

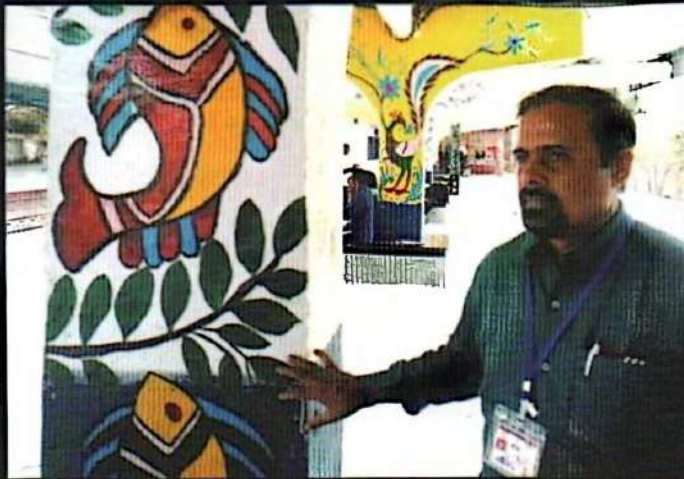


Happy Independence Day

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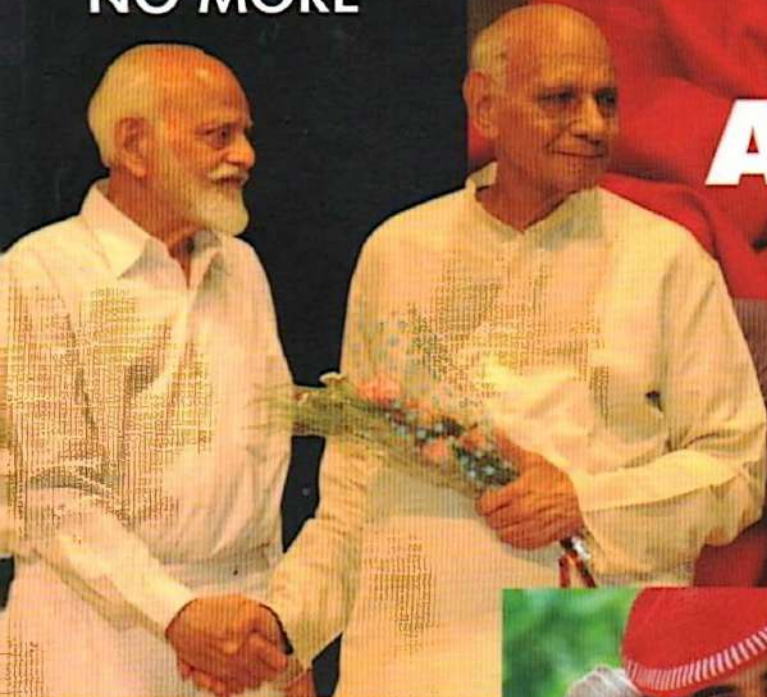
Kerala in Mumbai

The Only English/Malayalam Monthly Magazine linking Mumbai Malayalees



**MASTER
OF CLEANER
STATION**

**GRAND POET
OF MUMBAI
NO MORE**



**WOMEN
EMPOWERMENT**



**STAR OF MALAYALAM
TELEVISION**

**RAMAGIRI
ASHRAM OF
BADLAPUR**

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LEADERS, TIE YOUR TONGUES

It is often said a man's worst enemy is his own tongue. A word coming out of tongue can never be withdrawn. It is also said, "Look at a person for ten minutes, you will know him 25%, but if you listen to him for half an hour, you would know him 90%." So tongue plays a major share in our life and hence we have to take care of it with utmost vigil.

Kannur district in Kerala is always a very sensitive district. Much before independence, Kannur is notorious for violent incidents. Nothing short of annihilation! The Northern Ballads (Vadakkan Pattu) itself throw lights to its nature of physical violence. People of Kannur are generally very loving and peaceful but a few ensure that it is always under the captions of media for wrong reasons.

First violent incident we heard quite early was that involved KPR Gopalan and C I Balan. Both were found guilty of attacking a police station and killing a few policemen. It was Gandhiji's intervention with Viceroy that saved their lives. Political murders are no more sensitive there as it is a routine affair involving people allegedly belonging to Communist Party (Marxist) or to BJP. Name of Congress or any other political parties is seldom mentioned in this context. We all read about the notorious incident of leftist goons entering a classroom and killing a teacher teaching children before their own eyes. The brutal killing of P T Chandrasekharan is still fresh in the minds of people.

Violence is never a remedy for any problem. Violence would beget violence alone. All concerned people should remember this message. However, it appears that our political leaders would never learn as they do not want to. History taught us this by bringing bloody incidents repeatedly. Leaders should realise that a philosophy that originated in countries outside India failed there and then how it would succeed here in a land of spirituality and peace loving people.

The most callous and blatant utterances of Kodyeri Balakrishnan, Secretary of Communist Party of India (Marxist) of Kerala State, a few days ago shocked the people of Kerala and outside. Kodyeri being a former minister for Home Affairs, and also being the second strongest political leader in the State, uttered a few words that were nothing but an open licence to kill opponents. Communist Party all over the world is a cadre party and its secretary is the most powerful. In Kerala he is second because despite his position, Pinarayi Vijayan is always No.1 unless he refutes. At an unguarded moment, Kodyeri exhorted his cadres in Kannur to take arms up against their political rivals i.e., BJP. If the cadre heeds his advice and mayhem is created, Kodyeri and his party would be solely responsible.

People are scared because CPI (M) always believed in violence if we believe its earlier co-travellers like Kesavadev, Joseph Mundasseri, Thakazhi Sivasankara Pillai and their arch rival O Rajagopalan. All of them in their respective autobiographies mentioned specific incidences wherein the party took to arms to annihilate the enemy or to create sympathy wave for the progress of the party. That those comments were never refuted by the people in authority till now makes the mind chill. The event becomes more horrific when he was defended by other leaders like P Jayarajan and by the pregnant silence of the Chief Minister who is now in charge of Home Affairs.

The first political murder in Kannur region was in Thalasseri wherein a Janasangh worker Vadickal Ramakrishnan was brutally killed by CPI (M) workers in 1969, O Rajagopal in his autobiography mentions. He also mentions that Pinarayi Vijayan and Kodyeri Balakrishnan were among the arrested people in this case. They are now heads of the government and the ruling party. Who can blame the public if they become panicky?

Everyone who heads some positions of authority should always be careful before opening their mouth before they speak in front of the public.

Let us hope the people of Kerala especially his party cadre will ignore Kodyeri's advice.

The Puttu Story

I was much fascinated by the article, THE PUTTU STORY by K R NARAYANAN in the issue of July 2016 of KIM. Puttu is the traditional breakfast item of Keralites irrespective of their caste, colour or creed. The wholesome Puttu in combination with Kadala curry, pazham or pappadam is a treat for the day to begin with. Before the junk food started invading the Malayalee kitchen it was Puttu which fortified the alimentary system of a healthy Malayalee.

I have vivid memories of this favourite item of the breakfast as consumption of Puttu was my regular and daily habit in my formative years. Two pieces of Puttu was sufficient to carry on till the lunch time approaches. The flavor and aroma of the traditional Puttu still lingers in my mind.

As a bachelor in Bombay we used to visit Malayalee mess for our traditional food. Sunday was the feast day for the mess (Mani's or Nair's at Byculla) as they prepared the traditional breakfast item in the morning. They served Puttu and Kadala curry on a banana leaf adding a nostalgic flavor. Although the memories fade, the flavor and aroma of Puttu lingers.

Pounding the soaked rice and frying the powder as the basic ingredient of Puttu is only a part of memory now. As many branded Puttu podies are available in the market we depend on these packets for a quick and easy preparation. To make the preparation further easier packets of grated coconuts raw, the second ingredient are also being sold in the Malayalee stores. It is now a traditional habit to prepare Puttu at home for breakfast at least once in a fortnight. Puttu podi mixed with raagi powder makes a better healthy combination for the elderly managing their diabetes. I am sure the Malayalee wherever he may be stationed will yearn to have Puttu as breakfast item and nourish the memories of Grand Mothers Kitchen.

The hilarious scene in the movie KIREEDOM when Thrissur Philomina as grandmother serving Mohanlal a cylinder full Puttu with bananas for breakfast and encouraging him to eat full before shying away by the sudden appearance of his father Thilakan, keen on strict regimen is a tribute to the Puttu tradition.

Jose Chemmassery
Thane

'The Puttu Story' by K R Narayanan was a stand-out piece of your July issue; it made interesting reading on a palatable subject. The accompanying sketch of *one-metre-chai* and the alluring photos of *puttu-pazham-pappadam* all would have left at once the elderly Malayalis nostalgic, with a salivating mouth.

The author served the story of *puttu* for the readers on a historical plate layered with an interesting anecdote. What makes it (yes, I mean both *puttu* and the article) 'desirable' is not only the grated coconut separating the pieces but also the variety of accompaniments, both veg and non-veg, that *puttu* can put up with. *Puttu*, aka the rice steamed cake (if you have an English palate), has taken many avatars from its bamboo origins to *chirattaputtu* (in the coconut shell) to the modern metal *puttu* maker, all the while maintaining its steaming nature. Like the author's earlier pieces on Kerala history cast in its castes, may we look forward to another series on Kerala's unique cuisines?

K. Rajan
Thane

'Savaari Vandi'

Kadampat Gopalan Nair's 'Savaari Vandi' in the June edition of Kerala in Mumbai was a delightful reading experience. Though the highlight of the narrative was Kadampat House's 'savaarivandi' and the genius and wisdom of the 'moothasari' the narrative has managed to draw a beautiful pen picture of olden times Kondazhi village and has brought out the typical family equations of a nair thravad of those Times.

By the way reading about the moothasari, I was reminded of a humorous saying that an asari, would be at his noisest best with his hammer and saw when it is lunch time to impress the household caterers. Moreover the mounds of rice he manages to gobble down is also proverbial, probably shocking to the carb fearing modern Malayalees who are on diet!

Saroja S.
Goregaon (E),

Kerala in Mumbai

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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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Vidhya Vasudevan

■ A Beginner's guide

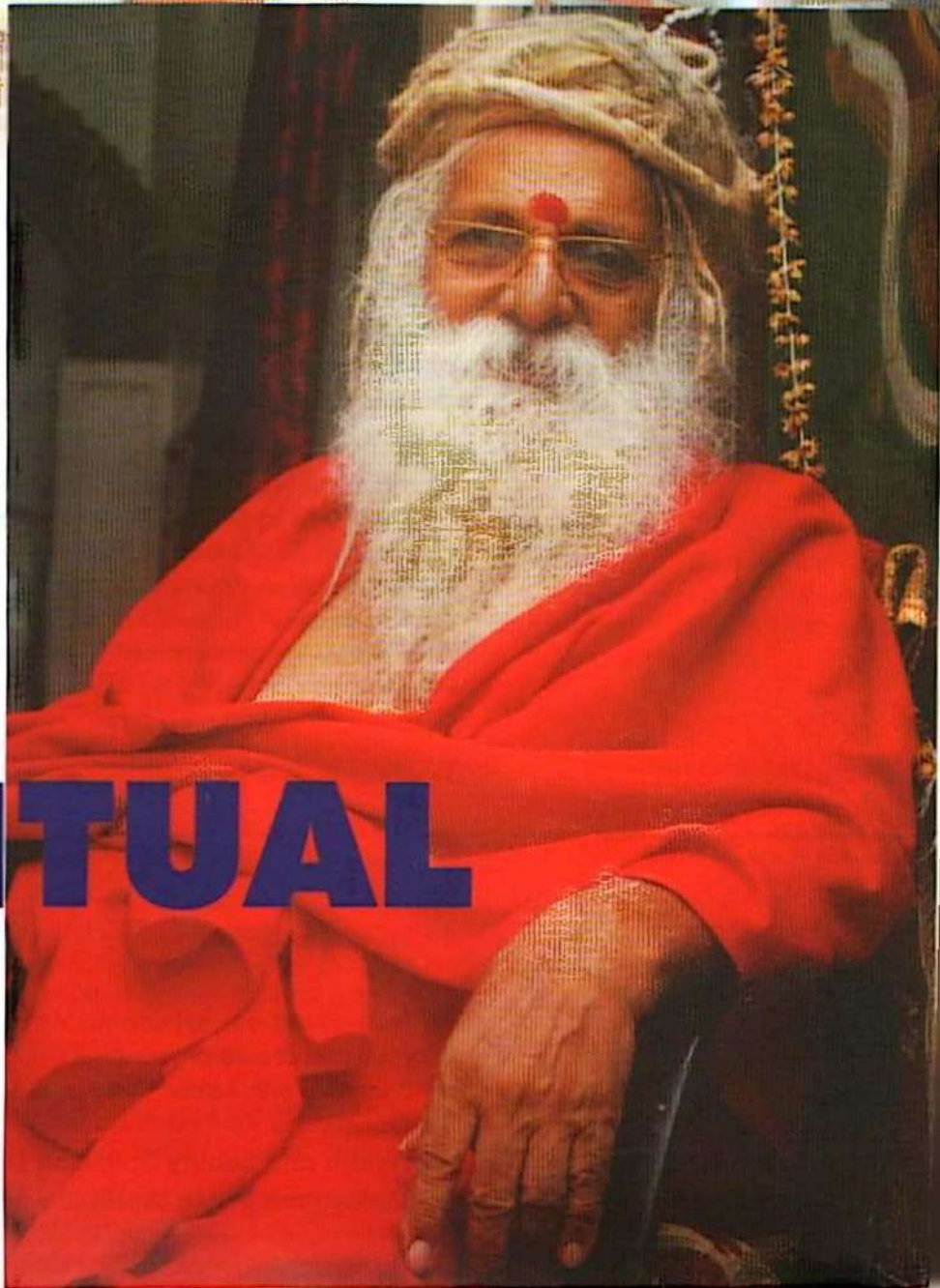
Be it luxurious palaces, homely warehouses, simple halls or granite sanctuaries, Ashrams are springing up all over the world, numbering in the hundreds of thousands.

It is natural that, we human beings have to face many obstacles and setbacks in our life. In this materialistic world, there are various sets of people like some who live without being able to fulfill their basic needs while others who have wherewithal to do everything they wish. They are the learned class of people who cries for peace, delivers lectures, writes books volumes after volumes, but doing nothing to attain

ASHRAM IN MUMBAI

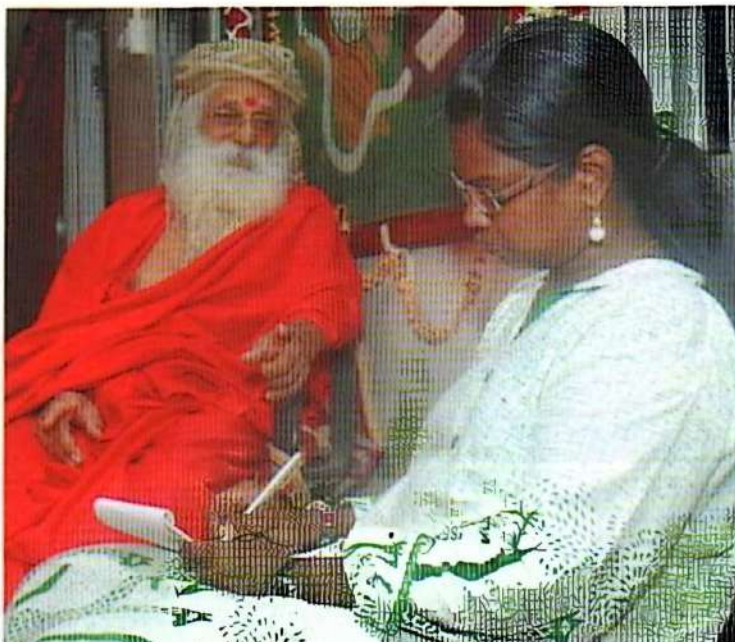
SPIRITUAL VISIT

Meditation centers in and around Mumbai are receiving an influx of Travellers who expect to shortcut their way to inner peace.....



supreme peace. In such scenario, Ashrams provide the right ambience for people who have dedicated their lives to spiritual practice, and are spending their lives in concentration and meditation.

Sree Ramadasa Ashram near Badlapur in Maharashtra is one such ashram created for a spiritual purpose. Why does one move into an ashram space like this, which is essentially for the spiritual process? What is the ingredient which makes it into that kind of a space? What is the significance and why is to be in such a space?



Author with Swami Krishnananda Saraswathi

Step Inside The Sree Ramadasa Ashram, Ramagiri

Sree Ramadasa Ashram is named after patron deity Lord Sree Anjaneya, located on top of the hill named Ramagiri, on the banks of the beautiful Barvi River. Nearly 60 acres of untarnished land, rich in vegetation, has a combined spiritual and natural appeal.

It is the site of penance of a great Avatar Purush, Jagadguru Swami Sathyananda Saraswathi, and his seniormost disciple, Swami Krishnananda Saraswathi. Currently it encompasses junior disciple Swami Dayanand Saraswathi and three more Sanyanis (Unni Swami, Ramesh Swami and Ramanand Swami).

Genesis

In a clairvoyant vision, Jagadguru Swami Sathyananda Saraswathi, while seated in Kerala, saw this pure and pious Tapobhoomi and described it to his disciple, Swami Krishnananda Saraswati. Poojya Swami Krishnanandaji immediately started for Mumbai with a mere twenty three Rupees in his hand. Tirelessly he met devotees and well wishers, travelled to every nook and corner of Mumbai, many a time on foot. After a dedicated and divinely guided search he finally found this chosen land seated at the banks of the Barvi

River, having nothing but water to offer. Poojya Swamiji chanted the Lalitha Sahasranamam with offerings of water and asked the Divine Mother for this land to be used in the service of humanity.

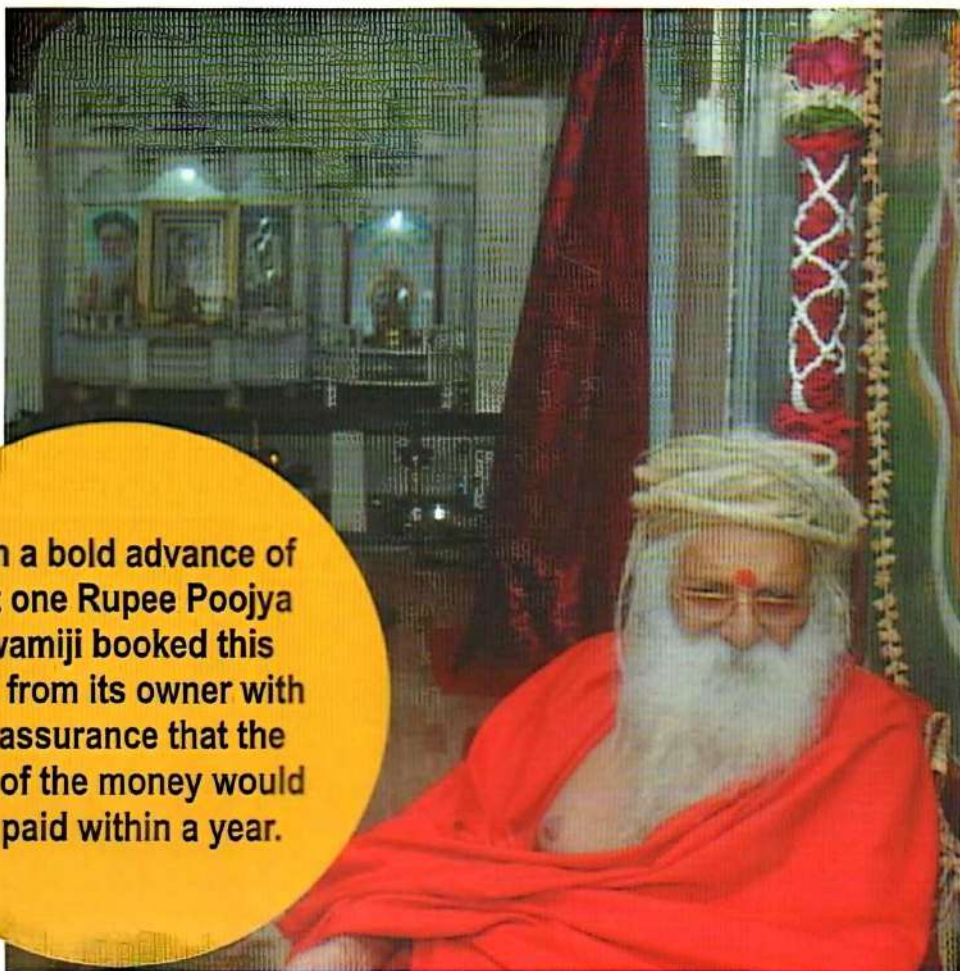
With a bold advance of just one Rupee Poojya Swamiji booked this land from its owner with an assurance that the rest of the money would be paid

within a year. Collecting money through various public activities and teaching Yoga, Poojya Swamiji managed to fulfill the vision of his Guru through the wholehearted support of devotees. He dedicated this land at the lotus feet of His Holiness Jagadguru Swami Sathyananda Saraswathiji Maharaj. Finally, through tireless effort, the blessed land was purchased in 1981. It was the first step in creating a spiritual powerhouse for the future! They have got branches in Obra (near Kashi) and Survari (near Ayodhya) in UP, Jalahalli and Electronic City in Bengaluru.

Chardham

The Ashram is being developed based on the ancient cultural style of India with a view of National Integration and modern implementation. Four sectors are being developed as Char Dham.

1. AYODHYA
2. RAMESHWARAM
3. LANKA
4. GOKUL VRINDAVAN



With a bold advance of just one Rupee Poojya Swamiji booked this land from its owner with an assurance that the rest of the money would be paid within a year.



Ayodhya Dham:

a) Ashram comprises of more than 30 inmates including sanyasis, brahmacharis, householders, their families and children. Residents come from all parts of India, speak many languages and belong to different castes and creeds.

b) Main Temple Complex The main temple has nine sanctum sanctorums.

- The first is the shrine having the Moorthi of Poojya Guruji, Jagadguru Swami Sathyananda Saraswathiji Maharaj.

- Next to it is the Shrine having Moorthi of his Guruji, Param Guru Brahmasree Neelakantha Gurupadar.

- Next to it is Lord Sree Rama enthroned in the main shrine along with His Consort Sita Devi. At the feet of the Lord is the King of Bhaktas, Lord Sree Anjaneya in His most humble form. Together termed as Ram-Sita-Anjaneya.

- Unique shrine dedicated to four Vedas : Ved Mandir

- Next to Vedas graces the shrine of Lord Mahaganapati.

- As the Vedas are an embodiment of all forms of Devi, there is a shrine of Goddess Saraswati.

- Opposite to the Veda Mandir is the shrine of Lord Ayyappa Swami.

- Opposite the shrines of the Gurus is the Shrine dedicated to the Guru principle, Lord Dattatraya.

- Opposite the shrine of Param Guru Brahmasree Neelakantha Gurupadar is the temple of Lord Hanuman.

c) Swami Sathyananda Saraswati Mandap. It is a 27,500 sq ft mammoth construction with a open hall that can seat upto 5000 people. It is the venue for conducting dowry-free mass marriages in traditional Hindu style as well as for various cultural and religious functions.

d) Annapoorneshwari Annadan Kshetra. Daily Annadan with Hundreds of Adivasi children and villagers sit and eat on the same table as other guests and visitors from the city. They do Pooja of the Daridra Narayan. Here Food is prepared with chanting of Mantras and the offering of Naivedya. So the food is Prasad.

Rameshwaram

Rameshwaram Dham is situated at the banks of the beautiful and unspoiled river Barvi. It has:

a) Guru Shrine - Most sacred spot where Jagadguru Swami Sathyananda Saraswatiji used to sit and give darshan

to devotees has been converted into a shrine dedicated to Guruji.

b) Vaikuntha Dham Hall and Ghat

- They do the best Pitru Pooja facilities in Maharashtra complete with the flowing Barvi River and a Shiva Mandir.

- There is a Pooja hall that can seat one thousand people where daily Shish Karina, different types of Havans and Pooja's, Asthi Visarjan, etc. are done. Attached to it is a big riverside ghat.

- There are changing rooms for gent and ladies.

- Hindus come here daily to perform final and yearly rites for the dear departed.

- Every year during the time of Karkidaka Vaavu about 5,000 people do Shraadh in a single day.

c) Lalithambika Devi Shrine (Vana Durga) - A shrine to the Divine mother is made on the rock where Swami Krishnananda Saraswati first sat and prayed to Her for obtaining this holy land.

d) Rameshwar Mahadev Mandir - On the picturesque banks of the Barvi River, Poojya Swamiji has installed Rameshwara Shiva Lingam and his vaahan Nandi, a dedication to the completion of One Hundred Crores



Chanting of Lalitha Sahasranam completed with Abhavrita Snaan in Rameshwaram.

Lanka

Lanka Dham is on the top of a hill. It has a concrete water tank with a capacity of One lakh litres that holds water for supply to a network of pipes and tanks throughout the four Dhams.

Gokul Vrindhavan

Gokul Vrindavan is a large acreage of land that has been converted by

also do service to society.

Service Motto: "Annadan, Vidyadhan, Kanyadhan"

When I asked Swamiji Krishnananda about their Service motto, he replied "in order to achieve National Integration and Development, a triangular formula is necessary- Spiritual Base, Political Control, Economic Connection."

Annadan - A nation runs on its belly. The crying need of the present is food,

the backward tribal inhabitants. Children are provided with free books, bags, uniforms and food. They promote education by giving free books, scholarships, bags and uniforms to deserving and needy students. Being a spiritually based organization they give strong promotion to all sorts of spiritual studies. Different types of Havans and Pooja's are taught to all classes of people irrespective of caste, language or region. Ramayana is daily read and taught in three different languages Malayalam (Adhyatma Ramayana), Marathi (Bhavartha Ramayana) and Hindi (Ramacharit Manas). There is also free promotion and teaching of Yoga through camps, seminars and individualized instructions by Swamiji.

Kanyadan - Don't sell land! Don't borrow money! Don't give or take DOWRY! Swamiji says "For the sake of the future generation we are engaged in building happy and strong family bonds. For this we promote DOWRY FREE MARRIAGES. All marriages are held in Swami Sathyananda Saraswati Mandap free of cost." On special request by needy parties food arrangement is done by them. Swamiji has conducted dowry free marriages in Pune with hundreds of couples participating. Till now they have done 50 dowry marriages out of which 44 belongs to Maharashtra and rest are from South.

Highlights of this Ashram

- 1) Promotes the triangular formula for social development Annadan, Vidyadhan, Kanyadhan.
- 2) Conducts daily Annadan where nutritious food is provided to impoverished children.
- 3) Conducts dowry-free marriages fully sponsored by Ashram, for needy people.
- 4) Has started one of the biggest centres for Pitru Bali in Maharashtra at this Ashram.
- 5) Runs free medical services for the poor

Ashram is beneficial for householders. During holidays they can come and convert holidays into holy days. They can learn various kriyas, the method of saguna meditation, nirguna meditation, and practice pranayama. Here is the place for all these....

Contact Address: **Sree Rama Dasa Ashram**, Ramagiri, near Ambeshiv village, Kulgaon P.O., Badlapur (W), Thane dist, Mumbai, Maharashtra - 421503. Mob: +91 9145478010 ■



Swamiji into a veritable delight of plantation greenery. It contains:

a) Plantation & Vegetable Farming -

With an aim to promote the preservation of earth and soil one thousand mango trees have been planted here along with various other fruits like banana, coconut, etc.

b) Water tank - A large water storage tank has been built to supply water for the plantation and farming.

c) Adivasi Housing - For promotion and protection of Adivasis, they are being invited to live in and be the caretakers of Gokul Vrindavan which is identical to their lost natural habitats, where they can live a natural life and

clothing, and shelter for all. This should be available free of cost to every Indian. He said "We are doing our part by providing free nutritious food to all sections of society, from the poor downtrodden Adivasi to the culturally rich villager to the materialistically wealthy city folk, on a common table dedicated to the Divine Mother Annapoorneshwari. More than 200 children plus additional villagers, labourers and guests are taking part daily of our Annadan."

Vidyadhan - Ashram is more concentrated on education of Adivasi and upliftment of Harijans. They run a free school giving cultural upliftment to

MALAYALI STATION MANAGER ON 'CLEAN STATION' AWARD WINNING SPREE



T K Unnikrishnan

■ For N. Kutty Krishnan Nambiar, 57, Station Manager (SM) of Reay Road, on Central Railway's Mumbai Suburban Division, the saying 'cleanliness is next to Godliness' has

proved to be true in all its senses, as his station has been winning the 'Clean Station Award' five times repeatedly. The Award is constituted by the Railways to improve cleanliness in stations.

Actually well before the Indian PM

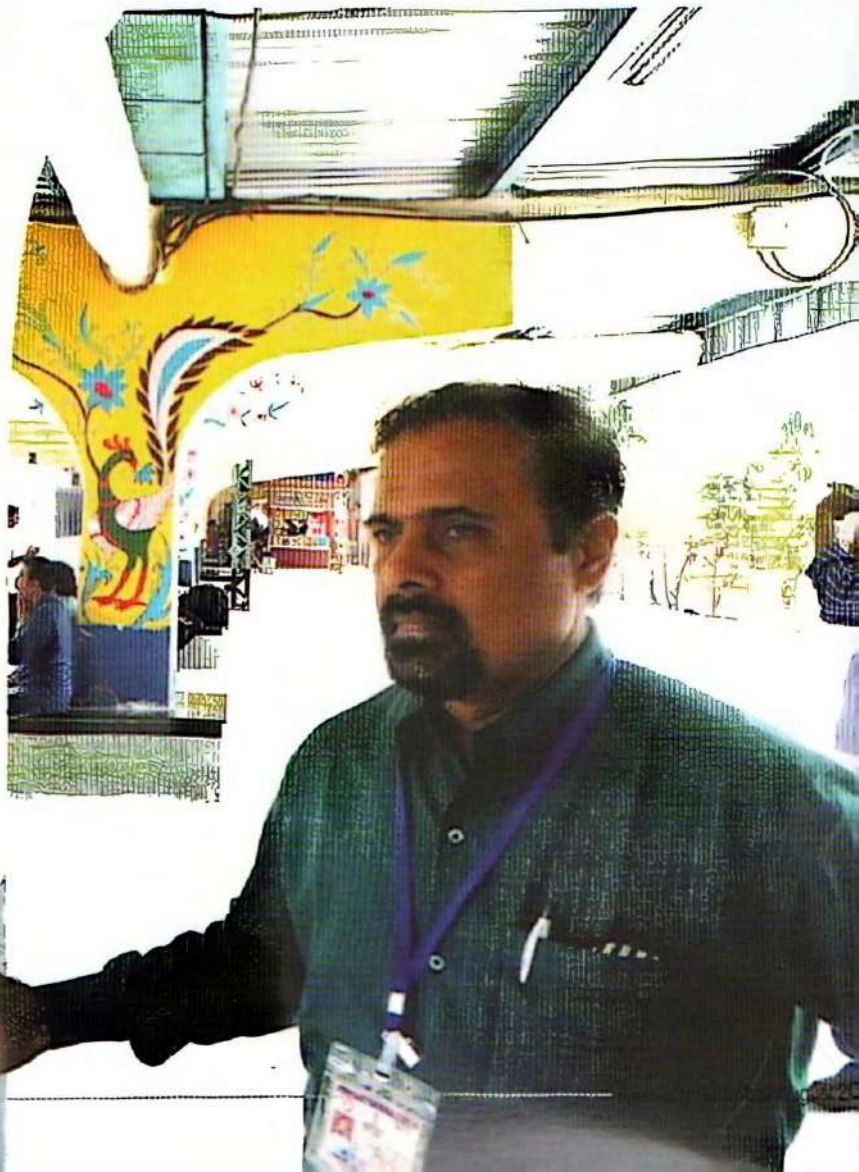
started the 'Swatch Bharat' mission, Nambiar has made it happen in his workplace which won him this accolades from the Railways. His station won the 'Clean Station' award for the years 2007, 2010, 2012, 2013, 2015 and again in 2016.

"When I took over as SM of Reay Road station in 2007, it was one of the dirtiest stations of Mumbai division. I initiated a special cleanliness drive on 2nd October, the Gandhi Jayanti Day, with all my station staff and with some taxi drivers of the locality participating. It was actually my wife's idea and the response was overwhelming with even

the first class commuters getting down at the station joining the cleaning. This was only a beginning and now it has become a passion for me to keep the station clean all the time", explained Nambiar, as to how he has strived hard to achieve the position continuously.

"In 2016 school and college students from the locality came and helped us in the drive and they even painted the station walls and beams to make it look more elegant", said Nambiar, who believes that this kind of work can be achieved by all the stations by involving like-minded people of the locality.

