



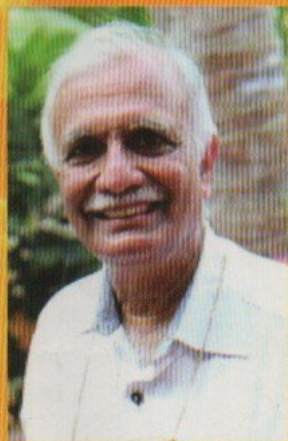
Promising Young Singer



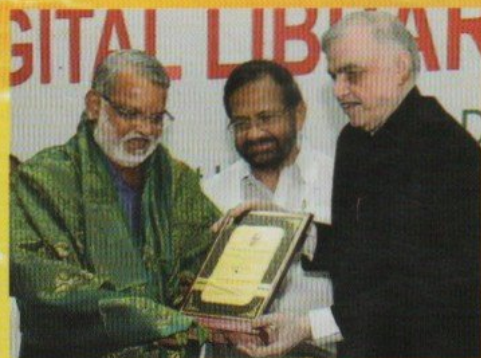
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Kerala in Mumbai

The Only English / Malayalam Bi-Monthly Magazine linking Mumbai Malayalees



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Is Kerala Boiling?

Since August this year, Kerala is passing through tough times. The unparalleled floods stretching from south to north and east to west, was all consuming, sowing disaster wherever it could throw its glances. Then came the issue of temple entry of young women. This subject sucked everyone around, the rational and the faithful besides the law abiding and the law breakers. If they were not adequate, there were issues like the priest and political leader who take those whom they were supposed to protect, through paths others would not dare to tread. Meanwhile a minister in the state government was exposed for appointing one of his close relations in a high profile post in a government sponsored corporation, masquerading him as a highly qualified person while another politician assuming office of minister replacing his own party colleague and asking his ministerial bungalow to be refurbished at a nominal cost of a few crores and appointing a set of new people as his personal staff so that even after he relinquished his position they could draw their pension till they leave this world.

Meanwhile the contributions to the Chief Minister's Flood Relief Fund are dwindling. The earlier enthusiasm seems evaporated. There were reports to the effect that money collected towards flood relief was diverted to repay the loans of a party politician and party workers diverting money they collected through crowd funding for personal needs, local party unit and then to the state unit and the remaining, if any, went to the relief fund. Many who initially consented to 'salary challenge' are said to have changed their heart. Then came reports that the central government wanted the cost incurred by them for relief work to be recovered from the state government. It was said that the cost of rebuilding the state would be around Rs 31,000 crores whereas the collection was below Rs 2,700 crores.

A case of sexual abuse against an MLA by his own party worker drew the attention of the public not out of salacious interest but the victim approached the Party instead of police to lodge a complaint. Though the Party rules claim to settle the matter within two months, the enquiry committee of one minister and one former female minister could not do so. Finally the culprit was suspended for six months from membership. Now the victim is said have complained to the higher echelons saying the enquiry was not on her complaint but the recorded telephone recording. The Chairperson of the Women's Commission shocked everyone by stating that in such an incidence, she should complain only to the Party and not to the Police. If such circumstances persist in future, do we really need a police force?

Over all, the information coming out of print and visual media is not very palatable. In such a situation, we come to know that 14 MLAs availed of housing loans to the tune of Rs 20 lakhs each at an interest rates of 4% while 82 MLAs availed of Rs 10 lakhs each interest free loan for purchasing four wheelers. We fondly remember the stories about our earlier Presidents and Prime Ministers voluntarily giving up part of their salaries. When his ministers and high ranking bureaucrats enjoyed air conditioned offices and residential bungalows, Prime Minister never wanted his residence in Teen Murti Bhavan to be air conditioned. He sported an Ambassador car and an HMT wrist watch till he died.

Our political and religious leaders succeeded in polarising the population to suit their vested interests. While India barring South India saw the polarisation into two camps, in the southern India it is a three way polarisation. Here all news papers and television channels are divided to various camps mainly two. The real neutral news is at a premium or rather non-existent.

The worst is Kerala. Though most people initially sided with the Supreme Court judgment, they took a U-turn when they sensed an opportunity to garner more votes. The state government was very enthusiastic in implementing the judgment with own additions and deletions while they did nothing to implement earlier SC rulings issued several months ago. When facilities for devotees and women were lacking, it blamed it on earlier floods. The HC severely criticised this partisan attitude and even appointed a three member committee for overseeing the arrangements, a first of its kind since independence. While the state governments defended the police in charge of law and order, the HC censured it for overstepping.

The BJP tried to take advantage of the situation by siding with the traditions while supporting the court ruling for moving over the traditions. The government took extra care to project themselves law abiding, but the implementation was tardy. The absence of a female superior police officer drew sharp criticism from the court. The number of devotees dwindled from lakhs to thousands and thus adversely affected the income of the Devaswom and the priests who might have expected a sweep over the expenses incurred.

Best Wishes for the New Year.

The October – November 2018 Issue of Kerala in Mumbai needs special mention because it gave a good coverage to the court verdict regarding entry of female devotees to the Sabarimala temple. As a regular reader of your magazine it was a pleasure to read the various opinions expressed by Mumbai Malayalees.

Your magazine covers a variety of topics catering to all the members of a family. There is entertainment zone for the film lovers, works on literary giants for the ardent reader of books and historical nuggets from the land of Kerala for those who have left their native shores.

Your addition of short stories and poems provide for interesting reading.

I am sure that as 2019 unfolds this popular magazine catering to thousands of Malayalees residing in Mumbai and its suburbs as well as in Thane and Navi Mumbai will be offering newer topics of wider interests and win our appreciation and adulation.

*N Srinivasan.
Chembur*



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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03 Editorial - Is Kerala Boiling?

06 G R Khairnar

09 Sree Kala Menon

10 When Death Stood Hesitating

18 A Faith Beyond Religions

20 Double Standards of BJP

27 A Late Look at Marxism

32 A Life guided by Purpose.....

33 Poem - Nirvruthi

35 Warriar Foundation

40 The Divine Romance

46 Mumbai News Digest

66 Kerala News Digest

72 Beauty & Health

76 Addiction

78 Entertainment Zone

V. Balachandran

T K Unnikrishnan

Prof M R Chandrasekharan

K R Narayanan

P R Krishnan

Dr. P V Krishnan Nair

Shyam Kumar

Sulochana Achan

V N Gopalakrishnan

Prof Dr. John Mathews Vazhappilly

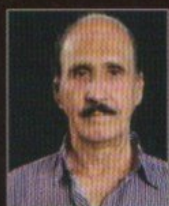
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Dr (Major) Nalini Janardhanan

Dr Sujatha Nair

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V. Balachandran

Khairnar was born on June 1, 1942, in a farmer's family of Nasik District. He

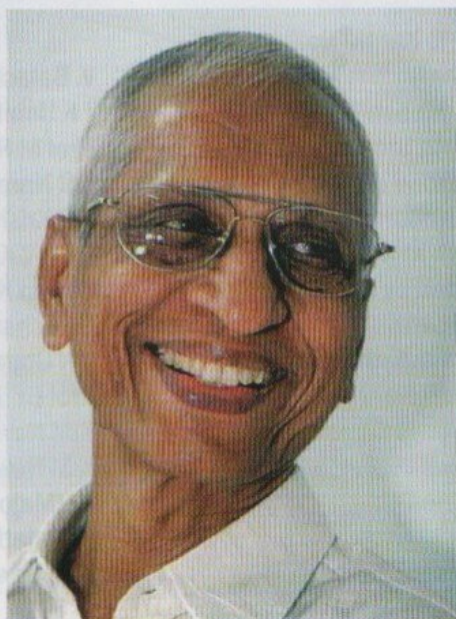
graduated in Commerce and initially joined the BMC as an Accounts Officer in 1964. As stated earlier, he was selected as a Ward Officer in 1975.

To Lord Ripon (Viceroy of India during 1880-84) goes the credit of laying the foundation of local self-government in our country. He was a liberal-democrat, described by historian Vincent A. Smith as 'industrious and able, with a deep sense of moral earnestness'. He was appointed by William Ewart Gladstone, Prime Minister of England for 14 years, on four different occasions, during 1868-1894. This wise man of his generation is said to have remarked that 'it is our weakness and calamity that we have not been able to give India the benefits and blessings of free institutions'. As a true follower of Gladstone, Ripon, during his viceroyalty, passed a Resolution in May, 1882, providing for the 'introduction of the principles of self-government in the municipalities'. 'Ripon Buildings' houses the Madras (now Chennai) city corporation.

Though there were municipal

G R Khairnar

A Civic Official of Grit and Courage

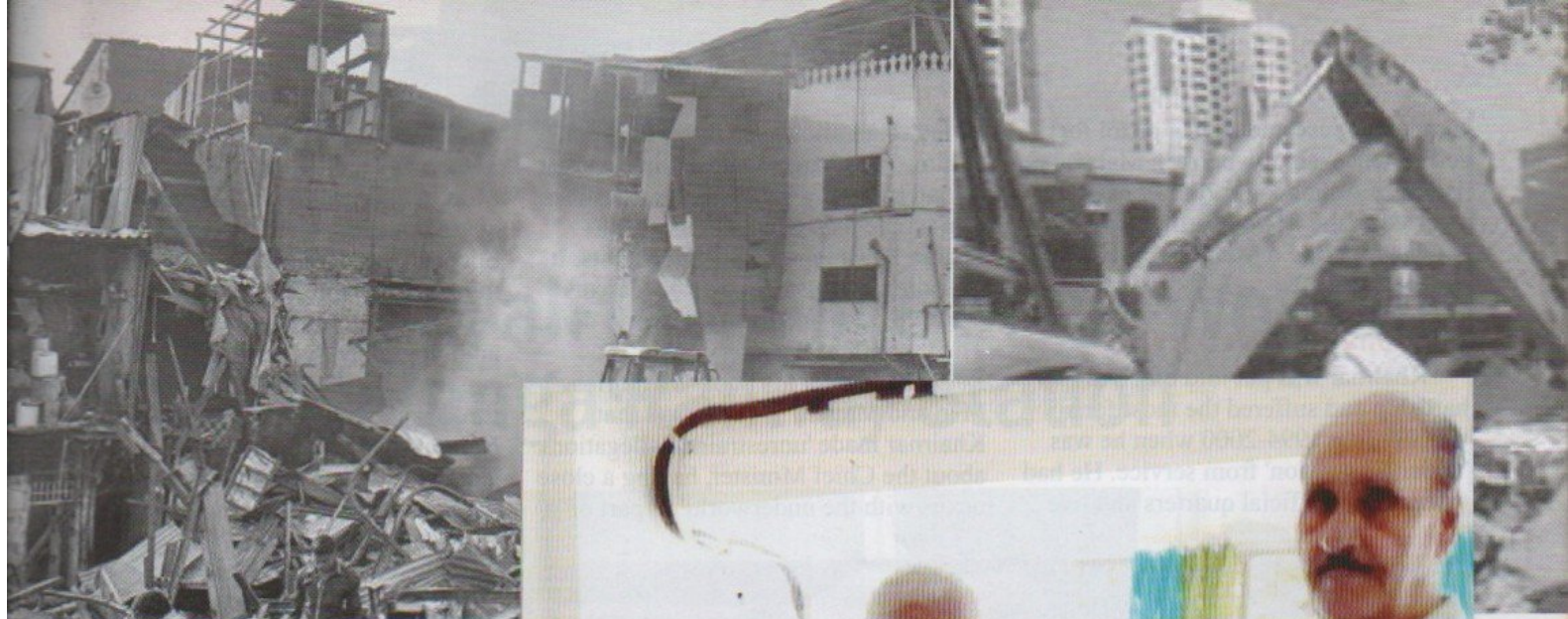


laws relating to district towns and Presidency towns even in the 18th century, the Bombay Municipal Corporation Act of 1888, amended from time to time, governs the present Brihanmumbai Municipal Corporation (BMC). The Act details the 'Obligatory and Discretionary duties' of the Corporation (Chapter III). These include, among others, matters relating to drains and drainage, water supply, roads, scavenging and the removal and disposal of 'filthy' things, hospitals and

dispensaries, schools, vaccination and (registering) births and deaths. Over time, removal of illegal constructions, slum clearance etc have claimed priority consideration of the BMC, exposing at the same time the personnel concerned to grave risks to life and hostility of vested interests.

The 'Demolition Man'

This prelude is necessary as I am concerned in this article with a friend and colleague who has had to suffer much in the discharge of his duties as a Ward Officer and Deputy Municipal Commissioner of the BMC. He is Govind Raghav Khairnar (G R Khairnar) who was in the news in the 'eighties and the nineties as the 'Demolition Man'. Both of us initially served as Ward Officers (now designated as Assistant Commissioners) after selection by the Maharashtra Public Service Commission (MPSC) in 1975. He was posted to Ward 'A' (Fort Area) and assumed charge on March 1, 1976, as I did the same day as the Ward Officer (Slums), 'M' Ward, Chembur. In 1981, we were both promoted as Senior Ward Officers; I continued at the 'M' Ward and Khairnar joined the 'L' Ward, Kurla. The latter had a very large number of slum-dwellers over whom the underworld dons, with political support, had a vice-like grip. Both of us worked in different wards

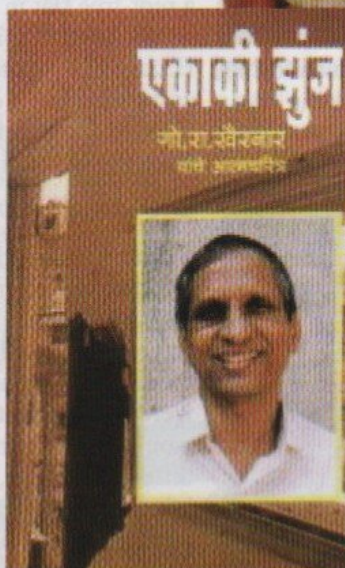


later. We have now retired from service after holding office as Deputy Municipal Commissioners, Khairnar in 2000 and myself in 1994. He was younger to me.

The provocation for me to write about my friend and colleague is that I recently called on him at his Juhu residence in a small rented apartment. His condition was pathetic, to say the least. He had been bedridden for almost two years after an operation for a hip-bone fracture. When I visited him, he was just able to walk within a room with the aid of a walker. Here was a man reduced to utter helplessness - one for whom staying indoors was like imprisonment and who loved to go out into the open and engage himself in the riskiest of jobs, namely, driving away people from encroached lands and demolition of illegal structures, incurring in the bargain the hostility of men in power and others dominating the underworld.

Khairnar's Birth & Career

Khairnar was born on June 1, 1942, in a farmer's family of Nasik District. He graduated in Commerce and initially joined the BMC as an Accounts Officer in 1964. As stated earlier, he was selected as a Ward Officer in 1975. When he was Ward Officer G North



Khairnar's autobiography.



The Khairnars welcoming the writer at their residence.

(Dadar, Dharavi and Antop Hill) there was an attempt on his life. He sustained a serious injury on his right leg when he was shot at. Later, as Deputy Municipal

Commissioner, he earned the dubious reputation of being a 'Demolition Man'. He ensured that the footpaths were cleared of unauthorized structures including temples. He got into trouble when he removed a Cross; he was asked to restore the Cross to its original place at his own cost. He incurred the

wrath of the dreaded don Dawood Ibrahim when he demolished some of his illegal structures.

An interesting episode is that he denied permission to the gangster Varadaraja Mudaliar of Matunga to hold his annual Ganesa Festival. The don one day barged into his residence and demanded the permission, striking a menacing posture. When Khairnar politely asked him to pay the prescribed fee to the BMC, he relented. In an interview, Khairnar has said that Mudaliar even offered to provide a T.V., a fridge etc. in his (the

former's) house and even a pistol for self-defence. (In my book in Malayalam 'Bombay Adholokam' 2003, I have referred to the friendly attitude of Mudaliar unlike most other cruel, merciless dons).

Suspended from Service

Khairnar was put into much of hardship and suffered the most for six years during 1994-2000 when he was 'under suspension' from service. He had to vacate his official quarters and live

on his small allowance that was granted to him. The charge against him was that he had allegedly made false accusations against the then Chief Minister Shri Sharad Pawar and some bureaucrats. It was alleged that there existed a nexus between them and the underworld dons. The then Chief Secretary N. Raghunathan, in his book 'Memories, Men and Matters' (1999), says that Khairnar made 'unrestrained allegations about the Chief Minister, having a close nexus with the underworld' as part of 'a

calculated move to assail Pawar'. (Page 376)

Khairnar was acquitted of all the charges and appointed as Officer on Special Duty in the BMC, just three months before he was to retire. Even the second edition of his Marathi autobiography ('yekaki junj') was suppressed as the publisher was threatened with dire consequences. K. Nalinakshan was then the Commissioner, a kind-hearted person who ensured that Khairnar got all the pension benefits.

When I called on Khairnar recently, his wife Smt. Ashalata welcomed me. She stood by her husband through thick and thin. She was in tears when she told me of her agony when Khairnar was harassed by unfeeling politicians and merciless bureaucrats. Is this not a case of political vendetta and bureaucratic revenge?

After his retirement from April, 2000, Khairnar worked for the relief and rehabilitation of the quake-hit victims in the Kutch area of Gujarat. He worked for a trust in Gujarat, founded by K K Shah, an NRI. Khairnar worked for the rehabilitation of the earthquake victims. About 1000 families were given new homes. Khairnar was in Gujarat for 3½ years. Thanks to Mr Shah, Khairnar got a rent-free flat in Mumbai.

He tried to join hands with Anna Hazare in the latter's campaign against corruption but it did not happen. He also rescued some unfortunate young girls from the red-light area of Mumbai.

His Mission

Mr Raghunathan, in his book referred to earlier, has said: "If I have a choice of service and the State, in a future birth, I will unhesitatingly choose the IAS and Maharashtra". If Khairnar were asked about his 'future' choice he would opt for service in the BMC but for different reasons, to wit, to fight against injustice, to put down corruption and to stop the cruelty and plunder of the underworld dons. The dons had harassed him much by filing cases against him and charging him with contempt of court.

Don't we require more Khairnars in the service of our country? Khairnar had no ill-will towards anyone. He had a special liking for Keralites in Mumbai. I had a good rapport with him.

My salutations to him. ■



Khairnar speaking on the occasion when the keys of the houses were given to 1000 families affected by the earthquake in Kutch. K. K. Shah, the NRI who took the initiative to provide relief to quake-hit victims, is at the extreme right



A demolition drive



T K Unnikrishnan

SREE KALA MENON

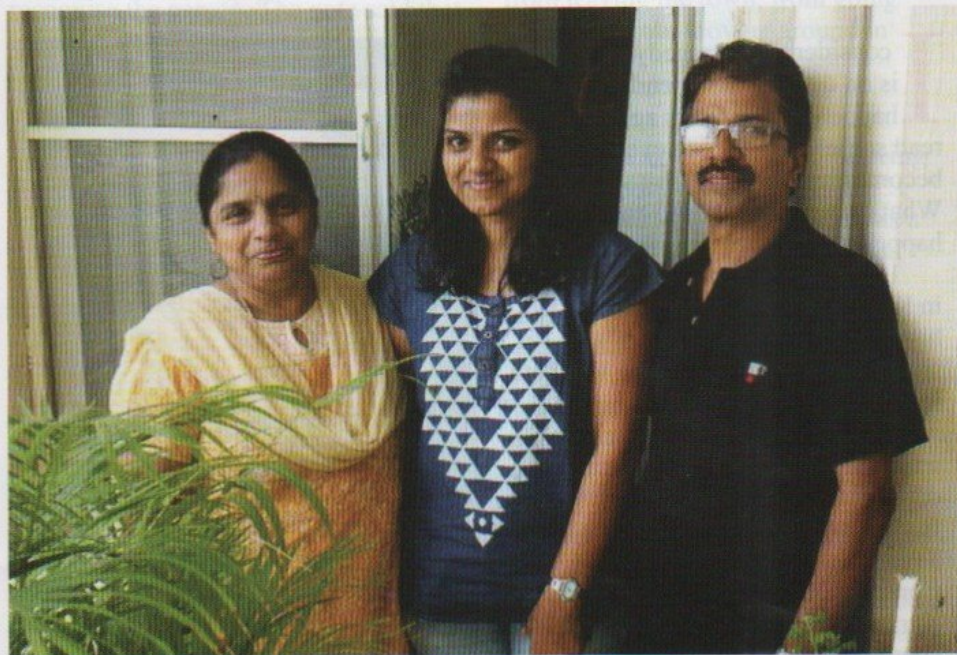
Malayali Presence of All-Woman Matunga Railway Station

Both Matunga railway station of Central Railways and Matunga Road railway station of Western Railways have something in special and common. Both these stations are manned by women staff only!. While the Matunga station of central railways went all women on 8th June 2017, the western railways followed suit after a year and made their Matunga road station an all-woman one on the International Women's day 8th March 2018. While the Matunga station has 41 staff, Matunga Road has 31.

Sree Kala Menon, 51, from Kuzhoor, near Mala in Trichur District of Kerala, is the lone Malayali presence in the all-woman Matunga railway station and she says she got into railways quite accidentally.

"After marriage in 1989, I was searching for a job and was appearing for different tests for Income Tax, RBI, Railways etc. and it was the railways who called me first", says Sree Kala, whose husband who is an ex Otis Lifts & Escalators employee, now runs a Malayali shop in LIC Colony, Borivali west, where they live with their only daughter, who is an MBA in HR, working for a private company.

When Central Railways planned to form an all-woman station in 2017, Sree Kala was then working in Kurla station,



Sree Kala Menon with her family

in their parcel department. "I felt so good when I knew that I am going to be a part of the team of this new concept of all-woman station", said Menon.

"When our feat got recognition by the Limca book of records in January 2018, we all got so much charged and vowed that we all will work hard to make the station one of the best of the country and more passenger-friendly" said Menon, who is a good cook at home

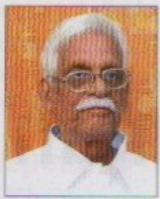
and prepares Kerala fish curry and chicken biriyani with equal expertise.

Union Railway Minister Piyush Goyal, while on a visit to Mumbai in January this year, appreciated the all-woman Matunga railway station and lauded their efforts to make it possible for the Railways to bring in this new concept. PM Narendra Modi also in his *man ki baat* on last Republic Day mentioned about the all-woman Matunga station and hoped that the women in the country would get more empowered through this noble idea of Central Railways.

As ticketing in-charge Sree Kala is supervising all the three counters, out of which one works 24 hours. "I am responsible for anything which occurs in connection with the issuance of tickets and luckily no major dispute has so far occurred where outside police help needs to be called", says Menon, who has never felt scared as they have all woman staff, even the RPF. ■



Sree Kala Menon with her team



Prof M R
Chandrasekharan

WHEN DEATH STOOD HESITATING

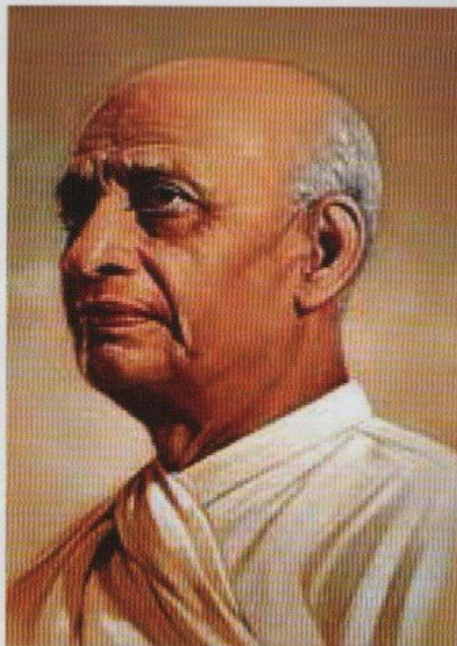
I consider this a tragedy but there is no disaster at the end. It happened fifty years ago. I have read somewhere that an event becomes history after fifty years. What I am going to write about happened about seventy years ago.

1949 July 1. I do not think anyone in Kerala today would think that date historically important. November 1 is significant because it was on that date in 1956 state of Kerala was born. August 15 and January 26 are also important in India as they are the dates on which India won its freedom from foreign powers and she became a republic by formulating Constitution. July 1 has no such significance. However for me it was a significant date. On that day I stared at Death but it did not embrace me, as an old phrase states, a cat-luck.

Unified Kerala

The movement for a Unified Kerala was gaining strength those days. This ideal was about a state where everyone was equal and beautiful. This image was there in every Keralite's mind. The then three pieces of land would merge to become a single state. When we were talking about freedom, we are dreaming about a land where equality, fraternity and a state of plenty would flourish. Unified Kerala was a fusion of all positive things.

The merging of Travancore and Cochin was considered a conspiracy to prevent the formation of a unified Kerala. Sardar Patel and V P Menon were said to be behind this move. When everyone was shouting slogan of 'End the rule of King,' suddenly a Rajapramukh descended. The contradiction, injustice and disappointment were enormous. Two pamphlets titled 'One and a quarter crores of Malayalees' and 'Fake coin



Sardar Vallabhbhai Patel

coming out of British mint' were very popular and both of them were authored by E M S Namboothiripad. The Communists were in the forefront of the revolt under the leadership of Namboothiripad.

'Step by step let's march singing
To sound trumpet of united Kerala
to the world.'

The above lines of P Bhaskaran were at the tip of every tongue in Kerala. The governments of the Centre and Travancore-Cochin administration were moving against the wishes of the people. During the revolt, Communist Party was fully immersed in this revolt.

Secret dens

Let us move to the event. Travancore and Cochin were about to merge. In this I too played a small part against the proposed merger. My main task was to oversee the dens (the hiding places of the Communist leaders). Comrades like C Achutha Menon, K K Varier, M S Devadas, George Chatayanmuri et al had stayed in my



V P Menon

village and the neighbouring places. I was responsible for their safety and security. Looking after their comforts, arranging money for their expenses, reaching letters meant for them, carrying their letters to the intermediaries for secured despatch etc were my responsibility. I also had some responsibility towards organising the protest demonstrations for the July 1, 1949 revolt.

Two paths

It was in March 1949 that I appeared for the second year Intermediate examinations and failed. I concentrated more on political activities than on studies. Students Union within the campus, upkeep of dens in villages and involvement in politics etc contributed towards my failure in examinations. However this failure did not affect me much. I knew quite early that I would fail. I had two paths before me. One, study well and pass the examination, get a good job, look after the family affairs, get married and live a pleasant life.

Another, get involved in revolutionary activities so that socialism could be brought in to ensure happiness and prosperity to all down trodden. Which path should I choose, the selfish one or sacrificial? This question was before every youth. The leaders used everything at their command before them when their minds were experiencing the warmth generated by the political resolution adopted in Calcutta in 1948. I was among those youngsters who chose the second path. I cannot say that everyone chose the second path. Now I think that my choice was not a wise one. Later there



C Achutha Menon

were many instances when I realised the foolishness I embraced. Among the 500 and odd students of Sri Kerala Varma College, I was the only one who neglected the studies. Because of the failure, I could not continue my studies for the next three years. There were a few students who lectured revolution with much more fire and some of them climbed the steps to higher echelon. Some among them climbed later to higher positions in politics. In 1949 they worked hard and strove to be successful in examinations. I hold the opinion that their path was right. When there is no impending danger, work in politics and join the groups where better possibilities are available or more people are thronging and are getting rewarded, are ways to shine in political arena. Such people always succeed.

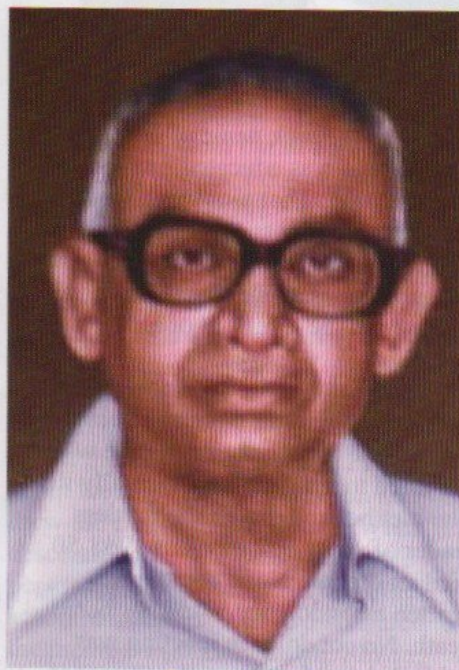
Communist Party called to observe July 1 as a day of protest against

unification. I had no idea about the mode of protest. I never thought I would have a role to play in the protest march.

Programme of protest

I got a note on July 1 morning from the Secretary of the local Party of Thrissur. There was no mention of Local Committee or his real name. Name used in den was there. I could recognise the person. The note said that I should reach a certain place in Chembukavu that evening.

As directed I reached the place. A person was standing on the way to



Devadas M S

direct me to the place. The guide reached me to a hut in a distant corner of Chembukavu. Soon after a simple exchange of greeting, he told me about the meeting to be held next morning to register the public anger against the unification of Travancore-Cochin. There would not be any obstruction to hold the meeting next evening. I should preside over the meeting. There would be other speakers. After the meeting the demonstration would take place. I should pick a flag from the dais after the meeting and lead the procession. The main point of my speech would be an appeal to all persons attending the meeting to participate in the procession.

My young mind felt pride. To preside over the meeting, leading the procession, extorting all to participate in the procession! There were prohibitory orders against procession. When I thought of the violation of

prohibitory orders, my heart went through ruptures.

Who are the other speakers? What are the other important matters? Secretary did not touch those points. What was not mentioned was unmentionable. An important aspect of Party discipline is to curb curiosity. I should reach there before 3'o clock. More points would be told then. He forbade me from leaving the town, from going home and from moving around in public.

Semi UG

Even otherwise I was not moving around in public. As a link in underground (UG) activities, I was a 'semi UG'. It was only a precaution not to suddenly appear before the police. My movements were very careful and unhurried. But the public would never feel those precautions. Before them I was a carefree person moving around with my head held high.

My house was about five miles away. Going there at night may cause problems next day in reaching the meeting place on time. This could be the reason for advising me not to go home.

That night was full of anxiety. I spent the night in a lodge for students. Next morning at the scheduled time I presented myself in the Party office situated at south western corner of Thrissur Rounds.

That office was the main office of Communist Party of Cochin state. Till he went underground, Achutha Menon used to come there every morning. The office faced the east, the Round. When one climbs up the narrow staircase to reach the office, one would see a big framed photograph of smiling Comrade Joseph Stalin wearing a red collar vest and keenly watching the visitor.

Bolshevik model

Communism spread to other backward countries, colonies or semi colonies only after Bolshevik revolution in Russia. It was Comintern of Lenin that took initiative to establish Party though the world thought that the head of it was Stalin. Most of the countries adopted this model while forming their own Communist Party. The

study classes for members were conducted in military style. They were taught to hold the 'agenda' of the day high instead of values of home, family or blood relations. When the Party orders, will any Communist ignore them?

July of 1949 was the month of political turbulence. Communist activities were almost treated as anti-government. Not only top leaders but even middle ranked local leaders had gone underground. Otherwise they were inside prison. Ordinary members and the hardly talking activists were directed to implement the commands of the higher leadership.

By 3'o clock afternoon almost all members of the Party from Thrissur Town and nearby places had reached the Party Office. A total of 122! I had no indication that only part members were summoned. There were many other details that I was not aware of. The responsible leaders might have thought that keeping all eggs in the same basket would not be wise. It was from the words of the comrade who presided over the meeting that I realised the important details of the protest march.

It was this comrade who gave the details. He introduced himself as Ashtamoorthy. He said that the Party decided to hold the protest march to express the anger of the people against the merger of the two states. Like me, other participants too came to know the details from him.

I met this Ashtamoorthy for the first and last time during this meeting. Was Ashtamoorthy his real name? I do not know.

Com Kunhetthi

After the roll call, Ashtamoorthy told three of the four women to leave for home. They were the wives of E M S Namoothiripad, P S Namoothiri and A V Aryan Namoothiri (the last two were leaders from Amballoor and Thrissur respectively). The fourth was Com Kunhetthi.

Kunhetthi was a female worker and also a member of Thrissur Municipal Council. She was known as 'Mekkaa Mothiram Kunhetthi' (Mekka Mothiram is the gold ring worn by Christian women on the upper part of their ears). Defeat of 'Poosari Aani' at the hands of Mekka Mothiram Kunhetthi in the election, became a legend. Poosari



T K Narayana Pillai

Aani was the nick name of late Aani Joseph who was educated, rich and a former MLA. That victory elevated Kunhetthi to higher level of leadership. She used to address public meetings though she was never been to school. She was in the forefront of all agitations.

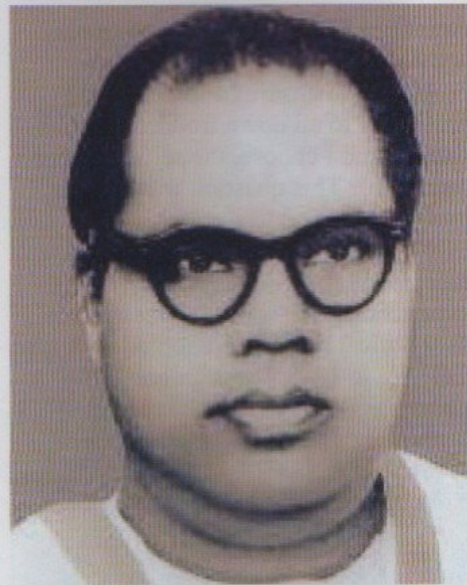
Much later I came to know about her demise in bitter circumstances. She was insane towards her end. She was admitted to a hospital for mentally ill. She met her end there. The fearless leader of many agitations of 1948-50 died an orphan. None could have written a condolence note after her death. No condolence meeting was held. Did any Communist newspaper write about her demise in a box bordered by thick black lines? I have no idea. I feel sad at the memory of that lunatic orphan.

