

Kerala in Mumbai

Only English/Malayalam Monthly Magazine linking Mumbai Malayalees

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August 2012



**Family of
the Month**



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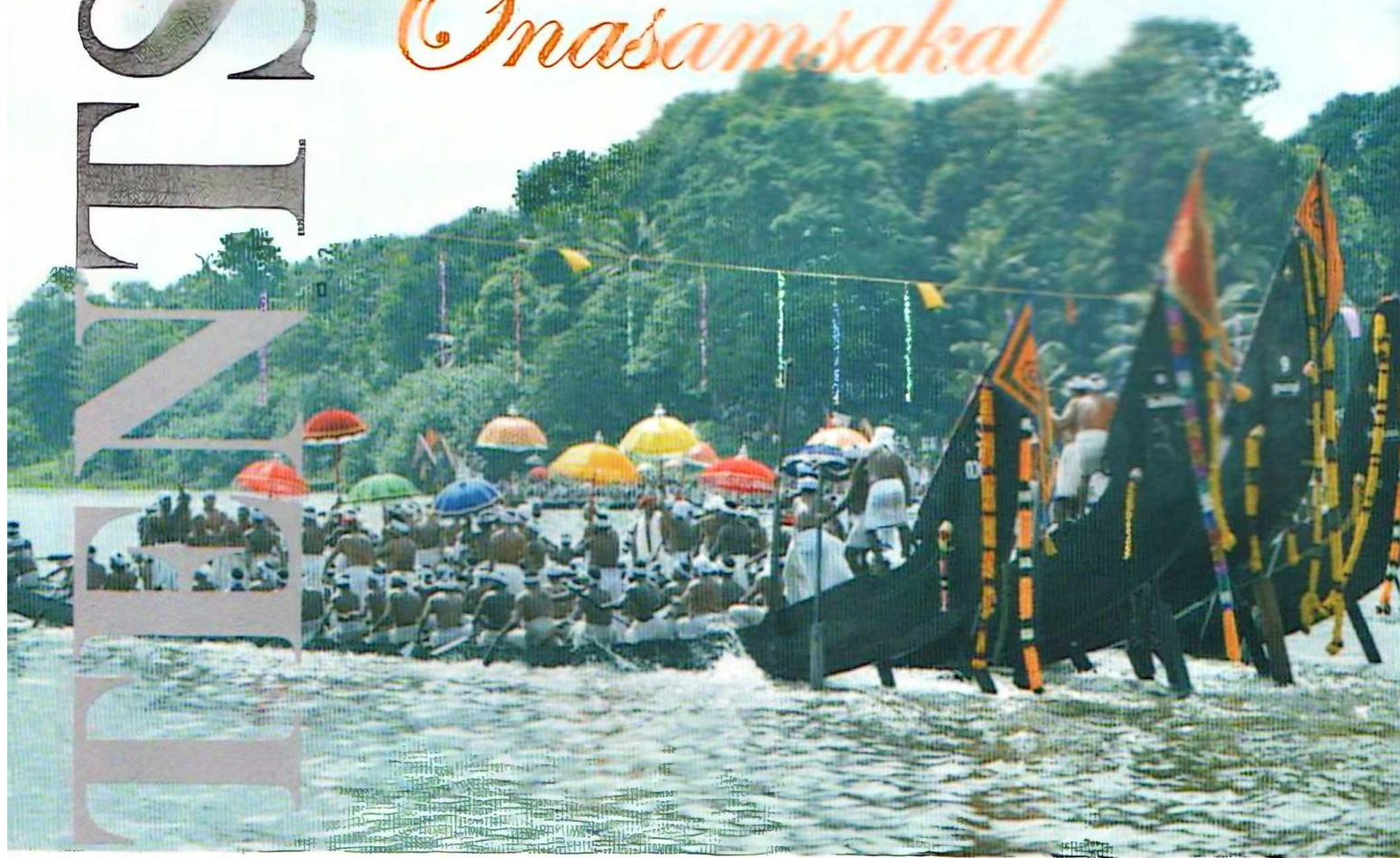
Happy Onam



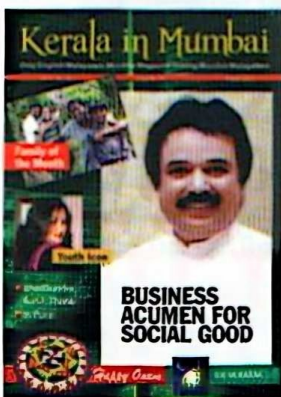
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Prince Vaidyan

PRINCE WHO PLANS SOCIAL WELFARE

A successful businessman who has built his own business group, and with a host of contacts at high places, Alexander Prince Vaidyan aspires now to launch a host of projects that will help the less privileged sections of society.

KIM News Bureau

Alexander Prince Vaidyan asserts he was born lucky. He has had a charmed life till now at age 51. Having built up an established business founded by his elder brother, T K K Vaidyan, he is planning to devote more and more time for the welfare of the socially handicapped.

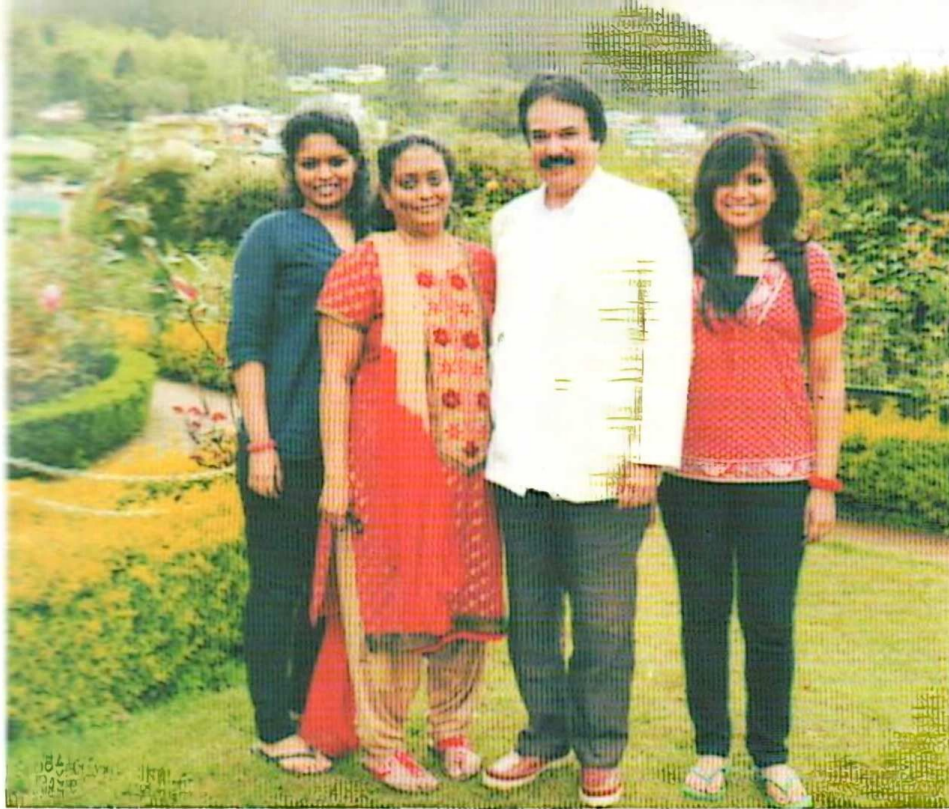
One area that he has identified is care and welfare of the aged, who have no one to take care of their needs at the fog end of their lives. Vaidyan plans to put up an Old Age Home, which will provide luxurious comforts to the aged. He plans to raise Rs. 100 crores for this project and is confident he will be able to achieve his dream soon.

This is one of the programmes he has set for the K & K (Kashmir to Kerala) SOCIAL FOUNDATION of which he is the founder-President. This is the only foundation in the country that links all the States of the country and all its people together, he claims.

One of seven siblings of his parents, Vaidyan hails from an ancient Christian family Vaidyan Thevalakkara-Kollam, with close links with the Royal family of the former Travancore Maharaja Family. His great great grandfather was the first Sabar Court (Palace Court) Judge in Travancore State. His grandfather, was the

Palace physician for the Travancore Maharaja Family, His own father, Koshi Vaidyan, was a leading PWD contractor and founder Member of Kerala Congress

6 Among some other business enterprises he runs are World Consultancy Services Ltd for infra-project finance and Venus Real Estate at Chennai. 9



Prince with his family

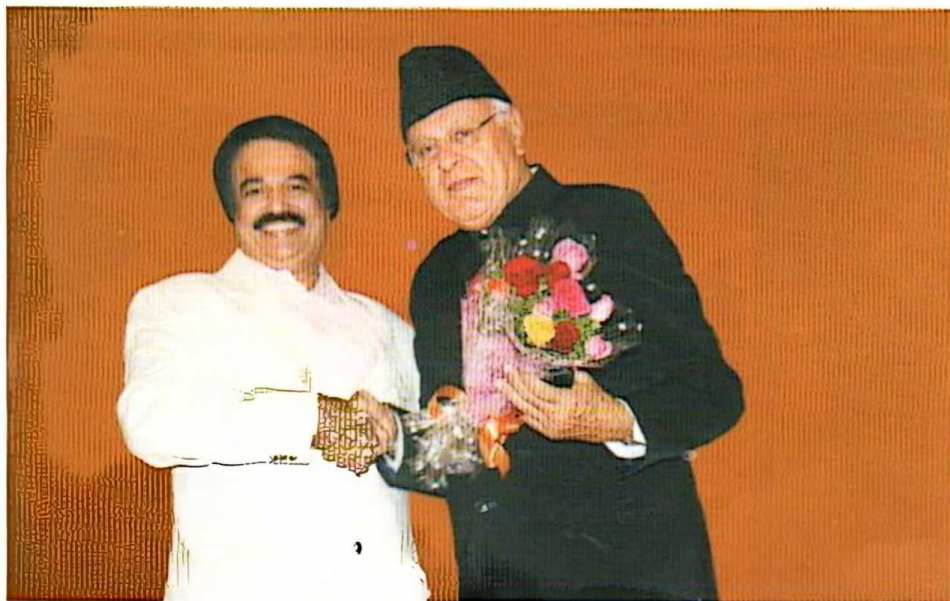
in Kerala State.

Prince himself came to Mumbai in 1979, to join the film industry. He failed to get admission at the Film and Television Institute of Pune and joined a private film training school in Mumbai since his elder brother T K K Vaidyan was already established in the city and the Middle East as a leading businessman. Now he is residing just opposite to Raj Bhavan in Trivandrum. Prince stayed with him and gradually got into his business and also practised public relations. In the meantime, he acted in two Malayalam films as the hero – “Varshangal Poyatharaiyate” and “Ambalakara Panchayat” and some other films in side roles. He joined his elder brothers (TKK Vaidyan & Soman Vaidyan) to develop their family

business, which he soon made into a flourishing enterprise with contacts in the Middle East and in Libya, Iraq and other Gulf countries: He established a company in Saudi Arabia, Al Nassar to conduct his business in the area along with Royal family member in Alkoba in Saudi Arabia.

Today, his family enterprises comprise of the Kollam Vaidya Hotel, a leading hospitality centre in Kollam and the Vaidya Houses, a leading construction company.

Today, he runs the BPSP Projects Pvt Ltd which is mainly into raising finances and providing financial assistance to business and construction projects. Some of the projects on hand are giant enterprises. All of them are State Government approved projects,



Prince with Dr Farooq Abdullah

COMMENTS

“Prince is a good orator and a coordinator”

Dr Frooq Abdullah



“Mumbai Malayalees should make use of Prince Vaidyan. He is a highly connected non political leader”

Capt. Krishnan Nair



“Prince is my old and dear friend”

*Sunil Prabhu
Mumbai Mayor*



“Last Kerala elections he spent 22 days in my constituency (Haripad). His sincere efforts were appreciated. I am grateful to Prince Vaidyan”

*Ramesh Chennithala
KPCC President*



“Prince is my Rajakumaran”

P R Krishnan



“Every action of Prince is remembered ”

*Radhakrishnan
JNPT Chairman*



“Prince is more than a brother to me”

*T S Vijayan
Ex LIC Chairman*



“Prince is my dear family friend”

*Vivek Nair
Hotel Leela*





Prince in his various roles in movies

which require chartered finance.

He learnt one significant lesson from his brother – cultivate the friendship of the rich and powerful people in the country. T K K Vaidyan was very close to Rajiv Gandhi and earlier Sanjay Gandhi. He was also a close friend of Dr. Farooq Abdullah, Sheila Kaul and the late Gyani Zail Singh, former President of India. Prince Vaidyan maintains the same intimacy with a large number of prominent leaders at the Centre and the State besides in many other States. Among his close friends are several leading industrialists in the country.

Among some other business enterprises he runs are World Consultancy Services Ltd for infra-project finance and Venus Real Estate at Chennai.

He also takes care to maintain cordial relations with several top bureaucrats, political leaders and social workers all over the country. He usually runs special errands of a delicate nature for many of them, who repose implicit confidence in him.

During his stay in Mumbai he had come in contact with a top Shiv Sena leader, Gajanan Kirtikar, who persuaded him to join the organisation. Realising his special skills and organizing capacity, Kirtikar and top leaders of the Shiv Sena appointed him the Sampark



Pramukh in the year 1995 and provided all facilities in Sena Bhavan to develop Shiva Sena party in other states.

As his business expanded and as his time was required more in that sphere, he gradually left the party position of Shiv Sena, but still maintains close relations with Thackeray family and other top leaders like Shiva Sena Secretary Shri Anil Desai (MP), Present Mumbai Mayor Shri Sunil Prabhu.

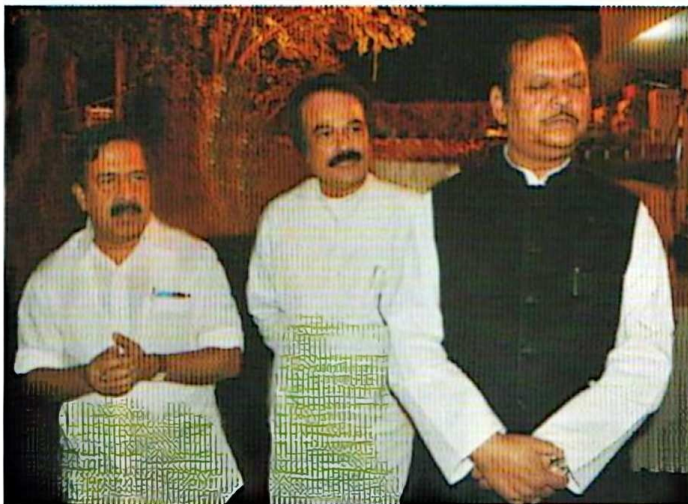
With all these contacts he developed in various walks of life and in many spheres, he launched the K & K Social Foundation, and plans to devote more and more time for social welfare work. He claims that society has been so good to him, that now he plans to devote the rest of his life for social welfare projects. The contacts he has established and the knowledge he has

gained in the world of high finance equips him with the confidence to launch on many projects of wide interest and capable of rendering service to several deprived sections of society. He plans to tap all his established contacts into his proposed sphere of activity knowing fully well that many of them have their own pet Corporate Social Responsibility projects.

“Once you know the source and their capacity to help, it is easy to raise the required funds,” Vaidyan asserts with tremendous confidence.

In his life he adopted Padmabhushan Capt. Krishnan Nair Sir, Dr. Farooq Abdullah and Ramesh Chennithala as his ideal.

He resides with his family at Hiranandani Complex, Powai. His wife, Sheela is an (MA MPhil) rank holder from Madras Christain College (MCC) and was engaged in preparing questions for Civil Services Examination. Now she helps Prince in his various activities besides being an ideal homemaker. The couple has two daughters namely Pratibha Prince, a (PG Student Finance) and Praveena Prince (BMS Student).



Prince with Ramesh Chennithala and Subodh Kant Sahay



Prince with Mayor Sunil Prabhu

ONAM

THE SPIRIT OF KERALA



V N Gopalakrishnan

■ Onam is the harvest festival of Kerala and is celebrated by Malayalees the world over with joy and enthusiasm irrespective of caste, community or religion.

It is the colourful and picturesque festival and represents the spirit of Kerala transporting Malayalees to an idyllic state of leisure, games, dance, music and sumptuous feasts. Onam takes each Malayali to his/her native place.

The word *Onam* or *Thiruvonam* is derived from the Sanskrit word *Shravanam* and *Thiruvonam* is one among the 27 *nakshatras* or constellations. The word *Thiru* is used to address places and activities associated with Lord Vishnu and *Thiruvonam* is believed to be the *nakshatra* of Lord Vishnu. It is believed that Onam festivities started during the Sangam era.

Onam is celebrated at the beginning of *Chingam*, the first month of the Malayalam era (*Kollavarsham*) and corresponds with August-September. This year, *Thiruvonam* falls on August 29.

During the harvest season in Kerala, the paddy fields glow with golden grains. It is also the time when flowers and fruits bloom. After *Karkidakam*, the month of deprivation, farmers are happy with a bountiful harvest and celebrate the event to the hilt. Commencing from *Atham*, Onam festival continues for ten days and culminates on *Thiruvonam*. *Atham* is regarded auspicious and is determined by astral positions.

Onam festival also marks the homecoming of the legendary King Mahabali popularly called *Maveli* or



Paddy fields glow with golden grains. It is also the time when flowers and fruits bloom. After *Karkidakam*, the month of deprivation, farmers are happy with a bountiful harvest and celebrate the event to the hilt. Commencing from *Atham*, Onam festival continues for ten days and culminates on *Thiruvonam*.