Nambiar joined railways in 1983 as





a traffic signaller and through departmental examinations grew up to become the Deputy Station Superintendent of Victoria Terminus (now CST). Before taking over as SM of Reay Road, Nambiar has served in the yard, station and Central Cabin of Kalyan ;Ambivali, Sandhurst Road and CST.

Remembering the days of CST station, Nambiar narrated two incidents. "Once a bag containing original certificates, 50,000 in cash and a camera of a commuter was lost in the morning peak hours in a local train. I will not forget the face of that middle-aged commuter who almost collapsed in my cabin telling that all his future was inside the bag which he has lost. I gave him some water to drink and made him comfortable in a chair and started telephoning up people in the department and I will say it was his luck that the bag was traced to a rake which was in a yard. When ultimately, after almost three hours, when the bag was handed over to him and he got satisfied that all the contents were intact, the thanking expression on his face was something which I have never seen in my life. That face I will remember till my

death", said Nambiar. "A family from Bihar, along with two small children, got separated from each other in the local train during rush hour. They could not alight from the train on time and the train sped out from CSTM. I still remember their names, Mritunjay Prasad and Alka Devi with two small children. The train left at 6.39pm towards Badlapur. I immediately informed my colleagues at Byculla, Dadar and Kurla and finally the Kurla station staff managed to pick up Alka Devi and children and they were escorted to CSTM and the family was reunited. It was in September 2005", remembered Nambiar.

"The efficiency and quality of work put in by Mr Kutty Krishnan has been appreciated not only by the commuters and the media, but also by his seniors and juniors wherever he had served", said Mahendra Bhirade, the then Sr

DOM Mumbai in his letter appreciating Nambiar's work.

Nambiar who hails from Peralassary, Kannur in Kerala lives with his family in the Byculla railway quarters. Wife Preetha is a housewife and son Varun has finished his M.com and daughter Varsha her B.A. ■

KRISHNAN PARAPPALLY

POET ENDEARED TO MUMBAI MALAYALEES

V N Gopalakrishnan

Shri Krishnan Parappally, the celebrated Malayalam lyricist and an exponent of sonnets passed away on July 5, 2016 at his residence at Wadala, Mumbai. He was 95 at the time of his death and he carried on his poetic endeavour till his end. He was endeared by Mumbai Malayalees and was admired as a poet of lofty vision and universal outlook with an unflinching adherence to moral and spiritual values. He was the author of 20 anthologies of poems in Malayalam most of them won literary acclaim. He has carved a niche among the Malayalam poets in the field of sonnets.

Parappally was felicitated at a function on the eve of his 90th birthday in Mumbai. The function was graced by K. Sankaranarayanan, then Governor of Maharashtra at a function organized jointly by the Forum of Media Associates (FOMA) and *Whiteline Vartha*, a Mumbai-based weekly newspaper. Sankaranarayanan while addressing the gathering stated that Krishnan Parappally has offered a great service to the promotion of



Malayalam language in Mumbai through his poetry studded with emotions and devotion and added that his poetry has earned him many awards and prizes.

Some of his literary works include: *Kavitanartaki* (1953), *Navarekha* (1955), *Ganamela* (1956), *Bhavarenukkal* (1957), *Kanneerum Punchiriyum* (1960), *Apsarayum*

Trimoortiyum (1963), *Yuganadam* (1965), *Yugashilppikal* (1966), *Bhavachhayakal* (1977), *Krishnaleela* (1982), *Geethakasagaram* (1986), *Thiramalakal* (1989), *Palkadal* (1993), *Vivekanandasarovaram* (1995), *Sankarasagaram* (1997), *Vivekanandante 301 Mozhimuthukal* (1997), *Omkaradwanikal* (1997), *Kripamrutam* (2000), *Upasana Kusumangal* (2002) and *Darsanika Chakravalangal* (2006). *Sankarasagaram* in sonnet form is based on the life and message of Adi Sankaracharya, the great Indian philosopher. Adayalam Publications, Thrissur has published his complete works titled '*Parappallykruthikal*' in 2010.

Some of his works were reviewed and prefaces written by renowned literary personalities including Dr Sukumar Azhikode, Venni Vasu Pillai, Prof Guptan Nair, Prof A P P Namboodiri, Prof N Krishna Pillai, Ullattil Govindankutty Nair, Nagavally R S Kurup and *Vidyavachaspathi V Panoli*. Late Swami Ranganathanda appreciated Krishna Parappally for bringing out the story of the great Sankaracharya in verse (*Sankarasagaram*). Harindranath Chattopadyaya in a Foreword to *Pearl Drops*, an English translation of 23 selected poems stated: "The depth of Krishnan Parappally's emotions, the uncanny calculation of his original mind, at least a glimpse of them can be caught in order to be certain that he is fine thinker, a truly authentic poet, a contemporary of other poets in Malayalam including the great Vallathol Narayana Menon..."

Krishnan Parappally was the recipient of some of the maiden award instituted in the names of Adi Sankaracharya, Thunjath Ramanujan Ezhuthachan, Poonthanam, Melpattur Narayana Bhattathiri, Changanpuzha Krishna Pillai, Ramapurathu Warriar *et al*. Special awards conferred on him include: Saraswati award,



Kerala In Mumbai felicitated Krishnan Parappally during its second anniversary celebration held at Shanmukhananda Hall during the year 2011. Former Editor in Chief P K Ravindranath did the honours.

Granthappura award, Sreekrishnaratnam award, Raagasudha award, Mahakavithrayam award, Keraleeya Kendra Sanghatana, etc. A few Malayali Samajams in Mumbai including the Goregaon Malayalee Samajam, and Keraleeya Kendra Sanghatana honoured him for his service for the cause of Malayalam poetry. He was the recipient of the annual literary award instituted by *Jwala*, the Mumbai-based Malayalam magazine. The award was conferred on him by late Dr. Sukumar Azhikode, the renowned litterateur and orator on the eve of his eighty-fourth birthday.

Krishnan Parappally was born on November 21, 1921 to S Parameswara Iyer and Parvathy Ammal of Parappally Madom at Ramapuram, in the Kottayam district of Kerala. He had his early education in Ramapuram, Palai and Thiruvananthapuram. He came to Mumbai in 1943 in search of a job and remained here since then. After forty years of private service in 1982, he continued his literary and socio-cultural endeavours. He was actively associated with innumerable literary,



K Sankaranarayanan, then Governor of Maharashtra felicitating Parappally on his 90th birthday.

cultural and social organizations of Malayalees in Mumbai. Parappally also served as editor of many literary publications in the past including *Vishala Keralam*, the official organ of the Bombay Keraleeya Samaj.

Right from his early years, he was inspired by the spiritual legacy of Swami Vivekananda. He also tried to

imbibe the cultural and spiritual tradition of India through his poetic endeavour. Many of his published works have been well appreciated by literary personalities of Malayalam. Shri Krishnan Parappally is survived by his wife Saraswathy Ammal, daughters Lalitha and Sushama and sons-in-law Vishwanathan and Raveendra Gopal. ■



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THE DWARKA STORY



K R NARAYANAN

■ Dwarka was a western Indian city submerged by the sea right after the death of Sri Krishna. This was regarded as a grandiose metaphor, part of a story filled with great myths. But

in the early eighties an important archaeological site was found at the site of the legendary city of Lord Krishna. But, unfortunately, the rediscovery of Dwarka did not attract the same degree of attention in the Western world, as that of ancient Troy by Heinrich Schliemann.

Situated at the western tip of the Peninsular Saurashtra, at a point where the Gomti River meets the Arabian Sea, in the present Jamnagar District of Gujarat, Dwarka was known by many names down the ages, like *Dwarka* (the gateway to eternal happiness), *Swarnapuri* (the city of gold), *Swarnadwarika*, (the golden gateway) and the like. Literary texts like the *Mahabharata*, *Harivamsha* and *Purana* contain some traditional beliefs about the foundation of Dwarka, its planning and its past glory. The architecture of the old Dwarka of Sri Krishna was majestic and wonderful. Dwarka is mentioned as Golden City in *Mahabharata*, *Skanda Purana*, *Vishnu Purana* and *Harivamsha*.

Before the legendary city of Dwarka was rediscovered in the 1980s, some scholars were of the view that the *Mahabharata* was only a myth and it would be futile to look for the remains of Dwarka and that too in the deep seas. Others held that the Kurukshetra battle was a family feud exaggerated into a great war. But, the excavations carried out by Dr. S.R. Rao (a reputed Archaeological Surveyor of the National Institute of Oceanography) off Dwarka prove that the descriptions as found in the ancient texts are not to be discarded as fanciful imagination but are to be treated as based on



Dwarka Today

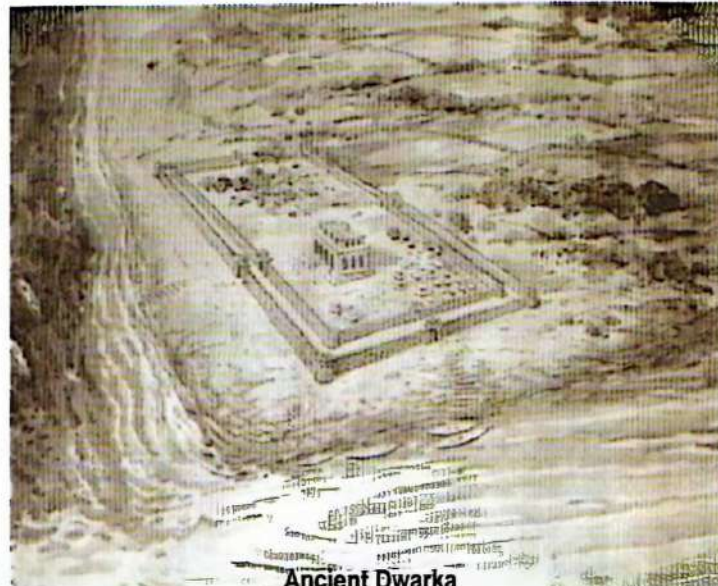
actualities as seen by the respective authors.

Interesting descriptions about the construction of Dwarka are found in *Puranas*. It goes like this: “*Fearing attack from Jarasandh and Kalayvan on Mathura, Sri Krishna and Yadavas left Mathura and arrived at the coast of Saurashtra. They decided to build their capital in the coastal region and invoked the Vishwakarma, the deity of construction. However, Vishwakarma said that the task could be completed only if Samudradeva, the Lord of the seas, with draws and provides some land for this purpose. Sri Krishna worshipped Samudradeva, who was pleased and granted them some land measuring 12 yojans and the divine architect, Vishwakarma, built Dwarka, a city in gold*”. It is also said that when

Sri Krishna, who was hit by the arrow of a hunter near Somnath at Bhalka Tirth, and left for heavenly abode, Dwarka too disappeared in the seas.

The importance of the discovery of Dwarka lies not merely in providing archaeological evidence needed for corroborating the traditional account of the submergence of Dwarka, but also indirectly fixing the date of the *Mahabharata* which is a landmark in Indian history. Thus the results have proved that the account in *Mahabharata* as to the existence of a beautiful capital city of Dwarka of Sri Krishna was not a mere figment of imagination but a historical fact.

From 1983 onwards, the Marine Archaeology Division of the National Institute of Oceanography is engaged in the offshore exploration and excavation of the legendary city of Dwarka in the coastal waters off Dwarka coast in the Jamnagar district of Gujarat. “*The findings in Dwarka and archeological evidence, found compatible with the Mahabharata tradition, remove the lingering doubt about the historicity of the great epic. We would say Krishna definitely existed*”, said Dr. Rao (2008). “*What is needed*”, he says, “*is the political will to reconstruct the cultural history of the Vedic and epic periods of northern India*”. ■



Ancient Dwarka

Oh, My Dog!



Dr A P Jayarman

■ I am mortally afraid of dogs although I was never brutally attacked even by a stray dog. Yet the *chockli pattis* of my *Desam* and the *pandan nayas* of my *amsam* used to send

chilling shivers through me.

More painfully stinging my childhood memory is the graphic account of a boy in Kavalappara who was bitten by a rabid dog. Eerie stories oozed out of his hypersalivation, hydrophobia, barking and moving on all fours like a dog and gained wide and wild currency in our school. The virus attack truly went viral.

The world has declared September 28 as Rabies day to remind us to be safe from dog bites. Human rabies caused by rabies virus continues to be totally fatal, with no treatment available anywhere in the world so says the World Health Organization. My fear was rational.

'Beware of dog' boards on gates send freezing waves of fear through my dog-averse mind. I heave a sigh of abstract relief when I see Municipal dog vans catch stray dogs for castration or liquidation or whatever state of the art management technique is applied to them.

'Barking dogs seldom bite' is a nauseating cliché for me. I have neither the courage nor the inclination to verify or falsify this hypothesis.

Believing more in the bard who said that the better part of valour is discretion, I discreetly keep safe distance from the members of the canine species.

In my school science storytelling sessions of students, I weave stories of how the modern dog evolved from ancient gray wolf by a process of domestication and how humans had a loyal ally in *Canis lupus familiaris* nick named man's best friend.

In my Business school classes, I

explain catastrophe theory by the flight or fight attitude of dogs. Dogs were my scholastic walking sticks and not physical pets. They continue to be anathema to me.

In our mythology, Yama, the god of death owns two watch dogs which have four eyes keeping vigil at the entrance of Naraka. Zoroastrians also believe that their sifting gate between the living and the dead is guarded by two four-eyed dogs. Muthappan, our own hunter god of North Malabar, has dog as his vehicle.

I have good friends who have fallen romantically in love with canine companions of diverse breeds. They assure me that they derive sublime warmth and cozy comfort from their pet dogs.

A relative of mine whose love for his beloved dog knew no bounds has



spent a huge sum of money in treating it at its terminal stage of carcinoma. Knowing full well that recovery to the good old days is irrevocably lost, he secured the best of treatment for his dog. Such is the strength of bond between a dog and his respectable master!

Scanning science news perfunctorily, the scientific statement of the American Heart Association attracted my attention. I focused on the growing body of evidence of the

healthful and salutary role of the pet dog. It decreased the risk of cardiovascular diseases of its master.

A crystal clear cause and effect relationship is not available but the correlation is tantalizingly seductive. Pet ownership can be a desirable and reasonable part of an overall strategy to lower the risk of heart diseases.

I saw sober studies that suggest that dog owners have lower blood pressure than non-owners. Maybe, pet dogs have a calming effect on them. The bard may ask: Is the dog a balm for the hurt minds like sleep?

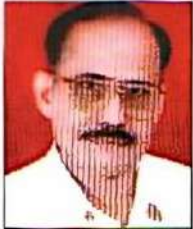
Perhaps health springs from exercise. Dog owners tend to get more physical exercise. The pleasure and power of touch may produce the "pet effect." Blood pressure goes down when a person pets a dog!

Empirical evidence is trickling down that owning a dog is linked with lower cholesterol and triglyceride levels. A pretty good and big study found that dog owners had lower cholesterol and triglyceride levels than non-owners. These lower levels could not be explained away by diet, smoking, or body mass index.

One study indicated that wheelchair users experience more positive social interactions with strangers when they are accompanied by a dog than when they are not. Recently yet another study found that pet owners were more likely to get to know people in their neighborhood than non-pet owners.

Dogs are now being projected as stress-busters. Some recent research suggests that people with dogs experience less cardiovascular reactivity in times of stress. Their pulse and blood pressure go up less and return fast reducing stress. Oh, my dog! I am seeing you in a new light and I am looking at you with your new fangled image created by American Heart Association. ■

POIKAYIL SREE KUMARA GURUDEVAN STRIVED TO EMPOWER AND CONSOLIDATE DALITS



V N Gopalakrishnan

■ Poikayil Sree Kumara Gurudevan (previously known as Poikayil Yohannan) was the founder of Prathyaksha Raksha Daiva Sabha (God's Church of Visible Salvation) or PRDS,

a socio-religious protest movement. Founded in 1909 the PRDS, headquartered at Eraviperoor, Pathanamthitta district, rejected both Christianity and Hinduism, and preached that God would send an incarnation to liberate the slaves. Poikayil Appachan to his followers was a Dalit activist, poet and Christian preacher. On seeing discrimination prevailing against the depressed class in the Mar Thoma Syrian Church, Poikayil Sree Kumara Gurudevan, a contemporary of Sree Narayana Guru and Ayyankali started the new organization.

He made efforts to convince his Hindu and Christian brothers to become members of his new organization. He convinced many fellow Dalits to leave superstitious beliefs, and stop practicing black magic and sacrificing animals. He taught the members of his faith to observe cleanliness and lead a life of high moral standard. He evolved a common prayer in the name of the incarnate God.

A study titled 'Prathyaksha Raksha Daiva Sabha and the Imagining of Equality in Twentieth century Kerala' analyses the social movement of PRDS using the arguments about the experiential aspects of slavery and the claims for resources articulated by the lower castes in Travancore. Poikayil Yohannan along with Njaliyakuzhi Simon Yohannan and Koduveli Varghese mobilized Parayas, Pulayas and Kuravas to achieve these ends through the new movement. It originated within the framework of missionary Christianity, but moved beyond the limits of the missionary project and eventually offered a critique of it. He had initiated an appraisal of the mainstream churches as well as the Mar



Thoma Church of which he was a member earlier. In the beginning of the movement itself Yohannan had developed a critique of the Bible though he remained within the Christian fold.

Though at birth he was named Komaran, he was later renamed Kumaran. He was born in 1879 to Kandan and Lechi in a Paraya family in Eraviperoor, Pathanamthitta district. Kumaran had to do the slavish work of Sankaramangalam household. Because of his master following the Christian faith, the slave boy also had to follow

the same faith and became a Christian. His masters named him as Yohannan and made him a member of the Mar Thoma Syrian Church. He studied the Bible thoroughly and became an evangelist of the Church.

In those days, the Dalits like Parayas Pulayas (Cheramar) and Kuravas practiced untouchability among themselves. It is to be mentioned that conversion to Christianity and Christian missionary activities paved the way for removing the slave trade or the practice of rigid caste system. Large Scale conversions took place among Ezhavas,

Pulayas, Parayas and Kuravas. Nevertheless conversion to Christianity among the Dalits acted in a different perception. It seemed a temporary relief from oppression and casteism from the upper castes but conversion did not help them to advance to the level of the upper classes. In addition, they had to face severe opposition from Syrian Christians and the Church discriminated them. The Church could not accommodate his teachings and hence he left the Mar Thoma Church in 1909. He left the Christian family as well with the intention of organising the Dalit communities. He then joined a new sect called the Brethren Mission where also he faced similar instances of caste-based discrimination. Yohannan concluded that Indian Christian communities continued to discriminate based on caste, and felt this defied the basic tenets of Christianity.

Recognising the commonalities among the Dalit communities, Yohannan sought to create a sense of unity among them. His messages were against the social injustice and evils such as slavery and untouchability. Later on, he started his own Dalit liberation movement named Prathyaksha Raksha Daiva Sabha (PRDS) as a protest movement based on the identity of Dalits. PRDS was open to both Christian and Non-Christian Dalits and Poikayil Yohannan was successful in convincing the majority of his brethren to abandon Christianity and embrace PRDS. He reasoned that the Bible accounted for only Jewish history and hence Indian caste system could not be broken with it.

Yohannan advocated spiritual liberation, and sought to empower and consolidate the Dalits, promoting a creed in which the "slave castes" would be free of discrimination. During Vaikom Sathyagraha, the institutionalisation of the reformatory process was visible. But the anti-caste proclamation of Sahodaran Ayyappan that "Man needs no caste, no creed, no God" had risen from the same background that gave rise to Sree Narayana Guru's precept of "One Caste, One Creed and One God for Man". Religious conversions have directly or indirectly, influenced all renaissance movements. But it was PRDS alone that faced the identity crisis of conversion among the Dalit people.

Yohannan 'Upadesi' (Preacher) was vigorous in defying the false Bible culture among the Dalits. In 1908 Yohannan got himself divorced from all

Recognising the commonalities among the Dalit communities, Yohannan sought to create a sense of unity among them. His messages were against the social injustice and evils such as slavery and untouchability.

Christian denominations and started working independently and his subsequent activities were secretive and disguised. He felt that he had to work within the Christian religion in order to be one with his people who had embraced Christianity. He organised meetings in open places and road sides where many Dalits united behind him though there were attacks on many meetings. He convened a meeting at Kulathoor in Mallappally in Pathanamthitta district and introduced the subject "Guarantee of Salvation" (*Raksha Nirayam*).

As a wandering preacher, he worked alongside native and British missionaries. He bought 125 acres of land in different parts of Travancore for the use of PRDS. He set up schools and industrial training centres in different places in addition to constructing buildings for religious ceremonies and public functions. He was also a member of the Dalit advocacy group called Sadhujana Paripalana Sangham (SJPS) which had been founded in 1905 by Ayyankali, another Dalit leader of Kerala.

Poikayil Yohannan was nominated in 1921 and 1931 to the Sree Moolam Praja Sabha, the Travancore legislative council. On March 31, 1931 he appealed to the Praja Sabha that special scholarships be granted to students belonging to the Depressed Classes. He also made a forceful case for their education and employment. He specifically highlighted the economic disparities between Dalit Christians and Syrian Christians arguing how converts from the Pulaya, Paraya, Maravar and Kuravar castes were discriminated

against within Christianity. Some of the measures advocated for the Dalits included provision for fee concession for studies beyond fifth class, job reservations and land for each Dalit family.

In 1917, he established a church and by his spiritual preaching ability, established over 100 churches in Kerala and different parts of India. He motivated spiritual liberation, empowered and consolidated the Dalits and improved their struggle for right and dignity to make a new casteless creed. Poikayil Yohannan and Njaliyankuzhi Simon Yohannan set up the PRDS as an evangelistic church.

The Prathyaksha Raksha Daiva Sabha faction with John Nedumgamoola as President and Shaji Mathew as Secretary has declared three of the founding fathers of the organisation as saints. At a simple ceremony in Koduvelli, near Thottackad, the church leaders elevated Poikayil Yohannan, Njaliyankuzhi Simon Yohannan and Koduvelli Varghese as saints. This was the first time that three Dalits were being elevated to sainthood. The three were among the 11 who founded the organisation a century ago.

Meanwhile, John Joseph, a Dalit Christian had initiated the formation of Cheramar Mahajana Sabha in 1921 as part of a movement against the discrimination by the upper castes and for uniting the Pulayas (Cheramar) exclusively. It is alleged that PRDS with the motive of obtaining the Scheduled Caste benefits and to attract more people into its fold changed the name Poikayil Yohannan to Sree Kumara Gurudevan. Kerala Pulayar Maha Sabha (KPMS) and the Dalit-Adivasi Ekopana Samithi have voiced their concern over the activities of some spiritual leaders with the objectives of cornering the reservation benefits of Scheduled Caste communities. However, the Kerala High Court in an order in 1967 stated that the PRDS organization is neither Hindu nor Christian and hence had no right for reservation benefits.

Whatever be the criticism, Poikayil Sree Kumara Gurudevan's efforts to empower and consolidate the Dalits are well remembered. It is to be mentioned that conversion to Christianity and Christian missionary activities paved the way for removing the slave trade or the practice of rigid caste system in Kerala society. The man who worked for the emancipation of the Dalit community passed away on June 29, 1939 at the age of 61. ■

BE HEARTY IN YOUR APPRECIATION AND LAVISH IN YOUR PRAISE



Prof. Dr. John Mathews Vazhappilly

History sparkles with amusing examples of famous people struggling for a feeling of importance. Even George Washington wanted to be called "His Mightiness, the President of the United States;" and Columbus pleaded for the title, Admiral of the Ocean and Viceroy of India. Catherine the Great refused to open letters that were not addressed to "Her Imperial Majesty" and Mrs. Lincoln, in the White House, turned upon Mrs. Grant like a tigress and shouted, "How dare you be seated in my presence until I invite you!"

Victor Hugo aspired to have nothing less than the city of Paris renamed in his honor. Even Shakespeare, the mightiest of the mighty, tried to add luster to his name by procuring a coat of arms for his family. It was this desire for a feeling of importance that inspired Dickens to write his immortal novels. This desire inspired Sir Christopher Wren to design his symphonies in stone. This desire made Rockefeller amass millions that he never spent!

The Essence of Human Appreciation

A word of appreciation is like bread to the human person. It nourishes the spirit and the body. It is both desirable and delicious. A word of commendation can turn a bleak, gloomy morning into a bright one. A word of approval nurtures and strengthens the bonds of human

fellowship. There is an insatiable hunger for recognition and appreciation. It is what Freud calls "the desire to be great." It is what John Dewey calls "the desire to be important." William James said: The deepest principle in human nature is the craving to be appreciated."

In the twists and turns of our daily existence, there comes that mysterious meeting in life when someone acknowledges who we are and appreciates what we do, igniting the circuits of our highest potential. The compliment of a simple human being can substantially transform our lives. One of the most sublime things of this world is the appreciation given to human worth by the hearts of men. Emerson wrote:

Our chief want is someone
Who will inspire us to be
What we know we could be.

Most of us are swimming against the swelling currents of troubles and tribulations the world knows nothing about, and we need only a bit of compliment or encouragement to make us perform to the best of our abilities. Say "Thank you" whenever you feel grateful. Say "Good Job" to that workman who puts extra effort into his task. You will get a lot of joy out of life that way. And people will love you too. Charles M. Schwab, one of the foremost business executives of his time observed: "I have yet to find a man, whatever his situation in life, who did not do better work and put forth greater effort under a spirit of approval than he ever would do under a spirit of

criticism." Andrew Carnegie, one of the greatest motivators of his employees, wanted to praise his assistants even on his tombstone. He wrote an epitaph for himself which read: "Here lies one who knew how to get around him men who were cleverer than himself."

Even our body language can be an index of our sense of genuine appreciation of others. Too often we underestimate the soft power of a touch, a winsome smile, a kind word, an attentive ear, a genuine compliment, or the smallest act of caring, all of which have the potential to turn life around.

The most deplorable lack a human being can experience is the lack of awareness and appreciation. Men and women go about the world unappreciative of the beauty, the goodness and the glories in it. Their souls are poor. It is better to have a poor purse than a poor soul. The great Shakespeare had a profound insight into this truth:

For it so falls out
That what we have we prize not to
the worth
Whiles we enjoy it, but being lacke
and lost,
Why, then we rack the value; then
we find
The virtue that possession would ne
show us
Whiles it was our.

-Shakespeare, *Much Ado About Nothing*

Some True Stories of Appreciation

■ Nearly a century ago, one boy in

London was working as a clerk in a dry-goods store. He had to get up at five o'clock, sweep out the store, and slave for fourteen hours a day. After two years, he could stand it no longer, so he got up one morning, and he left the office for good.

After a few days he wrote a long, pathetic letter to his old schoolmaster, declaring that he was heartbroken, that he no longer wanted to live. His old schoolmaster understood his plight and assured him that he was meant for higher things. His teacher knew that this boy was very intelligent and he could do great things in future. He offered him a job as a teacher in his school.

This appreciation and consideration changed the future of this boy who in due course of time made a lasting impression on the history of English literature. For this boy wrote seventy seven books and made over a million dollars with his pen. You've probably heard of him. His name is H. G. Wells.

■ Fulton Ourslar narrates an incident in the life of the famous English professor William Lyon Phelps. No one, great or obscure, is untouched by genuine appreciation. "One hot summer day I went into a crowded railroad dining car for lunch. When the steward handed me the menu, I said, "the boys in the kitchen certainly must be suffering today!" The steward looked at me in surprise. "People come in here and complain about the food, kick about the service and growl about the heat. In nineteen years you are the first person who has ever expressed any sympathy for the cooks back there in the kitchen." "What people want," Phelps concluded, "is a little attention as human beings." In that attention, sincerity is essential. The man coming home after a hard day's work who sees the faces of his children pressed against the windowpane, waiting and watching for him, may water his soul with their silent but golden opinion.

■ Robert Browning, whose life with Elizabeth Barrett Browning was perhaps the most idyllic on record, was never too busy to keep love alive with little tributes and attentions. He treated his invalid wife with such consideration that she once wrote to her sisters; "and now I begin to wonder naturally whether I may not be some sort of real angel after all."

■ As a simple, unpretentious admirer of fine art, Elbert Hubbard derived much pleasure from visiting the great

art galleries. One day he was admiring a priceless painting in a New York gallery when a friend chidingly remarked, "Elbert, why do you allow yourself to become so enthused over things you can never afford to own?" "Harry," replied the sage of East Aurora, "I would rather be able to appreciate things I cannot have than to have things I am not able to appreciate"

The Magic of Human Praise

The best known compliment of the era is the often cited remark made by Charles MacArthur to Helen Hayes, the celebrated Hollywood actress, when they first met; he offered her a bag of salted peanuts, regretting that they weren't emeralds. That owns all the essential ingredients for a good compliment : spontaneity, uniqueness and wit.

Every person is meant to be a masterpiece of God's creation. Praise judiciously lavished is a fine investment in human resource development. Our tiny acts of approval and appreciation may contribute something towards sculpting that masterpiece of God's creation. Appreciation is the most stimulating verbal steroid.

Praise is not only gratifying, it is the source of fresh energy which can be measured in the laboratory. Dr. Henry H. Goddard, in his years at the Vineland Training School in New Jersey, used the "ergo graph", an instrument devised to

measure fatigue. When an assistant said to a tired child at the instrument, "you're doing fine, John," the boy's energy curve soared. Discouragement and faultfinding were found to have a measurable opposite effect.

Telling others frequently that they are stupid and useless, only destroys any possibility of their growth. But if we are lavish in our praise, chances are that we would make others realize their potential. Give praise to a man when he deserves it. Now is the time to give it, for no one can read his own obituary.

A musician gives joy to others through his music. A master in the art of praising will find that it blesses the giver as much as the receiver. It imparts warmth and joy into commonplaces and turns the sound and fury of the world into a beautiful symphony. Something positive can be said about everyone. We must have the heart to say it.

Praise is like sunlight to the human person; we cannot bloom and blossom without it. Mark Twain once acknowledged that he could live for two months on a good compliment. Twain was just telling the simple truth that we all need a little lift from time to time. We all need the warm sunshine of human praise and compliment. Praise is a good tonic for our self-esteem. Give to our colleagues, friends and acquaintances kind words of appreciation that would sing in their memories like the music of the morning stars.



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Some True Stories of Human Praise

■ Dr. John Radcliffe left funds for building the Radcliffe Observatory at Oxford and for enlarging St Bartholomew's Hospital. He had a great reputation as a physician. It is said that when he visited a young doctor friend he found him reading Hippocrates in the original Greek. Dr. Radcliffe expressed his astonishment and said he had never read Hippocrates even in English.

"You had no need," the young man replied, "you are Hippocrates himself!"

■ Georgette Lablanc, in her book, *Souvenirs, My life with Maeterlinck*, describes the startling transformation of a humble Belgian Cinderella.

"A servant girl from a neighboring hotel brought my meals," she writes. She was called Marie the Dishwasher because she had started her career as a scullery assistant. She was a kind of monster, cross eyed, bandy-legged, poor in flesh and spirit.

One day, while she was holding my plate of macaroni in her red hands, I said to her point-blank, "Marie, you do not know what treasures are within

you."

Accustomed to holding back her emotions, Marie waited a few moments, not daring to risk the slightest gesture for fear of a catastrophe. Then she put the dish on the table, sighed, and said ingenuously, "Madame, I would never have believed it." She did not doubt, she did not ask a question. She simply went back to the kitchen and repeated what I had said, and such is the force of faith that no one made fun of her. From that day on, she was even given a certain consideration. But the most curious change of all occurred in the humble Marie herself. Believing she was the tabernacle of unseen marvels, she began taking care of her face and body so carefully that her starved youth seemed to bloom and modestly hide her plainness.

Two months later, as I was leaving, she announced her coming marriage with nephew of the chef. "I am going to be a lady, she said and thanked me. A small phrase had changed her entire life."

■ Mrs. Siddons, the famous Shakespearean actress dropped in to see Dr. Johnson, the famous author and lexicographer. Unfortunately there was

no chair to sit on. Apologizing at once for the state of affairs, Dr. Johnson said "Madam, you who so often occasion a want of seats in the theater for other people will the more readily excuse the want of one yourself."

Be Discreet in your Response to Praise and Applause

The sweetest of all perfumes is that of praise. Smell, don't inhale it. Sincere praise will lubricate the machinery of life and make it run smoothly. The praise must be genuine; otherwise it will deteriorate into flattery; lose its worth, and even become a liability. Here one is reminded of Dr. Johnson's sharp observation : Praise like gold and diamonds, owes its value only to its scarcity. It becomes cheap as it becomes vulgar, and will no longer raise expectation or animate enterprise.

Don't take praises at their face value. Many a time these are articulation of a generous heart. The praises lavished on us are often like sign boards. They indicate the direction in which we have to travel. And not the destination we have reached. ■

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THE COCONUT THIEVES



Kadampat Gopalan Nair

the south to become the mighty Bharathapuzha that eventually meets the Arabian Sea at Ponnani, a locality in Mayannur (within the then Travancore-Cochin State), located on the northern periphery of the present Thrissur District.

