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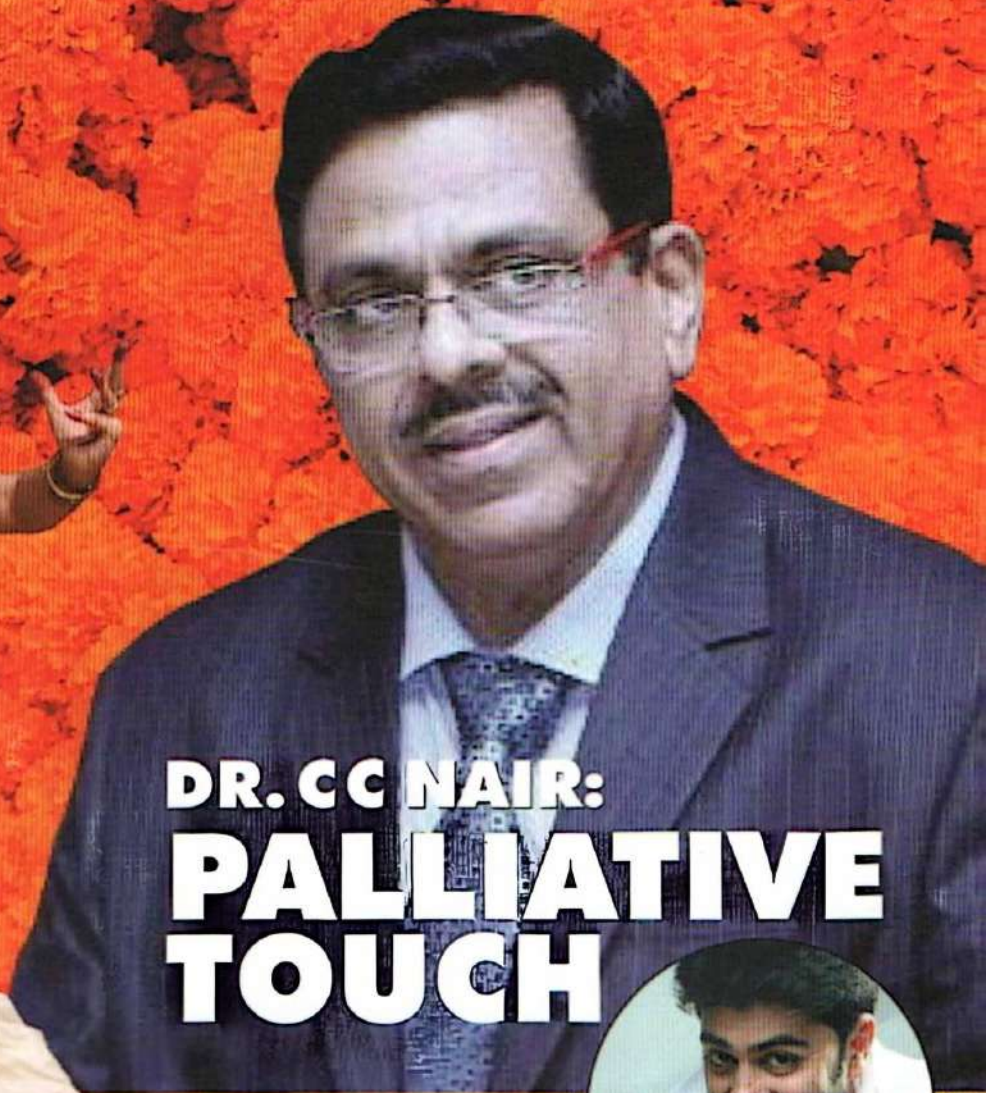
The Only English/Malayalam Monthly Magazine linking Mumbai Malayalees

HAPPY



ONAM

CAPTIVATING DANCER



DR. CC NAIR: PALLIATIVE TOUCH

RISING STAR



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OLYMPIC DISASTER

Since the first Olympiad held in Greece in 1896, India won 28 medals that include 8 gold medals for hockey and one individual gold medal for Abhinav Bindra for 10 m air rifle shooting. India the second most populated country in the world could make only a small gain behind much poorer and less populated countries of the world. Why India could not take advantage of its population is a question that should linger in the minds of all right thinking Indians. Where did we go wrong?

There could be many theories for this abysmal situation. The most primary one is the unpreparedness to meet the event with all seriousness it deserves. Whose unpreparedness; the participants, coaches, the sports organisations, the funding agencies or a conglomeration of all of them? It could be all of them or the invisible mindset of the nation.

Consider the contrasting scenarios in United States and in India. US send the largest contingent that returns with the largest number of medals. India too sends a big contingent but returns with a silver or bronze. In the former, the participants quietly return home, some of them carrying more than one gold medal. In India, a silver or bronze medal winner is awaited by a large number of *netas*, belonging to politics or sports and some organisations and corporate bodies who love to share the limelight with the medal holder. A gift galore follows; land for house, motor vehicles, prizes running to crores of rupees, national honours and so on.

India the nation and all of its states allocate funds for development of sports and athletics every year, some amenities are provided, bigger promises are made but seldom implemented. Hundreds of officials are elected or appointed, and a similar number of professionals are appointed to train and guide the participants and yet we get nothing worth showing the returns. Neither the government nor the Olympic Association is ensuring the money allotted is properly utilised. Participants coming from poorer backgrounds are scared to ask for more to meet their needs lest they could ultimately be sidelined at the last moment. The coaches and officials are rumoured to take the trainees for a ride as they know the latter are incapable of exposing them.

The cases of OP Jaisha having denied water or any other energy drinks during her 42.2 km marathon or Dipa Karmakar being denied a physiotherapist during her gymnastic event, come to mind. We have people thronging for power and authority but seldom take responsibility for their omissions and commissions.

It is revealing to note that the US sports personnel have already started preparing for next Tokyo Olympics of 2020. And we would in all probability be spending a number of months in celebrations to commemorate our two medals and to find out what was wrong in our preparations while former sports persons would be vying to find positions in various committees that would control the sports activities in the country. In the past, whenever an international sports event was held here, scandals of corruption would fill the pages of our print media and 'debates' would be held in our electronic channels. A real treat in the name of sports!

We Indians are always experts to quote philosophy for our sad plights. We declare from the roof tops that we are interested in participation and not in its rewards and would happily quote from Bhagwat Gita, "Karmany..."

While on Olympics, a peculiar situation comes before us. P V Sindhu, who won a Silver Medal in Badminton, hails from Hyderabad, official capital of Telengana and temporary capital of Andhra. Now the political leaders of those two states are on a tug of war to claim Sindhu as the daughter of their respective state. Both governments of those states have already announced a few bounties of rewards for her. One minister has already announced that his state would find out a better coach for Sindhu so that she could win a Gold Medal in the Olympics. The other state has announced more land and facilities to encourage new generations to find their talents.

A distinction has to be made between rewarding the achievers and preparing for the games. The organisers also have to assess the exact funds needed to produce an achiever. Without meeting these two requirements, it is absolutely in vain to splurge money.

In the present scenario, the athletes do not trust the sporting federations and the latter reciprocate the same feeling. Something has to be done immediately to set the sight proper and a cordial relationship is to be ensured among all concerned. Then only India could emerge victorious in the international sports fora.

Women empowerment and Divorce

The article on women empowerment and divorce appeared in the August 16 edition of KIM by Damodaran Unny covered the contemporary changes happening in the social scene, especially in the marital relationship. The article has enlarged to expose the various factors influencing the marital harmony viewed from a kaleidoscope of social issues. The question raised by the author "Is divorce the future tense of marriage?" rings, though not so loud to awaken the entire couples and their extended families. Divorce, it appears to be hanging as a Damocles' sword ready to slaughter couples sailing in their marital boat. Marital incompatibility due to lack of genuine love, mutual trust, mutual appreciation, absence of quality time to spend together, lack of moderation in life style may lead couples go astray to find love in stranger's lap and solace in bottles of hard drinks finally culminating in break-down and failure of marriage.

An empowered woman is educated and intelligent enough to overcome the normal difficulties straining the relationship springing from unique upbringings and different surroundings of the partners. Conciliation and co-operation with an attitude of understanding and forgiveness are fundamental principles for success of any venture be it a business enterprise or marriage where individual interactions are determining rule of conduct. Ultimately marital relationship is an enduring friendship which requires a healthy and evolving attitude. One may pause to contemplate on the piece of advice imparted by Albert Camus:

Don't walk in front of me;
Don't walk behind me, I may not lead
Walk beside me and just be my friend.

In the classic movie THIRUVILAYADAL (Tamil) the question of who is more powerful, male or female, god or goddess is vividly narrated establishing both are equally powerful and is known as SHIV SHAKTI. Let us remember that women empowerment should not lead to impoverishment of marital harmony and enrichment of selfish ego.

JOSE CHEMMASSERY

KERALITES WILL HAVE TO DO MORE

Thank you Markandeya Katju for stating the obvious in your blog on Keralites. You wrote, "India is broadly a country of immigrants.... The ancestors of perhaps 95% people living in India today came from abroad.... So to live united and in harmony we must respect every group of people. In my opinion the Keralites do this the best, and therefore they are symbolic and represent the whole of India. So they are the real Indians, and all of us must try to emulate them and imbibe their spirit.... I regard Kerala as the real India because it represents a microcosm of India.... The essential quality of Kerala is its openness to external influence--Dravidians, Aryans, Romans, Arabs, British, Hindus, Muslims, Christians, Marxists, etc."

But at the same time, it must be mentioned that Keralites will have to do more for making the state prosperous and powerful. By and large, Keralites are fearful of taking economic risks. As far as industries are concerned, they are unentreprising and find comfort in salaried jobs, especially the bureaucracy. Malayali families seldom inculcate or encourage entrepreneurship in their children. Whatever little industrial ambitions were there in the past in the State were all snuffed out by militant trade unionism. Therefore, while the State is rich in natural products like rice, rubber, vegetables, cattle, poultry and spices, yet the output of finished products is the least in India. The State lags behind not only in industrialisation but also capital mobilisation and deployment for business development. The average Keralite's attitude towards money is simply atrocious. If he has wealth, he flaunts it. If he can, whether he needs it or not, he will acquire the largest estate, build the biggest bungalow, purchase the latest white line goods and buy the most fashionable jewellery and that too, in tonnes. Very little is invested in stocks, shares, units, businesses, factories or industries. For the last one hundred years, since job opportunities were restricted, Malayali youths have migrated to the ends of the earth in search of employment resulting in enormous brain-drain for the state. More than eighty per cent of the families receive money from inland or overseas remittances, and it is on this 'money-order' economy that the State has survived all these years. This situation must change so that Malayalis can capitalize on the progress made on the social and political fronts and become an economic powerhouse.

BIJU CHERIAN

Article of Sir CP

I chanced to go through your grand article on the ever great Sir C.P. What a powerful personality he really was. Barring C. Rajagopalachari, no one can be compared with him in all virtues. I consider CR and CP as my two eyes. The imperial personality Sir CP did many things for Travancore. Besides this, he also was the prestigious Drafter of independent Constitution for Kashmir. Had Sir CP been selected to represent our case in the U.N in lieu of Gopalswamy Iyengar, the perennial Kashmir problem would not be there. Because of the wrong decision taken by Nehru, traceable to his inferiority complex, India is destined to live with this Kashmir problem which proves to be eternal. Sir CP was rightly acclaimed as the Father of Hydro Electricity. Had the entire administration been entrusted to Sir CP soon after independence, India would have been a different country, proving to be a potential competitor to USA. Such an able Administrator sent by God but not used by the Rulers of India in its formative period. Same was the way Rajaji too was treated. Can you please suggest me the location from where I can buy Sir CP's works listed in your said wonderful Article?

I am sure Sir CP's powerful soul would be blessing you from Heaven for the brilliant Article you wrote on this enviably Great Son of India.
S Sankaran, Chennai

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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EDITORIAL

05 Olympic disaster

ONAM SPECIAL

16 Onam-An abiding nostalgia Jose Chemmassery

12 Onam with a Mumbai touch Vidhya Vasudevan

19 Vaamanavataaram Rukmini Venugopal

20 Mumbai's own Mahabali L N Venugopal Usha R Menon

ARTICLES

33 G S T Bill P R Krishan

38 Shoranur Dr A P Jayaram

42 Let the flame... Prof Dr John Mathews Vazhappilly

50 Malayali touch of Urban Haat T K Unnikrishnan

102 Hiranyan K R Narayanan

106 Ezhikode Krishnan Namboothiri Kunnam Vishnu

113 Joseph Vennoor Pavithran Kannapuram

SHORT STORY

An Innocent Betrayal Ramachandran

COLUMNS

08 Man of the month Dr C C Nair Satyanath

24 Makers of Modern Kerala Marthanda Varma V N Gopalakrishnan

28 Book of the month O Rajagopal Satyanath

46 Artiste of the month Sreeja Warriar Usha R Menon

64 Mumbai of Balachandran Service to 'Society' V Balachandran

73 Mumbai News Digest

117 Devalokathekku Oru Yathra-10 Kedarnath Kunnam Vishnu

122 Beauty & Health Dr (Major) Nalini Janardhanan

128 Malayalam Movie World

Dr C C Nair

DOCTOR WITH A PALLIATIVE TOUCH

His inability to see other people suffering from various physical disorders visible as well as invisible drove him to a field that would help him in future to provide a means to alleviate their miseries. That inability normally taken as negative factor was the motive compelling Chandrasekhar to choose the career of a physician.



Chandrasekhar, the fourteen year old boy, used to accompany his mother to a doctor who used to treat his mother when she had frequent attack of asthma. Often he asked the doctor what was the cause of his mother's misery but he could not get a satisfactory reply. The doctor would only say that she would be alright soon. Unsatisfied Chandrasekhar decided to do something to alleviate the sufferings of such people who were compelled to visit doctors for eradication of their various diseases. To achieve this end, he has to himself become a physician. He told his mother his decision and she felt very happy and blessed him.

Today Dr C C Nair is one of the busiest doctors in Mumbai ever busy alleviating the pains of people who pay visits to him from morning till late into the night. By word of mouth, today he

One good thing that happened to Nair is that he speaks Malayalam without any regional accent unlike other Malayalees who migrated to Mumbai after their education in Kerala.

has a wide range of patients suffering from diabetics and cardiology. Once he leaves home in the morning, he returns very late, often beyond 10 pm, often forcing his architect wife Anita to mend for herself.

Childhood and education

Chandrasekhar was born to Chandrachoodan Nair (hence C C Nair) and Saraswathi in Peringottukurissi near Palakkad. When he was six months old, he was brought to Bombay where his father was working as Chief Marketing Executive of a reputed canning company, Mahindra Foods. They were staying those days at Dadar East. Chandrasekhar was enrolled in South Indian Welfare School at Wadala. A highly reputed school even today, this school provided all round development besides a good footing in Malayalam

language. One good thing that happened to Nair is that he speaks Malayalam without any regional accent unlike other Malayalees who migrated to Mumbai after their education in Kerala.

After SSC, he moved to St Xavier College for his undergraduate studies where the children of the wealthy and the mighty thronged. Yet, he scored good marks and earned admission to Grant Medical College, one of the four coveted medical colleges of Mumbai. After degree in medicine and surgery, he opted for a doctorate in medicine and later a couple of fellowships from abroad, specialising in Cardiology and Diabetics

Grant Medical College those days was not a mere medical college but encouraged students to excel in academics and extracurricular activities such as sports, dramatics, travelling and cultural shows.

He started his professional career as a senior resident doctor at Nanavati Hospital, Vile Parle. He also worked as an OPD physician in Hinduja Hospital where experience with senior consultants enhanced his diagnostic and treatment acumen.

He plunged into his independent practice at BCJ (Asha Parekh) Hospital and still continuing his association with that hospital since last thirty four years.

He joined the reputed Lilavati Hospital and Medical Research Centre in 1996 with a rich experience in handling difficult cases in medicine, cardiology (internal) and diabetes. He is also attached with the Bharatiya Arogyanidhi Hospital in Juhu.

Family

He is married to Anita, who has keen interest in architecture, painting etc. She also assist him to handle his appointments and leads a blissful life.

Anita is extremely sociable and lively.

She takes great interest in his social and other activities and always provided strong support in all his ventures. Her deep involvement with their two children Shweta and Sachin got them recognised as well mannered citizens with

He is a consultant to many reputed corporate bodies such as Kvaerner Powergas Ltd, Advani Oerlikon Ltd, International airport Authority of India.



Dr Nair with wife Anita

a penchant for success.

Anita hails from a respectable Nair family, Chakiat in Ernakulam district. She is granddaughter of Rai Bahadur R V Pillai. Her impressive ideas in architecture have been commented by many.

Daughter Shweta is married to Ranjit Nair,

a telecom engineer and an MBA from IIM, Calcutta. Advik, their son is now doing his primary education. Shweta has deep interest in teaching and is now pursuing that career in Powai. They stay in Bhandup.

Son-Sachin after completing his

BMS and MBA in marketing is into a flourishing business of his own with RFID applications, known as Crescendo IT Solutions.

Dr C C Nair is former Rotarian attached to Bombay Versova Club. The Club used to conduct several welfare and charitable activities and Dr Nair helped the Club in TB Eradication Programme. In fact he was the backbone of its medical activities, LIC, ONGC etc. But his busy career did not allow him to continue in the Club.

He is a consultant to many reputed corporate bodies such as Kvaerner Powergas Ltd, Advani Oerlikon Ltd, International airport Authority of India.

Dr C C Nair is the Past President of Santacruz Medical Social Association and has associated with a number of



Renewing acquaintance with Dr K Adikvaryu



Dr Nair with his family. From Left: Doctor, Ranjit Nair, Shweta, Sachin, Anita

social activities and academic programmes.

Dr Nair as a physician

During his tenure as a resident doctor there was a patient from Khopoli who was admitted at JJ Hospital ICCU with complaints of severe breathlessness. He had no risk factors like diabetes, blood pressure or family history. Dr Nair asked his professor as to the cause of this ailment called cardio myopathy, i.e., weakening of heart muscles. He asked the resident doctor to observe the patient closely and come to a conclusion. Upon doing this, the patient was found very temperamental and impatient. For example when he was being taken for investigation in the lift he would get angry and shout because he had to wait. Many similar incidents led him to believe that anger and anxiety were mainly responsible for unsympathetic hormones to be released and directly affecting the heart muscle. Our professor agreed with the diagnosis. This stresses the importance of relaxation and yoga. Enhancing the threshold of stress endurance with relaxation techniques including meditation is a major contribution to stress free life in our world.

There was another instance of a patient who became comatose with dementia, a kind of cerebral degeneration. He was given injections of neuro proteins which slowly helped to regain consciousness, when the situation looked hopeless. Relatives exhibited a lot of patience and stood by the doctor in his decision to manage the



With grandson Advik

patient. In such cases persistence and timely medication help a lot. Faith in doctors by the relatives eggs the doctor on.

A patient was admitted at Lilavati with low grade persistent fever and tingling numbness in the lower limbs along with difficulty in urination and loss of control. Innumerable tests were carried out including MRI of the spine. Finally the spinal fluid examination revealed he had tuberculosis of the spine. The time taken to complete all the investigations could have tested the patience of the relatives but their confidence in the doctors helped in reaching to a proper diagnosis. Today the young patient with

medication has recovered very well. Dr Nair always reminds himself that his motto as a doctor is not just to treat the patients just as physical entities. There is a definite phenomenon called psychosomatic ailments wherein the mind influences physical symptoms and maladies. It is important to understand the psychology and the circumstances the patients are in. It is essential that the doctor give the patient a sympathetic hearing. This interaction goes a long way in the positive results. It is also important to have a good rapport with the patients' family. It leads to a good response and compliance.

Many symptoms are unexplainable and could be due to inadequate sleep or due to stress. Counselling and drugs do help to alleviate the symptoms. The interaction between the patient and the doctor is in fact between two souls and a sense of

well being prevails. The satisfaction of the patient accrues to a positive karmic account while pain and hurt lead to negativity. It is the right of a person to choose a doctor but after having chosen the medico, he should enjoy reasonable confidence for yielding good results.

People don't always need pieces of advice; sometimes all they really need is a hand to hold, an ear that listens to their woes and a heart to understand them. Dr C C Nair strongly believes that the confidence developed between the patient and the doctor solves more than half of the problems and the drugs are only catalysts to achieve the rest. A doctor has to work hard to develop that confidence in patient to win the battle, Dr Nair emphasises. ■

ONAM WITH A MUMBAI TOUCH...!



Vidhya Vasudevan

■ Festivals are the moments of excitement and joy which take us to our nostalgic memories. I experience a huge difference in celebrations now when compared to

my childhood days. Nowadays celebrations are just a platform to build business and to show ones capabilities to others. In earlier days we had a remarkable difference between religious festivals which proves the concept of "Unity in Diversity". But now festivals can be best defined as "Offer seasons" or "Sales Festivals". People rush to malls and other showrooms to grab the best of the available products by just forgetting the value of festivals.

As we all know, India is a very diverse country, with many different cultures and traditions. One tradition is the grand celebration of "ONAM", mostly celebrated in the southern state of Kerala, which is where I'm from by origin. Hence, I am lucky enough to experience the purity and real joy of such festivals since my childhood days. Every year we cannot head to our hometown "KERALA-GOD'S OWN COUNTRY" as we are born, bought up and settled here in Mumbai. Onam will be celebrated wherever there is a Malayalee, in whatever manner possible and practical in the place where

he/she is. It is a major part of the Culture of a Keralaite.

GENESIS of Onam

Reign of King Mahabali

The story goes that the beautiful state of Kerala was once ruled by a demon (*asura*) king, Mahabali. The

poverty, sorrow or disease and hence it is said that Kerala witnessed its golden era in the reign of King Mahabali. To remember those golden ages, the following song is often sung by the people over Onam.

*"Maveli nadu vaneedum kalam,
maamusharellarum onnupole...
Amodhathode vasikkum kalam,
apathangarkkumottillathanum... Adhikal
vyadhikalonnumilla,
balaranganal
keppanilla... Kallavum
illa chathiyumilla,
ellolamilla
polivachanam...
Kallapparayum
cherunazhiyum,
kallatharangal
mattonnumilla.."*

... (Translation)

"When Maveli ruled the land, all the people were equal. And people were joyful and merry; they were all free from harm. There was neither anxiety nor sickness; deaths of children were unheard of... There were

no lies, there was neither theft nor deceit, and no one was false in speech either. Measures and weights were right; No one cheated or wronged his neighbor.

Lord Vishnu takes Vamana Avatar

It was said Mahabali was very generous and charitable. Whenever



King was greatly respected in his kingdom and was considered to be wise, judicious and extremely generous. Everybody was happy in the kingdom; there was no discrimination on the basis of caste or class. Rich and poor were equally treated. There was neither crime, nor corruption. People did not even lock their doors, as there were no thieves in that kingdom. There was no



anybody approached him for help or requested for anything he always granted. To test the King, Lord Vishnu disguised himself as a dwarf and a poor Brahmin called Vamana. He came to the Kingdom of Mahabali, just after Mahabali performed his morning prayers and was preparing to grant boons to Brahmins.

Just as King Mahabali agreed to grant the land, Vamana began to expand and eventually increased himself to the size of cosmic proportions. With his first step the Brahmin boy covered the whole of earth and with the other step he covered the whole of the skies. He then asked King Mahabali where is the space for him to keep his third foot?

It is a harvest festival and is celebrated with joy and enthusiasm all over the state by people of all communities. Every year, the festival is celebrated to welcome the mythical King Mahabali, whose spirit is said to visit Kerala at the time of Onam.

Onam is celebrated in the beginning of the month of Chingam, the first month of Malayalam Calendar (Kollavarsham). This corresponds with the month of August-September according to Gregorian calendar.

The 10 Days of Onam Celebrations

The ten-day long festival starts on Atham in the Chingam month of the Malayalam calendar.

Onam cannot be celebrated as it is celebrated in Kerala. In Kerala there will be state holidays during Onam days where as in Mumbai there are no holidays. Hence we (Mumbaikars) celebrate only on the tenth day "Thiruvonam" by taking a day off from school/work for all those employed in "Multi-National Companies".

Usually on Thiruvonam day, after an early bath we go to temple in the morning and wish each other "Happy Onam" or as we say in the local lingo, "Thiruvonam Aashamshakal" meaning, Onam wishes to everyone, and exchange greetings.

Clothing: ONAM celebrations are incomplete without wearing the



Views of Onam celebrations

It continues for the next eight days -- Chithira, Chodhi, Vishakam, Anizham, Thriketa, Moolam, Pooradam, and Uthradam - and culminates on Thiruvonam, the tenth day.

The Festive Essentials

Celebrating Onam in Mumbai

Since there are cultural differences between that of Kerala and Mumbai,

traditional outfits. *Settu or kasav sarees (white sarees with golden border) for women and mundu (white dhoti with golden border) for men.*

The decorations: Athapookalam: Just like every other festival, ONAM festivities also call for house cleaning and decorations. You will not find a single Malayalee household without flower arrangements, also known as athapookalam. They are beautifully created on the floor outside the houses and are similar to rangolis.

King Mahabali Requests for a Visit to Kerala

Lord Vishnu was moved by the King's mobility and granted him a boon that he could annually visit his people in Kerala with whom he was so attracted. He also blessed the King and said even after losing all his worldly possessions, the King would always be protected by Lord Vishnu and his people.

Lord Vishnu's Blessings and Birth of Onam

Onam is the biggest and the most important festival of the state of Kerala.

Happy Onam



Raghupalan & Family, Marol

The grand meal, ONASADHYA

The grand meal served on Onam called "Onasadhya" gives as much delight to the sight as it does to the taste buds. It's a scene to watch (of course one has to be a part too!) as people seat in rows on a mat laid on the floor to have the strictly vegetarian meal. The plating of Onasadhya starts with the soft and green banana leaf which is always positioned with its tapering end facing towards the left. The dishes are always served in a creative way and eaten in a specific order.

There are a handful of semi-dry preparations that are served at the beginning itself for you to keep consuming them throughout the meal. These usually include *cabbage thoran*, *avial*, *pachadis*, *curries made of red pumpkin (erisherry) and bhindi (vendakai kichdi)*. You also have some salt and a banana placed on your banana leaf along with *salted banana wafers* and *jaggery coated banana chips*.

The first course comprises of *rice, dal (parippu)* along with *ghee* followed by *rice with sambar*. The third course includes *rice with rasam and pulisherry* followed by *rice with curd/buttermilk*. When it comes to *desserts*, few start the meal with it, most have it in between the meals and others finish off on a sweet note. Mouth starts watering by the thought of scrumptious *payasam*....doesn't it?

What's What??? (For Non - Malayalees)

- Salt
- Rasam



Dish arrangement on a plantain leaf

- Sambhar
- Banana
- Plain Curd
- Rice with ghee
- Pappadam pappad
- Sambharam buttermilk
- Olan White pumpkin curry
- Upperi salted banana wafers
- Kaalan - Raw banana curry cooked in coconut
- Parippu dal based preparation
- Erisherry essentially made with red pumpkin
- Achaar (mango pickle, lemon pickle, etc)
- Thoran Dry cabbage curry cooked with coconut
- Avial semi dry preparation made with mixed vegetables
- Pulisherry curry made with vegetables, curd and coconut

- Vendakka khichdi fried ladiesfingers cooked with curd and coconut
- Puli inji curry made from ginger, green chillies and jaggery
- Sharkara varatti Banana slices, deep fried jaggery coated.

One of the most interesting thing is the folding of the banana leaf once you are done. You should fold it completely from top to bottom and pull it towards yourself if you have had a happy meal. If the leaf is pushed further from oneself, it indicates that the meal was not satisfying.

Well, there is lot more to Onam than word can describe. Spirit of this great carnival can only be felt. And, if experienced once...it is cherished for a lifetime. ■



With Best Compliments: A. N. Shaji (Managing Director)

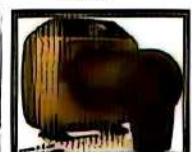
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ONAM

AN ABIDING NOSTALGIA



Jose Chemmassery

■ The myth of Mahabali, the Asura King who ruled the country in ancient times with equity, justice and prosperity to make his subjects law abiding and happy is the basis of

Onam and celebrations associated with it. The once in a year visit from his abode in the nether world to meet his subjects and inquire into the welfare of the people and to recollect the good old days of his good governance is the focus of the celebration. To appreciate and understand the significance and

importance of Onam festival, the legend of Mahabali needs to be narrated, though the story is repeated every year when the occasion reaches our doors. The tradition and culture reflected through the celebrations remind the Malayalee, their glorious past and happy existence under the rule of Mahabali.

The legend goes

King Mahabali was a just ruler and his subjects loved him. The Devas, denizens of heavens became jealous of his power and approached Lord Vishnu to help them to get rid of him, the reason being that he was of the Demon

lineage, an Asura king. So Lord Vishnu in the avatar of Vamana appeared at King Mahabali's court for his blessings and grace. When asked what he desired, (for Kings gave Brahmins gifts and offerings when they visited them) Vamana begged for space covered by his three steps. The gullible king agreed to the seemingly simple request. Vamana covered the entire earth and the nether world with his first step, the second step covered the higher regions and there was no space to keep his third step. King Mahabali realized that he was cheated and cornered. But to keep his word of honour the King offered his head to Vamana to place his third foot and



consequently attained salvation. Lord Vishnu, happy he was urged him to ask for a boon which he would gladly bestow. But Mahabali asked nothing for himself. He loved his subjects so ardently he requested the Lord to allow him to visit his kingdom and his subjects one day every year to know about their welfare. The pleased Lord Vishnu granted his wish.



It is the remembrance of the mythical visit of Mahabali on the appointed day once a year is the Onam which is celebrated as grand festival by the Malayalees. One of the important and noteworthy feature of Onam is, it is universal, catholic and has all embracing appeal. Wherever Malayalees are settled, in any corner of the world the occasion is ritually and religiously celebrated. This is a festival of unity and culture where entire people in Kerala participate without any bias ignoring colour, caste, creed, region, religion and politics. The unifying traditional force finds its echo in all the assemblies of Keralites.



How our parish celebrated the Onam festival under the aegis of Pithruvedi, a parental wing of the parish, is being narrated here. The Sunday 21st September last year to many parishioners, was a day of surprise. The entrance to the church and the hall was a colourful display of aesthetically and tastefully worked out pookkalam (Flower arrangement) as a part of the Onam celebrations. A month long planning leading to two hours of toil on the floor by ten teams participating in the competition on the Saturday 20th from the evening 7.45 till 10.30 culminated in the geometrically and thematically executed flower sites. With assorted members from various units, it was team spirit and unity in approach and execution. That was a great achievement of dear parishioners yearning for joyous occasions.

A selected and organized team to take care of each aspect of the celebration was evidently active on the day. The food committee toiled on

Saturday to fetch the provisions, groceries and vegetables including plantain leaves and banana bunches. Giant sized cooking vessels, utensils were readied on Saturday itself to make use of them in the morning kitchen.

Coconuts from Kerala were specially brought, for adding milk to retain the traditional taste of *adapayasam*. Peeling the onion skins, ginger, scraping the coconuts, sizing and cutting different kinds of vegetables by the parishioners was a treat to the wandering eyes searching for excitement in event management execution. To the thirsty there was tea and coconut water, to the hungry there was poha, a flat baked rice preparation as many have missed their Sunday breakfast at home. By 1^o clock in the afternoon a sample lunch was ready to be served to those partaking in the kitchen process as well as mothers group competing in their annual zonal cultural competition and the attendants / hired labourers. Cooking for the sadya continued in the expert hands of professional cooks. The aroma and flavor of the various items started filling in the air, a real Onam atmosphere, as they

say "Without Mahabali, there is no Onam, and what Onam without proper sadya is?" The food was ready by 5.00p.m. with all the ten items from *puliinchi* to *adapayasam*.

Immediately after the evening mass service at 7.45 p.m. the Onam

എന്നും നാടിനൊപ്പം...
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celebration programme was unrolled. Two melodious songs were rendered by the parish choir team, who had earlier participated in the Sunny Choir Competition. The songs were rendered from the front of the altar with forty members standing in two rows of disciplined orchestra. It was soothing to the ears and very appealing to the parishioners who had missed the event at Mulund Competition.

Merlyn, a young vivacious girl, the youth Active 8 member was on the stage to co-ordinate and compare the emerging programmes. E P Francis, President of *Pithruvedi* welcomed the parishioners and Mahabali for the festival function.

Mahabali arrived in an open air vehicle Jeep, escorted by two black cats wielding guns in their hands as a security to safeguard his journey. Upon reaching the stage, Mahabali wished his subjects happy and prosperous New Year. Merlyn read out the importance and meaning of Onam festival celebrations. She also interviewed Mahabali. Meanwhile Mahabali distributed the prizes and trophy to the winners of Pookkalam Matsaram (*competition*) according to the announcement made by Prof. John

Kurian, V P of *Pithruvedi*.

The youth rendered an *Onam Panthu* (traditional song) for the occasion. A few tigers who came on the stage danced to the percussion beatings displaying the traditional *pulikali* (*Tiger teasing act*). A few soldiers in their green fatigues were strolling on the stage as a mark of respect to the dignitary from the nether world.

the sadya, the food committee member began to spread the items on the planta leaves spread for the purpose. Elder parishioners were served first as a mark of respect to the elderly in the parish who are prone to tire easily. They were really happy having given preference on the occasion. The aroma from the sadya items were filled in the air rendering the force of Onam to the nostrils loitering.



Mahabali, being a busy body left the stage to catch the next flight to Dubai, where he is urgently required to attend

a similar function. Mahabali looked trim and young and the prosperous kudavayaru (*large shapely tummy*) was missing. He also appears to have forgotten to carry his traditional (*olakkuda*) palm leaf umbrella as a shade to cover the sun and rain which goes with the Onam days. Later it was explained that the customs at the airport will not allow such a canopy to be carried in the flight.

As the tables and chairs set for

With 130 seats in one *panthi*, it took more than 20 minutes for the lot to finish the serving. Only payasam was served separately in a container, other items were on the leaf to uphold the tradition.

The other entertainment for the occasion was provided by Daji Thomas by screening the Onam scene, comedy clips, kitchen scenes of preparation and dance, drama program of mothers group earlier recorded. The parishioners enjoyed the fun mela on the screen.

The youth were announcing the results of lucky draw for the coupons they sold in between apparently to meet the expenses covering the Mahabali arrival show.

As serving of the sadya continued, there were five *panthis* and more than 600 people relished the food served. While there was impatience for the delay in serving, it was the process time to accommodate the crowd where some had to wait when they gave way to other parishioners. The rainless and starry night with cool breeze was a real blessing from above for the perfect conclusion of the Onam celebration. Jose Chemmassery, as secretary extended vote of thanks as the program concluded and for the guidance received from Fr Kuriakose for the successful culmination of the celebration programme at the parish. ■

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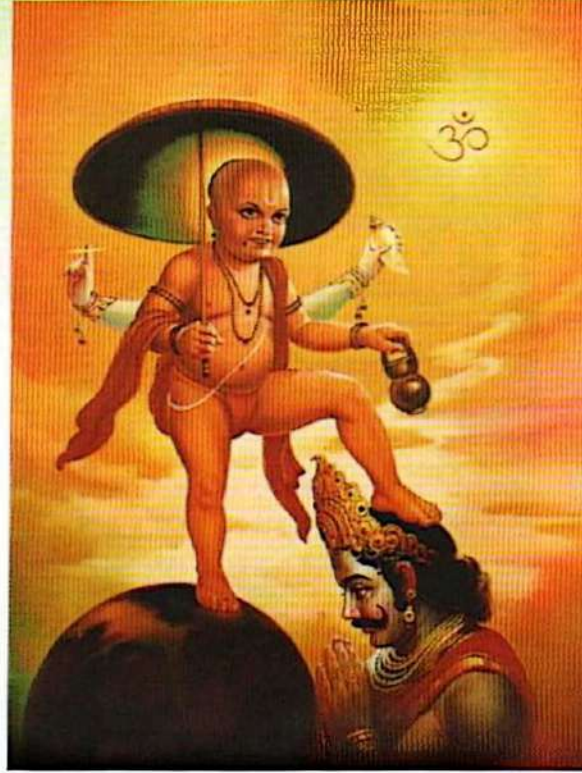
Rukmini Venugopal

India is a land of varied and colourful festivals. Almost all our festivals are celebrated to convey our gratitude to God and nature.

incarnation appears to be to re-establish the supreme position. Lord Indra held as the king of devalok and thereby has control over the earth too. The people in

the avatar of Narasimha.

When Lord Vishnu as Vaamana tricked him into giving away devalok and bhoolok, Mahabali who loved his subjects very much requested the Lord to allow him to visit his terrestrial subjects on this day every year to make sure they are as happy as they were during his reign. Incidentally, Mahabali is one of the seven chiranjeevis (immortals). The others are Ashwattama, Vyasa, Hanuman, Vibheeshana, Krupacharya and Parashurama.



The Pongal festival of Tamil Nadu, for example, is celebrated to thank the sun, moon, rain, birds, cattle etc for helping the farmer to produce good crop in plenty. This is as it should be because food is the topmost priority for man.

Festivals like Deepavali and Dusshera are celebrated to mark the victory of good over evil i.e., Dharma over adharma. The celebration is the expression of happiness over relief from evil forces like Ravana, Kamsa and Mahishasura. The underlined message here is to emphasise that Dharma alone prevails untimely. Upholding dharma is the duty of every man as only dharma paves the way to moksha which should be the ultimate goal of every human being.

Stressing the importance of preserving dharma Lord Krishna says
Yada Yada Hi Bhagavat Gita
Ch.4 Shloka 7

Praritranya Sadhunam....
Bhagavat Gita Ch.4 Shloka 8

Whenever there is a decline of Dharma and rise of adharma, for the protection of the good, for the destruction of the wicked and for the establishment of Dharma, I manifest myself in every age (Yuga).

The Onam festival, as it is celebrated today does not seem to come under either of the two categories mentioned above.

The word Onam is short for Thiruvonam (Shravan in Sanskrit) which is the 22nd out of the 27 asterisms (stars) recognized in Hindu astrology. On this day of Thiruvonam in Satayuga, in the month of Chingam, Lord Vishnu is said to have taken the incarnation of Vaamana (dwarf) to curtail the power of the demon king Mahabali who had conquered the three worlds, dethroned Lord Indra and enslaved the devas.

The main purpose of this

bhoolok were said to be very happy and prosperous under the benevolent demon king, Mahabali who was the grandson of another benevolent demon king, Prahlada, a very great devotee of Lord Vishnu and to save whom the Lord took

Probably because there appears to be no religious ceremony in this festival, all Malayalees irrespective of their religion celebrate ONAM.

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MUMBAI'S OWN MAHABALI L N VENUGOPAL



Usha. R. Menon

■ A very accurate answer to the question how many years did the legendary Asura king Mahabali or Maveli rule Kerala might not be possible but the Keralites living in the

western suburbs of Mumbai have their own Mahabali in L N Venugopal. Venugopal has been visiting them without fail for the past many years, right from 1969. The Malayalee Samaj of Goregaon, Malad and the NSS celebration venues or anywhere that a Keralite in Mumbai wishes Mahabali to appear, is blessed by his robust, energetic and enthusiastic presence. He is Western Mumbai's very own Mahabali.. has been so for more than 25 times and still will continue to be.....He is a Mahabali with a difference...He sings, mimics, acts ...He is multi-talented.

Venugopal is passionate about music. As a regular participant at Raagalaya music competitions held annually at Marol, Adheri, he tries out songs of various genres complete with an eye catching attire to set the mood. His enthusiasm to entertain even at the age of 68 makes him popular at any venue. Needless to say the rendering has fetched him the first, second or third prizes. As a child he says he was fond of music and now regrets not having learnt classical music. He loved listening to Mappilapattu, light music, nadaga ganam (songs in dramas) and participated often in group music. At the school level he used to participate in youth festivals and even remember competing with P Jayachandran the veteran singer.

Venugopal belongs to Ashtamichira, Thrissur district. He is the son of



Puthanveetil
Kaaliarkunnil
Narayana Menon
and Kaattil
Chittechath Lakshmi
Amma. His father was the
Headmaster of Gandhi Smaraka

High School near Mala, which incidentally came up on the land donated by his father, his ancestral property. Venugopal did his school education in the same school and moved on to Christ College, Irinjalakuda to complete his Pre Degree.



Venugopal sees his father as his role model. He says his father initiated a new trend when his initials had to be given. He took the first letters of his name as well as his wife's and named him, L N Venugopal. This trend soon became popular. He narrates with pride that his father stood up for what was right, undaunted by the repercussions. He was expatriated by the Maharaja of Kochi, in those days of untouchability, for allowing a Pulaya to pass through a forbidden lane. As was the practice then, his father crossed the Bharathapuzha and



Mahabali on his prawl

lived for many years working as a teacher in Thiruvilvamala. G Sankara Kurup, the renowned poet was a Malayalam teacher in the same school. He says his father taught G English and G taught him Sanskrit. Venugopal remembers spending the evenings with his father and G on the banks of the river, and at times at G's residence, Bhadralayam at Ernakulam entertaining them with his songs. He was very fond of the songs from 'Thiruvilayaadal' a movie he claims to have watched 12 times. Vailoppily Sreedhara Menon too was his father's close friend and used to encourage him to sing. He is quick to remind you that he is more loyal to Balamurali Krishna than any other singer.

Venugopal came to Mumbai at the age of 18, joined Mahindra and Mahindra as an apprentice. A sociable and congenial person, he became active in the Vile Parle Malayalee Samajam.



Actor Venugopal

After shifting to Malad from Andheri he came into close association with the Goregaon Malayalee Samajam, Nair Samajam, Goregaon and later Malad, Narayana Guru Mandira Samiti and Malad Malayalee Samajam. He says this is the evidence of his belief in secularism. He does not believe in any religion or caste.

His debut in the field of acting began with 'Bharatha Sthreekal Than Bhavashudhi', a ballet. Many more saw him taking the lead roles, as in Sree Raman, Koormam and also plays like Pushyaragam, Maanishada etc in the 70's. He has also made a fleeting appearance in a Malayalam movie 'OrkkukaVallapozhum'.

Venugopal became a regular member at the Ayyappa Seva Sangham, Goregaon. He gives credit to his character formation to this association. Singing bhajans here became a regular practice. The Ayyappa Seva Sangam was earlier known as the Akhila Bharatha Seva Sangam which was just a registered organisation. Soon it became the Ayyappa Seva Sangam as it is known today. Venugopal says jokingly that thus he was a founder member of Ayyappa Seva Sangam, Goregaon.

The turning point in his life was being introduced to Puthukad Krishna Kumar, a phenomenal personality, according to him. (What surprises him is that Guruji had prophesied that he and his wife Sushama would be with him when Guruji breathed his last. Years later it turned true). He accepted him as his Guruji, being guided at every juncture in life. He accredits his Guruji for all his blessings in life. Just talking about his Guruji charges him with energy and spirit. His passion for music is at its zenith, singing the *sthuthis* written by Guruji. One such *sthuthi*



Venugopal with his family

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being very popular amidst the temple goers of Bangur Nagar Ayyappa temple, Goregaon on Saturdays... 'Evide vilipongunnathavide Bhagavan varum ellaam marannu vilikkuvinn makkale'. Every sthuthi is sung with utmost fervour and dedication by Venugopal. He says he has not read the Ramayanam, Mahabharatham or Bhagavatham but attending so many Saptahams, Navahams, Sathsangams etc in all these years he has comprehended 'The human mind will emit a foul smell like a rotten fish (Matsyagandhi) due to bad thoughts and unhealthy competitive mentality but when it seeks asylum in the eternal abode it will expand and emit a good scent, Sugandhi as mentioned in our Hindu legends.

Venugopal reminds children that one should know the actual capacity of a person before accepting him as a Guru and not go by public opinion. Do not compare yourself with others instead



Aathmasamarpanam- 'Mahabali'.

compete with your own self.

Ayyappa Shakthi Bodhi, his music troupe has sung at various venues across Mumbai, Shanmukhananda Hall being one of them. The special feature being that it sings songs composed by Guruji. Venugopal has also conducted concerts at various well known temples

like Sree Siddhi Vinayak, Prabhadevi and in Kerala at Guruvayoor, Chottanikkara Devi temple, Kaadampuzha Devi temple, Kodungallur Sree Kurumba temple and Chakkulathkavu. His mission in life is to propagate his Guruji's songs.

Venugopal is married to Sushama, a Western Railway employee. They have two sons, Sreekanth, married to Pushpa and Harish married to Rubina. The apple of the family's eye being their grandson the 2 year old Agasthya.

Amidst all these commitments he

continues as the Mumbai Malayalee's Maveli, whether at the Mumbai Pooram or the Malayalee Utsavam. A pravasi Maveli in the true sense. He believes in the essence of what Mahabali himself had done..complete surrender to the Keralites here just as the legendary Mahabali had done eons ago . ■

MARTHANDA VARMA

MASTER STRATEGIST AND FOUNDER OF TRAVANCORE



V N Gopalakrishnan

■ Anizham Thirunal Marthanda Varma popularly known as Marthanda Varma is considered as the founder of the Kingdom of Travancore. King Marthanda Varma

stands as a towering personality and his heroic deeds crown the pages of Kerala history. He was crowned as the King of Travancore in 1729 at the age of 23 and he ruled the kingdom till his death in 1758.

King Marthanda Varma was a master strategist and administrator *par excellence*. In administrative tactics and strategies, he matched Chanakya of the Maurya Empire. At the time of Marthanda Varma's ascension to the throne, the economy of the kingdom was in shambles. The army was outdated and internal strife was rampant. As part of the administrative efforts, he re-organised the revenue system. Chowkies were established to collect excise and customs duties. Monopolies on pepper, tobacco, salt, areca and other items brought large income to the kingdom. Another source of revenue consisted of *Atiyara* fees and instituted a new knighthood for his loyal officers known as *Chempakaraman Pillai* and privileges like *Changalavilakku* or lamp with the chain, *Virachangala* or bracelet of heroes etc.

His focus on building infrastructure



Anizham Thirunal Marthanda Varma

for agriculture, trade and commerce were examples of his farsightedness. He erected a number of rest houses for the convenience of merchants and peddlers and organised weekly fairs. For the quick movement of goods, the backwaters were linked together by canals. Water transport from Varkala too was introduced. He built roads, markets, irrigation systems and a number of dams under his personal supervision. Pallikondan dam, Chattuputhoor dam, Sabari dam, Kumari dam and Chozhanthitta dam, on the river

Pazhaya in the vicinity of Nagercoil, were constructed and are still operational. A new channel named Puthanaru was dug to irrigate the Thovala areas. Puthan dam, built by him near Padmanabhapuram, provided drinking water to that area.

Marthanda Varma also made villages the most basic sector of the kingdom and created a post known as the *Mandapathu Vathilkkal*, similar to Tehsildar. The portions of land lying east of Nagercoil called Nanjil Nadu were considered the granary of Kerala due to its extensive cultivation of paddy. The fertility of this area was only due to the irrigation facilities introduced. His edicts on the subject of irrigation issued between 1729 and 1758 filled several pages in *Travancore Land Revenue Manual* by R. Mahadeva Iyer. Only due to the digging of new canals for irrigation, the single-crop paddy fields became double-crop fields, almost doubling their production.

Marthanda Varma re-organized the commercial sector and monopolized the spice trade. It was also his policy to extend patronage to the Syrian Christians, a large trading community in Travancore, as a means of limiting European involvement in trade. The key commodity was pepper, but other goods also came to be defined as Royal Monopoly Items, requiring a license for trade. New roads and inns were opened throughout the kingdom with military outposts. The Padmanabhapuram Palace was renovated and he built the Krishnapuram Palace in Alapuzha.

Marthanda Varma dedicated the Kingdom of Travancore to his family deity Sree Padmanabhaswami on January 3, 1750. He was subsequently referred to as Sree Padmanabhadasa Vanchipala Maharajah Sree Anizham Thirunal Veerabala Marthanda Varma Kulasekhara Perumal. This important donation of the Kingdom to the temple was known as *Thripadidanam*. Travancore as a whole thus became the property of Sree Padmanabhaswami. The rulers of Travancore, taking the title of Sree Padmanabhadasa, ruled the kingdom as the servant of the deity. The title of Sree Padmanabhadasa is prefixed to the name of every Travancore king while the royal women are prefixed as *Sree*

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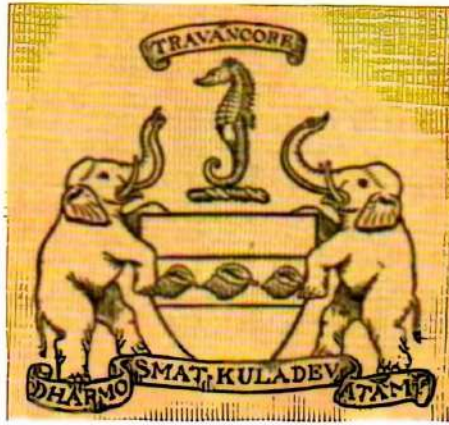
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Padmanabhasevinis. In order to get the eligibility for attaining the title of *Sree Padmanabhadasa*, certain rituals must be completed at the birth of new royal male members. On the first birthday of every royal male members would be put on the *Ottakkal Mandapam* of the temple and holy water from the temple would be sprinkled on the baby. Only after completion of this ceremony, the royal child is proclaimed as *Sree Padmanabhadasa*. The female members also have a ritual called *Padiyettam* which is conducted only after their *Pallikkettu* (royal wedding). Only those male and female members who complete these ceremonies are allowed in the temple affairs and are provided respect and the titles. It was during Marthanda Varma's reign that the Sree Padmanabha Swami Temple became a major repository for state treasury.

Marthanda Varma recreated Padmanabhaswami Temple as the present gigantic structure and new state ceremonies such *Murajapam*, *Bhadra Deepam* and others were introduced. The main idol of the shrine, which was mostly destroyed in a fire during the time of Rama Varma, his predecessor, was also reconstructed using *Salagramams* imported from Nepal. He also created *Ottakkal Mandapam* as well as the *Sheevelippura*. Out of the seven floors of the temple gopuram, five were completed during his reign.

As a result of the annexation of neighbouring places, the artists and scholars migrated to Trivandrum, turning it into a cultural centre. Marthanda Varma gave patronage to different temple art forms including *Koothu*, *Padhakam*, *Kathkali*, *Tullal* and *Koodiyattam*. Noted literary personalities like Ramapurathu Warriar and Kunchan Nambiar served as his court poets.

Marthanda Varma was born in 1705 to Queen Karthika Thirunal and Raghava Varma of the Kilimanur Royal Family. The Kingdom was ruled by Ravi Varma, his uncle and Chief during this period. Trippappur Swaroopam (Thiruvitamkur) then, was a small chieftom extending from Edava in the north to Aruvamozhi in the south. According to historians, the power of the Chief was only minimal, due to the control of the nobles, chief among them being *Pillamars* or tax collectors of the Eight Families (*Ettuveetil Pillamars*) and *Matampimars*. *Ettuveetil Pillamars* controlled major portion of the kingdom with feudal rights. They refused to obey the pious kings and continued to torment the poor people with heavy taxation and all other misdeeds. The kings as well as members of the royal families lived in perpetual fear. At the same time, they were engaged in plotting against the rulers. The



Official flag of Travancore kingdom

powers of the rulers were also restricted by members of the Managing Committee of the Padmanabhaswami Temple known as *Ettara Yogam* (Council of Eight and a Half).

As per the agreement reached between his uncle Rama Varma, Rs. 3000 were to be paid to the King of Trichinapally as royalty. Since there was no money to pay for the soldiers, they became rebellious. Some soldiers captured the minister and kept him in captivity. Marthanda Varma released him by force with the help of his army. This was perhaps the first challenge he had successfully overcome. With the army he acquired from the Pandya king, he could train the Nairs and Maravar soldiers.

According to historian P Shangunny Menion, Prince Marthanda Varma advised Chief Rama Varma that a treaty should be signed with the Madurai Nayaks in order to check the powers of the nobles and other defiant chieftains. The Prince also advised him to sign a treaty with the English East India Company. After convincing

the administrative ability of his nephew, Rama Varma anointed the teenager as the "Prince of Neyyattinkara". However, due to the opposition of the nobles, Marthanda Varma had to flee to Kottarakara and Kayamkulam to escape from his political enemies.