Including Kunhetthi 119 persons keenly listened to the words of Ashtamoorthy. Party ordered all participants to join the protest march. If anyone wished not to join, he could leave immediately after leaving his Party Card on the table. I saw people looking face to face in dismay. They did not think of participating in a show of disobedience to law.

Question and answer

Com T K Narayanan of Aranattukara had drawn my attention because of his big moustache and abnormal walking due to corns on both feet. He stood up and said he had problems to join the protest march.

"After the loss of job in Sitaram



Panampilly Govinda Menon

Mill, I am pulling on by washing others' clothes. I have washed a few clothes and I have to reach them to the owners after pressing. Some more clothes are remaining to be washed. After protest march, can I reach home in time? If not, will not the livelihood of family be affected?" Narayanan asked.

Narayanan was a strong member of the trade union until he was dismissed from the mill after the failure of strike of 1948. He was one of the 1000 workers dismissed. Everyone attending the meeting was eager to know the right solution to Narayanan's problem. Many of them might have had their own problems not to join the agitation. Yet they could not open their mouth after hearing the reply from Ashtamoorthy. He said:

"Comrade lost his job. Many lost their lives. Who is looking after them and their families? At present the Party has no time to contemplate on such issues. Comrade can do what I suggested. Bid farewell to the Party and leave!"

He had foolishly said something unspeakable, Narayanan looked around showing his teeth through his moustache and was worried at the turn of events.

Ashtamoorthy explained the rules to be followed by the participants during the march. After the meeting everyone goes out with the flag in hand in two lines. From the meeting place in 'Vidyarthi Corner' towards Manikandanaal and then enter Municipal Road, halt at the middle ground between Police Station and bus stand and raise slogans. The

demonstration would look strong if all of them join with fervour.

After the demonstration in front of police station they should return along the same route and repeat the feat before Kasaba police station. Later they should go to west fort and then disperse.

Bravery

After listening to the words of Ashtamoorthy, I have no idea what others felt. There was no opportunity to express opinion or raise questions. When Ashtamoorthy concluded, all of them were speechless. The substance of his words was the following:

It is a demonstration violating the prohibitory orders. When Police come to prevent demonstration, ignore them. If police use force everybody should lie face down. None should withdraw or run. Move forward by crawling. Fight the police with the stick of the flag. It is the time to prove our bravery. We should demonstrate our objection to the government against its action of defeating the concept of united Kerala. No comrade should withdraw before the police. Such withdrawal would bring disgrace to the Party.

Ashtamoorthy did not precisely speak thus but that was the sum substance of his talk. When I narrate this event after several decades, it turns cold. Yet I have no doubt about the uneasiness it created among the people present especially when he insisted on the order of the demonstration. It was my feeling also. We are going to directly confront the police. Police would come to beat up and the demonstrators run hither and thither that is how the demonstration against law works. Even if beaten up, demonstrators would not run is the intense model here. Here both the models are not followed. Lying down before the police and receiving all beatings and then by attacking them invite more beatings. It is more like a hand to hand combat. This is the style of direct war. What would happen in war and what would not happen?

I was a mere listener standing against the wall to the directives of Ashtamoorthy. All his directives were new to me. I did not think that it was a planned confrontation. Party Secretary never hinted these things. An ordinary demonstration of protest! When the procession violates the law, Police

might intervene. There could be a lathi charge. If it happens people would break the procession and run away here and there, that was what I imagined.

None should run away and I being the leader can never escape. I will be the first victim of the police. When I was pondering about the possibilities, a college mate C K Narayanankutty who was standing nearby, asked me, "What does that mean? Will our life be spared?" I replied, "Don't think about such things now. We are all there. What others get, we too would get. Follow the instructions blindly. Now we cannot withdraw."

Did my words pacify him? I have no idea. He did not say anything further. I thought he participated in the meeting and demonstration. (Narayanankutty later became a Communist MLA after 1957 election, from Parali constituency of Palakkad district. I do not think he fought any other elections)

I presided over the public meeting held in Vidyarthi Corner. Ashtamoorthy addressed the meeting. Other speakers were Com Kumaran, a worker of Press workers' Union and Com Kunhetthi.

Puzzle

At the end of the meeting I spoke about the impending procession and drew the flag and held it high. When I descended from the platform all the persons sitting there earlier with me accompanied. Flags were distributed to the members standing down. Raising slogans we marched towards Manikandanaal. When I looked back I found the people joining us behind with their flags in two lines. Slogans were raised. When we crossed Manikandanaal we found the people were following in two columns. Though not physical, all of them might have experienced some kind of shivering within.

We were breaking the law.

It was certain that police would come soon. They would charge us with their batons. Even then we would not run away. We have to crawl forward with face down and attack the police. Withdrawing or run away would be disgraceful to the Party.

What would happen? Anything could happen.

However determined we are, none could predict what would happen. Even individually none could be certain about himself.

Dangerous

The lathi charge could come from front or from behind. The attack comes first in mind before on the body. The mind must be trembling. The feet hardly touch the ground. The progress of the procession was so fast.

We are breaking the law and have to face lathi charge. Even if that was certain, most people would not have felt unease. Here before the lathi charge people have to lie down and crawl forward. That situation is dangerous, people must have thought so. A statement that in such a circumstance every one behaved consciously, cannot be true.

'Crawling forward' was not the only order. There are two demonstrations before police stations. It was like inviting trouble. If they do not come to us, we should go to them and challenge. All these orders generated a kind of madness in us.

July 1 comes in the middle of Malayalam month Mithunam, Thiruvathira season (njattuvela). There should be torrents of rain. On that day of July 1, 1949 rain was totally absent. The earth was dry and torn. Thrissur Thekkinkadu is a slanting area. If it rains, the water would flow down so fast and earth would become dry. The concrete road is dry and hot. Was the nature supporting the protest march? A rain would have been a great relief and the heat within would have lessened.

The sunlight became blurred but the redness of sunset had not set in. The front portions of the shops were crowded.

The procession protesting the merger of the two states reached the road along which Municipal office was situated. At the southern end of the road, adjacent to old Thrissur Bus Stand stood. Opposite to this was the police station and sub-jail. There was an office of the Police Circle Inspector. He was high ranked officer then, unlike today.

New slogan

Police station and prison are not temples that fill the mind with peace. Here everyone is standing before the police station and challenge the police. The slogan "Police is grass to us" was very recent to the Thrissur region. During early 1949 there was a students' agitation in St Thomas College and police was called to intervene.

Following that there was a huge protest march of the students. During the demonstrations many outsiders also participated. It was then that the public heard this slogan for the first time. The number of policemen following the protest march was almost equal to that of students. Yet they did not interfere with the march.

During the protest march against united Travancore-Cochin state this slogan was not raised. The demonstration was not against the police. Pausing at certain places and raising slogans were also not implemented. What was pertinent was speed of the march. Soon we reached the gate of police station. Slogans were raised with much more force and vigour. Even after some time, the policemen did not come out. They were not traceable.

As decided, the march was moved towards the other police station. Since there was no response from the bigger station, the tempo was a little low. Though our fear was reduced it was not totally devoid. We suspected that they would be fully prepared in that station and it was lingering. Probably all policemen were concentrating there. The fear of danger cannot be dismissed easily. There is a possibility of a confrontation.

There too the police remained unmoved. After raising slogans for some more time we marched towards the lamp post of West Fort and dispersed.

Instruction to me was to go 'untraceable' soon after the protest march so that police cannot hold me. I went to Kanattukara where Sri Kerala Varma was situated and stayed in another lodge.

Eventless

Morning newspapers of next day shocked us. In 1949 the main newspaper of Thrissur was 'Express.' It was termed anti-Communist. It was the unofficial mouthpiece of Congress. During 1948-50 period, declarations of people (their connection to the Party was minimal) resigning from Communist Party were published in this paper after collecting advertisement charges and the paper made a lot of money.

I went through Express from top to bottom page, after page and there were no news about the demonstration and

the meeting. It appeared that July 1 was just another day without anything worth reporting. Nowhere police obstructed the march or carried out lathi charges. What was the ultimate result of the hurriedly organised protest demonstrations? It was widely believed that the protests would go skyward, government would oscillate and the unification move would be swept away in blood bath. It appeared that nothing beyond some isolated demonstrations occurred.

Wise decision

Later we came to know that government brought some severe control over the police. The order was not to respond to processions, demonstrations or lawlessness. Unified Kerala was a dream of Malayalees. The formation of Travancore-Cochin would be an obstacle to this dream. These feelings were widespread. Government was conscious about the public anger. Unification was done by the order of the union government. The two states agreed because they cannot disagree. The new government of the unified states adopted this approach. The public anger need not be further fuelled by obstructing the demonstrations. Government took this wise decision.

To clap one needs two hands. Confrontation would take place only when the two sides clash. Party's decision was to escalate the public anger. Government decided not to force the two sides clash. Thus an initiative for big revolt was fizzled out.

The new chief minister was Paravoor T K Narayana Pillai. Panampilly Govinda Menon was the representative of Cochin in government. We do not know whose brain was behind the decision Paravoor TK's, Panampilly's or of the entire cabinet. There is a contention that Communists are always ahead in wisdom. July 1, 1949 contrasted that contention. Party's calculation in this respect went totally wrong.

During the unification process of two states, Party's plan for a political confrontation was like eating the rice out of the seeds kept for next farming. Party was slowly disintegrating under the policies of the government. It was then the Party decided to send the remaining cadre for challenging the law. There was no guarantee that they would return unharmed. It was a mere

coincidence that the police did not intervene. It proved the wisdom of the rulers and the upper limit of the deadly adventurism of the Party.

There will be more agitations. Party has to throw the cadre to the mouth of struggles. Then the leadership should ponder over the inevitability and adventurism. It is always the children of someone being sent before the lathis and rifles. In two ways their lives are precious. First, the cadre also has parents and family. They would suffer. Support to the family is lost forever. Second, the strength of the Party lies with an obedient cadre. There is a western proverb, "Take care of pence, the pound will take care of itself." Let us remember that. If the cadre is protected, the Party will remain strong.

During the Punnapra-Vayalar and Telengana agitations, Communist Party lost a large chunk of cadre and that loss it could never refurbish.

Leaders can issue high pitched melodramatic statements about the martyrs and invigorate the depleted cadre but that will not be a substitute to building up of the Party.

Later years I pondered over my state in the party. What was the intention of the Party leadership of sending me ahead for disobedience of law? There was directive to go hiding after the demonstration disbursed peacefully at West Fort. It might be in anticipation of police taking me into custody. I was in charge of security of leaders in hiding. Did the Party think that I would spill the beans about the whereabouts of the leaders in hiding to escape torture?

But, all members of Party including me were sent to confront the Police. After confrontation, I would not be alive to tell the details of the leaders to police. Did they calculate that possibility? Suppose that did not happen, then I should go underground. I cannot escape thinking that the entire members of the Party from Thrissur region were sent to attack police with the small stick used to tie the flag, as a suicide squad. Whenever I think of that situation I feel shock waves in mind that the Party was playing excessively with the lives of the cadre.

After 1949 came 1950. January 26 was Republic Day. An undemocratic Republic. Communist Party decided to protest against it. A protest demonstration from Edathuruthi of Nattika Farka, the southmost end of the

then Malabar! Demonstration was to breach the law. An unflinching member of the Party Com Sardar Gopalakrishnan would lead the demonstration. I presume a similar directive as given to me in Thrissur was given to him also. If police intervene, do not withdraw but attack them.

The end result in Edathuruthi was not like in Thrissur. Police came and confronted the demonstrators. It is not known if anyone attacked the police. But Gopalakrishnan died because he was severely beaten up. Later it was known that there was none with him when he died.

If police had come in Thrissur, I feel now, I would not have run away. I was firmly prepared to face the consequences. I had already pledged my education, future, family ties for politics. Then not only police but my

life was also 'grass' to me.

In 1951 election C Achutha Menon was elected from Thrissur constituency to legislative assembly. Warrant against him was withdrawn. Menon came out of hiding. The public accorded him a grand reception at Thekkinkadu Grounds.

Serial resignations

Party members of Thrissur assembled on the top floor of a house near Kottapuram Railway Gate. Achutha Menon was scheduled to address them. It was a meeting of the party members after he came out of hiding. About 20 people were there. They were from local committee to higher echelons. There were not many who attended the meeting of July 1. Majority of the 122 people of that meeting were not continuing in the

Party. Some of them were not alive while some left Thrissur while some abandoned politics. After Ambadi Sankarankutty Menon and his wife Lakshmikutty Amma resigned from the Party, a large number of people from Thrissur followed them. Some of the people who issued statements of resignation from Party were compelled to publish it in newspapers. Many of them could not withstand the pressure. Those stuck with the Party had to pay a heavy price. When the fire of Calcutta revolution subsided, many leaders and a few cadres were left with the Party.

Later years saw success in election, positions in Party and government and power replacing idealism. Among those who lead the Party today have mostly followed these traits. ■

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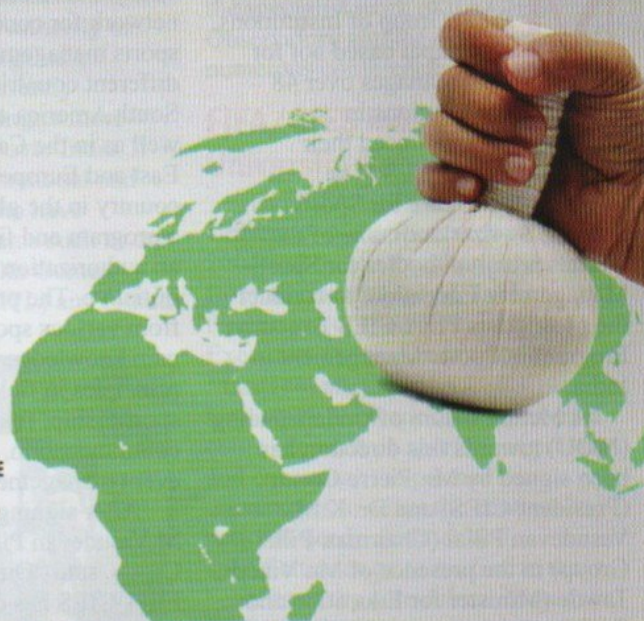
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Mumbai, India
3rd December 2018

Pillai Group Partners with FIFA - CIES

First FIFA - CIES Executive Programme in Sports Management Launched in India.

Mahatma Education Society's Pillai Group of Institutions, a Mumbai based not for profit trust that manages over 48 educational institutions in Maharashtra, announced their partnership with CIES (The International Centre for Sports Studies, Switzerland), one of the world's premium bodies for Sports Management Education, to conduct the prestigious FIFA/CIES Executive Program in Sports Management in India.

A Memorandum of Understanding (MOU) towards this direction has been signed by Mr. Pierre Cornu (President-CIES) and Dr. K.M. Vasudevan Pillai (Chairman-Pillai Group) in the presence of Mr. Vinod Tawde (Minister for Education and Sports - Government of Maharashtra), Mr. Bimal Parekh (Co-owner Mumbai City FC), Dr. Daphne Pillai (Secretary Pillai Group) and many other prominent professionals from the sports industry in India.

FIFA (World's Governing body of Football) along with CIES established the FIFA/CIES University Network in the year 2004 'to give students the broadest possible vision of management in modern sports'.

Today, FIFA/CIES has an established network for conducting their executive sports management program in 15 different countries in Asia, Africa, South America and Central America, as well as in the Caribbean, the Middle East and Europe. India is the 16th country in the global map to have such a program and first in South Asia to get an authorization for running such an initiative. The program allows managers from various sports organizations to gain knowledge of management principles in fields such as marketing, sponsorship, finance and accounting, communication, management, law and event management.

After signing the agreement Dr. K. M Vasudevan Pillai Chairman, Pillai Group, said "Our partnership with FIFA/CIES has come at a crucial time where our country is all set to take its sports ecosystem towards a new direction."

He further added, "With the rise of world class leagues and clubs in the Indian sports, formal education in sports management has become the need of the hour. This program will enable the Pillai Group to nurture and develop skilled sport managers at the level of federations, clubs, small sports associations, government, corporates and local sports entities."

Pierre Cornu, CIES Board Chairman also emphasized the need for such training in sports organizations in the Indian subcontinent. "Sport is developing quickly in India, as shown by the examples of the Indian Super League in football, the Pro Kabaddi League or the Indian Premier League in cricket. It goes without saying that our presence in this young and very dynamic country is stimulating and encouraging. With our local partners, it will allow us to train a new generation of managers, and to help them meet the multiple and complex challenges facing contemporary sport."

The signing ceremony was preceded by a Panel Discussion on "Business of Sports in India and its Potential" led by prominent sports professionals such as Mr. Srinivasan Gopalkrishnan (Head of Strategy Reliance Sports), Mr. Supratik Sen (CEO U-Mumba Kabaddi Team) and Mr. Chaitanya Divan (Head of Content Acquisition Star Sports). The panel was moderated by Indian Super League (ISL) presenter and sports enthusiast Ms. Khuri Irani. The discussions veered around the huge untapped potential in the business of sports in India as they felt that India was still a relatively small player in the multi-billion-dollar industry. They however alluded to the fact that things

have changed since the formation and success of various leagues such as the IPL, ISL and PKL. They felt that the heightened level of interest in different sports in India and the increase in media viewership fueled by enormous consumer demand points to a very bright future for the sports industry in India.

While concluding the event, Franav Pillai Director of the Pillai/FIFA/CIES Executive Program added enthusiastically, "We have just launched a fruitful co-operation with CIES and the FIFA/CIES University Network, thanks to the support of FIFA. Being in contact with universities on several continents represents a unique opportunity to share skills that will be useful to Indian sport as a whole."

The first edition of the Pillai/FIFA/CIES Executive Program in Sports Management will start in September 2019.

Pillai Group of Institutions

Mahatma Education Society's Pillai Group of Institutions was established in 1970 with the aim of bringing about social and economic change through the proactive personal development of every student that came into its fold. Under the helm of its visionaries, Dr. K. M. Vasudevan Pillai and Dr. Daphne Pillai, the trust has grown from a single school into a multi-institution, multi-location group delivering quality education from kindergarten to post-graduate levels. Today Mahatma

Education Society (MES) educates more than 30,000 students in its 48 institutions known as the Pillai Group of Institutions in 6 different campuses spread across the state of Maharashtra, India. All these institutions are affiliated and accredited with premier authorities in the field of education such as the University of Mumbai, All India Council of Technical Education (AICTE), National Assessment and Accreditation Council (NAAC), International Baccalaureate, Cambridge Assessment International Examinations etc.

Linkages with Sport

The Pillai Group has always been highly committed to develop a strong sporting culture among its students and institutions. It has developed excellent sporting facilities in its different campuses which include astro-turf football fields, a synthetic multi-purpose handball and basketball court, state-of-the-art gymnasiums and a shooting range among others. The government of India has recognized its commitment to sports and has entrusted it with running a Sports Authority of India (SAI) center at one of its campuses. The center currently provides high level training to more than 20 athletes from all over India. It has produced many international and national level athletes who have participated at global events such as the Olympics, Commonwealth Games, Indian Premier League (IPL) and Indian

Super League (ISL).

The International Centre for Sports Studies (CIES)

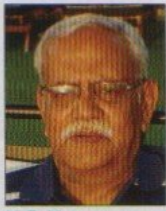
The International Centre for Sports Studies (CIES), located in Neuchâtel, Switzerland, was created as a foundation in 1995 by the Fédération Internationale de Football Association (FIFA), the University of Neuchâtel and the City and State of Neuchâtel in Switzerland. Its multi-disciplinary approach, connected with the realities of the sports field, enables the production of solutions, which meet the specific needs of sports organizations. The main CIES activities are notably the organization of the "FIFA Master" - International Master in Management, Law and Humanities of Sport, teaching within the framework of the University of Neuchâtel's Master in Sports Law, the organization of the FIFA/CIES Executive Programme in Sports Management in 15 different countries worldwide, fundamental scientific research activity in the field of sport, the specialist work of the CIES Observatory and the organization of numerous conferences and seminars.

FIFA/CIES International University Network

The FIFA/CIES International University Network was founded in 2004 and brings together universities from all over the world. In the framework of the FIFA/CIES Executive Programme in Sports Management, the FIFA/CIES University Network offers universal course content on sport management and encourage the partner universities to adapt the contents to national needs, realities and specificities so as to maximize the benefits of the curriculum. Moreover, the FIFA/CIES University Network offers a series of conferences by reputed professors and experts in the sports industry, in order to give students an international perspective on sports-related issues. The research conducted by CIES examines sport from multiple angles, in both pure and applied research. The dedicated CIES research team has gained an international reputation for producing and publishing high quality academic work. ■



FIFA Bimal Parekh (Co-owner Mumbai City FC), Dr. Daphne Pillai (Secretary Pillai Group), Pierre Cornu (President CIES), Dr. K.M.Vasudevan Pillai (Chairman Pillai Group), Vinod Tawde (Hon. Minister for Sports and Education, Govt of Maharashtra), Franav Pillai (Director, FIFA-CIES- Pillai Executive Program).



K R Narayanan

A FAITH BEYOND RELIGIONS

"Do you know, Swamy? Our good old Lazar Achan is no more" said one of my classmates of my prestigious Alma Mater, when I met him on one of my irregular visits to my home town.

I felt very sad when I heard the news. I have always been like that very much sentimental and sensitive - attached to old times and people. This Carmelite Father was already very old, when we entered the college may be in his fifties. When I myself have lived almost eight decades, my teachers would definitely have crossed one hundred twenty or so now. And, as I myself am awaiting the 'final call' any time, it is but obvious that some of these elders would have departed on their eternal journey long ago. But, these very affectionate souls leave a deep void in our life, as they bid farewell forever.

As we commenced our academics, my *Alma Mater* was hardly half built and was confined to a few class rooms in one of the wings of a huge complex on the top of a dark green hillock on the northern boundary of our small town. Everything was fresh and green about this institution.

But the educational environment was totally new to us. I felt there was always some urgency attached to every activity here, as the institution

was determined to rise high in academics, as fast as it could.

As we were yet in the transitional state of mind, we found it difficult to cope up with the new and unfamiliar pressures. This was the time we needed the shelter of someone, who could tell

us how we were going to survive here. Of course, we did have some experienced teachers to guide us in our academics. But that alone did not suffice, for they were giants in their subjects and too big to come down to our level. We needed some personal interaction with some elderly guides, some moral support; some emotional strength.

It was during this search that we bumped into this elderly Carmelite Father who came to our class to teach us moral science.

The Father was old and always moved in slow paces, with an unfading smile on his face. He spoke slowly and softly. He seemed always relaxed and was never in a hurry at any time. He addressed us as "*Mone*" (Son) or "*Makkale*" (children). I do not remember to have heard his addressing any one by his first name or surname.

Nonetheless, he was intelligent, mentally very alert, very jovial and very friendly. One could feel the kindness and





warmth of a grandfather, when he was around.

I vividly remember the first day of his Moral Science class. It started with a question:

"What is the ultimate aim of your life".

The students mostly of the age group of 15 or 16 answered differently. Their tones too were different. To whatever they said, the Father would question them further with a curious "Then?"

Someone said he would get a degree, and settle down in a good job. The Father's question followed: "Then?" As the student mumbled something, the Father encouraged him with a "Yes, come out". The boy said he would marry a rich beautiful girl, have children and live happily.

The Father did not leave it there. "Then what?" he further probed the boy. "Will grow old, beget grandchildren and then....". the boy got stuck there.

Every student got stuck there. They did not know what was the final goal or the purpose of their lives. They could not go any further. They all said in chorus: "Sorry, Father. We don't have an answer to your "Thens" any further, as we know nothing thereafter."

The elderly Father smiled and said:

decide what will happen to us - the humans. That force governs the earth, its living things, its oceans, its winds and all its elements. Everything living or nonliving is equal in front of this force. "Therefore", he suggested, "respect that power, and admire and love its creations the

human beings, the animals, the plants and trees, the waters....and everything".

"Take it from me", he added, "you and I are only one among many of his creations. But we have been blessed with a faculty called intelligence and the Super Power above us expects us to use this intelligence for the welfare and happiness of all his creations.

Is this not a simple and effective piece of advice of this grandfather like teacher, to instill respect for the "Supreme Power" in the minds of his pupils? - a faith beyond the realms of religion, cast, color and creed?!! ■



"My dear children, you or I never know the answer to this question. Many great scientists, philosophers, seers, and thinkers had devoted their entire lives to seek an answer to this question. All we can say is that there is a force superior to us and may be that force would



P.R. Krishnan

Double standards of BJP

In my article under the caption "THE VERDICT IN HAJI ALI DARGAH CASE IS A BIG VICTORY FOR WOMEN" (KIM-October 2016), I wrote: "The demand in the Sabarimala case is for removal of restriction on the entry of women between ages of 10 to 50. Looked from the facts and circumstances revealed in the Haji Ali Dargah judgement, the verdict that we are awaiting from the Sabarimala case cannot and will not be a different one, from what has been decreed in the present case. And that will put an end to manmade restrictions on the entry of women to holy places of worships." True to this prediction has now come, the long awaited judgement of Supreme Court, declaring freedom to all women for entry to the Sabarimala temple. The judgement has added glory to the top

court of our country.

Human history is filled with memories of numerous struggles of the discarded, marginalized, exploited, suppressed and enslaved people, for justice. This includes the struggles waged by women for right to adult franchise, right to equality and for a dignified status in society. In that long history of struggles for justice, the women of India have won a big battle on Friday, the 28th September 2018, when, the Supreme Court on that day allowed women of all ages, freedom of entry to Sabarimala Temple. By this landmark judgment, the Supreme Court has overturned a centuries old religious custom which considered menstruating women taboo arising from dubious notions of purity. A five member constitution bench by a majority of 4-1 has declared that devotees of Lord Ayyappa are exclusively Hindus and do

not constitute a separate religious denomination. The judgment held the practice of exclusion of women age group of 10 to 50 years follow the Sabarimala Temple cannot be regarded as an essential part of religion. The five judge bench was headed by Chief justice of India Dipak Mishra. Other judges forming the majority bench, four, included justice R F Nariman, Justice Khanwilkar and D Y Chandrachud. They were unanimous in their judgments that the practice of barring women devotees of 10 to 50 age group to the temple was unjust and unfair, improper and illegal, logical and unconstitutional, apart from being highly arbitrary. But Justice Indu Malhotra, the lone woman judge of the bench, wrote a dissenting verdict. Justice Malhotra in her judgment stated that worshippers of Lord Ayyappa belonged to a separate religious



denomination and hence entry ban of women in age group of 10 to 50 years of age was essential part of their religion.

With reference to the prohibition and restrictions imposed on women belonging to the reproductive group of 10 to 50 years of age, the court was unambiguous in its view. Its pronouncement in that regard was any subversion and repression of women under the garb of biological or physiological factors like menstruation could not be given the seal of legitimacy. The judgment has accordingly held that any discrimination of women pertaining to their biological characteristics was not only unfounded, indefensible and implausible. Any such discrimination, the court further pointed out, can never pass the muster of constitutionality. Having thus stated the judgment has invalidated Rule 3 (b) of Kerala Hindu Places of Public Worship (Authorizations of entry) Rules 1965 which specifically barred menstruating women from entering temples as it violates women's fundamental rights to practice religion. This rule was framed under the Kerala Hindu Places of Public Worship Authorizations of Entry Act 1965.

What is of special significance pertaining to the Supreme Court judgment in the case is that all the judges who heard and decided the case are believers in God. Whether there is such a being as God or not, the judge's declaration with regard to the ban on women was this: "Any relationship with the creator is a transcendental one crossing all socially created artificial barriers and not a negotiated relationship bound by terms and conditions." They therefore held that "such relationship and expression of devotion cannot be circumscribed by dogmatic notions of biological or physiological factors arising out of rigid socio-cultural attitudes which do not meet the constitutionally prescribed tests." Rejecting the arguments that the custom and practice of not allowing women of age group of 10 to 50 arose out of devotion to the Lord Ayyappa and it should be allowed to continue, the court observed that "patriarchy in religion cannot be permitted to trump over the element of pure devotion born out of faith and freedom to practice and profess one's religion." The judgment therefore made it clear and went further

to declare that "there is no place for discrimination in the matter of faith and religion." The judgment has then pointed out that "religious practices are sometimes seen as perpetuating patriarchy. This is negating the basic tenets of faith and gender equality. This has therefore to be discouraged," said the verdict.

Referring to the objections raised in regard to menstrual status of women, the judgment has held that "it is deeply personal and an intrinsic part of her privacy." The court has further said that "social stigma associated with the biological and physiological process of a woman has no place in constitutional order. Hence any discrimination on that ground cannot be allowed." Rejecting the bogey of objections built up over the issue of menstruation and not allowing all women devotees to the hill Shrine, the verdict has said that "menstruation age could not be a basis to create any social and religious barrier for women to enjoy rights to equality and dignity given under the constitution. They cannot therefore be denied the right. Any attempt to exclude the women on that ground will be derogatory to equal citizenship."

One strong argument advanced by apostles of traditions for continuation of the present restriction was, "menstruation brings impurity in the holistic atmosphere and pollutes tranquility in and around the temple." The judgment has rebutted this stance and said "the notions of public order, morality, and health cannot be used as colourable device to restrict the freedom to freely practice religion and discriminate against women by denying them their legal right and offer prayers. "What is required here is," the judgment pointed out "public morality must yield to constitutional morality." The judgment then goes on to say that "the attribute of devotion to divinity cannot be subjected to rigidity and stereotype of gender. The dualism that persists in religion by glorifying and venerating women as goddesses on one hand and by imposing rigorous sanctions on the other hand, in matters of devotion, has to be abandoned." The court has therefore observed "that such a dualistic approach and an entrenched mindset results in indignity to women and degradation to their status. The society has to undergo a perceptual shift from being the propagator of

hegemonic patriarchal notions of demanding more exacting standards of purity and chastity solely from women to be cultivator of equality where the woman is in no way considered frailer, lesser or inferior to man." The court after examining and evaluating the voluminous documents filed and analyzing the arguments advanced, declared, "In the absence of any scriptural or textural evidence we cannot accord to the exclusionary practice followed at the Sabarimala temple."

Agreeing with the Chief Justice Dipak Mishra who wrote the main judgment justice Nariman and justice Chandrachud concurrently held that "superstitious beliefs which are extraneous, unnecessary accretions to religion cannot be considered as essential parts of religion to be given constitutional protection. Religion therefore cannot become a cover to exclude and to deny the basic right to find fulfillment in worship to women. Denial of such a right to the women under the veil of tradition is like protecting unsociability banned under the constitution. The heart of the matter lies in the ability of the constitution to assert that the exclusion of women from worship is incompatible with dignity, destructive of liberty and denial of equality of all human beings. These constitutional values stand above everything else as a principle which brooks no exceptions, even when confronted with a claim of religious belief." The majority judgment of Supreme Court has thus become the law of land and the women who fought for this right have won a big battle for constitutional justice. It is a victory in the battle for equality and constitutional morality.

The observation of Justice Malhotra in her dissenting judgment however was that "the right to equality claimed by the petitioners under article 14 conflicts with the rights of worshippers of Sabarimala temple." Her further observation was that "the equality doctrine enshrined under article 14 of the constitution does not override the fundamental rights guaranteed by article 25 to every individual to freely profess and propagate their faith in accordance with the tenets of their religion." She also wrote that it is not for the courts to determine which of the practices of a faith are to be struck down except if they are pernicious, oppressive or a social

evil, like sati."

The judgment has brought jubilation amongst social activists and several parties and organizations have welcomed it. Amongst them are the BJP, RSS, the All India Democratic Women's Association, National Federation of Women's Association and other women's organizations throughout the country. The Left and Democratic Front government of Kerala which supported the demand for removal of discrimination and bar on entry of women of all ages, expressed happiness over the judgment. The Kerala state leadership of BJP, RSS and the Congress also welcomed the judgment. However those engaged in spiritual activities lost no time in opposing the verdict. In that, the Sabarimala temple priests and Pandalam Royal family have registered strong protest. According to Pandalam Palace spokespersons and the Tantries who conduct ceremonies in the Sabarimala temple, the judgment has ignored the rituals, customs, practices, usages, beliefs and traditions followed by the temple management and worshippers. A few days later, the BJP, RSS and other Hindutwa outfits in Kerala started opposing the judgment. Thereafter, not astonishingly, the state Congress leadership also began supporting BJP. Both, the parties since then are continuing their protest agitations.

