked her young husband if he liked it. He knew that she worked hard to make it and was afraid that he would offend her. He said, "oh, yes! Very Much!" In fact he hated it. She, believing that he really liked it, began to cook it quite regularly. Since she had difficulty breaking down the recipe, there were always great quantities of leftovers which had to be eaten. That meant that the casserole appeared many times during the week. Finally he could bear it no longer, and in a moment of anger, he confessed that he hated her cooking and he never wanted to see that casserole on his table again! She was shocked and hurt. He had lied to her. In tears she said, "I'll never believe you again!" Such a small thing. But an insidious seed was planted. The tragedy is that often even such seemingly insignificant experiences mushroom, escalate, and finally create complicated and tangled webs of distrust that destroy family relations.

The Ten Commandments of St. Kuriakose Chavara for a Happy Family Life

St. Kuriakose was a great social reformer and a saintly, learned catholic priest in the Syro - Malabar Church in Kerala. His book *Chavarul* is full of practical precepts lauded with moral and spiritual wisdom. The following precepts are taken from the same book:

1. Your children are divine investments and they shall be brought up in the best way possible and you shall extend to them all kinds of protection.

2. They shall be given good books worth reading. The parents shall take special care that undesirable publications are like keeping fire on a haystack.

3. It is the sacred duty of the children to respect their parents diligently. They shall be taken care of as a treasure in their old age and sickness. Such children are eligible for the grace of God.

4. Say your family prayers at any cost. You shall say your prayers with all members at the appointed time. Let that be a witness to others as well.

5. Do not expose your opulence. Be humble in words and activities. You must also discard luxuries in marriage. A burning fire in haystack is momentary. But a small light shedding from a little lamp can remain for a very long time.

6. Luxury and miserliness are the two sides of the same coin. Both can lead you to evil designs. Your money should be utilized for common good. Otherwise you will be doing unethical things.

7. Liquor is a major vice and shall not be allowed to enter your home. Many families have been destroyed by this evil.

8. Be upright in your business activities. Whatever you amass through dishonesty and tricks can be dissolved like a mass of snow.

9. There shall not be any day in your life, which is not devoted to others with some kind of help. God will not count that day as part of your life. You must also see that alms-seekers are not driven away.

10. Your servant shall be given, appropriate remuneration. Do not talk ill of the poor and the weak. If you do so, their tears shall bear witness against you in the heavenly court of God.

Family Prayer: The Family that Prays Together, Stays Together

*More things are wrought by prayer
Than this world dreams of,
Wherefore, let thy voice
Rise like a fountain for me night and day.*

*For what are men better than sheep
or goats*

*That nourish a blind life within the
brain,*

*If, knowing God, they lift not hands
of prayer*

*Both for themselves and those who
call them friends?*

*For so the whole round earth is
every way*

*Bound by gold chains about the feet
of God.*

Tennyson

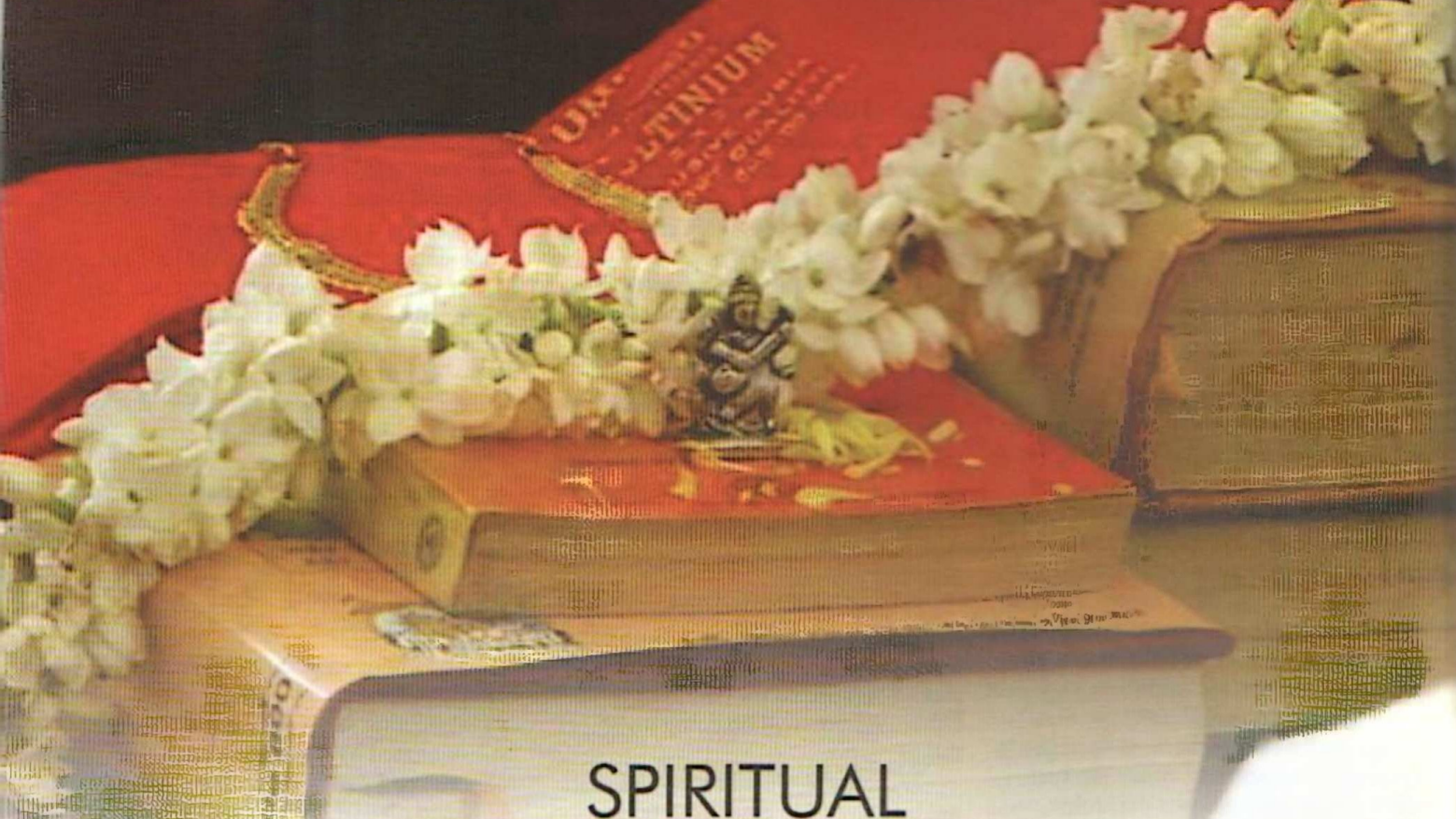
In my village, a few blocks away from my home, there is a large, empty old house. No one has lived in it for years and years. Every time I pass by it, it seems to be in a worse state of dilapidation. No fire has as yet touched it, nor have hurricanes shaken it, nor has it been abused by constant use, but rather, it is falling into ruin through decay. It just seems unable to bear the weight of emptiness and silence. Much the same thing happens to all homes when pagan silence locks the mouths and freezes the hearts, so that no family prayer ever ascends from them to the heart of God.

An Encounter with a Devout Couple

The importance and relevance of family prayer in stabilizing and strengthening family life can be substantiated by recounting an experience I had in my village. An old lady had died in my village. I went to the house of the departed soul to pay my homage to this lovely, pious lady who was known for her selfless service to the local community.

It is the usual catholic practice to recite the Rosary in the house of the departed soul. As I prepared to say the holy rosary that night, her devoted husband knelt beside me and whispered: Sir, if you don't mind may I say the rosary tonight? You see, for forty four years we have never once missed saying the rosary together with the family. Her last night with us must be no exception." Needless to relate, he said the prayers.

As I knelt there and answered the prayers, through tear-dimmed eyes I gazed first upon the placid features of that noble mother and then my gaze became fixed on the well-worn rosary, wrapped around two old, wrinkled, parchment like hands. My thoughts wandered back through the years to when those hands were smooth and white and beautiful. One morning long ago they had clasped other hands before God's altar and vowed love and fidelity, a trust they never violated. Those same hands had fondled tiny babies and guided their first steps and through the years they had assuaged fevered brows and broken hearts and even clasped other hands in last farewells. And the key to their terrible strength- the rosary- now bound those hands together forever in peaceful rest. ■



SPIRITUAL **NAVRATRI** CELEBRATIONS THEN AND NOW



Vidhya Vasudevan

■ Festivals are linked with traditional values, cultures and customs which depict the nature of human relationships and popular beliefs. Also these festivals pass on past traditions to the present generation to make them aware of the associated rich culture and tradition. Different states in India celebrate festivals in their own unique way, representing their unique tradition, custom and flavor.

Mumbai is the land where every celebration comes to life and people unite as one to rejoice every occasion. After *Eid* and *Ganesh Utsav*, the energetic Mumbaikars are set to celebrate Navratri, a nine day festival celebrated to honor the Mother Goddess in all her incarnations (forms).

When I look back on the celebrations of my childhood and the events that unfold today for the festival I find them as an interesting counterpoint.

The people who observe Navratri will take "*Navratri vratham*" i.e. follow the rule of not having non-veg food and do puja during those nine



days. Before Navratri, we clean our house and change everything from bedsheets to the curtains, arrange furniture, decorate rooms etc. Also this was the time, we as little girls used to grind mehendi leaves to a fine paste and apply it on our palms and keep it all night, sometimes waking up to see if it is still in place and adding a few drops of water to places where it was too dry, so that we got the best coloring and pattern on our hands.