Marthanda Varma was chased by the conspirators and had to escape by hiding in a big pothole in a jackfruit tree which later on came to be known as *Ammachi Plavu* (Mother jackfruit tree). People considered it as a divine tree giving it the status of mother as it saved the life of their beloved king. This tree stood at the premises of the Sree Krishna Temple at Neyyattinkara till the recent past.

Pappu Thambi and Raman Thambi, the sons of the former king were angered and they were up in arms against the prince. They conspired with the feudal land lords to eliminate him. They approached the Pandya king of Trichinapally and complained that the prince has illegitimately occupied the throne which was due to them. The Pandya king who also had scores to settle as the royalty due to him was overdue. He sent an army under Alagappa Muthaliar to Travancore. However, Marthanda Varma, was able to convince about his legitimacy to the throne by producing relevant records. As per the agreement reached, Marthanda Varma got



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Eustachius De Lannoy surrendering after surrendering the Battle of Kulachal

a battalion of cavalry and two battalions of infantry belonged to the Pandya king. With this new army acquired from the Pandya king, he could train the Nairs and Maravar soldiers.

Marthanda Varma survived numerous assassination attempts before striking back to destroy his enemies. Pappu Thambi and Raman Thambi made a vain attempt to kill king at the Nagercoil palace in 1733 but their efforts were thwarted at the nick of time. Both of them were hanged in public along with Ettuveetil Pillamars and the 42 conspirators.

Marthanda Varma's next plan was to expand the territories of his kingdom. During 1734, a lot of provinces were added to Travancore, after Ramayyan took over as Chief of Army. His challenge was against the Dutch under Gustaaf

Willem van Imhoff, the Governor of Ceylon. A battalion of Dutch army sent from Ceylon landed at Kulachal beach and they started looting houses and markets. They even attacked a small contingent of army belonging to the king. Emboldened by the initial success, the Dutch army captured lands ranging from Kulachal to Kottar and planned to attack Thiruvananthapuram. Well versed in martial arts, Marthanda Varma adopted a European mode of martial discipline and expanded his domain to encompass the modern state of Travancore. Marthanda Varma waged a war at Kulachal (Kanyakumari district) against the Dutch on August 10, 1741. In the Battle at Kulachal, the Travancore forces won a resounding victory over the Dutch army thereby curbing their expansionist designs.



More than twenty Dutch soldiers were taken as prisoners of war from Kulachal. Among them was Eustachius de Lannoy, who attracted the king's special notice. The king entrusted De Lannoy with the organization of a special regiment. Subsequently, De Lannoy was promoted to the rank of General in the Travancore army. He came to be known as '*Valiya Kappittan*' (Senior Captain) who contributed immensely in subsequent battles. A treaty was signed on August 10, 1753 at Mavelikara between Marthanda Varma and the Dutch East India Company and accordingly, both parties agreed to live in peace and friendship.

Trivandrum became a prominent city under Marthanda Varma. At the pinnacle of his reign, the kingdom of Travancore covered a major portion of Kanyakumari district, southern Kerala, and the southernmost areas of Tamil Nadu. The king was allowed a 19-gun military greeting by the British Administration. With the building of a substantial army of about 50,000, Marthanda Varma could reduce the power of the Nair aristocracy and fortify the northern limits of his kingdom. He could also organise an efficient spy network which leaked to him the plots hatched by the feudal lords.

In 1737 Ramayyan was promoted to the post of Dalawa (Prime Minister) after the death of Arumugham Pillay and Tharu Pillay. He was one of the ablest and most popular ministers of Travancore. From a cook and *Harikkar*, Ramayyan steadily rose in service, accompanying the king and sharing in all his privations and dangers. Marthanda Varma and Ramayyan Dalawa were more than just king and minister to each other. It was due to his efforts and conquests that the kingdoms of Kayamkulam, Madathinkoor (Mavelikkara), Elayadathu Swaroopam, Quilon, Ambalapuzha etc. were annexed to Travancore. He was responsible for the consolidation and expansion of Travancore after the Battle of Kulachal. Several favourable treaties were signed with the British while the Kingdom of Cochin and the Zamorin accepted the suzerainty of Travancore.

After the death of Ramayyan Dalawa in 1756, the king became depressed and his health began to deteriorate. The king summoned Karthika Thirunal Rama Varma, his nephew and successor and gave instructions regarding Padmanabhaswami Temple and its maintenance besides the *poofas* and ceremonies. He instructed that the expenses of the kingdom should not exceed its revenue and infighting in the royal family should not be allowed. On July 11, 1758 the great son of Travancore passed away at the age of 53. ■

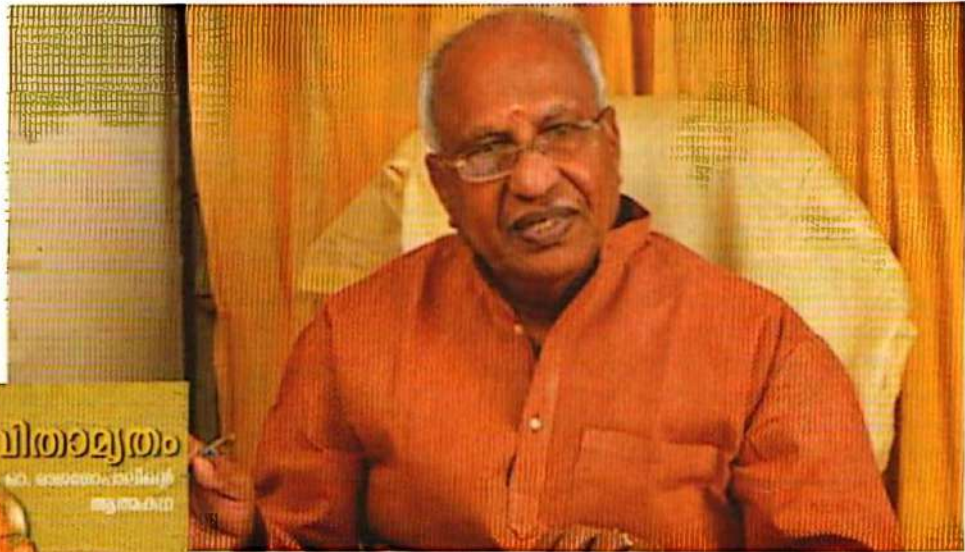
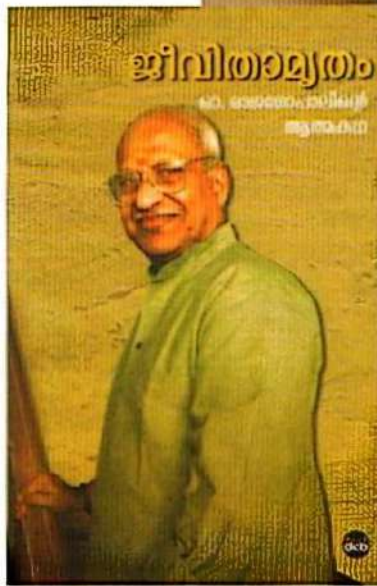
O RAJAGOPAL MAN MARRIED TO IDEALISM

-Satyanath

Blossoming lotus in Kerala was a dream that every worker of Bharatiya Janata Party (BJP) carried with him since the inception of the party. For the first time a man with its idealism from the time of birth realised that seemingly eternal dream. In his autobiography, Jeevithamrutam, Rajagopal traverses through that process.

After the dismissal of the first ministry of EMS Namboothiripad, Kerala is yet to see a government formed by a single political party. It was always a conglomeration of divergent political parties that formed the ministry and yet some of them did not last a full term, barring the one under C Achutha Menon that ruled for seven years. In the recently held election to the Kerala Legislative Assembly, O Rajagopal is the only legislator who does not belong to either of the united fronts and his vote during the election of the Assembly Speaker roused a smile on many a face when they heard the result.

O Rajagopal was always a respectable political leader who never courted controversy over his many decades old political activity. He was honest in his dealings and always upheld his commitment to the philosophy he adored since he started reading about Indian philosophy. He always held the view that the policies and ideas of Western countries as well as that of Chinese people not suited to India. He was always positive about the philosophy of Bharat that is India and never felt this nation as a federation of several states or regions. He held the view that though India was earlier separated by regional rulers, the people of all these regions always shared an ideal of Dharma (*Lokasamastha sukhino bhavanthu* :) enunciated by the ancient books originated much before all other religions of the world and possibly before other civilizations of



the world. To prove this view he points out the influence of Sanskrit over other world languages.

Rajagopal the person

Rajagopal was born on Thiruvonam day (September 15, 1929) in a Nair

family in Manappadam, Puthukode panchayat, Alathur taluk, district Palakkad. His ancestral home was Olancheri, near the bank of Mangalam River. There was a Karthyayani Temple nearby. It was a middle class family of farmers. He was the eldest of the six children of Neelakanta Panicker of Pandharam and Olancheri Kunhikkavamma. His father was honest, simple, charity minded and highly disciplined. Rajagopal remembers that he could not talk to his father for his various needs but always communicated to him through mother. When most of the families in the village had no access to a news paper, he was

proud to get a Mathrubhumi newspaper delivered to his house by post. This helped him to understand what went on around the world and in India. Veer Savarkar and Mahatma Gandhi earned the respect of them especially the former because of his revolutionary ideas. Kunhikkavamma was deeply religious and through her, Rajagopal grew up as a spiritually inclined boy while father provided him the political motivation.

Education

Rajagopal was enrolled in a private school in Kanakkannur in 1936 and he passed out in 1940 from fourth standard. When Neelakanta Panicker thought of asking his son to join him in his farming activities, his teacher Madhavan Nair persuaded him to send the boy to Manjapra to upper primary school, two and a half kilometres away, as the child scored 100 out of 100 in Mathematics. Education beyond fourth standard was a mere dream those days as school fee was to be paid by cash, a rare commodity those days though the family was otherwise comfortable. Gandhiji's message 'Do or Die' reached



Krishnankutty Achan, Mannam, Chinmayananda, Shyamaprasad Mukherjee, Deendayal Upadhyay, Narayana Guru, Kelappan

that village when Rajagopal was in seventh standard and he too participated in a procession of students, shouting against the British rule. After passing seventh standard, higher education in a high school was another dream. The nearest high school was in Alathur, fifteen kilometres away. Due to his mother's persuasive skills, Rajagopal was enrolled in high school and he stayed in a relative's house in Kavasseri. During summer vacations, Rajagopal used to go to houses of his uncles through mother and stayed with them. A trend among the young those days was that they had to speak out against god and ancient traditions, to talk against those who go to temples and follow traditions and Rajagopal was also entrapped in this modernism. This was prevalent only among Hindus and once the realisation occurred later he regretted this denouncement.

Those days the farming community was facing severe financial crisis as the agricultural commodities fetched very low income. One cart load of paddy (530 kg) was fetching only Rs 17 but commencement of Second World War changed that situation. Farm products became scarce and dear and there was a steep rise in prices. Economical strains thus got eased and this helped Rajagopal to join Government Victoria College, the only first grade college in Malabar region. In 1947, he joined Intermediate with science stream but changed to arts stream with economics, philosophy and history for degree. During this period he was staying in college hostel. Those days the students were moved towards student groups inclined to Congress and Communist parties. His roommate Sivananda Rao was a Communist but Rajagopal was not inclined to join that movement as he detested a bloody revolution. Further the book 'The God That Failed' by Stephen Spender convinced him the fruitlessness of Communist ideals. Yet he could not join the Congress wing as he felt that despite its name, it moved away from the ideals of Gandhiji. Litterateur O V Vijayan was his batch

mate and they remained close friends till Vijayan's death. In 1951 Rajagopal joined Madras Law College to acquire a degree in law, very attractive degree those days.

During these days he came closer to Dr Santha, a distant relative who was undergoing a degree course with Madras Medical College. Though he had some financial strains, he soon obtained a scholarship of Rs.1,000 and it was a great relief. It helped him to procure coat, suit and other luxurious items, felt necessary for a law student. His book reviews in Mathrubhumi Weekly also helped him to make some money on the side. An amount of Rs 1000 was needed then to enrol as a practicing lawyer and he did not have that kind of money. This obstacle was soon overcome as he became a legal assistant with United India Insurance Company.

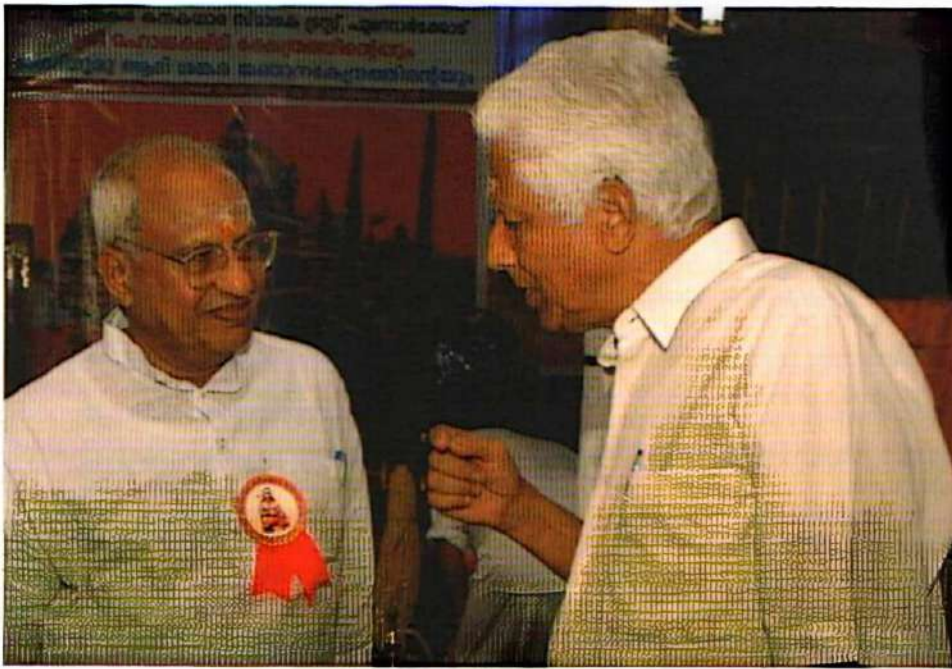
Rajagopal found the much awaited freedom did not take India much forward. Congress was drifting directionless as it had only one agenda of winning independence and that was achieved. Gandhiji's advice of dissolving Congress was not acceptable

to Nehru and colleagues. At the same time they did not have any policy ideals. Further the problem of Jammu and Kashmir aggregated and the problems of partition lingered for solution. The Socialists and Communists posed great opposition as their policy of socialism found favour with masses. Nehru to overcome the problem declared in Avadi Congress Meet (1954) that the policy of Congress was to establish a 'Socialist pattern of Society', thus stealing the thunder from those parties. Like other young educated persons, Rajagopal was also drawn to this new ideal and attended the AICC Meet but soon became sceptical as he realised that it was not an easy path to follow to achieve economic equality for all Indians. In 1956 he enrolled himself in Madras High Court but found the going tough. Next year he moved to Kerala to start practice in Palakkad. He joined well known lawyer Krishnan Kutty Achan as his junior.

Overcoming the initial resistance of his mother Rajagopal married Dr Santha in 1958. They became parents to Vivekanandan and Shyamaprasad, the names of two giants who attracted him to their ideals. Dr Santha got job in a

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Rajagopal with Satyanath

nursing home in Palakkad and they started staying in Palakkad. The first ten years in Palakkad took all his time as a lawyer but soon he was drawn to Indian philosophy and cultural heritage. The formation of Kerala State in 1956 led to several social problems of wholesome migration of Christians from Travancore to Malabar and capturing its land by various means and also initiating to establish schools. All schools where he studied soon became Christian managed schools and bribe was to be paid to the management to secure a job of teacher. While many of their traits were eye openers for people of Malabar, some other traits destroyed the peaceful social fabric of Malabar. Soon Muslims also started imitating them and his high school soon became Mohammed Kutty Memorial School. All these developments made him think about the future course of action. The Land Reformation Act brought by the EMS led government made many small

holding land owners poorer and Rajagopal took up their issues and fought for them in court. Many of them did not have enough money to pursue the case in court and their plight was an eye opener. While the paddy cultivators became poorer, the migrants shifted to rubber planting and escaped the clutches of the new law.

Soon a Small Scale Land Owners Association was formed and Rajagopal became its Secretary. He had the support of Krishnan Kutty Achan and the service he had rendered was a pointer to the future course of action. Besides all friends of Achan also became friends of Rajagopal.

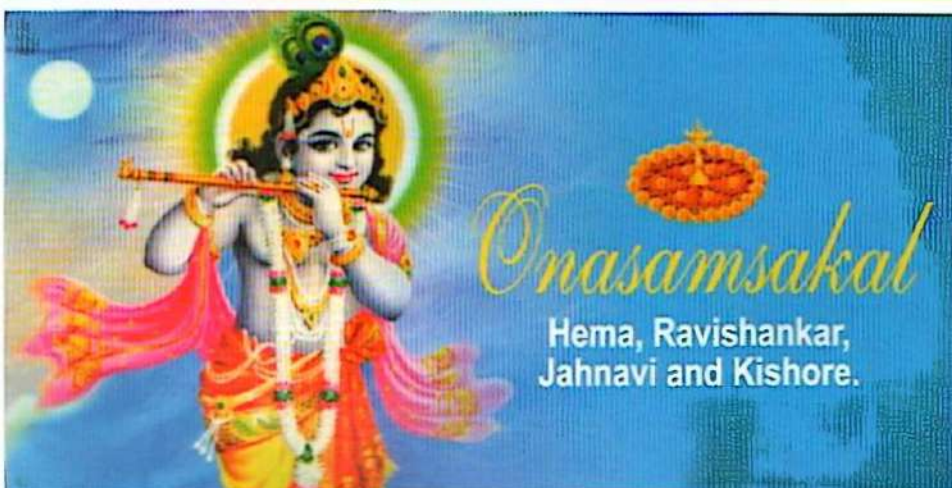
Drift to politics

Mannathu Padmanabhan was known as a leader of Nair community. In fact he was responsible to activate the young Nairs who had developed a kind of lethargy towards work as they were comparatively well of economically.

Nevertheless his organisation Nair Service Society (NSS) had no followers in Malabar region. When Rajagopal came to know that Mannam was about to visit Palakkad to meet prominent Nairs of Palakkad, Rajagopal was enthusiastic to accompany Achan to meet Mannam. During the meeting, Mannam told those attending the meeting, "We have a lot of obligations towards the world around us but we have also some obligations to our own community."

The words of Mannam had an electrifying effect on Rajagopal and he decided to return what he owed to his community. He was soon drawn to Mannam and when a unit of NSS was formed in Palakkad he became its first secretary. During the first election to the Kerala Assembly, Mannam supported CPI but EMS Nambuthiripad rejected the application of NSS to establish an Engineering College in Palakkad but allowed one M C Menon, a Communist co-traveller to start one. While NSS made all arrangements to start the College, Menon had not even initiated to start one. This partiality annoyed Mannam and a committee was formed to protest. Rajagopal was secretary of this committee also. The protest had its effect and the permission given to Menon was frozen. The reason for denying permission to NSS was the allegation that NSS was a communal organisation. This prompted Mannam to turn against CPI and he soon became the leader to throw out CPI from power. His 'Vimochana Samaram' (Liberation Struggle) led to the ouster of the government. Next Chief Minister Pattom Thanu Pillai granted permission to NSS to start the college in Palakkad.

The proximity of Rajagopal to Mannam helped him to meet the RSS Chief Madhav Sadashiv Golwalkar, a regular visitor to Mannam. When RSS was to build a memorial for Vivekandanda at Kanyakumari, Mannam was the All India President of that committee. When Union Minister Humayun Kabir and the Christian community opposed this move, Mannam became very determined. He soon rose from the state of Nair leader to that of Hindu leader. He did not name the NSS College at Changanasseri, Nair College but Hindu College. He collaborated with R Sankar, president of SNDP and formed an alliance with his organisation to strengthen the Hindu community to gain benefits for it against appeasement of religious minorities.



A few years later, Swami Chinmayananda held a Gita Jnana Yagna in Palakkad in 1965 and Rajagopal became one of its ardent workers. Swamiji's approach and style of discourse attracted him much and all traces Communist ideals remaining in mind completely wiped out. When the Yagna was on, news about the presence of Golwalkar in Palakkad reached Swamiji and the latter wanted to meet the former. Naturally Rajagopal accompanied the Swamiji to Golwalkar. Hearing the conversation between Swamiji and Guruji cleared all his suspicions about RSS being the conspirator of assassination of Mahatma Gandhi.

Further meetings with Golwalkar cleared all his doubts about RSS and its roles. He however could not ever become a full time pracharak of RSS as he was busy with his career that demanded his full time. When Jan Sangh was formed, 70% of its workers were trained pracharaks of RSS whereas Rajagopal was associated with RSS through Jan Sangh. Guruji's comment about constitution of India as one without any Indianness influenced him to a great extent. Guruji held the view that Indian constitution was a polished imitation of constitutions of Western countries. Similarly his view that Communism destroyed Russia, once the granary of Europe, by removing the private ownership of farm land and made it dependent on other countries for its food, also influenced to mould the philosophy of Rajagopal. Though Jan Sangh often sought Guruji's counsel, it was not duty bound to obey him. For example, when Guruji opposed 'Vimochana Samaram', Jan Sangh supported it.

Guruji used to come to Kerala twice every year and soon Rajagopal started accompanying him. These journeys helped him to learn many vital points about India, its past, traditions, its values etc. In Kozhikode, keeping 'swayam sevaks' as witness, Rajagopal sworn to be a 'Swayam Sevak'. A distinct turning point of his life!

The bondage

RSS is not a political organisation but one that helps people of India to be united, patriotic and co-operative and not to decide who should rule the country. Many prominent swayam sevaks wanted RSS join the main stream of politics but Guruji refused but he consented his politically inclined followers to form a political party, but

outside RSS. Thus Jan Sangh was born in 1951 with Dr Shyam Prasad Mukherjee as President. Atal Behari Vajpayee became Mukherjee's secretary. Deendayal Upadhyaya was another prominent leader. In 1958, a state unit was formed in Kerala with P Parameswaran (Parameswarji to his admirers) as its secretary. K Raman Pillai was in charge of Thrissur Palakkad districts.

After obtaining independence, the Congress Party drifted from the ideals of Gandhiji. Jan Sangh was firmly based on Indianness but Deendayal Upadhyaya was quite firm in following Gandhiji's method. According to him, Nehru was following the British ideals while the Communists adopted European economic models propagated by Karl Marx.

Jan Sangh started working in Kerala without any funds but soon funds started coming from common people and Rajagopal followed the Mannam method of accounting every paisa. This endeared him to the public. The first national conference in Kerala was organised in Kozhikode in 1968 and Deendayal was elected its national President in this conference. Alas, on the 41 st day after the conference, he was brutally murdered by unknown people in a train in Mugalsarai-Patna route and his body was thrown out on the tracks.

Agitation, Imprisonment and All India conference

After the death of Nehru, Lal

Bahadur Shastri became Prime Minister and Indira after a few months joined his cabinet. This was an indication to other political parties that she would be the Prime Minister in waiting. Shastri did not live longer and soon Indira became PM, as anticipated. Soon she started tightening her grip over the party and most of her adversaries started closing down against her. They decided to jointly organise a protest march in 1965 against the Rann of Kutch Agreement with Pakistan. Rajagopal led a team of 100 followers from Kerala.

The five year plans introduced by Nehru was an imitation of Soviet Russia's five year plan. Since it was imported from Soviet Union, Communist Party supported it though they were initially against it. Jan Sangh was against this plan as they feared that it would ruin the rural development. Under Deendayal Upadhyaya, Sangh decided to start an agitation 'Change the Plan' and Rajagopal was the leader of this group in Kerala. Rajagopal along with 55 picketers was arrested in Thiruvananthapuram and sent to prison for eleven days. No other political party participated in this agitation.

When the 1967 All India Conference of Jan Sangh was planned in Kozhikode, the workers in Kerala had some hesitation. They never organised such a conference earlier and hence had no experience. Further they did not know how many people would participate and how to get food materials for a maximum 5000 people as Kerala was facing a food shortage those days.



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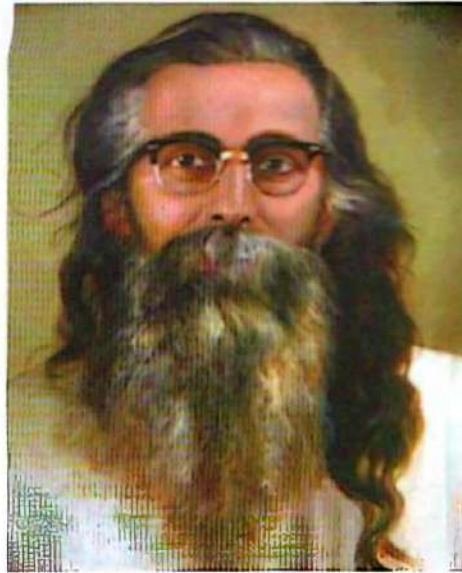
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The venue of conference was named *Sri Narayana Nagar*, after *Sri Narayana Guru*, as proposed by Rajagopal. Since there was a ban of transporting food materials from one district to another, without government help, it would be difficult to feed the participants. When he approached EMS Namboothiripad, his college mate in Victoria College, the CM chided him and refused any allotment of ration. However he allowed two truckload of rice to be transported from Palakkad to Kozhikode.

The conference was held in Samoothiri High School Grounds in temporarily built sheds. Water needed for participants were stored in rented boats and toilets were built in the ground. Contrary to the expectations, more than 13,000 people attended the conference and the entire food materials were brought by people staying in the neighbourhood, many of them were not even members of the Sangh, and the conference was a success. L K Advani attended this conference. It was held in a typical Kerala style with Thalappoli, lighted lamps, caparisoned elephants, Panchavadyam etc. The huge success of the meet sent clear warning signals to other parties and they tried to spoil it by resorting to pelting stones. While Deshabhimani, Janayugam, Chandrika etc printed adverse reports, other main Malayalam newspapers and English and Hindi media of North India gave wide coverage.

Malapuram District

Following the death of Deendayal Upadhyaya, Rajagopal became a full time party worker and abandoned his legal practice. Then he realised that without full time workers, party cannot grow. Part time workers cannot attract



Madhav Sadashiv Golwalkar

new members. Earlier Jan Sangh had only two full time workers in P Parameswaran and K Raman Pillai. Soon a number of full time workers joined them and party met their personal expenses through voluntary donations.

The then left coalition government was going through certain hiccups as CPI and CPI(M) did not trust each other. To keep Congress away from government formation, all other parties were united and Muslim League exploited this situation. When they took out their earlier dream of forming a Muslim dominated district in Malapuram, EMS supported them. Nationalist leaders like K Kelappan and Moidu Moulavi et al objected to the formation but EMS did not relent then though later he admitted it was a blunder. Barring Panambilli Govinda Menon, all MPs from Kerala were elected with the support of the ruling seven party front and hence were bound to support the state government. When

Rajagopal talked to Panambilli, K Damodaran, and M Govindan et al about the formation of Malapuram district, they agreed with him in private but were not ready to support in public. When they were proclaimed secular, Kelappan who supported the agitation was branded communal.

The agitation against the district formation drew attention from all over India and many people came to Kozhikode to participate in the agitation. National media gave wide publicity to this agitation.

Tali Temple Agitation

Soon another opportunity came in Singh's way. During Samoothiri's rule, they had built 18 temples and left to people to maintain them. During Tipu's invasion, many of them were destroyed and worship came to a standstill. When this caught the attention of Kelappan, he visited the abandoned temple in Angadipuram and offered prayers. He wanted to rebuild the temple and rituals to be restored but some fundamentalist Muslims opposed it. Soon a confrontation started. EMS government declared the temple an archaeological site and Collector forbade the worship by locking the site. Kelappan and supporters broke the barricade and entered the site. When they were arrested, Kelappan declared fast until the temple is restored. He got support from K P Kesava Menon also. Then some Muslim and Hindu leaders started negotiations and the temple was entrusted to the Temple Protection Committee. Jan Sangh fully supported this agitation led by Kelappan.

Mutiny at Thalasseri

Soon after getting Malapuram district Muslim League left the ruling front and caused a collapse of the EMS ministry. They also joined C Achutha Menon government. In order to create a communal rift, according to Rajagopal, Marxist Party conspired to brand Jan Sangh anti-Muslim. In Pinarayi Village where only beedi workers owing allegiance to CPI(M) lived, a very strong Masjid was destroyed and the destruction was blamed on RSS. Rajagopal was asked to investigate the situation and he did. He came to the conclusion that without the support of the Muslim majority staying around the Masjid no one could damage the masjid. A judicial commission appointed by the state government also came to the same conclusion. (To be continued) ■



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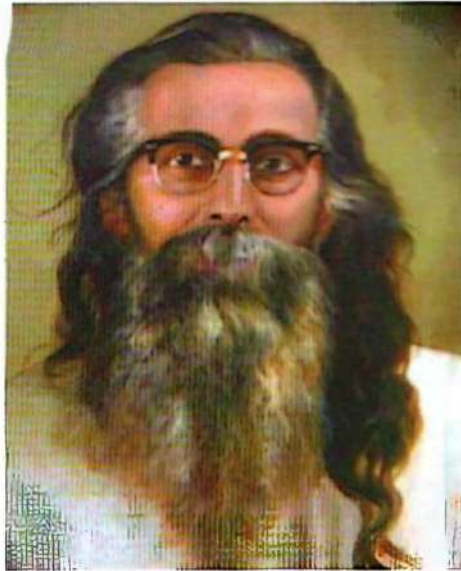
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P.R. Krishnan

■ After 10 long years of uncertainty it was by all records a historic day for India on Wednesday, the August 3, 2016. It emerged to be so, because, it was on that day when the left,

right and centre parties looked and thought alike and voted in the Rajya Sabha to pass the Goods and Services Tax (GST) Bill. Though some acrimonious scenes of protest were seen to have been expressed by members of All India Anna Dravida Munnetra Kazhagam (AIADMK) before they staged a walk out on that day, the bill was passed. In the 244 member house, all the 203 members present on the occasion, voted for the bill. They included Indian National Congress, BJP, the NCP, Communists Parties, SP, BSP, RJD, Trinamool Congress, Kerala Congress, Janata Dal (U), Janata Dal (S), Shiva Sena, Telugu Desam, DMK, TRS, Muslim League, Asam Gana Parishad, National Conference, PDP, Shiromani Akali Dal, Aam Aadmi Party and others. With 33 speeches on different aspects of the bill, it took 7 hours and 46 minutes to get the law passed. This is the 122nd Constitutional Amendment Bill which necessitated changes in the GST Bill to bring India under the umbrella of a single tax system.

Though the change at the initial stage of enforcement of the new law may cause some revenue loss to the manufacturing states like Andhra, Karnataka, Tamil Nadu, Gujarat and Maharashtra, it shall be beneficial to all the backward states, union territories and north eastern states. The likely loss occurring for the manufacturing states as a result of change over to the new system will be compensated during the first five year period by the centre. There was some heart burning expressed that few municipalities like the Mumbai Municipal Corporation in the country are likely to face financial crunch consequent upon abolition of octroi as this will be subsumed in GST bill. The

reply to this criticism is that such amount will become a part of GST collection. Accordingly that portion of money can be transferred to the affected states and those states can transfer the same to such municipalities. This will thus be made good by the centre and the concerned states.

The bill contains mechanism to adjudicate disputes between the centre and states. Named as GST Council, this body shall comprise of union finance minister and states finance ministers. One of the proposals stipulated in the bill is that the amount earmarked for states shall not form part of Consolidated Fund of India. This is because it is tough and cumbersome to withdraw fund out of Consolidated Fund of India. Another notable feature is that sales and movements of alcohol and petroleum products are kept away from the purview of this bill. This is a matter that requires resolution in due course. The bill provides distinction between taxes collected by centre and states.

Though the bill was passed by the Rajya Sabha it was required to be routed back to the Lok Sabha. That became inevitable because several amendments proposed by the opposition parties had to be incorporated in the original bill earlier passed in

the lower house. With the amendments made in the Rajya Sabha, the bill has now been passed in the Lok Sabha on 8th July. Having crossed that test, it now requires to be once again routed to and passed by states legislative assemblies. If it gets smooth passage in half of the state legislative bodies, the main hurdle could be said to have been overcome. But that does not seem to be difficult, because, 13 of the 29 states are under BJP rule. By the time this note was being written, two state assemblies, Assam and Bihar, have already adopted the bill. In the case of other states except AIADMK ruled Tamil Nadu, their political leadership has already decided in favour of the bill. Their MP's have accordingly voted for the bill in both the houses. Hence there will not be insurmountable difficulties to

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get the bill passed in state assemblies. The task thereafter is passing of separate GST bills by the centre and states. After due process of these legalities, the bill will be forwarded to the president for assent. Once it is accepted to by the president, it becomes the law of the land. India will then become one market with a single tax system for goods and services from east to west and north to south. This will bring an end to the prevailing tax on tax system. The change will prevent tax evasion and increase revenue income of the centre and states. Not only that but it will bring transparency in tax collection and distribution amongst centre and states. The shift in the system will help attract foreign investment as well.

Crystallization of tax base and listing of goods and services to be taxed, are urgent tasks to be completed. Demolition of interstate barriers will boost up revenue increase. Some difficulties at the transformative stage of this law cannot be ruled out. But in due course, it could be set right and the whole country will turn out to be one market with one tax system for purchase and sale of goods. The law will put a stop to unnecessary administrative controls and delays in clearance movement of goods across the country. The enforcement of this law will reduce corruption at many levels of the government machineries. The immediate visible progress in the process of implementation of this law would be at the state boundaries and

check posts on the national highways. There will not be piling up of hundreds of heavy vehicles carrying goods across the country for hours together. This will help bring down bureaucratic interferences and render relief to the people.

It may here be noted that it was the Congress headed UPA government which had piloted this bill 12 years ago. The UPA finance minister P Chidambaram had even made it a part of his 2004-05 budget proposals. But it could not be passed in parliament due to strong opposition from BJP which was the main opposition then and till May 2014. Prime Minister Narendra Modi while being Chief Minister in Gujarat during that period had criticized this law and demanded its roll back. Mody's main attack against the bill then was that it curtails the autonomy of states and helps concentration of power in the union government. He even termed the bill as a draconian measure. As a matter of fact this is exactly what the BJP had done when UPA government mooted the Indo-US nuclear deal. As in the case of GST bill, the BJP had opposed the Indo-US nuclear deal brought by UPA government tooth and nail. But having ousted the Congress from power and becoming the ruling party in the centre, the BJP lost no time in embracing America and engaged in and further enriching the nuclear deal. Likewise came the new wisdom for BJP that the GST bill is good for the country and beneficial to the people. This realization

on the part of BJP and Prime Minister Narendra Modi did not stop at that. They made retrograde changes in the original GST bill of the UPA government and got it passed in parliament. Those steps considerably diluted the original bill earlier introduced by the UPA government while in power. This became a bone of contention between the Modi government and the Congress led opposition in parliament. That created a lengthy stalemate. This has now been resolved because the NDA government initiated a dialogue with Congress and agreed to accept amendments proposed by it and other parties, barring a few. This is what facilitated passage of the bill in the Rajya Sabha and Lok Sabha.

It should be remembered that India is a member of World Trade Organization (WTO) and 160 countries of the world spread over in all continents such as great Britain, Italy, France, Germany, Australia, USA and Russia are having uniform law for goods and services. It should further be noted that even the European Union could create a common market and bring a common currency system amongst its member nations. The fact that Brexit hit Europe is no reason for India not to dismantle fiscal barriers between centre and states and go for a common market with uniform tax structure. A forceful argument advanced by former finance minister P Chidambaram in this context needs mention here. He wanted a firm commitment from the union government that the overall taxation will not go



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beyond 18 percent. This according to him was necessary to check inflation. But this proposition has been countered by some of the Congress ruled state finance ministers and tax management experts. They were of the view that this be pegged at 20 percent. However the opinions expressed by leftist circles in this regard give a different picture. According to them, the change will not bring down inflation. On the contrary, prices and inflation will increase. Consequently the corporate bodies, monopoly industries and business houses will corner more profits. It is specially so because the government has no willpower to eradicate speculative trading in commodities and black marketing. Therefore there are fewer chances for fall in prices.

A very serious concern expressed by the opposition during debates in Rajya Sabha and Lok Sabha in this context needs mention here. Their demand in that connection was that during the implementation stage of the law, the government should not get things hurried up by bringing money bills. Instead, it should be through Finance Bills. This is necessary because if it is through money bills the government can get it passed easily in Lok Sabha with its big majority. Whereas if it is through

On all accounts and by all means this is a good law for the country and its people. Passing of this bill was facilitated due to the political wisdom and statesmanship shown by Prime Minister Narendra Modi and finance minister Arun Jaitely.

finance bills, then, even after being passed in Lok Sabha, it has to be brought back to Rajya Sabha. There, it will be difficult for the government to get clearance, because, it has no majority in the upper house. Choosing such an escape route will amount to denial of democracy. But the government has tactfully remained uncommitted to this demand of the opposition.

After passing of the bill in the Lok Sabha Prime Minister Narendra Modi has said that this is not the victory of BJP but the whole people of India. He further said that the unanimity displayed in the parliament in passing the bill has

put an end to tax terrorism. Obviously it is so because 17 taxation laws in the country shall get subsumed in the new law. Business houses, media agencies, tax experts, transport owners associations and capital investors across the country have welcomed this change. Political commentators have hailed it as the new cooperative financial federalism and one nation, one tax, one market. Amongst them, the Times of India dt. August 11, 2016 in its editorial has stated that "this is an important milestone in the journey to create a common market in India by demolishing the silos within which India's indirect tax system operated."

Economic experts have opined that the GDP will improve to the extent of Rs. 100,000 crore per year. The Kerala finance minister Dr. Thomas Issak has gone on record stating that the state will gain approximately Rs. 300 crore annually. As things stand now, operationalisation of the transition to the new system will start from April next year. On all accounts and by all means this is a good law for the country and its people. Passing of this bill was facilitated due to the political wisdom and statesmanship shown by Prime Minister Narendra Modi and finance minister Arun Jaitely. ■

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ACE MALAYALI ENTREPRENEUR

T K Unnikrishnan

For ace Malayali entrepreneur Mohan Nair (lovingly called Gold Mohan by his close friends) of Meenu Fashion Jewellery (MFJ) of Borivali west, this Onam is going to be very special as he has almost accomplished his wish of starting more than 15 franchises in Kerala to sell his gold plated jewellery, which has by now become a leading brand sponsoring popular Malayalam programmes like comedy stars season-2, 5 star thattukada and run baby run on Asianet channel.

Nair, who has worked with many leading jewellery export firms in Mumbai for more than 18 years always wanted to start something of his own and starting Meenu was like a dream come true. "K K Karnan of Nirapara group, who is a good friend of mine, was the inspiration for me to start my own jewellery business", said Nair when asked how he ended upon starting something of his own. Nair remembers Karnettan telling him how he started selling Nirapara rice and then expanded his empire to a Rs 500 crore business group now.

During this rainy season, umbrellas with MFJ logos printed were distributed free to people in Mumbai and Kerala. More than 300 umbrellas were given away free. Also



gift vouchers of different denominations worth Rs 1 Lakh is being given away to artistes which can be exchanged for jewellery at any of MFJ outlets.

For this Onam MFJ is offering free gold coin for purchases of Rs 5000/- and above and silver coins for Rs 2500/- purchases. Nair says it is for the

first time that an imitation jewellery group is giving away actual gold and silver coins to its customers as gift.

MFJ has 17 franchises sprung over Kerala in prominent towns like Thiruvananthapuram, Trichur, Ernakulam, Chengannur, Kollam, etc. MFJ has also franchises at Mumbai, Ahmedabad and Surat.

Nair who started his workshop-cum-show room in Borivali west in January 2016, has more than 52 staff

helping him to build his empire. "We give work to poor widows from places like Palghar and Boisar who take material from us and bring back the finished products", said Nair explaining how MFJ is bent upon helping the poor and needy.

"My ultimate aim is to start 'Meenu Marts' which will have a minimum of 1000 square feet area in all metros and 2-tier cities which will sell ladies bags, foot-wear, cosmetics and of course our jewellery", said Nair, who says that now-a-days he does not find time to attend celebrations of Malayali organizations of Mumbai which find him as a new craze among Mumbai Malayalis.

MFJ, which sells their wares online, now has started a new venture of renting out jewellery for marriages and other functions. "Instead of spending lot of money on buying heavy jewellery which find no use later, people can now take on rent whatever they want and after use can return", said Nair, who claims that it has already become a big hit among North Indians.

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SHORANUR

SHEFFIELD OF INDIA AND KAVALAPPARA KATHI

(Indian history of technology will record Shoranur as the Sheffield of India: A personal reflective narrative)



Dr A P Jayarman

■ Shoranur is a small town on the banks of Bharathapuzha in Palakkad district. It was originally known as Cherumannur which was later anglicized to its present form. It has a technological history.

It shares with Sheffield the common denominator of metallurgical industry. It was Chengalath Kunjirama Menon, C K Menon, trained at Sheffield in UK who cast Shoranur in the mould of Sheffield.

Menon's Shoranur

After higher education in advanced metallurgy centres in Sheffield, Menon returned to India. He was offered high rank and attractive salary by Tatas. He declined the offer and set on mission to set up a centre of excellence in iron and steel articles and implements. The first industrial unit was set up in 1929. Shoranur catapulted to world metal product market of cutlery and agricultural implements.

Shoranur is a railway junction. It had a



Knives of different sizes and shapes

community of Anglo Indians many of whom were loco pilots. Vallathol Narayana Menon, a poet laureate, brought poetic fame to the place by setting up Kalamandalam. A Government Victoria College class mate of mine retains the place name prefixed to his as Professor Shoranur Karthikeyan

Besides The Metal Industries a small number of manufacturing companies came into being in the neighborhood of Shoranur. Prominent among them are The South Indian Metal Company SIMCO-, Kulappully, Kerala Cutlery Works at Koottupatha and Eversharp Cutlery Works

at Kavalappara. Much later Kumar Industries at Edathara was founded on the model of the Metal Industries with a wide range of products.

C K Menon nucleated the cutlery companies of Shoranur in the late 1920s and trained a group of youngsters in the technical arts of cutlery making.

My grandfather Kanakkuveetil Kuttirama Menon, an English professor turned lawyer, had migrated to Kavalappara and settled there with his family. Our house on the roadside was named Gowrisankaram but was known as Vakil house. He had an enviable collection



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applied to the drilling rod is regulated through the coconut hemisphere. A drop of coconut oil is deposited on the drill as lubricant and heat remover. Beyond a shadow of doubt this was a great feat of majestic tradition with the convergence of several smart techniques. Velu's hard honed skill set gave way to the plain drilling machine and Velu operated that machine with gusto. Perhaps prose replaced poetry.

Specialty items like dagger and rubber tapping knives were made and taken to Ceylon for sales from Kavalappara. I vaguely remember my father narrating the spectacle of sunset at Anuradhapura in Ceylon.

The smaller variety of cutlery consisted of scissors, penknives, pocket knives, table knives. Scissors ranged from the smallest five centimeter moustache trimmer to the largest fifty centimeter long massive tailor's master cutter. Cute pen knives with cork screw were made with different types of handles. Most knives were of high carbon steel and a few fancy items of stainless steel too had appeared. A pen knife looking like a fish was very popular.

There were larger ones too. Felling knives for breaking coconuts and larger ones for cutting branches of trees were also made. I remember an issue with daggers. There were two types, foldable and fixed. The fixed one has a leather sheath to cover the blade. The foldable one is safely retractable. There was a prohibitory rule which prevented the companies from making daggers with blade length in excess of fifteen centimetres.

Daggers were in good demand.



Fish shaped pocket knife

Possession of them was a deterrent and also a confidence builder. My grandfather used to keep a dagger in his *Arappatta*. At first he kept a fixed blade dagger. Later my father presented him with an advanced one spring loaded and foldable. I asked my grandfather why he kept that with him. He evaded direct answer and made a statement which I learned by rote. When force of argument fails and argument of force begins I am not unprepared. I still keep this souvenir of a criminal lawyer and my introduction to the theory of deterrence.

Sophisticated Electrochemistry

What is vividly etched in my memory is the chemical and electrochemical process then practiced in nickel and chromium plating of cutlery products. The plating tank was made of seasoned wood and it was lined with tar used for asphaltting road. The electrodes were suspended from copper tubes. The anode is nickel plates bought from Canning and

Company from Calcutta. The nickel cyanide electrolyte was also from the same source. The preparation of electrolyte solution with the calculated quantity of water has ritualistic flavour. The articles to be plated were suspended from copper tubes. The dynamo of the immobilized Citreon was the source of Direct Current for electroplating. This was a ceremonious event usually done on Saturdays which also happens to be the payment day to workers. My father will be very careful as he was handling cyanide solutions.

There was a special room where electroplating was done. Access was controlled. Information was curtailed. He had facilities for copper and chromium plating. When a local VIP wanted the rusted handle bar of a cycle to be made to look like new, a sequence of physical processes was used to remove the rust on the surface. Chemical degreasing was then applied including cleansing with potassium hydroxide rich ash from an undisclosed source. The object was handled with tender loving care. He deposited three layers of three different metals first copper then nickel and finally chromium on the surface of the handle bar. High speed buffing with calcium stearate and final polishing with fast moving cloth wheel completed the delicate operations. It was a great delight to recall the professional pride he had in his consummate skill.

Kavalappara to Palakkad

As time inexorably moved, uneasy became the interest of Kottaram in the enterprise. Eversharp came to a stop. Soon my father who was an entrepreneur became an employee of another metal works. A few years later, a messenger from a landlord Ayiril Manakkil Narayanan Namboodiri of Palakkad visited my father. He again started the cutlery industrial unit at Palakkad from scratch and produced a version better than the previous one. Semi-finished goods were sourced at Kavalappara and final products were processed at Palakkad. It was named Asoka Industries at Kalmandapam, Palakkad. Today that cutlery company building houses a Kalyanamandapam.

Unstoppably time moved on. My father shifted to Mumbai to stay with me. One day we saw an advertisement in a newspaper seeking the services of a technical manager for a cutlery manufacturing company. We went there. We met them. We learned that they make only stainless steel articles and do not need the complex technology painstakingly mastered by my father.

In the dilapidated remnants of Kavalappara Kottaram lies an untold historic story of a technology enterprise. ■

Wishing All Malayalees A Happy & Prosperous

Onam

Lion Kumaran Nair & Family, Mulund

LET THE FLAME OF FINE ASPIRATIONS BURN WITHIN YOU...

Lord, grant that I may always desire more than I can accomplish.

Michelangelo



Prof. Dr. John Mathews Vazhappilly

■ Aspiration is the essence of man. We live more in our aspirations than in our achievements. Pitiably is the man devoid of any aspiration for higher things. Pitiably is the complaisant man who is fully satisfied with the dull life he is leading, the mediocre thoughts that he is thinking and the prosaic deeds that he is doing. Sad is the day for any man when the desires for sublime thoughts and noble deeds have ceased beating at the portals of his heart and soul. Just listen to the profoundly insightful words of John Stuart Mill : It is better to be a human being dissatisfied than a pig satisfied; better to be a Socrates dissatisfied than a fool satisfied. And if the fool, or the pig, is of a different opinion, it is because they only know their own side of the question.

There lurks in the heart of man a power of longing that turns the mist of indecisiveness into the sunshine of firm

determinations and deeds. Our ardent aspirations lend rainbow colours to the mists and vapours of our dull daily life. Have we ever heard of a man who had endeavoured all his life sincerely and singly toward a noble goal, and in no measure obtained it? If a man perseveringly aspires, is he not elevated and enthused? Behind every spark of heroism, adventure, magnanimity and achievements there smoulders the embers of intense aspirations.

The aspirations of your heart, be they base or beautiful, or a blend of both, will make you gravitate towards those goals that you secretly cherish and treasure in the deepest recesses of your heart. You will receive what you earnestly yearn for, no more, no less. Whatever your present condition may be, you will rise or fall with your vision, ideals or aspirations. You will become small or great in accordance with the quality and intensity of your dominant aspirations.

The soul of man is infinite in what it aspires. There are so many things that we find to be beautiful and good that

we hunger and thirst for them. At the same time we must be aware of the deeper truth that we are never given an intense desire without also being given the power to make it true. We may have to work hard for it, however. The benevolent forces in the universe come to the assistance of those who sincerely and passionately aspire for the glorious things of life. Aspirations are meant to be realized. For some time they remain hidden in the heart like seeds buried in the ground. When favourable conditions arise these seeds of aspirations germinate in the heart and bring forth good and useful deeds for the benefit of mankind.

Elizabeth Gilbert's latest book, Big Magic - Creative Living Beyond Fear presents ideas and aspirations as disembodied, energetic life forms that spend an eternity swirling around us looking for willing human partners. If you are sensitive and receptive, you draw these floating ideas and aspirations into yourself like a magnet and then your life is drastically and substantially altered.

When the voice and the vision of your deepest ideals and aspirations on the inside become more profound, clear, and loud than the shifting opinions on the outside, you've mastered your life! Don't become mesmerized by the pictures others have painted on the canvas of your life. Paint your own pictures. Think new thoughts of what you want, feel them, feed them with the energy of your will and heart.

Not Failure, but Low Aim is Crime

There is no such thing as being satisfied where we are. We always have to aspire and move ahead to something better. Aim for a star and keep your sights high. As the sparks fly upward, we are born for high hopes and soaring aspirations. Human aspirations are like stars twinkling in the night sky; we never reach these stars, but like the

Happy nam
Prof. Shibu Nair
CARMEL CLASSES
Vasai (W)

captain of a ship, we can navigate the course of our voyage in the tumultuous sea of this existence by their light. The mere act of aiming at something big make us big. Life's paths are often rough and hard for us; and in the bracing atmosphere of a sublime aim the very roughness stimulates the pilgrim to steadier steps, and clearer goals.

Complacency is a crime and mediocrity is a crying shame. If we are a scientist, think of becoming a C.V. Raman or a Chandrashekhar and not merely a professor in a university. If we are a doctor, think of some discovery which will bring healing to the human race, if we are an engineer, aim at some new invention. Always dream big and make the necessary efforts to translate your dream into reality. With determination and hard work you will be able to realize your dream to some extent. God gives every bird its food, but he does not throw it into the nest. Remember the words of Leo Burnett: When you reach for the stars you may not quite get one, but you won't come up with a handful of mud either. Those who aim at the stars pursue perfection, unity and order. He looks for a hidden, grand design in everything. He is the enemy of mediocrity and chases excellence in every pursuit he undertakes. He is aware of the infinite possibilities lurking within him.

Most of our practical friends who follow a philosophy of pragmatism would caution us against the toxicity and hazards of idealism. But the fact is that a high degree of aspirations is the motive power behind all great achievements. A life charged with soaring aspirations helps us rise above petty narrow interests and private ambitions. Such a life opens the window that lets in the bright light of joy, peace love and service.

For example, in a 2014 research carried out at Florida International University with a group of students, it was found that individuals who demonstrated a high level self-actualization by following their ideals and aspirations experienced a greater sense of well-being regardless of life's adversities. If we nurture and nourish fine aspirations, if we entertain great dreams in our mind- dreams that are really beautiful, harmonious, powerful and well coordinated, these will start shaping our life and impart a deep meaning to our life.

If your aspirations are faint and

flabby, your accomplishments will take on that hue. But if you pursue your heart's desire with the energy and tenacity of a bulldog after a cat, nothing under the sun can defeat you.

The beautiful lines of Tennyson's poem Ulysses that pulsate with a daring spirit of adventure and quest come to my mind :

I am a part of all that I have met.
How dull it is to pause, to make an end,
To rust unburnished; not to shine in use,
As tho' to breathe were life!

Aspiration as Passion

Passion! And that one memorizing word, if activated in your life, brings an extra edge and a magnificent sheen to human existence. It is impossible to be in the magnetic field of a passionate person or a passionate ideal and not be affected. Passion is akin to worship. Passionate intensity can lift any mediocre activity to the level of excellence. Passion is the stuff out of which legends are made.

