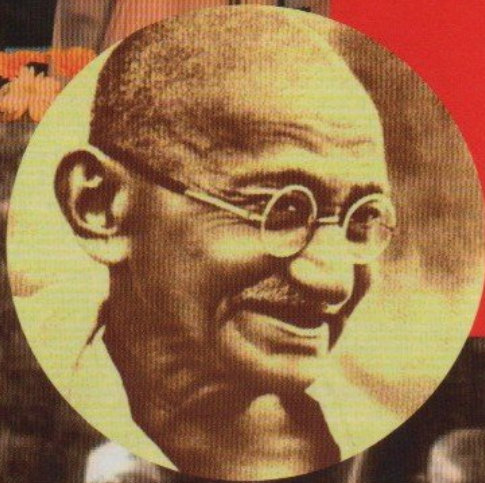


Happy Diwali

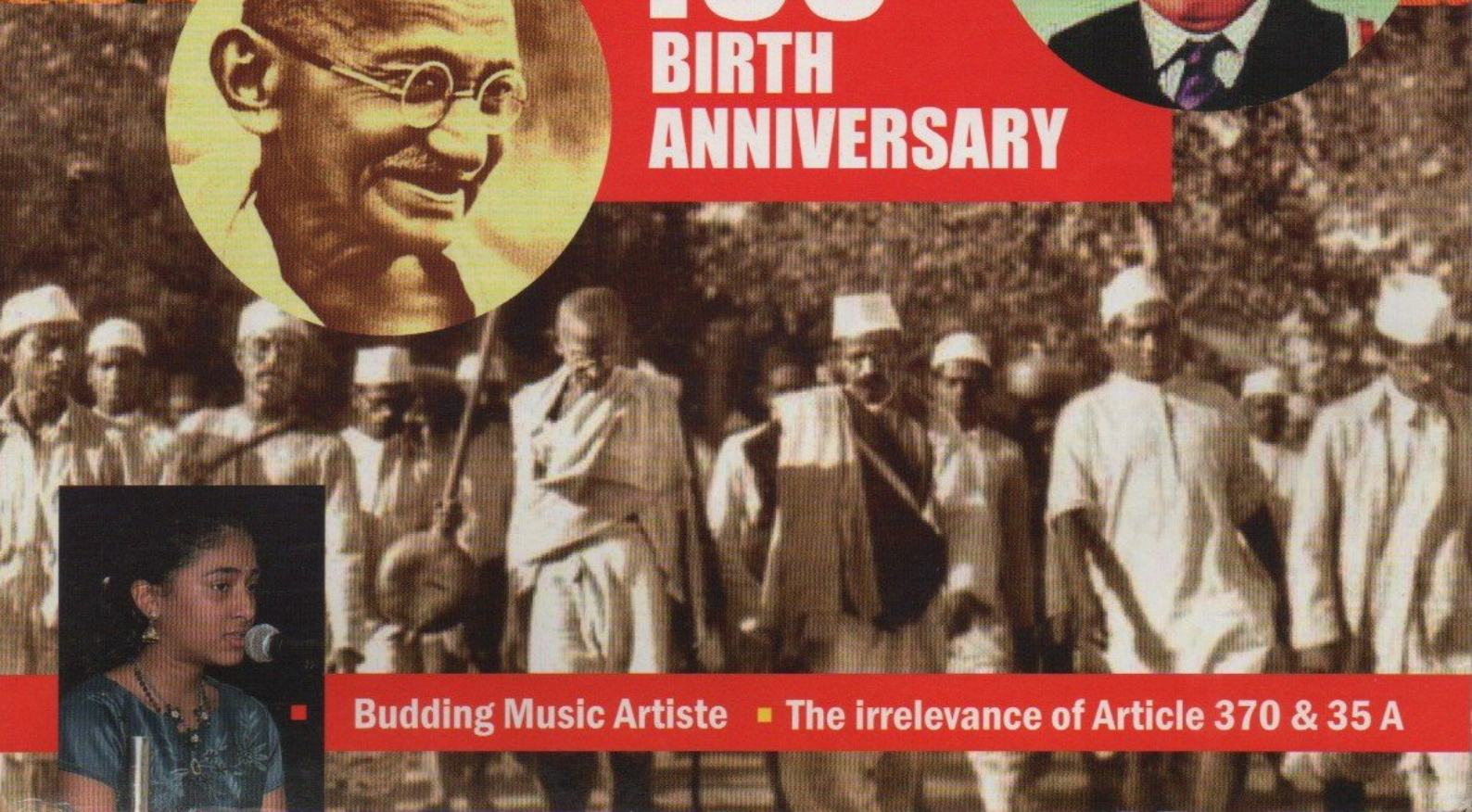
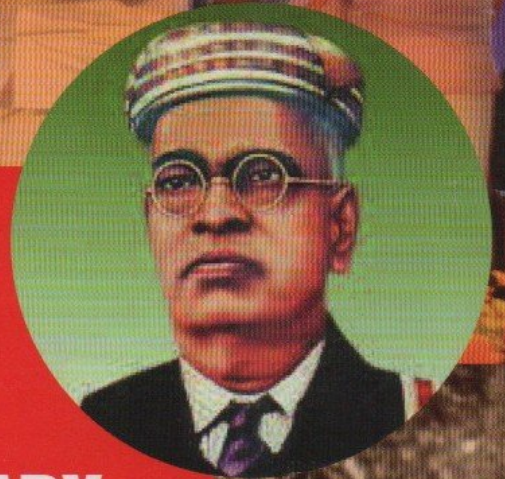
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Kerala in Mumbai

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



150th
BIRTH
ANNIVERSARY



■ Budding Music Artiste ■ The irrelevance of Article 370 & 35 A

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Know and Respect Your Mother Tongue

Mother tongue is the language one sucks along with the milk from one's mother to grow up, at least at the initial phase, till one acquires the ability to discern about the issues one faces up. In India majority of couples emerge from the same community and hence the languages they speak are one and the same. In this case there would not be any confusion among the children about their mother-tongue but it may not be the same for a couple belonging to different communities or linguistic states. Even in a country where the same language is used for communication, like in UK, there are slangs. A person coming from the northern side of the country may not be in a position to comprehend fully when he talks to a person coming from the southern side. In *Pygmalion* ('My Fair Lady' in theatre), this issue is discussed in great details. There, Bernard Shaw tells us that people from different streets of London speak different dialects. In USA, people from extreme ends of the country struggle to comprehend the talk. The same goes for Australia too. And in all these countries the people are supposed to be talking English language.

In Kerala, one of the smallest states of India, people from different districts talk differently. Often the meanings are different for the same word. Out of the 14 districts, people from each speak different slangs.

One may argue that all these are the cases related to the uneducated. No, not so. Even the educated one is not free from the slangs. There are hardly any political leaders or even the Minister for Education, speaking error-free Malayalam. When you listen to them, please be attentive to his or her talk. Often, they do not complete their sentence. They use wrong words, often without implying it. Those who had their education a few decades ago, would vouch that a miniscule of teachers (they are supposed to talk error free language with clarity) were speaking good Malayalam. May be a G Sankara Kurup or S Guptan Nair, for they were speaking in measured tones, slowly and with humility, almost never hurting the listener. Among the present lot, Abdul Samad Samadani speaks good Malayalam because he learned Sanskrit under K P Narayana Pisharody who in turn was a student of Attoor Krishna Pisharody. These great linguists had cultivated a habit of thinking what they wanted to convey and phrase their sentences before they open their mouths.

Kerala and hence Malayalees have the enviable distinction of highest literacy in the country but we are yet to mould our mentality of phrasing our thoughts into good sentences and speak with clarity without causing any confusion to the listeners. When one speaks so, we call him a civilised person.

Keralites or Malayalees have a habit of mixing English when they speak in Malayalam in Kerala. This practice was earlier cultivated to impress others about our command over English. Now we have started forgetting words from Malayalam and even if we want to speak in perfect Malayalam, we cannot. We have started forgetting many common words and instead of trying to remember them, we go for the English equivalent. Many of our dignitaries write Malayalam words in English characters and later mispronounce them.

Recently in one of the events of an old Malayali organisation of Mumbai, the programme presenter, a Malayali professor was struggling for words and ended to be bilingual. She could not even pronounce Malayalam words properly. Malayali Associations are presumed to be encouraging Malayalam but we hardly see any progress in that direction. In a recent conversation, a professor of Malayalam was found not knowing the number of characters in Malayalam alphabet. He knew Malayalam very well but never ventured to find out the number of characters in his mother tongue. Probably he was never told about it when he was a student. We appeal to all Malayalees and their associations to put a concerted effort to implement Malayalam in their talk, writing and loud reading. If they fail to do so, soon their associations would have to wind up as they lose their relevance for ever.

Let us speak Malayalam as we read serious books and gather excellent vocabulary and practice them so that we would never be alien to them. Let us think first and then talk, in a low voice, in a cultured tone with humility so that we would endear ourselves to all. Let us not use abusive and uncivilised words. Let us pronounce the words as they are written. Let us decide what we want to convey and paraphrase them before we open our mouth. Initially we may face problems but soon we would see them disappearing. There could be initial comments but soon those would cease and people would look at us with love and respect. They would point out us as role models to their children.

RETURN OF HOOLIGANISM?

In another couple of months, the annual pilgrimage for Shabarigiri will commence. Last year, women who tried to go to Shabarimala following the Supreme Court ruling have been booed and bullied in public. The elements who took to the streets harped on tradition. They tried to polarize Kerala society on religious lines and win the Lok Sabha election, but miserably failed. What they actually betrayed was a patriarchal mind set which aimed to institutionalize the gender divide. These very people were the very ones who publicly celebrated the Triple Talaq verdict.

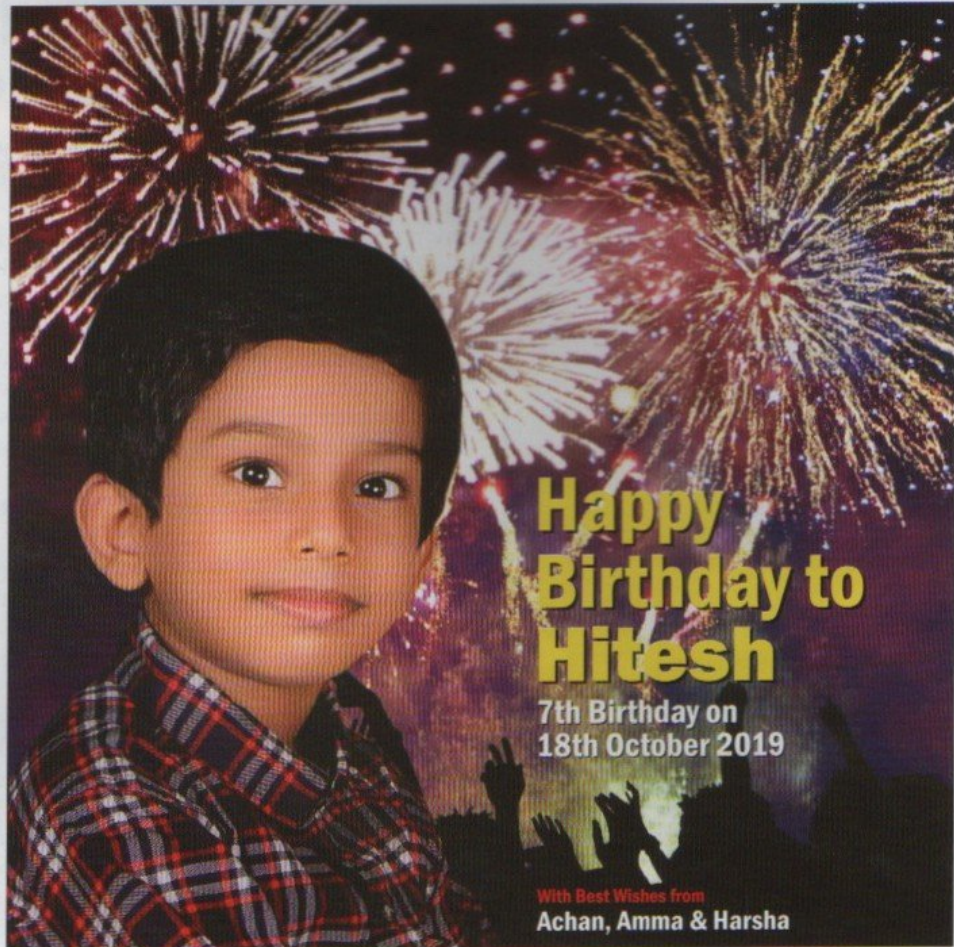
During the court hearings of Triple Talaq and entry of women into the Haji Ali dargah, the same view was taken up by conservative Muslims, that it is tradition, prevalent since ages, and that the courts should not take decisions on traditional religious practices. There were violent debates on televisions with Hindutva elements fuming and frothing while speaking in support of empowerment of Muslim women and condemning all other voices as appeasement. But none of these self-proclaimed champions of women empowerment displayed the courage to change the Shabarimala tradition. They kept on arguing on in all the forms of media for maintaining Hindu tradition and castigated the Pinarayi Vijayan Sarkar for taking steps to uphold the SC ruling, and not challenging it. Nobody spoke against

the temple authorities for not creating more facilities for women pilgrims.

Majority of the judges said that tradition leading to discrimination on basis of gender has no place in democratic India and that everything has to be seen through the lens of Constitution. But what happened in Kerala last year was hooliganism at its worst form orchestrated by politicians who have time and again lost elections.

Such people are found everywhere in the country who have launched vigilantism on cow, beef, love jihad, road Romeos, *gharwapsi*, etc. and then try to win to elections on emotive issues. Such people were in the forefront to hold marches in support of Kathua rape accused.

*Biju Cherian,
Vasai Road*



**Happy
Birthday to
Hitesh**

**7th Birthday on
18th October 2019**

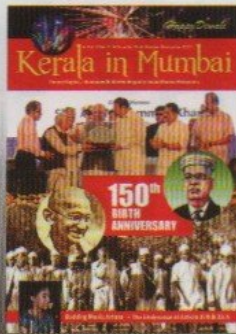
**With Best Wishes from
Achan, Amma & Harsha**

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 - Know and respect your Mother Tongue**
- 06 India pay homage to P S Warrier** Vijaykumar
- 10 My memories of Mahatma Gandhi** Satyanath
- 13 Diwali Ushering light wealth and joy** Lakshmi Venkatachalam
- 16 The irrelevance of Articles 370 & 35A** V Balachandran
- 20 Food and power** Dr M Leelavathy
- 22 ICJ on Kulbhushan Jadhav Case** P R Krishnan
- 24 Soji C Mathew** KIM News Bureau
- 32 Sabarimala and other abodes of ...** G Natarajan
- 35 Well ripened literary fruits** Ashwathi
- 36 Tarang Utsav of dance** Guru Vijay Shanker
- 41 Mumbai News** KIM News Bureau
- 57 Kerala News Digest** KIM News Bureau
- 64 Health and Beauty** Dr (Major) Nalini Janardhanan
- 67 Alcohol related brain damage** Dr Sujatha Nair
- 68 Bollywood's realistic movies** Biju Cherian
- 29 Poem- Yoga** Dr P V Narayanan Nair
- 59 Anthappanum staarhayi** T R Raghunandan
- 60 Poem Nityasambhavam** Sulochana Achan
- 61 Travelogue Karnataka** Kunnam Vishnu



India pay homage to Vaidyaratnam P S Warrier

Vijaykumar

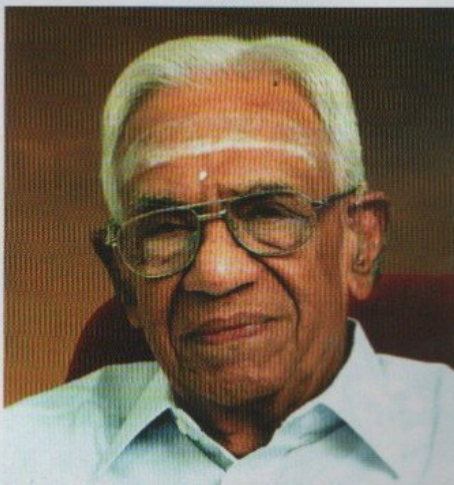
India could become the Wellness Capital of the world, said Vice President of India M Venkaiah Naidu. He made this comment while inaugurating the year-long celebrations of the 150th birth anniversary of Vaidyaratnam P S Warrier of Kottakkal on September 24. Governor of Kerala Arif Mohammed Khan presided. The event started with the MSP Band playing national anthem. Minister Dr K T Jaleel, E T Mohammed Basheer M P, Prof Abid Hussain Thangal M L A, Arya Vaidyasala Managing Trustee Dr P K Warrier, Chief Physician Dr P M Warrier et al were present.

The centuries old Indian traditional medical treatment is not only scientific but positively affects the mental and spiritual state of the patient, said the Vice President. India's Ayurveda, yoga and other exercises are now part of our medical system and they are recognised worldwide. Ayurveda is not a mere treatment system but a philosophy of life system. It is providing solace since the time of Vedas.

When India was pushed to poverty during the long duration of foreign rule, our national leaders



Dr. P S Warrier



Dr. P K Warrier

tried to recapture the earlier state. They were well versed in oriental and western knowledge. Late P S Warrier was one among them. He was a proponent of Indian traditions but was not content with praising it. He wanted to work forward and the result is now a 117-year old Arya Vaidyasala, century old Ayurveda College and 80-year old Natyasangh, said the Vice President.

Vice President Venkaiah Naidu also touched the recent controversy started by Home Minister Amit Shah about national language. The first language one should learn is Mother Tongue itself and all other languages are only spectacles, declared Venkaiah Naidu. "No language should be imposed and none of them should be opposed. All of them have their own uniqueness. I would tell the youth that they should learn Sanskrit. In Germany, I saw many people learning Sanskrit. Here in India, we hesitate to study Sanskrit. Students should learn as many languages as possible but they should start with their mother tongue. Other languages can follow.", Venkaiah Naidu added.

He complimented Dr P K Warrier who takes the tradition of Vaidyaratnam forward for the last 66 years.

In his presidential address, governor Arif Mohammed Khan remarked that Ayurveda is the solution for challenges faced in medical field.



Vice President M Venkataiah Naidu being felicitated by Dr P K Warriar

Managing Trustee Dr P K Warriar presented mementos to Vice President Venkai Naidu and Governor Arif Mohammed Khan.

The life of such great personalities as Vaidyaratnam P S Warriar, will be an inspiration to the present and next generation to follow their ideals and to add to the progressive steps towards a better living. Warriar was basically an ayurvedic physician but he strongly felt that important aspects of modern medical practices should be incorporated to the Ayurvedic system to create a better acceptability around the world.

Warriar did not confine himself to medical treatment but expanded his reach to literature, vocal as well as instrumental music, journalism etc. He established the first Ayurvedic Hospital in the world not for making profits but to create a better health facility for the poor also. His charitable hospital in Kottakkal vouch for this statement.

Kottakkal Arya Vaidyasala was established in 1902

Jayaprakash Narayan was an inmate of Gandhiji's ashram. He had certain stomach ailments which could not be cured by nearby doctors. Gandhiji called and advised him to go to Kottakkal Arya Vaidyasala of Vaidyaratnam P S Warriar and Jayaprakash obeyed. After some days he returned to Ashram fully cured. Thus he was the first well known patient from the North India to stay in Kottakkal Arya Vaidyasala.

and 'pathasala' was added to it to train the young generation to provide ayurvedic treatment to all. Till then the traditional vaidyas were going to the patients on call but the lack of transport was always found to be an obstacle to reach them in time. The hospital could provide an alternative facility to overcome the shortcoming.

In 1909 Warriar started Paramasivavilasam (PSV) Drama company and 1939 saw the formation of PSV Natyasangham. In journalism, he started six publications: Kavanakaumudi (literature), Janmi (Agriculture), Dhanwanthari (Medicine),

Lakshmi Vilasam (Finance), Jyotis Deepika (Astrology) and Swajanaranjini (Social Development). Though he had assistants to drive them, his keen eyes reached everywhere.

All textbooks required for the Arya Vaidya Pathasala were authored by him but this task did not deter him from producing Kathakali shows in towns and villages, inside and outside halls.

The initial pathasala was opened in Kozhikode and the



Governor Arif Mohd Khan being felicitated by Dr P K Warriar

admission fee was Rs 5. Gradually it was shifted to Kottakkal and grew to be present Kottakkal Ayurveda College. From day one, he started teaching there and continued as its Principal till his last day. Once in a week he would go to Kozhikode to teach as well as treat patients coming there. When he realised that the students needed more interaction with the patients, he shifted *Pathasala* from Kozhikode to Kottakkal. In 1937 it was recognised as a medical college and could issue diploma certificates to the students coming out of it. When state of Kerala was formed, its curriculum was unified with those of other similar Colleges in Kerala. In 1979, it was upgraded and the the degree course BAMS was introduced. Earlier the doctors trained there were known as Arya Vaidyan and now they are a recognised doctor like in allopathy. Now it has post graduate and paramedical streams also. Currently the management is striving to promote it as a Ayurvedic University.

Several prominent personalities like Jayaprakash Narayan, President V V Giri, Sri Lankan Prime Minister Sirimavo Bhandaranayake et al besides several patients from abroad, even from US, came to this hospital for treatment and left fully recovered. The US, Sri Lanka and Mali etc wanted to have similar hospitals in their own countries, constructed and maintained by Kottakkal Arya Vaidyasala but they humbly declined for want of physicians. ■



A section of audience



Statue of P S Warriar being garlanded by Chief Physician Dr P M Warriar

INAUGURATION OF 150th BIRTH ANNIVERSARY CELEBRATIONS VAIDYARATNAM P.S. VARIER, FOUNDER OF ARYA VAIDYA SALA, KOTTAKKAL

by the
Chief Guest

Shri M. Venkaiah Naidu

Honourable Vice President of India

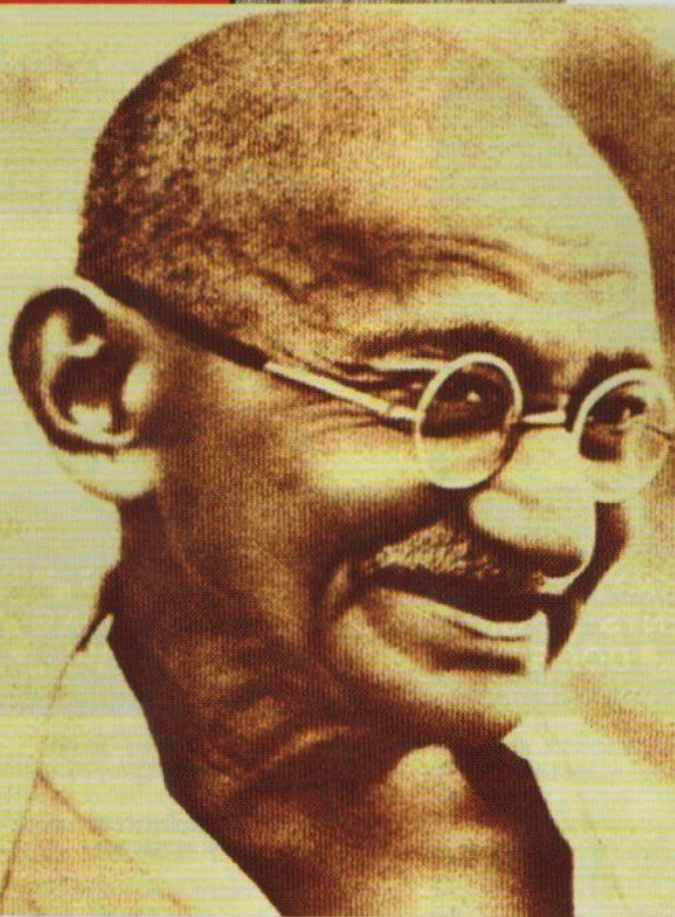
Guest of Honour

Shri Arif Mohammad Khan

Governor of Kerala

24.09.2019,
Tuesday,
10 AM





My memories of **MAHATMA GANDHI**

The world has never seen such a leader
who studied the ideals, practiced
them and then only advised his followers
that they might practice them.



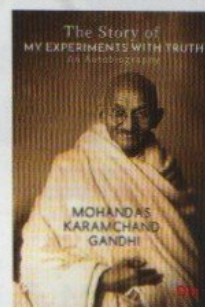
Satyanath

The first time I heard the name of Gandhiji was on 31 January 1948 morning. My father woke me up unusually from sleep early morning and brought me out from bedroom. He washed my face and put a shirt on me. He then took out a black flag from his pocket and pinned it on the pocket of the shirt. I being a four-year-old was wondering what was happening. My father then told me, "Gandhiji was shot dead yesterday evening."

I heard that name for the first time from my father and he showed me a photograph of Gandhiji hung on the wall. Since then I used to hear a

number of stories about Mahatma, including one in which my father did an adventurous trip to Southern Kerala only to have a glimpse of him.

My father was a Congress worker and worked for freedom of India while employed as a conductor of the only bus plying between Nilambur and Kozhikode. Since there was no other transport, he was approached by the local police to carry their papers to Kozhikode where Malabar district police headquarters was situated and



also to bring stationery and other official papers from there to our station. Of the two constables working there, one was his cousin. Occasionally, he would come and tell my father to lie low so that he needed not be arrested. He was more concerned about his freedom than my father's freedom. My father appreciated his gesture, as going to prison would result in loss of his only income of Rs 25 per month.

As I grew up, I heard much more about Gandhiji and had a large collection of books by and on Mahatma. Initially

those books were meant for children but soon I graduated to higher levels and started reading the Malayalam translation of "My experiments with truth." My elder sister and me read a lot of books on Gandhiji and other freedom fighters.

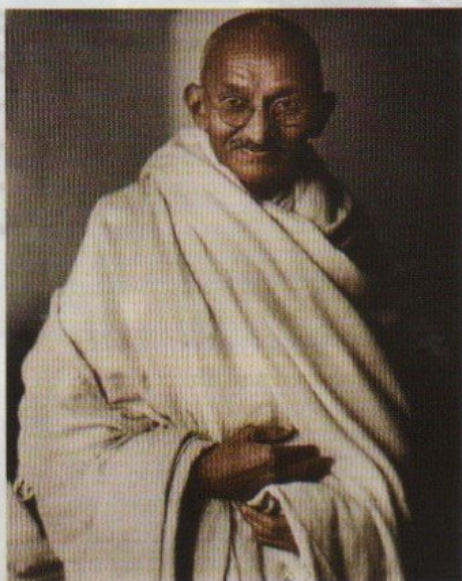
When I reached Std VI, we had a teacher by name Kunhunni Master and he was teaching Malayalam prose. The first lesson was on 'Mahatma Gandhi.' He was an ardent admirer of Mahatma and he taught us about Gandhiji till the quarterly examination arrived. All questions were about Gandhiji, the only lesson he taught for nearly three months. Our school run by Malabar District Board did not have a proper portrait of Mahatma Gandhi though there were a few calendars with his photos on them. Kunhunni Master always asked me to bring framed photographs of Gandhiji to school on October 2 so that it could be displayed with a garland around it for the children to see.

Many years later I happened to meet this master at native place and I introduced him to my son as the teacher who taught us about the ideals of Gandhiji.

When the centenary celebrations of Gandhiji's birth anniversary was held for a year throughout India, all movie theatres were asked to show documentaries on Gandhi before the main film. Those days I was teaching in a college near Kozhikode and had the opportunity to watch most of those documentaries. These films were edited by Films Division from earlier News Reels produced in India and abroad and the persons shown were all in a jerky movement. I felt very bad when mono-act artistes mimicked them during their shows.

When my father became a businessman, he maintained a house for visitors to stay when they came to Nilambur. Father being the local Congress President and Sarvodaya Worker and mother being the founder President Mahila Samajam, we always had guests to stay there. I vividly recall political leaders like Kozhipurathu Madhava Menon (former police minister of Madras State), his wife A V Kuttimalu Amma, K P Madhavan Nair, C K Govindan Nair, K P Kuttikrishnan Nair, M P Manmadhan (Sarvodaya

Once a woman with her son approached Gandhiji and pleaded to him to advise her son to avoid sugar as he was addicted to it. After a little thinking, Gandhiji advised her to bring him after two weeks. So, after a fortnight, she brought her son to Gandhiji. Gandhiji advised the child to stay away from sugar as it was anathema to his health. The woman then told Gandhiji that he could have said it on previous occasion itself and Gandhiji replied, "I myself was addicted to sugar. Unless I am free from its influence, how could I advise him to desist from it? Now I stopped having sugar, so I can tell him." Gandhiji never advised anyone to do something that he himself could not do.



Leader and later Principal of MG College, TVM), Jeevandani Rajamma (last heard, she a post graduate, was serving adivasis in Madhya Pradesh), AC Ponnunni Raja, A V Shrikanta Poduval, Ikkanta Warriar (former Prime Minister of Kochi) et al as our guests. All of them used to tell us about the sacrifices made by the leaders of that era for our country.

Gandhian Education

Mohandas Karamchand Gandhi wrote a large number of books on various national issues. Though he was educated in Cambridge University for his Bar at Law examination, he despised the British system of education. He called it only as a medium of creating clerks for the British government. He wanted to introduce a new system of education so that every child of India would be aware of our traditions and practices. He called them 'Nayim Talim.' He put Dr Zakir Hussain in charge of this system of education. Soon several institutions by name Gandhi Shiksha Bhavan came up across India. One of them is in Juhu now. In Ramanattukara near Kozhikode, there is one still existing. The teacher trainees studying there are expected to wear only Khadi clothes and do all house chores like sweeping and cooking etc before leaving for the classes. They are trained to lead a simple austere life. Gandhiji expected these teachers to encourage their students to lead a simple life and to have high thinking.

Non-violence

Gandhiji has recorded that once he stole some money from home and went to eat non-vegetarian food secretly. Later he felt like the lamb crying inside his stomach. He felt that he sinned not once but twice. He went to his father and confessed his deeds and promised not to consume non-vegetarian food or liquor and never to steal anything. He maintained his oath till the end.

He abhorred violence and declared to reject the freedom of India if obtained through violent methods. He was always considerate about the ordinary people of the country. He never asked the ordinary people on the street to join him in his movements against foreign rule. He had firm faith in his methods. When some of

the people who joined in his agitations resort to violence thereby inviting retaliation from police, he did not hesitate to withdraw the agitation. He always believed that the freedom they are fighting for is for the people and if the people are killed, freedom has no beneficiary. Statistics show that the number of people killed during freedom struggle in India is substantially low compared to those of other countries.

Freedom of the country is freedom for the people of lower strata, he believed. This belief led him to choose spinning wheel as a symbol of Congress Party on its flag. He believed that only

analysed them and adopted only if felt acceptable.

Gandhiji and films

Though he liked Indian classical music and folk dances, he had no liking for film music and western dances. He saw *Mission to Moscow*, an English film in 1943 at the instance of industrialist Morarji in Juhu. The movie was about the American alliance with Soviet Union but he did not like it. Yet he saw *Ram Rajya* of Vijay Bhatt, along with industrialist Ghanshyamdas Birla. Though Gandhiji watched it fully, Birla

India was *Nine Hours to Rama* based on an English novel but it was denied permission to exhibit in India. Gandhiji was a character in many movies as several movies were made in India and abroad about contemporaries and colleagues like Nehru, Patel, Bose, Jinnah, Ambedkar et al. He was also shown as a character in many fictionalised movies like *Hey Ram* by Kamal Hasan and *Lage Raho Munnabhai* of Rajkumar Hirani. The latter was popular among them. Naseeruddin Shah and Dilip Prabhavalkar respectively enacted Gandhiji's character in these films. The former film caused to spread the popularity of Gandhiji among the new generation.

Raghupati Raghava...