It is that time of the year when the sounds of *dhol* and the clapping of *dandiya sticks* are heard and feet tapping music gets you grooving to some of the most delectable numbers from Bollywood. Decked up in *colourful desi*

attires one gets to feel it within. Each and every locality had its own garba and dandiya night's celebrations and the whole family drenches itself in the festive spirit.

Out of the nine days, my most precious childhood memories of Navratri was for the arrival of Saraswati Puja i.e. last three days of Navratri (Durgashtami, Mahanavami & Vijayadashami) as those were the only time where we are not expected to do any studies and was allowed to play all the time.

The practice followed in the worship on two days, involves the opening day - Durgashtami, which is called *Pujaveppu* (meaning: keeping implements for worship). The closing day - Vijayadashami festival is called *Pujayeduppu* (meaning: taking implements back from worship). On the opening day, all tools, machines and instruments, including vehicles, musical instruments, stationery and all implements that help one earn livelihood, are worshipped. On the closing day, these are taken back ceremoniously for re-use after worshipping Goddess Saraswati.

Vijaya Dashami day is also

considered auspicious for initiating the children into learning, which is called *Vidyarambham* (*Ezhuthiniruthu*). *Vidyarambham* is generally carried out at home or at the temple near the idol of Goddess Saraswati and Lord Ganesha. It is the head of the family (grandfather/father) holding the toddler's right index finger guiding to write "Om Hari Shri Ganapathaye Namah" followed by alphabets in mother tongue, over fistful of rice placed in a large plate. The same mantra was written on the tongue of the youngster with a gold ring. The rice was then converted into sweet payasam and everybody savored the same with relish.

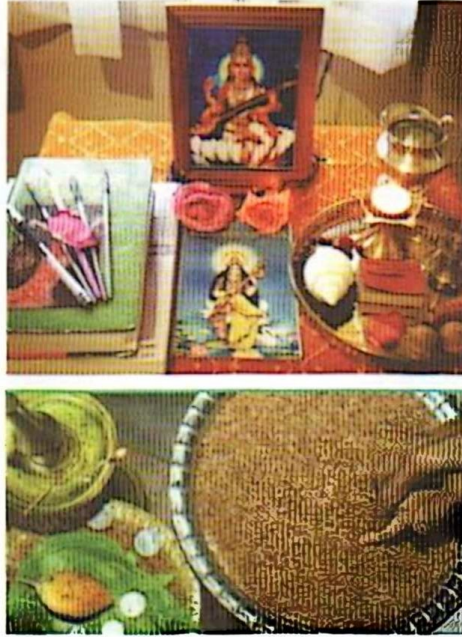
Now, each year as the festive season approaches there is the throb and spirit in the air but the vibrancy is missing in its importance, maybe as we are older bogged with life's many cares, festivals don't charm anymore. Perhaps, we expect more from life than that the innocent childhood dreams of new clothes, food, fun and frolic.

With festive heart in the right place whether it is in offices, colleges or travelling in Mumbai local trains, celebrations have now taken a low profile.

With the changing times, the nine-days festival of Navratri has become more of a social and theatrical event in the city be it in dressing, playing garba /dandiya, eating scrumptious food, fasting etc.

Go ethnic

What is Navratri without the



Vidyarambham

colourful clothes? A simple yet fun way of wearing your festive side is an ethnic themed day during Navratri. Each of the nine days has a *special colour* dedicated to it. It is believed that if you wear the special colour on the designated day, it will bring you great prosperity.

Events and entertainment

On the ninth day- Mahanavami, garba program is conducted in our office and all employees are requested to *dress traditionally* giving a visual treat to see all employees dancing to dandiya and garba tunes.

On Dusshera, means of implement such as computers, books and machinery are worshipped by organisations to bring prosperity in the

year ahead. New ventures and projects can be kickstarted on this day, as it is believed to be the best time to initiate something new.

Food fiesta

The fasting rituals have also seen a drastic change over the passing years. People can be seen queuing up at many popular food joints and stalls in the city offering special Navratri thalis and other food items. Though the present generation has retained the custom of fasting during Navratri, the perception of starving for the whole day, during a fast, has changed completely. Today, people do not want to run out of their energy levels. Moreover, many people enjoy special food items like *vrat ke namkeen*, *vrat ki chaat*, *pakode*, etc.

Changing face of Garba and Dandiya nights

Earlier, Garba used to be played in every nook and corner of the street, but today it has become a glam event filled with the best in fashion, food, events and dance etc. Garba and Dandiya nights these days are all about big stars visiting the event, delicious food, designer clothes and glamour.

All these said above, but festivals are always an inseparable part of our rich cultural heritage and an enthusiastic celebration that enriches our lives lifting our spirits and makes us forget about the problems of our mundane life. It is a great legacy that we can proudly impart to the future generations. ■



ONAM In Woking



Lakshmi Venkatachalam

■ Onam was celebrated on a grand scale by the Woking Malayalee Association in Surrey County in the UK.

As I entered the auditorium where the celebrations were held, Onam songs and latest Malayalam film songs wafted across the room. Conversations in Malayalam among the persons there transported me to Kerala. I got the impression that I was attending Onam celebrations in our own Mumbai conducted every year by our Samajams. The same enthusiasm and nostalgia that is a part of our Onam celebrations was reflected in this function also.

A significant point was active participation of almost all members



Mayor of Woking, his wife, Nepalese Community Head, his wife, WMA President Binoy Cherian and Sunny John

and their families including the youth and the ladies. Most of them were dressed in traditional Kerala dress. The programme was compered in

Malayalam, a heartening sign on foreign lands. The traditional and tasty Onasadya was served on a plantain leaf and eaten by everyone including children with their hands. The Mayor of Woking Borough Council, Graham C inaugurated the function and the event was attended by his wife as well and the Head of the Woking Nepalese Community Rajendra and his wife. In his speech, the Mayor applauded the good work done by the Association towards social welfare activities and its good relationship with the other communities in Surrey. This was followed by the traditional welcome to Maveli, thiruvadirakkali by the ladies, tug of war by men and women teams, games for children, and variety entertainment programme of music and dance. Ladies and children performed Bharatanatyam and cinematic dances from Malayalam films which retained the Malayalee atmosphere.

Prizes were distributed to top rankers of the GCSE examination (both boys and girls) and winning teams of the sports and games that had been held earlier.

A slice of Kerala was displayed at the Onam celebrations. There are several Malayali Samajams in UK and they all celebrate Onam with the same fervour and grandeur.

The Woking Malayalee Association (WMA) was founded in November 2008 and it is the voice of



Men's Tug of war (above) & ladies' tug of war (below)



Malayalee community in and around Woking. It is a non-profitable, non-political organization and works towards the betterment of the social lifestyle of Malayalees living in and around Woking. Its activities are designed to promote and display the rich and vibrant culture of Kerala to others.

WMA associates with other like-minded organisations and community groups to co-operate in activities of common interest, including promoting literary, cultural, artistic, sports and social aspects of the community. Its programmes are attended by a wide spectrum of community groups. It has forged a special relationship with Woking Borough Council and collaborates with it, on the delivery of several activities. Every year it stages cultural programmes during Dussera. This year in October, along with other associations, it will celebrate Divali the Festival of Lights.

WMA is an active member of the United UK Malayalee Association (UUKMA). Sunny John who was the Founder President of UUKMA is an active member of WMA. Binoy Cherian is the current President. WMA won the Best Malayalee Association in the UK by the popular British Malayali Bee Awards 2012.



Lakshmi Venkatachalam with the Mayor his wife, Head of Nepalese Community and his wife



Thiruvadirakkali



POEM

വായനയും വെളിച്ചവും

വായന തുടങ്ങുമ്പോൾ പ്രഭാതസൂര്യൻ മെല്ലെ വാതായനം തള്ളിക്കടന്നു വരുന്നെന്ന് മുന്നിൽ മാനസം ഉണരുന്നു പ്രതിഭ ജ്വലിക്കുന്നു ഞാനറിയുന്നു ജ്ഞാനദീപദീപ്തമാണല്ലോ!

മനസ്സുവെക്കുമ്പോൾ മുന്തിയതല്ലാത്ത മഹാ-മുനിമാർ നമുക്കേകി വിജ്ഞാനഭണ്ഡാഗാരം. വ്യാസനും പിന്നെ കാളിദാസ,ഭാസനാദികൾ, രാമകൃഷ്ണനും സ്വാമി വിവേകാനന്ദൻ, ഗുരു ശ്രീനാരായണൻ പിന്നെ,യെന്തെന്തു മഹത്തുക്കൾ മാർഗ്ഗദർശനം നൽകി ലൌകികസുഖത്തിനായ്!

വിജ്ഞാനദാഹത്തിനായ് കെഞ്ചുക,ദ്രാഹജലം കൈവരും, പാരായണമാർഗ്ഗത്തിൽ ചരിക്കുക!



വി വി അച്യുതൻ

HEALTHY HABITS FOR HEALTHY BONES

Did you know that your bones make up about 15% of your total body weight? Yeah, truth bomb!

Bones play many roles in our body providing body framework, protecting organs, anchoring muscles and storing calcium. While it's important to build strong and healthy bones during childhood and adolescence. If missed; then during adulthood you can take measures to enhance your bone health, too.

As a matter of fact as you age, your bones become weaker and lose their density, especially in women after attaining menopause. Over time, you become more prone to injury. Fortunately, you can take these simple steps to halt the "thinning" of your bones i.e osteopenia and prevent osteoporosis.