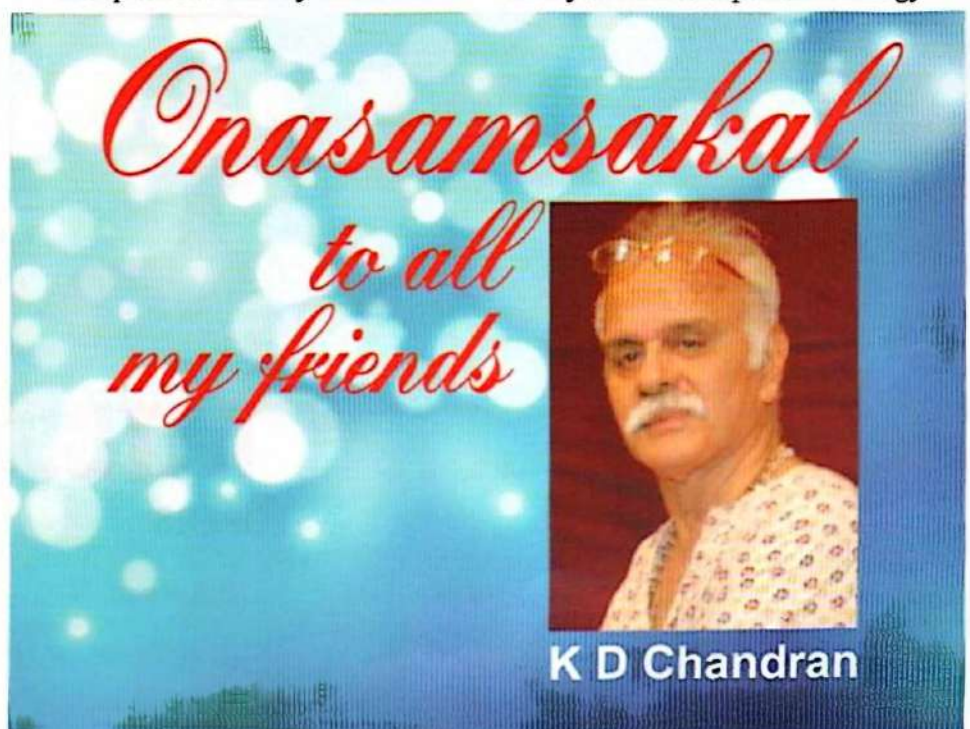
"Follow your heart, follow your passion" is the mantra heard these days. Passion is aspiration raised to a very high pitch. Passion is the fuel at the heart of great ideals and aspirations. It energizes your life and gives you drive. This fire of passion comes from within the forge of your soul. When you are passionate about a cause, a person, an ideal, a consuming dream, it becomes so compelling and absorbing that you could hardly think of anything else.

The question naturally arises while

pursuing one's destiny whether one should listen to one's heart and choose a career based on passion and interest or settle for a practical option that promises good material benefits. In theory, turning your passion into a profession should be easy and lead to financial nirvana where money flows and happiness prevails. Reality, however, is quite different.

Many people have no clue as to what they are made for. Distinguishing between what you believe your passion is and what your inborn talents are, is the secret of nurturing a career out of your passion, a career that allows you to do what you love, what you are good at and what others will pay you for. True passion gives us a proper insight into our aptitudes and capabilities. We understand ourselves and our triggers. What is it that really floats our boat? Want to be a teacher, administrator, doctor, scientist, actor or writer? What gives a glow of joy and a sense of fulfillment? Along with passion, hard work, commitment, skills, abilities and a positive attitude determine success and satisfaction. True passion helps you to do something of significance to illumine your life.

The secret of converting aspirations into reality is nurturing intense intention. And when you become intentional and are on fire for what you aspire for, the universe will deliver every single thing that you have been wanting. Learn to become still, and to take your attention away from what you don't want, and all the emotional charge around it, and place your attention and aspiration on what you wish to experience. Energy



flows where attention and aspirations go. In this context the words of William James are apt and appropriate:

In almost any subject, your passion for the subject will save you. If you only care enough for a result, you will most certainly attain it. If you wish to be rich, you will be rich; if you wish to be learned, you will be learned; if you wish to be good, you will be good. Only you must, then, really wish these things and wish them with exclusiveness, and not wish at the same time a hundred other incompatible things just as strongly.

Ambition the Dark Shadow of Aspiration

Psychologists and philosophers make a subtle distinction between aspiration and ambition. From its very beginning ambition was a political word born of the Latin *ambitus*, the walking around that a Roman politician did when buttering up the voters. We must nurture and nourish aspiration, not ambition, its dark shadow. We should not drift like a log in a river. We should be driven by fine aspirations and sublime ideals.

Excessive, unbridled passion, like that of Romeo and Juliet, can be disastrous. Passion is good and positive only so long as it is supported by reason and tempered by clear vision and sharp focus. Embrace your aspirations, hug your dreams, but don't lose your sanity and poise. Allow them to elevate you and enrich your being. Let them give you drive, a sense of direction, but not

to the exclusion of a sense of reality and rationality.

It is the quality of our desires and the nature of the objects that we pursue that determine whether we harbor ambition or aspiration. It was aspiration and its fueling force, perseverance, which gave us the electric light, the television, the internet. It was aspiration that put Neil Armstrong on the moon. On the other hand, it was ambition that produced Hitler and Genghiskhan. Aspiration is the spur that makes men struggle with destiny: it is a celestial incentive to make our goals great and our accomplishments greater. Ambition, vaulting ambition, makes a Macbeth out of us. Shakespeare in his tragedies like Macbeth, Historical plays like Henry VIII depicts the disastrous consequences of human ambition. Cardinal Wolsey who once floated in a sea of power and glory realizes the futility of all human ambition at the end of his life and advises Cromwell to fly away from all ambition :

Mark but my fall, and that that ruined me. Cromwell,

I charge thee, fling away ambition.

By that sin fell the angels. How can man then,

The image of his maker, hope to win by it? (Henry VIII)

The Spiritual Principles Underlying Human Aspirations

The spiritual principles underlying human aspirations lie in the fact that the

Divine has set eternity in the heart of man. We are made in the image and likeness of the Divine. The divine spark in man, the spiritual soul, is the basis of all the immortal longings and the infinite aspirations that the human person is heir to. We are open to the transcendent dimensions of life. We can put the Cosmic Computer with its infinite capacities and inexhaustible organizing power to work for us. The foundation of all true and sublime aspirations is spirituality, if we understand spirituality as the domain of perennial values like truth, goodness, beauty, love, compassion and holiness. Aspiration energizes your inner world and brings about a true transformation in your life. Whatever you infuse with your fine aspirations will grow stronger and better. Aspiration lays the ground work for the effortless, spontaneous, frictionless flow of your creative energies, seeking expression from the unmanifest to the manifest. The only condition is that you use your aspiration for the benefit of mankind. Nearly a hundred years ago Swami Vivekanand exhorted Indians to become aware of the inherent divinity within them.

Let us proclaim to every soul; Uttissthata, jagrata, prapaya varan nibodhata "Arise, Awake, and stop not till the goal is reached (Katha Upanisad 3:14). Arise, Awake! Awake this hypnotism of weakness. None is really weak. The Soul infinite, omnipotent; and omniscient, stand up, assert yourself, proclaim the God within you; do not deny Him! Too much of inactivity, too much of weakness, too much of hypnotism, has been and is upon our race. O ye modern Hindus, dehypnotize yourselves. The way to do that is found in our own sacred books.

Some Amazing Examples of Great Men with Fine Aspirations

Legends are woven around only those that were charged with intense, passionate aspirations. All great men have been great dreamers. The history of the world is the biography of great visionaries. Every exquisite accomplishment of man, every master piece of human creativity, has been created twice: first fashioned in the world of imagination and aspiration and then given a local habitation and a name in the concrete world of time and space. Aristotle called this imaginative existence, "teleological being". Dreams

Happy ONAM

Varghese John



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and aspirations are our greatest stock in trade if we are willing to bear the agony which is part of bringing them to realization. The price of realizing our aspiration is very high in terms of sacrifice, suffering, hard work and endurance. The lives of the following heroic souls illustrate this truth.

Columbus who Aspired beyond the Horizon of the Seven Seas

It is very hard and heart-breaking for a beautiful queen to sell her crown and jewels to finance a man who had nothing but an intense aspiration. Isabella was that kind of a queen. She had immense faith in Columbus. When her money had provided Columbus his three tiny ships, he set sail to prove his dream. People considered him mad. What did he care about their mocking and their insults? He had a dream to bring to reality and to prove true. All else was unimportant.

His crew mutinied. Odds were against him. But he sailed on. The very ocean seemed hostile to him. And every day, Christopher Columbus, doughty dreamer, whimsical aspirant entered in his log, "Yesterday we sailed due west

which was our course!" Unafraid when they said, "You can't", confident when they called him crazy; determined despite hunger and thirst; master of himself when they threatened his life, he continued to sail "due west."

Not that he got what he set out for. Another man Columbus was to find the quicker trade routes between Europe and Asia. Overriding the rages and jealousies of men and the battles of angry waters, he found what was far vaster even than he had sought. The dream alone, however resplendent, would have got him nowhere. His "sailing due west" week after weary week, in face of almost insurmountable odds, gave him a new world, a very high and exalted status and the magnificent place in world history.

M S Swaminathan the Prophet of Green Revolution

One can imagine the great ordeals that M. S. Swaminathan must have faced in bringing about the Green Revolution. Many intelligent people must have told him that a Green Revolution was an impossibility in a corrupt country like India. The idea was utterly fanciful. He did not bother about

these negative feedbacks. He just went ahead and did it, transformed a starving India in to a paradise of prosperity - an India that not just has a surplus in food but also exports a good deal of it.

This great man had clear, specific objectives and pursued it with relentless care and unflagging enthusiasm. Besides, he must have shown formidable fortitude in tackling bureaucratic procedures unending paper work, administrative obstacles, negative reactions to innovative ideas from government officials, and yet persevered with composure till he achieved what he had dreamt to do.

Nelson Mandela

He is the Gandhiji of South Africa. He spent twenty-seven years of his life in prison for fighting against the injustice of apartheid in South Africa. Mandela was fired by the power of his imagination. He envisioned a world free of racial prejudice, a borderless world of human brotherhood. He was ready to pay the price for this sublime vision. Deep within the sanctuary of his soul resonated a profound faith in the intrinsic worth and dignity of every South African Citizen. ■

HAPPY ONAM



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Contact Person :- Leebin S. Muthathyan, Contact No.9619298192



SREEJA WARRIER

ADDING GLORY TO THE WORLD OF CLASSICAL DANCE



Usha. R. Menon

■ When abundant talent has a tryst with conducive opportunities, a raging star is born in the world of creativity, with all its sparkle and splendour. Sreeja thus brings in glory to the

field of Mohiniyattam and Bharatanatyam. She has become a household name to the connoisseurs of performing arts in Mumbai. With talent, grace, dedication and the humility to carry forward her passion in life, she takes her disciples and her patrons alike into a mesmerising world, where only music, rhythm, expressions and grace reign- a world away from the pettiness of ego clashes, selfishness and daily drudgery of life- a magical world of mythological stories, their characters, interpretations of their thoughts and words, in her own enchanting, charming way, using her forte Mohiniyattam .

Nrityanjali , a dance school that Sreeja took over the charge of twenty years ago when she had come to Mumbai as a newly married, now sees the footfall of all those passionate students who want to pursue classical dance. Sreeja is one of the most sought after classical dance teacher in the central suburbs of Mumbai. She teaches Bharatanatyam in Samanvaya, a Malayalee charitable association in Kalyan and Tanima, a Malayalee Samajam, in Dombivili too.



Artistic background

Sreeja was born into a family blessed with an artistic temperament. Her father, Late Madhava Warriar of Manalil Thrikkovil Wariyam, Calicut was a teacher in an Upper Primary School in Tali. He was a well acclaimed artist, very versatile as a dancer, poet and dramatist. He played several musical instruments and was regularly consulted by well known artistes for his timely guidance. Besides all this he was keenly interested in astrology. The house was always bustling with guests of repute, thus having an atmosphere of artistic and cultural interactions all the time. Sreeja's mother Sreedevi Warasyar was musically inclined but preferred to live in her husband's shadows, lending support to all his creative endeavours.

Sreeja is the youngest and only sister to four brothers, all artists in their own rights. The eldest brother Dr Dileep Kumar a Malayalam Professor in Kaladi Sarva Kalashala is a renowned writer. Her other brothers are Chandrasekharan, a cameraman working for Kairali channel, Muralidharan working for Mazhavil Manorama and Sethumadhavan a businessman. They are very supportive brothers to this accomplished sister. Sethumadhavan strengthens her endeavours with his creative contributions. He is admirably talented and has rendered support to her by writing lyrics and composing music to her dance presentations. Swaranjali, a Bharatanatyam recital based on the

Saptaswaras and Gandhari a Mohiniyattam ballet were his contributions to her milestones as a dancer.

Sreeja considers herself fortunate to have married into a musically inclined family where everyone is encouraging and supportive enough for her to pursue her passion. Her husband Krishnadas is a Western Railway employee, yet again very happy with Sreeja's passionate hobby. She has two sons, Shyam Krishnan a college student and Sarath a school student. Both are very appreciative of their mother's talent.

Her first steps into the world of dance:

Sreeja can be considered a prodigy, who could develop her talents in the right manner under the guidance of a versatile father. When she was

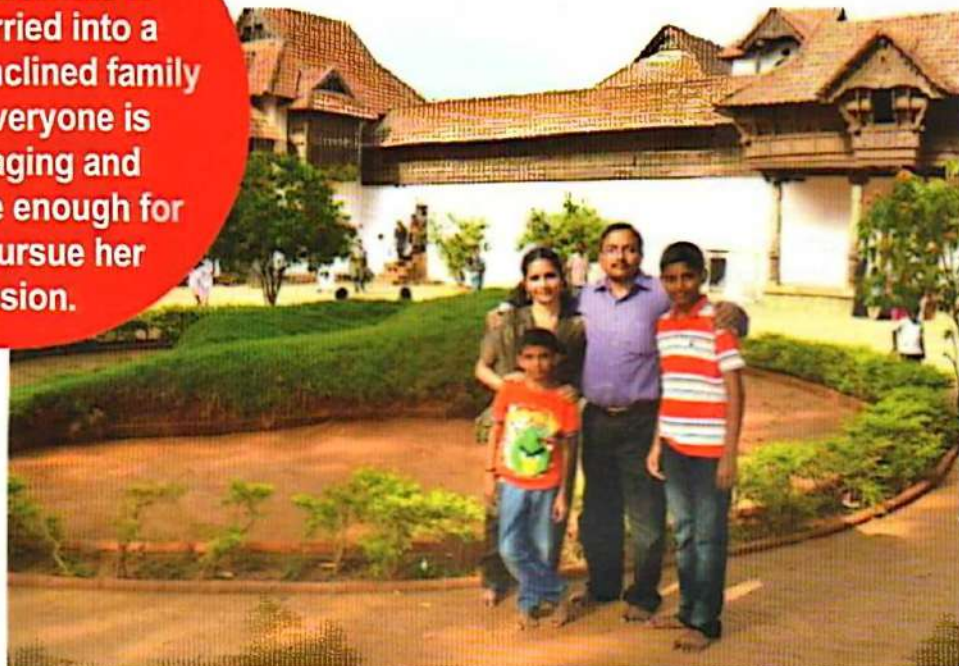
in the fifth standard, she performed 'Paatakam' on All India Radio, on the theme "DOOTHANGADAM" and "SHUKA SARANA DHOUTHYAM". This won her accolades as firstly, the world of Paatakam was a male dominated field and secondly and more importantly Sreeja had performed this at such a tender age.

As a school student she had won the first prize for many consecutive years in the dance competitions conducted by Malayala Manorama Balajana Sakyam.

Her father was her first Guru in classical dance too. She learnt the nuances of dance from him and was then taken ahead by her father's disciple Kalamandalam Sumangala teacher. She learnt both Bharatanatyam and Mohiniyattam from her.

Sreeja was awarded a scholarship by CCRT (Centre for Cultural Resources and Training) at the age of 11 which continued till she was twenty. The

Sreeja considers herself fortunate to have married into a musically inclined family where everyone is encouraging and supportive enough for her to pursue her passion.





Sreeja with kathakali Guru Sri Chemancheri Kunjiraman Nair



Teaching Janvi, the hearing and speech impaired girl

Kerala Sangeetha Nataka Akademi award too was conferred to her but she could not avail it as two scholarships at the same time was not permissible. She also attended the CCRT camp at Delhi around this time, which was a rare and unique opportunity for artists.

Sreeja completed her graduation from Zamorin's Guruvayoorappan College, Calicut, a college she points out as very encouraging and conducive for budding talents. She gives her college the credit of offering the ambience to develop and grow as an artist.

The Cultural Department of Government of India later awarded her a scholarship to pursue higher studies in Mohiniyattam. She became the disciple of Kalamandalam Hymavathi, the

doyen in the field of Mohiniyattam.

Passionate as she was about Bharathanatyam and Mohiniyattam, she wanted to learn Kathakali. She expressed her wish to her father who promptly took her to his Guru, Chemancheri Kunjiraman Nair. He brought out the best in her as a Kathakali exponent too. Under his supervision Sreeja learnt Kathakali from Kalamandalam Premkumar and staged Poothana Moksham .

Trivandrum Doordarshan has telecast Sreeja's Mohiniyattam twice. She has also choreographed a dance



performance for the students of the P Film Institute some years ago.

Sreeja's Creative Passion for dance

Sreeja has not confined herself to just teaching dance. Visualising new concepts, she has choreographed a number of unique and mesmerising dance performances in various parts of Mumbai. She is whole heartedly supported by Anil Poduval a well known chenda artist, lyricist, dramatist, composer and director. She gives the total credit of her achievements in Mumbai to Anil Poduval, her well wisher and pillar of support.

Accompanied by her students, she has performed Mohiniyattam ballets such as Avishkar, Ahalya, Kannagi, Krishna Leela, Gaandhari, Thadaka, Dharmapuranam, Kaalika which are based on mythological themes. Avishkar was a well acclaimed theme about Man and the five elements of nature. She has also staged Dharithri Vilapikkunnu and Vishukkani based on the theme that is the need of the hour, conservation of the environment. The entire credit of these beautiful creation goes to Anil Poduval, says Sreeja.

One of the many milestones in her life is ' Sketches of Kerala' based on the cultural heritage of our God's own country, Kerala which she

choreographed and presented on stage. This was well received by the audience and has been performed on

various stages across Mumbai. Sreeja and her troupe have performed in different parts of Mumbai viz. Dombivili, Kandivili, Goregaon, Vashi, Belapur, Nalur etc. Sreeja considers

herself fortunate to have been given the opportunity

to deliver a presentation on "Mohiniyattam"- Yesterday and today" at the Kalakshetra, Dombivili, on April 29th 2016, celebrating The International Dance Day. Her observations won her accolades from everyone who attended the function.

Her mentors

As she goes up the ladder of success and fame, she reiterates the contribution



of Anil Poduval, who has been the proverbial friend, philosopher and guide to her. His constant support and timely advice, she points out has been her strength in the absence of her own father who passed away in 2007. Krishnamohan too has always rendered unconditional support to her. He is the music composer to many of her dance

creations on stage.

Exhilaration of victory

Sreeja speaks with contentment about having won over a challenge that came to her in the form of Janvi, a 10 year old girl, both hearing and speech impaired - her only passion being classical dance that she watched on TV.

Sreeja simply could not turn her away her request to learn dance and break her heart.

She took up the challenge and now has Janvi as a student in her dance classes for the past 6 years. Janvi does not vie with the other students for attention. She just needs a cue to begin and then is like any other student in the class, absorbing whatever Sreeja has to instruct totally by her lip movements. Sreeja experiences an unexplainable sense of satisfaction and blissfulness that she could be a source of help to fulfill Janvi's dream.

Janvi comes from an economically poor background. Her father supports a big family, an extended one. Sreeja hopes to get a sponsor for Janvi to complete her education and thereby find a job later on in life as she is differently abled.

A blissfully contented person

Sreeja is very content with all the milestones she has crossed. She has a number of creative pieces conceptualised and to be performed soon. Meanwhile she continues her saga worshipping this art which has won her fame and happiness galore. ■

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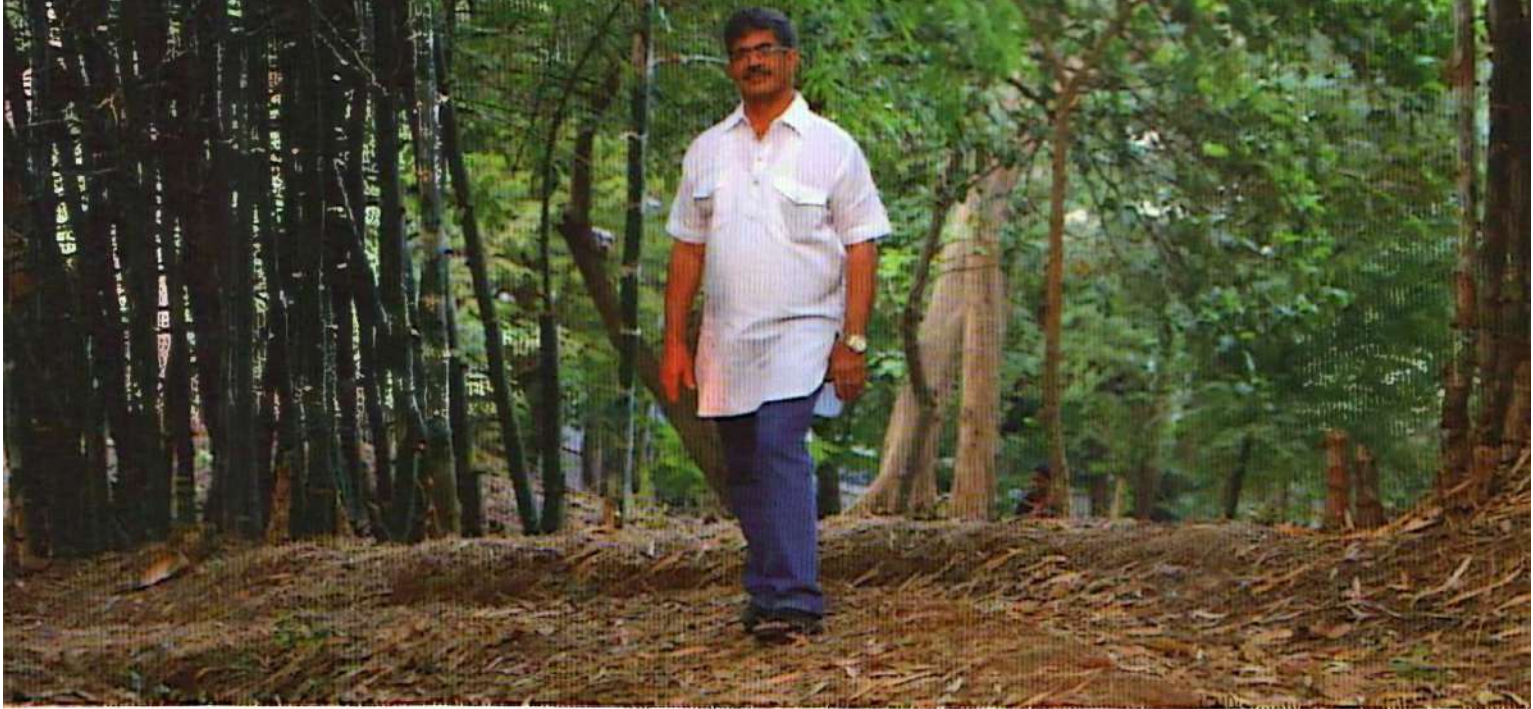
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MORE THAN A CENTURY OF SERVICE TO HUMANITY

MALAYALI TOUCH OF URBAN HAAT



The CIDCO run Urban Haat of CBD Belapur, Navi Mumbai since its inception in 2011 has a Malayali at its helm. K S Vikraman Nair, 66, manages the affairs of the Haat as Manager, and organizes fairs with artisans from almost all states selling their products



T K Unnikrishnan

■ “That avoiding middlemen and reaching the products directly to the consumers so that the artisans get their due, is the main objective of the urban haat,

which is under the Ministry of Textiles, Govt. of India, explained Nair, who is a post graduate with diploma in public administration and management.

The urban haat is sprung over a total area of 12 acres of forest land behind the CBD Belapur railway station and houses 50 shops, 6 food plazas, exhibition halls and an open air theatre spread over 2.5 acres. The haat gains its uniqueness from its massive landscapes, fountains and gardens. In

the last six years more than 8000 artisans from over 23 states have held fairs and have sold their wares to the public. Now the haat has become a permanent feature of Navi Mumbai's art arena and has functions round the year. The haat has hosted Kerala festivals thrice, which includes the

Mathrubhoomi sponsored 'Kerala Festival 2015'.

Nair, who was in the Madhya Pradesh Govt. service was first with their dairy development department for 20 years and then shifted to the Rural Devp.

“My change over to the Rural Devp Dept was a turning point of my life as I always loved to do something to help poor artisans of our country to come out of their poverty and become self dependent”, said Nair, who is well known to most of the artisans of the country.

Nair has won best coordinator award four times for taking part in different trade fairs representing the MP Government. Nair has taken artisans from MP to the International Expo at Hanover, Germany in 2000, Sharjah Festival and Vibrant India in Malaysia.



Recounting how Nair ended up in joining the CIDCO's urban haat, he remembered: "When the CIDCO people came to see and have a hand on study of the Rural Haat of Bhopal, where I was working at that time, they knew I was retiring soon and asked whether I would like to join them when they start and see I am here". Apart from Maharashtra, states like Karnataka, Gujarat, MP and Delhi have urban haats.

Belapur's haat has a butterfly park in which enthusiasts have spotted more than 20 species of butterflies. It also has a 'nature trail' which gives walkers a feeling of village pathways.

This year 'Kudumba Shree' of Kerala is planning to organize a fair apart from participation from states like Gujarat, Assam and MP. Organisations like Lions Club, Rotary and many schools and colleges also hold their programmes in the haat regularly.

Nair who lives in Khargar in Navi Mumbai hails from Kottayam in Kerala where he had his studies in CMS College. While Nair's elder son Vinod works as project manager of Sanofi in Kochi, his younger son Vivek works with Accenture in Hong Kong. His wife, Bhavani, an ex employee of MP Govt. is a housewife now who is the inspiration behind all his achievements.

Nair who is a multifaceted man is a good story teller and story writer. He has so many stories published to his credit. One of his short stories is now a short Marathi film titled 'Piklya Panacha'.

Nair has something to tell all the parents who are 60 years and above: "Never expect anything from your children and do not interfere into their life. Always try to only support them from outside". ■



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HELP THE WORLD HELP TO MAKE THE WORLD SAFER

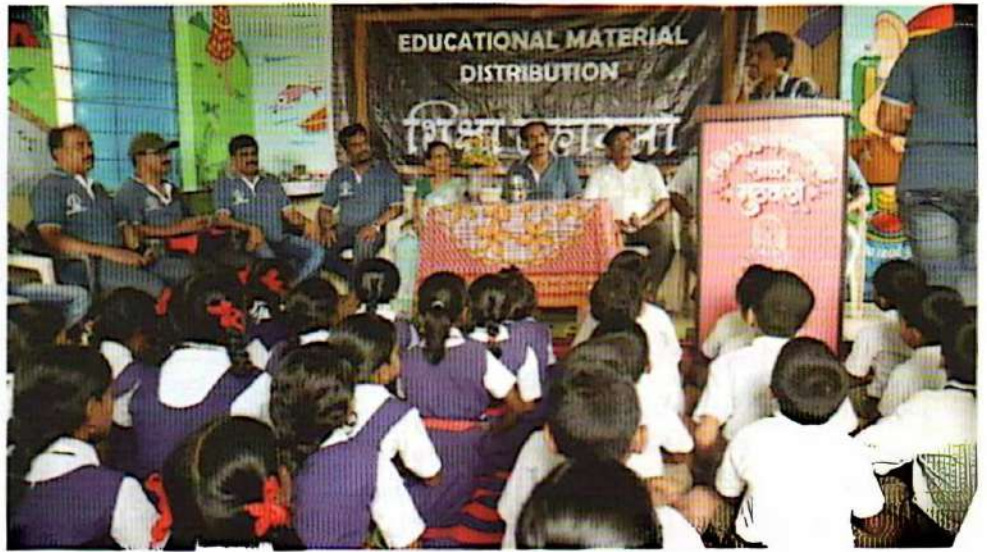
"MANAV SEVA MADHAV SEVA" The Service of Humanity is the Service to the Lord.

Mumbai is a cosmopolitan city, where people from different states, different languages, different customs and traditions stay together. The densely populated metro city is a home for over 22 million people. The pity is that today's rapid urbanization has overtaken the traditional value-system of our people and shifted their socio-economic priorities. Children and grandchildren find no time for the senior citizens in their family.

Who they are?

Harishree was formed by a small group of well minded people in Kalyan, Mumbai which initially started as a "Bhajan" group. It all started when the volunteers of Harishree started visiting orphanages. The elderly, who have provided their services and support to the family, feel unloved and neglected at this phase of their lives. Their deteriorating physical strength and other geriatric illnesses add to their difficulties. Their often poor financial condition, lack of health care and the general neglect by society have propelled Harishree to step in. This experience made a profound and lasting impact on realizing social responsibility. The group came together under Harishree and began dreaming together of establishing a charitable organization and registered under section 80-G.

Harishree inaugurated on



14.04.2007 (Vishu) a Hindu festival primarily celebrated in the Indian state of Kerala, which marks the beginning of the New Year. Committed to public service in the Social, Cultural and Educational fields, this Charitable Organization bears a hall mark of Charity and services in other respective fields since 2007. Its services are widely spread to the most devoid and deprived areas to provide basic human rights like food, medical care and education to the poorest, which are the fundamental rights of every human being irrespective of Region, Religion, Caste, Creed etc.

Mastermind behind

Rajendran, presently Advisory

Board Member, President: P. N. Krishnakumar, Secretary: V. K. Rajesh, Treasurer: K. Madhavan

The team comprises various other volunteers who are sincere and well established professionals, interested to see that every bit of donations reach the needy and brilliant students, without which, they would have perished in the darkness of the Social abyss. The supporting hands that strengthen the trust are all successful and well-settled professionals with ample of dedication to uplift the society. They are all volunteers from different parts of KERALA settled in MUMBAI working in a chain with full enthusiasm and interest.



What they do?

Harisree's a group of volunteers regularly visits orphanages, old age homes, leprosy affected areas, slums, juvenile homes and poor people's residence to ascertain the living conditions of the people.

The charity is founded upon the main objectives of providing:

- 1) Food/Clothes to orphans and poor.
- 2) Medical help to needy.
- 3) Educational help to economically backward children.
- 4) Monthly PF Pension of Rs.1000 (presently giving to 15 women above 60 years) who have no one to support.

Harisree's achievements in nine years

Art and Culture

- Celebrates all festivals (Dussehra, Independence Day, Republic Day, etc.) at various orphanages, old age homes.
- Organizes ONA-SADHYA, Sports and Arts Competition during Onam festival, distributed new chappals, dry fruits packets, delicious



lunch, crackers, new dress during Diwali festival to all underprivileged children and Orphans.

- 168 Annadaans (serving nutritious and delicious food) at various orphanages, old age homes and leprosy affected colonies.

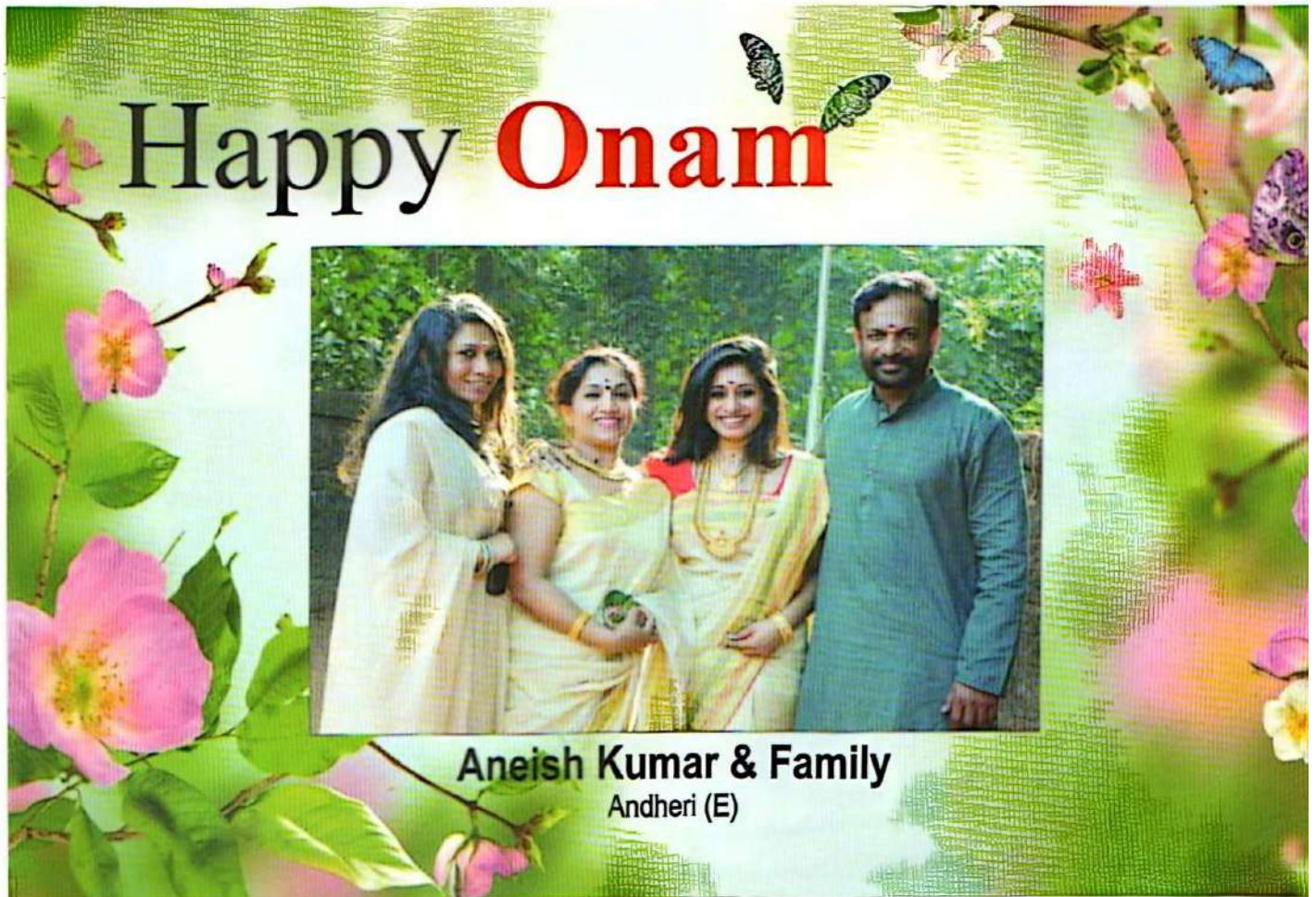
Education and Culture

- Distributed educational materials (such as uniforms, text books, note books, umbrella, shoes, bags etc.) to 2180 economically backward students.

Healthcare

Regularly organizes/conducts:

- FREE Blood donation camps.
- FREE Medical and Health Camps.
- FREE Eye Check-up and Cataract Operation Camps.
- Conducted Orchestra of Disal people (Divyaang) to support them.
- Helped 51 poor family members for critical treatments/operations.





Social Welfare

■ Providing woollen clothes, accessories for kids (girls), medical aid, treatment expenses, sewing machine and other life supporting systems to people on selected need-based manner to all sections of the society.

When asked to the Founder President Rajendran about the experience and success of Harisree group, he said, "We are all here with a

few like-minded people from different parts of the world with an intention to put collective efforts, to work together and gather people who find themselves inspired to uplift the lives of those children who grow with inadequate education, resources and psychological supports where various people call them as "Underprivileged" and "Orphans". We are happy to inform that our services are accepted by everyone

and have become our members. We are sure that many more will join us and with everyone's support, we will be able to do many more things in the field of Charity."

How to help?

As a responsible citizen, every successful individual of this society should have his aim, or at least think of, returning some benefits which he is enjoying from the society.

If each day you can make a small sacrifice of **donating a rupee or two** to support Harisree, you too can become a part of dream of making a positive difference in the lives of these poor children.

A donation of any size will make a difference. Not only you're supporting a cause, but also enabling a child/ poor people to succeed for life!

Please help them to experience the joys of life that you and I have. Every human deserves right to live happily.

To reach out to them you can contact:

Harishree Kalyan

G-7, Ashtami Apartment,

Vijay Nagar, Kalyan (East),

Thane-421306. Ph. No: 9819240947,

9833082372, 9619044366, 9820695920

Email: harishreebhajansamaj@yahoo.in



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K S Narayanaswamy

TRADITIONAL ONAM FEAST RECIPES

KICHADI

Ingredients:

- Lady's finger 15 to 20 nos.
- Coconut 1 no.
- Green Chillies 15 gms
- Mustard ½ tsp
- Curry leaves 2 springs
- Coconut oil 2 tsp to fry
- Red Chilly 2 to 3
- Salt to taste
- Curd/Yoghurt ½ Lit.

Preparation

Grate the coconut, Cut 2 or 3 green chillies into small pieces. Slice the lady's finger in small round pieces. Fry it along with few sliced green chillies in oil till crisp. Grind grated coconut, together with green chillies and little mustard. Mix together the mixture with curd and salt. Heat the mix on a low flame and keep stirring. Add fried lady's finger. Remove from fire when it boils.

Heat oil in a pan, add mustard; when it breaks add, dried red chillies and curry leaves in it and fry till golden brown colour. Add this to the Kichadi.



PACHADI

Ingredients:

- Banana (Plantain)/Pumpkin/ Cucumber/Raw mango/ Pineapple. 750 gms
- Coconut 2 Nos
- Green Chillies 25 gms
- Mustard seeds ½ tsp
- Turmeric powder ¼ tsp
- Curd/Yoghurt ½ lits
- Red Chilly 2 or 3 Nos
- Coconut oil To fry
- Salt To taste
- Curry leaves 2 springs
- Sugar/Jaggery if required as required

Preparation

Grate the Coconut, Cook the vegetable in water by adding turmeric and salt. Grind together the grated coconut, and green chillies. Add this paste to the cooked vegetables and cook again. Add Sugar/Jaggery if so required and let it to boil thoroughly well, stirring until well blended. Remove from fire. Allow the mixture to cool.

Heat oil in a pan, add mustard; when it breaks add, dried red chillies and curry leaves in it and fry till golden brown colour. Add this to this to the Pachadi and mix well.



OLAN

Olan is the simplest watery dish with no spice at all. No feast is complete without olan on the menu.

Ingredients:

- Pumpkin Red/Green 1 kg.
- Ash gourd 1kg.
- Coconut 1No.
- Coconut Oil 3tsp.
- Curry leaves few
- Green Chillies 2 or 3 (spit into half of each)

Preparation

Grate/blend the coconut in a blender. Squeeze and strain the milk. Wash the vegetables and slice both to very thin square pieces. Cook the vegetables in enough water adding green chillies and salt. Remove from fire add curry leaves and cocoanut oil. Pour coconut milk. Olan is ready to be served.



We guide our readers to prepare the traditional Onam dishes within the confines of your home and have a sumptuous Onasadya on Thiruvonam day. Recipes for 20-25 people

KOOTTUCURRY

Ingredients:

• Channa Dal	250 gms
• Yam (Suran)	500 gms
• Ash gourd	500 gms
• Coconut	3 Nos
• Turmeric Powder	½ Spoon
• Red chilly Powder	2 tbsps
• Coconut Oil	¼ cup
• Urud dal	50 gms
• Cumin (Zira)	1 tbsps
• Mustard	1 tbsps
• Dried Red chillies	3 Nos
• Curry leaves	2 springs
• Salt	to taste

Preparation

* Grate two coconuts together and one separately and keep aside.

* Soak split bengal gram for about 30 minutes before cooking.

* Grind grated 2 coconuts with cumin (zera)

Cook the bengal gram dal par boil with salt and water to thick gravy. Clean and cut the vegetables into small square pieces. Cook the vegetable adding turmeric powder and chilly powder in conventional manner or with pressure cooker. Drain excess water. Add cooked split Bengal gram into the vegetable. Stir and mix thoroughly well. Add the grinded coconut paste stirring, until well blended. Add salt to taste and let it boil for 5 to 10 minutes and remove from fire.

Heat oil in a pan, add mustard; when it breaks adds urad dal, dried red chillies, curry leaves and 1 grated coconut in it and fry till golden brown colour. Add this to the koottucurry and mix well.

AVIAL

Ingredients

• Raw green plantain	2 nos
• Yams	150 gms
• Snake gourd	100 gms
• Ash gourd	150 gms
• Pumpkin	150 gms
• Carrot	150 gms
• Fresh green Cow peas (Payar)	1 no
• Drumsticks	00 gms
• Coconut	3 nos
• Turmeric Powder	1 tsp
• Green chillies	15 gms
• Curd	½ Lit
• Coconut	25 ml
• Curry leaves	2 springs
• Salt	to taste

Preparation

* Grate the coconut.

* Wash and cut all the Vegetables lengthwise like sticks of about 1 ½" size

Boil all the sliced vegetables with salt and turmeric powder. Drain the water completely. Grind the grated coconut with green chillies without using water. Beat the curd into a thick paste. Add the coconut mixture and beaten curds to the cooked vegetables. Keep the mixtures on a low flame gently stir until mixed thoroughly and allow to boil. Remove from fire add fresh curry leaves and coconut oil.

KURUKKU KALAN

Ingredients

• Raw banana (plantain)	500 gms
• Yams (Chena) (Suran)	500 gms
• Curd (Thick and sour)	1 Lit
• Coconut	1½ Nos
• Turmeric Powder	1 tsp
• Pepper	1 tsp
• Pepper Powder	1½ tsp
• Cumin	1 tsp
• Cumin Powder	1 ½ tsp
• Mustard Seeds	1 tsp
• Curry leaves	2 springs
• Coconut Oil	2 tsp
• Salt	to taste
• Red Chilly	2 or 3 sliced into 3 pcs

Preparation

*Grate the coconut and grind with cumin and pepper.

Wash and cut plantain and yams in to square pieces of about 1 ½" size. Cook the vegetables in enough water adding turmeric powder and salt. After well cooked, drain excess water. Add pepper powder and cumin powder and pepper powder. Beat thick sour curd into a thick paste and add to the cooked vegetable. Allow to boil stirring occasionally, until the gravy is thickened to a semi solid constituency. Add the ground coconut paste and remove from fire. Heat oil in a pan, add mustard; when it breaks add, dried red chillies and curry leaves in it and fry till golden brown colour.

Note: KurukkuKalan prepared at the stage before adding coconut paste can be stored at room temperature for weeks. Whenever required, the desired quantity can be made by just adding ground coconut.





PALADAPRADHAMAN

Ingredients

- Milk:..... 3 Ltrs
- Sugar:..... 750 gms
- Raw Rice:..... 250 gms

To make Ada (Rice flakes)

Preparation of Ada

Soak the raw rice in warm water for an hour and strain the water completely. Grind the rice to a fine powder and sieve. Add water little by little to the rice powder and mix smoothly like fine paste. Add ghee and mix it well till it reaches pouring consistency. Cut the plantain leaves to the size of a handkerchief and wilt it over boiling water to become soft. Pour little batter into each leaf, spread and rollup. Place altogether all rolled leaves on boiling water or steam in a cooker. When cooked removed the plantain leaves and cut into very small square pieces. Wash in water thoroughly well and strain. Ada is ready for your Payasam.

Now at market in consumer stores readymade ada is available and can be used instead of making ada at home. Buy 1 packet of Ada.

Preparation of Pal Adapradhaman

Melt the Sugar with a little water and strain to remove impurities. Boil the milk in a wide bottomed non-stick pan and add the cooked ada pieces in it. Keep on boiling and stirring well. Add the sugar syrup stir well and continue boiling till it reaches sandal colour. Remove from fire. Your Pal Adapradhaman is fully ready to serve either hot or cold.

PARIPPUPRADHAMAN

Ingredients:

- Moong Dal:..... 400 gms.
- Jaggery:..... 1.200 kgs.
- Coconut:..... Nos.
- Coconut pieces:..... few
- Cardamon Powder:..... Spoon
- Ghee:..... 25 gms.
- Cashew nuts:..... 50 gms.



Preparation

Grate the coconut and extract the milk 3 times. The procedure though looks a bit tedious tastes better than the readymade coconut milk available in the market.

Roast the moong dal to light pink colour. Wash the moong dal and cook in the third milk.

Melt the jaggery with a little water and strain to remove impurities. Boil the jaggery syrup in a wide bottomed non-stick pan and add the cooked moong dal. Boil until the mixture is thick. Add the second coconut milk and boil again to reduce the water content. Stir well, until well blended. Remove from heat. Add the first milk and stir constantly. After adding the first milk, the pradhaman should not be boiled. Cut coconut pieces into small pieces roast the same along with cashew nuts on ghee to light brown colour and pour the same on Pradhaman. Parippu Pradhaman is ready to be served.



GLORY OF **GANESHA** REACHES MALAYALEE HOMES

Come September and Maharashtra will be reverberating with chants of "Ganapati Bappa Moriya", during its most important public festival 'Ganesh utsav'.



Sriprakash Menon

■ The ten days festival is celebrated with great gusto and fervour in every nook and corner of the state. Originally conceptualised by Lokmanya Balgangadhar Tilak,

the festival has its origin at Girgaum (in Mumbai) and in Pune. Today, the festival is not just a spiritual and social gathering of people coming of together but it has become a cultural movement in the state. Ganesh festival is now celebrated in many parts of the country



Lata Deshpande
by various communities.

The festival has become so popular with everyone; several south Indians staying in Maharashtra have started celebrating Ganesh utsav in their exclusive ways. Though, Ganesh puja is fundamental with all rituals and rites in the country in south India all the pujas start with Ganapati Homam hence Ganapati puja is part of daily worship at temples and homes in the southern states.

Many Tamilians and Malayalees have been celebrating Ganapati festival in Mumbai for several decades with special pujas and installation of Ganesh idols at their homes. "Normally, there is a tradition in Maharashtra that the specially installed Ganesh idol for the occasion is worshipped or kept in the house of the senior most person and the entire family join them for the celebration" cited Lata (Nair) Deshpande.

Since it was kept in one house from the joint family, "we all used to gather at one place. After my in laws passed away, we started keeping Ganapati at our house. Capt. Nilesh my husband is with the merchant navy and is an ardent devotee of Ganesh, like me. I always wanted to keep Ganapati at my place, so from 2009, we were keeping Ganapati in our house in Andheri West. This year onwards, "I wanted to be environmental friendly and we decided to have a brass Ganesha, we will do puja as always for one and half day and



after visarjan at home will keep it back. We do traditional puja a mix of south Indian and Maharashtrian style and have guests in the evening and the next day", Lata said.

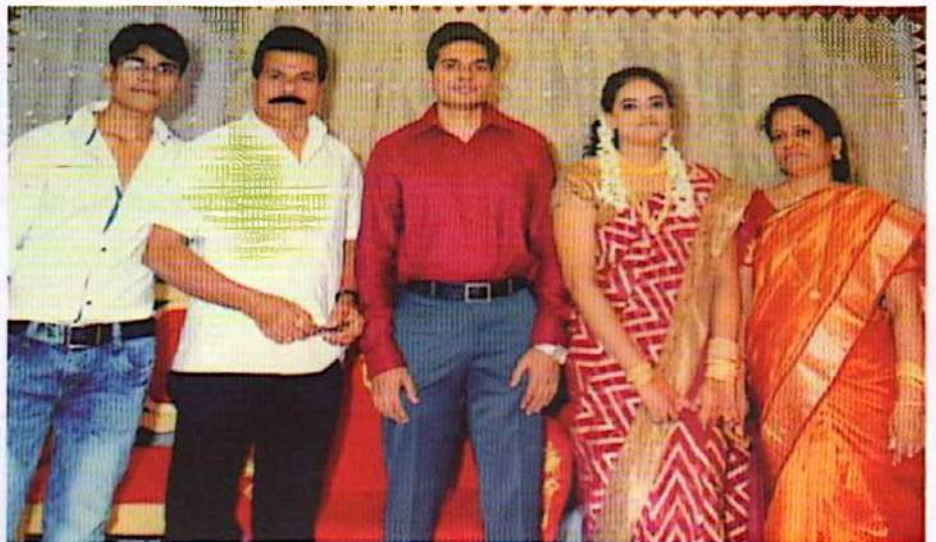
Kodungallur (Thrissur dist) native Sunil Kumar

V A working with the central government is keeping Ganapati at his home for last 14 years for one and half day. "I love elephants and I love elephant head god Ganesha. Soon after my son was born in 2000, "I started keeping Ganapati at my house. I keep it for a day and a half as Ganesh puja has to be proper and am unable to take leave for several days. We do puja and my daughter Shruti is also a singer sings bhajans. We hire a band for the immersion (visarjan) procession. I feel

so elated to keep Ganapati and several of my relatives and friends visit our home for lord's darshan. My wife Suja who is a Christian is equally devoted to Ganapati. This festival brings a sense of unity among the people from everywhere", he felt.

Udaya Tara Nayar, leading cine journalist and author were looking forward for this year to make their Ganapati puja grand being the 20th year. Though their puja has been largely a private affair this year they were planning to invite people, unfortunately, she lost her husband recently." In fact, he was very religious and since 1996 when my daughter got pregnant, we have been keeping 'Dagdu Sheth Ganapati. After leaving Screen - cine weekly, my driver Deepak told me, "Madam, ghar mein Ganapati rako bahut achha hoga parivaar ke liye. We really especially my husband looked forward to have the Ganapati at

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ada, shira, besides other maha naivedyam including dosa, puliyodarai, puranpoli, aapam, poha and sevai" she recounted stating "it's an occasion when many of our friends drop in to visit us and also have darshan of Ganapati. It is a social get together cum satsang. Ten days are so hectic and the atmosphere at home is spiritually surcharged. Last year we organised a satyanarayana puja as well during the festival."



No Hindu ritual or auspicious work is ever undertaken without invoking Vighneswara (lord of all obstacles). With his grace it is believed no undertaking can fail due to subjective or objective obstacles. Ganapati is said to have two spouses, Buddhi (intellect) and Siddhi (Achievement).

home".

"We kept it for five days and did immersion at Chhota Kashmir lake at Aarey. For me Ganapati was my special guests for five days, I made special sweets, chundal and sadya and had people at home. My maids were so particular to have the blessings from Ganapati, they would whisper in his ear and would not tell me what they asked him. Now this year of course, it will all be low key. I really will miss him during the festivities", she lamented.

"My husband who has his roots both in Palakkad and Pune, is very particular about having Ganapati at home. Ever since we got married, he has been wanting to have Ganapati puja though we used to have Ganapati homam twice a year. Once we moved into our own

flat, we started keeping Ganapati. We have a small terracota Odisha Ganesha which we have been doing puja for about 20 years. Our son Pranav also was very excited about keeping Ganesha at home. Our Ganapati is not taken for Visarjan, he presides in our house after the festival, in our living room. We have full fledged 10 days Ganapati puja with two times puja (both morning and evening) at home with relatives, friends and well wishers coming during the ten days", explained college lecturer and author Padmaja Menon.

"We prepare assorted kind of naivedyam for Vinayaka like kozkatta both (salted and sweet modak) appam, payasam (jaggery, milk, ghee), vada, ella

knowledge and achievement - Swami Chinmayananda.

Abhijeet Nair director of FEI Cargo and founder member of Shailaja Nair Foundation said "for my mother Shailaja, the ultimate god was Ganapati. She has been an avid follower of Ganesha. We had a Ganapati in our neighbour's house and it was like our own Ganapati,



Abhijeet Nair

we were an integral part of the celebrations including the installation. Since we were so involved, we saw no reason to keep a separate Ganesha. My mother was so particular, she visited eight homes having Ganapati in Matunga area during the ten days festivities. We also travelled to Pune to have darshan of Dagdu Sheth Ganapati".