We cannot think of him without his hymn *Raghupati Raghava Rajaram*..., originally written by Sri Lakshmanacharya with eight lines. They are:

Raghupati Raghava Raja Ram
Patita paavana Sitaram
Sundara vigraha Meghashyam
Ganga tulasialagram
Bhadra girishwara Sitaram
Bhagat janapriya Sitaram
Janaki ramana Sitaram
Jaya jaya Raghava Sitaram
Gandhiji amended a few lines as

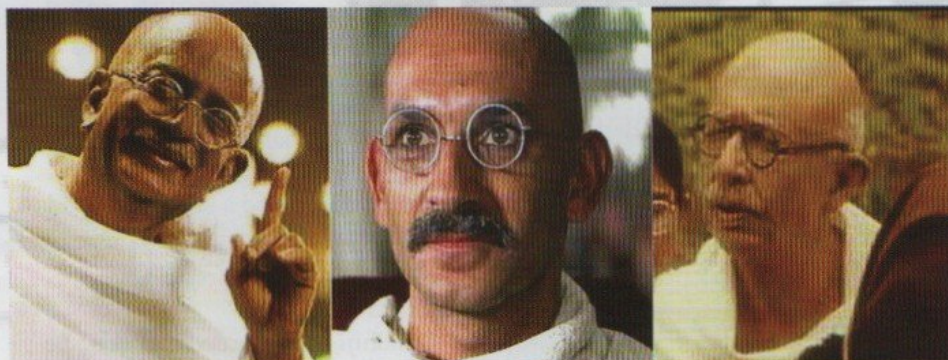
given below:

Raghupati Raghava Raja Ram
Patita paavana Sitaram
Sitaram Sitaram
Bhajapyaretu Sitaram
Easwara Allah tere naam
Subko sanmati de bhagawan
Ram Rahim Karim samaan
Hum sub hey unkisanthan
Sab mila maange yeh vardaana
Hamara rahe manav ka jnan.

The last six lines are seldom heard these days. During the 365 days of celebrations of his 150th birth anniversary, let us all devote some time to remember him and his services to the nation. Martin Luther King of USA and Nelson Mandela of South Africa worshipped him for his non-violent methods. Albert Einstein said about Gandhiji, "Generations to come will scarce believe that such a one as this ever in flesh and blood walked upon this earth." Let us tell our next generation of this noble man so that they would know him and his ideals. ■



A scene from 'Nine hours to Rama'



Dilip Prabhavalkar, Ben Kingsley and Naseeruddin Shah

when the down trodden is liberated from poverty, the freedom would become meaningful. Thus, he encouraged spinners and handloom weavers and called up people to boycott foreign goods. It is sad that the spinning wheel (*Charkka*) is no more on the flag of Congress Party.

Traditions and practices

Gandhiji had full trust in ancient traditions and practices and always used traditional methods. There are enough proof for these in his autobiography. He did not adopt practices blindly but

dozed off after some time. Prem Adeep and Shobhana Samarth (mother of actresses Nutan and Tanuja) acted in it as Ram and Sita.

One may see Gandhiji in several movies (feature, documentary or strips of news reels), there was only one serious film about Gandhiji, titled *Gandhi* produced and directed by Richard Attenborough (1982) that swept away most of the important Oscar awards. Ben Kingsley acted as M K Gandhi while Rohini Hattangadi as Kasturba. The first feature film on Gandhiji was produced and shot in



DIWALI

Ushering Light Wealth And Joy

Men and women are wired to live a happy life and celebrating Diwali is an affirmation of this faith

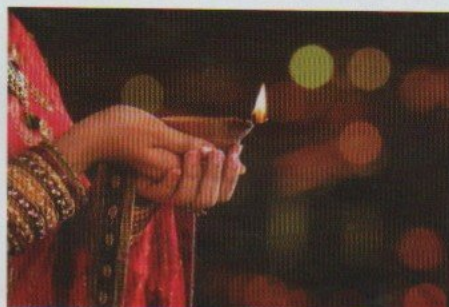


Lakshmi Venkatachalam

■ On new moon night in the month of October- November when it is one of the darkest nights of the year, we celebrate Diwali, the Festival of Lights. It is the biggest festival of

India cutting across the length and breadth of our country, lighting up homes and streets, bringing good cheer and happiness all around.

In fact Diwali is celebrated all over the world where Indians live. The concept of good triumphing over evil, the decluttering and sprucing up of our homes, the reconnecting with



family members, sharing of sweets are tonics for our lives. As the saying goes, "If winter comes, can spring be far behind?"

On a broader spectrum, many civilisations and cultures have various festivals of lights ushering new

beginnings, with displays of fireworks and bursting of crackers. In the UK, Guy Fawkes Day on November 5 every year has a lot of similarity to Diwali. In the US, Thanksgiving Day in July, has fireworks Show and the entire nation celebrates it as a day of remembrance of and tribute to their forefathers who first set foot in that country and established themselves facing obstacles and toiling hard.

Similarly in Australia and many countries of Europe, New Year's Eve is celebrated with displays of spectacular light and sound shows. Japan, China and other Far East and South Asian countries also have their own festivals of lights and new beginnings, symbolising their

respective hope and faith for auspicious and prosperous tomorrows.

In most parts of India, Diwali is celebrated as the Indian New year, and Lakshmi, Goddess of Wealth is worshipped for happiness and prosperity all the year round. Goddess Lakshmi is believed to have been created from the churning of the ocean by the Devas and Asuras. It is believed that on the Diwali day, She would visit every home, bringing along with her prosperity and good fortune. Devotees believe that Lakshmi would visit first the cleanest houses. So people clean their houses and light lamps to invite Her in. This cleaning also symbolises the purification of the mind to remove negativity, clutter and ignorance. Ganesha the Remover of obstacles is also worshipped. By worshipping these Gods with lights and flowers and lights crackers, we pray and look forward for a better tomorrow and give us the inspiration to look forward to a better tomorrow. This is the eternal message of Diwali and its relevance in our lives forever.

In some states Diwali is a one day festival while in a few other states it is celebrated for four or five days.

Colourful Rangolis are displayed in front of houses, diyas and lanterns hanging from windows and balconies dazzle in golden hues and an air of happiness and positivity permeate the atmosphere. Bright lights sparkle along roadways and lights shopping malls as well. This festival has more secular tones than many other Indian festivals. It is also the time when people get their



bonuses, the markets are flooded with discount sales, exhibitions and fairs are organised and family ties are renewed.

In Kerala Diwali is celebrated as a one day festival. In the majority of South India it is celebrated as the defeat of the demon Narakasura at the hands of Satyabhama and Lord Krishna. People have an oil bath early in the morning, wear new clothes and light

fireworks and burst crackers. Delicious sweets and savouries along with a hearty breakfast is a custom down south. Visiting friends and relatives and exchanging sweets and gifts are other activities associated with this festival of lights. In Goa effigies of Narakasura are burnt.

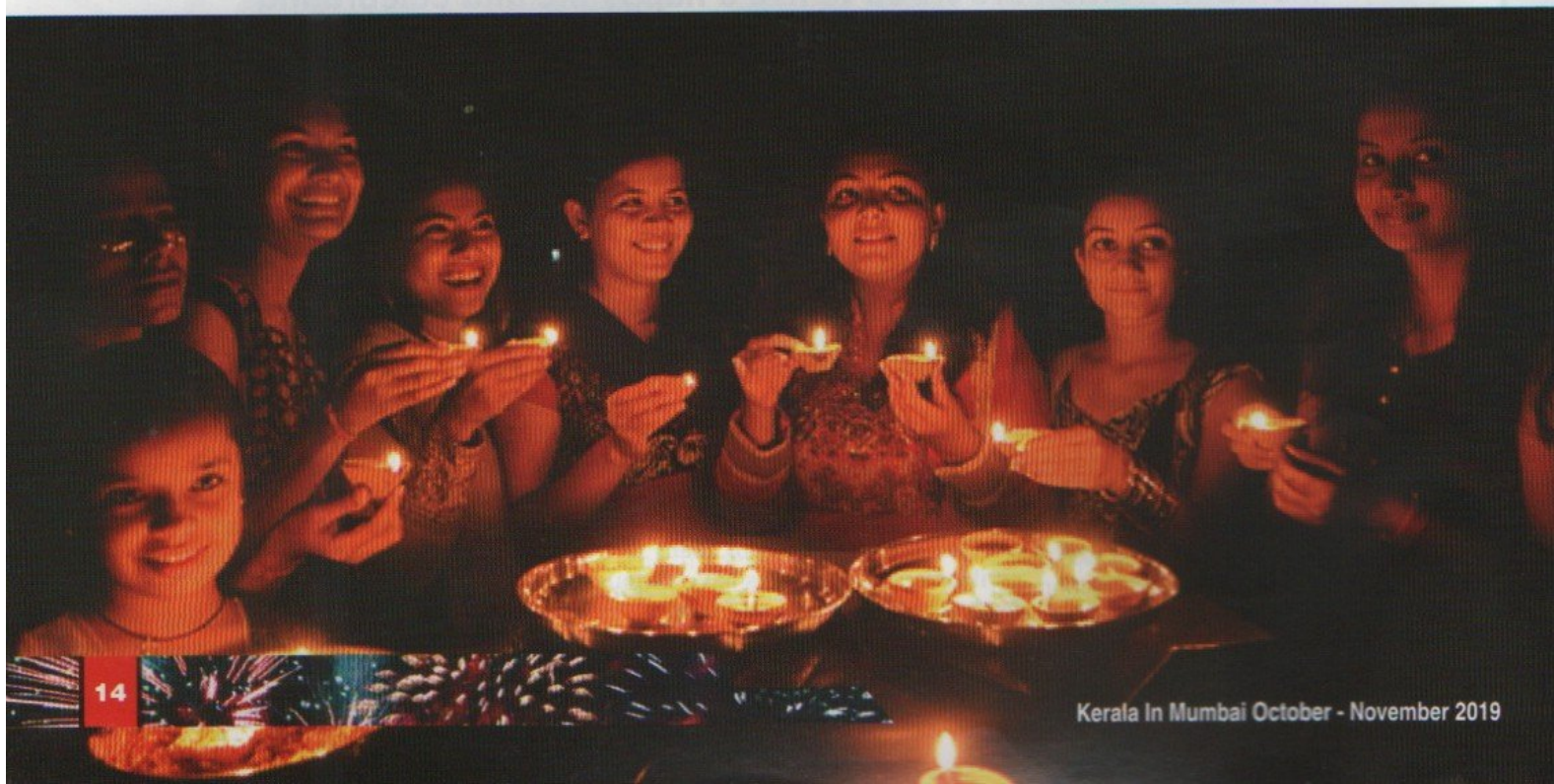
In Maharashtra and other parts of Western India, Diwali is a five day festival, each day being celebrated with a specific meaning.

The first day, Dhanteras, dedicated to celebrating prosperity, marks the start of Diwali. People traditionally buy gold and new kitchen utensils on this day. Homes are cleaned and readied to welcome Goddess Lakshmi, the goddess of prosperity. People also get together to play cards and gamble.

The second day is known as Naraka Chaturdasi in South India or Choti Diwali (Little

Diwali) in North India.

On the third and main day, lots of small clay lamps (called *diyas*) and candles are lit and placed in houses across the length and breadth of our country. Fireworks are also let off everywhere, giving Diwali its name of 'Festival of Lights'. It is on this day that families gather together and perform the



Lakshmi Puja, and give each other gifts and sweets.

The next day that is on the fourth day, merchants open fresh accounts for the new year, and offer prayers. Govardhan Puja is celebrated in north India, to commemorate Lord Krishna's victory over Indra, the rain god. In Maharashtra, Karnataka and Tamil Nadu, the victory of Lord Vishnu over demon king Bali is celebrated as Bali Pratipada or Bali Padyami.

The fifth and final day, known as Bhai Duj, is dedicated to celebrating sibling affections. Brothers and sisters get together and share food, to honour the bond between them.

In West Bengal, Odisha and Assam, Kali Puja is performed on this day. Goddess Kali, the fearsome Dark Mother, is worshiped for her ability to destroy the ego and illusions that go with it. The iconic Kali temples at Kalighat, Belur Math and Dakshineswar attract a huge number of devotees. Magnificent decorated idols of fearsome Goddess Kali, the Dark Mother, are also put on display across the city for people to visit.

In Uttar Pradesh, namely Ayodhya, Diwali is commemorated as the night of victorious return of Lord Rama with His Consort Sita after 14 years of exile and the defeat of Ravana. In 2018, a record number of more than 300,000 earthen lamps were lit along the banks of the Sarayu River, earning the festival a place in the Guinness Book of World Records. This year's event also promises to be grander, with the Indian government allocating extra funding for it. In Varanasi, fireworks display take place over the Ganga river, lighted diyas are floated on the rivers and the various ghats are illuminated. Tourists rush to see this colourful and bright festival during Diwali.

Like Maharashtra, Gujarat also celebrate Diwali on a grand scale.



In Rajasthan at the holy town of Nathdwara in Udaipur, which houses the 17th century temple of Shreenathji (Lord Krishna) Diwali is celebrated as the important Annakuta festival that falls a day after it. Weeks prior to Diwali, the walls of the temple towns are whitewashed and repainted with

In Mumbai, Marine Drive popularly known as Queens Necklace, the CST Railway Station and many other high rise constructions light up the night sky with dazzling colours and the city exudes a warm shimmering glow.

The foundation stone for the famous Golden temple in Amritsar was laid on



Diwali day so Sikhs also celebrate Diwali with a mesmerising display of fireworks over the Golden Temple. The temple complex is also draped in lights, and the edge of the lake is fringed with countless oil lamps and candles, lit by devotees. The day also marks the return from prison of the sixth Sikh guru, Guru Hargobind Sahib, in 1619 who was held unjustly for his beliefs

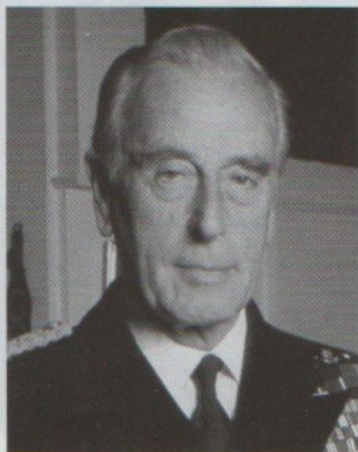
traditional paichwai paintings, depicting scenes from Lord Krishna's life. The temple's numerous cows are decorated and displayed. The day after Diwali is celebrated as special Govardhan Puja (worship), to commemorate of Lord Krishna's victory over Indra the Rain God.

along with several other political prisoners who he helped free.

Diwali as a festival of our country is woven into our culture and is a means of unifying all of us from north to south and east to west. No wonder it is considered as our national festival. ■

J & K STATE

THE IRRELEVANCE OF ARTICLES 370 & 35A



Mountbatten



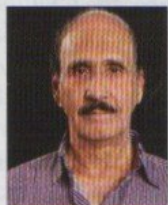
Hari Singh



Nehru



Sheikh Abdulla



V. Balachandran

■ The last issue of 'Kerala in Mumbai' (August-September 2019) rightly featured the Union Government's decision of 5th August 2019 to do away with

the special status of Jammu and Kashmir. The two Houses of Parliament, by an overwhelming majority, approved the Constitution (Application to Jammu and Kashmir) Order, 2019 (a Presidential Order) and the Bill for the bifurcation of the State into two Union Territories viz. Jammu and Kashmir, and Ladakh. The article 'Kashmir Dream comes True', highlighting the historical importance of the event, however, has some missing links which, if provided, will help readers to see clearly through the smoke of controversy that envelops a bold and far-reaching decision.

In the interests of the total integration of Jammu and Kashmir State with India, the scrapping of Article 370 should have been done six decades ago, if not earlier. Though it created an anomalous relationship with India, a 'temporary,

transitional and special provision' like that was allowed to remain in a permanent Constitution by politicians who seemed to care more for power than propriety. The man behind the insertion of the controversial Article in 1949 was Sheikh Mohammed Abdullah, the then Prime Minister of Jammu and Kashmir. The political life of the Sheikh is worth recalling in the present context.

Sheikh Abdullah (1906-1982) entered politics in his native state of Jammu and Kashmir when he was in his thirties. In 1932, along with one Ghulam Abbas, he founded the All-Jammu Kashmir Muslim Conference for fighting against the 'autocratic rule' of Maharaja Hari Singh who, as a descendent of Gulab Singh, a Dogra ruler of Rajput descent, came to power on 23rd September 1925. Paying an annual indemnity to the East India Company, the Maharaja maintained good relations with the British overlords. Sheikh Abdullah's hostility to the King initially arose out of a personal pique. Returning from his studies at Aligarh (M. Sc in Physics), he could get no job in the State Government. He attributed this to 'religious prejudice', became a teacher and girded his loins to fight against the Maharaja as a votary of

democracy and an embodiment of its spirit. It was this spirit that attracted Nehru as Abdullah engaged himself in several agitations and was imprisoned. In 1946 he started a 'Quit Kashmir' movement against the Ruler and was jailed for three years. This movement—by this time he had tactfully removed 'Muslim' from his Conference—drew Nehru's attention and he went to Kashmir to defend the 'Lion of Kashmir', as Abdullah was by now hailed by his followers. The Maharaja first prevented Nehru's entry into Kashmir but later relented. The Sheikh was released on 28th September 1947. He found himself hauled up to the centre-stage in New Delhi when the duo, Jinnah and Liaquat Ali Khan, started a wild goose chase.

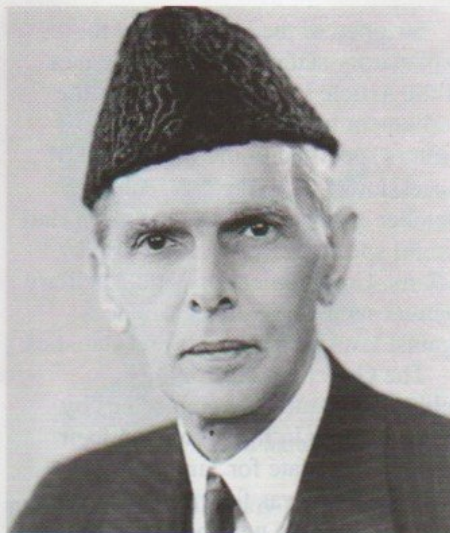
After the inauguration of Pakistan on 14th August 1947, Governor-General Jinnah and Prime Minister Liaquat Ali Khan seemed to have felt deeply a sense of deprivation. Though Kashmir had an 80 per cent Muslim majority population and had a long border with Pakistan, it remained independent as the King wanted to retain the State with himself. The duo felt cheated as the 'K' in PAKISTAN (as Sir Mohammed Iqbal conceived it) stood for Kashmir. Though

the Maharaja entered into a Standstill Agreement with Pakistan, the Governor-General and the Prime Minister started devising a method of 'capturing' the State a devilish one which was to cause unnecessary anxiety and enormous trouble to the Indian leaders. At this stage, the Ministry of States in India, with Sardar Vallabhbhai Patel at the helm, showed no particular interest in Kashmir. "... our hands were already full and, if the truth be told, I for one had simply no time to think of Kashmir", wrote the Sardar's confidant and dynamic Secretary of the Ministry, V P Menon. ('Integration of the Indian States', Orient Longmans 1985 edition, Page 395. First published in 1956).

The two Pakistan leaders mobilized a 5000-strong army of the new State's frontier tribesmen Afridis, Wazirs, Mahsuds, Swathis and regular soldiers (in mufti) and pushed them into the battlefield with orders to march towards Srinagar. They wanted to give the world an impression that the tribesmen were in revolt against the denial of Kashmir. The 'army' started the march on 22nd October 1947 barely two months after the partition. Perhaps, there are no precedents in history to this audacious, if not childish, act of aggression without any provocation. 'Vengeance is mine' could have been the driving force. The aggression was against the Pakistan leaders' own mother-country, historically as well as the place of their birth.

The Maharaja's Appeal

The tribal marauders rapidly advanced towards Baramulla, the entry-point to Srinagar, the capital. At Baramulla, they gave free-play to their instinct and indulged in loot, rape and murder. The Maharaja, in dread of the loss of his own life, appealed to the Government of India for help on 24th October 1947. The Government's Defence Committee, consisting of Lord Mountbatten, Jawaharlal Nehru, Vallabhbhai Patel and Sardar Baldev Singh, considered the appeal and decided to send V P Menon, then the Secretary of the States Ministry, to Srinagar to study the situation and report back to them. Mehrchand Mahajan was then the Prime Minister of Kashmir. He had earlier been a judge and later became the Chief Justice of



Jinnah



Historic speech at UNGA by VKK Menon

India.

V P Menon, convinced of the danger to the security of the State and the possibility of the King being killed, advised His Highness to move to Jammu with his family and valuables furtively under the cover of darkness. The King promptly did so, taking all the Government vehicles with him. Menon notes in his book that he could find no vehicle left when he himself wanted to go to the airport to return to Delhi!

The next day V P Menon apprised the Defence Committee about the gravity of the situation in Srinagar and urged immediate help. The committee wanted to have the Maharaja accede to India by signing the Instrument of Accession, as otherwise India could be deemed as an aggressor on foreign territory. Menon rushed to Jammu to get the King's signature and returned with the Instrument of Accession duly

signed. (It is said that Sheikh Abdullah was present in Delhi and gave his nod of approval for providing help to the King).

Troops Air-Lifted

The first contingent of Indian troops was air-lifted to Srinagar on 27th October 1947. "In the early hours of the morning of 27th October a hundred civilian aircraft and RIAF planes were mobilized to fly troops, equipment and supplies to Srinagar... Lord Mountbatten said that in all his war experience he had never heard of an air-lift of this nature being put into operation at such short notice..."

Jinnah fumed on learning about the landing of the Indian troops in Srinagar and threatened a full-scale war. Unfortunately for him, his commanders-in-chief (mostly British) did not agree with him. When Mountbatten visited him to dissuade him from pursuing the (undeclared) war, Jinnah showed a wry face and insisted on the withdrawal of the Indian forces. So did Liaquat Ali Khan. V P Menon reports that Liaquat Ali Khan said that 'nothing would be easier for him than to sign an appeal calling on the raiders to withdraw'. The cat was thus let out of the bag. The raiders were but Pakistan's tribal recruits.

The Maharaja made Sheikh Abdullah the head of the Emergency Government in Srinagar on 30th October 1947. This was the Sheikh's finest hour; from being a school master to be the Prime Minister.

By 11th November 1947 the Indian army had driven back the raiders beyond Gulmarg and by 20th November had captured the tactically important town of Uri. As there was no sign of Pakistan surrendering and calling a ceasefire, the Government of India made a formal appeal to the United Nations to intervene on 31st December 1947. The ceasefire was called only after a year on 1st January 1949.

Marathon speeches at the United Nations

At the United Nations the discussions were marked by 'marathon speeches and futile wrangling over verbal niceties.' A vexed Nehru said in Parliament on 20th March 1951: "My own feeling has been a feeling of

distress that the UNO has somewhat drifted from its original conception. We went to the United Nations not to determine the accession issue or where sovereignty lies. We did not go there to seek arbitration but to complain about the aggression of another state, which was likely to lead to international complications and probably affect peace."

The United Nations kept the Kashmir ball rolling for about 15 years. The last time that an Indian delegate, M C Chagla, appeared at the United Nations was in 1965 following a six-week Indo-Pak War between 5th August 1965 and 23rd September 1965. General Ayub Khan was then at the helm in Pakistan. Earlier, in 1957, V K Krishna Menon had presented India's case in a marathon speech spread over two days (23rd and 24th January 1957). He literally wore himself out but he made his mark as an intellectual with a gift of eloquence and wit.

Sheikh Abdullah was firm in the saddle as the Prime Minister of Kashmir from 15th October 1947 to 9th August 1953. During this period three momentous events took place viz.

1. Article 370 was inserted in the Constitution towards the end of 1949 when the Indian Constituent Assembly (ICA) had almost concluded its labours.

2. The Constituent Assembly of Jammu & Kashmir came into existence on 31st October 1951.

3. Sheikh Abdullah was arrested and detained on 9th August 1953.

These events need to be elaborated to justify the title 'the irrelevance of Articles 370 and 35 A'.

Article 370

Article 370 forms part of Part XXI of the Constitution with the title 'Temporary, Transitional and special provisions.' The title makes it plain as a pikestaff that the Article was not intended to be permanent.

Stripped of the legalese and the explanatory statements, the substance of the Article is that the power of the Parliament to legislate is limited to matters specified in the Instrument of Accession (I. A.). The I. A. dated 26th October 1947 (signed by Maharaja Hari Singh) specifies Defence, External Affairs, Communications and Ancillary matters such as elections, offences against laws and inquiries and statistics.

The Government of India deliberately stultified themselves by imposing certain limitations on their power to legislate for Jammu & Kashmir. This was felt necessary in a fluid situation, to wit, the Kashmir issue had been referred to the United Nations and a cease-fire in an undeclared war was yet to be called. It speaks volumes for the nobility and broad-mindedness of the Government of India vis-à-vis the aggression of Pakistan.

Article 45 A is an order issued in 1954 (Effective from 14th May) by the President of India in exercise of the power conferred on him by Art 370. The title of the section is 'saving of laws with respect to permanent residents and their rights.'

Substantially, it says that: 'No existing law in force in the State and no law hereafter enacted by the legislature of the state

(a) Defining the classes of persons who are, or shall be,

permanent residents of the State of Jammu and Kashmir; or

(b) Conferred on such permanent residents, rights and privileges or imposing upon other persons any restrictions as respects

(i) Employment under the State Government;

(ii) Acquisition of immovable property in the State;

(iii) Settlement in the State; or

(iv) Right to scholarships and other forms of aid as the State Government may provide, shall be void on the ground that it is inconsistent with or takes away or abridges any rights

conferred on the other citizens of India by any provision of this part'.

The effect of this order is that the State can prohibit any citizen of India from getting a State Government job, acquiring property, settling in the State or availing himself of any scholarship or other forms of aid provided by the State Government.

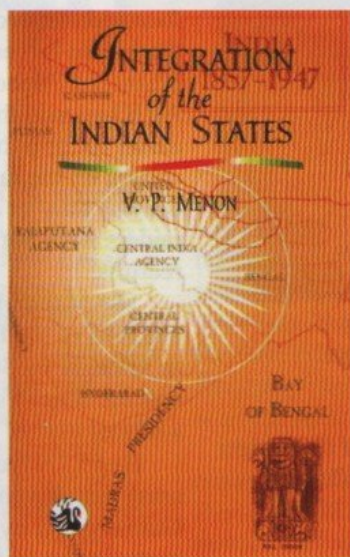
The two articles are highly discriminatory and violate the spirit of integration in a federal polity. They are inconsistent with Part I Clause' of the Constitution which declared 'India, that is Bharat, shall be a Union of States'. How can Jammu and Kashmir State stand out of a federal set-up and bar Indian citizens from employment, acquiring property or settling down in its territory? Articles 370 and 35 A strike at the very root of a federal state which India is, and the unity of the country.

There were voices of protest against Article 370 but Nehru, with Abdullah at his elbow, had his way. Two veteran leaders, Dr B R Ambedkar and Dr Shyam Prasad Mookerjee, were vehement in their protest. Dr Mookerjee, scholar-patriot, died a martyr in a Kashmir jail on 23rd June 1953.

J & K State Constituent Assembly (SCA)

The State Constituent Assembly was a monstrosity that should not have been created in a Union of States (a federal union). The idea was Sheikh Abdullah's. It is beyond the comprehension of any Indian citizen as to how the Indian leaders approved of this as it would create another sovereign state within the Union, and another Head of State with a separate flag.

The composition of the State Constituent Assembly, which first met on 31st October 1951, was itself an anomaly. It consisted of 75 members, 72 of whom were elected unopposed from the National Conference; the opposition parties (Praja Parishad etc.) having boycotted the elections, the rest three were independents. A resolution passed by the State Constituent Assembly said that the Assembly was designed 'to enable the people of Kashmir who, for three years, sought in vain, justice and fair play at the hands of this (United Nations Organisation) august international organisation, to live with a



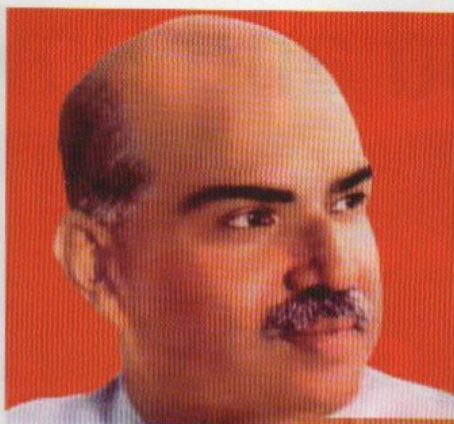
sense of honour'. 'To live with honour' - a vaguer phrase could not have been thought of. The reference is to the United Nations, to which the Kashmir issue had been referred, not about the status of Kashmir but for a declaration that Pakistan was the aggressor. There was no lack of effort on the part of the United Nations; it had formed a United Nations Commission for India and Pakistan, appointed in March, 1949, Admiral Chester W Nimitz as the Plebiscite Administrator and a representative, Sir Owen Dixon, but they were not allowed to function for one reason or other. The United Nations was also against the SC A.

By what is called the Delhi Agreement with the Government of India (Read Nehru) on 24th July 1952, Abdullah got more powers for the SCA. Nehru persuaded the Maharaja's 20 or 21-year-old son, Dr Karan Singh, to be the first head of the State, namely, Sadar-e-Riyasat. An odd state in a federal set-up!

Abdullah's Arrest and Detention

Sheikh Abdullah was an ambitious man and, if he was unambiguous about anything, it was that he favoured an independent Kashmir. The tenor of his speech at the inaugural session of the SCA (31st October 1951) made this clear. He left no one in doubt when, in a speech at Ransingpura in Jammu on 10th April 1952, he said that it would be 'unrealistic, childish, and lunacy' to apply the Indian Constitution to Kashmir. He added: "No one can deny that the communal spirit still exists in India. Many Kashmiris are apprehensive as to what will happen to them and their position if, for instance, something happens to Pandit Nehru". This gives a clue to the Sheikh's state of mind in the early fifties.

Abdullah started meeting foreign diplomats and went so far as to claim that if America could assist him, directly or indirectly at the United Nations, Kashmir could remain stable. On 28th June 1953 Nehru wrote to Abdullah: "To me it has been a major surprise that a settlement arrived at between us (The Delhi Agreement) should be by-passed or repudiated, regardless of the merit... It is always



Shyama Prasad Mukherjee

painful to part company after long years of comradeship, but if our conscience tells us, or in our view, an overriding national interest so requires, then there is no help for it. ("Jawaharlal Nehru by Gopal. Vol. II, Page 130-1).

Abdullah declined Nehru's invitation to meet him in Delhi. Three out of the eight members of the State Cabinet revolted against the Sheikh's subversive posture and, apprehending a rupture in the State's relations with India, sent a memorandum to the Sadar-i-Riyasat. Acting swiftly, Dr Karan Singh dismissed Abdullah as the Prime Minister. He got him arrested along with the Sheikh's companions on 9th August 1953.

Proposal for Confederation

A long period of incarceration ensued 11 years though released for a short period in between. At Nehru's insistence (Nehru was unhappy that the Sheikh had been in jail for long without trial), he was released on 8th April 1964. He went around the country, met Jayaprakash Narayan, Vinoba Bhave and Rajagopalachari. He got the idea of a confederation of India, Pakistan and Kashmir an idea attributed to Rajaji and, with Nehru's consent, went to Pakistan and canvassed with the leaders his queer and quixotic proposition. Gen Ayub Khan, then in power, laughed it out of court; he is said to have rejected it as 'absurd'. While on his way back to Kashmir, he heard at Muzaffarabad, of the death of Nehru.

Arrested Again

In February 1965, Abdullah went

on a pilgrimage to Mecca with his wife and visited other Islamic countries and England. He visited Algeria and met the Chinese Premier Chou En-lai. This was provocation enough for Delhi to suspect him of evil intentions. But, when he wanted to go to China, he was arrested and interned first in Ooty and later in Kodaikanal.

Prime Minister Lal Bahadur Shastri announced in the Lok Sabha, "We will never allow him to go there" (31st March 1965).

Thanks to Indira Gandhi, Abdullah was back to power in Kashmir on 25th February 1975 the year of the Emergency. He had a second term from 9th July 1977 till his death on 8th September 1982. From that time, his son and grandson became Chief Ministers and their National Conference shared power with the Congress. Power politics came to the fore and nothing was heard of Articles 370 and 35A. They were so much taken for granted that Farooq Abdullah, after the 5th August 2019 announcement, predicted 'dire consequences.' Their annulment has been even legally challenged and the matter is now with the Supreme Court.