Eat calcium-rich food

Calcium, alone is not the only nutrient required for bone health, however it is certainly the most critical one. Dairy is the most obvious source of calcium besides that there are many other natural sources including cauliflower, parsley, sprouts, broccoli, almonds, sweet potatoes, seaweeds, mineral water, soft shell crabs, sardines etc. Fortified tofu and soy milk are also calcium-rich choices. Try diversifying your diet to get calcium from a variety of foods.

Add 'Vitamin D' to your day

To help absorb calcium, most adults need 1,000 to 2,000 IU of vitamin D daily. Vitamin D deficiency is



Dr. Nikhil .P. Agrawal

connected to an increased risk of fractures. Sun exposure without sunburn is the main and most natural way to get Vitamin D. Expose your face and arms to sunlight without sunscreen for about twenty minutes two to three times per week. Early morning exposure is preferred in India. Keep in mind that the line between getting a healthy amount of sun exposure and overexposure is different for everyone. It is obtained in small quantity from oily fish such as salmon, mackerel and eggs and red meat. Another source is dietary supplements.

Start weight-bearing exercises

Weight-bearing exercises build bone mass at any age and also improve posture and balance. Stretching also helps and promotes flexibility and joint mobility. To boost your bone strength, try exercise that "loads" or compresses your bones. Running, cycling, jogging,

high-impact aerobics, repetitive stair climbing, dancing, tennis and basketball are best for building bones. But if you have osteopenia, osteoporosis or arthritis, try fast brisk outside or on a treadmill. Low impact aerobics can also be done. Consult your doctor first and then plan exercises.

Cut back on Sugar

Refined sugar, alcohol and caffeine are acid-forming foods that weaken the bones by depleting them of calcium and other minerals. In short, the body is using its mineral stores to metabolize these substances. Decrease your intake of these substances and replace them with any of the healthful, bone-supporting foods above.

Don't smoke, and don't drink excessively

Bad news for bad habits: Loss of bone mineral density is associated with tobacco use and excessive alcohol consumption. If you smoke, look into a program to help you quit. If you drink, stick to no more than one libation a day. Check your alcohol intake, as it interrupts the absorption of calcium and Vit. D and it also effects the liver, where Vit. D is activated.

Get your Bone Mineral Density (BMD) tested

Doctors can get a quick and painless "snapshot" of bone health using a simple X-ray test called DXA (Dual energy X-ray Absorptiometry scan). This test measures bone mineral density and helps determine about bone strength and fragility. It alerts an individual about risk of osteoporosis and fracture. BMD is recommended for women within two years of menopause and for individuals sustaining fracture after trivial fall.

Certain diseases and certain medications that increase risk, such as long-term steroid therapy, chemotherapeutic drugs also need an earlier BMD scan.

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MS (Orthopedics),
Mch (Orthopedics)

Consultant: Orthopedic & Joint
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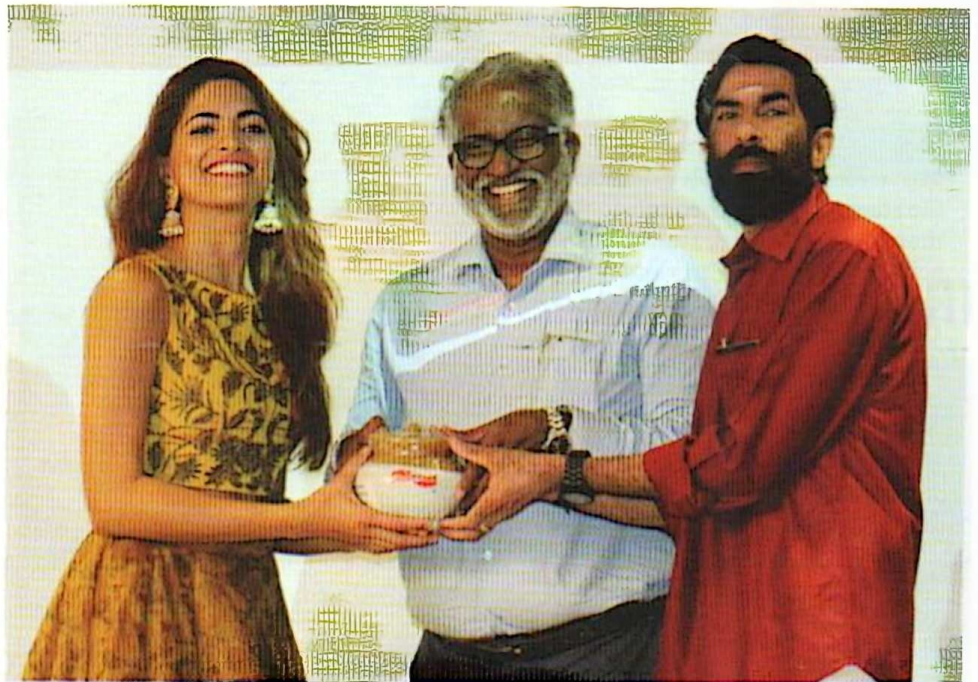
NAMBOOTHIRIS PRODUCTS MAKE ENTRY IN MUMBAI

Namboothiris, the traditional food and spices company from the Gods own country is all set to enter the Western Region of India with the help of Dasmesh Warehousing Pvt Ltd, a company owned by Mr Pratap Nair. An agreement has been reached in this regard, where in Namboothiris will



be launching their entire range of Food and Spices products through Dasmesh Warehousing Pvt Ltd from October.

The company has ambitious plan to introduce more than 70 products in ten various segments this year itself. To materialise this plan, it has entered into an agreement with the Chennai based Agri Start Up Co, PayAgri Innovations Pvt Ltd for direct procurement from



Neelakantan Nambeesan and Pratap Nair jointly effect the first sale of Traditional Bharani Pickle to Parvathy Omanakuttan



farmers thereby eliminating the middle men. The current major products include Chilli powder, turmeric, coriander, sambar, rasam powder, Jam, sauce, honey, rice powder, appam powder, variety of pickles etc.

In the coming financial year the company is targeting 100 cr turnover from Western Region alone.

The traditional concept of 'Pickle in Ceramic Jar' has already been launched in Kerala and will be introduced in Mumbai in the coming month along with a range a new ayurvedic and herbal products. They are expected take the market by storm, said Mr Neelakantan Nambeesan, Managing Director of Namboothiris. ■



Journalist Udayatara Nayar light the lamp. Dr M G Pillai, Dr Gopakumar Nair and Neelakantan Nambeesan look on



Pratap Nair receiving the certificate - Super Stockist Western Region from Neelakantan Nambeesan and Rajeev Kaimal

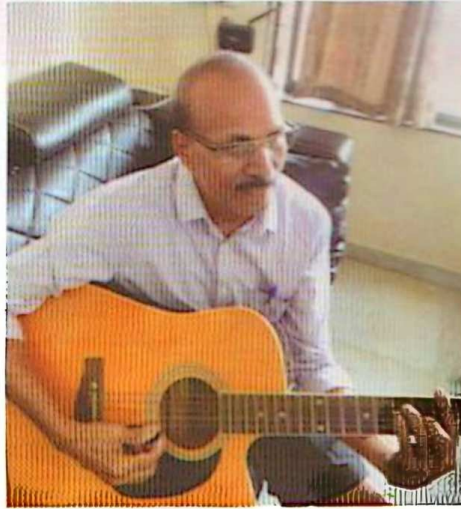
Basant The wakeup singer of Red soil



Pavithran Kannapuram

■ Basant the seniormost music director of Mumbai Drama field has bid good bye! His departure was quite sudden and unfortunate. He was active for more than five decades on the stage and composed music for more than 100 plays. He was also active in music concerts and other cultural fields. His real name was Gopalan Koroth but was known under the synonym Basant. Earlier he was a student of Hindustani music. Basant is a Ragam in Hindustani music and he fell in love with that name. It is how he happened to cover his personality under this name.

He was never after name and fame. Kalyasseri Village, the birth place of revolutionary leader Com. K P R Gopalan, near Kannur was and is known for its political as well as cultural upliftment. He was born on January 20, 1939 in Keecheri, as the fourth among the eight children of Krishnan-Kalyani couple. The family was economically well off. When Basant was eight year old, his father expired resulting in a financial turmoil. The boy was compelled to stop his education when he was in fifth standard. Afterwards, he learned Malayalam, English



Basant Master

and Sanskrit through study. He learned music under Abdulla Master, an exponent of Hindustani Music, because the master recognised the talent of the boy and offered to teach him free.

Kerala was going through a cultural renaissance those days and a number of cultural bodies sprang up throughout the state. Keecheri, Kalyasseri, Bakkalam, Anchampeetika, Mangad etc had such cultural bodies. The Communist Party was also growing and widening its hold on a parallel footing. Before the political leaders move onto the stage, rendition of revolutionary songs was a must to inspire the public to come to and stay at the meeting grounds. This provided opportunities to Basant to test his musical waters. During the daytime, he was busy with the beedi making and the nights were devoted to music. During this period, he appeared for Vidwan Examination as a private candidate. In 1963, Basant landed in then Bombay, seeking a livelihood.

Basant was fortunate to obtain a job in a moulding company at a monthly salary of Rs. 60. He married Chandrika, a girl he loved before marriage. The couple has four children, three daughters and one son: Sohini, Sindhu, Baiju and Chitralekha.

When the creative forces of the golden period of cultural Bombay are vanishing one after another, what we have only a few unforgettable memories and loving nostalgia.



KIM felicitates Basant Master



Guiding from behind



V G Nair receiving K M Mathew Memorial Endowment Award

Onam celebrations of Mulund Kerala Samajam

■ Mulund Kerala Samajam celebrated Onam as well as held their presentation of K M Mathew Memorial Endowment Award on September 17 at Bhakta Sangham Hall. Samajam President CKK Poduval inaugurated the event. Disciples of Priya Vinod presented dance and other cultural programmes. Kaikottikkali and Onam Pattukal deserved special mention.