After she passed away in 2007, he recalled, "we were so upset with god, we did not follow any rituals which she did. Later we slowly, got over our emotional reactions and since last four year we have been keeping one and half days Ganapati in our office. Our pujas are as per Maharashtrian tradition as I consider myself to be a Maharashtrian Mallu". ■



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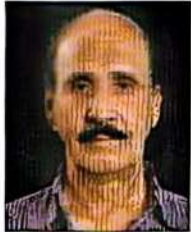


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SERVICE TO 'SOCIETY'



V Balachandran

■ The term 'bureaucrat' conjures up a picture of a stiff-necked person. While holding high office in Government, he tends to be conceited, self-conscious, and even arrogant. In his social

relations he restricts himself to a particular stratum of society. In the BBC TV serial shown years ago (later brought out in book-form), 'Yes, Minister!', the bureaucrat's official face was well depicted spruce, non-committal, evasive and ambiguous. I am not aware of any such attempt to show his personal side, which indeed should be interesting. The bureaucrat, out of office, is an ordinary citizen, rarely mixing with people, and in most cases a loner.

Thanks to the nature of my work as a municipal official, which involved understanding of the common man's problems, I did not feel isolated after my retirement. I started taking interest in Malayalee associations and temples. I aimed at two things viz. promoting the interests of Keralites in Mumbai and fostering the spirit of bhakti through temple-worship, which I consider as important in our troubled times.



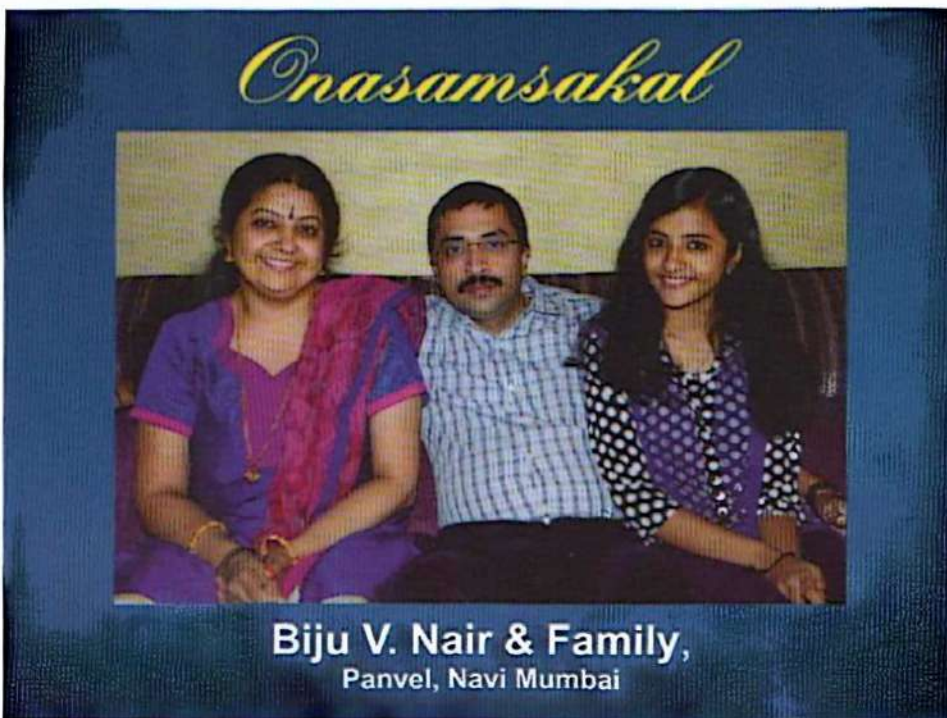
Curiously, the first offers of engagement came to me from politicians. Rajeev Sharma, a BJP leader from Andheri (East), wanted me to join the party and build up a political career which, he assured me, would be a rewarding one in the long run. Another close friend who urged me to go in this direction was the late Ramdas Naik who was the leader of the Mumbai unit of the

BJP. (Ramdas Naik unfortunately died after a murderous attack on him). Politics, certainly, was not my cup of tea.

There were feelers from builders and developers to be their consultant. As an ex-official of the Corporation, I could not oblige them. Perhaps, they thought that I would be useful to them but my conscience was against committing any official impropriety. I was also averse to seeking favours from Government officials.

A Changeover

After a round of visits to selected temples in Tamil Nadu, Kerala and Karnataka long postponed owing to official preoccupations I started meeting fellowmen from Kerala. The first organisation with which I was closely associated was the Nair Samaj of Dadar a 95-year-old institution with assets valued at Rs. 100 crore. I became its President in 1995 and continued to hold office for a decade till 2005. The Samaj had been doing yeoman service to newcomers to Mumbai from Kerala. During my period, the Samaj secured a 1000 sq. m. plot from CIDCO for constructing a six-storey building for an Ayurvedic hospital. The building has now come up on the Palm Beach Road, Navi Mumbai and the present Managing Committee of the Samaj is working out plans for providing



Biju V. Nair & Family,
Panvel, Navi Mumbai

Ayurvedic and other paramedical facilities for the citizens.

Dr M G Pillai, eminent cardiologist of Mumbai, has been holding the interests of Keralites in Mumbai close to his hearts. He has been closely connected with the development of the Ayurvedic Hospital. It is expected that it will be a unique institution of its kind, different from the existing ones in and outside Kerala. I was also the president of the local Goregaon Nair Service Society for 2 years, 2013-15. During my presidentship, we managed to get a suitable place of our own, for holding our meetings and functions and extending our services more effectively to our members. The office at Bangur Nagar, close to Sri Rama Temple, is now easily accessible.

I became the Patron of the Kerala Samaj, Matunga, which helps Keralites in numerous ways. This is the oldest Samaj in Mumbai caring for the needs of Keralites. I am happy to say that I attend all meetings and functions of the Samaj.

I was an active member of the Managing Committee of People Art Centre, Sion. The Centre recognises artistic talent and promotes it with suitable rewards. It has given a tremendous fillip to the Kerala arts in Mumbai. At the 'Kerala Piravi' (Mamangam Millennium 2000) held at the Andheri Sports Club Stadium on October 31, 1999, there was a gathering of about 50,000 Malayalees and others. The late Dr P C Alexander, the then Governor of Maharashtra, presided and spoke in Malayalam he was known as an orator in English and the speech was very much appreciated. The gathering was unprecedented. There were representatives of almost all the arts of Kerala.

I got close to the Samajams at Borivili, Goregaon, Andheri and Bandra and participated in their activities and annual gatherings. I had the opportunity of participating in 'Mumbai Pooram' for three years. I helped in organising a mass Kaikottikali in which more than 3000 women participated. The event was held on the grounds of the MIDC at Dombivli. This was entered in the Guinness Book of Records.

I have been a member of the Vivek Education Society, Siddharth Nagar, Goregaon (W), for several years. Few institutions in Mumbai have done so much for encouraging Malayalam studies as this Vidyalaya. The present Principal, Dr Suresh Nair, is continuing this work with unabated zeal. Under the auspices of the Malayala Bhasha Pracharana Sangham, he and other office bearers have been organising 'Malayalotsavam' with cultural events and competitions. On



August 15, 2016, the fifth 'Malayalotsavam' was inaugurated at Vivek Vidyalaya by poet Kurupuzha Sreekumar. There was an impressive gathering of Malayalam poets and writers and representatives of other arts at the function.

Temple Worship

Let me now turn to my humble services in the field of temple worship. While in office, as the Ward Officer in Chembur, I played a small role in the construction of three Ayyappa Temples viz. Shivaji Nagar, Deonar; Shell Colony, Mhada (near Chembur Railway Station); and Vashi Naka, Mahul Road, Chembur. Today all these three temples are well maintained and I visit them now and then.

I had a small part in the rise of the now well-known Guruvayurappan Temple at Veera Desai Road, Andheri (West) (This temple was the dream of two of my elderly friends, Parameswaran and Anantharaman, who started with a Narayaneeya Parayana Satsang). Another Ayyappa Temple complex also came up at Ram Nagar, Borivili, where I could give a helping hand. The initiative was taken by a former Jt. Income Tax Commissioner A K G Nair. Today the temple is a landmark in Borivli.

Ayyappa Seva Sangham Bombay

I have been associated with the Sri Ayyappa Temple of Bangur Nagar, Goregaon (West), Mumbai 400 104. This magnificent temple with six deities Sri Ayyappan, Sri Krishna (Guruvayurappan), Sri Ganapati, Sri Durga, Sri Subramanya (Murugan) and Sri Kirata Siva along with 'Navagrahas' and Nagaraja is a landmark in the western suburbs. Adjacent to the temple is an imposing structure with Community Halls which are let out to people for conducting marriages and other ceremonies; they are also used for holding meetings of the Ayyappa Seva Samgham Bombay (ASSB), which manages the

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temple. The management of the temple is in the hands of a 24-member Board of Trustees with a President, a Secretary and a Treasurer. Shri Narayana (Murali) Panicker, as a Permanent Trustee, is the live wire of the organisation.

The temple draws hundreds of devotees throughout the year. The two annual festivals, one in May-June and another in December, attract devotees from far and wide and include programmes of dance and music and, particularly, Kathakali. Bhajans are a daily affair and 'akhandanama-pradakshinam' is held every week. Recitals of 'Sahasranama' and 'Narayaneeyam' are regularly conducted. Discourses on the Bhagavata Purana, Ramayana and the Gita are regularly held. Facilities for offering 'Vazhipadu' and Bhagavati Seva in Kerala style are provided. Perhaps, this is the only temple in which oil-fed lamps are lit around the sanctums and outside. The Kirata Moorthy annual utsavam was celebrated for the first time this year in a big way on 29th of July, in which "Kalam Pattu" and the breaking of 5001 coconuts were the main features. A spacious auditorium has come up before the Guruvayurappan shrine at the back side plot of the temple.

The ASSB which obtained ISO certification provides free medical

assistance in cash and kind (e.g. free spectacles) and free notebooks for school children. A free Medical Camp is conducted every year. A free library with a stock of 2000 books is run for the benefit of devotees.

The Pioneers

The temple had its beginnings in the '50s as a conception in the minds of three pioneers viz. V A D Menon, K R Thampan and Mani Nair. They initially took out an annual procession of 'Ayyappa Vilakku' (attended by a few hundred people) and arranged for bhajans in the residences of individual devotees of the Lord. Mahakavi (Prof.) P Krishna Kumar took keen interest in encouraging these bhajans and himself composed many. After the consecration of the temple on May 26, 1983, he composed a prayer in supplication of the Gods installed in the temple and described Goregaon as the repository of bhajan singing (Amba Vishnu . . sangeetha sanketakam). V A D Menon, V Anandan and K S Menon became Permanent Trustees of the temple. The contribution of each of them to the development of the temple is invaluable.

'Annadanam' is a regular feature during the annual festivals. It is proposed to make this a daily feature.

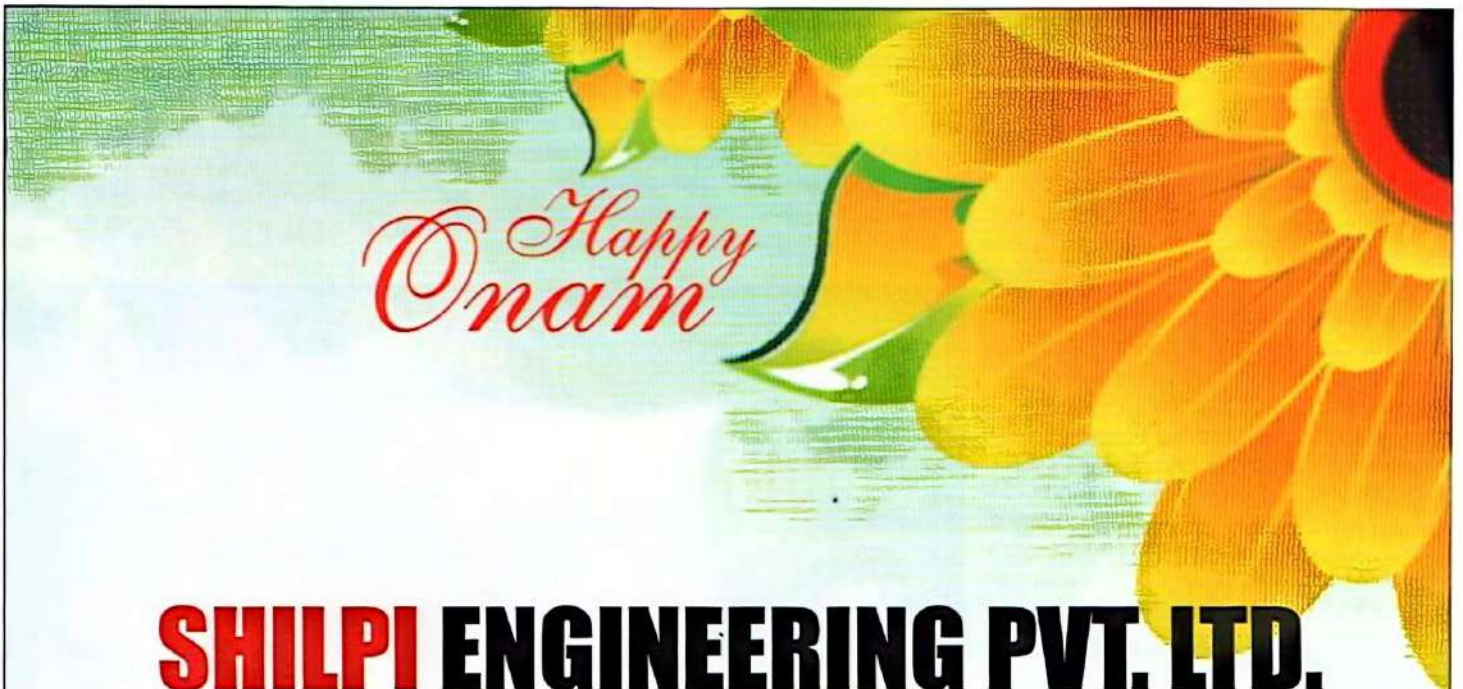
The temple complex has expanded over the years with new structures. Further expansion plans to promote educational, social and cultural activities are under consideration. Additional plots are being acquired. An 'Ayyappa Nagar' is envisaged.

'Kerala In Mumbai' has more than once featured the temple with photographs. The journal, a copy of which is being received at the temple, is read by devotees at the temple library.

Chinmaya Mission Activities

As a Sevak of the Chinmaya Bhakti Zone (from Jogeshwari to Borivili), I had the rare privilege of conducting 'Gita Yagna' for 18 years; one chapter was taken up every year at the Goregaon Ayyappa temple. The last 'Yagna', which was conducted by H H Ashishanandaji, Chinmaya Mission, Palakkad, concluded last year. The presentation was in Malayalam which was appreciated by all.

The study classes concluded at my residence in Goregaon. The one lesson I have learnt from the Gita is "You have the authority to perform your duty well, not over the fruit thereof". This has given me and all those who attended the classes great peace of mind. ■



Happy Onam

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GOOD WRITING

The last decade has seen a tremendous impact on the development of our mother Tongue, Malayalam. We have a university for Sanskrit at the abode of Sri Adi Sankara at Kaladi and now we are blessed with a university for Malayalam at the birth place of Thunchathozhuthachhan, known as Father of Malayalam. Sanskrit did not have a title of Classic language as it is the forerunner of all Indian languages. Malayalam has been accorded that status a few years ago. Despite all these developments, Malayalam did not have wide acceptance as modern and aesthetic language. Any language achieves that status when all the people of that language use it aesthetically, mellifluously and progressively. It should be forward looking, ever ready to absorb the progressive elements of other languages both Indian and foreign and above all transmits error free understanding to the receptor. The people using it should be dedicated to it, love it and above all proud of it.

We had several books authored by well known personalities contributing to



its grammar, phrases, synonyms and antonyms, clarity, and all characteristics that make a language inclusive. Giants like A R Rajaraja Varma (Bhashabhooshanam) contributed a lot in this direction but their works remained in the classrooms. Kuttikrishna Marar (Bhasha Parichayam), Dr E V N Namboothiri (Vaakya Ghatana), C V Vasudeva Bhattathiri (Nalla Malayalam) etc some of the

books in that direction but alas, once examinations are over, those books are thrown to such corners where no one looks at for a long time. The linguists, writers, speakers, authors, print media etc are expected to take the language forward. Sad to say, it never happened and the movement was regressive. Few students opt for the study of Malayalam. People who never studied Malayalam as principal language are now working in the print media. Therefore do not be surprised if we find our mother tongue nose diving.

Learning never ends with the acquisition of a degree or diploma. It is a steady process till one breathes one's last.

Now Dr M Leelavathy is coming with a book, probably her sixtieth book, on writing Malayalam properly,

correctly, beautifully and aesthetically. A book everyone who loved his mother tongue waited for long. It is aptly called 'Nallezhuthu' (Good Writing). The objective is very clear: what one writes should be not only beautiful but capable of conveying the meaning actually intended to. It is essential that the receptor gets the right meaning without difficulty. If right and wrong usages are propagated side by side, anarchy is the result. It is intended not only for students and teachers, but parents, writers could also benefit from it. Primarily this book is targeting the people working in print and visual media. People working on stage shows as presenter could benefit from this book immensely.

She also brings out the essential points one has to be careful while using words from other languages like English. In most places she has taken great care to present them in alphabetical order and quote relevant rules governing them. Most of the words we generally use while communicating are used in examples and hence it aids us to locate them while doubts arise in our mind.

The book is divided into five sections: errors in characters, distorted words, distorted sentences, important matters while placing the words in a sentence for better clarity and finally, similarity in pronunciation that leads to wrong conveyance in meaning. The author tells us that she did not create examples to drive the points but took examples from books and periodicals. The examples are such that one finds them amusing and hence could be read like a novel. The important aspect is that she accurately points out the errors and corrects them with right reasoning and sometimes with alternate ways.

Since the book is in Malayalam and our review is in English, we do not attempt to point out the examples. It may also take the humour you otherwise enjoy. We strongly recommend this book to all students irrespective of their educational qualifications, parents, language teachers, social workers who need to speak during meetings, and media persons. It is an absolute buy for people who stay in places outside Kerala. It would also help people of Kerala to use their mother tongue in the right perspective.

[Nallezhutu by Dr M Leelavathy, and published by Kerala Media Academy, Kakkanad, Kochi 682 030. Pages 147 and priced Rs.120/-]



A COMPREHENSIVE ADVISORY TO HER HEALTH

Men must be feeling envious when they go to a hospital where they find specialist doctors for women but not for men. It appears every disease in the world has a female version in addition to specialist issues that only women will have. The other problem is that when men are ever ready to elaborate their health problems, women are not.



Indian women are very concerned about the well being of their spouses and children besides in-laws but have no time to think about their health problems. This mental block only adds to their misery later.

Now a new book has come out elaborating the health issues of women, written by one of their own ilk, Dr (Major) Nalini Janardhanan, Ex AMC, MBBS, DCE, FUWA, DFM. This is a very comprehensive book detailing the possible diseases and illnesses that women generally face, its signs, remedies and possible ways of prevention. After perusing this text, every female reader would ask herself why this book did not come out a few decades ago to help her hapless sisters so that they could have a better life. Women not knowing the Malayalam language would wonder why this book did not have an English version.

'*Sthreekalude Aarogyaprashnanga*' (The health problems of women) deals with most of the problems related to a woman, physical as well as mental. The book starts with the likely remedies to reduce the stress and strains of a woman, may be a home maker or an employee, a mother or spinster. Every surroundings present her a problem that is difficult to surmount without outside help and the consequences she has to face. This situation leads her to various behavioural issues, psychological disorders and real physical hardships. Our Indian mental makeup is such that

a woman has to suffer not only physical abuses but also blamed for conduct.

Sometimes the woman has to carry this burden throughout her life and quite often she would be tempted to end her life for no fault of hers.

The issues Dr Nalini Janardhanan touches are as varied as the diseases and remedies.

The initial part is dealing with the issues related to teen aged girls and her problems such as hesitation to openness, premarital

counselling, health problems prior to marriage, preservation and enhancement of beauty, issues related to breast, face, hair etc. The probable second part deals with the issues linked to the married women. Here the issues dealt with are different. Menstrual cycles, pregnancy and abortion, breast feeding and then it leads to heart ailment, osteoporosis, life style related diseases, cancer, leucorrhoea, diabetes etc, dealt with in details. The last part deals with the health problems connected with one's

career, first aid and the regular medical check up to be undertaken to prevent serious problems or to manage the existing problems or to eliminate them.

Dr Nalini Janardhanan deals each part with extreme delicacy, simplicity but provides clarity. This trait surprises us until we find that she is an established writer of poems, short stories and serious writer of health issues. To the readers of Kerala In Mumbai she is no stranger as she deals with diseases and beauty of her creed.

If drawings or photographs were added to explain the intricacies of the subjects under discussion, it would have added to the value of the book.

The subjects were well chosen with a lot of thinking and planning, presented with acute care and concern and hence she gives us excellent gratification. Anyone with basic education and knowledge of average Malayalam can benefit from this book. If I say the book is worth its money, I am wrong. It is much more. It is a bargain and an investment for the present and future.

['Sthreekalude Aarogyaprashnanga'] by Dr (Major) Nalini Janardhanan, published by Chintha Publishers, Thiruvananthapuram 695 035. Distributer: Deshabhimani Book House, Statue, Thiruvananthapuram. Pages 160 and priced Rs.145/-]

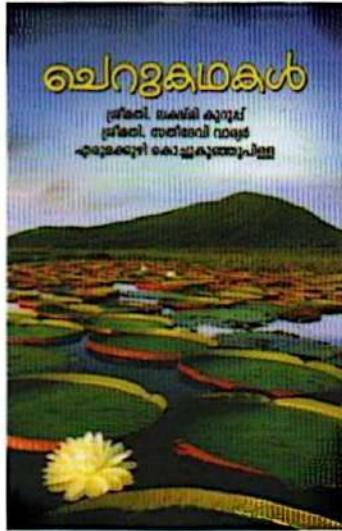
Happy Onam



C R Damodaran Pillai & Family
Sindhu Engineering

STORIES FROM THE HEART

Short story is like a crisp breakfast while novel is like a multi course feast. Both solve the problem of hunger but the first takes only a little time while the other consumes much longer time. A medically inclined Indian critic compares short story to a prick while novel is a month long Ayurvedic treatment. Whatever may be the definition, Short stories have a much wider readership than that of novels.



welcome nor the need of a dictionary to grasp the meanings.

Erumakuzhi

Kochukunhu Pillai has already published several books in the form of poem, play, short story and novels. This time he added two short stories each written by Smt Lakshmi Kurup and Smt Sathidevi Varier along with his own twelve stories. All writers of this books, simply titled 'Cherukathakal' (Short Stories) have passed sixty

years but what we understand that they did not get an opportunity to publish their stories earlier. Kochukunhu Pillai did a yeomen service to those so far unpublished writers. A writer cannot be evaluated as good or indifferent until the writings are read by others.

Inspiration for all stories is drawn from day to day experience of ordinary people but only an imaginative person would think of putting those experiences to paper. The second story of Lakshmi Kurup is chilling as it brings out the terror incited among strange people trapped in unknown sites. Sathi

Devi Varier's 'Mareechika' (mirage) looked like a mini novel or it has the scope to be expanded to one. Her second story is also equally good.

Erumakuzhi Kochukunhu Pillai is as usual unpretentious and each story carries his signature. There are no strange words to exhibit his command over Malayalam vocabulary or any modern ways of artificial phrases. All the stories are drawn from normal life but every individual cannot convert them to short stories as Kochukunhu Pillai does. However the last three pieces cannot be ascribed as short stories. The arguments forwarded for not being able to prevent rape by legislation are well presented in simple language. The last two pieces based on Ravan and Mandodari are imaginatively relived exploiting the pregnant silence of Valmiki. Ravan was not known to have visited Sita more than once, that too just before the visit of Hanuman to Ashokvan, though many people who read Ramayanam regularly believe otherwise. Nevertheless the meeting of Sita and Mandodari is imaginative.

[Cherukathakal by Smt Lakshmi, Smt Sathidevi Varier and Erumakuzhi Kochukunhu Pillai, and published by Erumakuzhi Kochukunhu Pillai in July 2016. Pages 92 and priced Rs.?]]



From - Govindan Kuttu

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VISHWAROOPAM

Two aspects concerning this play drag drama lovers to the auditorium. Firstly the director V V Achuthan is a well known established stage director and actor of repute, having been away from stage for some time. Secondly the play Vishwaroopam is an old play that shook the drama stages in Kerala as well as outside, having staged decades ago in Mumbai itself.

When Vishwaroopam was first staged in Kozhikode several years ago, it caught the connoisseur unaware as it deviated from the beaten track by its sheer magic. When professional and established theatres presented the cliché plays having a masala of issues, Vishwaroopam brought a new concept deviating from the social, melodramatic or political issues. It won several important awards in a state drama festival held there, including those for author, director, best actor and so on. It was then a victory rally sort. All these awards were bestowed on Surasu, a well known dramatist of that era. It had its echo in this megacity also with Achuthan himself directed and acted in it as its protagonist Balagopalan.

Vishwaroopam was staged on August 27 at Ghatkopar in a good ambience under the banner of Sapthaswara with almost a full house. A well receiving crowd!



Anthappan, Balakrishnan and Achuthan light the lamp

The play has a nostalgic effect and yet there is novelty in its theme. Though most of the people of that era might remember the storyline, for the benefit of the new generation a brief sketch is given here. An itinerant Balagopalan returns home after twelve years to find his young brother Dr Viswam, sister Shalini and youngest brother Ajayan staying there but totally disconnected. The sudden presence of Balagopalan creates problems for others

but he is insistent of staying there on his own terms. Shalini is in love with Stephen who is a patient of Dr Viswam and thus often pays visits there where as the youngest brother Ajayan is a vagrant College student totally directionless. Old incidents return to taunt them along with another lady Pushpa Rani, an old acquaintance and student of Balagopalan. She is about to be married to Dr Viswam. Viswam is a scheming doctor and



Director V V Achuthan addressing the gathering



A tense scene



Climax



A section of the audience

little to make his role natural. Ajayan looked a little excessive in his caricatured role by Srijit Mohan. Ajit Madhav as Stephen is adequate. Nisha Gilbert, said to be a debutant can better her role in the coming days as she is very promising. She has choreographed along with Srijit and presented a couple of dances on stage.

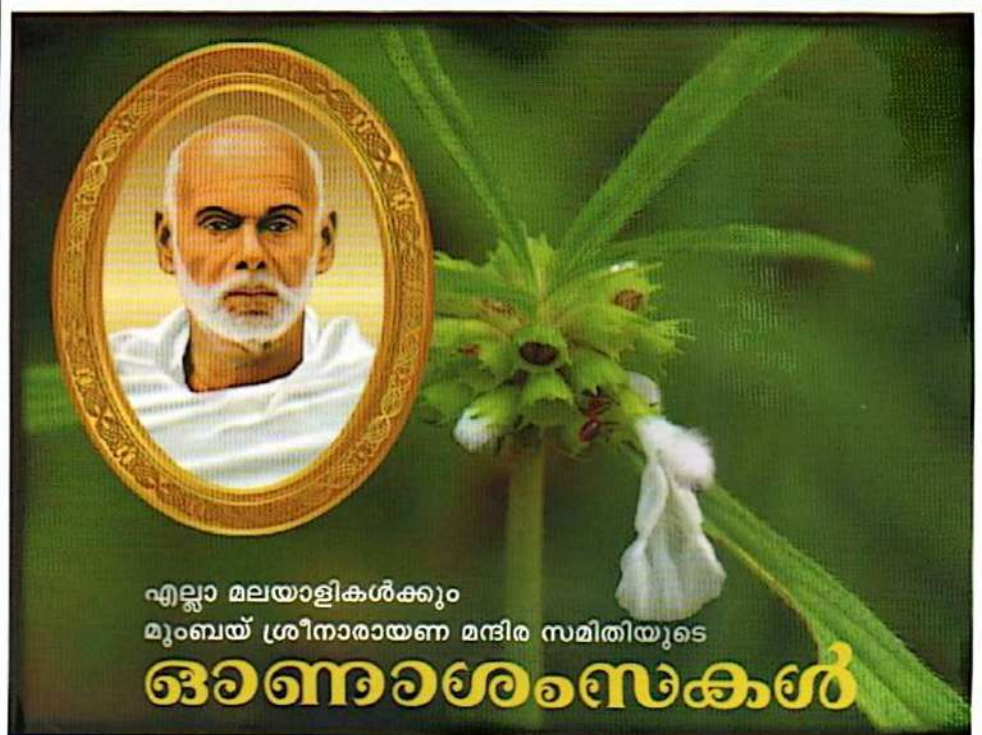
The entire play has a single set and hence it was well done and but the stage could have been a bit larger so that the actors should have an easy movement. The lyrics by N K Bhaskaran and A N Ganesh and music composed by Premkumar are apt and well presented. Light and shadow effects could have been better to improve the impact of the scenes.

The future of the play is in the hands of the team and it can go higher many metres on each successive presentation. Kudos to Achuthan, Premkumar and the entire team!

Balogopalan has his own ideas of controlling him. Pushpa, an actress and danseuse, on seeing Balagopalan wants him and is willing to abandon Dr Viswam.

A few twists and turns, Shalini commits suicide on learning her lover suffers from VD, Ajayan leaves home and Balagopalan consumes poison kept in Viswam's room leaving the latter and Pushpa behind. A few decades ago, the story might have been found revolutionary but presently it doesn't seem so. There are many unanswered questions as many twists are unconvincing. The play deserves to be rewritten like old films are rewritten before adapting them a second time.

Premkumar, the producer of the play and who also portrayed the leading character Balagopalan is good and had the discerning in his clutches. Rati Shaji as Shalini, quite suits the role. Rajan as Dr Viswam needs to ease his muscles a



SREE NARAYANA MUMBAI
52nd Annual General Body Meeting
 07-08-2016



SNMS President N Sasidharan addresses the 52nd AGM of the Samiti.

SNMS to concentrate more on Education and Social Service

The fifty second annual general meeting came to a conclusion after asserting that it would concentrate more on education and social service in the coming years. It would also strive to spread the vision of the Guru to people of other regions and languages, said President N Sasidharan. Last year SNMS introduced two new courses, M Com Banking & Finance and M Com Management besides a new CBSE School. The institution obtained permission to start three year and five year LL B courses from the university. Other activities of last year include

Civil Service Academy, Adivasi Welfare Centre at Badlapur and Urban Sports Hub of Chembur.

The establishment of a Sree Narayana Ashramam in Haridwar to spread the message of the Guru is another step forward. The book 'Gurudev-Mahatma who made Adwaita a Science' written by former Vice Chancellor of University of Calicut was translated into Marathi and copies were distributed to 500 libraries in Maharashtra. It was also a great leap forward. Four more books on Guru are also getting translated now to other languages.

Steps are being taken to acquire land to start a Deemed University in the name of Guru. The various fronts such as Youth wing, Women's wing and Cultural wing made rapid strides in the fields of arts, social, physical activities. However it is disappointing to note that the Malayalees are not coming forward to utilise the 51% reservation available to Keralites in their institutions, says M I Damodaran. SNMS has submitted applications for allotment of land to start more schools in Navi Mumbai. Three floors are to be constructed above the present college building in Chembur.



Kalakshethram Pays Tribute to Kavalam

■ Kalakshethram, the prime institute of Dombivli in the field of Indian classical art forms, held a meeting to condole and commemorate the demise of legendary, unique and versatile Padmabhushan Kavalam Narayana Panicker. The Auditorium was full to the brim with the innumerable fans of Kavalam. Ravindranath, secretary of Kalakshethram delivered the welcome address. Kunnam Vishnu, President, introduced the earthly contributions of Kavalam in the fields of poetry, cine and other lyrics, theatre productions, and to the Kerala's own dance form of Mohiniattam.

Kalashri Kalamandalam Gopalakrishnan and Kalashri Kalamandalam Gireesan, who had very close interactions for over three decades with Kavalam in his Mohiniattam creations, shared their various personal experiences with the legend. While Gopalakrishnan elaborated with examples about the proficiency in the classical and Kerala rhythms of this legend, Gireesan demonstrated Kavalam's proficiency in various ragas, both classical and original Kerala ragas. Pavithran Kannapuram and Surendrababu elaborated about the revolutionary and unique theatrical productions of Kavalam. Kavalam had popularized a new school of theatre



performances, called Thanathu Nataka Vedi', a perfect blend of classical, folk and popular theatre forms. Suresh Varma elucidated about the typical lyrics of Kavalam, who has penned 244 lyrics for 54 movies, and many more. He had also composed music for some films and sang a few songs too. Personalities like E.P.Vasu, Dombivli Keraleeya Samajam Chairman O Pradeep, media man and musicologist Paduthol Vasudevan, Ajit Sankar, EP Sajeewan and Kalakshetham Vice President P K Raghavan, etc praised the inimitable contributions of Kavalam to Malayalam literature and arts. Ravindranath proposed a vote of thanks.

Sree Narayana Guru Co-op Bank

■ Sree Narayana Guru Co-op Bank established in 2002 has registered good profit. Deposits rose by 11.6% and lending also rose to 20.24%. The bank also offers a higher interest rate to depositors when compared to other co-op banks. During this period, its income increased by 12.5% and its business rose from Rs 72 crore to Rs.82 crore, registering a growth of 14.04%. Capital rose from Rs.4.5 crore to Rs.5.08 crore; a growth of 8.5%. The lending to the low end and middle end entrepreneurs increased by 19.35%. Personalised lending also registered an increase of 64.21%. Besides its head office at Chembur, it has branches at Chembur, Mulund West, Bhandara West, Nerul Seawoods, Koperkhairne and CBD Belapur. New branches will be opened in Dombivli, Kalyan, Sakinaka and Mira Road in coming years. Currently the bank is providing loans for purchase of vehicles, houses and education at moderate interest rates. For a faster growth all shareholders should open new accounts and associate with all activities, stated Chairman of the Bank. Very soon this bank would become a scheduled bank, he declared. Core banking and SMS alert etc are already implemented, he said.

Onasamsakal



Devdas G Nair & Family, Ghatkopar (E)

Namma reach out to Adivasi families

■ Namma Charitable Foundation of Kalyan has initiated its activities among poor Adivasi families. They reached out to the residents of Dandwal of Morchandi village, 145 kms away from Kalyan. Their main focus is on health and educational needs of the villagers. They distributed study materials needed for 200 students for one academic year. They were also provided protein rich food to the children. This activity will continue every week. Namma team

comprising General Secretary Sunil Raj, Sakthidharan Nair, E U Unnikrishnan, MrudulPrabhakaran, Shaji, Sudir Nair, Santhosh Balachandran, Varun Nair, Sreejesh Nair, Sukumaran and KamalakarVargade took part in the distribution of materials. Next time the children will receive water purifier, school uniforms and toys. Soon medical camps also will be conducted. There are about 500 families staying in the village.



K M Mathew Award to P R Krishnan

■ An endowment established in memory of late K M Mathew, former President of Mulund Kerala Samajam, will be bestowed on eminent trade union leader P R Krishnan. It is the third endowment since its inception. Krishnan has been selected in consideration of his meritorious services to the socio-cultural and trade union activities during the last six decades. The endowment consists of a purse of Rs. 25, 000/- a plaque and a certificate. M Kumaran Nair, Dr A Venugopal and K Rajan constituted the jury. The endowment will be presented to Krishnan on September 25 during the Onam celebrations to be held in Mulund Bhakta Sangham Hall at 10 am, according to Samajam President CKK Poduval.



Mumbai playback singers felicitated



Shruti and Rajalakshmi with office bearers of WMC Ratna Kumar, Gokuldas, KK Nambiar and Paul Parappilly.

■ Shruti Mohan and Rajalakshmi Somarajan, noted singers of Mumbai and also stage artistes were felicitated by World Malayali Council. Several social and cultural leaders of the metropolitan city attended the event held at Vashi Tunga Hotel. Both the singers debuted as playback singers in 'Kunnirhanghi Varunna Jeep' (The jeep that comes down the hill), a Mukesh film. Mumbai based lyricist Kannan

Thattayil and musician Unni recorded the songs and the audio CD was released in Kollam recently. Both the singers got the opening through the reality show Amchi Mumbai. K K Nambiar, Chairman of WMC, expressed his happiness in seeing the performance of these debutants and hoped it would be an encouragement to other new comers.

Kannyarkali Mela at Kalyan

■ Mumbai Kannyarkali Sangham is conducting a Kannyarkali Mela, a typical art form popular in Alattur, Chittoor taluka of Palakkad districts of Kerala for the first time in Kalyan Model School premises on 25th September. For more details contact on +919820180838.

Pratiksha Trust Awards

■ The names of the awardees of Pratiksha Awards of this year are now announced. This award is being given to those who did a wonderful work in their respective field so as to be a role model for others. Film director Ranjith, writer Madambu Kunjukuttan, T G Mohandas (Janam TV), Lakshmi Padma (Asianet), and U K Nambiar (Entrepreneur) are the chosen awardees. The newly instituted Bhaskara Rao Smruti Award will be presented to P Parameswaran of Bharateeya Vichara Kendram. All awards will be presented on September 25 during the Onam celebrations at Vasai. Central ministers, film stars, social and cultural leaders will be participating in the presentation ceremony.



P Parameswaran Madambu Kunjukuttan U K Nambiar



T G Mohandas Ranjith Lakshmi Padma

Kerala Sangeeta Nataka Akademi, Western- Zone

■ The Malayalam drama workshop conducted by Kerala Sangeeta Nataka Akademi, Western- Zone concluded on August 15th 2016. The workshop was held for three days from 13th onwards at Nerul, New Bombay Kerala Samajam Auditorium. The workshop was conducted under the supervision of popular drama artist and the director of the famous Malayalam drama 'Khasakinte Itihasam', Deepan Shivaraman. Candidates from different neighbouring areas actively participated in the workshop. The training covered

various aspects of drama related activities. Certificates were distributed to all the participants of the workshop. A memento was handed over to Deepan Shivaraman by President of Sangeeta Nataka Akademi, Western-Zone Jayaprakash P D along with committee member Adv Raj Kumar. Co-ordinator Priya M Varghese welcomed the gathering and committee member M G Radhakrishnan proposed a vote of thanks. Many prominent Mumbai Malayalees from the cultural field participated in the concluding function.

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Nair Welfare Association Thane

■ Nair Welfare Association, Thane elected their new committee members during the AGM held on 15th August 2016. The new members are: K R Harikumar (President), S Vijayan Panicker (General Secretary), V K Muraleedharan Nair (Treasurer). Other Office Bearers are as follows: K Venugopal and Jayanth K Nair (Vice Presidents), Chandran Nair, Sushindran Nair and Unnikrishnan Nair (Joint Secretaries),

Muraleedharan Nair (Joint Treasurer), Ramakrishnan Nambiar and Ajayan P Nair (Programme Committee Convenors).



K R Harikumar
(President)



S Vijayan Panicker
(General Secretary)



V K Muraleedharan Nair
(Treasurer)



High achievers of SSC felicitated at Powai. Upendra Menon, Member, Central Committee Giants International handing over rewards. Left Lalitha Vasan Member Special committee Right TD Thomas and Appukuttan President.

Surya's Chayakkada Kathakal in Mumbai

■ Surya Krishnamoorthy's Chayakkada Kathakal, a cartoon drama series, is being presented in Mumbai during November-December. The series will be presented on November 18, 19 and 20 at Thane and will continue to be in Mumbai till December 12. This series do not require any auditorium or hall as it is presented in a set in the shape of a rural tea shop on a ground. All characters of the drama are the passengers who alight from the train in the nearby railways station. On a given day two dramas of 45 minutes duration will be staged. It means on three days six dramas will be staged at a place. The plays are Bheeman Ravunni, Theetta Rappayi, Amma Thankamma, Thorappan alias Gonsalves, Anamika and Anjathan Narayanan and two plays in the order given here will be staged. At the end of the play, 'Meter Tea' and Dal Vada will be served from the Tea Shop.

Theatre Challenge has arranged the plays to be brought to Mumbai and any Malayali organisation can book the plays. The plays will be presented on Monday, Tuesday and Wednesday or Friday, Saturday and Sunday. For details and booking, organisation may contact Srikant Nair, co-ordinator of Surya in Mumbai on 9833053751.

Sree Muthappan Charitable Foundation

■ The new office of Sree Muthappan Charitable Foundation, Pune was inaugurated on Saturday the 20th August 2016 at 10.30 am in Pimpri. The rituals began with a Ganapatihomam at 5 am. The office was inaugurated by Pimpri-Chinchwad Corporation Standing Committee Chairman Dabbu Aswani and the chief Guest was Srimati Sunita Rajesh Vagere. The Muthappan Vellatom Mahotsavam will be conducted at Kalewadi Jyothiba Mangal Karyalaya on 23 rd October 2016. For more details contact on +919371916682/ +919765494195.

Wish You All A Happy **Onam**

From: **Ajay Joseph**
MD, Global Marine Supply Company
Navi Mumbai



Janmashtami celebrations at Ayyappa Temple Borivli West



■ A SHOBHAYATRA was organised at Ramnagar Shree Ayyappa Temple, Borivali West on the occasion of Shree Krishna Janmashtami on 25th August 2016. A procession was taken from Shiva Temple to Sree Ayyappa Temple with Ladies wearing traditional Kerala Saree/Set Mundu holding the thalam and little Children dressed as Radha and Krishna also were part of this yatra. This yatra ended at Ramnagar Ayyappa Temple with the Children playing

traditional & favourite game of Lord Krishna *Uriyadi or DahiHandi* (as popularly known in Aamchi Mumbai). This was followed by a wonderful performance of Shree Krishna Leela ballet by Tapasya School of Classical Dance & Music -Choreographed and Directed by Smt. Manasi Shirraj Nair Music by Shri Ganesh Iyer performed by Rupa Sawe, Kalgi Bhatt, Disha Purohit, Kshma Puranik, Pinky Shah, CharmiDalal, Amita Mishra, Baby

Swarna and Manasi Nair. The ballet was held at the newly constructed hall (Nandanam) of Ramnagar Ayappa Temple as their inaugural event. The event was well attended by the devotees. The Temple President Sashi Nair Vice President AKK Nair Ex-President AKG Nair Borivli Malayali Samajam Gen Secretary Baburaj and BMS President Shirraj Nair were present on this occasion.

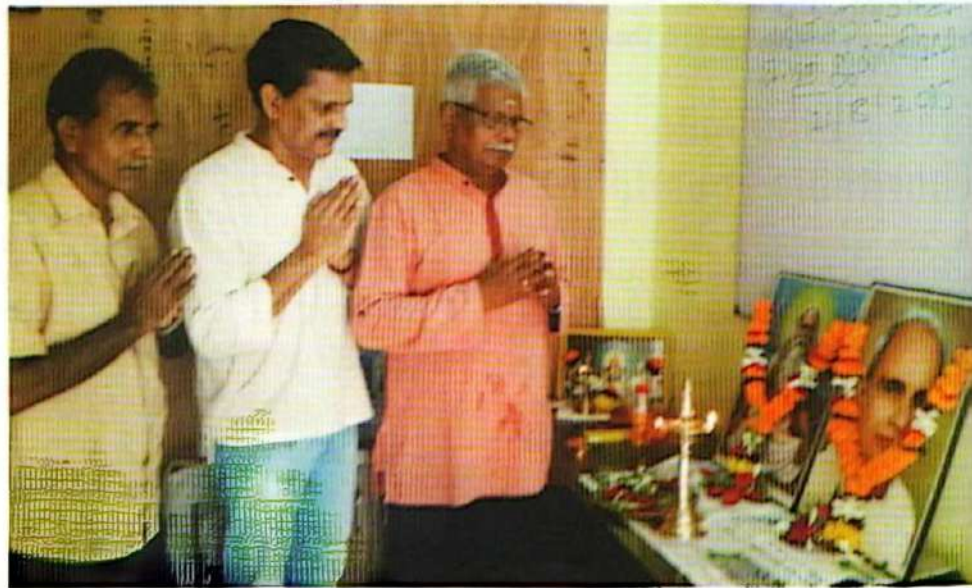
Lalitha Kalalayam

■ Various instrumental programmes comprising Panchavadyam, Chendamelam, Singarimelam, Kootiyattam, Nangiyarkoothu, Kathakali, Nrutta-Tala-Vadya Kacheri to be presented this year have been finalised, according to a press note of the office of the organisation. Lalitha Kalalayam is an organisation founded by Ravisankar Putur and Kalalayam Nambissan to encourage the traditional art forms of Kerala in Mumbai. For details please contact Ravi Sankar (9987542171) or Kalasri Nambissan (9821227219).

Sabarimala Trip

■ Aalpanakavu Ayyappa Temple is conducting their 6th Sabarimala pilgrimage from December 3rd onwards from the temple premises. The tour will cover temples of Guruvayoor, Chotanikara, Ettumanur, Kadaturuthi, Vaikom and Erumeli and will reach Sabarimala on 5th December. Those interested in participating can contact on +9122-28590197/+919821171008.

KNSS, Maharashtra celebrated 164th Jayanthi of His Holiness Vidyadhiraja Chattampi Swamikal



■ Kendriya Nair Samskarika Sangh, Maharashtra celebrated 164th Jayanthi of Sampoojya Vidyadhi Raja Chattampi Swamikal at their Administrative Office, "NAIR BHAVAN" at Airoli on Sunday the 21st August. Prayers and

floral tribute were offered. Seen in the photograph are K N S S President K G K Kurup, General Secretary Harikumar Menon and Secretary S S Pillai."

Swami Muktananda rues the loss by not realising the greatness of Guru



■ The greatness of Guru Sri Narayana was not properly realised by the people in India and abroad, according to Swami Muktananda Yati, director of One World School of Vedanta. This happened despite his contribution to the universal

brotherhood and world peace. He was addressing a meeting after inaugurating the Five Day Meditation held in Gurudevagiri, Nerul under the auspices cultural wing of Sree Narayana Guru Mandira Samiti. Swami compared this phenomenon to keeping the gift presented by father to his children, unopened in a cupboard. Only those whose hearts are always opened could enter into others' hearts, he remarked. Only when we go deep into his teachings, our minds would reach to perfection. When we understand the eternal truth of life, we can move our lives easily forward. We will not be affected by misery and illness. Guru was a Rishi as well as a poet. When we move around the world of reality we also travel in an imaginary world. When we understand his poems, we shall undergo a revolutionary change in our personal as well as social lives. When even a single person changes, it would create an impact in the society, he observed.

SNDP Yogam Mumbai-Thane Union

■ SNDP Yogam Mumbai-Thane Union has conducted the central zone Kalolsavam on Sunday the 21st August 2016 at Thunchan Memorial Hall, Model School, Dombivli (W). The winners of the competition are as follows: Bharatnatyam (Senior Section) - Gokula Gopi (Dombivli) and Ashwati Radhakrishnan (Kalyan west). Bharatnatyam (Junior Section) - Harilakshmi Priyan (Kalyan east) and Atulya Binu Kumar (Thane). Mohiniattam (Senior Section) Shruuti Radhakrishnan (Antop Hill) and Grishma Gangadharan (Kalyan east). Thiruvathira- Krishnapriya Karthik and Team (Dombivli) and Anuja Anil and Team (Kalyan east). Folk Dance- Shruuti Haridas and Team (Dombivli). Cinematic Dance-Danesh Kumar Madhusoodhanan and Group (Dombivli) and Roshni Gangadharan and Team (Kalyan East) and Preeja Prasanna Kumar and Team (Ambernath). Skit- A V Sunil and Team (Kalyan West). All the winners are first, second and third respectively.

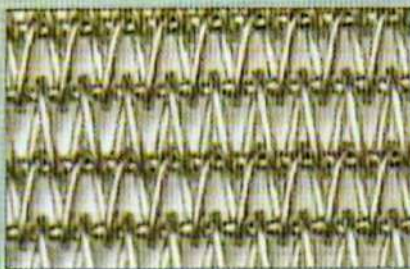
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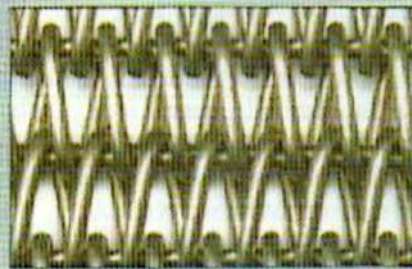
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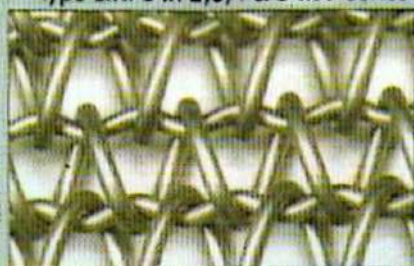
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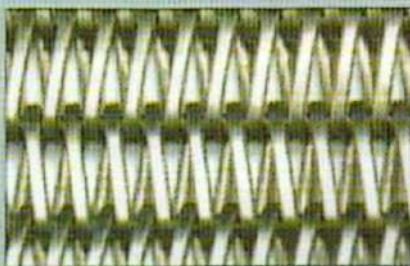
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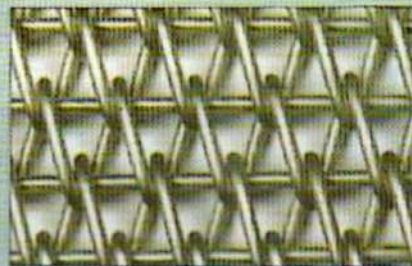
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Chief Guest Upendra Menon Speaking at Giants group of Thane city project at Thane. 12 Students above 90% marks were felicitated.

Global Theatre Festival

■ Theatre Movement based in Cuttack of Odisha has invited applications for participating in the 17th Global Theatre Festival to be held in Kala Vikas Kendra, Cuttack. Contests will be held in one act plays, drama, classical dances, music, patriotic songs, mono-act etc. It will be held during January 20 to Jan 31, 2017. Around 7000 participants from all states of India, Bangladesh, Nepal etc would take part in the festival. Department of Cultural Affairs (GOI), International Dance Council (UNESCO) and Tru Indian Information and Guidance Society jointly hold this global festival. Director of Tru Indian Society Ambika Varasyar informed that early applicants can avail of the necessary documents to facilitate free train journey. For more details, please contact General Secretary of theatre Movement G B Das Mohapatra on 94376 04185 or 98612 52763.

Three girls of Vidyadhiraja School go to US

■ Three girl students of Vidyadhiraja School of Bhandup go to United States for their higher studies. An organisation by name American Field Service has selected the girls and sends them to US with all expenses paid. Of the four students selected from Mumbai, three happened to be from Vidyadhiraja School. The lucky girls are Varsha Bhatt, Ankita Balerao and Ruksar Khan. A send-off was organised by the school for the girls on August 4 in which Lion Kumaran Nair, MGA Menon and C K K Poduval complemented the girls for their selection. President K N S Nair and Principal Jayashri Ravindran also congratulated them. Vidyadhiraja School operates quite differently from other school and it has won several international accolades in the past.



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During the concluding function of Ramayana Masam, Guru Shree Maheshwara Temple, Sakinaka conducted a Sarvaishwarapooja

Sreenarayana Gurudeva Trust, Nashik

■ The Annual General Meeting of Sreenarayana Gurudeva Trust, Nashik was held on 15th August 2016 at Shivagiri Nagar - Guru Mandir Auditorium at 11 am presided over by their President T.K. Ashokan in which annual report, income and expenditure statement etc were presented. They have also elected members to the new managing committee for the period 2016-2019. They are T.K. Ashokan (President), T. Ashokan (Vice President), S Kumar (General Secretary), V.A. Subrahmanian (Treasurer), SashiPanicker, K.S. Suresh and P.V. Babu (Joint Secretaries). In addition to these they have also elected fourteen committee members.



T.K. Ashokan
(President)



T. Ashokan
(Vice President)



S Kumar
(General Secretary)



V.A. Subrahmanian
(Treasurer)

Sunaina Arts, Mumbai

■ Sunaina Arts, a cultural association of Mumbai has arranged a condolence meet to condole the sad demise of Mumbai Malayalam Drama Artist Joseph Venoor. P.C.Cheryan presided over the meeting. Joseph Venoor was a active member of Sunaina Arts and has acted in Malayalam dramas produced by Sunaina Arts like Layavinyasam, Lambamanavam and Nizhal Yuddham.



Wish You All A Happy

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Beyond the Reality

■ A solo show of well-known artist Gayathri, titled Beyond the Reality was opened in Jehangir Art Gallery. Managing Director of The Bank of New York Mellon and artist Aneish Kumar K inaugurated the show. Sindhu Nair welcomed the guests. Adv Padma Divakar, Artist Rajan Raghavan, Suresh Varma, P S Sumesh, Santhosh Pallassana et al greeted the artist. Secretary of Jehangir Art Gallery Karthiayani Menon, Basheer Deluxe, Artist Vidhu Pillai (Bengaluru) and Jisha Prabhakaran participated in the show. Artist Gayathri narrated his experience about his various shows and the books he authored. Art Promoter KVS Nelluvai proposed a vote of thanks.