Pakistan's Reaction

Pakistan, much to the amusement of the world, has reacted to India's decision on Kashmir, as if its own territory has been attacked. It has no locus standi in Kashmir though it keeps 30,200 Sq. miles (78,218 Sq. km) of area illegally calling it Azad Kashmir (otherwise known as Pakistan Occupied Kashmir POK). It has been an unstable state with four terms of military dictatorship and three Constitutions. In her scholarly work, 'Making Sense of Pakistan' (Hurst & Co., 2009), Farzana Shaikh says, 'Pakistan has been left clutching at an identity beset by an ambiguous relation to Islam'. East Pakistan has separated from it and parts of Pakistan such as Baluchistan, Sindh and Pashtun are straining at the leash. Yet, it has not stopped from sending terrorists into the State and encouraging separatist forces. Cross-border attacks have become a daily affair for the last few years. India's loss in men and property is tremendous. Yet, it is a matter of relief that the world pays no heed to Pakistan's war cries or wailings as a victim of aggression. ■

Food and Power



Dr M Leelavathy

■ I am a vegetarian. If anyone advises me to consume meat, even as a medication, I will not obey them. Even if the government brings out an

ordinance that in the paucity of fruits and vegetables and pulses, everyone should consume meat at least once a day, I would give up that food of once a day. If I am sentenced to starvation for disobedience, I would accept it and would get ready for death by starvation. I firmly believe that none on this earth has the power to decide what I should eat. Yet, I believe that I do not have the fundamental right to eat certain things. If I decide to eat meat of human beings and start killing them, that does not form a part of my fundamental right. I firmly believe that none has the power to order me to eat meat of certain living beings and not to eat the remaining living beings.

If someone argues that my food habits do not come under the definition of vegetarianism, I am not in a position to completely deny it. How can I justify that milk produced within the body of cow is vegetarian? I consume milk, butter, ghee, curd etc. When many people argued that egg is a similar product and so I should have it as part of my intake, I did not concede. It is not logic but emotion that decides my choice. When someone put that argument before Sri Narayana Guru, he raised a counter question. Though



Abandoned cow



To slaughter house

everyone grows up by drinking milk of mother, will they eat mother's meat? I have a friend who believes that being a vegetarian she should not consume milk and ghee. Ammukutty lives in Chandra Nagar, Palakkad. She gives up those products with the same intensity of my

decision not to have nonvegetarian items. We do not criticise each other. I believe that vegetarians should have a similar tolerance level towards nonvegetarians. Most of the living beings are vegetarians because of their natural traits; and not because of bookish knowledge. The huge body of elephant gathers its strength from various leaves and stems. There is a saying that the leopard would eat grass if driven to it. However, there is no saying it that elephant would eat meat if becomes desperate. It is doubtful if the leopards would abide by the sayings formulated by man. It would be difficult to believe that they would do so just to make our proverbs true. The natural instincts and trained habits would rule over them to follow a particular food habit and their freedom to do so is valuable. That cannot be violated.

I like cow products as food materials and yet I will refuse to consume its meat as my habit and emotions do not favour it. Even if there is threat to my life, I would not have cow meat to sustain my life. Simultaneously I would not criticise those who like to have it.

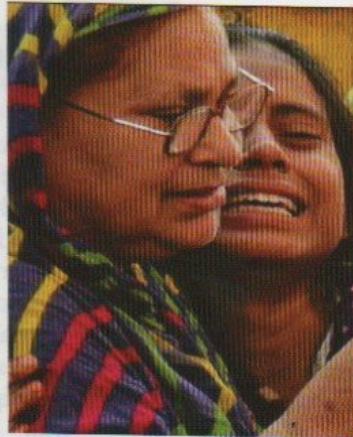


Gowrakshak on rampage

It is easy to issue orders to common man to maintain unyielding cows and unfit bullocks by providing them sufficient food till they die. When the poor farmers are struggling to provide nutritious food to their own children, how far they would follow the orders? They would simply not ask the buyers if they are going to maintain them or to slaughter them. When they are struggling to provide good food to their toddlers and old parents, will they obey orders of the government to look after the unyielding domestic animals? When they sell such animals to butchers, are they becoming crueller than leading them to death by steady starvation? If the government could persuade the butchers to slaughter them without causing much pain, that would be welcome.

Kindness cannot be fostered by force

Uttara Ramacharitham of Bhavabhooti testifies that rishis of ancient India never abdicated meat as a



Family of victim



Victim of mass lynching

means of food. When Saint Vasishtha along with Arundhati and the wives of Dasaratha reached the hermitage of Valmiki, they were offered food with cow meat, the fourth scene of the play tells us. It was as per the Vedic tradition. The play tells us that earlier King Janaka was offered honey and curd, as he was under penance hearing the abdication of Sita by Lord Ram. Otherwise, he too would have been offered cow meat as part of his food. Mahabharat tells about Dharmavyadha, a saintly butcher. In the XI sargam of Aranyakandam of Valmiki Ramayana,

there are descriptions of mutton being served to Brahmins (Vatapi, Ilwala and Agastya Maharishi)) during Shraddha rituals. In Uttara Ramacharitham, it is not goat or deer but calf of cow itself being served.

It is beyond doubt that all those who believe in human kindness should follow principles enunciated in Buddhism and Jainism. I have no doubt that we should have gratitude and respect to cow

who provide milk for the growth of man. Yet, this kindness cannot be developed by insistence, prohibition or ordinances. Kindness should flow from mind like rain from the sky or milk from mother's breasts. What we witness now is not a sign of kindness towards cows but the intolerance due to ignorance. It should at any cost be shunned. I pointed out to the instances from epic stories only to point out that beef was not banned during those times. Are we going to ban Uttara Ramacharitham now? Are we going to argue that the quoted portions are added subsequently? ■

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ICJ on Kulbhushan Jadhav Case



P.R. Krishnan

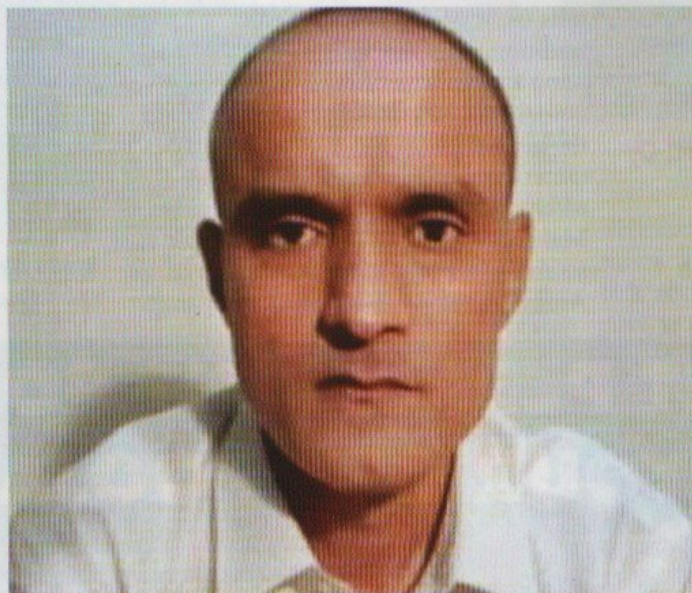
■ Though partial, India has won a significant legal and diplomatic victory in the International Court of Justice in the Kulbhushan Jadhav's case. By a judgement rendered by 15 of the 16 member judges of the International Court of Justice (ICJ), on 17th July 2019, Pakistan has been directed to review the conviction and death sentence on Kulbhushan Jadhav, an Indian national, passed by a military court in that country.

Earlier, the ICJ had passed an order on 18 May 2017, restraining Pakistan in executing the death sentence of Jadhav. While asking review of the death sentence, the ICJ has said that the stay granted against the death sentence passed by Pakistan military court, will continue. The judgement has made it clear that the court considers that a continued stay of the execution constitutes an indispensable condition for the effective review and consideration of the conviction and sentence of Jadhav. The ICJ in its 42-page verdict has further point blank stated that "... the court considers it imperative to reemphasize that the review and reconsiderations of the conviction and sentence of Jadhav must be effective".

India's arguments in the case were that Jadhav, a retired naval officer, was in Iran for his business purpose when he was abducted from that country by Pakistan on 3rd March, 2016. Whereas, Pakistan's contentions were that Jadhav was arrested from Baluchistan on March 3, 2016, after he allegedly entered from Iran and his arrest, trial and sentence was for espionage and subversive activities against Pakistan.

India contented that when

Pakistan arrested Jadhav on 3rd March, 2016, it was obligatory on the part of that country to inform India of its citizens' arrest, without delay, as required under article 36 of Vienna convention. Pakistan, on the contrary, informed India of this arrest only on 25th March 2016 i.e. three weeks after the incident. There was thus a violation of Vienna convention to which India and Pakistan are parties. India's next point was, Pakistan failed to offer any explanation for such an undue delay to inform Indian authorities about the arrest of Jadhav. It was equally



Kulbhushan Jadhav

necessary for Pakistan to inform Jadhav of his legal rights before his trial. Such a fundamental right for defence was denied to him. Pakistan also refused Indian diplomatic officials' access to him. Hence, on this ground too, there was violation of sub clauses a, b, and c of article 36 of Vienna convention by Pakistan.

India's another important contention before the international court of justice was that the entire trial of Jadhav and the sentence on him by a military court was based on confession taken under custody, without legal representation. Such a trial, hence, was farcical and cannot stand test of legal requirements. Pakistan's action therefore amounted to brazen defiance of the rights and

protections provided under Vienna convention. Such an action constitutes breach of the International law, including ICCPR (International Covenant on Civil and Political Rights). The jurisprudence on human rights as well as the ICCPR recognizes due process rubric. These well recognized principles were denied to Jadhav in his trial.

Pakistan tried to create confusion and obstacles in the way of administration of justice in this case by bringing out and stressing the point that the 2008 bilateral agreement between

India and Pakistan prevented ICJ's intervention in the case. Pakistan's claim was that this agreement overrode Vienna convention. This argument was effectively countered by India. India took the position that the Vienna convention recognizes that nation states may have bilateral agreements and arrangements that amplify or supplement the principles engrafted in the multilateral conventions and treaties. Accordingly, India pointed out that article 73(2) of the Law of Treaties did not recognize dilution of the provisions of multilateral conventions by bilateral treaties.

Yet another strategy adopted by Pakistan was to dispute the jurisdiction of ICJ to try a case like this. But, though, the Pakistani judge in the bench, Tassaduq Hussein Jilani, differed with the views of the other 15 judges in the matter of review of the death sentence, he was fully in agreement with their opinion on the question of jurisdiction. Accordingly, there was complete unanimity amongst all the 16 judges to reject Pakistan's arguments in that connection and to hold that ICJ has the jurisdiction to entertain India's application. This means that it is now mandatory for Pakistan to review the entire process of trial and sentence of Jadhav. It further means that Pakistan is under obligation to inform Jadhav without delay of his legal rights in the matter of proceedings in regard to

review and reconsideration of his sentence. That will enable him to engage legal experts for his defence. Pakistan is also under obligation to facilitate India to provide consular access to Jadhav in accordance with Vienna convention and to conduct the proceedings in transparent manner.

The international news agency, Reuters has reported that this judgement of ICJ in Jadhav's case is in line with its earlier rulings in the Avena and LA-Grand cases which related to alleged violation of Vienna convention by America. In both those cases the ICJ had held that United States of America was guilty. However, an important point not to be missed in mentioning here is the fact that India's plea in its application before the ICJ was for annulment of the death sentence and safe return of Jadhav to his native country. This has not been accepted in the judgement. The verdict restricts to review of his death sentence and therefore not final. Hence Pakistan claims it is a victory for that country.

The sixteen judges of International Court of Justice presided over by Abdulqawi Ahmed Yusuf from Somalia, which decided this case are: XueHanqin - from China, Dalveer Bhandari from India, Tassaduq Hussain Jilani from Pakistan, Peter Tomka from Slovakia, Ronny Abraham from France, Mohamed Benouna from Morocco, Antonio Augusto Cancado Trindade from Brazil, Joan E Donoghue from USA, Giorgio Gaja from Italy, Julia Sebutinde from Uganda, Patrick Lipton Robinson from Jamaica, James Richard Crawford from Australia, Kirill Gevorgian from Russia, Nawaf Salam from Lebanon, Yuji Iwasawa from Japan, and Philippe Gautier from Belgium.

Kulbhushan Jadhav, a retired naval officer, who hails from village Anewadi in Satara district of Maharashtra, was a Mumbaikar. He was a resident of Prithvi Vandan building near N M Joshi Marg at Lower Parel in Mumbai during the 1970s and 80s. There were celebrations in these places when the news spread about judgement of the ICJ regarding the review of his sentence. India in the present case was represented before ICJ by former solicitor general of India Harish Salve while Khawar Qureshi, a senior lawyer,

appeared for Pakistan.

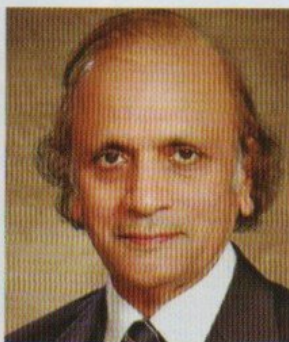
ICJ is UN's principal judicial organ. It came to be established during World War II, in June 1945 before the war ended in September that year. It is headquartered at Hague in Netherlands. Its aims and objects are to settle legal disputes between nation states in accordance with international law. It also gives advisory opinions to member countries of UN and specialized agencies. As per article 94 of the UN charter, member countries are required to comply with the decisions of ICJ in any case to which they are parties. Its judgements are final and without appeal. Sad however is the fact that this global court has no power to enforce its rulings. The aggrieved member country, at the most, can report the non-compliance to the UNO. There were incidents of states not agreeing to ICJ's rulings. One such example was when the USA walked out of a case brought in by the Nicaraguan government in

resulted into formation of Bangladesh. This move was countered by India saying the ICJ has no jurisdiction to take up that issue. Later Pakistan withdrew the complaint.

The 3rd occasion was when Pakistan instituted proceedings in ICJ against India in 1999. It was for destruction of a Pakistani aircraft by India. In this case, India objected to the jurisdiction of the court. That argument was upheld and the ICJ ruled in India's favour.

Among the two other cases in which India became a party, one was by Portugal in 1955. In that, Portugal claimed that Dadra and Nagar-Haveli, now union territories, were of that country. Hence Portugal claimed it had the right of passage to those enclaves but India was preventing from exercising that right. In 1960, the ICJ in that case ruled in India's favour.

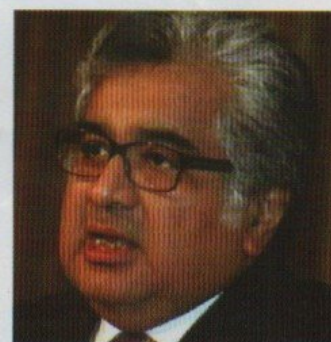
The other and the 5th case was by Marshall Islands. In 2014, Marshall Islands filed a number of applications in



Pak Judge-Jillani



Indian Judge-Dalveer Bhandari



Harish Salve-Indian counsel

1984.

Earlier, there were 5 cases in ICJ to which India became a party. Three of them were between India and Pakistan. The first in that was in February 1971. This was due to an incident involving diversion to Pakistan of an Indian aircraft when India had suspended over flights of its territory by Pakistani civilian aircrafts. Pakistan objected to this and complained to the International Civil Aviation Organization (ICAO), an organ of ICJ. This prompted India to move ICJ. But the ruling in that case was against India.

The second case which Pakistan moved the ICJ was when India proposed to handover 195 prisoners to Bangladesh following 1972 war between India and Pakistan which

the ICJ. All these were on nuclear arms race. One of them was against India. In that, Marshall Islands accused India of not fulfilling its obligations on cessation of nuclear arms race and nuclear disarmament. India in that case contented that ICJ has no jurisdiction to hear such an issue and the court upheld it.

Two weeks after the ICJ's verdict in Jadhav's case on 17th July 2019, Pakistan has informed India on 2nd August 2019 that it would facilitate consular access to him. But India has turned down this, saying such an access should not be in the presence of Pakistan's officials and the conversations should not be recorded. When this matter goes to print, the real outcome has not come. ■

SOJI C MATHEW BUDDING MUSIC ARTISTE

By birth she is a Mumbai Malayali but she is a recognised Marathi singer. She is the youngest of the two children of George Mathew - Susan Mathew of Cheriya House of Athirunkal, Pathanamthitta. She stays in New Pooja Housing Society of Badlapur.

She is a student of XI Std of RKT College, Ulhasnagar. She is not attracted to Engineering or Medicine but wants to be singer of classical music.

Soji C Mathew is undergoing training under Dr Varada Godbole. She has already won Pt V D Paluskar Award, Shrirang Kalaniketan Pandit Natyasangeet Award, Sangeet Milan Classical Voice India, Keyframez Online Music Reality Show, besides awards from Swarnamanjari





Competition, Sanskar Bharati, Thane, State Level Chhota Khyal Competition etc.

She was interviewed by Asianet TV and Kaumudi TV and drew public attention, when it was telecast.

She rendered music for Vayalar Samskarika Vedi, Kerala Marathi Mitra Mandal, Vile Parle, Suberbal Music Circle, Khar Road and Diu Daman Drama Show, besides concerts at Thane and Dadar.

Presently she is devoted to her college studies and music training.

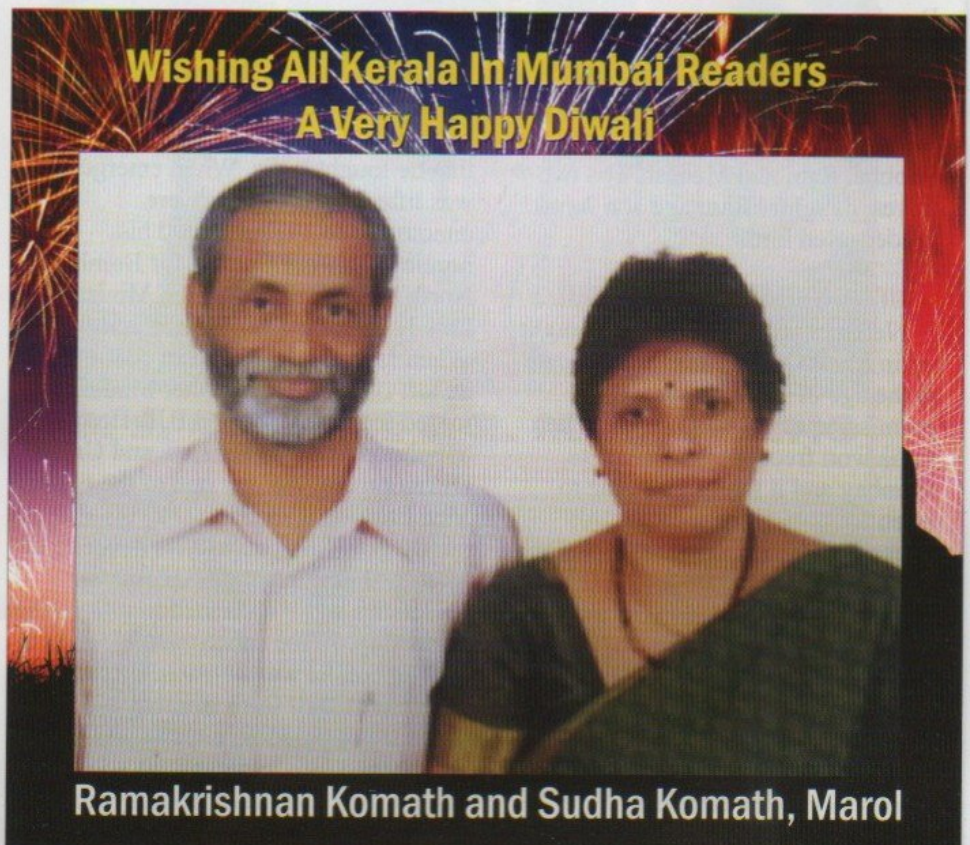
Soji Mathew is recipient of Pt. V.D. Paluskar Award. She has won first prize for Natyasangeet of Shrirang Kalaniketan Pandit Ram Marathe Smruti, Classical Vocal (State Level). After qualifying the auditions. She also won second place in state level Sangeet Milan Classical Voice of India held at Lucknow. She participated in various shows held in Dubai, Swaramanjari, State level, Sanskar Bharati (Thane), and Raagalaya music contest and won prizes.

She had sung for All India Radio. She has also conducted concerts.

Soji Mathew received scholarships from CCRT (Centre for Cultural Resources and Training), Casa Mariana, Savali Charitable Trust, Uttung Parivar and Dadar Matunga cultural centre.



Soji performed in Vitthal Mandir (Pandharpur), Siddhivinayak (Dadar), Janka Devi (Thane) and performed at many Ayyappa and Ganeshtemples. ■



Noted Jurist Ram Jethmalani Passed Away

Noted jurist Ram Jethmalani passed away on September 8, 2019. He was 95 and he died days before his 96th birthday on September 14. He was not keeping well for a few months.

His mortal remains were cremated by 5.30 pm on the same day. His son Mahesh Jethmalani, himself a senior advocate of Supreme Court, lit the pyre. Daughter Shobha, settled in US, was present at the funeral.

He was the Law Minister twice, criminal lawyer, jurist, teacher, litigant and parliamentarian. He has served as Chairman of Bar Council of India. He has served as a Union Minister for Law and Urban Development in the Atal Bihari Vajpayee Cabinet.

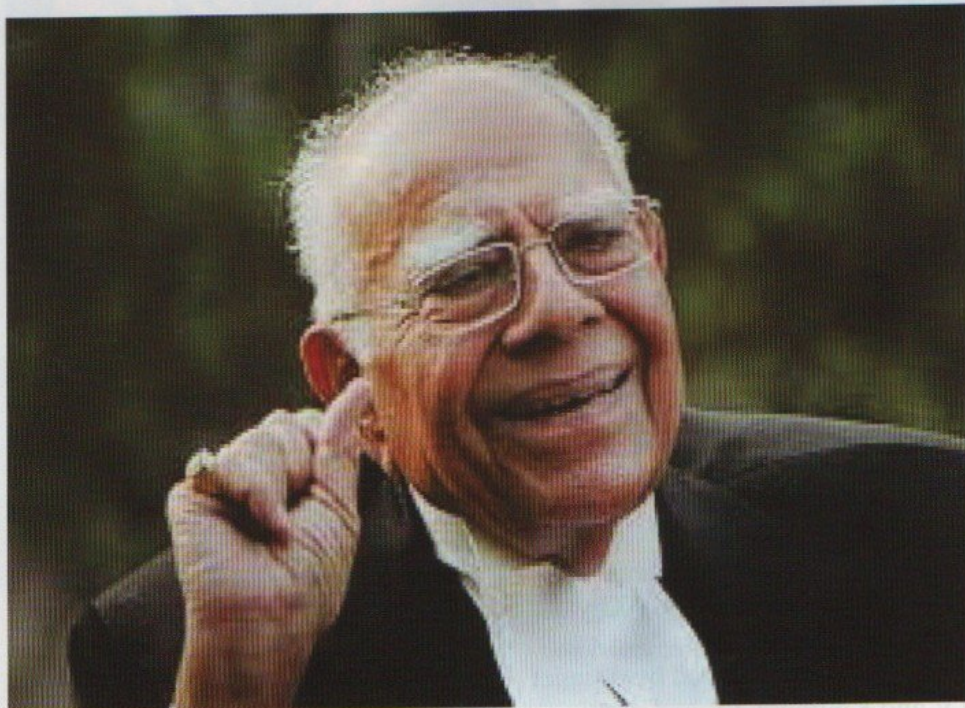
He obtained a law degree at the age of 17 and started practising law in Karachi until the partition of India, following which he moved to Bombay.

He married Durga at the age of eighteen and later married lawyer Ratna Shahani in 1952. He had two sons and two daughters- Janak, Shobha, Rani and Mahesh. His two wives, daughter Rani and son Janak predeceased him.

Ram Jethmalani the Rebel

Jethmalani was born and brought up in Sindh. He became an advocate at the age of 17, with special permission of the authorities. When India won freedom, he moved to Bombay and it took some time to establish himself as a successful lawyer. He shot up to fame when he joined the team to defend Commander Nanavati in the murder of Prem Ahuja. He was apolitical but did not like the working style of Mrs Indira Gandhi especially when she declared emergency.

Around then he visited Kollam in Kerala to join the centenary celebrations of Kollam Court. His powerful criticism there against



emergency forced the state government to issue an arrest warrant but before it was executed, he left for Bombay. The law did not permit to arrest him in Bombay with a warrant from Kerala. By the time a new warrant was issued, he went to Canada. It was from Canada that he fought India. When emergency was lifted and elections were announced in 1978, he filed his nomination from Canada for Bombay North West against the then Minister for Law H R Gokhale and defeated him. When Janata party failed to continue, he left L K Advani, another Sindhi, and joined the newly formed BJP. He was appointed Minister for Law and Urban Development. He was one of the two Vice Presidents of BJP.

Despite being an MP, he never shied away from criticising the party leadership and it distanced him from the leadership. In the subsequent election to Parliament, he was defeated by film actor Sunil Dutt from Bombay North West. It is a paradox, later Sunil Dutt approached him to defend his son Sanjay Dutt soon after Bombay riots.

Jethmalani never tolerated injustice even from his party leaders. When he

criticised the SC Chief Justice and Attorney General, PM Vajpayee demanded his resignation from ministership and he was expelled from the party in 2013 for six years for "breach of discipline". He was later sent to Rajya Sabha by Lalu Prasad Yadav's Rashtriya Janata Dal in 2014. He even dared to contest against AB Vajpayee from Lucknow.

Ram Jethmalani has fought several high-profile cases during his legal career. He has defended former deputy Prime Minister L K Advani in the hawala scam case, stockbroker Harshad Mehta, Delhi CM Arvind Kejriwal, the assassins of former Prime Ministers Indira Gandhi and Rajiv Gandhi, and former Prime Minister P V Narasimha Rao. All these cases drew criticism from his adversaries but he defended himself stating as a lawyer he had to serve any accused who sought his help. It was the role of prosecution to prove the accused guilty.

Leaders across political and social spectrum joined in to pay tributes to the former Union Law Minister. Prime Minister Narendra Modi recollected the contributions of Jethmalani to both the

Court and Parliament while condoling his demise. President Ram Nath Kovind condoled the demise of Ram Jethmalani, a "person of great erudition and intellect."

Eminent jurist and former Union minister Ram Jethmalani was cremated at the Lodhi Road crematorium here on Sunday in the presence of family members, Law Minister Ravi Shankar Prasad and prominent politicians.

His son Mahesh Jethmalani, a senior advocate himself, lit the funeral pyre at 5:30 pm. People from various walks of life paid rich tributes to him and attended the last journey of the 95-year-old, who died here this morning.

Sitting Supreme Court Justice D Y Chandrachud paid floral tributes to Jethmalani at his residence. Another Supreme Court Justice B R Gavai was also present during the cremation.

Former Chief Justice of India Dipak Misra, former apex court judges Swatanter Kumar and Kurian Joseph also paid tribute to the noted jurist, who had also served as the country's law minister. Among the politicians present, were Sharad Yadav, Delhi Chief Minister Arvind Kejriwal and his deputy Manish Sisodia. Simranjit Singh Mann, former Akali Dal MP, also was present.

In a career spanning more than 70 years, noted jurist Ram Jethmalani took on numerous cases that grabbed intense public and media attention. From representing stockbroker Harshad Mehta to being LK Advani's defence in the Hawala scam to fighting for Arvind Kejriwal in a defamation case filed by Arun Jaitley, Jethmalani represented several high-profile clients.

The case that first swung the spotlight on him was the infamous KM Nanavati case of 1959. India became obsessed with the saga from the moment decorated Naval commander KawasManeckshawNanavati entered the bedroom of his British wife Sylvia's lover, Prem Ahuja, and shot him dead, and surrendered at a police station in Bombay.

While the saga of love and honour played out in court, outside the Parsi and Sindhi communities, to which Nanavati and Ahuja belonged respectively, gave their own spins to the narrative. The public seemed tilted in

favour of the honest officer who tried to protect his wife's honour the defence had claimed that Nanavati had gone to Ahuja's residence to ask if he would marry Sylvia if the couple divorced.

Ram Jethmalani wasn't representing either of the sides personally but was part of the legal team put together by Ahuja's sister Maimie. As a young lawyer, Jethmalani was on "watching brief", but association with the case helped him establish himself in Bombay after moving from Karachi following Partition.

In a surprising verdict, the jury declared Nanavati not guilty on September 23, 1959, but the verdict was declared "perverse" by the judge. The case was then referred to the Bombay High Court.

On March 11, 1960, the HC found Nanavati guilty of killing Ahuja and sentenced him to life in prison. Within hours, the Governor of Bombay issued

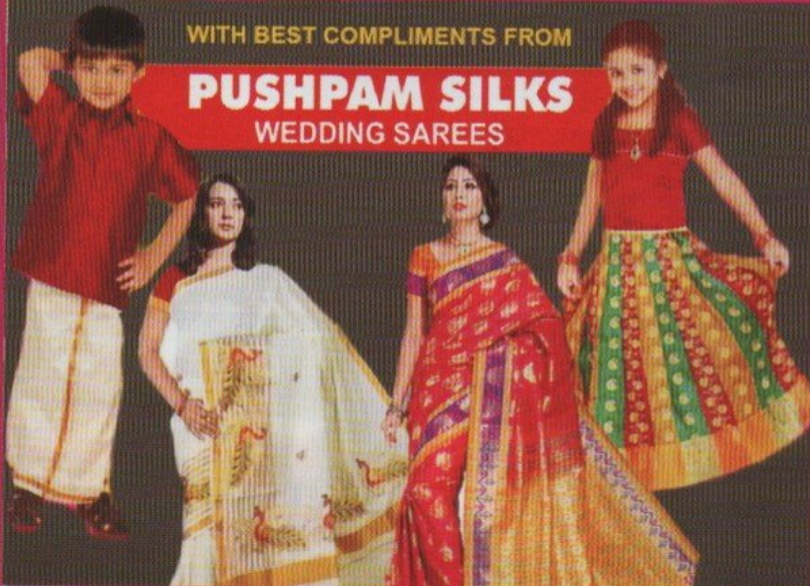
an unprecedented order and suspended the life sentence until the Supreme Court disposed of the defence's appeal. In September that year, the apex court said the Governor had "overreached" his powers and struck down his order to suspend the sentence. Three days later, Nanavati was sent to prison. He was granted parole on health grounds in 1963 and moved into a hill resort.

In 1964, new Bombay Governor and Jawaharlal Nehru's sister Vijayalakshmi Pandit pardoned Nanavati. Having reconciled, Nanavati and Sylvia emigrated to Canada with their three children in 1968, to live out the rest of their lives away from the bloody shadow of the infamous case. Nanavati died in July 2003. The sensational case has inspired several books and movies, the first being 'Yeh Raastenhainpyaarki' with Sunil Dutt and Leela Naidu and most recent being Akshay Kumar-starrer 'Rustom.' ■

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We reproduce a poem by Ram Jethmalani, revealing his inner self

It dies a little

Sometimes in the dark of the night,
I visit my conscience
To see if it is still breathing,
For its dying a slow death
Every day.

When I pay for a meal in a fancy place,
An amount which is perhaps the monthly income
Of the guard who holds the door open.
And quickly I shrug away that thought,
It dies a little.

When I buy vegetables from the vendor,
And his son "Chhotu" smilingly weighs the potatoes,
Chhotu, a small child, who should be studying at school.
I look the other way
It dies a little.

When I am decked up in a designer dress,
A dress that costs a bomb
And I see a woman at the crossing,
In tatters, trying unsuccessfully to save her dignity.
And I immediately roll up my window.
It dies a little.

When I buy expensive gifts for my children,
On return, I see half-clad children,
With empty stomach and hungry eyes,
Selling toys at red light.
I try to save my conscience by buying some, yet
It dies a little.

*When my sick maid sends her daughter to work,
Making her bunk school
I know I should tell her to go back,
But I look at the loaded sink and dirty dishes,
And I tell myself that it is just for a couple of days.
It dies a little.*

When I hear about a rape
or a murder of a child,
I feel sad, yet a little thankful that it's not my child.
I cannot look at myself in the mirror.
It dies a little.

When people fight over caste creed and religion,
I feel hurt and helpless.
I tell myself that my country is going to the dogs,
I blame the corrupt politicians,
Absolving myself of all responsibilities.
It dies a little.