Atham is regarded auspicious and is determined by astral positions.



Onathappan. King Mahabali is the son of Virochana and grandson of Prahlad, the devout son of demon King Hiranyakasipu. King Mahabali also belonged to the Asura dynasty but was an ardent worshipper of Lord Vishnu. He was highly respected and was considered to be exceptionally munificent, charitable and wise. During his regime, everybody was happy and prosperous and the rich and poor were equally treated. There was neither crime, nor corruption in his kingdom. Poverty, sorrow and disease were unknown. In the absence of thieves, the people did not even lock their doors.

Onam celebrations begin at *Trikkakara* which was believed to be the capital of King Mahabali. A temple with a deity of *Trikkakara Appan* is also located at this place. *Trikkakara Appan* or *Vamanamurthy* is Lord Vishnu in disguise. On *Thiruvonam* day, Lord Vishnu took his fifth avatar as a Brahmin boy by name *Vamana* and visited King Mahabali. *Vamana* sought a boon of three steps of land from King Mahabali. Known for his munificence, King Mahabali granted the boon and *Vamana* measured the earth and heaven in two giant steps and sought the help of the king to measure the land with the

third step. Unable to grant the boon, King Mahabali asked *Vamana* to place the third step on his head. *Vamana* then pushed the benevolent king to the nether world, *pathala*. While going down, Mahabali sought permission to visit his kingdom once in a year to be with the people he loved. The request was granted.

Tradition has it that on *Thiruvonam* day King Mahabali visits his subjects and hence the day is marked by festivities. To welcome their revered King, people prepare *Pookalam* (flower mats) and prepare *Onasadya* (grand feast).

Traditionally, *Onasadya* is a nine course meal consisting of 11 to 13 essential dishes and

served on banana leaves. In traditional *Tharawads* (joint families), the *Karanavar* (eldest member) presents *Onapudava* (new clothes) as gifts to all family members including servants. Other members of the family exchange gifts among themselves.

Athachamayam is a grand procession that marks the beginning of Onam and is celebrated at Tripunithura. The event recalls a royal tradition when Maharajas of erstwhile Kochi state travelled to the Tripunithura Fort with their entourage.

A procession of decorated elephants is also staged in Thrissur, the cultural capital of Kerala. It is a magnificent sight with the bejeweled elephants in their full majesty and grandeur during the procession.

Another feature of Onam is *Vallamkali* (snake boat race). A large number of *Chundan Vallams* (decorated boats) participate with hundreds of oarsmen for the race. Kerala has developed a boating tradition thanks to the abundance of navigable rivers. The long boats embellished with festoons and silk umbrellas present a charming spectacle in the backwaters of Punnamada near Alappuzha district. It is dazzling



spectacle with the rhythmic rise and fall of the oars as oarsmen row in unison. It is complimented by songs and music accompanied by the beating of drums. The annual boat race on *Uthrittathi* at Aranmula in Pathanamthitta district and the *Vallasadhya* or the feast for the oarsmen who participate in the race is a significant event. Devotees consider *Vallasadya* as an offer to Parthasarathy, the deity of Aranmula temple.

Pulikali is another entertaining

dance where the performers take on the guise of tigers, painting their bodies yellow with patterns of black and red. Scenes of the tiger hunting goats and tigers being hunted by humans are beautifully depicted through this folk art. *Kummatikali* is another

recreational folk dance performed during the festival. Dressed in plaited grass and colourful wooden masks, performers entertain people by enacting mythological and folk themes.

Kaikottikali is an elegant dance performed during Onam. In this,

women sing songs praising the legendary King Mahabali and

dance around the *Pookalam*. *Thumbi Thullal* is another folk dance performed by women who sit in a circle. The lead performer sits inside the circle and initiates the song which is taken up by other singers.

Onam not only keeps alive memories of a bygone era of peace and prosperity but brings families scattered in distant places to an annual get-together reinforcing and renewing family bonds.



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ARANMULA VALLASADYA

The Ashtami Rohini Vallasadya (mass feast) is famous for its grandeur and religious significance. It is an annual ritualistic feast and is being organised at the Sri Parthasarathy Temple situated on the banks of River Pampa at Aranmula in Pathanamthitta district, Kerala. The feast is jointly organised by the Palliyoda Seva Sangam and the Travancore Devaswom Board. This year, the feast will be organized on Krishna Jayanthi on September 2, 2012.

The Vallasadya is usually served to the oarsmen of the snakeboats in a ceremonial ritual. Over 45 delicious dishes such as *parippu*, *sambhar*, *pulisseri*, *rasam*, *avial*, *thoran*, *kalan*, *olan*, *koottukari*, *pachadi*, *kichadi*, *injipuli*, *pickles* etc. are served on plantain leaves including 4-5 varieties of *payasam*. The dishes are served in the background of songs sung to the tune of *Kuchelavriyam Vanchippattu* (songs in praise of the Lord) and as the songs are sung, the participants will demand for a particular dish which will be instantly served. The legend is that in a *Vallasadya*, all dishes asked for must be served in order to please the Lord. Over 40,000 people participate and an estimated 3,500 kg of rice is cooked for the feast.

Elaborate arrangements are made for the smooth conduct of the feast. The devotees who offer *Vallasadya* to the presiding deity have to serve the feast to the oarsmen of the *Palliyodams*

(snakeboats) as well. Over 30 snakeboats (*Chundan Vallams*) representing different *Palliyodakkara* (villages having their own snakeboats) reach the temple ghats to take part in the feast. The devotees consider *Palliyodams* as divine vessels of the presiding deity. They belong to different *Karas* (regions) on the banks of River Pampa. Each *Palliyodam* will have four helmsmen, 100 oarsmen and 25 singers.

The Ashtami Rohini Vallasadya is a ceremonial feast prepared and offered to Lord Parthasarathy of Aranmula temple and to the oarsmen of the palliyodams (snakeboats) that are considered as divine vessels of the presiding deity.



The oarsmen wear white *mundu* (dhoti) and *thalappavu* (turban).

The oarsmen are accorded a customary reception and they offer *Nirapara* to the presiding deity at the *Nadappanthal* in front of the golden temple mast and go round the temple chanting *Vanchippattu*. The *Vallasadya* begins immediately after the *Uchapuja* (forenoon puja) at the temple.

The *Thiruvonathoni* carrying provisions and vegetables for the *Vallasadya* sets off for the Parthasarathy temple at Aranmula from the Mahavishnu temple at Kattoor in the evening on the *Uthradam* day accompanied by a row of *Palliyodams* from the nearby villages. It reaches the temple in the morning on the *Thiruvonam* day. Eighteen families in Kattur offer provisions for the *Vallasadya* at the temple.

Aranmula temple is one of the five ancient shrines connected with the *Mahabharata*. Legend has it that Arjuna built this temple, to expiate for the sin of killing Karna on the Kurukshetra battlefield, against the dharma of killing an unarmed enemy. According to another legend, the Pandava princes, after crowning Parikshit left on a pilgrimage and in Kerala, each of these brothers installed Vishnu idols on the banks of the River Pampa and nearby places and offered worship. It is said that the idol was brought in a raft made of six pieces of bamboo and hence the name Aranmula.

ONAM MEMORIES

Sulochana Achar



In January when we see the new Mathrubhumi or Manorama calendar, we first look for

the date and day of Onam and Vishu. The main concern is to know if they fall on a holiday in Mumbai. If it is a working day in Mumbai, a Malayalee has to seek a casual leave on that day. Onam – Thiruvonam is a special day for every Malayalee.

Many of us wish to go to Kerala to celebrate Onam but getting leave for at least two weeks is a Himalayan task. Even if that is possible, the question of school working days of the children poses another hurdle.

Overcoming these problems, a Malayalee will make that day as memorable as possible whichever corner of the world he is in.

In Mumbai, the associations of Malayalees make all efforts to make that day enjoyable. Malayalee Samajams become a *tharavad* for all members on that day. They organise music, dance especially *kaikottikkali*, drama along with the traditional feast *Onasadya*. For artists it is a great opportunity to showcase their skills in front of their dear ones. These festivities enable Malayalees outside Kerala not to miss God's own country.

Last year for Onam, I was in USA with my children. Over there too, I could feel the scent of Malayalam. They did celebrate Onam with excellent items and a good feast. With love and respect they asked me to deliver the Welcome Speech.

Back in Mumbai, our Mahila Samajam celebrated Thiruvonam at Subbalakshmi Hall. Along with many excellent items, they also staged a skit written by me. The happiness I experienced when Shri P K Ravindranath and Shri Vijaykumar of *Kerala In Mumbai* congratulated me, was beyond words. The love and encouragement of my friends are always the force that takes my life forward. Every year Mumbai acknowledges the importance of Thiruvonam, Malayalee's very special day.

It is our duty to imbibe the culture and traditions of our ancient land into our children and grandchildren so that they would have something to look forward too. Without festivities, life becomes dull. We should tell them about the reign of Mahabali, that great emperor of Kerala, *Vamanavatharam*, *pookkalam* and rice patterns drawn on the courtyard of the house and worship of *Thrikkarappan* and all about our Thiruvonam. Teach them to sing "*Māvēli nātu vāneetum kālam, mānusharellārumonnupōle...*" Let them realise the world depicted in the poem.



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FOND MEMORIES OF ONAM

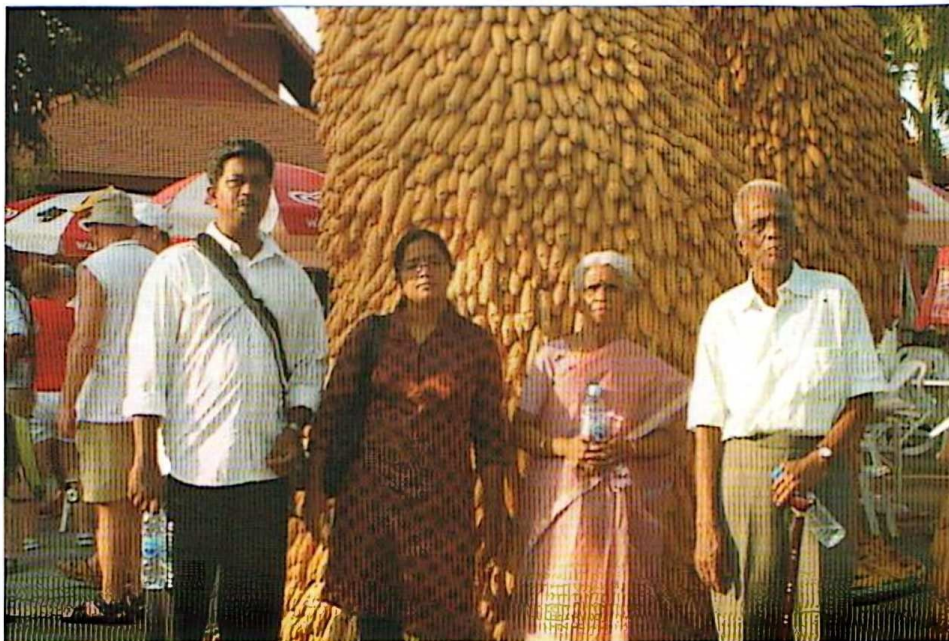


As a kid I was always fond of festivals and Onam was one such festival which we enjoyed a lot. But I have no memories of celebrating Onam in Kerala. My mother and father taught us many rituals about different types of festivals celebrated in Kerala.

My father would draw up a list of things to be bought well before the festival started and ensured that all the items required for Onam festival were purchased. Later, he used to tell me to get these things from Matunga, which is our Mini Kerala.

My mother had a tough time as the various food items were required to be prepared well in advance. But she would enjoy the hard work in cooking them.

I remember the Thirunam day that began with various types of cooking, cutting of vegetables and *payasam* preparations. Breakfast started with *Ada/Idli/Dosa/Upuma*. Basically, eating a variety of items during Onam is what we enjoy a lot. Eating on a banana leaf gave us the real flavour of celebrating Onam with great fervour. I also cannot resist mentioning *Nadan Papadam*,



Ashok Nair with wife and parents

which was served one after the other. My father taught us all the different ways of eating *Payasam* with *papadam*, banana etc. He really used to enjoy all the preparation and every item was a subject of discussion.

This would be our first Onam without

father's presence. We surely miss him a lot, but we will ensure that tradition is never given a miss.

Ashok Nair
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MAHABALI IN MUMBAI

Onam is annually celebrated to commemorate the visit of King Mahabali to 'God's Own Country' besides being the harvest festival of Kerala, with the Malayalee diaspora spread across the globe. This piece is devoted to an imaginary visit of Mahabali to Mumbai a month in advance to take stock of his beloved people in the 'business capital of India'. Muthoot and Alukkas are the new brands which he gets introduced to while he visits Mumbai.

S Prakash

At the outset Mahabali is impressed by the scenic beauty and the green lawns at Malabar Hill. The swaying coconut palms and the rough Arabian Sea remind him of Kerala. Oh ! It is one of the finest places in Mumbai - the Raj Bhavan. He is happy to know that the state has a Malayalee Governor and is known for his popularity among the local Malayalees. His incognito tour to the metropolis would not allow him to meet anybody in the city - that is Mahabali's protocol during the visit.

Mahabali walks ahead through the lanes of Walkeshwar and reaches the 'holy Banganga' area, he notices Kashi Math founded by Swami Madhavendra Thirtha from Kochi who had attained *samadhi* in Mumbai. A Vishnu *havan* (puja) was in progress as part of his *punyathithi* on July 24.

Once upon a time, Malayalees were in large numbers in the Colaba, Fort and VT areas but now the King sees only a few pockets of Malayalee populace at Navy Nagar, a few having restaurants, auto/ tyre repair shops and fruit juice stalls besides of course the early birds in the *nariyal paaniwalas* areas. Roadside and pavement shop keepers talk in Malayalam near Masjid and Mohammed Ali Road area and he is happy that they have not forgotten the spoken language whether it is with a Malappuram or Thrissur accent.

There are a few top Malayalee corporate honchos, doctors and other professionals living on Peddar and Napean Sea roads, Tardeo, Worli and Lower Parel, Shivaji Park, Pali Hill, Juhu, Versova and as far as Ambernath and Vasai but to his dismay, he finds that their children hardly speak Malayalam and they have no link with Kerala and its culture. Mahabali's consolation however is that he spots an English magazine about Kerala in Mumbai.

As high rise and skyscrapers dominate the skyline from Tardeo to Dadar, he



Onam celebrations at a Mumbai Malayalee Association

hears about the tallest residential complex coming up - World One - tipped as the most luxurious apartment in the world. The benevolent King is aware that the popular movie star Mohanlal may be occupying one of the apartments. After catching a glimpse of Mahalakshmi temple, Haji Ali and Nehru Centre, he sees a huge crowd at Prabhadevi, devotees waiting to seek blessings from by Ganapati Bappa at Siddhivinayak temple and he finds a few Malayalees there as well.

He is proud to see the Vanitha Samaj board at Shivaji Park but finds that the Sports pavillion building in the vicinity



belonging to Bombay Keraleeya Samajam (BKS), is no more there. The All - India Kabbadi Federation has taken it over. He is however happy to see the neat and tidy cottage that houses the Keraleeya Mahila Samaj intact. He notices the NSS building in Dadar - people gathering for a meeting to plan and organise 'Mumbai Pooram' at Dombivli which has the largest Malayalee population. He is told that living and travelling by suburban locals daily is no less adventurous than organising the Pooram event year after year. Star of Cochin - once an exclusive joint for Malayalee delicacies has now become global by catering Chinese food. Mahabali is fascinated by the adaptability of Mumbai Malayalees. Mahabali is totally at ease in Matunga with several south Indian establishments and temples especially the Kochu Guruvayur Temple and Sankara Madom. He feels if he is in 'deva lokam' (God's country). He is told typical Kerala food on plantain leaves is served at Society, (Mani's Lunch Home) opposite Bhajana Samaj. People used to come from Kerala and lived at Thrissur Lodge but that is now history. A few eateries like Amba Bhavan, Mani's Lunch Home and Ram Ashray are

Among the few still holding on to their traditional services. Shops with south Indian items and *appam* and *kondattam* packets in *Ammapoorna* stores make him nostalgic yet sad that so many of them existed earlier.

What amazes Mahabali is the *Samajam* *Keraleeya Samajam* (KKS) founded to promote cultural, literary and social activities among Malayalees, is today best known for promoting Ayurvedic medicines and services to everyone - who can afford it. From fulfilling regional aspirations it has now graduated to national service. He is proud to see the towering *Ramanukhananda Hall* and the *SIES* school and college, symbols of unity and selflessness. The King realises that Malayalees collectively can create landmark institutions for social and cultural development. *Tilak Education Society*, *Pillai's Global Academy* are striking examples of individual initiatives while *Narayana Guru*, *Arishthan Menon* colleges besides *Vani Pathyankaya* and others are the result of their collective efforts.

The King is told that various Malayalee



Pookalam

Samajams would start celebrating Onam for months after Thiruvonam by organising the ritualistic annual *onasadyas* and college level cultural shows in their respective areas but not one grand function is organised by all of them together to provide a glimpse of Kerala to the local population or to their own younger generation. The younger generation of Mumbai-born Malayalees have no major role in the various organisations, which he feels is not a good trend. It is the 'gen next' who should be powering many of these institutions.

