

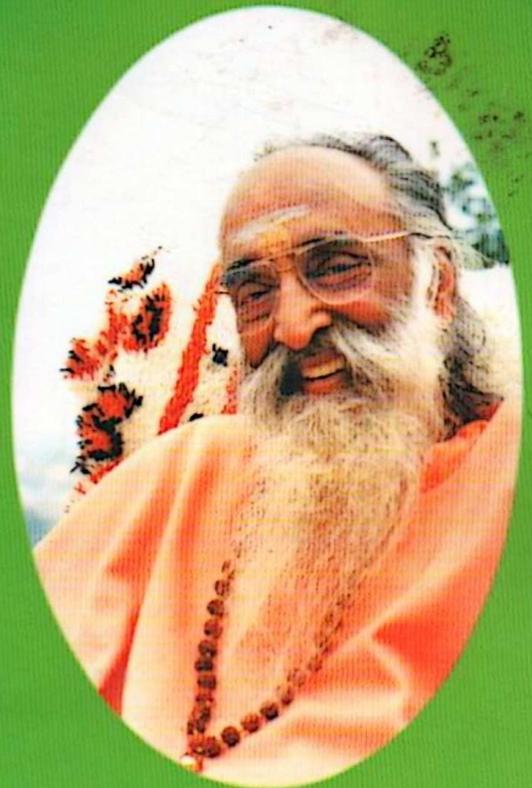
# Kerala in Mumbai

Vol.2 No.2

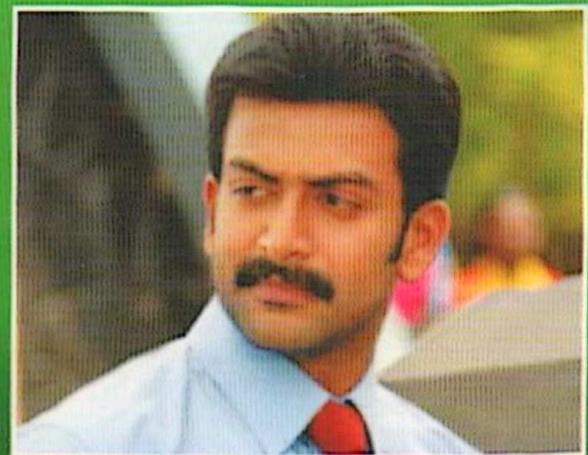
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May 2011

***Cardiac Surgeon  
with Heart of Gold***



Chinmaya Centenary



Prithviraj Weds

Kerala in Mumbai Vol 02, No.2 May 2011

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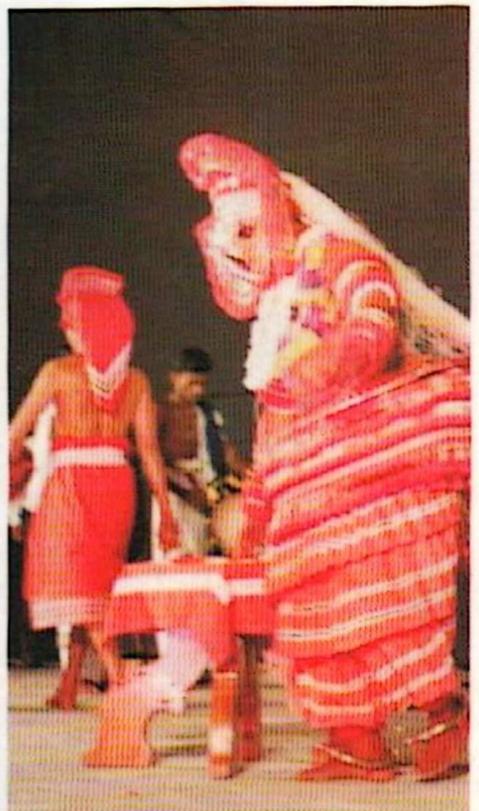
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**EDITORIAL***Youth Power: More Often*

Politicians who have stalled the adoption of a Lokpal Bill for 42 years, are again using every questionable strategy to renege on the promise given by the Union Government to Anna Hazare to adopt a new Lokpal Bill by August 15. Smear campaigns, based on manufactured and doctored evidence dragged into the public domain, point to the complicity of political crooks in another desperate effort to stall concrete measures against rampant corruption.

Anna Hazare's campaign received unprecedented response from the youth of the country through SMSs, twitter and facebook operations. It showed that given the opportunity educated youth who too face the brunt of corruption at all levels, responded to the call of the nation. It is heartening that they continue to keep watch over the developments.

They need to brace themselves to a more proactive role in ensuring that appropriate measures are in place to eradicate corruption, which stems from political roots and sucks the life-blood of the nation. Every political party that has tasted power has succumbed to the temptation to amass money in the name of building up "party" or "election funds."

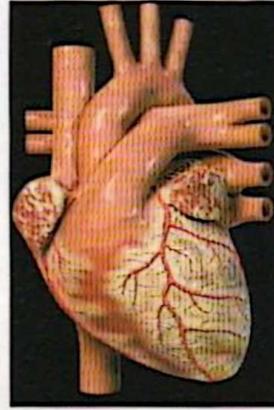
The process initiated in the 1970s has tempted several young men and women to enter politics as a regular profession, to earn wealth, power and ultimately, an easy life. This has led to three of the biggest financial scandals ever in Indian history- the Commonwealth Games Fraud, the Spectrum scandal and the Hasan Ali Money Laundering Case. These three cases alone have involved the loss of about Rs. 2, 44, 420 crores to the nation. And in all these cases politicians are involved. It is another matter that the people charged with involvement in all these crimes are mere masks. The real culprits and beneficiaries of these frauds are the politicians, party managers and "fund collectors" for various parties. They need to be brought before the law and punished.

Thanks to a vibrant media more and more scandals are being unearthed almost every day in every State of the country.

Unless we are able to weed out corruption and cleanse the system, this nation cannot aspire to become the Superpower that some politicians claim to take it to. Cleansing of the system will call for honest, capable and committed leadership to take over the reins as soon as the corrupt ones are weeded out.

This is where the youth who rallied round Anna Hazare have to be prepared to shoulder the responsibility to steer the affairs of State. In the clean up every known or suspected corrupt element in office would have to make way for new leaders and office bearers.

The next round of agitation, if forced upon the people by those who seek to stall the Lokpal Bill, should finally usher in a clean and committed people's government free of any taint or smear.



## CARDIAC SURGEON WITH HEART OF GOLD

**“Leadership is not about size of your office or title on your business card. It is about the depth of your commitment and your passion to get things done. All the more in cardiac surgery,”**

**D**r. James Thomas, with a record of 10,000 open heart surgeries is convinced that Cardiologists and cardiac surgeons in India have to cultivate a Culture of Compassion, for a fulfilling life.

The 62-year old surgeon is Vice Chancellor of the Padmashree Dr D Y Patil University at Nerul in Navi Mumbai. The deemed University runs 10 colleges in arts, science, commerce and hotel management, besides a world class medical college. The University has about 8000 students on its rolls. Himself, a simple man with a heart of gold, Dr James Thomas believes that as part of his Culture of Compassion, Indian cardiac surgeons should collaborate with colleagues abroad, interact and share with them in areas of congenital heart correction, off pump bypass surgery and Aortic Valve and Aneurysm Graft implantation.



*With Dr P C Alexander at Convocation, Dr Spencer Kind, D Y Patil, Vijay and Ajinkya*



**-P K Ravindranath**



*With Prime Minister Indira Gandhi in Delhi Cardiology Conference 1979*

With over a lakh of Cardiac surgeries every year, India looks at grossly calcified damaged mitral valves that need to be replaced, impending rupture of LV needing patch support, chronic and diffuse lesions in the coronary artery that calls for bypass surgery and tortuous and grossly calcified aortic aneurysm which needs graft replacement. All call for experienced cardiac surgeons.

All this demands innovations, improved quality of care and better inter-action with the public. In all this the seniors have to take along with them their younger colleagues. With 28 years of experience behind him, Dr Thomas recently told the Indian Association of Cardiovascular Thoracic Surgeons that the organization should increase its



*As President of Indian Association of Cardiac Surgeons with Governor of Tripura Dr D Y Patil*

visibility in surgical societies of the world with increased participation. "An aging and long-living population will need cardiovascular care attuned to their specific needs," he reminded them.

We also need to look beyond our borders where second and third generational Indians live in Bangladesh, Nepal, Sri Lanka and Guyana, he reminded the Association. He said the current atmosphere where cardiac surgeons and cardiologists continue to squabble, compete, practice groupism, exclude one another in the comprehensive care of patients, should end.

"Leadership is not about size of your office or title on your business card. It is about the depth of your commitment

and your passion to get things done. All the more in cardiac surgery," he pointed out.

In 1969 young James Thomas, a medical student at the Armed Forces Medical College in his third year, witnessed an open heart surgery in a student exchange programme, at the Emory University at Atlanta in the US. The surgery took ten hours and James watched with increasing interest. That the patient never made it did not deter the young Indian student decide that day, to specialise in cardiac surgery. Later, in 1984, Dr. James Thomas met with some internationally famous cardiac surgeons Dr Andreas Gruntzig and Dr Spencer B King and interact with them, in Atlanta. Years later, Dr King awarded him a fellowship of the American College of Cardiology.



*With President Jagdeo of Guyana, Dr M S Swaminathan and Dr Jawdekar and Vijay Patil, Chancellor*

When he became the Vice Chancellor of D Y Patil University, in his first convocation in 2007, Dr Thomas presented the Degree of Doctor of Science to Dr Spencer King, at Nerul. The inspiration that prompted Dr Thomas to take to cardiac surgery, now runs in the family. His elder son, Dr Anish James Thomas has passed the American boards in Internal Medicine, Cardiology and Interventional Cardiology and is doing a vascular Fellowship at the Ivy League Brown University, Rhode Island, USA. Remembering what the Student Exchange Programme had done for him, Dr James Thomas has sent 48 Medical students to the Utrecht University in the Netherlands.

After his education in Pune, Dr Thomas shifted to the Wanless Hospital at Miraj, where Dr A G Fletcher inspired him to go for M Ch in Cardiac Surgery at the CMC Vellore, under Dr Stanely John. Vellore provided a fine example of a combination of charity, general and private care under one roof. Dr Thomas recalls that he saw Dr Denton Cooley and his team perform 30 open heart surgeries in a day at Breach Candy Hospital. The patients were drawn from all over the world. He later assisted Dr Cooley conduct a surgery on Satyajit Ray. He has till now set up cardiac surgery departments at six places in the country Miraj, St Stephens, Delhi, Bir Hospital, Khatmandu, Bir Hospital, Gorakhpur,



*Thomas Family: James, Rina, Dr Anish, Shhenu and Ashley*

CMC Ludhiana and Metro Heart Hospital, Noida.

Dr Thomas advocates greater public-private participation in development of higher education in India. There is also greater need for Alumni support to our universities, "the kind where Ratan Tata recently gave to Harvard University USD 50 million. "Harvard, in fact, gets

50 per cent of its research funds from its alumni.

Dr Thomas's effort has been to cut the costs to the patients for heart surgeries. "It can now be done in under Rs. One Lakh," he says. Innovative in his approach, Dr Thomas has never hesitated to conduct cardiac surgeries on infants and children.

Born in Cherianad near Chengannur, Dr Thomas, son of an army signal officer, K G Thomas, had his earlier schooling in Jabalpur, shifted to the Mar Thoma College in Tiruvalla and later the Armed Forces Medical College, Pune. Married to Marina, who was once Principal of the St. Xavier's School and is now Director, Student Affairs, at the D Y Patil University. They have two sons - Anish and Ashley, who is in Hotel Management. Anish's wife, Sheenu, is a Consultant in Marketing and Advertising.

Happy and contented with what he is doing, there are some issues that bother Dr. Thomas. "Is cardiac surgery getting less popular compared to cardiology? Has it become an option rather than standard procedure for Triple Vessel Coronary Disease? Are we ready to adopt newer technology innovations in cardiac surgery to continue as the "gold standard of therapy" for all heart ailments? Time will tell. ●

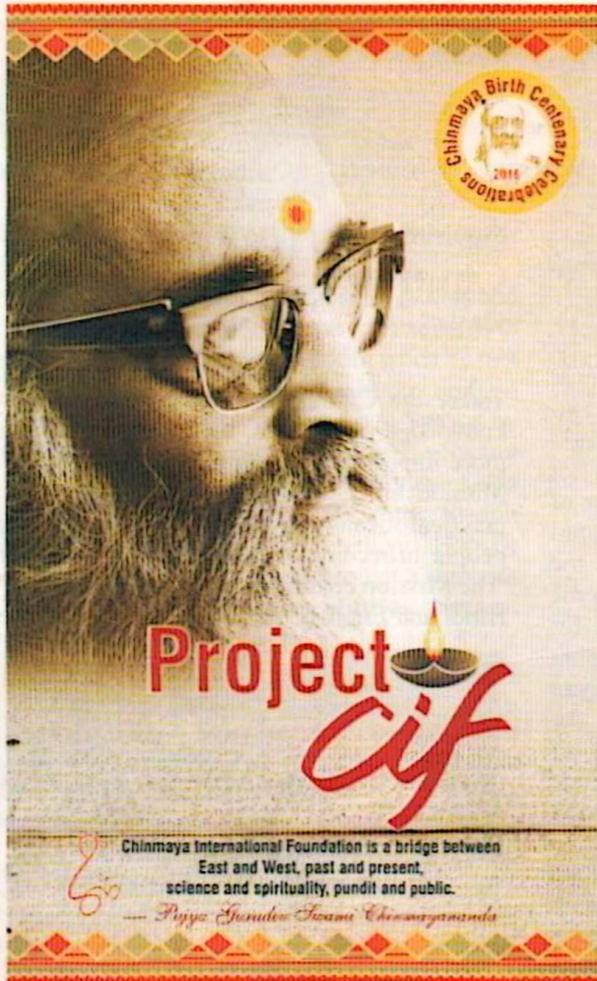


*Texas Heart Institute with Dr George Reul, and a Yugoslav doctor*

# Chinmaya Centenary



Lakshmi Venkatachalam

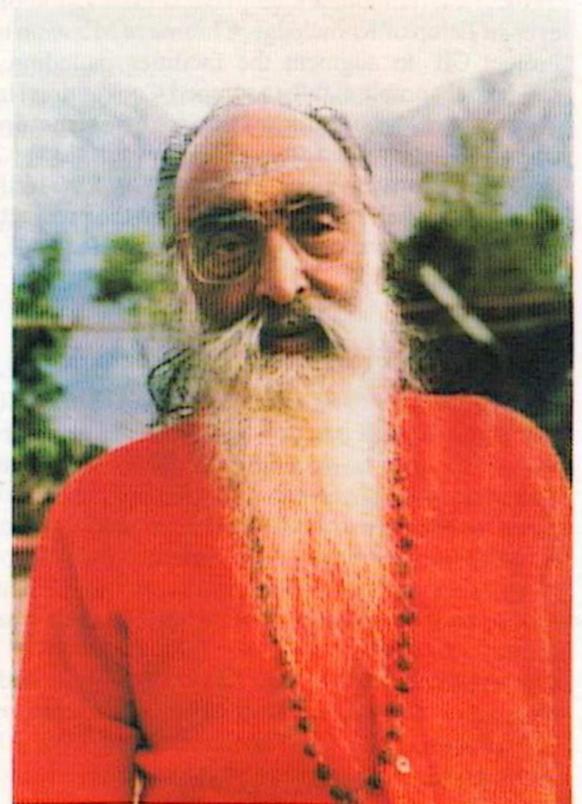


The Birth Centenary Celebrations of Swami Chinmayananda in 2016, starts with a Residential Family Camp from May 4 to May 8 this year at the Sandeepany Sadhanalaya at Powai. This camp is dedicated to Chinmaya International Foundation the last project of Swami Chinmayananda and the birth place of Adi Sankara. Incidentally, the birthdays of these two great Indian religious leaders fall on the same day this year on May 8th. A Book on Swami Chinmaya , HE DID IT:Swami Chinmayananda,A legacy is also scheduled to be released on that day.

**M**ay 8, 2011 is the birthday of two of India's best known spiritual thinkers - Adi Shankaracharya and Swami Chinmayananda. Both were great propounders of Advaita Vedanta and compassionate Spiritual Masters. Both contributed a lot to the Indian and International spiritual scene and showed mankind a way of life. Both were sons of Kerala.

On the occasion of Sankara Jayanti and Swamiji's birthday on May 8, this year, the Chinmaya Mission Mumbai is organizing the first all - Mumbai and Navi Mumbai Residential Family camp, "My Gurudev , my Shankara" at Sandeepany Sadhanalaya, Powai, the headquarters of the Chinmaya Mission, from May 4 to May 8. The camp is open to all. There is also a special summer Camp for children between five and 15 years of age.

The highlights of the Camp are talks and group discussions on the lives and works of Shankara and Chinmayananda, recitation of Shankara's texts, meditation sessions, bhajans and satsangs, special workshops and cultural programmes for youth and children.





*Adi Sankara Shrine (Veliyanad)*

## Chinmaya International Foundation

The Camp is dedicated to the Chinmaya International Foundation (CIF). This is the last project of Swami Chinmayananda and the Foundation is housed at Adi Shankara Nilayam, the maternal ancestral home of Shankara at Veliyanad in Ernakulam. Ernakulam is also the birthplace of Swami Chinmayananda. The Chinmaya International Foundation was established by Swamiji in 1989 and is the Centre for Sanskrit Research and Indology. Recognised by the Government of India, it is one of the premier Institutes for Excellence in Sanskrit Research. Currently it is developing software for Natural Language Processing using Paniniyan Principles of Sanskrit Grammar in collaboration with the University of Hyderabad and International Institute of Information Technology. Projects in the pipeline include student friendly Commentaries on Brahmasutra, preservation and digitalization of Sanskrit documents.

Project CIF embodies Chinmayananda's vision of CIF as the ever-lit Lamp of Knowledge. Chinmaya Mission has taken up Project CIF to augment the facilities including a spacious residential complex, fully equipped Convention Hall and state of the art communications infrastructure so that Chinmayananda's last dream project is fulfilled by 2016 which marks his birth centenary. On May 8, 2015 the birth Centenary Celebrations will be flagged off from the precincts of CIF by Swami Tejomayananda, the present Head of Chinmaya Mission Worldwide.

## Birth Centenary celebrations

The Family Camp this year from May 4 to May 8 at Powai is one of the first steps in the Centenary Celebrations of the Chinmaya Mission, Mumbai. Chinmaya Mission West brings out a publication called *Mananam* twice a year in North America. As part of the Birth Centenary Celebrations, it plans to bring out 12 Special Issues, focusing on Chinmayananda's vision, two issues every year, from May this year. The first Issue in the series - 'HE DID IT: SWAMI CHINMAYANANDA, A LEGACY' is scheduled to be released on May 8, his Birthday and Shankara Jayanti at Rs 370 (in India and SAARC countries) and USD 10 for the rest of the world. The book has 484 colour pages and includes some

exquisite photos.

## Chinmaya Mission and Study of Vedanta

Today the Chinmaya Movement is involved in spreading knowledge of Vedanta, the essence of Hindu philosophy and more importantly, a universal science of life. The Chinmaya Mission aims to "provide the wisdom of Vedanta and the practical means for spiritual growth and happiness, enabling people to become positive contributors to society."

The Mission conducts a two year residential Vedanta course in Hindi and English. The students who complete this course are



*Vedanta study class*  
eligible to become teachers for the Mission.

## Cultural and Social Work

The Chinmaya Mission aims to reinvigorate Indian culture in general. There are different forums for different age groups starting from children to youth to elderly citizens to professionals. There are sections devoted to promotion of music and dance, spiritual and cultural books and periodicals, audio cds and vcds, dvds and cassettes. There are satsangs and Devi groups and Gita class sessions.

The Mission does extensive social work for the poor, underprivileged and disadvantaged sections of society. They run several reputed schools and colleges, hospitals with all medical facilities, medical training centres, old age homes and rural development projects all over the country.

Swami Tejomayananda became the head of Chinmaya Mission on the passing away of Chinmayananda in 1993. He is the Chairman of the Central Chinmaya Mission Trust (CCMT), the

apex body running the Mission and headquarters of CCMT is situated at the Sandeepany Sadhanalaya at Powai. In Mumbai there is Chinmaya Sagar at Churchgate, Chinmaya Bhakti at Borivli, Chinmaya Prakash at Andheri and Chinmaya Prerana at Navi Mumbai.

## Swami Chinmayananda

Born as Balakrishnan Menon in 1916 in Ernakulam, Swami Chinmayananda took his degree in law and English Literature, participated in the Quit India Movement, was imprisoned and later joined the *National Herald* newspaper after he was released. As a journalist, Balakrishnan Menon, planned an article 'exposing' sadhus and monks and went to Swami Sivananda's ashram in Rishikesh to study the system. But a change overwhelmed him when he met Swami Sivananda. The atheist became a believer and on February 25 on Shivaratri day, he was initiated into Sanyas by Swami Sivananda. Balakrishnan Menon was reborn as Swami Chinmayananda. Swami Sivananda guided Chinmayananda to the most renowned Vedanta master of the time, Swami Tapovanam, who lived in Uttarkashi in the Himalayas. Here he led an extremely austere lifestyle and went through a rigorous study of the Scriptures. After his studies Swami Chinmayananda travelled throughout India.

With Swami Tapovanam's blessings, Swami Chinmayananda gave his first public discourse 'gyana yagna' in Pune in 1951. Swami Chinmayananda felt an intense urge to share his knowledge and spiritual teachings to the common man to enable him to lead a contented and spiritual life. There was no turning back. At one point, some orthodox priests, complained to the Shankaracharya of Kanchi Kamakoti that Chinmayananda was diluting the Vedantic teachings by sharing them with the public and urged Shankaracharya to restrain him. But the learned seer in turn advised these priests to listen to Chinmayananda's discourses!