When my city is choked,
Breathing is dangerous in the smog ridden metropolis,
I take my car to work daily,
Not taking the metro, not trying car pool.
One car won't make a difference, I think
It dies a little.

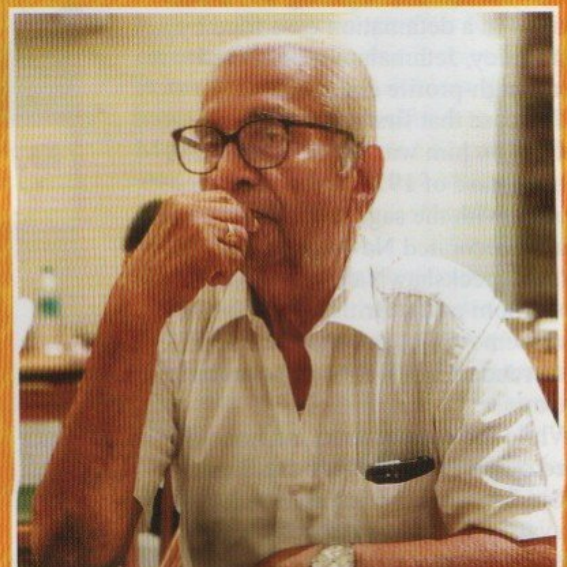
So when in the dark of the night,
I visit my conscience
And find it still breathing
I am surprised.
For, with my own hands
Daily, bit by bit, I kill it, I bury it. ■

Kerala in Mumbai

Wishes

Shri R Ramakrishnan

On the occasion of his
Shatabhishekham (84th Birthday)
on 13th October 2019





Dr P V Narayanan Nair

Yoga

What is Yoga and what is it not?
Liberating self or drill at daybreak,
Sorting out perishables and the imperishable,
Or moving up the scale in fitness regime?

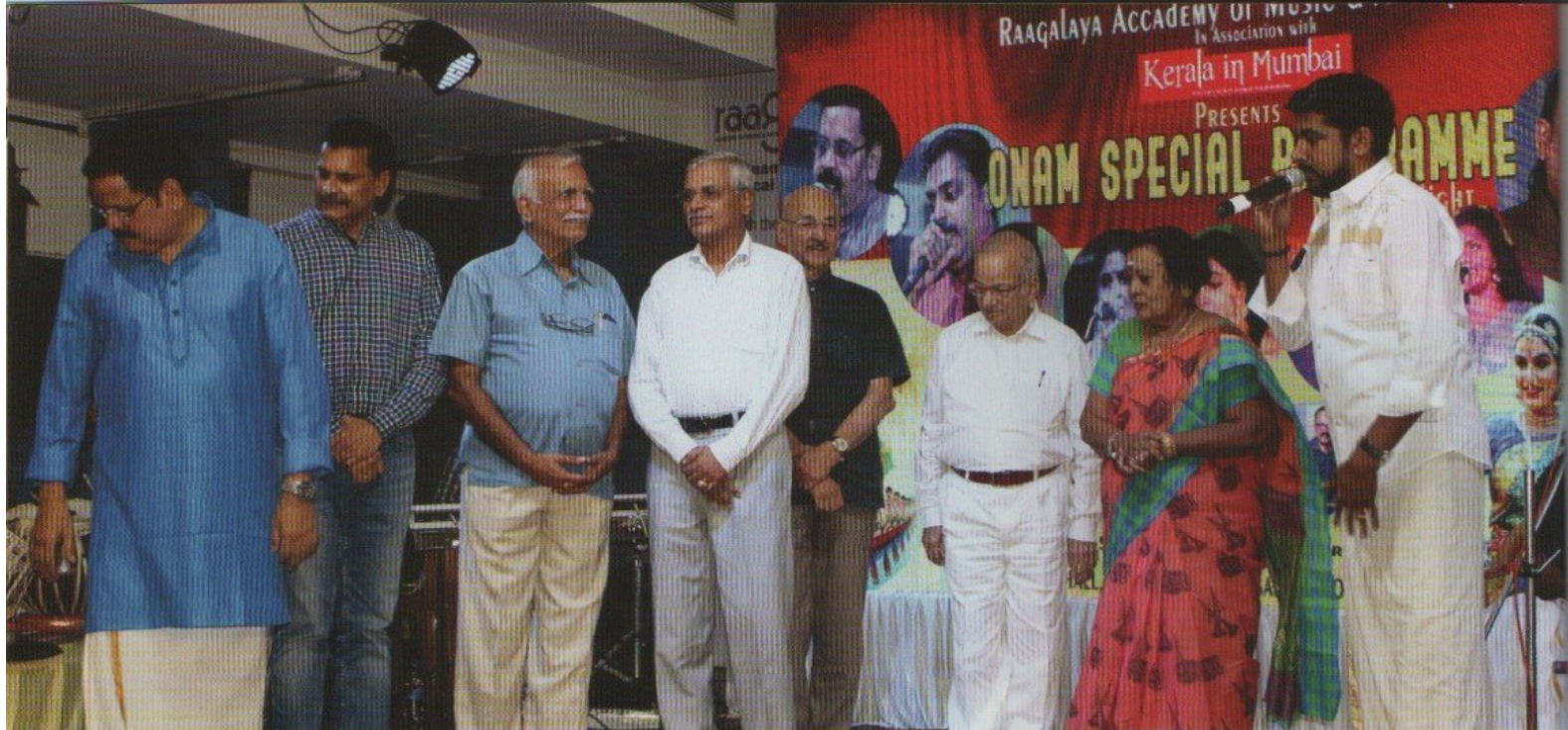
Tuning up the inner core as Patanjali said,
Or keeping lungs, heart, body in fine fettle?
Worldly emancipation, shaping up the frame,
Affirmation of the route or tips to be top?

Does competition to overtake lead the way,
Or compassion and care of every other?
Gentle, aware of transience of knowledge,
That is false, petty or fake as in sleep, dreams?

Live on bare necessities evenly shared,
Seek, sense, follow, the permanent core,
Through multi facets of discipline and
Dissolve, merge, realize there is no other!



Kavya Chumbanangal a collection of Poems (6th Edition) by Jagathy Sreekantan Nair being launched by former Minister of Kerala Shivakumar by handing over a copy to noted Poet Murukan Kattakkada at a glittering function held at Thiruvananthapuram



Onam celebrations of Raagalaya and Kerala in Mumbai



The performing-art-aficionados and literary lovers of Mumbai and its suburbs assembled on September 14 at Aiswarya Hall of Marol Education Academy for the Onam celebrations of Raagalaya and Kerala in Mumbai. The event was

supported by LIC of India and BPCL. These sessions are annually done soon after Onam and this year too it was no different.

Managing Trustee of Warriar Foundation A S Madhavan, Trustee of Asthika Samaj Govindankutty, Secretary



KNSS Harikumar Menon, N Venkatachalam of Mohammed Rafi Foundation, Secretary of Maharashtra State CITU P R Krishnan, social activist Adv Padma Divakaran, et al jointly lighted the auspicious lamp signifying the inauguration of the event, Many prominent personalities of Mumbai were also present. Noted Dancer Nisha Gilbert performed a semi-classical dance to commence the event.

The musical programme included songs written by famous lyricists, tuned by established music directors of yore and rendered by most admired singers of Mumbai. More than 25 songs were presented and main singers were Vijaykumar, Baburaj, Deepa Thyagarajan, Soumya Thankappan, Rajalakshmi, Shruti Sunil, Girija Vijaykumar, Vishwanathan P E et al.

Orchestra was conducted by Vichoo Iyer and his team.

Besides controlling the stage, Ashish Abraham presented superb mimicry reminding audience of the artistes of bygone era and political leaders.

The event came to an end by a memorable dinner. ■



SABARIMALA AND OTHER ABODES OF DHARMASASTHA

G. Natarajan

Lord Ayyappa is Kerala's own deity worshipped by many devotees and Sabarimala Ayyappan temple is visited by lakhs of devotees every year. In fact not only Keralites but devotees from Tamil Nadu, Karnataka, Andhra Pradesh, Maharashtra, North India and from other countries visit this temple town and offer their prayers and seek His blessings. Mandala Masam, the period starting from Mid November to end December is the most auspicious time when pilgrims observe religious vows and fasts, chant saranam vilis and go on pilgrimage to

Sabarimala.

Since time immemorial there were strict religious observances for pilgrims to follow on the Sabarimala pilgrimage. There is the forty one days of observances in the matter of having food, observing celibacy, and similar other religious practices. An important

observance was denial of entry within the temple for women between the ages ten to fifty.

In response to a PIL filed in 1991, the Kerala High Court had judged that the restriction of entry of women aged between 10-50 years to the temple was in accordance with the usage prevalent from time immemorial, and it directed the Devaswom Board to uphold the customary traditions of the temple. However, on September 28, 2018, in a landmark judgement, the Supreme Court overturned the restriction on the entry of women, declaring it unconstitutional and discriminatory and gave the verdict that women of all ages could enter the temple. This led to protests and counter protests, riots and arrests, and the



Pampa river

peaceful temple town became a battling ground for various political parties and religious outfits.

Today we see that in spite of the Supreme Court verdict, the number of women devotees have not increased substantially, indicating the fact that religious beliefs and practices are individual matters and can not be dictated by Governmental policies. Religion is a matter of the heart!

To many Malayalis, Mandala masam vrutham, Guruswamy, Pampa river, Kannimoolo Ganapathy, Erumeli, Vavar mosque, pettathullal, sarankuthi, Malikapurathu Amma, Irumudi kettu are associated with Sabarimala pilgrimages.

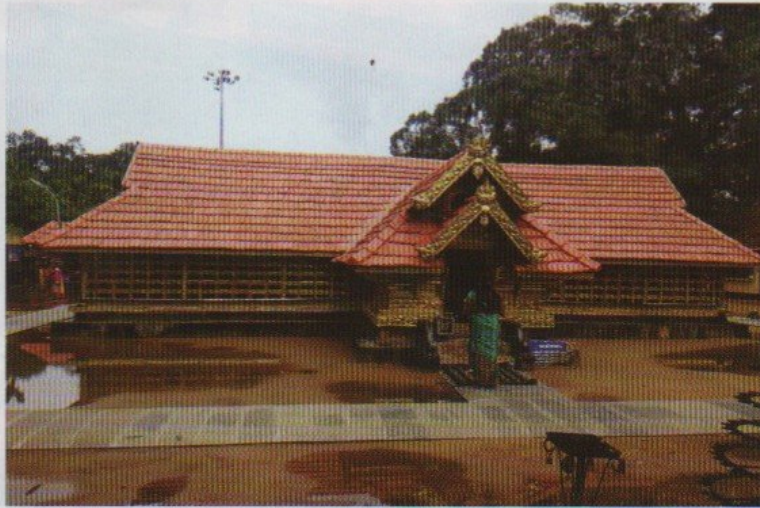
The Sabarimala temple is situated in Pathanamthitta District on a hilltop amidst eighteen hills at an altitude of 1,574 ft above sea level, and is surrounded by mountains and dense forests. The dense forest, part of the Periyar Tiger Reserve, around the temple is known as Poongavanam. At Sabarimala, Ayyappa blesses His devotees in the Vanaprastha or form of renunciation in chin mudra pose.

Ayyappa as Dharmasastha

Ayyappa is also called Sastha. According to some texts, Ayyappa is an avatar of Dharma Sastha who is the embodiment of righteousness and good conduct in life. Ayyappa was born out of the union of Siva and Mohini (Lord Vishnu in female form) and hence also called Hariharasudhan. He grew up as the adopted son of the Pandalam Raja. His life's mission on earth was to kill the demon Mahishi who troubled the rishis during their prayers and once this mission was accomplished, He took his resting abode at Sabarimala to bless His devotees. He merged with his original

avatar of Sastha at Kanthamala (opposite Sabarimala) that is celebrated as Makara jyothi on January 14 every year. He was born with a bell round his neck and hence also called Manikantan.

There are many Sastha temples in South India and across the globe. As per the temple history, the Sastha temple at Sabarimala is one of the five Sastha temples founded by Lord Parasurama, an avatar of Lord Vishnu.



Kulathupuzha Sastha Temple



Achankovil Sree Dharmasastha Temple

The other Sastha temples in this group of five also installed by Lord Parasurama include the Ayyappan Sastha Temples at Kulathupuzha, Aryankavu and Achankovil. At Ponnambala Medu the Lord appears as a yogi and also when the makaravilaku is lit.

Kulathupuzha Sastha Temple

This temple is situated in the Kulathupuzha River forest range in

Pathanapuram Tehsil of Kollam District on the banks of Kulathupuzha river, a tributary of Kallada river. The Thiruvananthapuram - Shencottah Highway passes through Kulathupuzha and the nearest Railway station is Thenmala. The temple can be approached from Tamilnadu via Tenkasi. The main deity here is Kulathupuzha Balakan popularly known as Manikantan.

Legend has it that the temple was established by the Pandalam Raja but the idol of Sastha was found by a Brahmin from Kottarakkara. Earlier the temple was under the possession of Kottarakkara Raja. Later it was handed over to Travancore Devaswom Board. The idol here is believed to be installed by Lord Parasurama and is made up of eight pieces of stone. Shiva, Yakshi, Vishnu, Ganapathi, Boothathan, Nagar, and Karuppaswami are the sub deities in the temple.

The temple pond preserves a number of fishes called thirumakkal and they are believed to be favourites of Lord Ayyappa. Devotees offer Meenoottu vazhipadu to get rid of warts and other skin problems. Fishing is strictly prohibited here.

Aryankavu Sastha Temple

The Aryankavu Sastha Temple is also situated in the eastern forest ranges of Pathanapuram tehsil in

Kollam district on the Kollam Tenkasi highway about 70 km from Kollam city and 21 kms from Tenkasi. The nearest railway station is at Aryankavu, which falls under the Madurai railway division.

In this temple, Ayyappa is depicted as a young boy. The temple, built in the traditional architectural styles of both Kerala and Tamil Nadu preserves several murals of Hindu deities. Another feature of the temple is that it is built 35 feet below the road level. The Poojas



Aryankavu Sashta Temple

and rituals conducted in the temple is very much similar to the Tamil traditions as it is located near the border of two states. The temple has separate shrines for Valiyakadutha, Karuppaswami and Karuppayamma.

Achankovil Sree Dharmasashta Temple

Facing east here the Lord is depicted in the form of grihastha (householder) with Purna and Pushkala on either side. The deity here is believed to have the power to cure poisonous snakebites. The idol is depicted as holding *Chandanam* (Sandalwood) and *Theertham* (sacred water) in His hands which is believed to have medicinal properties. The deity is also called Mahavaidya. The sub deities include Malikappurathamma, Durga, Nagaraja, Nagayakshi, Ganapathi, Murugan, Karuppaswami, Karuppayi amma, Cheppanimundan, Chappanimaadan, Madanthevan, Kalamadan, Kochattinarayanan, Shingali bhoothathan and Arukola. The back portion of the temple has a *Kavu* where the Naga (serpent) deity is worshipped.

Achankovil temple is located near the banks of Achankovil river in the dense forest regions of eastern Kollam, about 50 km from Punalur, and 62 km from Kulathupuzha via Aryankavu,



Natarajan with his wife at Aryankavu Sashta Temple

Thenmala and Shenkottai. There is also a route through the forest from Alimukku near Pathanapuram to the temple. The nearest railway stations are at Thenmala, Kottarakkara and Punalur.

The *Thiruvutsavam* (annual festival) and *Mandala pooja* is hosted in the Malayalam month of *Dhanu* (December to January) for 10 days and is celebrated in grand style. The *Thiruvabharanam* (sacred ornaments)

procession to the temple via Punalur, Aryankavu, Shenkottai and Tenkasi is another attraction. The main offering of the deity is *Karuppanootu* to appease *Karuppaswami*, a great friend of Ayyappa. The *Therottam* (chariot festival), *Karuppanthullal* and *Chapparam* procession held on the 9th day of festival is very much similar to the rituals in Tamil Nadu. ■

Well ripened literary fruits

-Ashwati

For some, age is a fearsome word and for some others it is a mere number. It is also a reminder to finish a job one has undertaken to complete to draw self-satisfaction as well as to educate, entertain and elucidate others who wish to know from the experienced. She has already crossed ninety and always busy scribbling. She is a winner of all literary awards from Kerala and a few from the central government, including Padmashri a few years ago. Though recommended for Padma Vibhushan originally, the four secretaries of the then Prime Minister chose to downgrade the award fearing accusation of bias as all of them were from Kerala (so the insiders say).

Most of her admirers were thinking till recently that she was only a literary critic and historian of Malayalam literature. Proving them wrong, she ventured into poetry and recently to contemporary subjects. Her views are clear, words are crisp, responses are instant and like a bolt from the blue. She does not fear to call a spade a spade but sometimes suppress her comment within to avoid embarrassment to the opponent. Since her retirement, there is hardly any day that she does not have a public event to attend though of late, she tries to curb them.

Doctor M Leelavathy is a literary institution. Her grasp on the subject she deals with is amazing. The kind of books she deals with would take a lot of time to read. There is hardly anything that she misses and her analysis on them is crisp and in depth.

Kavithayute Vishnulokam

We have three books by her before us. They are her recent publications and ranging from poems, contemporary but of varied subjects and also an in-depth study of the poems by Prof Vishnu Narayanan Namboothiri. The last mentioned is especially a huge one by size as well as in content. Even for those who are familiar with poetry and spirituality, it would be a gigantic effort to go through this work of 623 page,

written in a short period of three months, as mentioned in her acknowledgement. For an ordinary person, it would not be possible to peruse through this entire work in this short time. Here she is traversing through his entire world of poems, dives into its depth and comes out with razor sharp analysis, while spreading her wings to the writings of world literature, quoting from not only English but other European authors. It would lead us to wonder how sharp her memory is and how she manages to pick pieces to suit the context. Besides she leaves enough hints for scholars of



literature where they can indulge to acquire their PhDs based on Namboothiri's creations.

Indeed, a creditable job and our salutations!

Aspirations, anxieties and griefs

This book deals with contemporary topics ranging from literature, sociology, politics and humanism. Dr Leelavathy deals with these issues with her unique style of razor-sharp criticism against the leaders who always engage in double talk giving enough indications to those who care to notice that they do not mean what they say. Reservations for women in parliament and state legislatures, empowerment of women, child labour, pollical issues etc are some of the issues she picks.

In two separate articles, she reveals that the only political leader who was serious about empowerment of women was late Rajiv Gandhi who was killed paradoxically by a woman bomber. After her retirement from service, Rajiv invited her to join politics and gave the option of choosing Thrissur or Mukundapuram in the next parliamentary election. She humbly declined the offer for three reasons. She had a long satisfactory career with attractive

retirement benefits but had not enough time to indulge in her favourite mission of writing about issues that she stored in mind during those years and now did not want to allow the period to pass without realising her dreams. She was often invited by various political parties to attend the events organised by them and if she had chosen a particular political party, others would shun her away. Lastly, she would be depriving some other women working for long years in politics, expecting an opening to fight elections in years to come.

Poetic works

Very few readers, including her colleagues and students, realise that Dr Leelavathy had indulged in writing poems, though they were aware of her razor-sharp criticism of past and contemporary writers and subjects. Those who were lucky to put their hands on her 'Nirhanja Kannu' (Tearful eye) were amazed at her sense of anger and shock on certain social causes. Those readers would never hesitate to pick her latest collection of poems, titled 'Leelavathy-yute Padyakrutikal' (Poetic works of Leelavathy).

This volume contains 43 poems on varied subjects under four sections. Among them the first one 'Ashrupooja' (Tearful tribute) is undoubtedly occupies the prime spot among all for the emotions of the poetess. Further, it contains a brief sketch of her personal life and beliefs. The second section covers Indira Gandhi, Balamani Amma, NV Krishna Warriar and Vailopilly.

Many of the poems have a personal touch of the poetess either through life or emotions. Any attempt to find fault with the poems would be like searching for the pin lost in a haystack.

[1. *Kavithayute Vishnulokam*: Pages 623, priced Rs.800. Published by Mathrubhumi Books, MM Press, Cherootty Road, Kozhikode 673 001.

2. *Aashakal, Aashankakal, Aakulatak*: Pages 166, priced 170. Published by Saikatham Books, XXV/1230, Chathiyathu Building, Kothamangalam 686691.

3. *Leelavathy-yute Padyakrutikal*: Pages 164 and priced Rs.180. Published by Gaya Putthakachala, Thrissur.]

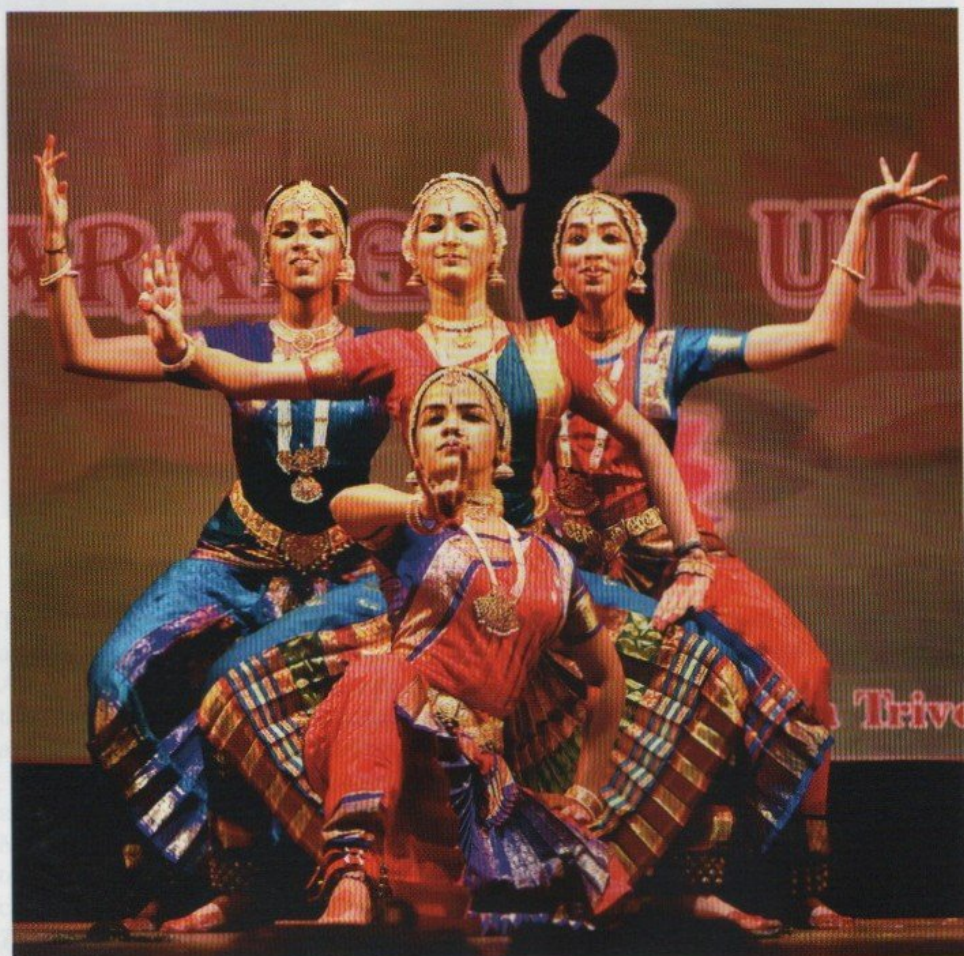


TARANG UTSAV OF DANCE

Tarang Utsav of dance was conducted by Takshashila Nritya Kala Mandir (Thane) with a view to encourage and promote young talent at mini Kashinath Ghanekar auditorium in Thane.

Tarang Utsav is an annual festival organised by Takshashila Nritya Kala Mandir to encourage young talent in the field of classical dance and music. The performers are presented with the Tarang Padma title for dancers and Tarang Sur Tala Mani for musicians which includes vocalists and instrumentalists as well. Takshashila is headed by Bharatanatyam exponent Kashmira Trivedi. Over the years Kashmira has trained several aspirants in the field of Bharatanatyam and some of them are on to become professionals as well.

Kathak, Bharatanatyam and Mohiniattam performances were presented by young aspiring dancers and disciples of Kathak exponents like Mukta Joshi and Shama Bhate, Rajshri Gadikar and Arti Joshi and Swapnil Dhotre and Bharatanatyam

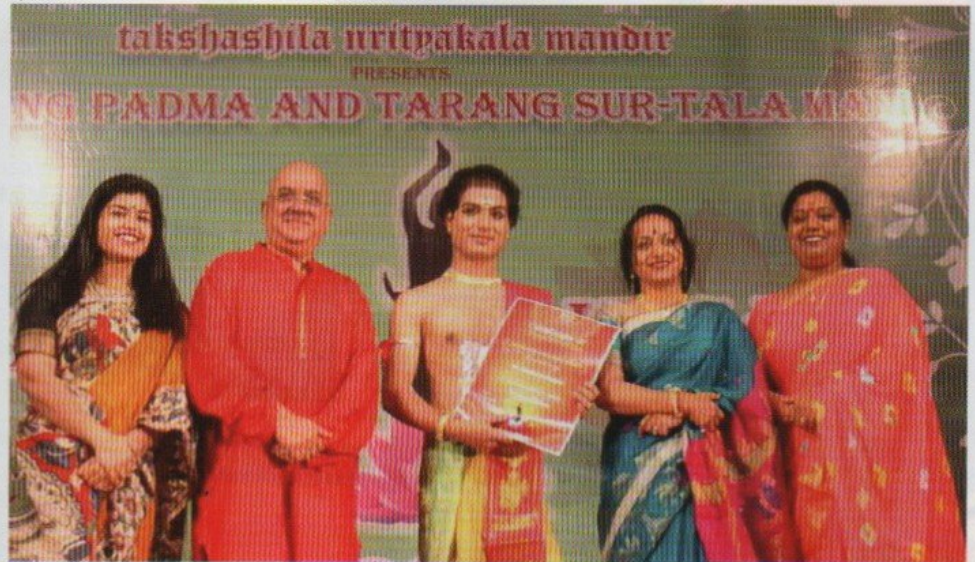




Kashmira Trivedi

exponents like Dr Uma Rele, Vaidehi Rele, Guru Deepak Mazumdar and Dr Sandhya Purecha and Nisha Gilbert. Mohiniattam by the disciples of Ramya Jagadish,

Shubham Khowal, disciple of Guru Deepak Mazumdar performed with grace and revealed his command over the technique of Bharata Natyam. Chitra



Dalvi and Pushkara Deochake, disciples of Dr Sandhya Purecha left a lasting impression with their fine performance Bharatanatyam by the disciples of Kashmira Trivedi and Mohiniattam dancers were quite pleasing. Tabla maestro Pandit Kishore Pande was presented with Tarang Ratna award.

The dignitaries on the occasion

included renowned Bharata Natyam mentor, Guru Deepak Mazumdar, Bharata Natyam and Mohiniattam exponent from Nalanda Nrityakala Mahavidyalaya - Vaidehi Rele-Lal and Smruti Vaghela, asst professor of dance at MS University, faculty of Performings Arts, Baroda.

By Vijay Shanker

WE CARE For The Community

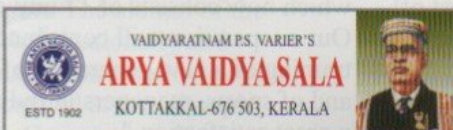
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Sports Management Executive Programme

CIES Partners with Pillai Group of Institutions to launch the First Edition of the FIFA/CIES Executive Programme in Sports Management in India. South Asia's First Sports Management Programme under 'FIFA/CIES' Network

Mahatma Education Society's Pillai Group of Institutions, a Mumbai based Trust that manages over 48 educational institutions in Maharashtra, launched the first edition of the prestigious PILLAI/FIFA/CIES Executive Programme in Sports Management in collaboration with FIFA (the World's Governing Football body) and CIES (the International Centre for Sports Studies - Switzerland). This Executive Education Programme is currently conducted in 15 different countries across the world and India is the 16th country in the global map to have such a programme and first in South Asia to get an authorization for running such an initiative.

The inauguration ceremony marked the culmination of three years of intensive discussions between the Pillai Group of Institutions and CIES. Sports

Summits and Conclaves conducted by the Pillai team in the cities of Mumbai, Delhi, Bangalore, Kochi and Kolkata in the past few months attracted enthusiastic participants with diverse profiles from all sports. Over 300 applications were received from across Asia for this exclusive programme and after a rigorous admission process a cohort of 40 enthusiastic professionals were recruited for this year.

Speaking on the occasion, Chief Guest Ms. Vita Dani, CEO Ultimate Table Tennis League & Co-Owner Chennaiyin FC spoke about the growing sports industry. I would also like to congratulate the Pillai Group and FIFA-CIES for introducing the prestigious Executive Programme in Sports Management that aims to give that endeavour the perfect platform to thrive. I wish everyone the very best of luck for the programme ahead," She said.

This Executive Programme 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. In addition to the universal contents of the curriculum, the Pillai group has partnered with leading sports firms to conduct guest lectures, internships and special talks for the programme.

The Guest of Honour for the Opening Ceremony, Mr. Roland Chavillon, Manager, FIFA/CIES International University Network, Neuchatel, Switzerland, observed "The University has fully understood our objectives. The Pillai Institute of Management Studies and Research has already perfectly integrated itself into the FIFA/CIES University Network, which now consists of 17 universities. Our cooperation will contribute to the training of a new generation of football, and of sports, managers in India. This is a great satisfaction."

Elated at the response the first edition has garnered, Franav Pillai, Director of the Executive Programme, said: "We are proud to be a part of the FIFA/CIES University Network and happy with the tremendous response garnered for the very first edition of the Programme. I am confident that the programme will enrich the participants to be catalysts of positive change in the sporting industry across the world".

A Memorandum of Understanding (MOU) for this strategic partnership was signed in December 2018 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

Talking about his milestone moment in the history of Mahatma Education Society, Dr.K. M Vasudevan Pillai, Chairman, Pillai Group of Institutions, 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. We are convinced that being part of the FIFA/CIES University Network will allow us to become a leader in the field of sports management in South Asia."

Mahatma Education Society's Pillai Group of Institutions

Mahatma Education Society's Pillai

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.

Pillai Institute of Management Studies and Research (PIMSR)

Pillai Institute of Management Studies and Research, established in 1998 is one of the Pillai Group's most respected institutions. It conducts the Master of Management Studies (MBA equivalent) course at the Dr. K.M. Vasudevan Pillai Campus located in Navi Mumbai. The Master of Management Studies (MMS) course is affiliated to the prestigious University of Mumbai and recognized by the All India Council of Technical Education (AICTE). The Institute has excellent faculty proficient in all aspects of management teaching. The teaching methodology focuses on the practical aspects of business and inculcates the entrepreneurial spirit among the students. The institute regularly conducts national and international conferences and facilitates interaction with the best minds of the corporate world. Today the Institute has a base of over 400 students pursuing the MMS (MBA) and Executive MBA courses. The students of PIMSR conduct one of the premier college festivals of India, Alegria The Festival of Joy during the first week of February every year.

Pillai Group of Institutions' 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 their commitment



Sports - Government of Maharashtra), Mr. Kushal Das (General Secretary All India Football Federation), Mr. Bimal Parekh (Co-owner Mumbai City FC) and many other prominent professionals from the sports industry in India. The Pillai Group of Institutions has focused on excellence in education for the past five decades and is also known for encouraging its students to pursue a career in sport. The alumni of the college include nationally and internationally known athletes who have participated at the Olympic Games, the Commonwealth Games, Indian Premier League (IPL) and Indian Super League (ISL).

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 35,000 students in its 48 institutions known as the Pillai Group of Institutions in 6 different campuses spread across the state of Maharashtra,

to sports and has entrusted them with running a Sports Authority of India (SAI) center at one of their campuses. The center currently provides high level training to 22 athletes from all over India. They have 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).