Joseph Venoor Passed Away

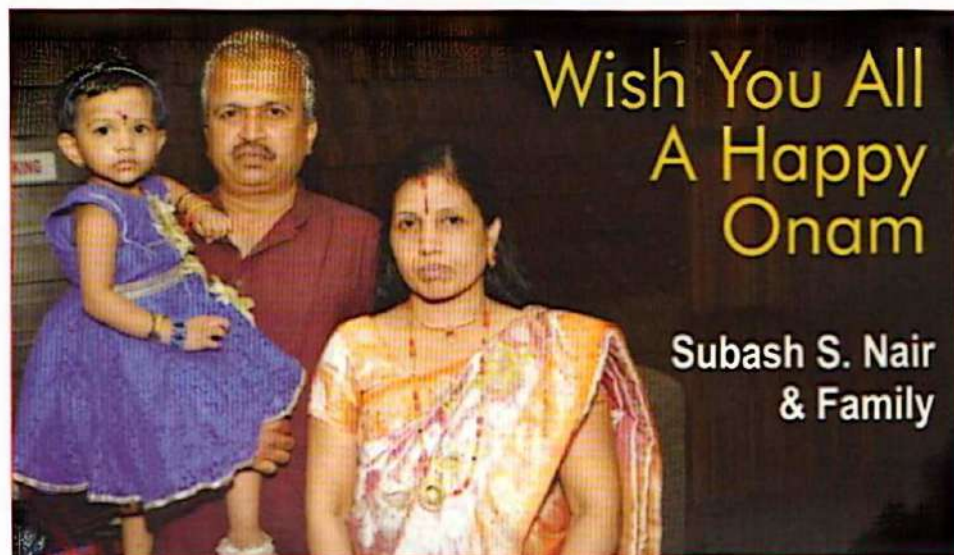
■ Noted drama artist and makeup man of Mumbai Joseph Venoor (61) passed away. He was very popular among Mumbai Malayalam drama field. He was an actor as well as a makeup man. He has acted in many Malayalam dramas presented by Kerala Catholic Association, Adam Theatres and Bombay Keraleeya Samajam. He was an employee of Indian Railways and was staying at Bangur Nagar, Goregaon. He is survived by wife Elsy, children



Shreeja, Paulose and daughter-in-law Lily. Many Mumbai based Malayalee Associations consoled the demise of Joseph Venoor.

Noted Drama Artist Joseph Venoor Remembered

■ Kerala Sangeeta Nataka Academy, Western-Zone has conducted a condolence meet to condole the sad demise of noted drama artist Joseph Venoor at Kerala House, Vashi, Navi Mumbai on 20 th August 2016. Many people from the Mumbai Malayalam Drama field and other cultural activists participated in the meet. Balan Tripunitura (Balaji), Murukan Pappankode, Mathew Thomas, Surendra Babu, Sreekanth Nair, Adv. Padma Divakar, Madhu Nambiar, Dr. Venugopal, Dr. Harikumar, James Manalody, Suresh Varma, Rajendran Padiyur, Gopi Pillai, Devan Tharappil, Sateeshan, Shreekumar K.S., M.V. Ramakrishnan, Adv. Raj Kumar, Dinesh Kodakkad et al shared their experiences with Joseph Venoor during the meet. Joseph Venoor's son Sreejith Joseph and his wife Lily Sreejith were present at the meet. Kerala Sangeeta Nataka Academy west zone committee members Jayaprakash P.D. and Priya M. Varghese co-ordinated the event.



Subash S. Nair & Family

Kalyan Lok Complex Ayyappa Sangham

■ Kalyan Lok Complex Sree Ayyappa Seva Sangham has elected their new committee members. They are:- G.Kunjukrishnan Nair (President), M.V.Bhaskaran, M.Narayanan (Vice President's), Sunil Raj (General Secretary), Shivan P, P.V. Surendran (Joint Secretary)



Sudha Chandran Being Felicitated

■ The management of Dahanukar College, Vile Parle felicitated the Popular Actress Sudha Chandran on 19 th August 2016 by naming her as the brand ambassador of road safety. She was also conferred upon by giving a title “Sadha Shubakari” by the institute.

Kavya Sandhya by Keraleeya Samajam, Dombivili

■ As a part of the “Sahitya Sayahnam” program of Dombivili Keraleeya Samajam they have conducted a Kavya Sandhya. Thilakan, Dr. Harikumar, P.K.Murali Krishnan, Sumesh, Suresh Varma, Dr. Krishnan Namboodiri, Rajendran Kuttur, Dinesh Kodakkad, R. Narayanan Kutty, Niranam Karunakaran, Subhash, Suresh Nair, Devan Tharappil, Nikita Shine, Vijayan Ravi, Rajan Kinatthinkara, C. Unnikrishnan, Erumakkuzhi Kochukunju Pillai, UshaShetty, Pavithran Kannapuram, Aayan Thanima, G.K.Nair and G. Vishwanathan presented poems. Thilakan, Sajeevan and Dr. Harikumar evaluated the poems and spoke about them. G. Vishwanathan was the moderator. Cultural division secretary Ramesh C.K. welcomed the audience and Literary secretary sub division



chairman Pavithran Kannapuram proposed a vote of thanks. Ajith

Shankaran and Harindranath were the program co-ordinators.



Bombay Keraleeya Samiti, Malad

■ The 66th Annual General Meeting of Bombay Keraleeya Samiti, Malad will be held on 17 th September 2016 at 103- Jagruti Apartments, Sainath Road, Malad (W) from 6.30 pm onwards.

During the Vayana Varam conducted by Keraleeya Kendra Sanghatana, Borivili.

Onam in Mumbai

Lok Kalyan Malayalee Association

■ Lok Kalyan Malayalee Association is conducting their Onaghosham in a grand scale on 2nd October 2016 from 10 am onwards at Darshan Hall, Lok Gram, Kalyan with various cultural events like Mahabali Varavelppu, dance, Onam songs followed by Onasadya. Their Pookala Malsaram will be conducted on 25th September 2016. For more details contact on +91922145564.

Kannur Friends Cultural Association, Navi Mumbai

■ Kannur Friends Cultural Association is conducting Pookalam Contest as a part of their Onam Celebration at Panvel, Navi Mumbai on 14th September 2016. Also a procession with Maveli and other cultural events will be conducted covering the areas of Panvel, Palastha and Kamothe finally concluding at Kanda Colony, New Panvel. For more details contact on +919324361277/+919869608657.

Powai Kerala Samajam, Mumbai

■ Powai Kerala Samajam, Mumbai is celebrating Onam in a grand scale on 25th September 2016 from 10.30 am onwards at Powai Jain Mandir Hall, Opp IIT Main Gate, Powai with various cultural programmes and felicitation of meritorious students followed by Onasadya. For more details contact on +919821476336.

SNDP Nasik Unit

■ The ladies wing and micro units of SNDP No.4 is conducting Guru Deva Jayanti and Onaghosham on a grand scale on 16th September 2016 from 4 pm onwards at IMA Hall, Nasik. For more details contact on +919371537507.

SNDP, Bhandup Unit Onaghosham

■ SNDP Bhandup Unit is holding their Onaghosham on 25th September 2016 at Mathoshree Hall, Subhash Road, LBS



Marg

, Bhandup (W). For more details contact on +919322276290.

Charkop Malayalee Samajam, Kandivill (W)

■ Charkop Malayalee Samajam is conducting Onaghosham on Sunday the 9th October at I.E.S. King George School,

Sector 2, Charkop with various events like pookalam contest, drawing competition, dance, vadamvali, sports events etc. Meritorious students of SSC/HSC will be felicitated. Deserving students should register to the Samiti office. For more details contact on +919892823222/+918108650203.

Dahisar Ketki Pada Malayalee Welfare Association

■ Malayalee Welfare Association Ketki Pada is holding their Onaghosham on Sunday the 25th September at Sports Foundation Hall, Dahisar (E) with various cultural items and felicitation of meritorious students etc. Keraleeya Kendra Sanghatana General Secretary Mathew Thomas will be the Chief Guest.

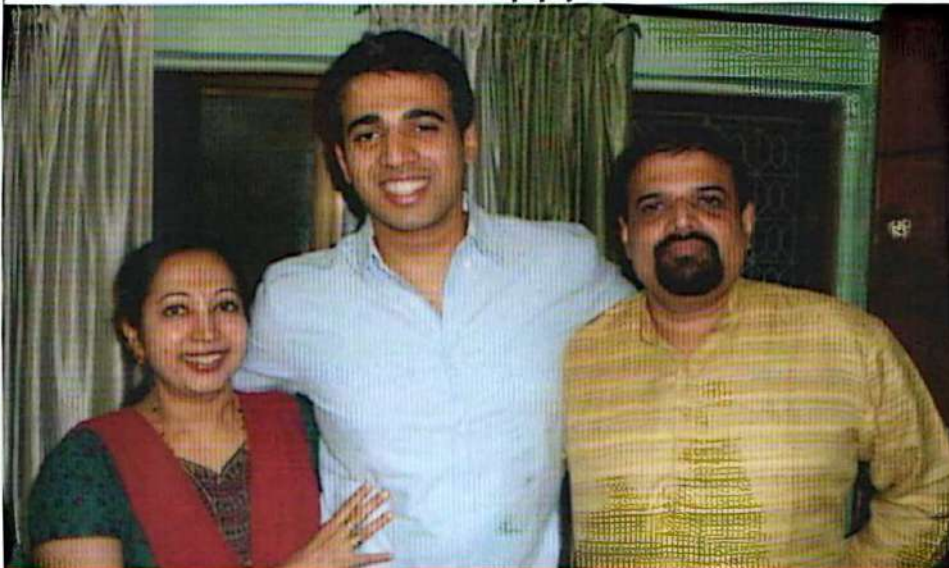
Mulund Kerala Samajam Onam

■ Mulund Kerala Samajam is celebrating Onam in a grand scale on Sunday the 25th September 2016 at Bhakta Sangham Hall (Ajit Kumar Memorial Hall) from 10 am onwards with various cultural programs including felicitation of meritorious, Kaikottikali, Mahabalivaravellpu, dance, Onam songs, Malayalam orchestra etc. The K M Mathew Memorial Award instituted by Mulund Kerala Samajam is being given to the popular social worker P.R. Krishnan. The award consisting of memento along with Rs. 25,000 cash award will be handed over to him during the program. The deserving students for meritorious awards should submit their application along with the mark list on or before 10th September to the Samajam office. The team for the PookalaMalsaram also should register their name in advance. For more details contact E. Ramachandran on +919819002955.

Bassein Kerala Samajam, Vasai

■ Bassein Kerala Samajam, Vasai is conducting Onaghosham in a grand scale on 17th and 18th September 2016 at Sree Sabarigiri Ayyappa Temple Prarthana Mandapam, Vasai Road West with various cultural events. On September 17th there will be a kaikottikali competition from 4 pm onwards followed by 'nadanpatu' by MeleriNadan Pattu Sangham, Kerala from 8pm onwards. On September 18th there will be pookalamalsaram at 9 am followed by various cultural programmes, mavellivaravellpu and Onasadhya. Those who are interested in participating for the cultural events should register their names

Wish You All A Happy **ONAM**



Madhu Nambiar & Family

on or before 15th September 2016 with the samajam authorities. There will also be a lucky draw and the winners will receive gold coins. For more details contact Girish Nair on +917506177001.

Hiranandani Keralite Association

■ Hiranandani Keralite Association celebrates Onam on Sunday the 11th September from 5 pm onwards at Mini Punjab Auditorium, Near Hiranandani Gardens, Powai. Chendamalam followed by variety cultural programs and Onasadya are the highlights of the event. Former Chief Minister of Kerala Shri Oommen Chandy will be the Chief Guest.

Kalyan Central Kairali Samajam, Mumbai

■ Kalyan Central Kairali Samajam, Mumbai is conducting their Onaghosham on Sunday the 25 th September 2016 at Adharwadi Don Bosco School, Kalyan (W) from 9.30 am onwards with various cultural events like pookalamalsaram, dance, kaikotikali, sports, magic show etc. There will also be a mimic show by Kalabhavan Sateesh after Onasadya. Those interested in participating for the cultural program and pookalamalsaram should register their names with the association on or before 16 th September 2016.

Odakkuzhal An Organisation of Marol Keralites

■ Odakkuzhal, Marol is celebrating Onam in a grand scale on 2nd October 2016 from 10 am onwards at Marol Education Academy premises, Bhavani Nagar, Marol with various cultural programs and Onasadya.

Ambernath Kerala Samajam

■ Ambernath Kerala Samajam celebrates Onam on September 25 from 11.30 am onwards at the Rotary Club Auditorium with a sumptuous Onam feast followed by a variety entertainment programme, according to Shri Chithira Vijayan, Chairman of the celebration committee. For details contact on +919822508344.

Kamothe Malayalee Association

■ Kamothe Malayalee Association is celebrating Onam on September 18 in Sushma Patil School, Kamothe from 9 am onwards. The complementary coupons will be available from the office. Meritorious students of SSC and HSC will also be felicitated on the occasion. An award is instituted for a residential society that maintain utmost friendly atmosphere in Kamothe.

Kandivil Malayalee Samajam

■ Kandivili Malayalee Samajam is celebrating Onam on 2 nd October 2016

from 10 am onwards at Keval Baug Hall, Thakur Complex, Kandivili (W) with various programs like dance, skit, gaanamela followed by Onasadya. Meritorious students of SSC and HSC will also be felicitated during the event. Deserving students should register their names with the association on or before 25 th September. For more details contact on +919820180838.

Bombay Keraleeya Samajam

■ Bombay Keraleeya Samajam is conducting Onam in a grand scale on 25 th September 2016 from 10 am onwards at B.N.Vaidya Sabha Griha Hall, Dadar (E) with various cultural events followed by Onasadya. Meritorious students of SSC and HSC will also be felicitated during the event. Deserving students should register their names with the association on or before 15 th September. For more details contact on +9122-24024280.

Shiv Sena Mumbai – Kerala Unit

■ The 10 th Onaghosham of Shiva Sena Mumbai – Kerala Unit will be conducted on October 23 rd. They have also planned a Mass Marriage on the occasion wherein ten couples will get married. Those interested in participating may contact the association members on +919322641039 or +918080151544.

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Sree Narayana Mandira Samiti Guru Jayanthi Celebrations

■ Sree Narayana Mandira Samiti, Mumbai is celebrating Sree Narayana Guru Jayanthi on 18 th September 2016 at Chembur. Gopal Shetty M.P. will be the chief guest. Income Tax Deputy Commissioner Jyotis Mohan will be the special guest and Father George Thadathil will be the main speaker on the occasion. The celebrations will begin with a flag hoisting at Sree Narayana Nagar, Lokhande Marg, Chembur at 8.30 am. 8.35 am onwards there will be a Maha Guru Pooja and Pushpanjali followed by "Samooha Prathana" and Public meeting presided over by Samiti President N.Sashidharan in which more than 1000 members from the twenty nine units of SNMS will participate. 1.15 pm onwards there will be Chadaya Sadya followed by cultural events competition from 2 pm onwards. The competition will be held in classical dance, folk dance, cinematic dance, folk dance, cinematic dance, kaikottikali and devotional songs singing. The competition will be divided between classical and non-classical section. Meritorious students

of SSC to Post Graduation courses of 2015-2016 will be felicitated by the Chief Guest on the occasion. Vehicle

arrangements have also been made for the participants. For more details contact on +9122-25256104.

Shree Ayyappa Pooja Samithy

■ Shree Ayyappa Pooja Samithy has elected their new managing committee members on 28 th August 2016 for the period of 2016 to 2019. They are: Krishnan Kutty Nair (President), Ajay Kumar Nair (Vice President), Govindan Kutty Nair (Secretary), Balakrishnan Nair (Joint Secretary), Suresh Babu (Treasurer), Ramachandran Nair (Joint Treasurer), R.R.Pillai (Internal Auditor), Surendran Pirarath (Bhajan Co-ordinator). Mohan Kumar Nair, Prem Kumar

Menon, T.P.Radhakrishnan, Shiv Kumar Nair, P.M.Mohanan, Vishwanathan Nair, Jayaprakash, V.P.Nair, P.V.S.Nair, Manikandan, Ranjith, Manoj, Gopalkrishnan, Mohan K. Nair, Sathy Kumaran Nair, Ambika Soman Pillai, Sunita Venugopal, Anita Arjunan are the other elected members.



Krishnan Kutty Nair



Govindan Kutty Nair



Suresh Babu

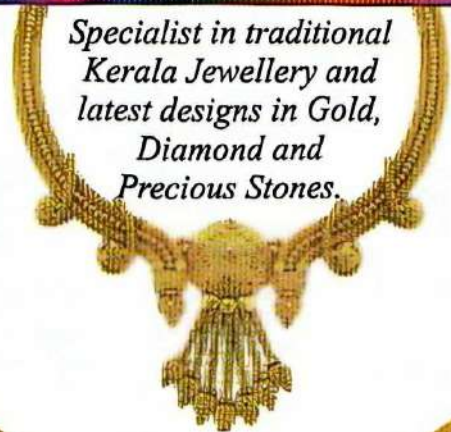
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SNDP Yogam Mumbai-Thane Union Jayanthi Celebrations

■ The 162 nd Sree Narayana Guru Jayanthi will be celebrated by SNDP Yogam Mumbai – Thane on Sunday the 11 th September 2016 at Agri Kohli Samskriti Hall, Nerul (W) with various cultural programs. SNDP General Secretary Vellappally Natesan will be the chief guest. Many prominent personalities from social/cultural field of Mumbai will participate in this event. A procession with more than 2500 participants is being planned along with chandamelam, tayambaka, tableau, kavadiattam, talapoli etc. on the same day. A souvenir will also be released on the occasion. For more details contact on +919819118320.

Onachantha at Mira Road

■ The ladies wing of Sree Narayana Mandira Samiti, Mira Road and Dahisar is conducting an "Onachantha" from September 8 th to 13 th from 9 am to 9 pm. All items required for Onasadya will be made available by the organisers for the public. Free home delivery

will be made available for those who buy items of Rs. 3000 and above according to a press note issued by Unit Secretary M.K.Soman. For more details contact on +919819353840 or +919699279376.

Kharghar Kerala Samajam, Navi Mumbai

■ Kharghar Kerala Samajam, Navi Mumbai is conducting a 'Drama Writing Competition' on an all India basis. The best selected drama will receive a cash prize of Rs 15,000/- along with a memento. More details of the competition are available on their website

www.khargharkeralasamajam.org. The last date for the entries will be September 15 th. For more details contact Cultural Wing Convenor Sajesh or Drama Division Incharge Ramakrishnan M.V. ON +919920425374 OR +919833367567 respectively.

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ADOOR GOPALAKRISHNAN ATTACKS CENSORSHIP

■ Globally acclaimed film maker Adoor Gopalakrishnan has come down heavily on the very notion of censorship. He said that it is high time to scrap censorship. He was speaking at the Mumbai Press Club at a function organised by the Gateway LitFest as part of promoting his latest movie Pinneyum (Once again).

The film, which cast Malayalam actors Dilip and Kavya Madhavan, also has Marathi actor Subodh Bhave in lead roles. The movie release also coincides with his fifty years of film-making.

"In a democracy censorship has no place. Censorship works only in dictatorships, not in democracy. I am opposed to any kind of censorship. I don't want anyone to tell me what to do and what not to do," he said.

On piracy, he said there should be severe punishment for those who commit piracy. It is because of a lack of stringent punishment that people indulge in releasing films in the internet even before the official release of the films, he said.

He said that it is wrong to call non-Hindi Indian movies as regional cinema. "Every film is national film. Nobody called Satyajit Ray as a Bengali filmmaker. Globally Bollywood films have been identified as Indian films, which is totally wrong. Bollywood doesn't represent Indian films. It is sad that so many good regional films don't get the recognition and adulation they deserve as they get overwhelmed by Bollywood films. In one of the international film festivals, a foreign filmmaker was really surprised to know that we make good non-Hindi movies in India. It is very common



Adoor Gopalakrishnan addressing the Press

to identify Hindi cinema for Indian cinema," he said.

Talking about his latest film, he said that it is for the first time that his film is getting released outside Kerala. "This movie is about human relationships, crime, family, love, the human craving for material wealth while basic human values being sacrificed," he said.

With an illustrious career spanning five decades, Adoor graduated from the Film Institute of Pune in 1965 with specialization in screenplay writing and advanced film direction. The same year he pioneered the film society movement in Kerala and took the initiative to form India's first film co-operative for production, distribution and exhibition of quality films. His 1972 debut feature film, Swayamvaram, won the national awards for best film, best director, best

cameraman and best actress.

All the eleven films he directed from Swayamvaram to Oru Pennum Randaanam (2008) were screened at several international film festivals and won him several national and international awards.

Born in Kerala in 1941, Adoor started acting on the amateur stage at the tender age of eight and wrote and directed seven stage plays during his student days. In 2004, the country honoured the ace filmmaker with India's highest cinema award, the Dadasaheb Phalke Award, for contributions to the Indian cinema. He has received the Padma Shri in 1984 and the Padma Vibhushan in 2006. He won national film awards 16 times, Kerala state film awards 17 times in addition to many other international film awards. He was awarded the prestigious British Film Institute award for his acclaimed movie Elippathayam (1981).

Wish You All A Happy Onam



Mr. T K Ashokan & Family

Chiragdeep Plot 26/27, Suyog Colony, Parijat Nagar,
Nashik - 422007 President of Sree Narayana Gurudeva Trust, Nashik.
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Mr. Kumar Sadanandan & Family

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General Secretary of Sree Narayana Gurudeva Trust,
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Khasakkinte ithihasam on stage

■ An independent adaptation of the legendary novel of O V Vijayan, 'Khasakkinte Ithihasam' is being staged on November 11, 12 and 13 at Tandel Ground, Seawoods, Navi Mumbai. It is directed by Deepan Sivaraman and produced by KMK Smaraka Kala Samithi, Thrikaripur. It is brought to this megacity by Kerala Sangeeta Nataka Akademi, West Zone.

A prelude to the play will be presented from 5.30 pm to 6.30 pm and the play will be staged from 6.30 pm onwards. The organisers have informed that no one would be allowed inside the amphitheater once the play commenced.

Khasakkinte Ithihasam, serialized in Mathrubhumi Weekly in 1969 made gigantic wave in the Malayalam literary circles and divided the history of Malayalam literature into two eras viz., pre- KI and post KI.

Through this work, Vijayan juxtaposed myriad human experiences of bliss, fantasy, melancholy, poverty, disease and death in lyrical prose without pontification or grandstanding the reason why Khasakkinte Ithihasam is still an epic



in literary history. Khasak's multilayered reality is also deeply philosophical, an imagery that provides unique perspectives into religion, language, politics and sex through its fascinating character sketches, almost all of them drawn from the characters that the author had met in Thasraak.

This celebrated work uniquely blends the umpteen stories of Thasraak, a remote village in Palakkad district where Vijayan had spent considerable time.

Appukkili the cretin and his dragonflies, Maimoona and her blue

veins, Kunjamina and her peacock story, Allappicha Mollakka, Mariyamma, Chandu Muthu, Kuppuvacchan the village gossip monger, the Djinns, the Bhoothams, the Oracle, the Khasi, the smallpox epidemic, Padma and Ravi... are still possessing the minds of readers.

The play is an independent adaption of the famous novel. The play recreates the imaginary rustic abode of the legendary land Khasak in the background of North Malabar's village shrines where the myths and fantasy still merge together to form the still living traditions of yore.

S. Anil
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M. S. Velu Nadar
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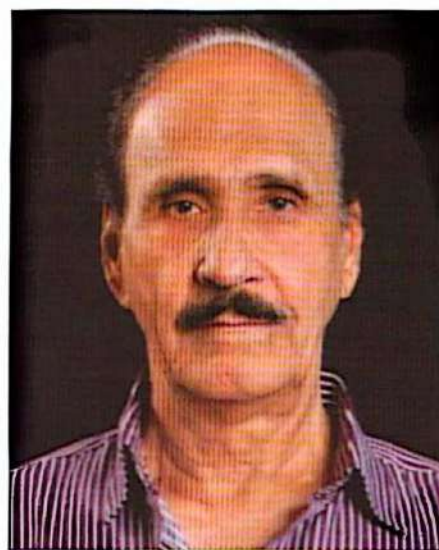
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KA Subramanyam Marg, Matunga, Mumbai, Maharashtra 400019, Tel: 022-24012366/24024280.

Bhandup Keraleeya Samajam
Cosmos High School, Subhash Road, Bhandup (w), off L. B. S. Marg Road, Mulund (W). Tel: 022-25946479/9821458131/9920263963.

Mumbai Malayalee Samajam, Thane
Ground floor, Paradise Co-operative housing society, Shantinagar, Wagle Estate (W)
Tel: 9867224790/9969746133.

Seawoods Malayali Samajam
Shop No. 13, Radhakrishna, Shree Radhakrishna Co-Operative Housing Society Limited, Sector - 42A, Karave Nagar, Karave Village, Sector 36, Seawoods, Navi Mumbai, Maharashtra 400706. Tel: 090044 41235

Lok Kalyan Malayali Association
222, Lok Dhara Shopping Centre, Lok

Dhara Phase-2, Lok Complex, Kalyan East, Pin. 421306
Tel: 9769788183/9221-455564

Kandivli Malayalee Samajam
6, Dattani Apartment, No. 5-A Bldg, Shivaji Road, Kandivli (W) Tel: 9324284932/+9128614372.

Keraleeya Cultural Society, Panvel
Prajapathi Cascade Co-Op. Housing Society Ltd, Millennium Markets, Shop no.53, Plot no.07, Road no.18, Sector no.1, New Panvel. Tel: 022-27492007/07303607144/09757088191

Manasarovar Malayalee Samajam, Khamote
Shiva Parvati, Shop no.8, Plot no.5-A, Sector-11, Khamote-410209. Tel: 9322985061/9833165668

Sree Narayana Mandira Samiti-Nerul
Brahmagiri Rd, Nerul (W), Sector 22, Nerul, Navi Mumbai, Maharashtra 400706. Tel: 099201 90631

Kulgaon Badlapur Malayalee Samajam
Gaodevi, Badlapur, Maharashtra 421503.

Tel: 0251 269 0594
Keraleeya Kendra Sanghatana-Bombay
3-B, Venkatesh Niwas, Bhaudaji Road, Matunga, Mumbai 400019. Tel: +91 (22) 240 137 74

All India Malayalee Association-Navi Mumbai
Row House 09, Aloka CHS, Sector 21, Navi Mumbai 400706.
Tel: +919820020920/9892180858

Navi Mumbai Malayalee Ekopana Samithi-Navi Mumbai
C/o NBKS, Plot No.09, Sector 5, Nerul (E), Navi Mumbai 400706.

Tel: +917738997666/9833674099

All Thane Malayalee Associations (ATMA) Thane
C/o Lakecity Malayalee welfare

HAPPY ONAM



M N Kutty Nair & Family,
Andheri (W).

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Kerala Samajam Dombivli
Shubham Karoti, 2nd Floor, BajiPrabhu
Chowk, Dombivili (E), Pin : 4210201
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Tel: +9122-2454928 / 286352

Progressive Arts Club: Sakinaka
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Mohili Village, Pipe Line, Sakinaka,
Andheri (E), Mumbai, Maharashtra
400072
Tel: 022-28595295/9869559579

SantacruzMalayaleeSamajam:
Kalina
Office No 14, Ground Floor, Air View
Building, Vegetable Market, Vakola,
Santacruz (E) Mumbai 400055
Tel: +919699689350, 022 26661842

Malad Malayalee Samajam:
Malad(E)
2, ShartiNiwas, Kurar Village, Malad

East, Mumbai, Maharashtra 400097
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An innocent betrayal

- Ramachandran

I went to Nilimbapuram, my native village this time to attend a couple of weddings. The parents of the to-be-wed couples were either close relatives or long standing friends. All these years I avoided going there for want of time or I had several busy schedules. I had in the past couple of decades even avoided marriages of my own brothers and sisters. Now their children are getting married and they are pointing out my absence during their marriage ceremonies and that I cannot offer excuses but attend and bless their children, especially when I am the eldest of them all. Moreover when my children got married, most of them especially the male relatives came to Mumbai to attend the ceremonies. I am now retired and not much preoccupied. Hence my decision to pay a visit to my native village!

When I landed there, a car was sent to the airport to pick me up and drove me to my third younger sister's house. When I reached there I found my other brothers and sisters waiting eagerly. Several children were running around and they were called over to meet me. I was not very familiar with them and I called them near and handed over their gifts one after the other.

I could sense a lot of enthusiasm among the elderly as well as among the toddlers. Every one complained why I preferred to come this particular sister's

house and why not theirs.

"You also could have sent a car to the airport." I told them. "Till I reached here, I did not know I was coming to this house."

"You are taunting us. You know I am not as rich as Ambujam and I don't have car." My younger brother Ramakrishnan complained.

"I don't even have enough space to park a car." sister Padma informed me.

"Our father gave you, like others, fifteen cents of land and you built a huge house. Why didn't you keep some place for a car shed?" I asked her.

"You don't know how many people are staying in my house. The entire clan of my husband are staying with us. How can I deny them accommodation?" Padma made her point clear.

"Okay, okay. I shall come to every one's house one after the other. Don't have a complaint."

By the time, tea came and everyone became busy consuming tea and other snacks.

It was Radha, daughter of Ambujam, getting married after two days. So I have two days to visit them before marriage and my return to Mumbai.

Everyone was indulging in nostalgia and was telling me the changes occurred in our village during the past several years. The school where we all studied became a vocational higher secondary

school. A full-fledged college is a far cry as two colleges have come up in the neighbouring villages, smaller than ours. They are managed by other communities and now our children are at their mercy.

Soon lunch was announced and we moved to the dining room. A well furnished and decorated room with a television set on the wall so that one can watch programs while dining. On a small table, news papers of the day and weeklies and other periodicals kept neatly if at all any one feel like going through their pages while eating. Several photographs are hanging on the wall and I was surprised to see my wedding photo among them. The walls are freshly painted for the occasion. The clock on the wall announces the time. 1:30.

Children were served on the floor and female members are chatting continuously among themselves. The dresses and the jewellery bought for the wedding were the main topic of the discussion.

After lunch we returned to the drawing room and the women folk took over our seats in front of the dining table.

After some time, we could hear the chattering voices coming from the room on the western side of the house where sarees and other clothes bought for the relatives were being distributed. It is a new trend in Kerala now that the family in which someone is getting married should give sarees and dresses to the female relatives so that all of them can come to the event in a uniform pattern. Indeed a heavy expense for the middle class family. The revolutionary change that took place after the abundant cash came to the lives of Keralites!

Soon one after the other all brothers and sisters and their children left for their own houses and finally Ambujam and her family were left behind.

What a fool I am! I thought they were all there to receive me. It was the gifts waiting for them that drew them to that house.

In the afternoon I moved around in the compound that saw me growing up. Barring a couple mango and jackfruit trees and a few coconut trees, other trees like teak and rosewood were missing. How adoringly my father and mother planted them and looked after them! Father used to say, "These trees would look after my children when I am gone to

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the other world." How correct he was! They were all cut and sold to make money for my sister Ambujam and her family. The dozens of cashew trees, tamarind trees and several other trees were not to be seen anywhere. During my school days we never used to buy vegetables for our kitchen from the market. Seasonal fruits always looked after our vegetable needs. Cucumber, white and red melons, papaya etc were missing from the compound.

When I asked Ambujam about their absence, she told me that I was not aware of the problems they faced while looking for labour. Each labourer now demands Rs.650 a day and yet not available when needed. They come to work only when they need cash. Most of them get a lot of money through various government schemes and they hardly need to work. Only Bengali and Bihari labourers are available. Truly a highly prosperous period for my old village!

I took children of Ambujam to the market in the evening to get them what they wanted as I did not bring anything from Mumbai as there was a luggage restriction.

When I returned home with a heavy baggage of materials, Ambujam asked me, "Do you remember Ravunni Nair?"

"Of course. I heard one of his granddaughters was recently married to someone in our family."

"Yes, same Ravunni Nair. His granddaughter Lata was married to Venu, Damodarettan's son."

"I see. What about him?" I queried.

"A few minutes ago, we received message that he passed away." She informed.

"How old he was? What was his problem?" I was inquisitive.

"He must be around 85. His Shatabhishekam was last year. For some time he was bed ridden."

"Were they not staying somewhere near?"

"Yes. The fifth or sixth house down the road." She said

When I left Nilimbapuram, their house was the third from ours on the eastern side.

"Can I go there, since I am here now?" I asked.

"Yes, of course. I also would have come but I am very busy 'cause of the wedding arrangements." She expressed her helplessness.

Soon I was on my way to the deceased's house.

There were several people gathered there and talking in hushed voice. When I entered their compound, I looked for some recognisable faces but found none.

How embarrassing to introduce oneself to people in an unknown surrounding! Many of them looked at me and turned away their faces after seeing a stranger to the locality.

"Aren't you Ramettan?" A strange voice from behind! I turned around.

A man of 35 years. Half bald. Remaining hair is somewhat white. White shirt with sleeves rolled half up. A folded white double dhoti covers his lower portion.

"Yes. I'm Ramachandran." I replied and then asked. "I could not place you. You are...?"

"I am Bhaskaran, Ravunni Nair's second son." He introduced himself. "When did you arrive? Aren't you still in Mumbai?"

"Yes. I reached by morning flight. Ambujam's daughter's marriage..."

"I know, I know. We received the wedding invitation. Now it is difficult to attend the marriage, in these circumstances," his voice was low.

"Good that I met you. I hardly know anyone here. For a long time I was away.... I am sorry to know Ravunni Nair's demise. My condolences!" I completed the formalities.

"Please come inside. The body is made to rest in the front side room." He invited me inside. I followed him. While walking he explained to me the details of his father's illness.

The body is neatly covered in white cotton cloth with in a prolonged ellipse of paddy grains.

On the side of head, a bonze lamp was kept lighted. An atmosphere of solemnity!

I remained there standing for

sometime paying homage. Then I turned around to return.

"Don't you meet Chechi?" Bhaskaran asked.

"Your mother..?" I asked haltingly.

"Mother died about six years ago. Father was feeling alone and that caused his illness. Please come." He led me into an inner room.

Several women were there, some sitting and some standing. They were talking in whispered voices.

"Chechi, Ramettan. He reached this morning only. He came here as soon as he heard the news." Bhaskaran told his sister.

The elderly lady stood up and blew her noses. She wiped her face with the upper cloth.

"Don't you recognise me? I'm Santha." She asked.

Yes, Santha! She was three years elder to me. I slowly remembered of going to school often with her.

"Yes, I remember you." I acknowledged. We stood there for some time silently. After a few minutes, I told her, "I shall come later, after all the ceremonies."

When I was coming out several people were going inside. When I was looking for familiar faces, I found one person whose face was seen occasionally in newspapers. It was Nelson the hypnotherapist. More than two decades ago, I had met him during an event related Rationalists Movement in Mumbai and he was introduced to me as a hypnotherapist. From his accent I presumed he was from Kottayam. To ascertain my assumption I asked him in my typical style, "Which part of

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From: Sasidharan Nair and Family

Kottayam was blessed by your august birth?"

He was surprised and responded with a counter question, "What did compel you to say I am from Kottayam?"

"Your accent."

"It's true I was born and brought up in Kottayam but later part of my life was spent in Nilimbapuram, in Malapuram district. I thought my Kottayam accent has abandoned me."

"One's original accent never leaves him. It has tendency to show up at unguarded moments though the speaker is unaware of it." I was happy to know that my instinct was still intact.

"Where exactly in Nilimbapuram?" I continued questioning.

"Eruthampoil. Have you ever been there?" He wanted to know.

"Of course. I am from Nilimbapuram and also from Eruthampoil."

His surprise was reflected in his eyes.

"Tell me your address there. I know practically everyone there." He looked confident.

"I am son of Achuthan Nair." I paused and waited for his response.

His eyes widened further. "I stay two houses away from there on the eastern side."

"That is cobbler Chandu's house." I told him.

"I married his daughter."

"Who, Lalitha?" I further questioned.

"Yes," was his firm reply.

It was my turn to be surprised. "You know Lalitha is not his real daughter?"

"Certainly. She was adopted by Chandu and his wife Ammalu. You must be aware that they never had any children of their own."

Cobbler Chandu was an active worker of Sarvodaya movement and a supporter of Praja Socialist party. An active worker from Tiruvalla was staying with them during those days. His name was Aniyam Tiruvalla and he had dedicated his life (Jeevan Daani) to Sarvodaya Movement, propagation of Khadi and Hindi language. He used to come to our house every morning for his breakfast, another Congress supporter's house for lunch and to a third house for dinner. His lodging was with Cobbler Chandu.

Those days, I used to go to him to master Hindi language.

"How are Chandu and Ammalu, your

in-laws?" I pondered.

"My father in law died two years ago but mother in law is still there... I had heard that the eldest of Achuthan Nair's sons was in Bombay but never expected to meet you here during this Rationalist's programme."

"Mr Nelson, I am also a rationalist. I used to participate in some of their programmes when I was there. I happened to know personally Dr Kovur, V T Bhattathiripad, M C Joseph etc."

I returned to the present.

"Nelson, glad I am meeting you after a long time. You look a little old." I told Nelson.

Seeing me without any warning, he was surprised. We shook hands.

"True, I am getting old like you," he said. Tit for tat!

He was accompanied by a lady of about fifty years and a young girl of around 25.

Seeing me looking at them, Nelson introduced them to me. "My wife Lalitha and daughter Rose."

"When I last saw you, Lalitha, you were wearing a small frock." I taunted his wife. Nelson laughed. Lalitha looked down like young girl and then smiled at me.

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"What are you doing, Rose?" I asked the young lady.

"She is doing her PG in Computer Science." Nelson volunteered information and Rose looked at her father very proudly.

"How is your mother Ammalu?" I enquired with Lalitha.

"She died several years ago."

"I am sorry. She used to come to our house to meet my mother. They were close friends. Ammalu was Secretary of Mahila Samajam of which my mother was the President.

We parted with the promise of meeting again soon.

When I reached my sister's house, that family was occupying my thoughts.

Linking various tidbits of information I received from my mother on various occasions, I tried to put them together.

Chandu and Ammalu were not the original natives of Nilimbapuram. They came here from Mancheri. Ammalu was married to someone belonging to the Thiyya community and she had a son. Their house was very close to the main road. Adjacent to it, there was a shop selling footwear. Those days the brands like those of Bata etc were not available in villages of Malabar. So the shop employed a couple of cobblers and Chandu was one of them. He was a well built young man and also very handsome. He used to come to Ammalu's house with his lunchbox during lunchtime seeking water for washing his hands and for drinking.

Ammalu's husband was working for a fabrication outfit in Malapuram and was away from home most of the daytime. Gradually they came closer and a relationship developed between them.

One day unexpectedly Ammalu's husband came home and found them in compromising position and hell broke. Ammalu was badly beaten up and the neighbours had to intervene to bring the situation to normalcy.

Next day Ammalu's husband reached home early and found his house locked. When he enquired with the neighbour, he found that his son was left with them and there was no trace of Ammalu and later found that Chandu was also missing from the shop.

For a few days he enquired with other people and when there was no information, he realised that they eloped from the town.

Chandu and Ammalu thus reached our village and made their set up. Chandu soon opened his own shop, the only one of its type and soon became a part of our village.

One day a young woman and a small

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clothes
Driven out by the daughter-in-law even as her husband
looks on
Passively with a guilty eye.

There was this newly wedded couple
With all hopes on their Honeymoon
I can't save them from a colliding truck
With a drunken driver holding a cell phone in his
hand.

Day in and day out the news comes of farmers' suicides
I can't save the starving farmer dying
Even as his land snatched by politicians
To build luxury Hotels (or is it Colleges?) for few.

Even while he is on a deep slumber
A innocent man is driven to the lock-up
I can't save the innocent accused
Brutally killed in custody.
Forget all these; I can't even save a cute little lamb
Slaughtered on the road sans mercy sans decency.

Then how can I save my country?
I thought aloud: "How can I save my country?"
Then came an echo in answer,
"Is the country worth saving?"

*(Dr. V.S. Venkatavaradan is
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girl came to their house. Soon Ammalu realised that the woman was Chandu's wife and the small girl was his daughter. When Chandu saw them, he abused and slapped his wife. He gave his wife some money and told her that he was breaking their marital life. Ammalu never saw them again.

The whole incidence shook Ammalu's life and it was never the same as she dreamt earlier. She could not return to her husband and she was compelled to live with Chandu.

Ammalu was deeply disturbed and her conscience started disturbing her peace. Even after more than decade of togetherness, they never had another child. Ammalu felt it was a punishment meted out to her by god.

Soon they went to the government

orphanage in Kozhikode and adopted an infant and named her Lalitha.

When I left for Bombay Lalitha was studying in a neighbourhood primary school.

When my mother made one of her rare visits to Bombay, she told me that Ammalu had been to her with a strange request. Chandu was dead and Ammalu's conscience asked her to seek pardon from her husband for the sins she committed to him and their son. She came to know that close to her husband's house in Mancheri, my mother's cousin had her house.

"Kunhimalu Amma, I suffered enough for my sins. Lalitha is looking after me well and her husband is like my son. I know my husband is no more. Yet, I want to go to my son and seek his

pardon for the sin and gather a handful of soil from the grave of my husband. You should help me in getting his permission to see him and gather the soil. Please do it for my sake." Tears were rolling down from her eyes, mother told me.

Seeing her plight my mother agreed. When she made her next visit to her cousin's house, she accompanied by her cousin, went to see Ammalu's son. "I can't tell you the things he told me about his mother. I don't want to see her in my life, even by accident. And she cannot have even a speck of dust from here." Mother comprehended the details of her visit.

My mother was in a great dilemma. She understood the bitterness of Ammalu's son and at the same time, she was sympathetic to Ammalu's plight. Finally she came to a decision and went to meet Ammalu. She told her what transpired in the meeting with her son, skipping a small part.

"Nevertheless your son gave me permission to gather a little soil from the place where his father was cremated." My mother gave Ammalu a small packet containing a little soil.

Ammalu received it with both hands and touched her head with the packet. She thanked mother enormously for the pain she took in getting the soil.

Soon Ammalu broke her friendship with my mother and called her a cheat. She told her other neighbours how my mother cheated her by telling lie and handing over the soil. "Since my son sent the soil, I thought I can make one more effort to meet him and explain my plight. When I went to meet him without telling anyone else, he abused me and drove me out. He said he did not send any soil. Kunhimalu Amma betrayed my friendship with her," she told them.

"Since there was no chance of Ammalu going to meet her son, I thought a little soil from our land could bring some solace to her. It was the soil from our land that I handed her over. I should not have done that. I should have told her the whole truth." My mother had told me.

My thoughts did not allow me to have a sound sleep on the first day of my visit to my beloved village. ■

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WHAT DO MUMBAIKARS THINK ABOUT MALAYALAM MOVIES



Biju Cherian

■ Right from the beginning Malayalam cinema had set the bar high and some of the movies were timeless and best in the world. At one time, Malayalam, Bengali and Kannada movies

were the torch bearers of art film or parallel film movement. Producers regularly contributed high quality films and movies with substance while Hindi, Tamil and Telugu industries only churned out masala block busters. Malayalam films, auteurs and actors were regularly in the forefront of national film awards. They used to be prominently figured in film festivals and unflinching won critical acclaim.

At the same time, there was a time when non-Malayalis of Mumbai went to movie halls to watch Malayalam movies because these contained raunchy scenes and titillated the audience. In the 1970s and 80s, practically every cinema hall in Mumbai advertised Malayalam movies

with pictures of females with ample exposures and these were house-full money spinners. But times have changed and Mollywood also has changed. Good quality movies now are dubbed or remade in to other Indian languages. Mollywood has become a destination for top class movies, and therefore it is not unusual to find Mumbaikars becoming fond of new wave Malayalam movies.

Malayalam movies are considered to be super cool. What is interesting is that non-Keralites like the way Kerala society is portrayed. Realistic, earnest and authentic movies are the norm in Malayalam. Movies are 70 per cent documentary in story and production. They eschew over-action,



over-reaction, super heroism and banal comedy. People connect to them very easily. This is unlike other Indian language movies which are basically fantasies and have very little connection with real life. Indian film industry is still interested in producing only masala formula movies and has a lot to learn from Mollywood.

In Malayalam movies there is no place for lame comedy. Situations come naturally and the story continues. There are no separate and artificial slots for comedy scenes,



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■ Right from the beginning Malayalam cinema had set the bar high and some of the movies were timeless and best in the world. At one time, Malayalam, Bengali and Kannada movies were the torch bearers of art film or parallel film movement. Producers regularly contributed high quality films and movies with substance while Hindi, Tamil and Telugu industries only churned out masala block busters. Malayalam films, auteurs and actors were regularly in the forefront of national film awards. They used to be prominently figured in film festivals and unflinching won critical acclaim.

At the same time, there was a time when non-Malayalis of Mumbai went to movie halls to watch Malayalam movies because these contained raunchy scenes and titillated the audience. In the 1970s and 80s, practically every cinema hall in Mumbai advertised Malayalam movies

with pictures of females with ample exposures and these were house-full money spinners. But times have changed and Bollywood also has changed. Good quality movies now are dubbed or remade in to other Indian languages. Bollywood has become a destination for top class movies, and therefore it is not unusual to find Mumbaikars becoming fond of new wave Malayalam movies.


Malayalam movies are considered to be super cool. What is interesting is that non-Keralites like the way Kerala society is portrayed. Realistic, earnest and authentic movies are the norm in Malayalam. Movies are 70 per cent documentary in story and production. They eschew over-action,




over-reaction, super heroism and banal comedy. People connect to them very easily. This is unlike other Indian language movies which are basically fantasies and have very little connection with real life. Indian film industry is still interested in producing only masala formula movies and has a lot to learn from Hollywood.


In Malayalam movies there is no place for lame comedy. Situations come naturally and the story continues. There are no separate and artificial slots for comedy scenes,





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which happens in Bollywood.

Another aspect Mumbaikars like is the background music and composition. Kerala has some of the best music composers and arrangers like Devarajan, M. S. Vishwanathan and Shankar Mahadevan. Malayalam music directors do not shy away from experiments. It has also produced the world renowned singer K J Yesudas.



Then there is the legacy of song writers like Vayalar, Sreekumaran Thampi, Yousuf Ali Kecherry, O. N. V. Kurup and Girish Puthencherry. In Malayalam movies, the main protagonist is usually someone an average person can relate to. He doesn't have to necessarily be good-looking, or well built, or a larger-than-life character. The list of Mollywood's quality actors keep on growing as the years pass by. Many of the actors have theatrical background and their performances are top notch,

but never over the top. In India, only Malayalam actors, from the legendary Satyan, Prem Nazir, Thilakan, Murali, Nedumudi Venu, Kalabhavan Mani, Mammooty and Mohanlal to the current heart throbs Prithviraj, Fahad Fazil and Dulquer Salman somehow manage to remain "actors" even after becoming "stars". It also has a number of good slapstick comedy actors like Innocent,

Jagathi, Jayaram, Dileep and Jagdish. It also produced great actresses like Padmini, Shobhana,

KPAC Lalitha, Sukumari, Kaviyoor Ponnamma, Karthika, Adoor Bhavani, Meena, Seema, Kavya Madhavan, Manju Warrier, Nayantara, Navya Nair and Bhama.

Mollywood has had a number of great and beautiful story writers who churned out amazing, no-nonsense screenplays. This is because this industry became very sensitive and sensible and adaptations from literary works were plenty due to quality script writers.

Adoor Gopalakrishnan, Lohithadas, Sibi Malayil, M T Vasudevan Nair, Thakazhi Sivasankara Pillai, Basheer, Sreenivasan and so many more stalwarts with their movies and scripts have made Keralites proud. Malayalam films have drawn upon the rich literary tradition and works of great litterateurs and converted them into sensitive films.

Auteurs like Vincent, P. Bhaskaran, K.G. George, Ramu Kariat (Chemmeen and Nellu), maverick John Abraham (Amma Ariyan), Adoor Gopalakrishnan (Swayamvaram and many others), late Aravindan (Kummatty, Chidambaram and Kanchana Sita), Bharathan, Satyan Anthikkad, Faazil, Hariharan Padmarajan and Priyadarshan will rank with the best film makers in any other language. That legacy is followed well by Lal Jose, Rajeev Ravi, Sameer Thahir, Siddharth Shiva and Anwar Rasheed. It is a good time to be a Malayali as you can get to watch so many good movies. As a Mumbaikar, I have talked to people who love Malayalam movies but do not get opportunities to enjoy them because they do not know the language. And yes, if Malayalis didn't love, admire and patronize cinema all these years, Malayalam cinema would have died a long time ago.

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& Family, Thane**

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& Family, Dombivli**

ഹിരണ്യൻ



കെ ആർ നാരായണൻ

■ ഈയടുത്ത കാലത്ത് കേരളത്തിൽ താമസിക്കുന്ന ഒരു വക്കീൽ സുഹൃത്ത്, ഒന്നാതരം തമിഴ് ബ്രാഹ്മണൻ, ബ്രാഹ്മണരുടെ വൈദികകർമ്മങ്ങൾ നടത്തുവാനെത്തുന്ന വാദ്ധ്യൻ എന്നു വിളിച്ചു വരുന്ന പുരോഹിതന്മാരെക്കുറിച്ച് വളരെ സരസമായി എഴുതുകയുണ്ടായി. ഒരു പുജയ്ക്കോ കർമ്മത്തിനോ മറ്റോ ഗൃഹസ്ഥർ വിളിക്കുമ്പോൾ, ഈ പുരോഹിതന്മാർ ഏതെല്ലാം

തരത്തിൽ 'കൊട്ടയാട്ടം' എന്നറിയണമെങ്കിൽ മേൽപ്പറഞ്ഞ വക്കീലിന്റെ ലേഖനം വായിച്ചാൽ മതി.

എഴുത്ത് വളരെ ഇഷ്ടപ്പെട്ടതുകൊണ്ട് വക്കീലിനെ ഫോണിൽ വിളിച്ച് അഭിനന്ദിച്ചു. കൂട്ടത്തിൽ, ഇത്തരം സാമ്പ്രദായിക ചടങ്ങുകളിൽ/കർമ്മങ്ങളിൽ ഒന്നും അത്ര വിശ്വാസം ഇല്ലാത്ത എന്റെ ചില അനുഭവങ്ങളും അദ്ദേഹവുമായി പങ്കിട്ടു. 'ഇതൊക്കെ ഒന്നെഴുതിക്കൂടെ?' എന്ന ചോദ്യത്തിന് 'വെറുതെ വേലിമെ കിടക്കണ പാമ്പിനെ എടുത്ത് തോളത്തിടണോ?' എന്നായിരുന്നു എന്റെ മറുപടി.

ഹിന്ദുക്കളുടെ മുപ്പത്തിമുക്കോടി ദേവന്മാരുടേയും പടങ്ങൾ തറവാടിന്റെ മെയിൻഹാളിൽ വച്ചു - ഈ ദൈവങ്ങളുടെയെല്ലാം സീസണനുസരിച്ച് - ബ്രാഹ്മണമുഹൂർത്തത്തിൽ തുടങ്ങി രാത്രിവരെ അവരുടെ പല തരത്തിലുള്ള പുജകളും നൈവേദ്യങ്ങളും എല്ലാം കഴിച്ചുവരുന്ന ഒരു കുടുംബം ആയിരുന്നു ഞങ്ങളുടേത്.

അക്കാലത്ത് അകത്തളത്തിലേയും അടുക്കളയിലേയും പരമാധികാരി - സുപ്രീം പവർ - ആയിരുന്ന മുത്തശ്ശിയുടെയും അവരുടെ മക്കളായ വലിയമ്മയുടെയും എന്റെ അമ്മയുടെയും ഇതിനെല്ലാം പുറമെ നാട്ടിൽ ഉണ്ടായിരുന്ന രണ്ടു

അമ്മാമന്മാരുടെയും കിടുകിടുപ്പൻ ചട്ടങ്ങൾക്കും ചിട്ടകൾക്കും കീഴ്പ്പെട്ടായിരുന്നു കുട്ടികളായ ഞങ്ങളുടെ ജീവിതം.

