Editorial

Beyond borders

India-China relations, once again, stand at a crossroads. With the visit of President Xi Jinping to New Delhi for the BRICS Summit, expectations are high for a relaunching of ties between the two countries. As usual, these involve addressing the border issue, sustaining economic links, and fostering people-to-people exchange. Yet such hopes are hostage to the vicissitudes of bilateral relations and, in the past, have ended in a depressing collapse amid border bickering and skirmishes. Little of any permanence has been done to demonstrate that India-China interactions are about more than contemporary border disputes and economic rivalries. This despite the fact that the longue-durée exchanges predating the two modern nation-states are invariably invoked in diplomatic pronouncements whenever the two countries' leaders meet. Perhaps the vociferous pundits of print, television, and social media prefer a narrative fixed on the intricacies of border demarcation which require patient, long-term deliberation. Beyond speculative ranting, however, they contribute nothing concrete toward recognising the unique relationship between India and China that predates the border dispute. Buddhism has often been the expedient vehicle for promoting that relationship. Most recently, Xuanzang and his travelogue have been floated as a joint India–China nomination for UNESCO's Intangible Cultural Heritage List. Xuanzang was indeed a major figure in Buddhist exchange, and his Records of the Western Regions of the Great Tang remains a principal source for seventh-century South Asian history. But he was only one of the many Chinese and Indian monks who carried Buddhist ideas to China — one facet of a far larger story. And very few in India today can read his writings in the original Chinese, let alone assess what he contributed to Buddhism there or to India-China Buddhist exchange. A more fitting candidate for a shared UNESCO nomination is the two Chinatowns of Calcutta. One in the Tiretta Bazar area of the centre, the other in Tangra to the east, they are singular spaces of India-China interaction with a history of almost 250 years. Both continue to be an intimate part of the city and, through the Chinese-Indian cuisine their communities created, of considerable influence across India and the world. If the temples, stores, and restaurants of the two Chinatowns are the tangible heritage of India-China entanglement, that cuisine is its shared, intangible heritage.

The spread of Buddhism was largely unidirectional, from India to China; even Xuanzang, arriving from Tang China, left carrying Indian teachings and texts. A perennial question for those of us who study the historical relationship is this: what did India receive from China? The Chinatowns of Calcutta help answer it. Not far from Calcutta lies the only place in India named after a Chinese settler: Achipur, named for Tong Atchew (Yang Yazhao), who arrived in British-ruled Bengal in 1778. The beginning of Chinese communities in South Asia is traced back to Atchew and to Achipur. His tomb and a nearby Chinese temple are among the earliest emblems of Chinese-Indian heritage, and each Chinese New Year they draw back Chinese-Indians from across the global diaspora who return to assert a distinctive Chinese-Indian identity and a shared past.

Cheenapara Heritage Gallery, a small gallery on the history and the heritage of the Chinese community in South Asia, has recently opened at the Huining native-place association in the Tiretta Bazar Chinatown. The iconic building on Black Burn Lane is a microcosm of that shared heritage. Established in 1908, it housed a small temple, lodging for new arrivals from China, and a 640-square-foot 'club' where migrants passed their leisure playing mahjong or reading Chinese newspapers, some of them printed in Calcutta. The temple, known locally as the Sea Voi Yune Leong Futh Church, is in fact a shrine to two localised Chinese Buddhas — the Liang and Ruan Buddhas — from Sihui in Guangdong. They served as protective deities for migrants from the region as they moved from southern China to Southeast Asia and, finally, to Calcutta: a rare instance of Buddhism's return to India, localised in China, then carried back through Southeast Asia by its Chinese devotees.