About 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. Using a multi-disciplinary approach (law, sociology, geography, history and management), CIES provides research, top-level education and consulting services to the world of sport. Since its inception, CIES has aimed to serve as a bridge between the worlds of research, education and sports organizations. CIES actively promotes the ongoing exchange of knowledge and experiences between stakeholders from both academia and the sports industry. Through its international network of universities and experts, CIES is able to support and carry out research and educational projects across all continents. Finally, 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

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. Its key objective, with the support of its academic partners, is to improve the skills of sports managers at the level of federations, clubs, small sports

associations, government and municipal entities. 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 dedicated CIES research team has gained an international reputation for producing and publishing high quality academic work. The countries where the University Network currently exist are: Argentina, Chile, Costa Rica, Trinidad & Tobago, Venezuela, Brazil, Peru, Senegal, South Africa, Egypt, Spain, Russia, Poland, Palestine, UAE ■

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Also through website visit:
www.cies-uni.org/india//
www.mes.ac.in, www.cies.ch



Eighth Malayalam Festival

■ The eighth edition of the Malayalam Festival, an event of Malayala Bhasha Pracharana Sangham was inaugurated on September 8 at BKS School of Vasai West. President of Sangham Reena Santosh presided. IIT researcher and Environment-Cultural activist Ranjit Kalyani inaugurated the event. He explained the importance of the agitation going on in Kerala to appear for the PSC examinations in the State in Malayalam. The literary works of the world are getting translated into Malayalam while the scientific and technical books from foreign languages are not being translated. This situation has to change, he said. Though the University of Sanskrit was started long ago, the Malayalam University was started only recently.

In her presidential address, Reena Santosh explained the objectives of the Sangham and about the activities undertaken to achieve those objectives.

General Secretary of the Sangham Jeevarajan introduced a resolution pledging the support of the Sangham to the agitation to pressurise the government to allow Malayalam as a medium to write the PSC examinations. He also explained the future programmes of the



Ranjit Kalyani addresses the audience

Sangham.

Secretary of Bassein Kerala Samajam Saji David, Secretary of Vasai Kerala Samajam Prajish, Secretary of Nallasopara Kerala Samajam Rajesh Narayanan, Vice President of Malayalam Mission Mumbai Chapter Mohankumar and Girijavallabhan also spoke on the occasion.

Ranjit Kalyani released the latest issue of *Keralam Valharunnu*, the

publication of Sangham, during the event. Sangham Treasurer K Rajan, Joint Convenor Pradeepkumar, President of Vasai Virar Zone Sreedevi Muraleedharan, Zone Secretary Mahija Suresh, Zone Treasurer E G Akashan and Malayalam Sangham Zone Convenor Ajeesh Nair shared the podium. The event also witnessed some fine cultural programmes.

Goregaon Malayali Samaj office bearers

■ The Annual General Body Meeting of Goregaon Malayalee Samaj was held on September 15 at Samajam Office and elected the following Office bearers for the period 2019-'20. K Arvindakshan (President), K Unnikrishnan Nair (Vice President), N Balagopal (Chairman), S Jagannathan (Vice Chairman), Venugopal G Nair (Secretary), Sanjay R Nair (Joint Secretary), P Haridas (Treasurer) and C Karunakaran (Joint Treasurer). Members of the Managing Committee are C A Gopi, P G Menon, P G Nair, K S Ashokan,



**K Arvindakshan
(President)**



**N Balagopal
(Chairman)**



**Venugopal G Nair
(Secretary)**



**P Haridas
(Treasurer)**

M G Sunil, Babu M Nair, K O Abraham, K K Sudhakaran, A V Kuruvilla, Suresh P S, Mrs Meera R Kutty, Mrs Sulochana Karunakaran, Mrs

Janaki Unnikrishnan and Mrs Chandralekha Unnikrishnan. V Balakrishnan and Prakash M Nair are re-elected as internal auditors.

Pravasi Malayalees join development activities: Adv Jayasuryan

■ Pravasi Malayalees have joined the development activities undertaken by Prime Minister Narendra Modi for India and by Maharashtra Chief Minister Devendra Fadnavis in Maharashtra, said Adv Jayasuryan, Kerala state President of Bharatheeya Karshaka Morcha. Malayalees outside Kerala are now seen in these developmental activities of BJP governments and if the people of Kerala too join them, it would help boost the development of the Kerala State, he remarked.

Adv Jayasuryan was addressing the audience after inaugurating the Onam celebrations organised by BJP of Vasai Mandal. He explained the superiority of the Indian culture and traditions over the same of other countries. The new government of BJP that came to existence after the misrule of the Congress, is striving hard to rebuild the old golden Indian civilization which drew people from other countries in the past. He called upon the Malayalees to join this new activity to rebuild India.

Film actor Kishore Satya was the chief guest during this occasion. Vivek



Pandit, Neha Dubey, Shekhar Dhuri, Jasinth Panch, Adv Ojha. Kedarnath Mhatre et al also spoke on the occasion. Uttamkumar welcomed the audience and M M Nair proposed a vote of thanks. After the meeting, cultural

programme and Onam feast followed. Ayyappa Sangham of Vasai East won the first prize in the Pookkalam contest. In Payasam contest, Subhadra Nambiar and Jyotsna Variar won first place and Santha Nair won the second place.

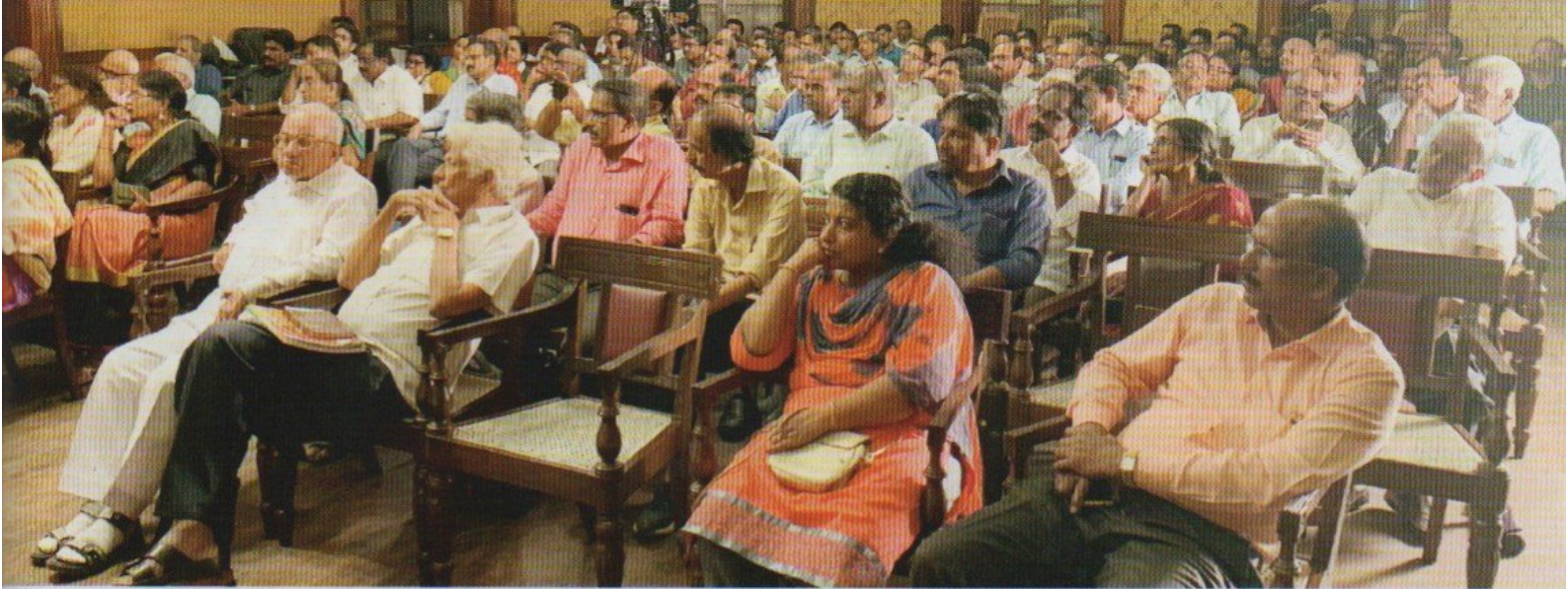
Nrutya Shiromani Award to Archana Marar

■ The Nrutya Shiromani Award of the 27th India Theatre Olympiad of Odisha was given to well-known *Mohiniattam* Guru Archana Babu Marar of Tru Indian Dance Akademi, Mumbai. The cultural festival lasted ten days. Classical dances by well-established talents, numbering about 5000 personalities from various states of India, Bhutan, Nepal were presented during the cultural fest. *Mohiniattam* was presented for two days and Guru Archana won the first place of senior group.

Smt Archana is resident of Kalyan West and hails from Cherukunnu, Kannur. Wife of Babu Marar, Archana was winning recognitions since her school days. She has also won *Sukumari Smaraka Puraskaram* recently.



Archana Babu Marar receives the award from Festival Director Anurupa Rath



Literature brings experience closer to knowledge: Sunil Elayidom

■ The role of literature is to bring language and reality closer to each other, remarked Prof Dr Sunil P Elayidom. He was speaking on the subject of '*Sahiteeyatayute Naitikamaanangal*' (Just aspects of literature) at Darbar Hall of Asiatic Society, South Mumbai on the occasion of the tenth anniversary of the quarterly magazine, *Kairaliyute Kaakka* published from Mumbai. Literature has a greater role to play by reducing the gaps of our experiences and their expressions in our day to day life, he said. It stimulates and realises our experiences.

Poetry is rediscovering these experiences through language. Besides

it enlightens the senses into knowledge. Every examination that we pass through is the result of our failures we encountered in life and we should not forget this fact, he reminded. Every form of art including literature, politics and spirituality would finally converge at one point. The symbols are not private property of the litterateur, he pointed out.

Sunil responded to the questions of the audience on this issue.

Novelist Balakrishnan presided over the meeting. Editor of *Kaakka*, Mohan Kakkanatan and Adv A V Gopalakrishnan also spoke on the occasion.



Guru Centre of CBD Mandira Samiti inaugurated

■ New Guru Centre of Sree Narayana Mandira Samiti CBD Belapur is now opened. It was inaugurated by Manda Mhatre MLA. The services rendered by the SNMS in religious and educational fields are role models for other NGOs, she said. Office bearers N Mohandas, K Gopidas, K K Susmeran, R Sreedharan, Sriratan Nanu, Pushpa Marbarose, K N Sukumaran, Swamy Sree Narayana Bhaktananda, Chairman of Sree Narayana Co-op Bank K S Bahuleyan, President of SNDP Yogam CBD Belapur branch C V Vijayan, CBD Branch Secretary P M Nair, K Arjunan, D Ashokan et al spoke on the occasion. Manoj Santhi supervised over the rituals.



Manda Mhatre MLA inaugurates the new Guru Centre

Benny Behanan exhorts Malayalees to protect their language and culture

■ Malayalees should be capable of protecting their mother tongue and culture, said Benny Behnan MP, convenor of United Democratic Front. He was addressing the audience while inaugurating the Onam Celebrations of Vishrantwadi Malayali Association. The venue was Dhanori Om Chaitanya Gagangiri Mangal Karyalaya.

India is land of multiple diversity created by religions, traditions, languages, food habits, art forms and cultural traditions. They make India unique. However, there are isolated attacks against these characters and we should be able to resist such attacks and preserve our culture and traditions. He assured the Malayalees of Pune that he would unite all MPs of Kerala and try to solve their problems in connection with the Railways.

President of Pune Malayali Federation K Hari Narayanan,



Reshma Menon receiving Voice of VMA Pune award, from MP Shri Benny Behanan

Treasurer Rajan R Nair, Subhash Sippy et al participated. Meritorious students of SSC and HSC and teachers of Malayalam Mission were felicitated.

Wheel Chairs were distributed to differently abled students. The meeting was followed by Community feast and cultural programmes.

Dombivli Keraleeya Samajam reaches out to flood victims

■ Volunteers of Dombivli Keraleeya Samajam rushed to Sangli, the most flood affected area of Maharashtra, from Model School of Pandurangwadi, with relief materials. President, Chairman and other office bearers of Keraleeya Samajam gave a warm send off. When they reached Sangli next day morning around 8 am, a grand reception under the leadership of Sangli Samajam Secretary Vijayan was waiting for them. All arrangements were in place to pack the materials in suitable packets, in Santhome School. All assistance was extended by Fr Binoy Jacob of the school. Relief materials were taken to Kuranpad, Sirol, Valpadigaon, Amargaon, Gorwad and Bamsanal in three trucks.



Situation in those places was beyond imagination. The entire properties of the villagers were swept away, leaving them at the mercy of others.

Around 1200 kits were distributed among the natives in a day. Four hundred students from three schools benefitted by their school kits.

Under the stewardship O Pradeep and Mohanachandran Nair, the volunteers constituted for the volunteer group are N M Babu, Roy Oommen, Gopi Kurup, Purushothaman, Unnikrishnan, Subhash, Dinesh Menon, Aniyankunju, Govindan, SuneepNavil and Ajith Sankaran.



The world is closer to the philosophy of Sree Narayana guru: Srimad Sandrananda Swamikal

■ The time is near that the entire world is to embrace the philosophy of Sree Narayana Guru. The present followers of the Gurudev should undertake the task of spreading the philosophy by living upto it, said Srimad Sandrananda Swamikal, Secretary of Sree Narayana Dharma Paripalana Sangham Sivagiri. He was inaugurating the celebrations of the 165th birthday of the Gurudev and the centenary of Guru Pushapanjali in Navi Mumbai. While undertaking this task one should take care of preserving it in letter and spirit and should not venture to give own interpretations, he stressed. There are various attempts from different quarters to bring some ideals that Guru asked to abdicate. Whenever there are attempts to sow adharma, Guru would come back in a new incarnation, Narayana Guru was born on such situation. All establishment created to spread the teachings of Gurudeva should ensure that their objective is not highjacked, he warned.

Many individuals have started to read the works of Gurudeva and attempt to interpret them according to their ability. We should desist from such activity, said Arayakkandi Santhosh, Chief Guest and Secretary of SNDP Yogam Devaswam. Guru was an ocean of knowledge and wisdom. He had solutions to all the problems of mankind. That is the essence of his famous Mantra, "Man should be good irrespective of his religion." When the mankind understands and practice it, a brave new world would emerge based on universal love, he pointed out.

Union President M Bijukumar



Srimad Sandrananda Swamikal light the inaugural lamp

presided. President of Billavar Association Chandrasekhar S Poojar and director board member B Bilesh also spoke on the occasion. Union Secretary Binu Surendran welcomed the

gathering and Vice President T K Mohan proposed a vote of thanks. The meeting was followed by a community feast and variety entertainment programme.

Prateeksha Trust Annual celebrations on Nov 7

■ The 18th annual day of Prateeksha Trust will be celebrated on November 7, at Sai Nagar Municipal Grounds of Vasai West. The celebrations will witness grand cultural programmes such as Music concert by Lakshmi Jayan, cultural meet, release of Souvenir and distribution of awards to noted personalities etc. Prominent personalities from the social and cultural fields of the state and ministers from the union cabinet will attend. For detail contact 9323528198.

MU offers Gurudev's philosophy for PhD

■ One of the prestigious University of Mumbai has accepted Sree Narayana Guru's doctrines & philosophy as the research subject for Ph. D in their core curriculum. The research subject is "The Ideal of One Caste, One Religion, One God for Man; A Critical Study with special reference to Sree Narayana Guru and Philosopher Swami Vivekananda, its relevant in Modern Society".

Ms Shiny Muralidharan is the first student enrolled for the research on the above Subject.

Dr Geeta Ramana, HOD, Department of Philosophy & Prof Dr Narayan Shanker Gadade, Department of Philosophy, Mumbai University were felicitated by Sree Narayana Dharma Paripalana Yogam, Mumbai Thane Union for their initiative and support to make it part of the University core curriculum. A portrait of Guru has also unveiled in the Library of University with other Philosophers and spiritual leaders.

Union President Shri M Biju



Dr Narayan Shankar Gadade being felicitated by Biju Kumar

Kumar, Vice President T K Mohan, Secretary Shri Binu Surendran, Council Member Shri P K Balakrishnan, Antop Hill Branch Secretary K Anilkumar, Nerul East Branch Secretary Shri Ratheesh Babu, Nerul East Branch Ex-

President V V Udayan, Dr Suresh Kumar Madhusudhanan, Smt. Nirmala Mohan, Muraleedharan and Ms Shiny Muraleedharan also were presented during this auspicious occasion.

Onam celebrations of Wagle Estate Malayali Association

■ Wagle Estate Malayali Association celebrated Onam on September 29 morning in St Lawrence Auditorium of DeSouzawadi. Minister for public works Eknath Shinde was the Chief Guest. Samajam handed over their contribution for the flood relief of Maharashtra to the Minister.

President Rajan Nair, Chairman Harikumar Nair, Secretary Prameela Surendran, Treasurer Chandran lighted the lamp and brought in the celebrations. Contest for Pookkalam, dances, Thiruvathira, cultural meet etc were held. Singers of Golden Voice Rajalakshmi Somarajan, Ramachandran Narayanan, Mumbai



Talent Contestant Shivada, Rajalakshmi Jayan, Reji Ramapuram, Joby Pala, et al also presented various items. K and K Foundation President

Prince Vaidyan, World Malayali Council General Secretary M K Nawas and Amchi Mumbai director Premlal were felicitated.



K M Mathew Award goes to K Gopalan Nair

■ K M Mathew Award instituted in memory of the founder President of Mulund Kerala Samajam was presented to K Gopalan Nair. This is in appreciation of the services rendered by Gopalan Nair to the society for the last six decades in the fields of social, cultural and labour fields work. The award consists of a purse of Rs 25,000, citation and a trophy. A panel of juries consisting of Lion Kumaran Nair, Dr A Venugopal and K Rajan unanimously recommended the name of Gopalan



IPTA Thane holds its annual day on Nov 3

■ Thane branch of Indian People's Theatre Association (IPTA) is celebrating its annual day, named *Dhwani-2* on November 3. Drawing competition was held on September 22 and contests of singing songs written by Vayalar Rama Varma and mono-act on September 29. They were held in Sree Narayana Guru Centre at Wagle Estate. Winners will receive their prizes on Nov 3 at the hands of Chief Guest Vayalar Sharadchandra Varma.

In the drawing contest, Aadya Ashok, Tanvi and Ashwati Rahul won the first three places in A group.

In B group, Amulya Arun won first place while Riya Pravin and Anishka Satikumar won the second place. Third place has gone to Nakshatra Nair and Shrushti.

Nair for the award. It was presented to Gopalan Nair when the Samajam celebrated Onam on September 15 at Ajitkumar Kumaran Nair Hall in Mulund West.

President of Samajam C K K Poduval handed over the trophy while secretary E Ramachandran and Treasurer Santha Vasudevan presented the citation and the purse respectively.

Lion Kumaran Nair, Dr Venugopal, E I S Thilakan, V G Nair, C P Krishnakumar, K Rajan, Shrikant Nair and Sureshkumar spoke on the occasion.

Smt Valsala Gopalan Nair and wife of K M Mathew were honoured on the occasion. The Samajam celebrated

Onam on the same venue with a variety of cultural programmes and sumptuous Onam feast. While Priya Vinod and Party presented various dance forms, the women's wing of the Samajam presented *Kaikkottikkali*. Meritorious students were felicitated with awards instituted in memory of Ajitkumar Nair. There was a *Pookkalam* contest in the morning and Sasidharan Nair and Meena Sasidharan Nair won the first place. Sonali and Navya Vijesh won the second place while P K Ramesan and Vijaya Ramesan got the third place.

Santhi Lakshmi Narayanan proposed a vote of thanks.

KANFA Office bearers

■ Kannur Friends Association (KANFA) elected the office bearers in their recently held annual general meeting. They are C Sudhakaran (President), K Ramesh Babu (Vice President), K V Pavithran Nair (Secretary), K V Raghu (Joint Secretary), A Madhusoodanan (Treasurer) and K Ravindran Nair (Internal Auditor), Anoopkumar Nambiar, Vinod Pothuval, K V Ramakrishnan, A K Balakrishnan, Saseendran Mathratan, Vijesh K, Radhakrishnan Nambiar and E Mohanan are committee members.

Sree Narayana philosophy the need of the hour: Swamy Muni Narayana Prasad

■ It is the duty of each follower of Sree Narayana Guru to spread his philosophy across the world, stated Swamy Muni Narayana Prasad, head of the Narayana Gurukulam of Varkala. The study centre of Sree Narayana philosophy, that is being created in Dallas, US now, is only a beginning of this objective. He was delivering the main discourse at Chembur Sree Narayana Nagar in connection with 165th birth anniversary of the Guru. Study of Guru's philosophy is nothing but a self-analysis. Life and spiritual knowledge are the two sides of *Advaita* philosophy. They are complementary and the ignorance of this concept is the source of all our problems, he said. Ignorance of this realisation breeds religious conflicts and terrorism. Scientific progress and intellectual growth should go hand in hand, he added.

Once we understand the Guru, we would free ourselves from sectarian shackles. The core of Gurudev's philosophy is universal humanism and mutual love, remarked Rajiv Alunkal, President of Kumarasan Memorial Committee of Pallana and the film lyricist. He was addressing the meet as Chief Guest.

Dr Narayan Shankar Gadade, Assistant Professor in University of Mumbai, expressed his gratification of introducing philosophy of Sree Narayana Guru in the curriculum of the University, as the caste of Guru was humanism and religion was righteous duty. Objective of religion and duty is personality development, he pointed out.

President of SNMS, N Sasidharan presided. Chairman M I Damodaran, Vice Chairman N Mohandas, General Secretary N S Salimkumar, Asst Secretary K Gopidas et al also addressed the gathering. Merit awards and Founders' Memorial Scholarships etc were also distributed. The first scholar of Guru's philosophy Shiny Muraleedharan was felicitated. The meet was followed by community feast and cultural programmes.



Rajiv Alunkal addresses the gathering



Audience



Upendra Menon and others during the inauguration of natural concessional food stall put up by handicapped woman for the benefit of visitors to Urban hut, supported by Giants group of Navi Mumbai.



After Moon, ISRO leaves its footprints in City

■ To commemorate the birth centenary of Scientist late Dr. Vikram Sarabhai, ISRO has planned nearly 100 exhibitions depicting the space across the country. In Mumbai after inaugurating it at the Nehru centre, ISRO space exhibition had moved to the SIES high school, Matunga.

More than 1.3 lakh students from more than 320 schools from Maharashtra and Gujarat visited the three day exhibition which was totally managed and explained by the students of the school under the supervision of six scientists from ISRO. It all happened with Chandrayan 2, which has made waves and there has been an emotional connect between ISRO and the nation said the school principal Mrs. Kalyani Arumugam. The exhibition was also arranged in shortest period of one week with an aim to ignite students' interest in the emerging areas of space technology the principal said.

Apart from 15 models of satellites and launch vehicles displayed in the school hall, posters on different space programmes and documentaries screening on related topics were arranged in the premises. There was also regular interaction between students and ISRO scientists during the period, on space related topics.

K.A. Viswanathan



Ayyappa Temple, Kalwe joins AIMA Maharashtra to support flood victims of Kolhapur Sangli. Upendra Menon National VP AIMA and Suma Mukundan alongwith other temple authorities.



The Lions Club of Nerul celebrated Onam

■ The Lions Club of Nerul celebrated the festival of Onam with pomp and show on the September 8, 2019 at Lohana Bhavan, Koperkhairane. The regular meeting of Onam celebration was presided over by the President Ln Sunitha Sasi. The other dignitaries present on the dais were the Chief Guest and the Induction officer, 1st VDG, MJF Ln Rakesh Chaumal, 2nd VDG Ln Lunkaran Tawri, PDG and Charter President of Lions Club of Nerul, MJF Ln Nandlal Rajpal, Principal Advisor, Ln Seema Pai, Region Chairperson Ln Bharat Dutt, Zone Chairperson Ln Sujatha Rao, Club Secretary Ln Reena Michael, Club Treasurer Ln Meena Tharwani and IPP Ln Kalpana Prakash.

The festival showcased traditional dance forms of Kerala like *Mohiniattam* and *Thiruvathira* under the gurus Kalamandalam Rajalakshmi and Anuradha Sasikumar respectively. The highlight of the event was the arrival of the righteous king Mahabali who brought in divinity to the whole celebration.

The function ended with the traditional *Onam Sadya*.

Kerala Day celebrations of AIMA

■ All India Malayali Association has appealed to all Malayali organisations to participate in the celebrations of Kerala Piravi. Last year organisations participated in 31 locations. This year they are aiming to hold events in 40 locations.

Organisations are required to do the following:

1. An exhibition of 50 cartoons by Cartoonist Sudhirnath, titled Sudhir Lokam, and vintage painting highlighting the history of Kerala should be inaugurated either morning or evening on November 1. Wherever the venue is rent free, these exhibitions could be held for three days. At the end of exhibition, an oath on Malayalam Language should be taken.

2. At every location, one or more of the following programmes should be conducted.

3. A number of questions related to history, culture, language etc related to Kerala are being prepared

and will be sent to each location and a quiz contest should be conducted on October 27. Elocution contest, drawing contest and poetry recitation based on Kerala could be conducted. It could be for two groups (1) Between 10-15 years (2) 16-25 years). Winners will be given prizes on November 1 evening at the same venues.

4. Blood Donation camps, cultural programmes, public meeting, exhibition of products made in Kerala and also sale, education about sanitation and hygiene, etc should be conducted.

State level winners of the quiz contest could be participating at the national level in April/May and the winner will receive a gold medal. It will not be a team event but a personal event.

Interested organisations may contact Adv Prema Menon on 9702024114.



AIMA Onam celebrations at Vasanth Vihar Club, Thane

Health Seminar by AIMA and SNMS Women's Wing

■ All India Malayali Association (AIMA) and the women's Wing of Sree Narayana Mandira Samiti (SNMS) jointly organised a seminar on Health Issues in Mumbai. It was held under the leadership of Dr P S Radhakrishnan and hundreds of patients attended the seminar. It was held on August 31 at Nerul Gurudevagiri and on September 1 at Chembur Sree Narayana Mandira Samiti School.

It was conducted under the auspices of Tirur Nature Village of Dr Radhakrishnan. Dr Sulochana, Suneera, Ummukolusu participated in the seminar. Dr Radhakrishnan told the audience how to avoid the unhealthy



AIMA Maharashtra Chapter and SNMS members with Dr Radhakrishnan



Dr P S Radhakrishnan

food. The participants were made conscious about the importance of good food, physical exercise and rest.

The seminar was followed by a sumptuous Onam feast with 16 dishes. There was a demonstration of how to cook food without various masala and oil.

Joint Secretary of NORKA Shyamkumar was the chief guest. AIMA President Adv Padma Divakaran presided. Convenor of Women's Wing Rakhi Sunil proposed a vote of thanks. AIMA Secretary and Chairperson of Women's Wing Adv Prema Menon

introduced the subject. There was a music programme after the seminar. SNMS Chairman M I Damodaran, General Secretary Salimkumar, Mohandas, Vadasseri Soman, women convenors Asha Soman, Pushpa, Suma, Dr Prasanna, office bearers of AIMA Komalan, Adv G A K Nair, K T Nair, Prakash Padikkal, Muralidharan, Kaviyoor Babu, Suma Mukundan, K A Kurup, Ranjith, Shiny Murali et al were active during the event. KKS President Hariharan, Malayali Chat representative Siby also participated. There were demands for more such seminars.



'MS' fellowship for 50 young musicians

■ On the occasion of the 103rd birth anniversary of the legend musician Late Dr. M. S. Subbulakshmi, 50 prominent young musicians from all over the country were presented with "Sri Shanmukhananda Bharat Ratna Dr. M. S. Subbulakshmi Fellowship in Music" on September 14 at Shanmukhananda auditorium. The fellowship carries a grant of Rs. 1 lakh for three years each in the field of Carnatic vocal, Hindustani vocal, Mrudungam, Harikatha, Nadaswaram, Chitravina, Veena, Sitar, flute and violin. The musicians hail from Mumbai, Amritsar, Bangalore, Calcutta, Chennai, Kerala, New Delhi, Andhra, Udupi, Pune and Thane. This year, for the first time, the fellowship was given to 13 youngsters and continued for 37 other musicians. On the following day, Shanmukhananda Dr. M.S. Subbulakshmi Sangeetha Pracharya Award was presented to well



Guru Alamelu Mani being felicitated

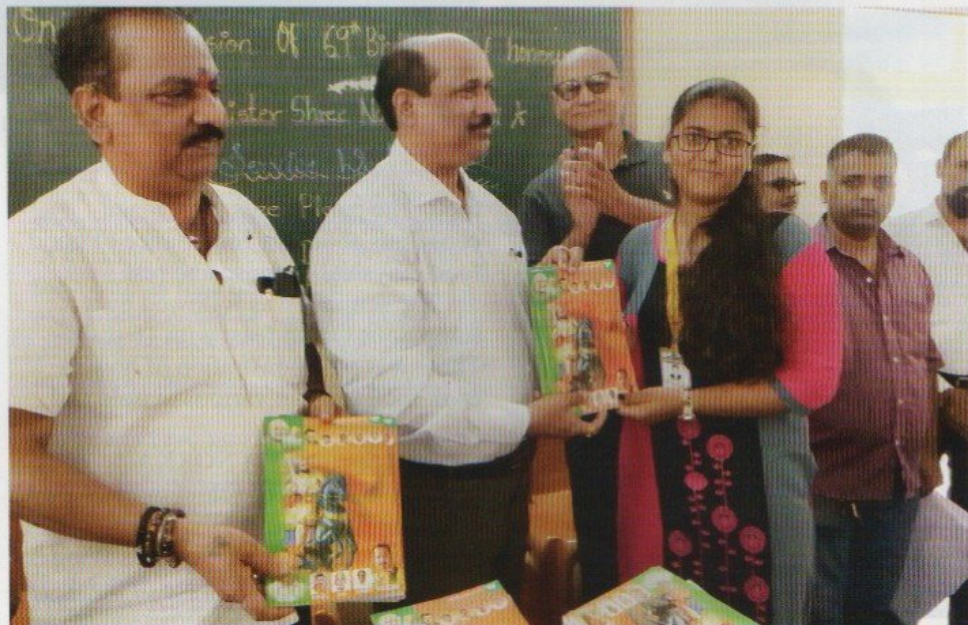
known Carnatic music guru Mrs. Alamelu Mani, mother of playback singer A. Hariharan. She has trained

more than 1000 students across the globe in Carnatic music.

K.A. Viswanathan

Seva Saptah of BJP Vasai Unit concluded

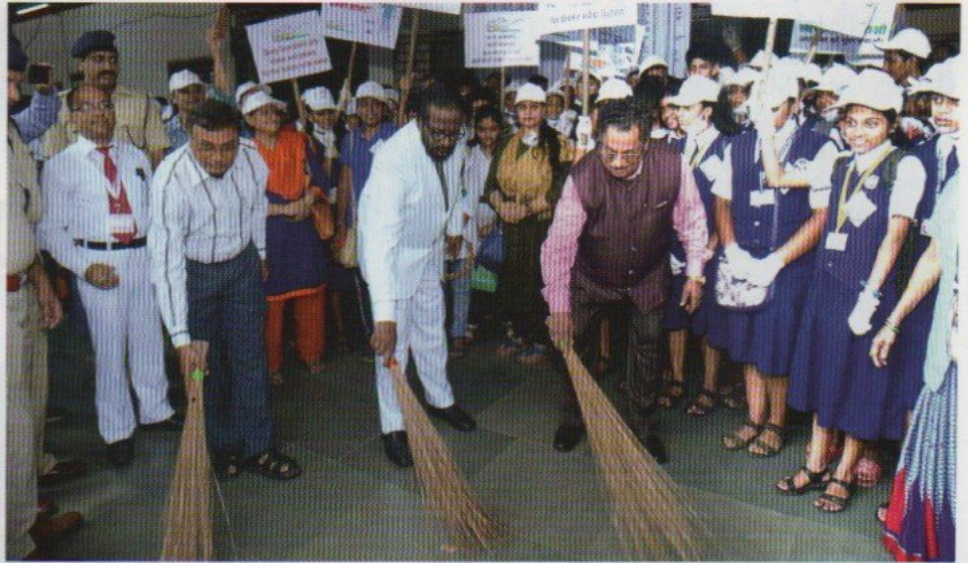
■ BJP Vasai Unit organised a Seva Saptah on the occasion of the birth day of Prime Minister Narendra Modi. There were free medical camps in Khalatti Adivasi Colony of Vasai West, distribution of notebooks to students, street cleanliness, food distribution etc during the one week-long event. The premises of government hospital, Vasai Railway Station, Jilla Parishad School Umelmen, St Peter's College etc were cleaned. Tree plantation was also held. Mandal President provided leadership to the whole programme.