Noted businessman and philanthropist V G Nair was presented with K M Mathew Memorial Endowment award considering his contributions to the society. KKS President K Gopalan Nair, M Kumaran Nair, SNMS Chairman M I Damodaran, P R Krishnan, Mathrubhumi Bureau Chief N Sreejith, Mulund Nair Welfare Society President K Balachandra Menon, Premlal and litterateur Rajan K et al addressed the audience. Wife of the late KM Mathew, Mrs Gracy Mathew was also honoured.

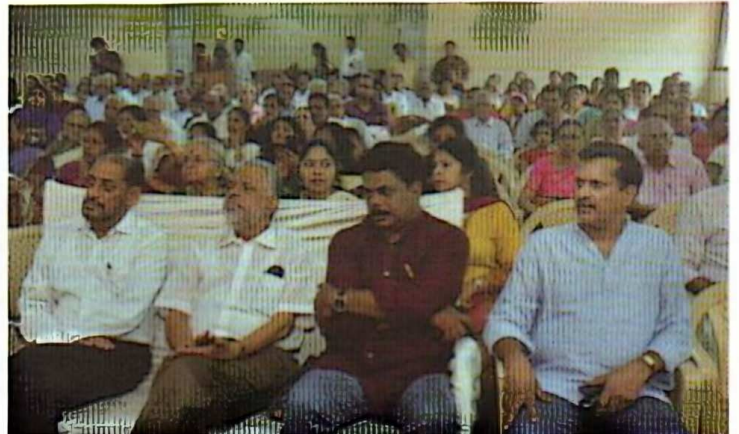
Meritorious students of SSC and HSC examinations and winners of Pookkalam contests were felicitated. General Secretary E Ramachandran Nair welcomed the audience and Secretary Santhi Lakshminarayanan proposed a vote of thanks.



Inauguration of the event



Cultural programme



Sections of the audience

Mandira Samiti celebrations

■ Sri Narayana Mandira Samiti celebrated the Guru Jayanthi on Sept 10 at Chembur. K Jayakumar, Vice Chancellor of Thunchathuzhachan Malayalam University was the chief guest. IT Dy Commissioner Jyotis Mohan was the special guest. President N Sasidharan presided and M I Damodaran, N Mohandas and N S Salimkumar addressed the conference.

Chatayasadya was followed by cultural contests and cultural items such as classical, semi classical and folk items. Merit awards were presented to those who secured highest marks in examinations from SSC to Ph D

In his address, Jayakumar stated that Sree Narayana Guru was a source of soulful light against the blind religious beliefs and practices. His philosophy and poetic works are ample evidence to this, he said. When the majority of human race was pushed down to



K Jayakumar inaugurates the celebrations.

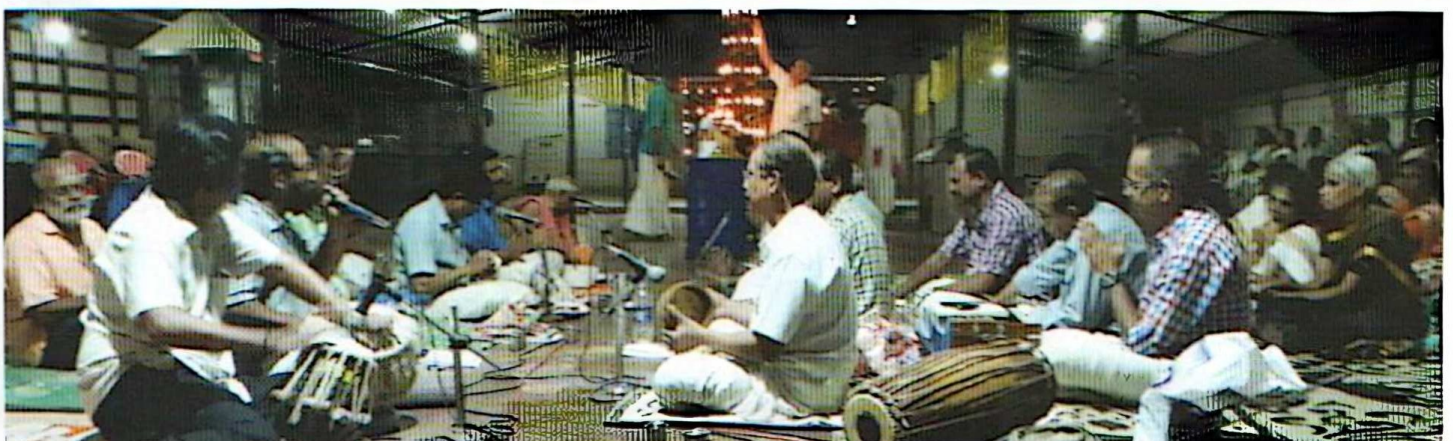
darkness, his teachings gave ample self confidence and right objectives. Guru dedicated his entire life for the upliftment of the downtrodden. He rose to the status of a world leader and we cannot not think of a Kerala without Sree Narayana Guru, he said. Guru's 'Atmopadeshastakam' is a guide for better living of humanity. This thinking

drove him to write a treatise to that great work, Jayakumar confessed.

Jyotis Mohan in his address complimented the work undertaken by the Mandira Samiti and said there was a lot of expectations in that direction. He benefitted a lot from the teachings of Guru and that led him to be successful in civil service examinations, Mohan said.



Audience during the celebrations.



Celebrations at Sabarigiri Temple, Vasai on the occasion of Janmashtami



Dr M S Subbulakshmi fellowships for 50 young musicians presented

■ Fifty young and promising musicians from all over India presented the "Sri Shanmukhananda Bharat Ratna Dr. M. S. Subbulakshmi Fellowship in Music" on September 16, as part of the birth ongoing centenary celebrations of the legendary singer. Maharashtra Governor C. Vidyasagar Rao presented the fellowships at the Shanmukhanda Hall to the young exponents in Carnatic vocal, Hindustani vocal, mridungam, kanjira, ghatam, harikatha, nadaswaram, veena, flute and violin.

The fellows selected for the Rs 100,000 grant for three years each, hail from Amritsar, Belgaum, Chennai,

Hyderabad, Kerala, Mumbai, Pune and Thane, said Sri Shanmukhananda Fine Arts Sangeetha Sabha President V. Shankar.

The first-time awardees include Suleiman, the 13-year old bansuri (flute) prodigy from Amritsar, who has made waves on the country's music scene, Aditya Apte (Sarod) and Deepika Bhide-Bhagwat (Hindustani vocal), both hailing from Thane. Others include 23 from Tamil Nadu, seven from Mumbai, five each from Kerala and Bengaluru and rest from other parts of the country, Shankar said. The function ended with a special concert presented by the Sabha

music students, entitled "Endrum Amma" on Subbulakshmi whose 101st birth anniversary was also celebrated.

On the following day, the Sabha also presented "Sri Shanmukhananda Bharat Ratna Dr. M.S. Subbulakshmi Sangeethapracharya award" to noted Violinist Smt. Rukmini who had played for several legends including Chembai Vaidyanatha Bhaghavathar, D.K.Pattammal, M.L.Vasanthakumari and also M.S.Subbulakshmi. This award consists of a cash prize of Rs. One lakh, a big brass lamp and a shaw.



Dr Suresh Nair receiving the award on behalf of Vivek Vidyalaya and Junior College. It has been ranked No.1 in Mumbai and No. 3 in Maharashtra (Aided School Category) in Maharashtra Schools Survey 2017 conducted by Education Today.

Office bearers of Women's Wing of SNMS

■ The new office bearers of the Women's Wing of Sree Narayana Mandira Samiti are as follows:

Smt.Suma Prakash (Convenor), Smt. Preethi Umesh and Smt.Padma Divakaran (Jt Convenors) and Smt. Maya Sahajan and Smt. Asha Soman (Secretaries).

Zonal Convenors are Zone I (Kalyan) - Smt.Binu Radhakrishnan, Zone-II (Thane)-Smt.Maya Omanakuttan, Zone - III (Bhandup) - Smt.Rama Sukumaran, Zone - IV (Chembur)-Smt. Leela Pushpan), Zone-V (Mira Road) - Smt.Valsa Chandran, Zone-VI (Virar) - Smt.Usha Rajendran, Zone-VII (VASHI)-Smt.Sujatha Ravindran and Zone-VIII (Panvel)- Smt.Thankamony Gopalakrishnan. Smt. Pushpa Marbros is Co-ordinating Office Bearer.



Onam celebrated at the SIES College Sion

■ The Onam celebration 'Malayala Thanima 2017' by the Malayalam association of the SIES College of Arts, Science and Commerce, Sion was celebrated at the college premises. The program began with a Kaikotukali dance by 50 students in their colourful traditional attire which was followed by a group dance by 62 students on Jimikki Kammal, a very trending song of the Malayalam industry. The students showcased various cultural and traditional values which brought out the memories of Kerala- the God's own country in this fast moving metropolitan city of Mumbai. The programme included different forms of dance like Bharatnatyam, a fusion of the traditional dance forms of Kerala such as Kaikotukali, margamkali and Oppana, a colourful wedding dance of Muslim women.

Rashtriya Kala Nirman Award to Kalasri Nambissan

■ Kala Sri Nambissan has been chosen for the Rashtriya Kala Nirman Award 2017 instituted by Indo socio Development Association, New Delhi, in recognition of his services to the cultural field during the last 45 years. The award consists of a plaque and a citation.

The award will be presented to the awardee in October 6, in the National Conference Meet to be held in Constitution of India Speaker Hall of New Delhi.