The club space now housing the gallery is itself a symbol of that shared past. The plaque above its door was calligraphed by Taixu, one of the foremost monks of the twentieth century, who visited India in 1940. During that visit, Taixu wondered why Buddhism had vanished from the land of its birth and sought to revive India-China Buddhist ties by sponsoring an educational centre at the Maha Bodhi Society's Calcutta headquarters. Inside the Huining club hangs a large portrait of Sun Yat-sen, donated in the early twentieth century by the Mee Siew Chong Yow Art Studio of Singapore whose founder, Guan Yuxian, and the temple's first manager, Liang Mao, were both supporters of Sun's revolution. In December 2017, a Sei Vui (Sihui) Restaurant opened in the complex, serving Chinese-Indian cuisine to a growing clientele. In this one building, then, converge the history of Chinese migration to India, the multidirectional Buddhist ties between the two countries, and the Chinese contribution both to reviving those ties and to the Indian palate — through such dishes as Gobi Manchurian and Chilli Chicken. Tangra holds another emblem of this shared heritage: the Chinese Kali Temple, built in the 1970s by a Chinese migrant from Myanmar. Alongside Kali it enshrines images of Shiva, and the local Chinese venerate these Hindu deities, with the help of a Hindu priest, for fertility and for the cure of illness. Such veneration of Hindu gods by a Chinese community is rare, otherwise found only in Southeast Asia, most notably in Malaysia and Singapore.

It is also often overlooked that the Chinese of Calcutta brought with them dialects that now survive only in this Indian city: a distinct form of Hakka and several sub-dialects of Cantonese. Beyond these tangible and intangible legacies — architecture, veneration, cuisine, language — the two Chinatowns embody the vicissitudes of India-China relations across two and a half centuries. They reflect the shared past more authentically than any single monk or text, drawing in other geographies such as Southeast Asia, and sustaining as living heritage the universal values of migration, religious practices, and foodways.As India and China continue to negotiate a settlement of their border dispute, the two countries might also work toward nominating the Chinatowns of Calcutta as a symbol of enduring shared heritage: one that embodies the longue-durée history of India-China interactions and offers tangible evidence of an entangled past, an intertwined present, and a shared future.

Manu Joseph's 'republic against fun' gets Keralam's modernity wrong

In a recent podcast, writer and journalist Manu Joseph described Keralam as a "republic against fun". It is obvious that such a description is deliberately provocative. Nevertheless, the problem with such quips is that they are based on a familiar misunderstanding of the state. Keralam is judged against a caricature of the Keralam of an earlier era, and its distinctive path to modernity is mistaken for evidence that it has not modernised. The irony is that many of the things that once made Keralam look "un-modern" — mass education, social reform, political mobilisation, trade union organisation, strong public institutions and a culture of collective action — were precisely the forces that transformed it and created the Keralam of today.

Joseph's argument has two connected elements. First, he points to the persistence of social conservatism: moral policing, neighbourhood surveillance, respectability and restrictions on individual behaviour. Second, he argues that Keralam's impressive educational achievements have not been matched by an equally strong economic transformation, with educated Malayalis often seeking opportunities in Bengaluru, other Indian cities and abroad. Both observations contain something worth discussing. But neither establishes the conclusion that Keralam is somehow a "republic against fun" or that its modernity is fundamentally incomplete.

There is certainly a Keralam in which social regulation remains powerful. Small-town and suburban life can be intrusive. Families can be conservative. Young people can encounter moral policing, particularly around relationships, sexuality and women's autonomy. These realities should not be romanticised. But they also should not be mistaken for the defining character of contemporary Keralam. The Keralam of today is a far more educated, mobile, globally connected, socially heterogeneous and individually autonomous society than the one from which these stereotypes originate.

More importantly, Keralam need not be embarrassed by the social history that produced this transformation. Its extraordinary commitment to education, the expansion of public health and schooling, social reform, the weakening of caste hierarchies, mass political mobilisation, trade union organisation and the development of strong public institutions did not represent a failure to become modern. They represented a distinctive



route into modernity. Keralam did not initially become modern through the metropolitan package of consumerism, nightlife, individualistic lifestyles and private affluence. It became modern through the expansion of human capabilities and through changes in the social and political power of ordinary people.

This is a history that Keralam has every reason to be proud of. The insistence that children should be educated, including girls and children from historically disadvantaged communities, was not a sign of cultural backwardness. Nor was the organisation of workers into trade unions or the political mobilisation of ordinary people. These processes challenged inherited hierarchies and expanded people's capacity to participate in society. They created the social foundations upon which later forms of individual autonomy and mobility could develop.