ഇപ്പറഞ്ഞ ദൈവങ്ങളുടെ കാര്യത്തിൽ അല്പസ്വല്പം സഹകരണം പ്രകടിപ്പിക്കാതിരുന്ന ഒരേയൊരു അസുരവീത്തായിരുന്നു ഈയുള്ളവർ. അതുകൊണ്ട് മുത്തശ്ശി കല്പിച്ചുതന്നു 'ഹിരണ്യൻ' എന്ന സ്ഥാനപ്പേര്. ഈ ഹിരണ്യൻ പലപ്പോഴും ഇക്കാര്യത്തിൽ എല്ലാവരുടേയും ഒരു നോട്ടപ്പുള്ളി ആയിരുന്നു. എനിക്കെതിരെ ഉണ്ടാകുന്ന ചാർജ്ജ്ജുഷീറ്റുകളിൽ പല കുറ്റങ്ങളും ഉണ്ടാകുമായിരുന്നു അക്കാലത്ത്.

സന്ധ്യനേരത്ത് മററു കുട്ടികളുടെ കൂടെ ഇരുന്നു നാമം ജപിക്കാതെ, ഇംഗ്ലീഷിലേയും മലയാളത്തിലേയും തമിഴിലേയും പുസ്തകങ്ങളും മാസികകളും വായിച്ചിരിക്കൽ, വിശേഷപ്പെട്ട നാളുകളിൽ വൈകി എഴുന്നേൽക്കൽ, കുളിക്കാതെത്തന്നെ ആഹരിക്കൽ, കുളി കഴിഞ്ഞാൽ ഭസ്മം, ചന്ദനം മുതലായവ

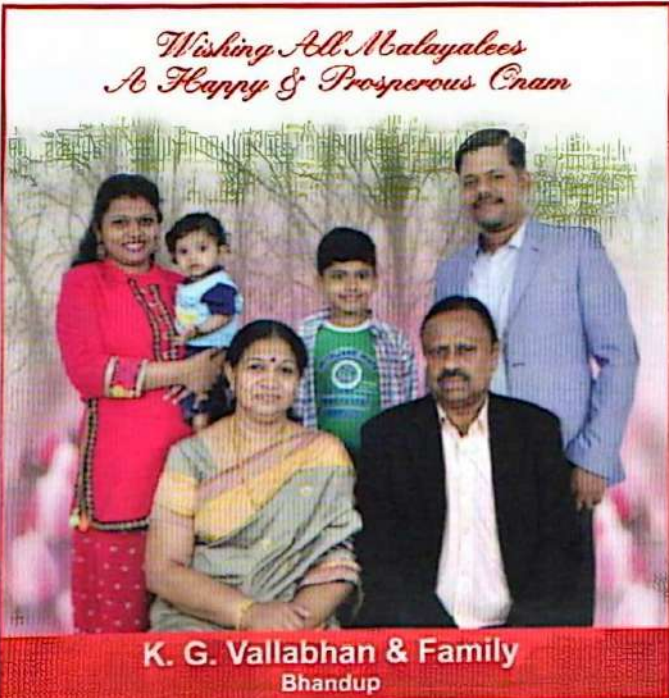


തൊടാതിരിക്കൽ, 'കീഴ്ജാതിയിലെ (മേൽ-കീഴ് ജാതികളുടെ കൃത്യമായ ഒരു ലിസ്റ്റും ഉണ്ടായിരുന്നില്ല എന്റെ പക്കൽ- അന്നും ഇന്നും) കുട്ടുകാരുമായി ആവശ്യത്തിലധികം കുട്ടുകെട്ട്, അവരുടെ ഭക്ഷണത്തിൽ പങ്കുകൂടൽ, പുണ്യം ഇട്ട ശേഷം അത് ധരിക്കാതിരിക്കൽ, അങ്ങനെ എത്രയെത്രയോ കുറ്റകൃത്യങ്ങളിൽ പ്രതിധായിരുന്നു ഈ ഹിരണ്യൻ.

ഈ കുറ്റങ്ങൾക്ക് അറസ്റ്റും ശിക്ഷയും മറ്റും നേരിടാതിരിക്കാൻ അക്കാലത്ത് ഞാൻ കണ്ടിരുന്ന ഒരേയൊരു ഉപായം മുത്തശ്ശന്റെ മുറിയിൽ ചെന്നു അദ്ദേഹത്തിന്റെ അടുത്തിരുന്നു ഇഷ്ടപ്പെട്ട പുസ്തകം വായിക്കുക, അല്ലെങ്കിൽ ഇഷ്ടപ്പെട്ടത് ചെയ്യുക എന്നതായിരുന്നു. കാരണം ഈ കാരണവർ എല്ലാ നിയമങ്ങൾക്കും അതീതനത്രെ.

ഏതു വിശേഷദിവസം ആയാലും അങ്ങോരുടെ പത്രവായനയും ലേഖനമെഴുത്തും മറ്റും കഴിഞ്ഞ അനങ്ങുകയുള്ളൂ. എത്ര വലിയ വിശേഷമായാലും. ആരെങ്കിലും ചെന്ന് വല്ലതും പറയാൻ ശ്രമിച്ചാൽ കൊച്ചി തമ്പുരാന്റെ വലംകയ്യായിരുന്ന പഴയ ജയിൽ സുപ്രണ്ടിന്റെ തനിനിറം അറിയും അവർ. അതുകൊണ്ട് അദ്ദേഹത്തിന്റെ മുറി ഒരു സുരക്ഷിത മേഖലയായിരുന്നു എനിക്ക്.

രണ്ടുമൂന്നു കസിന്മാരുടെ പുണ്യം കഴിഞ്ഞ് അവരെക്കൊണ്ട് ദിവസവും മൂന്നുനേരം സന്ധ്യവന്ദനം കഴിപ്പിക്കാൻ ഒരു കുട്ടി വാദ്ധ്യൻ (പുരോഹിതൻ) വരുമായിരുന്നു. വളരെ സീനിയർ ആയ വാദ്ധ്യന്മാർ അവരുടെ ജൂനിയേഴ്സിനെയാണ് ഇത്തരം ജോലികൾ ഏല്പിക്കാറ്. അയാൾക്കും എന്നെ കണ്ടാൽ കലി വരും. അയാൾ പറഞ്ഞുകൊടുത്തിരുന്ന മന്ത്രങ്ങളുടെ അർത്ഥം എന്താണെന്ന്



K. G. Vallabhan & Family
Bhandup



ചോദിക്കാറുണ്ട് ഞാൻ. ആ കുറ്റം നിസ്സാരമല്ലല്ലോ.' അതാണ് ടിയാന് എനോട് ദേഷ്യം.

“ദേവഭാഷയ്ക്ക് എല്ലാം അർത്ഥം കേൾക്കപ്പെടാത്.” (ദൈവത്തിന്റെ ഭാഷയ്ക്ക് അർത്ഥം ചോദിക്കരുത്) എന്നായിരിക്കും ഇപ്പോഴും അയാളുടെ മറുപടി.

ഒരിക്കൽ ഞാൻ ചോദിച്ചു, “ഇത്ര മന്ത്രം എല്ലാം മലയാളത്തിലെയോ തമിഴിലെയോ ചൊല്ലാതല്ലവാ സൗകര്യം? നമ്മുടെ ദൈവങ്ങളുടെ തമിഴും മലയാളവും ഒന്നും തെരിയാതോ?” (ഈ മന്ത്രമൊക്കെ മലയാളത്തിലോ തമിഴിലോ പറയുന്നതല്ലേ സൗകര്യം? നമ്മുടെ ദൈവങ്ങൾക്ക് തമിഴും മലയാളവും ഒന്നും അറിയില്ലേ?)

അയാൾക്ക് ശുണ്ഠി വന്നു. അയാൾ മുത്തശ്ശിയോട് പരാതി പറഞ്ഞു: “ഇവൻ ദൈവനിന്ദയാക്കും ശൊല്ലാൻ.” (ഇവൻ ദൈവനിന്ദയാണ് പറയുന്നത്.)

മുത്തശ്ശി എന്റെമേൽ ചാടിക്കേറി. “ഇത്ര ഹിരണ്യനാലേ നാൻ തോറ്റാച്ച്.” (ഈ ഹിരണ്യനെക്കൊണ്ടു ഞാൻ തോറ്റു.) മുത്തശ്ശി ഹെൽപ്പിലെസ് ആയി.


അവിടെ വന്ന മുത്തശ്ശൻ ആ പയ്യൻവാധ്യാരോട് ചോദിച്ചു: “നീ ചൊല്ലാൻ മന്ത്രത്തോട് അർത്ഥംതാനെ കേട്ടാൻ. ചൊല്ലിക്കൊടുക്ക പടാതോ?” (നീ പറയുന്ന മന്ത്രത്തിന്റെ അർത്ഥമല്ലേ ചോദിച്ചുള്ളൂ? പറഞ്ഞു കൊടുത്തുകൂടെ?)

“അത്... വന്ത്... മാമാ...” (അത്... പിന്നെ ... അമ്മാവോ...) വാധ്യാർ ഉരുണ്ടു കളിക്കാൻ തുടങ്ങി. അതുകണ്ട് മുത്തശ്ശൻ പറഞ്ഞു: “ഉറക്കേ തെരിയാത് അല്ലവാ? നീ എന്ന പഠിപ്പിക്കാ പോറായ്?” (നിനക്ക് തന്നെ അറിയില്ല അല്ലേ? അപ്പോൾ പിന്നെ നിയെന്ന് പഠിപ്പിക്കാനാണ്?)

കുറെകാലം കഴിഞ്ഞാണ് ഇതിന്റെയെല്ലാം അർത്ഥം മുത്തശ്ശന്റെ പ്രായം ഉണ്ടായിരുന്ന ഒരു കാരണവർ പൂരോഹിതൻ പറഞ്ഞു തന്നത്. അദ്ദേഹം പറഞ്ഞു, “ഇതിലെ ഒന്നും ഇല്ലെല്ലാവാ കൊഴന്തേ... വായു, അഗ്നി, സൂര്യൻ, ആകാശം, വെള്ളം മുതലായ പഞ്ചഭൂതങ്ങൾക്കും ശക്തികളും നമ്മളെ ഇക്കെ ജീവിക്ക സഹായിക്കേണ്ടതുണ്ട് നാമെല്ലാം കടപ്പെട്ടിരിക്കാം. അവർക്ക് എല്ലാം താങ്സ് ശൊല്ലേണ്ടാമാ..? അത് താൻ ശെയ്യറോം.”

(ഇതിലൊന്നും ഇല്ലെടാ കുട്ടീ.. വായു, അഗ്നി, സൂര്യൻ, ആകാശം, വെള്ളം തുടങ്ങിയ പഞ്ചഭൂതങ്ങൾക്കും ഇവിടെത്തെ ജീവിതത്തിനും നാം കടപ്പെട്ടിരിക്കുന്നു. അവരോട് നന്ദി പറയേണ്ടേ? അതാണു നാം ചെയ്യുന്നത്.)


പലപ്പോഴും വിചാരിക്കാറുണ്ട്, ഇത്തരം ലളിതമായ രീതിയിൽ അറിയാവുന്ന ഭാഷയിൽ നമുക്ക് നന്ദി പറഞ്ഞുകൂടെ? നമ്മുടെ പ്രകൃതിയോട് .. അല്ലാ നമ്മെ സൃഷ്ടിച്ച ദൈവത്തോട്!



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-കുറുപ്പം വിഷ്ണു

പലരും ചോദിച്ചു കേട്ടിട്ടുണ്ട് “ദൈവത്തെ നേരിൽ കണ്ടിട്ടുണ്ടോ?” ഭാഗികമായെങ്കിലും ദൈവത്തെ നേരിൽ കാണാത്തവർ ഉണ്ടാവില്ല, കണ്ടിട്ടും തിരിച്ചറിയാത്തവരെ ഉള്ളൂ. കാരണം ദൈവം എപ്പോഴും പ്രത്യക്ഷപ്പെടുന്നത് ദിവ്യതമുള്ള സാധാരണ രൂപത്തിലാണ്. ദിവ്യതത്തിന്റെ പൂർണ്ണരൂപമാണ് ദൈവം. സാധാരണയിൽ കവിഞ്ഞ് ദിവ്യതമുള്ളവനാണ് ദിവ്യൻ. ദിവ്യന്മാരെ തിരിച്ചറിയാൻ പ്രയാസമില്ല. അവർ എപ്പോഴും സാത്വികഭാവമുള്ളവരാണ്. നഗ്നനേത്രങ്ങൾക്കൊണ്ട് കാണാൻ കഴിയില്ലെങ്കിലും അവർക്ക് ഒരു ശുഭപ്രഭാവലയം ഉണ്ടായിരിക്കുമെന്ന് കേട്ടിട്ടുണ്ട്. സമീപിക്കുന്നതിൽ ഒരുതരം അനുകൂല ഊർജ്ജം അവർ പ്രസരിപ്പിക്കുന്നു. അവരെ കാണുന്നവർക്ക് ശാന്തിയും സമാധാനവും സന്തോഷവും ലഭിക്കുന്നു. അവർ എല്ലാവരുടെയും ബഹുമാനം നേടിയെടുക്കുന്നു. (ഇതിന്റെ വിപരീത ഗതിക്കാര്യമുണ്ട്. പ്രതികൂല ഊർജ്ജം പ്രസരിപ്പിക്കുന്ന, നമ്മെ അലോസരപ്പെടുത്തുന്ന, ആസുരത്വം പ്രസർശിപ്പിക്കുന്നവർ. അവർ സമീപിക്കുന്നവരെ വെറുപ്പിക്കുന്നു.)

ദിവ്യനാവൻ രൂപ്രാക്ഷരോ, ഭസ്മചന്ദനക്കുറികളോ കാഷായ വസ്ത്രമോ ആവശ്യമില്ല. ജോഹായോ വട്ടത്താടിയോ ആവശ്യമില്ല. അതൊന്നുമല്ല വേണ്ടതും. കരുണയും സഹജീവിസ്നേഹവും മാത്രം മതി. ദിവ്യനായിക്കൊണ്ടിരിക്കുന്ന അത്തരം ഒരാളെ അടുത്തിടെ കണ്ടെടുത്ത് ഭാഗ്യമുണ്ടായി. കേരളത്തിലെ ഏറ്റവും പ്രധാനപ്പെട്ട, ഏറ്റവുമധികം തീർത്ഥാടകരെ ആകർഷിക്കുന്ന, ക്ഷേത്രങ്ങളായ ഗുരുവായൂരിലും ശബരിമലയിലും മേൽശാന്തിയായി ഉപാസിച്ച നാല്പത്തിനാലു വയസ്സുമാത്രം പ്രായമുള്ള ശ്രീ ഏഴിക്കോട് കൃഷ്ണൻ നമ്പൂതിരി. ഈ രണ്ടു മഹാക്ഷേത്രങ്ങളിലും മേൽശാന്തിയായി ഉപാസിയ്ക്കാൻ അനുഗ്രഹം കിട്ടിയ നാലേ നാലു പേരെ ഇന്നുവരെ ഉണ്ടായിട്ടുള്ളൂ. അതിൽ ഒരാൾ ഇദ്ദേഹത്തിന്റെ തന്നെ ചെറിയച്ഛനായ ഏഴിക്കോട് ശശി നമ്പൂതിരിയാണ്. പൂർവ്വസുകൃതം എന്നല്ലാതെ എന്തു പറയാൻ! അതേപോലെ യാദൃച്ഛികത ഉള്ള കാര്യമാണ് ആ നാലിലെ രണ്ടു പേർ കുത്തുള്ളി കൃഷ്ണൻ നമ്പൂതിരിയും ഏഴിക്കോട് കൃഷ്ണൻ നമ്പൂതിരിയും, ഡോംബിവ്ലി ഈസ്റ്റിലുള്ള പൊന്നുഗുരുവായൂരപ്പൻ ക്ഷേത്രത്തിൽ മേൽശാന്തിയായി ഉപാസിച്ചശേഷമാണ് അവർക്ക് ഈ ഭാഗ്യം വീണ്ടു കിട്ടിയത് എന്നുള്ളതും.

കുട്ടിക്കാലവും ഉപാസകജീവിതവും

ഭാരതപ്പുഴയുടെ തെക്കേകരയിലുള്ള പൈങ്കുളത്ത് ഏഴിക്കോട് മനയിൽ നാരായണൻ നമ്പൂതിരിക്കും ഉമാദേവി അന്തർജ്ജനത്തിനും (വടക്കുവാട് മനയിലെ) ഉണ്ടായ രണ്ടാമത്തെ ഉണ്ണിയാണ് കൃഷ്ണദാസ്. 1972 മാർച്ച് രണ്ടാതിയതിയാണ് ജനനം. നാട്ടുനടപ്പ് അനുസരിച്ച് യഥാസമയം എഴുത്തിനിരുത്തുകയും പ്രാഥമികവിദ്യാഭ്യാസത്തിനായി പൈങ്കുളം യു പി സ്കൂളിൽ ചേർക്കുകയും ചെയ്തു. ഹൈ സ്കൂൾ വിദ്യാഭ്യാസം ചെറുതുരുത്തി ഹൈസ്കൂളിലും തുടർന്ന് പ്രീഡിഗ്രി ഒറ്റപ്പാലം എൻ എസ് എസ് കോളേജിലും നടന്നു. അതു കഴിഞ്ഞ് തുടർവിദ്യാഭ്യാസം നിർത്തിവെച്ചു. ജ്യേഷ്ഠനായ വാസുദേവന്റെ കോഴിക്കോട്ടുള്ള പ്രിന്റർ ഇന്ത്യ എന്ന സ്ഥാപനത്തിൽ പാർട്ടണറായി ചേരുകയുമാണിത്.

ഏഴിക്കോട് കുടുംബം ഒരു വൈദിക കുടുംബമാണ്. ശിഷ്യഗൃഹങ്ങൾക്ക് വേദോപദേശവും ശാങ്കരസ്മൃതി അനുസരിച്ചും മറ്റുമുള്ള ആചാരങ്ങളിൽ ഉപദേശം നൽകുകയും ചെയ്യുക എന്നതായിരുന്നു വൈദികകുടുംബങ്ങളിലെ പഴയകാലരീതി. വേദങ്ങൾക്കും ആചാരങ്ങൾക്കും പ്രചാരവും പ്രയോക്താക്കളും



Oommen Chandy felicitates Ezhikode

കുറഞ്ഞതിനാൽ വൈദിക കുടുംബക്കാർ പലരും പല വഴിക്ക് തിരിഞ്ഞതായെന്നല്ലോ ചരിത്രം പറയുന്നത്. കൃഷ്ണനാകട്ടെ, ഉപനയനം കഴിഞ്ഞ് വൈകാതെ പൈങ്കുളത്തുള്ള കുടുംബ ക്ഷേത്രകാര്യങ്ങളിൽ, വിദ്യാഭ്യാസത്തിന് കോട്ടം വരാത്ത നിലയിൽ മുത്തപ്പഫനെ (പിതാവിന്റെ സഹോദരനെ അങ്ങനെയാണ് നമ്പൂതിരിമാർ സംബോധന ചെയ്യാറ്) സഹായിക്കാൻ തുടങ്ങി. അതാണ് ക്ഷേത്രാചാരങ്ങളിലെ ആദ്യപാഠങ്ങൾ. അങ്ങനെ സ്വന്തം കാരണവന്മാരിൽനിന്നും, പിന്നീട് നാലുതവണ ഗുരുവായൂർ മേൽശാന്തിയാവാൻ അനുഗ്രഹം ലഭിച്ച തിയ്യന്നൂർ അനിയൻ നമ്പൂതിരിയിൽനിന്നും വടക്കേപ്പാട്ടു നമ്പൂതിരിയിൽനിന്നും മറ്റുമായി, അക്കാലത്തെ സാധാരണ നമ്പൂതിരി കുടുംബങ്ങളിലെ പതിവുപോലെ, കൃഷ്ണനും പുജാവിധികൾ യഥാസമയം കൃത്യമായി പഠിക്കുകയുണ്ടായി.

പിതൃസഹോദരനായ മുൻഗുരുവായൂർ മേൽശാന്തി സതീശന്റെ കൂടെ വെണ്ണൂല മഹാദേവക്ഷേത്രത്തിലും മരട് കൊട്ടാരം ഭഗവതി ക്ഷേത്രത്തിലും കീഴ്ശാന്തിയായി ഇരുന്നിട്ടുണ്ട്. 1994-95 കാലഘട്ടത്തിലാണ് ഡോംബിവ്ലി പൊന്നുഗുരുവായൂരപ്പൻ ക്ഷേത്രത്തിൽ വന്നു ചേരുന്നത്. അവിടെത്തെ ചിട്ട അനുസരിച്ച് ശാന്തിക്കാരിൽ ഓരോരുത്തരും ഓരോ മാസം ഗുരുവായൂരപ്പന്റെ മേൽശാന്തിക്കാരായിരിക്കും. പിന്നെ ഊഴമിട്ട് അയ്യപ്പന്റെ, ഗണപതിയുടെ, ഭഗവതിയുടെയും എല്ലാം ശാന്തിക്കാരനായും കീഴ്ശാന്തിയായും പ്രവർത്തിക്കണം. അങ്ങനെ കൂടെക്കൂടെ ഗുരുവായൂരപ്പന്റെയോ മറ്റു ഉപദേവന്മാരുടേയോ മേൽശാന്തിയായും കീഴ്ശാന്തിയായും 13 കൊല്ലം ഡോംബിവ്ലി ക്ഷേത്രത്തിലായിരുന്നു. അതിനു ശേഷമാണ് ഏറണാകുളം കരുതലുള്ള പാവക്കുളം ക്ഷേത്രത്തിൽ എത്തിച്ചേരുന്നത്. വിശ്വഹിന്ദു പരിഷത്തിന്റെ ക്ഷേത്രമാണ്, അതും അവരുടെ കേരളത്തിലെ ഹെഡ്കാർട്ടേഴ്സിനോട് ചേർന്ന്. അവിടെ വെച്ച് വിശ്വഹിന്ദുപരിഷത്തിലേയും ബിജെപിയിലേയും എടുത്തു പറയാവുന്ന പല നേതാക്കളുമായി സൗഹൃദം നേടാനായത് സാഭാവികം മാത്രം.

പാവക്കുളം ക്ഷേത്രത്തിൽ ചേർന്നതിനു ശേഷം ഉണ്ടായ ചില സംഭവങ്ങൾ എടുത്തുപറയേണ്ടതാണ്. ഭഗവൽതേജവർദ്ധകമായ ഏകാദശരൂപ്രം അഭിഷേകം തുടങ്ങി. പതിനൊന്ന് ബ്രഹ്മണർ ജലകുംഭം തൊട്ട് ശൈവതേജകമായ ശ്രീരൂപമന്ത്രം പതിനൊന്നാവർത്തി ജപിച്ച് ഭഗവാന് അഭിഷേകം



നടത്തുന്നതാണ് ഏകാദശതുദ്രം. അതോടുകൂടി പ്രദോഷദിവസങ്ങളിൽ പതിനഞ്ചു ബ്രാഹ്മണർ അഞ്ചരലക്ഷം പഞ്ചാക്ഷരം ('നമഃ ശിവായ' എന്ന് അഞ്ചുലക്ഷം) ജപിച്ചു പുജിച്ച കലശംകൊണ്ടു പ്രദോഷസമയത്ത് അഭിഷേകം നടത്തുന്നതും പതിവാക്കി. അപ്പോൾ അവിടെ പതിവായി വരാറുള്ള ഒരു കേതൻ, ഈ അക്ഷരലക്ഷം പ്രദോഷകലശാഭിഷേകം ഒരു കോടിയാകുന്നതുവരെയുള്ള ചിലവ് തന്റെ വഴിപാടായിരിക്കും എന്നു പറയുകയുണ്ടായി എന്ന് കൃഷ്ണൻ ഓർക്കുന്നു. അവിശ്വസനീയമായി തോന്നാമെങ്കിലും എല്ലാ മാസവും പതിനഞ്ചാം തിയ്യതിക്കുള്ളിൽ പ്രദോഷാഭിഷേകം നിശ്ചയിച്ചതിന്റെ വിവരം ലഭിച്ചില്ലെങ്കിൽ ആ കേതന്റെ കണ്ണും മുഖവും തീർ വന്ന് വീർക്കുമായിരുന്നുവത്രെ. അതു ഭഗവാന്റെ ഭാഗത്തു നിന്നുള്ള ഓർമ്മിപ്പിക്കലായി വേണം കാണുവാൻ.

അതിനുശേഷം നാരായണീയ സഭയുമായ ചേർന്ന് ഒരാഴ്ചത്തെ നാരായണീയ ഉത്സവവും 1036 ക്ഷേത്രങ്ങളിൽ നാരായണീയ ലക്ഷാർച്ചനയും 16008 പേർ ചേർന്ന് ഏറണാകുളം സ്റ്റേഡിയത്തിൽ നടത്തിയ കോടി അർച്ചനയും തുടങ്ങിയ നിരവധി പുജപ്രാർത്ഥനകളിൽ ശ്രീ കൃഷ്ണദാസിന്റെ സാന്നിദ്ധ്യവും ഉത്സാഹവും പ്രചോദനവും ശ്ലാഘനീയമാണ്.

ഗുരുവായൂരും ശബരിമലയും

പാവക്കുളത്ത് ശാന്തിക്കാരനായി കഴിയുന്ന കാലത്താണ് ഗുരുവായൂരിലേക്ക് അപേക്ഷ കൊടുക്കാൻ സുഹൃത്തുക്കൾ പറയുന്നത്. ആദ്യമാദ്യം വിസമ്മതിച്ചെങ്കിലും ഒടുവിൽ സുഹൃത്തുക്കളുടെ നിർബന്ധത്തിനു വഴങ്ങിക്കൊടുക്കുകയാണുണ്ടായത്. തന്റെ കുടുംബത്തിലെ രണ്ടു പേർ (പിതൃസഹോദരന്മാരായ സതീശനും ശശിയും) ഗുരുവായൂരിൽ മേൽശാന്തിയായി ഇരുന്ന കാലത്ത് അവിടെത്തെ രീതികൾ പഠിക്കുകയുണ്ടായിട്ടുണ്ട് അദ്ദേഹം. അന്ന് ഒരു കാര്യം ബോധ്യപ്പെട്ടിട്ടുള്ളതാണ്. ഗുരുവായൂരപ്പന്റെ നിറകടാക്ഷം ഉള്ള ഒരാൾക്കേ അവിടെ മേൽശാന്തിയാകാനും കിട്ടിയാൽത്തന്നെ വിജയകാരമായി ഉപാസന പൂർത്തിയാക്കാനും സാധിക്കുകയുള്ളൂ. ആദ്യമായി തന്ത്രിയുടെ പുജാവിധികളിലും ആചാരങ്ങളിലും ഉള്ള പരീക്ഷ പാസാകണം. അതിനുശേഷം വിജയികളുടെ ഇടയിൽനിന്ന് ഒരാളെ നറുക്കിട്ട് തിരഞ്ഞെടുക്കും. ഭഗവാന്റെ അനുഗ്രഹമുള്ള ഒരാൾക്ക് നറുക്ക് വീഴും. തനിക്ക് 'അതിനുള്ള ഭാഗ്യം ഉണ്ടാകണേ ഈശ്വരാ' എന്ന് മനം നിറഞ്ഞ് പ്രാർത്ഥിക്കുമ്പോഴും ലവലേശം ചതീക്ഷയുണ്ടായിരുന്നില്ല. പക്ഷെ ആദ്യനറുക്കുതന്നെ കൃഷ്ണനെ തേടിയെത്തി. ആദ്യശ്രമത്തിൽത്തന്നെ മേൽശാന്തിയായി തിരഞ്ഞെടുക്കപ്പെട്ടുക എന്നത് അത്യപൂർവ്വമായ സംഭവമാണ്, അവിശ്വസനീയമായ ഭാഗ്യമാണ്.

ഗുരുവായൂരിലെ മേൽശാന്തിസ്ഥാനം ഒഴിഞ്ഞശേഷം വീണ്ടും ചാവക്കുളത്തെത്തി. അവിടെ ശാന്തമായി ശാന്തി ചെയ്തു കൊ



തയ്യാറെടുപ്പുകൾ



മധു നമ്പ്യാർ

കിലാകാലങ്ങളായുള്ള ഒഴിവൊക്കാനാവാനെ ഒറ്റടിനസന്ദർശനത്തിന് തയ്യാറെടുപ്പുകൾ തുടങ്ങിക്കഴിഞ്ഞു.

വസ്ത്രധാരണത്തെക്കുറിച്ച് കൃത്യമായ ധാരണ വേണം. തെറ്റിദ്ധരിക്കപ്പെടരുതല്ലോ കാലം പഴയതല്ലല്ലോ. നിറം ഇന്നൊരു പ്രശ്നമാണല്ലോ

ട്രോളിംഗ് പേടിച്ച് ചുണ്ടനക്കാനുമാവില്ല. തെരുവുപട്ടികളുടെ കൺവെട്ടിച്ച് ചിരിച്ചു കൈവീശാം അതുമതി.

പ്രജകളുടെ പ്രതീകരണമോർത്ത് പാതാളത്തിൽ വർഷം മുഴുവൻ ഉറക്കം കെടുത്തുന്ന ഒരായിയിലാണ് മാവേലി.

ണ്ടിരിക്കുമ്പോഴാണ് സുഹൃത്തുക്കൾ ശബരിമലയിലും ശ്രമിക്കാൻ നിർദ്ദേശിക്കുന്നത്. ആദ്യം മടിച്ചെങ്കിലും മുമ്പ് ചെയ്തപോലെ ഒന്ന് ശ്രമിക്കാമെന്ന് വഴങ്ങിക്കൊടുത്തത് അവരെ തൃപ്തിപ്പെടുത്താനാണ്. ശബരിമലയിലെ രീതി വ്യത്യസ്തമാണ്. അപേക്ഷകരുടെ ബാഹുല്യം നിമിത്തം അപാരമായ ഭാഗ്യമുള്ളവർക്കേ അവിടെ മേൽശാന്തിസ്ഥാനം ലഭിക്കുകയുള്ളൂ. ഗുരുവായൂരപ്പനെ മനസ്സിൽ ധ്യാനിച്ച് ഒരു അപേക്ഷ കൊടുത്തു. ഗുരുവായൂരപ്പന്റെ പ്രിയ ഉപാസകൻ അയ്യപ്പനും പ്രിയപ്പെട്ടവനാകാതിരിക്കാൻ സാധ്യതയില്ലല്ലോ. അവിശ്വസനീയമെന്നു തോന്നുമെങ്കിലും ശബരിമലയിലും ആദ്യശ്രമത്തിൽത്തന്നെ കൃഷ്ണൻ തിരഞ്ഞെടുക്കപ്പെട്ടു.

കേരള ക്ഷേത്രങ്ങളിൽവെച്ച് ഏറ്റവും ശ്രമകരമായ ഉപാസന ഗുരുവായൂരിലേതാണ് എന്ന് ഒരിക്കലേങ്കിലും അവിടെ മേൽശാന്തി ആയിരുന്നവരെല്ലാം സാക്ഷ്യപ്പെടുത്തും. കാലത്ത് മുന്നരയ്ക്ക് എഴുന്നേറ്റ് കുളിച്ച് ക്ഷേത്രത്തിൽ കയറണം. ക്ഷേത്രാചാരപ്രകാരമുള്ള എല്ലാ പുജാദികർമ്മങ്ങളും ചെയ്ത് പുറത്തു കടക്കുമ്പോൾ ഉച്ചയാകും. അതുവരെ പച്ചവെള്ളംപോലും കുടിക്കാൻ പാടില്ല. ഉച്ചയ്ക്ക് പന്ത്രണ്ടിനോ പന്ത്രണ്ടരയ്ക്കോ ആദ്യപായ കുടിച്ച് ഉടൻ ഉറന്ന് കഴിച്ചാലേ അല്പമെങ്കിലും ഉച്ചയുറക്കം സാധ്യമാകൂ. അതിനിടയിൽ കയറിവരുന്ന ഒഴിവാക്കാൻ വയ്യാത്ത ഏതാനും അതിഥികളെ മുഷിപ്പിക്കാനും വയ്യ. അല്പം ഉറക്കം കിട്ടിയാൽ ഭാഗ്യം. ഉച്ച തിരിഞ്ഞ് മുന്നരമണിയ്ക്ക് വീണ്ടും കുളിക്കണം. നാലിന് ക്ഷേത്രത്തിൽ പ്രവേശിച്ചാൽ വൈകിട്ട് പത്തുമണിയോ അതിലുമപ്പുറമോ ആകും നട അടച്ച് പുറത്ത് കടക്കാൻ. ആ ആറുമണിക്കൂറും ജലപാനം പാടില്ല.

താമസസ്ഥലത്തെത്തി പ്രാർത്ഥിച്ചു. അത്താഴം കഴിച്ചു കിടക്കുമ്പോഴേയ്ക്കും ഏറെക്കുറെ പാതിരയാകും. പിന്നെ മൂന്നു മൂന്നര മണിക്കൂർ ഉറക്കം. മൊത്തത്തിൽ ചിട്ടകളിലും ആചാരങ്ങളിലും



Ezhikode with Kunnam Vishnu, Rajan Nair and others

ളിലും ലവലേശം നീക്കുപോക്ക് അനുവദിക്കാത്ത ഗുരുവായൂരിൽ. ഉപാസനക്കാലമായ ആറുമാസം മനസ്സറിഞ്ഞ് വിശ്രമിക്കാനും ഭക്ഷണം കഴിയ്ക്കാനും സാധ്യമാവുകയേയില്ല. ശബരിമലയിൽ നാലുകോടിത്തോളം ഭക്തർ എത്തിച്ചേരുന്ന മണ്ഡലക്കാലത്ത് ജോലി കൂടുമെങ്കിലും ഇടയ്ക്കല്ലെന്ന് വെള്ളമോ ചായയോ കുടിക്കുന്നതിനു വിരോധമില്ല. ഉറങ്ങും ഉറക്കവും ഏറെക്കുറെ ഗുരുവായൂരിലെതുപോലെതന്നെ കഷ്ടമാണ്. പക്ഷെ മണ്ഡലക്കാലം കഴിഞ്ഞാൽ പിന്നെയുള്ള മാസങ്ങളിൽ ആദ്യ അഞ്ചുദിവസമേ നട തുറക്കുകയുള്ളൂ. ബാക്കി ഇരുപത്തൊരു ദിവസം കാട്ടിലാണെങ്കിലും വിശ്രമമാണ്.

കണ്ണിലെ കരയും കക്ഷത്തിലെ ചളിയും

ഭഗവാൻ നേരിൽ വന്ന് നേരിട്ട് സാന്നിധ്യം സാക്ഷ്യപ്പെടുത്തിയ പല അനുഭവങ്ങളുമുണ്ട് കൃഷ്ണന്. അതിൽ ഒന്നു രണ്ടെണ്ണം ഈ ലേഖകന്റെ അപേക്ഷപ്രകാരം പറയുകയുണ്ടായി. ഗുരുവായൂരിൽ അപേക്ഷ കൊടുത്ത് തന്ത്രിയുടെ പരീക്ഷയും പാസ്സായി. അന്നു കാലത്ത് തിരഞ്ഞെടുപ്പിനായി കാത്തിരിക്കുകയാണ്. ആ കാംക്ഷയാൽ പരിശ്രമവും പ്രാർത്ഥനയുമായി മറ്റു ഭാഗ്യാർത്ഥികളും ക്ഷേത്രത്തിലുണ്ട്. അപ്പോൾ കൊച്ചുകുട്ടിയായ മകന്റെ നിർബന്ധം സഹിക്കവയ്യാതെ കിഴക്കെ നടയ്ക്കലുള്ള ഒരു ഹോട്ടലിൽ കാപ്പി കുടിക്കാൻ കയറി. കുട്ടികൾക്ക് മസാലദോശയും പറഞ്ഞ് കാപ്പിയ്ക്കായി കാത്തിരിക്കുമ്പോൾ ഒരു മാന്യൻ ഹോട്ടലിലേക്കു കയറിവന്നു. നേരെ കൃഷ്ണന്റെ അടുത്തുചെന്ന് “ഗുരുവായൂരപ്പന്റെ പ്രസാദമാണ്, വാങ്ങിച്ചോളൂ” എന്നു പറഞ്ഞ് അല്പം പാൽപായസം കൊടുത്തു. ഹോട്ടലിലെ മറ്റു പലർക്കും അല്പാല്പം പാൽപായസം കൊടുത്ത് ഇറങ്ങിപ്പോയി. ഹോട്ടലിൽനിന്നിറങ്ങി നേരെ ക്ഷേത്രത്തിലെത്തിയപ്പോൾ നറുകെടുപ്പിനായി തയ്യാറെടുക്കുന്നു. എല്ലാവരും ശാസനം അടക്കിപ്പിടിച്ച് തന്ത്രി ഫലം വിളിച്ചു പറഞ്ഞു, “ഏഴിക്കോട് കൃഷ്ണദാസ”. പലർക്കും പത്തും പതിനഞ്ചും തവണ ശ്രമിച്ചിട്ടും കിട്ടാത്ത ഭാഗ്യം ആദ്യശ്രമത്തിൽത്തന്നെ കൃഷ്ണന്. ആ ഭാഗ്യം വരുന്ന കാര്യം ഭഗവാൻ ആദ്യമായി അറിയിച്ചതാണ് ഇതിന് മുമ്പൊരിയ്ക്കലും മുമ്പ് കാണാത്ത ആ മാന്യൻ നൽകിയ കൃഷ്ണപ്രസാദം എന്നു മറ്റു ഭാഗ്യാർത്ഥികൾ പറഞ്ഞു.

ഭഗവാൻ കൃഷ്ണൻ ദാസനായ ഏഴിക്കോട് കൃഷ്ണദാസനോട് വാത്സല്യം കാട്ടിയ ഒരു സംഭവംകൂടി. തന്ത്രിയുടെ ഇൻറർവ്യൂ നടക്കേണ്ട ദിവസം ഇൻറർവ്യൂ കാർഡ്കളെടുത്ത് ക്ഷേത്രത്തിലെത്തി. കാർഡിൽ ഫോട്ടോയും അറ്റസ്റ്റേഷനുമില്ലാത്തതിനാൽ ഇൻറർവ്യൂ ചാർജ്ജുള്ള ഉദ്യോഗസ്ഥൻ കൃഷ്ണദാസിനെ അയോഗ്യനാക്കി. ആ സമയത്ത് വളരെ അപ്രതീക്ഷിതമായി ദേവസം അഡ്മിനിസ്ട്രേറ്റർ അവിടെ വരികയും കൃഷ്ണദാസിനോട് മടങ്ങപ്പോകുമുമ്പ് ഫോട്ടോയും അറ്റസ്റ്റേഷനും ശരിയാക്കാമെന്ന ഉറപ്പിന്മേൽ ഇൻറർവ്യൂവിന് അനുവാദം നൽകുകയും ചെയ്തു.

ഇതേ അനുഭവം കൃഷ്ണന് ഒരിക്കൽകൂടി ഉണ്ടായി. ശബരിമലയിൽ അപേക്ഷ നൽകിയശേഷം, നറുകെടുപ്പിനായി



Ezhikode with Thanthri Kandaruru Rajeevaru

മല ചവിട്ടുംമുൻ കൊടുങ്ങല്ലൂർ മേൽശാന്തിയായ സഹോദരൻ വാസുദേവനോടൊപ്പം ഇഷ്ടദേവനായ ഗുരുവായൂരപ്പനെ വണങ്ങാൻ പോയി. ഉഷഃപൂജയ്ക്ക് നട അടച്ച സമയം. നട തുറക്കുന്നതും കാത്ത് ദീപസ്തംഭത്തിനരികെ സഹസ്രനാമംവും ചൊല്ലി കാത്തുനിന്നു. നട തുറന്നു. കണ്ണടച്ച് പ്രാർത്ഥിച്ചു നിൽക്കുമ്പോൾ മാനുസനെ തോന്നിക്കുന്ന ഒരു താടിക്കാരൻ 'ഗുരുവായൂരപ്പന്റെ പ്രസാദമാണ്' എന്നു പറഞ്ഞ് അല്പം മലർനിവേദ്യം കയ്യിൽ തന്നു. അപ്പോൾ ജ്യേഷ്ഠൻ പറഞ്ഞു, "പാൽപായസമില്ലെങ്കിലും മലരെങ്കിലും ആയല്ലോ!" മുൻ അനുഭവംവെച്ച മനസ്സിൽ ഒരു ലധു പൊട്ടിയെങ്കിലും ശബരിമലയിലെ അപേക്ഷകരുടെ ബാഹുല്യംവെച്ച് അമിതപ്രതി ക്ഷയൊന്നും ഇല്ലാതെ യാണ് അവിടെ എത്തിയത്. അവിടെയും ആദ്യശ്രമത്തിൽത്തന്നെ തിരഞ്ഞെടുക്കപ്പെടാൻ പോവുകയാണെന്ന് കൃഷ്ണഗേവാൻ അറിയിച്ചതാണ് ആ മലർനിവേദ്യംകൊണ്ട്. ഒരിയ്ക്കൽ സംഭവിക്കുമ്പോൾ അത് യാദൃച്ഛികതയാകാം; എന്നാൽ ആവർത്തിക്കപ്പെടുമ്പോൾ അത് ഒരു നിശ്ചയത്തിന്റെ നിറം ആർജ്ജിക്കുന്നു.

ഗുരുവായൂരപ്പന്റെ സാന്നിദ്ധ്യം തെളിയിക്കുന്ന നിരവധി സംഭവങ്ങൾ പിന്നീടുമുണ്ടായിട്ടുണ്ട് എന്നു കൃഷ്ണദാസ് പറഞ്ഞു. ഒരു ഉദാഹരണം പറയാം. അവിടെ മേൽശാന്തിയായി ചാർജെടുത്തിട്ട് അധികദിവസം ആയിട്ടുണ്ടായിരുന്നില്ല. ഒരു ദിവസം വൈകുന്നേരം അഞ്ചുമണിയോടെ കോടിമുണ്ടടുത്ത് ഗോപിക്കുറിയിട്ട ഒരു ഭക്തൻ കൃഷ്ണദാസിനെ കാണാനെത്തി. പല ഭക്തരും മേൽശാന്തിയുടെ അനുഗ്രഹം വാങ്ങാൻ വരുന്നത് ഗുരുവായൂരിൽ പതിവാണ്ല്ലോ. അനുഗ്രഹത്തിനു കാത്തുനിൽക്കാതെ ആ ഭക്തൻ പറഞ്ഞു, 'എനിക്ക് താങ്കളോട് ഒരു കാര്യം പറയാനുണ്ട്.' പറയാൻ ആവശ്യപ്പെട്ടപ്പോൾ രഹസ്യമാണെന്നും ഒരയ്ക്കു കിട്ടുമ്പോൾ പറയാമെന്നും അയാൾ പറഞ്ഞു. നട അടച്ചശേഷം മേട(മേൽശാന്തി താമസിക്കുന്ന സ്ഥലം)യിലേക്ക് വരാതാവശ്യപ്പെട്ടു. അന്നുതന്നെ അദ്ദേഹം മേടയിലെത്തി. കൃഷ്ണനെ മാറ്റി നിർത്തി സ്വകാര്യമായി ചോദിച്ചു, "താങ്കളല്ലേ നിർമ്മാല്യം മാറ്റുന്നതും അഭിഷേകം നടത്തുന്നതും?" അത് മേൽശാന്തിയുടെ ഉത്തരവാദിത്തമാണെന്ന് എല്ലാവർക്കും അറിയാം. "തീർച്ചയായും." ഭവ്യതയോടെ കൃഷ്ണൻ മറുപടി പറഞ്ഞു. "എന്നാൽ കക്ഷത്തിലെ ചളിയും കണ്ണിലെ കരവും പോകുന്നില്ല, ശ്രദ്ധിയ്ക്കണം." കൂടുതൽ പറയാതെ ആ മാനുസൻ ഇറങ്ങിപ്പോയി. കൃഷ്ണന് ഒന്നും മനസ്സിലായില്ല. പിറേറന്ന് അഭിഷേകസമയത്ത് ഒരു

വെളിപാടുപോലെ തലേ ദിവസത്തെ സംഭവം ഓർമ്മ വന്നു. ശരിയാണ്, വിഗ്രഹത്തിന്റെ കക്ഷത്തിൽ ചളിയുണ്ട്. കൃഷ്ണൻ അത്ഭുതസ്തബ്ധനായി. ഉടൻതന്നെ എല്ലാം നന്നായി കഴുകി വൃത്തിയാക്കി. തന്ത്രി, ഓതിയ്ക്കൻ, മേൽശാന്തി തുടങ്ങി ശ്രീലകത്ത് പ്രവേശനം അനുവദിച്ചിട്ടു ഉളവർക്കുപോലും അറിയാതിരുന്ന കാര്യം ഒരു ഭക്തൻ എങ്ങനെ അറിയാൻ കഴിഞ്ഞു? ഭഗവാൻതന്നെ നേരിൽ വന്ന് തന്നെ തിരുത്തിയതാണെന്ന് കൃഷ്ണദാസ് കരുതുന്നു. ഇങ്ങനെ നിരവധി കഥകളുണ്ട് അദ്ദേഹത്തിനു പറയാൻ.

ശബരിമലയിലെ തേജവർദ്ധകങ്ങൾ

വ്യത്യസ്തരീതിയിലാണെങ്കിലും ഗുരുവായൂരപ്പനായ ഭഗവാൻ ശ്രീകൃഷ്ണന്റെ ദർശനം കിട്ടിയ ഏഴിക്കോട് കൃഷ്ണൻ ഉപാസകനാണെന്നു പറഞ്ഞതിന് കാരണമുണ്ട്. അവിശ്വസനീയാംവിധം ധനം വന്നു ചേരുന്ന ഒരു ജോലിയാണ് ഗുരുവായൂരിലേയും ശബരിമലയിലേയും മേൽശാന്തിവൃത്തി. ആ ധനത്തിനുവേണ്ടിമാത്രം ശാന്തി ചെയ്യുമ്പോൾ അത് ഒരു ജോലി മാത്രമായി തീരുന്നു. ധനാഗ്രഹം കൂടാതെ അതു ചെയ്യുമ്പോൾ അതു ഉപാസനയാകുന്നു. കൃഷ്ണനാകട്ടെ ശബരിമലയിലുള്ള കാലത്ത് കിട്ടിയ ധനം ശബരിഗിരിശ്വരൻ തേജസ്സ് വർദ്ധിപ്പിയ്ക്കാനായി ഉപയോഗിക്കുകയാണ് ചെയ്തത്. ഉദാഹരണത്തിന്, അക്കാലത്തെ ചിങ്ങമാസത്തിൽ ജ്യേഷ്ഠ മുറഹോമം നടത്തുകയുണ്ടായി. നിരവധി ബ്രാഹ്മണർ ദിവസങ്ങളോളം ഉരുകഴിച്ചാലേ എട്ടു അഷ്ടകങ്ങളുള്ള ജ്യേഷ്ഠം (10635 മന്ത്രങ്ങൾ) ചൊല്ലി ഹോമിക്കാൻ കഴിയൂ. അതോടുകൂടി സുകൃതഹോമം, കാൽകഴുകിച്ചുട്ട് മുതലായവയും യഥാവിധി ചെയ്യുകയുണ്ടായി. ആദ്യമായാണ് ശബരിമലയിൽ അത്തരം ഒരു മുറജപം ഉണ്ടാകുന്നത്, അതും മേൽശാന്തിയുടെ സ്വന്തം

ഓണാശംസകൾ

Onasamsakal

PUSHPAM SILKS WEDDING SAREES

പൊന്നിൻ ചിങ്ങമാസം പിറന്നു
ആഘോഷങ്ങളുടെ പെരുമഴ
ആവണിവട്ടം, ശ്രീകൃഷ്ണജയന്തി
അയ്യങ്കാളി ജയന്തി, വിനായക ചതുർത്ഥി, ബുക്രിദ്
തിരുവോണം, ശ്രീനാരായണഗുരു ജയന്തി എന്നിവ പ്രമാണിച്ച്

ഓഗസ്റ്റ് 15 മുതൽ സെപ്റ്റംബർ 16 വരെ
ആകർഷണീയമായ വിലക്കുറവിൽ ലഭിക്കുന്നു

D. S. CUTPIECE & R. M. SHOPPING
HANDLOOM TEXTILES

RAMRAJ DHOTI, MUNDUKAL, READYMADE SHIRTS,
VELCRO DHOTI WITH POCKETS AVAILABLE

മാമരാജ് ദോത്തി, മുണ്ടുകൾ, റെഡിമെയ്ഡ് ഷർട്ടുകൾ
"ഓട്ടിപ്പോ കെട്ടിക്കോ വെൽവേക്രോ ദോത്തി പോക്കറ്റ് ഉൾപ്പെടെ"
ഫാക്ടറി വിലയിൽ ലഭിക്കുന്നതാണ്

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



ജ്യോതിഷ് പ്രസാദ്

മുല്ല

മലർ: നട്ട നല്ല മുത്ത പുമുല്ല
 അവളവളേക്കാൾ സ്നേഹിച്ച മുല്ല
 മകളായ്, മാലിയായ്തുമുല്ലയുടെ തോഴിമലർ:
 പുമുല്ല കിളിർത്തു, തളിർത്തു തലയുയർത്തി
 രവികിരണമേറവെ, ചൊടിയോടുകൂടി
 ചെടിയൊ വളർന്ന പുമുല്ല.

മാരുതി വീശി, മാരിപേമാരിയോ:ഓത്ത്
 നീർതുളളിലാടി കളിച്ചുവളർന്നവളുടെ മുല്ല;
 പിന്നെവന്നു വസന്തംമലർപോലെ സുന്ദരി!
 വളർന്നാമുല്ല ഒരു ഹരിതവർണ്ണക്കൂടപോലെ
 വാരിവിതറിയ മുല്ലമൊട്ടുകളിനുള്ളിൽ
 മലർ: നട്ട നല്ല മുത്ത പുമുല്ല.

ഇന്ന്! ആ പുത്തുലഞ്ഞ പുമുല്ല
 മണമേറ്റു പൂമ്പാറ്റകൾ പാറിയെത്തി
 ഓണം പടിക്കലെയെത്തിയെന്ന കുറിപ്പുമായി
 മധുരപ്പതിനേഴിനെയഴക്കേ! മലർ
 നിൻമുല്ലയുടെ പ്രായമോ? സുന്ദരൻ
 മലർ: നട്ട നല്ല മുത്ത പുമുല്ല

മലർ: തീർത്തമാല മുല്ലമാല
 അവളിന്നണിഞ്ഞതവൾതൻ കാർകുന്തലിൽ
 താരകം മിന്നും ഗഗനം മന്ദസ്മിതം മുഖം
 കമിതാംപുമുല്ല നൽകിയ കിനാവ്
 ഇന്നവൾ മായാസുന്ദരി മുല്ലയുടെ മണവാട്ടി
 മലർ: നട്ട നല്ല മുത്ത പുമുല്ല, പുത്ത മുല്ല.



ചിലവിൽ. സാമാന്യത്തിലധികം ചിലവുള്ള ഒരു പരിപാടിയാണ് മുറജപം. ഇതിനുമുമ്പ് മുറജപം ഉണ്ടായിട്ടുള്ളത് തിരുവനന്തപുരത്താണ്, തിരുവിതാംകൂർ രാജകുടുംബത്തിന്റെ ചിലവിൽ. കന്നിമാസത്തിൽ യജുർവേദ മുറജപവുമുണ്ടായി; അതോടുകൂടി ലക്ഷാർച്ചനയും മഹാരാട്ടുവും. അക്കാലത്തു മൊത്തത്തിൽ പത്തൊമ്പതു തവണ ഋഗവേദം, യജുർവേദം, സാമവേദം എന്നിവ ചൊല്ലി അർച്ചനയും ഉണ്ടായിട്ടുണ്ടത്രെ. (കേരളത്തിൽ അഥർവവേദികളില്ല എന്ന കാര്യം എത്ര പേർക്കറിയാം?) ഒന്നും ദേവസാം ചിലവിലല്ല, സ്വന്തം ചിലവിൽ.