STHS was reputed to be a place of serious learning, headed by an equally serious, short-statured Gandhian Head Master by the name Gopala Marar.

Damodaran, tall and lean, Sreedharan, short and stout and Gopalan, somewhere in between the other two, were the best students of Form VI (equivalent to 10th Standard or SSLC) and were known to be well behaved having an impeccable academic record. They were considered the "star students" and the pride of St. Thomas.

The HM could not believe what Ouseph the foxy landlord owning the school premises and the neighbouring vast estate full of swaying coconut trees, just told him. He complained that the three students had stolen coconuts from his grove, three in all, in broad daylight. He had seen with his own eyes the three of them picking and breaking the coconuts and filling their trouser pockets, besides eating them.

The HM dismissed him saying, "I will believe you if they are not these three. They are the best and well behaved students."

Ouseph stood his ground and refused to leave until the trio was given the harshest punishment.

The HM was in a dilemma. Not once had he scolded these three best students for they had never given an occasion for complaint. The school had progressively added a higher class every year upto Form VI that year. It was but natural that he had nourished great hope that in the ensuing SSLC Examination these students of the First Batch would bring name and fame to the school by securing First Classes, if not distinction. And now, Ouseph has

■ Situated at "Kootilmukku." That descriptive name derived from the confluence of two rivers Nila (Perar) flowing from the east and Cheerakuzhi (Gayatri) flowing from

complained to him about his favourite students.

The next day, after prayer meeting, the HM summoned the trio to his chamber. All the three tramped in wondering why they were summoned, though they had inkling that the coconuts must be the reason. It was true that during the recess, to relieve the tension of studying hard for the SSLC Examination that was just a month away, they had wandered into the vast coconut grove of Ouseph through the opening in the bamboo fencing and looked under the trees for fallen coconuts and found many of them scattered around. Wondering why Ouseph did not bother to pick them, they could not resist the temptation to pick and break them and eat the delicious meal. After laboriously breaking them there was enough of the white meal not only to satiate their hunger but to stuff some into their trouser pockets to be savoured later. Certain that nobody



had seen them as they thought there was not a soul around at that time of the day, they had immensely enjoyed the experience.

"Where were you three yesterday afternoon?" asked the HM and added "Tell me the truth." The three looked at the giant of a man Ouseph standing in one corner of the chamber with his fierce bulging eyes trained upon the trio. Better tell the truth, all the three thought. And they did. The HM was silent for a long five minutes and finally stood up and went to the cupboard behind his chair, opened it and took a long cane. "Extend your hands.." Three extended trembling palms were ready to receive the cane. Whack, whack, whack. Three times did the cane go up and down, and the three

bore the pain silently, eyes closed.

"I never expected you three to steal.... this be a lesson you will never forget in life..." "Now, go.." thundered the HM.

But Ouseph was not satisfied. "I want them to return the coconuts."

"But they have eaten them, and they have something left in their pockets, take it if you want, and go."

"No, I want them to give me whole coconuts, not three, but nine, by tomorrow."

"Why nine, they stole only three. And I did punish them that is sufficient, now let them go..."

"Nine, as punishment they will never forget." Ouseph was adamant.

The HM finally ordered, "All right, bring nine coconuts tomorrow and give him," and dismissed the three.

Now what? The trio had no idea how to procure the nine coconuts, not from their homes as none had fruit-bearing coconut

trees, not from the shop as they had no money. Damodaran, the lanky genius who had a solution for every problem, whispered something in the ear of Sreedharan who in turn repeated it into Gopalan's. Three pairs of eyes brightened at the idea. The next day, the trio sneaked into the same estate, through the same opening in the fencing, and found many coconuts still lying around. Not a soul anywhere in the estate. They picked the biggest nine of them in a sack that Sreedharan had borrowed from his grocer uncle and briskly walked to the HM's chamber with the burden. Nobody had

any idea what these three were carrying, that too to the HM's chamber.

"Sir, here are the nine coconuts for Ouseph."

"But you have to give them to Ouseph, not me."

"Ouseph can collect them from here, Sir."

Ouseph was summoned. He came, saw the coconuts and was immensely pleased. Grabbed the sack with both hands, hoisted it over his broad shoulder and walked out, saying "serves you right, rascals!"

The HM was sad the trio had to face this ignominy, on the eve of the greatest test they were going to face (SSLC Examination). But were they, Damodaran, Sreedharan and Gopalan? ■



WOMEN **EMPOWERMENT** AND **DIVORCE**



Damodaran Unny

■ Is “Divorce” the future tense of marriage? This question may sound a little exaggerated but may not be entirely wrong in the present scenario. The alarming speed with

which the divorce cases increase and reach the family court is a matter of great concern. One of the main reasons for divorce could be wrong interpretation /misuse of the term “women empowerment”.

In the real sense, the objective of Women's empowerment is to improve the social, economic, political and judicial strength of the woman with a view to ensure equal rights to them on par with men and prepare them to be confident enough to claim their rights in a virtually male dominated society. Women's empowerment also means creating infrastructure and environment to women to live a life without fear with self respect and dignity. It also means “having complete control of their life not only at home but outside/workplace as well eventually making them capable of independent choices, discretions and

decisions”. Women's empowerment enable them to get equal rights to participate in social, religious and public activities and to attain equal status in society on par with men and have equal rights for educational and employment opportunities without gender bias and able to work in a safe and comfortable environment.

While all the above factors look very attractive in paper and worth implementing, there is some other side to the story as far as the divorce is concerned. On the plea of “women's empowerment”, the theory of “my life is my choice” may not be very relevant in every walk of life especially in married

life. One can observe that some parents/in laws advise their daughters/sons to walk out of a troubled marriage at the slightest provocation. This is the consequence of unnecessary and avoidable tendency among the couple to show that “I am superior /I am in no way inferior to you” resulting in interference from relatives. These attitudes have played havoc with several couples jeopardising their married life seriously. In short their survival in marriage is decided by “others” and not by themselves.

Any relationship is not easy and has to go through several ups and downs all the more in a husband-wife relationship

especially in India where the marriage is considered to be very sacred and a virtual bond between two families rather than two individuals for a lifetime of mutual trust and compromise. As the two individuals have grown in entirely different surroundings, some adjustments have to be done to give some credibility to the *sath phere* concept and in turn respect the institution of marriage despite the shortcomings. As far as men are concerned, they will take time to understand the true essence of "women's empowerment" as they have literally grown in a male dominated society. Divorce is very sensitive term. Case of each couple is different and it cannot be conclusively said that women's empowerment is the main cause for increase in divorces. Nevertheless, quest for unrealistic and unimaginative material comforts not commensurate with the available sources of income of both the partners are also responsible for a troubled marriage.

Some parents/in laws nowadays add fuel to the fire and spoil any chances of reconciliation amidst estranged couples unlike earlier days when they were instrumental in helping the couple to live a balanced life thus nurturing the sacred relationship. Change from joint to nuclear family have been responsible for so many divorces because there is no controlling authority to advise them and they refuse to listen to anybody whatsoever. In good old days, married daughters used to complain to their parents about the torture they have to undergo, but the parents were unable to help for fear of society (*log kya kahenge*) attitude and respecting the principle of *Artha hi kanya parakeeya yeva* (After all a daughter is another's property) also with the objective of saving the dignity of *Maike vis-a-vis Sasural* and not to bring disgrace to the family

In the new generation, girls get full support from their parents even after

marriage and coupled with the financial independence they take the bold step of refusing to undergo physical, mental and financial depression caused by in laws and other relatives and therefore do not hesitate to walk out of the so called "troubled marriage" with the full support of their parents. As the parents or in laws are not in a mood for compromise, the marriages which could have been saved by mutual discussions end up abruptly for flimsy reasons. While most of the cases where the girls' family go to the family court are genuine, there are also some cases where the boys' parents get a raw deal in cases where the girls' parents are at fault resulting in unfair treatment to the boy necessitating a possible divorce. High but unrealistic expectations from the partner/s dangerous/wrong advice from unscrupulous friends, mental incompatibility, sexual inadequacy of

one of the partners resulting in extra marital affairs are also responsible for the marriage to end in doldrums.

Women empowerment is not necessarily the cause of each divorce. It varies from person to person. On the contrary, it creates equality in society. Lack of mutual trust and loyalty are some of the factors responsible for divorce. Man's ego and woman's jealousy are two important parameters in assessing the success of a marriage. A woman should respect a man's ego, at the same time men should realize that women are not meant to be suppressed but "Humsafar" in one's life who will help the man to complete the journey of life against all odds and obviously she expects co-operation from him. Women should understand that empowerment is only to create equality in society and not to overtake men like a competitive sport/horse race. The man should not

pull her down for the simple reason that she earns more than him or she is more successful than him. In fact he should be proud of her. But this is only visual thinking. Such men are rarely seen.

Everyone understands that the country cannot be run by Finance Minister without the help of Home minister and others. If the home minister also helps him financially to a large extent for acquiring own house, supplementing the family income and

make sincere efforts for having a better standard of living for the entire family, he should be happy rather than comparing her success with his. In short his superiority complex/male chauvinist views should not spoil the harmonious atmosphere in the house.

Stress is one of the main factors leading to a possible divorce. Unlimited working hours without a break or holiday, high expectations from the employees, a boss who bounces at you every other hour eventually resulting in a neglected family facilitating unending arguments leading to extramarital affairs consequent upon the inability of the partners to adjust with each other under adverse circumstances are all instrumental in jeopardizing the marriage. One should not be much



Some parents/in laws nowadays add fuel to the fire and spoil any chances of reconciliation amidst estranged couples unlike earlier days when they were instrumental in helping the couple to live a balanced life thus nurturing the sacred relationship.

influenced by what we see on TV/media/newspaper etc. as they sometimes have only vested interest at your risk.

Women employees are exploited by several companies sexually/otherwise and this in turn creates tension in the office as well as at home resulting in arguments leading to difference of opinion and disagreements in several sensitive matters. Blame games start. The couple create mountain out of mole hills and the respective parents/in laws are unnecessarily dragged into discussions which have absolutely no relevance to the subject matter eventually creating a void in the otherwise harmonious relationships.

Among the new generation, a new game has started. Giving more importance to whatsapp, facebook, twitter than the spouse and other close relatives gradually results in couple living in two separate worlds under one roof each one suspecting the other when they spend hours with their smart phones especially at odd hours.

Recently I came across an article in a magazine wherein a newly married guy is anxiously waiting for the wife to enter the room on their suhagrath and the new bride is very busy surfing on her smart phone anxiously checking the daily messages regardless of what the bridegroom feels. This is also true vice versa thereby making a mockery of the rituals of wedding night and other happy days that follow.

In good old days, marriages used to last long because there used to be a controlling authority to whip in the event of any sign of husband/wife or any other member of the family trying to jeopardize married life of a couple. That is why they preferred to get the girls/boys married to distant relatives so that the marital disputes could be minimized and the marriage can continue in the interest of the welfare of the children even if there is disparity between the couple. However, nowadays, with increased percentage of divorce and bold decision of the girl/boy to call it a day and enter into another wedlock without any consideration for the future of own children is a matter of great concern.

Nowadays women are bold enough to come out of a marriage for varied reasons because of financial independence. The trend is prevalent not only in metros but semi urban and rural areas as well.



Custody of the child becomes an important factor in every divorce cases seriously affecting the future of the children adversely.

Nowadays women are bold enough to come out of a marriage for varied reasons because of financial independence. The trend is prevalent not only in metros but semi urban and rural areas as well. Even if the divorce does not come through due to obvious reasons, the couple does not hesitate to live separately for years together. This is what happens when we blindly emulate the western culture.

As per the judicial system the common ground for divorce are adultery, physical violence, conversion, insanity, dowry harassment, sexual diseases, leprosy, denial of conjugal rights etc. The sanctity of marriage has virtually disappeared and the parents are ready to accept the divorced daughter with open arms. In good old days

women used to stay at home slogging the whole day and night and tolerating all the torture by the husband/in laws/ relatives. Women have now come out of this to a certain extent. This is a positive sign of women's empowerment but it becomes a thorn when it exceeds the limit and try to surpass the man's ideas in a competitive mood. The actual solution therefore lies in valuing a relationship, co-operate with each other even in adverse conditions and living together as companions sharing the happiness and sorrows equally and taking proper decisions in every aspect of life together regardless of interference from the members of the extended family or others

The Divorce cases in India now although alarming are much less as compared to their counterparts in other countries. Indian judicial system make concerted efforts to get the couple back in marriage. Counseling is mandatory even after mutual consent divorce cases are filed. Some of the eminent lawyers have seen several couples resuming their marital life happily after counseling thereby preventing a divorce.

According to a well known writer on "Women empowerment", empowering women cannot lead to any harm to society. In fact, the psychology of

men should change along with 'women Empowerment.' Most women organizations are funded by capitalists who are benefited from divorces. All laws are framed in such a way that breaking a marriage becomes easier. If two equal people want to get separated in urban areas why organizations come in between their personal decisions is beyond one's comprehension. Women empowerment has shown women their worth. It is not fighting against oppression but it also means follow your heart/passion/love. An empowered woman can think that she divorces a guy when the relationship hinders her quest to follow her passion, she clarifies.

To conclude empowerment is not the real cause of divorce but just instrumental in enabling women to shed their fears. Once a man understands this and acts accordingly, life can be heavenly. ■

LEAD KINDLY LIGHT



Jose Chemmassery

When I heard and listened to the choir singing loudly those immortal vedic verses in Sanskrit during the church service I was amazed. That was the first time I observed

such rendition of the vedic prayer in the solemnity of church rituals. It was during the evening High Mass on the first December when the main celebrant was Bishop of the Kalyan Diocese. The first Holy Communion (Eucharist) and Confirmation, those holy sacraments forming the foundation of Christian way of life leading to salvation were then imparted to the younger initiates and young prefects specially trained in the parish for the purpose.

The verses conveying the eternal urge to attain immortality, being in the light and truth thereby realizing the divinity is stated thus :

Asatoma sathgamaya
Thamasoma jyotirgamaya
Mrityorma amrityam gamaya
From the unreal lead me to the real
From darkness lead me to light
From death lead me to immortality
Solomon the king of Israel, reputed

for his wisdom, justice and organization was considered the wisest among the mortals. Such a wise and powerful king, when prayed to the Almighty, he was humble enough to seek from the Lord by submitting his intellectual strength these blessings. He supplicated to the God thus:

Teach me the wisdom ;
To discern truth and folly.

We the lesser mortals are not wise enough to distinguish truth and folly. It is only after having blundered and committed several follies we realize the presence of truth hidden from our faculties. Many great men have experimented to discern truth, embrace it and live with it. But to the majority it is illusion (Maya). Before his wrongful and fabricated conviction and imposing death penalty to Jesus by crucifixion, as applicable to the hard core criminals and seditionists and rebels in the Roman Empire, Pilate the governor of Galilee asks the question "What is the Truth?". No answer was given to him; nor any reply emanated from the crowd gathered shouting "crucify him"; it was

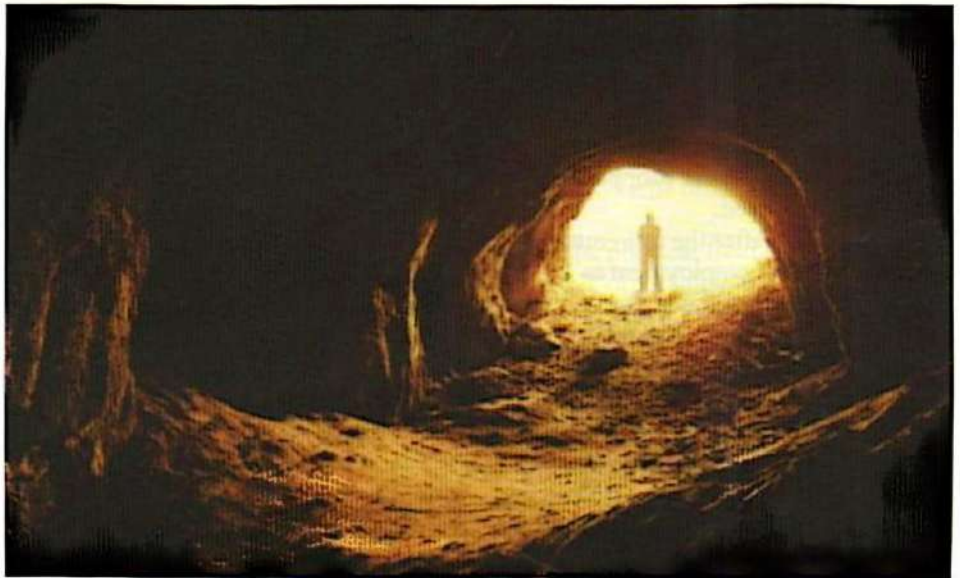
eerie silence as the majority neither understood nor acknowledged truth.

In Sahaja Yoga teachings it is affirmed thus , "You are not this body, you are not this mind, you are the Spirit... this is the greatest truth. You have to know your Spirit.. for without knowing your Spirit, you cannot know the truth."

John 14.6 "Jesus saith unto him I am the way, the truth, and the life: no man cometh unto the Father but by me." In the teachings of Jesus Christ we will observe truth which will awaken us to eternal liberation from the bondage of ignorance. Ultimately we find in the corridors of justice "satyameva jayathe"; truth shall triumph. John.8.31

circumstance, a disabling situation when we are unable to function fully despite our willingness and ability to perform. One will encounter such unhappy situation in daily life especially while working with a computer which goes blinking suddenly after loss of power. Sometimes the data is lost and the damage has occurred complicating and impeding the pursuit of the job on hand.

A blind man uses his staff and sound to enable him to reach the destination, occasionally seeking help to guide him on the right path. In the process he is dependent on the wayside helpers to avoid possible danger lurking unknown to his impaired faculties. The blind man entered into the first class compartment



Addressing the Jews who had believed him, Jesus said, "If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free."

From Darkness to Light

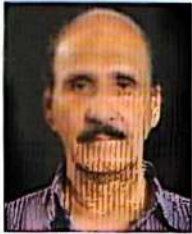
What is darkness? Is it absence of light? No doubt, one will feel totally blind while entering the dark area suddenly from a bright scene; but gradually adapting and adjusting to the severity of darkness it lightens. Then one can identify the location vaguely and move forward with hesitation facilitating selection of the desired object or intended action. Almost everyone has experienced such a situation, especially when the lights are abruptly cut off in the midst of any engagement in the ordinary course of life. Darkness thus becomes an unhappy

of the suburban train without knowing it to be so. After approaching and feeling the seat he realized the situation and decided to rectify by standing at the corridor to change the compartment at the next halt of the train.

Very often we are caught with situations of darkness and are unable to move fast and correct as desired for want of light enabling us to pursue the intended path. In such circumstances we really yearn for the light and guidance so that our paths are clean, clear and smooth. Unnecessary desires, unwanted possessions, unbridled passions and immoral actions are leading us to darkness blocking our path of light and truth. Despite the abundance of brightness available we continue to be blind disregarding the teachings of values and virtues provided by the

Continued on page 54...

RETIREMENT AMIDST DRAMA



V Balachandran

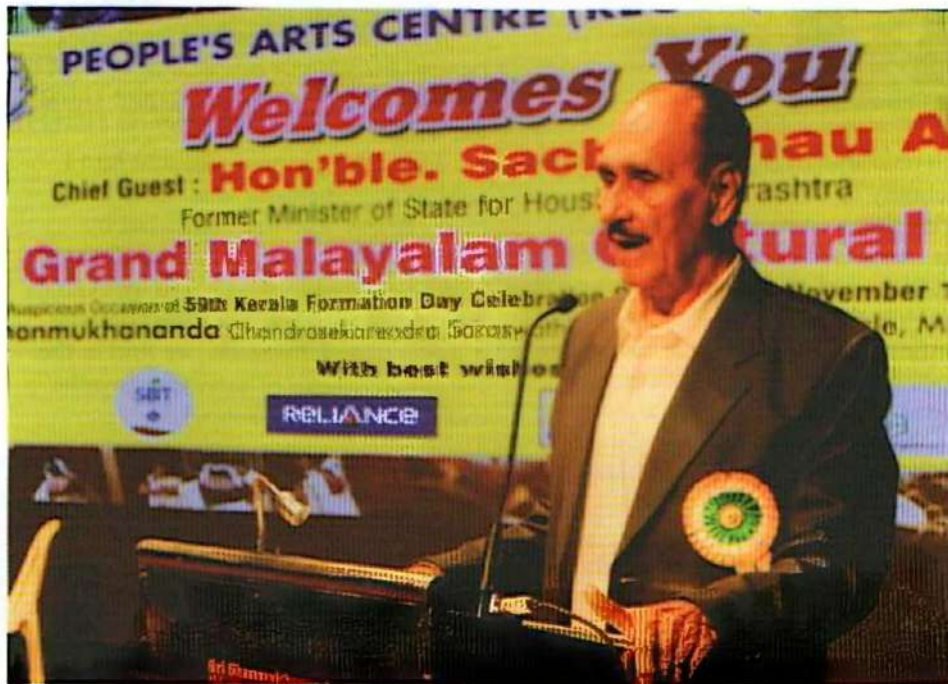
■ Against this background, I had the shock of my life when, on the day of my retirement, I received a show-cause notice from my head office at 5.20 p.m., ten minutes

before the official farewell party was scheduled. I was charged with some 'irregularities in regularizing some stalls in the Santacruz East area'. I was to get my pension and other retirement benefits only after the end of the enquiry. Someone in the department, out of jealousy, had deliberately done this.

The storm blew over and the charges against me were dropped within a short period.

Immediately after the retirement, I received offers of employment as a Consultant from leading house builders. Political parties approached me for standing as their candidate for elections to the Municipal Council. I avoided all these baits. However, not for me a quite retired life, watching the T. V. and wasting my time in trivial household work and gossip with men of my age. I keep myself active, take exercises at the gymnasium, run a private consultancy service to help citizens to secure legitimate benefits from the Corporation and the State Government. As a Life Trustee of the Shree Ayyappa Temple of Bangur Nagar, Goregaon (W), I visit the temple almost every day and participate in its day-to-day management and the conduct of festivals and other religious and social services. I devote some time to reading and writing and rejoice in old memories of events, good and bad.

I learnt during my eventful career as an official that complaints from the people should be looked into positively and solutions given. Lending a helping hand, of course, creates a very good public image. The people will come to the official's aid in times of distress. In 2014, the People's Art Centre honoured me with the 'Lifetime Achievement Award' for my service to Mumbai.



I can look back with a great sense of satisfaction. All the good work I have done for the people of this metropolis has evoked appreciation. What more should I expect?

I set foot in Bombay at the age of 20 with only Rs. 30/- in my pocket. Since that day, July 4, 1957, I feel I have come a long way. I came across individuals holding high office in administration and the judiciary besides political leaders and captains of industry and leaders of business. Not something to shout about, I came in contact with a few underworld dons; the contacts were not totally unpleasant. Mumbai rewards all those who are earnest, sincere and hardworking.

The new scenario

As in the rest of the country, there has been a sea-change in the lives of the people of Mumbai. With the separation of the Gujarat area in 1960, the State of Maharashtra came into being. The old Bombay has become Mumbai and Greater Mumbai has been formed with the addition of suburban areas. The cost of living has gone sky-high and the problem of housing has become acute. The employment market is almost closed to outsiders, and the sons-of-the-

soil theory has gained the upper hand. The problems that Keralites face today are entirely different from those that stared at them during the first three decades after independence. They relate to the old settlers rather than the new comers, to the aged generations (above 60) rather than the younger ones.

One of the most beneficial changes that has a bearing on the lives of the Malayalees is the opening of the 736 km-long Konkan rail line connecting Mumbai and Cochin. In the 'fifties one had to reach Mumbai via Arkonam, and this took two days. Today the travel time has been reduced to 26 hours. The air link between Nedumbaserry and Mumbai has made the journey a matter of two hours. Though the inflow of Keralites into Mumbai has come down there is heavy traffic both by rail and a Road transport has considerably eased the traffic problem.

In the old days, the newcomers to Mumbai could get the help of relatives or friends to secure a job and accommodation. Today it is hard to get such help. Companionship, maturing into lifelong friendship, which arose when a few youngmen were thrown together in a small room, is very rare today. Cheap hotels and messes have

vanished.

The increasing dependence of the old on the young has created an unhappy situation marked by strained relationship. Unlike in the past, the youngsters are comparatively well off, particularly the IT professionals. With specialized knowledge in engineering and management, and qualified in law and accountancy, they hold high-paid jobs; there is a gender equality in most of these fields. When professional equals, male and female, marry, they opt for small families with one or two children. When both husband and wife are employed, the children do not get due attention and care and, much more seriously, the elders are looked upon as an unnecessary appendage. The old suffer humiliations and some speak out their heart at meetings held to consider geriatric problems. At one such meeting held at Borivli a few years ago, there was virtually a pandemonium as everyone wanted to speak. They held that the young gave no respect to them and grumbled if they happened to fall sick. Could they not go back to Kerala? The answer was that life would be much worse there with the cost of living as high as in the city and with no social contacts.

Samajams and associations of Malayalees have mushroomed in the metropolis. They come to life only on festive occasions or at annual meetings. They are of little help to the needy. They are not entirely to blame. The people's response to offers of training in useful crafts or teaching of Malayalam is poor. Library facilities, if provided, are rarely availed of. A whole generation of Malayalee children with



Balachandran being felicitated

no knowledge of Malayalam (reading and writing, not to speak of literature) has come up.

Elderly people talked about the 'regrettable' trends in the attitudes of the young. The latter lived in big houses with small families, were well qualified, got fat salaries, had a lot of friends but no family relations. In short, they had knowledge but no wisdom, why, even commonsense.

One depressing fact about the present day 'generation gap' is the loss of traditional values that families used to cherish. Respect for the elder members of the family was a part of family life. The youngsters do not realize what would happen to them when they got old.

Malayalee prominence in the 1960
There was a Malayalee prominence

during the 60's as one could see Malayalees occupying high offices in Mumbai as given below:

1. Governor Dr. P. V. Cherian
2. Mayor of Mumbai Shri K. Madhavan
3. Sheriff of Mumbai Shri A. B. Nair.

In the political field there were MLA's, Corporators, and leaders. Shri C. D. Oommachan from Kalina and Shri C. B. Menon from Chembur were very famous. In the 1962 general elections, V. K. Krishna Menon won over Acharya Kriplani.

In the medical field Dr. K. G. Nair and Dr. Gopalan well known for their help to Keralites.

Dr. Vasudevan Pillai of the Mahatma Education Society was well known for promoting higher education in Mumbai. In industrial development many stood out such as Capt. Krishnan Nair. The Malayalees made remarkable contributions towards the beautification of several traffic islands, playgrounds and gardens.

After my retirement in 1999, Mr. P. Sukumaran, the Chief Editor of Malayalam Media Publishers and Distributors, approached me to make me the Managing Committee Convenor for the Mumbai Malayalee Directory, the first of its kind in Mumbai. The Directory with more than 1000 pages contained details about 250 prominent Malayalees in addition to 5000. The Directory was released at the Mumbai Press Club V. T., Capt. Krishnan Nair, received the first copy from the hands of the late P. K. Ravindranath, veteran journalist. The Directory has become a



Balachandran with his wife Valsala

good reference book about the Malayalees prominent at that time, during the Millennium 2000.

In flooded Mumbai

July 25th, 2005 was a day of total disaster. Heavy rain flooded the city which was totally paralysed with no transport and communication. Perhaps, the havoc caused by the rains was worse than it was in Chennai in December, 2015. The Indian Council of Management Executives, the prominent NGO working for the people, co-operated with the Police and Government in providing quick relief. On getting a call from the NGO, I happened to go to the Link Road near Cooper Hospital the next day (I had by then retired) I saw rows of cars immersed in water. Three cars were filled with dead bodies. I volunteered to help the police to arrange for medical relief to the marroned people. This tragic scene is etched in my memory forever. There was heavy casualties



and much loss of property and materials.

Let me give in a tabular form the changes that came about with reference to Malayalees in the city during two periods.

A silver lining in the cloud is that Malayalees have come together to build

temples in the suburbs. Temples dedicated to Lord Ayyappan number about 50 now. These centres of faith seek to promote bhakti which is very much needed in a troubled world. May the orange glow of the oil lamps in these temples brighten our lives! ■

During 1957 - 1967	Changes During 2006 - 2016
Bachelors faced problems of accommodation and lived in miserable conditions. Half a dozen persons lived in a single small room and ate outside.	The influx of Keralites has almost stopped. Rents are sky-high.
Difficult to get jobs especially when one has no relatives or others to guide or help.	Plenty of opportunities especially in the I. T. Sector. Marathi-speaking people are preferred for employment in other fields.
Co-operation and guidance from Kerala Samajams available. A helping attitude and friendly approach were seen.	Malayalam Samajams are hardly helpful. Only programme-oriented activities are conducted. No active young participants.
The train journey from and to Kerala was horrible as there were only two trains. Trams were operative for travelling in the city. No traffic jams.	Traffic regulations are in place but traffic jams are common. Several trains are available to reach Kerala apart from low-cost flights. The Konkan rail line (laid under the supervision of Shri E. Sridharan) has been a boon.
Then	Now
Awareness of Kerala culture, Malayalam learning and cultural activities by Keralites were conspicuous.	Declining interest in learning and cultural activities. Not heard of Malayalam dramas at all.
Keralites were interested in political matters. e.g. V. K. Krishna Menon's election in the 1960s.	No evidence of such interest.
Religious activities only in a few temples at Matunga, Chembur, etc.	Very much improved. Ninety-nine per cent of Keralites believe in God and visit temples. Still many consider temples as meeting places.
There was much enthusiasm for playing volleyball and football and keen participation in conducting competitions by Malayalee Samajams.	No evidence of such activities, but Keralites seem to engage themselves in seeing T-20 cricket series on television or glance to Whats-up & Facebook.
Amongst Malayalees there was enough time to mix up and know each other and feeling of oneness.	No time for anything with no reasons, but pointing out Generation gap and the changes then, which is a depressing fact loses the traditional values.
Inter cast marriages amongst Keralites are not heard of very much those days.	Now in plenty. Marriage alliance is a problem to the parents and therefore leaving the matter entirely to God.

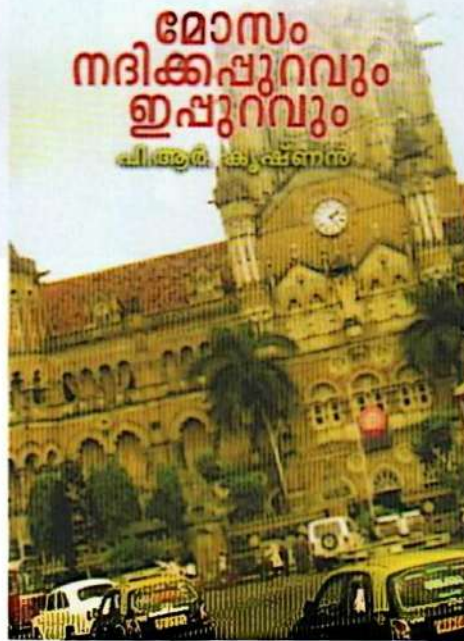
REMINISCE THE PAST TO VISUALISE THE FUTURE

Comrade P R Krishnan is an author who holds on to his idealism and ideologies, come what may and encourages young generation to revisit history so that a better future could be envisaged for the country. He does it through his writings in various periodicals published in Mumbai and even in Kerala. Krishnan left Kerala quiet early and lived in Mumbai for more than six decades but his soul is still in his native state. Whenever a notable event occurs there, Krishnan would not only be in its midst but ensures the whole country comes to know about it.

On every subject Krishnan has his own views but he does not use strong words to express but is always mild yet emphatic and convincing. In spite of being a strong follower of Marxist philosophy, he always maintained a cordial relationship with leaders of other political parties and also with those who left the party for various reasons. This humanistic trait is very difficult to identify in other personalities around.

He does not waive from his view and always say it straight and to the point. This trait comes through several of his writings given in this book, '*Mosam Nadikkappuravum Ippuravum*'. Mosam is a river in Malegaon where about 40 innocent people were killed and more than 300 got seriously injured in bomb blasts in and out of a mosque, on Friday September 8, 2006. People of Malegaon live on either banks of the river but on one side Hindus and on the other Muslims. Though at work place and in markets they mingle, they are separated by religions or by their leaders since years. Krishnan points out that when leaders of Congress and allied parties reached there to declare their sympathy, the mixed groups of people reacted to them differently. An eye opening story well narrated and hence used for the title of the book!

In this 260 pages book, there are 42



narrations touching all sorts of subjects. He touches issues concerning Malayalees staying in Mumbai as well as outside. No issue in India or outside escapes his attention. He also touches his acquaintances with personalities like Jyoth Basu, Ranadive, A K Gopalan, T K Ramakrishnan, Chakyar Rajan, C Kannan et al.