The hill shrine is located in a thick forest area in the south of Kerala. Devotees to the temple flow in lakhs during the pooja season. It remains open 127 days a year. Pilgrims are required to observe 41 days of penance before visiting the temple. There is no separate queue for men and women in the six KM trekking path to the temple from Pamba. Every year the visiting devotees increase. The latest record is that in the last year alone approximately 6 crore people visited Sabarimala for Darshan of and getting blessings from the deity Lord Ayyappa.

Supreme Court having now removed the ban and permitted entry of women regardless of age, the number of visitors is bound to increase. That has brought heavy burden on the state government and the law and order enforcement authorities, apart from creating new responsibilities. In addition, the increased visits of devotees will bring more pressure on the ecologically-fragile Western Ghats.

If that is so, the temple will need more amenities to accommodate the visitors. The recent flood in Kerala has had its terrible repercussions in the river Pampa. This has highlighted the ecological damage in the region of Sabarimala. Following judgment, the Kerala Forest Research Institute has gone on record to state that the withstanding capacity of the hill temple has already exceeded its limit. To overcome this, the state government will be required to bear huge expenditure in making additional developments and arrangements.

In their U-turn to the judgment, the BJP, the Congress, the Tantries and Pandalam Palace spokespersons are accusing the LDF government and its chief minister Pinarayi Vijayan. Their propaganda is that it was because of wrong stand of the government in the Supreme Court that such a judgment has come from the court. Seeing the protest demonstrations in Kerala, the Rashtriya Swayam Sevak Sangh Chief, Mohan Bhagwat, in his Vijayadashami day speech from Nagpur on 19th October has blamed the judgment. Bhagwat's changed version was that the verdict allowing entry of women to the hill top shrine is in contravention of age old customs, rituals, practices and traditions. This posture of the RSS has thereafter been supplemented by BJP's national president Amit Shah.

Addressing a BJP meeting at Kannur in North Kerala on 27th October what Mr. Shah said was that "courts should not pass orders against people's faith." The BJP president also said that the Pinarayi Vijayan government has created an emergency-like situation in Kerala and hence can be pulled down." By such a statement what the BJP president indicated was that the courts should follow the BJP line and not the constitution and the government should not adhere to and implement the courts orders. This is highly derogatory to the constitution and nation's federalism. Many people from different fields and walks of life have sharply criticized this statement of Shah. What is important to be noted is the fact that the BJP which is the ruling party in the country is required to respect the judiciary and implement the Supreme Court order. However if it does not agree, it should or its government can file a review petition and ask for re-examination of the verdict. But it does not venture to do

so. Instead BJP has called upon the people to ignore the Supreme Court verdict and take to streets for agitation against the state government. It should here be noted that neither the BJP nor the RSS filed any statement in the Supreme Court either in Support or against the demand for entry of women of all ages to the temple. Thus the BJP is clearly showing that it does not want to respect the judiciary and the constitution. The state Sangh Pariwar leadership thus got full support from its national leadership for their anti Supreme Court and anti LDF government agitations. However the Congress is still backing the protest demonstrations with full strength. Here we are reminded of the role of the Congress led Rajiv Gandhi government in Shah Bano case. Instead of implementing that judgment of the Supreme Court, the Congress led Rajiv Gandhi government nullified its effect. This was to appease the religious demand of the Muslim clerics. That is what in a way, the BJP and the Congress are repeating now in Sabarimala case. Both are eying Hindutwa votes.

The agitations organized against the judgment are not peaceful. It is violent and law breaking. Apart from stopping women's entry, the Sangh Pariwar people have resorted to attacking police. They also attacked media persons and damaged their vehicles. The media persons attacked include women reporters. This was amply seen during the first 6 days pooja period between 17 to 22nd October and afterwards. Another incident in this series was the destruction of vehicles and attack on Swami Sandeepananda Giri's Ashram in the midnight. This attack which took place on 26th October was planned and executed because Swami Sandeepananda Giri made a statement in appreciation of Supreme Court judgment.

It has to be noted here that it is not the Kerala state government which initiated the Sabarimala case. Its origin is that sometimes in the year 1990 a photo appeared in Malayalam news papers. It showed the executive officer of Sabarimala temple, Chandrika, performing the first rice feeding ceremony of her daughter. On that occasion Chandrika's elder daughter was also present. This was clicked by a free lance photographer, Joy, and was published in new newspapers including

Janmabhoomi of 19-08-1990. Seeing this, an Ayyappa devotee Mahendran wrote a letter to the Kerala High Court requesting for action including strict enforcement of ban on women of fertility age. The High Court treated this letter as a public interest litigation under article 226 of the constitution and started proceedings. The High Court in that case sent notices to the state government and Travancore Devaswam Board. Having known this, the Kerala unit of the Indian Young Lawyers Association as well as Kerala Kshetra Samrakshana Samiti also became parties in that case. In the judgment of Kerala High Court relating to that case, there are references to the fact that Ayyappa Bhaktas were bringing their children for their first rice feeding ceremony. There is also a reference in that judgment to the fact that whenever Maharajas visited Sabarimala, in Kollavarsham 1115, their wives, Maharanis, accompanied them as well as Diwans. It is also mentioned in the judgment that during the monthly pooja occasions, women of all ages used to visit the temple. There is a further mention in the judgment about a letter written by Kummanam Rajasekharan, Hindu Munnani Secretary, to Sabarimala Tantri Kantararu Maheswararu. In that letter he had mentioned that there were even marriage ceremonies and dance performances by women in Sabarimala as well as cinema shootings on several occasions. Not only this but even before and after the Supreme Court judgment it was widely reported that the *Mayoori* fame cine actress, Sudha Chandran, had entered the Sabarimala temple when she went for a shooting of a picture, sometime in 1985. A renowned Kannada actress, Jayamala, has disclosed that she had a Darshan of Ayyappa at Sabarimala in 1986. Many prominent people have gone on record to say that their choroonu (first rice feeding) took place in Sabarimala temple. One amongst them is T.K.A. Nair, the national security adviser to former Prime Minister Manmohan Singh together with his youthful mother and father.

Having found these facts established in the case as well as photos of such scenes published in Janmabhoomi and other news papers, the High Court imposed a ban on entry of women between 10-50 age group to

the temple. The title of that case is S. Mahendran Vs Secretary, Travancore Devaswom Board. This judgment is reported in 1993-AIR-ker 42. It is this judgment that was challenged in the Supreme Court. The present judgment of the constitution bench of the Supreme Court arose from that judgment of Kerala High Court. The title of the Supreme Court case is Indian Young Lawyers Association v/s State of Kerala in writ petition (civil) No. 373 of 2006.

What is ironic and strange here is that there are more than 1000 Lord Ayyappa temples in India and abroad but there is no such bar on women's entry into any one of them as in Sabarimala. The all powerful Lord Ayyappa, if there is one in reality or in imagination, is the same everywhere. But the restriction on women's entry is only at Sabarimala. It is not Ayyappa who has made such a prohibitory order for women. This is a manmade system. To establish the fact, that, no such ban existed decades ago, documents were produced by the Travancore Devaswam Board in the Kerala High Court and the Supreme Court.

In this 12 year long old case, the V S Achuthanandan government on 13 November 2007 filed an affidavit in the Supreme Court. In that, the LDF government took the position in support of the demand for entry of women of all ages. But the UDF government which came to power did not agree with the stand of LDF government. Hence the Oommen Chandy government on 05-02-2016 filed a fresh affidavit. In that, they changed the position taken by the LDF government and supported the ban on women of 10 to 50 years age. But when the Pinarayi Vijayan led LDF government came to power, that government filed a new affidavit in 2016. By this affidavit, the present government withdrew the affidavit of Congress led UDF government and reiterated the position mentioned in first affidavit of Achuthanandan government. At the same time the Pinarayi government also had pointed out in its affidavit that the court should set up a committee comprising of scholars of Hindu religious affairs and asking them to give their opinion before a final verdict in the case was given.

What is surprising here is the fact that the BJP which supported the

Bombay High Court judgments in Shani Shingnapur temple case and Haji Ali Dargah case is opposing Sabarimala verdict. In both these cases the court allowed entry of women to the temple and Dargah. But the BJP did not oppose. This apart, the BJP welcomed the Supreme Court judgment invalidating Triple Talaq amongst Muslims. All these three judgments were in regards to customs and traditions followed in place of worships and concerning women and their constitutional rights. In Triple Talaq matter the BJP government had also brought a bill and subsequently an ordinance. Why then is this opposition to and agitation against Sabarimala judgment?

The main reason for the present agitation against the LDF and the Pinarayi Vijayan led government is because of the many progressive steps of the LDF government such as appointments of dalits as priests in temples in Kerala, expanding the quota for backward classes, dalits and adivasis in appointments to Devaswam Board. These steps brought great appreciation among progressive and democratic sections of people. This was not to the liking of upper caste orthodox Hindus. Therefore the BJP has decided to communalize the Sabarimala issue and polarize the people on the basis castes and religions and create tension in the secular atmosphere in Kerala. In addition, the BJP and Congress have seen that following the disastrous flood and destruction in Kerala in last August, there was complete unity amongst the people in organizing relief work. The state Sangh Pariwar leadership and Congress became jealous because of the people's appreciation for the LDF government's relief work when the state was hit by that havoc. This was despite disruptive statements from the BJP and Congress leaders. Envied at this growing unity and appreciation of the work of the LDF government for reconstruction of a new Kerala, the Sangh Pariwar and the Congress have deliberately made the Sabarimala judgment an issue to divide the people and make them turn against the government by injecting communal poison. They think, argue and propagate that if this is not stopped here and now, the trend will spread and encroach upon the freedom of other religions like Muslims, Christians, Parsis, Sikhs and soon and so forth.

A few landmark cases of the High



Court and Supreme Court as a prelude to or background of the present judgment need mention here. The verdict in *Lata Singh v/s State of Uttar Pradesh* (AIR 2006 SC) the court had held that an adult woman has the right to marry or live with anyone of her choice. The judgment in that case included a direction that police initiate criminal proceedings against those trying to sabotage inter religious or inter caste marriages.

It was only two years ago April in 2016, in the case between *Tripti Desai's Bhumata Brigade v/s state of Maharashtra* that the Bombay High Court allowed freedom to women to enter the holy stone square of Shani Shingnapur temple at Ahamed Nagar in Maharashtra.

By another judgment in the Bombay High Court had allowed women the right to enter at Haji Ali Dargah in

Mumbai.

The historic judgment of the Supreme Court pronounced in August 2017 declaring Triple Talaq unconstitutional was the latest in that lot. Following this judgment, the BJP led Narendra Modi government had brought a law but could not get it passed. Subsequently the government has promulgated an ordinance banning this practice amongst Muslims and even prescribing jail imprisonment for those indulging in such crimes.

In his autobiography Jawaharlal Nehru, the first Prime minister of independent India wrote:

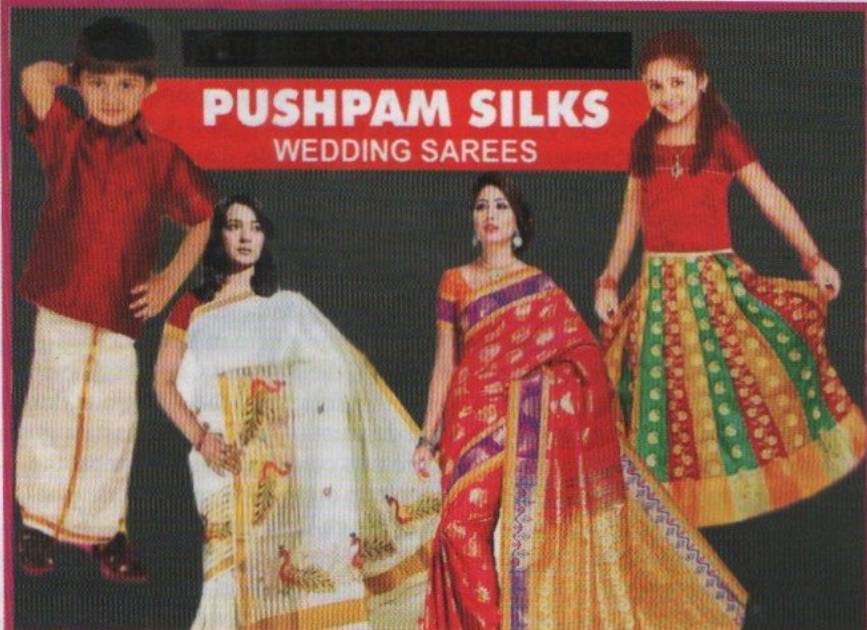
"The spectacle of what is called religion or at any rate organized religion, in India and elsewhere, has filled me with horror..... Almost always it seemed to stand for blind belief and reactions, dogma and bigotry, superstitions, exploitation and the

preservation of vested interest."

The Congress leaders should read if they have not read, or re-read if they have read Nehru's books *Glimpses of World History*, *Discovery of India*, *Letters from a Father to his Daughter* as well as his autobiography.

In the meantime the Kerala High Court has turned down a demand for disallowing the women's entry to the temple. A division bench comprising of chief justice Hrishikesh Roy and justice Jayashankar by an order passed on 25th October has said that all civil and judicial authorities and bodies are bound to obey and implement Supreme Court judgment as required under article 141 and 144 of the constitution. The division bench asked the petitioner P D Joseph to approach the Supreme Court if he is aggrieved by its judgment. Hearing another case filed by a BJP leader T G Mohandas the High Court has on 30th October made an observation that Sabarimala belongs to all. Therefore restraining entry of non-Hindus to the temple will create disharmony in the society.

What is to be noted here is the fact that every temple like the one at Sabarimala is built by men and women, be it in Kerala or elsewhere in India or the world. Every deity like Lord Ayyappa, Sree Ram, Shiva, Kali or Ganesh that are installed in temples or statues in churches or other places of worships are made by men and women of all ages. It is through their sweat and hard work that these temples and places of worships of different religions and communities have come up. Those who worked for bringing up such shrines, temples, churches, mosques, gurudwaras and other places of worship comprised men and women from all communities including those treated as untouchables as well as people from Muslims, Christian, Sikh, Jains and so on. Every road leading to temples and the ponds made around the temples are made by men and women, young and old, from all communities. Yet they had no freedom to enter the temples after they came up or to walk on and through the roads they built. Likewise, they had no freedom to take bath in the ponds for which they worked and made near the temples. Once they were made ready for use, those who worked to bring them up were barred and prohibited from entering such temples, walking through roads and having bath in such ponds. This apart,



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
“ഓട്ടിച്ചോ കെട്ടിക്കോ വെൽക്രോ ദോത്തി പോക്കറ്റ് ഉൾപ്പെടെ”
ഫാക്ടറി വിലയിൽ ലഭിക്കുന്നതാണ്

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even women in Kerala had no right to cover their breasts while entering Brahmin houses. Even during festivals in temples, women could not cover their breasts while holding platters with flowers and a wick. (Talapoli)

People belonging to backward communities had to keep several meters away while walking through public roads, if upper caste men or women happened to be on the path because, they were considered as untouchables. Animals could freely graze in the temple compounds and walk through the roads adjoining to temples and houses of Brahmins, but, no men and women, if they happened to be of backward communities. No man of backward community could ever grow a mustache. He could wear Dhoti only above his knees and it should never go down till his ankles. No sandals a man or woman could wear. If one had a upper cloth, he should fold it and keep it under his arms pits while speaking to upper caste people. He could not wear a shirt or a vest within the sight of Namboodiries in villages. Likewise no man from backward community or woman could ever have a headwear. If at all they had, they should remove it and hold the same under their armpit, if Brahmins happened to be near or within sight. No backward community women could have a bindi or man could have a *tilakam* (kuri or Pottu) on his forehead. This was despite the fact that even the black clothes devotees wear and the materials that they carry on their heads, *irumudikkettu* are made by men and women of all ages of all communities. One does not know whether few amongst such women who made those ingredients were having their period while making them or men having bleeding skin diseases. It is also not uncommon that there is skin disease bleeding people amongst the visiting devotees.

This was the condition and position of untouchability which prevailed in Kerala till about 70 years ago. I have personally experienced and undergone cruelties of these rituals when I was 15 years old 70 years ago. Those were the days of Maharajas, Maharanis, Tantries and feudal lords. At the same time what needs special mention here is the fact that no Poojaris, Tantries or priests could have ever made or could have ever ventured to make any material used for construction of temples, roads or

ponds. Even the ingredients used in making prasadam, bhasmam, Kalabham, and aravana or flowers for poojas are made by men and women of all ages and communities. Here again one does not know whether any of those women while so working was menstruating. These are nothing but products of human labour.

Sati and child marriage were not uncommon. Likewise no widow marriages was allowed.

What is important to be noted is the fact that the BJP which is the ruling party in the country is required to respect the judiciary and implement the Supreme Court order. However if it does not agree it should or its government can file a review petition and ask for re-examination of the verdict. But it does not venture to do so. Instead that party has called upon the people to ignore the Supreme Court verdict and take to streets for agitation against the state government. Thus the BJP is clearly showing that it does not want to respect the judiciary. This is unconstitutional.

In the midst of these agitations, some 22 organizations have filed review petition in the Supreme Court. These are listed for hearing before a 5 judge bench on 13th November. The review petition will be heard in open court.

Sati, child marriage, prohibition of widow marriage and denial of education to women were the positional traditions.

Human history is filled with memories of examples of innumerable struggles waged by the discarded, marginalized, exploited, enslaved and oppressed people, for justice.

The RSS right from its formation in 1925 has taken a stand against any reform in the Hindu religion.

According to Pinarayi Vijayan, the CPI (M) Polit Bureau member and Chief Minister of Kerala, 8135 women lost their lives within a period of 16 years between 1813 and 1829 by jumping into funeral pyres of their husbands. This was called Sati. This was the custom and tradition prevailing amongst Hindu society. But having found that this was atrocious, that practice was banned in 1829 by Lord William Bentinck, the British governor general. But the orthodox Hindu upper caste people protested against this ban and petitioned the British authorities to

rescind the order. It should not be forgotten in this context that 1987, in Deorala village of Rajasthan, it was the RSS activists who made 18 year young Roop Kanwar to commit Sati by compelling her to jump into funeral pyre of her husband. Later on they built a temple and named it Sati Devi Temple by organizing the people. They mobilize people to visit this temple and worship the lady who sacrificed her life. It is the same people of the Hindutwa ideology who came forward and said in the recent past " we are now want to build a temple in the name of Nathuram Godse the assassin of Mahatma Gandhi. This is how they spread superstition in the name of customs and traditions. The present agitators against Sabarimala judgment appear to be descendants of opponents of 1829 ban order. It should be noted that the SC has taken clear stand on several crucial issues such as:

Right for Inheritance / Inheritance right Succession Right; Temple Entry proclamation- 1936.

In March 2006 the Bombay High Court removed the ban on entry of women to Sani Singanapur temple in Ahamed Nagar district. Similarly Haji Ali Dargah Bombay High Court.

There was also a time when human sacrifice and animal sacrifice before deities of gods and goddesses were being performed. Child marriage was a wide spread practice. There was also manmade ban on widow marriage.

Some even said that the recent Okhi disaster and the subsequent devastating flood in Kerala occurred because the LDF government took the position in Supreme Court that women of 10 to 50 age group be allowed entry into this temple.

The BJP has taken up this issue keeping in mind the coming Lok Sabha election next year. It has made construction of Ram Temple in Ayodhya a big issue now. It was through its Palampur resolution in 1989 that the BJP committed for Ram Temple. It reiterated this demand in its 2014 election manifesto.

There were attempts to reverse progressive judgments too. Rajiv Gandhi changed Shah Bano case. Mohan Bhagwat in his speech asked Modi government to expedite the decision regarding ownership of Ram Janmabhoomi temple and pave the way for construction of Ram Temple through appropriate and requisite law.

The temple worshippers reacted to this with predictable outrage. Their intention is to make this an electoral trump card.

Even in Namboodiri families women were not allowed to go out. They were confined to their homes. Education for women in schools and colleges was forbidden. Child marriages amongst the Brahmins in Kerala were rampant. Widow Remarriages were not allowed. If any women (Antharjanam) from Namboodiri illams were to go out, it would only be to the nearby temple. Even at that time they were required to hold *Olakuda* covering their faces from public view. On such occasions, they were escorted by women servants from Nair communities without covering their breasts and carrying umbrellas made from leaves of coconut trees for the antharjanams. While escorting the antharjanams, the woman servants were required to make some kind of voice, *Aahe*. This was a signal to warn the backward community people on the path to keep away from the sight because the antharjanam is on the way. This was due to untouchability of that period. It was the strong women's movement backed by progressive people in the society which brought an end to these types of customs and traditions and gave freedom to Antharjanams to have education, ending of child marriages and allowing widow remarriages. The feudal and orthodox people opposed this movement in the name of protection of traditions.

All these were different forms and parts of virtues, customs and traditions which the Sabarimala judgment protestors wanted the civil society to accept and approve. But that could not happen, because, the people realized that they are unhealthy practices and customs flowing from superstition. That is how the renaissance movement came up. Sree Narayana Guru was the most prominent figure amongst the leaders of that movement. Chattampi Swamikal, Ayyankali, Kumaran Asan, Sahodaran Ayyappan, T.K. Madhavan, C.V. Kunhiraman were all part of this movement. The historic Vaikkom Satyagraha of 1924 undertaken by these leaders attracted national attention. This Satyagraha was for freedom for backward community people to walk on the roads adjoining to the Vaikkom Temple. The demand was backed by Mannath Padmanabhan, a social

reformer amongst Nair community. He took a lead in organizing a procession of upper caste people to Trivandrum in support of the Vaikkom Satyagraha. Mahatma Gandhi gave full support for this movement. Paaliyam Satyagraha was another historic struggle in this series.

Another landmark struggle conducted for social reforms was Guruvayur Temple entry satyagraha in 1930. The demand of this Satyagraha leaders was freedom for backward communities for entry to the Sreekrishna temple there. K Kelappan, better known as Kerala Gandhi, P Krishna Pillai, A K Gopalan and Subramanian Thirumumbu were the leaders of this historic Satyagraha struggle. This also attracted national attention. But, like Vaikkom temple management and Tantries, in Guruvayur also, the Satyagraha was opposed by the temple management and upper caste people in the name of protection of customs, traditions and untouchability. Not only were this, but Krishna Pillai was beaten up by goons hired by the temple management and Tantries. Nevertheless, later on, the backward community people got the freedom of entry to the temple for worship. (But still entries of Muslims and Christian are banned in Guruvayur temple.) The famous Temple Entry Declaration in 1936 by the Travancore Maharaja came as a result of such struggles. Many such traditions which existed in the society and in temple affairs as well as in Namboodiri illams and feudal families came to be broken or removed due to such struggles. V T Bhattathiripad, Premji, EMS Namboodiripad and I C P Namboodiri have played a major role in eradicating such traditions. Not only they could succeed in breaking such traditions in Kerala but they could link such struggles as a part of national liberations struggle against British rule. Similarly the progressive movement in Kerala was in the forefront for eradications of untouchability, animal sacrifice to gods and goddesses as well as for Inheritance Rights in Christian community and for ban of triple talaq amongst Muslims.

This is the era of science and technology. Women work in farms, fields and factories and in construction activities. Women engage themselves in research work in laboratories to invent new ideas. They work as pilots,

engineers, doctors and chief executives in reputed firms. There were and there are Prime ministers and presidents, governors, chief ministers, spankers, justices, IPS, IAS and IFS officers. There are women in defence force like Armies, Navy and Air force,

They trek to conquer Everest. There are freedom fighters. Capt Lakshmi Sehgal, Sarojini Naidu, and social reformer Savitribai Phule amongst women. They engage in games like cricket, football, tennis, volleyball, swimming, jumping, and running etc. Some of the renowned writers and poets we have are women. Valentina Tereshkova went in orbit. Why then this restriction for women's entry into Sabarimala temple. Women are partners in the creation of wealth, prosperity and reputation for the nation. Menstruation is no problem for them for all such activities.

Three writ petitions and 49 review petitions have been filed in the Supreme Court against the judgment. All these petitions came up for hearing before a constitutional bench headed by the present Chief justice Ranjan Gogoy on 13th November. These petitions will now be heard on January 22 next year. The court has issued notices to Union government, Kerala state government and Travancore Devaswom Board to file their say. But no stay of the 28th Sep. judgment has been granted.

Constitutional bodies and institutions like EC, RBI, CBI, Chief Vigilance Commissions etc are in danger.

The BJP and the Congress are thus in a united front and they are trying to tarnish the democratic and secular harmony in the state. Thirty five million people have bath in river Pampa every year during Sabarimala season.

As far as Congress is concerned its national President Rahul Gandhi has said that he is presently in support of the Supreme Court judgment but has consented for Kerala state committee's stand for agitation against the judgment and the state government.

Nevertheless, a point necessitating mention here is that looking to the enormity of problems like making additional arrangements for smooth entry of women, the state government could have requested the Supreme Court for a time limit, for the implementation of the judgement. That could have eased the confrontational situation to some extent. ■

A late look at Marxism

In a way both Gandhiji and Marx thought and worked in a similar manner. Marxism-Leninism born in Russia made them stand in opposite poles. Leninism that swallowed Marxism is a comet arisen in sky of world Communism.

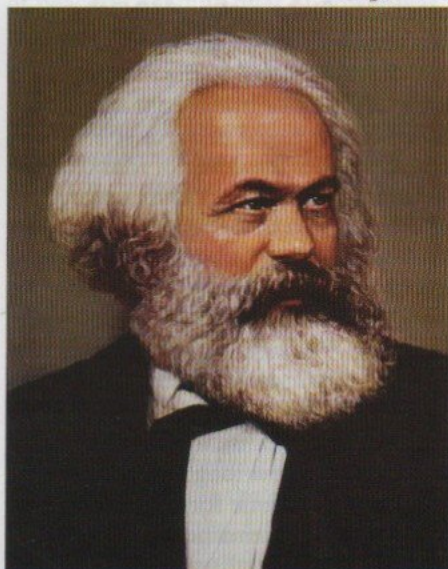
Dr P V Krishnan Nair

Prof M R Chandrasekharan is more known by his initials MRC. His latest book 'Marx's Revolution and Lenin's Super Revolution' is now before us. MRC is very keen on two subjects: Literature and Politics. His interest is not that simple but he is well experienced in both, having acquired much knowledge and craftsmanship. He was a student of Prof P Sankaran Nambiar, N V Krishna Varier and Prof K P Narayana Pisharody in Kerala Varma College, Thrissur. He was an indirect disciple of Prof Joseph Mundasseri in 'Mangalodayam' and 'Navajeevan.' Since those days his workshops were politics and literature. If you ask him between the two which is his favourite, he may simply smile and show you his palms. If you suggest literature, he may agree by a gesture. His books 'Niroopakante Rajyabharam', 'Satyavum Kavitayum', 'Granthapooja', 'Malayala Novel Innum Innaleeyum' etc are proof to this statement. When he was busy writing these books, politics was with him like a beloved. In many of his writings and studies, literature and politics are into each other inseparably.

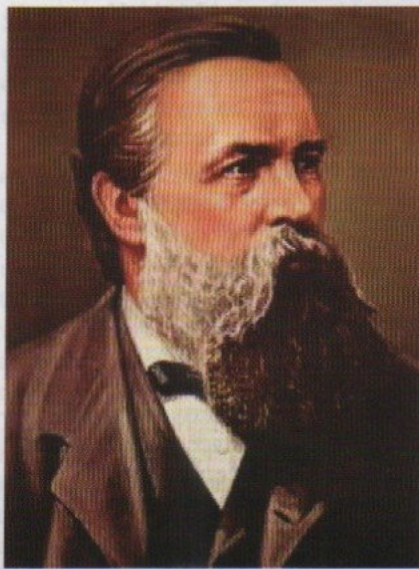
If we borrow a phrase from Chekhov, politics was a serpent that sucked blood of MRC. In other words, if anyone suggests that MRC himself surrendered before politics, it may appear exaggerative but it cannot be overruled. His politics then was Communist politics. He badly melted in Communist furnace. MRC himself narrated those experiences through several of his writings. In this book too, he says it. His experiences were many and bitter and therefore never ending. If

he keeps mum, the burden would not become less and none but Malayalees would lend their ears.

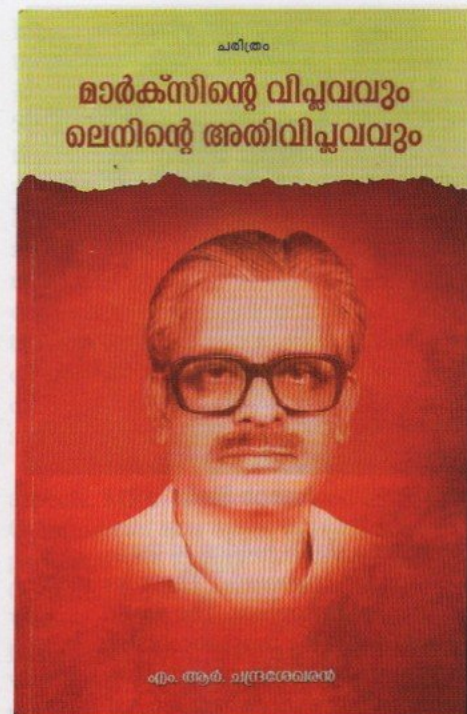
On second thoughts, he is not alone. He could be the last link of the great chain of intelligentsia, human lovers and freedom lovers. Sense of equality and love towards fellow beings inspired many an intelligentsia and litterateur to express themselves in talks and writings in favour of Communist ideology. This writer too read several such books. Similarly when the events in Russia and China revealed their true faces of cruelty, many despised them in totality. They broke open their mental prison. 'The Failed Gods' published in 1950 is a collection of criticism of extreme bitter experiences of six famous authors. Arthur Koestler Ignacio Ciloni, Richard Wright, Andre Jed,



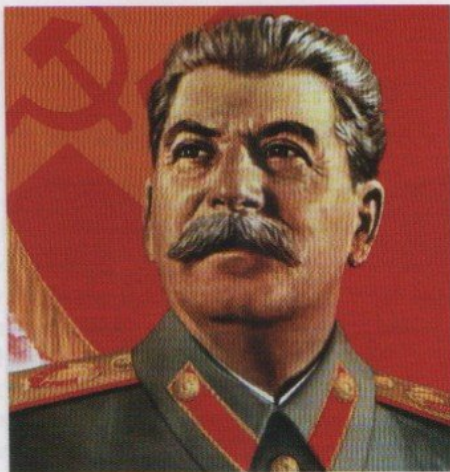
Karl Marx



Friedrich Engels



Louis Fischer, Stephen Spender et al are well known authors. It was followed by 'The Nucleus' of Pellominsche, and 'Why I am not a Communist' by Bertrand Russell. George Orwell's satire and criticism are all well known. Tears of truth and anger are their common character. Similar sadness is visible in MRC's writings too. "I used the major part of my life to spread Communism. Only after overcoming my youth and middle age, I realised my folly and the gravity of destructiveness it inflicted. Communists of my generation surrendered their life for Communism and only later they saw



Joseph Stalin

the human skulls hidden in the Communist cupboard.” There are many political philosophies. The world believed that the most acceptable ideology was Communism. They believed that everywhere the red flags would flutter. The tortured prayed for this change and the intelligentsia used their pen for this end. The Communist terrorism started unfurling from 1956 (the speech by Khrushchev in the 20th Party Congress). The world woke up from this dreadful slumber in 1990. Yet the spread of realization about Communism is still incomplete. A lot of work is to be done in this direction. Through this book MRC attempts to do his share of work.

To write a book of this nature, one needs knowledge and experience and more over a lot of courage. MRC is a highly noticed literary critic since 1954 and has still not left the field. As Bernard Shaw prescribed, he knows to call a spade a spade. MRC knows what to say and how to say bluntly. He is a man of ideological firmness. He used to say what he had to irrespective of the venue, in criticism, Sahitya Samiti, Syndicate, AKPCTA, Sahitya Akademi Executive and the Communist Party and in turn received bouquets and brickbats. When we look back brickbats were more than the bouquets. He never hesitated to confront Marar, Azhikode, Mundasseri, EMS, MVR et al. He never retracted on the face of bitter experiences. Now he is on the warpath with the Communist Party. To say the king is naked, innocence of child would do, MRC needs the courage of Nachiketa also. An old article in Mathrubhumi by MRC titled 'From Marshal Tito to M V Raghavan' (1986) comes to my mind. I like to add 'From



Vladimir Lenin

C J Thomas to M N Vijayan'. Among them people like MRC also! Beggars and silent intelligentsia would not constitute a community. Nobel laureate Albert Camus in his book 'Rebel' states 'Rebellion is more important than revolution' and he is right. “It is time to recalibrate my concepts about world concepts. Now I have the mental strength to challenge everything from Communist Manifesto, Russian and Chinese Revolutions, authority of Marxism to all that proclaim their stability.”

Whoever reads this book will be convinced about it. This book is spread over 13 chapters and contains three parts. Four chapters of the first six chapters narrate the failure of Marxism in achieving its objectives. They reveal the true nature of Bolshevism, Leninism, Autocracy and Fascism. “Marxism is the struggle for gaining power. Lenin and Communism never liked liberalism. Communists believe in autocracy of labour class. MRC then goes on to explain how it became a trap for Communism and to the people under Communist rule. Lenin and Stalin were engaged in terrorist activities under the cover of Marxism. He holds the view that Lenin smeared the crookedness of the anarchist revolutionaries on Marxism. In his words, to establish power in Russia, Lenin used the panacea of Red Terrorism. The labour class captures power to establish socialism. Meantime a strong administrative setup is introduced to stabilise the path to socialism. For how long? Marx has not fixed any time frame for this. The single autocracy remained in power for over 70 years. Socialism never came. Because of Leninism, Marxism was

time barred. What remained was Leninism. If anything benefits the Party that is valid. That is the sum and substance of Leninism.