Chinmayananda was an excellent speaker. His speeches were vibrant, dynamic and logical and thousands came to listen to his exposition of Vedanta. Chinmayananda has authored more than 35 books which include commentaries on Bhagavad Gita



Swami Tapovanam

## Swami Tejomayananda

Swami Tejomayananda is the present head of the Chinmaya Mission. Born in 1950 as Sudhakar Kaitwade in a Maharashtrian family in Madhya Pradesh, he met Swami Chinmayananda while he was doing his postgraduation in Physics. He was so inspired by the Swamiji that he joined the Vedanta course conducted by the Mission in Mumbai and completed it in 1975. In 1983 he was initiated into Sanyas by Chinmayananda and renamed Swami Tejomayananda.

Swami Tejomayananda was head of Sandeepany Sadhanalaya Ashram in Mumbai. Later he was sent to San Jose and became Acharya of Chinmaya Mission West in charge of the Mission's activities in North America. In 1993, after Chinmayananda's Samadhi, Swami Tejomayananda became the head of Chinmaya Mission. Progressive in his thinking and quick in decision making, under his guidance, several projects have been completed. He tours the world extensively like his master, and he gives his gyana yagna in Hindi, Marathi and English. Swami Tejomayananda's bhajans are very popular and extremely moving.



Swami Tejomayananda

and the major Upanishads.

Just as Adi Sankaracharya revived Hinduism in the eighth century, Swami Chinmayananda created a renaissance in the 20th century. He brought the priceless wisdom of Vedantic knowledge to the common man in all parts of the world. Swami Chinmayananda left this world in August 3, 1993, at San Diego in USA.

## My association with Chinmaya Mission

I met Swami *Chinmayanandaji* for the first time in 1965 during Bhagavad Gita Yagna at Azad Maidan, Mumbai and I was very much impressed by his talks. Later on whenever I used to get an opportunity I used to attend Swamiji's satsangs. In 1988 the Chinmaya Mission Mumbai conducted a Bhagavad Gita Yagna by *Chinmayanandaji* in Borivali which I attended as an earnest listener to Swamiji's talks. Ten years later a *Dashapathi Yagna* in memory of that event was held under the spiritual guidance of *Swami Tejomayanandaji*, the present head of Chinmaya Mission, in Borivali wherein I was the President of the Yagna Committee. Along with me there were RajbhaiKhot, Sivan Pillai, Ramubhai Joshi, Gopal Joshi, Arvind Shashtri and my younger brother A K K Nair and many others whose involvement made this Yagna a grand success.

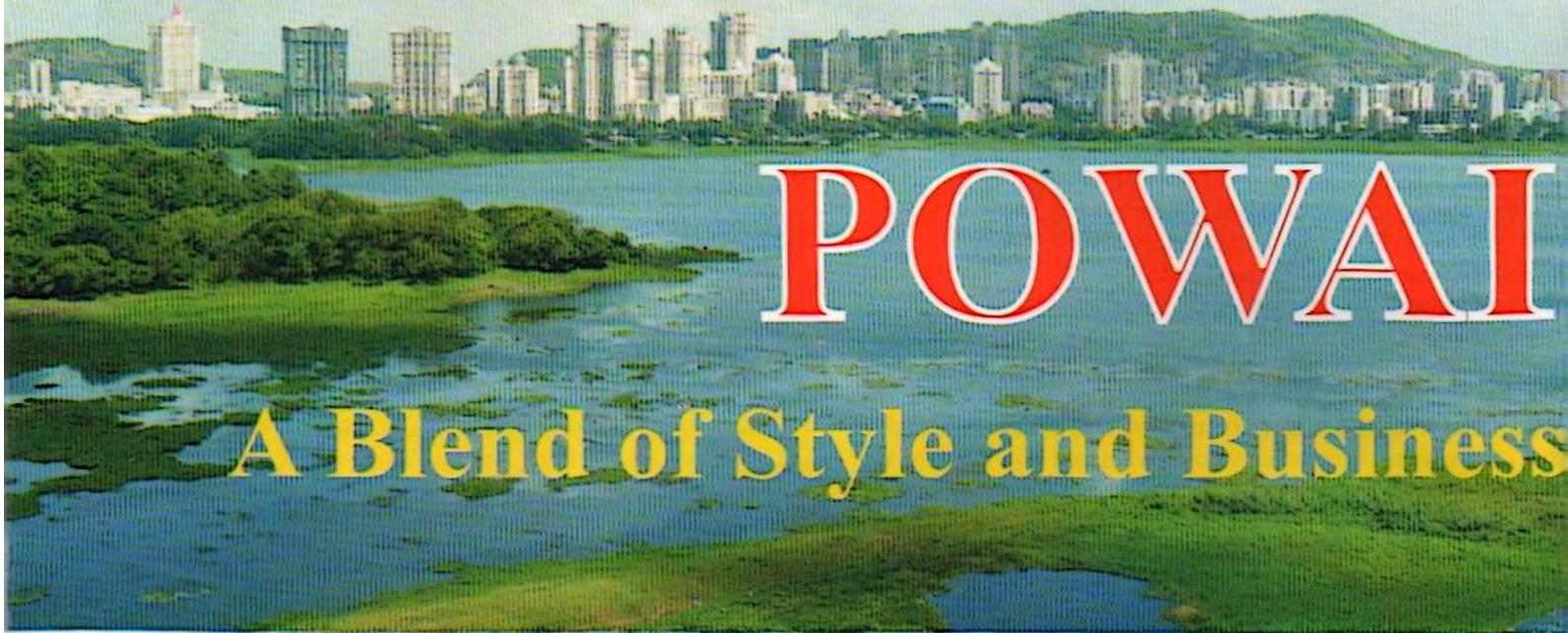
The same year on 16<sup>th</sup> December 1998 on the eve of my 54<sup>th</sup> Birthday a Bhagavad Gita Study class was started in my house under the guidance of K V N Namboothiri. This goes on today as well under the guidance of V R Mohanan.

*Swami Areshanandji* who is the Acharya of Chinmaya Mission Palakad, Kerala has been a constant source of inspiration to me from the day I heard him talking about Bhagavad Gita. I recommended V. Balachandran to initiate a Bhagavad Gita Yagna in Malayalam in Goregaon about 13 years back which has become an annual event. Chinmaya mission is a constant source of inspiration for me and many of the Acharyas and *Brahmacharis* have helped me in my spiritual quest.

- AKG Nair

# AROUND MUMBAI

-KIM Bureau



# POWAI

## A Blend of Style and Business

**Powai, to the northeast of Mumbai presents a story of spectacular and a story of tremendous and structured growth. In the fifties, this suburb was known for the prestigious IIT campus and the L&T company that were located there. It had the the picturesque Powai Lake but Powai was regarded as a spot with woods and forests and a far flung suburb with little facilities.**

**T**oday Powai is the most well-planned suburb having self-contained townships and residential complexes like Hiranandani Gardens, Powai Vihar Complex, Raheja Vihar, Palatial Heights, Lake Homes Complex, Nahar's AmarShakti, Jal Vayu Vihar and many more residential complexes.. It is centrally located, thanks to the Jogeshwari Vikhroli Link Road (JVLR) connecting the Eastern and Western Express Highway, and easily accessible from the Western and Central Suburban railway lines. Apart from the IIT and its sprawling campus, the suburb can boast of the Centre for Excellence in Telecom Technology and Management (CETTM), the National Institute of Industrial Engineering (NITIE), the construction and engineering conglomerate Larsen and Toubro Group of Companies, many international banks and MNC offices including Bayer, Sony Pictures, Blue Star etc, Info-Tech companies with their 24 hours call centres, the first go-karting course in Mumbai, shopping malls and international eateries and global brand retail outlets. The world class LH Hiranandani Hospital is also in Powai. Luxury Hotels like Rodas, Renaissance and Residency are situated in Powai. Powai has two elite clubs Forest Club and Eden Club and many parks, well-maintained and with a lot of greenery.

The Hiranandani Gradens is an elite township and one of the most sought after downtown homes . The Hiranandani Garden is equivalent to a Nariman Point address of an earlier Bombay .



*Powai- a modern suburb*

## History

Powai was known as a wooded jungle, mentioned along with Mahim in ancient Maratha historical records. The name Powai itself is derived from the deity Padma Aai (Padmavati) of an old temple that is situated within the IIT campus by the banks of the Powai Lake. According to sources, Powai was a princely estate belonging to Sir Mohammed Yusuf, who sold it to the freedom fighter Chandrabhan Sharma in 1943. Sharma handed over a plot to the Government of India for building the IIT free of cost as a contribution to the nation. The first modern building to come up after the IIT was the Prashant Apartments and then Bhavani Tower built by Sharma's construction company.

In the 80's the Hiranandani Construction bought vast tracts of land between the Powai Lake and the Powai Hills and started building planned residential Complexes, and commercial structures. Many other builders also started construction projects here.

Several Malayalees ventured into real estate and today many of them, living in Hiranandani are well-known personalities in the construction business.

As in the other suburbs of Mumbai, the migrant Malayalee came to Powai in search of houses. In the fifties and sixties Malayalees settled more around the Powai market area near the IIT campus. Even today there is a strong Malayalee



*One of Powai's Roads*

presence here. There are many shops here selling south Indian items and snacks.

The Kerala Samajam, Sree Ayyappa Seva Sangham, Powai Nair Welfare Association, Sree Narayana Mandira Samithi, Karunya Trust, and the Hiranandani Keralite Association are some of the Malayalee social organizations in Powai.

## Hiranandani Keralite Association

The Hiranandani Keralite Association was formed six years ago by the Malayalee residents of Hiranandani Gardens.

They felt that in the posh Hiranandani locality where the residents are least bothered about what is happening in one's neighbour's house, either good or bad, and where people live in adjacent flats without knowing one another for years, the Keralites here should form an organization to help and support one another. The Chairman of the Association is S R Pillai, and the President is Dr P J Aprain. Alexander Prince Vaidyan is the Secretary, A N Shaji the Treasurer. The Association attends to the needs of the Malayalees living here, especially in times of bereavement or a sudden medical emergency or critical care. Every year they celebrate Onam and New Year with programmes where artists and eminent personalities from Kerala are invited so that the younger generation is introduced to his/her native culture and get familiar with his/her roots. There is no distinction of caste and creed and all Keralites living in Hiranandani are members of this Association. The Association also gives cash awards and certificates to deserving SSC and HSC students.



*Onam celebrations at Hiranandani Keralite Association*



*Hiranandani Gardens*

## Sree Ayyappa Vishnu Temple

Sree Ayyappa Seva Sangham is the first registered organisation of Keralites in Powai. In 1983, a group of ardent devotees of Lord Ayyappa got together to celebrate the Mandala Puja and make the pilgrimage to Sabarimala. They were a group of 21 founder trustee members. This became an annual pilgrimage led by G K Vasu Pillai, one of the founder trustees of the Sangham. Along with the religious functions, the Sangham took up various social, cultural and community development activities like feeding the poor, giving monetary assistance to the poor, conducting free medical camps, propagating universal brotherhood and harmony with no caste distinctions and so on. The Ayyappa Vishnu temple regularly performs all pujas according to Kerala traditions.

The Sree Ayyappa Vishnu temple was constructed in 2001 on a piece of land given by Chittaranjan Sharma at Hari Om Nagar. During the *ashtamangalyam prashnam* it was revealed that there was a sage who had lived here thousands of years ago. So the site was doubly blessed. It was also revealed that the main deity should be that of Lord Vishnu. The temple Thantri is

Brahmashri Manayathattumana Chandrasekharan Namboodirippad, an eminent scholar in vedas and mantras and thanthri of many temples in Kerala. The main deities are Vishnu, Ayyappan, Devi, Murugan, Nagadevatas and Navagrahas. There is a prathishta of Yogeeswaran, in memory of the sage who worshipped here centuries ago.

The Ayyappa Seva Sangham wants to build a community cum Marriage Hall, hold Sanskrit and Veda classes, assist poor students with scholarships for higher education, give free medical help and assist the public during times of natural calamities. Another main objective of the Sangham is to propagate the basic principle of Lord Ayyappan that all are equal in the eyes of the Lord and establish universal love and brotherhood in mens' minds. The road leading to it has been named Sree Ayyappa Vishnu Temple Road.

The Managing Committee members include S R Pillai (President), A N Shaji, Sheila Viswanath, PGS Menon, (Vice Presidents), P Rajan Secretary, K G Gopinathan Marar, K Ramakrishnan (Joint Secretaries), MM Rajagopalan Nair, K K Sukumaran Nair, K R Pillai (Jt Treasurers) KK



*Sree Ayyappa Vishnu Temple, Powai*

Kuttappan, KK Raghunathan Pillai, A Rajan Pillai (Committee members), V Appukuttan and G K Vasu Pillai (Internal auditors).

## KARUNYA TRUST

Karunya Trust is a multi-religious non-Governmental Organization formed in May 1998, on the occasion of the 10th anniversary of the Diocese of Kalyan. The present Bishop Mar Thomas Elavanol, is its Chairman. Fr Shibu Pulickal is the Director of Karunya Trust.

Karunya Trust caters to the needs of children irrespective of caste, creed and religion. The major thrust is to develop new programs to achieve the over-all development of children by providing educational, vocational and health facilities. Integrated development of the child can be achieved through the empowerment of the family and the community in which he/she lives. The Trust devotes its efforts to the financial

development of the family through vocational and income generation programmes. All activities of the Trust are patterned on the model evolved by Mother Teresa. The Trust intervenes in the areas of Health, Education, Child Sponsorship, Women Empowerment and community based care and support with HIV/AIDS.



*Rev Bishop Mar Thomas Elavanol and Fr Shibu Pulickal with children at a Karunya Trust Project*



Ashok Kumar Nair



# ASHWATHY

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**S R Pillai**, Partner, Navbharat Constructions and the Chairman of HKA says, "Hiranandani Keralite Association is planning to do a lot of social help to the needy people in the educational and medical field. All the members are willing to do any charitable activity."



*S R Pillai*

"Presently, there is no other Complex in Mumbai like Hiranandani Gardens. It has all modern amenities, and infrastructure, good security systems, and elevation of the buildings. Before Hiranandani bought this stretch of land between the Lake and the hills, the place was owned by the Sharma family and the Annapurna Farms. The land was full of grass and mango and coconut trees. Hiranandani Constructions bought it from them, developed it into a modern self-contained township and is maintaining it very well. We have some of the best schools, an internationally renowned hospital, there is no water cut or electricity failure. The streets are maintained clean and beautiful," S R Pillai says.

**Harikumar S Menon**, Managing Director of Nibha Engineering & Electronics Pvt Ltd, Mesh-Tech and R D Ashar Pvt Ltd, a businessman and resident of Hiranandani Gardens and a Managing Committee member of HKA , speaks of the future plans of the



*Harikumar S Menon*

Association to have more sports related activities, a Sports Meet for children and organizing picnics and family get-togethers. For Harikumar, who is also a member of the Powai Nair Welfare association and the Nair Business Forum, Organisations and Associations help the members of the community to develop their own selves. "The idea is nation building through community development. One can help the society through any or all of these organizations either by monetary, medical or educational assistance. There need not be any distinction between the organizations on the basis of communities". This opinion seems to echo in many members of the Hiranandani Keralite Association, many of whom who are also either office bearers or MC members of the Powai Nair Welfare Society, Sree Narayana Mandira Samiti, Sree Ayyappa Bhakta Seva Sangham and Powai Kerala Samajam without any distinction of caste or creed. Mrs Madhavi Harikumar, says "Powai is a picturesque suburb and Hiranandani is a planned township."

**Alexander Prince Vaidyan**, the General Secretary of the Association says, "There is unity among the various Malayalee organizations in Powai and all of them do active social work. Many Keralites are members of different Associations." He himself is involved in various organizations and holds important positions in them. His own company, the Best Group of Companies, gives monetary assistance



*Alexander Prince Vaidyan*

for marriage expenses of poor Marathi girls and financial aid for poor cancer patients.

**A N Shaji**, Director of Metmech and a businessman, is the Treasurer of HKA. He was the President of Sree Narayana Mandira Samithi till last year and is now the Programme Committee Chairman of the Powai Guru Centre. He is also member of the Powai Kerala Samajam, and Vice President of the Sree Ayyappa Bhakta Seva Sangham. He was part of the Powai Lake Development Committee. He



*A N Shaji*

wants the Powai Lake to be made into a picnic spot with proper illuminations. The roads should be widened on the JVLR he feels. "There is traffic problem here, because of the two temples situated right in the middle of the road. They should be shifted elsewhere. Powai has become a beautiful suburb" he says.

**Dr P J Aprain**, Director, Colvill Banks Ltd, and the President of HKA came to Powai in '89. "Powai is today a vibrant suburb with more than 500 multinationals having their offices here. We have about 130 Malayalee families in Hiranandani Gardens and there is a lot of social interaction and unity among us," he says. Dr Aprain was awarded the PhD for his thesis Economics, Education and Security-an Integrated approach. He left his Central Government job, set up his own business and is actively involved in a lot of social work.



*Dr P J Aprain*

**R Radhakrishnan**, Executive Director (Finance and Administrations), Chemtrols, believes that Hiranandani Gardens changed the face of Powai. It is a scenic place and has all modern facilities. Like the others, he is also actively involved in HKA, Powai Nair Welfare Society, Ayyappa Seva Sangham in addition to being a life member of the newly formed Powai Fine Arts Society and life member of the Chinmaya Mission.



*R Radhakrishnan*

**S G Nair**, Chairman and Managing Director of Forstar Frozen Foods Pvt Ltd, is one of the prominent residents of Hiranandani Gardens and a member of HKA. He is happy with the work HKA does.



*S G Nair*

The Executive Committee Members of the **Hiranandani Keralite Association** are Kumaran Nair, John Thomas, R Radhakrishnan, Thomas Olickal, Prakash Kannath, Prem Kumar, P J Rajmohan, Philip Chacko, Mr. George Abrao, M U Hariharan, Thomas George.

## Sree Narayana Mandira Samiti Powai Guru Centre

Powai Guru Centre was established in 1995 by Sree Narayana Mandira Samiti to inculcate among the members, their families and the like minded residents of Powai and adjacent areas, the invaluable teachings of Sree Narayana Guru.

The Guru Centre provides services to the residents of Powai. It conducts a charitable Homeo Clinic, Yoga classes, Malayalam Classes, Painting/Drawing, art classes etc. It has plans to widen the services to other areas such as Ayurvedic treatment, organising free medical check ups etc for the people in Powai and adjoining areas.

It is ready to help the needy and the poor. All the members help in sponsoring poor children, give medical aid and work for other social causes.

Every year it celebrates the anniversary of Guru on a massive scale with Guru Pooja and cultural programmes and brings out an attractive souvenir to mark the occasion. It provides a stage to all upcoming talents in and around Powai to perform. M K Sahajan is the Unit Secretary. The other office bearers are N Rajan, N Sadanandan, K Krishnan, M M Subramanian, K R Anand, and Mrs Komalam Sidharthan. M K Sugathan is the Chairman of the Advisory Committee and Dr Vasu Ambadan is the Vice Chairman. The other members are M U Hariharan, Raj Mohan, Sasi T Damodaran, Prakash Kannath and V V Gopalakrishnan. A N Shaji is the Chairman of the Programme Committee.

Sree Naryana Mandira Samithi has an active ladies Wing also.



*Members of Sree Narayana Mandira Samiti, Powai Unit*

It does charity work and conducts cultural activities throughout the year and tries to bring out the hidden talents of housewives and children to the forefront. It conducts monthly *Kudumba Yogam* which brings the members closer and spreads the message of Sree Narayana Guru.

The office-bearers of the Vanitha-vedi are Mrs. Leela Ravi President, Mrs. Sobha Shaji, Vice President, Mrs. Nalir S. Narayanan Chairperson, Mrs Shailaja Sugatha Secretary, Mrs Lalitha Rajan Treasurer, and Mrs Oman Sadanandan, Asst Treasurer.

*We will continue our feature on Powai in our next Issue. Individuals and Organisations wishing to contribute details can either email us or send us by post. Photos are also welcome.*

## Captain C P Krishnan Nair to remit office

Capt C P Krishnan Nair was a serving army officer who left defence service to look after his family business a long time ago. He carved a position for himself and his business venture when he started the Leela Scottish Lace Pvt Ltd. Then he diversified to hospitality industry and became a towering personality, receiving accolades and awards one after the other. Now Nair has decided to hang his boots as Chairman of Leela Venture Ltd. Henceforth, he will be Chairman Emeritus and his role will be that of an advisor to his Board of Directors.

Capt Nair did not learn the ABC of hospitality business from a business school. The world was his university. He visited the best and most reputed hotels all over the world, stayed there for days and picked up the nuances so that he can offer his guests the best in the world and update on a day to day basis.

Hotel The Leela is a well known brand in India but the successful host of India did not venture to start similar hotels outside. He wants to have the Leela Hotels in all capital cities of India and in all well known pilgrim centres, including Sabarimala though it is difficult to reach there. He wants the state governments to offer land at these places on long lease so that people of India can taste the best of hospitality.

Capt Nair has recently announced his plan to retire from the position of Chairman and hand over the responsibilities to his eldest son Vivek Nair while his second son Dinesh Nair would be the Vice Chairman. He will remain only as Chairman Emeritus, he said.