Ona Cleanliness Drive by Holy Angels School, Dombivli

■ The Director of the institution Dr. Oommen David, Headmistress Mrs. Rafat Shaikh along with staff and students nearly, 150 in number took part in a cleanliness drive at Dombivli Railway Station on Gandhi Jayanti day. The Program was inaugurated by Dr. Oommen David with the felicitation of the following officials for their dedication towards the cleanliness and development of the station. Station Manager K. O. Abraham, Deputy St. Managers S. K. Chand and G. K. Sahu, Transportation Inspector S. B. Singh, Senior Divisional Engineer Lohote, RPF Inspector Yadav, GRP Inspector Pawar, even the cleaning staff were honoured for their service. Thereafter Dr. Oommen delivered a speech about the importance of cleanliness and appealed to the gathering to follow it sincerely in their lives and also to inculcate the value of cleanliness in others, which in turn may transform the face of our country in the near future. Everyone took an Oath for keeping the surroundings Clean and Plastic Free. Banners and Placards stressing the way to clean Dombivli were highlighted. The students did a Street play highlighting the importance of cleanliness which was duly appreciated by the commuters.

Dr. Oommen David started the cleaning drive by cleaning the platform, then the teachers and students followed the suit. The students under the guidance of the teachers started cleaning every nook and corner of the station selflessly and devotedly. All 5 platforms and the stairs of bridge were cleaned. The Dombivlikars showed great appreciation for this Cleanliness Drive and applauded the School in general. The Station Manager acknowledged the efforts of students and teachers by providing them with refreshments.



Adv. Padma Divakar, President, AIMA Maharashtra Chapter addressing the gathering during the Onam Celebration of Kanjur Malayalee Welfare Association, Kanjur Marg

Onam celebrations of Bandra Malayali Samajam

■ Bandra Malayali Association celebrated Onam at Shri Sarvajanic Ganesh Utsav Mandal Auditorium, Kher Nagar, Banda East on September 29. Arts Wing of the Samajam presented Thiruvathirakali and other cultural items and Premkumar and troupe's 'Saptswara' had a musical presentation. This was followed by a sumptuous Onam Feast.

Chief Guests of the evening were veteran actor and drama director V V Achuthan and his former actress wife Vasantha. Chief guests along with Samajam President Chandran Nair, Secretary Dinesh Poduval, senior members K R K Menon, Rammohan Nair and Balan Menon lighted the auspicious lamp signifying the inauguration of the events. Chief guests were honoured for their contributions to the Mumbai stage during the last several decades by presenting golden shawl and mementos.

Meritorious students of SSC and HSC and young football players who



Felicitating V V Achuthan and Vasantha Achuthan

won the football tournaments during 2018 and 2019 were felicitated. Dr Deepti Menon Sadvelkar who recently acquired her PH D in Commerce from Mumbai University was also honoured. MLA from Bandra East Smt Trupti

Sawant, Mumbai Mayor Shri Vishwanath Mahadeshwar, councillor Chandrasekhar Waingankar, Youth Congress General Secretary Seeshan Baba Siddique and Shiv Sena leader Kunal Sarmalkar were special guests.

Mumbai Variar Samajam's 35th AGM



Mumbai Variar Samajam's 35th AGM was held on Sunday 8th September, at Ayyappa Vishnu Temple Powai. The whole day started at 9.30 am with Pookkalam, Prayer, Bhajana followed by AGM, Onasadhya and Cultural programs by Samajam members. During AGM President T V Shekaran kutty addressed the gathering, General Secretary PK Prasannan, Vice President T Muralidharan and Joint Secretary Suresh Babu detailed Samajam activities. Treasurer T Muralidharan presented audited accounts for the year 2018-19. Samajam felicitated super senior citizens above 80 years, distributed educational awards to students scored excellent marks in SSC, held drawing competition for children. Samajam senior members appreciated the activities of Mumbai Samajam during the year especially the involvement of our youth wing team headed by Manoj Warriar for managing the entire cultural program and the all women Niramala team our quarterly magazine - headed by editor Meera Warriar and Shyama Prajit.

The day ended at 5.30 pm with prize distribution



Lighting the lamp



Thiruvathirakali

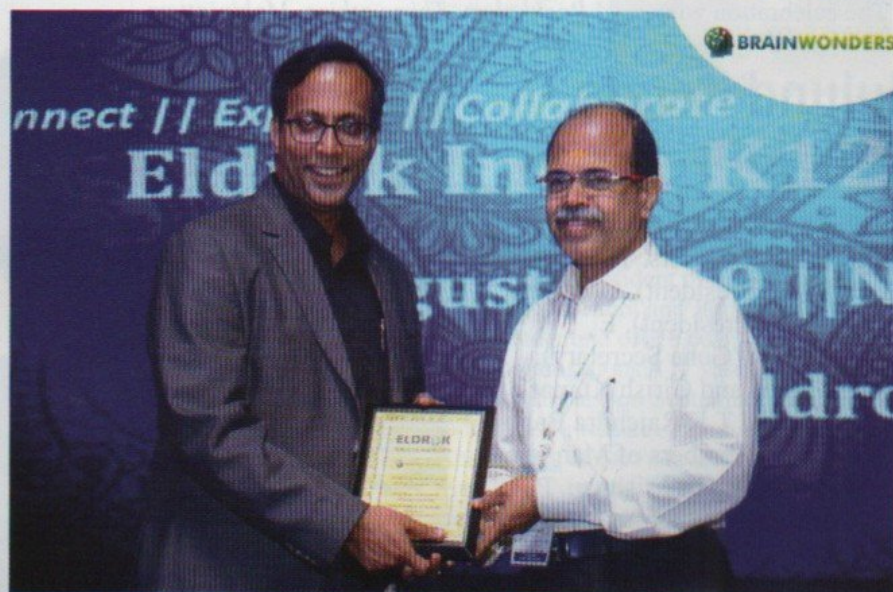
Onam celebration

■ Charkop Malayalee Samajam celebrated Onam 2019 at IES School auditorium, Sector 2, Charkop, on September 29. Pookkalam, Kaikottikkali, songs and dances by members and children were part of the event. Orchestra by Sunil Nair's World of music & mimicry by Ashish Abraham added flavour to the proceedings. Vijaykumar Nair was the compere on the occasion.

Mumbai Malayalam Cinema Television awards

■ New Bombay Cultural Central with active support of Akbar Travels has declared their Cinema and Television awards for the year 2019. In recognition of the contributions to Malayalam film music, Music director Vidyadharan Master will be bestowed the Life Time achievement Award. The Best Youth Icon Award will go to Unni Mukundan. Award for the best actors from television field will go to Shanavas (Sita serial) and Swastika (Sita serial). Diana Sylvester will receive a special award for her contribution to television. Arya (Badayi Banglavu), Anish (Karyam Nissaram), Yamuna (serial), Riyaz, Manju Pathros (Alhiyan Vs Alhiyan), Nazir Sankarati (Thatteem Mutteem), Meenakshi (Top singer), Rishi S Kumar (Mutiyan, Uppum Mulhakum), Rahul Satyanath (singer), Tinu Tallenus (songstress), Ananya Kurup (D for Dance), Sandra Nair, Vipin Nath, Vipin Balan and Hazib Punnoor will also receive awards.

NBCC is in the field of cultural and charity activities for the last 25 years. The award presentations for the last two years have earned tremendous fame. This year's awards will be presented on October 26 in an event to take place from 6 pm on October 26 at Vashi CIDCO Hall (Opp Joy Alukkas). The proceeds will be telecast on various channels. This event, to be attended by prominent social and cultural leaders, will be directed by Manoj Malavika. Ramija and Ashish will be the presenters. Entry will be restricted through passes. For details, contact 99303 06830, 9892523833 or 98217 23663.



**Brainwonders felicitates Vivek Vidyalaya & Junior College
For Excellence in Academic Oriented Activities
At ELDROK K-12 Summit Mumbai 2019**

Pravasi Malayali should not forget their heritage: M K Anand



M K Anand being felicitated by President Suresh Kumar

■ Pravasi Malayalees should go forward with their heritage intact, advised M K Anand, MD of Times Network. He was addressing at the Onam celebrations of Bombay Keraleeya Samajam as its Chief Guest.

Parents to force their children to secure higher marks and thus make them lose their childhood. When such children are grown up, the life of parents would be miserable, said poet Murugan Katakada. Samajam President Dr Sureshkumar Madusoodanan presided. Secretary Premarajan Nambiar, and Samyukta Secretary K Padmasundaran et al also spoke. Onam Special of Samajam publication Visalakeralam was released during the event. The venue was Vaidya Sabhagruha, Hindu Colony of Dadar East.

The celebration witnessed Pookkalam, Thiruvathira, Mohiniattam,



Performance by Archana Babu Marar

Mulund Kerala Samajam

■ Mulund Kerala Samajam elected their new office bearers. They are: C K K Poduval (President), Oommen Michael (Vice President), E Ramachandran (Gene Secretary), Kannan B K K and Girish Kumar (Secretaries) and T K Rajendra Babu (Jt Treasurer). Members of Managing Committee are Radhakrishnan, P Unnikkuttan Nair, Prasannakumar Nair, C K Lakshminarayanan, Mohandas Menon, Santa Vasudevan, Sujata Nair and Santhi Lakshminarayanan. P P Sethumadhavan and C S Achuthankutty are Internal Auditors.



Vivek Vidyalaya and Junior College has been ranked No.1 in Mumbai and No.2 in Maharashtra, in Maharashtra School Survey 2019 conducted by Education Today. Dr Suresh Nair seen receiving the award.



Vasai Ayyappa Temple Pookkalam



Pushparchana/ Lighting the lamp performed on the occasion of 166th Jayanthi of Vidyadhiraaja Chattampi Swamikal under the aegis of Kendriya Nair Samskarika Sangh, Maharashtra at their office at Airoli



A team of 16 members headed by Sunilraj, General Secretary, Nanma Charitable Foundation worked relentlessly and reached the relief material out to over 680 families in Sangli district. The team travelled by foot to flood-affected villages of Valva, Kundalwadi, Thadulwadi, Chikkurdi, Ithode and

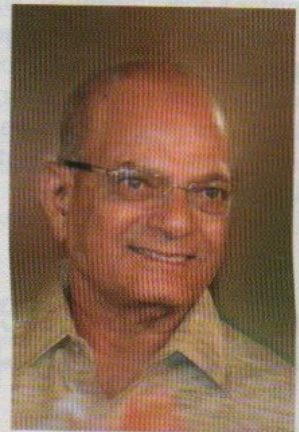
Sree Narayana Guru Samiti Vishrantwadi, Pune

■ Vishrantwadi Unit of Sree Narayana Mandira Samiti held its annual meeting in K N Prabhakaran Memorial Hall. General Secretary of Sree Narayana Mandira Samiti C P Raju presided over the meeting.

The newly elected office bearers are N Vasudevan (Chairman), K G Subhash Kumar (Vice Chairman), C K Harikumar (Secretary), C Sivaprasad (Treasurer) and P R Prahladan (Joint Treasurer). C P Raju, K P Kumar, K Gopalan, G Raveendran, K K Chandran, K A Divakaran and Ramesh Madhavan are committee members. Prabha Sasidharan and Savita Ravindran are respectively Secretary and Joint Secretary of the Women's Wing. Vasudevan is Secretary of Youth Wing. P Devakumar is Internal Auditor.

A K Vasudevan is no more

■ Former officer of Dena Bank, treasurer of Sree Narayana Mandira Samiti and also its Chairman, chairman of various of subcommittees, senior patron, first Chairman of



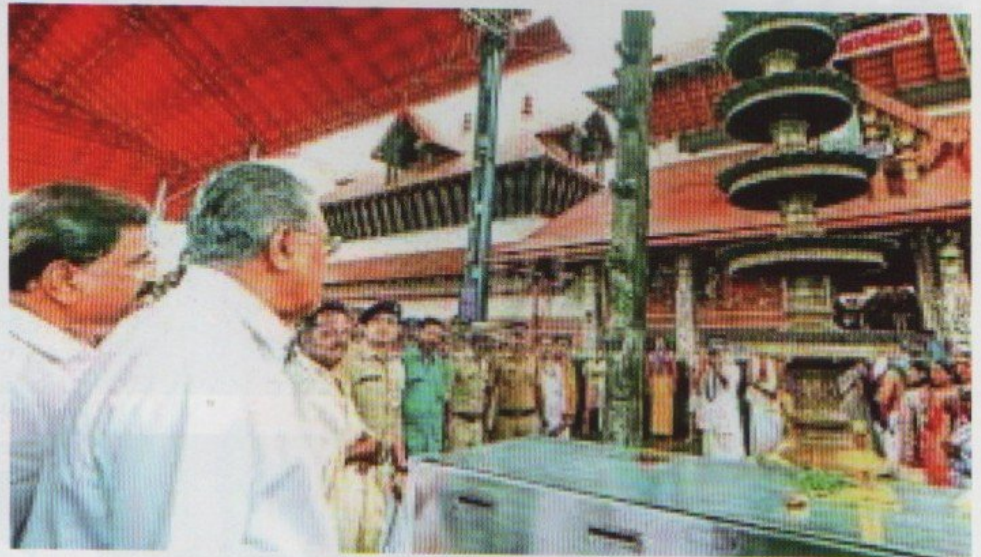
Sree Narayana Guru Co-operative Bank and also its director, former President of Mulund Malayali Samajam, founder secretary of Nahur Citizen Welfare Association, president of Vidyaben D Gardi High School and Junior College and founder and office bearer of many other organisations A K Vasudevan breathed his last on September 16 early morning. He was a resident of 19 Sourabh Apartments of Sarvodaya Nagar near Jain Mandir of Mulund West. He was 83. He is survived by his wife Rita and son Santosh, his wife Kalyani, daughter Sandhya and her husband Atul. An emergency meeting of the Sree Narayana Mandira Samiti expressed their grief and condolences at the sudden demise of Vasudevan.

CM Pinarayi Vijayan at Guruvayur

Chief Minister of Kerala Pinarayi Vijayan came to the Temple Town Guruvayur for the foundation laying Ceremony of Guruvayur Temple Police Station. The ceremony was held at Melpathur Auditorium.

While addressing the audience at the auditorium, Pinarayi Vijayan said that the expansion of the temple complex and the surroundings has become inevitable as the number of visitors has increased many fold from the past. Normally about 25,000 people visit the temple while on special occasions, the crowd goes upto 50,000. This situation calls for all round expansion. However, the limited area of the temple becomes an obstacle. Since the shop keepers and the local people consider this as an emotional matter, it has to be treated with a lot of thinking. Devaswom Minister Kadakampally Surendran presided. The four storeyed police station will be completed in one year, he said. It will have an office for Asst Police Commissioner, air-conditioned waiting room for visitors, rest room for police men etc, he said.

During his visit, the CM was



received by the officials of the Devaswom and they arranged Guruvayur Padmanabhan, the temple elephant to salute him. This invited fury from the devotees especially from BJP activists. This elephant is used only for carrying the golden replica of Guruvayurappan around the Sreekovil of the temple and using the same elephant to receive CM was an insult to the temple, said BJP spokesman B

Gopalakrishnan. The CM insulted Guruvayurappan and the temple traditions, he said.

The land donated by a devotee to the temple is now given for the police station. This is against the rules of the Devaswom, he said, especially when the government has not kept the conditions of the land earlier given for electric sub-station.

Well-nourished Kerala through smart phones

To make Kerala well nourished, the Department of Women and Children Welfare is going to provide smart phones to the employees of Anganwadi. The objective of well-nourished Kerala is to improve the state of pregnant women, lactating mothers, teen aged girls and children not having nutritious food.

To achieve this end, government is distributing smart phones to co-ordinate the projects of Anganwadi, PM's Matruvandana Yojana, National Arogya Doutha, Anaemia Mukh Bharat, Indra

Dhanush, Swachh Bharat Mission, public distribution system, job guarantee scheme, Janani Suraksha Yojana, Drinking Water Distribution, construction of public toilets etc. The meeting to decide the configuration of the smart phones for this purpose was inaugurated by Collector at Malapuram. ICDS supervisors, programme officers and officials of well-nourished Kerala and Anganwadi workers from Kannur, Kasaragod, Wayanad, and Malapuram districts participated.

Malapuram Betel Leaf climbs New Heights

■ Betel Leaf from Tirur of Malapuram district is well known for its tongue twisting taste, green colour and its unique aroma. Now it has been bestowed a unique position the world over by its new Earth Index and patent granted by Geographical Indications (GI). This betel leaf is dark green and large in size. Betel chewers of Pakistan prefer this leaf over that from Sri Lanka. It is also used to get rid of the bad mouth odour. It is also said to increase the digestive power. Intellectual Property Cell of Agricultural University of Kerala has put a lot of effort to gain this status. GI grants the index for the agricultural products, natural consumables, local specific handicrafts after testing their unique properties.

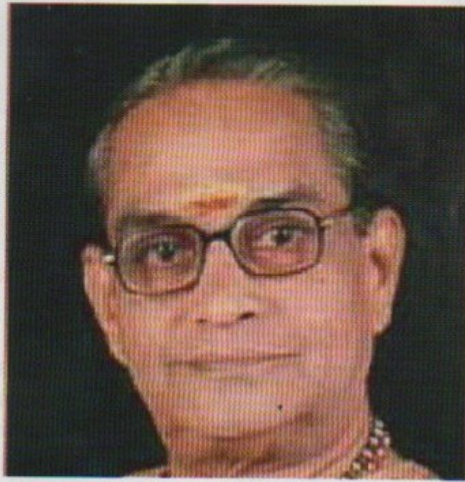


Kathakali Guru Kottakkal Chandrasekharan passed away

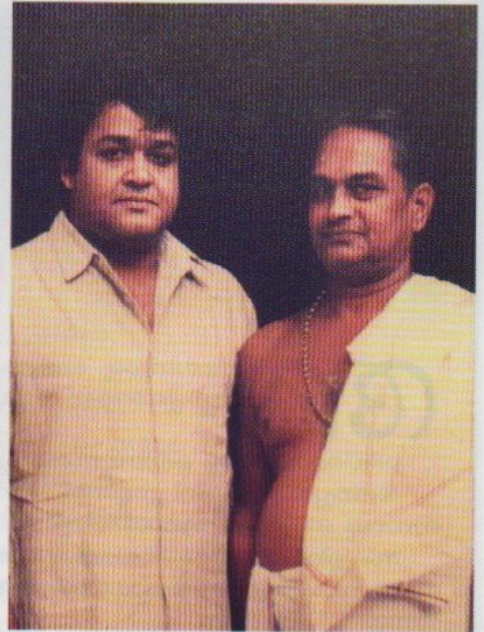
Kathakali Guru Kottakkal Chandrasekharan Warriar died on September 4. He was 74. The end came when he was admitted in a private hospital in Kottakkal. He was cremated on September 5 with state honours.

Chandrasekharan Warriar was born on January 15, 1945 to Naduvattathu M N Kumaraswamy Bhattathiripad and P T ParukuttyVarasiar in Palakkad district. He is survived by his wife Suseela, children Jithesh and Dr Jyotsna and son in law Santhosh.

Chandrasekharan was known for his *Pachcha* and *Kaththi* characters in Kathakali. His *Manodharmam* expositions were well appreciated by the discerning. He retired as a senior Kathakali teacher from PSV Natyasangham. He joined Natyasangham after passing ninth standard for training and retired from there as its senior most teacher. He was a member of the PSV troupe that participated in Asiad Kathakali contest (1992) and Loka Malayala Mela Festival in Britain (1983). He was a special invitee of British Council. He was honoured by Kendra Sangeeta Akademi by bestowing its award. He received Kathakali Ambassador award from



Washington and Natyaratnam Award from Texas. Though his Kathakali training commenced under Chethallur Kuttan Panicker, he was trained by Vazhenkata Kunchu Nair, Kottakkal Krishnankutty Nair and Mani Madhava Chakyar. His arangettam was in 1957 as Krishnan in *Duryodhanavadham*. His first major character was Bheema of *Kalyanasougadhim*, Narakasuran, Ravana, Keechakan etc. Bheema of *Kalyanasougadhim*, Arjun of *Kalakeyavadham*, Bruhannalha of *Uttaraswayamvaram* and Nalan of *Nalacharitham* were his favourite *Pachcha* characters.



Chandrasekharan Warriar with Mohanlal

Chandrasekharan Warriar was a torch bearer of classical tradition. He visited several countries to present Kathakali shows. Since 1981, he was a permanent resident of Kottakkal.

It was Chandrasekharan Warriar who trained Mohanlal to perform as a Kathakali artist for his film *Vanaprastham*.

School Managers deep-rooted in corruption

There are complaints about school managers that they take money from prospective teachers promising confirmation soon as the vacancies are of permanent nature. In lower primary schools, the head teachers are allowed to take another teacher to impart lessons if the school strength is more than 150 and in upper primary schools, it is 250, as per a government circular issued in 2012. Though the circular clearly mentions that it is purely temporary, the managers misguide the teachers saying it is of permanent nature. Certain managers have taken even Rs 15 lakh from a teacher. When she was not confirmed even after three years, she and her family threatened to offer Satyagraha in front of the house of Manager. When

the public joined her, her money was returned and a compromise was arrived. More than a hundred complaints have been received, according to DEOs.

Department of Education has allowed the private managements to draw teachers from Teachers' Bank. Government schools can draw teachers on daily wages basis. When the managers submit applications for recognitions, the AEOs and DEOs reject them. Some teachers even borrowed from banks and the principal and interest accrued to them even exceeded their promised salary. Some of them approached the department when they were not given letter of appointment even after five years. Anticipating confirmation, they do not even ask for

their normal salary during this period.

Though the head teachers are willing to teach, they do not get time to engage the classes after doing their official duties. However, majority of LP and UP schools have less than 150 and 250 students respectively. They cannot have a substitute teacher. Head Masters are required to attend meetings convened by AEOs, purchase food materials for mid-day meals, procure milk, egg, vegetables etc, which would take three-four days a week. The authorities have no answer when asked who would engage the classes of HM when he was away on duty.

Teachers Associations demand an answer from the authorities in this regard.



രഘുനന്ദൻ

അന്തപ്പനും സ്റ്റാറായി

അങ്ങിനെയാരു മോഹം അന്തപ്പനുണ്ടായിരുന്നില്ല എന്നതാണ് വാസ്തവം.

വിധിവൈപരിത്യം കൊണ്ടു സംഭവിച്ചതാണ്. അന്തപ്പൻ ആഗ്രഹിച്ചിരുന്നത് സിനിമാ തിയേറ്ററിലെ പ്രൊജക്ട് ഓപ്പറേറ്റർ ആകാനായിരുന്നു.

സ്കൂളിൽ പഠിക്കുന്ന കാലത്ത് 16 mm സിനിമയുമായ് വരുന്ന ആ വീരപുരുഷനെ ആരാധനയോടെയാണ് നോക്കിക്കണ്ടിരുന്നത്.

ചലനാത്മക ദൃശ്യങ്ങളിൽ നിന്നുണ്ടാക്കുന്ന രൂപഭാവങ്ങളും പ്രകാശപ്പൊലിമകളുമെല്ലാം കാണുമ്പോൾ പ്രൊജക്ട് ഓപ്പറേറ്റർ ഒരു മഹേന്ദ്രജാലക്കാരനാണെന്നു തോന്നിയിരുന്നു.

അപ്രോളികളിലൂറുങ്ങുന്ന നായികാനായകന്മാർക്ക് ജീവൻ നൽകുന്ന ആ അത്ഭുത വിദ്യ മഹത്തരം തന്നെ.

ജോസ് തിയേറ്ററിൽ ചെന്ന് കുഞ്ഞിപ്പാലുവേട്ടനെ കണ്ടു.

“ബടതന്നെ അവനെ സഹായിക്കാൻ കടാങ്ങള് മൂന്നെണ്ണം... ചായക്കാശുപോലും കിട്ടില്ല. പണി പഠിക്കണവരെ അവന്റെ തെറിവിളി കേൾക്കും വേണം” കുഞ്ഞിപ്പാലുവേട്ടൻ ഒരു ദാക്ഷിണ്യവുമില്ലാതെ പറഞ്ഞു.

“നീയോ ഡേവിസില്ലേ? മ്മടെ ബെനിഫിറ്റ് ഡേവിസ്. കോഫീ ഹൗസിലെ കാഷ്യർ? അവനോട് പറഞ്ഞാ മതി. ‘ഞാൻ പറഞ്ഞു എന്നു പറഞ്ഞോ’”.

ഡേവിസിനെ അറിയാം ബെനിഫിറ്റ് ഡേവിസ് എന്നാണ് നാട്ടുകാർ എല്ലാം വിളിക്കുന്നത്.

അരനാട്ടക്കര ആർട്ടിസ്റ്റ് - സ്പോർട്ട്സ് ക്ലബ്ബിന്റെ പേരിൽ ബെനിഫിറ്റ് ഷോകൾ കളിച്ച് കക്ഷി ഒരു റെക്കോർഡ് തന്നെ സൃഷ്ടിച്ചിട്ടുണ്ട്.

കുട്ടുകാർ പലപ്പോഴും ചോദിക്കും, “ഡേവിസേ, അരനാട്ടക്കര ധനശേഖരണാർത്ഥമാണോ അതോ ഡേവിസ് ക്ലബ്ബിന്റെ.....”

ഡേവിസ് ആ കളിയാക്കൽ കാര്യമാക്കി എടുക്കാറില്ല.

അപ്പോൾ തന്നെ ഡേവിസിനെ കാണാൻ കോഫീ ഹൗസിലെത്തി. ഡേവിസിന്റെ പരിചയത്തിലും വല്ല സിനിമാ തിയേറ്ററും ഉണ്ടായിരിക്കും. അതുകൊണ്ടാകും കുഞ്ഞിപ്പാലുവേട്ടൻ കക്ഷിയെ കാണാൻ നിർദ്ദേശിച്ചത് എന്ന് തോന്നി.

ഞാൻ അല്പം വിനയാന്വിതനായി ഡേവിസിന്റെ മുന്നിൽ നിന്നു. “നീ ഏതു വരെ പഠിച്ചിട്ടുണ്ട്?”

“പത്തു പാസ്സായി.”

“നണക്ക് ഈ വെയിറ്റർ ജോലിയൊക്കെ പറ്റോ?”

ഞാൻ സത്ബുധനായി നിരാശയോടെ വിട്ടിലെത്തി അപ്പനോട് കാര്യങ്ങൾ പറഞ്ഞു.

അപ്പൻ ചന്ദ്രഹാസമെടുത്തു “ടാ അവിടെയുള്ള ഡേവിസില്ലേ? അവിടത്തെ വെയിറ്റർ ആയിരുന്നു. ഇരുന്നിരുന്ന് പ്രമോഷൻ ആയി ഇപ്പോ കാഷ്യറുമായി. അടുത്ത് തന്നെ അവൻ മാനേജറും ആവും. എങ്ങനെയെങ്കിലും ജോലി തരാക്കാൻ നോക്കാം”

മനസ്സിലാ മനസ്സോടെ പിറ്റേന്ന് വീണ്ടും ഡേവിസിനെ കണ്ടു. “അപ്പോ നീ തീരുമാനിച്ചു അല്ലേ?” നേരിയ ചിരിയോടെയുള്ള ആ ചോദ്യത്തിന്റെ ഉത്തരം ചിരിയിൽ ഒതുക്കി.

വെളുത്ത പാൻ്റും ഷർട്ടും ഒത്ത നടുവിലായി ഒരു കറുത്ത പട്ടയും. എയർ ഇന്ത്യ മഹാരാജാവിനെ അനുസ്മരിപ്പിക്കുന്ന ഒരു തൊപ്പിയും, ആരുപം വാഷ് ബേയ്സിനിലെ കണ്ണാടിയിലൂടെ ഒന്നുകൂടി കണ്ടു.

“കലക്കിയിട്ടുണ്ടോ. ഐശ്വര്യായിട്ട് തുടങ്ങിക്കോ.” പിന്നിൽ ഡേവിസ്.

ഡേവിസ് അവിടെ നിന്നും ഓഫീസിലേക്ക് നടന്നു.

റൗണ്ടിലെ കോഫീ ഹൗസിൽ എപ്പോഴും തിരക്കാണ്. തൊട്ടടുത്താണ് ബസ് സ്റ്റോപ്പും ജോസ് തിയേറ്ററും. അതുകൊണ്ടു തന്നെ അധികം പേരും തൽക്കാലം വിശ്രമിക്കാൻ ഒരു താവളം എന്നു കരുതി വരുന്നവരാണ്. ഒരു കാപ്പിയും കുടിച്ച് ലാത്തിയടിക്കാൻ വരുന്നവരുടെ സംഖ്യയും കൂടുതലാണ്. പാർട്ടി ഓഫീസുകളിലെ നിരാശക്കാര്യടെ നിത്യസങ്കേതമെന്നോ, സെന്റ് തോമസ് കോളേജിലെ ക്ലാസ് കട്ട് ചെയ്തു വരുന്നവരുടെ ടൈം പാസ് സെന്റർ എന്നോ, സിനിമാ മോഹികളായ ആർട്ട് ഫിലിം യുവാക്കളുടെ കാശില്ലാ ഓഫീസ് എന്നോ.... കോഫീ ഹൗസിനു ഈ പേരുകളെല്ലാം ചേരും.

വെയിലാറുന്നതോടെ ഇവരുടെ താവളം പൂർണ്ണമായിക്കുമാറും. ചിലർ ചീട്ടുകളി സംഘങ്ങൾക്കു ഹരം പകർന്ന് അവരുടെ പിന്നിൽ നിലയുറപ്പിക്കും. മറ്റു ചിലർ സൈൻ ആർട്ടിസിന്റെ പരസ്യപ്രക്ഷേപണ പരിപാടി കേൾക്കാൻ അതിനഭിമുഖമായി റൗണ്ട് സൗത്തിലെ മൈതാനത്തുകൂടും.

പരസ്യങ്ങളോടൊപ്പം ഗന്ധർവ്വഗായകന്റെ നിത്യഹരിതഗാനങ്ങൾ ഒരാവേശമായിരുന്നു. വേറെ ചിലർ വടക്കുന്നാഥനെ വണങ്ങിനിൽക്കുന്ന ആൽവൃക്ഷത്തിന്റെ ചുവട്ടിലും. ആൽമരത്തിൽ നിന്നുവരുന്ന ഇളംകാറ്റും സുഖദമായ ഒരനുഭവമാണ്.

കോഫീ ഹൗസിൽ തിരക്കുണ്ടെങ്കിലും നടവരവ് കുറവാണ്. അതു ഗവേഷണം ചെയ്തുകണ്ടുപിടിച്ചത് ഇമ്മട്ടിയാണ്. തൊട്ടടുത്ത് പേപ്പറിന്റെയും അനുബന്ധ ഉത്പ്പന്നങ്ങളുടെയും വ്യാപാരം നടത്തുന്ന ഇമ്മട്ടി.

“ഈ പണിയില്ലാത്ത കടാങ്ങളുടെ ലാത്തിയടികൊണ്ട് പെട്ടിലൊന്നും വീഴില്ല. ഓരോ ടേബിളിനെയും ഒന്ന് ക്ലോസായ് വാച്ചുചെയ്തുകൊണ്ട്. അപ്പ മനസ്സിലാകും പിള്ളേരുടെ ഇരിപ്പ് വെറുതെയാണെന്ന്. അവറ്റകളെ നിരീക്ഷിക്കാൻ രണ്ടുപേരെ ചുമതലപ്പെടുത്ത്. അതോടെ നാണംകെട്ട് പിള്ളേർ സ്ഥലം വിട്ടോളും.”

ഈ ആശയം പൂർണ്ണമായി ഫലിച്ചുവെന്ന് പറയാനാവില്ല. അങ്ങനെയൊണ് ഞങ്ങളടങ്ങുന്ന നാൽവർസംഘത്തിനെ നിരീക്ഷിക്കാൻ ചുമതലപ്പെടുത്തിയ അന്തപ്പനെ പരിചയപ്പെടുന്നത്.