Euro Communism originated from the thought that a change is necessary in the army style discipline and the centralisation of democracy. It was in June 1975 that a Yugoslavian journalist first used this phrase in his article. His book 'Euro Communism: Myth and Reality' analysed this topic in three parts. First part deals with the Party in Italy, France, Spain and Portugal. In second part he analyses the international dimensions of Communism. Criticism about the Soviet leadership is dealt in the third part.

Generally any criticism about Communism ends in the leadership of Stalin. However MRC does not spare Lenin from criticism. Stalin completed what Lenin initiated. MRC does not hesitate to state that Stalin is the torch lighted from the wick Lenin. According to him Russia was a country with two autocrats Lenin and Stalin while Germany had Hitler and Italy with Mussolini and Franco in Spain. In a chapter titled 'Leninism', he describes how Leninism swallowed Marxism. “In the view of Marx there were revolution and autocracy. Revolution was a tool for liberation and autocracy was the secret of escape. Conspiracy, violence, sabotage and murder were not in the agenda of Marx and Engels. Lenin added them too into his thinking. Subsequently Leninism swallowed Marxism. Leninist Communists chant the mantra of Marxism-Leninism. Here Marxism is only a decoration and not the core of movement.”

“If Marxism was pure, it could have moved along with Gandhism. Violence, never indulge; submit to torture; hold high morality; path should be as pure as the destination. Gandhiji was insistent on purity of path.” This observation and description of the author were noteworthy. His wisdom came a little late. To see MRC standing on this platform along with many others is amusing and pleasant. Let me quote an observation from this book: “In a way both Gandhiji and Marx thought and worked in a similar manner. Marxism-Leninism born in Russia made them stand in opposite poles. Leninism that swallowed Marxism is a comet arisen in sky of world Communism. If Communism had a downfall, if it lost

status, its main cause is the cruelty embedded in Leninism. Lenin was conscious about the decay of communism, writes Robert Conquest who authored the book 'Lenin.' Lenin passed away on January 21, 1924.

We can read the mind of a humanist in chapters titled Autocracy, Fascism, Secret Agenda, Stalin Phenomenon etc. MRC believed that Stalin was a neurotic like Nero, Caligula, Mohammed bin Tughluq et al. Their courage however came through their cruelty. There was no one to prevent or control them. Incidentally they did not have a conscience also. They seeded their path with death and destruction. Stalin (Lenin) has his place among them. In the name of Communism, Stalin made cruelty a state policy. In chapter 'Fascism,' MRC takes us to the contemporary Indian politics. He is thinking about the ways Hindu communal politics could be combated. BJP's Hindu fanaticism should be, MRC argues, handled with Gandhian, non-violent and progressive politics. His views are relevant now. When old Communists and Naxalites approve Gandhi, people like me feel happy. George Woodcock in his book on Gandhi points out in the first chapter itself how Naxalites blasted the Gandhi statue in Calcutta. Woodcock qualifies this most atrocious injustice done to the most revolutionary tradition with words borrowed from Milton.

The chapter 'Secret Agenda' is intense with bitter experiences. His anger and criticism towards the Communist movement of Kerala are explicit here. Communism has falsehood in giant proportions. The statement has no relevance to the action. The indented action would not be stated and what is stated would not be done. He quotes several examples to prove his points. There is a saying in North Malabar: Only those who sleep together would know the night fever.

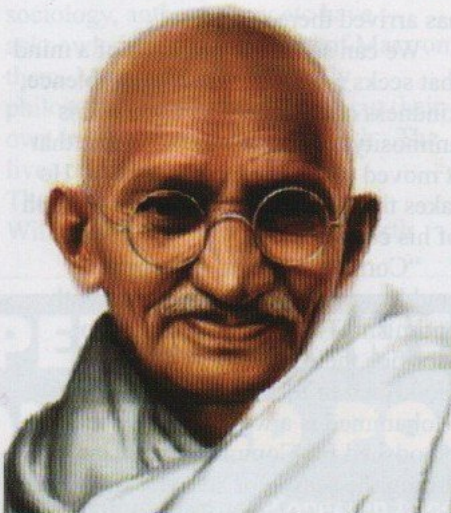
The most strong and sharp essay in this book is the Stalin Phenomenon. You can see the writer, reader and the politician in MRC in this essay. MRC based the biography of Stalin authored by Edvard Radzinsky for writing this chapter. We get a clear picture of what Stalin did to eliminate his rivals one by one. Stalin showed utmost cruelty to three sections of people. They are:

1. Members of the Communist Bolshevik Party, especially the leaders;

2. Farmers; and
3. Those who were captured by enemies during World War and spent time in their prisons and those who returned home on release.

The ghost that possessed him was Communism, MRC argues. He further states that Communism and violence were synonyms. Louis Fischer who wrote Stalin's biography much earlier also said the same.

The second part of this book start with the essay titled 'Manifesto.' There are several authors who wrote on this subject. MRC explains in his simple lucid style the changes occurred in the world history and labour community. When Marx and Engels were writing the 'Manifesto', many countries of Europe were in the grip of religious fanatics, military rule, autocrats or



Mahatma Gandhi

imperial forces. Democracy, elections or peaceful handing over of power was non-existent. That period was known for power-capture. Riots or military takeover was the means to change the government. In the opinion of MRC, Marx would not have imagined that autocracy would last seventy more years in Russia. He praises the changes brought by Perestroika and glasnost. He looks at Gorbachev as the saviour of the world. Gorbachev was chosen on March 11, 1985 to lead Russia. MRC insists that the revolution is not apt for the people; the gradual transformation brought through social measures would be beneficial to them in the long run. He brings before us the experiences of Russia, China, Cuba, Korea etc. He comes to the conclusion that the genesis of all destruction starts with Communist Manifesto. The so called panacea of

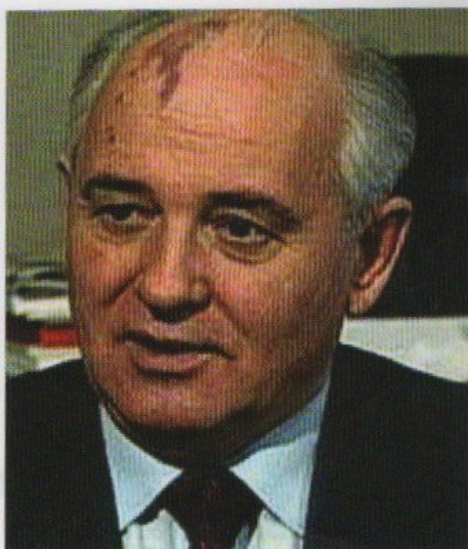
labour revolution for all problems facing the labour force of the world originated in the hot brains of two wise men. Several others exaggerated it. They told that the lone path to freedom for the working class and the tortured was Manifesto. The uninitiated mass rushed along the path shown to them without much thought. They never reached their destination as the path led to mirage. In the chapter 'Fourth World' MRC goes deeper into the cruelty of Communism, defects of Russian experiment and the submission to the Stalinist ideology.

After analysing the theoretical aspects, MRC removes the veil of Communism as it exists in India and particularly in Kerala. In chapters Indian Communism-some basic diseases, Violence, Absence of Farsightedness, Disintegration of Ideology and Fourth World, MRC emphasises his views on the basis of his own experiences and his ideological beliefs. Communism has an inherent power struggle and disagreement. He firmly states that the basic diseases of Indian Communism are constant feud, persecution, ego, intolerance, one-upmanship etc. He has a piece of advice to the party: "This is the time of democracy. None can think that they alone need to be here. It is applicable to political parties too." The chapter 'Ideological Reformation' is in a sense a part of his life. His affinity towards the Party when he was a student of Intermediate in Kerala Varma College in 1947, his arrest, punishment and escape to Bombay in 1949, Calcutta Thesis of 1948, loss of education for three years, membership of AKPCTA in 1958, assumption to the position of its State President and General Secretary, expulsion from positions for non-compliance of Party directives, etc appear in a balanced way in this chapter.

During 1989-90, Soviet Union and other socialist countries abandoned Communist ideology; majority of the Communist Parties acknowledged this move as a failure and wholly abandoned the Leninist principle of autocracy of the working class and single party rule. They accepted parliamentary democracy and multiple party rules as an alternative. Yet, Communist Parties and their groups in India were not prepared to follow them. As a person who read his several critical articles and books, I am convinced that Criticism of Communist Party by MRC is well entrenched in ideological base and evolution and has

balanced thinking as well as re-thinking. His essay 'Why Solzhenitsyn?' is widely read and discussed among the intellectuals. Whenever the freedom of writers became a topic of discussion, Communism was in the box for culprit. Marar, CJ, M Govindan, G Kumara Pillai, N P Mohammed, Prof S Guptan Nair, Azhikkode, M K Sanu, Kainikkara, O V Vijayan, K P Appan, V Rajakrishnan et al shared his views. They were inspired to think over the matters and the prohibitions subjected to by Pasternak and Solzhenitsyn. They asked why it was so. Though bitter, they followed the truth. Govindan had predicted the fall of Communism. He had written an article titled 'Marx the man'. The same Govindan himself wrote the book 'Moving forward from Communism.' Dr Ram Manohar Lohia had predicted the end of the violent Communist rule in Soviet Russia.

Prof M R Chandrasekharan wholeheartedly congratulates the Glasnost and Perestroika introduced in Russia by Mikhail Gorbachev, in his essay 'The peaceful revolution in Russia.' He praises them as historic necessity and popular uprising. He considers Gorbachev as a reformer who could do what Khrushchev could not. He concludes his essay thus: Gorbachev would not have regretted his loss of position. What happened was what he wanted. The Russian empire at last turned to be a playhouse of freedom and democracy. Now everyone can fearlessly work in politics, can express, write and publish his opinion freely. Everyone can exercise his franchise without fear. Russia today is a free

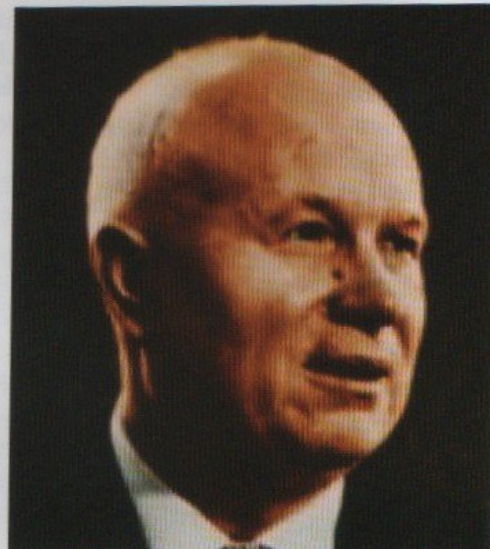


Mikhail Gorbachev

democratic country like India. Gorbachev is a free citizen there. His story is worth learning for Communists and democrats. Nevertheless he does not believe that a faultless democracy has arrived there.

We can sense the presence of a mind that seeks a world of love, nonviolence, kindness and peace. The basis of his animosity towards Communism is that it moved in the opposite direction. He takes that clear in the second paragraph of his conclusion.

"Communism was a promise. It could vacillate the young hearts with optimism. They never hesitated to sacrifice their lives for it. If the bloodshed in the name of Christ or Mohammed is a winter stream, the bloodshed for Communism is Ganga during the season of summer that melts the ice of Himalayas. Still we did not reach the destination. The massive annihilation was in the name of a



Nikita Khrushchev

successful revolution. The long march to Yenan in China and the successful return journey together did not result in such annihilation. But when popular democracy paved way to autocracy after the rule of Red Flag got established in China, crores of Chinese people died in the name of Cultural Revolution, famine and high handedness of administration. It was a human sacrifice offered to the Autocratic Satan of Communism..."

'Men of the World, Beware' is a message from MRC and it is a sweet sound of a bell symbolising the everlasting desire for peace. A political party working in India should have roots in Indian culture. When the eyes were fixed towards Moscow, Communist Party in India turned out to be a plant in an earthen pot. Gandhiji had it in him in plenty but the Communist Party was the opposite of Gandhian ideals. Examples:

Ramarajyam Autocracy of labour class

Nonviolence - Violence

Non-aggression - Use of force

Open struggle - underground struggle

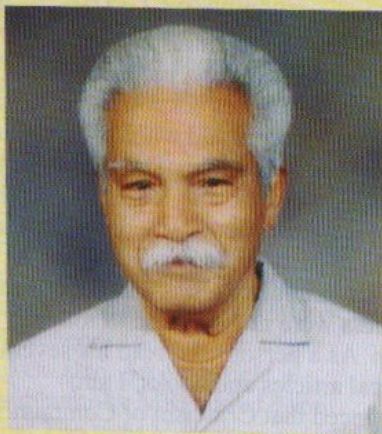
Membership to all - Selective Membership

Democracy- Autocracy

Personal freedom - Military discipline

We know that the Communist Party did not recognise freedom struggle of India for nine years. Polit Bureau Member Dr G Adhikari has written about it. There were hot arguments about the suitability of Russian and Chinese models. Since they could not arrive at a decision, a four member group under Party Secretary Ajay Ghosh was sent to Russia. Besides Ghosh, other members were S A Dange, Rajeswara

Obituary



Mananeeya Sree Aravindakshan Menon (MGA Menon) ascended to his Heavenly Abode on 20th November 2018, at 3 am Brahmanuhurtha. He was a Trustee of Sree Rama Daasa Mission Universal Society Medical Mission. He was a successful businessman and an eminent social worker and was an active member of many organisations and samajams. He is survived by his wife Srimati Indira Menon and his spiritual family here at Ramagiri.

Rao and Basava Punnaiah. Those days it was not Gandhiji but Stalin who was the supreme leader of Communists. Indian Communist Party was always under the spell of foreign powers.

There is a general feeling that generally Malayalees are an enlightened group as far as politics is concerned. On a close scrutiny we realize that it is a false notion. If a society has a keen interest in any subject, there would be a number of books on that subject in their language. Malayalam as a language has only a few books on political philosophy and studies. Good books on political science in Malayalam are few. Fabricated stories are generally presented as facts of history and philosophy. What are available in Malayalam on these topics are mostly exaggerated claims and pretensions. In this context politics and literature demand a revision and revaluation. For sustenance it is inevitable. This book of MRC somewhat does that duty.

The approach of this book is not argumentative. MRC follows the style of his mentor Professor Mundasseri, without an escape route, sharp and emphatic. A limitation of Communists of Kerala is that they grew up after

reading only the books and articles written by EMS Namboothiripad alone. There could be exemptions. However free thought and investigative enthusiasm are not their virtues. The observation that EMS and his contemporaries became Communists not after studying the Marxist philosophy is valid since most of the books authored by Marx were published in English after 1970. Even the Marxist leaders themselves believe that the real Marxism was discussed in his early books.

Communism may have failed. Yet the intellectual influence of Marx on various knowledge centres cannot be ignored. Darwin, Freud, Marx, Einstein et al immensely contributed towards humanity after borrowing from Marxism for a brave new world. Experts in the fields of history, aesthetics, economics, philosophy, sociology, anthropology etc have acknowledged the influence of Marx on them. Many of them especially philosophers and authors have cut their own independent and lonely path. The lives of E P Thomson, George Thomson, David Craig, Raymond Williams, Eric Frome et al are worth

studying. I remember reading a book by Eric Frome in which he points out the limitations of Freud and Marx. Another book I remember is titled 'Marx the first 100 years' published by Fontana Publications. The contribution of Marx to culture, history, sociology, politics, economics and philosophy has been acknowledged by several leading authors and hence worth studying. A new study on 'The Capital' titled 'Reading Capital Today' is worth mentioning. A theoretical discussion in that sense is not the objective of Prof M R Chandrasekharan. He with a heart of humanism paints the ups and downs of Communism. His style is simple and that simplicity is the greatness of this book. It will teach the readers how important the value of democracy in our lives is. The future generation will evaluate this book as a great inspiration. I firmly believe that this book would give a lot of good to both the Communists and the believers of democracy.

[Marx's Revolution & Lenin's Super Revolution (History) by Prof M R Chandrasekharan. Published by MRC Books, SGRA/21, Chembukkavu, Thrissur 680020. Pages 192. Price: Rs 200]

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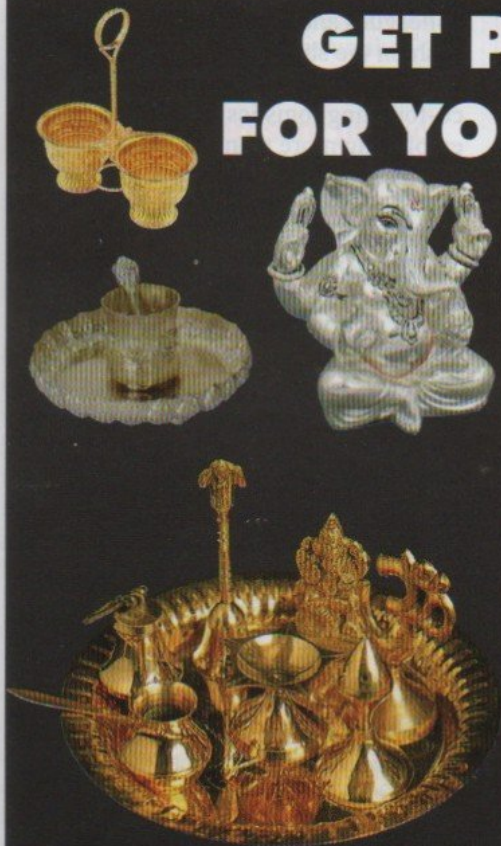
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A life guided by purpose and principles

What distinguishes A S Madhavan is his relentless efforts in helping the less privileged and investing a part of his fortunes for their welfare.

Shyam Kumar

Until a few decades ago, Mumbai was the dream destination for Malayalees who wanted to escape God's Own Country with no jobs for its educated youth.

In Mumbai, they found a variety of jobs as hawkers, stenographers, hoteliers, salesmen and shopkeepers. They were hardworking, willing to learn and loyal to their employers. Some of them became successful first-generation entrepreneurs.

Glimpses of a bygone Kerala

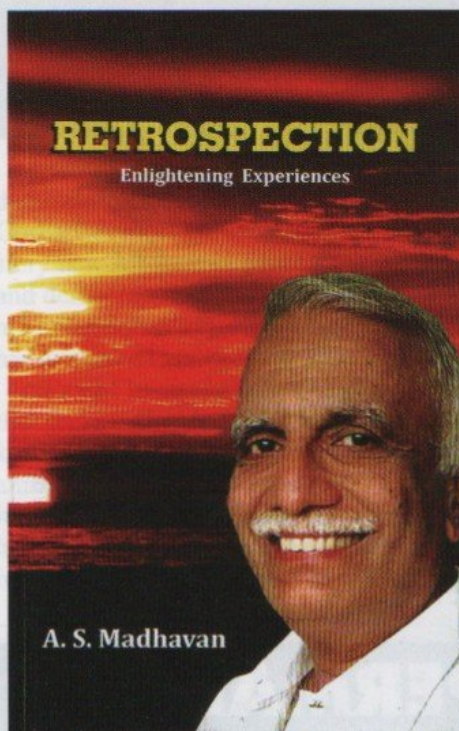
A.S. Madhavan was one such migrant. In this autobiography, titled *Retrospection*, he recalls how as a young lad he ran through muddy village tracks to catch a bus to attend a polytechnic where his parents enrolled him as they could not afford to send him to regular college.

His description of his early days in Thirunavaya in Kerala portray vivid images of a bygone era of joint families where everyone helped each other and lived in harmony without the bickering that is the staple of joint families in TV serials.

His memoirs begin from the age of two or three: "A thread of gold on my waist, a gold chain on my neck and tiny studs shining in my ear, I started to gaze at the world with little eyes that shone with wonder and curiosity."

Values instilled by joint family

As Malayalam author and poet Chowallur Krishnankutty observes, "Madhavan was a product of the innumerable virtues of the matriarchal system in which he was born. It was characterized by immense love among each other in the family, all-round co-operation and thick blood relation which gave



every member a formidable sense of security."

What distinguished Madhavan from many other Malayalee migrants was the spiritual upbringing which made him travel through life as an ethical experimenter, learning from each turning in life's journey. That eventually made him look beyond his success and commit his time and resources to helping underprivileged people in the evening of his life.

Running to toilet when phone rings

He boarded the train to Mumbai when he was 17. His early career in Mumbai will make interesting reading for the new generation. He narrates his amusing experiences as a travelling salesman who could hardly speak English or Hindi. There was a time when the young Madhavan would flee to the toilet every time the phone rang

as he was scared to pick up the phone and talk. He took up the challenge, sought help and taught himself and climbed the career ladder.

It was the pre-liberalization era when you had to wait for eight years to get the scooter that you "booked" and was keen to buy. Madhavan would ride the company vehicle a scooter with a side car on Mumbai streets. An accident on one of the trips threw off his boss from Chennai who had come to oversee his work. The boss never returned to work with him in Mumbai.

Making of a successful entrepreneur

Madhavan's innocence, trustworthiness and ethical values helped him forge life-long bonds with colleagues and employers, which helped cushion the shocks of corporate life and transition to the role of an entrepreneur, co-founding logistics firm Flyjac, employing more than 2,000 people. He and his partner eventually sold the company to Hitachi of Japan at a lucrative price.

The book has plenty of charming anecdotes relating to his marriage, career, family life, ethical issues in management, parenting and his experiences with spiritual masters. They are buried in rambling trivia that has contributed to making this a 400-page book. It could have been shorter and more readable, keeping in mind readers who do not know him. The unimaginative title *Retrospection* may put off prospective readers from looking into the contents.

Giving back to society

What distinguishes Madhavan from other success stories is that he did not stop with his own success. He has invested his fortunes for the welfare of the under-privileged sections of the society. The Warrior Foundation that he



Saujanya Kaivalya Aashrita Mandira Danam - Initiative of A S Madhavan

established is providing free education, shelter and healthcare to more than 300 underprivileged children in Mumbai and Kerala.

"Why should someone read this book?" he asks and answers: "I can only say that I have sought to live a life of purpose that would be guided by certain higher values and principles." Someone said the biggest regrets when life's journey grinds to a halt are the thoughts "I wish I had not done that" and "I wish I did that." Having lived a life of purpose, Madhavan is unlikely to be tormented by such thoughts.

His Ambitious present project

Warrier Foundation, a non-profitable charitable trust and Kaivalya Enterprises a newly formed Partnership firm, both headed by him have very high vision of constructing 1000 houses for the under-privileged society, especially the flood and landslide affected people in Kerala. Recently there was an inaugural function of handing over the keys of few houses to the affected people in Mazhuvannoor, Ernakulam dist. The function had the auspicious presence of noted Malayalam film actor and MP Shri Innocent, Ex-Union Minister Dr. Krishna Kumar, Swami Sunil Das of MuthalamadaSneham Charitable Trust, local MLA Shri Sajindran, Panchayat President and other Panchayat members etc. His dream is to have shelter for every homeless people with low cost budgeted houses at free of cost.

Conclusion

The ultimate purpose of human life is to realise our true self the State of

AhamBrahmasmi. Madhavan's spiritual journey started at a very young age through meditation and self-realisation. This helped him to see the life from a

witnessing point than becoming a victim of it. This will give a lot of freedom to have "let go" attitude and have a non-doership attitude. ■

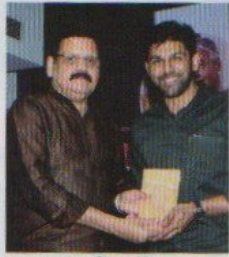
കവിത

നിർവൃതി

ഗുരുവായൂരമ്പലത്തിൽ
തിരുമുറ്റത്തെത്തുമ്പോഴേൻ
മിഴിരണ്ടും നിറയുവതിൻ
കാരണമെന്തെന്നോതിടാമോ?
ആനന്ദത്തിൻ അറ്റം കണ്ടിട്ടാണെന്നുണ്ണി,
ഞാനേ അതു പറയാം
വേദനയൊന്നെന്നില്ലാതായി
താനേ നിറയുകയാണഭാഗ്യം.
ശ്രീലകവാതിൽ തുറക്കുമ്പോൾ നി
ഓടിവരുന്നു ഭക്തർക്കരികെ.
വരിയെടുത്തിട്ടെല്ലാരുമാരോടു
ചേർത്തിട്ടാനന്ദിക്കും.
കയറിയിരിക്കും ചിത്തത്തിൽ നി
കേളികളാടി കഴലുതി
ഓരോഹൃദയവുമന്നേരം നിൻ
ശ്രീലകമാകും ശ്രീകൃഷ്ണ!

സുലോചന അച്ചൻ

Last Year Winners



Sunil



Geetha



Shibu



Nisha



Ajaikumar



Usha



Babu



Ramani



Ramachandran



Girija



Sunil Sebastian

15th Raagalaya Light Music Competition

The 15th Raagalaya Light Music Competition organized by Raagalaya Academy of Music & Arts in association with Kerala in Mumbai will be held at Marol Education Academy, Bhavani Nagar, Marol, Andheri (East) Mumbai on 3rd February 2019 (Sunday) from 9.00 am onwards. This year also, the competition will be held in six different age groups i.e. Group – A (5 to 10 years), Group – B (11 to 15 years), Group – C (16 to 25 years), Group – D (26 to 40 years), Group – E (41 to 60) and Group – F (61 and above).

Participants are allowed to sing light music / film songs from any language preferably Malayalam since the main aim of Raagalaya and Kerala In Mumbai is to promote Malayalam songs. We shall be providing a keyboard and tabla as a support.

Those who are interested may register their name with Raagalaya office on 022 29209959, 022 29205641. You can also

download the registration form from our website www.keralainmumbai.com / www.raagalayamusic.com and return the same along with a cheque of Rs. 300/- drawn in the name of RAAGALAYA ACADEMY OF MUSIC & ARTS to our address. You can also transfer the amount through RTGS in favour of RAAGALAYA ACADEMY OF MUSIC & ARTS under intimation to us by phone or email: raagalaya@gmail.com

RTGS DETAILS:

Name of the Company : Raagalaya Academy of Music & Arts

Current A/C.Number : 450301010036023

Bank : Union Bank of India,

Branch : Bhavani Nagar, Andheri(E), Mumbai-400 059

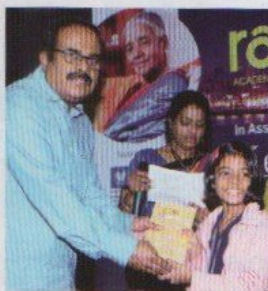
IFSC Code : UBIN0545031.

Our Address: B- 105, Twin Arcade, Marol Military Road, Marol, Andheri (E), Mumbai- 400 059. Tel: 29209959 / 29202094.

Last Year Winners



Vaisakh



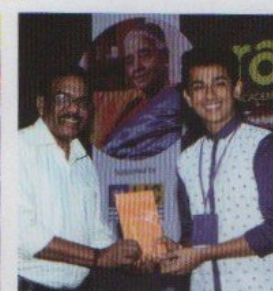
Maria



Shreerag



Akshaya



Godwin



Tanushree



Saurav Krishna



Jenya



Kedar



Aswathi and Jahnvi



Rahul



Anusha

Raagalaya Music Award 2018 and KIM Excellence Awards

The fifteenth Raagalaya Music Lifetime Achievement Award will be presented to popular composer of Malayalam film music Jerry Amaldev.

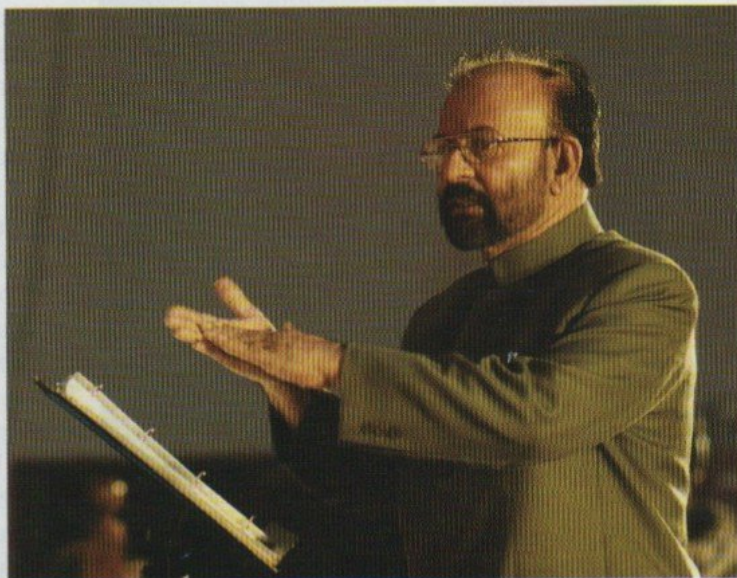
Jerry Amaldev is a three-time Kerala State Film Awards winning Indian composer of film scores. He has given music to some of the most important motion pictures of Malayalam cinema. The Award will be presented to him at a glittering ceremony at Zaverben Popatlal Sabhagruha Auditorium, Pant Nagar, Ghatkopar East, Mumbai on 9th February 2019 at 7.30 pm. The function is organised by Raagalaya Academy of Music and Arts in association with Kerala in Mumbai that is also celebrating its completion of eight years since inception. There will be a melodious musical performance by Raagalaya orchestra during this ceremony.

Jerry Amaldev is considered as one of the evergreen music directors in Bollywood, even though he worked for a small span. His notable films as a music director are *Manjil Virinja Pookkal*, *Aparahnam*, *Ennenum Kannettante*, *Ente Mamattikkuttiyammakku*, *Nokketha Dhoorathu KannumNattu*, and *Guruji Oru Vakku*. He received Kerala State Film Awards three times as a music director for *Manjil Virinja Pookkal*, *Aparahnam*, and best background music for *Kazhakam*. He has composed around 300 songs in 70 Malayalam films. His songs are all-time chartbusters, and his music is relatively simple and can be absorbed easily by common man. Some of his memorable songs are *Deva Dumdubi*, *Poovataka*, *Alorungi arongoringi*, *Maunagale chanchaduvan*, *Manjanikombil*, *Mizhiyoram*, *Aayiram kannumai*, *Vaachalam en mounam*, *Kiliye*, *Pennite chenchudil* etc.

Jerry Amaldev debuted in Malayalam industry through Fazil's *Manjil Virinja Pookkal* in 1980. Before that, he used to work as assistant to the great Indian Music Director Naushad. He was trained in North Indian Vocal Music under Madhusoodan Patwardhan of Vishnu

Digambar Sangeet Vidyalaya, Pune. Since the debut was a hit in Malayalam he got really busy in Bollywood and had worked for around 75 films. He had conducted musical ceremony during the Pope's visit of India with choir of 500 and an orchestra of 40. He had also composed songs for some Bollywood movies.

For some years he quitted Malayalam film industry and started teaching music at the American International School, Chennai, an institution of the State Dept.,



Washington D.C., and in Rockland County, N.Y.

Currently he is working at Choice School, Cochin, where he teaches school students music along with composing music for various socially relevant films and television serials. He also teaches at the Asian Christian College of Music www.accm.org.in, Kottayam as the professor to History of Music & Conducting. He is the academic adviser of the college too.

Jerry made a comeback in 2016 by being the music director for the songs in the film *Action Hero Biju* directed by Abrid Shine, and starring Nivin Pauly.

KIM EXCELLENCE AWARDS

Along with the Raagalaya Music Award, Kerala in Mumbai will honour a few Mumbai Malayali personalities who have carved a name for themselves in their field of expertise with KIM Excellence Awards as part of its eighth

anniversary celebrations.

LIGHT MUSIC COMPETITION

As in the previous years, on February 3, 2019, a day long Raagalaya Light Music competition will be held for boys and girls of different age groups at Aiswarya Hall, Marol Education Academy and prizes would be distributed in various categories. The first prize winners of each group will receive their prizes at the hands of Jerry Amaldev at the annual Music Award event on February 9.

About Raagalaya Academy of Music and Arts

Raagalaya Academy of Music & Arts was founded with a prime objective to promote Indian Music and Arts in all forms. It strives to bring young talented artists to the limelight so as to get them the necessary exposure to nurture their skills. Towards this purpose, every year Raagalaya conducts music contests among hundreds of

music enthusiasts, with winners felicitated by eminent musical stars in a grand annual function.

Another objective is to recognize and respect the masters of these fields for the services rendered by them to the society. Over the last couple of years, Raagalaya Awards Ceremony has set the benchmark by honouring evergreen greats such as S. Janaki, O.N.V. Kurup, P. Leela, V. Dakshinamoorthy, P. Jayachandran, SreekumaranThampi, M.K. Arjunan, Dr. K. Jayakumar, late Shri. Raveendran, M G Radhakrishnan, Late Sri Johnson, Raghavan Master, Shri. K.J. Yesudas, Shri.S.P Balasubrahmanyam, M.S. Viswanthan, KaithapramDamodaranNamboodiripad, T. S. Radhakrishnan and Smt Alamelu Mani.

Numerology can alter the entire course of your life.