Krishnan forcefully argues for the need of new approach for the associations of Keralites not based on casteist, religious or idealist basis but on social basis, only on the basis of language. He is quite sharp in his criticism of the path chosen by Malayalees when they monopolised the issues of Netravati and Jayanti Janata trains, forgetting that there are trains plying on the same tracks heading to stations not in Kerala. Had they brought the people of Maharashtra, Goa and Karnataka also into the fold, the result would have been many fold positive. Dubai, Iran, Myanmar, Sri Lanka etc also come under his pen while discussing issues arising out there.

Krishnan has a keen eye that refuses to miss anything before him. Most of the issues concerning Keralites are discussed in this book but what it misses is the remedies. While discussing the Kerala House in Vashi, he states that though Kerala is in the forefront of literacy in India, it is backward in industrialisation. After reading this book if the reader may wonder why he did not point out the reasons for this backwardness. In the history of the countries that achieved progress in the field of education, one may come across the fact that education is the forerunner of industrial development. Progress cannot be achieved without a fair amount of education to the people. Was it because the education was not in the right direction or was there any indirect attempt to keep the state in a perpetual yearning for socialism? Kerala has seen many stalwarts in the chair of Chief Minister, even of the Communist Party on an equal measure. Yet socialism is a far cry. More we move towards it, it moves away. What failed the government of his party in identifying the basic reason?

Krishnan may be coming with a solution so that Keralites working outside their state could return home especially when the Pravasis are driven out from the Gulf region, a land without any facilities a few decades ago and had to hire people from other countries to do their jobs while they lacked the necessary skills. Now they acquired the education and necessary skills that they no more need the services of people from other nations. An investigation may drive us to the point of right solution.

Well written, more poignant this book demands a number of readings by the younger generation so that they can plan and work for for a resurgent India in the near future.

[*Mosam Nadikkappuravum Ippuravum*' by P R Krishnan, published by Current Books, Thrissur. Pages 260 +28, and priced Rs.250] ■

Matunga's Mani's hotel closed

■ All good things come to an end. The iconic Mani's Lunch Home in Matunga (next to Shankar Matham) has closed down after serving best south Indian food for more than 14 years. It is the only good South Indian hotel which caters to the Kerala type vegetarian food and was awarded the best south Indian hotel in India by TIMES NOW SURVEY two years back.

The owner Mr. Narayanaswamy in chocking voice said this hotel was started in the year 2002 April and serving the middle class people with good vegetarian lunch and dinner at a very affordable rates. (Rs.110/ for unlimited meals) During Onam, Kerala harvest festival, they have best feast patronised by more than one thousand people. On Sundays people stand in queue to enter the hotel for breakfast like pongal and Avial. Non south Indians come for idly/dosa and unlimited Sambar. Mr. Narayanaswamy says "more than 50 old senior citizens in the nearby Matunga and Wadala areas depend on them for lunch". The owner of the premises ,another Brahmin group, even refused to give them 2 months extension till August end (the building to be demolished only by September) so that he could find an alternative place. He said other people in the compound have still not vacated.

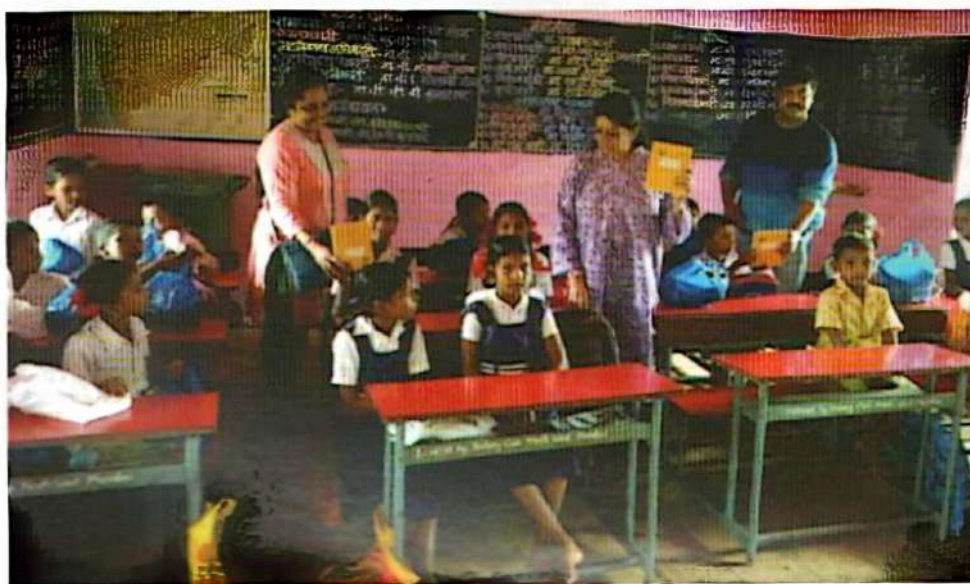
The most impressive part of the hotel is the Onamfeast. Mr. K.S. Narayanaswamy of Mani's said his



K S Narayanaswamy

father late Mr. V.S. Mani started this Onam feast called 'ThiruvonaSadya' (Sadya means feast) more than 50 years ago when they were operating from Sion. The Onam feast, he said in the year 1976 was Rs.2/- when the normal meal was 65 paise. After opening a branch at Matunga they continued this ritual without fail on Thiruvonam day. This is mainly a thanks giving lunch for the customers. On an average more than 1000 people from all over Mumbai come to take lunch on this day.

For Diwali they get best of the Ghee from Coimbatore and all items were made with pure Ghee. Many from Mumbai come to buy these sweets. Mani's are now looking for a place around Matunga and have retained all the employees.



Distribution of note book & nutritious food kits to tribal children

■ Godbunder Road Malayalee Association "Gramam" distributed Notebooks, pens, slates, pencils, eraser, sharpner& kits containing pulses, groundnut, jaggery, glucose biscuit to the 5 schools in Charoti Village, Vikramghat, Palghar.

Vasai Railway Station

■ Vasai Road Railway Station would be raised as a model station and present shortcomings in amenities would be attended soon, declared Adv Chintaman Wonka, MP from Palghar. He was inaugurating the Water Cooler installed on platform number VI. More than 20 trains are passing through this station but there is a lot to be desired of amenities. A representative group will meet DRM before the next Lok Sabha and later meet the Railway minister Suresh Prabhhu to convince the need of enhancement of amenities. Wonka further added that he would try to have trains starting from Vasai to Kerala via Konkan route.

BJP leaders Rajan Naik, Manoj Patil, Corporater Kiran Bhoir, Shiv Sena leaders Vinayak Nikam, Sanjay Gurav and others participated. Amit welcomed the audience and Uttam Kumar proposed a vote of thanks.



Adv Chintaman Wonka, MP inaugurates Water Cooler at Vasai Station

World Malayali Association

■ World Malayali Association (WMA) India Region has elected its new office bearers for 2016-18. In their biennial conference held in Kavate Hotel, Sakinaka, seventeen representatives from various states participated. Chairman C P Radhakrishnan presided. Global President Issac Pattaniparambil and global representative T P Vijayan participated in the deliberations.

N G Haridas-Pune (Chairman), K Jaykumar-Chennai, Shanavas Khan-Kollam (Vice Chairmen), Shibu Raghunath-Goa (President), K Harinarayanan-Pune, Thulasidharan-Gujarat, Paul Parappalli-Mumbai (Vice Presidents), Dinesh Nair-Ahmedabad (Secretary), Dr Baiju Ramachandran Thiruvananthapuram (Jt Secretary), K S Abraham-Hyderabad (Treasurer), Mohan Nair-Pune (Advisory Chairman) and Celina Mohan-Kochi (Women's Forum) were declared elected by P J Joseph, Chairman of Indian Region Election Committee. Office bearers of Mumbai Province K K Nambiar, Gokuldas Madhavan and G R Ratnakumar hosted the meeting.

KKS remembers Kavalam

■ Keraleeya Kendra Sanghatana (KKS) held a Kavalam Memorial. Speakers reminisced that Kavalam initiated an original drama form and had close contact with several Mumbai personalities. Dr Kanaka Rele, founder of Nalanda University was the chief guest. In her address she recalled the assistance she received from Kavalam to synthesize the soul of Kerala music in Mohiniattam during their 35 years of long acquaintance. Kavalam differed from other personalities by his sheer childlike innocence and curiosity. He was a music maestro nonparallel. In his speech Ramu Ramanathan remembered Kavalam's contributions in bringing the Sanskrit plays to the common people. His innovative ways made the plays of

Kalidasa and Bhasa internationally popular. Film critic Amrut Ganger remembered the revolutionary steps Kavalam adopted in the music of *Kummatti* and *Thambu*. Director Anjali Menon remembered her association with Kavalam and said it helped her to climb new heights. A short film produced by Anjali Menon was also exhibited on the occasion. Writer Suresh Varma talked about the intricacies of film music and folk music of Kavalam.

The programme started with a song written by Kavalam and presented by Madhu Nambiar. KKS President Gopalan Nair chaired the meeting. Vice President Padma Divakar, Gen Secretary K KRajan, Dr Venugopal, Surendrababu, Kavita and Atithi also spoke. Sreedharan, a disciple of Kavalam rendered some of the songs he learned from Kavalam.



Surendrababu addressing the meet

6th Annual General Meeting of World Confederation of Warriors

■ World Confederation of Warriors (WCW), held its 6th Annual General Meeting at Thrissur (Kerala) on 10.07.2016 which was attended by many prominent persons from the area. Prof. K.V. Ramakrishnan, Educationist & Writer was the chief guest. A special seminar & discussion on the subject "Contribution of Warriors towards Social Responsibility" preceded the AGM proceedings. Many prominent persons from & around Thrissur, including the General Secretary of Variar Samajam, Kerala, participated in the discussion. WCW President Mr. T.V. Ramachandran briefed the audience on the various charity & social service activities WCW is presently carrying out in Mumbai Region & Kerala, particularly about regular Health Check-up & Eye Check-up Camp being conducted in Mumbai region in selected schools where mainly children of poor families study. He said over 7000 students were covered in such camps during 2015-16. The Kerala region, he said, is concentrating more or extending assistances for meeting medical expenses.

About new major plans, the President informed that apart from increasing its activities in Mumbai area, including tie-up with various corporates for undertaking social / charity works under their CSR plans, WCW is presently planning to set up three centres in Kerala, for free / subsidized kidney dialysis to help poor people. Another major activity initiated in Kerala is setting up of scientifically

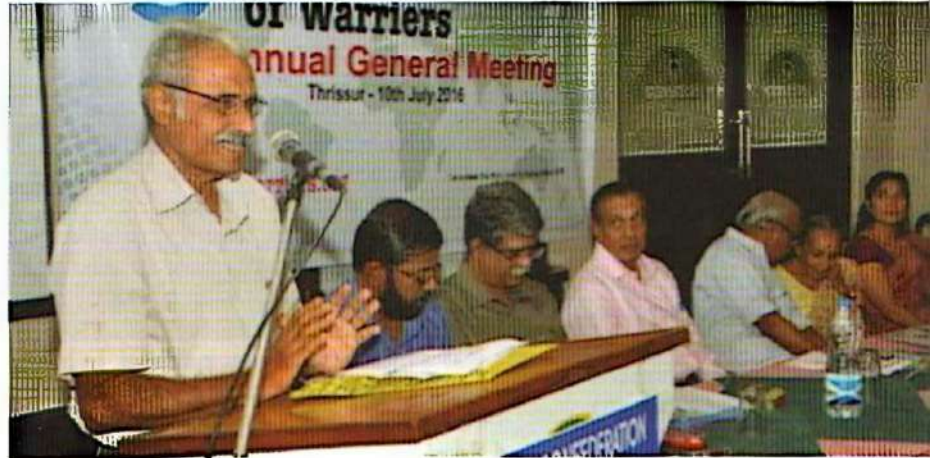


Inauguration of the 6th AGM of WCW.

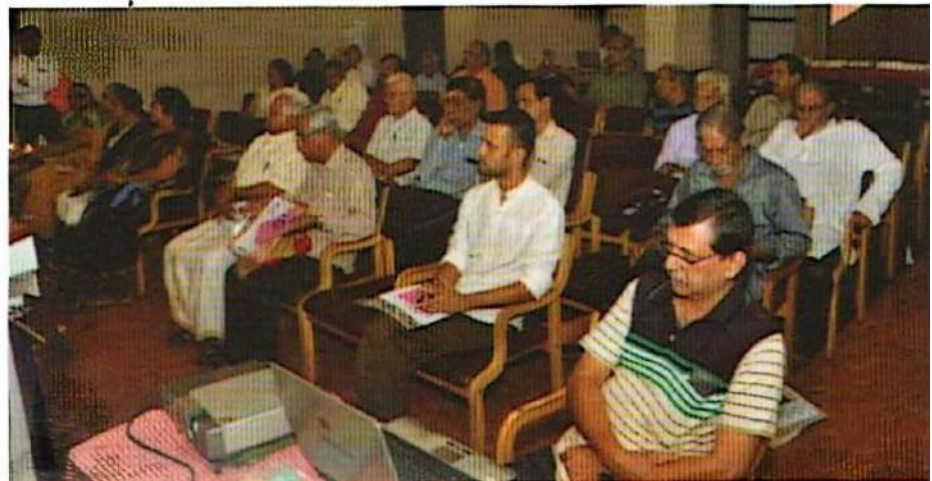
planned herbal plants cultivation projects on pieces of lands currently left unused by land owners. This is a socio-economic activity which will benefit various people. WCW's plans also include various workshops for students, youngsters & others in Kerala & Mumbai. A further development in WCW is the setting up of a Women's Wing which take up ladies' & children

oriented projects. Another significant development is the commencement of bringing out WCW's monthly house, magazine "SAARAHT", exclusively e-edition.

For more info on WCW call 9821314197 / 09363143675 or visit: worldwarrior.com / e-mail: worldwarriors@gmail.com / tvr1936@hotmail.com.



Meeting in progress



Adv M M Nair, Gen. Secretary of Legal Aid Cell of Vasai BJP

Alice Johnson Therattil Secretary of MMC

■ Alice Johnson Therattil is appointed Secretary of Maharashtra State Mahila Congress. The letter of appointment was handed over to her by the President of State Mahila Congress Smt Charulatha Tokas.

Alice was a corporator of BMC for several years. She was also a member of the Consumer Protection Forum. She was very active in various social, cultural and charitable institutions.

Alice receives the letter
of appointment



Dance scholarship for Omkar

■ Omkar P Ravindran, ninth standard student of Children's Academy, Kandivli, has bagged the prestigious CCRT scholarship for two years for his further studies in Bharata Natyam. Master Omkar is a talented dancer and student of Smt Kaneenica Ninawe, disciple of the renowned Dr Sandhya Purecha.

The Centre for Cultural Resources and Training (CCRT), New Delhi is a government body that encourages young talent by giving them scholarship for further studies from the age group of 14 years for children.



Omkar P Ravindran

Sree Narayana Mandira Samiti Char Dham Yatra

■ Sree Narayana Mandira Samiti is starting their guru centre at Haridwar. On this occasion they are also organizing a holy trip (char dham yatra) during the month of September according to news letter issued by cultural wing Secretary of Mandira Samiti V V Chandran. The inauguration is scheduled to be held on 26 th September and the Char Dham Yatra will begin on 27 th September early morning under the guidance and supervision of Swami Sandrananda of Shivagiri Madhom. Char Dham Yatra

will cover Yamunotri, Uttarakashi, Gangotri, Gomukh, Gaurikund, Kedarnath, Joshimutt, Badrinath, Rudrayog, Devaprayaag and Vasishtaguha etc. The trip will conclude on October 8 th on Haridwar. Those who are interested in this trip should reach Haridwar on or before 26 th September. There will be a satsang at the Haridwar guru centre from September 21 to 25 by Swami Muktanandayadi. For more details contact V V Chandran on +919869237700 or K K Susmeran on +919323964317.

United Agitation Council of Mumbai Malayali organisations

■ A council of combined Malayali organisations for agitation has been formed and it had its meeting on July 17 at 5 pm at Adarsh Vidyalaya, Chembur. A charter of demands was submitted by the leaders of the Samiti to Chief Minister Pinarayi Vijayan and other ministers recently. The meeting is being convened to inform all the Malayali organisations about the responses and outcome of that meeting and also to chalk out the future plan of action.

P D Jayaprakash, Valsan Moorkoth, P V Raghavan Master, P K Lali and K Pavithran along with former Planning Board Member Dr K N Harilal had met the CM and other ministers. Agitation Committee Chairman P D Jayaprakash and Convenor Dr Jose George expressed

hope that representatives of all Malayali organisations would attend the meeting.

Literary Workshop

■ Pratiksha Trust is organising a literary workshop on Sept 24. While V R Sudheesh will inaugurate the workshop, Madambu Kunhukuttan and Shatrughnan would participate. Kannan Perumudiyur, Joy Cheruvathur, M R Jayageetha et al also will be present. A welcome committee has been formed with K B Sayed Mohammed, Rajendran Kuttoo, Jose Mandi as its members. Persons interested to join the Welcome Committee may contact 93235 28198.

SNMS 52nd AGM

■ Sree Narayana Mandira Samiti is holding its 52nd Annual General Meeting on August 7 at 10 am in Sree Narayana Guru Hall, Chembur.

SNMS is the largest Malayali group in Mumbai. Every year it embraces a number of educational, cultural and social projects. Last year it received Rs.193 lakh in donations alone for charitable work. Two PG courses M Com (Banking & Finance) and M Com (Management) besides a CBSE school are the new additions in its projects. Permission has been obtained for starting 3 year LL B as well as 5 year LLB integrated courses. Civil Service Academy, Adivasi Welfare Centre and Urban Sports Hub of Chembur are also additions of last

year.

It also established a Sree Narayanashramam in Haridwar to propagate Sree Narayana Guru's message to humanity. To meet this end, it got 'Gurudev-Mahatma who made Adwaita a Science' written by Prof Sasidharan, former Vice Chancellor of University of Calicut, translated into Marathi and distributed in 500 libraries in Maharashtra. Four other books are also getting translated into other languages.

Steps are being taken to purchase land to establish a deemed university in the name of Sree Narayana Guru. It also succeeded in getting Oxford University to publish a book by name 'India & the Unthinkable', a collection of proceeds of various seminars held all over the world since last several years to propagate Sri Narayana Guru message.

The Samiti has three subordinate bodies such as youth wing, cultural wing and women's wing doing yeomen service to the society. It has applied for land plots with CIDCO for expansion of educational facilities. Three floors were added to the existing building to start new classes.

The Civil Service Academy was started with the objective of encouraging Malayali youth to appear for civil service examinations. However the response was much below expectation. It built a Siva Temple and Guru Temple inside the International Sree Narayana Study Centre in Nerul. The construction was based on Traditional Temple Architecture of Kerala.

The Samiti has now 15500 members, 29 units and 20 Guru Centres.

Nanma Charitable Foundation

■ Nanma Charitable Foundation has successfully completed Phase 1 of Vehloli school project. As part of the 'Adopt a School' project, it adopted 8 schools in Vehloli area of Maharashtra. On July 14, Nanma distributed school bags along with relevant study material to 352 students of 8 ZillaParishad schools in Brudrukpada, Musaiwadi, Khandachiwadi, Krishnachiwadi, Katachiwadi, Ambachiwadi, Chinchwadi and Vehloli.

General Secretary Sunilraj, Mrudul Prabhakaran, Sakthidharan Nair, E.U.Unnikrishnan, ArjunBhoir, Varun Nair, Shaji and Pappuyadav supervised the above activity. In the second phase it is planning to donate water purifiers and toys to students of 8 Villa Parishad schools and 14 Anganwadis. A tree plantation drive has also been planned.



Distribution of study material in progress



Mulund Kerala Samajam

■ Malayala Bhasha Samrakshana Samiti floated by Keraleeya Kendra Samiti along with Mulund Kerala Samajam held competitions during *Vayanotsavam* (Festival of Reading) in Vani Vidyalaya. Samajam President C K K Poduval presided. General Secretary E Ramachandran welcomed the audience and KKS President K Gopalan Nair inaugurated the event. The meet expressed condolence at the deaths of Kavalam Narayana Panicker and Krishnan Parappalli.

Representatives of KKS, M C Velayudhan and Sreekumar along with teacher Ambili Prabhakar conducted the contests while Oommen Michael, Kannan, Santha Vasudevan, Sujata Nair, Santhi, Girish and Rajendra Babu provided the necessary impetus.



Participants of the competition



A section of audience



CKK Poduval addresses

Year of Drama

■ Kerala Sangeeta Nataka Akademi West Zone is observing 2016-'17 as the year of Drama. Its objective is to bring the young generation closer to drama. A collective namely '*Yuvanatakavedi*' formed for this purpose had its meeting on June 25 in Kerala House, Vashi. It will strive to bring maximum number of young talents for this purpose so that they can be properly trained and then provided stages to perform.

The meeting held constructive discussions and divided them into six groups for further discussions. President Jayaprakash P D presided over the meeting. A time bound action plan was presented by the co-ordinator Priya M Varghese. A short film 'Thudaram' directed by Kannan Thattayil was shown in the meeting. The film has artistes Ashish Abraham, Sukesh Pookkalangara, Srijith Mohan et al from Mumbai. Convenor Premkumar proposed a vote of thanks.

Lok Kalyan Malayali Association

■ Entrance Festival for Kanikkonna course conducted by Malayalam Mission under Lok Kalyan Malayali Association was held. Prizes were distributed to students who passed Kanikkonna and Suryakanti courses. Editor of Kakka magazine Mohan Kakkadan, Mission Co-ordinator M C Velayudhan, President Vijayan Nair and Secretary P N Suresh addressed the students.

4th Annual General Meeting

■ 4th Annual General Meeting of "Gramam" Godbunder Road Malayali Association was held on 24th July, 2016 at Adarsh Vidyalaya, Thane and the following new Committee was re elected unanimously:

PC Abraham-President, TP Jose, Jagdish BPillai-Vice President, JayadevanPillai -Secretary, Sunil George, Jijesh Raj -Jt. Secretary, Shijo TJ -Treasurer, Vinodkumar Krishnan-Internal Auditor, VijayaMenon-Womens Representative, N.Unnikrishnan Nair ,PMK Nambiar, VV Rajesh, Sureshkumar Nambiar- Executive members.



Committee members of Gramam

Surya Foundation in Pune

■ Surya Krishnamoorthy is coming to Pune with his Surya Foundation 'Bharatham Keralam' mega show. The art and cultural heritage of Kerala and other states of India are presented by the Foundation. The show starts on December 18. Kerala's martial art Kalaripayattu, Kathakali, Mohiniyattam, Theyyam, folk songs, Bharathanatyam, Kuchupudi, peacock dance, Qawali, contemporary dances, Kathak, Manipuri dances etc will be

presented.

From October 28 to November 2, 'Stories from a tea shop', a traditional cartoon play serial will be presented in Pune and Chinchwad. There will be a total of six plays staged in open air theatres. Our old traditional tea shop will be created there and 'metre tea' and 'parippu vada' will be made available at very low cost.

Malayali organisations interested in holding these shows and also for details, Pune co-ordinator K V Sankaranarayanan may be contacted on 99755 96621.

Knowledge Search Contests

■ A contest, P T Bhaskara Panicker Memorial All India Children's Science Knowledge Search, is to be conducted starting from August 4 to September 21 in Mumbai, Navi Mumbai, Thane and Raigad. It will be held under the auspices of Malayalam language Propagation Mission for students of Malayalam Mission. Social Action Group (Science) Department of Education, PTB Memorial Trust and Mathrubhumi *Thozhilvartha* etc are supporting this contest.

Contestants of first and second positions from the local groups will be chosen on October 15 and they will be sent to participate in district level contest on November 14. Winners of these contests can participate in the state level contests to be held in Palakkad during December 29 and 30. Winners will receive gold and silver medals and all participants of state level contests will receive gifts. For details please contact 89766 00990.

BJP opens Legal Aids Project



Uttamkumar addresses the gathering

■ Bharateeya Janata Party Vasai Mandal opened a Legal Aid Committee in their Office in Vishal Nagar to help common men in need of legal

assistance. It was inaugurated by President Uttamkumar. Assistance will be available on every Sunday from 5 pm onwards. Phone No.: 9323528198.

AGM of SIA

■ South Indian Association (SIA) of Dehu Road held its annual general meeting in Wisdom High School. President Jayashankar Jaisingh chaired the meeting. Gen Secretary K K Pillai, Treasurer Sampath Bhoithe, Adv Narayana Kurup and school secretary Rajan Pillai addressed the audience. The meeting initiated the proceedings to start a junior college. The new office bearers are Jayashankar Jaisingh (President), K K Pillai (Gen Secretary) and Venkatachalapathy (Treasurer).

KKS-YatraSamiti submitted Memorandum

■ A delegation of Keraleeya Kendra Sanghatana Yatra Samiti (Mumbai) met Kerala State BJP President Shri Kummanam Rajashekar and Shri Suresh Gopi MP at Mararji Bhavan Thirivanthapuram on 17-7-2016 and submitted a memorandum, and briefed about the problems faced by the Mumbai Malayalees related to train journey from Mumbai to Kerala and back and requested them to take up the issue at Ministry level to redress it.

Both of them patiently heard the delegation and assured the issues will be brought before the notice of concerned authorities for immediate remedial action.

Also Yatra Samithi delegation met Thane MP Shri. Rajan Vichare, Kalyan MP Dr. Shirkant Shinde and Thane MLA Shri. Sanjay Kelkar and handed over a Memorandum to them also.

The delegation was represented by



Sashikumar Nair with Suresh Gopi and Kummanam

Sashikumar Nair (Chairman Yatra Smiti) and Adv. A. Sureshkumar in Trivandrum and in Thane and Kalyan the team was

represented by Sashikumar Nair, G.S.Pillai, Bharathan Menon and Jayant Nar.

Vocal Arangetram of Priya Ramnath

■ Priya Ramnath, disciple of Smt. Padma Ganapathy, performed her Carnatic Vocal Arangetram on the 3rd July, 2016 at Srirang Vidyalaya Auditorium, Thane.

The evening started with a Varnam (Shree Rajamathangi) in Suddha Dhanyasi. The blessings of Lord Ganesha were invoked with the keerthanam Pranamaayaham in Raga Goulai. Priya also sang Thyagarajar's Nidhichala Sukhama in Kalyani. The nerval and the charanam were perfectly rendered with the rhythmic swaram presentation. The raagalapanam in Thodi preceding the song Koluva Maragatha was pleasing. She also sang Ninnu Nera Nammi (Deva Manohari) and Kamala Charane (Amruta Behag). The nerval in Pantuvarali and the kalpana swaras for the song Saarasaksha were quite impressive.

The rendition of Kanna Vaa in Ragamalika showed the bhakti bhavam in Priya's voice. She also sang a virutham on Lord Muruga followed by the song composed by her Guru. The concert concluded with a Thillana in Rageshwari ragam. The accompanists, P R Chandran on Mridangam, Shivkumar Anantharaman on Violin and R Chandrasekhar on Ghatam were very supportive to the young vocalist and played with unbridled enthusiasm.

The Guest of Honour for the day



Priya Ramnath at concert



Priya Ramnath with Guru, relatives and guests

was P V Vijay Kumar, the Managing Editor of Kerala in Mumbai and President of Raagalaya Academy of Music and Arts. The concert also saw

the presence of the famous stalwarts Smt. Alamelu Mani and Shri A K Ramanujam (Chennai) who blessed and encouraged the budding artiste Priya.

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The Guest of Honour for the day



Priya Ramnath at concert



Priya Ramnath with Guru, relatives and guests

was P V Vijay Kumar, the Managing Editor of Kerala in Mumbai and President of Raagalaya Academy of Music and Arts. The concert also saw

the presence of the famous stalwarts Smt. Alamelu Mani and Shri A K Ramanujam (Chennai) who blessed and encouraged the budding artiste Priya.

Mulund Kerala Samajam

■ The following persons are elected office bearers of Mulund Kerala Samajam: President: C K K Poduval, Vice president: Oommen Michael, Gen Secretary: E Ramachandran, Secretaries: Girishkumar, Santhi Lakshmi Narayanan, Treasurer: B K K Kannan, Committee members: K Gopalan Nair, A Radhakrishnan, C K Lakshmi Narayanan, Rajendrababu, Santha Vasudevan, Rita Vasudevan, Sujatha Nair, Prasannan and Unnikuttan. Internal auditors are P P Pavithran and Bhaskaran Nair.



C K K Poduval
President



E Ramachandran
Gen Secretary



B K K Kannan
Treasurer

ONAM celebrations in Mumbai

■ **Kamothe Malayali Association**
Kamothe Malayali Association has planned to celebrate Onam and Onasadya on September 18 in Sushama Patil School, Kamothe from 9 am onwards. The complementary coupons will be made available from the office. Students who passed Std X and XII with meritorious marks will be felicitated. An award is instituted for a residential society that maintain utmost friendly atmosphere in Kamothe.

■ **Kerala Samskarika Vedi Mira Road**
Kerala Samskarika Vedi of Mira Road is celebrating Onam on September 11. The Committee Members are: Madhu Nair-Convenor, Pramod Nair and Rathish Nambiar-Joint convenors, Anil Nair and Baburaj Nambiar-Cultural Convenors.

■ **Kaikottikkali and Pookkalam competitions**
Vasai Bassein Kerala Samajam is conducting a Kaikottikkali competition on Sept 17 and a Pookkalam contest on Sept 18 as a part of Onam celebrations. Those wishing to participate should register their names on or before Sept 10th. For more details please contact on 8551922100, 9371729980

■ **Bharat Bharati Onaghosham**
The 46 th Onaghosham of Bharat Bharati an association of formed by RSS will be held on 15 th August at Jainaam Banquet Hall, Bhandup(W). For more details contact on +919821137723.

Pension to Pravasi Malayalees

■ The monthly pension sanctioned by the Kerala Government for Pravasi Malayalees should be increased from the present Rs.500 to Rs.1000, self attestation of age certificate and residential proof etc for submission etc are some of the demands placed before the Chief Minister of Kerala by a delegation from Mumbai under the leadership of C G Warriar, President of Tru Indian. Currently all applicants are getting the pension. All pravasi Malayalees

above 60 years of age and completed all instalments are currently granted pension. The pension amount is distributed through banks. According to the information available, all persons applied through Tru Indian are known to have received the amount.

If anyone not receiving the amount on account of shifting of residence or any other reason, they may contact Tru Indian on 9320986322.

Remembering Parappalli



Dr Venugopal addressing the gathering

■ Keraleeya Kendra Sanghatana held a memorial for Mumbai Poet Krishnan Parappalli at Mysore Hall, Matunga. Poet's daughter Lalitha, brother Narayana Swamy and other colleagues were present. Vice President Dr S Venugopal presided over the meeting. While remembering his brother, Narayana Swamy stated that the poet came to Mumbai in 1943 and stayed here for 72 years loving poetry and the city. P R Krishnan spoke about his

association with the poet since Aikya Kerala Convention and the camaraderie they shared.

T K Baburaj, K Rajan, Sumesh, Santhosh Pallassana, Suresh Nair, Velunni, V N Gopalakrishnan, C P Krishnakumar, James Manalodi, Unni Variyath and U N Gopi Nair also spoke on the late poet. KKS General Secretary Mathew Thomas and Secretary K K Rajan shared their sentiments.

Storm in a Tea Cup

Whenever the names of United States or United Kingdom are mentioned, the communists in India invariably add an adjective 'imperialistic' as a prefix. When computers appeared in India, Communist Parties vehemently opposed the move. Ordinary people therefore could not send their children abroad believing these leaders while children of the leaders went out to other states and countries and returned experts to head various government institutions.

What is said above is past, more than three decades ago.

Since Pinarayi Vijayan took the reins of the government, it was believed that in all actions the party line would be adhered. Several advisors are appointed and all of them are supposed to be non-remunerative but would carry the status of a cabinet minister. All such appointees would also bring in a pro-leftist twist to the decisions taken by the government, thereby meaning that all appointees would be political co-travellers. Hence it is considered to be a political appointment.

Now the entire supporters, even the party leaders, of the new government had a shock when they realised that the new financial advisor to the Chief Minister is a Malayali lady who is a doctoral degree holder from Harvard University, by name Gita Gopinath. It is a departure from the normal economical and political line of CPI(M).

Party's central leadership is believed to have asked the state unit the reasons for appointing Gita Gopinath, a well known intellectual powerhouse of ideas on market economy and finance. However, her opinions and approach are directly opposite to the party line on many crucial economic issues. Another disqualification is that she is a member of the economic advisory panel of Federal Reserve Bank of New York.

Ben Bernanke, former Chairman of the Federal Reserve Bank and Kenneth Rogoff a former director of IMF were her guides for her Ph D.