കാജാ മൊയ്തീൻ ഞങ്ങളുടെ സംഘാംഗങ്ങളിലൊരുവനായ മാതൃവിനെ ചൂണ്ടിക്കാണിച്ച് അന്തപ്പനോട് ചോദിച്ചു, “അന്തപ്പൻ ഈ കക്ഷിയെ അറിയോ? മാതൃ ഫിലിം ഡയറക്ടർ തോട്ടാൻ എന്ന് കേട്ടിട്ടുണ്ടോ? തോട്ടാന്റെ കസിനാ മാതൃ.”

“ഞങ്ങൾ ഒരു സിനിമാക്കഥയുടെ ഡിസ്കഷനിലാ. അതിൽ ഒരു കഥാപാത്രണ്ട്. സരസനും സഹൃദയനുമായ ഒരു കോഫീ ഹൗസ് വെയ്റ്റർ.” കാജാ മൊയ്തീൻ വച്ചലക്കി. അന്തപ്പന്റെ മുഖത്ത് പ്രകാശം പരന്നു. “ഈ കഥ സംവിധാനം ചെയ്യുന്നത് തോട്ടാനാ... തന്റെ മുഖം ഞങ്ങളുൾക്കലിക്കുകയായിരുന്നു. ഈ കഥാപാത്രം അന്തപ്പന് ശരിക്കും ചേരും.”

അധികം വാചാലനല്ലാത്ത മുകുന്ദനും വാചാലനായി. അന്തപ്പന്റെ മുഖം ഒന്നുകൂടി തെളിഞ്ഞു.

അങ്ങനെ രണ്ടാമത്തെ കോഫി ഓർഡർ ചെയ്യാതെ ഉച്ചവരെയുള്ള സമയം തള്ളി നീക്കി.

അന്തപ്പൻ ഞങ്ങളെ സ്നേഹത്തോടെ അതിലുപരിയായ ആരാധനയോടെ നോക്കി. അങ്ങനെ അന്തപ്പനിൽ താരമോഹത്തിന്റെ വിത്തൊരിഞ്ഞു.

ഇതിനിടയിൽ ഞങ്ങളെല്ലാം പിരിഞ്ഞു. മാതൃ മലയാളം പ്ലാന്റേഷനിൽ ഉദ്യോഗസ്ഥനായി. മുകുന്ദൻ ഇൻകംടാക്സ് ഇൻസ്പെക്ടറും. കാജാമൊയ്തീൻ ടെലഫോൺ എക്സ്ചേഞ്ചിൽ ഓപ്പറേറ്ററായി ഷിഫ്റ്റ് ജോലി തിരഞ്ഞെടുത്തു. അധികവും രാത്രിയുട്ടി. പകൽ സമയം മുഴുവനും മരക്കച്ചവടം നടത്താനുള്ള സൗകര്യത്തിനു വേണ്ടിയാണ് രാത്രിയുട്ടി തിരഞ്ഞെടുത്തത്. ഞാനാണെങ്കിൽ ജോലിയൊന്നും കിട്ടാതെ അസ്വസ്ഥതയോടെ നാളുകൾ നീക്കിയും.

പക്ഷെ അന്തപ്പൻ സ്റ്റാറായിയെന്നുള്ളതാണ് സത്യം. കാജാമൊയ്തിനാണ് അതു പ്രവചിച്ചത്.

അതു സത്യമായി.

തിരക്കേറിയപ്പോൾ തോട്ടാന്റെ സിനിമാ കാര്യം അന്തപ്പൻ മറന്നിട്ടുണ്ടാകും. ഏതോ ആർട്ട് സിനിമാക്കാർ കോഫിഹൗസിൽ വെച്ചു ചിത്രീകരിച്ച സിനിമയുടെ ഏതാനും ഭാഗങ്ങളിൽ അന്തപ്പന്റെ സജീവ സാന്നിധ്യമുണ്ടായിരുന്നു. കൂട്ടുകാരും അരണാട്ടുകര നിവാസികളും അകമഴിഞ്ഞ് അനുഭവിക്കുക.

“കസറീഡാ.....”

സിനിമ ശ്രദ്ധിച്ച ഏതോ സിനിമാസംവിധായകർ തൃശ്ശൂർ ഭാഷയുടെ സവിശേഷത ലാക്കാക്കി അവരുടെ സിനിമകളിൽ അന്തപ്പനെ ഉപയോഗിച്ചു.

ഒരു പുരക്കാലത്ത് ഞങ്ങൾ ഒത്തുകൂടി യപ്പോൾ ഗൃഹാതുരത്വത്തിന്റെ ഓർമ്മ തളിരണിഞ്ഞപ്പോൾ കോഫിഹൗസിലെത്തി അന്തപ്പനെ അന്വേഷിച്ചു.

ഒരു വെയ്റ്റർ ഒരു ടേബിൾ ചൂണ്ടിക്കാണിച്ചു പറഞ്ഞു...

“അന്തപ്പേട്ടനല്ലേ ആ ഇരിക്കേണ്ടത്?”

ഒരു വലിയ മേശക്കുചുറ്റും ഒരാൾക്കൂട്ടം.

യൂണിഫോമിലല്ലാത്ത അന്തപ്പൻ തടിച്ചുകൊഴുത്തിരിക്കുന്നു. ഞങ്ങളെ കണ്ടതും അന്തപ്പൻ ഉത്സാഹത്തോടെ അടുത്തുവന്നു.

“നിങ്ങളുടെ നാക്ക് പൊന്നുതന്നെ. കോഫിഹൗസിനെ കേന്ദ്രമാക്കി ഒരു മെഗാ പ്രോഗ്രാം വരുന്നു. ഇതിൽ സെലിബ്രിറ്റികളൊക്കെ ഉണ്ട്. ഫുൾടൈം മൂടെ പ്രസൻസും.

വിസ്മയാധികൃത്താൽ ഞങ്ങൾ മറ്റൊരു ലോകത്തിലായിരുന്നു.

കാജാമൊയ്തീനോട് ഞാൻ ചോദിച്ചു, “എന്റെ ഭാവിയെക്കുറിച്ച് എന്തെങ്കിലും...?”

കാജാമൊയ്തീൻ ഒന്നും പറഞ്ഞില്ല.

വിസ്മയത്തിന്റെ ആ മായികലോകത്തിൽ വാക്കുകളെല്ലാം നഷ്ടപ്പെട്ട അവസ്ഥയിലായിരുന്നു എല്ലാവരും. ■



സുലോചന അച്ചൻ

നിത്യസംഭവം

ഓടക്കുഴലുതി മാടിവിളിച്ചു നീ
ഓടോടി വന്നെത്തി ഞങ്ങളിതാ.

പാടിക്കാം ഞങ്ങളാവും വിധം കൃഷ്ണാ,
കോടക്കാർവർണ്ണാ, നീ കേട്ടിടേണേ.

ശ്രീലക്ശ്മിയിൽ തുറന്നിടുംനേരം
ശ്രീധരാ, നിൻമുഖം കാണുന്ന നേരം
ശ്രീമൂലസ്ഥാനമാം ഈ മനസ്സിൽ
ശ്രീകൃഷ്ണാ, നീ കേളിയാടിടുന്നു.

ചമം പടിഞ്ഞാണിരിക്കു എന്നുണ്ണി
ചന്തത്തിൽ നിന്നെ ഒരുക്കിടട്ടെ

ചന്ദനപ്പൊട്ടിക്കാം മുടി മാടിപ്പെട്ടാം
ചാഞ്ചാടിടൊല്ലേ, കണ്ണെഴുതീടട്ടെ.

താളം പിടിക്കുന്ന നിന്നിളം കൈകളിൽ
തരിവളകളിട്ടു രസിച്ചിടട്ടെ
തറ്റുടുപ്പിക്കാം മഞ്ഞപ്പട്ടുണ്ടേ
തെച്ചിപ്പുമാല, വനമാല ചാർത്താം.

ഉണ്ണിവയറു വിശക്കുന്നോ കണ്ണാ
ഊട്ടിടുവാനേറെ ധൃതിയുണ്ടെനിക്ക്.

പാൽ, വെണ്ണ, പഴവും, പായസവും
പഞ്ചാമൃതവും കൊണ്ടെന്നിട്ടുണ്ടേ.

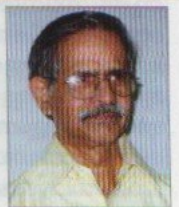
ഓടൊല്ലേ കൃഷ്ണാ, ഒന്നുനിൽക്കൂ
ഒരായിരം ഉമ്മകൾ തന്നിടട്ടെ.
പാടാനിനിയും ഒട്ടേറെയുണ്ടേ
കേൾക്കുവാനി മടിത്തട്ടിലിരിക്കൂ.

ഓരോ മടിത്തട്ടിൽ ഓരോരോ കൃഷ്ണൻ
ആഹാ! അമ്പാടിവേറെയുണ്ടോ?
ആനന്ദകൃഷ്ണൻ വസിക്കുമീചിത്തം
ആനന്ദസാഗരം തന്നെയാണേ!





ചരിത്രത്താളുകളിലേക്ക് ഒരു വിനോദയാത്ര



കുന്നം വിഷ്ണു

ഒരു കൊല്ലം മുൻപൊരിയ്ക്കൽ ഞങ്ങൾ ഒരു കർണ്ണാടക പര്യടനത്തിനു പുറപ്പെട്ടതാണ്. അന്ന് മംഗലാപുരത്തുനിന്നു പുറപ്പെട്ട് ബേലൂർ വരെ എത്തിയപ്പോഴേക്കും ചില പ്രത്യേക കാരണങ്ങളാൽ, എനിக்கும் പാർവ്വതിക്കും യാത്ര മുടക്കി മടങ്ങിപ്പോരേണ്ടിവന്നു. ആ നഷ്ടബോധത്തിനു ഒന്നാന്തരം മറുമരുനായി 'വിഷ്ണുപ്രാദ, നമുക്ക് ഒന്നുകൂടെ കർണ്ണാടകത്തിൽ പോയാലോ' എന്ന പ്രസാദിന്റെ നിർദ്ദേശം. സംശയമുണ്ടോ, സൗകര്യപ്പെട്ട ആദ്യദിവസം തന്നെ പോവുക. കേരളത്തിൽ മഴ ആരംഭിച്ചിരുന്നു. ഇടവപ്പാതിയോടെ മഴ കനക്കാൻ സാധ്യതയുണ്ട് എന്നറിയാം. എന്താവും കർണ്ണാടകത്തിലെ സ്ഥിതി എന്ന് ഒരു ആശങ്ക ഉണ്ടായിരുന്നു എങ്കിലും, ഇതൊരു സുവർണ്ണാവസരമായി തോന്നിയതിനാൽ ജൂൺ രണ്ടിനു യാത്ര പോവുകതന്നെ എന്നു തീരുമാനിച്ചു. പ്രസാദ്-ജയശ്രീമാർ താമസിക്കുന്ന കരുവാരക്കുളത്തിനിന്ന് പുറപ്പെട്ട്, ചാലൂക്യ, ഹൊയ്സാല, വിജയനഗര സാമ്രാജ്യങ്ങളുടെ ചരിത്രാവശിഷ്ടങ്ങളിലേക്കുള്ള ഒരു അന്വേഷണ യാത്ര. അതായിരുന്നു ലക്ഷ്യം. ഒരാഴ്ചകൊണ്ട് രണ്ടായിരത്തോളം കിലോമീറ്ററുകൾ ഒരു സഹായിയുമില്ലാതെ കാർ ഓടിക്കാൻ പ്രസാദ് തയ്യാറാണെന്നു പറഞ്ഞതായിരുന്നു തുരുപ്പുശീട്ട്.

അങ്ങനെ ഞങ്ങൾ നാലുപേർ - പ്രസാദ്, ജയശ്രീ, പാർവ്വതി, ഞാൻ - പ്രസാദിന്റെ കാറിൽ പുലർച്ചെ 5.30 ന് കരുവാരക്കുളത്തിൽ നിന്ന്, ഒരു വെറും ചായ കുടിച്ച്, യാത്ര പുറപ്പെട്ടു. കാളികാവ്, നിലമ്പൂർ വഴി നാടുകാണിച്ചും കയറി പോകാൻ തീരുമാനിച്ചു. കർണ്ണാടകത്തിലെ പ്രധാനനഗരങ്ങളായ മൈസൂർ, ബംഗളൂരു തുടങ്ങിയ ഇടങ്ങളിലേക്കു മലബാർ പ്രദേശത്തുനിന്ന് റോഡു മാർഗ്ഗം എത്താനുള്ള എളുപ്പ വഴികളാണല്ലോ താമരശ്ശേരി-വയനാടുവഴിയുള്ള പാതയും നാടുകാണി-ഗുണ്ടൽപേട്ട് വഴിയുള്ള പാതയും. പുറപ്പെട്ടപ്പോൾ ചാറ്റൽമഴ ഉണ്ടായിരുന്നു. പെയ്തും തോർന്നും ചുരം കയറുംവരെ മഴ ഞങ്ങളെ യാത്രയാക്കാൻ അനുഗമിച്ചു. ചുരം കയറുക എന്നത് നിർവ്വചിക്കാനാവാത്ത ഒരു



അനുഭവമാണ്. താമരശ്ശേരി ചുരം പോലെ ഹെയർപിൻ വളവുകളോ അത്ര കൃത്തനെയുള്ള കയറ്റമോ നാടുകാണിയിലില്ല. മൂന്നു സംസ്ഥാനങ്ങളിലെ, വന്യമൃഗങ്ങൾ യഥേഷ്ടം വിഹരിക്കുന്ന, കൊട്ടും കാട്ടിലൂടെ മണിക്കൂറുകളോളം വാഹനമോടിച്ച് വേണം അതിലെ പോയി കർണ്ണാടകത്തിൽ എത്താൻ എന്നതും, രാത്രിസമയങ്ങളിൽ കാട്ടിലൂടെ വാഹനങ്ങൾ കടത്തിവിടില്ല എന്നതുമാണ് ആ വഴിക്കുള്ള ചെറിയ പ്രശ്നം.

മഴ പെയ്തുപോയതിനാൽ കുതിർന്നു കിടക്കുന്ന പാത. പലയിടത്തും റോഡിനു വീതി കുട്ടിക്കൊണ്ടിരിക്കുകയാണ്. നേർത്തെയായതിനാലാവാം റോഡിൽ വാഹനങ്ങൾ കുറവാണ്. സുഖകരമായ, ഇളംതണുപ്പുള്ള കാലാവസ്ഥ. ഏതാനും മഴകൾ ലഭിച്ചതിനാൽ കടുംപച്ചയിൽ ഇടതുർന്ന കാട്. കാട്ടിലൂടെയുള്ള യാത്ര ഭീതിദമായാലും ഹരമായിരുന്നു, എന്നും. ആകാശമുട്ടെ

നിൽക്കുന്ന ഭീമാകാരങ്ങളായ മരങ്ങൾ, മലമ്പാമ്പിനെ ഓർമ്മിപ്പിക്കുന്ന വള്ളികൾ, നിറഞ്ഞ ചെടികൾ, ഒരിക്കലും വെയിൽ തട്ടാത്ത, ചപ്പില നിറഞ്ഞ അടിഭാഗം, വിചിത്രശബ്ദങ്ങൾ, വലിയ വലിയ മുളങ്കാടുകൾ, എവിടെയും ഏതുസമയത്തും അപകടം പതിയിരിക്കുന്നുണ്ടാവാമെന്ന തിരിച്ചറിവ് - പശ്ചിമഘട്ടത്തിലെ മഴക്കാട് എന്ന പ്രതിഭാസം വേറിട്ട ഒരു അനുഭവം തന്നെയാണ്.

നാടുകാണിയിൽ വച്ച് ഒരു ചായ കുടിക്കണമെന്നു ഞായിരുന്നു. വെയിലായിത്തുടങ്ങിയെങ്കിലും ചായക്കടകൾ ഒന്നും തുറന്നിട്ടില്ല. റോഡിനിരുവശവും കാണുന്ന ചായക്കടകളധികവും ഇസ്പാം വിശ്വാസികളുടേതാണ്, അവരുടെ നോമ്പുകാലവും. അതായിരിക്കാം ചായക്കടകൾ തുറക്കാത്തതെന്നു പ്രസാദ് പറഞ്ഞു. കേരളം വിട്ട് തമിഴ്നാട്ടിലെ കാടുകളായിരിക്കുന്നു. വീണ്ടും മഴക്കാടുകൾ. പക്ഷേ അതിന്റെ നിബിഡത കുറഞ്ഞു കുറഞ്ഞു വരികയാണ്. വഴിയിൽ പലയിടത്തും ആനത്താര യാണെന്നും കാട്ടാനകളെ ശ്രദ്ധിക്കണമെന്നും എഴുതിയ ബോർഡുകൾ കാണുന്നുണ്ട്. അതായത് കാട്ടാനകൾ സ്വതന്ത്രമായി വിഹരിക്കുന്ന, ഭക്ഷണം തേടി മേഞ്ഞു നടക്കുന്ന ഇടങ്ങളിലൂടെ യാണ് റോഡു പോകുന്നത്. ഞങ്ങൾ ആനക്കൂട്ടങ്ങളെ കാണാൻ കണ്ണും നട്ട് പുറത്തേക്കും നോക്കി ഇരിപ്പാണ്. (വണ്ടി ഓടിക്കുന്ന പ്രസാദിനല്ലേ മുന്നോട്ടു നോക്കേണ്ട കടമയുള്ളൂ, ഞങ്ങൾക്ക് നാലുപുറവും നോക്കാമല്ലോ) ആകപ്പാടെ ഞങ്ങൾക്കു കാണാനായത് ഒരിടത്ത് ഉണങ്ങിത്തുടങ്ങിയ ആനപ്പിണ്ടം മാത്രമാണ്.

യാദൃച്ഛികമായി പറയട്ടെ, മലയാളികളിൽ പലരും ധരിച്ചിട്ടുള്ളത്



ആനകളുടെ പ്രിയഭക്ഷണം പനമ്പട്ടയാണെന്നാണ്. കാട്ടിൽ കട്ടാകൂട്ടമായി മൈലുകളോളം മേഞ്ഞുനടന്ന്, കിട്ടിയ ഇലകളും പൂല്ല്കളും ടൺകണക്കിന് അകത്താക്കി സമൃദ്ധമായി വെള്ളം കുടിച്ച്, സമാധാനത്തോടെ ജീവിക്കുന്ന സമൂഹജീവിയാണ് ആന എന്ന് അറിയാത്തവർ പലരുമുണ്ട്. ഇല്ലിയുടെയും മുളയുടെയും ഇലകളും പലതരം പഴവർഗ്ഗങ്ങളുമാണ് ആനകൾക്ക് ഏറ്റവും പ്രിയം എന്ന് കേട്ടിട്ടുണ്ട്. സമാധാനപ്രിയരായ ജീവികൾ. സ്വതവേ ആനകൾ അക്രമാസക്തരല്ല. അവരെ പേടിപ്പിക്കുകയോ, പീഡിപ്പിക്കുകയോ, അവരുടെ സുരക്ഷക്ക് ഭീഷണിയാണെന്നു തോന്നുമ്പോഴോ മാത്രമേ അവർ അക്രമാസക്തർ ആവാറുള്ളൂ എന്നാണ് കേട്ടിട്ടുള്ളത്. അതിനാൽ ആനക്കൂട്ടത്തെ നോക്കിയിരിക്കുമ്പോൾ പ്രതീക്ഷയും മോഹവും മാത്രമാണ്, ഒട്ടും ഭയം തോന്നിയിരുന്നില്ല. അവിടം ആനകളുടെ മാത്രമല്ല, പൂലി, കരടി, കാട്ടുപോത്ത്, തുടങ്ങിയവയുടെയും വിഹാരകേന്ദ്രങ്ങളാണെന്നും, ശ്രദ്ധിക്കാത്താൽ ജീവഹാനിക്കു വരെ സാധ്യതയുണ്ടെന്നും, യാതൊരു കാരണവശാലും വണ്ടി വഴിയിലൊന്നും നിർത്തരുതെന്നും, നിർത്തേണ്ടി വന്നാലും വണ്ടിക്കു പുറത്തിങ്ങരുതെന്നും, പറഞ്ഞ്, അത്തരം ക്രൂരമൃഗങ്ങളുടെ ചിത്രസഹിതമുള്ള ബോർഡുകൾ റോഡിനിരുപുറവും കാണാനുണ്ടായിരുന്നു. വഴിനീളെ കണ്ണും നട്ടിരുന്നിട്ടും ചിത്രങ്ങളിലല്ലാതെ ഒരു ജീവിയേയും നേരിൽ കാണാൻ ഭാഗ്യമുണ്ടായില്ല എന്നു മാത്രം.

അങ്ങനെയിരിക്കുമ്പോഴാണ്, പെട്ടെന്ന് മുന്നിൽ കുറ്റിക്കാടി

നപ്പുറം ഒരു ആന എന്റെ ശ്രദ്ധയിൽ പെട്ടത്. ഒപ്പം ആനക്കൂട്ടമൊന്നുമില്ലാത്തതിനാൽ ഒറ്റയാനാണെന്നു മനസ്സിലായി. ആനക്കൂട്ടം പൊതുവെ സമാധാനപ്രിയർ ആണെങ്കിലും, ഒറ്റയാൻമാർ വളരെയധികം അപകടകാരികളാണെന്നു മുൻപേ ധരിച്ചുവെച്ചിട്ടുണ്ട്. ആനയും ഞങ്ങളുടെ കാറ്റും തമ്മിൽ ഏകദേശം അമ്പതിടി ദൂരം കാണുമായിരിക്കും. നിമിഷാർദ്ധത്തിൽ ഞങ്ങളുടെ ചിരി മാഞ്ഞു. ആക്രമണോത്സുകനായ ആനയുടെ വേഗത സങ്കല്പിക്കാവുന്നതിലും അധികമാണെന്നും ധരിച്ചുവശായിട്ടുണ്ട്. വെട്ടിമുറിക്കാവുന്ന തണുത്തുറഞ്ഞ സസ്പെൻസ്. ആന കുറ്റിക്കാടു ചുറ്റി സാവകാശത്തിൽ നടക്കുകയാണ്. ആദ്യം ആനയുടെ തുമ്പിക്കൈ കാണാറായി. ആന കുറ്റിക്കാടിന്റെ മറവിൽനിന്ന് പുറത്തേക്ക് വരികയാണ്. എന്തും സംഭവിയ്ക്കാവുന്ന നിമിഷങ്ങൾ. അപ്പോഴാണ് ആനയുടെ കാലിനോടടുത്ത് കോലും പിടിച്ച് കോലനായ ഒരു മനുഷ്യനും കുടി നടന്നുവരുന്നത് ഞങ്ങളുടെ ശ്രദ്ധയിൽ പെട്ടത്. 'അതൊരു കൂങ്കിയാനയാണ് വിഷ്ണുപ്രട്ടാ' എന്ന് പ്രസാദ് അലറിയിരുന്നതും ഞങ്ങളുടെ ശ്വാസം നേരെ വീണു. ഒന്നു തിരിഞ്ഞപ്പോൾ അതാ ഒരാനയുമാകൂടി. പുറത്തു പാപ്പാനു മുണ്ട്. ഞങ്ങൾ മുതുമലയിൽ എത്തിയിരിക്കുന്നു.

കരുവാരക്കുണ്ടിൽനിന്ന് പുറപ്പെട്ട് കഷ്ടി മൂന്നു മണിക്കൂറായിരിക്കുന്നു. ഒന്നു മുതശ്ശങ്ക തീർക്കാൻപോലും ഒന്നു നിർത്തിയിട്ടില്ല. ചായകുടിക്കാനും നല്ലവണ്ണം ധൂതിയായിരിക്കുന്നു. മുതുമലയിൽ ദേദപ്പെട്ട ഒരു ചായക്കട കണ്ടു. അതിനു മുന്നിൽ ഏതാനും വാഹനങ്ങൾ പാർക്കു ചെയ്തുനിർത്തിയിട്ടുണ്ട്. ഞങ്ങളും വണ്ടി നിർത്തി. പ്രാഥമിക ആവശ്യങ്ങൾക്കു ശേഷം നല്ല കടുപ്പത്തിൽ ഓരോ ചായ ഓർഡർ ചെയ്തു. ചായക്കടക്കാരുടെ രീതി അറിയാമല്ലോ. ചായക്ക് കടുപ്പം കൂട്ടാൻ കൂടുതൽ ചായപ്പൊടി ഇടുകയല്ല, പാൽ കുറയ്ക്കുകയാണ് അവർ പതിവ്. എന്നാലും ഓരോ ചായയ്ക്കായി ആർത്തിയോടെ ഇരിക്കുമ്പോൾ, ചുടുചായ ഒരു സുഖം തന്നെയാണ്. ചായ കുടിച്ച് പുറത്തുവന്നു അല്പനേരം പ്രകൃതിഭംഗി ആസ്വദിച്ച് അവിടെനിന്നു.

മുതുമല തമിഴ്നാട്ടിലെ ഏറ്റവും പ്രധാനപ്പെട്ട വന്യമൃഗസങ്കേതങ്ങളിൽ ഒന്നാണ്. ഒന്നാന്തരം വിനോദസഞ്ചാര കേന്ദ്രമാണ്. കാടിഷ്ടപ്പെടുന്ന, സാഹസികരായ വിനോദ സഞ്ചാരികളും, വന്യജീവി ഫോട്ടോഗ്രാഫർമാരും വനത്തെപ്പറ്റി അറിയാൻ ആഗ്രഹിക്കുന്നവരും എത്തിപ്പെടാൻ കൊതിക്കുന്ന സ്ഥലം. വിനോദസഞ്ചാര വകുപ്പിന്റെ വാഹനങ്ങളിലോ, ആനപ്പുറത്തോ, നടന്നോ കാഴ്ചകൾ കാണാനുള്ള സൗകര്യങ്ങളെല്ലാം അവിടെയുണ്ട് എന്നറിഞ്ഞു.

തമിഴ്നാട്ടിലെ നീലഗിരി ജില്ലയിലെ 6000 ചതുരശ്ര കിലോമീറ്ററിൽ, അഞ്ചു (മസിനഗുഡി, തെപ്പക്കാട്, മുതുമല, കാർഗുഡി, നെല്ലുകോട്ട) റേഞ്ചുകളിലായി പരന്നുകിടക്കുന്ന വിശാലമായ വന്യജീവി സങ്കേതമാണ് മുതുമല ദേശീയ ഉദ്യാനവും വന്യജീവി സങ്കേതവും. അതിരുകളായി നിൽക്കുന്ന ഇടങ്ങൾ കേരളത്തിന്റെ സംരക്ഷിത വനമേഖലയും കർണ്ണാടകത്തിലെ ബന്ദിപ്പൂർ കാടുകളുമാണ്. ദക്ഷിണേന്ത്യയിലെ ഏക പ്രമുഖ ടൈഗർ റിസർവ്വ് ഇതിനുള്ളിലാണ്. കാട്ടാനകൾ, കാട്ടുപോത്തുകൾ, പൂലി, നരി, കരടി, തുടങ്ങിയവയും പലതരം മാനുകളും വിവിധതരം പക്ഷികളും മറ്റു എത്രയെത്രയോ വന്യജീവികളും പാർക്കുന്ന ഭീകരവും രഹസ്യമയവുമായ വന്യസൗന്ദര്യത്തിന്റെ ഒരു വൻനിധിശേഖരം. തമിഴ്നാട്ടിലെ പ്രധാന ആനവളർത്തുകേന്ദ്രം. കൂങ്കിയാനകളുടെ കലവറ. നാശത്തിന്റെ വക്കിലെത്തിനിൽക്കുന്ന നിരവധി ജീവജാലങ്ങളുടെയും സസ്യജാലങ്ങളുടെയും അവസാന ആശ്രയമായ സംരക്ഷണകേന്ദ്രം. അന്താരാഷ്ട്രസംഘടനയായ യുനെസ്കോ പൈതൃക സംരക്ഷണ സമിതി, മുതുമല ദേശീയോദ്യാനത്തിനെ ലോക പൈതൃകകേന്ദ്രമായി പ്രഖ്യാപിച്ചിരിയ്ക്കയാണ്. ഒറ്റവാക്കിൽ പറഞ്ഞാൽ മുതുമല ഒരു സംഭവം തന്നെയാണ്. അവസരം ലഭിച്ചാൽ ഒരിക്കലേങ്കിലും വിശദമായി മുതുമല സന്ദർശിക്കണമെന്നു മനസ്സിലുറപ്പിച്ച് ഞങ്ങൾ വീണ്ടും കാനിൽ കയറി.

പശ്ചിമഘട്ടത്തിന്റെ കിഴക്കെ ചെരിവിലാണ് മുതുമല. പടിഞ്ഞാറേ ചെരിവിലുള്ളതേ മഴ കിഴക്കേ ചെരിവിൽ ലഭിക്കില്ല എന്നത് സ്വാഭാവികമാണല്ലോ. അതിനാൽത്തന്നെ ഇടതൂർന്ന കാടുകൾ ക്രമേണ കുറഞ്ഞു കുറഞ്ഞുവന്നു. വിജനമായ പൂൽമേടുകളും ഉയരം കുറഞ്ഞ മരങ്ങളും നിറഞ്ഞ കാട്. അവിടെ

സമൃദ്ധമായി പുളളിമാനുകൾ യഥേഷ്ടം മേഞ്ഞുനടക്കുന്നുണ്ട്. ഇടയിലൊരിക്കൽ ഒരു കാട്ടുപന്നിയേയും ഒരു ഉണങ്ങിയ മരക്കുറ്റിക്കു മുകളിൽ ഇരിക്കുന്ന ഒരു കഴുകനേയും കണ്ടു. പുലി കരടി തുടങ്ങിയ വന്യമൃഗങ്ങൾ ഉണ്ടായേക്കാമെന്നും യാതൊരു കാരണവശാലും വണ്ടി നിർത്തുകയോ പുറത്തിറങ്ങുകയോ അരുത് എന്നുള്ള ബോർഡുകൾ ഇടക്കെല്ലാം റോഡരികിൽ വെച്ചിട്ടുണ്ട്. പക്ഷേ ബോർഡുകൾ മാത്രം, ഒറ്റ വന്യജീവികളെയും കണ്ടില്ല. കുറെ പോയപ്പോൾ അവിടം ബന്ദിപ്പൂർ സംരക്ഷിത വനമേഖലയാണ് എന്നു കണ്ടു. ബന്ദിപ്പൂർ എന്നു കേട്ടപ്പോൾ പഴയ കാട്ടുകളെ വീരനായ വീരപ്പനാണ് പെട്ടെന്നു മനസ്സിലാക്കിയെത്തിയത്. ചന്ദനം, ആനക്കൊമ്പ്, പുലിത്തോൽ തുടങ്ങി കാടിന്റെ വരദാനങ്ങളെല്ലാം യഥേഷ്ടം കൊള്ളയടിക്കുകയും, രാഷ്ട്രീയ ക്ലാർക്കുടേ ഒത്താശയോടെ, പിടി കൊടുക്കാതെ നടക്കുകയും ചെയ്തിരുന്ന വീരപ്പൻ. ഏതു വന്യജീവികളേക്കാളും ക്രൂരമൃഗങ്ങളേക്കാളും ക്രൂരരായ ജീവിവർഗ്ഗമാണല്ലോ മനുഷ്യൻ എന്ന ഇരുകാലിമൃഗം. ഒന്നു രണ്ടു കുരങ്ങുകളെ കണ്ടെങ്കിലും മറ്റൊരു ഇരുകാലി-നാൽക്കുലികളെയും ആ കാട്ടിൽ കണ്ടുകയുണ്ടായില്ല. അത് ടൈഗർ റിസർവ് ഏരിയയാണ്. വനം ഇഷ്ടപ്പെടുന്ന സഞ്ചാരികൾക്ക് അന്വേഷണ-വിനോദ സഞ്ചാരസൗകര്യങ്ങളുള്ള ഒരു കേന്ദ്രം വനാതിർത്തിയിലുള്ള ബന്ദിപ്പൂർ എന്ന സ്ഥലത്തുമുണ്ടെന്നു മനസ്സിലായി.