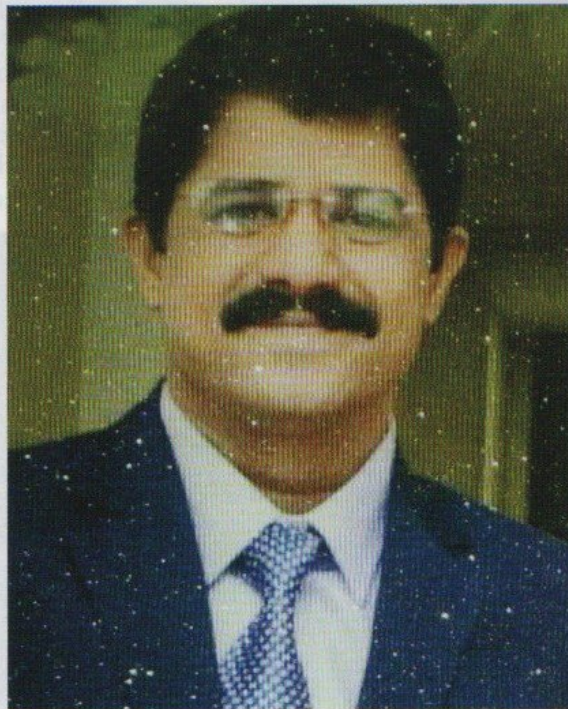
Mumbai based astro-numerologist Jairajkumarr Nair speaks to noted journalist and poet Rosslin Kuurrien on the influence of the stars and planets in the course of our lives.

Rosslin Kuurrien: How does astrology or its calculations affect human life?

Jairajkumarr: It not only affects human being but it does influence each and every thing on earth. Scientists and vedic astrologers have been at loggerheads over this particular issue for long. This debate can be laid to rest permanently with one single example. The line mentioned as "YugSahastraYojan Per Bhanu" has been mathematically described as 1 Yug = 12000 years, 1 Sahastra = 1000, 1 Yojan = 8 Miles, Yug x Sahastra x Yojan = par Bhanu 12000 x 1000 x 8 miles = 96000000 miles, 1 mile = 1.6kms 96000000 miles = 96000000 x 1.6kms = 1536000000 kms to Sun. NASA has officially confirmed that it is the exact distance between Earth and Sun (known as Bhanu in astrology). So technically, if Ramayana / Hanuman Chalisa was a piece of mythology / fiction or let's say Sun (as a planet) doesn't have any effect on human life or earth, NASA would never have invested billions of dollars to analyze this particular aspect or to declare the veracity of Ram Setu in Ramayana. Lesser mortals are at their liberty to challenge these facts and events.

Rosslin Kuurrien: Does numerology benefit human lives?

Jairajkumarr: Let me clarify that numerology is a belief in the



divine powers, mystical relationship between numbers and its coinciding events. Numerology is absolutely a science of numbers and very effective in tracing the lifetime events of an individual. it is common to see many companies, brands names, celebrities, movies in

*.... Effect of stars on lives
Makes puppets of us beings
How these forces rule our lives?
Its turbulent effect so focused
O what powers in the universe
Make a mince of our lives!*

- Rosslin

Excerpts from her 3rd book of poems 'The Guiding Lights' written by the pen name of J K Roseline from the poem 'The odyssey of the planets'.

Bollywood with modified spellings. Its success ratio is there for one and all to see. I will definitely attribute all my success and turn of events in my life to the mystical powers of Chaldean numerology. Numerological changes

Rosslin Kuurrien: Tell me something about your journey in Mumbai.

Jairajkumarr: I would call it a meteoric rise. I have a client base of more than 300 people in Mumbai in less than 6 months. The corporate client list boasts of some very well known names including Mr. Sunil Kukreja (Kukreja constructions), Mr. S.V.Shah (SVS Securities Pvt. Ltd., BSE), Mr. AnilkumarNambiar (MD of a Private Ltd herbal company), Mr. Sunny Kurian (MD of Sara Coatings Pvt Ltd.) in Mumbai, Mr. Prashant Parker (MD of Shreysh Builders & Dev) in Sind.I

Rosslin Kuurrien: Could you please throw some light on your YouTube Channel Astrona Services?

Jairajkumarr: It is important to know the effects of planets on our lives based on our time and place of birth so as to have an understanding of the incidents happening in one's life. One should remain grounded while one flies high in life! It is my passion to enlighten others on this subject. ■

email: astronaservices@gmail.com



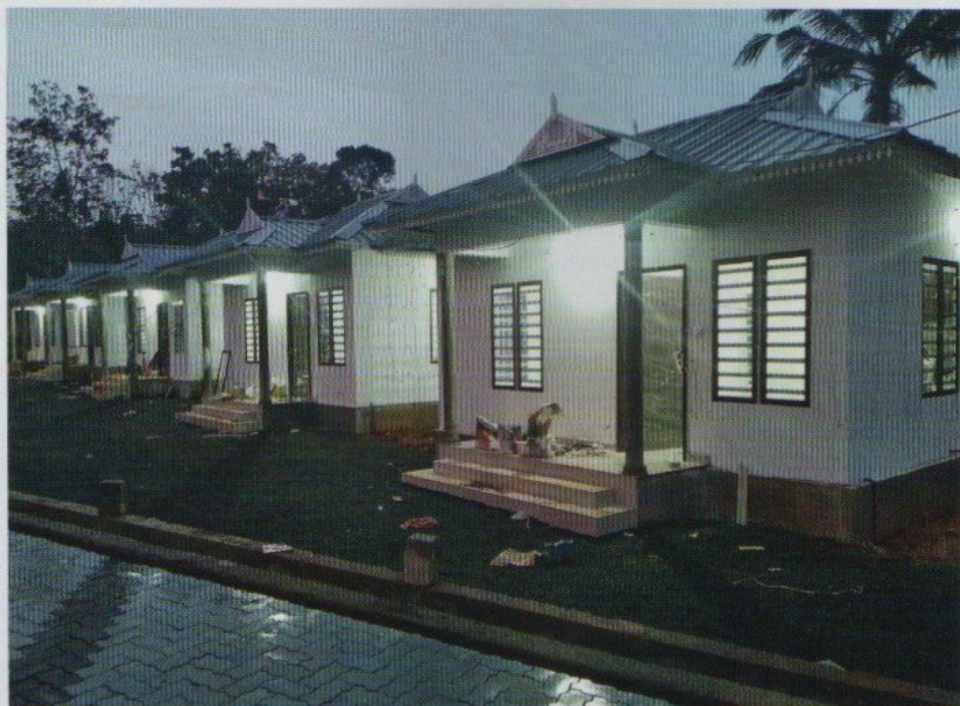
V N Gopalakrishnan

WARRIER FOUNDATION

Exemplary Service To Society

Warrier Foundation, Mazhuvannur in Ernakulam district has taken up few initiatives recently which received appreciation from all. Gifting of free homes for the homeless (Saujanya Kaivalya Aashrita Mandira Danam), inauguration of Tailoring Centre, platform for the Youth (Yuvajana Vedi), Senior Citizens' Forum, Aisharya Residents' Association and Manuscript Journal (Kayyeezhuthu Masika) were some of the new initiatives introduced to coincide with the annual celebrations of the Balamandir under the aegis of the Warrier Foundation Charitable Trust held on November 25, 2018.

The function was presided over by VP Sacheendran, MLA. Innocent, MP inaugurated the function and handed over the keys of the newly constructed homes. A self-reliant village is being developed at Mazhuvannur near the Balamandir where electronic and IT parks, distribution of agricultural produce etc are being planned within the vicinity of Kaivalya Enterprises. Six fully furnished houses were presented to the needy people on the occasion. Swami Sunildas, Acharya, Muthalamada Charitable Trust delivered the invocatory address. George Edapparathy, Member, District Panchayat inaugurated the Warrier Foundation Yuvajana Vedi. Smt. Ammukuty Sudarshanan, President, Mazhuvannur Village Panchayat inaugurated the annual celebrations of Balamandir. Smt. Lata Soman, Member, Block Panchayat inaugurated the Senior Citizens' Forum. PN Sudarshanan, Member, Village Panchayat inaugurated the Tailoring Centre. Baby Kuryachan, Member, Village



Shelters gifted to the homeless

Panchayat released the Manuscript Journal. AS Madhavan inaugurated the Aisharya Residents' Association.

Sarvashri. P.V. Suresh, AEO, Kolenchery; A.V. Ravikumar, MD, Flyjac Logistics, KKR Warrier, MD, Lakshmi Hospital, Ernakulam; MSSWarrier, Manager, SRV UPS and other dignitaries spoke on the occasion. RV Vinod, Secretary presented the report and Dr. Anup, Vice Chairman, Balamandir proposed a vote of thanks.

Dr. Swati Krishna performed Mohini Attam followed by Sound Illusion by AV Ravikumar. The function concluded with an entertainment programme by Balamandir Samskarika Vedi and dinner to all guests and inmates.

Shri. A.S. Madhavan stated that Balamandirs at Panvel in Navi Mumbai, Thirunavaya in Malappuram District and Mazhuvannur in Ernakulam district are doing well. The Warrier Foundation is currently educating 400 children at

these Centres. The Foundation is aiming at providing free education, food, shelter and healthcare to 1,000 children in the near future. The Panvel Centre currently has 45 Vedic students and 35 students under the regular syllabus. The teachers for the Vedic courses also stay at the hostels with their families. Successful students can appear for the examinations being conducted by the Ujjain University. Facilities are being provided to students to undertake post-graduate studies and research at the Centre. In association with the Jankalyan Sevashram and Girija Foundation, 125 more students are also availing of the facilities there.

The Balamandir at Thirunavaya in Kerala is home to more than 125 children some of whom are appearing for their graduate and post-graduate studies.

Warrier Foundation has set up the Universal Centre for Individual

Integration at Thirunavaya in Kerala. The mission of the Centre is to show individuals the path towards integration of their body, mind, intellect and spirit, thereby fulfilling their quest for a higher self. This would, eventually, set the wheels moving towards living the gift of life powerfully and moving towards the ultimate truth of self-realization. The Centre hopes to create an environment for seekers to find solace and harmony by combining physical, mental, social and spiritual aspects through Yoga, Meditation, Transformational Treatment, Medical Check-up etc.

With the co-operation of Right Writing Team, hand-writing programme is being conducted in schools in Kolenchery Sub-district. The project titled Aksharam is aimed at improving handwriting skills and has been introduced free of cost in almost all the schools in Karnataka. The Team has initiated and engaged this movement to impact more than 1,50,000 students in, Maharashtra, Tamil Nadu, Kerala. Uttar Pradesh and in UAE.

The Jnana Seva Kendra started in 2017 at Anaikkatti, 30 kms away from Coimbatore is a community development programme aimed at creating a sustainable livelihood enhancement to the tribal villages and the people of Anaikatti. The Warrier Foundation is constructing 1,000 homes for the needy people there. The Jnana Seva Kendra, surrounded by hills on all sides, trees, plants and forest animals will have facilities for conducting camps, organizing seminars and conferences.

The Foundation has initiated efforts in working with government and quasi-government institutions to improve attendance at schools set up for children in tribal areas by donating books, stationery, uniforms etc. and complementing it with facilities such as a library and computer lab.

Warrier Foundation conducts free

A S Madhavan felicitated



A S Madhavan, the philanthropist and humanitarian was felicitated by S Krishnakumar, former Cabinet Minister and Chairman, SHRDS on November 25, 2018. He is the Managing Trustee of Warrier Foundation; Chairman-Emeritus of Flyjac Logistics; Founder Director, JWC Logistics Pvt. Ltd; JWR Logistics Park Pvt. Ltd; JWL Cold Store Pvt. Ltd;

Imagna Analytics Pvt. Ltd; JanakalyanSevashram; Founder Member, World Warrier Association; Past Federation President, Giants International; Past President, WarrierSamajam, Mumbai and many community-based organisations. He is also the Chairman of Bharatiya Vidya Bhavan School at Thirunavaya in Kerala. He has also been an ardent spiritual seeker from childhood.

medical camps, blood donation and eye donation campaigns in co-operation with other social organizations in many parts of the country. Philanthropic-minded people and well-wishers are welcome to support the noble activities

being carried out under the aegis of the Warrier Foundation. For details, visit the website: www.warrierfoundation.org or follow on Facebook @warrierfoundation. ■



Innocent MP handing over the keys



Prof Dr John
Mathews Vazhappilly

The Divine Romance: Man's Insatiable Love for God

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

Rumi

During the war a boy was brought into the hospital badly wounded. Word was sent to the mother that the boy was dying. She came to the hospital and begged to see him, but the doctors said that he was just hovering between life and death and that the slightest excitement might kill him. Besides, he was unconscious and would not know her. She promised that she would not speak to him or make the slightest noise, but begged to sit by the side of his bed and be with him.

The doctor relented and gave permission for her to sit there without a word. She sat by her boy with her heart bursting. His eyes were closed. She gently put her hand upon his brow. Without opening his eyes the boy whispered, 'Mother, you have come'. The touch of that mother's hand was self-verifying to the boy. He knew it.

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

Purity of heart is required to absorb the incessant sunshine of God's love. Divine Love, like an abundant shower of sunshine, envelops all of us. The mirrors of our souls have to be pure and unstained to receive this shower of love. God is infinite goodness. Goodness like a sweet fragrance diffuses itself. The impetus of God's love come from within himself, to

share with us life and love. It is a free gift, freely given, not earned or deserved or claimed by any right of ours. It is a beautiful, eternal gift, held out to us in the hands of love. It is an unconditional love.

All we have to do is say "Yes!" All we have to do is open ourselves to receive this pearl of great price, this love that will transform us and every moment of our lives. The key word is openness.

The Story of Dr. Karl Barth

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

head slowly and looked at the student and said, "Jesus loves me, this I know, for the Bible tells me so." These words of Dr. Karl Barth brings to my mind the words of another great saint, mystic and yogi Sri.

Paramahansa Yogananda whose words are inscribed on the wall of my prayer room:

The greatest romance you can have is the romance with

God..... He is the Lover and our souls are the beloved,

and when the soul meets the greatest lover of the universe, then the eternal romance begins.

Sri Paramahansa Yogananda

The Meaning of the Divine Romance

All love should be simply stepping-stones to the love of God. So it was with me; and blessed be his name for his great goodness and mercy.

Plato

Love is the essence of life and growing in the love of God is the very purpose of our existence. This love of God is the substratum of our consciousness. Love is not a passing shower of sentiments. The distinguishing mark of divine love is that, unlike the lower forms of love, it is not an emotion. It begins as an act of the will and is consummated as a purely spiritual awareness, a unitive love-knowledge of the essence of its object.

Love of God is the fountainhead of our being. Loving God results in 'rising' rather than falling in love. Your vision gradually begins to encompass the entire humankind, all living beings and inert matter as well. You become one with that. Loving an earthly being means possessiveness, and this is restrictive. That's why you 'fall' in love. True love is divine. The whole of creation is an inexhaustible, exuberant overflow of divine love.

Those who live in an environment of divine love are connected to the whole of their environment, especially to the transcendent dimensions of their existence. The great pity of life is that so many minds fail to make an acquaintance with the whole of their environment. Such minds are content

to know a fragment of their environment but not the whole. They are very much like the deaf, who are dead to the great environment of sound- to children's laughter, the voice of a friend, the song of a bird, the sweet flow of poetry, the thrill of music, the sigh of the winds, and the sadness of a waterfall. And the blind are dead to the great environment of beauty- to the gesture of a friend, the flash of an eye, the earnestness of a visage, the beauty of a rainbow, the twinkle of a star, and the fall of a meteor.

Over and above the world of sounds and visible things, over and above the world even of science and philosophy, there is that still greater environment of life, truth, love and beauty of God, who alone can satisfy the infinite aspirations of man. One of the sad and regrettable features today is the fact that there are some people in this world who are dead, not only to the world of poetry, music, philosophy but to the life and love of God.

Such men are often alive to the temporal environment: their words are correct: their sense of propriety shows in the embellishment of their homes and their choice of amusements; they are worldly; they are rich; they are sophisticated; they are successful; they are at ease. They are honored; they have eyes; but they are blind-blind to the beautiful environment of God and His love. In this context I am reminded of the profoundly wise words of William Law:

If the heavenly life is not grown up in you, it signifies nothing what you have chosen in the stead of it, or why you have chosen it.

William law

For it is possible for a human being to live on one of three levels. The first level is the sub-human or the animal, in which a man is content to live only for his body, for his flesh and its pleasures; when a whole society lives thus, we have what Sorokin has called a "Sensate Culture." If reason is used at all on this lowest level, it is only to discover new techniques for providing thrills and amusements for the animal nature. Man can also live on a second, or higher, level, the rational; here he will pursue a good pagan life and will

defend the natural virtues, but without great enthusiasm. Under the inspiration of reason alone, he is tolerant, philanthropic; but he refuses to believe that there is a knowledge beyond the reach of his own intellect or a strength exceeding his own will. High above these two levels there is a third, which is the Divine level; in this man, thanks to the grace of God, is elevated to the supernatural order and is made a child of God.

No philosophy of vague humanism can lead us to the portals of the Divine Romance. The naturally good man of Rousseau, the harmless egotist of Adam Smith and the prudently selfish man of John Stuart Mill can never experience the thrill, the excitement and ecstasy of the Divine Romance. To experience this we need a radical transformations of our interior life. A saintly and simple soul like Sant Kabir could experience frequently the pressure and the presence of the Divine Romance:

The Lord is in me, and

The Lord is in you.

As life hidden in every seed.

O Servant, where dost thou seek me?

Lo! I am beside thee.

I am neither in temple nor in mosque: I am neither in

Kaaba nor in Kailash:

Neither an I in rites and ceremonies, nor in Yoga and renunciation.

If thou art a true seeker, thou shalt at once see Me: thou

shalt meet Me in a moment of time.

The First, Faint Summons from the Divine

Yet let him keep the rest,

But keep them with increasing restlessness;

Let him be rich and weary that at least,

If goodness lead him not, yet weariness

May toss him to My breast.

George Herbert, The Pulley

The first step in the encounter with the Divine begins with the first, faint summons to the divine. God has his own ways of entering the human soul.

There are two breaches in our walls; two cracks in our armor ; two hidden entrances to the soul through which God can enter. These are so much a part of our nature that we cannot alter them. When God made us, He built them, like trap doors, in our natures. Even when our intellects bar God's passage by the false obstructions to belief that unsound thinking has erected, He is able to penetrate to us through the secret door we have not known how to bolt.

The first of these trap doors in the soul is the love of goodness. As we chase after every isolated tidbit that attracts us by its good, the soul is really in pursuit of the whole and infinite goodness of God. Every quest of pleasure, every approval of a good deed, every comparison of good and better, implies some goodness beyond all these good things, for none of them completely fills our hearts. Every lesser good we approve intimates our longing for utter goodness, for God. To say that we want good things but not goodness, which is Goodness, is like saying that we love the sunbeams but we hate the sun, or we like the moonlight but despise the moon. No one can love the good without implicitly loving goodness, and to that extent God creeps in to the soul in its every wish and every joy.

The second trap door by which God enters a soul in flight from Him is by its ennui, its boredom, its satiety, its fed-up-ness, its loneliness, its melancholy, its despair.

Despite our efforts to find contentment in the temporal enjoyments of life we fail. "The eye is not filled with seeing, neither is the ear filled with hearing" (Eccl 1:8) Because God, for whom we were made, is left out of its reckoning, the soul feels an emptiness, a boredom with that it has, a yearning for what it has not. This ennui is the negative presence of God in the soul-just as sickness is the negative presence of health in the body, and hunger is the negative presence of food in the stomach; a lack in us points to the existence of something capable of filling it. Through this trap door of our emptiness, God enters. If we do not admit God at first. God will intensify the dissatisfaction and the loneliness,

until finally He is accepted as our soul's guest and its eternal host.

The Divine Romance a Matter of Personal Experience

The Divine Love is not a matter of theoretical abstraction but it is one of personal experience. We may know the whole of Bhagavd-Gita by heart but we may not have any existential experience of the Divine Love with in our hearts. This truth is beautifully illustrated in the life of Shri Ramakrishna Paramahansa.

Eat the Mangoes

Ramakrishna would tell the story of some men who went into a mango orchard. They began counting the leaves, twigs and branches, examining their colour, comparing their size, and then proceeded to argue about who was right. The most sensible among them began eating the fruit. Similarly, a truly spiritual person is not bothered about the history or geography of God; he simply yearns for God, he is not as keen to memorize the Gita's verses as he is to follow its teachings.

Ramakrishna Paramahansa did not spend time reading the scriptures. He advised all seekers "to eat the mangoes", leaving it to the learned to pore over the details. He knew from personal experience that God could be reached via any path. He found God by following the various paths of the Hindu faith, including the Vaishnava, Shaiva and Tantric paths. He discovered the beauty of Christ and Mohammed by learning about them. At the end of each path God was there, waiting for His beloved devotee. The only qualification needed was Pure Love.

St. Francis De Sales and Jean Pierre Camus

The following is a conversation between the spiritual master St. Francis De sales and a young Bishop Jean P Camus, a spiritual disciple of the saint. The saint tells the young Bishop that one can grow in Divine Love only through practice. The conversation is delightful for its Boswellian vividness.

I once asked the Bishop of Geneva what one must do to attain perfection. 'You must love God with all your

heart,' he answered, 'and your neighbor as yourself.'

'I did not ask wherein perfection lies,' I rejoined, 'but how to attain it,' 'Charity,' he said again, 'that is both the means and the end, the only way by which we can reach that perfection which is, after all, but charity itself..... Just as the soul is the life of the body, so charity is the life of the soul.'

'I know all that,' I said. 'But I want to know how one is to love God with all one's heart and one's neighbor as oneself.'

But again he answered, 'We must love God with all our hearts, and our neighbor as ourselves. 'I am no further than I was,' I replied. 'Tell me how to acquire such love.' The best way, the shortest and easiest way of loving God with all one's heart is to love Him wholly and heartily!'

He would give no other answer. At last, however, the Bishop said, 'There are many besides you who want me to tell them of methods and systems and secret ways of becoming perfect, and I can only tell them that the whole secret is a hearty love of God, and the only way of attaining that love is by loving. You learn to speak by speaking, to study by studying, to run by running, to work by working; and just so you learn in any other way deceive themselves. If you want to love God, go on loving Him more and more. Begin as a mere apprentice, and the very power of love will lead you on to become a master in the art. Those who have made most progress will continually press on, never believing themselves to have reached their end; for charity should go on increasing until we draw our last breath.

Jean Pierre Camus

Love is Caught Rather than Taught

There is a Latin proverb- Bonum diffundit sui-which can be translated as "goodness diffuses itself." Good things as well as bad, you know, are caught by a kind of infection. If you want to get warm you must stand near the fire; if you want to be wet you must get into the water. If you want joy, power, peace, eternal life, you must get close to, or even into, the thing that has them. They are not a sort of prize which God could if He chose, just hand out to anyone. They are a great

fountain of energy and beauty spurting up at the very centre of reality. If you are close to it, the spray will wet you: if you are not, you will remain dry. Once a man is separated from God, what can he do but wither and die.

The Divine Romance as God-Retaliation

The consummation of the Divine Romance is God-realization which is not the sole prerogative of saints, mystics and yogis. It is the destiny and destination of every spiritual aspirant. Blessed are the pure in heart for they shall see God. God is the spiritual sun in the firmament of our life. When His effulgent rays fall upon our hearts, not impeded by the gray clouds of selfishness and greed, the lotus of our heart blooms and blooms and the petals unfold in magnificent glory.

God-realization means only one thing: dissolving in Him, just as rivers come from the mountains and disappear in to the ocean. May be there is a moment when the river hesitates. Khalil Gibran says somewhere : I have watched rivers falling in to the ocean, and I think that for a moment they hesitate, for a moment the fear grips them the vast ocean, and the river is going to lose its identity, and forever. Khalil Gibran says: I have seen rivers looking back with great nostalgia at all mountains that they have crossed, and the plains, and the beautiful trees on the banks and the sunrises and the sunsets, and a thousand and one things. There is great nostalgia for all the memories and a great desire not to lose one's identity, but the river cannot go back.

God-realization is a kind of divine music, a kind of tremendous orchestra: all the planes of existence are involved in it. It is not only that the soul is full of music: once you have heard the inner music, your mind is full of it. Your heart is full of it, your body is full of it; all your layers of being are full of it. Once known, not only inside do you hear it, it is outside too. In the song of birds you will hear it, and in the wind passing through the trees you will hear it, and in the waves striking on the rocks you hear it. In sound you will hear, in silence you will hear.

You become more and more sensitive to everything in nature to

colours, to forms, to sounds, to the music that surrounds the earth... the music that fills the whole universe and the music that is within you. Feel more and more and be in tune with it. Explore, innovate, and never be satisfied. There is always something more that can be done. There is always something more that can be done. This extraordinary sensitivity and aliveness makes your heart blossom like a magnificent glory.

Find the Divine in the Heart of Silence

We need to find God, and he cannot be found in noise, restlessness, God is the friend of silence. See how nature-trees, flowers, grass-grows in silence; see the stars, the moon and the sun, how they move in silence.

Mother Teresa

True, deep silence is always divine, just as silence is the sweet music of the Divine, so chatter, noise and the transactions of this world are the sound and fury of the ego. Like water which can clearly mirror the sky and the trees only as long as its surface is placid and calm, the spirit of man can only reflect the image of the Divine when it is silent, quiet and tranquil.

We cannot listen to the voice of God when our minds are dissipated, given to restless activity, and are filled externally and internally with noise. Progress in silence is progress in the realization of spirit. When silence descends on the soul, its activities are joined to the silent creative power of God.

You can look for silence in two ways: inner silence and outer silence. outer silence helps us find inner silence. But inner silence is more precious. There are two kinds of inner silence: passive and active. In passive inner silence the heart and mind are at rest at the conscious level. We are consciously quiet and this is necessary to experience God. In the absence of silence you tend to get overtaken by the mind and the body, and emotions. The clutter prevents you from listening to your psyche and soul, your Divinity within. You need to establish a strong relationship with silence; without it we might remain unaware of many things. When we live on the surface, the noise

is overpowering.

People go to the Himalayas and the caves to find a silent, secluded place free of distractions. The ambience of quiet engenders the exercise of looking within. Every week St. Francis of Assisi, who is called the second Christ, used to go to a cave in a place called Portiuncula and remained there in silence. M.K Gandhi observed silence on all Mondays.

The story of Eckhart

In Germany there was once a monk named Eckhart. One day he had gone to the forest and was sitting alone under a tree. Some of his friends were also walking in the forest when they saw that Eckhart was alone they went to him and said, "Friend, we saw that you were sitting here alone, so we thought we would come and keep your company".

Eckhart looked at them and said " Friends, until now I was with God. Your arrival has made me feel lonely." The heart of the saints and sages bloom and blossom in the sunshine of sweet, serene silence. ■

12th Death Anniversary (09/1/2019)

In loving Memory of



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

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

With love remembered by
Devi Amma
and Family members.



SIDDHARTH MAKES A FINE DEBUT

Siddharth Deshpande, a student of Mactronics engineering, made his debut as a singer in a programme organised by Solfege and Nilesh Deshpande, recently at the All India Institute of Local-self Government auditorium in Andheri. Popularly known as Sid, Siddharth was quite excited and sang varied bollywood numbers with confidence, maintaining perfect rhythm and melody too.

Siddharth is the talented son of Latha and Nilesh Deshpande and is also trained in classical music. Incidentally Latha is a professional and established singer and has already sung with some of the big names in the industry. Besides Latha, the other professional singers who regaled the audience with their commendable voice were Alok Katdare, Sunil Menon and Preeti

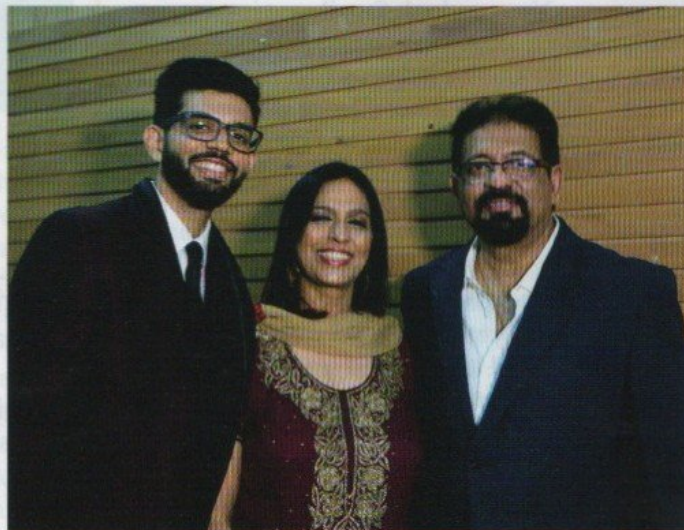
Joshi. The compere for the evening was the dynamic Raviraj Kande who impressed the audience with his amusing jokes and music arranger of the evening was Romeo Luis.

Siddharth sang some old and new songs that enhanced the musical atmosphere. Some of the most memorable songs rendered in the

evening by the talented singers were Kishore Kumar's "Kisko Raste Dekhe", "Yeh Dil Tum Bin Kahe Lagta Nahin", "Tum Jo Mil Gaye" "Wadiya Mera Daman", "Jane Kab Ikraar Ho Gaya", "Jab Hum Jawan Honge". The evening concluded with the melodious number "Abhi Na Jao Chodkar". The singers were greatly supported by brilliant team of musicians.

The programme was attended by well wishers and friends of the Deshpande family, some of the popular names included bollywood choreographer Nimmi Saigal, publisher and editor of Kerala in Mumbai PV Vijay Kumar and Kuchipudi and Kathakali exponent Guru Vijay Shanker. Siddharth can definitely look forward to a successful career as a singer.

by Guru Vijay Shanker



Siddharth with his parents



Reshma Nair

Alcohol free Plum Cake

Ingredients

To be soaked

You can mix fruits like Dates, Tutti fruity, figs, cherries, Black or yellow raisins

For alcohol free cake you need to soak the above mixed and chopped fruits in fresh orange juice and leave it overnight at room temperature.

Nuts like almonds, cashew

For Caramel

Sugar ½ cup

Water (room temperature)

Warm Water (Little over half cup)

For the Cake

Maida – 2 cups

Baking Powder 1 ¼ tea spoon

Baking soda ½ teaspoon

Sugar 1 cup

Softened Butter 200gms

4 eggs

Vanilla extract

Finely Powdered Spices - Cinnamon, cloves, cardamom and nutmeg

(please note spice powder should not over powder and hence need to be carefully added)

Method

For Caramel Preparation:

Add ½ cup sugar and 1 tablespoon water in a sauce pan and switch on the gas.

Heat it till the sugar melts.

Slowly sugar changes colour as it melts. When it becomes dark brown, turn the heat off and set the pan aside

Now add 1/2 cup warm water to this. (while doing so please be cautious as water tends to splash)

Bring it back to the heat and boil for 3-4 minutes.

Remove from fire and let it cool completely.



Cake Preparation

Always Preheat the oven at 180 C for 10-15 minutes, before baking.

Drain the soaked fruits and keep aside. Retain 5 tablespoon of orange juice from jar.

Add the drained fruits in 2 or 3 table spoon of Maida.

(Don't miss this step as this will helps the fruits from not sinking at last layer of the cake.)

In a bowl add Maida, baking powder and baking soda through a strainer this helps to eliminate clumps and gives a fine powdered texture for making cake batter.

Powder the sugar and keep aside.

Separate the yolks and white of the eggs.

Beat the egg yolks and add the softened butter to it. Beat it till it forms a smooth paste.

Add powdered sugar to this, gradually. Beat after each addition.

When it becomes smooth add vanilla essence and cooled caramel, spice powder.

Beat it once again to form a blend.

Add the sifted flour in 2 batches. Beat after each addition. Add the orange juice kept aside after removing the fruits

Beat egg whites till soft peaks form but holds itself

Fold the fluffy egg white into the batter very gently in parts.

Then fold in the soaked and coated fruits. (Do this part very carefully, do not mix for too long, Just two or three folding is enough for the dry fruits just to disappear in the batter).

BAKING

Grease the baking dish with butter
Line with baking paper.

Pour the batter into the prepared tins and tap the tin so as to remove air bubbles.

Bake in the pre heated oven for 40-45 minutes.

Check the cake by skewer toothpick (when inserted it comes out clean).

The baking time can vary from oven to oven.

NBKS, Nerul conducted Medical Awareness Seminar

■ New Bombay Keraleeya Samaj, Nerul, conducted Medical Awareness Seminar on 7th October, 2018 at NBKS Complex. Appolo Hospital renowned Cardiologist Dr. Rahul Gupta, Oncologist Dr. Shishir Shetty and Dr. Ramakrishnan, Specialist in Neurology P.T and Behavioral Sciences and post-operative Rehabilitation led the awareness seminar.

Nerul Samaj President K.T.Nair presided over the Meeting. S.Kumar welcomed the Doctors and Anilkumar T.K. proposed a vote of thanks.