According to a party leader, the party should not forget the impact of



Pinarayi Vijayan



Gita Gopinath

aggressive industrial policies of West Bengal that led to the Nandigram incident and destroyed the party itself. She is one of the finest Indian economists in Harvard. Her projects on financial flaws in Europe have been widely discussed. But she belongs to a school of thought that considers financial sector as the real backbone of the economy. She recently even advised India to privatise public sector enterprises. This goes contrary to the party line. Even Sitaram Yechury, the General Secretary of CPI(M) is sceptical.

According to S Ramachandran Pillai, politburo member, the party is not aware of the appointment. "We have noticed various opinions and criticism surrounding her appointment. Probably the government wants to get an adverse opinion about potential foreign

economies."

Nevertheless Pinarayi Vijayan is convinced about the appropriateness of her appointment. He said, 'Geeta is a world renowned economist from Kerala. Economic experts may have different opinions and answers to problems. For us, she is the world renowned economist with roots in Kerala.

CITU leaders are however confident that a CPI(M) led government would always led by party lines. Noted economist K N Harilal of the Centre for Development Studies is of the opinion that probably the government was looking for a different point of view. He reminded that I S Gulati and K N Raj who once headed the Planning Board once were not Marxists. According to him, only time could tell what is in store as she has not done anything so far in Kerala to assess her rightly. ■

Book Release

■ Pambungal Publications of Mumbai published a collection of poems titled 'Kannan Chiratta' written by Deviprasad Peedickal at Palakkad. Venue was Public Library of Palakkad. Dr Parvati Varier (President of Avishkara) was the Chief Guest. She presented the first copy to P T Bhasi (General Manager, Mathrubhumi).

Sasidharan Kinavallur presided and novelist George Das inaugurated the event. Ravindran Malayankavu introduced the book. Nice Mathew delivered the keynote address.

T S Muthu, Kandamuth Kanimari, E T Muraleedharan, Achu Madambathu, Murali S Kumar, Mundoor Rajan and Satish Cheruvalli wished the book success.

കൃഷ്ണൻ പരപ്പള്ളി മാനവീയതയെ മാറോടു ചേർത്ത മലയാളത്തിന്റെ കവി



പവിത്രൻ കണ്ണപുരം കനക ചിലമ്പൊലി മലയാളത്തെ പുളകമണിയിച്ച മാസ് മരിക തയിൽ നിന്നും വ്യത്യസ്തമായിരുന്നു പരപ്പള്ളിയുടെ കാവ്യ ശൈലി.

അനീതിക്കും ഉച്ചനീചത്വങ്ങൾക്കുമെതിരെ അധഃകൃതജന വിഭാഗങ്ങൾ ഉണർന്നു ശബ്ദം ഉയർത്തിയപ്പോൾ സാമൂഹ്യാന്തരീ ക്ഷത്തിലും

‘അവശന്മാരാർത്തന്മാർ, ആലംബശീലന്മാ-
രവരുടെ സങ്കടമാരറിയാൻ?’

‘അവരാർദ്രചിത്തന്മാ, രപഹാസപാത്രങ്ങ-
ളവരുടെ ദുരിതങ്ങളെങ്ങൊടുങ്ങാൻ?’

എന്ന വാഴക്കുലയിലെ നിസ്സഹായതയും നിരാശയും പരപ്പള്ളിക്കവിതകളിൽ നമുക്ക് കാണാൻ കഴിയില്ല. കാല്പനിക തയുടെ വശ്യസൗന്ദര്യവും അർത്ഥസൗരഭ്യം വഴിയുന്ന പദലാളിത്യവും പരപ്പള്ളിക്കവിതയുടെ മുഖമുദ്രയായിരിക്കെ തന്നെ മാറാത്തതു വേണ്ടിയുള്ള ആഹ്വാനവും പ്രത്യാശയും ആ കവിതകൾ നൽകുന്നുണ്ട്.

ചെറുപ്പാട്ടിക്കടൽതീരത്തിൽ കവി ചിലവഴിച്ച ഒരു സായം സന്ധ്യയിൽ, കടലിന്റെ വിസ്തൃതികളെപ്പറ്റി ചിത്രം കവി മനസ്സിൽ ഉണ്ടാക്കിയ പുളകങ്ങളിൽ നിന്നാണത്രെ ‘കടൽത്തീരത്തിൽ’ എന്ന ആദ്യഗീതകം രൂപം കൊണ്ടത്.

കവി ഇങ്ങനെ പാടുന്നു,

‘നീട്ടിന്മേൽക്കണ്ണുത്തരംഗത്തിൽ, ത്രസിക്കുന്ന
മീട്ടിടാൻ തയ്യാറായി തന്ത്രികൾ പലേ മട്ടിൽ
ആയിരം വികാരങ്ങളാളവെ നിരൂപിച്ചാൻ
ആയിരുന്നെങ്കിൽ പാരാവാരമെൻ മഷിക്കുപ്പി!’

കാല്പനികതയുടെ ഭാവസൗന്ദര്യം കവിതയിൽ വിരിയിക്കു നോഴും തനിക്കു ചുറ്റുമുള്ള സാമൂഹ്യയാമാർത്ഥ്യങ്ങളെ കണ്ടില്ലെന്നു നടിക്കുവാൻ കവിക്ക് കഴിഞ്ഞിരുന്നില്ല. ഒരു പ്രത്യയശാസ്ത്രത്തിന്റെയും സ്വാധീനമോ, പിൻബലമോ ഇല്ലാ തെത്തന്നെ കാവ്യധർമ്മം പാലിച്ച കവിയായിരുന്നു പരപ്പള്ളി. ധരിക്കുന്ന ശുഭ്രവസ്ത്രംപോലെ ശുദ്ധവും നിഷ്കളങ്കവുമായിരുന്നു ആ കവിഹൃദയം. ഉദാഹരണമായി ‘ധർമ്മഭടൻ’ എന്ന കവിതയിൽനിന്നും ഇതാ ഏതാനും വരികൾ.

‘എവിടെയുമവഹേളനശബ്ദമി-
ന്നവിരതമുതിർത്തിടുന്ന രാത്രികൾ
സമരകാഹളം കേൾക്കുമ്പോളേയിൽ
തിരയടിച്ചു തുടിക്കയാണെന്നതും,
നരകുലായമരീലോകമൊക്കെയും
നരകമാക്കുവാൻ വെമ്പുമ്പോൾ വേളയിൽ
വെറുമൊരു മരപ്പാവക്കണക്കുഞാ-
നൊരു നിമേഷമടങ്ങിയിരുന്നിടം!’

1953-ലാണ് പരപ്പള്ളി ഈ കവിതയെഴുതിയത്. വിശ്വസാഹിത്യത്തിൽ ഗോർക്കിയുടെ നേതൃത്വത്തിൽ ഉയർന്നു



Krishnan Parappalli

വന്ന ‘സോഷ്യലിസ്റ്റു റിയലിസം’ മലയാള സാഹിത്യത്തിലും ഒരു പുതിയ ഉണർവ് പകർന്നിരുന്ന കാലം. വിഷാദാത്മകത്വവും നിരാശയും നിസ്സഹായതയും ഉപേക്ഷിച്ച് പുരോഗമന സാഹിത്യത്തിന്റെ ലക്ഷ്യവും പ്രാസാദാത്മകത്വവും അക്കാലത്ത് സാഹിത്യത്തിൽ പ്രതിഷ്ഠിക്കപ്പെട്ടു കഴിഞ്ഞിരുന്നു.

പരപ്പള്ളിക്കവിതകൾ ഇവിടെ ഒരുപടി മുന്നിൽത്തന്നെ നിൽക്കുന്നതായി കാണാം. നിസ്സഹായതയുടെ ശബ്ദമല്ല, മറിച്ച് അംവകാശസമരങ്ങളുമായി മുന്നോൻ തുടങ്ങിയ ഒരു സമൂഹത്തിന്റെ ഉൾത്തൂടിപ്പാണ് പരപ്പള്ളിക്കവിതകളിൽ മുഴങ്ങി കേൾക്കുന്നത്. ‘കാവ്യനർത്തകി’യിലെ ‘എവറസ്റ്റ്’ എന്ന കവിതയിലെ പ്രത്യാശ നോക്കൂ.

‘ഉയരും മർത്തുൻ വീണ്ടുമുയരും വിദൂരത്തിൽ
- വിടരും താരാസുനജാലവുമിറുത്തതും’

മാനവപുരോഗതിക്കും ശാസ്ത്രത്തിന്റെ വളർച്ചയ്ക്കുമൊപ്പം കാവ്യഭാവന വിടർത്തിയ കവിയുടെ ഉദാത്തവും ഉൾക്കാഴ്ചയുമുള്ള വരികൾ.

ഇനിയും, 1989-ൽ പ്രസിദ്ധീകരിച്ച ‘തിരമാലകൾ’ എന്ന കവിതാസമാഹാരത്തിലെ ‘സിംഹനാദത്തിനായ്’ എന്ന കവിതയിലെ വരികൾ ശ്രദ്ധിക്കുക!

‘കപടജീവികളേറുക കാരണം
അടവിപോലായൊരിപ്പണുഭൂമിയിൽ

സഹജവീര്യമേ, സർഗ്ഗപ്രഭാവമേ
സദ കൂടഞ്ഞെഴുന്നേൽക്കുക സിംഹമേ!

കവിയുടെ സർഗ്ഗചൈതന്യത്തിന്റെയും സാമൂഹ്യവിക്ഷണത്തിന്റെയും സൂര്യശോഭയാർന്ന പ്രതിഫലനമാണ് ഈ വരികളിൽ. കവിതകൾ, ഗീതകങ്ങൾ, ശ്ലോകങ്ങൾ എന്നിങ്ങനെ മൂന്നു കൈവഴികളായി പറപ്പള്ളിക്കൃതികളെ തരം തിരിച്ച് പഠിക്കാൻ കഴിയും. ഗീതകങ്ങളും അനുഷ്ഠിച്ച് വൃത്തത്തിലുള്ള ശ്ലോകങ്ങളും ഇന്ന് അപ്രത്യക്ഷമായിരിക്കുന്നു. ഈ സാഹചര്യത്തിൽ ഗീതകത്തിനും ശ്ലോകത്തിനും പുതുജീവൻ നൽകിയിരിക്കുകയാണ് പറപ്പള്ളി.

ഇരുപതു സമാഹാരങ്ങളാണ് പറപ്പള്ളി മലയാളസാഹിത്യത്തിന് സമ്മാനിച്ചത്. ഇതിൽ യുഗനാദം, യുഗശില്പികൾ, ഭാവചരായകൾ, ഗീതകസാഗരം, പാൽക്കടൽ, വിവേകാനന്ദസരോവരം, ശാങ്കരസാഗരം, എന്നീ ഏഴു കൃതികൾ ഗീതകങ്ങളാണ്. കാവ്യനർത്തകി, നവരേഖ, ഗാനമേള, ഭാവരേണുക്കൾ, കണ്ണീരും പുഞ്ചിരിയും (ഖലിൽ ജിബ്രാന്റെ കവിതയുടെ വിവർത്തനം), അപ്സരയും ത്യമൂർത്തിയും, കൃഷ്ണലീലകൾ, തിരമാലകൾ, സാമി വിവേകാനന്ദന്റെ 301 മൊഴിമുത്തുകൾ, ഓങ്കാരയാനികൾ, ഉപാസനാകുസുമങ്ങൾ എന്നീ ഒമ്പതു കൃതികൾ കവിതാസമാഹാരങ്ങളായും, കൃപാമൃതം, ദാർശനിക ചക്രവാളങ്ങൾ എന്നീ കൃതികൾ ശ്ലോകങ്ങളുടെ തലക്കെട്ടിലും ഉൾപ്പെടുന്നു.

1989-ൽ പ്രസിദ്ധീകരിച്ച തിരമാലകൾ എന്ന ഗ്രന്ഥത്തിന് ഒരു പ്രത്യേകത ചൂണ്ടിക്കാണിക്കുവാനുണ്ട്. 112 പുറങ്ങളുള്ള ഈ കവിതാഗ്രന്ഥം മനോഹരമായ കയ്യക്ഷരത്തിലാണ് മുദ്രണം ചെയ്തിട്ടുള്ളത്. പുസ്തകത്തിന്റെ കവർഡിസൈനും കയ്പടയിൽ അകംതാളും തയ്യാറാക്കിയത് ഡോംബിഡിലിയിലുള്ള എം ദയാനന്ദൻ എന്ന ചിത്രകാരനാണ്.

ഗഹനവും ജീവിതഗ്രന്ഥിയുമായിട്ടുള്ള 1008 ശ്ലോകങ്ങളാണ് 194 പുറങ്ങളുള്ള ദാർശനിക ചക്രവാളത്തിലുള്ളത്. അതിഗഹനവും എന്നാൽ അനായസേന ഹൃദിസ്ഥമാക്കാൻ കഴിയുംവിധം ലളിതവും ജീവൽസ്പർശിയുമാണ് ഓരോ ശ്ലോകങ്ങളും. വിജ്ഞാനപ്രദാനങ്ങളായ സുഭാഷിതങ്ങളാണ് അവയോരോന്നും.

ഉദാ:
പഠിപ്പുണ്ടെങ്കിലും മർത്ത്യൻ
പിഴച്ചിടുന്നതെന്തിനാൽ?
പഠിപ്പും രക്തവും തമ്മിൽ
പഠറിച്ചേരായ്ക കാരണം.

നാലായിരത്തിമുപ്പത്തിരണ്ടു വരികളുള്ള ഈ കൃതിയുടെ രചനയ്ക്ക് ഒരു വർഷം വേണ്ടിവന്നുവെന്ന് ആമുഖത്തിൽ കവി വ്യക്തമാക്കിയിട്ടുണ്ട്. തന്റെ 85-മത്തെ വർഷത്തിലാണ് കവി ഈ സൽക്കർമ്മം സഫലമാക്കിയതെന്ന വസ്തുത നമ്മെ അത്ഭുതപ്പെടുത്തുന്നു. ഈ ഗ്രന്ഥത്തിന്റെ കവർച്ചിത്രം വരയ്ക്കാനുള്ള ഭാഗ്യം എനിക്കു ലഭിച്ചുവെന്നതുകൂടി വിനയപൂർവ്വം ഇവിടെ രേഖപ്പെടുത്തട്ടെ.

പറപ്പള്ളിയുടെ എല്ലാ കൃതികളും ഉൾപ്പെടുത്തി സമ്പൂർണ്ണ കവിതാസമാഹാരവും പേൾഡ്രോപ്സ് (Pearl Drops) എന്ന പേരിൽ തിരഞ്ഞെടുത്ത കവിതകളുടെ ഇംഗ്ലീഷ് കവിതകളുടെ വിവർത്തനവും (1983-ൽ) പ്രസിദ്ധീകരിച്ചിട്ടുണ്ട്. കൂടാതെ ഡോ. ടി ആർ രാഘവനും ഡോ. വി എസ് നായരും ചേർന്നെഴുതിയ A Panoramic Profile of Poet Krishnan Parappalli എന്ന പുസ്തകവും ഡോ. സി.എൻ.എൻ. നായർ എഴുതി ഭാരതീയ വിദ്യാഭവൻ പ്രസിദ്ധീകരിച്ച Saankara Sagaram (Rendering & foot notes, 2002) എന്ന പുസ്തകവും പറപ്പള്ളിക്കവിതകളുടെ ആഴങ്ങളിലേക്ക് വെളിച്ചം വീശുന്നവയാണ്. ഡോ. ടി ആർ തന്നെ എഴുതി ക്രിയേറ്റീവ് സ്റ്റഡി സെന്റർ പ്രസിദ്ധീകരിച്ച സർഗ്ഗസം

ഘർഷം (1995) എന്ന നിരൂപണഗ്രന്ഥത്തിലും പറപ്പള്ളിയുടെ അതുവരെയുള്ള കവിതകൾ പഠനവിധേയമാക്കിയിട്ടുണ്ട്. കേരളത്തിലെ എല്ലാ ശ്രേഷ്ഠകവികളും മഹാനഗരത്തിലെ സഹയാത്രികരായ എഴുത്തുകാരും പറപ്പള്ളിക്കവിതകളുടെ പ്രസക്തിയെ അംഗീകരിച്ച് പ്രശംസിച്ചിട്ടുണ്ട്. എന്നാൽ നഗരകവികളും പറപ്പള്ളിക്കവിത മനസ്സിലാക്കാൻ ശ്രമിച്ചുവോ എന്ന കാര്യത്തിൽ സംശയമുണ്ട്. കാവ്യപരമ്പരതന്നെ നിഷിദ്ധവും കാലഹരണപ്പെട്ടതുമായി തിരസ്കരിക്കപ്പെടുമ്പോൾ പറപ്പള്ളിക്കവിതകൾക്ക് എന്തു പ്രസക്തി! ഈ എതിരൊഴുക്കി നിടയിലും കവിയുടെ സംഭാവനകളെ വില മതിക്കുവാനും കവിയെ ആദരിക്കുവാനും നഗരസൗഹൃദങ്ങൾ ഉണ്ടായി എന്നത് അഭിനന്ദനാർഹമാണ്. ചങ്ങമ്പുഴ അവാർഡ്, ഗ്രന്ഥപ്പുര അവാർഡ്, എഴുത്തച്ഛൻ അവാർഡ്, ശ്രീകൃഷ്ണരത്നം



കൃഷ്ണൻ പറപ്പള്ളിയും കുടുംബവുമൊത്ത്. (ഇടത്തുനിന്ന്) ഡോ. ടി ആർ രാഘവൻ. പി ആർ കൃഷ്ണൻ, പവിത്രൻ കണ്ണപുരം, ഡോ. സി എം ശങ്കരൻകുട്ടി

പുരസ്കാരം, മഹാകവിത്രയം അവാർഡ് തുടങ്ങിയവ അദ്ദേഹത്തിനു ലഭിച്ചിരുന്നു എന്നു രേഖപ്പെടുത്തുമ്പോഴും അർഹിക്കുന്ന അംഗീകാരം അദ്ദേഹത്തെ തേടിയെത്തിയില്ല എന്ന വസ്തുത മറച്ചുവയ്ക്കാനാവില്ല.

കുടുംബം

കോട്ടയം ജില്ലയിലെ രാമപുരത്ത് പറപ്പള്ളി മഠത്തിൽ പാർവതീപരമേശ്വരന്മാരുടെ ദ്വിതീയ പുത്രനായിട്ടാണ് 1921-ൽ നവമ്പർ 21-ന് കൃഷ്ണൻ പറപ്പള്ളി ജനിച്ചത്. ആദരണീയമായിരുന്നു ആ കുടുംബം. പക്ഷെ ഒരു ചതിക്കേണിയിൽ പെട്ട് സ്വന്തം വീടൊഴിച്ചുള്ള സ്വന്തം കൈകളെല്ലാം ജപ്തി ചെയ്യപ്പെട്ടിട്ടു. തുടർന്നുള്ള ജീവിതം ക്ലേശകരമായിരുന്നു. 1943-ൽ 22-മത്തെ വയസ്സിൽ കോളേജ് വിദ്യാഭ്യാസം നിർത്തേണ്ടിവന്നു. തുടർന്ന് ജീവിതമാർഗ്ഗം തേടി ബോംബെയിലെത്തി. സ്നേഹനിധിയായ സ്വന്തം ജ്യേഷ്ഠൻ പി സുബ്രഹ്മണ്യമായിരുന്നു പറപ്പള്ളിക്ക് എന്നും തുണയായിരുന്നത്. പറപ്പള്ളിയുടെ സഹധർമ്മിണി സരസ്വതി, രണ്ടു പെൺമക്കൾ ലളിതയും സുഷമയും. വിശ്വനാഥനും രവിയും മരുമക്കൾ. സ്നേഹസമ്പന്നമായ പറപ്പള്ളി കുടുംബത്തിലെ അംഗങ്ങൾ ഇരരൊക്കെ.

പൊതുപ്രവർത്തനം

ജീവിതത്തിൽ തിക്താനുഭവങ്ങൾ വേണ്ടുവോളം അനുഭവിച്ച പറപ്പള്ളിക്ക് സാമൂഹ്യപ്രവർത്തനം ലക്ഷ്യപൂർണ്ണമായ ഒരു സേവനമായിരുന്നു. പ്രവർത്തനരംഗങ്ങൾ താഴെ രേഖപ്പെടുത്തുന്നു.
■ 1948-ൽ ബോംബെ കേരളീയ സാഹിത്യ സമിതി (മലാൾ) യുടെ സ്ഥാപകാംഗം; ആദ്യത്തെ സിക്രട്ടറി.
■ ബോംബെ കേരളീയ സാഹിത്യ സമിതിയുടെ വാർഷിക

സാഹിത്യ പ്രസിദ്ധീകരണമായ നവസാഹിത്യയുടെ പത്രാധിപർ.

■ 1955-ൽ ഗോരഗാവ് മലയാളി സമാജത്തിന്റെ സ്ഥാപകാംഗവും ആദ്യത്തെ സിക്രട്ടറിയും.

■ ഗോരഗാവ് മലയാളി സമാജത്തിന്റെ വാർഷിക സാഹിത്യ പ്രസിദ്ധീകരണമായ മലരനിന്റെ പത്രാധിപർ.

■ 1954-55-ൽ ബോംബെ കേരളീയ സമാജത്തിന്റെ വിശാല കേരളം ദൈമാസികയുടെ സഹപത്രാധിപർ.

■ ബോംബെയിലെ ഐക്യകേരള പ്രസ്ഥാനത്തിൽ സജീവ പങ്കാളിത്തം.

■ 1964-72 വിശാലകേരളത്തിന്റെ പത്രാധിപർ.

■ 1977-78 എഴുത്തുകാരുടെ കൂട്ടായ്മയായ ഗ്രന്ഥപ്പുരയുടെയും ഗ്രന്ഥപ്പുര 1978-ൽ ആദ്യമായി പ്രസിദ്ധീകരിച്ച നഗരാഞ്ജലി (കവിതകൾ) യുടെയും പിന്നിലെ ഉപദേഷ്ടാവ്. (മുംബൈയിലെ ആ കാലത്തെ 20 കവികളുടെ തിരഞ്ഞെടുത്ത 101 കവിതകളാണ് നഗരാഞ്ജലിയിൽ).

ഇങ്ങനെ സാമൂഹ്യസാംസ്കാരിക രംഗത്ത് സജീവമായി പ്രവർത്തിക്കുകയും ചെയ്ത വ്യക്തിയായിരുന്നു കൃഷ്ണൻ പറപ്പള്ളിയെന്ന കവി. ജീവിതാനുഭവങ്ങളിൽനിന്ന് മുള പൊട്ടുന്ന ആശയങ്ങളെ ആദർശത്തിന്റെ യജ്ഞശാലയിൽ അഗ്നിശുദ്ധി വരുത്തി സർഗ്ഗഭാവനയുടെ കരുത്തും സൗന്ദര്യവും പകർന്ന് കാവ്യപ്രപഞ്ചം സൃഷ്ടിക്കുകയായിരുന്നു പറപ്പള്ളി ചെയ്തിരുന്നത്. വാർദ്ധക്യസഹജമായ അവശതകൾക്ക് കീഴ്പ്പെടുന്നതു

വരേക്കും കാവ്യസപര്യ അദ്ദേഹം തുടർന്നു. ആ കാവ്യ സരസ്സിലെ ഉൾക്കാഴ്ചകളെല്ലാം കാണുകയെന്നത് ഏറെ ശ്രമകരമാണ്. അതിന്റെ ഒരു വിദൂരദർശനം മാത്രമാണ് ഇവിടെകുറിച്ചു വെയ്ക്കാൻ ശ്രമിച്ചത്.

വിശാലകേരളത്തിന്റെ വിശേഷാൽപതിപ്പുകളിലെല്ലാം ആദ്യകവിതയുമായി പറപ്പള്ളിയെ കണ്ടിരുന്നു. 2016 വിശാലകേരളം വിഷുപ്പതിപ്പിലും മനോഹരമായ ഒരു കവിതയുമായി ആദ്യംതന്നെ ഗുരുതുല്യനായ പറപ്പള്ളിയുണ്ട്. 'ചിന്തയാനന്ദനും ഞാനും എന്റെ 'കൃഷ്ണലീലയും' എന്നാണ് കവിതയുടെ ശീർഷകം. ആ കവിത പര്യാവസാനിക്കുന്നത് ഇങ്ങനെയാണ്:

'എത്രമേൽ മധുരമായി തീരുന്നു മലയാളം എത്തുമ്പോഴൊരു പുല്ലാങ്കുഴലിൻ വഴിയ്ക്കേവം! എത്രമേൽ മഹിതമായി തീരുന്നു മലയാളം എത്തുമ്പോഴൊരു പുല്ലാങ്കുഴലിൻ വഴിയ്ക്കേവം!'

ഒരുപക്ഷേ ഏറ്റവും ഒടുവിലായി പറപ്പള്ളിയിൽനിന്നു ലഭിച്ച മൊഴിമുത്തായിരിക്കും ഇതെന്ന് ഞാൻ കരുതുന്നു. അങ്ങനെ ആ യന്ത്രജീവിതം 2017 ജൂലൈ 5-ന് എന്നനേക്കുമായി വിട പറഞ്ഞു.

അതേ, അങ്ങ് മലയാളത്തിന്റെ കവിയാണ്; മലയാളത്തിന്റെ ശ്രേഷ്ഠകവിയാണ്. ആ പാവനസ്മരണയ്ക്കു മുമ്പിൽ പ്രണാമം! ■

മഴയിൽ ചാത്രം



ലക്ഷ്മി മുൻവൈ

നനുത്ത കാറ്റിൽ നൃത്തമാടും
 ഇറാനണിഞ്ഞ പുഷ്പലതാദികൾ
 വർഷത്തിൻ സന്തോഷലഹരിയിൽ
 വർണ്ണപക്ഷികളിൽ സ്നേഹഗീതങ്ങൾ
 മേഘകൂട്ടങ്ങൾക്കിടയിലൂടെ
 എത്തിനോക്കും സൂര്യനിൻ വെള്ളിരേഖകൾ
 പതിയെ ചാറും മഴത്തുള്ളികളിലെങ്ങും
 പ്രകൃതിദേവതയിൻ സൗന്ദര്യരൂപം.
 ശാന്തസുന്ദരപൂലർച്ചയിൽ
 ഉലഞ്ഞാടും ശാഖകളിൽ
 നിബിഢമാമിലകൾക്കിടയിൽ
 അണ്ണാരക്കണ്ണനിൻ കിന്നാരചൊല്ലും
 ഇണക്കിളികളിൽ പ്രേമഗീതവും.
 മൈനകളിൽ കലപിലയും
 കാകന്റെ കാകാരവും കേൾക്കവേ
 മനമാകെ തളിതമായ്....
 പ്രകൃതി നൽകുമി ശാന്തജമായ-
 കുളിർമയിൽ പുഞ്ചിരിക്കും
 മുല്ലയും മുക്കുറ്റിയും
 ചെമ്പകവും ചെമ്പരത്തിയും
 ശംഖുപുഷ്പവും തുമ്പയും
 പനിനീർപ്പൂക്കളും ജമന്തിയും
 പുത്തോട്ടത്തിലാനന്തനൃത്തമാടി
 വൈവിധ്യമാർന്ന കാഴ്ച വെച്ചു.

ഞാനോർത്തുപോയി...
 പ്രകൃതിയിൽ കാണുമി പാഠം
 മനുഷ്യൻ അനുകരിക്കുമെങ്കിലിവിടം സാർത്ഥം
 നാനാമതഭാഷകളിൽ സംസ്കാരം
 ഇന്നാട്ടിൽ സഹിഷ്ണുതയിൽ അലങ്കാരം
 പക്ഷിമൃഗാദികൾ പുഷ്പ ലതാദികൾ
 പ്രകൃതിഭംഗിയിൽ ഒരുമിക്കുമെങ്കിൽ
 മാനവനെന്നേ സാർത്ഥനായ് പച്ചപ്പിൻ
 ഗുണമില്ലാമനുഷ്യത്വമില്ലാതെയൊക്കുന്നു?

ഭൂമിയിൽ വെള്ളവും പച്ചപ്പുമില്ലെങ്കി-
 ലിമനോഹാരിത കനിയുമായിരുന്നോ?
 മരുഭൂവിൻ ജീവൻ ഹോമിക്കുന്നവർ-
 ക്കിനാട്ടിലെ പച്ചപ്പ് കണ്ണിനു സാർത്ഥം.
 മനുഷ്യന്റെ സ്നേഹവും കാരൂണ്യവും
 മാനവജീവിതത്തിനു നൽകിടുമിശാരൻ
 മഴയിൽ കാണും കുളിർ കാഴ്ചകൾ
 മനുജന്റെ ജീവിതശൈലിയാവട്ടെ.

അന്ത്യംവരെയും കവി



Dr T R Raghavan

മലയാളഭാഷയ്ക്ക് കാല്പനികയുടെ കാവ്യഭംഗി പകർന്ന ശ്രേഷ്ഠകവി കൃഷ്ണൻ പറപ്പള്ളി (95) വിട വാങ്ങി. മുംബൈയിൽ വധാലയിലുള്ള പ്രഭുനിവാസിൽ വെച്ചായിരുന്നു അന്ത്യം. മെഗാനഗരമായ മുംബൈയുടെ കാവ്യനിലാവായിരുന്നു ആ കവി. പ്രവാസി മലയാളികളുടെ മഹാകവിയും കവിതാരചനയിൽ ഇത്രമാത്രം ഔചിത്യബോധം കാത്തുസൂക്ഷിച്ച കവികൾ മലയാളത്തിൽ ഏറെയില്ല. എന്നിട്ടും അദ്ദേഹത്തെ ഭക്തകവിയായും പഴഞ്ചനായും കാണാനായിരുന്നു അവാർഡുവിതരണ കേന്ദ്രങ്ങളും മറ്റും ശുഷ്കാന്തി കാണിച്ചിട്ടുള്ളത്. ഒരു കാര്യം സത്യസന്ധമായി ഇന്നും ശേഷിക്കുന്നു. അന്ത്യംവരെയും കൃഷ്ണൻ പറപ്പള്ളി ഒരു കവിയായിരുന്നു. ഏഴ് ദശകത്തിലേറെക്കാലം കവിയായി നിലനിന്നിരുന്ന നിസ്തന്ദ്രമായ കവിതാരചനയിലൂടെ മൗലികമായ ഒരു കാവ്യലോകം ബോധപൂർവ്വം തന്നെ നില നിർത്തുവാൻ പറപ്പള്ളിക്കു കഴിഞ്ഞിരുന്നു.

കാല്പനികഭാവങ്ങളോടുള്ള നിരസം, വ്യത്നബന്ധങ്ങളിൽ നിന്നുള്ള യോചനം, ധിഷണാവ്യാപാരത്തിനുള്ള അതിപ്രാധാന്യം, പരുഷപദങ്ങളുടെ വ്യക്തമോ അത്യക്തമോ ആയ സന്നിവേശം തുടങ്ങി പരിവർത്തനങ്ങളുടെ ശിഥിലരൂപങ്ങൾ 1960-കളിൽ പ്രത്യക്ഷമായപ്പോൾ അനുകരണങ്ങൾ വഴി കാലത്തിനു യോജിച്ച വേഷമണിയാൻ പറപ്പള്ളി തിരക്ക് കൂട്ടിയില്ല. മോഹഭംഗം, നിഷ്ഫലതാബോധം, അസ്തിത്വദുഃഖം, ഒഴിയാത്ത മൃത്യുഭയം മുതലായി സാംക്രമികരോഗം പോലെ പലരേയും ആവേശം കൊള്ളിച്ച പ്രവർത്തനങ്ങളും അദ്ദേഹത്തെ അലസോരപ്പെടുത്തിയില്ല. നേരെ മറിച്ച് ജീർണ്ണതയെ പുൽകിയിരുന്ന ഭാഷയിലെ ഭാവഗീത പ്രസ്ഥാനത്തിന് പറപ്പള്ളി നവോന്മേഷം പകർന്നു. ഭാവഗാനങ്ങളിലൂടെ ഊരിക്കുടിയ ഭാവസംക്രമണത്തിന് പ്രതിബന്ധങ്ങളായ വ്യഥാസമുലതയും വാചാലതയും ചോർത്തി കളഞ്ഞ് അവയെ ഭാവതീക്ഷ്ണമാക്കി മാറ്റാൻ കാവ്യമണ്ഡലത്തിൽ പറപ്പള്ളി സൃഷ്ടിച്ച പരിവർത്തനങ്ങൾ നമ്മുടെ നിയോറൊമാന്റിക്ക് ഘട്ടത്തിലെ ശ്രദ്ധേയമായ കവികളോടൊപ്പം വിശേഷപഠനം അർഹിക്കുന്നു. നമ്മുടെ കവിതയിലെ കാല്പനികതയുടെ ഉൽക്കൃഷ്ടലക്ഷ്യം, പക്ഷതയാർജ്ജിച്ച പിൻക്കാല കാല്പനികതയുടെ സുശിക്ഷണമായ ആത്മസംയമനമാണ് കൃഷ്ണൻ പറപ്പള്ളിയുടെ കവിതയുടെ മുഖമുദ്രയും.