Mahabali is thrilled to see the famous

five star 'The Leela' hotel which makes every Malayalee proud but without an exclusive and affordable fine dine Kerala restaurant for them to take their families and friends out for that 'ethnic Kerala cuisine experience'. As Mahabali is about to return, he gets a glimpse of a glimmering *kodimaram* (flagpost). As he puts his step forward he sees a church instead of a temple. He is told that

being a secular society, Hindu icons like lamp and *kodimaram* (of course with the Holy Cross mounted on them) have become popular with Kerala Christians as well. He is happy that 'think global and be local' concept is catching on but is baffled that Malayalees can be competitive not only among themselves but also when it comes to religion.

From Vasai and Dombivli to Panvel where lakhs of Malayalees are toiling in various ways to make a decent livelihood away from the back waters, lush green mountain forests and swaying paddy fields, they all wait for their favourite festival Onam which is celebration time in Kerala.



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among the few still holding on to their traditional services. Shops with south Indian items and *pappadams* and *kondattam* packets at Annapoorna stores make him nostalgic yet sad that so many of them existed earlier.

What amazes Mahabali is the Bombay Keraleeya Samajam (BKS) founded to promote cultural, literary and social activities among Malayalees, is today best known for promoting Ayurvedic medicines and services to everyone - who can afford it. From fulfilling regional aspirations it has now graduated to national service. He is proud to see the towering Shanmukhananda Hall and the SIES school and college, symbols of unity and selflessness. The King realises that Malayalees collectively can create landmark institutions for social and cultural development. Tilak Education Society, Pillai's Global Academy are striking examples of individual initiatives while Narayana Guru, Krishna Menon colleges besides Vani Vidyalaya and others are the result of their collective efforts.

The King is told that various Malayalee



Pookalam

Samajams would start celebrating Onam for months after Thiruvonam by organising the ritualistic annual *onasadyas* and college level cultural shows in their respective areas but not one grand function is organised by all of them together to provide a glimpse of Kerala to the local population or to their own younger generation. The younger generation of Mumbai-born Malayalees have no major role in the various organisations, which he feels is not a good trend. It is the 'gen next' who should be powering many of these institutions.

Mahabali is thrilled to see the famous

five star 'The Leela' hotel which makes every Malayalee proud but without an exclusive and affordable fine dine Kerala restaurant for them to take their families and friends out for that 'ethnic Kerala cuisine experience'. As Mahabali is about to return, he gets a glimpse of a glimmering *kodimaram* (flagpost). As he puts his step forward he sees a church instead of a temple. He is told that

being a secular society, Hindu icons like lamp and *kodimaram* (of course with the Holy Cross mounted on them) have become popular with Kerala Christians as well. He is happy that 'think global and be local' concept is catching on but is baffled that Malayalees can be competitive not only among themselves but also when it comes to religion.

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TRADITIONAL ONAM FEAST RECIPES

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

Recipes for 20-25 people



K S Narayanaswami

KICHADI

a) Lady's finger

Ingredients:

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



Preparation:

* Grate the coconut

* Cut 2 or 3 green chillies into small pieces.

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

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

b) Cucumber

Ingredients: - same as above- Instead of lady's finger cucumber is used in the preparation.

Preparation:

* Grate the coconut

Slice the cucumber of about ½ kg. into small pieces. Grind grated coconut, together with green chillies and little mustard. Mix together the mixture with curd and salt. Add sliced cucumber and mix thoroughly well.

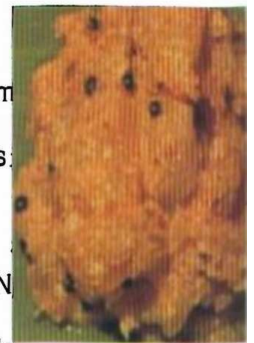
Heat oil in a pan, add mustard; when it breaks add, dried red chillies and curry leaves in it and fry till golden brown colour. Add this to this to the Kichadi.

PACHADI

Is typically composed of finely chopped boiled vegetables with coconut and curd. It can be made of any variety of vegetables/fruits such as mango, bitter gourd, cucumber or pineapple.

Ingredients:

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



Preparation:

* Grate the Coconut

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

Add crushed yoghurt/curd to the mixture and mix well.

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

OLAN

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

Ingredients:

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

Preparation:

* Grate/blend the coconut in a blender. Squeeze and strain the milk

Wash the vegetables and slice both to very thin square pieces. Cook the vegetables in enough water adding green chillies and salt.

Remove from fire add curry leaves and coconut oil. Pour coconut milk. Olan is ready to serve.



KURUKKU KALAN

It is a Preparation made of Curd with sliced plantains and yams.

Ingredients:

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

Preparation:

* Grate the coconut and grind with cumin and pepper.

Wash and cut plantain and yams in to square pieces of about 1½" size. Cook the vegetables in enough water adding turmeric powder and salt. After well cooked, drain excess water. Add pepper powder and cumin powder and pepper powder. Beat thick sour curd into a thick paste and add to the cooked vegetable. Allow to boil stirring occasionally, until the gravy is thickened to a semi solid constituency.

Add the ground coconut paste and remove from fire.

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

Note: KurukkuKalan prepared at the stage before adding coconut paste can be stored at room temperature for weeks.

Whenever required, the desired quantity can be made by just adding ground coconut.



KOOTTUCURRY

This is a curry of consisting of variety of vegetables, split Bengal gram and coconut.

Ingredients:

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



Preparation:-

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

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

* Grind grated 2 coconuts with cumin (zera)

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

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

AVIAL

Avial is a semi dry preparation of all vegetables. It is a very healthy food with high nutritious value.

Ingredients:

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



Preparation:

* Grate the coconut.

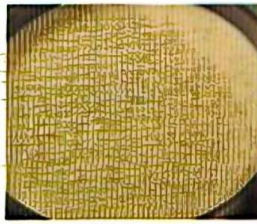
* Wash and cut all the Vegetables lengthwise like sticks of about 1½" size

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

PALADAPRADHAMAN

Ingredients

Milk	:3 Lits
Sugar	:750 gms.
Raw Rice	:250 gms.



To make Ada (Rice flakes)

Preparation of Ada:

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

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

Preparation of PalAdapradhaman:-

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

PARIPPUPRADHAMAN

Ingredients:

Moong Dal	:400 gms.
Jaggery	:1.200 kgs.
Coconut	:4 Nos.
Coconut pieces	:few
Cardamon Powder	:Spoon
Ghee	:25 gms.
Cashew nuts	:50 gms.



Preparation:

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

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

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

Photo and Text Courtesy: Mani's Lunch Home

ONAM FEAST MENU

1. Parippu : pulp of split red gram
2. Koottukari: this is a prominent dish, yellow in colour consisting of vegetables yam, ash gourd cooked with bengal gram dal (channa dal) and coconut
3. Erissery: consists of vegetables yam and raw bananas cooked with channa dal and coconut.
4. Pachadi: boiled fresh pineapple and pumpkin added to curd with coconut.
5. Kichadi: made of curd and cucumber in raw form.
6. Kurukku kalan: prepared by thickening beaten curds by boiling with boiled raw banana and yam.
7. Olan: the simplest watery ash gourd and pumpkin dish.
8. Avial: very popular semi dry preparation of all vegetables cooked with curd and coconut.
9. Injikkari: mixture of curd and ginger
10. Inji puli (puleenji): dark brown in colour made of tamarind pulp, ginger, green chillies and jaggery.
11. Thoran: this dish of sliced small pieces of vegetables
12. Sambar: most popular dish relished by the whole of india prepared on split red grams and variety of vegetables and tamarind pulp.
13. Rasam: prepared from tomatoes treated with tamarind juice and split red gram pulp. it has high medicinal value.
14. Banana chips: (salty)
15. Sarkarapuratty: sweet banana chips
16. Pazhanurukku: cooked ripe banana.
17. Pickles
18. Pappad
19. Payasam pal-ada-pradhaman: made of fresh milk and cooked rice flakes.



ONAM- Gods Own Festival

The subjects of this great king, who miss their benevolent monarch, appear to be extremely happy on the occasion of his visit and spare no pains to please his eyes, ears and even stomach! All signs of poverty and deprivations are wiped out during his visit. They give him tumultuous welcome and rejoice by indulging in all sorts of games and sports, merry-making and dances.

If there is anything extremely difficult in the world today, it is the voluntary abdication of power one enjoys! For, all know well that the current respect one enjoys is not out of merit but out of the seat one chances to occupy. *Edward Gibbon wrote: 'Of all the passions and appetites, the love of power is of the most imperious and unsociable nature since the pride of one man requires the submission of the multitude.'* When we contemplate on the spirit of ONAM, we realize that Gibbon's words sound a relevant warning to posterity everywhere.

The story behind the celebration of ONAM is too well known to merit repetition. Yet, it is worth recalling since there is an eternal truth embedded in it for rulers of all classes everywhere.

The land of Kerala has a colourful mythological past, sharing its birth with that of Goa. According to the legend, the sixth incarnation of Lord Vishnu, *Parasurama* (Rama with the Axe), forced the sea to recede and make available this piece of land for human habitation. [In the case of Goa, he shot an arrow and the sea receded up to where the arrow landed in the sea!]. But it is on the sociological plane that Kerala's past is linked with another of Lord Vishnu's incarnation – *Vamana* – the Dwarf and the demon King *Mahabali* on which is rooted the ONAM celebrations. Under *Mahabali*'s reign, there was prosperity and abundance and all subjects cohabited happily with no malice or ill-will. Theft, robbery, falsehood, cheating and such other social evils were unknown and unheard of. There was ideal *socialism* in actual practice! This is immortalized in a very famous folk song of Kerala, of which a few lines still reverberate in the lips of every Keralite living inside or outside:

'Maavaeli naadu vaneetum kaalam, Maanusharellarum onnu polae'

However, for rather inexplicable reasons and under persuasion from jealous *Indra*, god of gods, Lord Vishnu took incarnation as *Vamana* and

beguiled the king to promise him just three steps of his land exclusively for him. The promise once given, *Vamana* grew to infinite size and with one step the earth was measured and with the next, the sky too. When asked for the space for the third, the king bowed his head. *Vamana*, it is said, placed his foot on the king's head and pushed him into the Netherlands- *Paataala*. The great monarch then requested for a boon. He would like to visit his erstwhile subjects once in a year. The request was promptly granted.

It is believed that king *Mahabali*, according to this promise, comes to visit his subjects on ONAM day in the first month - viz. *Chingam* - of the Malayalam year, known as *Kollavarsham*. (This Malayalam era was established in 825 AD, by a monarch *Kulasekhara Verma*. The *Kollavarsham* year 1188 is about to start.) *Chingam* usually spans mid-August to Mid-September. This is the period of transition – from poverty to prosperity. Nature is at her splendid-best. All the fields and valleys are covered with greeneries; all plants and trees bring forth their fruits aplenty and colourful flowers sprout forth adorning the ground everywhere. Birds chirp about loudly. There is, as it were, a new life born afresh, phoenix-like, from that period of scarcity – known as '*panja Karkitakam*'. We are ushered into a new world of prosperity,



Dr C N N Nair

splendour and colour!

It is because of this that ONAM assumes great significance. If the people from Kerala, *God's Own Country*, living in whichever part of the globe, were to be asked to name a single occasion which unifies them *all*, there is unlikely to be any differing opinion: irrespective of caste, creed, sect or sex; all would raise their voice to respond with a resounding answer: *ONAM*!

The subjects of this great king, who miss their benevolent monarch, appear to be extremely happy on the occasion of his visit and spare no pains to please his eyes, ears and even stomach! All signs of poverty and deprivations are wiped out during his visit. They give him tumultuous welcome and rejoice by indulging in all sorts of games and sports, merry-making and dances. Fireworks and processions are seen everywhere. Vociferous snake-boat races, is another specialty of Kerala backwaters, displaying vigour and vitality. People prepare in front of their courtyard, colourful floral decorations, starting ten days earlier on '*Attham*'. Some of the finest memoirs of the present elders include the times when they as children used to hunt for and gather various colourful flowers from



early morning almost everywhere in their vicinity! They had unrestricted access to each and every compound to pluck flowers, whether the owner is Hindu, Christian or Muslim. Patriarchs and friends from neighbourhood of every faith welcomed these children. There was total harmony of different Faiths. Children, elders no less, enjoy the swings (*Oonjaal*) erected on the occasion from tall trees in their compounds. All types of folk-dances are performed to the accompaniments of different drum beats. Ladies especially delight in their item known as '*Kaikottikkali*'. Bedecked damsels dance around a lamp swinging and clasping their hands and singing melodious songs. Elaborate items for special feasts are prepared and served on plantain leaves laid on the floor conventionally. There would be different types of sweet dishes known as '*paayasam*'. In short, on ONAM day, the people of Kerala make every effort to convey to their erstwhile ruler that they are as happy and gay and prosperous as they were during his golden rule. Having witnessed this and satisfied that his subjects continue to be happy and prosperous, the king returns to *Paataala*, to come again next year! And the people wait for next ONAM to come.....

Wherever they happen to be, all Keralites, take it upon themselves to celebrate ONAM in a resplendent manner. While conventional celebrations are adhered to as far as practicable, the modern tendency is to include items by assimilating the culture of the places they dwell in. ONAM is an occasion to gather together and return to a long-lost era, albeit emotionally – a flight to the past. Of course, the most remarkable aspect is that there is no sectarian approach. ONAM is the most secular celebration of Kerala.

From the modern perspective, there can be disputes about various stories underlying the ONAM celebrations. Was there any king known as Mahabali? Was he driven out by the dwarf Vamana? If so, why? The revered *Bhagavatam* says Mahabali conducted the sacrifice on the banks of river Narmada, where Vishnu appeared as Vamana. How far should one believe the story of Rama of the Axe, who took *Avataar*, ages after Vaamana, and his retrieving the land from the sea giving rise to Kerala? (The most famous lyricist in Malayalam, Vayalar Rama Varma, had written an exquisite poem to burst this myth.)

The holy text also enjoins that Mahabali is advised to wait some more

time before being enthroned as 'Indra' in the next 'Manvntara'. The world's very first 'roving reporter' had certified that Bali's new abode is more magnificent and superior even to Indra's *swarga*!!

But what cannot be disputed is the fact that the story behind ONAM gives the world the concept of an egalitarian society. There had always been, and there will always be, the difference between the haves and the have-nots. In order to reduce the imbalance and consequent instability created by this basic difference, it is logical to assume that both were looking up to an ideal situation – where there is no exploitation of man by man. In this quest for at least an emotional equilibrium, the concept of ONAM fulfilled a long-awaited vacuum. The fact that ONAM has been celebrated through centuries itself speaks volumes of this appeal to all segments of humanity.

When one views the contemporary scene, where we see a mad rush for power in the guise of service to the people, it pays to heed to some wisdom from the past. The king of Videha, father of Sita of Ramayana, is known as 'Janaka' - meaning 'Father'(of the people) It was not a mere title. Inherent and acquired qualities elevated him to the position of the ruler of the people.




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Another description of an ideal king says 'he looked after his subjects just like a father would do his children'. When we look around, we find to our dismay, fathers too busy installing their sons to positions of power. (It being *Kaliyuga*, we need not wonder when we see some fathers chasing out their own sons!) What baffles and simultaneously saddens us is also the comic manner in which, in the guise of celebrating Onam, the great king is portrayed as a pot-bellied clown, paraded around, often in an inebriated state! And during all festivities, tragically, men from 'God's Own country', gulp in liquor in gallons and appear shameless in advertising that each year, the record of previous year is broken!

As indicated at the beginning, it needs great courage of conviction and faith in oneself to let go the hold on whatever power one wields voluntarily. If we look up to history for its lessons to the present, we would be richly rewarded. *Edward Gibbon*, in his masterly classic - 'The Decline and Fall of the Roman Empire' - has mentioned about the power of abnegation in some cases. The Roman emperor, Diocletian was crowned in 284 A.D. One of his first actions was to locate someone with whom some power could be shared. He



thus located an ordinary citizen -not related by blood- by the name Maximan whom he crowned as co-emperor barely two years later i.e. in 286 A.D. They ruled for 21 years with absolute power and without any problem and with perfect understanding and harmony. While at the peak of their rule, when

there was no threat of any sort to their thrones, both of them decided to voluntarily relinquish power! And thus in AD 305, both of them abdicated! Diocletian retreated to a village and became a farmer growing cabbage and lived for nine more years. When someone tried to lure him back to power, he is reported to have told: 'If you see the cabbages that I grow in my farm, you won't suggest me to return to throne!'

Our 'Democratic Sultans' of today are only too well aware that the moment power deserts them, they will be dumped in the dust-bin of history and hence are keen to establish and maintain 'dynastic democracy' for which examples abound, around!

On the social front, the message of ONAM is very clear and pertinent: There should be no exploitation of fellow- beings, all men being equal. Ecologically, ONAM's message is to love and protect Nature around us which illuminates our moods and elevates our imagination to sublime levels.

Our hopes and wishes are that - 'Let not the quest for power for one man be to bring another to submission; let it be for marching forward, shoulder to shoulder to attain the common goal of social prosperity.'

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GHODBUNDER ROAD HAVEN FOR SOCIAL ACTIVITIES

State Highway No 42, also known as Ghodbunder Road in Thane is 20 kms long and links the two arterial roads of Mumbai, the Eastern Express Highway, that begins at Sion and joins National Highway 3 at Thane and the Western Express Highway that begins in Bandra (East) and becomes National Highway 8, leading to Gujarat.