The irony is that the society sometimes caricatured as restrictive also produced generations of people with extraordinary capacities to escape its restrictions. The Malayali student went to Bengaluru, Delhi and Mumbai; the nurse, construction worker and technician went to the Gulf; the engineer, doctor and academic went across the world. Women entered universities and professions in large numbers. Families became geographically dispersed. Television, the internet and social media weakened the old authority of the neighbourhood and community. Rising incomes and migration exposed Malayalis to social worlds far beyond the confines of their place of birth. The society that produced the old constraints also produced the education, mobility, income and social confidence with which later generations could challenge them.

This is also why freedom needs to be understood more broadly than the cultural freedom implied by the phrase "against fun". Freedom certainly includes the ability to determine one's personal relationships and lifestyle without social coercion. But it also means having the real capacity to study, work, earn an independent income, organise collectively, migrate, participate in public life and challenge inherited forms of authority. By that measure, Keralam's history is very much a history of expanding freedom.

Joseph's economic argument points to another important contradiction, but it needs to be stated carefully. Keralam is deeply integrated with the economies of Tamil Nadu and Karnataka, and Bengaluru in particular has provided important employment opportunities for educated Malayalis. Ironically, it also remains true that, of all the in-migrants in Keralam in the last census of 2011, about 48 per cent came from Tamil Nadu and about 17 per cent came from Karnataka. In other words, integration is not the same as dependency. Keralam has a substantial economy of its own, with important strengths in services, construction, tourism, trade, finance and a range of smaller industries.

The more interesting issue is an internal imbalance in Keralam's development. The state's expansion of education, health and social capabilities has historically run ahead of the growth of certain kinds of productive employment within the state. Keralam created a relatively educated and mobile population whose aspirations for employment and incomes could not always be matched by the structure of the local economy. Some of that labour therefore found opportunities elsewhere, including in Bengaluru, other Indian cities and the Gulf. Outward mobility is consequently not evidence of an absence of modernity. It is partly a way in which a socially advanced economy has responded to limitations in its own productive structure.

The limits to Keralam's production structure are real and deserve serious attention. Keralam needs to strengthen productive investment, diversify its economic base and create more high-quality employment within the state. But the contradiction should not be presented.

Greatest battle: How a tennis court in Nagaland decided the end of World War II



There is a flowering cherry tree on a quiet slope atop a busy Kohima road. The tree holds an astonishing story. Close to it is the grave of Major MJ Johnson that captures the essence of the tale. Let us revisit this tree and the grave at the end of this piece.

When the history of World War II was written, most Western historians believed that the battles of Stalingrad and El Alamein turned the tide in favour of the Allies. Even the catastrophe at Dunkirk became a British badge of defiance. However, the outcome of the war, especially in Asia, was decided on a tennis court in India.

Upon a ridge in the hills of Kohima in Nagaland stood a routine tennis court that would turn into a milestone of history. Earlier, the events leading up to the exchanges on the court involved fierce battles in the jungles and rocky terrain of Imphal and Kohima along the India-Burma border. The Imperial Japanese Army planned to enter India and wrest control from the British. By pushing back the British and Indian troops in Burma, they had built the right momentum.

In March 1944, the Japanese Fifteenth Army juggernaut rolled into Imphal, aiming to capture supplies and strengthen logistics to go deep into India. They cut off the Imphal-Kohima road and overwhelmed the defences around Kohima as Indian and British soldiers struggled to hold on to their positions. By early April, they managed to isolate Kohima from the surrounding plains and, more importantly, put the Allied forces on the back foot. Thereafter, the Japanese set out to annex the isolated hill town of Kohima.

Garrison Hill in Kohima was a high ridge which comprised the Deputy Commissioner's bungalow and a tennis court on its slopes, above a road that connected Dimapur to Imphal. Having pushed back the British Indian Army, the Japanese needed to capture the key hill to annex Kohima. The indefatigable Japanese suffered losses as they advanced but kept climbing the hill. The British Army defended the lower slopes but ultimately wilted under relentless attacks.

A Savage Rally on the Centre Court

When the advancing Japanese captured the Deputy Commissioner's bungalow on the slope, the defending troops retreated to a higher point on the ridge: the tennis court. The two sides were now at handshaking distance, separated by the court, but kept firing at each other. The Japanese pressed hard throughout the night of April 9, as Gorkha, Indian and British troops occupied hurriedly dug trenches against ground attacks and artillery shelling. A fierce fight ensued.