Dr Rahul Gupta, Cardiologist during the seminar

Kerala Sangeeta Nataka Akademi drama contest

■ Kerala Sangeeta Nataka Akademi has invited registration from Pravasi organisations for entry to Pravasi Amateur Drama Competition. The competition for Delhi, Bengaluru, Mumbai and Kolkatta regions will be held during February 2019. Awards will be given for best presentation, actor, actress, director, and playwright will get one award at national level while the three earlier mentioned categories will have three awards at regional level.

The plays should not have been staged earlier. Stage adaptations of novels, short stories, poems and non-Indian plays will be considered for competition. The duration of the play could be between one to one and a half hours. Three copies of the play and duly filled prescribed application form should reach the regional office by December 5.

Regional contests will be held in February 2019. The contest for western region will be held in Mumbai. For details contact Jayaprakash P D on 9833074099 OR Priya Varghese on 9820724613.



Section of the audience



Contributions to the Chief Minister's Flood Relief fund from Kerala People's Education Society (Rs. 11,26,340/-) and Progressive Arts Club of Sakinaka Malayalee Samajam (Rs. 1 Lakh) were handed over by Loka Kerala Sabha member P K Lali and secretary Pavithran to C M Prinarayi Vijayan.



■ Kalasadan, one of the pioneer cultural institutions in Mumbai presented a unique Sanskrit dance-ballet - "Sri Sankara-digvijayam", celebrating the life of Adi Sankarācharya on 18.11.2018 at Sri Shanmukhananda Chandrasekarendra Saraswathi Auditorium, Mumbai. The 140 minutes long play was performed by about 21 artistes supported by live musicians. Composed by Sriram Narainswamy, the entire ballet was in the Sanskrit language, embellished with some of the philosophical and devotional works of Sankarācharya. The background slides and the English narrations before every scene enabled the audience to appreciate the play better. The costumes and the backdrops convincingly represented 8th century India and the music constantly exuded a meditative atmosphere. This magnum opus of Kalasadan embraced every facet of the acharya's life and philosophy and was well attended by about a thousand people. The event was inaugurated by HH Shri Brahmananda Saraswati of Kolhapur, a seer of the Sankarācharya tradition who blessed the artistes with his benedictory speech. In his inaugural address, the guest of honour Dr. V. Shankar, lauded the efforts of Kalāsadan and recalled the Prime Minister's appreciation for their earlier production - "Uma-parinayam". The event concluded with the speech of Dr. Gauri Mahulikar, the Chief-Guest who extolled the greatness of Advaita philosophy and complimented each and every artiste and technician for making the Advaita reachable to laymen through the medium of this dance-ballet. In the words of Mr. Ramakrishnan, one of the rasikas, "Kalasadan has done full justice to Sankaracharya by maintaining a perfect balance between the aesthetics and the philosophical contents of the play, a task which is possible only with the complete grace of the Jagadguru."

Sri Sankara Digvijayam



Dignitaries on stage.



Scene from the Dance Ballet

A FUND RAISER TO REBUILD KERALA
BROUGHT TO YOU BY AIMA MAHARASHTRA

A Musical Extravaganza

presented by the visually challenged artists of UDAAN Entertainment Group

30 DECEMBER
2018

SRI SHANMUKHANANDA
CHANDRASEKARENDRA
SARASWATHI AUDITORIUM



ALL INDIA MALAYALEE
ASSOCIATION (AIMA)
Maharashtra State



AIMA members along with members of Udaan Entertainment during a press meet.

Mandala Pooja

■ Matunga Ayyappa Bhakta Mandal held its Mandala Pooja Mahotsav in Kacchi Loharwadi Hall. Ganapati homam, Usha pooja, Sahasranamarchana, Bhajan, Maddhyahnapooja etc were held. There was annadanam for about 3000 devotees. It was followed by *Thayambaka, Uttukkupattu, Chendamelam, Thalappoli* etc. The procession started from Matunga Shiva Temple and ended at the Ayyappa Pooja Venue. After Mahadeeparadhana and Harivarasanam the rituals ended around 10 pm.

One Song at a Time – Udaan Megashow

■ Mumbai city is getting ready to organise a music festival involving 55 blind singers to support Kerala. Maharashtra unit of All India Malayalee Association (AIMA) has come forward to organise this programme to help Kerala to come out of the sufferings of recent floods in Kerala. AIMA

is adopting a village affected by the floods to achieve this end.

Udaan Entertainment group is presenting this music cum dance event 'Re-building Kerala One song at a time'. With this event they also help differently abled artistes. Maharashtra CM Devendra Fadnavis will be the Chief Guest.



Kalalaya Foundation

■ The third day of the Music Festival 2018 conducted by the Parameswaran Kalalaya Foundation at Navi Mumbai Tamil Sangam on 18th November 2018 saw brilliant performances by the disciples of Guru M.S. Parameswaran. One of the Junior batches performed Thala Vadhya Kacheri which was followed by the Senior batch and then the Advanced Batch. The advanced batch of students comprise those who have already completed their Arangetram and most of them performing individually also. When the performance of the advanced batch was going on, the sitting MP of Coimbatore Mr. Natarajan, accompanied by his wife came to the stage to enjoy the programme of Mrindangam Maestro Parameswaran's disciples. He was impressed and gave a short speech regarding the Tamil language and lauded Navi Mumbai Tamil Sangam for all the efforts put in by them to spread arts and culture of South Indians among the local public here. He was honoured by the Tamil Sangam as well as by the Parameswaran Kalalaya Foundation. He gave a short speech and enjoyed the evening by listening to the concert.

The President, Vice President and other members of the Navi Mumbai Tamil Sangam honoured the MP Mr. Natarajan and his wife Ms. Shanthi with a shawl and a floral bouquet. The Parameswaran Kalalaya Foundation also honoured him and the MP and his



Natarajan MP of Coimbatore being felicitated on stage.

wife posed with members of the Foundation and the students of the advanced Mrindangam batch.

Following the three instrumental fusions, the star programme of the festival was a Grand Carnatic Vocal Concert by Smt. Lakshmi Rajagopalan, a very famous artist from Navi Mumbai. The vocalist was accompanied by the seasoned violinist Shri Dinesh, Shri R.C. Sekhar on the Ghatam and Shri K.N. Gopalan on the Morsing. Guru M.S. Parameswaran himself accompanied on the mridangam and introduced his disciple Master Rishi Satish on to the kacheri arena.

Smt. Lakshmi Rajagopalan began with the song Vinayaka ninu vina in Hamsadhwani ragam set to Adhi thalam which was followed by Manasa Yetulo in Ragam Malayamarutham in Roopakam thalam. The support provided by Shri Dinesh on the violin, Shri Sekhar on the Ghatam and Shri Gopalan on the morsing was excellent. With the Guru himself on the Mridangam, nothing was required to take the concert to a very high level. Master Rishi proved his mettle along side senior artists and displayed his talent in fine measure. He performed a crisp and fine thaniavarthanam after the main song Himadri suthe in the Madhyamavathi Ragam in Adhi thalam. The melodious rendering of Annapoorne Visalakshi in Sama Ragam was very impressive and won thunderous applause. It was indeed three days of musical extravaganza.

It was a befitting grand finale and none in the audience wanted the Music Festival to come to an end. There were requests to have the Music Festival for a week as three days of wonderful concerts were certainly not sufficient for the music lovers in Navi Mumbai. Carnatic music lovers of Navi Mumbai were taken to the next level by Parameswaran Kalalaya Foundation and it was a crowning glory for Mrindangam Maestro MS Parameswaran and his ward of young talent.



Vocal Concert by Smt Lakshmi Rajagopalan



Ayyappa Pooja held at SIWS Wadala, Mumbai



Paul Parapilly of Don Bosco Group of Schools, Kalyan handing over the cheque for Rs. 26 Lakhs to Kerala CM towards the flood relief during the Kerala Piravi inauguration function held at Secretariat Trivandrum.

Bombay Kerala Muslim Jamaat donates to Flood Relief Fund

■ Bombay Kerala Muslim Jamaat has come forward to help the victims of Kerala Floods. Jamaat has handed over a cheque of Rs five lakhs to the Chief Minister's Flood Relief Fund recently when its representatives met Chief Minister Pinarayi Vijayan in his office. Earlier the Jamaat had sent four truck loads of essential items to various districts. They also revealed that their attempt to garner more help would continue. The organisation aims to build 20 houses for those who lost their land and homes. The representatives who met the CM are General Secretary V A Khader Hajee, former President Manikoth Mahamood Hajee and chief patron Imbichi Moidi. Those interested to donate may contact the office in Dongri on telephones 022 23444685 or 022 23444385.



Upendra Menon receiving Marunadan Pravasi Bhushan Award by Tru Indian from T R Omana filmstar.

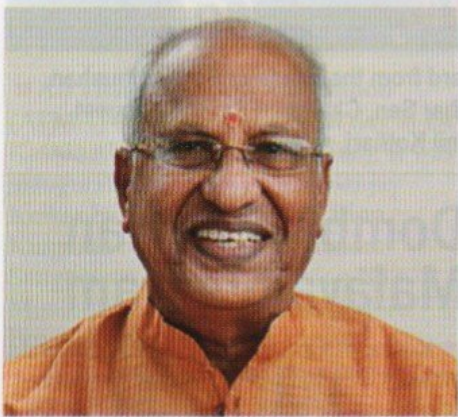
Corrigendum

In our September issue in the news about the demise of Ambili, it was wrongly mentioned that she was a singer and dubbing artiste. It was the singer Ambili who did not dub for others. We deeply regret the error.

Mandala Pooja at Sion

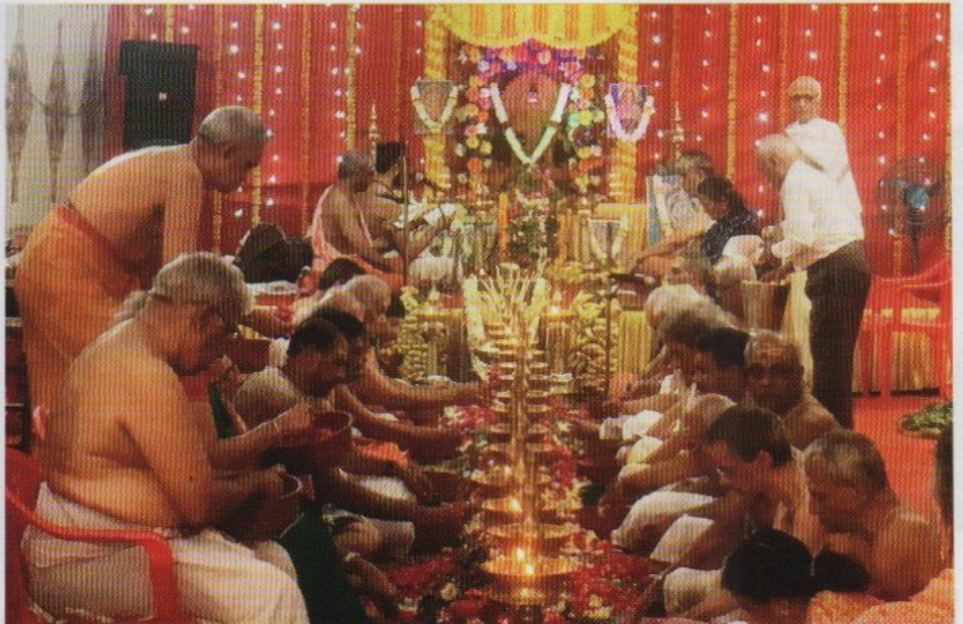
■ A two day Mandala Pooja celebration at the Gokulam, Panchavati and Suryalaya complex at Sion in Mumbai was held on November 24 and 25. Beginning with Ganapathy homam, Rudrabhishekam, Vilakku puja and Saasthapreethi were held. In the evening after Manjal Kumkum there was Ayyappa Bhajan by Nurani Shri Suresh and party, Dombivili.

Mumbai felicitates O Rajagopalan



■ Various organisations of Mumbai and suburbs came together to felicitate senior leader and lone MLA of BJP in Kerala Assembly, O Rajagopalan on his Navati (completion of ninety years) on December 8th at Atalji Nagar (Sai Nagar Municipal grounds, Vasai West). The function was organised by Vasai Road Mandal of BJP. Several ministers of Centre and State attend the event.

A chance meeting with Pandit Deen Dayal Upadhyaya in 1961 became a turning point in the life of Rajagopalan. He then moved with Jan Sangh, Janata Party and BJP. He was elected from Madhya Pradesh Assembly to Rajya Sabha and served the government under Atal Bihari Vajpayee as minister for Parliamentary Affairs and later for Railways. Kerala immensely benefitted during his tenure as Railway Minister. He was instrumental to bring several trains to Kerala, starting with Amruta Express. He along with Parameshwarji initiated the move of Ramayana Masam during Karkitakam month and it has become very popular and spread the fame of Sri Rama Temples in Kerala.



Sarada Navaratri celebration

■ Sri Sarada navaratri celebration was held at the Sri Sankara Mattham, Matunga. Several homams like Satachandi Maha Homam, Vasordhara homams and nakshatra homams were held during the nine day mahotsavam. Besides these Lalitha Navavarana pooja, Suvasini pooja and Kanya poojas were also held. On the concluding day abhishekams were performed on all the idols in the Mattham.

- K.A. Viswanathan



Kanaka Nartana Award

■ Dr. (Smt) Ambika Viswanath received the Kanaka Nartana Puraskaar 2018 for excellence in the field of performing arts (Dance & Music). She is the Head of the Department (Dance) at Nalanda Nrityakala Mahavidyalaya, Mumbai.

Celebrated Kathakali exponent Kalashree Kalamandalam C Gopalakrishnan was also bestowed with the Award. Gopalakrishnan was chosen for this award because of his contribution to Kathakali for the last four decades. He is also one of the founders of Kalakshetra. Dr Kanak Rele, Principal of Nalanda Nritya Mahavidyalaya presented awards. The other awardees are Dr Uma Rele, Deepak Majundar, Dr Sunanda Nair (Mohiniattam), Jhelum Paranjpe (Odissi) and Shila Mehta (Kathak). The event was followed by classical dance performance.



Dr. (Smt) Ambika Viswanath receiving the award from the hands of Padmabhushan Dr. (Smt) Kanak Rele, Padmashree Shri. Shekhar Sen, Chairman Central Sangeet Natak Akademi and Padmashree Dr. (Shri) Sunil Kothari, renowned critic.



Dr Oommen David being felicitated

Dombivli-Kalyan Malayalotsavam

■ Kalyan-Dombivli Region of Malayala Bhasha Pracharana Sangham conducted competitions in Malayalotsavam on four venues in five groups for 23 items. More than 250 contestants participated. Kalyan secured first place in this region, securing 169 points.

Prasanna Unnikrishnan presided and Reena Santhosh inaugurated the event. Dr Oommen David was felicitated. O Pradeep, Satishkumar, Mohana Kurup, P S Menon, Unnikrishna Kurup and Sudeep addressed the audience.

Sahar Malayalee Samajam forms women's wing

■ Female members of Sahar Malayalee Samajam met at the samajam office and formed a women's wing, to strengthen the women's collective. While Jaya Surendran was chosen as Convenor, Uma Upendran and Prasitha Bharathan became Joint Convenors. Jolly Varghese, Hilda Gomez, Mini Subhash, Leelamma Koshy, Rashida Hassan, Jeeja Ramdas, Lalitha Gopi, Jacqueline George, Sunitha Shaji and Ambujakshi Ammal were elected members of the Committee.



CKK Poduval speaking during Vayanolsavam conducted by Mulund Kerala Samajam on 21st November at Vani Vidyalaya, Mulund.



ATMA Annual Day

■ All Thane Malayali Association (ATMA) celebrated its annual day at Dr Kashinath Ghanekar Auditorium. It was inaugurated by Thane MLA Sanjay Kelkar by lighting the lamp. Lion Kumaran Nair, Keraleeya Kendra Sanghatana President Gopalan Nair, Municipal Councillor Sneha Ambre, Priya Varghese et al participated.

Member of Loka Kerala Sabha Prema Menon and winners of Mathrubhumi Pookkalam contest were felicitated. Progressive Malayali Samajam President George Pappan welcomed the audience. ATMA General Secretary Sasikumar Nair proposed a vote of thanks. SSC students scoring



Inaugural ceremony

high marks in 2018 examination were felicitated. To raise funds to help victims of recent Kerala floods, a drama

'Lakshmi alias Arangile Anarkali' by Kozhikode Sankeerthana was also staged.

Pune Malayali Federation seeks assistance

■ Pune Malayali Federation submitted a memorandum to BJP Rajya Sabha MP V Muraliedharan seeking his intervention to resolve the problems faced by railway passengers from Pune. Federation Vice Presidents A S Hamza, M V Parameswaran and treasurer Rajan R Nair met the MP when he landed in Pune. Their demands include a stop in Chinchwad for Pune-Ernakulam Superfast Express, extension of all Kerala bound trains to Thiruvananthapuram, reduction of running time of Purna Express, replacement of old bogies with new bogies etc. Muraliedharan promised all help from his side in this regard.



Smt. Somalatha Kumaran Nair presented a cash award of Rs. 5000/- each to Nandini Vinod Kumar and Dilrose Reji Karakkathil for securing highest marks in SSC and HSC examinations respectively. This award was instituted in memory of her son Ajit Kumar Nair.



During the book release

Rajendran Patiur's 'Snehadeepam' released

■ The first compilation of 65 poems of Rajendran Patiur, 'Snehadeepam' was released on December 1 at Children's Academy Auditorium, Malad East. Principal and Chairman of Children's Academy Group of Educational Institutions Rohan Bhatt and other Guests of Honour lighted the lamp and inaugurated the event. Poet Rajendran

Patiur welcomed the audience. V Mukundan introduced the guests. Adv P R Rajkumar introduced the poet.

K Rajan introduced the poems. K D Chandran, P R Krishnan, Adv Padma Divakaran, U N Gopi Nair, P V Vijaykumar, Smt Sudha Shanbaug, Premlal and E P Vasu spoke on poems of Patiur.

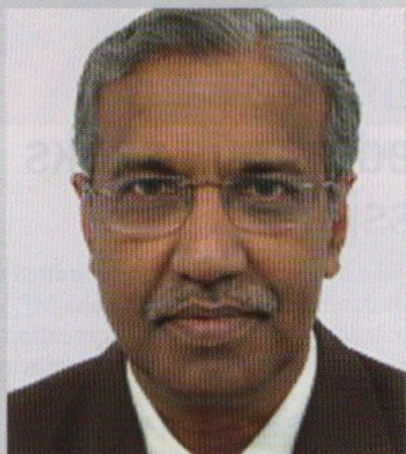


K D Chandran speaking at the book release function

Akhil Bharatha Ayyappa Dharma Yathra

■ Pilot meeting of Akhil Bharatha Ayyappa Dharma Yathra was conducted at Matunga Kannika Parameshwari Amman Temple Hall on 18th November. Karate R. Murugan (State President, Sabarimala Ayyappa Seva Samajam), Rajesh Pillai (State President, South Cell BJP), Poojya Krishnananda

Saraswati Swamigal (Badlapur Ashram), Film actor Suresh Gopi MP, Damodaran Pillai (Akhil Bharatha Ayyappa Dharma Yathra) and Gopan Chennithala (National convener ABADY). Captain R. Tamilselvan MLA of Sion Koliwada Constituency also attended the event.



Former Chairman of LIC, T S Vijayan has been appointed additional Director with independent charge of YES Bank for five years. Till now, he was chairman of Insurance Regulatory Development Authority of India, after leaving LIC.



ന്യൂ ബോംബെ കേരളീയ സമാജം, നെരുൾ (രജി.)

34-ാം വാർഷികാഘോഷം

2018 ഡിസംബർ 2 * തേരണ ആഡിറ്റോറിയം, നെരുൾ

പി. മഹേഷ്, മുഖ്യ അതിഥി



During the inaugural ceremony.

NBKS Annual Day

■ New Bombay Keralceya Samajam Celebrated its annual day in Terna Auditorium, Navi Mumbai. Students of Samajam classes presented cultural events. Team Vibration presented orchestra while Ashish Abraham presented comedy show and mimicry.

Dadra Haveli Collector Kannan Gopinathan was the Chief Guest. Students who secured excellent results in 10th and 12th Examinations (Amrita Ratheesh and Sunit Arun) were felicitated. Jayan Thanima who won first place in short story and poetry contest, Prasad Vadakkepat (second place in short story) and Uday Shankar (second place in poetry) were given cash awards and citations.

Keralceya Kendra Sanghatana (KKS) Vice President Dr. Venugopal



and Sabu Daniel complemented the Samajam for their excellent activities.

President K T Nair presided. General

Secretary Anil Prakash welcomed the audience and Anil Parumala proposed a vote of thanks.

Financial aid to the Chavittu Nataka Group

■ Financial aid was given to the Chavittu Nataka Group of Kochi Gothuruthu by the Western Region Committee of Kerala Sangeeta Nataka Akademi. During the recent floods in Kerala, Gothuruthu was totally washed away and the group lost all its ornaments and costumes of Chavittu Natakam. Regional Chairperson Priya M Varghese handed over the first instalment of financial aid to the group so that the group could get all the lost items recreated and start their activities by December. The group will be given a total aid of Rs 10 lakhs in two instalments. The required amount is raised through charity from Mumbai based Malayalees. NCPA of Nariman Point and many other organisations and individuals like Ujala Ramachandran and VGN Jewellers' VGN Nair came forward to pool the amount.



Handing over of the first instalment of the financial aid



Sailakshmi disciple of Guru Geetha Vijayshankar got 1st Prize in Mohiniattam at Vidwan Vadivellu Pillai Achievement Award (Group B) organized by People's Art Center and also bagged 1st Prize in Mathrubhumi Zonal Kalolsavam.



Performance at Rasika Ranjani Sabha by the disciples of Guru Geetha Vijayshankar

Mandira Samiti Kalotsavam Concluded

■ The two day cultural festival organised by the cultural wing of Sree Narayana Mandira Samiti came to an end. It was held in its Chembur complex and more than four hundred artistes from 41 units participated. Competitions were held in Mohiniattam, folk dance, Thiruvathira, Oppana, film music, light music, classical music, Recitation of Gurudev's poems, elocution, pencil drawing, painting, essay, poetry recitation etc. They were divided into four groups and winners were

presented with trophies and citations. All participants received certificates.

N Sasidharan, M I Damodaran, N S Salimkumar, K Natarajan, Sriratanan Nanu, Pushpa Marborose, M G Raghavan, R Sreedharan, A K Venugopal et al participated. M T K Sudhakaran, Maya Sahajan, N S Rajan, P S Premkumar, Saseendran, P P Pradeep, Nikhil and Asha Soman provided guidance and leadership.



ONGC Malayali Samajam Annual Day

■ ONGC Malayali Samajam conducted a music therapy seminar as part of its first anniversary. Music director Alex Paul conducted the event. Suresh Babu who used to move around with the help of walking stick, came on the stage without his walking stick and shared his experience. President Wilson Thomas Chacko presided over the function. The programme was jointly inaugurated by ONGC General Manager Jimmy Joseph and Dy General Manager N Chandrasekharan. Alex Paul, Anil Divakaran, Parimala Narayanan Valsala Girijan and Lincy Shaji addressed the audience.



Swami Bodhi Theertha addresses the audience

ESAF makes Rs 24 Crore profit

■ ESAF Small Finance Bank made a profit of Rs 24 crore during the first half the financial year. Last year during the same period it had incurred a loss of Rs 48.99 crore. The NPA has come down from 4.99% to 0.45%. ISAF has plans to open 200 more branches this year. Deposits increased 192.41% to Rs 3051.20 crore. This contributed to the profit. The achievements in the microfinance sector led the bank to make profits this year.



Native of Kottayam A S Rajeev has been appointed Managing Director and CEO of Bank of Maharashtra. Earlier he held senior positions in Syndicate Bank and Vijaya Bank. He is a Chartered Account by profession.

Annual Day of Guru Centre of SNMS

■ Thane unit of Sree Narayana Mandira Samiti celebrated the Annual day of Guru Centre. Swami Bodhi Theertha of Shivagiri Mutt and Swami Krishnananda Saraswati of Badlapur Ashram conducted discourses.

Lion Kumaran Nair, Samiti Vice

President N Mohandas, Treasurer K Natarajan, Zonal Secretaries K K Susmeran, M G Raghavan, Pushpa Marbrose, K Gopidas, R Sreedharan and unit secretary Muraleedharan addressed the audience. Sasi Santhi conducted the main rituals of consecration annual day.

Movie on Mohiniattam

■ Well known danseuse Aiswarya Varier presented her movie 'Neelima Beyond the blue' based on Mohiniattam at J G College of Performing Arts of Vadodara. She directed this movie, adopting a poem written by Mali (V Madhavan Nair)

This film depicting the inner feelings of a dancer through the medium of dance, has been screened in several international film festivals. This will commemorate the birth centenary of Mali.



Sunil Performs The Nayak In Kathak

■ Dr Puru Dadheech is the only kathak artiste in India to have specially written and composed the naayak bheda-different types of heroes. Recently a baitak was organized by Piyush Raj's natanam studio for performing arts in Goregoan. It was a unique and rare gesture of reverence as dancers in different disciplines paid their tributes to the veteran kathak maestro in his August presence.

Sunil Sunkara disciple of Guru Renu Sharma and Pt Birju Maharaj presented for the first time in Mumbai nayak bhedas, that he had learnt in an intensive workshop taken by Dr Dadheech on the subject. He weaved together the compositions with his own imaginative narrative. Natyashastra's "dheerodatt ram" and "dheerodhatt raavan" were presented through two compositions 'rajasi vesh sabhi dajhke' (Ram threw aside his regal attire with a pleasant smile on his face and 'chand taare tod daaru' (I will pluck the stars and moons from the sky and trample them under my feet, says Raavan). The battle between Ram and Raavan was presented by Sunil in the legendary



composition by bindadin maharaj, 'shesh phan dagmagyo- the earth trembled as ram launched arrows from his bow.

In medieval India Shringara between the hero-heroine lead to the development of classification of the romantic heroes. One such is the dhrishta naayak- the unrepentant hero and the khandita naayika- the angry heroine. Sunil presented this in a very colourful and imaginative pattern in

duet with lavani artist Charushila Golam, co-founder of the lavani mahasangh. The popular lavani sung by Asha Bhosale 'kutha tumhi gela hota sanga karbhari' (where did you spend the night?) was fused with a composition by Dr Dadheech 'gori kaheko raar machavati ho' (why so you create such a ruckus for no reason and doubt me?). Sunil and Charushila recieved guidance in this first jugalbandi between a male kathak dancer and female lavani artist from kathak exponent Guru Paullumi Mukheerjee and lavani samrat Pramod Kandalkar. The duo's performance was quite exciting

In the same evening Riddhi Saraiya and Rajshri Sodha from Jamnagar presented Ganesh Dhrupad and Shiv Vandna composed by Dr Puru Dadheech, followed with. Rare Naayika - vartaman surat sangopana. Dr Dadheech was currently in Mumbai conducting workshop on rare compositions like dashavatar and dhrupad in bhrama taal (28 beats). Dr Dadheech is India's first kathak dancer to bring back dhrupad on the formal kathak stage and this composition in 28 matra, Shankar Pralayankar has the unique status of regularly being sung in concerts by Dhrupad maestros Gundecha brothers. Truly an example of how a dancer has enriched the world of music

The evening reached its climax with a beautiful duet by curator Dr Pyush Raj and Jagruti Murkute who presented niratata dhang, an age old composition of the Lucknow gharana in a revival of the same choreography performed by late Bireshwar Gautam.

By Guru Vijay Shanker

Importance of Family bonds



Swami Muktananda Yati addressing the gathering

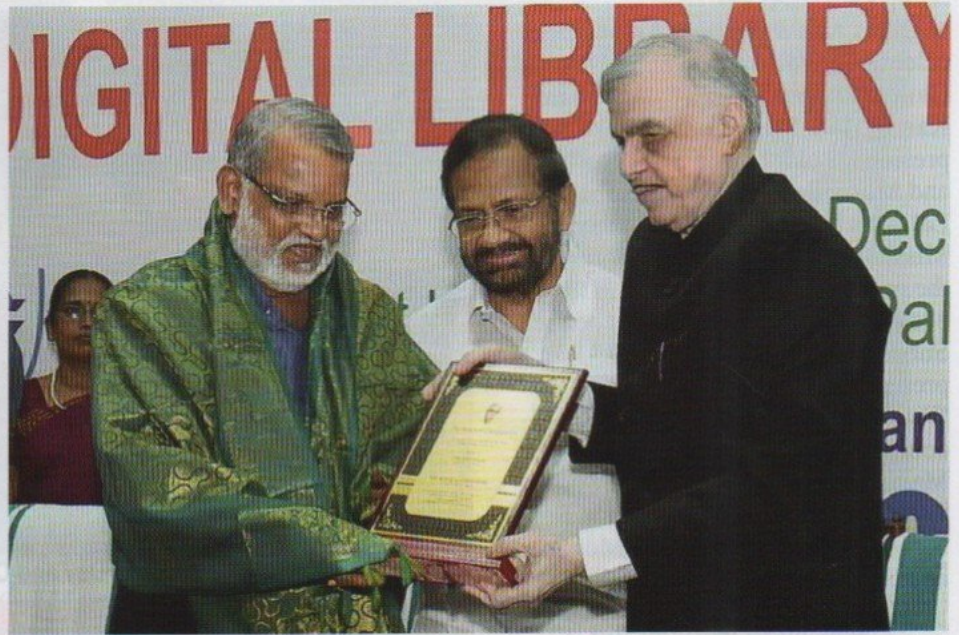
■ Children coming from loving and tolerant families can only grow up to become well -moulded personalities said Swami Muktananda Yati, Director, One World School of Vedanta. He was speaking at the inaugural function of the five - day Personality Development Training Camp for children at Gurudevagiri Nerul organised by the Cultural Wing

of Sree Narayana Mandira Samiti. Both children and parents have to learn a lot from each other, he said. He stressed that Sree Narayana Guru's teachings have always mentioned the importance of family ties and we should all follow them. Mata Nitya Chinmayi, Mata Sabari Chinmayi, and N S Salim Kumar spoke on the occasion.

N R K Pillai Receives P N Panicker Foundation Award.

■ Digital Library for the Masses, a program initiated jointly by Ministry of HRD, Government of India and National Digital Library of India was held on 6th December, 2018 at Kanakakunnu Palace, Trivandrum. The program was inaugurated by Governor of Kerala Justice P Sathasivam.

P N Panicker Foundation helped in establishing 25000 rural home e-libraries under Pradhan Mantri Gramin Digital Saksharta Abhiyaan. Making one person in every family digitally literate is one of the integral components of the Prime Minister's vision of Digital India. Certificate of Honor in service of Rural India (Labour Literacy Programme) was awarded to N R K Pillai, Managing Director of Aishwarya Publications Private Limited by the Governor. The audience was addressed by Padma Vibhushan Dr G Madhavan Nair, Chairman (Retd) ISRO, Pannian



N R K Pillai receiving the Award from Governor of Kerala Justice P Sathasivam

Ravidran (Former Member of Parliament), M Vijayakumar (Chairman, KTDC), Palode Ravi

(Former Deputy Speaker) and N Balagopal, (Vice Chairman, P N Panicker Foundation).

REMEMBRANCE



P C NAIR (CHANDRAN)
18.10.2018

*One year since you left us.
But always in our Hearts.
Our Respectful Homage to you.*

Mrs Radha Chandran (Wife),
Maya (Daughter),
Sajish Nair (Son in law),
Ankita & Ashwati (Grandchildren).

4/11, Blossom Society, Marol,
Andheri (East), Mumbai 400 059.

M P Rajendra Gavit assures improvement to Vasai Railway station



■ Rajendra Gavit, M P from Palghar assured the people of Vasai that he would take necessary steps to improve the infrastructure of Vasai railway station. He was addressing the public after a visit to the railway station. He

would meet the minister for Railways in this regard and demand a roof above the platform where long distance trains halt. BJP Mandalam President Uttam Kumar, Dattanar, Shekhar Dhuri and railway officers were present.

Ulhas Arts & Welfare Association

■ Ulhas Arts & Welfare Association celebrated World Malayalam Day and Children's Day on November 18 in Kairali Hall. President Sureshkumar presided. Loka Kerala Sabha member and Malayalam Mission member P K Lali was the Chief Guest. Malayalam Mission teacher Smt. Saraswati made the participants to take oath on the occasion. Successful students of the Suryakanthi examination were presented with the certificates. Winners of the competitions conducted by Mathrubhumi and Malayalam Manorama were awarded. Teachers of Malayalam Mission Smt. Saraswati Ilayathu, Ratnam Menon and Sajita Narayanan were felicitated.