Lighting the lamp for an extra ordinary meet where sixteen kind and generous people pledged to donate their organs soon after their death or if they are brain dead. Rajayogini B K Thara Didiji, Mayor of Panvel Dr Kavita Choutmol, Dr Kamal Jain and Upendra Menon, a Central Committee member of Giants International were present on the occasion.

ASSOCHM Business Excellence Award to Seagull Groups

■ The ASSOCHM Business Excellence Award for the excellence in Business has gone to Seagull International, Mumbai. The award is given for the wholesome contribution to the recruitment field.

Managing director of the group Sureshkumar Madhusoodan accepted the award in a ceremony held at Hotel Park, New Delhi. ASSOCHM Secretary General D S Rawat and International Chamber of Service Industry Director General Dr Gulshan Sharma were present on the occasion.



During the Award ceremony



All India Malayali Association came forward to help Bibin David who lost both his legs in an unfortunate railway accident. Prasanna David, mother of Bibin received the cheque from Upendra Menon (AIMA National Vice President), Dr Aprain (President), Adv Padma Divakaran (Vice President) of Maharashtra State of AIMA.

Gurujayanthi celebrations

■ Gurudevagiri celebrated Sree Naryana Guru Jayanthi. Special poojas, Annadanam, Guru Sahasra Namarchana, discourse by T S Rajendra Prasad of Guru Narayana Sevaniketan of Kottayam and ChatayaSadya were the highlights of the celebrations. M I Damodaran, N Mohandas, M G Raghavan, R Sreedharan, Sriratan Nanu, S Chandrababu, Secretary K Narendran, secretaries of units and council members participated.

The only remedy to prevent the moral degradations is to follow the path shown by the Guru, said the main speaker Rajendra Prasad.

Guru Abhivaadan Divas

■ The 12th Guru Abhivaadan Divas Programme was held on September 6, 2017. During the function Sanskrit scholar Smt Surekha Joshi, Bharatanatyam & Kathakali dance artiste Smt Prasanna Nambiar and Flute artiste C R Krishnan were felicitated for their service and contribution in their respective fields.

During the programme RAMAYANA (based on composition of Maharaja Swati Thirunal) and DASHAVATAR (based on composition of Kavi Jayadeva) were presented by the students.

Mrs. Mohana Nair, renowned advocate and Vice President Ladies Wing of Indian Merchants Chamber, was the Guest of Honour.



President of Vasai BJP Uttamkumar presented an Onakkodi to Chintaman Wanka MP on Uthradam Day.

AIMA National Badminton Tournament 2017

■ Western Region of All India Malayali Association (AIMA) is conducting National Badminton Tournament 2017 during November 4 and 5 at Meenatai Stadium in Adgaon Naka, Nashik. Contestants can participate through the 28 State committees. Contests will be held separately for men and women in age groups A (Upto 19 years), B group (20-40 years), C group (41-50) and D group (Above 51 years). Both singles and doubles matches will be there. — Participants have to apply through their state committees. There will be trophy and cash prize for winners placed first and second.

Application forms can be downloaded from www.myaimea.org. Last date for receiving the application form will be October 5, 2017. For details, contact K P Koshy (9822659559), Mohan Kandathil (98200 20920), Adv Prema Menon (98921 80858), K T Nair, Maharashtra (98197 27850), Prabhakaran Pillai, Goa (94220 59167), Lalu Abraham (88885 97747), V P Unni Menon, Gujarat (81412 92775) and Dinesh Nair, Gujarat (94260 30157).

Office bearers of KUWJ

■ Kerala Union of Working Journalists of Mumbai region elected P C Mathew of Mathrubhumi (President), and Jerry Sebastian of Manorama as secretary. M Jayaprakash of Mathrubhumi News (Treasurer), N Sreejith of Mathrubhumi (Vice President), Faisal Vaithiri of Madhyamam (Jt Secretary), CK Santosh of Mathrubhumi, Joshi Mathew of Mathrubhumi News and Wasim Sayedi (Asianet News) are elected as Committee members.

Suresh Kumar Managing Director of Seagull Group of Companies and recipient of ASSOCHM Business Excellence Award being felicitated by Dr. K Jayakumar Vice Chancellor Malayalam University, Kerala during the 163rd Sree Narayana Guru Jayanti celebrations conducted by Sree Narayana Mandira Samiti, Mumbai on 10th September at Chembur.



Lakecity Malayalee Welfare Association celebrated Onam on 17th September 2017. President P. D. Nandakumar inaugurated the function along with Secretary R.A. Nair, Vice President V.G.Krishnan & Treasurer Sandeep Menon. In the photo given above Chief Guest Dr A Venugopal is addressing the gathering.



Cultural programme by children



The 10th Anniversary and Onaghosham

■ The 10th Anniversary and Onaghosham of Azad Nagar Malayalee Samajam, Thane was conducted on a grand scale on 10th September. B Venugopal, Managing Director LIC was the Chief Guest on the occasion. In his speech he has emphasized on the need of safeguarding the traditions of Kerala and passing on to the next generation. The meeting was presided by Samajam President Jayadevan Nambiar. Special guest local Corporator Manohar Dumbre spoke on the occasion. General Secretary A B Mohandas welcomed the gathering and Treasurer Gopakumar Warriar gave a vote of thanks. Meritorious Children of the Samajam Members and other dignitaries were felicitated by the special guest on the occasion. The meeting was followed by cultural programmes including Malayalam Drama 'Naam Engottu' by Sapthaswara, Mumbai. Pulikkali, orchestra and Onasadhya.



MD of LIC B Venugopal being felicitated

Vidhyarambham at Lalitha Kalalayam

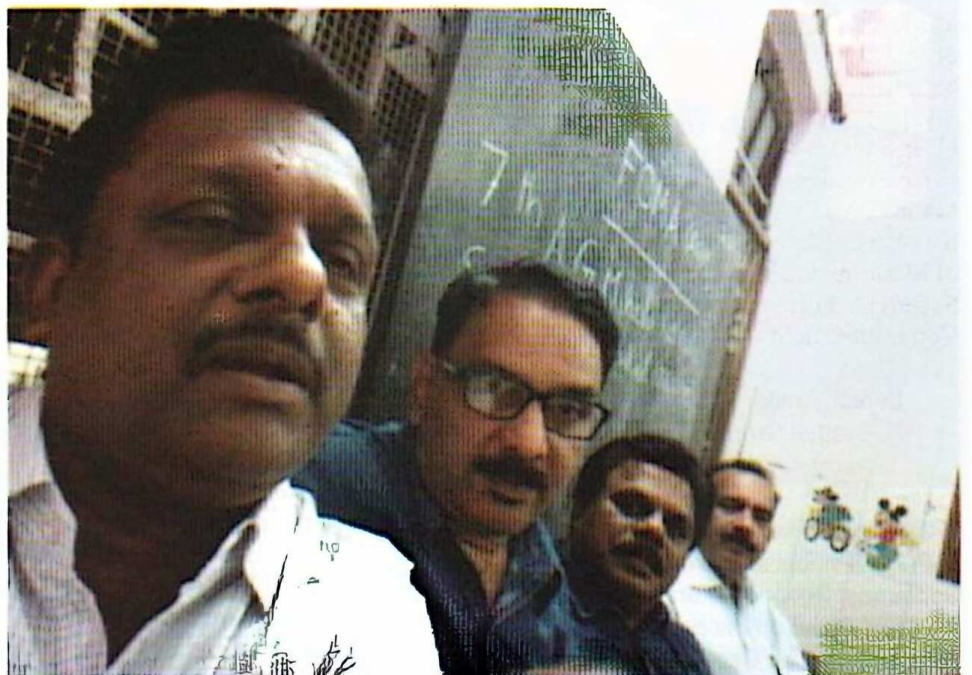
■ Lalitha Kalalayam Dombivili conducted Saraswathi Pooja and Vidhyarambham on 30th September. Admission for the new batches in Bharatanatyam, Mohiniattam, Kathakali, Mridangam, Chenda Melam, Thayampaka, Tabla, Edakka, Veena, Carnatic Music, Piano etc began after the Pooja. For more details contact on +919821643253 / 0251 2480686.



Dignitaries and office bearers of ANMS

AGM of FOMA

■ Forum of Media Associates (FOMA) held its seventh annual general meeting on Sept 22 in Kerala Bhavanam, Matunga. The meeting elected its new office bearers for the ensuing year. They are Editor of Jwala U N Gopi Nair (Chairman), Maharashtra representative of Kairali TV Premlal Raman (President), M J Unnithan (Secretary) and Suresh Nair (Treasurer). Litterateur Kochukunhu Pillai and N T Pillai, Devan Tharappil and Rajan Thekkummoola were elected as Vice President, Joint Secretary, Co-ordinators of Cultural activities respectively.



During AGM of FOMA

Matrimony Meet of SNMS

■ Sree Narayana Mandira Samiti held their 37th Matrimony Meet in Chembur. People seeking partners for themselves or for their children, from all over India, including Kerala and even from abroad, attended the meet and returned with satisfaction.

The meet was inaugurated by senior patron of the Samiti M T K Sudhakaran and his wife Mythili by lighting the sacramental lamp. Sudhakaran emphasised the fact that married life was built on compromises based on values. Marriage is a mutual contract. He shared his experiences of his married life lasting over more than half a century. President of the Samiti N Sasidharan complimented the partner seekers. The attendance of a large number of people was a sign of the trust reposed by the people in the meet organised by the Samiti, he said. Addressing the gathering Chairman of Samiti M I Damodaran remarked that the two matrimonial meets a year helped people to finalise the alliance. The matrimonial bureau of the Samiti was also contributing to this fact, he



M T K Sudhakaran and his wife Mythili inaugurating the meet.

said. Secretary of the Samiti N Salimkumar explained the procedures to be followed in this matter. Co-ordinator of the meet O K Prasad pointed out that the proportions of the girls and boys, attending the meet to select their life partners has risen to 55:45.