വനാതിർത്തി പിന്നിട്ട് ഞങ്ങൾ ജനവാസകേന്ദ്രങ്ങളിലെത്തി. വിശാലമായ കൃഷിസ്ഥലങ്ങൾ. അല്പം പോന്നപ്പോൾ ഇടത്തുവശത്തായി ഒരു പെട്രോൾ പമ്പ് കണ്ടു. ഏകദേശം നാലു മണിക്കൂറായി കാറോടുകൂടിയാണ്. മുതുമലയിൽ ചായുകൂടിക്കാൻ അല്പനേരം നിർത്തിയതൊഴിച്ചാൽ, തുടർച്ചയായ ഓട്ടം. കാറിൽ വേണ്ടത് നിറക്കാനും ഞങ്ങൾക്ക് ഗങ്ക ഒഴിക്കാനുമായി കാർ നിർത്തി. കൈകാലുകൾ നിവർത്താൻ ഒരവസരം എന്നു പറയാം. വിശപ്പ് തുടികൊട്ടാൻ തുടങ്ങിയിരുന്നു. പക്ഷേ അവിടെ ചായക്കടകളൊന്നുമില്ല. കാര്യം കഴിച്ച്, വണ്ടി വീണ്ടും പുറപ്പെട്ടു. ഏതാനും കിലോമീറ്റർ താണ്ടിയപ്പോഴേക്കും ഗുണ്ടൽപേട്ട എത്തി. അതൊരു കൊച്ചു പട്ടണമാണ്. ഉറക്കച്ചടവു മാറാത്തതിനാലാകാം നഗരം ഉണർന്നു വരുന്നതേയുള്ളൂ. ഒൻപതു മണിയായെങ്കിലും കടകളൊന്നും തുറന്നിട്ടില്ല. കാർ നിറുത്താതെ ഓടിക്കൊണ്ടിരുന്നു.

നഗരം വിട്ട് ഗ്രാമപ്രദേശമായിരിക്കുന്നു. വിശാലമായ കൃഷിസ്ഥലങ്ങൾ. വീടുകളൊന്നും കാണാനില്ല. പാടത്തു ചില കൃഷിക്കാർ കന്നുപുട്ടുകയും കിളിക്കുകയും മറ്റും ചെയ്യുന്നുണ്ട്. പച്ചക്കറികളും, മാതളനാരങ്ങയും, സൂര്യകാന്തിപ്പൂവും മറ്റും പുത്തുലഞ്ഞു നിൽക്കുന്ന, മനസ്സിനു കുളിരേകുന്ന പാടങ്ങൾ. കേരളത്തിൽ അന്യം നിന്നുപോയ കൃഷിസംസ്കാരത്തിന്റെ നേർക്കാഴ്ചകൾ. ഏറെക്കുറെ വിജനമായ റോഡ്. റോഡരികത്തെ ഒരു മരത്തണലിൽ ഞങ്ങൾ കാർ നിർത്തി. പുറപ്പെട്ടാൽമുൻപുതന്നെ ജയശ്രീ ഇസ്റ്റേലിയുണ്ടാക്കി കയ്യിൽ കരുതിയിരുന്നു. കാട്ടിലൂടെ പോരുമ്പോഴാണ് പ്രാതൽ കഴിയ്ക്കാൻ പ്ലേറ്റുകൾ എടുക്കാൻ വിട്ടുപോയ വിവരം ഓർത്തത്. പാതയ്ക്കരികുവശവും തേക്കിൻ തൈകൾ സമൃദ്ധമായി കാണാനുണ്ടായിരുന്നു. നിയമവിരുദ്ധമാണെങ്കിലും, ഒരു മിനിറ്റു കാർ നിർത്തിയാൽ ഇല പൊടിയിക്കാമെന്നായി ഞാൻ. അവസാനം അതുതന്നെ ചെയ്തു. ആ പ്രവൃത്തി നല്ല ഉപകാരമായി. വീതിയുള്ള തേക്കിലയിൽ, പുപോലെ മൃദലമായ ഇസ്റ്റേലിയും, എണ്ണ ചേർത്തു കഴച്ച പൊടിയും. അതിനെല്ലാം മകുടം ചാർത്തി അസഹ്യമായ വിശപ്പും. ആകാശത്തിനു കീഴിൽ, പാടത്തുനിന്നുള്ള കുളിർകാറ്റോ, കഴിച്ച ആ പ്രാതൽ ജീവിതത്തിൽ ഒരിക്കലും മറക്കില്ല.

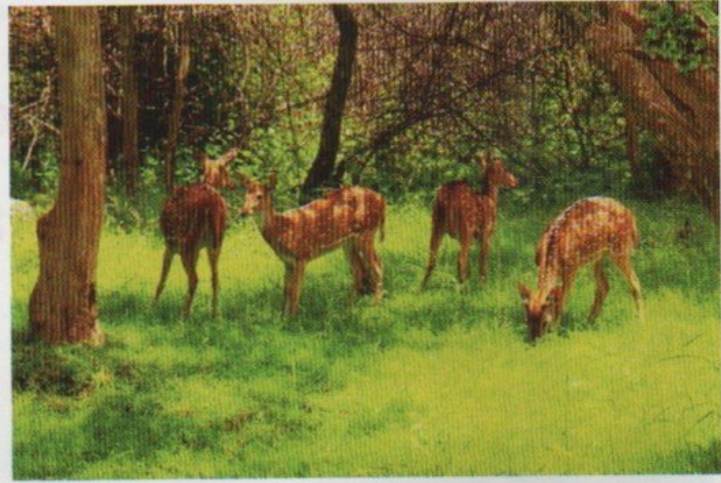
തൊട്ടടുത്ത കണ്ടത്തിൽ മൂന്നുപേർ ചേർന്ന് നിലം ഉഴുകുകയാണ്. രണ്ടു കാളകളുടെ കഴുത്തിൽ നുകത്തിനുപകരം ഒരു മുളവച്ചു കെട്ടിയിരിക്കുന്നു. അതിന്മേൽ മൂന്നു കലപ്പുകൾ. അവർ മൂന്നുപേരും ഓരോ കലപ്പു പിടിച്ചിരിക്കുന്നു. രണ്ടു വശത്തുള്ളവർ കാളകളെ തെളിക്കുന്നു. ഏതാനും മഴ കിട്ടിതിനാൽ മണ്ണു കൂതിർന്നു കിടക്കുകയാണ്. അപ്പുറത്തുള്ള കണ്ടങ്ങളിൽ സൂര്യകാന്തിയാണ് കൃഷി. ഈ നിലം ഉഴുന്നതും അതിനുതന്നെയായിരിയ്ക്കണം.

പ്രാതലിനുശേഷം യാത്ര തുടർന്നു. ബേലൂർ ലക്ഷ്യമിട്ടാണ് യാത്ര. മൂന്നുമണിയോടെ ബേലൂർ എത്തുമെന്നാണ് പ്രതീക്ഷ. എതിരെ വരുന്ന വാഹനങ്ങൾ നന്നെകുറവ്. റോഡിനു വളവോ തിരിവോ കയറ്റമോ ഇറക്കമോ ഇല്ലെന്നുതന്നെ പറയാം. കൂണ്ടു

കുഴിയുമില്ലാത്ത നല്ല റോഡ്. ഏതെങ്കിലും ഗ്രാമമോ ഗ്രാമത്തിലേക്കു തിരിയുന്ന വഴിയോ ഉണ്ടെങ്കിൽ ഹനുണ്ടായിരിക്കും എന്നത് നിർബ്ബന്ധം ഗ്രാമത്തിലെങ്ങാൻ പ്രവേശിച്ചാലോ, ഹനുുകൾ അതിസമൃദ്ധം. സ്കൂളിനു ഹമ്പ്, മാർക്കറ്റിനു ഹമ്പ്, കവലക്കു ഹമ്പ്. ഹമ്പിന്റെ ആധിക്യം കൊണ്ടാണോ ലക്ഷ്യസ്ഥാനത്തിനു 'ഹമ്പി' എന്ന പേരുവന്നത് എന്നുപോലും തോന്നി.

വെയിലിനു ചൂടു തുടങ്ങിയിരിക്കുന്നു. കാറിലെ ശീതോഷ്ണിയിൽ ഞങ്ങൾ സംതൃപ്തരാണ്. വർത്തമാനം പറയാൻ ഒട്ടും വിഷമമില്ലാത്ത ഞങ്ങൾക്ക് സംസാരിക്കാൻ വിഷയദാരിദ്ര്യമൊന്നുമില്ല. കാർ ഓടിക്കൊണ്ടേയിരിക്കുകയാണ്. സ്വതവേ ഏതു വാഹനത്തിലായാലും കയറിയാൽ ഉടൻ ഉറങ്ങുന്ന സ്വഭാവക്കാരനായ ഞാൻ ഉത്സാഹം കൊണ്ട് ഉറങ്ങാൻ പോലും മറന്നുപോയി. മൈസൂരിനെ വലംവെച്ച് പോകുന്ന ബൈപ്പാസ്സിലൂടെയാണ് പോകേണ്ടത്. അതിനാൽ മൈസൂർനഗരം പിന്നിലായത് ഞങ്ങൾ അറിഞ്ഞതേയില്ല.

സമയം ഒരു മണിയോടടുക്കുന്നു. വയറ്റിൽ പെരുച്ചാഴി മാന്താൻ തുടങ്ങി എന്നു പറയാനില്ല, അതുപോലെ വിശപ്പു വീണ്ടും വേട്ടയാടാൻ തുടങ്ങി. ഹൈവേയുടെ വക്കിൽ ഒരു ശുദ്ധ സസ്യാഹാര ഭക്ഷണശാല നോക്കാൻ തുടങ്ങിയിട്ട് കുറേനേരമായി. മനസ്സിനൊത്ത ഒന്നും കാണാനില്ല. അങ്ങിനെപോരുമ്പോൾ ഇടത്തു വശത്ത് ഒരു ബോർഡ് 'അ2ആ 1 സാ അവലമറ'. അതു വീണുകിട്ടിയ ഒരു സൗഭാഗ്യം തന്നെ. പിന്നെ അവിടുന്ന് അങ്ങോട്ടു ഞങ്ങൾക്കു മാത്രമല്ല കാറിനും ഉത്സാഹം കൂടിയതുപോലെ.



കാർ അഡയാർ ആനന്ദ വേണ്ണ് പാർക്കിങ് ഗ്രൗണ്ടിലേക്കു കയറ്റിയിട്ടു. ധാരാളം കാറുകളും രണ്ടു ബസ്സുകളും മുറ്റത്തുണ്ട്. അകത്ത് കയറിയപ്പോൾ സീറ്റെല്ലാം നിറഞ്ഞിരിക്കുകയാണ്. ഗങ്ക തീർത്ത് കൈകഴുകി വന്നപ്പോഴേക്കും ഒരു ടേബിൾ ഞങ്ങൾക്കായി ഒഴിഞ്ഞുകിട്ടി. ഓരോ മിനിറ്റിലെങ്കിലും ഓർഡർ ചെയ്തു. ('മിനിലബ്ബ' എന്നു പറഞ്ഞാൽ ലഘു ഭക്ഷണമാണെന്നൊന്നും കരുതരുത്. ഓരോ പാത്രം സാമ്പാർശാതം, തൈർശാതം, ഫ്രൈഡ് റൈസ്, കേസരി, ഉപദംശങ്ങൾ. എല്ലാം കൂടി ഒന്നൊന്നര വയറിനുള്ള ശാപ്പാടുണ്ട്.) മനസ്സംതൃപ്തിയോടെയാണ് അവിടെ നിന്ന് ഇറങ്ങിയത്.

ഇനിയുള്ള ഏതാനും സമയം എന്തെ സംസ്ഥിച്ചിടത്തോളം അല്പം കഷ്ടമാണ്. കാരണം ഉച്ചയുണു കഴിഞ്ഞാൽ അല്പം മയങ്ങുന്നതാണ് സ്വതേ സ്വഭാവം. ഇന്നാണെങ്കിൽ ഉച്ചയുണു സ്വല്പം കനത്തിലാവുകയും ചെയ്തു. എന്തെപ്പോലെത്തന്നെ ഊണുകഴിച്ച പ്രസാദാണ് തൊട്ടടുത്തിരുന്നു വണ്ടിയോടിക്കുന്നത്. ഡ്രൈവറുടെ അടുത്തിരിക്കുന്നയാൾ ഉറങ്ങുന്നത്, ഓടിക്കുന്നയാൾക്ക് ഉറക്കം വരാൻ കാരണമാവുമെന്നാണല്ലോ പറയാൻ. പ്രസാദിനതൊന്നും ബാധകമാവില്ലെന്ന് അറിയാമെങ്കിലും ഉറങ്ങാൻ ധൈര്യം വന്നില്ല. കുറച്ചു പോയപ്പോൾ, ബാംഗ്ലൂർ-പുനെ ഹൈവേയിലെത്തി. അതിലെ കുറേ കിലോമീറ്റർ പോയപ്പോൾ വലത്തോട്ട് തിരിയാറായി. മൂന്നരയോടെ ഞങ്ങൾ ബേലൂരെത്തി.. ■



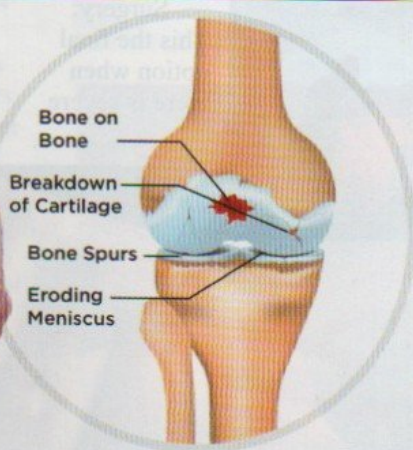
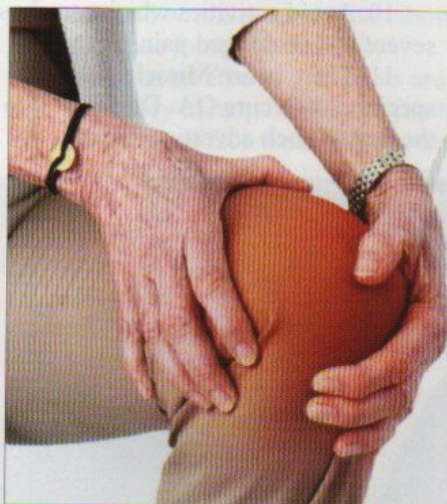
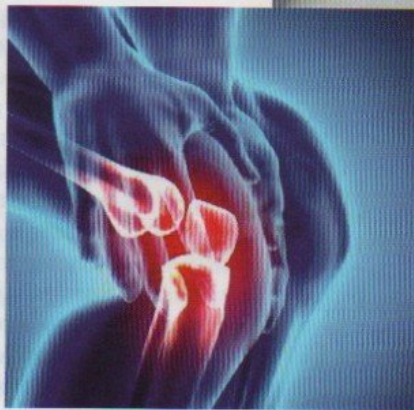
Dr. (Major) Nalini Janardhanan

■ Osteoarthritis is a common type of joint disease which mainly affects the elderly people. It is the 'wear and tear disease' which is due to the damage to the protective cartilage

covering the bones in a joint, leading to abnormal reactions to the bones. It can affect any joint but mainly affects the knees, hands, hips and spine.

Causes

The exact causes are unknown but



many factors can contribute to Osteoarthritis (OA)

1. Age: It is more common in the elderly rarely it can be seen in young adults (any time after 30 years)
2. Sex: women are more likely to get Osteoarthritis
3. Obesity: you have risk of developing Osteoarthritis if you are over weight
4. Heredity: Some forms of OA run in families.
5. Joint damage: A major injury causing joint damage (during sports or accident) or an operation on joint can lead to OA later in life.
6. Repeated Stress on Joint due

to sports or job can lead to OA

7. Other types of joint diseases: OA may be caused by the damage to the joint due to some other type of joint disease that occurred years before.

Different Types

1. OA Knees: More common in elderly women. It may follow an injury or an operation. Most of the time there may not be any cause.
2. OA Hips: cause is often unknown affects both men and women. It starts a little early in life than knee diseases.
3. OA Hands: This is usually seen in women. It often starts around the time

of menopause. Base of the thumb and joints at the end of the fingers are most often affected.

4. OA FOOT: It usually affects the joint at the base of the big toe. The toe may become rigid or bent. Walking may be difficult.

5. OA neck and back: This is usually called spondylosis. OA is one of the causes of backache.

6. Generalised OA: several joints like hands, ankle, knee or neck are affected in this.

Symptoms

Pain and stiffness of joints are the main symptoms which gradually increase over a period of months or years. Pain tends to get worse at the end of the day or after exercise. The range of motion of the joint is reduced. There may be a grating sensation or creaking of joint movement. Pain may be felt on or near the joint when you apply light pressure. You may not be able to move your joint along the full range of movement. There may be swelling of the joint. It can be either bony swelling or swelling due to pain and may be vary in degree. The symptoms are variable. Cold weather may increase pain and stiffness. Pain may be constant or severe. There may be periods of pain in the joints followed by better periods.

OSTEOARTHRITIS

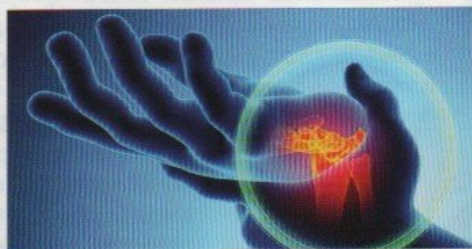




Bone spurs may form around the joint. Stiffness is most noticeable upon awakening or after being inactive.

Diagnosis:

The doctor does physical examination of the patient checking all the joints of pain, swelling, Stiffness, movements etc. after that the doctor advises Xray of the affected joint. Xray or MRI or CT Scan help to diagnose the disease. Some blood tests and joint fluid analysis are done to rule out other types of arthritis.



Treatment

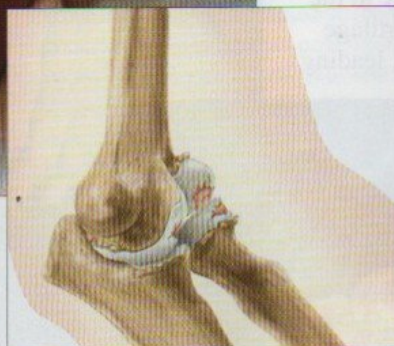
Medicines: for mild OA pain killers like Paracetamol can help to reduce the pain especially for short duration. For severe pain and stiffness drugs like NSA/DS are given to reduce inflammation.

Reducing stress on the joints: This is the most important. Reduce your weight if you are overweight. Using a walking stick helps to reduce weight on a painful hip or knee. Don't do excessive exercise or physical activity which can increase pain. But some exercises like walking or swimming help to keep the joint moving.

Physiotherapy: Exercises and local treatment can help to relieve pain, improve function of joints, increase flexibility and make the muscles around the joints strong. Physiotherapy helps to protect the joint and strengthen the muscles. A physiotherapist can help you do these exercises. An occupational therapist can guide you how to do everyday activities without putting stress on the painful joint. A short

course of supervised exercise in warm water (hydrotherapy) is sometimes advised. Local application of heat is also given. Gels, balms or ointments can be applied on the joints before exercise. Sometimes injections may be required to reduce pain and stiffness.

Surgery: This the final option when there is severe



and active life. But don't over strain your joints.

3. Do specific exercises for individual joints as advised by doctor.

4. Painful joints are weather sensitive. Symptoms may get worse temporarily during cold weather or rainy season.

5. Swimming is good exercise. Doctors prescribe exercise in hydrotherapy pools.

6. Do physiotherapy under the direction and advice of occupational therapists and physiotherapists.

7. Maintain a balance between too much rest and too much activity. A lot of exercise may increase pain.

Similarly joint stiffness may be there if joint is kept still for too long.

8. Do housework or gardening in short spells interrupted by short rests.

9. Avoid sitting in one place for too long. Get up and stretch your joints.

10. Avoid activities which can cause severe and prolonged pain.

11. There is no 'Miracle cure' or special diet to cure OA. Don't get into the trap of such advertisements.



pain in spite of other treatments. Realigning bones and joint replacement surgeries can be done for OA.

Things to remember:

1. Reduce your body weight if you are obese.
2. Keep moving and maintain a full

12. Don't stop your everyday activities or go into depression if you have Osteoarthritis.

13. Hobbies and interest can take your mind off the illness.

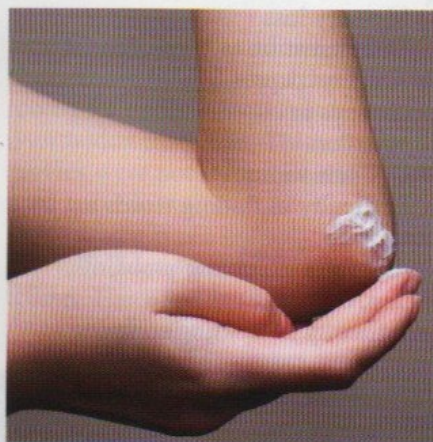
So keep your spirits up and face life with a positive approach. ■

WRINKLES ON ELBOWS AND KNEES

Dr. (Major) Nalini Janardhanan

Wrinkles are actually permanent lines made on the skin from environmental causes (eg. Pollution, sun damage) and internal causes (eg. Genetic changes, fat depletion, loss of oestrogen hormone, muscle movements, constant friction etc). As the person ages, the body skin tends to lose elasticity leading to deep folds and lines which are known as wrinkles.

Elbows and knees are the most ignored spots, during beauty care (we tend to focus on our face, neck and hands while doing make up or beauty care). As we age, these joints are quick to show signs of dryness, sagging and wrinkling. So skin looks dull and wrinkles appear on elbow and knee joints. But actually wrinkles on elbows and knees are necessary to help bend these joints. Those areas face wear and tear and tend to become dry, wrinkled and thick with old age or even in young age due to neglect. Constant rubbing of these areas against clothes or by resting elbows on a table or desk or performing gym exercise on your knees can lead to wrinkles. Constant friction can change the texture of skin and cause discolouration. Friction can cause collagen and elastic tissue to lose elasticity leading to sagging and wrinkles. Excessive exposure to sunlight,



smoking and poor diet deficient in nutrients can also lead to wrinkles.

Tips for prevention of Wrinkles:

1. Have a balanced diet rich in vegetables, whole grains, nuts, seeds, fruits and sprouts which are good for skin.
2. Avoid smoking.
3. Avoid excessive exposure to sunlight especially during summer. Wear clothes which can cover your elbows and knees during sunny days.
4. Moisturize and exfoliate regularly.
5. Try to use creams containing

lactic acid and glycolic acid.

6. Moisturizing creams and lotions containing liquid parafins or shea butter are good for moisturize elbows and knee joints.

7. Rub equal portions of cucumber and lemon juice on your elbows and knees. Leave it 30 mts and wash it off.

8. Rub or massage with shea butter, coconut oil or olive oil.

9. Don't rest your elbows on table or desk often.

10. Drastic weight loss following crash diets can lead to sagging of skin. So aim for a steady weight loss leading to loss of fat and not muscle! ■

ALCOHOL RELATED BRAIN DAMAGE (ARBD)



Dr Sujatha Nair

■ Alcohol is currently the biggest socially accepted solvent it dissolves health, wealth, families, self-esteem, jobs, friendships

Alcohol also affects

the brain due to long term and excessive consumption of alcohol resulting in neurological damage and damage to cognitive function.

Men drinking more than 50 units of alcohol a week and women drinking more than 35 units a week are prone to ARBD

This results in Alcohol related dementia and Wernicke's Korsakoff's syndrome.

Damage to the body by alcohol that affects the brain

Repeated falls resulting in head injuries that damage the brain.

Heavy drinking results in damage to blood vessels which result in high blood pressure, heart attacks and strokes which also damage the brain.

Alcohol related Dementia

Consuming large quantities prevent neurons in the brain from regenerating resulting in dementia. This is seen mostly amongst middle age and above individuals as the young people from 16 to their mid 20s are using other drugs instead of alcohol.

Women are more prone to alcohol related brain damage and dementia due to their body fat composition and hormonal

differences. Instances in male elderly adults is also seen to be high due to the quantum of alcohol consumed over the years.

A 2013 study showed that 78 percent of people diagnosed with alcohol use disorder displayed signs of dementia or other brain pathology.

The symptoms of alcohol induced dementia which is different from Alzheimer's are:

- Memory loss
- Disorientation or confusion
- Anxiety/ depression
- changes in coordination
- agitation
- Hallucinations
- Difficulty in finding words to communicate
- difficulty in solving problems, reasoning, decision making.
- difficulty in tackling complex tasks
- Inappropriate behavior like acting out, aggression
- Insensitivity towards other people
- Paranoia

Alcohol related brain disorder related dementia can linger even after the person stops drinking alcohol. 10 percent of this type of dementia occurs in younger individuals i.e. people who are below the age of 65 years.

Wernicke's Korsakoff's Syndrome

Another disorder caused by thiamine (Vitamin B1) deficiency resulting in an ailment called Wernicke- Korsakoff's Syndrome

Wernicke's encephalopathy is caused by severe deficiency of Thiamine and surfaces suddenly after abrupt and

untreated withdrawals from alcohol. The Symptoms are:-

- Poor balance due to damage to the cerebellum (the responsible for balance and coordinated movement)
- Disorientation, confusion, memory loss
- Confabulation
- Malnourishment due to nutritional deficiencies consequent to drinking

■ Paresis of eye muscles resulting in jerky eye movements

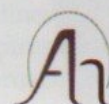
This requires immediate medical attention. Treatment is high dose thiamine injected intravenously helps in reversal of symptoms over a few days. If untreated severe brain damage can result and even death.

When Wernicke's encephalopathy is not treated on time Korsakoff's syndrome can develop. In this case there is severe loss of short-term memory mainly a day to day memory loss.

Solutions

Long term residential care in a rehabilitation facility that encourages voluntary, client-specific programs with Counseling, meditation and other therapies that encourage individuals to discover oneself and deal with emotional unmanageabilities to beyond the need to drink. We at Anatta provide that. ■

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Mollywood's realistic movies



Biju Cherian

■ In Kerala, right from its inception, films were often used as a medium to communicate and deliberate various issues of society, breaking down norms, busting myths and calling for change, especially by the leftists, who were involved in this craft.

Keralites have been a literate society for quite some time. There was a section of educated audience, who expected movies that did not jangle their nerves, and who looked up to what is revolving around them, and also desired that local instances and scenarios be scripted and incorporated into movies. They seriously considered the reviews before watching a movie. It is they who turned Kerala into a state where content won over star. No matter who the protagonist was, if the script failed to impress the audience, the movie was doomed at the box office.

Even decades ago, people's expectations were high and Mollywood responded in a befitting manner. The political views of Keralites, which were an obvious effect of Marxism and rationalism, demanded realistic films which dealt with common people's matters. This political atmosphere forced film makers to abandon formula scripts and make



Nirmalyam

realistic movies. Apart from that, there was a substantial share of audience who rooted for experimental movies with unorthodox treatment. This ensured that movies were not formulaic and directors used good narration.

Unless it was a comedy genre, every movie followed a single track of storytelling. There was no separate track or sequences for the purpose of inclusion

of comedy, or item dance numbers, or stunt sequence, or fight scenes, or unwanted songs. Every such scene was situational and what the screenplay demanded. This let the comedians, villains, vamps and dancers to do crossovers, and perform serious and off-beat roles. Since there was less drama, lesser emotion and more realism, actors were able to deliver characters with

complex emotions and layers.

Secondly, there was a big tradition and supply of educated, talented and experienced actors, who were part of the drama world and other fine arts institutions. Also, there were good novelists, story tellers, script writers and poets, who ensured that this industry was always supplied with good scripts. A lot of the scripts



A scene from Drushyam



News paper boy

were adapted from mythology, literature and contemporary novels. Since, the roots were based on local milieu, the characters were naturalistic. The nature of the language and finely drawn script were not suitable for item dance numbers. The sound tracks mostly consisted of melodies. Writers like Thakazhi Sivasankara Pillai, Vaikom Muhammad Basheer and M T Vasudevan Nair ensured that Malayalam films were realistic because they knew that Malayalis preferred good content. They inculcated the feeling that movies should be socially oriented and non-masala.

Thirdly, budget was also a big matter. Mollywood depended only on



A scene from Traffic

limited numbers of viewers as it was restricted to only one language. This was a blessing in disguise since realistic films needed comparatively less budget because of its simplicity. Even to this day, Malayalam film industry's biggest advantages lies in its limited market size, which restricts budgets. Therefore, storytelling through plot and characters came to the fore.

In other parts of the country, even to this day, the poor and illiterate masses depend on movies to dream on larger than life roles. They crave for that speck of extravaganza which satisfies their inner illusions. Since such people were in huge numbers, this ensured steadfast audience for formulaic movies over the decades. But if the same was to be replicated in Malayalam, it will be received with maximum apathy. All those actors who attempted gravity defying stunts, or stalking heroines, invited the wrath of the audiences. ■

Dadasaheb Phalke award for Amitabh Bachchan

Winni ng is

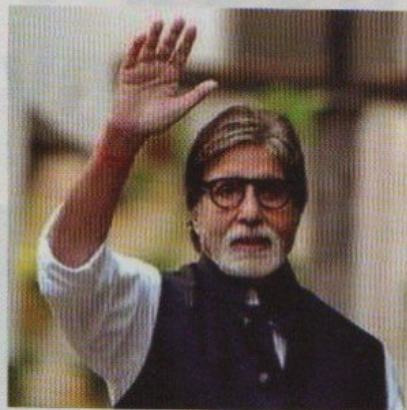
a habit and Amitabh Bachchan made a winning mark by achieving the Dadasaheb Phalke Award with his significant achievement

for the Indian cinema in general and Hindi cinema in particular.

The country's highest film honour, the Dadasaheb Phalke award, conferred for outstanding contribution for the growth and development of Indian cinema will be presented this year to Amitabh Bachchan. The entire country and international community are happy. The award, very appropriately comes in the year that marks Mr Bachchan's golden jubilee in cinema. He made his debut in 1969 with Khwaja Ahmad Abbas's *Saat Hindustani* about seven Indians attempting to liberate Goa from Portuguese colonial rule. The same year he also did the voice over for Mrinal Sen's *Bhuvan Shome*, one of the earliest films of the Indian parallel cinema.

Interestingly, the Dadasaheb Phalke award itself was first presented in the year of Mr Bachchan's debut. It was introduced by the government in 1969 to commemorate the "father of Indian cinema" who directed *Raja Harishchandra* (1913), India's first feature film, and it was awarded for the first time to Devika Rani, the first lady of Indian cinema.

One of the most influential figures in Indian cinema for the past five decades, Mr Bachchan, with four national awards and fifteen Filmfare trophies behind him, has had many-splendoured stint in the world of entertainment. From the early family films and comedies with Hrishikesh Mukherjee--Anand, Mili, *Chupke* to odd thrillers like *Parwana* and



Bombay to Goa; from a romance like *Kabhi Kabhie* to the much-loved gentle patriarch like host that he plays now on *Kaun Banega Crorepati*. The 76-year-old screen icon, who rose to stardom with his 'Angry Young Man' persona capturing the anger of the young generation in the 1970s with films such as

"*Zanjeer*", "*Deewar*" and "*Sholay*", continues to be a force to reckon with in Indian cinema. In a career spanning five decades, Bachchan has given memorable performances film after film and is a four-time National Film Award winner.

But the meteoric rise came through the pen of writers Salim-Javed (Salim Khan and Javed Akhtar) who created the anti-Establishment "angry young man" persona for him in Prakash Mehra's *Zanjeer* (1973) and Yash Chopra's *Deewar* (1975). The intense, rebellious, simmering with rage hero became a symbol of the times, dominated the screens through the 70s and 80s and is something Mr Bachchan is still most closely identified with. The entire nation came to a standstill when he suffered serious intestinal injuries on the sets of *Coolie* in 1982. After a blip in the career in the late 80s and 90s, he managed to successfully reinvent himself in older roles with *Kabhi Khushi Kabhie Gham*, *Mohabbatein*, *Baghban*, *Pink* etc. Mr Bachchan has been honoured with the Padma Shri in 1984, the Padma Bhushan in 2001 and the Padma Vibhushan in 2015. The Dadasaheb Phalke award comprises a Swarna Kamal (Golden Lotus), a shawl and a cash prize of Rs 10,000,00.

Amitabh Bachchan the matinee idol of Indian cinema is the most popular film artist and he deserves the coveted award in his golden jubilee year of Indian Cinema. Kudos to Big B. ■



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