Lakshmi
Venkatachalam

This road skirts the northern boundary of Salsette island and provides scenic views of the Yeoor hills and the Thane creek. The road cuts across the Sanjay Gandhi National Park, and by the Vasai Creek. The historical Ghodbunder Fort is on its route. Ghodbunder Road touches the following taluks on its stretch, namely, Majiwada, Kapurbawdi, Manpada, Patlipada, Kasarvadavli and Ghodbunder. With the boom in construction

industry, several villages have also been included in it. Malls like R Mall, Big Bazar, Easyday, Hypercity, Reliance Fresh, and Parshvanath Technical Education, Muchhala Technical College etc. are situated here. Upper class residential complexes like Hiranandani Estate, Garden Estate, Happy Valley, etc have come up. There are several Malayalee families living in the area and they have formed several associations here.

AZAD NAGAR MALAYALEE SAMAJAM

Brahmand Complex in Ghodbunder Road is a huge residential area and has a sizeable Malayalee population. They used to meet and interact frequently. In 2002 they decided to form an Association to help one another in times of emergencies and to make their offsprings in Mumbai aware about Kerala and its culture. This was the genesis of the Azad Nagar Malayalee Samajam.

Azad Nagar Malayalee Samajam was established in 2006 with 44 members and registered in 2007 with 50 life members and 30 ordinary members. Today there are 125 life members in the Azad Nagar Malayalee Samajam. This is one of the more active Malayalee Associations of Thane. It is affiliated to the All Thane Malayalee Association,



Chat session in progress on Children's Day

and Railway Action Committee and is in the process of registration with Non Resident Kerala Association (NORKA) a Kerala Government initiative. As part of Railway Action Committee, the Samajam could succeed in getting the Garib Rath train to stop at Thane. Onam is celebrated in a grand manner

by the Samajam. It organizes residential Pookalam *malsaram* for its members (the judges visit the houses and see the floral pattern) and also assists ATMA in its pookalam competitions. Conducting inter-society quiz competitions, debates, chat sessions between the parents and children were some of last year's activities. These activities attract the younger generation and there are sports activities and competitions for the youth. ANMS also publishes a newsletter *Sadya* tapping the creative talents of their members and their children.

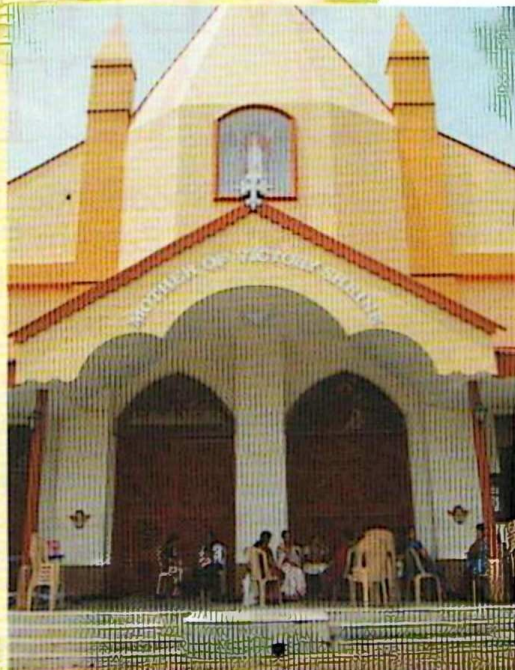
The immediate aim of the ANMS is to purchase an office space of its own and include more Malayalees in the area to join its fold. Padmanabhan Menon is the President and Dhananjayan Nair is the Vice-President while AB Mohandas is the Secretary and Ashok Kumar R is the Treasurer. EV Sivadasan is the Managing Committee Member – Convener in charge of celebrations.



Winners of the inter society quiz competition

MOTHER OF VICTORY SHRINE

The Syro Malabars of Majiwada and Manpada joined and formed a common parish called BI Kuriakose Elias Chavara Parish and its blessing took place in 2002 in the presence of Vicar General Mgr Thomas Thalachira. In 2003 the holy statue of Mother of Victory was brought to this parish from the pilgrim centre of Mother Mary at Wigratgbad in Germany. The replica of Mother of Victory Statue was unveiled by Bishop Mar Thomas Elavanal and the church was declared as a pilgrim centre: Mother of Victory Shrine. Fr Rajesh Mathew was appointed as the first Rector of the Shrine. This shrine has become a religious spot and people of all faiths and nationalities come here to pray for themselves and their children. The shrine is believed to bless childless couples with progeny and they come to pray here. The current Rector is Fr Sunny Perumpuzha.



MOTHER OF VICTORY SHRINE

LAKE CITY MALAYALEE WELFARE ASSOCIATION

The Lake City Malayalee Welfare Association, originally started off in 1991 as a small group consisting of Malayalees from Lokpuram who would assemble occasionally and celebrate the common festivals like Onam and Christmas under the banner of Lokpuram Malayalee Forum. Year by Year, the strength of interested people grew. In early 1998, the active members of the group came up with the idea of transforming the body into an association of



LCMWA Scholarship award function

Malayalees residing in this part of Pokhran Road No.2. By this time, there was already a representation in the group from nearby colonies of Lokupvan, Vasant Vihar, Hill Garden, Eden Woods, etc. The idea thrown about was welcomed with pleasure by the Malayalees in and around the area. A meeting of the Malayalees from the neighbourhood colonies were arranged at Lokupvan on 1st May 1998 and it was decided to form this organization under the banner Lake City Malayalee Welfare Association (LCMWA).

Today the Association has 280 Life Members. Though its name suggests ethnicity, the office bearers emphasise the fact that it is formed with the sole idea of promoting cultural values of the people at large in its operational area and providing social service to the society in general. Within two years, the Association acquired a 400 sq feet office area in a centrally located place at Regal Plaza in Lokpuram.

Since its inception, through various activities and well-organised programmes LCMWA has lived up to the expectations of its established goals. Cultural programmes conducted during Onam celebration by the members and their children were always well appreciated by the audience. 'Kaikottikali' the traditional folkdance performed by the women's wing and the 'Vallomkali' have always been major attractions. The Association has been extending scholarship every year to eligible

children of the members who have done very well in their SSC and HSC exams. LCMWA contributes to many charitable activities in and around Thane. The present office bearers are President: C.P.Venugopal, Secretary: Sasi Nair, Treasurer: Sureshkumar.

GRAMAM (Ghodbunder Road Area Malayalee Welfare Association, Maharashtra) is a recently established organization of Malayalees living in and around Ghodbunder Road. GRAMAM



H S Patil lighting the lamp along with Naresh Manera, Prince Vaidyan, Jayadevan Pillai and P C Abraham during the inauguration of GRAMAM.



**P C Abraham
President**



**Jayadevan Pillai
Secretary**



**Shijo T J
Treasurer**

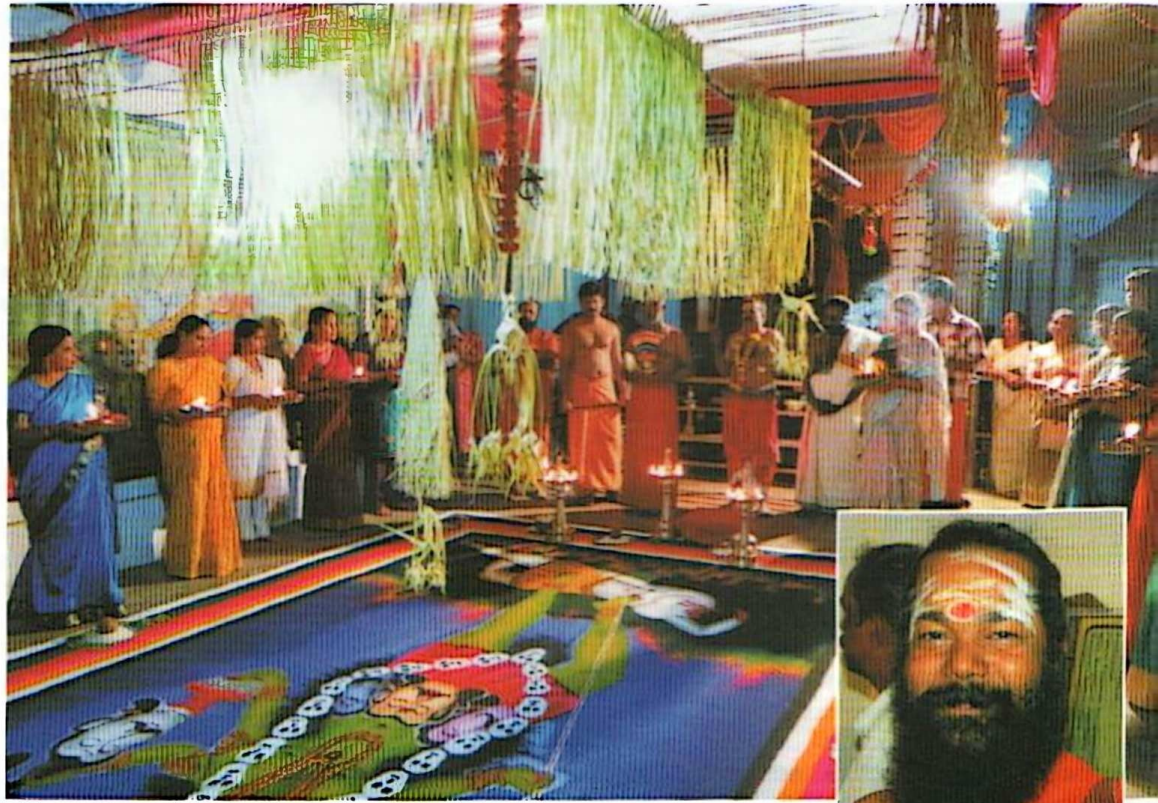
was inaugurated on June 2012, at Little Angels' School in Kasarvadavli by HS Patil, Mayor, Thane Municipal Corporation and Alexander Prince Vaidyan, noted social worker. Thane Municipal Corporator Naresh Manera, was also present at the event. During the inauguration, blood donation drive and eye - testing and physiotherapy camps were held in association with KEM Hospital in addition to cultural programmes.

The aim of GRAMAM is to keep alive Kerala's rich cultural heriatage and safeguard it from the ill - effects of globalization and also to pass it on to future generations. Another aim is to take up issues of common interest to Malayalees, provide an effective representation of the community and try to help them in times of need. PC Abraham is the President of GRAMAM. Hailing from Kuttanad, he worked with Godrej and later started his own business in designing and manufacturing locker type letter cabinets. Abraham is an active representative of Kerala Catholic Association, and in the forefront of social welfare activities in Thane. Jayadevan Pillai, the Secretary, is from Kollam and works in the administrative department of a private firm. He is also an active social worker and Secretary of

the Sree Ayyappa Bhakta Seva Sangham, a registered Charitable Trust working in and around Ghodbunder Road. Shijo TJ, the Treasurer of GRAMAM, hails from Kandassankadavu in Thrissur District. He works in the finance department of an MNC. An active social worker, Shijo has held prominent positions in various committees of Mother of Victory Church, Tikujiniwadi in Thane.

KODUNGALLUR TEMPLE

A little away from the main Ghodbunder Road, situated in a small lane is the Kodungallur temple managed by the Kalidasa Foundation. Swami Jayadev is the founder Chairman of the Kalidasa Madhom and the temple is situated within the Madhom complex. Though the Madhom was established in 2002, the temple construction was completed in 2009. All pujas, offerings and festivals are performed as in the Kodungallur Bhagavathy Kshetram in Kerala. Meena Bharani (in March April) and Pongala (in January), are celebrated here every year. The Foundation feeds children every Friday. The Foundation also plans to revive old and decadent temples by giving them monetary assistance to conduct pujas



Meenabharani festival in the temple premises



Swami Jayadev

etc.

Swami Jayadev, the Guru at the temple is a Murugan devotee as well.

Belonging to Triprayar in Kerala, he took sanyas at an early age. He dedicated his life to serving the people.

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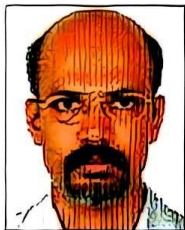
S KUMAR CHEKUTY



■ S Kumar Chekuty is the CEO of HSSK Associate, a Kerala Ayurvedic Treatment Centre and Spa and authorized dealer of Kottakkal Arya Vaidya Sala. The HSSK Group also

includes Transport and Logistics Company at Kalamboli. Hailing from Calicut, Kumar came to Mumbai after completing his education in Kerala. He is one of the 45 Founder members of GRAMAM, CCI Founder patron, MC Member AIMA, member of Hiranandani Ayyappa Sangam and Malayalee Samajam and is an active presence among Malayalee organisations. His wife is Susmitha and they have one daughter, studying in plus II and a son who is in Std I.

AB MOHANDAS



■ AB Mohandas hails from Ottappalam and came to Mumbai after completing his education in Kerala. He is founder Secretary of Azad Nagar Malayalee Samajam. He is an

active social worker and was Secretary of the Ambarnath Kerala Samajam where he resided before coming to Brahmand Complex. He was the immediate past Jt Secretary of ATMA. He is a Managing Committee Member of Brahmand Apex Federation. Mohandas works for a multinational Shipping Company. His wife is Sindhu and they have a daughter Kavya studying in Std VIII at Universal High School Thane.

UNNIKRISHNAN VALERI



■ Unnikrishnan Valeri came to Mumbai from Desamangalam in Thrissur District after completing his Std XII in Kerala. He did his Engineering Degree course from VJTI and worked for several

private companies. He also started a

contracting firm in partnership and taught for three years in an Engineering college. In 2002, Unnikrishnan started his consultancy firm for fire protection systems and by 2006 it was well established. Today Unnikrishnan heads Unnikrishnan Associates, MEP consultants, a consultancy firm for mechanical, electrical, health environment.

Unnikrishnan is active in Malayalee social activities. He is president of Vijay Park Ayyappa Seva Sangam, Convenor of GRAMAM and has been living in Ghodbunder Road for a long time.

His wife is Omana, a housewife. They have a son Girish working in Dubai and a daughter Geetha who has completed her MBA and is working in Mumbai. His parents are the late Sankaran Nair and Karthiyayani Amma.

SASHIKUMAR NAIR



■ Sashikumar Nair hails from Thiruvalla in Pathanamthitta District but was brought up in Mumbai and did his education here. His father, the late Madhavan Nair, was an active member

of the Chembur Malayalee Samajam his mother Saradamma now stays in Thiruvalla. He completed his education at Adarsh Vidyalaya Chembur and Diploma in Mechanical Engineering from Somaiya College. After working with BPCL for some time, Sashikumar went to Muscat and worked there for some years. Currently, Sashikumar is Consultant with Aditya Birla Group – Birla Sunlife (Insurance) and is an active social worker, being member of several Malayalee organisations. He was the Secretary of Lakecity Malayalee Welfare Association and currently Managing Committee Member. Till recently, he was the General Secretary of the All Thane Malayalee Association (ATMA). During that time he co-ordinated in raising Rs 60,000/ in association with the Federal Bank for treatment of a six year old Malayalee boy who was suffering from cerebral palsy.

He was Joint Secretary of Adarsh Vidyalaya Ex students Association and Zonal Convenor –Thane of the Railway Action Committee Mumbai (RAC). For the past 16 years he is the Secretary of the Hill Garden Ayyappa Bhakta Sangam and Vice President of the

Progressive Thane Residents Welfare Association.

Sashikumar's wife is Veena, a teacher at Karthika High School managed by Bharat Education Society. They have a daughter Aiswarya who is doing her third year Biomedical Engineering at DY Patil Technical Institute in Belapur.

BHASKARAN KARATH

■ Bhaskaran Karath hails from



Killimangalam, Thrissur District. He was educated at Thrissur and New Delhi, and came to Mumbai in the 70s and worked with various leading companies at senior executive levels

before retiring as President looking after international trade. Settled at Vasant Kunj in Pawar Nagar, Bhaskaran now works as Consultant for various projects in India.

Bhaskaran's father, the late P Narayanan Nair was a freedom fighter, editor of Mathrubhumi, Parliament Member and the leader of Communist Party of India and his mother is the late Smt. Karath Kunhimalu Amma. He is interested in social activities, reading and his articles and short stories have appeared in different magazines published from Mumbai.

He has two children. His daughter Karthika is married to Prem Menon, settled in Ernakulam and they have two children, Vasudev and Vaibhav. His son Kamalesh Bhaskaran, a software professional, is based in the USA.

PADMANABHAN MENON



■ Padmanabhan Menon is the President of Azad Nagar Malayalee Samaj since its inception. Belonging to Guruvayur, he came to Mumbai in the 60's and later for some time he

worked in the Gulf. Padmanabhan Menon is life member of Wagle Estate Malayalee Association, Member of Brahmand Ayyappa Seva Bhakta Sangham and he is socially active in Malayalee organizations. His wife Shobana is also from Guruvayur and they are staying in Brahmand Complex, where there is a large Malayalee population.

Sarasa Kavi

Mooloor Padmanabha Panicker

The present generation of Malayalees still remembers the old label of 'mental asylum' given to Kerala by Swami Vivekananda. It was because of the ill treatment meted out to the oppressed class by the upper class. The oppressed class was denied all opportunities to advance socially.

Satyanath

The present generation of Malayalees still remembers the old label of 'mental asylum' given to Kerala by Swami Vivekananda. It was because of the ill treatment meted out to the oppressed class by the upper class. The oppressed class was denied all opportunities to advance socially. They were denied admission to schools and if at all admitted, forced to sit separately in a shed called 'ayithapura' (polluted hut). Mooloor came from the oppressed class, fighting against all odds and made a mark in every field he entered. He received the title Sarasa Kavi from Kerala Varma Valia Koil Thampuran, the Emperor of Malayalam Poets.