ഇതുകൂടാതെ കേരളീയ ക്ഷേത്രങ്ങളിൽ പ്രതിഷ്ഠയുടെ തേജസ്സു വർദ്ധിപ്പിക്കാൻ 'വാരമിരിക്കുക' എന്ന ഒരു ആരാധനാ രീതി പതിവുണ്ട്. ശബരിമലയിൽ ആദ്യമായി വാരമിരിക്കുന്നത് മേൽശാന്തിയായ കൃഷ്ണദാസിന്റെ ആഗ്രഹപ്രകാരം അദ്ദേഹത്തിന്റെതന്നെ ചിലവിലാണ്. ശാസ്താസന്നിധിയിൽ പതിനെട്ടു പ്രാവശ്യവും മാളികപ്പുറത്തമ്മയുടെ സന്നിധിയിൽ ഒരു പ്രാവശ്യവും 'വാരം' ഉണ്ടായിട്ടുണ്ട്. ഇതുകൂടാതെ ആദ്യമായി 'അക്ഷരലക്ഷം ഗായത്രി മന്ത്രജപം' നടത്താനും സാധിച്ചു. നിരവധി ബ്രാഹ്മണർ ഒന്നിച്ചിരുന്നു ഗായത്രിമന്ത്രം ജപിച്ചു. പുഷ്പാർച്ചന നടത്തുകയാണ് ചെയ്യുക. ഗായത്രിക്ക് ഇരുപത്തിനാല് അക്ഷരമാകയാൽ ഇരുപത്തിനാല് ലക്ഷം ഗായത്രിമന്ത്രം ജപിച്ച് ചെയ്യുകയുണ്ടായി. ഇതെല്ലാം ഉണ്ടായത്

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HOTEL SAANJO
 Laxmi Tower Shop No.17/18, Plot No.17,
 Opp. Seawood Rly. Station, Nerul (W) Navi Mumbai.
 Tel:27720559/9869687799/9699819906

കൃഷ്ണദാസ് ശബരിമലയിൽ മേൽശാന്തിയായി ഇരിക്കുന്ന കാലത്ത് അദ്ദേഹത്തിന്റെ ഉത്സാഹത്തിലും ചിലവിലും ആണ്. അതായത് ശബരിമലയിൽനിന്നു കിട്ടിയതെല്ലാം അവിടെത്തന്നെ സമർപ്പിക്കാനുള്ള സന്നദ്ധത അവധൂതനായ ഒരു ഉപാസകനു മാത്രം സാധിക്കുന്നതാണ്. അങ്ങനെ നിസാർത്ഥ സേവനങ്ങളിൽ നിസ്സംഗഭക്തികളിൽ കൂടിയാണ് ദിവ്യതം നേടുന്നത്. അതുകൊണ്ടാണ് ഏഴിക്കോട് കൃഷ്ണൻ ദിവ്യനാണ് അഥവാ ദിവ്യത്വത്തിലേക്കുള്ള പ്രയാണത്തിലാണ് എന്ന് മുൻ പറഞ്ഞത്. അത്തരം ദിവ്യന്മാരുടെ അനുഗ്രഹം നമുക്കും ഊർജ്ജം പകരട്ടെ.

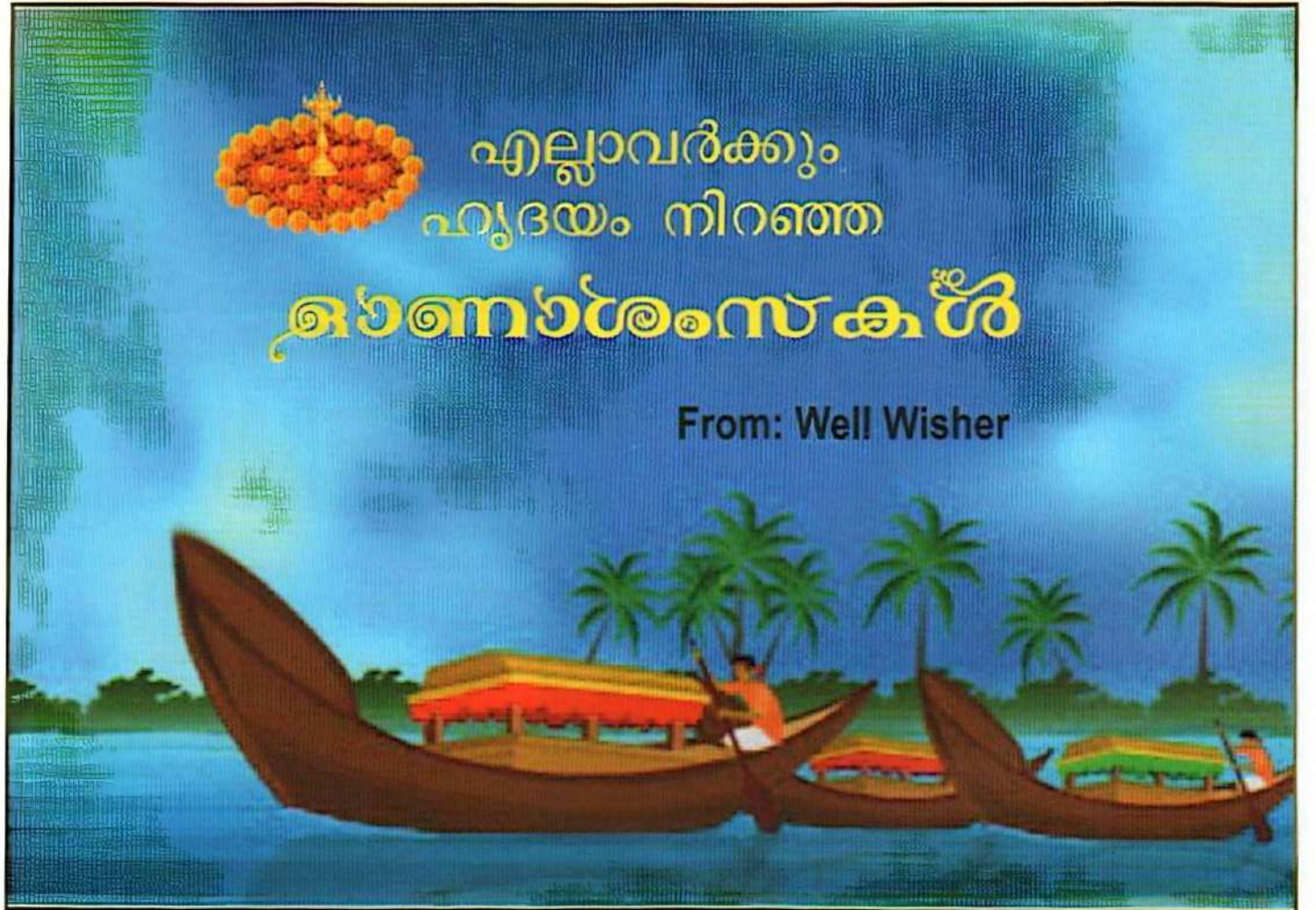
ശബരിമല ശാന്തിക്കാർ 'പുറപ്പെടാശാന്തിക്കാർ' ആണെന്ന് അറിയാമല്ലോ. ശാന്തിവൃത്തി ഏറ്റെടുക്കാനായി മല ചവിട്ടിയാൽ ഒരു കൊല്ലത്തിനുശേഷം തന്റെ പിൻഗാമി വന്ന് ചാർജെടുക്കുംവരെ മേൽശാന്തി ക്ഷേത്രപരിസരം വിടാൻ പാടില്ല. മണ്ഡലമാസം കഴിഞ്ഞാൽ എല്ലാ മാസവും അഞ്ചുദിവസമേ നട തുറക്കുകയുള്ളൂ. മാസത്തിലെ ബാക്കി ദിവസങ്ങളിൽ മേൽശാന്തിമാർക്ക് മലമുകിളിൽ ഏതാനും സെക്യൂരിറ്റി ജീവനക്കാർക്കൊപ്പം ഏകാന്തവാസമാണ്. സമയം കളയാൻ മാർഗ്ഗമൊന്നുമില്ല. ഈ സമയത്ത് കൃഷ്ണദാസ് തന്റെ വിചാരങ്ങളും മനോവ്യാപാരങ്ങളും കടലാസ്സിൽ കുറിച്ചിട്ടു. അവയിൽ പലതും ക്ഷേത്രത്തിന്റെ മുഖപത്രത്തിൽ വെളിച്ചം കാണുകയുണ്ടായിട്ടുണ്ട്. പിന്നീട് അന്നത്തെ കുറിപ്പുകൾ ക്രോഡീകരിച്ചുകൊണ്ട് 'ശാസ്താരം പ്രണമാമൃഹം' എന്ന പേരിൽ ഒരു പുസ്തകമാക്കി പ്രസിദ്ധീകരിക്കുകയും ചെയ്തു. അങ്ങനെ കൃഷ്ണദാസ് ഒരു എഴുത്തുകാരനായും തെളിഞ്ഞു.

ശബരിമലയും സ്ത്രീപ്രവേശനവും

ശബരിമലയിലെ മേൽശാന്തിയായിരുന്ന ഒരാളോട് സാഭാവികമായി ചോദിക്കാവുന്ന ഒരു ചോദ്യമാണല്ലോ അവിടെ സ്ത്രീകളുടെ പ്രവേശനം അനുവദനീയമോ അല്ലയോ എന്നത്.

അത് ഇദ്ദേഹത്തോട് ചോദിക്കുകയും ചെയ്തു. വളരെ യുക്തി യുക്തമായ മറുപടിയാണ് ലഭിച്ചത്. "ശബരിമലയിൽ സ്ത്രീ പ്രവേശനം നിരോധിച്ചിട്ടില്ലല്ലോ. ഒരു പ്രത്യേക പ്രായത്തിൽ, അതായത് പത്തു മുതൽ അമ്പതുവരെയുള്ളവരെയല്ലേ നിരോധിച്ചിട്ടുള്ളൂ? അതു കാലങ്ങളായി ക്ഷേത്രാചാരപ്രകാരമുള്ള ചിട്ടയല്ലേ?" അതു ശരിയല്ലേ? ഈ ലേഖകന്റെ അഭിപ്രായത്തിൽ ക്ഷേത്രാചാരങ്ങൾക്ക് ഒരു വിലയും കല്പിക്കാത്തവർ കേതികൊണ്ടൊന്നുമല്ല അവിടെ പോകണമെന്നു പറയുന്നത്. ദേവാലയങ്ങൾ ഭക്തർക്കു മാത്രമുള്ളതാണ്. അത് സ്ത്രീ സമത്വത്തിന്റെ പേരിലുമല്ല. സ്ത്രീസമത്വവാദമെങ്കിൽ അവർക്കു കിട്ടുന്ന പ്രത്യേക പരിഗണനകൾക്ക് എതിരായും അവർ പ്രതികരിക്കേണ്ടതല്ലേ? അതു വെറും യുക്തിശൂന്യമായ നിഷേധത്തിന്റെ പേരിൽ മാത്രമാണ്.

ഏഴിക്കോടിനെപ്പറ്റി പറയുമ്പോൾ സുദർശനഭട്ടിനെ പരാമർശിക്കാതിരുന്നാൽ അപൂർണ്ണമാകും. കാസർകോട്ടിലുള്ള ബാജുക്കുട്ടി ഇല്ലത്തെയാണ് അദ്ദേഹം. തന്ത്രവിദ്യാപീഠത്തിൽനിന്ന് കൽപ്പുഴനമ്പൂതിരിയുടെ ശിഷ്യനായി വിവിധ പുജാവിധികളും തന്ത്രവിദ്യകളും സ്വായത്തമാക്കി. ഗുരുവായൂർ തന്ത്രിയായ ചേന്നാസ് ദിവാകരൻ നമ്പൂതിരിയുടെ ആവശ്യപ്രകാരം ആദ്യം ഹൈദരാബാദിലും പിന്നീട് ഡോംബിവ്ലിയിൽ പൊന്നുഗുരുവായൂരപ്പൻ ക്ഷേത്രത്തിലും ശാന്തിക്കാരനായി. കുത്തുള്ളി കൃഷ്ണൻ നമ്പൂതിരി ശബരിമല മേൽശാന്തി ആയിരിക്കുമ്പോൾ സഹായിയായി കൂടെ ഉണ്ടായിരുന്നു. പിന്നീട് ഏഴിക്കോട് കൃഷ്ണൻ നമ്പൂതിരിയുടെ കൂടെ ഒരു കൊല്ലം ശബരിമലയിൽ ഉണ്ടായിരുന്നു. എട്ടു ഭാഷകൾ മനോഹരമായി കൈകാര്യം ചെയ്യാൻ കഴിവുള്ള വ്യക്തിയാണ് സുദർശൻ ഭട്ട്. മാതൃഭാഷയായ കരാഡിക്കു പുറമെ മലയാളം, കന്നഡ, തുളു, തമിഴ്, തെലുങ്ക്, ഹിന്ദി, ഇംഗ്ലീഷ് എന്നിവയും വേണ്ടി വന്നാൽ അത്യാവശ്യം മറാഠിയും അദ്ദേഹത്തിനു വഴങ്ങും. ഇപ്പോൾ ഏഴിക്കോടിന്റെ സന്തതസഹചാരിയായി പുജകളിലും ഉപാസനകളിലും സഹായിച്ചു വരുന്നു. ■





ജോസഫ് വെണ്ണൂർ നാടകവേദിക്ക് സുപരിചിതനായ കലാകാരൻ



■ ചമയം, രംഗസംവിധാനം എന്നീ രംഗത്ത് പ്രഗത്ഭനും പ്രശസ്തനുമായിരുന്ന ജോസഫ് വെണ്ണൂർ.. ഒപ്പം അഭിനയം, സംവിധാനം, നാടകരചന എന്നീ രംഗങ്ങളിലും അദ്ദേഹം തന്റെ കഴിവ് തെളിയിച്ചിട്ടുണ്ട്. വിദ്യാർത്ഥി ജീവിതത്തിൽതന്നെ യുവജനോത്സവ വേദികളിൽ അംഗീകാരം ജോസഫ് വെണ്ണൂർ നേടിയിരുന്നു.

വൈറ്റില സെന്റ് മേരീസ് ഹൈസ്കൂളിൽ നിന്നും വിദ്യാഭ്യാസം പൂർത്തിയാക്കിയശേഷം 1974-ൽ ഉപജീവനം തേടി മുംബൈയിൽ എത്തി. അക്കാലത്ത് ഗോരഗാവ് കേന്ദ്രമായി പ്രവർത്തിച്ചിരുന്ന ഭ്രമണം തിയേറ്റേഴ്സ് അവതരിപ്പിച്ച നാടകത്തിന്റെ പിന്നണി പ്രവർത്തകനായി പ്രവർത്തിച്ചുകൊണ്ടിരുന്നു ബോംബെ നാടകവേദിയിൽ തുടക്കം കുറിച്ചത്. മുംബൈ നാടകവേദിയുടെ സുവർണ്ണദശയിൽത്തന്നെ തുടക്കം കുറിച്ച വെണ്ണൂരിന്റെ തുടർന്നുള്ള നാടകകലാജീവിതം തികച്ചും തിരക്ക് പിടിച്ചതായിത്തീർന്നു. നാടകസംവിധായകനായ എം എ സി മേനോൻ ആണ് ജോസഫ് വെണ്ണൂർ എന്ന അപരനാമം ചാർത്തിക്കൊടുത്തത്.

മുംബൈയിലെ സത്യൻ എന്നറിയപ്പെട്ടിരുന്ന പ്രഗത്ഭനും സംവിധായകനുമായിരുന്ന തിരുതി (ഈനാശ്വ)ന്റെ കൈരളികലാ മന്ദിറിന്റെ എല്ലാ നാടകങ്ങളുടെയും പിന്നണിശില്പി വെണ്ണൂർ ആയിരുന്നു. പത്മഭൂഷൻ, വെള്ളപ്പുച്ച, ജലനം, സന്ധ്യയ്ക്കെത്തിന് ചുക്പ്പുതണൽ, ചിത്രഗോപുരം എന്നീ നാടകങ്ങൾ അവയിൽ ചിലതാണ്. തിരുർ ഒടുവിൽ സംവിധാനം ചെയ്ത് അവതരിപ്പിച്ച

ചിത്രഗോപുരത്തിലെ ഒറ്റക്കാലനായ കഥാപാത്രത്തെ അവതരിപ്പിക്കാനുള്ള ഭാഗ്യം എനിക്ക് ഉണ്ടായി എന്ന വസ്തുതയും ഇവിടെ രേഖപ്പെടുത്തട്ടെ. പുഷ്പ, കസ്തുരി, ബാഹുലേയൻ, മണിസിംഗ് എന്നിവരായിരുന്നു ചിത്രഗോപുരത്തിലെ മറ്റു വേഷമണിഞ്ഞവരിൽ ചിലർ.

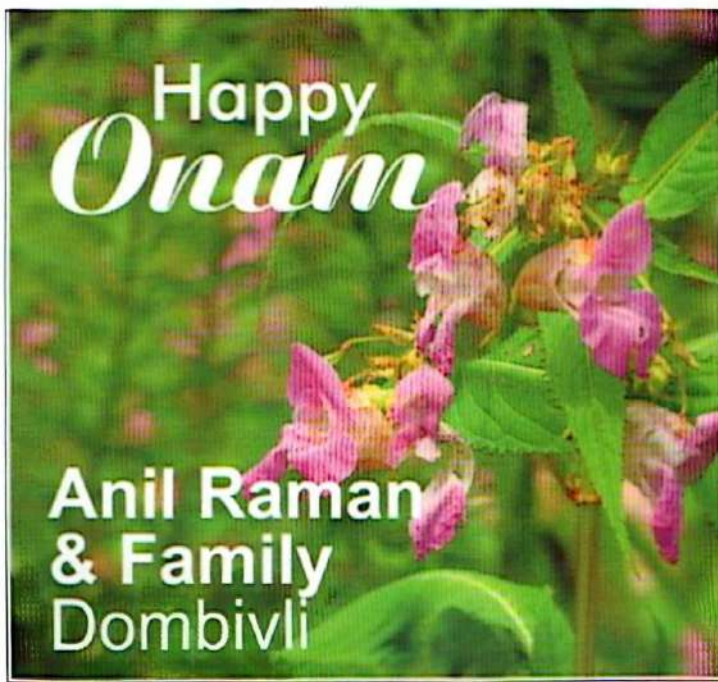
സി എ ജോസിന്റെ നിർദ്ദേശം അനുസരിച്ച് ബോംബെ കേരളീയസമാജത്തിൽ അംഗമായിച്ചേർന്ന വെണ്ണൂർ പിന്നീട് സമാജത്തിലെ കലാവിഭാഗത്തിലും വിശാലകേരളം കമ്മറ്റിയിലും സജീവമായി പ്രവർത്തിച്ചു. ഡോ. സി എൻ എൻ നായർ കൺവീനർ ആയിരുന്ന വിശാലകേരളം കമ്മറ്റിയിൽ ഞാനും അംഗമായിരുന്നു. ബോംബെ കേരളീയ സമാജത്തിനു വേണ്ടി ടി എൽ ജോസ് എഴുതി ബാബു വിഴിഞ്ഞം സംവിധാനം ചെയ്ത 'കാഹളം', തുടർന്നു നിരവധി നാടകങ്ങളുടെ പിന്നണി ശില്പിയും ചമയക്കാരനുമായിരുന്നു വെണ്ണൂർ. ആദം തിയേറ്റേഴ്സ് (അന്തപ്പൻ), രാഗം തിയേറ്റേഴ്സ് (അഗസ്ത്യൻ ഫെർനാണ്ടസ്) സുന്ദരൻ ആർട്ട്സ് (പി സി ചെറിയാൻ) തുടങ്ങി നാടകഭൂമി കൾക്കും നിരവധി നിരവധി മലയാളിസംഘടനകൾക്കും വെണ്ണൂരിന്റെ സേവനം ലഭ്യമായിരുന്നു. എത്രയോ നൂത്തകലാരുപങ്ങളും അരങ്ങേറ്റങ്ങളും രംഗത്ത ശോഭിക്കുമ്പോൾ അതിന്റെ പിന്നിലെ ഒരു ചമയക്കാരന്റെ കരസ്ഥവും സമർപ്പണഭാവവും



മറക്കാൻ കഴിയുന്നതല്ല.

കഴിവുതെളിയിച്ച നടൻ

സുനയന ആർട്സിന്റെ 'കാനായിലെ കല്യാണം', 'അത്യുന്നതങ്ങളിൽ ദൈവത്തിനു സ്തുതി', 'അമ്മിണി ട്രാവൽസ് പ്രൈവറ്റ് ലിമിറ്റഡ്', 'അറിയില്ലേ ഞാൻ നല്ല കള്ളൻ', 'ലയവിന്യാസം', 'കാട്ടുകുതിര' എന്നീ നാടകങ്ങളിൽ വെണ്ണൂർ നടനായും ചമയക്കാരനായും പ്രവർത്തിച്ചു. വിനോദ് രംഗനാഥിന്റെ സംവിധാനത്തിൽ വർക്ക് ഷോപ്പ് പ്രോഡക്ഷൻസിന്റെ 'അവനാശി'ലെ നായർ, 'മുറബൈ കാക്ക'യിലെ കാണി, മുകുന്ദൻ മേനോൻ സംവിധാനം ചെയ്ത 'ഗോപുരനട'യിലെ കുഷ്ഠരോഗിയായ ഭിക്ഷക്കാരൻ, അഗസ്റ്റിൻ ഫെർനാണ്ടസ് സംവിധാനം ചെയ്ത എൻ എൻ പിള്ളയുടെ 'ഫോളിയോളി'ലെ മദബുദ്ധിയായ യുവാവ്, 'ആദ്യരാത്രി'യിലെ ബട്ലർ, അനന്തൻ സംവിധാനം ചെയ്ത പി ജെ ആൻറണിയുടെ 'മണ്ണിലെ മത്തായി'



എന്നീ കഥാപാത്രങ്ങളെ വെണ്ണൂർ മിഴിവോടെ അവതരിപ്പിച്ചിട്ടുണ്ട്.

നാടകരചനയും സംവിധാനവും

ആരാധന തിയറ്റേഴ്സിന്റെ 'കാനൽജലം' എന്ന നാടകമാണ് സംവിധാനരംഗത്തെ തുടക്കം. വെണ്ണൂരും ജോയി മാത്യുവും ചേർന്നാണ് ഇത് സംവിധാനം ചെയ്തത്. തുടർന്ന് ഗോരഗോവിലെ നവരത്ന ആർട്സിന്റെ 'രാജവീഥി' സംവിധാനം ചെയ്തു. അവരുടെ തുടർനാടകമായ 'അഗ്രഹായന'ത്തിന്റെ രചനയും സംവിധാനവും ഗാനരചനയും വെണ്ണൂരിന്റെതായിരുന്നു. പിന്നീട് 'യുഗശില്പിയോട് ഒരു ചോദ്യം' (നവരത്ന ആർട്സ്), 'എന്നെ മന്ത്രിയാക്കല്ലേ' (കർമ്മ), 'ആരും പറയാത്ത മുത്തശ്ശിക്കഥ' ഗോരഗോവ്, കൽവ, ചെമ്പൂർ എന്നിവിടങ്ങളിലെ മലയാളി സമാജങ്ങൾ അവതരിപ്പിച്ചു. 'ഇമ്മേജസ് ഓഫ് റിയാലിറ്റീസ്' എന്നീ മൂന്നു ലഘുനാടകങ്ങളും നാടകവേദിക്ക് വെണ്ണൂർ സംഭാവന ചെയ്തിട്ടുണ്ട്. സമർത്ഥനായ ചമയൽക്കാരൻ എന്ന തന്റെ തട്ടകം ഉറപ്പിച്ചിട്ടുകൊണ്ടുതന്നെയായിരുന്നു നാടകരചനരംഗത്തും സാഹിത്യരംഗത്തും വെണ്ണൂർ പ്രവർത്തിച്ചത്.

നിരന്തരപരിശീലനവും നിരീക്ഷണവുമാണ് ഒരു നടനെ കഥാപാത്രമാകാൻ സഹായിക്കുന്നത്. എങ്കിലും കഥാപാത്രം ആവശ്യപ്പെടുന്ന രൂപഭാവങ്ങളും നടന്നുണ്ടാകണം. അത് ഉണ്ടാക്കിക്കൊടുക്കുകയാണ് ചമയക്കാരന്റെ ഉത്തരവാദിത്വം. ഇത് സാർത്ഥകമാകണമെങ്കിൽ, ചമയക്കാരനും നിരീക്ഷണബോധം ഉണ്ടാകണമെന്ന് വെണ്ണൂർ വിശ്വസിച്ചിരുന്നു. രംഗപശ്ചാത്തലം, പാത്രസംഭാവം, കഥയിലെ പ്രാധാന്യം, വ്യവഹാരം, വയസ്സ് എന്നിവയെല്ലാം ചമയക്കാരന്റെ നിരീക്ഷണത്തിൽ പെടുന്നു.

എഴുത്തുകാരൻ

1975 മുതൽ 92വരെ സിനിമാമാസികയിലും ചിത്രരമയിലും 'ബോംബെ മലയാള നാടകരംഗം' എന്ന പംക്തിയിൽ വെണ്ണൂർ സ്ഥിരമായി എഴുതിയിരുന്നു. ചിത്രകാർത്തിക, ദേശാഭിമാനി, ചിത്രകൗമുദി, യവനിക എന്നിവയിലും രചനകൾ പ്രസിദ്ധീകരിച്ചിരുന്നു. കലാകൗമുദി പത്രത്തിൽ ആദ്യകാലത്ത് 'മലയാള നാടകവേദി ഇന്നലെ, ഇന്ന്, നാളെ' എന്ന തലക്കെട്ടിൽ എഴുതിയിരുന്നു. അവതരണത്തിലെ പാളിച്ചകൾ ചൂണ്ടിക്കാണിക്കുമ്പോൾ അസഹിഷ്ണുത പ്രകടിപ്പിക്കുന്നവരാണ് പല നാടകക്കാരുമെന്നും അരങ്ങിൽ കഥാപാത്രങ്ങളെ അർത്ഥസമ്പന്നവും ദൃശ്യചാര്യതയുമുള്ള രംഗചിത്രമൊരുക്കാൻ കഴിവില്ലാത്ത

വരാൻ മുംബെയിലെ ചില സംവിധായകരെന്നും ഒരു പ്രോഫ്റ്ററുടെ ജോലിയാണ് സംവിധായകന്റെ മേലങ്കി അണിഞ്ഞുകൊണ്ട് അവർ ചെയ്യുന്നതെന്നും വെണ്ണൂർ തുറന്നടിച്ചു. വലിയ സുഹൃദ് വലയവും വ്യക്തിബന്ധങ്ങളും കാത്തു സൂക്ഷിച്ചിരുന്ന വ്യക്തിയായിരുന്നു ഈ കലാകാരൻ. റെയിൽവെയിലെ ഉദ്യോഗസ്ഥനായിരുന്നു.

ക്യാപ്റ്റൻ രാജു, ബാലാജി, എ എം മാത്യു, പി സി ചെറിയാൻ, മേരി പോൾ, വത്സല മേനോൻ, മെഹർകുമാരി, വിശ്വനാഥൻ പള്ളൂർ, സതീശൻ, ഡോ സുശീലൻ, സുരേന്ദ്രബാബു, പി എ ദിവാകരൻ, പൊതുവാൾ. പ്രേംകുമാർ, നാണപ്പൻ മഞ്ഞപ്ര, പവിത്രൻ കണ്ണപുരം, പരേതരായ പി എൻ നാണപ്പൻ, കെ കെ കുരുവിള, കെ കെ ഉണ്ണി, സി ജെ പോൾ... അങ്ങനെ പോകുന്നു ആ നിര. ചലച്ചിത്രസംവിധായകരായ ഹരിഹരൻ, ജയരാജ് എന്നിവരുമായി അടുത്തു പരിചയപ്പെട്ടതും ഈ രംഗത്തിലൂടെയാണ്.

തൃശ്ശൂർ ജില്ലയിലെ മുക്കുന്ദപുരം താലൂക്കിലെ അന്നമടയിലെ വെണ്ണൂർ എന്ന ഗ്രാമമാണ് കഥാപുരുഷന്റെ ജന്മസ്ഥലം. ഇല്ലിക്കാണി നെല്ലിശ്ശേരി തറവാട്ടിൽ പൈലിയുടെയും നറോസിയുടെയും രണ്ടാമത്തെ മകനായി 1954-ൽ ജനിച്ചു. 1974 മുതൽ ബോംബെയിലെ സാംസ്കാരികരംഗത്ത് സജീവപങ്കാളിത്തം വഹിച്ചു. ബോംബെ കേരളീയ സമാജം കലാസാംസ്കാരികവിഭാഗം സിക്രട്ടറി, വിശ്വലക്ഷമം മെമ്പർ ഇൻചാർജ്ജ്, പ്രതിഭാതിയേറ്റേഴ്സിന്റെ ജോ. സിക്രട്ടറി, കർമ്മയുടെ വൈസ് പ്രസിഡണ്ട്, നാടകപക്ഷത്തിന്റെ കൺവീനർ എന്നിങ്ങനെ വിവിധ പദവികളിൽ വെണ്ണൂർ പ്രവർത്തിച്ചിട്ടുണ്ട്. എൽസിയാണ് ഭാര്യ. മക്കൾ രണ്ടു പേർ, പൗലോസും (ശ്രീജിത്ത്), ശ്രീജയും. മരുമക്കൾ: ലില്ലി.

സ്ഥലീകരിക്കാൻ കാത്തു നിൽക്കാതെ ഒരു നല്ല സ്വപ്നം ബാക്കി നിർത്തിയാണ് ജീവിതനാടകരംഗത്തുനിന്നും വെണ്ണൂർ വിട വാങ്ങിയത്. ഒരു നാടകത്തിന്റെ അണിയറപ്രവർത്തിയിലായിരുന്നു വെണ്ണൂർ. തന്റെ അവസാനരചനയായ 'മരണം അരികിലെത്തുമ്പോൾ' എന്ന നാടകത്തിന്റെ സ്ക്രിപ്റ്റ് എനിക്കെത്തിച്ചു തരികയും അത് സംവിധാനം ചെയ്യണമെന്ന് ആവശ്യപ്പെടുകയും ചെയ്തിരുന്നു. വ്യക്തിപരമായ കാരണങ്ങളാൽ സംവിധാന ചുമതലയിൽനിന്ന് ഞാൻ ഒഴിഞ്ഞുനിന്നപ്പോൾ സുരേന്ദ്രബാബു അത് ഏറ്റെടുക്കുകയുണ്ടായി. കാര്യങ്ങൾ മുന്നോട്ടു പോയി തുടങ്ങിയിരുന്നു. പക്ഷെ വിധി അതിന് അനുവദിച്ചില്ല.

'മരണം അരികിലെത്തുമ്പോൾ' എന്ന പുതിയ നാടകം അറംപറ്റിയപ്പോലെ വെണ്ണൂരിന്റെ കാര്യത്തിൽ അന്വർത്ഥമായതാണോ? അറിഞ്ഞുകൂടാ. ആഗസ്റ്റ് 14-ന് അദ്ദേഹം നമ്മെ വിട്ടുപോയി. അറംപറ്റിയ വാക്കുകളുടെ സാക്ഷിപത്രംപോലെ ആ നാടക സ്ക്രിപ്റ്റും കയ്യിൽ പിടിച്ചു വെണ്ണൂർ ഏതോ അജ്ഞാതലോകത്തിൽനിന്നും നമ്മെ വീക്ഷിക്കുന്നുണ്ടാകാം. ഈ നാടകം അരങ്ങിലെത്തിക്കുക എന്നത് വെണ്ണൂരിന്റെ വലിയ അഭിലാഷമായിരുന്നു. സ്വപ്നമായിരുന്നു. വെണ്ണൂർ അരങ്ങോഴിഞ്ഞ വേളയിൽ ഇനിയെന്തു നാടകം, അല്ലെ? നാടകവേദിക്കും സാംസ്കാരികവേദിയ്ക്ക് ആകെത്തന്നെയും നേരിട്ട വലിയ നഷ്ടമാണ് വെണ്ണൂരിന്റെ വിധോഗം. ആ സ്മരണകൾക്കു മുന്നിൽ ആദരാഞ്ജലികൾ! ■

POEM

സല്ലാപമുറികൾ



മിനി തോമസ്

പ്രണയതുണ്ടുകൾ വിറ്റഴിയും
സല്ലാപമുറികൾ ചോക്കലേറ്റുകൾ
അടക്കിയ ആശ്വാസനിശ്വാസങ്ങളിൽ
പിറന്ന മുക്കുപണ്ടങ്ങളിൽ മുത്തം നൽകൽ.

ഹേ മനുഷ്യം,...
ഇരുളിൻ മറവിൽ പരുങ്ങും സല്ലാപങ്ങൾ
സൗഹൃദത്തിൻ ഒളിയിടങ്ങളിലൊളിച്ചു
അതിൻ ക്ഷണിക പ്രണയലഹരിയിൽ
നീ നിന്നെ മറന്നു പോകുന്നതെന്തേ?
പ്രബലൻ നീയെങ്കിലും തരളം മനം
തേടുന്നു പുതു നയനസുഖം
നിമ്നോന്നത ഭംഗികൾ മധുക്രമങ്ങൾ
നിന്നെ അനാഥമാക്കിയവൾ ആര്?

ഹേ സ്ത്രീയേ,...
പൗരുഷത്തിൻ പുതുപ്രതലങ്ങൾ
നിന്നെ വരിയാൻ കരുത്തൻ കൈകൾ
സ്വപ്നക്കുടാരമഞ്ചലിൻ തട്ടു നീക്കി
രാജകുമാരനേകി നീ മുഖദക്ഷിണ.
നീ തുറക്കും സല്ലാപമുറികളിൽ
മുക്കുപണ്ടവില്ലനക്കാരി സ്വപ്നനാണി
പിന്നെ ഉത്തേജകം കുത്തി നഗ്നവേഷ്കൾ
സ്ത്രീയേ, നീ സ്ത്രീയോ ചുടലയക്ഷിയോ?

ലഹരി വിൽക്കുംചാറ്റിങ്ങിൽ കുളിച്ചു
സമൂഹത്തിലണിയും മുഖംമുടിയുമായ്
ഒരേ കിടക്കയിലിരു സപ്നലോകത്ത്
അന്യരായുറങ്ങും മാതൃകാദമ്പതികൾ
അവൾ മൊഴിഞ്ഞു മൗനിയായ്
കാമിക്കുന്നു ഞാനവനെ.. ഇവനെ..
നിഴലിനെ.. chat roomിനെ.. Smileyയെ..
അവനോ..

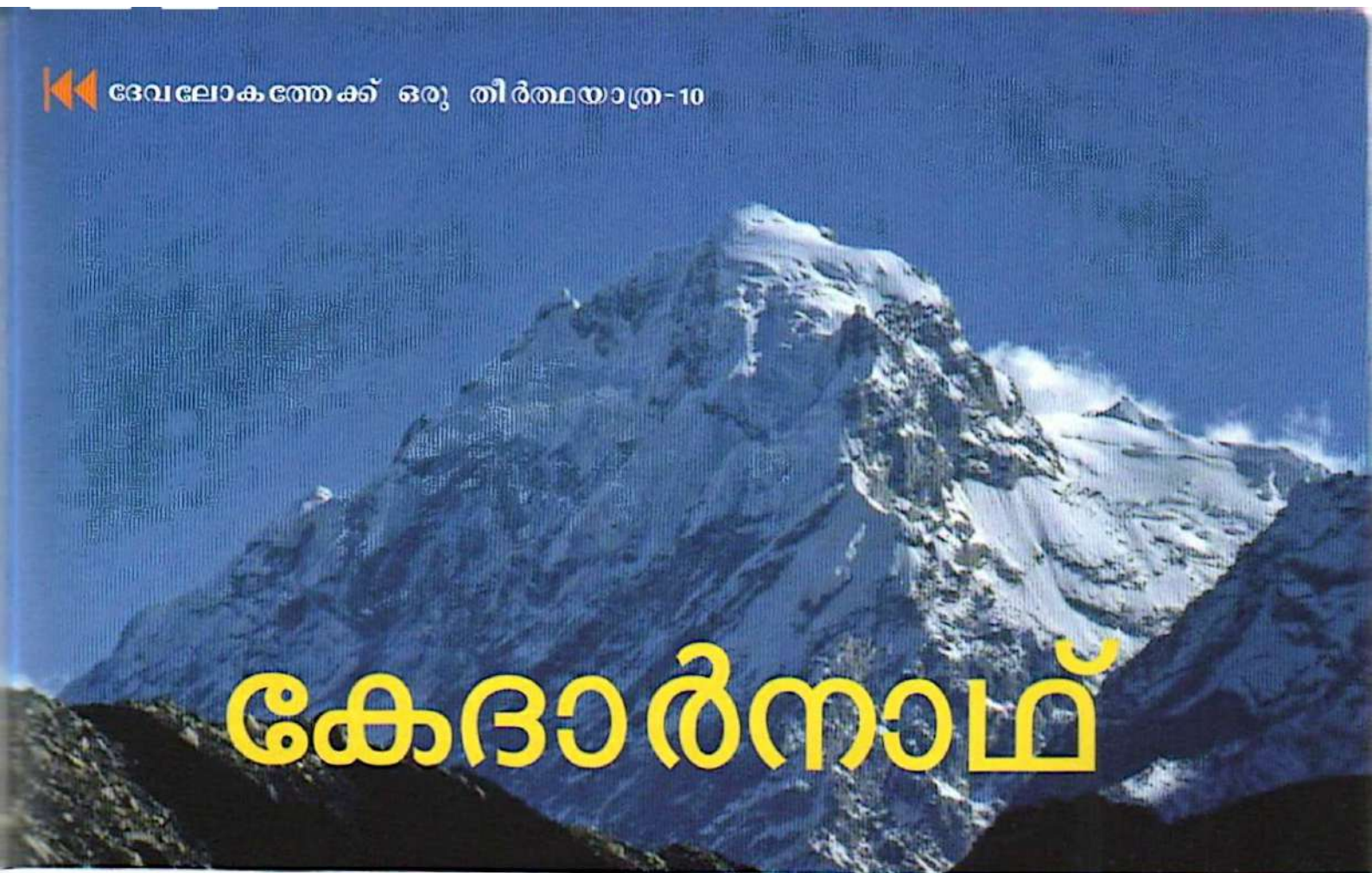
ഇരുൾ നൽകും നഗ്ന ഊർജ്ജത്തിൽ
അവളിൽ കാമക്രിഡാതാപഥിറക്കിയുറങ്ങി

സത്യം നടുക്കിയ ഇരുളിൽ
കിടുങ്ങി സദാചാരമുല്യങ്ങൾ
സന്ധി ചെയ്ത വിശ്വാസത്തറക്കല്ലുകൾ
ഇളക്കിയ കുടുംബഗോപുരങ്ങൾ.

Wish You All A Happy ONAM

P. C. Nambiar

DIRECTOR & SECRETARY - WORLD FREE ZONE ORGANIZATION
CHAIRMAN - EXPORT PROMOTION COUNCIL FOR EOUs & SEZs
DIRECTOR - POONAWALLA GROUP



കേദാർനാഥ്



കുന്തം വിഷ്ണു

■ കേദാരം ഇരുളിലാണ്. സീസണിന്റെ ആദ്യദിവസമാകയാൽ അവിടേക്ക് അന്ന് വൈദ്യുതി എത്തിയിട്ടില്ല. മാനേജർ പറയുന്നത് രണ്ടു ദിവസമെടുത്തേക്കാം എന്നാണ്. രാജസ്ഥാൻ ഭവനുമുമ്പിൽ ഒരു നെടുമ്പുരക്കു കീഴിൽ ഒരാൾ സീൽക്കാരത്തോടുകൂടിക്കത്തുന്ന സ്റ്റാമ്പിനു മുകളിൽ എന്തോ ഇളക്കുന്നുണ്ടായിരുന്നു. അടുത്തു ചെന്നപ്പോൾ മനസ്സിലായി, പരിപ്പാണ്. “ചായ് മിലേഗാ, ഗരം ഗരം?” ഭവ്യതയോടെ ചോദിച്ചപ്പോൾ ഉടൻ ഉത്തരം കിട്ടി, “ജരുർ.” അയാൾ ചായ ഞങ്ങൾക്ക് താമസസ്ഥലത്തു കൊണ്ടുവന്നുതന്നു. ചുടുചായ കുടിച്ചപ്പോഴാണ് ജീവൻ വെച്ചത്. പിന്നെയാണ് കേദാരം ശ്രദ്ധിക്കുന്നത്. നിലവിൽ നാണിച്ചു നിൽക്കുന്ന ഗ്രാമം. ആ ഒറ്റത്തെരുവിന്റെ അറ്റത്ത് കേദാരനാഥന്റെ ക്ഷേത്രം. അരങ്ങിലെ പിൻ കർട്ടൻപോലെ പിന്നിൽ വലിയ കുറുത്ത മല. ഇടയിൽ ചിലയിടത്ത് പറയിടുക്കുകളിൽ ഉരുകാത്ത മഞ്ഞുകട്ടകളിൽ നിലവിന്റെ മിന്നലാട്ടങ്ങൾ. അപ്പോൾ ഇതാണ് ദേവലോകത്തെ മാസ് മരക്കാഴ്ചകൾ!

കുറച്ചു കഴിഞ്ഞപ്പോൾ മൂന്നിലെ ചായക്കടയിൽ അയാൾ ഇരുന്നു ചപ്പാത്തി ചുടുന്നുണ്ടായിരുന്നു. ചപ്പാത്തിയുടെ മണം മുകളിൽ തട്ടിയപ്പോഴേക്കും വിശപ്പ് ആരംഭിച്ചിരുന്നു. അന്നത്തെ ദിവസം പ്രാതലിനു ശേഷം ഒന്നും കഴിച്ചിട്ടില്ലെന്ന് ഓർത്തപ്പോൾ വിശപ്പ് അസഹനീയമായി. ഞങ്ങൾ ആവശ്യത്തിന് ചപ്പാത്തിയും ദാളും (സബ്ജി ഇല്ലെത്ര) ഓർഡർ ചെയ്തു. കിട്ടിയപാടെ നന്നായി വെരട്ടി വിഴുങ്ങുകയും ചെയ്തു. നല്ലവനായ മാനേജർ എല്ലാവർക്കും കിടക്കാൻ കട്ടിയുള്ള കിടയ്ക്കയും പുതയ്ക്കാൻ കിടയ്ക്കപ്പോലുള്ള രജായികളും തന്നു. വുള്ളൻ വേഷം മാറാതെതന്നെ ഞങ്ങൾ

കിടന്നു. എന്നിട്ടും എന്തൊരു തണുപ്പ്! എന്തൊരു ഇരുട്ട്! കയ്യിൽ മൊബൈൽ ഫോൺ ഉണ്ടായിരുന്നതാണ് ഇരുട്ടിന് അത്യാവശ്യത്തിനു കിട്ടിയ ആശ്വാസം.

കാലത്ത് ആറുമണിക്കുമുമ്പ് എല്ലാവരും ഉണർന്നിരുന്നു. തണുപ്പിന് ശക്തി കൂടിയിട്ടുണ്ട്. മാനേജർ പറഞ്ഞത് അന്തരീക്ഷം മൈനസ് അമ്പിലാണത്രെ. മൂന്നിലെ ചായക്കടക്കാരൻ ഓരോ കാലിച്ചായ തന്നു. പിന്നെ ആവശ്യപ്പെട്ടപ്പോൾ അത്യാവശ്യത്തിനുള്ള ചുടുവെള്ളം തരാമെന്നു പറഞ്ഞു. എല്ലാവർക്കും വേണ്ട ചുടുവെള്ളം കൊടുക്കാൻ അയാൾ മാത്രമാണ് അവിടെ ഉള്ളത്. അതിനാൽ ചുടുവെള്ളം കിട്ടാൻ കുറെ സമയമെടുത്തു. പിന്നെ എല്ലാവരും പ്രഭാതകൃത്യങ്ങൾ കഴിച്ചു. രണ്ടു കാരണങ്ങൾകൊണ്ട് ആരും കുളിച്ചില്ല. ഏറ്റവും പ്രധാനം ചുടുവെള്ളത്തിനുള്ള റേഷൻ, പിന്നെ കുളിക്കാൻ വേണ്ടിപോലും വസ്ത്രം അഴിക്കാനുള്ള വിഷമം. കുളിക്കാതെ എങ്ങനെ ക്ഷേത്രത്തിൽ പോകും? അപ്പോൾ മാനേജർ പറഞ്ഞു, അവിടെ ആരും കുളിച്ചിട്ടില്ലത്രെ ക്ഷേത്രത്തിൽ പോകുന്നത് എന്ന്. പ്രത്യേകിച്ച് അന്ന്. “ആദ്യദിവസമാകയാൽ ഏഴു മണിയ്ക്കാണ് ക്ഷേത്രം തുറക്കുന്നത്. തിരക്കുണ്ടാകാൻ സാദ്ധ്യത കുറവാണ്. എട്ടു





മണിയ്ക്കേ ദർശനം തുടങ്ങൂ.” എട്ടു മണിയായപ്പോഴേയ്ക്കും ഞങ്ങളും പുറപ്പെട്ടു. ഒരു ഫർലോംങ് നടക്കണം. കണ്ണും മുക്കുമൊഴിച്ച് എല്ലാം മുടിയിട്ടാണ് നടത്തം. ക്ഷേത്രത്തിലെ അതിയപ്പോൾ വലിയ കയ്യ. മെല്ലെ മെല്ലെ മുന്നോട്ടു നീങ്ങുന്ന കയ്യവിൽ ഞങ്ങളും ചേർന്നു.

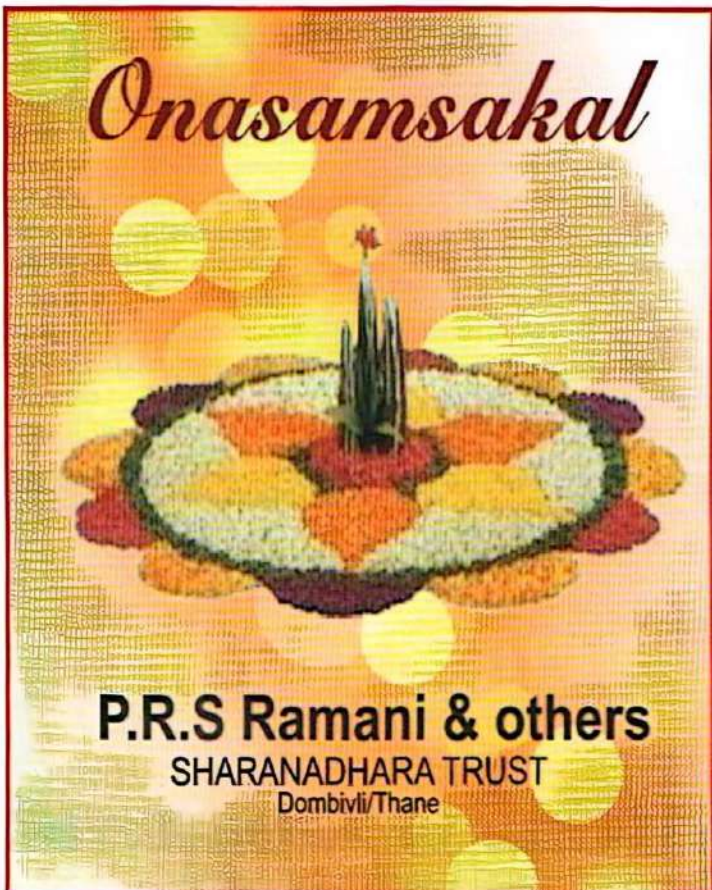
ലൈൻ ക്ഷേത്രമതിലിന്നടുത്ത് എത്തി. അരയോളം ഉയരമുള്ള മതിൽ. അപ്പോഴാണ് അത് ശ്രദ്ധിച്ചത്. ക്ഷേത്രത്തിന്റെ ഒരു ഭാഗത്ത് ഒരു സന്യാസി ഇരിക്കുന്നു. തലയിൽ ജടയും ദേഹാസകലം പുശിയ സ്മരവും കാണാം. കഴുത്തിൽ കുറെ രുദ്രാക്ഷമാലകളും തുളസിമാലകളും. വേഷം ഒരു കൌപിനം മാത്രം. ഇടതുകൈ കമണ്ഡലുവിൽ. മുന്നിൽ ഒരു ചെറിയ പാത്രം. പാർശ്വത്തിൽ ഒരു ശൂലം ചാരിവച്ചിട്ടുണ്ട്. നഖംവരെ കമ്പിളിയിട്ടു മുടിയിട്ടും ഞങ്ങൾ തണുത്തു വിറക്കുമ്പോൾ, ആ അവധൂതൻ തണുപ്പ് അറിയുന്നേയില്ല. അവിശ്വസനീയമെങ്കിലും വാസ്തവം.

കണ്ണുമടച്ചു ഇരിക്കുന്ന അദ്ദേഹം വേറെ ഏതോ ലോകത്താണ്. സൂര്യൻ ഉൾക്കൊള്ളുന്ന താരൻ തുടങ്ങിയപ്പോൾ തണുപ്പിന് അല്പം ആശ്വാസമായി. ക്ഷേത്രമതിൽക്കെട്ട് കടക്കാനായി പാദരക്ഷ ഉറിയയപ്പോഴാണ് സൂചി കുത്തുംപോലെ തണുപ്പ് കാലിൽ അരിച്ചു കയറിയത്. ഒമ്പതു മണി ആയിക്കൊണ്ടും. ഞങ്ങൾ നടയുടെ അടുത്തെത്തി. അപ്പോൾ പട്ടാളക്കാർ കയ്യ തടഞ്ഞു. ഏതോ വി ഐ പി ദർശനം നടത്താൻ വരുന്നുണ്ട് പോലും. മിലിട്ടറിയിലെ ഏതോ ഒരു ഉയർന്ന ഉദ്യോഗസ്ഥനും അയാളുടെ ഭാര്യയും. ഉള്ളിൽ കയറിയവരെ ധൃതി പിടിച്ച് ഇറക്കി വിട്ടു. അവർ കയറി കഷ്ടി അര മണിക്കൂർ അവർ ക്ഷേത്രം കയ്യടക്കിവെച്ചു. എനിക്കിനിയും മനസ്സിലാക്കാത്തത്, ഭഗവാന്റെ മുമ്പിൽ എന്തു വി ഐ പി, എന്തു വി വി ഐ പി? അവർ തൊഴുകുമ്പോൾ മറ്റുള്ളവർ തൊഴുതാൽ അവർക്കു കിട്ടുന്ന അനുഗ്രഹത്തിന്റെ അളവു കുറയുമോ? കഷ്ടമെന്നല്ലാതെ എന്തു പറയാൻ? അവർ പോയശേഷമേ ഞങ്ങൾക്കു കയറാൻ അനുവാദം ലഭിച്ചുള്ളൂ. അങ്ങനെ ഞങ്ങൾ കേദാരനാഥനെ കണ്ടു, തൊഴുതു. പുജാരി ഞങ്ങളോരോരുത്തരുടേയും തല വിഗ്രഹത്തിന്മേൽ മുട്ടിച്ചു.

കേദാരനാഥിൽ സ്വയംഭൂ പ്രതിഷ്ഠയാണ്. മറ്റു ശിവക്ഷേത്രങ്ങളിലെ ശിവലിംഗം പോലെയല്ല കേദാരനാഥിലേത്. കുറേകൂടി പരന്ന ഒരു ലിംഗമാണ്. ഒരു ചിനച്ചിട്ട കമഴ്ത്തിയപോലെയാണ് തോന്നുക. ഇതിന്റെ പിന്നിലെ ഐതിഹ്യം മുമ്പ് പറഞ്ഞിട്ടുണ്ട്. മഹാഭാരതയുദ്ധശേഷം പാണ്ഡവർ കാശിയിൽ പോയതും അവിടെ ശിവനെ കാണാതെ അന്വേഷിച്ചിറങ്ങിയതും ഒടുവിൽ പിടിക്കുമെന്നായപ്പോൾ ജുഷഭരൂപനായ ശിവൻ ഭൂമിയ്ക്കടിയിലേക്കു പോയതും ഭീമൻ ചാടിപിടിക്കാൻ ശ്രമിച്ചപ്പോൾ പുഞ്ഞ മാത്രം പിടി കിട്ടിയതും പറഞ്ഞിട്ടുണ്ടല്ലോ. അന്ന് ഭീമൻ പിടിച്ച പുഞ്ഞയാണത്രെ കേദാരത്തിലെ സ്വയംഭൂ പ്രതിഷ്ഠയായ ജ്യോതിർലിംഗം. ഏറ്റവും പാവനമായതും എത്തിപ്പെടാൻ പ്രയാസമുള്ളതുമായ ജ്യോതിർലിംഗമാണത്രെ കേദാരനാഥത്തിലേത്.