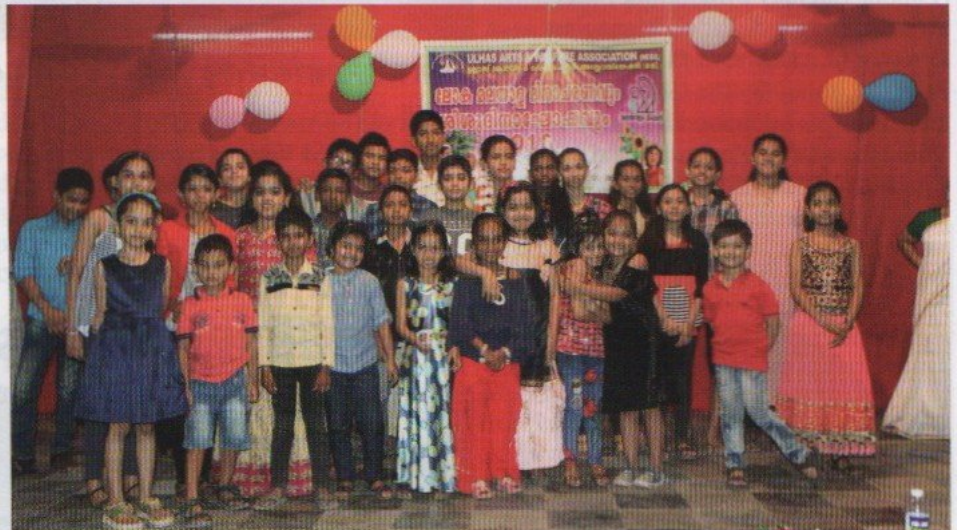
Children presented various cultural items. Association Secretary Mohan G Nair welcomed the audience. Ulhas coordinator K Narayanan complimented the activities of the Association. Vice President R B Kurup proposed a vote of thanks.

The new office bearers of the Association for 2018-2020 are: Suresh Kumar Kottarakkara (President), R B Kurup (Vice President), Mohan G Nair (Secretary), Smt. Sandhya Sugish (Treasurer), Narayanan Nair K and V S Appu (Joint Secretaries).

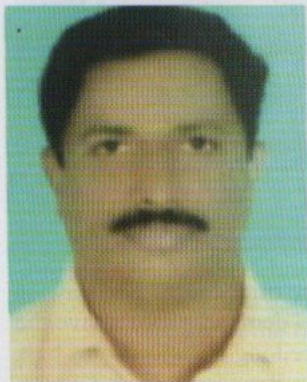
Members: T C Prabhakaran Nair, Sudhakaran MS, Narayanan K, Balakrishnan Nair K, Madhusoodhanan VK, Rahul R Nair, Asokan Nattika, Achutha Menon VP and Sunita B Nair. T Thampan, V K Dayanandan and Ravindran are permanent invitees. C H Mukundan Nambiar, Adv. G A K Nair, A



World Malayalam Day and Children's Day Celebrations



Prabhakaran, C V Chandran and P Krishnan Kutty Nair (Unni) are advisors. Ajayakumar V Nair is the Internal Auditor.



Suresh Kumar Kottarakkara
(President)



Mohan G Nair
(Secretary)



Smt. Sandhya Sugish
(Treasurer)

Malayalam English Books in Pune

■ The first bookshop dealing in Malayalam and English books in Maharashtra is opened in Pune near Jai Ganesh Vision Inox in Akurdi. Akshara Books and Publications of literary critic Saji Abraham, Ramakrishnan Palakkad, B K Das, SivaKumar and Saji Thomas stocked books from leading book publishers of Kerala. Books of fiction poems, biographies, history and philosophy are available here. They intend to publish books written by new young authors.

Mandalapooja celebrations at Hill Gardens

■ Come December, the first Saturday of the month, by tradition, is marked by tradition-filled, colourful Annual-Mandalapooja celebrations by the Hill Gardens Ayyappa Bhakta Sangam, a registered Charitable Organization in Thane. For the 23rd year in succession this unique event was held on 1st December this year. The occasion is marked by the presence of a large number of devotees, irrespective of their religious and regional attachments from in and around Thane city.

The unique feature of the programme entails presence of traditional artists from Kerala for the makeshift temple construction using exclusively large banana stems and tender coconut leaves, as well as the Panchavadyam group (temple art).

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



120 children from the local Konkinipada municipal school.

The evening programme consisted of a Divine procession from the Tikkujiniwadi Mahadev temple, accompanied by the traditional Talappoli, Pancha Vadyam, terminating at the Pooja venue with a highly

acclaimed performance by the Melam group. This was followed by the final Pooja amidst Bhajans by a popular group, and culminating with Deeparadhana (Aarti) and prasadam distribution to the large crowd who thronged to take the final Darshan of the deity.

Pratheeksha Trust Awards

■ The annual awards of Pratheeksha Trust for those who proved their mettle in various fields have been announced. The awardess for this year are Vidyasagar Gurumoorthy (Cultural), Ambika J K (Cultural), Geeta Poduval (Social), Sridhanya Thekkedath (Films and Television), Bindu Prasad (Sports), Jeevan Kunhimangalam (Sculpture), K Raman Pillai (Politics and literature) and Lakshmi Jayan (Music).

The awards were be presented on December 8 evening at Sai Nagar, Vasai West. The event was attended by well known leaders from social and cultural fields. Famous singer Lakshmi Jayan and her troupe presented a musical programme.

Shri O Rajagopalan who completed ninety years was felicitated during the event.

Mumbai Sahitya Vedi Meet



G Viswanathan, Uzhavur Sasi and C P Krishnakumar.

■ The monthly Meet of Mumbai Sahitya Vedi was held on December 2 at Kerala Bhavanam, Matunga. The topic of discussion was the poems of G Viswanathan and Uzhavoor Sasi presided over the meeting.

While K Rajan inaugurated the event, P S Sumesh, C P Krishnakumar, E S Sajeevan, Kochukunju Pillai, Kanakkur Suresh, P Viswanathan, Manoj Mundayat

and others participated.

For the past fifty years, Mumbai Sahitya Vedi has held their Meet on the first Sunday of every month and many literary creations have been discussed.

The V T Gopalakrishnan Memorial Award will be announced during the Vedi's March 2019 Meet. Further details on phone 9820425553 or email : Mumbai.sahityavedi@gmail.com.

Silver Jubilee of Vrindavan Kairali Cultural Association

■ The 25th Annual General meeting of Vrindavan Kairali cultural Association was held in October. President Prabhakaran Nair presided and General Secretary B Padmanabhan presented the annual accounts.

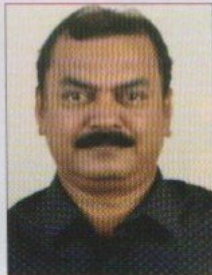
New office bearers are Balakrishnan

(President), Ramachandran Nambiar, Unnikrishnan and Mohan Menon (Vice Presidents), B Padmanabhan (Secretary), Mohandas and Ravikumar (Joint Secretaries), V P R Nair (Treasurer) and Ajit Vakkad (Joint Treasurer).

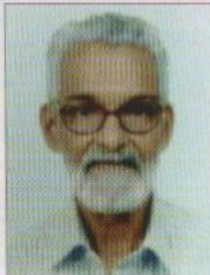
P Prabhakaran Nair, B Prasad, Sasi Menon, E Ramachandran, P K Ramesan, Jayakumar, Narayanankutty Nambiar, Jina Chandran and Sudhakaran are the members of Working Committee.



Balakrishnan
(President)



B Padmanabhan
(Secretary)



V P R Nair
(Treasurer)

Marathi-Malayali Ethnic Festival

■ Marathi-Malayali Ethnic Festival 2019 will be held during January 25-27, 2019. The venue is Nehru Science Centre, Worli. All Mumbai Malayali Association (AMMA) in association with Nehru Science Centre is holding the festival, according to Jojo Thomas, President of AMMA. During the 3-day festival, Marathi art forms such as Koli Dance, Mangalagowri, Rangoli etc along with Malayali art forms Mohiniyattam, Margamkali, folk dances etc will be staged. Further there will be poets meet, stage plays, seminars etc also. Phone: 9029944223.

Powai Girl Nominated for the 10th Hotelier India Awards



■ Powai Hiranandani resident Ms. Praveena Prince Vaidyan (presently working with Hotel Novotel, Juhu) has been nominated in the top 5 for the PR Person of the year (Upscale to Mid-Market segment) award. The winner will be announced at the Awards night. i.e 10th Edition of the Hotelier India Awards on 18th December, 2018 at JW Marriott, New Delhi

SNDP Kumari Sangham

■ The women's wing of Mumbai-Thane union of SNDP Yogam formed an adhoc committee for Kumari Sangham. President of Women's Wing Jagadamma Mohan presided. Office bearers of the Kumari Sangham union were elected. They are Lakshmi Suresh (President-Vashi), Disha Deepu (VP, Ambernath) Abhirami Sunilkumar (Secretary, Malad Malvani) and Athgira Babu (Treasurer, Kalyan East). Committee members are Anamika Anilkumar (Panvel), Athira Gopalakrishnan (Nerul East), Sreelakshmi Saji (Dombivli), Gayathri Gopalakrishnan (Bhayandar) and Shreya Sukumaran (Mira Road).

Union President S Gopalakrishnan, Co-ordinator of Women's Wing T K Surendran, Vice President of Union Women's Wing Smitha Anilkumar, Secretary Suma Jayadas, treasurer Sudha Bharati and Committee members of Women's Wing were present.

Marol Mandala Puja

■ The 44th Mandala pooja celebrations of Sree Ayyappa Bhakta Sangham, Marol, will be conducted from December 21 to 23 at Blossom Society Grounds, Military Road, Marol in Andheri East. Apart from the traditional pujas and offerings, there will be a grand musical fusion programme, 'Bhavanjali' led by Mandolin maestro and grammy nominated artiste of global fame, Shri U Rajesh, accompanied by the famous band Thinak Dinn comprising of artistes from film and recording fields of South India. Playback singer and recipient of Kerala State Award Smt Rajalakshmi and Shri U Rajesh will be felicitated on the occasion. On December 22 Ayyappa devotees of Sree Ayyappa Bhakta Sangham led by their teacher guru Smt Sreelatha Nair will be performing a Bhajan Session at 5.30 pm followed by a Dance Ballet 'Unniarcha'

choreographed by Guru Geetha Vijayshanker of Marol and presented by her students at 7.45 pm. Other programmes include Vilakku Pooja (9.30 am) by women devotees and Harinama Sangeertanam and Hanuman Chalisa (5.30 pm) by children trained by Guru Smt Sathi Balakishnan on December 21 and Sampoorana Narayaneeyam Recital on December 22 from 9 am to 5 pm. On December 23 there will be Anna daanam (Sastha Preethi) (11.30 to 2 pm) at Marol Education Academy's High School. The celebrations will conclude with the traditional procession of the Lord in a decorated chariot to the accompaniment of thalapoli and panchavadyam from Vijay Nagar Ganesh Temple to Blossom Society Grounds from 6.30 pm onwards followed by Mahadeeparadhana and mahaprasadam distribution.

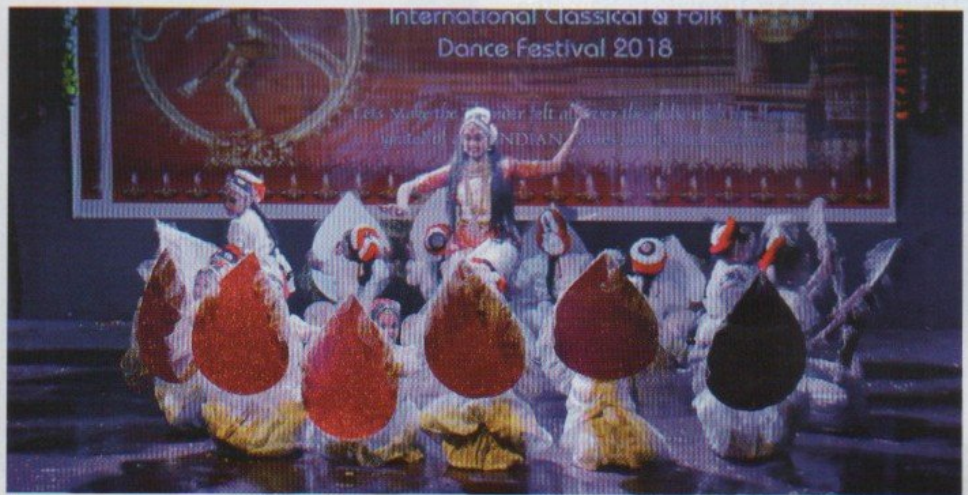


NRITYA TARANGINI UTSAV 2018

■ Dancer Subhita Murli's Saraswathy Kala Kendra & Research Centre presented Nritya Tarangini Utsav 2018, an International Classical & Folk Dance Festival. The institute celebrated 25 years of its journey (Silver Jubilee Anniversary) on the 28th October 2018 at Prabhodhan Thackeray Sabhagruh Borivali(west) Mumbai.

The event was inaugurated with lighting of the lamp by Padmashree Pandit Gopal Prasad Dubey. Sangeet Natak Akademi Awardee, Vidhwan N N Siva Prasad, Guru Smt Sushma Bane, Gen. Secretary Murali Kumar, Special Guest From Nepal, Nirmal Shreshta, Director of Himalayan International Cultural Association and Guru Vijay Shanker.

All the eminent artistes and Dancers from all over the nation and from Nepal and Bangladesh came together on one platform and shared their culture and



heritage. It created an ambience of ethical and spiritual delight.

Students of the Institute gave vibrant performances. The event began with a tribute to Maharashtra state in praise of Lord Gajanana in Marathi. Thereafter variety of classical Dances like

Manipuri, Odissi, Chhau , Kuchipudi, Bharatanatyam, Mohiniattam , Kathak, Nepalese Dance, Bangladesh Folk Dance etc. were also performed.

The evening concluded with Shiva Tandava Stotram.



Subhita Murli felicitates Padmashree Gopal Prasad Dubey, Nirmal Shreshta of Nepal and other artiste on stage

Web: www.bhavanambuilders.com

Kalpathi Ratholsavam at Palakkad

■ Kalpathi Ratholsavam, also called Kalpathi chariot festival and one of the most popular Hindu festivals celebrated mainly in the Kalpathi village in Palghat district of Kerala, was held from November 14 to 16. The festival was celebrated at the Sri Visalakshi Sametha Sri Viswanatha Swamy temple.

According to legends the festival is traced to be about 700 years old. The temple of Sri Visalakshi Sametha Sri Viswanatha Swamy dates back to 1425 A.D. The temple is known to be the oldest Siva temple in Malabar and is situated at the Southern bank of river Neela Bhagirathi. People from all over the world come to witness the three day festival.

The major attractions of the festival are six grand chariots. Three of them from Vishwanatha Swamy temple, in which the first one is meant for the main deities of Vishwantha and Vishalakshi the second one for Ganapathy and the third one for Subramanya. The remaining three are from the nearby temples of Manthakkara Maha Ganapathy, Lakshmi Narayana Perumal of old Kalpathy and Maha Ganapathy of Chathapuram. All the chariots are beautifully decked up with flowers, flags, sugarcane, coconuts, bananas and are religiously pulled through the streets by thousands of devotees. The coming together of all the six chariots is known as *Devaratha Samagam*.

The similarities to the famous Varanasi Kashi Vishwanath temple on the banks of the Ganges, gives this temple the moniker: *Kasiyin pathi Kalpathy* (Kalpathy is half Kashi). The annual chariot festival is a tribute to the Indian culture and traditions that has been well preserved by the people of Kerala.

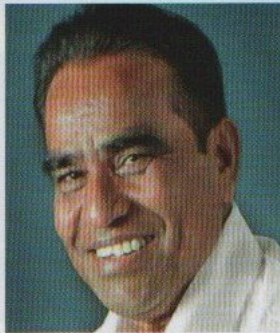
K.A. Viswanathan



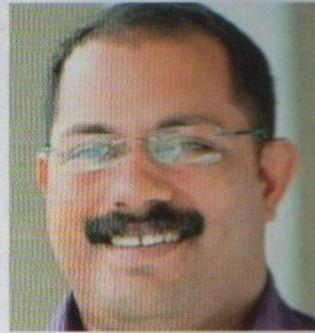
UDF to have sleepless nights

Indian Muslim League in Kerala is now shaken because they lost two seats albeit temporarily in the state assembly. The first was due to the sudden death of P V Abdul Razak who belonged to Muslim League and won from Manjeswaram. The second was due to the high court ruling annulling the election of K M Shaji from Azhikode.

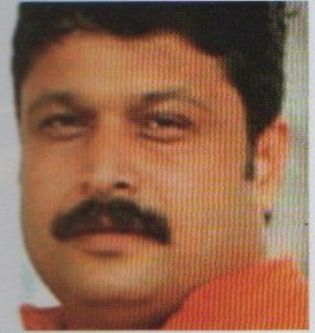
Razak won his election with a majority of 89 votes. His opponents were K Surendran of BJP and C H Kunhambu of CPM. The No.1 rival Surendran alleged that Razak won because of bogus votes representing non-voters that included votes of people not in Kerala or the dead. If the court accepted that argument, there would have to be a byelection in which BJP could be a threat. Following the death of Razak, the court asked Surendran if he was still interested in pursuing the case. Razak is no more a party to the case, UDF could breathe easily and get ready for the byelection that could be held along with the next Parliamentary election.



P V Abdul Razak



K M Shaji



M V Nikeshkumar

At Azhikode K M Shaji is held guilty of using communalism by the Kerala High Court for circulating pamphlets urging Muslim voters to vote for a Muslim candidate. His rival candidate was M V Nikeshkumar, son of late CMP leader M V Raghavan who was expelled from CPI (M) forcing him join hands with UDF whom he was vehemently criticising till then. Last election was the second for Shaji. Earlier he won from the same constituency by 493 votes defeating CPI (M) candidate M Prakash. Last election even created a split among the members of MVR's family. Nikesh's brother Giurishkumar canvassed votes for Shaji

helping Shaji to win with an increased majority of 2237 votes. Nevertheless, the HC has stayed the verdict for two weeks allowing Shaji to go in appeal in Supreme Court. Shaji has also been punished with a fine of Rs 50,000 to be paid to Nikesh towards his court expenses. The court however did not declare Nikesh as winner. If SC rejects the appeal Shaji would not be eligible to contest election for the next six years. If the SC admits the appeal, it might take a long period before concluding it and the HC has not stipulated any conditions for Shaji's continuity. Now every eye is focussed on SC while the UDF can enjoy sleepless nights.

A refuge for women 'My Nest'

Government of Kerala has come up with novel idea of provide a safe refuge for women who come to the state capital

unaccompanied and not having any friend or relative to stay with. In a building in Thampanoor bus terminal on the eighth floor the government has

made available 'My Nest' (Ente Koodu) free of cost but allowed only three days' stay. Women, girls and boys below 10 years can stay from 5 pm to 8 am. Food and lodging will be free. Television and security arrangements are in place. The staff include two watchmen, manager, two mistresses and one scavenger. Department of Social Justice in association with district administration, police and some NGOs.



Minister K K Sailaja in Ente Koodu

After Sasi now the turn of Jaleel

Political parties in Kerala are providing free entertainment to the people. When a female leader of DYFI accused CPI (M) MLA Sasi of molesting her in a petition to the Polit Bureau, the Party appointed a dual member Enquiry Committee to investigate the matter and submit the report soon. Minister A K Balan and MP P K Sreemathy were chosen to the enquiry commission. Now months passed and no report was submitted and any further delay would force the victim to approach the police with a complaint. Meanwhile the channels started calling every celebrity accused of female molestation Sasi. Now that Sasi started sharing dais with members of enquiry commission and the Chief Minister compels the public to believe Sasi is getting out unscathed.

Now comes the turn of K T Jaleel, the state minister who is accused of favouring his relative for the post of General Manager with the government's Minority Community Development Financial Corporation. When the media questioned him about his favouritism over others, Jaleel defended his action saying that other candidates were without the requisite qualifications and the selected candidate was as qualified as RBI Governor. He added that selected person had a post graduate diploma in business administration but did not reveal that his diploma was not recognised by any university existing now in Kerala. He further said the selected candidate Adeep was a distant relative (Jaleel's father's brother's grandson) and was on deputation from South Indian Bank drawing more than Rs 1,00,000 whereas he would get only Rs.86,000 in the appointed post and the appointment was only for one year. To add insult to injury, the candidate did not attend the interview when called for but he was approached at his home for interview. Jaleel even challenged the media persons to bring a better candidate to work in the same



K T Jaleel

position. Within a couple of days, the media demolished all his defence and proved that he was misleading. To cover up the favouritism two persons earlier said to be less qualified were appointed as Deputy Managers. They further added several other cases wherein Jaleel indulged in similar fashion. Some of the new allegations are:

1. Jaleel's private secretary P S Jose Mathew telephoned to Panchayat Secretary of Keeranpara Panchayat asking him to issue licence to a private company to extract water from the panchayat violating the norms. He further demanded to issue licence though the company had no fire licence. Audio tapes this conversation was released.

2. Jaleel was said to have appointed about 10 people in KILA (Kerala Institute of Local Administration) as Electrical Supervisor out of which some did not even apply for the job. When questions were raised in the assembly, the minister justified the appointment saying the candidates were local people. Later it emerged that some of them were not local people.

3. Jaleel exerted pressure on management of a higher secondary school to appoint his wife as Principal ignoring conditions of seniority. One of the conditions was that the person whose date of birth was earliest



K T Adeep

should be appointed if more than one person is having equal qualification and simultaneously appointed.

4. Minister Jaleel appointed the wife of a friend as one of the three gardeners in his official residence in Thiruvananthapuram at a monthly salary of more than Rs 17,000 where as the woman concerned is a housewife residing in Valancheri. Other two gardeners have not seen this woman at all and to a telephone enquiry her husband revealed that she was at her home in Valancheri. While the minister confirmed the appointment, the neighbours of the woman in question vouched that she never worked for the minister. Further, nobody knows who was receiving salary.

This is the second allegation the Pinarayi Sarkar facing after the EP Jayarajan episode. That case was also similar and finally the appointed person was compelled to resign and Jayarajan had to step down from the ministry though later he was reinstated.

When this report is filed Jaleel's relative has already tendered his resignation, though a couple of days ago he requested the government to raise his salary to what he used to draw in private job.

'She lodges' for all cities

Lodging and food at moderate rates

Kudumbasree and local self-governments are launching a joint initiative to launch 'She lodges' in all cities. The aim is to provide safe lodging and food at moderate rates for students and women travelling to cities for various requirements. The project will be launched on November 1. The decision was taken at a meeting convened by the Planning Board of 17 local bodies, Social Justice Department, and Kudumbasree, for the coordination of the scheme.

Safe lodging

Kudumbasree and local bodies will evolve a model project so that the 'She lodges' will be places with all facilities, where women can stay without any safety or security concerns. The local self government bodies will be in charge of the building, infrastructure, and functioning of the establishments.

Funds

Funds for the project are expected to be mobilised from Plan funds through project proposals or by including it in the Centrally sponsored National Urban Livelihood Mission, being implemented through Kudumbasree. Cooperation and co-ordination of various government departments would be ensured for the project.

As a project envisaged to give more freedom of travel to women, the board will allocate more funds for the project.

Guidelines

Kudumbasree will be in charge of preparing the project guidelines and a business model. The 'She lodges' will be run by Kudumbasree and all employees required for running such establishments will also be selected and trained from the Kudumbasree network, it was decided in the meeting.

Creation of a separate website and official logo, online booking, housekeeping, office



The Thrissur She Lodge

administration, food and safety, will all be taken up through a centralised system.

She Lodges come up for travelling women

This building represents the first step in an ambitious project being rolled out by the government to provide "secure, affordable" accommodation exclusively for travelling women, and their children, in each of the state's 14 districts.

Six kilometres from Thrissur town, the new two-storey building, painted in white, with a covered terrace overlooks a tiny stream and green paddy fields. There's a signboard in Malayalam over the entrance She Lodge, it says.

This building represents the first step in an ambitious project being rolled out by the government to provide "secure, affordable" accommodation exclusively for travelling women, and their children, in each of the state's 14 districts.

With single rooms and dormitories that can accommodate a maximum of 50 women at a time, all-woman staff, CCTV cameras on each floor, car services operated by women linking the main bus stand and railway station, and

a separate online booking facility, officials say it's "a dream project".

Two of these lodges have already come up in Thrissur, which was already inaugurated, and in Kanhangad, a town in Kasaragod to the north, which will be opened soon. Three more are under construction in Thiruvananthapuram, Kollam and Ernakulam.

According to government officials, the project is being implemented by urban local bodies using money channelised through Plan Funds and MPLAD funds, or by linking the project with the National Urban Livelihood Mission (NULM) of the Centre. This financial year, officials said, an amount of Rs 150 crore has been earmarked for the project the Thrissur facility cost Rs 1.37 crore.

According to the project's bye-laws, the management and operation of She Lodges will be undertaken by Kudumbasree, the 40-lakh-strong network of women self-help groups already running a range of projects in Kerala from paper mills and vegetable farming to railway ticket counters and taxis.

"The She Lodge is a dream project

of the government. We have lodges and hostels for women in Kozhikode and Malappuram run by private entities, but this is the first time the government has stepped in. Since Kudumbashree has a lot of goodwill and credibility in the state, we have been asked to operate them," said Jaison T J, state mission manager of Kudumbashree.

In Thrissur, the She Lodge, with four dormitory halls, is centrally located on the side of an arterial road and can be reached within 15 minutes by car from the town's main bus or railway station.

The foundation stone here was laid in 2015 for a women's hostel, but the facility was later adopted under the She

Lodge project with construction picking up pace during the current CPM-led administration.

"The She Lodge is aimed at those who cannot spend a lot of money on a fancy hotel to stay for a night. We will charge nominal rates for accommodation as well as food. For security, we are looking at hiring ex-service personnel who will be present 24x7," Ajitha Jayarajan, Mayor of Thrissur Corporation, said.

"The Thrissur facility will be opened this month after the corporation council decides on the tariff for rooms as well as hiring of staff. Additional furniture and appliances for the kitchen have to be procured as well," Jayarajan said.

Jaison said there will be a single-point online booking facility after all the lodges come up. "There will also be special taxis or rickshaws with women drivers. We are looking at convergence with other Kudumbashree projects, such as Kudumbashree Cafe and She-Taxi," he said.

"This is not a working women's hostel, a She Lodge is solely for travelling women. But just like working women's hostels in big cities, which have been successful due to the security factor, we are sure that She Lodges will find acceptance, too. It's a fact that safety still stands in the way of mobility for many women travelling alone," he said

Book Cradle

A cane cradle awaits the visitors at the entrance of the Poothakkulam grama panchayat. Intrigued, most of them stop by to find the purpose of the 'pusthaka thottil,' an initiative of the authorities to revive the panchayat library.

"Our library at Kottuvankonam is more than 25 years old, but has been nearly dysfunctional for a while. The number of books is below 500 and there has been no update in the recent years. So the panchayat decided to renovate the library," says M.K. Sreekumar, panchayat president.

Installed on Kerala Piravi Day, the cradle has received over 1,500 books in 10 days and the officials say they are looking forward to crossing the target of 5,000 soon. "Panchayat staff, people's representatives, Kudumbashree units, and the public actively participated in the campaign by donating books. A couple of

banks in the area have promised to contribute in bulk. So far the response has been great," he adds. The Kudumbashree workers who are part of Nirmala Gramam are also involved in the campaign, "Our 36 green volunteers

make the collection diverse. "So far, we have received encyclopedias, poetry collections, travelogues, fiction and a good number of reference books. Since some of them come from home libraries, we also

get some rare books that are otherwise unavailable."

The panchayat also has plans to refurbish the infrastructure of the library and add an extra wing an art centre where children in the BPL

(below the poverty level) category will be given free music classes. "We need 1,000 books to get the affiliation of the Kerala State Library Council. After that, a lot of things will be taken care of. We want to transform the building to a modern library with separate sections for reference and e-learning," he says.



A cradle put up at poothakulam panchayat

too will be collecting and contributing books for the library. Usually, all visitors now come back with a book. Then, the Mahatma Gandhi National Rural Employment Guarantee Scheme workers are also collecting."

Pusthaka thottil will be at the panchayat office till November end and books of all genres will be accepted to

It is elementary, Watson

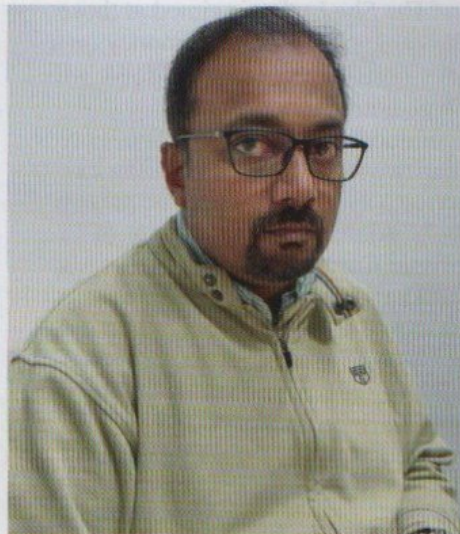
He killed his wife of three months fifteen years ago. He ran away without leaving any sort of evidence against him. He in the meantime got married to another woman after changing his name and fabricating evidence. He has now two children. Yet, he was caught by police from Bengaluru. When we trace the path of police in tracking him, we would be tempted to repeat the same answer that Sherlock Holmes told Dr Watson, "That is elementary, Watson!"

An MNC executive Tarun Jinraj (42) was arrested for a 15-year-old murder in a joint operation by the Central Crime Branch (CCB) and Ahmedabad Police, has been taken back to Gujarat for further interrogation. Inspector Kiran Chaudhary of Ahmedabad Detection Crime Branch sent a WhatsApp message from Bengaluru to his boss, DCP Deepan Bhadrar. "Got him," it read.

Tarun Kumar Jinraj, absconding since killing his 26-year-old wife in Ahmedabad on Feb 14, 2003, was found working as a senior executive in an MNC on Bannerghatta Road under the fake identity of Praveen Bhataley.

After escaping from Ahmedabad, Jinraj was moving from cities to cities taking on the false identity of 'Pravin Bhateley' and eventually settling down in Bengaluru. Jinraj is meanwhile married to Nisha Menon and has two children with her. He was living in BTM Layout II Stage. He managed to get a senior software executive's post in the MNC two years ago, where he has been functioning under the assumed identity.

Over the years Chaudhary and his team spread out across five



Tarun - today

states; Gujarat, Karnataka, Madhya Pradesh, Maharashtra and Kerala. The police team kept a close surveillance on Tarun Jinraj's family and friends. They trawled through at least 4,000 phone numbers looking for clues that might lead them to him.

The police said Jinraj killed his wife Sajini, a bank executive, on February 14, 2003, with the help of his relatives and other associates over a domestic row. To mislead the police investigation, he concocted an alibi, saying dacoits forced their way into his flat and killed Sajini for monetary gain. But going by the circumstantial evidence, the Ahmedabad police discovered in two days that the murder was an inside job. They even zeroed-in on Jinraj, finding out that he had killed Sajini with the help of his relatives.

Tarun was a basket ball coach in a local school in Memnagar area when

Sajini was murdered. It was his elder brother Arun Jinraj who filed the police complaint about the murder.

Jinraj went missing two days after the murder. While filing a charge sheet, the police dropped the murder charge and booked him under the Dowry Prohibition Act, also arresting his parents, brother and sister-in-law. The decision to drop the murder charge earned the Gujarat police widespread criticism, with Sajini's parents complaining to the then chief minister Narendra Modi that Jinraj killed their daughter to live with his girlfriend. This led to the reopening of the case.

Tarun and his brother grew up in Madhya Pradesh where the family lived. They were migrants from Kerala. Tarun studied at Kendriya Vidyalaya where his father was a sports teacher. After his 12th Std, Tarun moved to Gwalior where his brother was pursuing a degree in physical education. Later he moved to Kerala for his Master's degree and then joined his brother Arun who by then settled in Gujarat.

In 2003 Tarun married Sajini whose parents were also from Kerala. When Sajini's parents filed a petition in connection with Sajini's murder, Karunakaran, his wife Annamma, brother Arun and his wife Roopkanta were briefly arrested.

Hearing Tarun's arrest, Sajini's father O K Krishnan expressed happiness. Following complaint to then C M Narendra Modi, JCP Arunkumar Sharma took over the case. He found that Tarun was in a physical relationship with a woman basket ball player before he married Sajini. A few hours before the murder of Sajini, Tarun had gifted a digital diary to the basket ball player and she gave him a wallet, according to police. It was this woman who gave police the first clue about Tarun. A friend of her was said to have seen someone resembling Tarun in a Delhi Mall. From her police also came to know about the close proximity between Tarun and his mother Annamma Chacko who was staying in Madhya Pradesh where she was working as a nurse. His father Karunakaran had died in 2009. According to Bhadrar, they came to know about Tarun's whereabouts from a friend of Annamma. From CDRs police came to know that she was frequently making visits to Kerala and Bengaluru since 2009. Police found that she was



Tarun and Sajini

going to a meditation Retreat Centre in Thrissur and Tarun used to meet her there. When Karunakaran died in Thrissur following a cardiac arrest, Annamma asked Tarun to leave Thrissur immediately fearing Police might be watching for him at Thrissur.

From March 2018 onwards, police found that Annamma was receiving calls from a landline and also from cell phone registered under the name Nisha Pravin Bateley from Bengaluru. Police also found that Annamma was using a particular phone number to call Bengaluru number and was not using it for any other calls. The landline number was of Oracle office in Bengaluru. This surprised police because she had no relative in that city. They also found that Nisha and her husband Pravin were living in Bengaluru. They were with two children and Nisha's mother Latha Menon. Though Pravin was Nisha's husband his images were never seen in any photographs. All these led them to believe that Tarun and Pravin were one and the same. Inspector Chaudhary e-mailed to Oracle asking for a list of their employees and by evening he got the list with Pravin's name featuring in it.