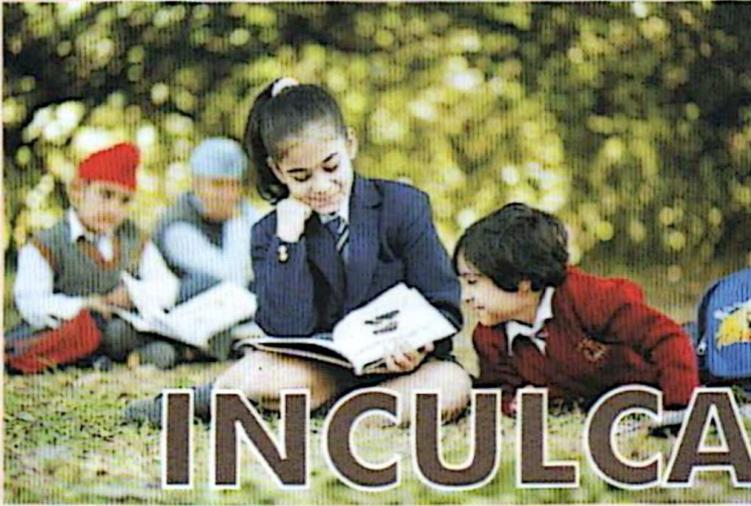


*Hotel The Leela Palace, Delhi was launched recently*

He has even planned the roles for his grand daughters. Once his eldest grand daughter returns from Switzerland, she will be busy with the affairs of Leela Garden, his plans for pilgrimage centres, at Nasik and Haridwar, later at Banaras. Nalanda, Hrishikesh etc while Aishwarya would look after the food and beverage business. The finances will be looked after by Amrita.

On the possibility of a hostile take over bid by ITC on account of its gradual raising of stakes, Capt Nair, now 89, said he would seek the help of his friend Mukesh Ambani to raise his stakes in such an eventuality. RIL has a 14.8% stake in EIH Ltd that runs Oberoi and Trident against ITC's 14.98%. At present ITC has a stake of 12.9% in Leela Ventures.

The group plans to raise ₹1,950 crore by selling 14.9 per cent equity to one or two private equity firms, besides land in Bangalore, Hyderabad, Pune and Chennai. The group plans to halve its Rs 3,800 crore liability by 2012.



P I Jose

# INCULCATE THE READING HABIT

**N**o reading is a waste. But sadly there is a major shift from the book reading culture of the past with the advent of other electronic media like TV, Internet, Cell phones, etc.

Famous personalities in the world, past or present were voracious readers and many successful businessmen have built up their empires on ideas and motivation derived from ardent reading and study of management books. A book that comes from a great thinker is a mountain of thoughts.

*No matter how busy you may think you are, you must find time for reading, or surrender yourself to self-chosen ignorance. -Confucius*

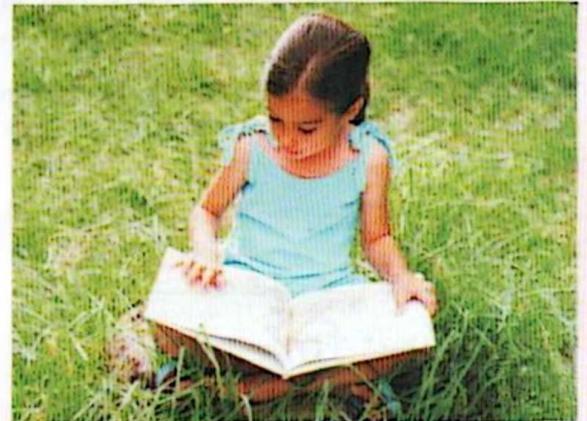
Reading books and publications connects you to different countries, cities, places, politics, cultures, religions, technology, management theories the list is endless. Those who do not read enough on matters relevant to their profession or business may not match the success made by others who made reading their daily routine. People who are good readers seldom find themselves in awkward situations for dearth of knowledge and information during meetings, seminars, conferences and discussions in office or workplace. They will also not be out of place during conversations with peers and friends.

We have news papers, magazines and books around us in every house, but we do not find time to pick them up and get information. People reach higher echelons mainly on account of the

knowledge they possess. Start reading even at the cost of your sleep. it will pay off and will change your life for better.

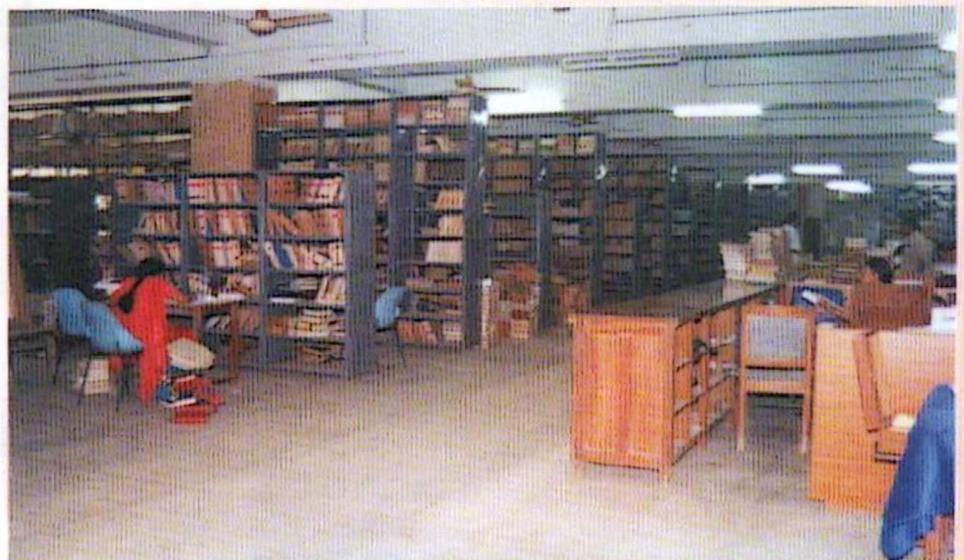
## Benefits of reading

There are numerous advantages of reading as the books have got unlimited and elaborate information that helps in each and every profession; or ideas that can be used in every walk of life. While reading books we get time to think, reason out, and remain focused. Reading exercises the mind and helps the person face difficult assignments with calm and a pragmatic approach. Everyone has learned maximum out of reading, as practical experience is incomplete without theoretical or academic knowledge. Even the school and college education is based on reading books. It is necessary to continue with our learning process throughout life or else one gets obsolete.



### Catch them young

Reading exercises the mind and helps the person face difficult assignments with calm and a pragmatic approach. Everyone has learned maximum out of reading, as practical experience is incomplete without theoretical or academic knowledge. Even the school and college education is based on reading books. It is necessary to continue with our learning process throughout life or else one gets obsolete.



*Reading broadens our minds*

### Following are some other attributes and benefits of reading

- Stimulates mind and helps mental growth
- Improves IQ and vocabulary
- Picks up new words and correct spelling
- Helps memory
- Reading brings self esteem and confidence
- Reading brings self esteem and confidence
- Reading and acquiring knowledge helps in performing one's duties with utmost efficiency.
- Gets in-depth knowledge and understanding of the subject
- Becomes creative and intelligent

### How to improve reading skills

There are two different groups of people "those who read to remember and those who read to forget"

- Read every day for at least an hour
- Pay more attention to details while reading technical subjects or management books for learning (not like reading novels and stories)
- Do not sub-vocalize or move your lips while reading
- Be choosy read what is important for you
- Read in a comfortable and conducive environment
- If you get tired, take a break and continue reading later



### Disadvantages for TV addicts

*I must say that I find television very educational. The minute somebody turns it on, I go to the library and read a book. Groucho Marx*

No doubt, the televised programmes contribute to information and understanding of various topics, but in limited quantity. Watching television for long hours can cause health hazards. If hooked on to TV for many hours, it is bad for mental and physical health and creates problems like obesity. TV addicts get no time for normal life as they find very little time for family and friends. They tend to be lazy, tired and lose focus on profession or creative work. Some of the children watching violent acts and movies get in to aggressive behaviour. A few of them may emulate the characters they watch on television in to their real life.

Hooked on to television for long hours every day may be harmful to the eyes and cause fatigue. Other than wasting time, it will not add much to the professional satisfaction or knowledge, as there will be very little coverage on any subject matter.

*The writer is Director,  
Flotek International Pvt. Ltd.  
e-mail: flotek@vsnl.com*

## Recipe for

# Kerala Pickles

**Manoj Nair**

E-mail: accessmanojnair@gmail.com



### Ingredients:

Raw mango	- 4 nos.
Red chilly powder	- 1 cup
Turmeric powder	- 4 tsp
Fenugreek seeds	- 2 tsp
Mustard seeds	- 1 tsp
Asafoetida (hing)	- 1 tsp
Salt	- 1 cup
Seasame oil	- 1 cup

### Preparation

- 1) Cut the mango into small dices
- 2) Add salt and turmeric and keep it aside for 5-6 hrs to marinate
- 3) Add red chilly powder and mix it well.
- 4) Roast fenugreek seeds, dry grind it and keep it aside.
- 5) Heat oil in a pan.
- 6) Add mustard seeds and when they start to splutter, add hing
- 7) Allow it to cool.
- 8) When the oil becomes room temperature, mix it with the mango pieces.
- 9) Add the roasted fenugreek powder and mix well.

## KERALA STYLE RAW MANGO PICKLE



## Great Poets of Malayalam-5



# Āśān and his poetry

-Satyanath

**W**hen Malayalam poetry was confined to the themes from the religious teachings and stories, Kumāran Āśān opened a new path and caused a renaissance. Through his poems, he highlighted existing social evils such as untouchability and division of people on the basis of their caste. All the subjects he selected for his poems turned out to be landmarks as he used his craftsmanship, discretion and sense of propriety. Āśān provided a panacea to the poetry that was afflicted with obesity, numbness and inertia, remarked Prof N Krishna Pillai.

The relevance of Kumāran Āśān has not diminished, after nearly a century of his exit from this world. On the contrary, its relevance has become greater when we find many writers pretending to be poets churn out their instant poetry. Āśān initiated the process of change in style of writing poetry. For many poets, writing poems was a mere past time to impress others, the lords, contemporaries and to earn instant fame. Readers found their poems eulogizing the beauty of the heroine (sometimes even of maid servants), especially if it could be understood in the first reading itself. Āśān's poems were indicative of the fact that by placing many lilting words in a chain cannot make those lines poetic. Āśān ensured that whoever followed his poems would remember and reflect over them for a long time.

His poems showed that even without mentioning beetle, lotus, crescent moon, he can create excellent poetic atmosphere. The love he depicted in his poems was subtle as well as splendid and divine. The love depicted in 'Leela', 'Nalini' and 'Karuna' was a pilgrimage of the souls into divinity unlike the love that we see in 'Pooraprabhandham' and 'Ambopadesham.' In his poems, thinking and feeling not only go hand in hand but also reinforce them.

Kumāran Asān published about 17 major compilations of his poems, running over 20,000 lines.

## Earlier Works

Some of the earlier works of the poet were *Subramanya Sathakam* and *Sankara Sathakam*, where Āśān voiced his devotional aspirations. His short poem *Veena Poovu* (fallen flower) is a literary classic. It paved the way for a new movement in Malayalam literature. His elegy *Prarodanam* mourns the death of his contemporary and friend A R Rajaraja Varma, the famous grammarian. His *Khanda Kavyas* (short poems running into a few pages unlike the Mahakavyas that runs to many pages) like *Nalini*, *Leela*, *Karuna* and *Chandālabhikshuki* won critical acclaim as well as popularity. In *Chintāvishtayāya Seetha* (Seetha Lost in Thought) he displays his poetic artistry, while in *Duravastha*, he patiently and skillfully tears down the barriers created by feudalism, orthodoxy and casteism and consummates the dictum of the Guru, "One Caste, One Religion, One God for man". He wrote the epic poem *Buddha Charitha* being inspired by Edwin Arnold's *Light of Asia*. While in *Duravastha*, he revealed his revolutionary zeal for fighting caste distinctions; a few other poetic works had a distinct Hindu/Buddhist slant.



Ulloor

**Sthotrakritikal (1901)**

This is a collection of poems. The poems published in this volume are longer than those published in *Manimāla*.

**Saundaryalahari (1901)**

This is a rendition of Adi Sankara's famous short poem in Malayalam.

**Veenapoovu (1907)**

Āśān scripted this epoch-making poem during his stay in Jain Medu, Palakkad. A highly philosophical poem, 'Veena Poovu' is an allegory of the transience of the mortal world, which is depicted through the description of the varied stages in the life of a flower. Āśān describes in such detail about its probable past and the position it held. It is an intense sarcasm on people who are perceived as holding powerful positions finally losing them all. The first word 'Ha' and the last word *Kashtam* of the entire poem is often considered as a symbolism of him calling the world outside "Ha! kashtam".

ഹാ പുഷ്പമേ അധികതുംഗപദത്തിലത്ര  
 ശോഭിച്ചിരുന്നിതൊരു രാജ്ഞികണക്കയേ നീ  
 ശ്രീ ഭൂവിലസ്ഥിര-അസംശയം- ഇന്നു നിന്റേ-  
 യാഭ്യതിയെങ്ങും, പുനരെങ്ങും  
 കിടപ്പിതോർത്താൽ 1

കണ്ണേ മടങ്ങുക കരിഞ്ഞുമലിഞ്ഞുമാശു  
 മണ്ണാകുമീ മലരൂ വിസ്മയതമാകുമിപ്പോൾ  
 എണ്ണിടുകാർക്കുമിതുതാൻ ഗതി, സാധ്യമെന്നതു  
 കണ്ണിരിനാൽ?-  
 അവനിവാഴ്ചു കിനാവുകഷ്ടം! 41

Every stanza in this 164 line poem, is a gem and is very difficult to bypass but space constraint does not permit us to transcribe all of them. Nevertheless, see the very second stanza:

ലാളിച്ചു പെറ്റ ലതയൻപൊടു ശൈശവത്തിൽ  
 പാലിച്ചു പല്ലവപുടങ്ങളിൽ വച്ചു നിന്നെ  
 ആ ലോലവായു ചെറുതൊട്ടിലുമാട്ടി, താരാ-  
 ട്രാലാപമാർന്നു മലരേ, ദലമർമ്മരങ്ങൾ.

By the time Āśān wrote this poem, his mindset was undergoing radical changes and "Veena Poovu" (the fallen flower) was one of the most telling examples for this change that has taken place in the poet. Thereafter his poems literally stirred Kerala's social scene by storm and all were immensely popular. People of Kerala devoured whatever Kumāran Āśān wrote.

"Veena Poovu" is a literary classic and this paved the way for a new trend in Malayalam literature.

**Important Works**

1. *Oru Simhaprasavam* (1909)
2. *Nalini (Oru Sneham)* (1911)
3. *Leela* (1914)  
 An intense love story in which Leela leaves Madanan, her lover and returns to find him in a forest in a pathetic condition. She thus realizes the fundamental fact 'Mamsanibhamdhamalla ragam' (Love is not an artifact of flesh).
4. *Sri Buddhacharitham* (1915)  
 This is an epic poem (perhaps Kumāran Āśān's longest work), written in couplets and divided into five parts. Following this work, the University of Madras bestowed on him the title of *Mahakavi* in 1922.
5. *Bāla Rāmāyanam* (1916)  
 This is a shorter epic poem consisting of 267 verses. Most of these verses are couplets, with the exception



Vallathol

of the last three quatrains. There are, therefore, 540 lines in all.

6. *Grāmavrikshattile Kuyil* (1918)
7. *Prarodanam* (1919)  
 His elegy "Prarodanam" mourning the death of A R Rajaraja Varma, the famous Grammarian, is a masterpiece.
8. *Chintāvishtayāya Sita* (1919)
9. *Pushpavādi* (1922)
10. *Duravastha* (1922)  
 "Duravastha" (Tragic state of affairs) is one of his poems that pictures the conditions then existed in Kerala. The people of most backward castes are described as "those who cannot be touched, who cannot be approached, and who should be avoided from being seen". These were not just figurative expressions of a poet but the actual conditions prevailed. If those conditions have changed, major part of the credit goes to this poet who sowed the seeds of change in the minds of Malayalees through his poetry that could pierce any walls or break any barrier however strong it may be.
11. *Arjun Mahima*
12. *Chandālabhikshuki* (1922)  
 This poem, divided into four parts and consisting of couplets, describes an untouchable beggar-woman" (also the name of the poem) who approaches Lord Ananda near Sravasti.
13. *Karuna* (1923)
14. *Manimāla* (1924)  
 This is a collection of short poems.
15. *Vanamāla* (1925)  
 This is a larger collection of poems of varying length.

Kumāran Āśān also wrote many other poems. Some of these poems are listed in the book *Āśānte Padyakrthikal* under the name "Mattu Krthikal" (Other Works):

*Sadāchārasathakam, Sariyāya Parishkaranam, Bhāshāposhinisabhayodu, Sāmānyadharmangal, Subrahmanyapanchakam, Mrthyanjayam, Pravāsakālatthu Nāttile Ormakal*, The last mentioned is another collection of poems that Kumāran Āśān wrote over the course of several years. None of the poems were longer than thirty-two lines.

The year 1903-witnessed the founding of the SNDP in which Kumāran Āśān assumed the position of secretary under the life Presidency of Sree Narayana Guru. For the next several years, Āśān had to skillfully combine the dual roles of poet and social reformer. He started a magazine "Vivekodayam", an obvious reference to his regard for Swami Vivekananda, to highlight the social and organisational aspects of his community. He was

a relentless fighter for social justice. The caste system in Kerala during this time was rigid and heartless and Āsān in his impeccable style wielded his mighty pen to highlight the myths and distortions of society. In this, he was ably assisted by other stalwarts like Dr Palpu, C V Kunjuraman and T K Madhavan, to name a few. Of course, the guiding light of Sree Narayana Guru was always there to comfort, assist and encourage him in all his endeavours.

### Critics about Āsān

The well known satirist and literary critic late M R Nair (*Sanjayan, Sahityadāsan*) in one his articles, states that Āsān's poetry is a source of eternal bliss and beauty that is beyond one's imagination. He further states that what Āsān stated in his poem, 'Chintavishtayaya Sita' is equally applicable to his own poetry.

തടിനീജലബിംബിതാംഗിയായ്  
ക്ഷമയെക്കുമ്പിടുവോരൂ താരപോൽ  
സ്തുക്കമായ് വേദലിലിന ഞാ-  
നമലേ, ദ്രോവിലുയർന്ന ഭീവമാം.

The similies used by Āsān in his poems are often quoted as the zenith of one's imagery, such as:

വാനിൽനിന്നു നിജനീഡമാർന്നെഴും  
കാനനം ഖഗയുവാവുപോലവേ

തല്പരത്വമവനാർന്നിരുന്നു തെ-  
ല്ലപ്പോൾ വെന്നരിയെയ്യൂഴി കാക്കുവാൻ  
കോപ്പിടും നൃപതിപോലെയും, കളി-  
ക്കോപ്പെടുത്ത ചെറുചൈതൽപോലെയും.

The literal paintings created by Āsān in his poems, M R Nair writes, are all done with only one colour, white, and they are comparable with the best in the world. In 'Chandala bhikshuki', the introduction of the two main characters, the low caste girl and the Buddha Bhikshu and also the one that depicts her pouring water into his palms are beyond any master painter. When Āsān describes them, the reader cannot help but visualizing them in his mind. Similar paintings he has created with Sita and Vasavadatta in 'Chintavishtayaya Sita' and 'Karuna'.

It is to be noted that Mahakavi Ulloor Parameswara Iyer who wrote the 'Introduction' to 'Chandala bhikshuki' had no hesitation to admit that the place Āsān acquired among his contemporaries by his grand exposition of his lofty ideals is extraordinary, bright and very high.

Ulloor comments Āsān's commitment to LOVE by quoting from his poems:

“സ്നേഹത്തിൽനിന്നുഭിക്സുക്കു ലോകം  
സ്നേഹത്താൽ വൃദ്ധി തേടുന്നു,  
സ്നേഹംതാൻ ശക്തി ജഗത്തിൽ സ്വയം  
സ്നേഹംതാനാനന്ദമാർക്കും;  
സ്നേഹംതാൻ ജീവിതം ശ്രീമൻ - സ്നേഹ-  
വ്യാപതിതന്നെ മരണം.”

“സ്നേഹത്താൽ നിത്യം തടം നന്നപ്പിൻ, ദയാ-  
ദോഹളം നൽകുവിൻ പൂവിനെല്ലാം.”

When creating literary works based on already existing literary pieces in some other language, the authors are bound to make some statement about his dependence. Āsān's attempt to translate Edwin Arnold's *Light of Asia* into *Sri Buddhacharitham* is a similar one. Arnold once stated that he was struck by the thought process of Shri Buddha. It is very easy to abandon everything when one does not have much. Siddhartha on the contrary had everything that a human being

might desire; yet he gave up everything and left in search of a cure for all the miseries that he might not encounter in his lifetime.

Eminent critic Kutty Krishna Marar states that Ezhuththacchan could transform an ordinary piece of work such as *Adhyatma Ramayanam* into a never before popular work in Malayalam when he attempted a free and independent translation and Āsān's attempt to follow him was highly praiseworthy as *Light of Asia* had already drawn the accolades from all over the world. Incidentally, another well known Malayalam poet Nalapat Narayana Menon has also translated *Light of Asia* as *Pourasthyadeepam*.

It may look surprising that another great poet of Malayalam Vallathol Narayana Menon has vehemently criticized Āsān's Leela on account of two deaths in it. Vallthol wrote in 'Granthaviharam' that it appeared that Āsān committed two murders to free Leela. Vallathol argued that while death of Leela's father somewhat excusable, that of her husband intolerable. He further attributed a motive that the second murder was committed to show the heroine in a better light.

Eminent critic Prof M P Balakrishnan Nair states that Āsān's poetry appeared on the horizon of Malayalam literature when it was lazily moving along the periphery of life. He gave importance to the content and inner strength rather to the external beauty, Nair argued.