ക്രമേണ കാവ്യരംഗത്ത് പ്രവേശിച്ച പറപ്പള്ളി മുപ്പതോളം കൃതികൾ രചിച്ച് പ്രസിദ്ധപ്പെടുത്തി. കവിതാനർത്തകി, ഗാനമേള, നവരേഖ, ഭാവരേണുകൾ, യുഗനാദം, അപ്സരയും ത്രിമൂർത്തിയും, ഗീതസാഗരം, കൃഷ്ണലീല എന്നിവയാണ് പ്രധാനകൃതികൾ. ഖലിൽ ജിബ്രാന്റെ 'A Tear and A Smile' എന്ന

കാവ്യസമാഹാരത്തിൽനിന്നും പതിനൊന്ന് കൃതികളാണ് കണ്ണിരും പുഞ്ചിരിയും എന്ന പേരിൽ പറപ്പള്ളി മലയാളത്തിലേക്ക് വിവർത്തനം ചെയ്തിട്ടുള്ളത്. മലയാളഭാഷയിൽ തന്റെ നിസർഗ്ഗമധുരമായ ശൈലി തർജ്ജമയിലൂടെ പ്രസരിപ്പിച്ച പറപ്പള്ളി അനുഭവദാനം അർഹിക്കുന്നു. ആംഗ്ലേയ സാഹിത്യത്തിലെ വിശ്രുതനായ ഷെല്ലിയുടെ വിശ്വമോഹനമായ കവിത വാനമ്പാടിയാട് (Ode to Skylark) മൂന്നുതന്നെ തർജ്ജമ ചെയ്തിട്ടുള്ള ആളാണല്ലോ പറപ്പള്ളി.

കൂടാതെ അഗാധവും സവിശേഷവുമായ മാനുഷികാനുഭൂതികളെ വിഷയമാക്കുന്ന കാവ്യമാതൃകയെ തന്റെ കാവ്യവൃത്തിയാൽ ആവിഷ്കരിക്കുവാനും അവയിൽനിന്ന് ഉദാത്തവും മനോഹരവുമായ കാവ്യസൂക്ഷ്മങ്ങളെ വിരിയിക്കുവാനും പറപ്പള്ളിക്കു കഴിഞ്ഞിട്ടുണ്ട്. അറുപതുകളുടെ മദ്ധ്യഘട്ടത്തിൽ പ്രസിദ്ധം ചെയ്ത യുവനാദം, ഭാവചരായകൾ (1967), ഗീതസാഗരം (1986), പാൽക്കടൽ (1993) എന്നീ കൃതികൾ



ഈ കവിയെ സംബന്ധിച്ചിടത്തോളം തന്റെ കാവ്യജീവിതത്തിന്റെ പുതിയ സംഭവമായി കണക്കാക്കാവുന്നതാണ്. മലയാളത്തിലെ ലക്ഷണമൊത്ത 283 ഗീതകങ്ങളാണ് ഈ നാലു കൃതികളിലായി എഴുതുവാൻ കവിക്ക് സാധിച്ചിട്ടുള്ളത്. വിശ്വസാഹിത്യത്തിൽ ഏഴര നൂറ്റാണ്ടോളം പഴക്കമുള്ള ഗീതകരൂപത്തിന്റെ സവിശേഷതകളെക്കുറിച്ച് ആഴത്തിൽ അറിവു നേടിയ ശേഷമാണ് പറപ്പള്ളി ഈ കാവ്യമാതൃക കൈകാര്യം ചെയ്തിട്ടുള്ളത്. ഗീതക സംവിധാന വികാസത്തിൽ പറപ്പള്ളി നേടിയെടുത്തിട്ടുള്ള വിജയം അസൂയവഹമത്രെ.

1992 മുതൽ മലയാള കവിതയ്ക്ക് കൈവന്ന മികച്ച സിദ്ധികളിലൊന്നാണ് പറപ്പള്ളിയുടെ കൃഷ്ണലീല. നൈസർഗ്ഗികമായ വാസനാബലവും അദ്ധ്യയനസിദ്ധമായ നൈപുണ്യവും മാത്രമല്ല, ഭാരതീയ തത്വദർശനങ്ങളിലുള്ള അവഗാഹവും പ്രസാദമായുദ്യവും ആരോഗ്യകരവും ഉജ്ജ്വലവുമായ ഒരു ജീവിതദർശനത്തിന്റെ ധന്യരശ്മികളുടെ തിളക്കവും പ്രകടമാക്കുന്നവയാണ് കൃഷ്ണലീലയിലെ രചനകളെല്ലാംതന്നെ. അദ്ദേഹത്തിന്റെ കവിതയുടെ സമഗ്ര ഫലാസത്ത (Total effect) പ്രകാശനവും സമ്പന്നവുമായ ആത്മീയതയുടെ അന്തഃസ്രോതസ്സത്രെ.

അതുപോലെ കാലിക രാഷ്ട്രീയ സാമൂഹ്യപ്രശ്നങ്ങളെ ഉണർന്നിരിക്കുന്ന സർഗ്ഗഭാവനയും മനസ്സുമായി ചടുലതയോടെ നേരിടുന്ന ഒരു കവിയെയാണ് പാൽക്കടൽ എന്ന കൃതിയിൽ കാണാൻ കഴിയുന്നത്.

“എവിടെ സ്ത്രീത്വം ദീപ്തം
ഹനിക്കപ്പെടുന്നുവോ
അവിടെ ശപ്തമർത്തു
സത്തതൻ ശ്വസോച്ഛ്വാസം.”

കാലത്തിന്റെ മനഃസാക്ഷിയെ തിരിച്ചറിയാൻ അനിയമ സംഭവങ്ങളെ പ്രണിതമായിത്തീർന്ന ഒരു കവിഹൃദയത്തിനു മാത്രമേ ഊഷ്മളമായി ഇപ്രകാരം പ്രതികരിക്കാൻ കഴിയുകയുള്ളൂ.

കൃഷ്ണൻ പറപ്പള്ളിയുടെ മറ്റൊരു അത്യന്തമ സംഭാവനയാണ് ദാർശനിക ചക്രവാളങ്ങൾ. സത്യസൗന്ദര്യങ്ങളെ സമഞ്ജസമായി സമന്വയിപ്പിച്ചിട്ടുള്ള ഈ കൃതിയിൽ 1008 ശ്ലോകങ്ങളാണ് പേർത്തിട്ടുള്ളത്. മലയാളഭാഷയിൽ മഹത്തായ സുഭാഷിതങ്ങൾ കാഴ്ചവെച്ചിട്ടുള്ള മഹത്തായ മഹാകാവ്യമാണ് ഈ കൃതിയെന്ന് ആരും സമ്മതിക്കും. ഈ കൃതിയിലുള്ളത് സാർവ്വലോകീക-സാർവ്വകാലിക പ്രസക്തിയുള്ള അത്യുദാത്ത ദർശനങ്ങളാണ്. അനുഭവത്തിൽനിന്നും വാറ്റിയെടുത്ത ജീവിതത്തിലെ ഓരോ നിമിഷത്തിന്റെയും സാരവത്തായ കാതലാണി വാക്കുകൾ. തൊണ്ണൂറായി കഴിഞ്ഞതിന്നു ശേഷമാണ് ഈ കൃതി അദ്ദേഹം പ്രസിദ്ധീകരിച്ചത്. അതോടെ യൗവനം, വാർദ്ധക്യം തുടങ്ങിയ പ്രായവിഭജനങ്ങളാണ് ഈ കവി അപ്രസക്തമാക്കിയിട്ടുള്ളത്. കർമ്മനിരതമായ ഒരു മനസ്സും മഷിയുണങ്ങാത്ത ഒരു പൊൻപേനയും വാണിയെ സേവിക്കാനുള്ള സന്നദ്ധതയും എക്കാലവും കൈമുതലായിട്ടുണ്ടായിരുന്ന കവിയായിരുന്നു അതരിച്ച ഈ കവിശേഷൻ.

ഒരു കവിയെന്ന നിലയിലാണ് പറപ്പള്ളി ശ്രേഷ്ഠനാ

യതെങ്കിലും അദ്ദേഹം ചിന്താർഹവും ദാർശനികദീപ്തിയുമുള്ള ഒട്ടനവധി ലേഖനങ്ങളും എഴുതുകയുണ്ടായി. മുൻപൈയിൽ നിന്നും യു എൻ ഗോപിനായരുടെ പത്രാധിപത്യത്തിൽ ഇറങ്ങുന്ന ജാല മാസികയിലെ ഓർമ്മയിലെ ഒളിമങ്ങാത്ത മുത്തുകൾ എന്ന പരമ്പര പറപ്പള്ളിയുടെ ഗദ്യശാഖയിലേക്കുള്ള ഒന്നാംതരം സംഭാവനയാണ്. ജാടകളില്ലാതെ ലളിതമായും സുപ്രാപ്യമായും ആശയങ്ങൾ അവതരിപ്പിക്കുന്നതിൽ അസാധാരണ ആർജ്ജവശീലമാണ് അദ്ദേഹം പുലർത്തുന്നത്.

മൗലികവും ബഹുമാനപരമായ സർഗ്ഗാത്മകസംഭാവനകൾ കൊണ്ട് മലയാളസാഹിത്യത്തെ മുന്നോട്ടുനിന്നും ധന്യമാക്കിയ വരുടെ മുൻനിരയിൽ ഈ എഴുത്തുകാരനെ ആർക്കും കാണാൻ കഴിയും. അവാർഡിന്റെ കാര്യത്തിൽ പ്രവാസി സാഹിത്യകാരന്മാർക്ക് അയിത്തം കല്പിക്കുന്ന ദേശ സാഹിത്യ താവട്ടിലെ തമ്പുരാക്കന്മാരും തമ്പുരാട്ടികളും ഈ കവിക്ക് അർഹിക്കുന്ന പരിഗണനയോ അംഗീകാരമോ നൽകിയിട്ടുണ്ടോ? ഈ കവിയിൽ അടിച്ചേല്പിക്കുന്ന അവഗണന അതേ രീതിയിൽ ഏറ്റുവാങ്ങിയിട്ടുള്ള മറ്റു കവികളും കഥാകാരന്മാരും നിരൂപകരും പ്രവാസികളിൽ ഉണ്ടെന്ന കാര്യം പകൽപോലെ പരമാർത്ഥമാണ്.

ഏഴു ദശകകാലം ഈ മെഗാനഗരത്തിൽ ജീവിച്ച് ജീവിതാന്ത്യംവരെ ഭാഷയെ അമ്മയെപ്പോലെ ആദരിച്ച്, വാത്സല്യനിധിയായ മകളെപ്പോലെ ലാളിച്ച് മാതൃഭാഷാസേവനം ചെയ്ത പ്രിയസുഹൃത്തിന് ആദരാഞ്ജലികൾ. പാവനസ്മരണയ്ക്കു മുമ്പിൽ പ്രണാമം.

(അന്തരിച്ച കവിയുമായി ലേഖകന് അര നൂറ്റാണ്ടുകാലത്തെ സൗഹൃദബന്ധമുണ്ട്. ഈ ലേഖകൻ കൃഷ്ണൻ പറപ്പള്ളിയുടെ കാവ്യസിദ്ധികളെ കുറിച്ച് ഇംഗ്ലീഷിൽ പ്രസിദ്ധീകരിച്ച പുസ്തകമാണ് A Panoramic Profile of Poet Krishnan Parappalli - 1992) ■

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ജയൻ തിഥ

ഡോംബിവ്ലി സ്റ്റേഷനിൽ ട്രെയിൻ നിന്നപ്പോൾ, പിന്നിലെ തള്ളലിൽ വേണുപ്പാറ ഫോമി ലേക്കു തെറിച്ച് വീണു. ഒരുവിധം സമനില വീണ്ടെടുത്ത് എഴുന്നേറ്റപ്പോൾ വല്ലാതെ കിതയ്ക്കുന്നുണ്ടായിരുന്നു. ഓവർബ്രിഡ്ജ് കയറി മെയിൻറോഡിലെത്തിയപ്പോൾ, ഒന്നുരണ്ടു മഴത്തുള്ളികൾ സൂചിമുനകൾപോലെ, അയാൾക്കു മുകളിൽ പതിച്ചു. മഴക്കാലമല്ലാതിരുന്നിട്ടും ആകാശത്ത് കാർമേഘങ്ങൾ ഇരുണ്ടുകൂടി കിടന്നിരുന്നു. എംഐഡിസിയിലെ കെമിക്കൽ ഫാക്റ്ററികളിൽനിന്നുയരുന്ന കുറുത്ത പുക അപായകരമാം വിധം അമൃതവർഷങ്ങൾ ചൊരിയുന്നത് ഇപ്പോൾ പതിവായിരിക്കുന്നു. കാലുകൾ നീട്ടിവലിച്ച് വർമ്മാസ്റ്റോറും കടന്ന് ഗാവ്ദേവീമന്ദിറിനു മുന്നിൽ ഒരു നിമിഷം കൈകുപ്പി ധ്യാനിച്ചു. സ്റ്റാർകോളനിയിലെ വാടകമുറിയിലെത്തുമ്പോഴേയ്ക്കും മഴ തകർത്തു പെയ്തിരുന്നു. അപ്പോഴാണ് മുറിക്ക് മുറിയെടുക്കുന്നതിനായി വാകമരച്ചോട്ടിൽ ആരോ ഒരാൾ നിൽക്കുന്നത് കണ്ടത്. തലയിൽ നിന്നും മുഖത്തേക്ക് ഒലിച്ചിറങ്ങുന്ന മഴത്തുള്ളികളെ അയാൾ തുടച്ചു മാറുന്നുണ്ടായിരുന്നു. അകത്തു കയറി, തല തുവർത്തി മൺചുമതുകളിൽ ഘടിപ്പിച്ച, വിജാഗിരികൾ ഘടിപ്പിച്ച മരപ്പാളികൾക്കിടയിലൂടെ നോക്കിയപ്പോൾ, ആരെയോ കാത്തെന്നപോലെ, അയാൾ അവിടെത്തന്നെ നില്ക്കുന്നുണ്ടായിരുന്നു. മഴ നനയാതിരിക്കാൻ അയാളെ അകത്തേക്കു വിളിക്കാമെന്നു കരുതി പുറത്തേക്കിറങ്ങിയപ്പോഴേയ്ക്കും അയാൾ അപ്രത്യക്ഷനായിരുന്നു. എന്തുകൊണ്ടാണ് അയാൾ ഒന്നും പറയാതെ പിൻവാങ്ങിയത്? ഒരുപക്ഷേ മഴപെയ്തപ്പോൾ വാകമരച്ചോട്ടിൽ അഭയം തേടിയതാകാം. ആ മുഖം എവിടെയോ കണ്ടു മറന്നതുപോലെ ഒരു തോന്നൽ വേണുവിനെ അസന്മാനമാക്കി. നെഞ്ചിനുള്ളിൽ കടന്നലുകൾ കൂടിച്ചേർന്നു. ദുസ്സഹമായ ഒരുതരം വേദന. ശരീരമാകെ നിറിപ്പിടിക്കുമ്പോഴായിരുന്നു മൊബൈൽ ശബ്ദിച്ചത്.

നനഞ്ഞ പാൻ്റസിന്റെ പോക്കറ്റിൽനിന്നും മൊബൈൽ ഫോണെടുത്ത് ചെവിയിൽ ചേർത്തു പിടിച്ചപ്പോൾത്തന്നെ മനസ്സിലായി, അപ്പുറത്ത് ഭാര്യയുടെ ശബ്ദമാണെന്ന്.

“ഹലോ.. ജോലി കഴിഞ്ഞ് ഇതുവരെ റൂമിലെത്തിയില്ലേ?”

“ഇപ്പോഴെത്തിയതേയുള്ളൂ. വല്ലാത്ത മഴ! ആകെ നനഞ്ഞു പോയി. സാരമില്ല, എന്തേ വിശേഷിച്ചു?”

“അല്ലെങ്കിൽ നിങ്ങൾക്കൊന്നും ഓർമ്മയില്ലല്ലോ. ഇന്ന് നിങ്ങളുടെ പിറന്നാളാണ്. ഞാനും മോളും അമ്പലത്തിൽ പോയി വഴിപാട് കഴിച്ചു. മോൾക്ക് എന്തോ പറയാനുണ്ട്. ഞാനവൾക്ക് കൊടുക്കാം..”

“ഹലോ അച്ഛാ.. ഇതു ഞാനാണ്. അച്ഛന്റെ പുനാരമോൾ. ഇന്ന് അച്ഛന് അമ്പത്തഞ്ചു വയസ്സ് തികഞ്ഞിരിക്കുകയാണ്. അതായത് പെൻഷനാകാറായെന്ന്. ഇനി ഒരു അമ്പതു വയസ്സുകൂടി ജീവിച്ചിരിക്കാൻ ഞാനും അമ്മയുംകൂടി ഏഴംകുളത്തമ്മയോട് പ്രാർത്ഥിച്ചു വരികയാ..”

എന്തു പറയണമെന്ന് വേണുവിന് നിശ്ചയമുണ്ടായിരുന്നില്ല. പലതും പറഞ്ഞു കഴിയുമ്പോഴാണ് ഇങ്ങനെ പറയേണ്ടിയിരുന്നില്ലെന്ന് ബോദ്ധ്യം വരിക. പറഞ്ഞ വാക്കുകളിലെ അബദ്ധമോർത്ത് പിന്നീട് പശ്ചാത്തപിക്കുകയും ചെയ്യും.

“ശരി മോളേ, തിരക്കിനിടയിൽ അച്ഛൻ പിറന്നാളും

പ്രായവുമൊക്കെ മറന്നുപോയി. മോൾ ഭംഗിയായി പഠിക്കുന്നുണ്ടല്ലോ. ഇത്തവണ ഡിസ്റ്റിൻഷൻ വാങ്ങിയാൽ മോൾക്കിഷ്ടമുള്ളൊരു സമ്മാനം അച്ഛൻ മേടിച്ചു തരുന്നുണ്ട്.”

“തീർച്ചയായും ഡിസ്റ്റിൻഷൻ വാങ്ങാമല്ലോ. സമ്മാനമൊന്നും എനിക്കു വേണ്ട. ഇത്തവണയെങ്കിലും അച്ഛൻ വാക്ക് പാലിച്ചാൽ മതി. വെക്കേഷനു ഞങ്ങളെ ബോംബെയ്ക്കു കൊണ്ടുപോകണം. അതുമാത്രം മതി. എത്രവർഷങ്ങളായി അച്ഛൻ ഞങ്ങളെ പറഞ്ഞു പഠിക്കുകയാ, ബോംബെ കാണാൻ ഞങ്ങൾക്കും കൊതിയില്ലേ?”

“മോൾ വിഷമിക്കേണ്ട. ഈ വെക്കേഷന് തീർച്ചയായും നിങ്ങളെ ഇങ്ങോട്ടു കൊണ്ടുപോരുന്നുണ്ട്. അതിനുള്ള ഏർപ്പാടൊക്കെ അച്ഛൻ ചെയ്തു വെച്ചിരിക്കുകയാ. നമുക്കിവിടെ അടിച്ചുപൊളിക്കാം. ഉറപ്പ്. മോൾ അമ്മയ്ക്ക് ഫോൺ കൊട്..”

“ശരി അച്ഛാ. അച്ഛന് ഒരായിരം പിറന്നാൾ ആശംസകൾ. മോൾക്ക് വക ചക്കര ഉമ്മയും..”

ഭാര്യയുടെ വക പതിവുപരാതികളും പരിഭവനകളും. മോളെ എന്തിനാ പറഞ്ഞു പറിക്കുന്നതെന്ന ശകാരവും.

“പ്രായമായ അച്ഛനേയും അമ്മയേയും തനിച്ചാക്കി നിങ്ങളെമാത്രം എങ്ങനെ കൂട്ടിക്കൊണ്ടുവരുമെന്നു കരുതിയാ. എന്തായാലും നീ നോക്കിക്കോ, ഇത്തവണ ഞാൻ മോളോടു വാക്കു പാലിക്കും..” കൂടുതൽ പറയാതെ നിൽക്കാതെ ഫോൺ കട്ടാക്കി.

കഴിഞ്ഞ ഇരുപതു വർഷങ്ങളായി തന്റെ കുടുംബത്തെ വിദഗ്ദ്ധമായി കളിപ്പിക്കുകയായിരുന്നുവെന്ന് വേണു വേദനയോടെ ഓർത്തു. ഒന്നും മനഃപൂർവ്വമായിരുന്നില്ല. തന്റെ ഇവിടത്തെ യഥാർത്ഥജീവിതം നേരിട്ടുകൊണ്ട് അവർ ഒരിയ്ക്കലും വിശ്വസിക്കുകയില്ലെന്ന് അയാൾക്ക് അറിയാമായിരുന്നു. സമ്പന്നർ താമസിക്കുന്ന മുന്തിയ ഫ്ലാറ്റിലെ ഏഴാമത്തെ നിലയിൽ ആധുനിക സൗകര്യങ്ങളുള്ള മുറിയിലാണ് തന്റെ താമസമെന്നാണ് അവർ കരുതിയിരിക്കുന്നത്. അങ്ങനെയാണ് അവരെ വിശ്വസിപ്പിച്ചു വെച്ചിരിക്കുന്നതും. കാര്യം വെളിച്ചവുമെത്തി നോക്കാത്ത ഒരു മൺകുരയ്ക്കുള്ളിലെ ഇടുങ്ങിയ ലോകത്തിന്റെ സുരക്ഷിതയിലാണ് താൻ കഴിക്കുന്നതെന്ന് അവർക്ക് അറിയില്ലല്ലോ. ചുറ്റും പരന്നു കിടക്കുന്ന നീണ്ട വയലുകളിൽ കാലാകാലങ്ങളിൽ ചീരയും വെണ്ടയും വഴുതിനയും പുളകിഴങ്ങുമൊക്കെ കൃഷി ചെയ്യുന്ന ഭയ്യാമാരാണ് തന്റെ അയൽക്കാരെന്നും അവർക്കറിയില്ല. തമ്പാക്കും വാറ്റുചാരായവും ബീഡിപ്പുകയും കടുകെണ്ണയും മണക്കുന്ന അവരുടെ മുറികളിൽ നിന്ന് ദിവസവും ഉയരുന്ന ലഹരി തിമർപ്പുകളുടെ താരാട്ടുപാട്ടുകളിലാണ് തന്റെ ഉറക്കം. വീട്ടുമനാരായണി മൗസിയുടെ കമ്പിലാണ് താൻ ഇരുപതു വർഷമായി ഇവിടെ കഴിഞ്ഞുപോന്നത്. തന്നോടൊപ്പം ചാലിൽ കഴിഞ്ഞവരൊക്കെ നഗരപ്രാന്തങ്ങളിലെ ഫ്ലാറ്റുകളിലേക്ക് ചേക്കേറിപ്പോഴും താൻമാത്രം ഇവിടെ. പ്രാരാബ്ധങ്ങളുടെ ചങ്ങലക്കെട്ടുകൾ അത്രമേൽ ദൃഢമായിരുന്നു. തുണിമില്ലിലെ ഒരു സൂപ്രവൈസർക്ക് അത്ര വലിയ സ്വപ്നങ്ങൾ കാണാൻ അവകാശമില്ല. പ്രായം ചെന്ന മാതാപിതാക്കളുടെ സംരക്ഷണം, ഭാര്യയുടെ ആവലാതികൾ, മകളുടെ വിദ്യാഭ്യാസം. കഠിനാദ്ധ്വാനത്തിന്റെ തിരുശേഷിപ്പായി ലഭിക്കുന്ന തൃപ്തമായ ശമ്പളം ഒന്നിനും തികയുമായിരുന്നില്ല. എങ്കിലും ഇതുവരെ

തളരാതെ പിടിച്ചുനിന്നു. ഇനി എങ്ങനെയാക്കെ ആകുമെന്ന് തീർച്ചയില്ല. പഴയ ശക്തിയൊക്കെ വല്ലാതെ ചോർന്നു പോകുന്നു. ഇടനെയും വേദന ഉരുണ്ടുകൊടുത്തു. ഉച്ചയ്ക്ക് കഴിച്ച് രണ്ട് വടാപാവിന്റെ പിൻബലത്തിൽ ചാക്കുകുട്ടിലിലേക്ക് വീഴുമ്പോഴേക്കും വേണു ആകെ തളർന്നുപോയിരുന്നു. അപ്പുറത്തെ മുറികളിൽ നിന്ന് ഔധമാരുടെ ആഘോഷത്തിലിരുന്നവരുടെ ആരവങ്ങൾ ഉയർന്നു തുടങ്ങിയിരുന്നു. പതിയെ മയക്കത്തിലേക്ക് വഴുതി വീഴുമ്പോഴും പക്ഷെ അയാളുടെ മനസ്സിൽ, മഴപെയ്തു നനഞ്ഞാലിട്ട് അജ്ഞാതനെ കുറിച്ചുള്ള ഓർമ്മകളായിരുന്നു.

എവിടെയൊക്കെയോ വെച്ച് അയാളെ കണ്ടിട്ടുണ്ടെന്നത് തീർച്ച. അതെ, ശരിയാണ്, അയാൾ തനിക്ക് അപരിചിതനല്ല. ഇപ്പോൾ അയാളുടെ മുഖം കൂടുതൽ തെളിഞ്ഞുവരുന്നു. കഴിഞ്ഞ മാസത്തിൽ താക്കൂർളി സ്റ്റേഷനിൽ ട്രെയിൻ കാത്തുനിൽക്കുമ്പോൾ കൺമുനിൽ കണ്ട ആ നടുക്കുന്ന കാഴ്ച അയാളോർത്തെടുത്തു. മൊബൈൽ ഫോണിൽ സംസാരിച്ച് ഫാസ്റ്റ് ലൈൻ മുറിച്ചുനടന്ന പെൺകുട്ടിയെ പാഞ്ഞുവന്ന ട്രെയിൻ ഇടിച്ചു തെറിപ്പിച്ചത്. ചിതറി തെറിച്ച് മാംസചീളുകൾ, റെയിൽവെ പോലീസിനോടൊപ്പം ആരൊക്കെയോ ചേർന്ന് പ്ലാസ്റ്റിക് ചാക്കിൽ വാരി നിറയ്ക്കുമ്പോൾ അയാളുമുണ്ടായിരുന്നുവെന്ന് വേണു ഓർത്തു. പിന്നീടൊരിക്കൽ ഗാന്ദേവി മന്ദിരം സമീപത്തെ അശോക് ബാറിൽ കൂട്ടുകാരന്റെ നിർബന്ധത്തിൽ മദ്യപിച്ചു കൊണ്ടിരിക്കെ എതിർസീറ്റിൽ അയാളുമുണ്ടായിരുന്നു. വെറും വെള്ളത്തിൽ ഐസ്ക്രീമുകൾ ഇട്ട് കുടിച്ചുകൊണ്ടിരുന്ന അയാളുടെ നോട്ടത്തിൽ ഒരു പരിഹാസം ഒളിഞ്ഞിരുപ്പുമുണ്ടായിരുന്നുവെന്ന് ഇപ്പോഴും വ്യക്തമായി ഓർക്കുന്നു. അടുത്ത സൂഹൃത്തായിരുന്ന സുരേഷ് എന്ന പത്രപ്രവർത്തകൻ, ഹൃദ്രോഗ ബാധിതനായി ഐക്കോൺ ഹോസ്പിറ്റലിൽ ചികിത്സയിൽ കഴിയുമ്പോഴും അയാളെ പലപ്പോഴും അവിടെവെച്ച് കണ്ടത് വേണു ഓർത്തു. സുരേഷിന്റെ കിടയ്ക്കകരികിൽ ഒരു ബന്ധുവിനെപ്പോലെ അയാൾ ഓടിനടന്നിരുന്നു. ഒടുവിൽ ഹൃദയത്തോടൊപ്പം വൃക്കകളും തകരാറിലായി സുരേഷ് മരിച്ചപ്പോൾ ശ്മശാനത്തിലേക്ക് മൃതദേഹം വഹിച്ചവരുടെ മുൻനിരയിലും അയാളെ കണ്ടിരുന്നു. അങ്ങനെ പല സ്ഥലങ്ങളിലും പല പരിപാടികളിലും അയാളെ കണ്ടിരുന്നതായി വേണു ഓർത്തെടുത്തു. പരിചയപ്പെടാൻ എന്തുകൊണ്ടോ അയാൾക്കും തനിക്ക് കഴിഞ്ഞില്ല. അയാളുമായി എന്തോ ഒരാത്മബന്ധം രൂപപ്പെടുത്തുന്നതായി വേണുവിന് തോന്നിത്തുടങ്ങി. എന്നാലും എന്തൊക്കെയോ ദുരുഹതകൾ അയാളെ ചുറ്റിപ്പറ്റി

നിൽക്കുന്നതുപോലെ. ഇപ്പോൾ ആ മുഖം കൂടുതൽ വ്യക്തമായി മനസ്സിൽ തെളിഞ്ഞുവരുന്നു. ഒരുതരം ഭയം ഗ്രസിക്കാൻ തുടങ്ങിയപ്പോൾ, ഉറക്കം നഷ്ടപ്പെടുത്തിയ ആ ഓർമ്മകളിൽനിന്ന് മനസ്സിനെ പിന്തിരിപ്പിക്കാൻ അയാൾ ശ്രമിച്ചു. പകരം സഹധർമ്മിണിയുടെയും മകളുടെയും ഓർമ്മകളിലേക്ക് അയാൾ ഊളിയിടാനൊരുങ്ങി. ഇതുവരെയും അപ്രാപ്യമെന്നു കരുതിയിരുന്ന ചില സ്വപ്നങ്ങൾ യാഥാർത്ഥ്യമാകുന്നതിന്റെ മാധുര്യം നൂണയാൻ അയാൾ വല്ലാതെ വെമ്പി. ഒന്നരമാസത്തെ അവധിക്ക് നാട്ടിൽ പോകുന്ന വിനോദ് എന്ന സുഹൃത്തിന്റെ ഫ്ലാറ്റ് ഒരു മാസത്തേക്ക് തനിക്ക് നൽകാമെന്ന് ഏറ്റുവാങ്ങി. ഇത്തവണ നാട്ടിൽ പോയി ഭാര്യയേയും മകളേയും കൂട്ടിക്കൊണ്ടുവന്ന് അവിടെ താമസിപ്പിക്കാം. മുൻമുഖം മഹാനഗരത്തിലെ മായക്കാഴ്ചകൾ അവർക്ക് കാട്ടിക്കൊടുക്കണം. തന്നെ കുറിച്ച് അവർ നെയ്തുകൂട്ടിയതൊക്കെയും സത്യമായിരുന്നുവെന്ന് അവരെ ബോധ്യപ്പെടുത്തണം. ഉത്തരവാദിത്തമുള്ള, സ്നേഹസമ്പന്നനായ ഒരു കുടുംബനാഥനായി മാറണം. സന്തോഷമോ വേദനയോ വേർതിരിച്ചറിയാനാകാത്ത സമ്മിശ്ര വികാരത്തിൽ അയാളുടെ മനസ്സ് മലിനമാക്കി തുടങ്ങി. അയാൾക്കു ചുറ്റും ആകാശത്തുനിന്നും ഇറങ്ങിവന്ന മാലാഖമാർ ആയിരം വർണ്ണച്ചിറകുകൾ വിടർത്തി ആനന്ദനൃത്തമാടി. അവരുടെ കൈകളിലെ വെണ്ണാമരത്തിന്റെ ഇളംകാറ്റിൽ അയാൾ മെല്ലെ നിദ്രയിലേക്ക് വഴുതിവീണു.