Life sketch

Mooloor Padmanabha Panicker was born in Edanad near Chengannur as the third and youngest child of Mooloor Sankaran Vaidyan and Kaavil Velutha Kunjamma on Kumbham 27, 1044 ME (1868 AD). When he was only five, his mother died and he was brought up by his father. He was admitted to a primary school, but he refused to sit in the Ayithapura. Sankaran Vaidyan then arranged for a private tutor for some time and later sent him to Kochu Raman Pillai Vaidyan for learning Ashtanga Hrudayam and Sanskrit.

When he was only 13, Padmanabhan revealed his flair for writing poetry and won a prize for his quatrain in Sanskrit. Kochu Raman Pillai Vaidyan praised his pupil and encouraged him to write more and more poems and this served as an elixir to the young poet. But his father did not like his diversion from their family vocation of Ayurveda. Saddened, the boy wrote a quatrain on a palm leaf and placed in his father's cash box.



ഇഷ്ടം പൂണ്ടു പഠിക്കയോ ശിശുഗണം
തന്നെപ്പരിപ്പിക്കയോ
പുഷ്പാമോദമഹം വിധാതുമിനിയും
ചൊല്ലിടുകിൽ ചെയ്യുവൻ
അല്ലാതെ ഗൃഹജോലി തന്നിൽ മമ ഹാ
സാമർത്ഥ്യമില്ലാതെയായ്
കല്യാത്തൻ മമ ഭാഗ്യദോഷഗതിയാ-
ലെന്നങ്ങറിഞ്ഞീടണം.

That father thereafter never compelled him to follow him and allowed him to pursue his chosen vocation. When he was 17, he wrote *Nalacharitham*, *Sri Parikshit udbhavam* and *Krishnarjuna Vijayam* (all in *Ammanappattu* style). When 20, he wrote *Kiratham Ammanappattu* that was appreciated by all. The Keralamithram, Nasrani Deepika, Kerala Nandini, Malayala Manorama, Malayala Vinodini et al praised this work in their columns.

Padmanabhan married Kurumbamba when he was 21 and shifted to his wife's house next year with his father's permission. After some years, he built his own house called 'Kalari Veedu' that also housed his Sanskrit classes and the Kathakali troupe he founded.

Padmanabha Panicker had to struggle against social oppression by the upper caste Hindus. When he published his poems under the byline Padmanabha Shoundikan initially, he did not face any criticism but when he wrote in his real name with caste name

Panicker, his poems were criticized severely by the upper caste poets.

Kottarathil Sankunni, the literary editor of Malayala Manorama, was said to have kept aside the poems written by poets belonging to the lower castes. Objecting to this step, Panicker wrote to his friend Eruvayil Chakrapani Variar the following quatrain:

ചന്ദ്രത്തിൽ ഭാഷയാക്കുന്നതിനു മഹഹ പൂ-
 രിപ്പതിന്നും വിഭാഷാ-
 യുക്തം പിന്നെ സമസ്താ ഗണമിവപലരേ-
 ക്കുന്നവെന്നാലതികൾ
 കർഷത്യസ്ഥാനം വഹിക്കുന്നതുമഹിതകുലോദ്-
 ഭൃതർ വേണം നമുക്കി-
 ണ്ണിദേവം ശാന്തമന്യേ വിലസിവിലപെറും
 പത്രമേ പത്രമാവൂ.

In this struggle, he was a lone fighter as there were not many poets belonging to the lower castes. Further, a few of them were reluctant to join issue with the upper caste poets. Thus his fight was quite uneven. When Kodungalloor Kunhikuttan Thampuran wrote Kavi Bharatham, Mooloor came out with his Kavi Ramayanam. Thampuran then criticized that work as shown below:

കുമാരൻ കവീരാമായണ-
 മൃഗങ്ങളാണിതിനു കവനസാമർത്ഥ്യം
 കുമരൻ കൊണ്ടുനമു-
 ക്കുണ്ടേ ബോദ്ധ്യം വരാത്ത വിഷയങ്ങൾ.

When Mooloor countered strongly, Thampuran kept quiet, but his friends under pseudonyms, attacked him through columns. With renewed vigour, Mooloor gave tit for tat assuming appropriate pseudonyms until his opponents fell silent. His unstoppable tirade against this system finally witnessed success and the Malayalam literary field was thrown open to all irrespective of the caste of the poets. Ulloor later said that if Mooloor did not win that literary war, Kumaran Asan would have never been accepted as a poet.

Those days whenever a person of the upper caste was referred to, a suffix of 'Avarkal' was used and this suffix was not been added to a lower caste's name. Similarly when a Namboothiri was referred even in a poem, the word 'thirumanass' must be used and Mooloor opposed this tradition tooth and nail until those practices were abandoned under his onslaught.

Besides literary activities, Panicker turned his attention to social and community developments. In the history of Keala no other literary leader has done so much for these allied activities as Padmanabha Panicker. For 12 long years that he was a member of Praja Sabha, he fought for the development of his area, own community and the backward communities though they were not classified as Harijans. On account of his efforts more schools, medical facilities, post offices and markets were opened. More roads connecting various localities were made and soon public transport was introduced in those routes.

Even before SNDP Sangham came into the scene, Panicker founded Padmanabhadayam English School and Ananda Bhotheswaram Temple in Mezhuveli. He was elected a director of SNDP since its 12th anniversary. SNDP felicitated him for his service to the community by presenting a Rajata keerthi Mudra and a golden ring. Among many prominent people who complimented him for

his achievements, was Mahakavi Vallathol who wrote:
 ശ്രീനാരായണധർമ്മപാലനസഭ-
 കാരാത്മഗോത്രാനന്തി-
 ക്ഷീനാനാവിധയത്നമേന്തിയ ഭവാ-
 നെന്തിപ്പൊഴർപ്പിച്ചുവോ
 ആ നാമാങ്കിത വെള്ളിമുദ്ര വിപുല
 തപൽകീർത്തിവല്ലിക്കുമേ-
 ലാനാകും മണമേശുമാറുവിരിയും
 പൂവായ് വിളങ്ങുന്നുതേ.

വെള്ളിപ്പൂമ്പുകൾമുദ്രയൊന്നു തവഹൃ-
 ത്തികൾ ഗുണപ്രീതിയാൽ
 കൊള്ളിച്ചീടിന സഭ്യരസ്സമഭിന-
 ങ്ങിക്കുന്നു ഞാൻ സാരം.

Panicker's personal contribution to uplift the oppressed has no parallel. He extended financial assistance to innumerable youngsters of those communities. T T Kesava Sastry and Kurumban Daivathan, among them, rose to high positions in the Travancore legislature. Another beneficiary recorded, "The teacher who taught us to cleanse our teeth, to wear clean clothes, to eat our food methodically, to get rid of our colloquial speech and to speak like educated people with right pronunciation was Panicker Asan."

Probably the only conversion of down trodden into an upper caste was organised by Panicker when he conducted the rituals to convert Pichanattu Kurups to Ezhavas in the presence of Sri Narayana Guru at Vazhappalli. The ritual culminated in a community feast in which even upper castes of Hindus and other religious people participated.

Panicker's selfless services to the community endeared him to people of all sections. When there were no transport facilities or good roads, Panicker reached the meeting venues all over Travancore by foot and addressed the people to energise them for change. Even on his 60th birthday, he was attending the state assembly.

Panicker added another feather to his cap when he encouraged young poets belonging to lower castes by correcting their work, writing introductions to their books and sometimes even rewriting their work completely. He used his influential position to secure government jobs and also to direct them to positions according to their talents.

His foray into journalism, farming, industries, medicine made him a hero among the people. He was the first editor of Kerala Kaumudi. He was also poetry editor of Vidya Vardhini and also founded a magazine *Prabudhha Simhalan*.

Panicker had a deep knowledge of ayurveda and had many disciples in this stream. Since they did not have sufficient knowledge of Sanskrit, he wrote recipes of all medicines in Malayalam. See his recipe of *Sahacharadi Thailam*:

കരിം കുറിഞ്ഞിയും വില
 മാടലോടകവും തഥാ
 വെളുത്ത ചിത്രകം വള്ളി-
 ക്കാഞ്ഞിരം കരുണൊച്ചിയും
 കുഞ്ഞുണ്ണി ബലയും പിന്നെ-
 കരീലാഞ്ചി പ്രസാരിണി



Kerala Varma Valiyakoyi Thampuran



Kottarathil Sankunni



Kodungalloor Kunhikuttan Thampuran

ആനച്ചുവടിയും സപ്ത-
 ഷ്ടേഭത്തോൽ കടലാടിയും
 കൊടിത്തൂവയിവറ്റിൻ വേർ
 പാൽവള്ളിക്കുള്ള കന്ദവും
 ഇവയോരോ പലം വീതം
 തൂക്കിച്ചേർത്തിട്ടനുകൃമം
 ദശപ്രസ്ഥമിളന്നീരിൽ
 മേളിക്കുക മരുന്നുകൾ.

In 1105, he was appointed as a member of the Irrigation Board by the government. All people of Mezhuvelli decided to celebrate his 60th birthday in a grand manner and accorded a reception to him in which C V Kunhiraman presided and more than 5000 people partook in the community feast. In 1969 when his birth centenary was celebrated, Prof Joseph Mundasseri declared that Kerala had never celebrated the centenary of a poet in such a grand scale except in the case of Mooloor nor would it ever in future.

The very next year smallpox, the most dreaded disease of that time, spread across the village and Panicker became its victim. He died on Meenam 8, 1106 ME.

Literary work

Mooloor Padmanabha Panicker published in all about 50 books. They include both original and translations. *Kuchelashatakam, Kiratham, Palazhimathanam, Kavi Ramayanam, Kavitharasa Niroopanam, Kokila Sandesham, Shuka Sandesham, Avasaroktimala, Balabodhanam, Harischadropakhyanam, Dharmapadam* etc are some of them. Among his translations, Melpathur's *Kotiviraham* deserves mentioning. He used to write his diary in verses and even on the last day of his life, he wrote it. He won several prizes for writing fast poetry and won second prize for *Aasanna marana Chinta Shatakam* when K C Kesava Pilla won the first prize.

He was an orator par excellence and his speeches had no trace of colloquial terms or traces and his words and pronunciation were pure, simple and of perfect diction. E V Krishna Pilla once said that every Malayali should learn from Padmanabha Panicker how to speak his mother tongue.

Mooloor and his contemporaries

Mooloor maintained close contact with all his contemporary poets especially with Kerala Varma Valiya Koil Thampuran. When Mooloor built his own house, he named it *Kerala Varma Soudham* after Valiya Koil Thampuran. At the entrance of the house, he installed a board on the wall that borne the following quatrain written by himself:

യഃ കാളിദാസോഭിനവോ ബഭൂവ
 പർപ്പക്ഷമാപാലശിവാകലാപഃ
 തസ്യപ്രഭോ സ്ഥാരകരുവ ഏഷ
 ജേജീയതേ കേരളവർമ്മ സൗധഃ

Mahakavi Kumaran Asan wrote the following quatrain:

പ്രേമം മുഴുത്തു കവിയായ്കവിസാർവഭൌമ-
 സ്ഥാനത്തിൽ നിർമ്മിത മനോഹര സൌധമേ നീ

തുമഞ്ജുവാം കവിതപോൽ സുധയാർന്നു ചിന്താ-
 രോമനമേകിയരുളുന്നയി രോമഹർഷഃ.

Vallathol expressed his pleasure as follows:

നൃത്തം ചവിട്ടും തിരുവാണിമാതിൻ
 നൽതങ്കരത്നത്തളതൻ കിലുക്കം
 നീളെപ്പരത്തിസ്സുപിരം ജയിക്ക
 കേളിപ്പെട്ടും കേരളവർമ്മസൗധം.

In *Kavi Ramayanam* and *Kavitharasa Niroopanam*, he placed Thampuran as Brahma Deva and Sugar Candy respectively. His love for the latter was so deep rooted that he could not stand any criticism of Thampuran.

By continuously fighting for equality among poets cutting across communities, Mooloor paved the way so that Kumaran Asan could tread the path easily. Mooloor was senior to Asan by four years and also as a poet. Mooloor was a well known poet when Asan was seeking an entry. Many critics remarked that among the initial works of both, Mooloor was far ahead of Asan and had he not deviated from his path, Mooloor would have captured the position enjoyed by Asan.

In his *Kavi Ramayanam*, Mooloor placed Asan on par with *Gavayan*, leader of the monkey army, in its revised second edition, promoted him to the status of Indrajeet. Both poets met face to face after they had known each other for a long time through the pages of magazines and letters, in 1900 at Dr Palpu's residence in Thiruvananthapuram. The whole day they spent discussing their writings and Asan accompanied Mooloor as he wanted to go to Bangalore urgently, during the night to some distance upto *chakkappalam*. The very next day Asan wrote to Mooloor expressing his happiness at talking to him till they went their separate ways after crossing the bridge. Both held important positions in SNDP for a number of years. Both of them exchanged letters continuously for years and all of them were written in verse. They used to show each other their works before publishing and seek advice from the other.



Kumaran Asan

Vallathol

How does Mooloor see Asan?

ചിന്താശീലം സ്പുരികും വലിയ നയനമാ
 സ്പുലമാം ധ്രുസാഭേഹം
 സന്തോഷപൂണ്ടു പൊട്ടിച്ചിരിയെവിടെയുമുൾ-
 ക്കൊള്ളുമുദ്രാമരോവം
 ദന്തം തെല്ലൊന്നുയർന്നിട്ടമരുവതഥ നൽ
 ക്കാകളീരമ്യകണ്ഠം
 ചിന്തിച്ചാലെൻ കുമാരാഹവസുകവിയിതേ-
 മട്ടു കാണുന്നു മുന്നിൽ.

The friendship between Mooloor and Vallathol started when the latter sought literary contributions from him for his *Atmaposhini*. Mooloor agreed and allowed Vallathol to rectify the errors if any.

ശേഷിശേമുഷിയിവയ്ക്കടുത്തു ഞാൻ
 പോഷിണിക്കു പലതും കുറിച്ചിടാം
 ദോഷകോടി പിടിപെട്ടുകാണുകിൽ
 ഭാഷമാറ്റിയവ ചേർത്തുകൊള്ളണം.

Vallathol's reply was interesting.

കവനകലയിൽ വൃദ്ധൻതാങ്കളെങ്ങീയുവാവെ-
 ങ്ങി വന്നുകഴിയുമെന്നോ തപൽക്കൃതിക്കേടു തീർപ്പാൻ?

അരിവ ശിവ ശിവാ ശാന്തം പാപമല്ലെങ്കിൽ വിചൽ-
 പ്രവേശൻ സുവിനയത്താലാരിലും താഴുമല്ലോ.

There were some skirmishes in the literary world
 reaching Asan's *Nalini* and Vallathol's
Chithirayogam and Mooloor beseeched Vallathol
 to put an end to it. He wrote:

വെള്ളത്തൊളതിവാസനാകവി മഹാ-
 വിജ്ഞൻ വിശാലാശയൻ
 കൃഷ്ണം വിട്ടുരുളാം കുമാരകവിയും
 തത്താഭ്യശപ്രാവേൻ
 കോളളാവുന്നവർ രണ്ടുപേരിവർ വൃഥാ
 ശണ്ഠയ്ക്കു കൈവയ്ക്കുകിൽ
 കോളളാമോ മലയാളഭാഷ വേന-
 ള്ളിദ്രം പൊറുത്തീടുമോ?

Though they were known to each other for a long
 time, they met for the first time at Kottayam in the
 presence of Nalappattu Narayana Menon. Vallathol
 introduced Mooloor to many as his guide in poetry
 writing.

For the benefit of his readers, Mooloor has drawn a
 complete picture with words, of Vallathol.

നിഷ്കാപഭും സ്മൃതിക്കും വനമഥവിശാ-
 ലാളിക ശ്രീവിലാസം
 ഞങ്ങൾലും ചേരും ശരീരം സുലഭമിഴ-
 ചുറ്റുചുറ്റിടും സുവാക്യം
 അക്കർണ്ണങ്ങൾക്കു കേഴ്വികതിവികലതനൽ-
 സാഹിതീസാർവഭൗമ-
 പ്രഖ്യാതൻ മേനവന്നുള്ളൊരു വടിവിവയെ-
 ന്നാർക്കണം തർക്കഹീനം.

Mooloor and Ulloor were also close friends. Mooloor was 8
 years senior to Ulloor in age. When Mooloor wrote Kavi
 Ramayanam, Ulloor was only 20 and had not established
 himself as a poet. Therefore Ulloor did not find mention in
 Kavi Ramayanam's first two editions. But in the third edition,

Mooloor placed Ulloor on par with Vibheeshanan.

Following the storm after the publication of Kavi
 Ramayanam, Ulloor under the pseudonym
Jaamadagnyan, also attacked Mooloor and in
 later years, Mooloor remembered that he found
Jaamadagnyan very tough to counter. After
 decades, when Mooloor found out that
Jaamadagnyan was none but Ulloor, he
 preferred to forget the past. Ulloor also felt the
 same. Both of them destroyed all documents
 pertaining to the episode. Whenever Ulloor
 received recognition and awards, Mooloor used
 to send congratulatory letters. Whenever
 opportunity arose, Mooloor called on Ulloor and
 the latter helped him to the best of his ability. In
 return, when Ulloor was busy writing the History of
 Moorkoth Malayalam Literature, Mooloor extended all help.