Instead of going into the thousands of commentaries on Āsān's writing, let me observe that Prof Dr sukumar Azhikode shot into fame after he wrote “Āsānte Seethakavyam” and end this note by quoting Āsān:

“മദ്വചനങ്ങൾക്കു മാർദ്ദവമില്ലെങ്കി-  
ലുദ്ദേശശുദ്ധിയാൽ മാപ്പു നൽകിൻ.”



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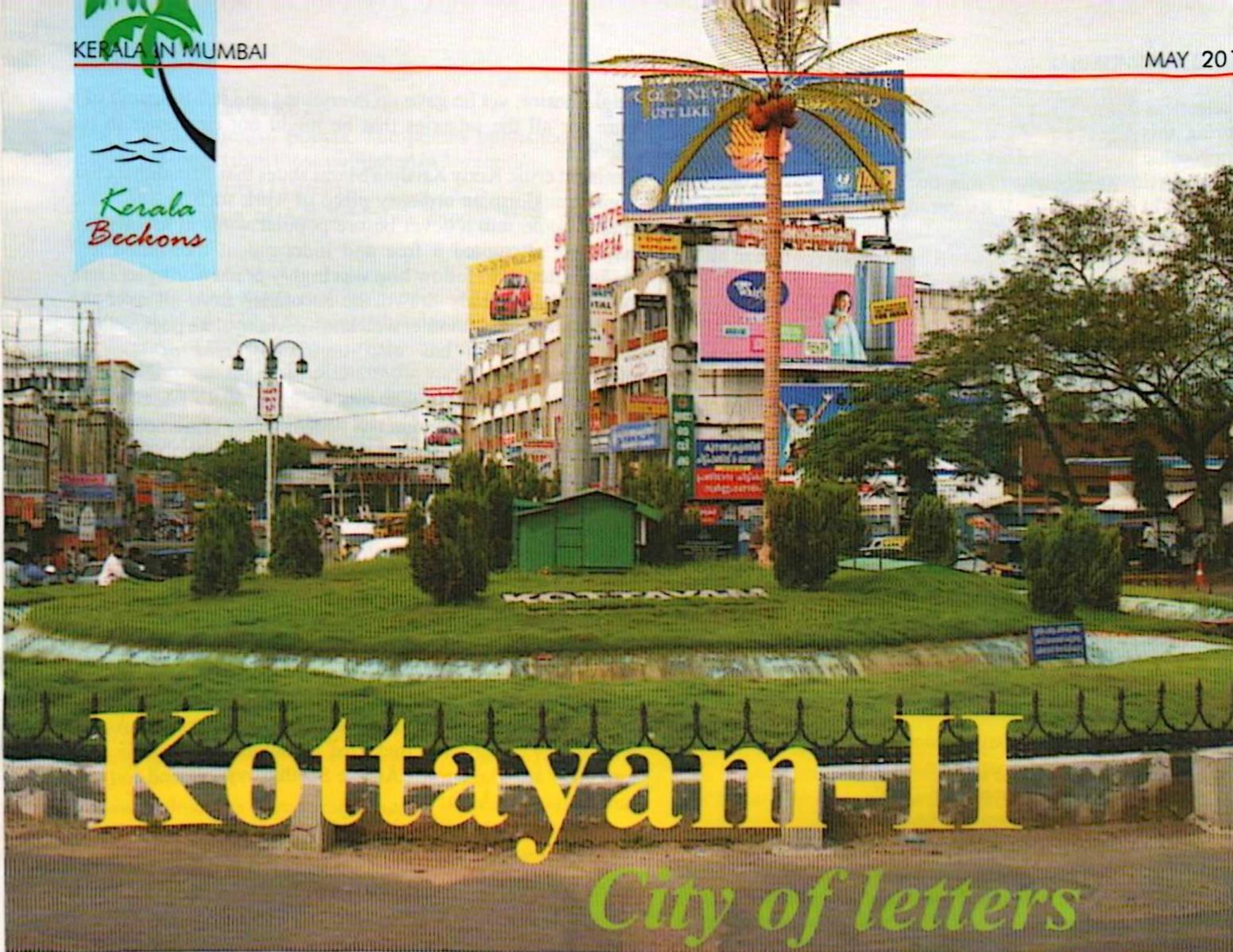
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Kerala  
Beckons



Traveller

**K**ottayam is an important commercial centre of Kerala, situated in the southern part of India. Sandwiched between tranquil palm-lined backwaters on the west and the Western Ghats on the east, Kottayam is among the state's most mountainous regions, providing some of Kerala's finest natural scenes. Kottayam is the ideal take off point for visits to Peerumedu, Munnar, Idukki, Thekkady, Ernakulam and the temple city of Madurai. Most of India's natural rubber originates from the lands of well-kept plantations of Kottayam, also home to the Rubber Board, one of the country's primary commodities board.

Nestling at the foothills of the lofty Western Ghats, Kottayam is synonymous with a picturesque landscape, labyrinthine backwaters, lush paddy fields, rubber plantations, ayurvedic resorts and a fully literate population. The palm-fringed Vembanad Lake, embracing the western part of Kottayam, fully compensates for the lack of a sea coast.

The eastern side of the district is hemmed in by the rugged Western Ghats. While Ernakulam forms the northern boundary of Kottayam, Alappuzha and Pathanamthitta are to the south of the district. Like most other places in South India, Kottayam has a tropical humid climate with plenty of rainfall throughout the year.

The story of how the modern town of Kottayam acquired its name has an unusual ring to it. The seat of power of the Murinjanad and Thekkumkur kings was at Thazhathangadi in Kottayam. Unfortunately, Marthanda Varma of Travancore defeated the Thekkumkur rulers and demolished the palace and the Thaliyil fort. The Kottayam of today was once located within the boundary of the fort.

## Festivals

For centuries, various religions have co-existed harmoniously in Kottayam. Though a stronghold of the Syrian Christians, Kottayam is home to a sizeable Hindu as well as Muslim population.

As churches, temples and mosques dot the landscape, religious festivals assume a special significance in this district. But compared to the more religious festivals, the popularity of the others has by no means waned.

The festival of Onam is celebrated with great pomp and ceremony all over Kerala. The highlight of this festival is the snake boat races that are held in the idyllic backwater stretches of Kottayam.

## Religious institutions

### Thirunakkara Mahadeva Shiva Temple

This Shiva temple was built in Kerala tradition of temple architecture by Thekkumkoor Maharajah 500 years ago. The murals on the walls are a major attraction here. The sanctum sanctorum is decorated with scenes from Hindu epics. The Koothambalam, the special building in the temple premises used for cultural purposes, is one of the best in Kerala.

In the month of March, on the occasion of the annual temple festival, the temple pulls in a large number of pilgrims.

It was built at the beginning of 16th century by the then Raja of Thekkumkur. The annual temple festival that culminates in a ceremony called the Aaraattu attracts large number of devotees.



### Mahadevar Temple, Ettumanoor

This temple is famous for its murals, especially the painting of Nataraja in the gopuram and ezharaponnana (the 71/2 elephants finished in gold). Festival: Ezharaponnana ezhunallathu (10 days in February/March).



### Shiva Temple, Vaikom

Associated with the legendary Parasurama, this temple is a typical example of the Kerala style of temple architecture. More popular as the Kasi of the South, this temple is famous for its elephant pageants and traditional art performances. Annual festival - Vaikathashtami (November/December)

### Dharmasastha Temple, Pakkil

Three km from Kottayam town, this is one of the eight temples established by Parasurama, the legendary founder of Kerala. Annual festival: Sankranti Vanibhyam - a fair of household articles (June/July).

Other temples like the Pallipurathukavu Bhadrakali Temple, Iranjali Devi Temple, the Keralapuram Temple, Thriguthapuram Sri Krishna Temple and so on are important pilgrim centres in their own right.

### Siva Temple, Thalikkotta

This place of worship, 2 km from Kottayam, is built by the erstwhile Thekkumkoor royal family. Annual festival - ten day utsavam (April-May), Sivarathri (January-February)

### St. George church, Aymanam

Kallumkathra St. George church, established in AD 1817, is one of the oldest churches in the Kottayam diocese. It is



situated 10 km west of Kottayam town, in Aymanam Panchayat, a part of Upper Kuttanad. The picturesque landscape and the innumerable tributaries of Menarche River add to the beauty of the village. The church itself is surrounded by a canal.

### St George Church, Puthuppally

Puthuppally St George Church is one of the oldest and renowned churches of Malankara Orthodox Church. As the name proclaims, the patron saint of this parish is St George. It is situated by the side of coconut palms and a wide stretch of paddy fields, at a beautiful and serene village called Puthuppally which is about 8 kms from Kottayam town. It is believed that this church was established as a shrine of Changanacherry Palli which in turn was a shrine of Niranam Palli, one of the "Ezhara Pallis" consecrated by St. Thomas The apostle of India.

### St. Thomas

### Syrian Orthodox Church, Pakkil

Established in April 1889, the St Thomas Church at Pakkil is one of the important parishes under the Kottayam diocese of the Jacobite Syrian Christian Church. The church is located 6 kilometers south of Kottayam town and 3 kilometers north of Chingavanam.



## Mar Ellia Cathedral

Mar Ellia Cathedral is situated in the Heart of Kottayam Town in M D Seminary Campus. It is the official cathedral of Catholicose, the head of the Malankara Orthodox Syrian Church. Mar Ellia Chapel was consecrated on December 6, 1896.

## St. Mary's Church

Kottayam is a major centre of Syrian Christians of Kerala. St Mary's Church (*Known as Cheriya Palli (the Little Church)*). Belonging to the Malankara Orthodox Church was built in 1579 by the Raja of Thekkumkur for his Christian subjects. The interior murals, painted using vegetable dyes, depict biblical and non-biblical themes. Similarly St Mary's Church of Kudamalloor was built by Raja of Chempakassery. These churches feature temple architectural influences. Another St. Mary's Church, the Valiya Palli (the Big Church), actually smaller than the Cheriya Palli, was built in 1550 by Knanaya Christians who migrated from West Asia. This building is noted for its Persian inscriptions with Pahlavi inscriptions that prove them to be the earliest examples of Christianity in India and a Persian stone cross. The Syro-Malabar rite of the Roman Catholic Church has an Archeparchy based in Kottayam.

## Thazhathangadi Valiyapalli

Built in 1550 AD, this church, just 2 km from west of Kottayam town, belongs to the Knanaya Orthodox Syrian Community. The Persian cross, believed to be one of the seven brought here by St. Thomas, and the Pahlavi inscriptions of this church are famous.



## Thazhathangadi Mosque

Known for its exquisite architecture, the mosque forms an important pilgrim centre of Kottayam. The 1,000-year-old mosque at Thazhathangadi is believed to have been built by Malik Dinar. The mosque is famous for its architectural beauty, and the ornate wood carvings.

## Good Shepherd Church

The Good Shepherd Church is the first church of the Diocese of Vijayapuram, built in the Italian style. The construction of the Church was completed in 1882 and was renovated in 1964. The annual feast of Good Shepherd is held here in the month of April every year.

## Kottayam Diocese of Jacobite Syrian Church

The St Joseph's Cathedral, located at Lal Bahadur Sastri Road, Kottayam, is the spiritual centre of the Jacobite Syrian Christians of the Kottayam diocese. Founded in 1981 by Metropolitan Mor Gregorios, the diocesan headquarters consists of



the church, Michael Mor Dionysius Centre, Mor Gregorios Parish Hall, Mor Julius Book Stall and the Bishops house.

## Educational institutions

Kottayam has been a centre of learning and in recognition of this fact the Government established the Mahatma Gandhi University here. The University has a unique School of Gandhian Studies devoted to research and propagation of the ideals of Mahatma Gandhi, the man who led India to Independence from the British. Mahatma Gandhi is revered and honoured all over India today as the Father of the Nation. The C M S (the Church Mission Society) College is one of the oldest colleges in Kerala. The former President of India K R Narayanan is a distinguished old student of this college.

## The first fully literate town

The socially progressive district of Kottayam has many firsts to its name. Kottayam was catapulted into the limelight when it was declared as the first district in India to be fully literate. Kottayam's contribution to the development of literature and education in Kerala has been immense.

The Malayalam masterpiece, *Unnineeli Sandesam*, was authored by one of the Vadakkumkur rulers who reigned over this region. Around the 18th and 19th century, Christian missionaries made significant contribution to Malayalam literature.

Many notable personalities, who have enriched the culture of Kerala during the 20th century, have come from Kottayam. The name of the late G. Aravindan, the renowned film-maker comes immediately to mind. Recently, the place was in the news again when Arundhati Roy, a native of Kottayam, won the prestigious Booker Prize for her novel, 'God of Small Things'.

## News papers

The two oldest Newspapers in India are published from Kottayam. The "Deepika" arguably the oldest newspaper in the Malayalam vernacular followed by the "Malayala Manorama" were both founded and published from Kottayam. The Malayala Manorama claims to have the largest readership among all newspapers in India. It is now published from nearly 15 centres all over India.

## THE BACKWATERS

The Vembanad Lake is one of the largest inland lakes in Kerala stretching over a vast expanse of nearly 400 square kilometres. This lake spreads from Kottayam in the east to Alapuzha in the south and meets the Arabian Sea at Kochi in the North. Many rivers from the hinterland end in the Vembanad Lake. A large



area bordering the lake was reclaimed for paddy cultivation. The water is held back with the help of a network of dikes. Many rivers, canals and rivulets crisscross the areas surrounding the lake. This delightful network of canals and waterways form gives a truly unique and picturesque experience.

Pathiramanal (*Midnight sands*), in the middle of the Vembanad Lake, is a small white sand island. It gets its name from the brilliant reflection of moonlight from the sand.

Vagamon, (64 km from Kottayam). This enchanting hill station is at an elevation of 1100 metre, with tea gardens and meadows.

## Kumarakom

This place is famous for its bird sanctuary, house boats, backwaters, canals and the bungalow of Henry Baker (now run as part of a resort managed by the Taj group of hotels). It is 14 km west of Kottayam, in Kuttanad.



## The Vegetation

Many rivers meander through the district of Kottayam. While rivers like the Muvattupuzha and the Manimala can be categorised as inter-district rivers, the Meenachil River flows entirely through Kottayam. The secret of Kottayam's economic prosperity lies in its production of cash crops like rubber, tea, pepper and cardamom that earn a substantial amount of foreign exchange. Extensive growth of rubber has given rise to rubber-based industries. Food crops like paddy, tapioca, coconut, ginger, pulses, pineapple and sugarcane are also abundantly available in this district.

## Sight Seeing

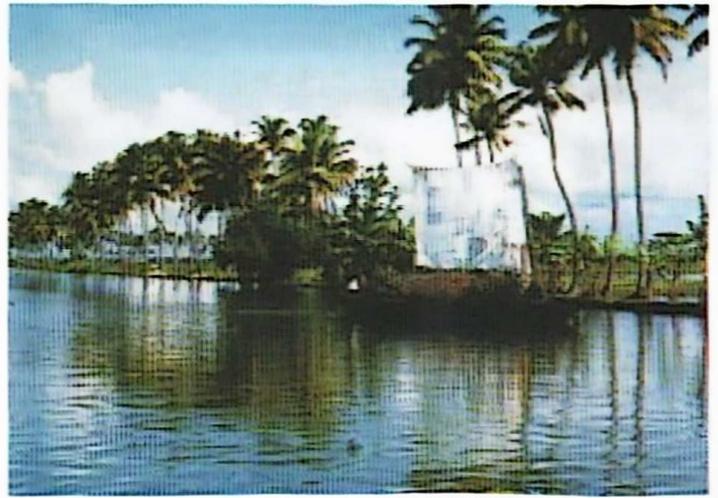
### Aruvikkuzhi Waterfalls

(18 km from Kottayam town, near Pallikathodu).

Elaveezha Poonchira (*Valley where leaves do not fall*), (Near Melukavu Mattom,). A hill station, 60 km from Kottayam, with large hills around 3,200 ft high has beautiful hillocks named Mankunnu, Kudayathoomala, Thonippara and Poonchira. A pool located here is famously remembered in local folklore as a bathing place used by Panchali, the legendary heroine of the Mahabharata.

### Vavarambalam, Erumeli

This mosque is dedicated to Vavar, a companion of the deity - Sree Ayyappa - of the Sabarimala temple. The mosque is unique because Hindu pilgrims customarily worship here before their trek to Sabarimala. Festival: Pettathullal (January).



## Poonjar Palace

This building in Meenachil taluk, is famous for its collection of antiques, exquisite furniture, chandeliers, palm leaf engravings, jewel boxes, a variety of lamps, sculptures of Nataraja (Shiva as Lord of the Dance), grain measures, statues and weapons.

## Accommodation

Kottayam offer several well furnished hotels and lodges that make your stay most memorable. One can easily go for the various options available according to the budget allotment. We offer excellent accommodation facilities in and around Kottayam. The various hotels in Kottayam offer best of facilities, as expected by the visitors.

There are a number of hotels of varying quality in Kottayam. Since the town is not spread out, proximity to the down town area is not really a selling point. Most *hotels* are rated (or approximately equate to) Indian two and three stars. Nightly room rates average of Rs 1,000-2,000, with seasonal increases around September (Onam) and December (Christmas, New Year's). An alternative to established hotels is to use the services of an ever-growing list of *homestays* and *vacation apartment*.

There is a large concentration of resorts run by large Indian and international hotel chains, as well as smaller boutique operators, at Kumarakom (14 km from Kottayam) on the Vembanad Lake, where rooms, cottages and houseboats aimed at deeper pockets are available. Expect to pay top dollar for resorts run by the likes of the Taj and Radisson. Vacation Apartments are becoming a much more affordable alternative in several parts of Kerala for tourism.

## Arts and Crafts

Although there are no handicrafts that are particularly associated with Kottayam, the nimble fingers of the craftsmen fashion exquisite items out of bell metal, wood, cane, fibre and coconut shell. But these pieces are available all over Kerala. Intricate gold jewellery designed and crafted in Kerala is also in great demand among the tourists as well as the locals.

## Kayyoor, Bharananganam

An enchanting landscape formed by a chain of green hills at the Bharananganam Panchayat. A shrine dedicated to the Pandava brothers of the epic Mahabharata is found here. As in the famous temple at Sabarimala, only ghee is used to light the lamps here. Women are not permitted inside the temple.

## St. Mary's Church, Bharananganam

The mortal remains of the Blessed Alphonsa are entombed at this church, which is now a famous pilgrim centre. Thousands gather at this holy shrine during the annual festival: Feast of the Blessed Alphonsa (July)

## Ayyappara

According to legend, the five Pandava brothers - epic heroes of the Mahabharatha - stayed near this rock, 2000 ft. above sea level and spread over 20 acres, during their exile. The name of the rock is said to be a modified version of the original term Anchupara (five rocks). However, some say that the name owes its origin to the Ayyappa Temple here. This temple has four pillars, which support a flat piece of rock that forms the roof. On one side of the rock is a cave that can accommodate over 15 people. The sunset is beautiful from here. Above all, the cool mountain breeze does wonders to your mind and body.

## Kurisumala

3 km from Vazhikkadavu is this renowned Christian pilgrim centre where hundreds of devotees from far and near converge during the holy week and after, to climb the hill in faith, carrying small wooden crosses. The peaceful Monastery at the top of the hill, the silence of the hills, the cool mountain air and the lush green landscape are all soothing to the soul.

On the eastern side of the hill is Muruganmala housing a rock cut temple dedicated to Murugan (son of Lord Shiva). The road to Kurisumala offers some real sightseeing opportunities in a European model house and the beautiful artificial lake, both designed by the renowned architect, Laurie Baker.

## Thangalppara

The mausoleum of Sheikh Fariduddin found here makes this place a famous Muslim pilgrim centre. Nearby is the scenic hill station of Kurathikallu and the beautiful Kottathavalam.



Thirunakkara Mahadeva Shiva Temple

## St. Mary's Church, Manarcad

This is one of the most important churches of the Malankar Jacobite Syrian Christians. The *ettunompu* (8 day fasting) is the main annual event when devotees from far and wide congregated to participate in the prayers and rituals.

## Bhagavathy Temple, Manarcad

Centuries old temple dedicated to goddess Bhadrakali. Major events: Kalamezhuthupattu, Kumbha bharani, Meena bharam, Patham udayam, Mandalam chirappu.

## St. Thomas Mount

This holy place of Christians is located 1200 ft. above sea level and offers a panoramic view of the Vaikom Lake and the surrounding areas.

## St. Mary's Church, Kuravilangad

Built in 355 AD on the high ranges of Kuravilangad town, this church has an old bell which bears an undeciphered inscription.

## St. Mary's Church, Athirampuzha

This church was built in 1080 AD and was renovated in 1874. The annual feast here celebrated in honour of St. Sebastian is a big event with fireworks and illuminations. Votive offerings of gold and silver arrows set this event apart from other festivals.

## St. Mary's Church, Kudamaloor

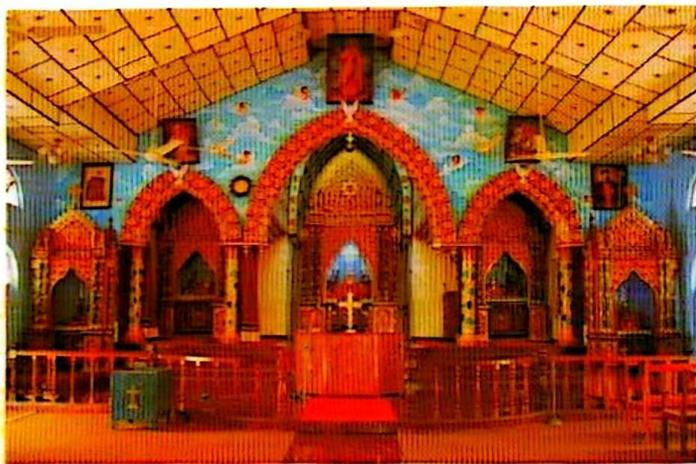
This church, 800 years old, was built by Chempakasser Maharajah. The ritual offering here is a traditional water bag and rope used to draw water from the well. The Kudamaloor Temple is equally famous.