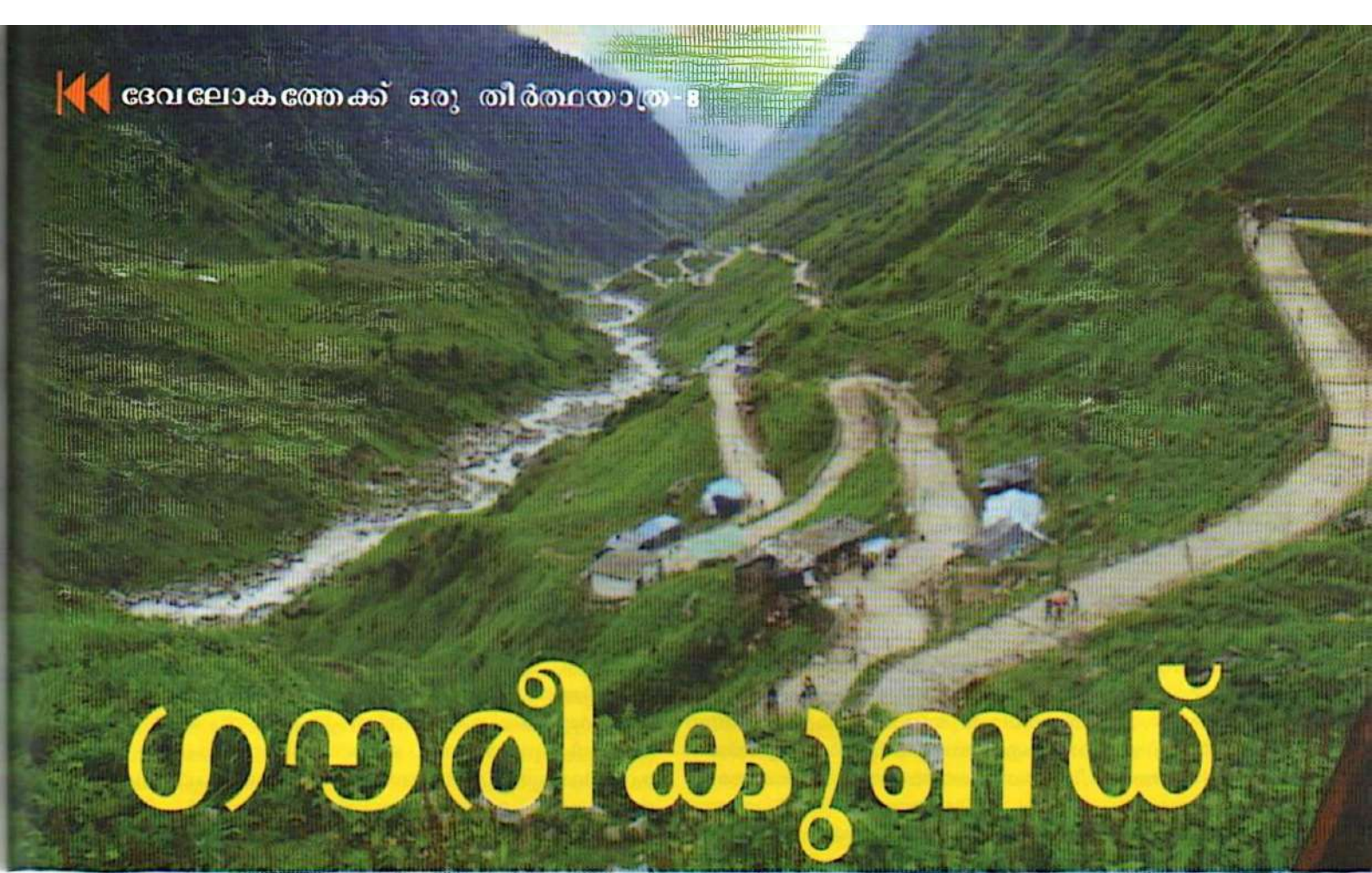
പെട്ടെന്ന് വാതിലിൽ ആരോ ശക്തിയായി മുട്ടുന്ന ശബ്ദം കേട്ട് അയാൾ ഞെട്ടി ഉണർന്നു. നെഞ്ചിനുള്ളിലെ കിതപ്പിന്റെ ശക്തി കൂടിക്കൂടി വന്നു. സഹിക്കാനാകാത്ത വേദനയുമായി അയാൾ ഒരു വിധത്തിൽ എഴുന്നേറ്റ് വാതിൽ തുറന്നു. മുനിൽ പഴയ അതേ രൂപത്തിൽ അയാൾ. തലയിൽനിന്നും നെറ്റിയിലൂടെ കവിളിലേക്ക് ഒലിച്ചിറങ്ങുന്ന മഴത്തുള്ളികൾ വലതുകൈകൊണ്ട് തുടച്ചുമാറ്റി അയാൾ അകത്തേക്കു കയറിവന്നു. ചുണ്ടുകളിൽ അതേ പരിഹാസച്ചിരി. “വരു സൂഹൃത്തേ, നമുക്ക് അത്യാവശ്യമായി ഒരിടംവരെ പോകേണ്ടിയിരിക്കുന്നു.” അയാളുടെ സ്നേഹശാസനയെ അനുസരിക്കാതിരിക്കാൻ വേണുവിനാകുമായിരുന്നില്ല.

അപരിചിതന്റെ കയ്യും പിടിച്ചു അറിയാത്ത മറ്റൊരു ലോകത്തിലേക്ക് നടന്നു നീങ്ങുമ്പോൾ ഒരിക്കൽകൂടി വേണുവിന്റെ മനസ്സിൽ തന്നെയും കാത്തു കഴിയുന്ന പ്രായമായ മാതാപിതാക്കളുടെയും സ്നേഹമയിയായ ഭാര്യയുടെയും തന്റെ എല്ലാമെല്ലാമായ പൊന്നോമനയുടെയും മുഖങ്ങൾ മാറി മാറി തെളിഞ്ഞുവന്നു. പിന്നെ പതിയെ പതിയെ അയാളോടൊപ്പം ആ ഓർമ്മകളും അകലങ്ങളിൽ വിലയം പ്രാപിച്ചു. ■

Nikhita Sunil elected as the President of the Rotaract Club of Dahisar

Rtr Nikhita Sunil, daughter of Rotarians Rakhee Sunil and Sunil Thankappan has been installed as the President of the Rotaract Club of Dahisar Coast. She plans to do work in the areas of education, medical and many more programs for the betterment of the society. The Club Theme for the year 2016-17 is “ONE VOICE”. She believes in the quote by Albert Einstein “Only a life lived in the service to others is worth Living”.





ഗൗരിക്കുണ്ഡ്



കുനം വിഷ്ണു

■ ഹോട്ടലിൽനിന്നു പുറപ്പെട്ട് ആദ്യവളവു മുതൽക്കുതന്നെ കയറ്റം ആരംഭിച്ചു. ഇനിയുള്ള പന്ത്രണ്ടു കിലോമീറ്ററും കയറ്റമാണെന്നു ഡ്രൈവർ പറഞ്ഞു. ബസ്സ് കിതച്ചു കിതച്ചു കയറുകയാണ്. ഒമ്പതു മണിയോടെ ഗൗരിക്കുണ്ഡിലെ പാർക്കിങ് ലോട്ടിൽ ബസ് നിർത്തി. അവിടം പല വലിപ്പത്തിലും രീതിയിലുമുള്ള വാഹനങ്ങളാൽ അപ്പോഴേ നിറഞ്ഞുകഴിഞ്ഞിരുന്നു. ഇതുവരെമാത്രമേ ബസ് വരികയുള്ളൂ. ഇവിടന്നങ്ങോട്ട് കേദാർനാഥ് വരെ കാൽനടയായി തന്നെ പോകണം. ഒരു പകൽ മുഴുവൻ നടന്നാലേ അവിടെ എത്തുകയുള്ളൂ എന്നതിനാൽ രാത്രി കേദാർനാഥിൽ തങ്ങേണ്ടിവരും. ഒരു ദിവസത്തേക്കുള്ള വേഷവും മറ്റും കയ്യിലെടുത്തു, പെട്ടിയെല്ലാം വണ്ടിയിൽത്തന്നെ വച്ച് ഞങ്ങൾ ഇറങ്ങി.

അവിടെയെല്ലാം പരിചയമുള്ള ഗണേശനും (ഇത് പത്തൊമ്പതാം തവണയാണത്രെ ഗണേശൻ കേദാർനാഥിൽ വരുന്നത്) ഞങ്ങളുടെകൂടെ വന്നു. ഇടുങ്ങിയ തെരുവുകൾ. രണ്ടുഭാഗത്തും പുജാസാമഗ്രികളും സന്ദർശകർക്കുള്ള മറ്റു വസ്തുക്കളും വിൽക്കുന്ന കടകൾ. തിക്കിത്തരിരക്കി തലങ്ങും വിലങ്ങും നടക്കുന്ന കാൽനടക്കാർ. വിജനമായിരിക്കും എന്നു കരുതിയ ഇവിടെയും ഇത്ര തിരക്കോ? ഗണേശൻ വിവരിച്ചു, എല്ലാവരും കേദാരിലേക്കുള്ള തീർത്ഥാടകർ തന്നെയാണ്. ആദ്യദിവസമല്ലേ, അതാണിത്ര തിരക്ക്. തിരക്കിനുള്ളിൽ ഊളിയിട്ടു മുന്നേറുന്ന ഗണേശനോടൊപ്പം ഞങ്ങളെല്ലാം ഗൗരിക്കുണ്ഡിലേക്ക് നടന്നു.

ചതുരാകൃതിയിലുള്ള ഒരു ചെറിയ കുളമാണ് ഗൗരിക്കുണ്ഡ്. നാലുഭാഗത്തും പടവുകളുണ്ട്. വെള്ളത്തിൽനിന്ന് പൊങ്ങുന്ന ആവിയിൽനിന്നും ചൂടിനെപ്പറ്റി ഏകദേശരൂപം കിട്ടി. വസ്ത്രം മാറാൻ പ്രത്യേകിച്ച് സൗകര്യമൊന്നുമില്ല.

ഗണേശനു പിറകെ ഞങ്ങൾ ആണുങ്ങൾ അവിടെ നിന്ന് വസ്ത്രം മാറി കുളത്തിലേക്ക് ഇറങ്ങി. യമുനോത്രിയിൽ വച്ചുണ്ടായ അതേ അനുഭവം. വെള്ളത്തിന്റെ ചൂടിൽ ഞെട്ടുകയും, പതിയെ കാലടി, നെരിയാണി, മുട്ട്, അര, മാറ് എന്നിവ വരെ വെള്ളത്തിലിറങ്ങുകയും അവസാനം മുഴുവനായി മുങ്ങുകയും അതേ ക്രമത്തിൽത്തന്നെയാണ് ഉണ്ടായത്. വെയിൽ ചൂടായി തുടങ്ങിയതിനാലും, വെള്ളം പുറപ്പെടുവിക്കുന്ന ചൂടും കാരണം തണുത്തതാണെങ്കിലും അന്തരീക്ഷം സഹനീയമായി തോന്നിത്തുടങ്ങിയിരുന്നു. ചൂടുവെള്ളത്തിലെ കുളി കൂടി കഴിഞ്ഞപ്പോൾ പ്രത്യേകിച്ചും. സ്ത്രീകൾ ഞങ്ങളുടെ വസ്ത്രത്തിനു കാവൽനിന്നു. പിന്നീട് കുളത്തിലിറങ്ങി കാലും മുഖവും കഴുകി. അപ്പോഴാണ് അവർക്ക് വെള്ളത്തിലെ ചൂടിന്റെ കഠിന്യം മനസ്സിലായത്.

സമുദ്രനിരപ്പിൽനിന്ന് ആറായിരത്തോളം അടി ഉയരത്തിലാണ് ഗൗരിക്കുണ്ഡ്. ശ്രീപാർവതി ശിവനെ ഭർത്താവായി ലഭിക്കാൻ തപസ്സു ചെയ്തതും ശിവൻ പാർവതിക്കു





Rajasthan Bhavan

പ്രത്യക്ഷനായതും ഇവിടെയാണത്രെ. ഇവിടെത്തെ മണ്ണെടുത്താണത്രെ പാർവതി ഗണേശനെ നിർമ്മിച്ചത്. ശ്രീപാർവതി കുളിയ്ക്കാനിറങ്ങുമ്പോൾ കാവൽ നിന്ന ഗണേശൻ, ശിവഭഗവാൻ എഴുന്നള്ളിയപ്പോൾ ആളറിയാതെ ദേവനെ തടഞ്ഞതും, കോപാകുലനായ ശിവൻ ഗണേശന്റെ കഴുത്തറത്തതും, കുളി കഴിഞ്ഞെത്തിയ ശ്രീപാർവതി കമ്പസ്ഥമായി കിടക്കുന്ന ഗണേശശരീരം കണ്ട് വിലപിച്ചതും, ഉടൻ ശിവൻ ഭൂതഗണങ്ങളോട് ആദ്യം കാണുന്ന ജീവിയുടെ തല അറുത്തു കൊണ്ടുവരാൻ കല്പിച്ചതും, അവർ ആദ്യം കണ്ട ആനയുടെ തല കൊണ്ടുവന്നതും, ആ തല വച്ച് ശിവൻ ഗണേശനു ജീവൻ നൽകിയതും മറ്റുമായ കഥകൾ കേട്ടിട്ടില്ലേ? അത് ഗൗരീകുണ്ഡിലാണത്രെ ഉണ്ടായത്. ഭാരതത്തിലെ ഐതിഹ്യപാരമ്പര്യം അനുസരിച്ച് ഇതേ കഥ നടന്നെന്നു വിശ്വസിയ്ക്കപ്പെടുന്ന സ്ഥലങ്ങൾ വേറെയും കണ്ടേയ്ക്കാം. പക്ഷെ സങ്കല്പത്തിലുള്ള ദേവലോകപ്രതിമി എനിക്ക് കൂടുതൽ അനുഭവപ്പെട്ടിട്ടുള്ളത് ഈ ഹിമവൽ സാനുക്കളിലാണ്.

ഇവിടെ അടുത്താണ് സോനപ്രയാഗ. അവിടെനിന്ന് അഞ്ചു കിലോമീറ്ററേയുള്ള ശിവപാർവതീവിവാഹം നടന്ന ത്രീഗുണി നാരായണ ക്ഷേത്രത്തിലേക്ക്. അവിടെ ആ ശങ്കരഗൗരീവിവാഹ സമയത്ത് സാക്ഷി നിന്ന അഗ്നി ഇന്നും നിത്യഗ്നിയായി കത്തുന്നുണ്ടത്രെ. ആ അഗ്നി കണ്ടു തൊഴുതാൽ മോക്ഷപ്രാപ്തി ലഭിക്കുമെന്നാണ് വിശ്വാസം. അതിനാൽ ധാരാളം ഭക്തർ അവിടെ ദർശനം നടത്താറുണ്ട്. പക്ഷെ സമയക്കുറവുമൂലം ആ ക്ഷേത്രം കാണാൻ ഞങ്ങൾക്കു ഭാഗ്യമുണ്ടായില്ല.

ഗൗരീകുണ്ഡിൽ ഒരു ഗൗരീക്ഷേത്രമുണ്ട്. ഗൗരീകുണ്ഡിലെ കുളിയും ഗൗരീക്ഷേത്രത്തിലെ ദർശനവും കഴിയാതെ കേദാർനാഥിലേക്ക് കയറാൻ പാടില്ലെന്നാണ് വിശ്വാസം. കേദാറിലേക്കുള്ള ഗോപുരദാർമാണ് ഗൗരീകുണ്ഡ്. ഇവിടെനിന്ന് പതിനാലു കിലോമീറ്ററുണ്ട് കേദാർനാഥ് ക്ഷേത്രത്തിലേക്ക്. തുടക്കം മുതൽ ഒടുക്കംവരെ കയറ്റം തന്നെയാണ്. ഓരോരോ കുന്നുകളുടെ ഓരം ചേർന്ന് ഉണ്ടാക്കിയ നടപ്പാതയാണ് വഴി. വഴി തെറ്റാണെന്നുമില്ല. ഒറ്റ വഴിയാണ്. മല കയറുമ്പോൾ വയറ് നിറയരുത് എന്നത് അലിഖിത നിയമമാണ്. കാലത്തു കഴിച്ച പ്രാതൽ, തണുപ്പ് കാരണമാകാം ഏറെക്കുറെ ദഹിച്ചിരിക്കുന്നു. ഇനി ഇന്ന് വെള്ളവും ലോസഞ്ചർ മിഠായികളും മാത്രമാണ് ഭക്ഷണം. വേണമെങ്കിൽ അല്പം ബിസ്ക്കറ്റുമാകാം. ഊന്നി നടക്കാൻ പാകത്തിൽ കയ്യിലൊരു വടി, വെള്ളവും വേഷവും നിറച്ച ബാക്ക്പാക്ക് മുതുകത്ത്, ആവശ്യത്തിന് കമ്പിളി വസ്ത്രങ്ങൾ, ഇതാണ് എല്ലാവരുടേയും വേഷം. നടക്കാൻ വയ്യാത്തവർക്കായി കോവർക്കഴുതകളും ഏറ്റുകാരും പല്ലക്കും എല്ലാം യമുനോത്രിയിലെപ്പോലെ ഇവിടെയും ലഭ്യമാണ്.

കാലത്ത് പത്തരയോടെ കയറ്റം ആരംഭിച്ചു. ഗൗരീകുണ്ഡിലെ ആറായിരം അടിയിൽനിന്ന് 11,500 അടി ഉയരത്തിലേക്കാണ് കയറുന്നത്. അതായത് നേരെ കയറ്റംതന്നെയാണ് എന്നർത്ഥം. ആദ്യമാദ്യം അത്ര വിഷമമൊന്നും തോന്നിയില്ല, വളരെ ഓലത്തെ സ്വപ്നം യാഥാർത്ഥ്യമാകുന്ന, ഒരു മോഹം സഹലമാകുന്ന, പ്രതീക്ഷകൾ പൂവണിയുന്ന മുഹൂർത്തത്തിലേക്കുള്ള പടവുകളല്ലെ ചവിട്ടുന്നത്. ഒരു കിലോമീറ്ററോളം നടന്നു കാണും, എന്നുവെച്ചാൽ കയറിക്കാണും. ശരീരം ചൂടു പിടിച്ചപ്പോൾ, ആദ്യത്തേക്കാൾ തണുപ്പിന്റെ കാഠിന്യം കുറയുന്നപോലെ. ശക്തിയായ കിതപ്പ് ആരംഭിച്ചു. ഒപ്പമുള്ള ഗണേശൻ പറഞ്ഞു, “ആദ്യദിവസമല്ലേ, വായുവിൽ ഓക്സിജൻ സാധാരണത്തേതിലും കുറവായിരിക്കും. അതാണ് ഇത്രയധികം കിതക്കാൻ കാരണം.” ഉയരം കൂടുന്തോറും അന്തരീക്ഷമർദ്ദവും

പ്രാണവായുവും കുറയുമെന്ന് എവിടെയോ വായിച്ചത് ഓർമ്മ വന്നു. ധാരാളം തീർത്ഥാടകർ വന്നു തുടങ്ങിയാൽ, അന്തരീക്ഷം ചൂടു പിടിക്കും. വായുസഞ്ചാരവും വർദ്ധിക്കും. അപ്പോൾ സ്ഥിതി മെച്ചപ്പെടു കയും ചെയ്യും.

വീതി കുറഞ്ഞ വഴി. ഒരു ഭാഗത്ത് മതിലുപോലെ മല. മല ചെത്തിയെടുത്ത വഴിയാണല്ലോ. മറുഭാഗത്ത് പാതാളംപോലെ അഗാധമായ കൊക്ക. അടിയിൽ ഒരു നദി (കാട്ടരുവി) ഒഴുകുന്നുണ്ട്. കൂട്ടത്തിലാരോ ആ അഗാധതയിലേക്കു നോക്കി പറഞ്ഞു, “ഇവിടുനങ്ങോട്ടു വീണാലോ?” പാകത്തിനു വേറെരാജ്യുടെ മറുപടിയും വന്നു, “പതിനൊന്നാംനാൾ പിണ്ഡം ഏർപ്പാടാക്കിക്കോളാം, പോരേ?” അഗാധതയുടെ സൗന്ദര്യവും ഭീകരതയും ഞാൻ ശരിക്കും കണ്ടത്, നിസ്സംശയം പറയാം, ഹിമാലയത്തിലാണ്.

തീർത്ഥയാത്രകളിൽ പ്രതികൂല കാലാവസ്ഥ ഒരു പ്രശ്നമാവാൻ പാടില്ല എന്നതാണ് സാധാരണയായി പിന്തുടരാറുള്ള അഥവാ പിന്തുടരേണ്ട നയം. കാരണം തീർത്ഥയാത്രയുടെ അടിസ്ഥാനം ഭക്തിയായിരിക്കണമല്ലോ. ആരാധനമൂർത്തിയിലെ കലവറയില്ലാത്ത വിശ്വാസം വിചാരിക്കാത്ത ശക്തി ഉണ്ടാക്കും എന്നത് തെളിയിക്കപ്പെട്ട സത്യമാണ്. അത് വിവരണാതീതമായ ഒരു മാനസിക പ്രതിഭാസവുമാണ്. (യാദൃച്ഛികമായി പറയട്ടെ, അളവില്ലാത്ത ആത്മവിശ്വാസവും, ഗുരുഭക്തിയും കഠിനപ്രയത്നവും നിത്യോദ്യോസവും സാധനയും ഉണ്ടെങ്കിൽ അമാനുഷിക ശക്തികൾവരെ നേടിയെടുക്കാമെന്ന ബുദ്ധസന്യാസിമാരുടെ തിരിച്ചറിവാണ് കാരാട്രേയുടേയും



Gauri Mandir



A risky circus

കുങ്ക്ഹുവിന്റെയും രഹസ്യം). ഭഗവാന്റെ സമീപത്തേക്കുള്ള പ്രയാണത്തിൽ, കഠിനവൃതങ്ങളും ദീർഘയാത്രകളും ആരാധന രീതികളിലെ വേദനകളും സഹനീയമായി തോന്നുന്നത് കേന്ദ്രിയുടെ അഗാധമായ സാധിനം മൂലമാണ്. പക്ഷെ ഞങ്ങളുടെ ഓഗ്യദോഷം എന്താണെന്നുവെച്ചാൽ അത്ര സഹനീയമായ കേന്ദ്രിയൊന്നും ഞങ്ങൾക്കാർക്കും ഇല്ലെന്നുള്ളതാണ്. ഇതൊരു തീർത്ഥയാത്രയും വിനോദയാത്രയും കൂടിച്ചേർന്ന ശ്രമമാണ്. അതിനാൽത്തന്നെ അപരിചിതമായ കാഴ്ചകളും അനുഭവങ്ങളും ആണ് ഞങ്ങൾക്ക് നല്ലൊരു ക്ഷീണനാശിനിയായി പ്രവർത്തിച്ചത്.

കുറെ ചെന്നപ്പോൾ പടികൾ കുറഞ്ഞുതുടങ്ങി. പിന്നെ കുത്തനെയുള്ള വഴിയാണ്. ഇടയ്ക്കിടെ പടികളും ഉണ്ടെന്നുമാത്രം. അന്ന് ആ സീസണിലെ കേദാർയാത്രയിലെ ആരംഭദിവസമാകയാൽ വഴിവക്കിൽ കടകളെല്ലാം തുറന്നു വരുന്നതേയുള്ളൂ. വെള്ളക്കുപ്പികളും ഉറന്നുവെക്കുകയും ബിസ്ക്കറ്റും തിരക്കിട്ടു തുറന്ന ചില കടകളിൽ കിട്ടുന്നുണ്ട്. ഞങ്ങളുടെ ഭാഗ്യത്തിൽ (ബാക്ക്പാക്കിൽ) അത്യവശ്യത്തിനുള്ളതെല്ലാം കരുതിയിരുന്നതിനാൽ ഞങ്ങൾ കടകളെ ശ്രദ്ധിക്കാതെ മുന്നേറി. കാലത്തെ പ്രാതൽ അപ്രത്യക്ഷമായി കൊണ്ടിരുന്നെങ്കിലും കൂടെക്കൂടെ കൂടിക്കുന്ന വെള്ളവും തിന്നുന്ന മധുരവും (ലോസൻജർ) ഞങ്ങളുടെ ക്ഷീണത്തിന് നല്ല ഒരു ദിവ്യവ്യഷയമായി. ഞങ്ങളുടെ കൂട്ടത്തിലെ പ്രസാദിനു മാത്രം ഈ കയറ്റം അത്ര വിഷമം തോന്നിയിരുന്നില്ല. അയാളുടെ എസ്റ്റേറ്റ് ഒരു കുന്നിന്റെ പള്ളയ്ക്കാണ്. മല കയറ്റവും ഇറക്കവും അയാൾക്ക് നിത്യഭാഗ്യമാണ്. നഗരത്തിൽ താമസിക്കുന്ന ബാക്കി ഞങ്ങളുടെ കാര്യമാണ് കഷ്ടം. സമയം ഉച്ചയായി. വയസ്സുവയസ്സായ ഒരു മുത്തശ്ശി കയറുന്നുണ്ട്. രണ്ടടി വയ്ക്കുമ്പോഴേയ്ക്കും നിൽക്കുന്നു, കിതക്കുന്നു. കൂടെ ആരുമുള്ളതായി തോന്നിയില്ല. കണ്ടാൽ എൺപതിനോടടുത്ത് പ്രായം തോന്നിയ്ക്കും. അവശയായിട്ടുണ്ട്, തീർച്ച. അവരെ കണ്ടപ്പോൾ സങ്കടവും സഹതാപവും തോന്നി. അവരെപ്പോലെ ഇല്ലെങ്കിലും, ഞങ്ങളും ക്ഷീണിതരാണ്. ഒന്നു ശാസം പിടിക്കാൻ കിട്ടുന്ന അവസരം മുതലാക്കി ഞാൻ ചോദിച്ചു, “അകേലി ഹേ?” (ഒറ്റയ്ക്കാണോ?). അവർ അവരുടെ കഥ പറഞ്ഞു. അവർ ഒരു ബസ്സു നിറയെയുള്ള സംഘമായി ദൽഹിക്ക് അടുത്തുള്ള ഏതോ ഒരു ഗ്രാമത്തിൽനിന്നു വരികയാണ്. ഒപ്പമുള്ളവർ കയറിപ്പോയി. ആ കൂട്ടത്തിൽ സ്വന്തം കുടുംബത്തിലെ ഒരു സ്ത്രീയുമുണ്ട്. ആരും ശ്രദ്ധിയ്ക്കാതെ ഇവർ പിന്നിലുമായിപ്പോയി. ചുരുക്കത്തിൽ മുകളിൽ കാണാം എന്നും പറഞ്ഞ് അവരെല്ലാം ഇവരെ ഉപേക്ഷിച്ചുപോയി എന്നർത്ഥം. വേണമെങ്കിൽ കുതിരപ്പുറത്തു കയറ്റിവിടാം എന്ന്

എന്റെ സഹായ വാഗ്ദാനം അവർ സ്നേഹപൂർവ്വം നിരസിയ്ക്കയാണുണ്ടായത്. കുറെ ചെന്നപ്പോൾ വഴിയിൽ കുറെ പട്ടാളക്കാർ. നടവഴിയുടെ നടുക്കു കിടക്കുന്ന പത്തു പതിനാറു അടി ഉയരമുള്ള വലിയ ഒരു ഐസ്കട്ട് പൊടിച്ച് വഴിയുണ്ടാക്കുകയാണ്. പണി തീർന്നിട്ടില്ല. അടിഭാഗം ഏറെക്കുറെ നിർപ്പായി എന്നുമാത്രം. അതിലേക്കു കയറും മുമ്പ് അതിലെ ഓഫീസറാണെന്നു തോന്നിക്കുന്ന ഒരാൾ ഞങ്ങൾക്കു വിശദീകരിച്ചുതന്നു. ഉറച്ച ഐസായതിനാൽ, സാധാരണ ചെറുപ്പോപ്പോ ധരിച്ചു നടക്കുമ്പോൾ വഴുക്കി വീഴും. പാർശ്വത്തിൽ പിടിച്ച് വളരെ ശ്രദ്ധിച്ച് പതുക്കെ മാത്രമേ നടക്കാവൂ. വഴിയിൽ അയ്യഞ്ചടി അകലത്തിൽ പട്ടാളക്കാർ സഹായിയ്ക്കാൻ തയ്യാറായി നില്ക്കുന്നുണ്ട്. ഉറച്ച ഐസിൽ നടന്നാൽ എത്രമാത്രം വഴുക്കാം എന്ന് അന്നാണ് മനസ്സിലായത്.

സമയം ഉച്ച തിരിഞ്ഞ് സായാഹ്നത്തോടടുക്കുന്നു. വഴി പകുതിയിലേറെ പിന്നിട്ടു കാണണം. എന്റെ മകൻ മനുവിന് വല്ലാത്ത ക്ഷീണം. തലേന്നു രാത്രിയിലും അന്നു കാലത്തും അയാൾക്ക് അതിശോധന സംഭവിച്ചിരുന്നു. അതിനാൽ പുറപ്പെടുമ്പോൾത്തന്നെ നല്ല ക്ഷീണം തോന്നിയിരുന്നു. കൗമാരത്തിന്റെ ഉറക്കിൽ ഇന്നും യാത്രയാകാം എന്ന് അയാൾതന്നെ തീർച്ചപ്പെടുത്തിയതാണ്. അയാൾ ഒരു മണത്തണലിൽ ഇരുന്ന് അല്പം വിശ്രമിച്ചു. ഞങ്ങളും അല്പം ശാസം പിടിയ്ക്കാമെന്നു വെച്ചു. കുറച്ചു കഴിഞ്ഞ് യാത്ര വീണ്ടും ആരംഭിച്ചു. കയറ്റം ആരംഭിച്ചിട്ട് കഷ്ടി ആരു മണിക്കൂറായി കാണും. കുറെ ചെന്നപ്പോൾ മനു പറഞ്ഞു, “എനിക്കു നടക്കാൻ തീരെ വയ്യ.” അഞ്ചാറു കിലോമീറ്റർകൂടി പോകാനുണ്ട്. ഇനിയെന്തു ചെയ്യും? അവസാനം അയാളെ ഒരു കുതിരപ്പുറത്തു കയറ്റി വിടാം എന്നു നിശ്ചയിച്ചു. തീരെ അവശനായ അയാളെ എങ്ങനെ ഒറ്റയ്ക്കു വിടും? ഒടുവിൽ മനുവിന് കൂട്ടിനു ഞാനും പോകാമെന്നുവെച്ചു. അങ്ങനെ ഞങ്ങൾ രണ്ടുപേരും കുതിരപ്പുറത്തും, ബാക്കിയുള്ളവർ കാൽനടയായിട്ടും യാത്ര തുടർന്നു.

വൈകുന്നേരം അഞ്ചുമണിയോടെ ഞാനും മനുവും കേദാർനാഥിലെത്തി. കോവർക്കഴുതകളെ നിർത്താനുള്ള സ്ഥലത്തുനിന്ന് കുറച്ചുകൂടി പോകണം. ക്ഷേത്രസന്നിധിയിലേക്ക്. ഇനിയുള്ള ദൂരം നടക്കുകതന്നെ വേണം. വഴിയിൽ ചില കടകൾ തുറക്കാനുള്ള ആരംഭമാണ്. ഞങ്ങൾ നിൽക്കുന്ന കുന്നിൻനിന്നിറങ്ങി അടുത്ത കുന്നിലാണ് ആ ക്ഷേത്രം. അതിനടിയിൽ ഒരു നദിയുമുണ്ട്. നദിക്കു കുറുകെ പാലവു



Walking through icepath



Hot Gaurikund

മുണ്ട്. ഞങ്ങൾ ക്ഷേത്രം ലക്ഷ്യമാക്കി നടക്കാൻ തുടങ്ങി. ബാക്കിയു ള്ളവർ എവിടെയെത്തി, ആവോ? ബന്ധപ്പെടാൻ ഒരു വഴിയുമില്ല.

തണ്ണൂപ്പിന്റെ കാഠിന്യം ശരിക്കും മനസ്സിലാക്കാൻ തുടങ്ങി. ആരോ പറഞ്ഞു, പുജ്യം ഡിഗ്രിയാണ് ചൂടെന്ന്. വീട്ടിലെ ഫ്രീസറിനുള്ളിലേ അത്തരം തണ്ണൂപ്പ് അറിഞ്ഞിട്ടുള്ളു. സാറ്ററും വുളൻ സോക്സും മങ്കി ക്യാപ്പും എല്ലാം ഉണ്ടായിട്ടും എല്ല് തുളക്കുന്ന തണ്ണൂപ്പ്. ഞാനാണെങ്കിൽ ഗ്ലോവ്സ് ഭാര്യയുടെ കയ്യിൽ കൊടുത്തിരിക്കുകയായിരുന്നു. മനുവിന്റെ കയ്യിൽ ഗ്ലോവ്സ് ഉണ്ട്. പുതിയ ഗ്ലോവ്സ് കിട്ടുംവരെ ഞങ്ങൾ മാറിമാറി അത് ഉപയോഗിക്കാൻ തീരുമാനിച്ചു.