While the 4th Royal West Kent battalion of the British Army bore the early onslaught of the Japanese on the tennis court, Indian battalions of the 161 Brigade fought tirelessly, stumbling to join the defences and retrieve the situation. Soldiers of 1st Punjab took on the Japanese at the perimeter of the ridge before launching counter-attacks on Garrison Hill.The two rival sides were in trenches on either side of the tennis court. Indian soldiers fought alongside each other. The 1st Battalion of the Chamar Regiment was in direct combat, while Indian Sappers braved mortar fire to dig trenches and fortified bunkers to keep the enemy at bay. The 1st Battalion, Assam Regiment, with a medley of Mizo, Naga and Assamese troops, initially defended Garrison Hill on another slope, but as fighting grew intense on the tennis court, these men from India's north-eastern hills waded into the Japanese Army.

Rattled, the Japanese hit back instantly. Artillery and mortar fire rained on the tennis court and the area around it, beefed up by infantry attacks. The two sides clashed in ferocious hand-to-hand combat, where Indian riflemen, engineers and British troops engaged in deadly, medieval-style combat against the Japanese, shooting at each other from close range, twisting their bayonets into enemy stomachs, lobbing grenades into trenches and, when all was gone, pouncing on each other. It was a frantic fight to the finish.

History is Made: The End of War

By the time the fight ended, the Japanese advance had been halted. They made a final attempt to capture the hill, but the British artillery was waiting for them. On April 18, the skies opened up and shells rained on Japanese positions, leading them to scamper and backpedal. Fighting stopped since the Japanese had run into an unexpected fortress. On the other hand, confidence was restored as the British 2nd Infantry Division broke through Japanese pickets on the Dimapur-Kohima road, clearing the route.

The Battle of the Tennis Court has been variously described as a grinding, savage, exhausting affair on the unusual and modest battleground of a tennis court.

TRUHOME FINANCE LIMITED (Formerly Shriram Housing Finance Ltd.)

Head Office: Level -3, Wockhardt Towers, East Wing C-2, G Block, Bandra Kurla Complex, Bandra (East), Mumbai 400 051;
Tel: 1800 102 4345 ; **Website:** http://www. truhomefinance.in
Reg.Off.: Srinivasa Tower, 1st Floor, Door No.5, Old No.11, 2nd Lane, Cenatoph Road, Alwarpet, Teynampet, Chennai-600018

APPENDIX-IV-A [SEE PROVISION TO RULE 8(6)] SALE NOTICE FOR SALE OF IMMOVABLE PROPERTIES

E-Auction Sale Notice for Sale of Immovable Assets under the Securitization and Reconstruction of Financial Assets and Enforcement of Security Interest Act, 2002 read with provision to Rule 8(6)] of the Security Interest (Enforcement) Rules, 2002.

Notice is hereby given to the public in general and in particular to the Borrower/s and Guarantor/s that the below described immovable properties mortgaged/ charged to Truhome Finance Limited (formerly Shriram Housing Finance Limited), the Possession of which have been taken by the Authorized Officer of Truhome Finance Limited, will be sold on "As is where is", "As is what is" and "Whatever there is" basis for recovery of the balance due to Truhome Finance Limited from the Borrowers And Guarantors, as mentioned in the table.
Details of Borrowers and Guarantors, amount due, Short Description of the immovable property, reserve price and earnest money deposit and date of Inspection are also given as:

Name of Borrowers/ Co-Borrowers/ Guarantors/Mortgagers	Amount of Recovery and date of Demand Notice	Reserve Price (Rs.) & Bid Increment	Date & Time of Auction	Contact Person Details – (AO and Disposal team)
1). Shah Maheshbahadur Narayanbahadur **Present Address :-Bindra Estate, Chhattral, Kalol, Gandhinagar-382729** **Also :-1.2). Shah Maheshbahadur Narayanbahadur** **Property Address:-Duplex No.B/9, Surbhi Complex, Nr. Bindra Estate, Chhatral,Kalol, Gandhinagar-382729** **Also :-1.3). Shah Maheshbahadur Narayanbahadur** **Occupation Address:-C/O., Terra Instruments,Plot No.3, Swagat Industrial Park,Kadi-Chhatral Highway,Kalol, Gandhinagar-382729** **(2) Shah Mayaben Narayanbahadur** **Present Address :-Bindra Estate, Chhattral, Kalol, Gandhinagar-382729** **Also :-2.2) Shah Mayaben Narayanbahadur** **Property Address:-Duplex No.B/9, Surbhi Complex, Nr. Bindra Estate, Chhatral,Kalol, Gandhinagar-382729** **(3) Shah Mandeep Narayanbahadur** **Present Address :-Bindra Estate, Chhattral,Kalol, Gandhinagar-382729** **Also :-3.2) Shah Mandeep Narayanbahadur** **Property Address:-Duplex No.B/9, Surbhi Complex, Nr. Bindra Estate, Chhatral,Kalol, Gandhinagar-382729** **Lan. THLHKADI0000130** **Date of Possession & Type** 09.08.2026 & Physical Possession **Encumbranches known** Not Known	Rs.19,02,087/- (Rupees Nineteen Lakh Two Thousand Eighty Seven Only) as on 09-02-2026 under reference of Loan Account No. THLHKADI0000130 13(2) Notice Date.10.02.2026	Rs.14,50,000/- (Rupees Fourteen Lakh Fifty Thousand Only) **Bid Increment:** Rs. 10,000/- and in such multiples **Earnest Money Deposit (EMD)(Rs.)** Rs.1,45,000/- (Rupees One Lakh Forty Five Thousand Only) **Last date for submission of EMD : 29th October 2026, Time 10.00 a.m. to 05.00 p.m.**	**30th-Oct.-2026 & Auction Time: 11:00 AM to 01:00 PM**	**Debjyoti Roy 9874702021** **Property inspection date.03.10.2026**

Description of Property

All that piece and parcel of Residential Duplex No. B-9, admeasuring 41.96 sq. mtrs at the ground floor and 41.96 sq. mtrs at the first floor, totaling 83.92 sq. mtrs, along with an undivided share of common road/plot admeasuring about 40.00 sq. mtrs, in the scheme known as "Surbhi Complex", situated at Mouje : Chhatral, Taluka : Kalol, District : Gandhinagar on land bearing Old Revenue Survey/Block No. 1207 Paiki and New Revenue Survey/Block No. 1776, within the registration Sub-District Kalol, District Gandhinagar – 382729.
Boundaries of the Property (As per Legal Documents): North: Internal Road , South: Duplex No. B-20, East: Duplex No. B-8 , West: Duplex No. B-10
Boundaries of the Property (As per Site): North: Road , South: Other House, East: Duplex No. B-8 , West: Duplex No. B-10

1) **For detailed terms and conditions of the sale, please refer the website of Truhome Finance Limited (Formerly Shriram Housing Finance Limited) website.**
2) **The intending bidders have to submit their EMD amount to be deposited by way of RTGS/NEFT to the account details mentioned herein below: BANK NAME: AXIS BANK LIMITED BRANCH: BANDRA KURLA COMPLEX, MUMBAI BANK ACCOUNT NO. Current Account No. 911020045677633 IFSC CODE: UTIB0000230.**
3) **The mortgagors/borrowers are given a last chance to pay the total dues with further interest before auction, failing which secured assets will be sold as per above schedule.**
4) **The mortgagors/borrowers are requested to collect your all remaining movable items within period of 7 days without damages of the property. If you fail to take movable assets, then it would be deemed that you have no claim and no interest in taking back such items. In case you still prefer to ignore this notice, we shall be constrained to treat them as unclaimed and waste materials and shall not be liable for any loss or damage whatsoever to such articles and also may sell all movable Items and adjust the amount against outstanding dues of your loan account. It will be also deemed that you have no claim and interest in taking back such items and also have no objection, if such items are disposed-off or sold by us as items are having negligible substantial value. Also note that by not taking the items within specified time, you will also relinquish any right or claim over such items in future.**
5) **NB: Please note that the secured creditor is going to issue the sale notice to all the Borrowers/ Guarantors/ Mortgagors by speed/ registered post. In case the same is not received by any of the parties, then this publication of sale notice may be treated as a substituted mode of service.**

Place : Kalol-Gandhinagar
Date: 24-09-2026

Sd/- Authorised Officer- Truhome Finance Limited
(Formerly Shriram Housing Finance Limited)