## St. Joseph's Monastery, Mannanam

This church was built by the blessed Father Chavara Kuriakose Elias. The mortal remains of this saintly priest are preserved here. Thousands of devotees gather here to pay homage to the saint everyday.

## Kaduthuruthi Valiyapalli

Built in 500 AD, the church has a huge cross-sculpted out of a single stone at the entrance.



### Vimalagiri Church

This temple built in the Gothic architectural style has a 172 ft. tower, which is one of the tallest church towers in Kerala. The feast is celebrated in December.

### St. Thomas Church, Pala

The church dates back to 1002 AD and was renovated once in the 18th century.

### St. Thomas Church, Cherpungal

Believed to have been established by the apostle St. Thomas, this church was relocated to the southern banks of the Meenachil River with the cooperation of poet Kunchan Nambiar and his family. In 1107, the Valiyapalli was built on the original site. Oil poured into lamps and kept before the image of Infant Jesus is the votive offering here - a ritual similar to the devotional practices of Hindus.

### Aruvithira Church

Believed to be one of the seven churches established by St Thomas, this is also one of the churches in Kerala which collects the largest amount of monetary offerings during the festival days. The annual feast is celebrated on the 22nd, 23rd and 24th of April.

### Pazhayapalli, Changanacherry

This 950 year old mosque is one of the most famous ones of Central Travancore. The annual festival, Thangal adiyanthiram, is well known and is marked by a grand community feast. Meat and two tonnes of rice, offered by the devotees, are used to prepare biriyani for the community feast on this day. The Chandanakuddam festival at the mosque is one of the largest crowd pulling events in Changanacherry town.

### Saraswathi Temple, Panachikkad

This temple, also known as the Mookambika Temple of the South, holds the Saraswathi (goddess of learning and the arts) pooja every year in October/November. Children are initiated into the world of letters at the Vidhyarambham ceremony held here.

### Surya Temple, Adityapuram

The only temple in Kerala dedicated to Aditya, the sun god. The first and last Sundays of the zodiacs Scorpio (November-December) and Aries (April - May) are considered auspicious.

### Kalkulathukavu Temple, Vazhappalli

This temple is famous for its Mudiyeduppu utsavam (festival) celebrated once in 12 years and the rare art forms connected with it. The procession carrying madhu (honey), kulavazha (plantain tree with the fruit), bhairavi purapadu and darika vadha purapadu etc. is a grand affair.



*Kumaranallor-Nhagavathy-Temple*



*Mahadevar Temple Ettumanoor*

### Beauty tips:

A slice of cucumber rubbed over the eyes, reduces the puffiness around them.

A paste of *haldi* powder and orange pulp rubbed over the face, gives it a glow .

Dahi, applied on the face, removes sunburn marks.

Tomato mixed with lemon juice applied on the face improves its texture and makes it soft.

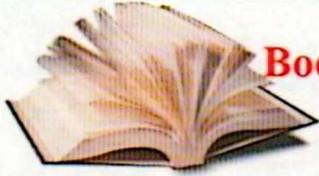
For smooth hands and feet, rub a mixture of baby oil and sugar over them and wash off after some minutes.

Coconut oil rubbed over the heels, removes the cracks in them.

Coconut oil rubbed over the hands make them soft.

Soak legs in lemon juice and lukewarm water to remove dead and dry skin.





## Book Review

# Khara Nama Samvatsaram

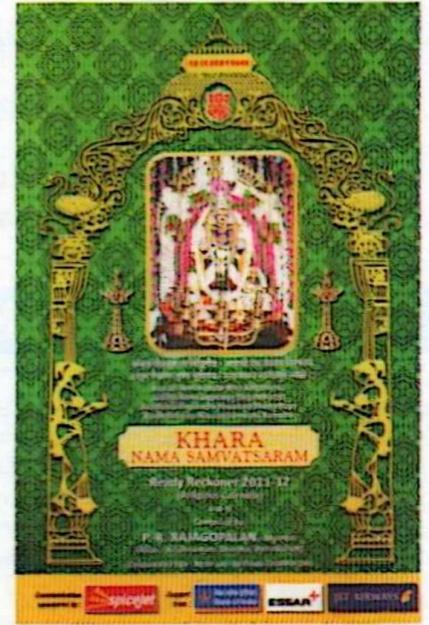
This religious reckoner is the result of a steady and strenuous effort of P R Rajagopalakrishnan (Krishnamani Sharma) of Dombivli to help people to refer to the religious almanac whenever needed. Basically most of the Hindus are ritualistic and do seek advice from pundits to help them out to decide the day to carry out certain religious rituals. Shri Rajagopalan's effort is to help such people in dire need without going out to others.

The reckoner published in English is easy to comprehend for anyone with a little English education. He has extensively covered 37 subjects regarding the right and auspicious days for various rituals, muhurthams, Tharpanam, institutions for vedic studies, Navagraha details, various mantras and japams, rituals to be done at various pilgrim centres, concepts of various phases of one's life, points to be remembered after a death in the family, unique features of important temples in India and a lot more aspects, that most are ignorant of.

It is beautifully printed in art paper as a hand book in multi-



*P R Rajagopalan*



colour, running to about hundred pages. Appreciative responses from many important personalities including Sri Sri Jagadguru Shankaracharya Mahasamstanam, Sringeri would highlight the importance of this reckoner.

Unfortunately, this compiler is not available in any bookstall or bought from the author. It is sent on request, free of cost by the author, as he considers it as a duty towards one's society. A contribution after receiving the copy would be welcome so that in future also similar compilers could be brought out.

The author can be contacted on 0251-2870902/9820115432 or

on e-mail: [iyerkrishnamani@hotmail.com](mailto:iyerkrishnamani@hotmail.com)

## Drama Review

### 'Sunanda teacher yaatraaavunnu'

## An impressive Malayalam short play

When everyone connected with the stage plays in Malayalam laments the down fall of plays, a team of young kids along with a few teenagers are making their heads turn with a powerful display of talents and a message to the society.

The short play is written by Vinod Mankada with a serious message to the parents in particular and society in general. It is about the need of showing love, care and empathy towards children who by a quirk of fate are left to fend for themselves. The story is about how a child left without any trace of care and love could be a problem to society and to himself, could turn a new leaf when he receives what he is denied till then.

The play is set against a primary school class room and major characters are students while three are adult characters. The child artists displayed immense talents while portraying their roles. The same could be said about others too. So far all actors are under 14.

Ravi Thodupuzha has done a good job as director of the play. Nevertheless a slight rearrangement of the class room could enable the student characters to deliver their assigned



*A scene from the play*

dialogues without leaving their seats. It is a little annoying to watch the children move towards the central stage to say the dialogues and then return.

There are a few songs, penned by Valsalan Moorkoth and Manikandan Thavanur set to tune by Venu. It could be coincidental that the songs remind us about the melodies of MS Baburaj.

The play is presented by Kharghar Kerala Samajam and it has already had about five stages. Kharghar Samajam is willing to present it at many other stages also and interested organisations may contact Sreekumar on 9920973797.



# Carnatic Music:



Prof K.A. Sivaramakrishnan

Carnatic Practical Sarali Varisai-Sarali Varisai is fundamental swara phrases that constitute the beginning and basic lessons in learning Carnatic music. These Swaras are to be learned and practised in four level of tempo(speed). This is usually set in middle Octave, but here it starts with middle Octave and concludes with tāra shadja. (S R G M P D N Ś) This is set to Ādi tālam (8counts) and Ragam: Mayamalavagoula. The students should be taught to sing these fundamental swaras in three Sthayi, so that they get well perfection with Swarasthana (swara position), tāla laya (rhythmn tempo), Shruthi jgyana (science of tune), voice control (modulation of sound) etc.

1)    S R S R S R G M    Ś N Ś N Ś N D P	X 1 2 3 X √ X √ S R G M P D N Ś   Ś N D P M G R S
2)    S R G S R G S R    Ś N D Ś N D Ś N	S R G M P D N Ś   Ś N D P M G R S
3)    S R G M S R G M    Ś N D P Ś N D P	S R G M P D N Ś   Ś N D P M G R S
4)    S R G M P , S R    Ś N D P M , Ś N	S R G M P D N Ś   Ś N D P M G R S
5)    S R G M P D S R    Ś N D P M G Ś N	S R G M P D N Ś   Ś N D P M G R S
6)    S R G M P D N ,    Ś N D P M G R ,	S R G M P D N Ś   Ś N D P M G R S
7)    S R G M P M G R    Ś N D P M P D N	S R G M P D N Ś   Ś N D P M G R S
8)    S R G M P M G R    Ś N D P M P D N	S R G M P D N Ś   Ś N D P M G R S
9)    S R G M P M D P    Ś N D P M P G M	S R G M P D N Ś   Ś N D P M G R S
10)    S R G M R G M P    Ś N D P N D P M	S R G M P D N Ś   Ś N D P M G R S
11)    S R S G R G M G    Ś N Ś D N D P D	S R G M P D N Ś   Ś N D P M G R S
12)    S G R M G P M G    Ś D N P D M P D	S R G M P D N Ś   Ś N D P M G R S
13)    R S G R M G P M    N Ś D N P D M P	S R G M P D N Ś   Ś N D P M G R S
14)    G R S M G R P M    D N Ś P D N M P	S R G M P D N Ś   Ś N D P M G R S
15)    M G R S P M G R    P D N Ś M P D N	S R G M P D N Ś   Ś N D P M G R S



(Next Issue : Janta Varisai)

# PURANDARADASA

## *Pitamaha of Carnatic Music*

Purandaradasa was born in 1484 at Purandaraghat, (Pandariapur) in Hampi city of Bellary district as the son of Varadappa Naik. His original name was Srinivasan, but later that he was called Purandaradasa. According to legend, Purandaradasa is considered to be an avatar of Narada himself. In his early years while studying, he learnt music also. When he was 16, he married to Lakshmi Bai. In his early age his parents passed away, and he continued their traditional business of a jewellery shop. While becoming prosperous, he also slowly became greedy. The Lord of Pandariapur (it is believed) decided to bring about a transformation in the character of Purandaradasa. One day He took the form of an old Brahmin and came to his home and sought his help in performing the *upanayanam* (thread ceremony) of his brother. Purandaradasa summarily drove him away. The old man, however, went by another door and sought the help of his wife Lakshmi Bai. She immediately removed her diamond nose ring and asked him to get the needed money by selling it. The old man went to Purandaradasa's shop itself to sell the jewel. When Purandaradasa saw it, he was taken aback and locked the old man in his room and went straight to his wife and asked for the nose ring. She was terrified. She said she would bring it and went to her room and prayed to Lord Vittal Deva. Then she

decided to end her life by taking poison instead of living after having lost the confidence of her husband. She prepared poison in a small vessel. To her surprise she found that at the bottom of the vessel there was a bright nose ring. When she handed it over to Purandaradasa, he was astonished. He rushed to see the old man whom he had locked in his room. He was bewildered to see there was no one there. It then dawned on him that the Lord himself came in the form of an old man. A tremendous change took place in him. He lost his passion making money and turned towards God. He gave away all wealth, forsake his home and began a pilgrimage singing praise of the Lord. In 1525 he got his *upadesa* from Vyasa Swami (Guru of Purandaradasa). Purandaradasa composed many songs in his mother tongue (Kannada language), but very few compositions are available now. He is considered to be PITAMAHA of Carnatic Music SANGEETA PITAMAHA because he codified the teaching of Carnatic Music by evolving several graded steps like Saravali/sarali varisai, Janta var and Dhattu Varisai, Alankaras and Geethams.



*Purandaradasa*

### Some notes on TALA

Tala is a term used in Carnatic Music for a rhythmic pattern of any composition and everything that refers to rhythm. Its meaning is same as metre in Western music. It is a Sanskrit word that literally means 'clap'

As heart beat is to life for a man, Taala lends life for whole of a concert. It is said "Sruthi Mata Laya Pitha" which means, the tone emanated from the Tambura is Mother to the music and the Tala is like father.



### Six angas/variety/ and their symbol in Tālas:

1. Anudhrutham : One beat within a duration of 1(one) Akshara kāla, And its symbol is - U
2. Dhrutham : One beat and waving of the hand with a Duration of 2( two )Akshara kālas, and its symbol is - O
3. Laghu : Having a beat and Three finger counts, commencing from the small finger, with a duration of 4 (four) Akshara kālas, And its symbol is - |
4. Guru : A Duration of 8(Eight) Akshara kālas, and its symbol is 8
5. Plutham : A duration of 12(Twelve) Akshara kālas, and its symbol is - 8'
6. Kaka Padham : A duration of Sixteen Akshara kālas, and its Symbol is - +

## Artiste of the month

-Lakshmi V



## V Srinivasan

# Determined Fight Against Disability

**Singer and keyboard artiste V Srinivasan was not born blind. But a muscular degeneration disease struck his eyes and he started gradually losing his vision. But this has not dampened his spirit. Director of Mumbai Kala Bhavan and Hamsadhwani Orchestra Group, Srinivasan has ambitious plans to promote music and provide a platform for young talented singers with a mega event early next year.**

“If I were a normal person, I would be living a normal life, going to office from morning to evening to earn my living. But God gave me a visual disability so that I can do something else as my contribution to society.” Says V Srinivasan, a blind singer and keyboard artiste for more than 27 years, living in Mumbai.

And this he has definitely done. Srinivasan is the Founder Director of the Indian Music and Dance Academy that celebrated its 22<sup>nd</sup> year in February, this year. Established in 1989, The IMDA has trained and taught more than 8500 students, both vocal and keyboard, and classical dances like Bharatanatyam, Mohiniattam and Kuchipudi. They have exhibited their talents on stages in Mumbai and won prizes. This February, at their 22<sup>nd</sup> Annual Day celebrations, about 150 IMDA students participated in a variety of instrumental music, group/solo, songs and other entertainment items.

IMDA been renamed Mumbai Kala Bhavan and has taken upon itself the task of setting up a multi-purpose Art training centre in fine arts where music and dance in all its forms can be taught. S R Pillai is the Chairman of Mumbai Kala Bhavan. A N Shaji and Vinod Kumar are the Vice chairmen while Girish Raghavan is the President. Srinivasan is the Director and Secretary and his wife Raji Srinivasan is the Treasurer.

“Mumbai Kala Bhavan aims to cover more areas of fine arts and culture - drawing, sculpture, drama, mimicry apart from music. This will give more employment opportunities to teachers of fine arts, and in my own way I am also teaching the younger generation our arts and culture. Towards this end, we are planning to host a mega event in February 2012 at a prestigious Hall in Mumbai,” says Srinivasan. Businessman and social philanthropist Prince Vaidyan is the convener of the proposed

mega Event.

Srinivasan's aim is to organize a programme where more than 500 of his students will play the Keyboard on the stage at the same time. He intends to start practice for this ambitious project from June this year. “It will help me achieve my dream of setting up the multipurpose Art Training Centre in Mumbai”, Srinivasan says. Right now he is busy working and making arrangements for this mega event.

Srinivasan was born in Kuzhalmannam in Palakkad and did his schooling there. His father the late Velayudhan worked in Godrej, Mumbai, “so even as a child, I used to come here during holidays. After finishing my studies, I came to Mumbai in 1974,” Srinivasan recalls. He continued his studies in Mumbai. His mother was the late Thankamma. “I learnt the basics of music in Mumbai from the great singer K J Kuruvilla.



*Srinivasan receiving Samaj Shakthi Award for Excellence in Fine Arts in 2007*

He was one of the leading Malayalee musicians of Mumbai in the 70's and 80's. I have learnt from Sethumadhavan, Sriram, Ramaswamy Bhagavathar, Anantharaman and two years of violin from Bharatiya Music and Arts Society, Matunga. I owe my knowledge of music to all my teachers," he says modestly. From 1976 to 1988 he worked in various private companies. His love for music prompted him to start Hamsadhvani, an orchestra group in 1979. It is still active and has been organizing many devotional, light and filmy music and Variety Entertainment programmes in and around Mumbai. Srinivasan sings and also plays the keyboard. He has composed background music and sung for Malayalam dramas being staged in Mumbai. He has also sung for classical dance Bharatanatyam and Mohiniattam arangetrams and programmes.

Srinivasan was not born blind. "My eyes were okay till I was 15. Slowly, my vision started getting weak. It was diagnosed that I had retinitis pigmentosa, which is non-curable and gradually weakens the eyesight till there is total loss of vision. For the past eight years, I can not see, and need help to move around."

Because of his disability, he had to leave his job. But Srinivasan did not let this overshadow his life. He turned to his

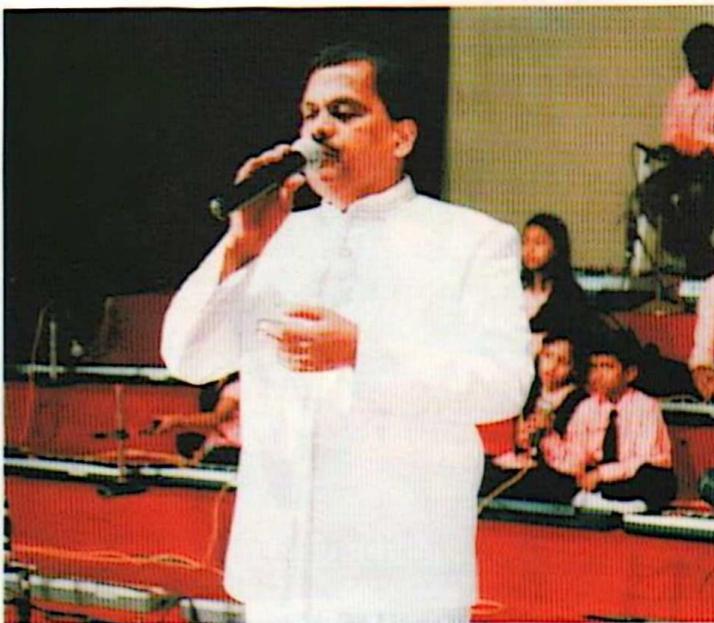


**K J Kuruvilla**

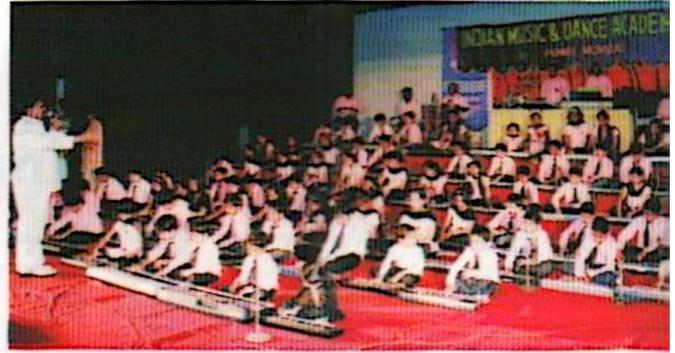
passion - music. Srinivasan stays in Powai and he conducts classes in several schools, Housing Complexes, and Organisations here as well as in several other places in Mumbai.

"God gave me a visual disability, but God has also given me an opportunity to teach music to children and also pay the artistes who teach them, organize programmes and competitions for my students and give them prizes and certificates. My ambition is to make Mumbai Kala Bhavan a big cultural centre."

Srinivasan's wife Raji is also from Palakkad. She looks after the day to day schedule of Srinivasan's activities and programmes and helps him in every way. They have two sons, Shreejith and Sanjith, both of them studying Engineering in Mumbai. Srinivasan used to paint and draw before he lost his eyesight. In 2007, he won the Shakthi Award for Excellence in



**Srinivasan performing on stage**



**Srinivasan conducting a Keyboard presentation by children on stage**

Fine Arts from the Sree Hariharaputra Bhajan Sam Chembur. This was presented to him at the Shanmukhan Hall. In 2009, he conceived and conducted a program Mulund where 150 students played on the keyboard at the time along with orchestra.

"You have to put your soul in whatever you do. It will be an asset in your life. You must have ambition and work to realize your dreams. My ambitions are high. They make me forget my troubles. I faced hardships and struggles and I am successful today, in spite of my eye problem, it is because of my hard work," he advises youngsters. "Parents must attempt to find out where their children's inherent talents are, support, motivate and encourage them."

Currently more than 500 students are learning music, vocal and keyboard from him at different places in Mumbai and he appreciates the co-operation and encouragement of parents of his students in his ventures.



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## Points to Ponder

# Service Tax Amendments by Finance Bill, 2011



Jacob Koshy

The law of Service Tax has been amended/reviewed by the Legislature on a continuous basis since the Law was first introduced in 1994. The Government's efforts to garner revenue from tax on Services, which is a significant component of Gross Domestic Product (GDP), have been very successful. It may be noted that the Goods & Service Tax, popularly known as GST will substitute this law in the near future if the Parliament moves in that direction as promised.

One of the most important changes made in Service Tax is Point of Taxation Rules.

The Government has set out the criteria to decide the point of time when the service is deemed to have been provided for the purpose of collection of service tax and determination of rate of tax by introducing the Point of Taxation Rules 2011 effective 1<sup>st</sup> April 2011. However, these Rules would not apply to the invoices issued prior to 1<sup>st</sup> April 2011.

The time of provision of services will be the earliest of the following dates:

- i. date on which service is provided or to be provided
- ii. date of issue of invoice
- iii. date of receipt of payment.

However, in cases where the service recipient is liable to pay service tax on reverse charge basis in respect of import of services, the exception would be the earliest of the following dates:

- i. date on which service is provided or to be provided.
- ii. date of receipt of invoice by the service recipient
- iii. date of remitting the overseas payment.

The interpretation of the above provisions may lead to controversies in deciding the date or time of provision of services for attracting the tax, due to the deeming fiction.