. Kumaran During those days, the Thiyya Community of Malabar
 enjoyed almost the same status as that of Nairs but they
 did not have surnames like Panicker etc as the Ezhavas in
 Travancore had. Some Nairs of Malabar also had the title of
 Panicker. Therefore Mooloor and Moorkoth Kumaran both
 thought the other was a Nair. Once they met each other at the
 third SINDP meet, in 1081 ME, they became close friends and
 started visiting each other and had contacts through letters.

It is seen in Mooloor's diary,
 മിതവാദിയതെന്ന പേരുമായി-
 പുതുതാം പത്രികയൊന്നു താൻ നടത്താൻ
 മതിയിൽ കരുതുന്നുവെന്നു മുർക്കോൻ
 മതിമാനിങ്ങൊരു കത്തെനിക്കയച്ചു.

Moorkoth had high regard for Mooloor as he single
 handedly established the rights of low trodden in the field of
 literature against strong objections from the upper caste
 poets. He never hesitated in making his views on this matter
 known through his writings.

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Shukasandesham

Among the fifty odd books published by Mooloor,
Shukasandesham deserves special mention. Normally poems
 of this genre, depicted the history and geography of various
 places through which the messenger transcended and is
 composed in *Mandakranta* meter. The message is usually
 sent by one person to his or her lover on account of their
 separation. Further there is another *Shukasandesham* by
 another poet Lakshmidas.

Mooloor's *Shukasandesham* is a message sent to the head of
 a Christian Church that manages a school near Chengannur
 and the message is an application to increase the salary of a
 primary teacher to a slightly higher level so that his family
 would get some relief from starvation. Instead of Sanskrit
 meter, it is in *Kurathippattu*. This poem gives a complete
 picture about the Chengannur town of that era.



വി. നാലചന്ദ്രൻ
 ലൈഫ് പ്രസ്ട്രി,
 അയ്യപ്പ ക്ഷേത്രം,
 ഗോരേഗോണ

It happened with **C. ACHUTHA MENON**

After stepping down from the Chief Minister's chair, Achutha Menon who held that office for the longest period at one stretch was leading a retired life. However he would attend his party meetings and cultural events in the neighbourhood of Thrissur where he lived.

One day he went to a cultural meet slightly away from Shornur when the organisers promised to provide transport. On the day of the function, a car picked up Menon from his residence. After the programme, Menon had dinner at the venue and began his return journey in the same car. However, at Shornur the driver told him that he was instructed to drop him at the railway station. Menon was perplexed as he did not carry any money but his self respect and courtesy prevented him from requesting the driver to take him to Thrissur or lend him some money



to buy the ticket. Achutha Menon did not know how to reach home. Finally, he decided to travel ticketless. When he boarded the train to Thrissur, a Ticket Examiner saw him boarding and decided to talk to him. However, when he approached Menon, the latter was embarrassed and got up. Before the TTE said anything, Menon volunteered, "Sorry, I have no ticket."

Now it was the turn of the TTE to be embarrassed. Just then a young man who sat near Menon got up and called the TTE and paid for Menon. Menon felt embarrassed.

When the TTE left, Menon asked the young man to give him the address so that he could send the money due to him. The young man responded by saying, "No Sir, I am going to keep this receipt as a souvenir."

Achutha Menon had the courage to mention this incident in his diary that was subsequently serialised in the Mathrubhumi weekly.

Onasamsakal



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FAMILY OF THE MONTH

Evvee

Sajeevan and his wife have a common goal: to help others as much as they can. "God has been kind to me. I struggled hard and came up in life. When I came to Mumbai, I worked hard (even now), learnt a lot of things, gathered new knowledge including how to speak the languages, improved on myself daily and what I am today is because of my effort, dedication, many good friends and blessings of God. But I have not forgotten my roots. I have been helping people in whatever ways I can. Five years down the lane, I want to delegate my business to those whom I have trained over the years, live life as I have always wanted to and devote more time to charity," CP Sajeevan, CMD of Cargo Placement & Shipping Agencies Pvt Ltd says.

Sajeevan hails from Konathakkunnu in



Sajeevan and Anitha run a successful freight forwarding company having branches in many cities in India but they are also a down-to-earth couple who know that life is as much about helping others and not just amassing wealth.

CP SAJEEVAN

HELPFUL FAMILY

Thrissur district. After completing his education in Kerala he came to Mumbai in 1984, after some months of doing odd jobs he joined a Customs Clearing and Forwarding Company and worked at sea and airports in Mumbai, Delhi, Chennai, Kolkatta, Gandhinagar and Bangalore. For 10 years he worked in this field and got sufficient experience and his last assignment in service was heading the cargo division of SITA Travels at their Mumbai Office.

In 1995 he along with two partners, started Odharam Bulchand C&F Pvt Ltd, a Clearing and Forwarding company held the post of Chairman & Managing Director till he resigned in 2006.

Cargo Placement & Shipping Agencies Pvt Ltd, was started in 2005 and he and his wife are directors. The company undertakes door to door delivery of shipments from any parts of the world to anywhere. He started the company with a staff strength of 6 people and today CPSA is having around 150 staff and is the logistic partner for about 300 reputed companies.





Union Minister KV Thomas presenting Karmasurya Award to Sajeevan.

Sajeevan's parents, Cheruparambil Prabhakaran and Komala, live at Konathukunnu. He has a younger brother Sudheesh doing clearing and forwarding business in Mumbai and his younger sister Mini Ramesh is Asst Registrar at Bharatiya Vidya Bhavan in

Mumbai. Sajeevan got married in 1994 to Anitha who hails from Puthenchira and her parents are Sathyan and Chandrika. They worked in Mumbai for about four decades and are now settled in Puthenchira. Anitha completed her

graduation in Kerala and diploma in accounting and another one in fashion designing. She worked for a freight forwarding company and took a break when her children were small. Now she goes to CPSCA, where she is also a Director and

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manages care of accounts and HR. She has an elder sister who is self-employed and runs her own textiles and tailoring business near Kodungallur in Kerala. She has a younger brother who is MD of a private company in Mumbai and is an authority in the Paint industry.

Sajeevan and Anitha have two children, Satyabhama and Mohit. Satyabhama after completing her Std X, stays in a hostel and studies at Bhavan's School in Thrissur. She wants to join medicine and become a doctor and is trying hard for this. Mohit is in Std VI at Hiranandani Foundation School.

"Our decision to send our daughter to stay in a hostel in Kerala is to let her learn more about our culture, create a bonding with our relatives who are staying there and to be more independent," they say. "Here she was leading a privileged life, without knowing that there are difficult moments and nothing comes easy." Sajeevan loves listening to Hindustani music, ghazals, Malayalam folk and drama songs and enjoy singing it for himself whenever he is free at home. "I like watching mohiniattam, kathakali or any other forms of temple arts and music," he says.

Anitha's hobbies are reading and



Wedding photo

gardening.

Sajeevan is the Treasurer of the World Malayalee Council that has coordinated several heart operations and angioplasty through its 'Save 111 hearts' project. He is also a patron of Sree Narayana Mandira Samithi and Committee member of Hiranandani Keralite Association where he is residing and he is involved in several charitable and social activities in Mumbai and Kerala. He has recently started the "CPSA Foundation" a charitable trust, the couple being its Trustees, and helps people who are in need of financial, medical or educational help. Sajeevan received the Karmasurya Award instituted by JCI (Junior Chamber International) in July this year from the Union Minister K V Thomas at Irinjalakuda. The Award was in recognition of his sustained hard work and success in establishing his business in several cities within the country thus providing job opportunities to the youth and his other activities that helps the underprivileged with educational and medical assistance.

The family loves to go on holidays and they have visited most of the tourist spots in India and that too by road to many places.

Happy Onam

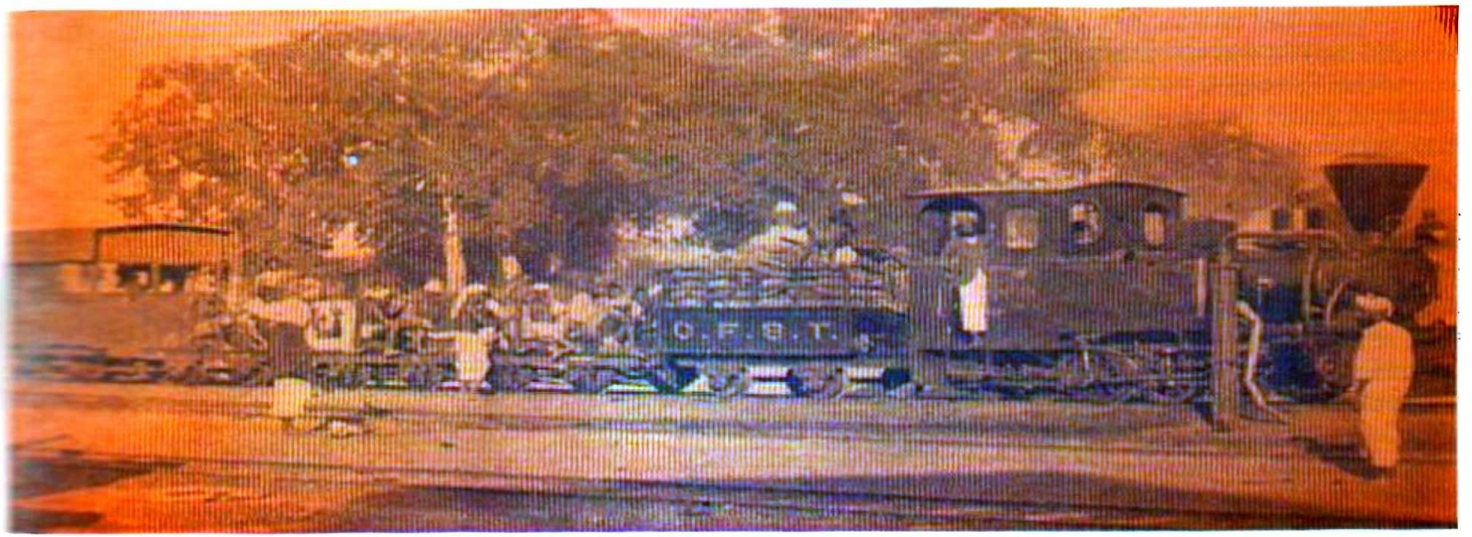
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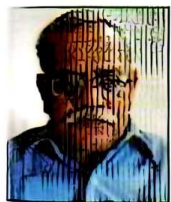
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AN AMAZING TRAMWAY OF THE ERSTWHILE COCHIN STATE

The erstwhile princely State of Cochin (often referred to as Perumpadappu Swaroopam) on the southern Malabar Coast, was surrounded by the British Province of Madras on the north and east, and had the state of Travancore to the south, and the Arabian Sea on its west. The area of the kingdom was about 1480 Sq. Miles with an estimated population of 14, 22, 875 (1941).

The King was entitled to a 17 gun salute.



K.R. NARAYANAN

■ Since 1925, Cochin has had a legislative council made up of 58 elected, nominated, and official members.

Administratively, it was divided into six Talukas. Of these, the eastern parts of Chittoor, Trissivaperoor (Thrissur), Thalappilly, and Mukundapuram had very thick forests. Kochi-Kanayannoor and Kodungalloor, and the western Thrissivaperoor, on the other hand, were coastal / backwater areas. It is said Kodungalloor (Cranganore) was owned by a feudatory prince and enjoyed a financial autonomy.

According to tradition, the rulers of Cochin hold the territory by right of descent from the then ruler of the second Chera Empire - Cheraman Perumal. The Perumals governed the whole of Kerala as the viceroys of the Chola kings in the beginning, and later (by about the 9th century) established themselves as independent rulers.

The ruling family of Cochin claims Kshatriya lineage. As in Travancore, the ruling family follows the matriarchal

system (*Marumakka thaayam*) of inheritance (and succession) through the mother.

Being a very small princely state, mainly dependent on its paddy as the major food crop, the state had limited economic cash crop resources like coconuts, plantains, areca nuts etc. Hence it had to find means to raise revenue for its social, infrastructural and other development programmes. The need was to generate as much revenue as possible to drive the development projects. It was then that they looked at the largely untapped forest resources. The impenetrable tracts of virgin forests in the eastern ranges of the native state, with the Golden Teak of the Parambikulam forest, together with the other rich sylvan resources offered great potential for revenue generation. The ruling kings and the British Government had always been aiming at tapping these resources to enhance the economy of the state. But, the very remote rich dense forests of the east remained unreachable. The Cochin Forest Regulation III of 1905, was a replica of the British Indian Forest Act of 1865

and the means they adopted for tapping forest wealth became an engineering marvel in the form of a narrow gauge rail line - the Cochin State Forest Tramway (CSFT). The CSFT opened up the avenues for generation of huge funds for the development of the State, like the Cochin harbor, the railways and such other avenues of trade and commerce.

As a historic coincidence, the then Maharaja of Cochin too was ruminating over the same ideas for a harbor and the extension of the Railways to Cochin around this time. Fascinated by the idea of the forest tramway, the ruling prince took personal interest in implementing the project within a short span of seven years. This enabled the then Cochin State to own an engineering marvel like this Tramway. This timber line was laid for logging in the Parambikulam forests and to transport timber to Chalakudy from where the valuable teak and rosewood were shipped across to many continents. The major user of timber from Cochin was the ship building industry in Clyde, UK, and many railways across the world used this timber for the sleepers. A brand" called

“Cochin Teak” had established itself in the world markets and was in huge demand during those days.

Finally this fairy tale tramway was set up in 1905 to augment revenue income to the State Treasury. The money was used to equip Cochin to form a modern port. The Wellington Island, roads, bridges, educational institutions and the like were funded by this Tramway. These ambitious initiatives transformed Cochin in to a major educational, commercial, industrial and trading hub of the Indian Peninsula.

The entire Tramway was divided into three sections: (1): Started from Chalakudy to Anapantham, covering a distance of 21 miles, (2): The second section was from Kavalai to Pothupara covering 6 miles and (3): The third section was from Komalapara right up to the last point, Chinnar (now submerged under Parambikulam Reservoir), which covered about 22.5 miles.

The visionary Maharaja of Cochin -



Sri. Rama Varma Rajarishi Thampuran, Maharaja of Cochin

Maharaja of Cochin and he was responsible for taking the then Cochin State on to the world map in terms of trade and Commerce. But, very few people of the present generation know of this great marvel of the erstwhile princely state. What remains now to

in his research by two of his 'rail friends,' David Churchill (United Kingdom) and Marc Ruesser (United States), who contributed valuable information and striking pictures. Varr studied many interesting aspects of the CSFT, which aroused keen interest amongst many within the country and abroad. The monumental document of Devan Varma titled *Journal on the Cochin State Forest Tramway* published to commemorate the Centenary of the Cochin State Forest Railway (1906 – 2006) is perhaps a milestone in tracing the glorious past of the forest tramway

BUILT IN 1906

According to the Cochin State Manual (1911), the tramway earned an average profit of Rs. 2 lakhs per annum in those days. The timber, teak and rosewood used to be carried by the tram to Chalakudy and were transported from there by rail to the Cochin port. *“This top quality timber was exported to*



The Tramway

Sri. Rama Varma “Rajarishi” Thampuran - who ruled the state from 1895 to 1914 - wrote in his autobiography about this rail route as follows: *“In October 1903, I made an extensive tour in the Parambikulam and Nellyampathy forests traversing them right across. I followed the alignment adopted for my journey to Parambikulam. The discomfort of the journey was more than compensated by the magnificent scenery. Throughout the route I saw endless avenues of trees of immense girth and height and of variegated foliage.....”*

The tramway was perhaps the only one of its kind in the then British empire – rather, anywhere in the world. It was the dream and a great vision of the then



Elephants loading timber to wagons.

commemorate this unique project of the only forest-tramway of the world, are some rails, bridges, wagons, etc.

To give a fitting tribute to the centenary of this Cochin State Forest Tramway a unique innovative eco-friendly trekking package was launched along this once existent tramway route. The foot-trail along this rail-trail gives a unique opportunity to witness some of the remnants of Cochin Forest Tramway in the form of bridges, rusted wagons, rails, wheels etc. besides sighting hundreds of birds and animals including the tiger, elephant, sambhar, spotted deer, sloth bear, porcupine, etc.

It was Devan R. Varma, a railway historian, who was instrumental in reviving interest in the CSFT, assisted

various parts of the world. It was most used for shipbuilding and as sleepers for many railway lines,” observes Varma. The construction of the tramway began in 1901 and was formally inaugurated by Sir Arthur Oliver Villiers Russell, the then Governor of Madras, in 1905-06. The total investment for this project was Rs 18.5 lakhs. Varma's research also revealed that the idea of a forest tramway was first conceived by J. A. Kolhoff, the first Conservator of Forests of the Cochin State. But no work was initiated on his proposal. Alvar Chetty, who became the advisor of the Maharaja, initiated another survey and forest engineer, Haldwell, was commissioned for the job. Haldwell



Some remnants of an old railway bridge

suggested route alignments. Chalakudy, the forest headquarters, went on to lease the tramway workshop and timber yard. Initially, the tramway was part of the Forest Department. After it was commissioned the management was entrusted to the Tramway Engineer, who was to work directly under the Dewan of the Cochin State. "In fact, the tramway engineer had a special place in the State council," adds Varma.