Tarun had injured his right ring finger in an accident when he was young. That was the only symbol Chaudhary could rely upon. Chaudhary went to Oracle office during the night shift and shook hands with him. To lie low, Pravin was always opting for second shift. That was another factor that surprised the police. After arrest, police traced the real Pravin and found him in Bhopal as a Judo Karate coach. Tarun, Pravin and his wife Bitu were in the same college and the men were then room mates in the hostel. Tarun guessed that Tarun might have scanned his certificates and used it for impersonation. On basis of forged documents, Tarun got his Aadhar, driving licence, passport etc all in the name of Pravin. He even visited USA as Pravin thrice. Tarun met Nisha Menon in Pune and he told her that he was an orphan. After marriage, they moved to Bengaluru where Nisha got a job.

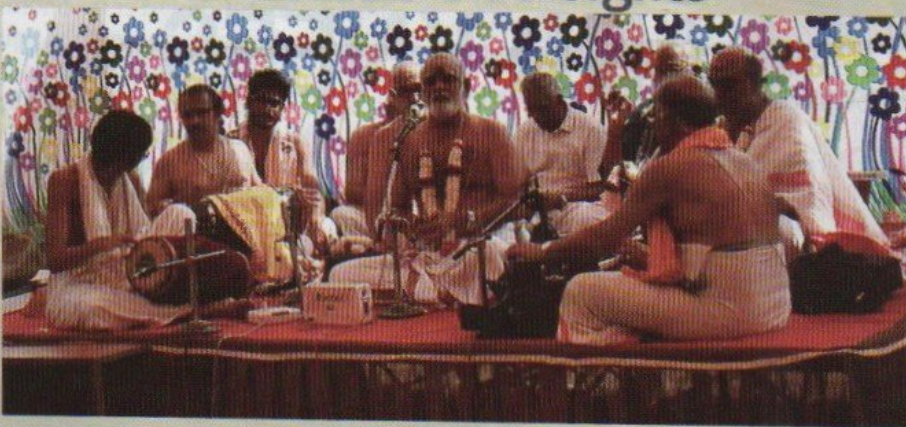
Now Tarun is inside Sabarmati Central Prison. Ahmedabad Police now believe that they could close the file after 15 years.

Inspector Chaudhary says Tarun repeatedly asked him how he found him but he did not give the answer that Sherlock Homes had given to Dr Watson.



During the the 27th Ayyappa Pooja celebrations of Jayraj Ayyappa Bhakta Sangham, Borivali West

Shree Subramania Seva Samaj Scales New Heights



Bhajan programme by Babu and party

■ Shree Subramania Seva Samaj, Sanpada celebrated its 16th Ayyappa Pooja on 2nd December 2018 at Balalayam on a very grand scale. Pooja celebrations were conducted by Vedamurthi Shri Sarachandra Bhat of Nerul followed by Ayyappa Pooja with Sahasranamam. There was Bhajan programme performed by Ranganatha Mama (Babu) and party of Hariharaputra Samaj, Chembur who regaled the devotees with Ayyappan, Murugan and Devi devotional songs. There was annadanam as well. More than 175

people participated in the day long programme. A good beginning has taken place on the auspicious day to bring in more funds for the temple construction and a good amount was collected with concerted efforts. It is the aim of Shree Subramania Seva Samaj to build a temple by next Ayyappa Pooja and conduct Sasthapreethi there, with the blessings of Lord Ayyappa and Lord Murugan. Donations are welcome. For further details contact : 9892491434/ 9820359436.



Dr. (Major) Nalini Janardhanan

DARK ELBOWS AND KNEES

Darkness or hyperpigmentation of elbows and knees is a common problem causing sometimes embarrassment.

There are various causes for this

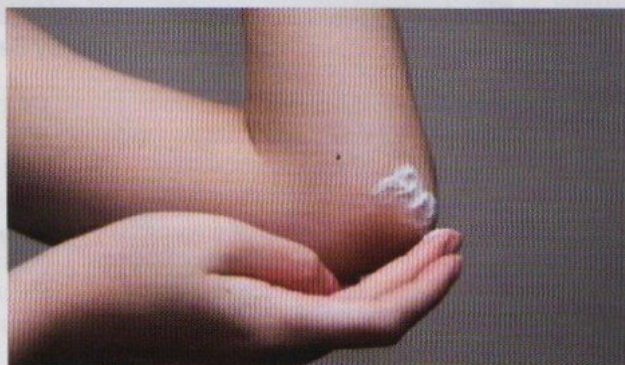
- Dryness of skin
- Accumulation of dead skin cells
- Melisma (dark spots) following pregnancy
- Freckles and age spots
- Hyperpigmentation increased by sun exposure
- Deficiency of Vitamins like Vitamin A, C & B

Skin around elbows and knees is thicker than the surrounding skin and it has more folds (because of joints) and also tends to be dry. There are some natural ways to lighten dark elbows, knees and knuckles.

Home remedies

There are various homemade scrubs for dark elbows and knees.

1. Lemon Juice with sugar & Honey: Squeeze one lemon and add 1 tablespoon sugar and 1 tablespoon honey. Mix well and scrub gently with this. Leave it for 20 minutes and wash with lukewarm water. This can be done once in every alternate day. Lemon juice



has bleaching and exfoliating properties and it also contains vitamin C. Sugar helps in exfoliation and honey helps in skin lightening. Alternatively you can apply lemon juice on elbow, knees and knuckles. Massage gently and leave it

for 10 minutes and wash with lukewarm water.

You may apply tomato juice mixed with lime juice or mix curd, lime juice, honey and turmeric and apply or mix lemon juice with besan and apply.

2. Coconut oil with Walnut powder:

Coconut oil is a powerful emollient and moisturising agent. Vitamin E in it helps to lighten skin tone and prevents dryness. Massage with coconut oil for 3 minutes before shower. Or mix 1 teaspoon coconut oil and ½ tsp lime juice, rub every day and wipe off with paper towels after 15-20 minutes.

Mix 1 tbsp coconut oil with 1 tbsp walnut powder to make a thick paste. Use this as a scrub for 2-3 minutes. Rinse with water. This can be used 2-3 times in a week.

3. Aloe Vera: Aloe Vera is a natural skin lightener and keeps skin hydrated making it supple. Aloe Vera also promotes repair of skin cells damaged

by sun exposure. Apply Aloe Vera gel keep it for 20 minutes and wash it with warm water. You can apply Aloe Vera gel (1-2 tablespoon) freshly extracted or lotion with Aloe Vera. This can be used once daily or on alternate days.

4. Olive oil and sugar: Add 2 tbsp sugar to 2 tbsp of olive oil. Apply this and rub in circular motion for 5 minutes and rinse with water. This can be applied every alternate day. Olive oil hydrates and nourishes skin. Sugar is good for lightening skin tone. Sugar also helps to exfoliate dead skin cells and softens skin.

5. Oat meal and yoghurt: mix equal parts of oatmeal and yoghurt (curd). Apply this to elbows and knees. Leave it for 15 to 20 minutes and wash off.

6. Turmeric: Turmeric is good for skin and it has skin lightening properties. Mix 2 tsp turmeric with water and apply. Keep it for 10 -15 minutes and wash it off. This can be used every alternate day.

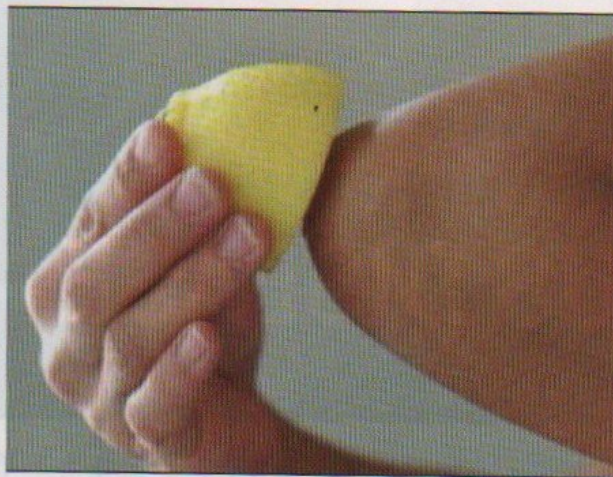
Alternatively mix turmeric powder, sandalwood powder and milk. This can be applied twice a week.

7. Orange juice: Apply orange juice mixed with curd. Wash it after 15 minutes and then apply moisturiser.

8. Potatoes: Take ½ potato and cut it into medium thick slices. Rub over elbows and knees. Wait for 20-30 minutes and then wash it off. This can

be applied once daily. Potatoes possess mild bleaching properties. They help to lighten dark spots, nourish skin and also brighten dry and dull skin.

9. Gram flour (Besan): Take a tablespoon gram flour and add water to form a thick paste. Apply it and keep for 20-30 minutes and then wash it off. You can use lemon juice, milk or yoghurt to make a paste. Gram flour exfoliates and removes dead skin cells.



10. Almond oil: Take a few drops of almond oil and apply. Massage for few minutes. This can be done daily. Almond oil is rich in Vitamin E and helps in repairing skin cells.

11. Curd Add 1 teaspoon of vinegar and 1 teaspoon of gram flour to sour curd, mix and apply. Rinse after 15 minutes with warm water. Curd is a good moisturiser and also helps to lighten skin tone.

Some tips on skin care of elbows and knees

1. Apply coconut oil or petroleum jelly overnight

2. Use scrub once in a week.

3. Before going to bed at night apply hand cream or foot creams.

4. Almond oil can be mixed with other oils and applied.

5. Scrub elbows and knees with loofa, while taking bath to remove dead skin cells.

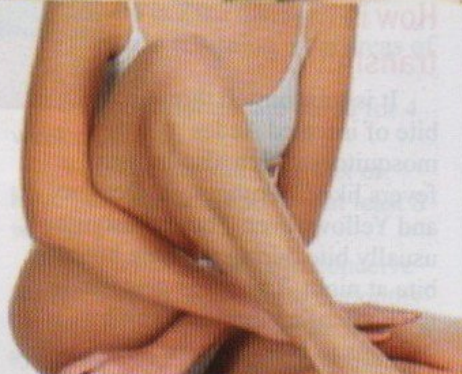
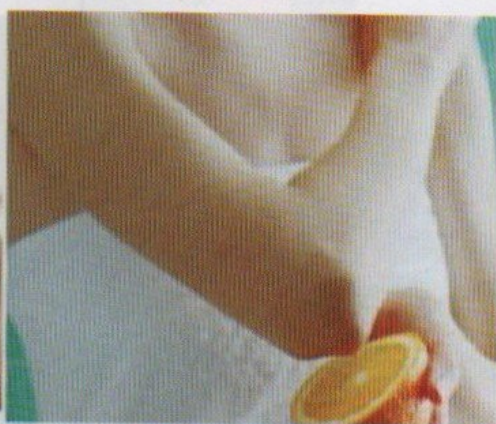
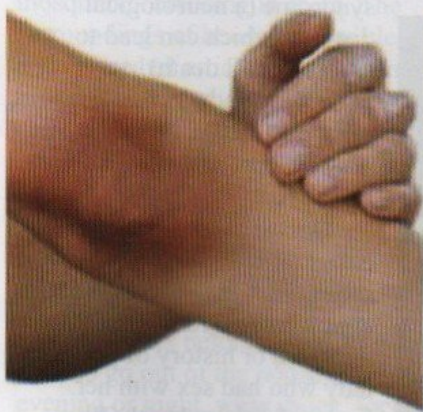
6. Before bath, extract lime juice (which can be used in face pack). Add few drops of honey to the rinds of lemon and use this as scrub on elbows and knees for 10 minutes. After that, wash it off and apply body lotion.

7. Introduce fruits like papaya, tomato, orange, lemon and green leafy vegetables, carrots, almonds, sweet potatoes and milk products in your diet to get Vitamins A, E B and C.

8. Wash elbows and knees during bath followed by application of moisturizer or Aloe Vera lotion or coconut oil.

9. Exfoliate once or twice a week to remove dead skin cells and prevent their accumulation. Rub in a smooth and circular motion.

10. Wear sunscreen daily if your arms and legs are exposed to sunlight. ■





ZIKA VIRUS DISEASE

Dr. (Major) Nalini Janardhanan

Recently there was an outbreak of Zika Virus infection in Jaipur, Rajasthan in which more than 100 people were affected. Let us know more about this disease.

What is Zika Virus Disease?

This is a viral infection caused by Zika Virus which is a member of the FlaviVirus family. It was first identified in 1947 in the Zika forests of Uganda. WHO's report shows that this disease is reported in 86 countries so far. In India, Zika Virus disease was first reported in Ahmedabad, Gujarat in Jan 2017 followed by outbreak in Krishnagiri (TamilNadu) in 2017 July. The recent one is the third outbreak in India.

How is this transmitted?

It is transmitted through bite of infected Aedes mosquitoes which also transmit fevers like Chikungunya, Dengue and Yellow fever. These mosquitoes usually bite during daytime but also bite at night. The Virus gets inside the body of a mosquito which happens to bite a patient. Then, if the same mosquito bites a normal

person, the Virus is transmitted to that person's body.

Zika Virus can also spread through sexual intercourse (normal sex, anal sex and oral sex). If a pregnant woman gets Zika Virus infection, it can spread to the baby in her womb and cause many complications and health problems.

Symptoms

Zika Virus disease is a mild disease and many people may not have



symptoms. Usually symptoms appear within 3-12 days after mosquito bite and the symptoms can last for 2-7 days. Symptoms are fever, headache, muscle pains, red eyes, joint pains, weakness, skin rashes etc.. Generally patients recover and don't die due to this disease but if the patient develops

complications, he needs to be admitted in hospital. Once infected, the patient is likely to be protected from future infections with Zika Virus.

Complications

Zika Virus infection during pregnancy can cause foetuses to have a birth defect of brain and skull called Microcephaly (small head) and other problems like defects of eye, hearing, impaired growth and GuillainBarre syndrome (a neurological disorder which can lead to paralysis and death). Microcephaly was first reported in 2015 in Brazil.

Diagnosis

Doctor assesses the patient based on the patient's history of mosquito bite or travel to an area where there is Zika Virus infection or history of pregnant lady who had sex with her husband infected with Zika Virus. The doctor also examines the patient and orders various laboratory tests. Zika

Virus can be detected in blood, urine, amniotic fluid, semen, saliva and body fluids of brain and spinal cord. Lab tests can confirm the presence of Virus.

Treatment

There is no specific medicine for

Zika Virus disease. Doctor treats the patients as per the symptoms (eg: Medicines for pain, fever and advising bed rest, plenty of fluids and water intake). If the symptoms worsen, the patient needs to get admitted in hospital. If the patient is under treatment for other diseases, it should be told to the doctor before starting treatment for Zika Virus disease. One should not take aspirin or other painkillers during this infection as it can cause complications.

Prevention

There is no vaccine for prevention of Zika Virus infection. Since the disease is spread through mosquitoes it is important to protect ourselves from mosquitoes.

Indoor protection (inside the house)

- Buildings and houses with screens and AC are safest. It is better to fix mosquito screens on windows, doors and ventilators.

- Keep the doors and windows closed during evening time to prevent entry of mosquitoes.

- Sleep under a mosquito net if screened or AC rooms are not available or if sleeping outdoors.

- Mosquito nets to cover babies younger than 2 months in carriers, strollers or cribs to protect them.

Outside the house

Keep all water containers dry once in a while to avoid the larvae of mosquitoes breeding in them. The surroundings of house is to be cleaned and cleared of articles like broken pots, broken coconut shells etc. which can collect rain water. Spray anti mosquito insecticides on stagnant water.

If you are going out

It is better to stay inside the house when mosquitoes are most active. They bite during daytime i.e. early morning and few hours before sunset. If you have to go out of the house during evening or night, wear shoes, socks, long sleeved shirts or dresses, long pants etc. to cover and protect your body. You may use bug repellents containing a chemical called Permethrin on your clothes. But don't use it directly on skin. Wear bugs spray or cream that contains a chemical called Picaridin on your skin. Don't use this on babies less than 2 months old. Always use Environmental Protection Agency

Zika virus disease.

Aedes mosquito

Microcephaly

headache

red eyes

fever

pale skin, rash

diarrhea

muscle pain, arthralgia

(EPA) registered insect repellents only (preferably after discussing with a doctor).

Pregnant women

Zika Virus can be spread by a man, infected with Zika to his sex partners through sex so don't have sex during pregnancy if your male partner has Zika. Pregnant women should also avoid travel to areas where there is Zika Virus disease.

If you are a Zika Virus patient

Avoid mosquito bites to stop further spread. Prevent sexual transmission by

using condoms or not having sex.

Travellers to remember

It is better to avoid travel to areas where there is Zika disease.

Travellers returning from areas of Zika infection

- Should not donate blood for 4 weeks

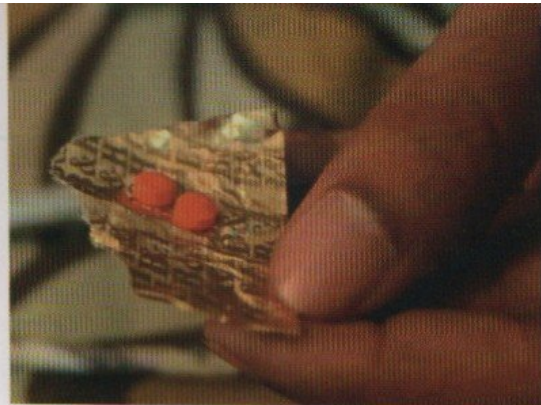
- Should abstain from sex or have only protected sex for at least 8 weeks

- Couples planning to conceive should wait for 8 weeks to 6 months especially if the male partner has symptoms of Zika Virus infection. ■



Dr Sujatha Nair

YABA (crazy pill)



Content - Combination of methamphetamine and caffeine. At times, instead of caffeine, heroin, cocaine, LSD or Viagra can be present or used in addition. Other ingredients included are hydrochloric acid (extracted from pool chemicals), acetone (nail polish remover), red phosphorus, sulphuric acid (extracted from drain cleaners) and lithium from camera batteries.

Common names across the world

Madness drug, Nazi speed

Thai Ya-maa

(horse medicine)

Ya-khayan (hard working pill) Yaba (crazy pill)

Burma - kyethi (button), athi, and palarkar

Bangladesh

Baba, laai, khawon, lippy, bichi

India -

Bhulbhulaiya

China maa goo-ma- guo

Produced as a round pill - colors red, yellow, orange, lime green, small round with R or WY written on it. Usually smuggled in drinking straws.

Routes of Consumption - Orally. The tablet can also be kept on a foil and heated at the bottom, fumes are inhaled. Fixed, with tablets crushed to powder and inhaled or injected with a solvent.

History - It was used by truck drivers and horses in the early 60's or 70's in Thailand till it was banned after bad accidents happened. This drug has elevated from the dredges to the higher echelons of society.

The drug is primarily

manufactured in Myanmar and smuggled across the Thai border and into Laos, China and India through the North eastern region.

Effects

The high, if consumed Orally, lasts for 8-10 hours, if inhaled lasts for 1-3 hours only. The downer of Yaba is very severe. It is mixed with vanilla and chocolate flavors hence it smells like vanilla and chocolate. There is an instant burst of energy and euphoria, increased activity, prolonged sense of well being, loss of appetite.



Short term

Yaba prevents the person from sleeping for days on end. It increases the desire to have sex enormously pushing the person to indulge in unsafe sex too. The person becomes very aggressive and can be violent after the drug. It kills the appetite, hence the person does not eat. Increased blood pressure and nausea with dilated pupils.

Excessive doses can result in convulsions, seizures and death from respiratory failure, stroke or heart failure. The drug can trigger psychiatric ailments like psychosis too.

Long term

Gross Weight loss, hair fall, Alopecia areata, skin ulcers, teeth decay, renal damage, cardiac problems, seizures, elevated blood pressure.

Withdrawals

Severe cramps
Excessive sleep
Agression, Agitation
Emotional swings
Anxiety
Speed of thought
Paranoia

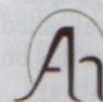
The above symptoms can be countered with suitable medications during detoxification in a safe hospital environment.

Treatment

This needs to be done in a voluntary, accepting, compassionate environment. At Anatta, Counseling, meditation and introspective writing that makes one focus on taking

responsibility for one self are the bedrocks of treatment. Meditation allows the mind that runs like a horse as an aftermath of dependence on Yaba to slow down, calm down, focus and separate emotions from the events of life that have been traumatic. Thus, we treat the individual holistically. ■

For any clarifications contact
Dr Sujatha Nair on 09820330439

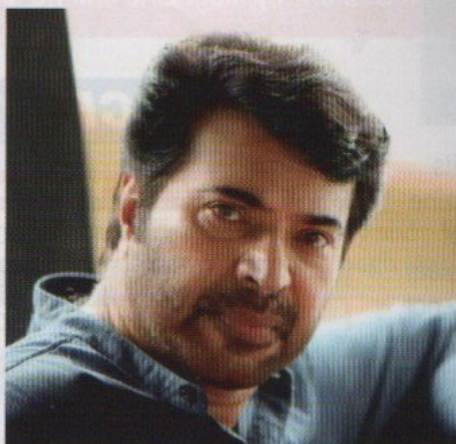


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Mammootty and Nayantara in Forbes list

■ Based on the income of last year Malayalam actors Mammootty and Nayantara found place in Forbes India list. Mammootty earned Rs. 18 crores, getting 48th place while Nayantara earned 15.17 crores securing 68th place in the first 100 top earners. It is for the first time that Malayalee actors reaching the top notch.

Salman Khan retained his first place for three consecutive years. He earned Rs 253.25 crore last year ending on September 30, 2018. Virat Kohli secured the second place for his earning of Rs. 228.09 crore while Akshay Kumar got third place Rs. 112.8 crore and Deepika Padukone at fourth place for her earning of Rs. 112.8 crore. Deepika's name is the first among female top earners. Her husband Ranveer Singh finds his



name at the eighth place.

MS Dhoni, Aamir Khan, Amitabh Bachhan, Sachin Tendulkar, Ajay Devgn



also find their names in top 10. Other film personalities in the list are Shahrukh Khan, A R Rahman and Rajinikanth.

Ramesan Nair Kendra Sahitya Akademi Awardee



S Ramesan Nair Anees Salim

■ Well known Malayalam Poet and lyricist S Ramesan Nair has been selected for Kendra Sahitya Akademi Award of Rs. 1 Lakh and citation. A compilation of Poems on Sree Narayana Guru and his philosophy 'Guru Pournami' enabled him to win this prestigious award. It is a first instance of a lyricist winning this award.

Another Malayalee who also won this award this year is Anees Salim who writes in English. The awards will be presented on January 2019 at New Delhi.

Malayalam actress Lakshmi Krishnamoorthy dies at 90

■ Malayalam actress and dubbing artist Lakshmi Krishnamoorthy breathed her last in a private hospital in Chennai on November 10 due to age related illnesses. She was 90. Her body was cremated in Beasant Nagar Crematorium.

She is survived by two children, a daughter Sandhya and a son Arun. Former Censor Board member Nirmala Srinivasan is her sister. She married the late Krishnamoorthy of Akashvani, a native of Mysore.

Hailing from Kozhikode, Lakshmi started her career as a theatre artiste and an announcer with All India Radio. She is also hailed as the first Malayalam newsreader. She acted in a lot of plays and worked with writer M T Vasudevan Nair. It was because of her acquaintance with Vasudevan Nair that she bagged the role of a freedom fighter in Panchagni., her maiden film. Later she acted in films like Piravi, Vastuhara, Ee Puzhayum Katannu, Naalukettu, Ananthabhadram, Vishnu, Kaliyuuonjal, Mallu Singh etc. in all about twenty films. She also acted in

Tamil and Kannada besides in about twenty serials. She used to dub for senior characters.

Lakshmi was born to Chalapurathu Chenkalathu Devaki Amma and Mullasserri Govinda Menon. When she was a student of Madras Presidency College, she used to participate in Akashvani programmes. She joined

Kozhikode Akashvani in 1960 as an artiste and news reader. She had worked in Delhi Akashvani. Her main directors were G Aravindan, T V Chandran, Sathyan Anthikkad, Kamal, M T Vasudevan Nair, Mani Ratnam. In an earlier interview, she had said that she was fond of theatre and many people in her family

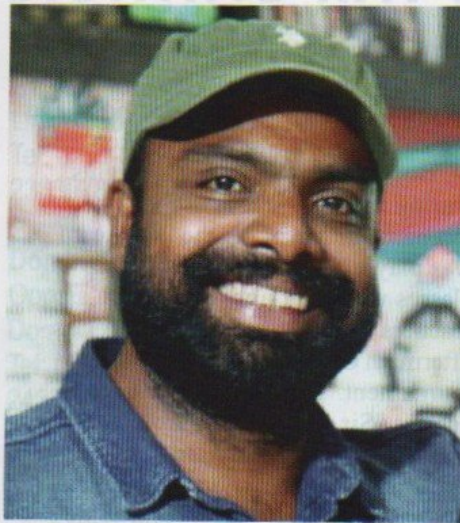
used to be in theatre. She had also mentioned that her husband Krishnamoorthy was very supportive of her career.

She is best remembered for her roles in films like Hariharan's Panchagni, G Aravindan's Vastuhara, Kamal's Ee Puzhayum Kadannu, Shaji N Karun's Piravi and Sathyan Anthikad's Thooval Kottaram.



Malayalam movie secures two silver in Goan festival

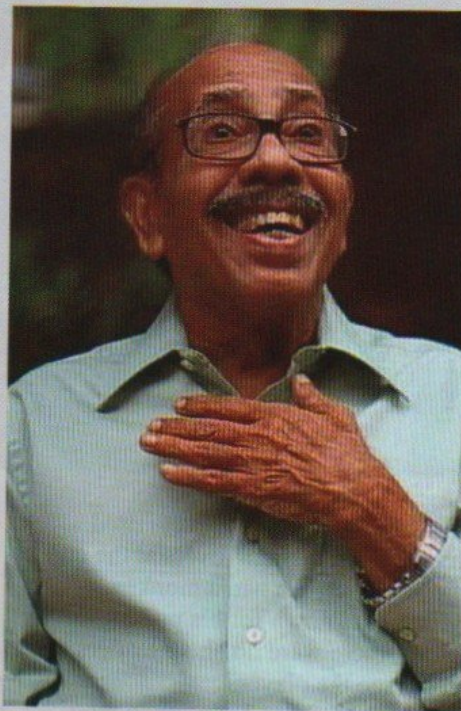
■ In the 49th Goa International film festival, Malayalam film EE.MA.YOW secured two silver awards. The awards are for the Best Actor and Best Director. The awardees are Chemban Vinod and Lijo Thomas Pellisseri respectively. Silver Mayur Award for Best actor gets Rs 10 lakhs while the director gets Rs 15 lakhs. It is for the first time a Malayalam actor gets the Silver Mayur Award in Goa IFFI. Last year Parvati was awarded Silver Mayur Award for best actress for 'Take Off.' 212 films from 68 countries were screened in this festival.



KTC Abdulla leaves at 82

■ Veteran stage and film actor K Abdulla (82) left for his heavenly abode on November 17 at Kozhikode. He was admitted to private hospital following heart related ailments. Abdulla is remembered for his down to earth simple villager roles. When the death came, he was acting in the title role in 'Muhabathin Kunhabdulla'.

Abdulla started his acting career when he was school. T Damodaran and K P Ummer were his colleagues on stage. He has acted in about 25 plays. P V Swamy of KTC was an ardent viewer of his plays and it was Swamy who brought Abdulla to KTC when he badly wanted a job. P V Gangadharan advised him to use his name as 'KTC Abdulla' instead of K Abdulla. KTC always considered him as a member of its family. When KTC started Gruhalakshmi Films, Abdulla became its production controller and also an actor in all its films. When his troupe was participating in 'Kannukalkku Bhashayundu', the main actress could not reach the venue and then he enacted that



female part. The success of this attempt prompted him to handle the female lead in 'Vambathi Neeyanu Pennu.'

When he was in school, he took initiative to form United Dramaic Academy and held its positions of President and Secretary. K P Ummer, Haji Abdulkhader, Kunhava,

Kunhandi, Nellikode Bhaskaran, Mamukoya, Kozhikode Narayanan Nair, Santhadevi, Vilasini, Savithri Sreedharan et al his co-artistes in various plays. M T Vasudevan Nair, Uroob, Thikodiyan et al took interest in organising plays.

He received Prem Nazir Award. He was active in MES, Siyasko, Mohammed Rafi Foundation, Calicut Music Club, Malabar Chamber of Commerce etc.

His role as a medium cafeteria owner in 'Arabikkatha' made every spectator wipe his tears when he asked Cuba Mukundan "Mone, Nee iniyentha cheyya?". His other movies are Sangamam, Sujatha, Manasa vacha karmana, Angadi, Ahimsa, Chiriyo chiri, Kaattathe Kilikkodu, Ithiri poove chukanna poove, Vartha, Ennum nanmakal, Yes your honour, Kavi uddeshichathu, Sudani from Nigeria etc.

He was the only child of his father late Driver Unnimoin and Beepathu. After the demise of his wife Fatima, he married Kadeeja. His children are Abdul Gafoor, Humayun Kabir, Minu Sherifa, Sajita, and Sherija.

THE POOJA KNOCK OUT CRICKET TOURNAMENT AT TRIPUNITHURA

I am taking a cue from MAK Pataudi on musings and attempting to write about a Cricket Tournament which is an annual feature in Tripunithura. But one has to travel back, much back, on time to early 50's. The period taken for this narration is 1955 to 1961. My memories go back to early days. Very close to the school is a Cricket ground which was popularly known as "Ottoli Parambu" a green field well suited for Cricket. It acquired a decent civilised name of Palace Oval many many years later. It was the property of Palace Cricket Club, which became Tripunithura Cricket Club (TCC) during our school days.

About a month before Vijaya Dasami, a Cricket Tournament used to begin on knock out basis and the finals used to be played on Vijaya Dasami Day. So what is the Big deal, is that what is in your mind. The matches were played on 50 overs a side. Yes, this is the oldest limited over cricket tournament in India. I doubt whether Kerry Packer had any inkling about this. The Hindu Trophy and Sports and Pastime Trophy tournaments in Madras attracted sufficient spectator interest and when matches were played on Marina ground it was an electrifying experience like the one in Tripunithura. Tamil Nadu players took active part at Tripunithura pooja tournament. Bank teams took a prominent part with SBI and State Bank of Travancore teams taking the top spots.

And it is happening even now. The idea was conceived by Late Kelppaan Thampuran in 1952. He became the Captain of Kerala Team. This was a regular Cricket Ball Tournament played in a coir matting pitch. There were teams from Colleges from Ernakulam, Clubs from Mattancherry, Aluva and

even Cannannore. Soon we had teams from Trichy, Coimbatore, Chennai and Madurai. The TCC were good hosts and the visiting teams were well taken care of. Now we look at some side lights. During the early stages of the tournament, whenever the local team was playing, the attendance in the classes was invariably thin. The class teachers were facing half empty class - aftermath of a famous cricket tournament. The devout ones used to answer "Sir Avarokke Chatippoyi". That was the expression used to indicate "Sneaked out". The local team had several State level players and some colourful characters. We had an over

glorifying the score sheet very much those days.

Few prolific players include Raghavan of SBI, Arun from Trichy, Chandrasekhar from Chennai who were all crowd pullers. In the later years, that is in 1970's many stalwarts like GR Viswanath, Syed Kirmani, BS Chandrasekhar from Syndicate Bank, ML Jaisimha and Abid Ali from Hyderabad participated in this tournament.

Later years Kerala cricket saw C.K. Bhaskar, S. Karunakaran Nair, Balan Pandit, KN Ananthapadmanabhan (now a national cricket umpire), Tinu Yohannan, S. Sreesanth and Sanju

Samson hitting the national colours. As a college cricketer I had the chance to face the pace of C.K. Bhaskar in collegiate cricket in Madras as Bhaskar was representing Madras Medical College.

I doubt whether Kelppaan Thampuran and this tournament received much needed recognition due for a major cricket tournament in Kerala. All along Kerala was famous only for football and now turning it to

cricket as well as more and more Kerala players taking up the game seriously and taking an active part to play in Bengaluru and Chennai for more exposure. It was told that the Club house is being converted to a Cricket Museum at Tirupunithura. There is one person still alive, who was with Kelppaan Thampuran from day one, a doyen of Cricket in Kerala Sri Ravi Achan. He is 90+ now.

The game of cricket has come a long way in Kerala thanks to Kelappan, Balan Pandit and Ravi Achan to name few.

- C. K. Subramaniam, Sanpada, Navi Mumbai



enthusiastic Thampuran who used to change the remaining overs at the end of every over. We had a monkey thampuran known for his pranks. Of course, there were no cheer leaders to encourage the players.

We had a Sixer Thampuran who used to clout sixes on demand. There was a China Swamy in Ernakulam club side for whom clouting sixes was a pastime in CK Nayudu and Salim Durrani style. Sandy and Leslie Arons of Tellicherry were opening bowlers of Kerala as well. Balan Pandit, was a prolific scorer. He was in contention of Indian team and later became coach in TKM. We had a scorer in Ravi, who would put even Wisden to shame on statistics using different colours and



Kerala in Mumbai

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