പഞ്ചകേദാരങ്ങൾ

കേദാരനാഥൻ എന്നു പറയുമ്പോൾ നാം മനസ്സിലാക്കുന്ന, കേദാരനാഥക്ഷേത്രം കൂടാതെ കേദാരത്തിനടുത്ത നാലു തീർത്ഥാടനകേന്ദ്രങ്ങൾ കൂടിയുണ്ട്. അതെല്ലാം ചേർന്നാലേ പഞ്ചകേദാരമാകുകയുള്ളൂ. കേദാരനാഥദർശനം പൂർണ്ണമാകണമെങ്കിൽ പഞ്ചകേദാരങ്ങൾ തൊഴണമെന്നാണ് വിശ്വാസം. മുമ്പൊരിക്കൽ ജുഷഭരൂപിയായ ശിവൻ ഗുപ്തകാശിയിൽവെച്ച് പാണ്ഡവരെ കബളിപ്പിച്ച് പാതാളാദി അയോലോകങ്ങളിലേക്ക് ഓടിപ്പോകാനും പാണ്ഡവർ പിടിക്കാനും ശ്രമിച്ചത് ഓർമ്മയുണ്ടായിരിക്കുമല്ലോ. അപ്പോൾ ഭീമനു കിട്ടിയ പുഞ്ഞയാണ് കേദാരത്തിലേത്. ശിവന്റെ ബാക്കി ഭാഗങ്ങളുള്ള സ്ഥലങ്ങളാണ് മറ്റു നാലു കേദാരങ്ങൾ. ബാഹുക്കൾ തുംഗനാഥിലും മുഖം

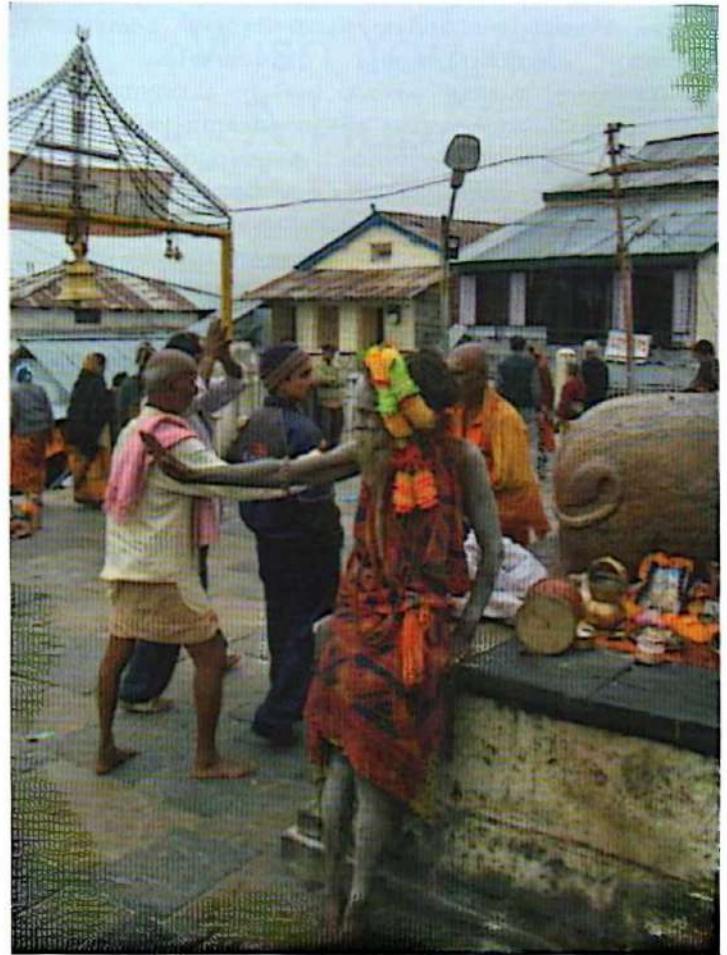


രുദ്രനാമിലും നാഭി മധ്യമഹേശ്വരിലും ജട കല്പേശ്വരിലും ആണെന്നാണ് വിശ്വാസം. വിധിപ്രകാരം തൊഴേണ്ട ക്രമം കേദാരം, തുംഗനാഥം, രുദ്രനാഥം, മധ്യമഹേശ്വരം, കല്പേശ്വരം എന്നിങ്ങനെയാണ്.

പഞ്ചകേദാരങ്ങളിൽ ഏറ്റവും ഉയരത്തിൽ സ്ഥിതി ചെയ്യുന്നത് തുംഗനാഥ് ആണ്. സമുദ്രനിരപ്പിൽനിന്ന് 12,070 അടി ഉയരത്തിൽ. രുദ്രനാഥ് ക്ഷേത്രം 11,800 അടി, മധ്യമഹേശ്വരം 11,473 അടി, കല്പേശ്വരം 7,200 അടി, സാക്ഷാൽ കേദാരം 11,755 അടി ഉയരത്തിലുമാണ്. അതിനാൽത്തന്നെ ഈ കേദാരങ്ങളെല്ലാംതന്നെ നിൽക്കുന്ന ഉത്തരാഖണ്ഡിലെ ഗഡ്വാൾ ഭാഗത്തിനെ കേദാർഖണ്ഡ് എന്ന് വിളിക്കുന്നു. കേദാർ, ഭോല എന്നുള്ളതെല്ലാം പ്രാദേശികഭാഷയിൽ ശിവൻ എന്നർത്ഥം വരുന്ന പദങ്ങളാണ്.

ഉഖിമറ്റ്-ഗോപേശ്വർ പാതയിലുള്ള ചോപ്സാ എന്ന സ്ഥലത്തുനിന്ന് നാലു കിലോമീറ്ററോളം തുംഗനാഥിലേക്ക്. തുംഗനാഥനെക്കാൾ കൊടുമുടികളുടെ നാഥൻ എന്നർത്ഥം. അവിടേക്ക് പോകുമ്പോൾ ചൗഖംബ, നീൽകണ്ഠ്, നന്ദാദേവി എന്ന കൊടുമുടികൾ കാണാം. ക്ഷേത്രത്തിൽനിന്ന് രണ്ടുകിലോമീറ്റർകൂടി പോയാൽ തുംഗനാഥകൊടുമുടിയിലെത്താം. നല്ല വേനലിൽ മാത്രമെ അങ്ങോട്ടു പോകാൻ പറ്റൂ. ബാക്കിസമയം മഞ്ഞുമുടി കിടക്കുകയായിരിക്കും.

എത്തിപ്പെടാൻ ഏറ്റവും വിഷമം പിടിച്ച പഞ്ചകേദാരമാണ് രുദ്രനാഥന്റേത്. ഗോപേശ്വരിൽനിന്ന് അഞ്ചു കിലോമീറ്റർ റോഡ് വഴി പോയാൽ സാഗർ എന്നൊരു ഗ്രാമം ഉണ്ട്. സാഗരിൽനിന്ന് ഇരുപതു കിലോമീറ്റർ നടന്നു കയറുകതന്നെ വേണം രുദ്രനാഥിലെത്താൻ. വഴി അത്ര സുഖമുള്ളതല്ല. കാടും പുൽമേടുകളും നിറഞ്ഞ, പലപ്പോഴും വഴുക്കലുള്ള വഴികളാണ് അവിടേക്കുള്ളത്. പോകുന്ന വഴിയിലോ ക്ഷേത്രത്തിലോ നിന്നു നോക്കിയാൽ അകലെ മഞ്ഞു മുടികിടക്കുന്ന തൃശൂൽ, നന്ദാദേവി, ദേവസ്ഥാൻ, ഹാഥി പർബത്, നന്ദാ ഖുണ്ഡി എന്നീ കൊടുമുടികൾ കാണാം. രുദ്രനാഥൻ കോപഷ്ഠിനായ ശിവനാണത്രെ. ശിവമുഖമാണത്രെ അവിടത്തെ പ്രതിഷ്ഠ. ചന്ദ്രകുണ്ഡ്, സൂര്യകുണ്ഡ്, താരാകുണ്ഡ്, മഹാക്കുണ്ഡ് എന്നീ ജലാശയങ്ങൾ അടുത്തുതന്നെയാണ്. തൊട്ടടുത്തുതന്നെ വൈതരണിനദിയുണ്ട് (അതിനെ രുദ്രഗംഗ എന്നും വിളിക്കാറുണ്ട്.). പരേതാത്മാക്കൾ വൈതരണി കടന്നാണ് മോക്ഷം നേടുക എന്നു പറയാറുണ്ടല്ലോ. അതിനാൽ അവിടെ പിണ്ഡം വെച്ചാൽ ഗയയിൽ ശ്രാദ്ധം ഊട്ടുന്നതിന്റെ ആയിരം



ഇരട്ടി ഫലമുണ്ടെന്നു വിശ്വസിക്കപ്പെടുന്നു.

പഞ്ചകേദാരത്തിലെ നാലാമത്തെ ക്ഷേത്രമായ നാഭീസാന്നിധ്യമുള്ള മധ്യമഹേശ്വർ ക്ഷേത്രം സമുദ്രനിരപ്പിൽനിന്ന് 11,473 അടി ഉയരത്തിലുള്ള മൻസുന ഗ്രാമത്തിലാണ് ഉള്ളത്. അവിടേക്ക് എത്തണമെങ്കിൽ ഗുപ്തകാശി വഴി പോയി കാളീമറ്റ് ഗ്രാമത്തിൽനിന്ന് നടന്നു കയറുകതന്നെ വേണം. തണുപ്പുകാലത്ത് വിഗ്രഹം ഉഖിമന്തിലേക്ക് കൊണ്ടുവരും. മധ്യമഹേശ്വരിലെ പുജാരികൾ കർണ്ണാടകത്തിലെ ലിംഗായത്ത് ജാതിയിൽ പെട്ടവരാണ്. അവരെ ഇവിടെ ജംഗമർ എന്നാണ് വിളിക്കുന്നത്. ക്ഷേത്രം നിൽക്കുന്ന മലയുടെ നാലു ഭാഗത്തും ചാർഖംബ (നാലു തൂണുകൾ) എന്ന പേരിലറിയപ്പെടുന്ന ഓരോ കൊടുമുടികൾ ഉണ്ട്.

ശിവന്റെ ജട അഥവാ മുടിയാണ് പഞ്ചകേദാരങ്ങളിൽ അഞ്ചാമത്തേതായ കല്പേശ്വരിലേത്. സമുദ്രനിരപ്പിൽനിന്ന് 7,218 അടി ഉയരത്തിൽ തിങ്ങിനിറഞ്ഞ ഒരു കാട്ടിലാണ് ആ ക്ഷേത്രം. ധക്ഷിണേന്ത്യയിൽനിന്നുള്ള ദശനാമികളാണ് ഇവിടത്തെ പുജാരിമാർ. അവിടെ എത്താൻ റോഡ് മാർഗ്ഗം ഉർഗം ഗ്രാമത്തിലെത്താം. അവിടന്ന് അടുത്താണ് ക്ഷേത്രം. രണ്ടുകിലോമീറ്റർ നടന്നാൽ മതി. ഈ അഞ്ചു ക്ഷേത്രങ്ങളുടേയും നിർമ്മാണരീതി / ആകൃതി ഒന്നുതന്നെയാണ്.

മലയിറക്കം

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സമയം വിചാരിച്ചതിലുമധികം പോയതി നാൽ ക്ഷേത്രത്തിനു പുറത്തു കടന്നപ്പോഴേക്കും വളരെയധികം വൈകി കഴിഞ്ഞിരുന്നു. കഷ്ടിച്ചു പ്രാതൽ കഴിച്ചു. പോരുന്നതിനുമുമ്പ് നന്ദി പറയാൻ മാനേജരുടെ അടുത്തുചെന്നപ്പോൾ അദ്ദേഹം ചോദിച്ചു, “ഇത്രയധികം ദൂരം കഴിഞ്ഞുവെന്ന് പോകാൻ ഇങ്ങനെ ധൃതി പിടിച്ചാലോ? കാണാനെന്തെല്ലാം ബാക്കി കിടക്കുന്നു?” കേദാർനാഥ് ക്ഷേത്രത്തിന്റെ പിന്നിലുള്ള കുന്നിന്മേലാണ് ആദിശങ്കരന്റെ സമാധിസ്ഥലം. മൂപ്പത്തിരണ്ടു വയസ്സിനുള്ളിൽ വേദവേദാന്തങ്ങളും സനാതനധർമ്മങ്ങളും പഠിച്ച്, സർവ്വജ്ഞപിറ കയറി, നിരവധി രത്നതുല്യങ്ങളായ കൃതികൾ രചിച്ച്, ഭാരതവർഷം മുഴുവൻ നടന്ന്, ബുദ്ധമതത്തിന്റെയും ജൈനമതത്തിന്റെയും അതിപ്രസരത്തിന്റെ നിഴലിൽനിന്ന് ലുപ്തമായി കൊണ്ടിരിക്കുന്ന സനാതനധർമ്മത്തെ, ഹിന്ദുമതത്തെ കര കയറ്റിയ, ലോകം കണ്ടതിൽവെച്ച് ഏറ്റവും ബുദ്ധിമാനായ, ദൈവതുല്യനായ ആ മഹാനുഭാവന്റെ സമാധിയിൽ നമസ്കരിയ്ക്കാതെ പോരുന്നതിലുള്ള നഷ്ടത്തെക്കുറിച്ച് മാനേജർ ഓർമ്മിപ്പിച്ചു. പിന്നെ കേദാർനാഥിൽനിന്ന് എട്ടു കിലോമീറ്റർ കയറിയാൽ, സമുദ്രനിരപ്പിൽനിന്ന് 14,200 അടി ഉയരത്തിൽ കിടക്കുന്ന വാസുകീസരസ്സ് (വാസുകിതൽ) കാണാമത്രെ. പച്ച തിറഞ്ഞ അന്തരീക്ഷത്തിൽ ചൗഖംബ (നാലു ഭാഗത്തു തുണുപോലുള്ള)

മലകളുടെ നടുവിൽ തെളിഞ്ഞ വെള്ളത്തോടുകൂടിയ അതിമനോഹരമായ ദൃശ്യമാണ് അത് എന്നു മാനേജർ പറഞ്ഞു. ഇതു കൂടാതെ ക്ഷേത്രത്തിനു അല്പം തെക്കു മാറി കാലഭൈരവന്റെ ഒരു ക്ഷേത്രമുണ്ടത്രെ. കൊല്ലത്തിൽ ആറു മാസം കേദാരമല മഞ്ഞിലാണ്ടു കിടക്കുമ്പോൾ, ക്ഷേത്രസംരക്ഷകനായി വിരാജിക്കുന്ന മുർത്തിയാണ് അവിടത്തെ കാലഭൈരവൻ. പക്ഷെ ഇതെല്ലാം നടന്നു കാണാൻ സമയം വേണം. എന്തെന്നില്ലാത്ത കൗതുകം തോന്നി. പ്ലാനനുസരിച്ച് സന്ധ്യയ്ക്കുമുമ്പ് അന്നു രാത്രി കഴിച്ചു കൂട്ടേണ്ട സ്ഥലത്ത് എത്തിയേതീരു. നിവൃത്തിയില്ലാത്ത ചുറ്റുപാടുകളല്ലേ?

സമയം ഉച്ചയോട് അടുക്കുന്നു. എത്ര ധൃതിയിൽ ഇറങ്ങിയാലും നാലു മണിക്കൂ പോലും (യാതൊരു കാരണവശാലും മൂന്നരയ്ക്കപ്പുറം വൈകരുതെന്ന് ഡ്രൈവറുടെ താക്കീതുണ്ടായിരുന്നു) താഴെ എത്തില്ല. ഇരുട്ടായാൽ വണ്ടി ഓടിക്കാൻ പറ്റാത്ത പാതയാണ്. അവസാനം ഗണേശന്റെ ഉത്സാഹപ്രകാരം ഓരോരുത്തർക്കും ഓരോ കോവർക്കഴുതകളെ കിട്ടി. അങ്ങനെ കുതിരപ്പുറത്തായി ഇറക്കം. (സംശയിക്കേണ്ട, അന്നാട്ടുകാർ ഘോര്യ എന്ന് വെച്ചാൽ കുതിര എന്നാണ് ആ ജീവിയെ വിളിക്കുന്നത്.) അത് ഒരിയ്ക്കലും മറക്കാത്ത ഒരു അനുഭവമാണ്. ഓരോന്നിനും ഓരോ പാപ്പാന്മാർ (?) ഉണ്ട്. അവർ നടന്നാൽ കുതിര നടക്കും. അവർ നിന്നാൽ കുതിരയും

നിൽക്കും. ഒന്നും പിടിക്കാതെ വേണമല്ലോ ഇരിക്കാൻ. പടികൾ ഇറങ്ങുമ്പോൾ പ്രത്യേകിച്ചും. പടികളുടെ വക്കത്ത് കുള്ളനുമുഖ് ചാടിപ്പാടി ഇറങ്ങുന്ന കുതിര; ബാലൻസു കിട്ടാൻ നാം 45 ഡിഗ്രി ഞെളിയണം. വീതി കുറഞ്ഞ വഴി. വലത്തു ഭാഗത്ത് നടന്നും കുതിരപ്പുറത്തും ഏറ്റുകാരുടെ പുറത്തും പല്ലക്കിലും മറ്റും കയറുന്നവരുടെ ബഹളം. ഇടത്തു കൊക്കയിലേക്കു നോക്കുമ്പോൾ സർഗ്ഗത്തിലേക്കുള്ള പാസ്‌പോർട്ട് കാണുന്നപോലെ. ജീവൻ തൊണ്ട വരെ എത്തിയിൽക്കുന്ന അനുഭവം. നടന്നാണ് ഇറങ്ങിയതെങ്കിൽ ഒരുപക്ഷെ ഇതുപോലെ അങ്ങേ ലോകത്തിന്റെ പടിവാതിൽ കണ്ട് പോരാൻ സാധിയ്ക്കില്ലായിരുന്നു. പേടി അകറ്റാൻ ഞങ്ങളുടെ ടീമിലെ ജയശ്രീ കുതിരക്കാരോട് വാതോരാതെ സംസാരിച്ചുകൊണ്ടിരുന്നു. കേരളത്തിൽ കഴിയുന്ന ജയശ്രീക്ക് ഹിന്ദി അത്ര സാധ്യമുണ്ടായിട്ടില്ല. ഫഹാഡിന സംസാരിക്കുന്ന കുതിരക്കാരൻ ചെക്കനും തമ്മൈവ. പക്ഷെ സംസാരിക്കണം എന്നു വന്നാൽ ഭാഷ ഒരു പ്രശ്നമല്ല എന്നു ജയശ്രീ തെളിയിച്ചു. അങ്ങനെ നാലുമണിയോടെ ഞങ്ങൾ താഴെത്തേറി. അനവധി വാഹനങ്ങൾ അവിടെയെല്ലാം പാർക്ക് ചെയ്തിട്ടുണ്ട്. പാർക്കിംഗ് ഏരിയയിൽ ബസ്സില്ല. അര മണിക്കൂറെടുത്തു മറ്റൊരിടത്ത് പാർക്കു ചെയ്ത ബസ്സ് കണ്ടുപിടിക്കാൻ. ബസ്സു തപ്പുന്നതിനിടക്ക് ഓരോ ചായമാത്രം തരമായി. അന്ന് പ്രാതൽ മാത്രമാണ് കഴിച്ചിട്ടുള്ളത്. ഒസ്സിൽ കയറിയപ്പോഴേക്കും ഞങ്ങൾ മിക്കവരും സാമാന്യം തളർന്നിരുന്നു. ■

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BEAUTY CARE AT NIGHT



Dr. (Major) Nalini Janardhanan

■ Our skin is exposed to the harsh sunrays, hot and dry weather, dust, dirt and pollution during daytime. So we must give some

tender loving care to our skin at night, to reduce damage to the skin. A good, evening routine of skin care is required before 'beauty sleep'.

Clean your face

Before going to bed, clean your face with a good cleanser to remove oil, dirt and make up residues. Don't go to bed with your make up on the face, as it may lead to wrinkles, pimples and breakouts due to excess oil and clogged pores on the skin. Remove make up with a good make up remover or facial cleansing clothes. After that, clean your face with cleanser followed up with a toner and followed by a light oil-free moisturiser.

Night creams for face

Use night creams to keep your skin



soft and hydrated. Collagen helps to keep skin firm. But as you get older, your skin makes less collagen. Applying night creams with Vitamin A helps to boost collagen production and lightens dark spots. Vitamin A or Alpha Hydroxy Acids (AHAs) in the night creams are found to be useful in healing

sun damaged skin and scarring. They also help in reversing the signs of early ageing and reducing dark pigmentation. Night creams help to compensate for the loss of moisture from skin during daytime. The emollients in them help to soften skin. Night creams also contain other ingredients which help the night-time renewal process of skin. When you wake up, your face feels soft and fresh. Night creams are effective because they penetrate down into the deeper layers of skin. AC and heating in the room can dry out your skin during sleep. But night creams help to keep the moisture level of your skin regulated.

Care of eyes

The skin around eyes are thinner and so lack of sleep may lead to puffiness and dark circles under the eyes. Use a proper eye makeup remover to remove eye makeup. Don't use facial cleanser for eyes. Gel or lotion type of eye makeup remover can be put on cotton pad and wipe gently inwards towards nose. Apply an eye cream before going to bed. Under eye creams containing Vitamins A, C, E or K

may help to repair the skin, reduce puffiness and lighten dark circles.

Care of Hands and Nails

Hands tend to get dried out with exposure to dry air and excessive washing with soap and water. At night, you may apply a night cream containing Aloe Vera, on your hands. The night cream will also help to keep the cuticles and finger nails moisturised so that nails grow longer and stronger and break less. Cotton gloves helps the cream to penetrate well into the skin. You may apply cuticle creams and strengthen your nails with a night-time nail renewal cream or lotion.

Care of feet

If your feet are dry and cracked, apply a thick layer of Vaseline or

moisturising body lotion. Soak your feet in warm water. After drying, apply a nourishing cream containing Shea butter

or glycerin. Put on a pair of loose cotton socks for better absorption of cream into the skin. Moisturise your arms, legs and hands especially during cold weather.



Change your pillow covers often.

Dirt in the pillow cover may cause irritation and breakouts on face.

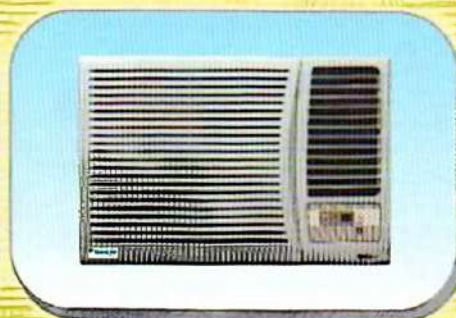
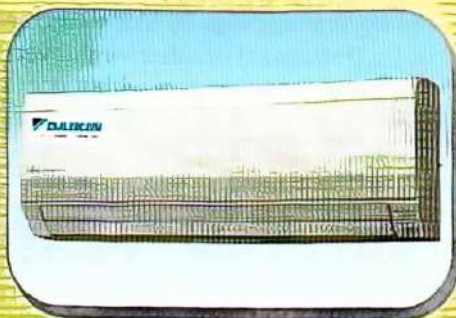
Pin you hair back

Your hair contains oils and dirt which can get on your face and pillow case and may lead to breakouts. So braid your hair or pin it up into a bun to keep it off your face when you sleep.

Getting adequate sleep is important. Sleep can reduce dark circles and puffiness of eyes. To look good, we should feel good. So sleep well, be happy and enjoy your life!



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DENGUE FEVER

Dr (Major) Nalini Janardhanan

Dengue Fever is a mosquito borne viral infection. The global incidence of this dreaded disease has increased dramatically in the recent decades. According to WHO, there are about 390 million cases all over the world. This year more than 300 cases were recorded in Delhi. Over 460 cases died of Dengue in the last 6 years in Maharashtra State. Mumbai reported the highest number of cases. WHO has recommended introducing Dengue vaccine in India to protect from Dengue.

Dengue is caused by any one of the 4 types of Dengue viruses. It is transmitted by the bite of Aedes mosquito which is infected with Dengue virus. The mosquito becomes infected when it bites a person with dengue virus in his or her blood. Dengue cannot spread directly from one person to another.

Symptoms

The symptoms of Dengue begin 4-6 days after infection and may last for 1 week or up to

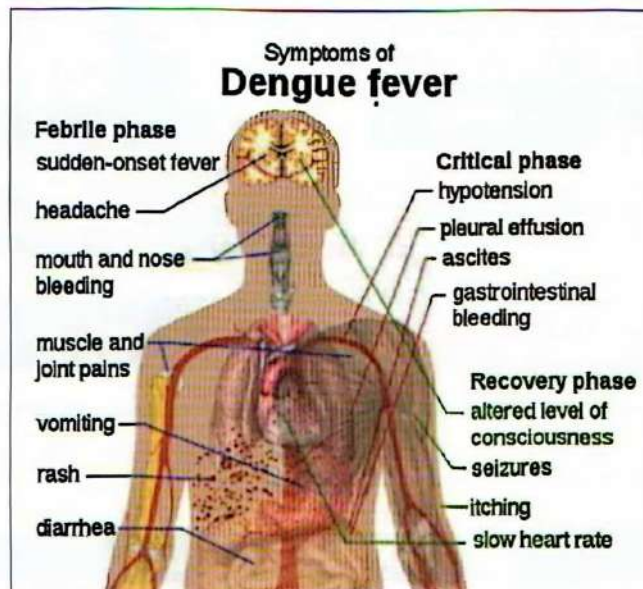
10 days. Mild illness is more common and seen in young children and those adults who never had this disease. Severe illness leading to death is seen in 5% of cases.

Symptoms include sudden high fever, severe headache, pain behind eyes, severe joint pain and muscle pain, nausea, vomiting, skin rashes (which appear 3-4 days after the onset of fever), mild bleeding (eg: bleeding from nose

or gum, easy bruising) sometimes the mild symptoms may be like symptoms of flu (Influenza) or other viral fevers. The patient may recover within one week.

Complications

Serious complications can develop. Dengue Haemorrhagic Fever (DHF) is a rare and serious complication. Its symptoms are severe abdominal pain, continuous vomiting, rapid breathing, bleeding from nose and gums, fatigue, restlessness, blood in vomit etc. There can be damage to lymph vessels and blood vessels, leakage of plasma, low platelet count and enlargement of liver. Gradually respiratory distress and failure of circulatory system may develop leading to massive bleeding and very low B.P. The patient may go into a stage called 'shock' and later death. This is known as Dengue shock syndrome (DSS). People with weak immune system and those with second or subsequent dengue infection are at greater risk of developing DHF



and DSS.

Diagnosis

Blood test is done to check for Dengue virus or antibodies.

Treatment

There is no specific treatment for Dengue. For reducing fever and pain Paracetamol tablet can be taken. One should avoid pain killers like Aspirin, Ibuprofen, Diclofenac etc. as they may worsen bleeding. If the patient has high fever, sponge the body with water at normal room temperature (not ice water) for 20 minutes at a time till temperature comes down.

If the patient's condition worsens in the first 24 hours even after fever comes down, the patient should be taken to hospital immediately. If there are symptoms of DHF or DSS (as mentioned earlier) it is an emergency and the patient should be admitted to hospital for treatment as soon as possible.

Prevention

Dengue virus is more active in early morning and late afternoon. Tropical and subtropical areas are more prone to Dengue outbreaks. Travellers from and across these regions may carry the disease. The best way to prevent bites by infected mosquitoes especially if you are living or travelling to a tropical area.

Some tips for prevention are the following

- Use mosquito repellents when you go out and also indoors. Avoid applying repellent on palms, near eyes or mouth. It should not be used for infants especially those under 2 months. It is better to avoid the use of mosquito repellents for babies, pregnant and breast feeding women.
 - Avoid wearing dark and tight clothes. Mosquitoes are usually attracted to dark colours. Wear white long and loose clothes covering the whole body especially when you go out or sit outside. Mosquitoes find it difficult to bite through loose clothes.
 - Stay away from heavily populated residential areas with poor sanitation.
 - Household protection is important like window screens, mosquito repellent creams, coils and vaporisers.
 - Use AC indoors if possible. If sleeping areas are not screened or air-conditioned, use mosquito nets.
 - Covering, emptying and cleaning of domestic water storage containers on a weekly basis.
 - Regular emptying, cleaning and drying of desert coolers.
 - Apply insecticides to water storage containers kept outside (Not drinking water!)
 - Regularly change water in water dishes of pets and outdoor bird baths.
 - Dispose off solid waste properly and remove artificial man-made habitats.
 - Get rid of old tires, cans, flower pots, broken vessels, coconut shells etc which are lying outside the house and collect rain water. They provide breeding place for mosquitoes.
 - If your family member has Dengue, protect yourself and other family members from mosquito bite.
- Mosquitoes that bite the infected family members can spread infection to others.



TREATMENT WITH DIGNITY



Dr Sujatha Nair

■ August- the month from whence a slew of festivals begin in India from Raksha Bandhan, Onam, Ganesh festival , Dussehra, Diwali, Eid, Christmas etc.

India is a melting pot of cultures- however, one culture that seems to be alarmingly on the rise is that of popping the cork for every celebration pan socio- economic groups and cultures.

Where there is alcohol there is alcoholism, where there are drugs there is drug addiction. It is the addictive personality of the individual that leads to indulgence in substances to the extent that they get addicted to it. Then ,it is the substance that takes control over the personality and every physical and psychological action of the individual ; at the same time maintaining the illusion that it can be controlled by the individual. It makes the person think, act and behave like a person afflicted by a mental ailment. As a consequence , most times they are mis diagnosed with having psychiatric ailments like Bi polar disorder, psychosis or schizophrenia etc. This mis diagnosis results in the person being medicated wrongly in the name of addiction treatment , a label is applied and the person is discriminated and ostracized by family and society as

being mentally unstable - hence ,often treated as a non entity .The person afflicted is thus stripped of all shreds and semblances of dignity.

The cries for help go un - recognized . The person who drinks and uses and falls in a stupor on the road or in his plush bed or lashes out is also trying to control his usage. He is no longer able to use the way he wants to and it is only to keep away pain . Unlike other chronic ailments that evoke sympathy and compassion in people , this ailment evokes disgust, hatred and fear due to lack of awareness and lack of the desire to invest the time and effort to enable these suffering individuals to turn around their lives and get beyond their addictions. Resultantly, they become victims of being picked up like animals and dumped in involuntary facilities where they are heavily medicated , labelled as being psychiatrically unstable and do not see the light of freedom for months or even years. Is this actual treatment or is it "treatment" to allay the fears and anxiety of the family who also require as much therapy? The treatment in such facilities meted out to those afflicted by dependency on substances is many times inhuman and animalistic as evidenced by articles in newspapers , the latest being wherein in one center, the patients were hung upside down as "treatment" .

Those afflicted are extremely

intelligent, socially manipulative and are unable to deal with and manage their emotions. It is this last trait that results in repeated indulgence in usage under the illusion of the temporary relief from emotional pain.

In reality, they require an environment that is loving, non judgmental [they judge and demean themselves worse than anyone one else can] , accepting and compassionate. This is a space where they can be themselves without fear or shame- for, these are the only circumstances where they can accept themselves, begin loving themselves , at the same time taking responsibility for their lives and learn to enjoy living and reach a stage within themselves of not finding the need to use substances. This enables them to own their dignity.

Such an ambience is provided by us at Anatta and we have found through our experience that this is the only crucible in which real change can take birth and grow.

So let us welcome and celebrate this festive season with love and compassion towards ourselves first and our fellow beings.

For any clarifications contact
Dr Sujatha Nair on 09820330439



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Kunnimanicheppu thurhannenni... കുന്തിമണിച്ചെപ്പു തുറന്നെണ്ണി...

Film: Ponmuttayitunna Tharhavu

Lyrics: O N V Kurup Music: Johnson
Raagam: Sankarabharanam Singer: K S Chitra



Karthika



ONV Kurup

കുന്തിമണിച്ചെപ്പു തുറന്നെണ്ണി നോക്കുംനേരം
പിന്നിൽവന്നു കണ്ണുപൊത്തും തോഴനെങ്ങുപോയി?
കാറ്റുവന്നു പൊൻമുളതൻകാതിൽ മുളുംനേരം
കാത്തുനിന്നാതോഴനെനെയോർത്തു പാടുംപോലെ!
(കുന്തിമണിച്ചെപ്പു....)

ആറ്റിരമ്പിൽ പൂവുകൾതൻ ഘോഷയാത്രയായി!
പുത്തിരങ്ങി പൊൻവെയിലിൻ കുങ്കുമപ്പൂ നീളെ!
(ആറ്റിരമ്പിൽ)

ആവണിതൻ തേരിൽ നീ വരാഞ്ഞതെന്തേ? ഇന്നു
നീ വരാഞ്ഞതെന്തേ? (കുന്തിമണിച്ചെപ്പു....)



Johnson

ആരെയോർത്തുവേദനിച്ചു ചാരു ചന്ദ്രലേഖ?
ഓരിതൾപ്പൂപോലെ നേർത്തു നേർത്തു പോവതെന്തേ?
(ആരെയോർത്തു)

എങ്കിലും നീ വീണ്ടും പൊൻകുടമാം നാളെ- മുഴു
തിങ്കളാകും നാളെ! (കുന്തിമണിച്ചെപ്പു....)

Kunnimañicheppu thurhannēninōkkum nēram
Pinnilvannu kaññupothhi thōzhanengu pōyi?
Kāttuvannu ponmulhathan kāthil moolum nēram
Kāthuninnāthōzhanenne yōrthu pātumpōle! (Kunnimañicheppu..)

Ātirhambil poovukalthan ghōshayāthrayāyi!
Poothirangi ponveyilin kumkumappoo neelhe!
Āvañithan thēril nee varānjathenthē? innu
Nee varānjathenthē? (Kunnimañicheppu..)



K S Chitra

Āreyōrthu vēdanippoo chāruchandraleka?
Ōrithalppoo pōle nērthu nērthu pōvathenthē?
Enkilum nee veendum ponkutamam nāle- muzhu
Thinkalhakum nāle! (Kunnimañicheppu..)

'Ponmuttayitunna Tharavu' (The duck that lays golden eggs) was produced by B Sasikumar for Mudra Productions and it was directed by Sathyan Anthikkad. Its story, screenplay and dialogues were written by Raghunath Paleri. There were two songs bot penned by O N V Kurup and composed by Johnson. The other song was 'Theeyilurukki thrithalitakki..'. Songs were sung by K J Yesudas and K S Chitra. The main actors of this highly successful movie are Sreenivasan, Jayaram, Karamana Janardhanan Nair, Jagathi Sreekumar, Innocent, Sankaradi, Urvashi, Parvathy, K P A C Lalitha,



GOVIND, PADMA & THEN **GP**

Govind Padmasurya is quite tired after his energetic dance during the Onam Special Mohanlal show held in Singapore conducted by Asianet. It reflects in his eyes. However he is not indifferent to miss an opportunity to communicate with the readers of Kerala In Mumbai. He said so while sitting for an interview with us.

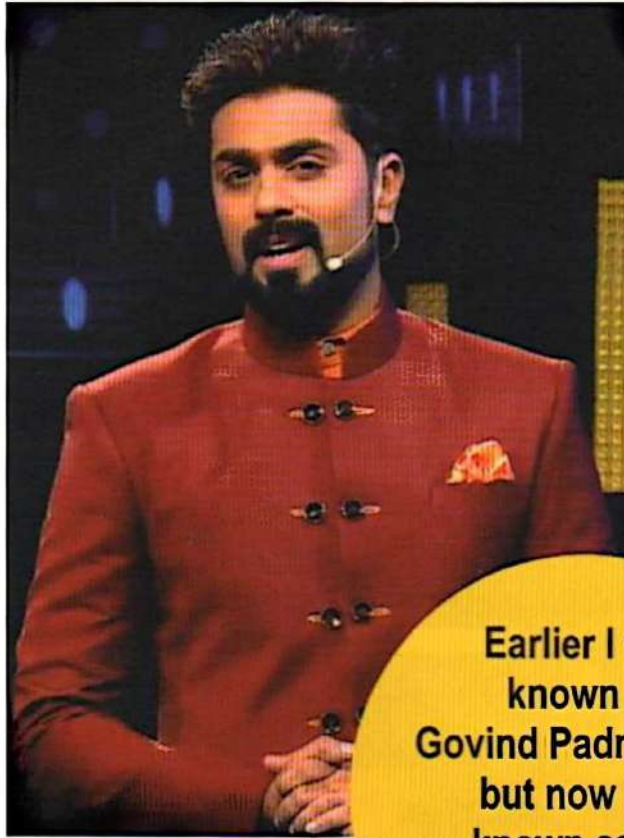
Q: What do you like most, the role of a Presenter or that of an actor?

A: Before answering your question, I have to delve into some history. If you are patient enough I can do so. During my school days, I was not adamant that I would do only specific roles. I never allowed any opportunity to miss any stage given to me. I always liked to remain in limelight. I enjoyed being watched by people. To be so, I did everything that I could do. I participated in every event that was offered to me. Everyone should be familiar with my name Govind Padmasurya. When I grew up, I chose cinema as my zone. My first film 'Adayalanganal' won the state award and was shown in several film festivals. Then came Daddy Cool, I G.. etc, some films like that. Then I got an invitation to be a Presenter in a show of a TV channel. Initially I declined since I

watched TV only to see movies or movie based programmes. I used to skip serials and reality shows. Then they persuaded me to give a try and if I did not feel happy, I could drop it, they said. Fortunately the first three programmes that I did as presenter were well received. Earlier I was known as Govind Padmasurya but now I am known as G P globally among Malayalees. So I was luckier than most others. Now I am doing both films and television. I love both.

Q: What is your response about 'Pretham'?

A: Everyone is afraid of Pretham (Ghost) but I like it as it is the most successful of all my films so far. I was thrilled to receive so many calls congratulating me for my performance in it. I did it after a long gap and it gave me immense pleasure. Its director Ranjit Sankar is known to me since Daddy Cool. He had promised me a role when he turns an independent director. That happened with 'Varsham'. Now he helped me with a good role in 'Pretham'. He is very patient while explaining various aspects of the movie. He was also its producer. He was never annoyed even when the shooting was to be abandoned due to incessant rains. He was very open about my acting. So the entire movie was shot as per his complete satisfaction. Then Jayasurya..



Earlier I was known as Govind Padmasurya but now I am known as G P globally among Malayalees.

what to say about him! He is a student who does everything to score the highest marks. He is a complete actor, always willing to undergo any sort of hardship. In between, he would come to us to seek our opinion about his acting. He owns all the qualities needed for an actor.

Q: In our last issue, during our interview with Mia, she said that you are her closest friend. Are you?

A: I got what you have in mind. What she said was 100% true. We are good friends. It is difficult to be close in the first film. To be close friends, one has to share a second film too. We did two films together. Then some stage shows, channel programmes, ... our friendship grew gradually. You know, in the movie world, close friendship does not last longer. Yet, we have good friendship between us.

Q: When can we see you next, on TV or films?

A: Soon you can see me on Onam Day on Asianet. I have a dance performance during the Mohanlal Special Onam programme shot in Singapore. Then you may ask if I am a dancer. As I told you earlier, I never allow any opportunity to be in the limelight to miss me. There are several offers to be a presenter but I cannot do them soon. I have to be a little more active in movies.

Since Pretham, several offers are coming on my way. I have to be careful in future as I have a commitment towards my fans.

Q: Where is your Onam planned?

A: There are a few invitations from some colleges in Mangalore and Bangalore, to be their guest during Onam celebrations. Nothing is confirmed. Probably it would be at home.

Q: Any role model in acting?

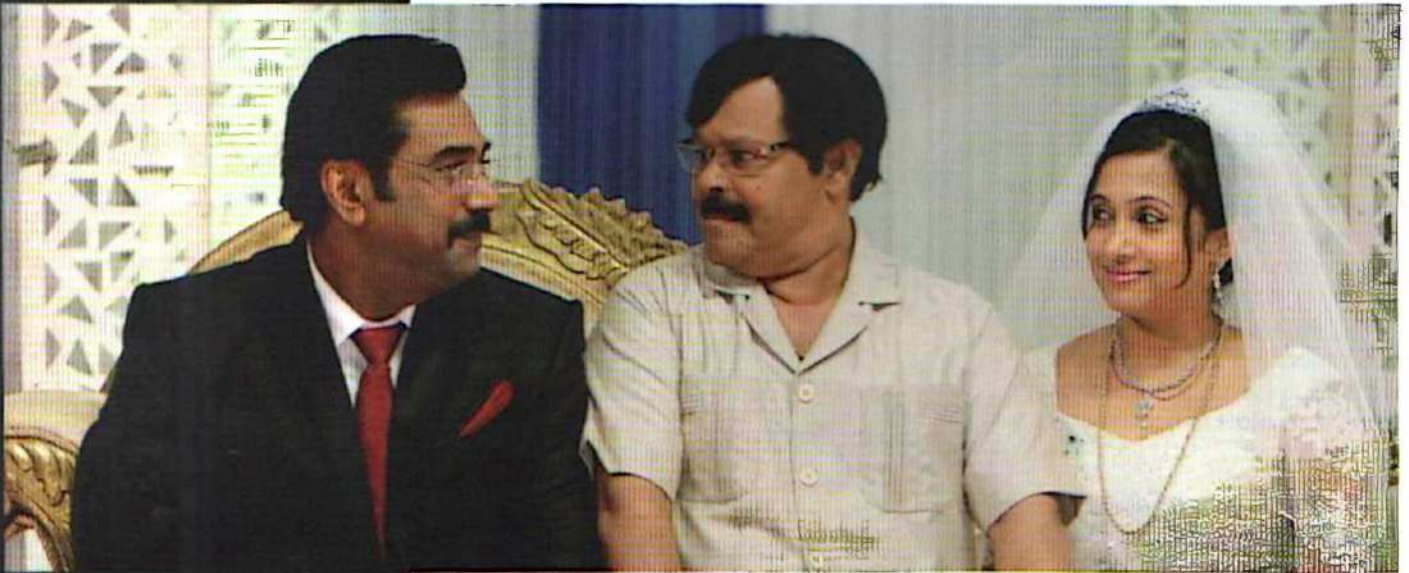
A: To be frank, I do not carry any role model. I cannot be a different person, I am myself. We may respect some, admire some and sometimes wish to get a similar role for ourselves but they are all passing phases. I never had any role model. We have to evolve our own style, that is my personal opinion.

After doing a couple of films, GP was a resident of Mumbai. He participated in a workshop conducted by Subhash Ghai, learned more about movies. He maintains those acquaintances even today. Wherever Malayali is, there is always Onam. Wishing all Mumbai Malayalees and those world over a happy Onam, Govind Padmasurya alias GP signed off. ■

Onasamsakal



Chembur Balakrishnan & Family



Swarnakaduva

■ Rini Eappen Mattummel (Biju Menon), a native of Trichur, would go to any length, by hook or crook, to achieve his end. His life's mission itself is to become a rich man like his master Lonappan Vallakkali (Innocent). This film Swarnakaduva is focusing on the life of Rini Eappen. He is not bothered about the morality and ethics whenever he does something to money. Any job entrusted to him by Lonappan would be executed by Rini with utmost loyalty but only on one condition: he also should get a share of it. In a particular situation Rini takes charge of two women and the repercussions thereof form the crux of Swarnakaduva. After his Dileep starrer Shrigara Velan, Jose Thomas directs this movie. The story and screenplay of which are written by Babu Janardhanan. It is produced by Jose T Oommen. The two heroines are Inea and Poojita Menon.



Tian

■ This film has the background of Maha Kumbh Mela. Prithviraj, Indrajit, Shine Tom Chacko, Murali Gopi and Ananya are the leading actors and it is directed by G N Krishnakumar. Its story is written by Murali Gopi and Hanif Mohamed produces it for Red Cross Creations. Its music is composed by Gopi Sundar and it is being shot at Hyderabad and Pune.



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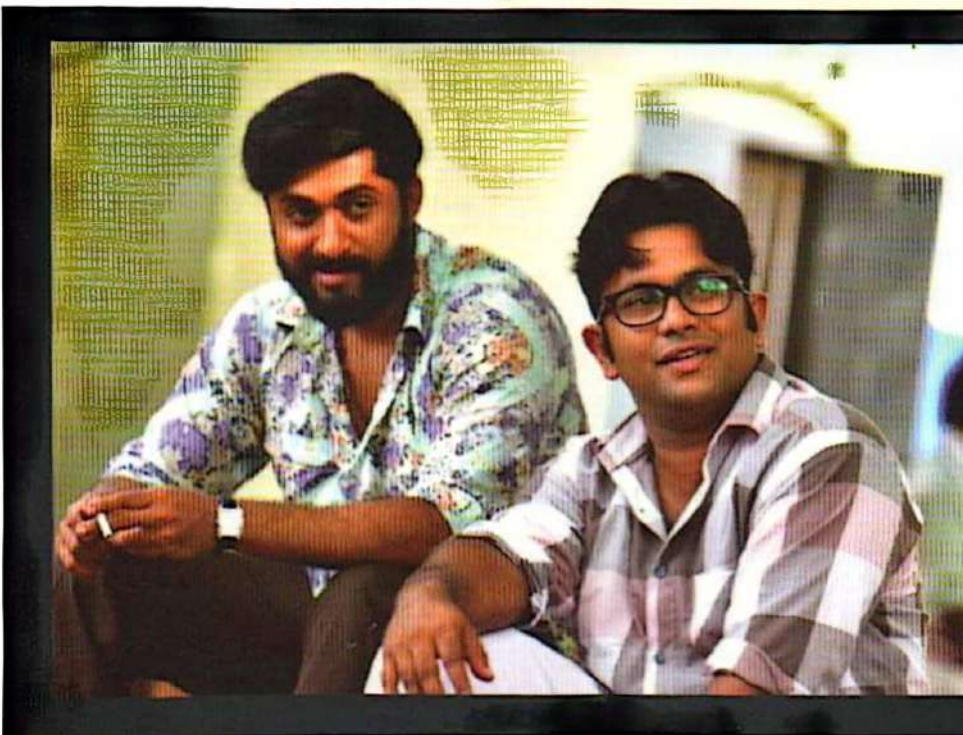
Kavi Uddeshichathu

■ In 'Anuragakarikkin Vellam' Biju Menon and Asif Ali are coming as father-son duo and the film is doing a roaring business, then another film with the same actors is coming in which they are close pals. Asif Ali and Sajin Jaffer produce this film and Thomas Liju Thomas directs it. It tells the story of three friends who are crooked and mischievous and Naren handles the third partner. Anju Kurien and Sijarose are the heroines and the male roles are handled by Baiju Kurup, Balu Varghese, Biju Kuttappan et al.

When the path parts

Amala Paul had an unbelievable growth. She entered the film world through advertisements; of course she had to share space with three or four other models. She entered Malayalam movie world through Neelathamara directed by Lal Jose and in a small role. Later she appeared in Tamil as Maina. Soon she was paired with leading actors like Vijay, Vikram, Arya et al and successfully and closely followed Nayanthara. Suddenly she declared her love and plan for getting married with director Vijay. To reinforce the bondage, she married Vijay both in Hindu as well as Christian styles, probably seeking blessings from all gods but did not bear fruits.

However within two years of marriage, they filed petition in court for divorce. Relatives of Vijay do not want her to continue her acting career after completing the commitments made before marriage though Vijay had no problems with her acting. His relatives got antagonised when they realised that she had no plans to quit. Many film artistes find very difficult to get a proper alliance just because they are in this field and this divorce would be another shocker for them.



Ore Mukham

■ After the super hit film of the 80's, Classmates, based on the campus environment, another film with the same background is coming now: Ore Mukham. Debutant director Sajid Jagatnandan directs this film with Dyan Sreenivasan, Aju Varghese, Gayathri Suresh, and Prayaga Martin in the cast. The story of this Jayalan Menon produced film is written by Deepu S Nair and Sandeep.

Popular Malayalam script writer TA Razak passed away

TA Razak, one of the most popular screen play writers in Malayalam film industry passed away on 15th August 2016. He was 58 years old and was suffering from severe liver disease. He was at a private hospital in Kochi at the time of death. He wrote many movies in Malayalam and the major ones among them are Kanakkinavu, Rappakal and Perumazhakkalam. His brother TA Shahid was also a popular screen writer in Malayalam, who passed away a few years ago. TA Razaq made his debut here in Malayalam as an assistant director of Film Maker AT Abu through the movie named Dhwani in 1987.

He started his career in movies in 1991 with writing story, screenplay and dialogue for Vishnulokam for director Kamal. It was followed by a plethora of films such as Nadodi, Bhoomigeetham, Ente Sreekuttiyukku, Karma, Kaanaakkinavu, Gazal, Sneham, Oru Saphalyam, Uthaman, Vaalkannadi, Perumazhakkalam,... numbering 32 films.

He wrote screenplay and dialogue for films directed by Kamal (4), Sibi Malayil (3), Jayaraj (3), V M Vinu (3), K B Madhu, (2), G S Vijayan (2), Anil Babu (2), Thambi Kannanthanam, Jose Thomas, Joemon, Haridas, P Anil, Sundardas, M Padmakumar, Thomas Sebastian, Sanjiv Sivan, Regi Prabhakar and Kaithapram. He also directed a film, Moonam Naal Njayarazhcha' this year. He also wrote screenplay and dialogue for stories originally written by Ashapoorna Devi (Thalolam), Hrishikesh



Mukherjee (Chithrashalabham), Govind Ramdas (Mayabazar), Ranjith (Penpattanam), and Kaithapram (Mazhavillinnattamvare).

He wrote dialogues for movies like Anashwaram, Prince etc and stories for movies like Uthaman and Aayirathil Oruvan. He had penned lyrics also for movie like Aakasham in Malayalam Cinema.

Razak was born in 1958 at Kondotti, Malappuram district to T A Bapu and

Vazhayil Khadeeja. His education was done in Kolathur AMLP School and Kondotti Government High School. He was active in stage plays since he was in eighth standard. He used to write several one act plays and also direct them. He also started a parallel news magazine VARA. For some time he worked as a clerk in KSRTC but left it to concentrate in writing for films.

He was assistant director to A T Abu for Dhwani and his first screenplay was for G S Vijayan (Ghoshayathra) though his first release was Vishnulokam of Kamal. He received the state awards for story and screenplay for Kaanaakkinavu (1977). This movie also got the award for the best story at the national level. He also received state award in 2002 for Aayirathil Oruvan and Asianet award for Uthaman. He received national award in 2004 for the most socially relevant story (Perumazhakkalam) besides Kerala State Award, Critics award, Asianet Award, Mathrubhumi Award, Jaycee Foundation Award, A T Abu Foundation Award, Amruta TV Award etc.



TA Razak with Mohanlal and Mammooty



TA Razak with MT

Jyotilakshmi is no more

The best film sister of Malayalam movies Jyotilakshmi is no more. She went behind the curtain on August 8. She was suffering from blood cancer. She was 68.

Niece of yesteryear actress G Varalakshmi, Jyotilakshmi caught the attention of director A Vincent and story writer M T Vasudevan Nair when they were scouting a Malayali girl for their film Murappennu. She was the tragic sister to Prem Nazir in that film and was paired with Madhu. Her innocent Malayali girl captured the attention of Keralites and she was repeated in a similar role in Nagaram Nandi, again as sister to Nazir.



However her hold on Malayalam film was not firm and she was demoted to the roles of 'item dancers', a synonym for sexy roles to scintillate the audience, and appeared in several Malayalam films only to titillate them. In all she acted in more than 300 films in Malayalam, Tamil, Telugu, Kannada and Hindi films.

In Tamil, she had a major role with MGR's Periyaidathu Penn but there too she could not get a firm grip. In Tamil and Telugu movies she was reduced to similar roles though she was very busy. Recently when Murappennu celebrated its fiftieth year, she was under treatment in a London Hospital.

She is survived by her husband cinematographer Saiprasad, daughter actress Jyothi Meena and sister Jayamalini.



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