പാലം കടന്ന് ക്ഷേത്രഭാഗത്തെത്തി. അവിടെയും ചില കടകൾ തുറക്കാൻ തുടങ്ങിയിരുന്നു. വഴിയിൽ കല്ലുപോലുള്ള ഐസുണ്ട്. ഞങ്ങൾക്ക് രാത്രി താമസിയ്ക്കാൻ രാജസ്ഥാൻ

അസോസിയേഷന്റെ കെട്ടിടത്തിലാണ് പറഞ്ഞു വച്ചിട്ടുള്ളത്. അത് അന്വേഷിച്ച് നടക്കാൻ തുടങ്ങി. ഞങ്ങൾ നടക്കുന്ന പാതയുടെ സമാന്തരപാതയിലാണത്രെ രാജസ്ഥാൻ ഭവൻ. കടകളുടെ ഇടയിലൂടെ അപ്പുറത്തെ പാതയിലേക്ക് കടക്കേണ്ട വഴിയിൽ ഐസുണ്ട്. ഞാൻ മനുവിനോട് പറഞ്ഞു, ശ്രദ്ധിച്ചുനടക്കണമെന്ന്. മനു ശ്രദ്ധിച്ചു, വീണില്ല. ഞാൻ വീണു. എണിക്കാൻ ശ്രമിച്ചപ്പോൾ വീണ്ടും വഴുക്കി. കഷ്ടിച്ച് എങ്ങനെ യോ മറ്റേ പാതയിലെത്തി. തുറന്നു വരുന്ന ഒരു കടയിൽനിന്ന് ഞാൻ ഗ്ലോവ്സ് വാങ്ങി. അയാൾ പറഞ്ഞുതന്നതനു സരിച്ച് രാജസ്ഥാൻ ഭവൻ കണ്ടെത്തി. മാനേജരേ കണ്ടപ്പോൾ മുറിയെല്ലാം തയ്യാറായി വരുന്നതേയുള്ളൂ എന്നായി. പറഞ്ഞു പറഞ്ഞ് ഞാനെന്റെ ഓദ്യോഗികപദവിയും മറ്റും പറഞ്ഞ

പ്പോൾ കാര്യം എളുപ്പമായി. ഏറ്റവും നല്ല മുറികൾതന്നെ ഞങ്ങൾക്കു തന്നു. ഇനി ബാക്കിയുള്ളവർ വരാൻ കാത്തിരിയ്ക്കണം.

അര മണിക്കൂർ കഴിഞ്ഞപ്പോൾ ഒരു ഏറ്റുകാരൻ, ടീമിലെ ഏറ്റവും ഇളയവനായ കുഞ്ഞുകുട്ടനെ കൊട്ടയിലേറ്റി അവിടെ കൊണ്ടുവന്നിറക്കി. അയാൾക്കും നടക്കാൻ വയ്യാതായിരുന്നു. ഞങ്ങളെ കണ്ടപ്പോൾ കുഞ്ഞുകുട്ടനു സമാധാനമായി. ഒന്നും ചെയ്യാനില്ല. കാക്കുകതന്നെ. ഏഴരയായി, പ്രസാദെത്തി. പിന്നെ ഗണേശൻ, ദൈവവരുടെ സഹായി. (എന്റെ ബാഗ് ഗണേശന്റെ കയ്യിലായിരുന്നു.) പിന്നെ ഉമയും പാർവതിയും ജയശ്രിയും നാരായണേട്ടനും. അങ്ങനെ അവരെല്ലാം പതിനാലു കിലോമീറ്റർ നടക്കാനെടുത്തത് 9 മണിക്കൂർ. വഴിയിൽ കണ്ട മുത്തശ്ശി എവിടെ എത്തിക്കുന്നുമോ ആവോ? വീതിയില്ലാത്ത വഴി, ഇരുട്ട്. ഒരു ഭാഗത്ത് അത്യഗാധമായ കൊക്ക. കേദാരനാഥൻതന്നെ ആ ഭക്തയെ രക്ഷിയ്ക്കട്ടെ.

Attention:

Mumbai Malayalee Associations!!!

Are you looking for a Musical entertainment programme for your forthcoming ONAM celebrations?

Presents a 3 hour nonstop Musical Programme with Popular talented singers from Mumbai with other variety entertainment programmes along with one of the best orchestra team of Mumbai.

Raagalaya has been conducting orchestra programmes in & out of Mumbai for the past several years under the guidance of Vijay Kumar who is also a singer. Contact us in case you wish to include our programme as a part of your ONAM Celebrations. We also provide devotional orchestra programme during Mandala Pooja/ Ayyappa Pooja festivals.

For more details CONTACT us
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 B-105, Twin Arcade, Military Road, Marol, Andheri (E),
 Mumbai- 400059.Tel: 29209959/29205641, Mob: 9821090857.
 Website: www.raagalayamusic.com



BEAUTY SLEEP

Since ages, our grandmothers advised us to get 'Beauty Sleep'. They claim that if we sleep well, we look beautiful! It is a truth and there is a scientific reason behind this advice. We know that after a good night's sleep we feel relaxed and rested. But there is more to this 'beauty sleep'. It helps to rejuvenate us, adding glow to skin and shine to hair. Our body repairs itself and recovers while we sleep.



Dr. (Major) Nalini Janardhanan

What happens to our body during sleep?

Our body puts the sleep hours of rest to good use. Sleep allows muscles to rest and replenish their energy

stores. The production of body hormones like growth hormone, sex hormones and thyroid hormone increase during sleep. The increased blood flow to skin during sleep helps to replenish your skin with nutrients needed for damage repair. The increased blood flow to skin during sleep helps to replenish your skin with nutrients needed for damage repair. The cell renewal rate of skin is more during

sleep. The last stage of sleep allows the subconscious mind to work through emotions and help with the storage and compartmentalisation of memory. Even a short nap of 10 minutes can work wonders in rejuvenating our body.

There are certain set times when our body clock dictates that various processes take place in hair and skin.

For example:

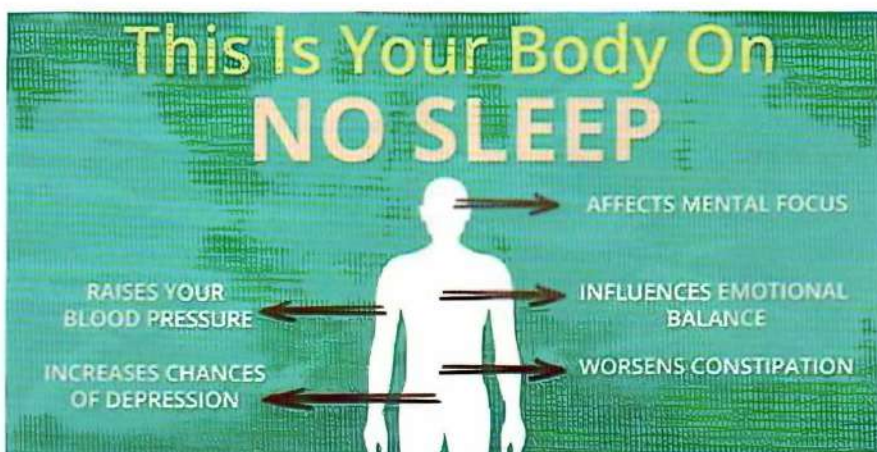
8-11 pm: Time for hydration and stimulation.

11 pm to 3 am: Time for nutrition and regeneration.

3-5 am: Time for resting.

We should get an ideal sleep time of 7-8 hours for keeping healthy. When you have long hours of lack of sleep or poor quality sleep, this repair function will be impaired. You are likely to get stressed out and exhausted. Your skin and hair look dull due to reduced blood flow and inadequate supply of nutrients.

Cellular renewal of skin is fastest at night. We should go to bed with a clean face. Remove your make up with a good cleanser or face wash. Use an anti-ageing night cream which helps to keep skin hydrated and wrinkle free. Apply lip balm. You may also apply an under-eye cream to prevent dark circles and puffiness. Remember that no night creams can help you if the quality of



sleep is poor. However good the beauty product might be, the effect will not be there if we have endless late nights or interrupted and poor quality sleep.

Advantages of Beauty Sleep

1) The skin has its own biological clock.

Skin cells renew themselves at night. Skin makes new collagen as a part of the repair process, when you sleep. This new collagen helps to prevent sagging of skin thus causing fewer wrinkles. Lack of sleep can lead to dry and dull skin as well as wrinkles.

2) Blood flow to the skin increases when you sleep, giving you a glowing skin. Lack of sleep leads to dull complexion.

3) A good sleep at night leads to brighter and less puffy eyes. Stay well hydrated during the day and elevate your head with extra pillow to reduce swelling around eyes. Take plenty of



rest to reduce dark circles. Lack of sleep can lead to puffy eyes and dark circles under eyes.

4) Beauty sleep leads to fuller and healthier hair. Lack of sleep can affect the growth of hair. It may lead to breakage, damage and loss of hair. Hair follicles get nutrients, vitamins and minerals from blood flow. Blood flow to the skin all over the body increases during sleep. Stress causes increase in a hormone called cortisol which may lead to loss of hair.

5) When you are tired and sleep less, it may lead to more frowns, change of facial expression, red or

swollen eyes, dark circles around eyes, sagging eyelids and pale skin. But beauty sleep gives you a happier and healthier appearance.

6) Skin products work better at night as the skin can focus on repair and there is a consistent blood flow. But skin loses more water when you sleep than during day. Apply a creamy moisturiser on your face before going to bed and drink plenty of water during the day to keep your skin hydrated overnight.

So girls and ladies.... sleep well at night and wake up like a beautiful princess! ■

Continued from page 27...

LEAD KINDLY LIGHT

scriptures.

Luke 11.34 "Your eye is the lamp of your body. When your eyes are good, your all body also is full of light. But when they are bad, your body also is full of darkness. Therefore if your body is full of light, and no part of it dark, it will be completely lighted, as when the light of a lamp shines on you." We must remember that even a small/ tiny speck of light can brighten and shine in utter darkness.

From Death to Immortality

Once born you are bound to die; that is the immutable law of nature. Each and every living being is subject to this nature's verdict. When and how the death occurs is uncertain. The perception that the death be and end of all may be fallacious; death is considered to be only a transformation. The unfulfilled/ unsatiated urge to live more and a feeling of not enough out of self discontent is yearning to have some more time here. This inadequacy syndrome symbolizes the concept of a life after death. But for the terminally ill or a totally depressed person, no one will acknowledge and accept the sufficiency of time spent here in life. A belief in life after death may have

sprouted out of the inadequacy syndrome which takes the shape of immortality.

Immortality is the state of divine beings; attaining apotheosis or godhood from manhood is the result. From birth to death and to immortality is an arduous journey, the life paves for a human being. Some say simply life is difficult.

During the span of life one is likely to neglect to ponder over death and the ultimate fate in waiting. When one is incapacitated due to illness and bed-ridden, one may ponder over the ultimate reality and the need for preparation for the eventuality. Majority of us are scared of death as we are not ready for the final transformation. Our attachments, possessions and relationships are so overwhelming and entangling we do not find solitude to unravel the mystery of death.

Every religion preaches a life after death; a re-birth or reincarnation. To attain the eternal life, they suggest basic values to be cherished and recommend the commandments to be followed paving the way to eternal bliss. There is resurrection and final judgement in waiting for the followers of Abrahamic religions (Judaism, Christianity and

Islam); for the Hindus and Buddhists it is nirvana, union with the Paramathma or enlightenment. "If the jiva has done more Dharma and little A-Dharma, he goes to Swarga and enjoys happiness there enclosed in (another body composed of) the same elements. (Manu smritixii.20) In sum the ultimate reality is one and the same signifying the eternal life of everlasting bliss. As the paths you choose lead to the destination, your ways in life guide you to immortality. Wrong paths and incorrect ways pursued can impede the journey failing to reach the sublime destination. And may result in a detour; another cycle of life to complete the journey of purification as enunciated in the scriptures.

"Dust thou art; to dust thou shall return." if we carefully consider the truth conveyed in the adage found in the scriptures we will understand that it is spoken of the perishable physical body. There is a life after shedding the physical sheath enveloping the spiritual light silently glowing within you. A human being is a living temple of God and he reflects His image. When we realize the ultimate truth in real light we tend to become immortals dwelling in the Kingdom of God. ■



BREAST FEEDING

Breast feeding her new born baby is the most natural and rewarding act for every mother. It is the best way to bond with the baby and protect it from the harmful germs in the environment. It is certainly the most unique experience to be cherished, for a mother.

Dr (Major) Nalini Janardhanan

A child who is breastfed is protected from various infections and has greater chances of survival than a child who is artificially fed. Sucking reflex is strongest in the first half hour after birth. So early initiation of breast feeding is advised after delivery. The importance of breast feeding should be understood by all who are mothers of small babies and also those who plan pregnancy. First week of August is being observed all over the world as World Breast feeding week.

What is breast milk?

Breast milk is the ideal and complete food for infants. Babies should be exclusively breast fed for the

first 3-4 months after birth. After that breast milk substitutes may be given if breast milk is insufficient or in case of prolonged illness or death of mother. After 4-6 months semisolid food items like soft cooked rice, dal, boiled and mashed vegetables, fruit juices and vegetable juices are gradually introduced to the baby. Ideally a baby should be breast fed till 1 ½ - 2 years of age.

Normally Indian mothers secrete 450-600 ml of milk per day providing about 1.2 gm protein and 70 Kcal energy per 100 ml of milk. For the first few days after delivery your breasts produce an yellowish fluid called 'Colostrum'. It is easy to digest and contains large quantities of protein and antibodies. It is good for the infant. Within a week your breasts produce

'mature' breast milk which is different from colostrum. Milk is produced by cells in the breasts and then stored in sac-like spaces called 'alveoli' in each breast. When the baby sucks at your breast, the milk is carried through small ducts to the nipple. Sucking by the baby on the nipple and touching its mouth on the 'areola' around the nipple stimulate and cause the milk to be released into the baby's mouth. The action of your baby sucking at the breast will again stimulate your breast to produce more milk on a 'supply and demand' basis.

Advantages of breast milk

- It is safe, clean, hygienic and available to the infant at the correct temperature at all times, whenever required.
- It fully meets the nutritional





■ It helps the mother to lose weight and regain her body figure faster.

■ It reduces the risks of breast cancer and ovarian cancer.

■ It makes night feeds and travel convenient as the mother need not worry about preparation of feeds.

■ There is no worry about milk spoiling or running out of supplies.

Remember

Breast feeding mothers should remember the following:

■ Don't restrict your diet to reduce

requirements of the infant during the first few months of life.

■ It contains anti microbial factors which help to give protection to the baby against gastro intestinal and respiratory infections. Breast fed babies also have less chances of developing allergy.

■ It is easily digested by both normal and premature babies.

■ It protects babies from being overweight.

■ It prevents malnutrition and reduces infant deaths.

■ It prevents occurrence of deficiency of Calcium and Magnesium.

■ Sucking is good for the baby as it helps in the development of jaws and teeth.

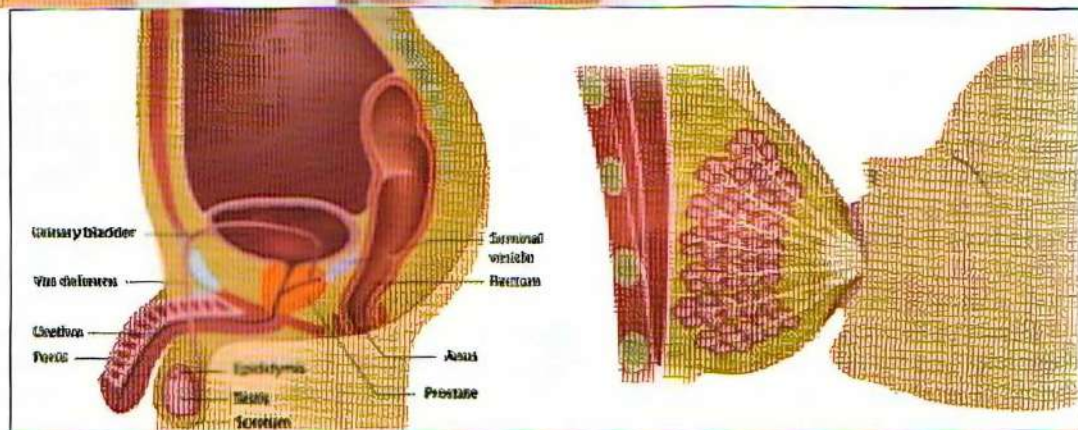
■ Breast feeding promotes bonding between the mother and baby.

Benefits of Breast feeding

Benefits to Babies

■ Breast milk is a complete food. It provides immunity. It is the right food for the baby's growth and development.

■ It is available in right quantity at the right time. Breast milk is sterile and it is given to the baby at the right temperature. So the mother need not waste time in sterilising bottles, heating



milk or preparing feeds.

■ It is well absorbed and easily digestible.

■ It is hygienic. The mother's milk passes straight from the breast into the baby's mouth. Other breast milk substitutes like animal milk or powdered milk can get easily contaminated with germs due to dirty hands, unclean water and unclean vessels as well as feeding bottles.

■ Breast milk gives protection to babies against infection.

■ It promotes emotional security. Breast feeding helps to develop a bond between the child and mother, giving a feeling of security and love to the baby. It is also associated with better social and emotional development of the baby.

Benefits to mother:

■ Breast feeding is a natural method of protection against another pregnancy (It gives upto 98% protection).

your weight. Dieting can affect your body as the baby is totally dependent on you for the nutritional needs.

■ Smoking and drinking alcohol can affect breast feeding and adversely affect your baby's health.

■ Breast feed your child in a comfortable position.

■ A breast feeding mother should take a well balanced diet and plenty of water. Include milk and milk products (e.g.: curds, paneer, buttermilk, butter, ghee), meat, poultry, fish, eggs, pulses, fruits, vegetables, bread, cereals, fats and oils in diet as per your dietary choice. But avoid over eating and eating too much of oily food and food items rich in fat.

■ If your breasts become painful, pus is coming from nipples, breasts become painful to touch or you develop fever, consult a doctor immediately and start treatment as per the doctor's advice. ■



RELAPSE AND ITS PREVENTION



Dr Sujatha Nair

■ Those afflicted by an alcohol or drug problem have themselves tried ways and means to stop consuming the substance

In Addiction, relapse means going back to drinking alcohol and using drugs the way one used to after a period of abstinence. Relapse is considered to be part of the disease. Even after several years of not using the substance if one begins then, the same old neurochemical pathway of consumption is triggered and the person goes back to using from where he had left off and soon reaches the stage where he would have been if he had consumed during the years of not using.

An untreated person suffering from addiction to substances keeps relapsing because - he does not want to drink the way he drinks or uses, he tries to use a socially acceptable quantity but is unable to do so; sooner or later the craving is succumbed to.

With every relapse the damage to

the body only progresses.

Relapse is always because of an emotional unmanageability.

Causes

- mood swings
- Lack of stability in the family
- conflicts in relationships
- lack of productive work
- major changes in life
- social pressures to use
- H.A.L.T. ie being hungry, angry, lonely or tired.
- underlying psychiatric ailments
- spiritual causes like feeling an emptiness, no meaning to life

In residential care treatment all of the above issues need to be addressed. Tools to prevent a relapse and if it happens to not prolong it and get help are shared.

To prevent a relapse

- it is very essential to identify and deal with any underlying unresolved emotional issue as they are windows to future lapses or relapses.
- learning from ones own past experiences of relapse - to recognize the

pattern of thoughts, emotions and behaviors that lead up to a relapse.

- learning to detach emotions from experiences are gained which enables the person to handle oneself in high risk situations too.
- the spiritual journey is to be centered on self, learn to accept and love oneself and be independent.

All of the above is an intense process which takes time, effort and commitment to self. We at Anatta have seen wonderful results wherein the person does not find the need to drink and use..Before treatment, everything was a reason to drink and use, after this in-depth process a transformation comes about and hence nothing can take the person to use.

Change is possible, just the steps in the right direction need to be taken.

For any clarifications contact
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Rajamalli poo virikkum (രാജമല്ലിപ്പൂവിരിക്കും)

Film: Ivanente Priyaputhran (1977)

Lyrics: Mankombu Gopalakrishnan
Music: K J Joy Singer: P Suseela



Karthika



Mankombu Gopalakrishnan

രാജമല്ലിപ്പൂവിരിക്കും
രാഗവല്ലി മണ്ഡപത്തിൽ
രാജഹംസപ്പെണ്ണൊരുത്തി
താമസിക്കും ആശ്രമത്തിൽ
പുഷ്പമാസനേരം പള്ളിമണിത്തേരിൽ
രാജരാജൻ വന്നിറങ്ങി... (രാജമല്ലിപ്പൂവിരിക്കും)

ഇന്ദ്രനീലി പീലി നീർത്തി മെയ്യിൽ
ഇന്ദുമതി കുളിർ ചാർത്തി (2)
ഇന്ദ്രചാപരാഗങ്ങളാൽ പൊൻ
കിനാവിൽ തേൻ ചുരത്തി
നൃത്തമിട്ടുനിന്നു മുത്തമിട്ടു നിന്നു (2)
മുഗ്ദ്ധ മോഹഭാവങ്ങൾ (രാജമല്ലിപ്പൂവിരിക്കും)



K J Joy

പഞ്ചലോഹമഞ്ചമൊരുക്കി അതിൽ
പാരിജാതപ്പൂ തുകി (2)
പഞ്ചബാണദാഹങ്ങളാൽ കരളുകൾ കൈമാറി
ഹംസഗാനമോടെ പുഷ്യരാഗമോടെ (2)
സംഗമത്തിലവർ മയങ്ങി. (രാജമല്ലിപ്പൂവിരിക്കും)

English transliteration:

Rajamalli poo virikkum Ragavalli mantapathil
Rajahamsa pennoruthi Thamasikkum Aasramathil
Pushpamaasaneram pallimanitheril
Rajarajan vannirhangi... (Rajamalli poo)

Indraneeli peeli neerthi meyyil Indumathi kulir charthi (2)
Indrachaparaagangalaal ponkinaavil then churathi
Nruthamittu ninnu mutthamittu ninnu (2)
Mugdhamohabhavangal (Rajamalli poo)

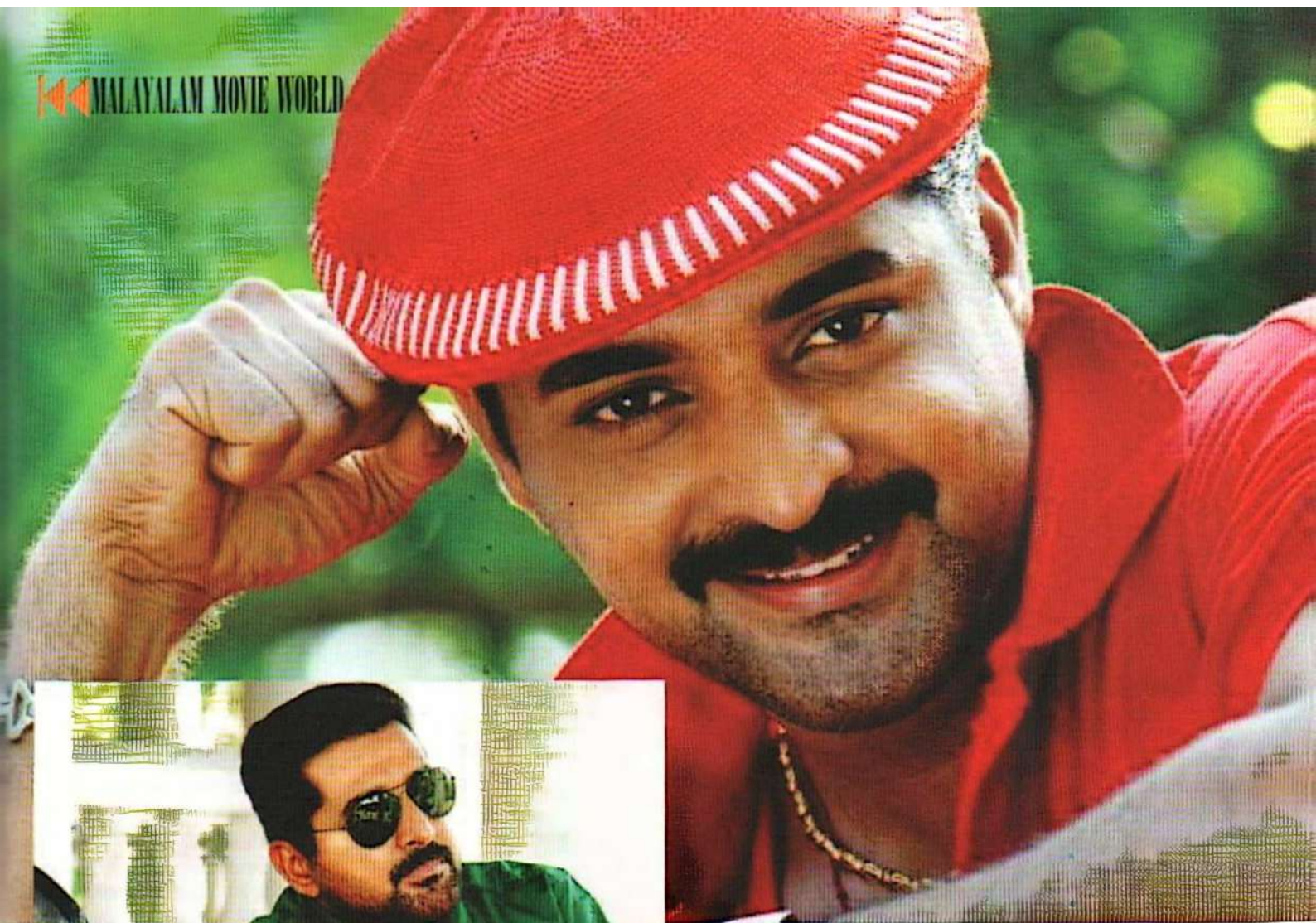


P Suseela

Panchalohamanchamorukki athil paarijathappoo chooti (2)
Panchabaanadaahangalaal karalukal kaimaaruhi
Hamsagaanamote pushyaraagamote (2)
Sangamthilavar mayangi. (Rajamalli poo)

Produced by K C Joy and C Das and directed by T Hariharan, *Ivanente Priyaputhran* was an average successful movie. It had four songs, all penned by Mankombu Gopalakrishnan, including the above one. Only other singer was K J Yesudas.

Main actors were Prem Nazir, Sheela, K P Ummer, M G Soman, Nandita Bose, Bahadur, Jayan, Janardhanan, Nellikode Bhaskaran, Pattom Sadan, Poojappura Ravi, P K Abraham, Paravur Bharathan et al.



IT'S THE VIEWER WHO SHOULD BE CENSOR BOARD

During an intermission in the shooting of the popular TV serial, 'Karutha Muthu', Kishore Sathya sat with Kerala in Mumbai for a brief chat. Some of the truths that he stated would rightly deserve our firm approval.

Q: Let's start with the biggest problems that we face today, like censoring.

A: The discussion on the subject 'If censoring is needed or not' is still alive. It is not restricted to Kerala alone but encompasses the entire country. Censoring of serials on TV is quite impractical. About 10 to 25 serials are daily aired on various channels and hence it is impossible. Censoring of serials is to be done within the mind of the viewer. None compels anyone to

view a serial. Life of a serial depends on its rating. If the viewer decides not to see a bad serial, its rating would go down and the channel would be compelled to withdraw it from running. Therefore if an audience is still available, even a bad serial would continue to run. It is an industry that provides employment to several people. Just because the serial has a reduced viewership, it is not just to criticize the entire industry. Even the news media is



compelled to compromise to retain and to increase its readership. When our newspaper vendor drops a magazine containing obscene content and if we feel it should not be read by children and others, don't we tell the vendor to stop dropping it? Similarly if a particular serial, in our opinion, is undesirable for our family members, we can always lock it. When people are uninterested in that serial, automatically the channel would withdraw it. As we do not go to a theatre that shows a movie that we do not like, we need not watch a serial if it is bad according to us. That is the reason I say that the censoring is to be done in the minds of the viewers.

Q: How much preparations are needed for an actor to play a particular character?

A: The most important aspect of an actor is observation. What we normally observe around us is what we portray on the screen. Doctor, engineer, householder etc we see around us. In one serial I had the role of an IPS officer. Normally we have models presented by other actors but I wanted to play it differently. So with the help of a friend, I went to meet Srijith Sir, Commissioner of Kottayam and spent one day in his office with him. However



if we have to play a character affected with autism, we may need some more preparation but such roles are rare. We need not have a character as a hangover. When we move away from the camera, the character should also leave us.

Q: Will some training from an institute help an actor?

A: Certainly yes, if there is an actor within him. Just because one wanted to become an actor and joining an institute to learn acting need not help one to be an actor. Institute can help polishing the actor within. Further it would provide some knowledge of technical terminologies like long shot, close up shot, wide shot, action continuity etc.

Q: You are not very active in movies?

A: It is more than ten years since I came to this field and I have done only four serials. I could have made the number forty if I wanted. I avoided it conscientiously. During this time I did some films but their failure in the box office, I think, affected my career in movies. I played a good character in 'City of God' but its failure at box office affected me. Recently 'James & Alice' was a success. Now I am hopeful of 'Oozham' of Jithu Joseph. Then 'Gemini' directed by P K Baburaj. It is a heroine oriented film and I have an important role

in it; that of a Principal. I have a lot of expectations from it.

Q: Do you have a feeling that you are ignored from movies?

A: Certainly not. So far I haven't had such an experience.

Q: Awards?

A: Most of them were private awards. During the last two years I was chosen as the best male actor by Asianet. Then Dubai Asiavision award, then Flowers Awards. All private awards.

Q: Organisations! How far they are helpful for films or serials?

A: They are good. Those working in this field also have their own rights. Organisation is necessary to obtain such

SAVARI

■ Ashok Nair directs *Savari* with Sooraj Venjaramoodu as hero. It is produced by Opened Ice Creations in association with Royal Vision. Jayaraj Varier, Shivaji Guruvayur, Sunil Sukhada, Chembil Asokan, Manikantan Pattambi, V K Baiju, Nandakishore, Rajkumar, Lena et al present the main characters.

The character Suraj Venjaramoodu presents, carries the name Savari. It is not his name but bestowed on him by the public. He is visible in every nook and corner of Thrissur. He moves around on a bicycle. He does every job entrusted to him by person, without any remorse or grumbling and happily accepts whatever is given to him. No one knows his real name. Some incidents happening in his life form the theme of this film.

“Certainly *Savari* encompasses some social issues. I hope that the people would see the film and discuss the issues raised in it,” says Venjaramoodu. A super star of Malayalam film industry acts in it, as himself.

Director Ashok Nair himself wrote its story, screenplay and dialogue. Cinematography is by Arun Arjun, make up by Punaloor Ravi, costumes by Kukkuo Jeevan and stills by Raghu Aluva. Associate directors are Santhosh Kuttamath, Sivadas and Prasanth Kannoor. Production Executive is Francis while executive producer is Binson Mundadan.



WELCOME TO CENTRAL JAIL

■ '*Welcome to Central Jail*' is being produced by Vaisakh Rajan under his banner Vaisakh Cinema and it is directed by Sundardas. Main actors are Dileep, Vedika, Siddiq, Ranji Panicker, Kalabhavan Shajohn, Aju Varghese, Kailash, Sudhir, Harish Kanaran, Nazir Sankranti, Guinness Pakru, Abu Salim, Balachandran Chullikkad, Rajan P Dev, Kochupreman, Lena, Tezni Khan, Veena Nair et al.

Lyrics are written by Hari Narayanan, Santhosh Varma and Nadirshah. Music composers are Nadirshah and Benny Ignatias.



WHITE

■ Eros International produces *White* and it is directed by Uday Ananthan. Main actors are Mammooty, Huma Qureshi, Siddiq, Sankar Ramakrishnan, Sunil Sukhada, KPAC Lalitha, Sona Nair, Ansar Kalabhavan, Manjulika et al. Rafiq Ahmed penned the lyrics and Rahul Raj set them to tune.



VILAKKUMARAM

■ *Vilakkumaram* is produced by Jayanath for Shivani Productions and it is directed by Vijay Menon. It is based on a story written by him along with Nikhil Menon. Main actors are Bhavana, Manoj K Jayan, Suraj Venjaramoodu, Nandu P Sreekumar, Vinod Koor, Geetha Vijayan, Arun Sitara and Major Ravi. Anil Pachuran penned the lyrics and Sanju Thomas set the music.

SWARNA KADUVA

■ Job G Oommen produces *Swarna Kaduva* under the banner Job G Films and Jose Thomas directs it. Biju Menon presents the lead role while Innocent also plays an important role. Iniya and Poojitha Menon are the heroines. Suresh Krishna, Sudhir Karamana, Baiju, Santhosh Kizhattoor, Kottayam Nazir, Nazir Samkranti, Jayakumar, Kalabhavan Jinto, Kishore Sathya, Shobha Singh, Chithu Kuruvila, Swastika, Seema G Nair, Rakhi et al are also in the film. Screenplay is by Babu Janardhanan. Lyrics are written by Santhosh Varma, Hari Narayanan and M T Pradeep while Rathish Vega provides the music.



Premalekhanam

■ Vaikkom Mohammed Basheer's famous 'Premalekhanam' is being filmed. Fazil's second son Farhan Fazil and Sana Altaf (Herpine's 'Mariam Mukku') are in the leading roles. Another speciality is the pairing of Madhu and Sheela after a long time. Aju Varghese, Manikantan, Nedumudi Venu and Sriyith Ravi are the other main artistes. P M Haris and Mohammed Altaf produce this film for Fort Entertainments.



Shooting will commence in the first week of August.



Kerala in Mumbai

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