There was arrangement for matching the horoscopes and also to exchange views of the prospective couples during the meet.

P Prithviraj, P G Sasankan, Sunil Sukumaran, V V Bhaskaran, Babu Chandran, Maya Sahajan, K Sreedharan, Chandrasekharan, V K Pavithran, Ashwin Sasankan, Pankajakshan, Leela Pushpan, Kamalanandan, Radhakrishnan, V K Chundrikar, Vijayamma Soman, K Mohandas, K K Sukumaran, K K Susmeran, K K Natarajan et al provided the necessary impetus to the meet.



CREDAI organised a Kerala Property EXPO in Mumbai at Gloria Hall Godbunder Road. Upendra Menon was the Chief Guest on the occasion. George John and Cherian George of CREDAI were present at the event.



During the inauguration of Videsh Bhavan at BKC

Videsh Bhavan

■ Offices associated with foreign travel are all brought under one roof in Mumbai. Minister for Foreign Affairs Sushama Swaraj inaugurated the first Videsh Bhavan in Bandra Kurla Complex. Initially Regional Passport Office, Protector of Immigrants Office Branch Secretariat of Indian Council for Cultural Relations and its regional office

are shifted to the new premises. Chief Minister Devendra Fadnavis, Minister of State for Foreign Affairs V K Singh and administrator of Daman, Diu and Dadra Nagarhaveli Praful Patel were present during the event. Similar offices will be spread to other states also, the minister said.



Debut dancers with their Guru and other dignitaries

Mohiniattam arangettam

■ GITANJALI, Marol, presented Mohiniattam arangettam of Sangeetha Rajeev, Harsha Menon, Sneha Radhakrishnan, Sailakshmi Ravikumar and Roma Motwani, disciples of Guru Smt. Geetha Vijayshankar, on 10th September, 2017 at Mysore Association Auditorium, Matunga. The function was well attended and appreciated by the audience. The Chief Guest was Guru Kalashree Udyogamandal Vikraman.



Language Activities in Pune Praiseworthy; V Madhusoodanan Nair

■ Prof V Madhusoodanan Nair remarked that the activities of Pune Malayalees to promote Malayalam Language were praiseworthy. He made this remark while inaugurating the concluding session of the contests held in connection of Malayalotsavam at the district level jointly conducted by Malayalam Mission and Pune Malayalam Samskarika Pracharana Sangham in Pune.

During pregnancy period, when the mother talks to her child, they are linked through the umbilical cord and form a cultural bond, he said.



Prof V Madhusoodanan Nair

Now when Malayalam is spoken in English medium schools, payment of penalty has come to a halt. If Malayalam is not taught in English medium schools today, schools have to pay a fine, said Prof V N Muralidharan Nair, General Secretary of Progressive Arts and Literature Sangham, who was the Chief Guest during the event.

The Northern Zone became winners at the district level in the contests. Jayasri Vinodini, Raji Ratish, Rajan Cosmic, Sheela Madhu, P C Sreedevi Punalur, Ummannur Gopalakrishnan, Punalur Vijayakumar, Raj Pooyappilli were the judges for the contests.

SAD DEMISE



Perumanathu Sarojini Amma (92Years), wife of Late Dr. T Bhaskaran Nair of Saroj Nivas, Pulakkode, Chelakkara, Trichur expired on September 15, at Mulund, Mumbai. She is survived by her children Col. PRC Nair, Govindan Unni, Chandarasekharan, Hariharan, Sarayu Devi, Radha Sivasankar, Chandrika Siddharth, Anita Sashikumar Menon and their spouses and grandchildren.

Onam celebrations BMS

■ The Borivli Malayali Samajam held their Onam celebrations on Sunday 10th Sept at VK Krishna Menon Academy and Junior college.

The program was celebrated with much pomp and gaiety. Beautiful Pookalam made by the Vanitha Vedi was liked by all the guests. The chief guest was Brother Jose-Director of St Francis Engineering college, Borivali. The function was attended by dignitaries like MP Gopal Shetty, Ex Mayor Dr. Subha Raul, Corporator Anjali Khedkar, Bhushan Patil, Manoj Nair, Mathew Varghese, Bobby Varghese and many other eminent persons. The dignitaries gave their Onam greetings. The audience was enthralled by the excellent performances by the participants.

Felicitation of SSC/ HSC toppers, senior citizens above the age of 70 and newly weds were done.

President AKG Nair and Secretary Rakhee Sunil addressed the audience.

Managing Committee Members and Vanitha Vedi worked together for the success of the program.

The program was followed by sumptuous Onam Sadhya.



Lighting of the inaugural lamp



Cultural programmes in progress





Vanamahotsavam a part of Go Green initiative by BMS was held as part of pre-onam celebrations

Award to SNGC Bank

■ Sree Narayana Guru Co-op Bank received an award instituted by Association of Urban Co-op Bank, Mumbai for the excellent performance for the last sixteen years. This bank received the award for the second time. Established in 2002, this bank founded by Sree Narayana Mandira Samiti, has now six branches in Mumbai and Navi Mumbai.

Chairman of the bank K S Bahuleyan received the award from the Chairman of the Association Dattaram Chalke. Vice Chairman Rajmohn, Chief Executive Officer B Bandopadhyaya, directors O K Prasad, Anishkumar Damodaran and N Mohandas represented the bank at the Award Ceremony. Addressing the audience after receiving the award, Chairman Bahuleyan said these awards encouraged the bank to perform better in future. Soon the bank would open branches in Kalyan and Dombivli.



Surrey Hindu Cultural Association (SHCA), UK, a cultural association in Woking to help Hindu community to connect for various cultural, religious and community activities celebrated Ganesh Chaturthi and Gokulashtami in August.



Chairman Bahuleyan receives the award from Association President Dattaram Chalke. Bank Manager Nisha, director Anishkumar Damodaran, CEO B Bandopadhyaya, Vice Chairman Rajmohan and directors O K Prasad and N Mohandas are also seen.

MAKE-UP TO CONCEAL FLAWS



Dr. (Major) Nallini Janardhanan

■ An attractive and well groomed appearance is a requirement during social gatherings and festive seasons. Majority of women may have ordinary looks but every woman would love to look

gorgeous. With clever use of make-up, it is possible to conceal flaws and look beautiful.

Face

Oval face is said to be the perfect shape. However many of us have round, square or elongated faces. We cannot change the shape of the face, but clever use of make-up can make you attractive.

To camouflage a double chin, apply a lighter foundation on the appropriate part of chin and blend it with normal foundation. To reduce a square jaw line, apply darker foundation on jaw bone. To smoothen a pointed chin, pat a lighter foundation around the edge of the chin and blend. Use a lighter shade of powder on this part than the one applied on the rest of the face.

If the facial skin is sallow dusky, choose a foundation with a slight pinkish tint to lend colour to the face. Blend it well and use a transparent powder to obtain the best effect. If the skin is pale, select a slightly perky tone of powder and foundation. If the skin is dark, use a pinky tan tone.

Rouge can be used to hide certain facial defects. Hollow cheeks appear fuller and rounder if the rouge is blended above the hollows instead of being blended in them. To add width to a long, narrow face, blend rouge back from cheekbones to the hairline in an almost straight line. To make a broad face appear narrower, apply a little rouge close to the nose and blend it well. A Square type of face looks more oval if rouge is shaded in along triangle towards the cheekbones.

Eyes and eyebrows

To camouflage sparse eyebrows, use a sharp tipped eyebrow pencil and draw short strokes in the direction of the hair growth. Don't draw a single line or extend it very long as it may look artificial.

Eye shadow, if used cleverly can mask many eye defects. If the eyes are



too closely set, apply eye shadow to the upper eyelids, blending the shadow upwards and outwards towards the outer corner of the eyes. Blend it well and erase sharp lines. Close-set eyes can also appear wider apart by increasing the distance between the eyebrows. For deep set eyes, use a lighter foundation colour immediately above the socket area of upper eyelids and blend it into the foundation colour. Avoid using eye shadow.

Small eyes can look larger by using two kinds of eye shadows, a lighter one on the lid crease and a darker one on the lids. Round eyes can appear longer by extending eye shadow beyond the outer corner of the eyes. If you have dark circles under the eyes, use a concealer or whitener to cover them. Alternatively, use a lighter shade of foundation on these areas and then cover with the normal shade you use. Other spots on the facial skin can also be concealed in this way.

Ears

In case of large ears, apply a deeper foundation to ears. Wear dip earring to cover the earlobes.

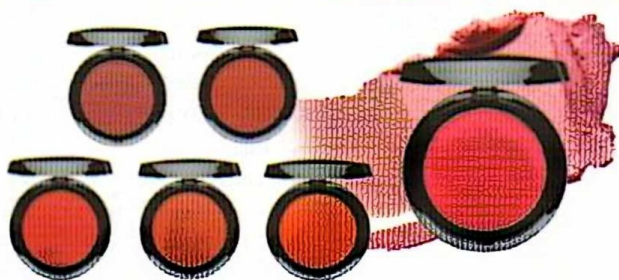
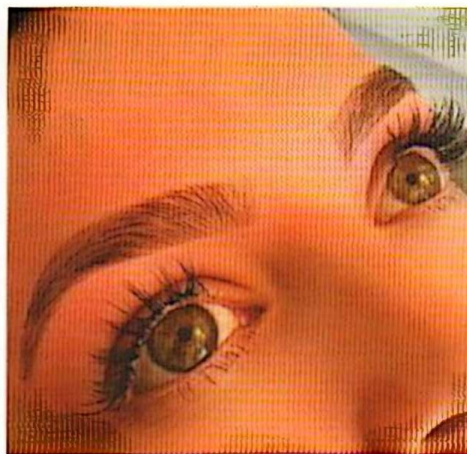
Lips

If the lips are very full, outline them with a lipstick brush a little inside from the natural lip line and fill in the colour.