SHUT DOWN IN 1963

A special finance committee recommended the abolition of the

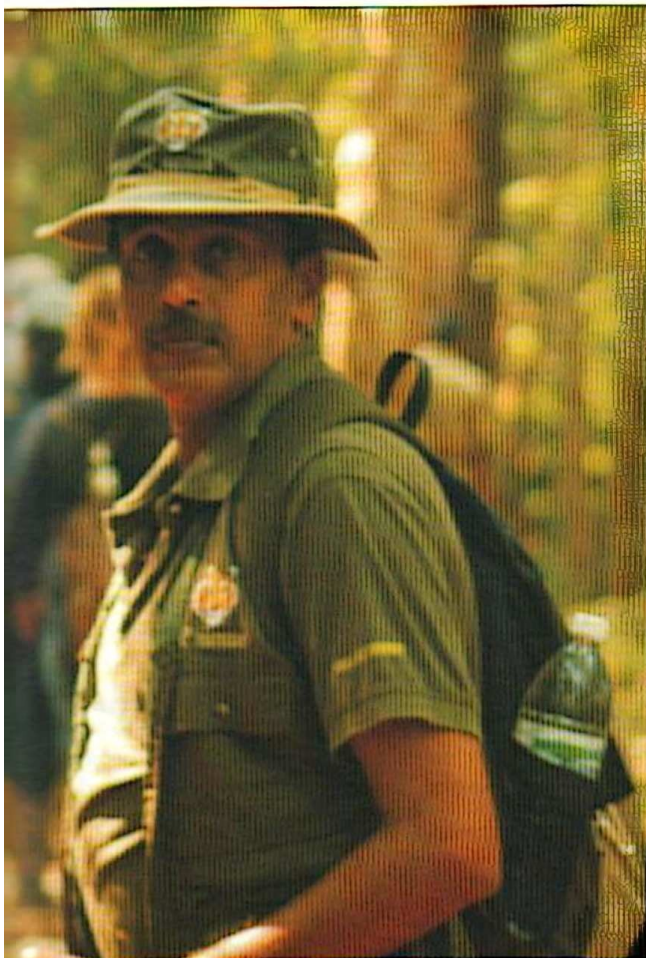
tramway in 1926. However, in 1928 the government decided to give it a fresh lease of life. They did this to exploit the forests in the nearby area, which (according to some) was a conceptual mistake that resulted in severe damage to forestland. By 1940, the importance of the tramway diminished with the opening of the Anamalai road. In 1950, a committee headed by the Chief Conservator of Forests concluded that the tramway was a 'white elephant.' and, in 1951, it was decided to discontinue the tramway. But in 1953 another commission under BVK Menon recommended that this

monumental venture should be revived. But it never materialized. Later, in 1957, the Government suggested that the Tramway be used as a tourist attraction and the Government even allotted Rs. 5 lakhs for this purpose and three diesel locomotives were bought from Germany. When this ministry fell and the new one came to power, the tramway project was again shelved. In 1963, however, the tramway was demolished and its employees were absorbed in various government departments.

The remains of some of the buildings of the tramway project and a road called Tramway Station Road can still be seen in Chalakudy. The entire stretch of the tramway route from Parambikulam dam to Chalakudy has been converted into jeep tracks by the Forests department. The rest houses and stations no longer exist.

Even today about ten employees of this erstwhile Tramway meet every month at the Government Treasury of Chalakudy to collect their pensions and recall their old memories.

[The author is grateful to Devan Varma of Bangalore, who permitted use of his documents, information and photographs in this article]



Devan Varma - The Railway Historian and the author of the "Journal on the Cochin State Forest Tramway"



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AYYANKALI SECURED DALIT'S CIVIL LIBERTIES

Ayyankali was a great leader of the Harijans (Dalits) of Kerala. He pioneered several reforms to improve their lives.

V N Gopalakrishnan

Mahatma Gandhi praised him for his service to the Harijans when he went to his home town Venganoor, near Trivandrum in 1937. Smt. Indira Gandhi, the then Prime Minister of India unveiled a statue of Ayyankali at Kowdiyar Square in Trivandrum in 1980 sculpted by Ezra David, renowned sculptor. Ayyankali's birthday is being celebrated by the Dalits in Kerala on August 28.

Ayyankali was born to Ayyan and Mala in 1863 in a Pulaya family as one of seven children. He was illiterate as were all Dalits at that time. Dalits were not allowed to use the public roads. Ayyankali organized the Dalits in the state and fought against this discrimination. In protest, he passed through the public roads on a bullock cart. Enraged by his boldness, the caste Hindus attacked him but he led the movement successfully.

Ayyankali demanded the right for Dalit children to study in government schools which was denied to them. In 1904 the Pulayas under his leadership made efforts to start their own schools. Thus the first school in the history of Dalits in Kerala was established in Venganoor but it was set ablaze by caste Hindus. In response to this, in 1907 he led a strike which lasted for more than a year. Later, Ayyankali called for the boycott of agricultural work by raising certain demands. The demands included stoppage of the practice of not serving tea in tea shops to Dalits; right to education for the Dalit children; resting time for workers during work hours; and replacement of the system of wages in kind by payment in cash. Initially, members of the forward community did not take it seriously. They tried to browbeat the workers. However, they realized that their families would starve to death and hence they were forced to concede the demands of Ayyankali and



“ The significance of Ayyankali lies in the fact that he spearheaded the struggle for human rights of the Dalits by raising their demands which find expressions in various international human rights documents. ”

his supporters.

The significance of Ayyankali lies in the fact that he spearheaded the struggle for human rights of the Dalits by raising their demands which find expressions in various international human rights documents long before their adoption. He pioneered a movement for democratizing public places and asserting the rights of workers even before the formation of trade unions of workers in Kerala. The amazing part of it is that he did all this despite being an illiterate.

Ayyankali was nominated to the *Sree Moolam Praja Sabha* (Legislative Assembly) of Travancore in 1910 in recognition of his leadership and served for 28 years continuously. As a member of the *Sree Moolam Praja Sabha*, he pleaded for the entry of Harijan children in schools and free lunch for them. By 1900 Dalits were given the freedom to use the public roads and four years later, they were allowed to join schools. Dalit women were also allowed to cover their breasts in public. The prevailing order of the day till then was 'not to cover the upper portion of their body'. Necklaces of glass beads and marbles strung together filled the necks of the Dalit women in large numbers. From the ears, a piece of iron called '*kunukku*' was hung. Ayyankali organized an agitation against these 'ornaments' and asked the Dalit women to give up the habit of wearing necklaces of carved granite and told them to wear proper blouse instead. Soon the inhuman dress code became a thing of the past. In his efforts, Ayyankali received enthusiastic support from *Sree Narayana Guru* and other contemporary social reformers.

Ayyankali founded the *Sadhu Jana Paripalana Sangham* (Association for the Welfare of the Poor) in 1905, which succeeded in obtaining a six-day week for agricultural labourers. The *Sangham* submitted petitions to the government to allow Dalit children to study in schools

but the officials sabotaged the order as the school management consisted of landlords. Ayyankali knocked at the doors of schools and tried to force the management to honour the government order. But they were adamant in not letting Dalits into the schools. In order to pressurize them, Ayyankali thundered: "If you don't allow our children to study, weeds will grow in your fields". The landlords were humbled but the bureaucracy was still unrelenting.

Three years after the order to allow Dalits entry into schools was signed, it was released to public in 1910. The aim behind all his efforts was education of his community. 'Progress through education and organisation' was his slogan. He believed that the salvation of his community lay in education. In 1916 he established Theeyankara Pulaya School, Shankhumukham School for Christian converts in 1919, Night school at Manarkadu, Primary School at Venganoor, Weaving Centre and many other such establishments. Hundreds of offices of the Sangham were converted into schools.

Ayyankali called a strike of Pulayas and other agricultural labourers in 1907. It was the first ever agrarian labour



Maharaja Moolam Thirunal Rama Varma

strike in Kerala. He demanded that the labourers should be made permanent and paid during off season when there is no work. He demanded an end to victimization on whims; stop involving workers in false cases; end whipping of workers; freedom of movement and admission for children in schools.

Ayyankali ran the Sangham with great managerial acumen. The office-bearers

of the Sangham were given elaborate powers by the community. The brave leaders of the Sangham worked closely with Ayyankali in all the day-to-day activities and freedom struggles under the banner of *Ayyankali Sena*. From 1913 to 1930, he carried out intense campaigns. Within a short span of time the Sangham had nearly thousand branches spread all over the state.

After laying the foundation of Saccana Jana Paripalana Sangham, Ayyankali decided that it should have its own medium of communication.

The whole-hearted support of the community enabled him to start a magazine. The monthly called '*Saccana Jana Paripalini*' began its publication with Kali Chodikkuruppan as the editor. It was perhaps the first magazine to be brought out by the Dalits. He was always in the forefront of movements against casteism. Ayyankali died of Asthma on June 18, 1941. Dalits in Kerala especially Pulayas will remain grateful to him for getting them civil liberties and breaking the shackles of slavery.

[V N Gopalakrishnan is a free journalist and social activist]



*Best Wishes for a
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K D GOPALAKRISHNAN

KIM News Bureau

Gopalakrishnan has 42 years of experience in contracting and management and is the Managing Director of Elemecs Group of Companies:

The Elemecs India Electromechanical Engineers & Contractors Pvt Ltd was launched by the Elemecs Group, Dubai, in 2011. The company is currently carrying out electromechanical engineering, design and execution of the iconic One Avighna Park in Lower Parel, designed by architects WSP Cantor Seinuk –USA and Site Concepts - Singapore. The first phase of its project is a seamless integration of technologies and facilities on offer at the 64-storeyed luxury residential, 23 – storeyed residential (rehabilitation), commercial, a 5-star hotel and an office tower as well. Apart from 8 floors of podium parking with a capacity of 2200 cars, comes 100,000 sq. ft of open space with a jogging track, swimming pool, and a health club along with a sewage and water treatment plant.

Gopalakrishnan is confident that his company will win more prestigious projects in other cities as well.

Born in Kayamkulam in Alleppey District, Gopalakrishnan did his schooling in Kerala and completed his Technical education from Kerala. He then joined the Army Engineering College in Madhya Pradesh in electronics and telecommunications and later joined the Defence services. He did further studies at the Army Cadets College in Pune. After working with the Defence services, Gopalakrishnan went to Dubai and worked there till 1993 when he started his own venture.

ELEM ECS Group of companies was established in 1993 with its first company called *Elemec Electrical Contracting LLC* in Dubai. It is one of the leading electromechanical contractors in the UAE with branch offices at Abu Dhabi, Sharjah, Muscat, Doha and Mumbai. It is an MEP (Mechanical, Electrical and Plumbing) company and its electromechanical projects include shopping malls, hospitals, car showrooms, high-rise



“I wanted to invest in India, give something back to my country, when I have been given an opportunity to head this group of Companies that operates in the Gulf, in Mumbai and in Kerala”

residential and office towers. The Group's *Elemec A/C Systems Industry LLC, Dubai*, supports the mechanical operations of the Group across the Middle East by serving as a manufacturing Unit of air-conditioning ducts, and air outlets with associated accessories. With its corporate office and Central Stores located at Dubai Investment Park, and Dubai head office at Bur Dubai, the company has started its projects in India.

ELEM ECS INDIA

Established under the name Elemecs India Electromechanical Engineers and Contractors Pvt Ltd, it controls the Indian operations under the Corporate Management.

MALL MAGIC

Elemecs diversified into retail industry and there are two malls in Kayamkulam and Kannur. Aptly named Elemecs Wedding Castles, the Kayamkulam Branch has regional, national and international brands in textiles and jewellery. In 2011 the second branch was opened at Kannur.

SOCIAL RESPONSIBILITY

The Elemecs Group of companies is committed to its social responsibilities at an organizational level and directs its activities under the name of Elemecs Charitable Trust which was established in 2007 in Kerala. The Trust helps disadvantaged people, especially in and around Kayamkulam, by funding their domestic needs, education, medical assistance, community development, etc. The Trust has helped 15 impoverished couples get married in 2007, provided educational funding for 15 impoverished students in various streams like medicine, engineering etc.

Another ambitious in-house project is a 500-bed Multi -Speciality hospital and Research Centre in Kayamkulam . It is a 12 storey structure projected to be completed by 2014. For Gopalakrishnan building this super-speciality hospital is his contribution to provide better health care to residents of Kerala.

KD Gopalakrishnan's parents are the late Damodaran and the late Sarada. His wife is Thulasi and they have two sons and a daughter. Their children are all doctors .His elder son Dr Hareesh Krishna is married to Manju and his younger son Dr Soney Krishna is married to Sangeetha. His daughter Biji is married to Dr Ramaswamy and they live in London. Harish and Soney have joined the Elemecs Group as Directors (Overseas Operations) and (Sultante of Oman) respectively.

Gopalakrishnan sees good scope for new and challenging projects in India. “Being a defence person, it is always my desire to do the best for my country,” he says. ■

THE PRICE OF GENEROSITY

Ashwati

Krishnan Nair went out to meet someone who wanted his assistance in some urgent personal matter. He would be back in a couple of days, he had said. By the time Rugmini Amma came to the portico, he was out of the gate. She did not know where he was heading to and on what purpose.

Today, she was all alone with no one to wait for. After lunch, she came to the portico and eased herself onto the easy chair and took up the newspaper lying there unread. Normally she read the newspaper after lunch, as she would be busy in the kitchen. There was no maid servant as no one was available for domestic chores.

Young girls of today are doing better

than the girls of yore. Most of them are better educated and well qualified to take up employment in banks, government service and manage their own affairs. They do not have to cook at home and with the money they earn they can buy what they like. Many of them earn higher wages than their male counterparts, driving the men to depression or seek refuge in alcohol.

In a way, it was good. A smile lit her face. When Dwaraka was built there were no dearth of servants. Several women were employed to attend jobs inside as well as outside the house. Men attended to various affairs of Krishnan Nair. This enabled Krishnan Nair to attend to the affairs of the village. Most of those affairs were not connected to their personal life but she did not interfere in his work.

When she came to his house as a new bride, she brought enormous amount of wealth in the form of money, jewellery and landed property. Most of them gradually disappeared but she never protested. The couple had only one son who married a girl of his choice.

Aniruddhan was born in due course of time. She and her husband were happy looking after their grandson. When their only son suddenly died in an accident, they had only the grandson to care for. Aniruddhan was a bright boy and was good in his studies.

How fast time fled!

Of late, she noticed a lot of change in Krishnan Nair's behaviour. A couple of weeks ago when she wanted to buy a set of clothes he became restless. After a few minutes he asked, "Can't you wait for a few more days?"



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That was something strange in all their decades of marriage.

“Will do. Aren't you going to the bazaar today?”

“Yes, I am. But during the Onam season, they offer a rebate on handloom materials.”

“Since when have you started waiting for the rebates?” She felt the question was unwarranted.

“We should move with the times.” He attempted a smile but failed.

It was clear that something was worrying him; she did not have the temerity to ask.

Solitude in old age is apprehensive. Events of the past and needs of the future come in a procession to mind. Like undercurrents in the sea! The surface remains calm and serene but who knows of the turbulence underneath!

A few days ago, Janu, her former maid, had come to borrow some money. A marriage proposal had come for her daughter, and she wanted thirty thousand rupees to meet the expenses. She would ever be grateful for the assistance.

“Why do you say that? Your daughter is like mine. Come tomorrow afternoon. I will get the money from the bank tomorrow morning,” Rugmini Amma said.

When the matter of withdrawing some money from the bank was mentioned, Krishnan Nair's face turned pale. “Why did you promise so rashly? You could have waited a while.”

“Why? Is there not enough money in the bank?”

“It's not that. I gave some money to some fellow. Once he returns, we can give her.”

She realised there was not enough money in the bank. There were not many expenses recently. Not even Rs 30000 in balance? Whom could he have given such a huge loan? He never bothered about the risk involved in giving huge sums of money to help someone known to him. He may even have given it to a stranger if he felt that fellow genuinely needed it.

Rugmini Amma searched for the pass book in the cup board where normally it was kept. It was not there.

When Krishnan Nair returned, she asked about the pass book. Suddenly he flew into a rage.

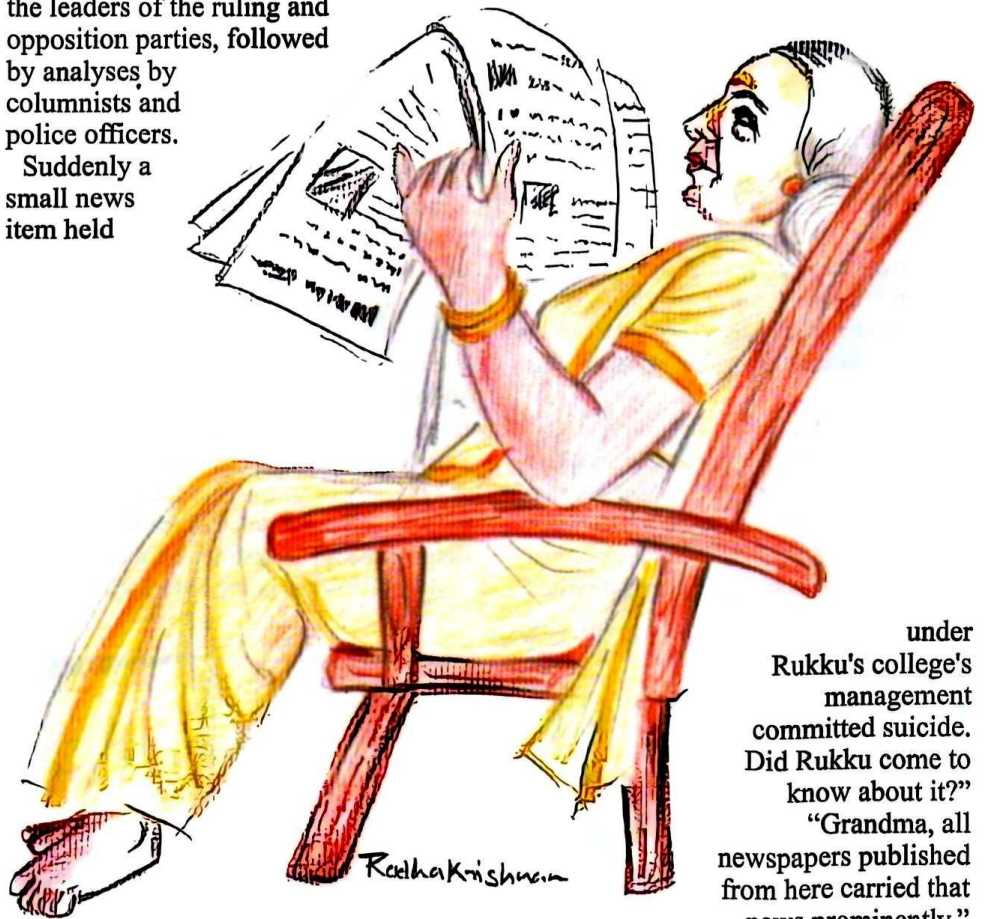
“Rugmini, have you lost faith in me? It must be somewhere there.” He went inside to change his clothes. Coming back to the portico, he told her, “Ask Janu to come after one week. We shall

give her money then. Get me food, I feel so hungry.”