There are exceptions to these Rules in the following situations viz:

- i. determination of point of taxation in case of changes in rate of tax.
- ii. payment of tax in cases of new services.
- iii. determination of point of taxation in case of continuous supply of service.
- iv. determination of point of taxation in case of associated enterprise.

- v. determination of point of taxation in case of copy rights etc.

In the first place when a change in rate is effected, the new rate will be applicable to services rendered after the change of rate and the invoices are issued and payment received after such date.

In case the taxable services have been rendered before the change of rate, old rate will be applicable only if the invoices have been issued prior to change or payment of such services have been already received wherein the invoice is only pending to be issued.

For new services (other than continuous supply of service), point of taxation rules exempt those services where the invoice has been issued and the payment received before such service become taxable.

For continuous services the specified date would be the date on which the payment is liable to be paid by the service receiver. In case no specified date is mentioned, date of invoice or date of receipt of payment which ever is earlier will be the point of taxation.

The point of taxation in case of transactions between associated enterprises ( defined under IT Act for transfer pricing provisions) shall be the date on which payment has been made or date on which invoice has been issued or date on which entry has been made in books of the person liable to pay service tax, which ever is earlier.

In case of royalty payment in respect of copy rights etc the point of taxation will be the time of payment in respect of use or benefit received by service provider or issue of invoices which ever is earlier.

Ministry of Finance has issued a notification ( notification no.25/2011 ) amending Point of Taxation Rules 2011 whereby some specified service providers which includes Chartered Accountants will be liable to pay service tax on the basis of payment received which is in line with the law applicable prior to the introduction of these Rules. In every other cases , the Service tax law makes it mandatory to follow the mercantile system of accounting and point of taxation rules will apply similar to other tax laws eg.VAT, etc.

*jkoshy2007@gmail.com*

# Adi Sankara

## An Intellectual Genius

K A Viswanath



*Born to a Namboodiri family in Kalar Kerala, Sankaracharya, one of the great spiritual leaders of India, is the propounder of Advaita philosophy. Within a short lifespan of 32 years, the great seer and religious leader has travelled the length and breadth of India upto the Himalayas, spread his teachings and composed many religious slokas and poems. Today there are four Sankara Mutts in the north, west, east and south of India keeping alive his teachings.*

**A**di Sankaracharya (meaning 'the first Sankara'), reverentially called Sankara Bhagavatpada (the teacher at the feet of the Lord) an Advaita philosopher, had a profound influence on the growth of Hinduism through his non-dualistic philosophy. He advocated the greatness and importance of the scriptures, the Vedas and gave new life to Hinduism at a time when Buddhism and Jainism were gaining popularity.

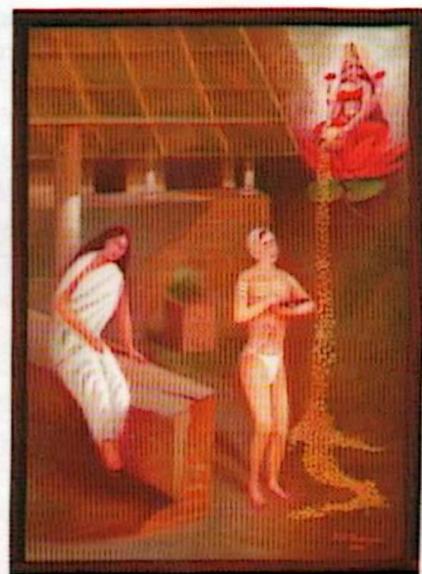
Vedic Dharma pervades India today thanks to Sankara. The forces opposed to Vedic religion were more numerous and powerful at the time. Still, single-handed and within a very short time, he overpowered them all and restored the Vedic Dharma and Advaita Vedanta to its original glory. The weapon he used was pure knowledge and spirituality. Sri Sankaracharya occupies a very important position in the history of Indian philosophy. According to him, whatever is, is Brahman (the Absolute). Brahman itself is absolutely homogeneous. All difference and plurality are illusory.

Adi Sankara was born in the Nambudiri Brahmin community to Sivaguru and Aryamba in Kaladi in Kerala. He was born after his childless parents, prayed at the Vadakkunnathan temple in Thrissur in Kerala. Legend has it that Lord Shiva appeared before the devout couple and offered them a choice: a mediocre son who would live a long life or an extraordinary son who would be short-lived but the most brilliant philosopher of his day. The couple chose the latter. The son was named Sankara, in honour of the Lord Shiva.

Sankara's father died while he was very young. At the age of five Sankara's Upanayanam, was performed by his mother with the help of his relations. As a child, Sankara showed remarkable scholarship, mastering the four Vedas by the age of eight. When he was only sixteen, he became a master of all the philosophies and theologies. He began to write commentaries on the Gita, the Upanishads and the Brahma Sutras.

Following the practice in those days, Sankara stayed at a teacher's house. The young brahmachari has to go from house to house and solicit alms and submit this to his guru. A miracle was reported about the young Sankara. On one occasion, on Dwadasi day, while asking for alms, he came upon a poor woman with nothing but one dried amla fruit, which she offered to him with devotion. Moved by her piety, he composed the *Kanaka Dhara Stotram*. On completion of the stotra, golden amla fruits were showered upon the woman by Goddess Lakshmi. On another occasion, Sankara is said to have re-routed the course of the Purna River, so that his old mother would not have to walk a long distance to the river for her daily ablutions.

Sankara's mother was consulting astrologers about horoscopes of suitable girls for her son's marriage. But Sankara had a firm resolve to renounce the world and become a Sanyasin (ascetic life). On one occasion, when he was bathing in the river, a crocodile caught him. He asked for his mother's permission



*Showering golden amlas with Sankara's grace*



*Sankara Sthampa Mandapam*

adopt sanyasa, and only when his mother agreed, the crocodile released him.

Sankara left Kerala and travelled towards North India in search of a guru. On the banks of the Narmada river, he met Govinda Bhagavatpada, the disciple of Gaudapada. When Govinda Bhagavatpada asked Sankara's identity, he replied with an extempore verse that brought out the Advaita Vedanta philosophy. Govinda Bhagavatpada was impressed and immediately took Sankara as his disciple.

The Guru taught Sankara about Advaita, the principle that every one in this world is the manifestation of God and that God and

Guru Bhagavatpada taught Sankara about Advaita, the principle that every one in this world is the manifestation of God and that God and Atman are one and the same. The guru instructed him to write a commentary on the Brahma Sutras and propagate the Advaita philosophy. Sankara then travelled to Kashi, where a young man named Sanandana, hailing from Chola territory in South India, became his first disciple.

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According to legend, while on his way to the Kashi Vishwanath Temple, Sankara came upon an untouchable accompanied by four dogs. When asked to move aside by Sankara's disciples, the untouchable replied: "O, venerable Guru! You are a preacher of Advaita Vedanta and yet you make a great difference between man and man. How can this be consistent with your teaching of Advaitism? Is Advaita only a theory? Do you wish that I move my ever lasting Atman (the Self), or this body made of flesh?" Realizing that the untouchable was none other than Lord Shiva himself, and his dogs- the four Vedas, Sankara prostrated himself before him, composing five *shlokas* known as *Manisha Panchakam*. Lord Shiva presented himself along with Visalakshi and blessed Sri Sankara.

When Sankara was 16, a very old and ailing Brahmin started arguments with him about *Brahmasutra bashyam* which Sankara had written. Sri Sankara was astounded by the old man's intelligence and arguments. The arguments continued for several days together and the more Sankara argued, his ideas crystallised more and more and he understood that the old man was none other than Vyasa Rishi, who was the creator of Brahasutra. Sankara said that he has done a great disrespect to the sage by entering into an argument. Vyasa Rishi said "I fully agree with your bashyam and I wanted to establish that yours is correct. I bless that you should live another 16 years and should spread this Advaita throughout the country."

*To be continued*





## Narayaneeyam

### The Gospel of Guruvayur

To a world, hard-pressed for time, the Narayaneeyam offers the Bhagavad Gita which consists of 18,000 verses in a nutshell. Composed by Melpattur Narayana Bhattathiri, it consists of 1036 slokas grouped into 100 *dasakas* (sets of ten verses.) It describes the various incarnations of Vishnu. It is said that Bhattathiri would propitiate the Lord of Guruvayur every day by composing and reciting a *dasaka*, ending with a prayer to Him to free him from sufferings, that is rheumatism, by Bhajan. (How he contracted this affliction is narrated elsewhere in this article.) It is said that with the last sloka, concluding with a prayer for *ayurarogyasaukhyam* or longevity, health and happiness, the rheumatism that was afflicting him for long left him and he recovered his former health.

Narayaneeyam is also a graduated course in self-realisation; step by step we are taken towards Him until at last we see the Lord Himself in all His effulgence and splendor and exclaim like him, "*agre pasyami- Him I see before me*". In this *dasaka* the poet gives an inspired and inspiring vision of Sri Krishna that was finally given to Him by the Lord. That was on an Ekadasi day.

Narayaneeyam is a faith cure for rheumatism and an easy road to earthly prosperity and happiness. Almost every *dasaka* ends with a prayer.

To Guruvayur also, Narayaneeyam is of

the greatest importance. It is Melpattur, who transforms Kuruvayur, the little village by the sea, into holy Guruvayur, or the shrine consecrated by Guru, the preceptor of the Gods, and Vayu, their messenger. No work of this magnitude has ever been dedicated or addressed to any deity in any temple.

It is difficult to find in any literature, sacred or secular, an author, so prolific, facile and many-sided.

The fame of Narayaneeyam spread far and wide and chiefs and princes vied with one another to do honour to its author. At the request of Devanarayan of Ambalappuzha, Melpattur wrote the grand grammatical work "*Prakriya-sarvasvam*", a commentary of Panini sutras. Attracted to it, the learned grammarian of Northern India, Bhattoji Dikshithar came to Kerala to pay his

respects to Melpattur. But before he arrived, Melpattur had left this world. He died in 1625.

Melpattur had an elaborate and systematic education under the most famous teachers of the day. He learnt grammar under Achyuta Pisharoti, who was his mentor and preceptor who weaned him from the wayward path he was following. Pisharoti was stricken with rheumatism and it is said that Melpattur by way of *gurudakshina* took upon himself by vicarious suffering the disease from which his Guru was suffering, which no amount of treatment could cure. He learnt the Vedas and Mimamsa under Damodara, Madhava and his own father Matrdatta for whom he officiated off and on as Adhyaksha or President in the Vedic competitions of Kadavallur.

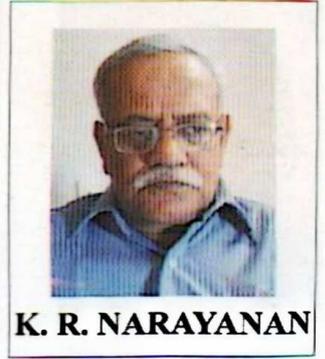


Narayaneeyam recital at a Mumbai Temple

## Communities of Kerala - Series II



# NAIRS OF KERALA

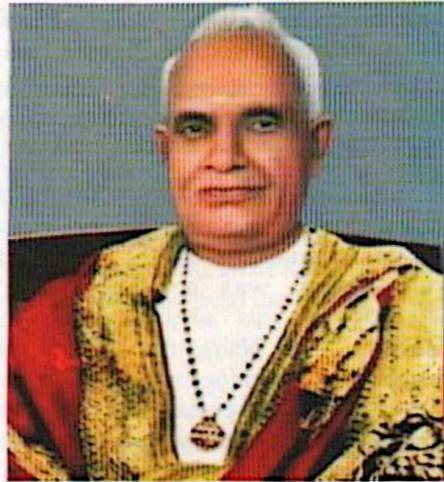


K. R. NARAYANAN

"Nayars (Nairs) were not a caste, but were a race", observed the late Sardar K. M. Panikkar. Several customs and traditions distinguished the Nairs from other Malayalees. Their marital customs (Sambandham or Puda Muri), their matrilinear inheritance (Marumakka thayam), their art of warfare (like the Kalari Payattu), their goddesses (like the Bhadrakali), the cult of ancestor worship, their art forms (like Kathakali) are all unique. In swordsmanship and suicide squads (Chaver Pada), they are similar to the Samurai of Japan. As a warrior class, they used to look down upon manual labor and entrust their lands to tenants to till and cultivate. Though the Nairs were once technically classified by the Brahmins under the name of the Pure Sudras of Malayalam, they were always an honored and respected caste at times at par with Royalty. Nairs are an integral part of Kerala's culture and have a long and illustrious history.

## The Origin

The word Nair is either derived from the Sanskrit word Nayaka (the leader) or Naga (the snakes -which the Nairs worshipped). The Nair class encompasses the surnames / titles / suffixes like Menon, Panicker, Kurup, Pillai, Unni, Unnithan, Kartha, Thampan, Kaimal, Nayanar, Kidavu, Achan, Menoki, Unnithan, Valiathan, Thampi, Nambiar, Mannadiar, etc. Some also consider Nair is the honorific plural of Nayan that is again derived from the Sanskrit word Nayaka (leader). Others derive Nair from the Naga (snakes) which they worship. The Brahmin-inspired Keralolpathi regards them as the descendants of the Sudras,



Mannathu Padmanabhan

who accompanied the Brahmin immigrants from outside Kerala. Also, there is no reason to presume that the word Nair is a title rather than a community name. Nairs were a Dravidian nobility called the "Naka Lords", observes Shri Chattambi Swamigal. Ancient South Indian history refers to the Nairs as a martial nobility, eminent historians and foreign travelers.

One finds mention of the Nairs during the reign of King Rama Varma Kulashekhar

(1020-1102) of the second Chera Dynasty, when the Chera Kingdom was attacked by the Cholas. The Nairs fought by forming suicide squads (Chaver Pada) against the invading force.

It is not clear whether the Cheras themselves were Nairs or if the Cheras employed the Nairs as a warrior class. The Nairs gradually lost their supremacy over the land after the collapse of the second Chera kingdom. By this time, the Nampoothiris replaced the Nairs as the senior most class in the social hierarchy of Kerala. The surname Nair is also seen in other parts of the world - although no direct linkages with Nairs in Kerala has been established.

## History

Obviously, like all Keralite tribes, the Nairs also came from outside. The belief is that they came from the Nepal Valley, adjacent to Tibet. Some consider them to be early descendants of the Newars of Nepal. The Kathakali - which is a Nair art form has some resemblance to Tibetan dances. Nair polyandry is similar to Tibetan marriage customs. In the mode of inheritance the Newars are like the



Naalukettu



Vallathol



C Achutha Menon



Pattom Thanu Pillai



K P Kesava Menon

Nairs.

The Nairs too are distinguished by their lighter skin color, Mongolian features and smooth hair. The Nairs' style of pagoda-like temple architecture and house construction, are almost identical with the Newar style of temples and houses found all along the Kulu and Nepal valleys. Serpent worship is another common custom between the Newars and Nairs. The assumption is that these settlers of Kerala came from the north-east parts of India and the Nepal valley.

The theory is that groups of Newars who were partially aryanized and would be later dravidianized joined the Munda Exodus and finally settled down in Kerala, after a long period of sojourn in the eastern plains of Tamil Nadu. It is the Newar-Nair builders who have given Kerala both the pagoda-type architectural style of the Hindu temples and the angular roof and dormer of Kerala houses.

The Nairs were however in Kerala before the Brahmins arrived in the seventh century A.D. Some believe the Chera kings were Nairs and the Nairs were also Dravidians and not Kshatriya Aryans. The Brahmins, on the other hand, considered them as Sudras. However, the younger sons of Brahmin families could form morganatic relationships (Sambandham) with Nair women, the children remaining Nairs and thus introducing a new element in the race. This helped the junior members of the Brahmin family to be relieved of their life-long bachelorhood

without the responsibility for supporting their wives and children from their family property.

It was, on the other hand, to the advantage of the children to carry the genes of the Aryan Brahmins, apparently. This type of relationship was accepted as an exception for its advantages for the Brahmins and Nairs; the rule of real marriage was endogamous monogamy between Nairs especially between the daughter of a maternal uncle and the nephew.

## Customs and Traditions

As indicated above, there is certain systems/traditions, characteristic of the Nairs. These characteristics had often been misunderstood as the ancient Malayalee customs and ways of life.

Tharavad - is a system of joint families practiced by Nairs in Kerala. Each Tharavad has a unique name - family name. As joint families grew and established independent settlements, the Sakhas (Thavazhi = Branches) modified the names in a way that the main Tharavadu names are identifiable, yet sakha had a distinct name. In the early days - there were 600 Tharavadus in Kerala. Each Tharavad was the protector and ruler of the Desam (place) that they were in and a reporting relationship emerged over a period to a King of a Nadu (a group of Desams). Since the Tharavad had a brand of its own, it had

vested upon the members a sense of responsibility to conduct them in a manner befitting the traditions. Each Tharavad also had a clan-deity which was revered by those in that particular Tharavad. Temples were also built to honor these deities. A Kalaridevatha or deity presiding over the practice of Kalaripayattu was also honored.

Tharavad (the ancestral main house) has a unique Kerala style of architecture, with a courtyard or many courtyards - enclosed within the several large buildings built in the traditional Nair style, including wells. A house with one courtyard is a Nalukettu, with two courtyards is an Ettukettu, and one with a four courtyards is Pathinarukettu. There were specific locations for praying, kitchen, grain storage, living place for women, men - both married and unmarried, etc. Many Tharavad houses were grand and unique in style and architecture, and many such Tharavads owned temples, schools, other buildings and vast expanses of land.

## Marumakkathayam

Nairs have customs that are different from the rest of Kerala. The first of these is the Marumakkathayam - a matrilineal system - for inheritance. It is exceptional in the sense that it was one of the few traditional systems that liberated women liberty and gave them the right to property. Under this system, women enjoyed respect, prestige and power. (An exception is the community of



E K Nayanar



Kamala Das



Balamani Amma



G Aravindan



P Leela

*Sardar K M Panicker**Sir C Sankaran Nair**V K Krishna Menon**P Kunhiraman Nair**Maj Gen K P Candeth*

Mannadiars of Palakkad, because they follow the patrilineal system). Some historians believe that the Marumakkathayam system started after the Chera-Chola wars during the second Chera Empire, as Nairs lost most of their men during the war.

In the Marumakkathayam system, the family lived together in a Tharavad that comprised of a mother, her brothers and younger sisters, and her children. The oldest brother was known as the *karanavar* and was the head of the household and managed the family estate. Lineage was traced through the mother, and the children "belonged" to the mother's family.

All family property was jointly owned. In the event of a partition, the shares of the children were clubbed with that of the mother. The men had their individual share while the women had their as well as of the children.

The Marumakkathayam system is fast dying out in Kerala these days for many reasons. Kerala society has become much more cosmopolitan and modern. Nair men seek jobs away from their hometown and take their wives and children along with them. In this scenario, a joint-family system is not viable. However, there are still a few Tharavads that pay homage to this system. In some Nair families, the children carry the surname of their mother instead of the father, and are considered part of the mother's family, and not the father's. Nairs connect to and trace their lineage to a Tharavad - not to a member of the family. Tharavad names are quite an important element of social reckoning - though decreasing in importance these days. The Kerala royalty also followed the 'Marumakkathayam' system.

## Kalaripayattu

The martial art known as Kalaripayattu was created by the Nairs, and is also thought to be the oldest form of martial arts in the world. Those who hold this point of view think that all other forms of martial arts are derived from it. They reason that this is because Kerala had

intense contacts with Buddhist monks, and Kung Fu, popularized by monks of the Shaolin Temple, traces its ancestry to Bodhidharma - a semi-legendary Chinese Buddhist monk who in some versions of his legend, came from Kerala, but who in the earliest known written version was said to have come from Central Asia. Nair men and even women learned the art of Kalaripayattu at an early age and used their skills in wars and combats.

## Marriage Customs

Marriage among the Nairs used to mean either the formal ceremony of tying a *Thaali* round the neck of a girl, accompanied by festive celebrations, known as the *Thaalikettu* or *Kettukalyanam*, or the ceremony of actual alliance as husband and wife known as the *Sambandham* or *Pudavakoda* (Pudamuri). Now marriage is only the ceremony of alliance as husband and wife.

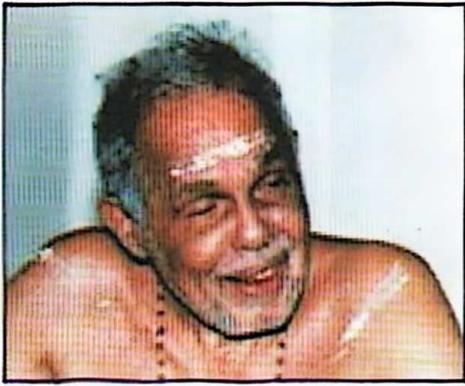
## Nairs Today

Today, Nairs can be found in all walks of life. By and large, they are well to do aristocrats and enjoy respect in the present set up of Kerala. They are still aware of their cultural traditions and

history and still form an integral and active part of Kerala society. The Nair Service Society (NSS) in the context of which Shri Mannathu Padmanabhan is remembered- champions the interests of the Nair community in Kerala. The NSS has chapters all around the world and helps Nairs stay in touch with their traditions and culture, and with each other.

We have brilliant civil servants, diplomats, scientists, artists, journalists, writers, doctors and lawyers from the Nair community. Velu Thampi Dalava of Travancore, the Cochin Divans from the Thotttekkat family- Sankunni Menon and Kochu Govinda Menon are only a few who served the princely states of yore. Sir Chettur Sankaran Nair was perhaps the first Malayalee to be honored with the "Knighthood" by the British Crown and a member of the Viceroy's Privy Council. Sardar K M Panikkar, V K Krishna Menon, Prof (Dr) M G K Menon, G Sankara Kurup, M T Vasudevan Nair are the Nairs who had attained excellence in their respective fields. The late V P Menon played a key role in Sardar Patel's efforts for integration of the States in free India and his books *The Integration of States* and *The Indomitable Sardar* are authoritative documents on post independent India.