Cover the remaining area with foundation. If the lips are too thin, extend the upper lip a little above the natural lip line, following the natural curve of the lips. To straighten drooping lips, fill in the corners. If the lips are dry, apply cold cream before lipstick. Always use lip gloss on chapped or dry lips to keep them soft.

Neck

To make a short and thick neck appear thinner, use a darker foundation on the neck than the one used on the face. In case of thin neck, use a lighter



foundation on the neck than the one used on the face.

Age lines and freckles

Agelines and crevices can be concealed by applying the foundation evenly with an outward circular

movement over the skin. To tone down freckles, use a foundation slightly less pink than your normal colour of foundation. Then use powder as usual. If scars or pimples are visible, blot them off with a colour darker than that used for the rest of the face. Blend the edges well and

powder as usual.

With the sophisticated make up techniques available today, one can be transformed from an ugly duckling to a beautiful swan! One may try the above tips and techniques advised by beauticians, to conceal the flaws on the face. The trick is to play up our better features and play down our less than perfect ones!

Wishing you a Happy Diwali!

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THE CONTROL GAME- MANIPULATIONS OF THE CO DEPENDENT



Dr Sujatha Nair

close friends base their lives around them trying to control their usage, in the bargain losing their identity .

The addict becomes a person whose life is centered totally on using and living life around it.

The co dependent who has thus lost control over a chaotic life searches for a semblance of control by taking on responsibilities of the house, many times the business, the children and the affairs of the dependent .

They give more love, care and respect to the dependent than they will ever receive back. They are ridden by insecurities and a low self esteem making them believe that they cannot live without the other person. What they think as "love" turns out to be clinginess, emotional dependency , possessiveness and the like , thereby stifling themselves and the loved ones.

There is a huge amount of resentment that accumulates. There are manipulative behaviors that consciously or unconsciously surface in order to get the love, care and respect they crave from the other.

Co dependents can be passive or active.

The passive codependents dread and fear conflict and will do anything to maintain the peace. This probably arises out of the fear of being alone, low self esteem and low self worth. They would be abject people pleasers who never can say no even if it hurts them or inconveniences them. They manipulate the dependent subtly and subversively into receiving love and care from them. This could be by

- giving them money for their alcohol/drug usage to avoid a fight
- Buying alcohol/drugs for them out of fear
- One codependent who had visited us actually wanted her husband to

■ Co dependency is a range of behaviors that manifest in relationships. In addiction, the dependent lives his/her life around the drugs/alcohol and the family and

continue to drink because only when he was drunk he would be nice to her and would not be violent towards her!

■ Creating a wedge between other constructive relations and the dependent thus isolating him from others for oneself.

■ Playing the victim consciously or unconsciously, blaming the person addicted for the miserable state of mind /life they are leading, thus emotionally manipulating the other through guilt.

■ The children too are many a time emotionally manipulated and controlled as the dependency shifts to them.

Thus their methods adopted to manipulate are covert and subtle and the usually intelligent person addicted to the substance fails to see it.

The active co dependents can appear to be domineering and are not afraid of confrontation. They would many times be confrontational when the person afflicted is intoxicated resulting in a fight which can take ugly turns. They can pick up arguments and demand the love and time , respect and care that they feel is their right that the person afflicted should be fulfilling but is not due to the all consuming addiction to alcohol/drugs. Here too the co dependent is unable to walk away or emotionally detach from the dependent and live their lives. Under the hope that some day this person shall look at them and see them and their Love and care and will change towards them .

The feeling that they need this relationship to feel complete or to fulfill them . The responsibility to care for their emotions, love and self-respect is on the other person is the belief.

Their lives have been made living hells because of the person who is using. This garners sympathy from family and friends and puts them in the "right " only as a matter of relativity of the other using substance-thus being in the wrong.

Many times the addiction of the dependent is kept in wraps, excuses made for and violence hidden because of the feeling that it is my duty to protect him/her from the world and I can take care of him/her, I can make him stop his addiction. If I hide it I am

listening to him and he will love me more and will value me. Or If I talk about it I will have to face shame , blame and ridicule from society.

Thus the co-dependent emotional manipulation that is unconscious or conscious most times results in enabling the afflicted person's addictions.

Sadly if the co dependency is not treated , the co dependent does not realize that they are responsible for whatever is happening in their lives and are the result of choices they have made. When the person addicted goes into a rehabilitation treatment process and change happens in him, he takes control of his life and starts participating in the family dynamics which he/she had been isolated from due to the addiction, taking responsibilities of the children, of work etc. Here, the codependent if untreated , feels threatened and insecure again and the happiness at the sobriety of the afflicted is short-lived. The resentment and the bitterness boils over and they try to again control the situation which leaves them also baffled . Now, being in the right as a matter of relativity is also absent. The manipulations of the co dependent now come to the face and he/she has to seek help.

Treatment involves Counseling with an experiential co dependent counselor and possible residential treatment in a loving, compassionate, understanding, non judgmental environment where in the co dependent gets the time and space to look at oneself and learns to detach emotionally from the other and recognize that responsibility of one's happiness lies within oneself. The process involves, meditation, Counseling, written introspection and other therapies to reconnect with one self.

Help is available.

For any clarifications contact
Dr Sujatha Nair on 09820330439



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Website- www.anatta.in

സുരൂമയെഴുതിയ മിഴികളേ...

Film : Khadeeja (1967)
 Lyrics: Yousafali Kecheri
 Music: M S Baburaj
 Singer: L K J Yesudas
 Raagam: Pahadi

സുരൂമയെഴുതിയ മിഴികളേ...
 പ്രണയമധുരത്തേൻ തുളുമ്പും
 സുരൂകാന്തിപ്പൂക്കളേ (സുരൂമ...)

Surhumayezhuṭiya mizhikalhe
 Pranayamadhuraṭen ṭulumbum
 Sooryakāṇṭippookkale (Surhuma...)

ജാലകത്തിരശ്ശീല നീക്കി
 ജാലമെറിയുവതെന്നിനോ (ജാലക...)
 തേൻ പുരട്ടിയ മുളളുകൾ നീ
 കരളിലെറിയുവതെന്നിനോ (സുരൂമ...)

Jālakatṭirasseeela neekki
 Jālamerhiyuvaṭenṭino (Jalaka..)
 ṭen purattiya mullukal nee
 Karalhilerhiyuvaṭenṭino (Surhuma...)

ഒരു കിനാവിൻ ചിരകിലേറി
 ഓമലാളേ നീ വരൂ (ഒരു കിനാവിൻ)
 നീലമിഴിയിലെ രാഗലഹരി
 നീ പകർന്നു തരു തരു (സുരൂമ...)

Oru kināvin chirhakilerhi
 Omalālhe nee varoo (Oru kinavin)
 Neelamizhiyile rāgalahari
 Nee pakarnnu ṭaroo ṭaroo (Surhuma...)

Khadeeja is a 1967 Indian Malayalam film, directed by M. Krishnan Nair and produced by Kalaratnam. The film had musical score by MS Baburaj. Its story was written by Kottayam Chellappan and novelist K G Sethunath wrote the screen play and dialogues.

Its songs were written by Yousufali Kecheri and music was scored by Baburaj. The film had seven songs. S Janaki, B Vasantha, Zero Babu, L R Eeswari and K J Yesudas rendered them. The songs besides the above are *Ananthashayanaa*, *Chakkaravaakku*, *Kanmuna Neetti Monjum kaatti*, *Karalil Virinja*, *Kasavinte Thattamittu* and *Khadeeje Khadeeje*.

The film stars Sathyan, Madhu, Sheela, Jayabharathi, Sreelatha Namboothiri, Kamaladevi, Manavalan Joseph, Bahadoor, K P Ummer, Kottayam Chellappan, S P Pillai and Sukumari in lead rôles.

Hey Jude

■ Hey Jude is directed by Shyamprasad with Nivin Poli and Thrisha in the lead. Siddique, Neena Kurup, Vijay Menon, Suraj Venjaramoodu, Kalabhavan Naushad, Dr Satishkumarm et al are also in supporting roles. Anilkumar Ambalakkara produces this film under the banner Ambalakkara Global films. Nirmal Sahay and George Kanad write the screenplay and dialogue for the story written by Shyamprasad. Ouseppachan provides music.



Odiyan

■ Odiyan has shifted from Varanasi to Palakkad. Based on the story of national award winner Harikrishnan, this is directed by V A Sreekumar. Prakash Raj and Manju Varier are appearing in stellar roles along with Mohanlal in this film. Ashirwad Films produces it.



Kuttan Pillayude Shivarathri

■ Suraj Venjaramoodu comes in the pivotal role in this film. It is directed by Jean Markose who wrote its story. Zindra, Mithun Ramesh, Kochupreman, Shrikant Ramesh, Shruti Pravin, Asha Shrikant are the other artistes. Raji Nandakumar produces this film for Alangat Productions. Anwar Ali writes the lyrics and singer Sainora Philip set their



Uncle

■ Actor, director and script writer Joy Mathew, who did 'Shutter', wrote the screenplay of Uncle to be directed by debutant Girish Damodar. Girish was assistant to many directors earlier. The story is about the contemporary social issues faced by the middle class people. It is produced by Joy Mathew, and Sajay Sebastian under Abra Films.

Main actors are Mammooty, Joy Mathew, Karthika Muraleedharan, Asha Sharath, Suresh Krishna, Vinay Fort, Kailesh, Sheela, Muthumani, Jenifer Nisha Joseph, Babu Annur and Rajasekharan. Rafiq Ahmed writes the lyrics and Bijipal scores the music.



Overtake

■ J P Joseph produces this film for John J Cinemas. Direction and story are by J John. Its screenplay is written by Anil Kunhappan and dialogues are by Dinesh Neelakantan. Roni Raphael scores music for the lyrics written by Rafiq Ahmed.

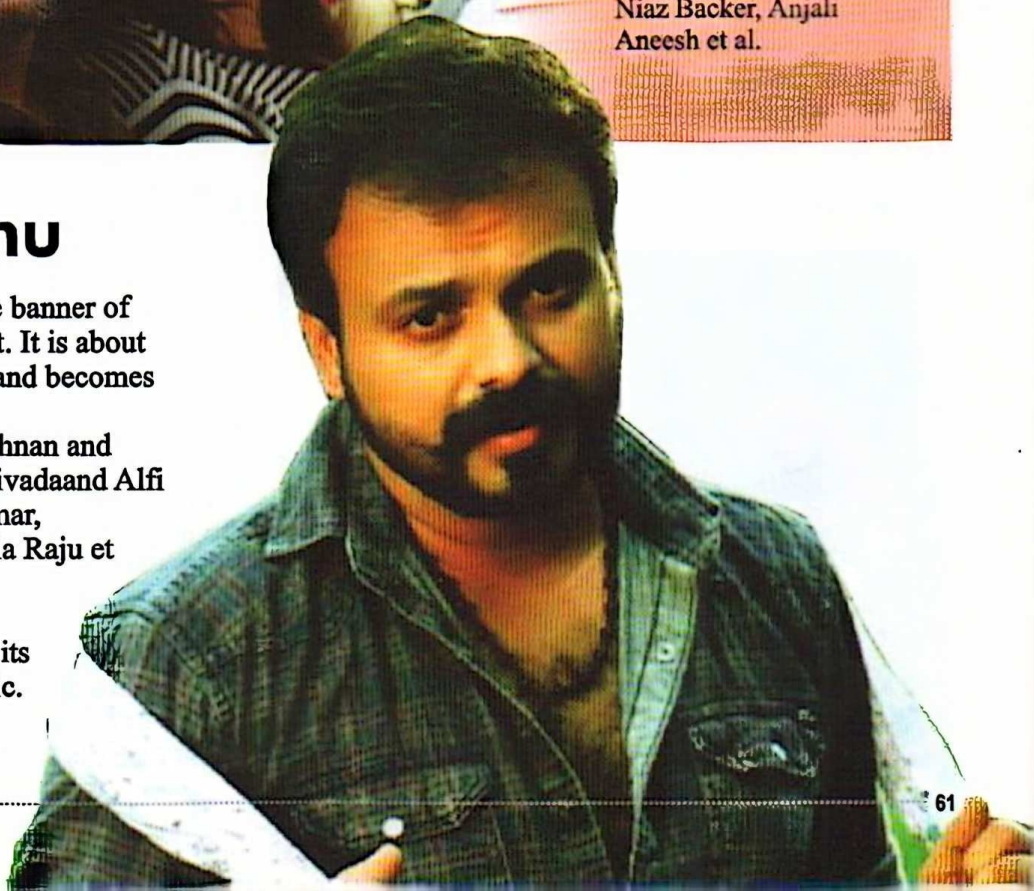
Main actors are Vijay Babu, Parvathi Nair, Baby Laya John, Kottayam Pradeep, Niaz Backer, Anjali Aneesh et al.



Shikari Shambhu

■ It is produced by S K Lorence for the banner of Anne Maria Cinemas. Sugeeth directs it. It is about three youngsters who leave the village and becomes tiger hunters.

Kunchacko Boban, Vishnu Unnikrishnan and Harish Kanaran are the protagonists. Shivada and Alfi Panhikkar are the heroines. Salimkumar, Sphatikam George, Sadiq, Maniyan Pilla Raju et al are donning important roles. Nishad writes the screenplay for the story of Shanavas Raju. Santhosh Varma writes its lyrics and Sreejith Edavana scores music.





Chef

■ **Starring:** Saif Ali Khan, Svar Kamble, Padmapriya and Chandan Roy Sanyal.

Gulshan Kumar in association with Abundantia, A Bandra West Pictures Production presents the movie "Chef", Directed By Raja Krishna Menon, Produced By Bhushan Kumar. Based upon the 2014 Hollywood hit by the same name, which was directed by Jon Favreau.



The film is a unique tale of a journey that Roshan Kalra (played by Saif Ali Khan) undertakes to find out his true priorities and source of happiness. It's a story of food and love and family and togetherness. And that of a

father's rediscovery of the bond with his son.

Julie 2

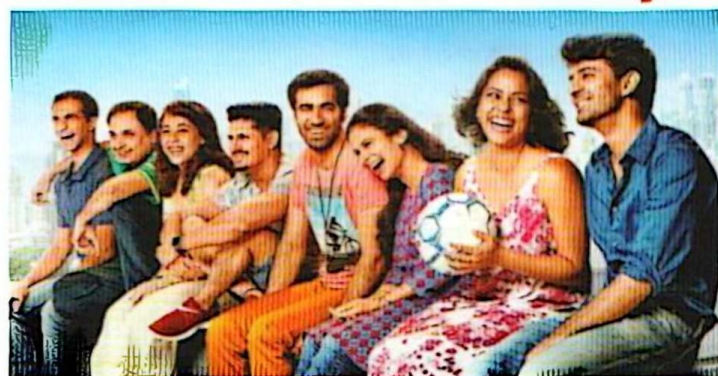
■ **Starring:** Pankaj Tripathi, Raai Laxmi, Aditya Srivastava.

The film stars Raai Laxmi, Rati Agnihotri, Sahil Salathia, Aditya Srivastava, Ravi Kishen, Pankaj Tripathi and Nishikant Kamant in key roles.

Julie 2 is about a simple girl (Julie) who fulfils her dream of becoming an actress and rises to become a star. However, her stardom is soon eclipsed by the dark side of the entertainment industry. The film unfolds dark secrets of Bollywood and exposes the naked truth of the Underworld and Politics. Produced and directed by Deepak Shivdasani and presented by Pahlaj Nihalani, Julie 2 is an upcoming Bollywood Thriller slated to release on October 6, 2017



Tu Hai Mera Sunday



■ **Starring:** Barun Sobti, Shahana Goswami, Pallavi Batra.

Tu Hai Mera Sunday is a heart-warming story of five Sunday football friends trying to escape the madness of everyday life and their trysts to find happiness and love in a city jam-packed with people, vehicles and concrete, five friends: Arjun, Rashid, Dominic, Mehernosh and Jayesh find respite through a ritualistic game of football every Sunday at the Juhu Beach. However, it's not just the love of the sport that brings them together.

One day, a senile old man joins their game and kicks the ball in the face of a socialite-politician who is in the middle of a press conference. As a consequence, all sports are banned at the beach. With their Sunday ritual coming to a close, each of the men are pushed into different worlds, testing their friendship and forcing them to move away from their adolescent selves to question their lives, ask what happiness means to each one of them and how far would they go to get it

Directed by Milind Dhaimade, Produced by Varun Shah, this movie is set to release on the 6th of October 2017

Golmaal Again

■ **Starring:** Ajay Devgn, Tabu, Parineeti Chopra, Shreyas Talpade, Tusshar Kapoor, Johnny Lever, Prakash Raj, Kunal Khemmu

Golmaal Again is a fun filled ride about two gangs who are unable to stand each other since their childhood and how they repulse each other even after they grow up. Golmaal Again is just another hilarious adventure with its fair share of thrills & action and fill their hearts with laughter and joy. Directed by Rohit Shetty & Produced by Ajay Devgn this movie is set to release on the 20 th of October 2017



Secret Superstar



■ **Starring:** Zaira Wasim, Amir Khan, Meher Vij.

Fourteen year old Insia aspires to become a singer, but her overbearing father stands in the way of her great dream. However, under a veil of anonymity, she soon becomes an internet sensation - a Secret Superstar. With the world in awe of her rare gift and a celebrated musician as a mentor by her side, Insia embarks on an exciting journey that changes her life and the lives of everyone around her.

Produced by Amir Khan & Directed by Advait Chandan this movie is set to release on the 19th of October 2017

POEM



Mavelikara
Radhakirshnan

SAIL TO SALVATION

Grew up as an ignorant guy
I was restless all the time
Teachings of a spiritual guru
Changed destiny in big way.

Surrendering myself to the Almighty
Prayed to guide my boat of life
Started to row with all my might
What else is that I could do !

He directed my boat eversince
Through a channel sans high waves
Sea was like a lake so calm
Clouds protected from rage of sun

No storm lashed; no torrential rains
Sharks and whales never came my way
Sail was smooth and comfortable
All went well as He is at helm

Journey now nears destination
Silhouettes are seen on horizon
Soon my boat will reach other coast
Making an end to my worldly life.

When I set my foot ashore
He'll receive me as His guest
Embrace with much warmth and love.
When I'll merge into Him for ever !



Kerala in Mumbai

LINKING MUMBAI MALAYALEES

Email: keralainmumbai@gmail.com

Website: keralaimumbai.com

— 98201 10509 —