*Kalaripayattu*

**Thakazhi S Pillai****O N V Kurup****M T Vasudevan Nair**

K P S Menon (India's first Foreign Secretary) and many of his daughters/ sons have a meritorious diplomatic career to their credit. ("Menon has a daughter in every Port", used to be a common saying at one time). Paravur T K Narayana Pillai, Pattam Thanu Pillai, Panampilly Govinda Menon, Chelat Achutha Menon, E K Nayanar, etc. were very popular Chief Ministers of the Travancore, Cochin and Kerala states. Sasi Tharoor, the then Under Secretary General in the United Nations, had earned a niche for himself in the areas of diplomacy, literature and lately in Indian politics.

The Poet Laureate of Kerala (Asthana Kavi) Shri Vallathol Narayana Menon, K P Kesava Menon (Founder-Chief Editor of Mathrubhumi), Kesari Balakrishna Pilla, Gyan Peeth award winners - G. Sankara Kurup, Thakazhi Siva Sankara Pilla, M.T.Vasudevan Nair and O.N.V.Kurup - are a few renowned great Nairs in Kerala's literary circle. A few others in this field

were: Oyyarathu Chandu Menon (who wrote the early Malayalam novel Indulekha), C V Raman Pilla (the author of the first historical Novel- Marthanda Varma), Munshi Paramu Pilla, Shooranattu Kunhan Pilla, Nalappat Narayana Menon, Balamani Amma, Kamala Das, Edappilly Raghavan Pilla, Changampuzha Krihsna Pilla, P Kunhiraman Nayar and Vyloppilly Sreedhara Menon, M K Menon (name-de-plume: Vilasini) etc. The immortal humorists of the Kerala literature viz. Sanjayan (M R Nair), E V Krishna Pilla and VKN (V K Narayanan Kutty Nair) were all Nairs.

**The Travancore sisters: Lalitha, Padmini and Ragini,**

Gen K P Candeth, the then GOC-in-C (Western Command) and Indo-Pak war hero, Lt Gen P E Menon, a former North Eastern Army Commander, Col Ayyappan (who sacrificed his life in the Kashmir front in 1947), Lt Gen Satish Nambiar (former head of UN Forces in Kosovo), Air Vice Marshal K N Nair are a few Malayalee Nairs, who rendered meritorious service in the Nation's defence sector.

The south Indian filmdom can boast of quite a lot of Nairs like: Adoor Gopalakrishnan- Film director and Dadasaheb Phalke Award Winner (2004), Adoor Bhasi, the Travancore sisters (Lalitha, Padmini and Ragini), G Aravindan, Mohanlal, Suresh Gopi, Navya Nair, Madhu, Shobhana, Revathi Menon, Playback Singers- K S Chithra and Sujatha, the late Jayan, Jayabharathi, Sukumari, Thikkurisi Sukumaran Nair, Kottarakkara Sreedharan Nair, Sayee Kumar, N N Pilla, Vijaya Raghavan, Karthika, Balachandra Menon, Parvathi, Biju Menon, Kalpana, Urvasi, Nedumudi Venu, Jagadeesh, Sankaradi, Aranmula Ponnamma, Kaviyoor Ponnamma etc.

The glamour boy of Tamil screen of yore, the founder of the All India Anna DMK and the then Chief Minister of Tamilnadu Shri M G Ramachandran- too was a Nair from Vadavnoor (Palakkad district) of Kerala. ●

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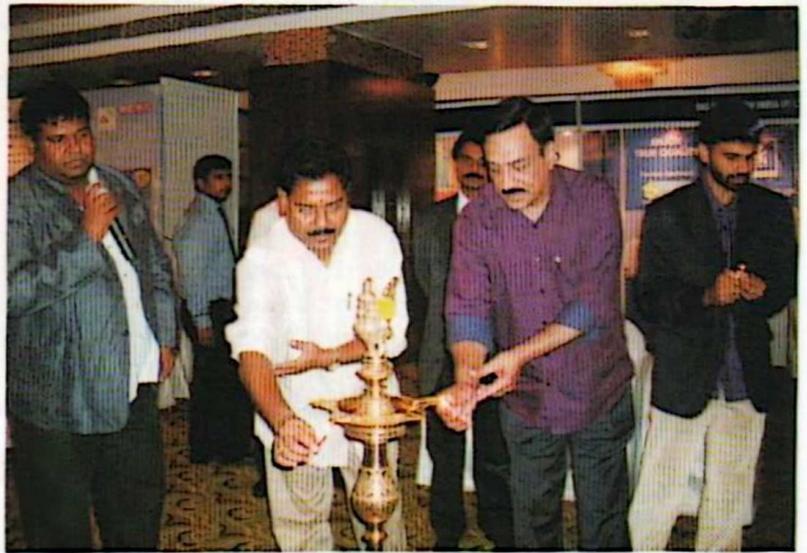
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# Kerala Property Exhibition 2011

**T**ill a few years ago, Kerala Property Exhibitions were events that happened in the Gulf, Middle East and in Europe for people who wanted to invest in Kerala. But the trend is changing and today Mumbai has become a favourite spot to hold property exhibitions to help investors to buy land and houses in Kerala. This was evident in the Kerala Property Show Exhibition MUMBAI CALLING that was held at Tunga Hotel in Vashi on April 15 and 16. Organised by Identity, the exhibition showcased Indian builders and their construction projects.

The exhibition was inaugurated by R Mohan (popularly known as Good Night Mohan), industrialist and film producer and presided by N K Bhupeshbabu, President, NCP South Indian Cell Maharashtra and Chairman of Enkay Homes Ltd.

About 21 builders from Kerala highlighted their construction projects of apartments, villas, and plots in Kerala, the price ranging from Rs 25 lakhs to 1.5 crores. They were all reputed builders with more than 250 projects in hand. The projects emphasized the beautiful scenic spots with all modern amenities and in tune with natural surroundings. Many of them were luxury projects which should appeal the average Kerala Mumbaikar. Manoj Kochery, Managing Director of Identity said 350-400 families visited the venue on both days. Spot bookings also took place, he added.



*Good Night Mohan and N K Bhupeshbabu lighting lamp during the inauguration of Kerala Property Show Exhibition*



*Visitors at one of the stalls*



*Participants at the Exhibition*

## Beauty Care



Rashma Anand

# The Perfect Perfumes



Continuing our series on Perfumes, here is a guide for you to keep in mind when buying perfumes and an easy way to make a perfume at home by yourself, exclusively for you.

## Composition of Perfumes

Perfumes are a complex combination of various fragrances, the exact composition of which is usually secret. But what is mentioned on the bottle are the notes present in the perfume. Each perfume has three notes top note, middle note and the base note. Each note is composed of a single or combination of fragrances.

### Top note

The top note is what is perceived immediately on application of the perfume. The top note molecules are very volatile and hence perceived at once. The fragrances in the citrus family are used as top note as they very volatile and evaporate quickly.

### Middle note

Middle notes are the heart of the perfume. Middle notes last for 4-6 hours and bring to mind adjectives like floral, fresh, woody etc. Normally oils like lavender and geranium are used as middle notes



### Base notes

Base notes are typically rich and deep fragrances. They are perceived about 30 minutes after application and they remain for much longer. Fragrances from the woody family are used here as they last for a long time.

## How Perfumes Work

On application of perfume, body heat evaporates the carrier base of alcohol and water, leaving behind the essential oil. The essential oil remains on the skin surface, evaporating over a period of time, causing a lingering fragrance. In case of dry skin, the effect of the perfume appears to wear off soon. This is because dry skin absorbs the oil more quickly, thereby diminishing the effect of the perfume. One solution to this could be application of baby oil or moisturising lotion on the skin. This gives an oily base on the skin to which the perfume adheres, making it last longer.

Since perfumes work on emission of heat from body, for best effects, it makes sense to apply perfume on the pulse points. Pulse points are also called hot spots as they naturally emit heat. These spots are behind the ears, on the wrists, base of the throat, below the elbow and behind the knee.



## Layering and Blending

Combining perfume with like scented body products is called layering. Layering ensures that the perfume scent is utilized to the maximum giving a feeling of freshness for longer. Layering can be initiated by using a like scented bath oil, body wash/scrub. After bathing an identical scented body lotion may be applied. The application of perfume on top of the lotion ensures that the perfume remains for longer. As a final step some powder may be dusted on to lock and seal in the perfume.

Blending also refers to the same process. The only difference is that in blending, instead of using like scented products, one may use scents that are complementary so that a unique fragrance results.

For best results, do not rub in the perfume. Rubbing causes heat, which leads to a faster evaporation of the perfume. To get at the true essence of the perfume, it is best if the top, middle and

base notes evaporate at their own pace.

## Buying Perfume

While buying perfume, ensure that you test the perfume on a perfume stick and not on the wrist. On the wrist, after a few trials, it will be difficult to distinguish the different scents. Resist the temptation to buy the perfume after the first and immediate fragrance. Remember this is just the top note. Wait for a while to perceive the middle and base notes and then make the decision. Keep in mind that perfume interacts with body chemistry and gives a unique scent with each individual. So what smells nice on a friend may not necessarily be good for you.

## Perfumes and Emotions

Animals use scent for detecting food and danger. For us, there is something about the sense of smell that connects with us deep down. A scent can trigger off emotions quicker than anything else. Recently a company captured the essence of outdoors in a perfume for men stuck all day at their desks. The idea is that the smell will evoke the memories of outside and adventure for them. Another company has initiated a process called 'headspace analysis', wherein they are analysing the air in rooms or areas that have interesting smells to isolate the aromatic compounds therein. Some fragrances have very strong associations. An example is the lavender scent that has been used in feminine perfumes since a long time. As a result, young girls today associate the scent with their grandmothers and are not keen to use it themselves. Similar is the case with *Brut* cologne for men that is perceived to be a product for the older generation.

Companies today are constantly researching for new fragrances that will strike a chord with the people. There is research on a fragrance which will evoke childhood memories by carrying scents of bubblegum, baby powder and even crayons. Soon there may be something called the 'smell of youth' which will make the wearer feel younger. Researchers are also trying to capture in the bottle the electronic smell of warm computers. Needless to say, where nose is concerned, sky is the limit.

*It makes sense to apply perfume on the pulse points. Pulse points are also called hot spots as they naturally emit heat. These spots are behind the ears, on the wrists, base of the throat, below the elbow and behind the knee.*

## Making perfumes at home

Making perfumes at home for personal use is an easy and engaging hobby. All that is required is essential oils of your choice, distilled water and alcohol. If perfumers alcohol is not easily available, it may be replaced with vodka. The procedure is as follows. Add the essential oil into the alcohol, one drop at a time. Stir slowly and continuously till the oil is well dispersed in the alcohol. Allow it to stand for 48 hours. Then add distilled water to the above mixture, again stirring slowly until it is completely dispersed. Perfume like fine wine needs to mature to perfection. Allow to stand in a cool, dark place for 3 weeks. Bottle it and it is ready for use.



You can use a blend of oils that works best by trial and error. Fragrances belonging to different families that complement each other may be used. The concentration of the essential oils is very critical. A drop more or less may alter the fragrance completely. But of course, there is no right or wrong fragrance; it is after all, a fragrance as unique as you. And personal perfumes are great gift ideas for loved ones. Go ahead, give your nose a treat.

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# MUMBAI NEWS DIGEST

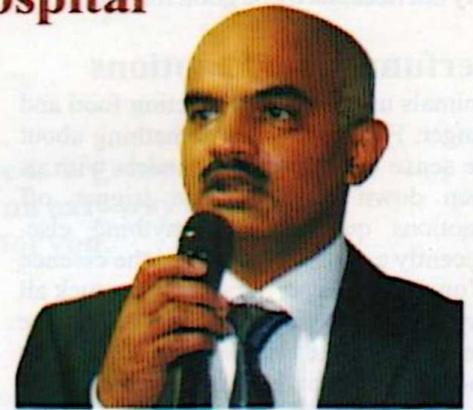
KIM News Bureau

## Rare Surgery by Dr Bijoy Kutty and Team at Platinum Hospital

A 17cm tumour which was attached to the right kidney and was stretching to the heart was successfully removed from a 70 year old patient, Gunvanti Shah at the Platinum Hospital in Mulund by a team of doctors led by cardiac surgeon Dr Bijoy Kutty. Noted oncology surgeon Dr Amit Shah was also part of the team of doctors. The cancerous cells had destroyed her right kidney and had affected one-third of the functioning of the heart. According to Dr Bijoy Kutty, the procedure involved 2 surgeries at a time and the tumour was removed in one piece. The surgeries lasted for over six hours.

Dr Bijoy Kutty said this was a complicated operation where first the affected kidney was removed. Then the affected part of heart was tackled. For this the blood from the heart had to be drained out by putting Ms Shah on a heart-lung machine. The patient's temperature had to be cooled down. While in the human body, blood is maintained at 37degrees C, when it is drained out it has to be regulated at 22 degrees C.

The challenge was that the removal of the tumour from the heart had to be done within 30 minutes and the drained blood pumped back into the body within 15 minutes.



*Dr Bijoy Kutty*

This was successfully done by the team of doctors at the Platinum Hospital.

Renal cell carcinoma or cancerous kidney tumour is an affliction that first affects the kidney and then spreads and destroys other internal organs like the liver, heart, pancreas and the other kidney too.

## Holiday special trains to Kerala



*Malayalee activists agitating at Azad Maidan for holiday special Train*

After many representations and an open agitation, led by Sashikumar Nair of All Thane Malayali Association and other prominent Malayali organisations, Railways agreed to run two trains to the south during the summer holidays. Two trains in a week are to ply to Ernakulam and Thirunelveli respectively from Lokmanya Tilak Terminus of Kurla from April 27 till June 15. However confirmed tickets are available only for a very few days as most of the seats were reserved on the opening day of the reservation itself. Similarly confirmed return tickets are unavailable for the dates close to May end and June beginning.

## Swetha C Warriar

Swetha C Warriar achieved two first prize in Bharatanatyam (Jr) and Folk Dance (Jr) respectively at the final competitions of Maha- Keraleeyam conducted by Keraleeya Kendra Sanghatana. The final competitions were conducted among the first and second prize winners from the six zonal level competitions. There were more than 5000 participants considering the six zones. Swetha Warriar was the only one to get two first prizes in dance events.



*Swetha C Warriar*

## Rama Navami Celebrations

Sri Ramakrishna Bhajan Samaj, Bangur Nagar, celebrated Sri Rama Navami Festival 2011 from 12<sup>th</sup> April to 22<sup>nd</sup> April 2011 at Sri Ram Mandir, Bangur Nagar, Goregaon. After the poojas, there was Annadānam for more than 300 devotees every day. In the evenings there were bhajans and music programmes in the evenings followed by religious discourses on the Ramayanam

## “Madhyamam” Launches Mumbai Edition



*Governor of Maharashtra K Sankaranarayanan presents fascimile of Madhyamam's inaugural Issue of Mumbai edition*

“Madhyamam,” the third largest Malayalam newspaper, launched its Mumbai edition on 16 April. The Governor of Maharashtra, K Sankaranarayanan, was the chief guest. “Madhyamam” now in its 25 year has 18 other editions nine in Kerala and nine in the Gulf towns of Bahrain, Kuwait, Qatar, Dubai, Jeddah, Riyadh, Dammam, Abba and Oman a fact which entitles it to claim the status of India's first truly international newspaper.

V K Hamza Abbas, Chief Editor, Gulf Madhyamam, T Arifali, Chairman and O Abdurahman, Editor, Madhyamam Daily pointed out that the paper was sworn to uphold the best traditions and ethics of journalism, that it was sworn to uphold secular ideals, abjure superstition and regionalism and promote the scientific temper.

They pointed out that the paper does not accept advertisements promoting superstitions, astrology, quack remedies, alcoholic drinks, cigarettes and tobacco, women in undignified manner, gambling and speculation and money chains and usurious 'blade' companies. It continues to oppose communal, and sectarian views of all hues, and terrorism that destabilises the country.

“Madhyamam Weekly,” started in 1998 and considered to be one of the best Malayalam periodicals, conducts open debates on public issues and provides indepth analytical reports on social issues. It also debunks police excesses and state-perpetrated atrocities. It provides space for dissenting views and informed comments.



*The audience at the inaugural function*

The Governor lauded the high ideals of “Madhyamam” and said it is perhaps one of the few newspapers in Kerala which provided objective, uncoloured news about socio-economic and political affairs in the State. He launched the Mumbai edition by presenting a fascimile of the next day's front page to P K Ravindranath.

Social activist Dr Suresh Khairnar, Rasool Pukutty, and former editor of “The Mathrubhumi,” M D Nalapat also conveyed their felicitations to “The Madhyamam.” Playback singer Mohammed Aslam and party regaled the audience with an excellent repertoire.



### List of winners of KKS Contest released

Keraleeya Kendra Sanghatana has announced the names of winners of various cultural contests conducted during its Golden Jubilee celebrations. The prizes will be distributed during a function to be held at Mysore Association Hall, Matunga on May 1.

### Sandhya Ramesh wins several Prizes in music competitions

Sandhya Ramesh Pisharody won the first prize in the Mapilla Pattu, folk songs, group songs, poetry recitation competitions conducted by the Keraleeya Kendriya Sanghatana, Mumbai. She won the second prize at the Light music, Carnatic music competitions also. She was also one of the winners at the Raagalaya Music Competition held recently in Mumbai. Sandhya who stays in Charkop is a music teacher.

# THEYYAM Fascinates Spectators

Theyyam is a temple ritual, peculiar to Kannur district in north Kerala. There are forms of Theyyam with minor variations practiced in south Kerala, but none as spectacular as the ones in Kannur and its surrounding villages. Kannur is perhaps one district in Kerala with a profusion of temples dedicated to almost all known deities of the Hindu pantheon.

It was not surprising therefore that the Kannur Friends Association (KANFA) presented ten different forms of Theyyam, along with a two-hour thayambaka by Mattanur Shankaran Kutty Marar and twelve drummers and cymbalists. The presentation was spellbinding with each one of the artistes presenting his best in what turned out to be a well orchestrated demonstration.

The theyyams were:

**Vassorimala** meant to cure diseases and in particular small pox. This is worshipped in several kavus.

**Vishnumoorthy** is an incarnation of Vishnu the protector.

**Kathivanoor Veeran** is performed in memory of a great warrior, Mandhappan and calls for expertise in the martial arts.

**Bhairavan** is devoted to Lord Shiva and is associated with Yogis.

**Kuttichathan** is a theyyam associated with Brahmins. Prayers to Kuttichathan are rewarded with fulfillment of desires and



**Kuttichathan**



**Khandakarnnan**

wishes.

**Gulikan** originated from the left thumb of Shiva. This theyyam is remarkable for its height and width

**Puthiya Bhagavati** was a goddess created by Shiva to eradicate small pox from earth. Bhagavati assumed her ferocious form to avenge the killing of six of her brothers by a demon.

**Raktha Chamundi** was born from the third eye of Shiva to kill the asuras.

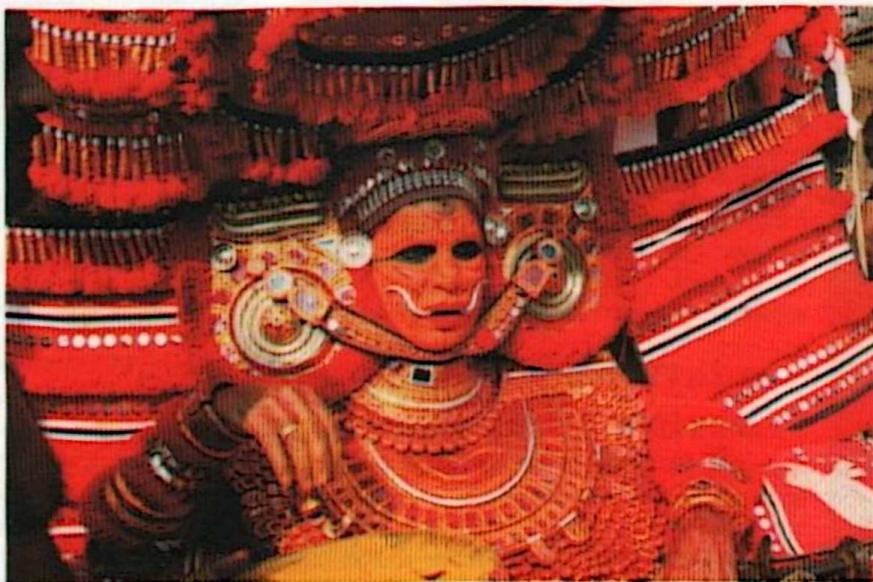
**Elam Kolam Bhagavati** is devoted to cure of diseases

**Khandakarnnan** is the most spectacular of the theyyams with spikes of lighted torches around him, all lit and dancing on stage in highly flammable attire.

The show was spectacular and for those uninitiated to it, highly revealing and educative.

This is the second time that KANFA has organised theyyam festivals in Dombivili.

In the entire Kannur district there are about 400 different theyyams. The local people's faith and belief in theyyam transcends all caste and creed barriers. A number of ardent Marxists, otherwise anti-religionists are known to don theyyams and participate in all associated rituals.



**Elam Kolam**



**Kathivanoor Veeran**

# Old is Gold

- Revati

## Udyogastha (ഉദ്യോഗസ്ഥ) (1967)

**Lyricist:** Yusufali Kecheri

**Composer:** Baburaj

**Ragam:** Yamunakalyani

**Singer:** P Jayachandran

അനുരാഗഗാനംപോലെ അഴകിന്റെ അലപോലെ  
ആരു നീ ആരു നീ ദേവതേ (അനുരാഗഗാനം..)

മലരമ്പൻ വളർത്തുന്ന മന്ദാരവനികയിൽ  
മധുമാസം വിരിയിച്ച മലരാണോ (മലരമ്പൻ)  
മഴവില്ലിൻ നാട്ടിലെ കന്യകൾ ചൂടുന്ന (മഴവില്ലിൻ)  
മരതകമാണിക്യമണിയാണോ (അനുരാഗഗാനം..)

പൂമണിമാരന്റെ മാനസക്ഷേത്രത്തിൽ  
പൂജയ്ക്കു വന്നൊരു പൂവാനോ (പൂമണിമാരന്റെ)  
കനിവോലുമ്പിശരൻ അഴകിന്റെ പാലാഴി (കനിവോലും..)  
കടഞ്ഞുകടഞ്ഞടുത്ത അമൃതാനോ (അനുരാഗഗാനം..)

**Transliteration:** Ā, ā = ആ, റ; Ē, ē = ഏ, ട; Ī, ī = ഇ, ി;  
Ō, ō = ഓ, െ; Ū, ū = ഉ, ു, ൃ, ൄ = ്; C, c = ച, ch = ച, ഹ,  
D, d = ട, Dh, dh = ട, റ, Ḍ, ḍ = ഡ, Ḍh, ḍh = ഡ, റ, jh = ജ, ി,  
Ī = ള; Ñ, ñ = ഞ, ñ = ഞ, ṛ = റ; ř = റ, řř = റ; ř = റ;  
Ś, ś = ശ; Ṣ, ṣ = ഷ, T, t = ട, Th, th = റ, Ṭ, ṭ = ത; ṭh = മ

Anurāgagānampole azhakinte alapole  
Ārunī ārunī dēvatē (Anurāgagānam..)

Malarampan valarṭṭunna mandāranikayil  
Madhumāsam viriyicca malarāṇō (Malarampan..)  
Mazhavillin nāttile kanyakal cūtnna (Mazhavillin)  
Marāṭakamānikyamāṇiyāṇō (Anurāgagānam..)

Pūmaṇimārante mānasakshetraṭṭil  
Pūjaiṅku vannoru pūvāṇō (Pūmaṇimārante..)  
Kanivōlumīśwaran azhakinte pālāzhi (Kanivōlu..)  
Kataññu kataññetutta amrūṭanō (Anurāgagānam..)

Directed by Venu from a story by K G Sethunath, this movie had a grand array of movie stars such as Sathyan, Madhu, Prem Nazir, KP Ummer, Adoor Bhasi, TS Muthaiah, Sarada, Vijayanirmala, Sukumari and Shobha. It had a long run in many theatres when released.

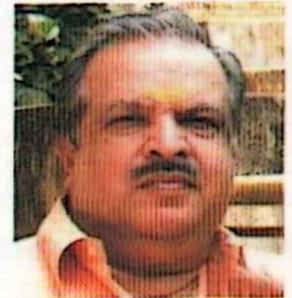
There were six songs including *Kalichiri maratha penne* (Yesudas), *Maankitavine marilettunna* (Janaki) and *Ezhuthiyatharanu Sujatha* (Yesudas and Janaki).



Yusufali Kecheri



M S Baburaj



P Jayachandran



### Quiz:

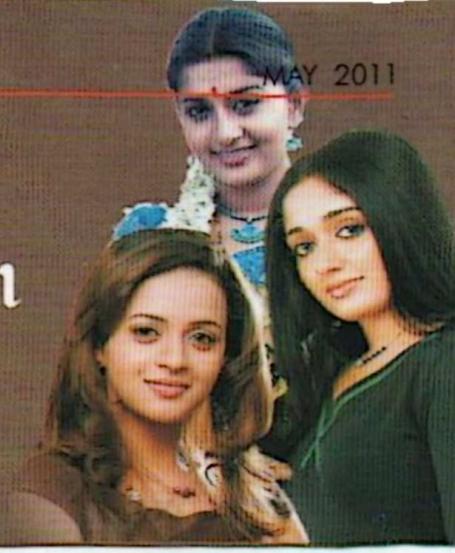
- (1) Name the movie for which Yusufali Kecheri wrote the screenplay.
- (2) Yusufali directed \_\_\_\_ Films.

### Answers to the last quiz:

- (1) Neelathamara
- (2) Mintappennu.



# Malayalam Movie World



## Kunchakko - Bhavana Again

Though they had not been recognised as a hit pair in films like *Lollipop*, *Hridayathil Sookshikkan* and *Swapnakoodu* in Malayalam, Kunchakko Boban and Bhavana will be coming together for one more new film soon. Titled as 'Doctor Love', this new movie is directed by Biju Arookutty and produced by Joy Thomas Sakhthikulangara. The movie will have Ananya, Manikuttan, Rejith Menon, Bhagath Manuel, Prakashan, Aju, Shravan, Beyyonne, Arun, Nimisha, Dhanya, Divya, Nayana and Mili in important roles. All of these young actors have shown promise in their debut films while a few are debutants. The entire team of artists of 'Malarvady Arts club' except its hero Nivin Poly will get a second chance through 'Doctor love' while Vidya Unni, the sister of actress Divya Unni, will debut through the movie.



## Renjith's production house

After his recent big movies like *Pranchiyettan and the Saint* and *Palerimanickyam*, director Renjith has formed his production house 'Capitol films'. Their immediate production will be a movie named 'Leela'. Featuring Shankar Ramakrishnan, the scriptwriter of 'Urumi' as its hero and Prithviraj, Nedumudi Venu and Mamtha in other important roles, the shooting of this movie has started.

After completing 'Leela', Renjith will start his new movie with Prithviraj titled as *Indian Rupee*. The movie will have music by Ghazal singer Shahbaaz Aman and will tell the story of a modern greedy youth who dreams to become millionaire in one day.

## 'Traffic' soon in Hindi and Tamil

One of the path breaking Malayalam movie of the year 'Traffic' will be soon remade in Tamil and Hindi. The first hit of the year, 'Traffic' will be directed in both the versions by Rajesh R Pillai, who has directed the original. The Hindi version that has its cast finalised will be the one to release first.

It is reported that Kamala Haasan has developed an interest on the movie and has invited the crew to have a discussion with him on the project. It is not yet sure whether Kamal will appear in any of the roles in the multi-starrer that tells parallel stories of many persons who are affected by an accident in the traffic island.

Meanwhile, the movie is inching towards its 100 day show in many centres of the state.



### Mamtha's other movies

Mamtha Mohandas is also appearing in another movie "Mathilukalkapuram", a sequel to Adoor's "Mathilukal" in the role of Narayani, the only female character without making a physical presence in it. Mamtha will also don the heroine in the new movie 'Naayika' to be directed by Jayaraj.

Apart from these films, Mamtha Mohandas has agreed to be in a commercial fare in the new movie from Prithviraj titled as 'Shinkaravelan' to be directed by Deepan. Anyhow, it seems that Mamtha will once again become the star of the year in Malayalam film industry in 2011.



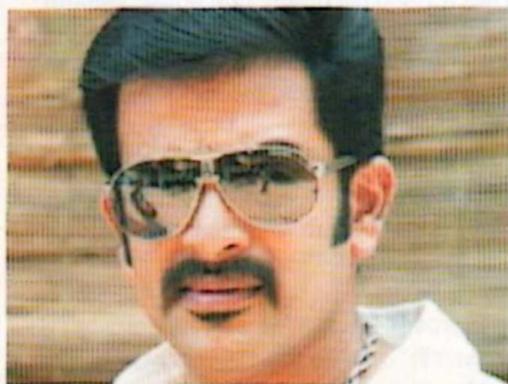
### Siddhique as a film star

Siddhique will appear as a film star in his new movie titled as 'orkut, oru Ormakoot'. The movie featuring youngsters in the lead will have the star in a pivotal role, who will appear in different parts of the movie in six different getups. The movie, already completed its shoot, is directed by debutante duo Manoj and Vinod. 'Orkut Oru, Ormakoot' will be released in a few weeks.

### Jayasuriya, again in a double role

Young star Jayasuriya will be seen in back to back double roles in a new movie that is under production. The shoot for his first double role movie 'Sankaranum Mohanum' is almost complete. The movie directed by T V Chandran will have him as brothers. The star is said to be featured in twenty different getups in the movie which is the first commercial attempt from the famous art house director.

The second movie to feature Jayasuriya in a double role is 'Paathiramanal' directed by Padmakumar. The shoot for the movie will start soon at Marayoor and have Jayasuriya as father and son. Basically a revenge story, the movie will have Reema Kallingal as the heroine.



### 'Oru Madhura kinavin' in Thejabhai

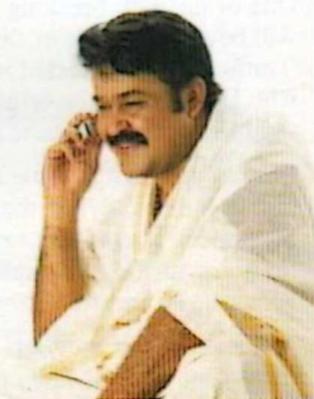
The evergreen dance song 'Oru Madhurakinavin' will be featured for a new movie 'Thejabhai and family'. This Prithviraj movie which will have him in the title character will have the remix version of the song that was originally used for the eighties hit 'Kanaamarayathu'. The song then featured the young star of that time, Rehman in ever remembered and cherished disco steps had been an immortal hit for a long time.

'Oru Madhurakinavin' with original lyrics from Bichu Thirumala and music by Shyam will now be remixed by musician Deepak Dev, who is much sought after now after the release of his latest film 'Urumi'. The song will be shot on the young superstar Prithviraj and will be a highlight of the humorous action thriller.

### Lal for a cameo in 'Sevens'

Joshy has gifted Mohanlal with the first super hit of the year in his 'Christian Brothers' which was well received by his fans and masses. The senior director is keen to have him again in his next movie 'Sevens' in a cameo role. It is a crime thriller told in the backdrop of a Sevens football team. 'Sevens' is scripted by Iqbal Kuttippuram.

The movie will have Bhavana and Reema Kallingal as the heroines to a gang of young stars. Kunchakko Boban, Nivin Poly, VineethKumar, Rejith Menon, Vijeesh, Aju Varghese and Asif Ali star in this movie that tells about the friendship in a 'Sevens' football team. The movie is produced by Santhosh Paivthram and Sajay Sebastian.

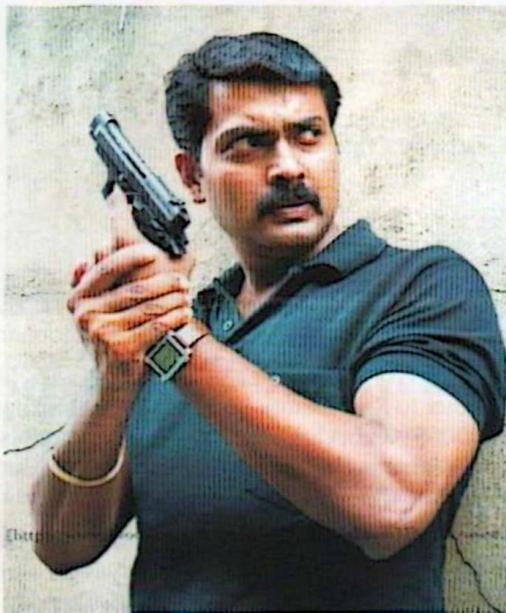


## Mammootty in 'Balyakalasakhi'

Vaikom Muhammed Basheer's well known novel 'Balyakalasakhi' is again coming on the screen with Mammootty in the main role of Majeed. To be directed by Pramod Payyannur, the movie will be told in the viewpoint of Majeed, who has reached Calcutta. The movie narrates the complicated life situations of Majeed with the political equations existing then that led to the division India. The movie is being produced by Livin arts and Estheese Media.

In the late sixties, this novel made its first appearance on the screen with Prem Nazir and Sheela in the lead roles. Basheer then refused to write the screen play and the director Sasikumar himself wrote it. Needless to say, soon after its release in the theatres, the film disappeared without a whimper.

In this connection after a gap of several years, playback singer K J Yesudas met yesteryear music composer K Raghavan on April 24 near Sree Jagannatha temple, Thalaseery. The Raghavan-Yesudas duo had composed and rendered many evergreen songs in the 1960s and 1970s. The singer was warmly received by the music composer in the morning. During their meeting that lasted nearly two hours, Yesudas sang some portions of his songs, composed by Raghavan decades ago.



## Naren replaces Prithvi

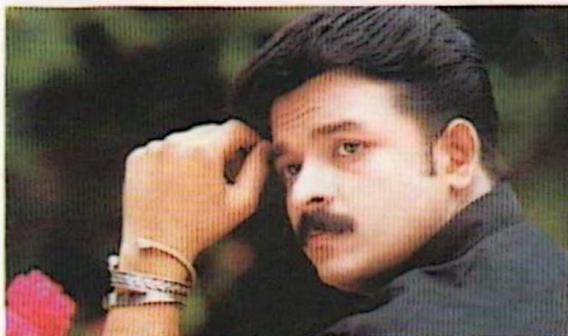
Naren, who has shown a lot of promise through his earlier films has not been seen much now a days. The last movie that we had a glimpse of him was the cameo in Sathyan Anthikkad's *Bhagyadevatha*'. However, the discerning actor will now be seen in the new historical biography by P T Kunju Muhammed titled as 'Veeraputhran'.

The big budget movie that chronicles the life of freedom fighter and social figure Muhammad Abdul Rahiman Saheb was initially planned with Prithviraj in the lead. Now that he is reluctant to do it, Naren has taken over and play the character of Abdul Rahiman Sahib in the movie, which will also have an ensemble cast.

The big budget movie which chronicles the life of freedom fighter and social figure Muhammad Abdul Rahiman Saheb was initially planned with Prithviraj in the lead. But somehow, something has gone wrong and the young superstar seems to have walked out of the movie. Anyhow, this has turned lucky for Naren, who doesn't have many big projects under his sleeve. Naren will now take the title role and play the character of Abdul Rahiman Sahib in the movie, which will also have an ensemble cast.

## Sharada, back as heroine

Veteran actress and national award winner Sharada will be back playing the heroine role, once again in Malayalam films. The actress who had been a much appreciated star in the sixties and seventies will be back playing the lead role in the new movie titled as 'Naayika'. The movie which will be based on a lives of an yesteryear heroine will be directed by Jayaraj in the scripts of Deedi Damodaran.



## Jayasuriya in Saji's 'Kunjaliyan'

After the poor run of the multistarrer 'Four Friends', young director Saji Surendran will bounce back with the new movie 'Kunjaliyan'. Featuring Jayasuriya in the lead, the movie scripted by Krishna Poojappura will tell the story of a younger brother who is brought up and pampered by his three elder sisters.

A humorous family flick, the movie will be on sets by the mid of August. Saji and his crew are finalising the other cast of the movie which will have two heroines.

## Veteran actress Sujatha dead

Famous yesteryear heroine **Sujatha** passed away on April 6 at her Chennai residence. The 58 years old actress was undergoing treatment for heart ailments and succumbed to her illness.

Sujatha was born in Sri Lanka to Sankaran Kutty Menon and Saraswathi Amma of Thripunithura. Her father was a college lecturer. Her education was in Sri Lanka and she acted in a few Sinhalese movies before moving to Ernakulam when she was 14 along with her parents on father's retirement. There her elder brother Gopi took her to Jose Prakash, one of the leading Malayalam actors who gave Sujatha a chance to act in his stage drama *Police Station* which also ultimately became her first stage show. It was him again who gave her first Malayalam film *Thapasvini* in 1971. Her first movie was 'Do Kaliyan' in Hindi.

Her first Malayalam movie was P N Menon's '*Olavum theeravum*' in an important role. Her other Malayalam films



*Sujatha with Sivaji Ganesan*

are *Udayam Kizhakkuthanne*, *Jalotsavam*, *Mayookham* and *Chandrotsavam*.

She has also done many Malayalam, Telugu and Kannada films. From early 70's to late 80's she played heroine roles and then graduated to sympathetic mother roles. In her last Tamil film, she played Asin's mother in *Varaalaru* (2004).

Sujatha made a fantastic debut in *Aval Oru Thudarkathai* (1974) of K Balachander. Since then, she moved up quickly in



her career and her successful films were *Annakkili* (1976), *Annan Oru Kovil* (1977), *Andhaman Kadhali* (1977), *Poondhalir* (1979) and *Vidhi* (1984), *Uzhaipalli*, *Mayangugiraal Oru Maadhu*, *Sentamizh Paattu* and *Justice Chakravarthy*. She was one of the finest actresses who acted as heroine with all the top stars of 1970's and 1980's and acted in several films with Sivaji Ganesan, Kamal Haasan, Rajinikanth, Sivakumar, Akkineni Nageswara Rao, Shobhan Babu and Krishna. In all she acted in about 300 movies.

Later she played mother to Rajinikanth in *Baba* (2002) and her last film *Varaalaru* (2005) with Ajith Kumar, was a big success. She is remembered for her confident acting, assertive voice and modern look from her first film itself.

Sujatha was born on 10 December, 1952 in Galle, Sri Lanka where she spent her childhood. It was her Malayalam film *Ernakulam Junction* that drew the attention of K. Balachander.

She won *Kalaimamani* award from the Government of Tamil Nadu and Nandi award for *Pelli* from the government of Andhra Pradesh.

She is survived by husband *Jayakar*, son *Sajith* and daughter *Divya*.

## Singer Chitra's daughter Drowns in Dubai

Singer KS Chitra's eight-year-old daughter Nandana was drowned in a swimming pool in Dubai on April 14. The body of Nandana was found in the pool of the villa in Emirates Hills, where the singer was staying. The child was rushed to hospital where she was declared dead.

Chitra, 47, and her family were in Dubai to take part in a stage show of A R Rahman later in the day. Her husband Vijaya Shankar is an engineer and it was in January this year that they moved into their new home.

Nandana was born in 2004 to Chithra and Vijaya Sankar 15 years after their marriage. The child was studying in a school in Chennai.

The news plunged the entire film fraternity into shock and sorrow.



*Sri Sathya Saibaba blesses Nandana. Mother Chitra looks on*

## Prithviraj weds Supriya

Young Malayalam-Tamil star Prithviraj has tied the wedding knot with a Mumbai-based BBC news reporter Supriya Menon in a low-profile ceremony in Thenkurissi Heritage Villa, Palakkad in the presence of his mother Mallika Sukumaran, brother-actor Indrajith, his wife Poornima, close relatives and friends of the new couple. The couple knew each other for the last four years, as told by Mallika Sukumaran.

The ceremony was attended by around 50 people. A separate reception will be held during the first week of May at Ernakulam for their friends in the media and the film industry. Surpiya Menon is the daughter of Vijay Kumar Menon and Padma of Elappulli in Palakkad district.



## Kavya appeared for SSLC examination

Leading Malayalam actress Kavya Madhavan came to write her SSLC exams as a private student at a public school near Aluva on April 21. She was accompanied by her father.

Notably, the actress could not complete her school education since she started her acting career as a child artiste and went on to become one of the top heroines in the Malayalam films. After passing SSLC, Kavya is planning to complete her graduation privately.

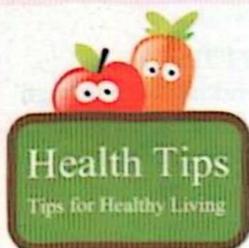
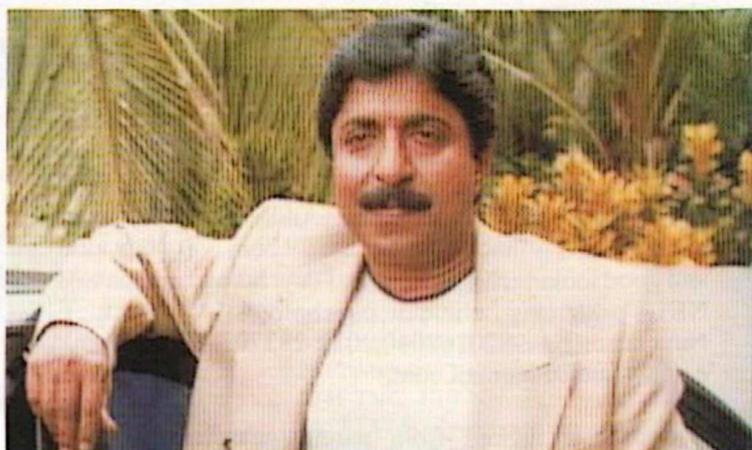


## Sreenivasan to receive award

Malayalam actor, screenplay writer, director and producer Sreenivasan has been selected for the third biennial T K Ramakrishnan Memorial Award for exceptional contributions to public life.

Announcing the award, Rajan Gurukkal, Vice Chancellor, Mahatma Gandhi University, said Sreenivasan was selected from a list of seven personalities in the field of cinema. He was selected for his multi-faceted contribution to films, he said.

The award carries a purse of Rs. 1 lakh and a citation. Others winners of the award earlier include academic K.N. Panicker and CPI (M) ideologue P. Govinda Pillai.



Drinking hot water regularly, helps digestion.

Red rice helps lower cholesterol levels and reduce blood pressure.

Have amla (gooseberry) every day. It is a rich source of vitamin C.

Eat your food in a relaxed way. It helps in proper digestion.

Citrus fruits like raisins, oranges are good for healthy joints and muscles.

*Methi* leaves, fenugreek (*menthayam*) is a good source of iron and prevents anaemia.

Guauva with its seeds is good for constipation because of its high fibre content.

Figs are high in natural sugars and fibre. They can be eaten like energy snacks.

A warm oil massage and a hot water bath is a natural soother of stressed nerves.

Fresh *mosambi* (sweet lime) juice is a good drink while recovering from an illness.



# Kerala in Mumbai

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