When he gave her the required money five days later, she felt happy. She sent a message to Janu to come and collect the money.

Her eyes wandered over the news items in the paper. These newspapers have little to convey to the readers. Politics fill up their pages. One politician was brutally murdered by the members of his erstwhile political party! That occupied the entire first page. The second and third pages detailed the reactions and responses of the leaders of the ruling and opposition parties, followed by analyses by columnists and police officers.

Suddenly a small news item held



her attention. A student had committed suicide. A girl had applied for an educational loan from a bank and on their assurance, had organised money and enrolled in a nursing college in Hyderabad. Even after a year, she did not receive the loan amount. She was told that her application had been rejected. She jumped from the top of the bank building. Following a public outcry, the bank manager was arrested and released on bail.

The news item made her think. Isn't it the same institution that runs the medical college where Aniruddhan's daughter was studying? After his untimely death in an accident, Usha and Rukku stay in Hyderabad. Usha has a job in a private firm. Because of old

age, it was rare that Rugmini Amma could meet her great grand daughter, named after her. It was on Rugmini Amma's assurance of financial assistance that Rukku was enrolled for MBBS in the medical college. Probably Rukku may not know about this suicide, she consoled herself.

Rugmini Amma became restless. What would be the impact of this news on Rukku? She lifted the telephone and started dialing.

It was Usha who lifted the phone.

“A student of the nursing college

under Rukku's college's management committed suicide. Did Rukku come to know about it?”

“Grandma, all newspapers published from here carried that news prominently.”

“What a tragedy!

Poor girl! Children of poor parents can't aspire for higher education.”

“Why grandma, are you saying this? Don't they too deserve a good future?”

“Don't misunderstand me, dear. I did not mean it that way.”

“Grandma, Rukku's annual fee is due. If it is not paid before the first, she can't go to college. Didn't you receive my letter?”

“No, my dear! May be it has come. Grandpa must have forgotten to give it to me. I'll send the money soon, dear!”

She opened the drawer where letters are kept. But it was not there. Finally, she traced it in an inside chamber of the cupboard. It had come a few days ago. Why did he hide the letter from her? It had never happened before. Perhaps he

must have forgotten. But in that case why should it be in the hidden chamber?

A cheque could be drawn and sent tomorrow itself. For quite a long time, she had not done any bank transactions alone. Since it was a joint account, all transactions were normally done by him only. But in this case, she cannot wait till her husband returned from his sojourn.

What came to her hand was a blank book without any leaves. Even if she applied for a cheques book it would take three to four days to come by courier. Earlier, banks used to give it instantly but now the procedures have changed. She would withdraw money through ATM and the cash could be sent by telegraphic money order.

Her search did not help locate the ATM card. As she searched, she came across a credit card from the bottom of the drawer. When did he take this? He was emphatically against the credit card system. There are some papers in the file, demand notes sent by the bank authorities. What did he do with all the money?

An old news came to her mind. Two years ago, in Mumbai, a sister and brother killed their parents by poisoning their food and then hanged themselves. The police found 72 credit cards from their rented house. They owed nearly a

crore of rupees to various banks!

My god! Will he do something like that?

It is better to enquire with the bank to know the truth.

Manager Uddhava Kurup answered her call. Without even identifying, he recognised her voice. He was as usual very courteous.

"There is not even the minimum balance in your savings account, Madam."

"What about the fixed deposit?"

"Oh, that had matured long ago and was credited to your savings bank account. Now there is not even minimum balance. Madam, didn't you know?" There was a tinge of surprise in his voice. "Sir didn't tell you?"

"Then what is this credit card?"

"Madam, you were once our highest depositor. Krishnan Nair Sir was not utilizing this money for his domestic expenses. He used it as security for those who borrowed money from the bank. It was me who advised him to use the credit card facility, thinking that he should not suffer until they return the money owed to the bank. Now I sincerely regret that advice, madam. Now he owes to the bank several lakhs. It is more than a week since we dispatched an attachment notice."

My god! What is it I am hearing! He

left yesterday without mentioning any reason or destination! Who knows where he is now? Will he resort to any dangerous deed?

How will I send money to Rukku now? Usha is getting enough money for both of them to live comfortably. But she cannot have enough money to support her daughter's education. Rukku was sent to medical college only on my assurance. Now what?

Will Rukku face the same destiny as the nursing student? She is the only progeny of our deceased grandson. If anything tragic happens to her, how would Usha react to it?

Why did I promise something that I cannot fulfill?

When he returns home and comes to know about my conversation with Uddhava Kurup, what would he think? Will he not take it as my loss of faith in him? How many decades have we lived together, only to face this situation? Will he pardon me for showing this distrust?

Rugmini Amma was lost in thought for a long time. Then she rose with a long sigh.

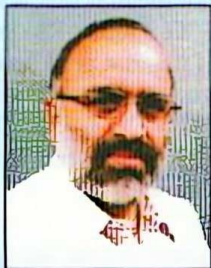
It is nearing sunset.

She reached the raised platform of the well outside the kitchen. The cement beam holding the pulley was not very high.

Slowly she began untying the rope from the bucket attached to it. ■



Happy Onam



P. V. K. NAMBIAR

President: Bassien Kerala Samajam
President: Nair Welfare Association, Vasai
General Manager: Peass Industrial Engineers Pvt. Ltd.

28 29 > (simply).....

Evide Ponu (Where are you going?)

Itha Ivide Vare (Just here)

This was a typical Malayalee. The questions and answers were just customary to show respects. Today, he wants to know everything about others. What he does not know, he imagines. But why??

- Unnikrishnan

(If you agree with this or not, please respond. Books worth Rs. 1000 await the best response. - Managing Editor)

ARTISTE OF THE
MONTH



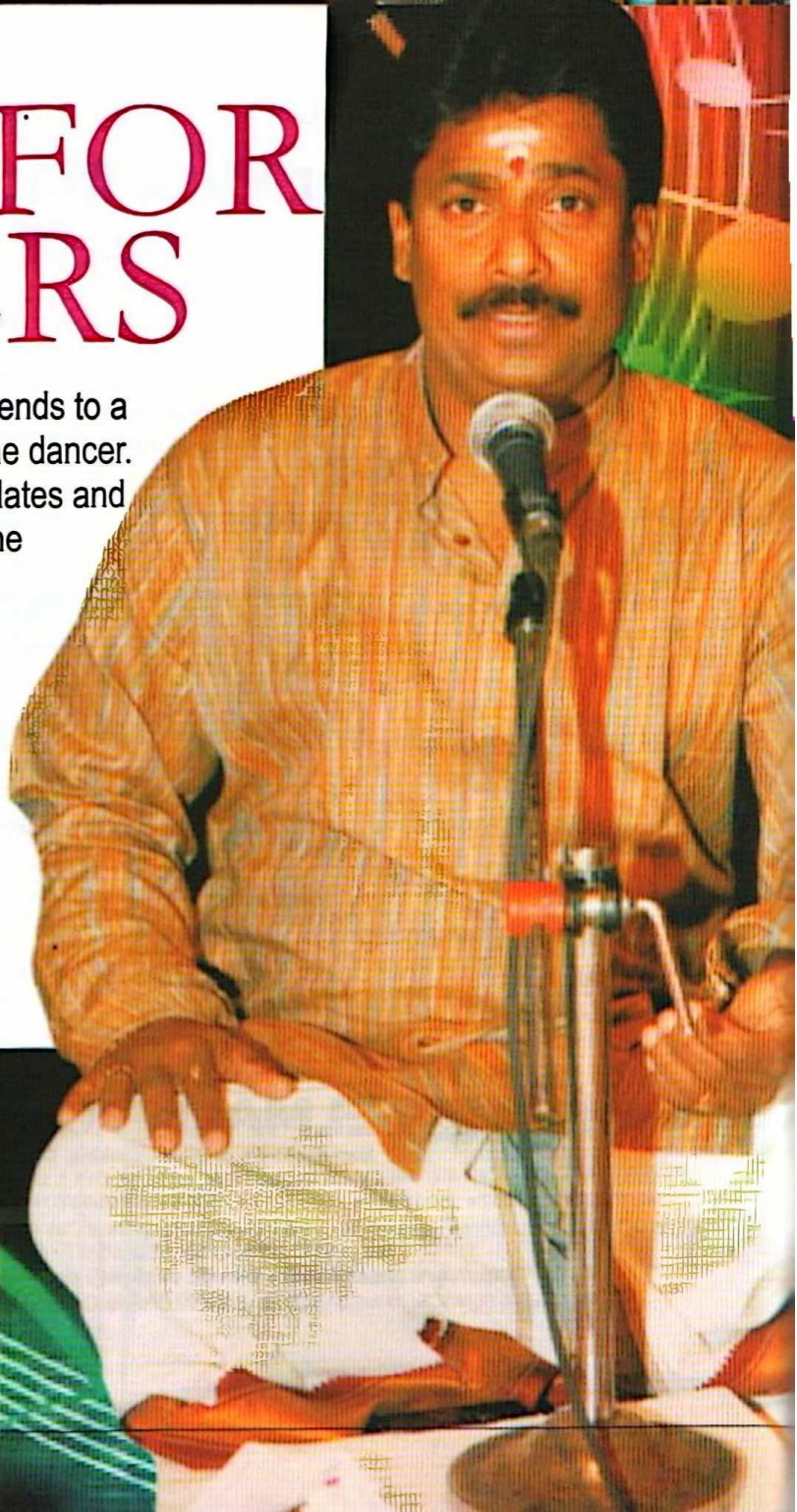
N N SHIVAPRASAD :

VOICE FOR DANCERS

The success of a dance performance depends to a large extent on the singer who sings for the dancer. The vocalist must have a voice that modulates and reflects the expressions and feelings of the dancer.

Lakshmi V

Shivaprasad has given his voice for several dance performances of dance institutes of Mumbai and Navi Mumbai. In fact he is one of the popular vocalists for the arangetrams of the students of several dance academies in Mumbai. He has a voice and style that enhances the quality of the programme. Shivaprasad is a Carnatic vocalist who lends his voice for Bharatanatyam, Mohiniattam Odissi, Kuchipudi, Kathakali and other classical dancers. He has sung for programmes of Gurus Ramaswamy Bhagavathar, Mahalingam Pillai



(Bharatanatyam), Sadanam Krishnan Kutty (Kathakali), Vempatti Chinnasatyam (Kuchipudi), Kelucharan Mohapatra (Odissi), as well as for current dance teachers like Geetha Vijayashankar, Lata Surendra, Sushama Gopinath, Girija Nair, (Bharatanatyam and Mohiniattam) and for other artistes and their institutes' programmes.

He has a strong base in Carnatic music, having started learning Carnatic music from the age of nine. His teacher was KM Krishnan in Kerala. In Mumbai he learnt from Kamala Krishnamoorthy of Santa Cruz.

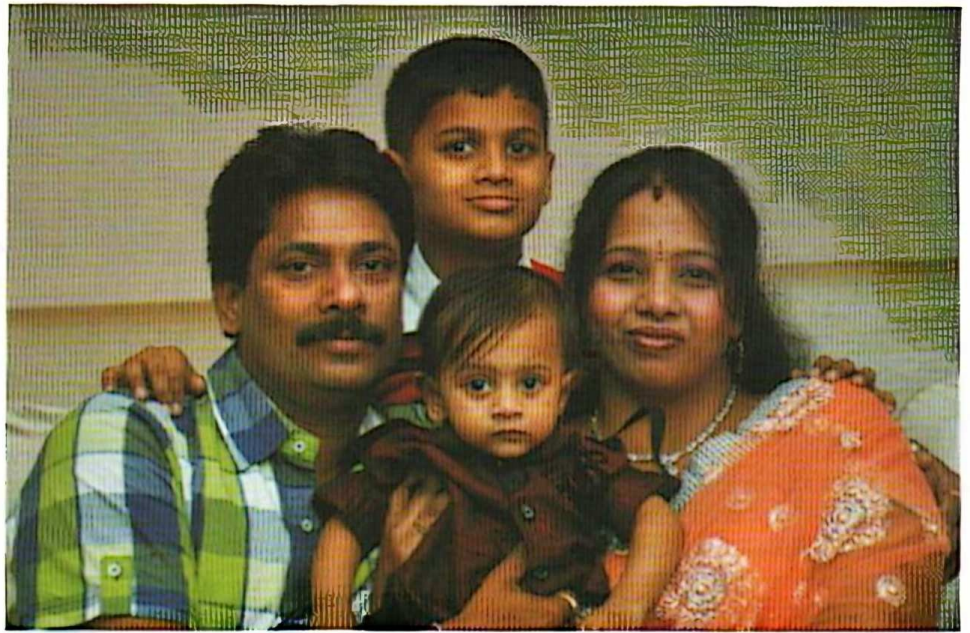
Music, Family and Childhood

Music was always a part of his childhood. "My father, the late VN Narayanan Namboodiri, was a kathakali singer and teacher in Kerala. He has taught several well-known kathakali singers of today. I learnt the *sopanam* style of singing from him. My mother Leela Antharjanam is a music lover. My sisters and brothers have all learnt kathakali and also sing for kathakali performances. In fact my younger brother Ram Mohan is a noted singer for kathakali performances in Kerala," he says.

He remembers his father had taught Kathakali to several foreigners in Kerala who even learnt Malayalam to understand and get into the skin of the dance form. One of them was a European who was kidnapped and killed in Kashmir in 1995.

Shivaprasad's paternal uncle, Krishnan Namboodiri, worked at the School of Drama in Thrissur and was one of the Founder Member of IPTA (Indian People Theatre Association) based in Delhi. He choreographed many plays including the Mahabharata by Peter Brooke and was responsible for propagating kathakali all over the world with his performances.

N N Shivaprasad was born in Srikrishnapuram in Palakkad district. In 1982 he came to Mumbai after completing his education. The going was tough in the initial stages. Apart from reaching out to the right contacts, he needed a proper place to practise his music. But he did not lose hope. The appreciation of the audience for his vocal renderings during dance shows and during his solo Carnatic concerts kept him going. Requests to sing jingles were offered. But he wanted to continue singing in the classical style. And in this course things started looking bright for him.



Shivaprasad with his family

Singing for dance shows.

"In a dance performance, the vocalist's voice has to be modulated to convey the feelings that the dancer expresses through mudras and facial expressions," he explains.

Because of his strong classical foundation, Shivaprasad is able to bring in the required nuances to the songs and this goes a long way in the success of the dance performance. He has lent his voice for more than 2000 classical dance shows including workshops, dance ballets, solo and group performances in India and in Austria, Switzerland, France, Italy, Germany, Houston, Texas and Italy. Shivaprasad's grouse is that in our country we tend to sideline the classical dance styles while foreigners appreciate them and come forward to learn them.



"I wish classical dance and music forms are given more encouragement by the people so that they do not fade away in course of time"

Music Graph

Shivaprasad has performed jugalbandis with Hindustani musicians, fusion music and composed music for dance ballets and dramas. He sings in Malayalam, Tamil, Kannada, Marathi, Telugu Hindi, Oriya, and several other Indian languages. He has given vocals for CDs and audio cassettes for devotional songs and has performed in All India Radio and Doordarshan programmes.

Of his early Mumbai days he recalls, "Marol is special to me because I was a music teacher at the Marol Education Academy for some time."

Shivaprasad has completed more than 25 years as a performing artiste.

He was awarded the Sangeeta Praveena title by Nateswara Baden in Switzerland where he performs every year. Nateswara Nritya Kala Mandir Bandra has awarded him Sur Ratna in October 2010.

Family

Shivaprasad's wife, Seema, hails from Pattambi but was born and brought up in Mumbai. Her father, TM Raman, is the son of the late Communist leader and freedom fighter Thadathil Parameswaran Bhattathirippad and her mother is Shreedevi. Seema has learnt Bharatanatyam under Jayashree Nair of Chembur and Pallavi Krishnan of Thrissur and did her arangetram at Guruvayur temple. They have two sons, Akshat, nine years old and Advait, who is just a year old. Akshat is learning Carnatic music from Shivaprasad and also to play the mridangam from another master.

THE NEW BOMBAY KERALALEEYA SAMAJ NERUL

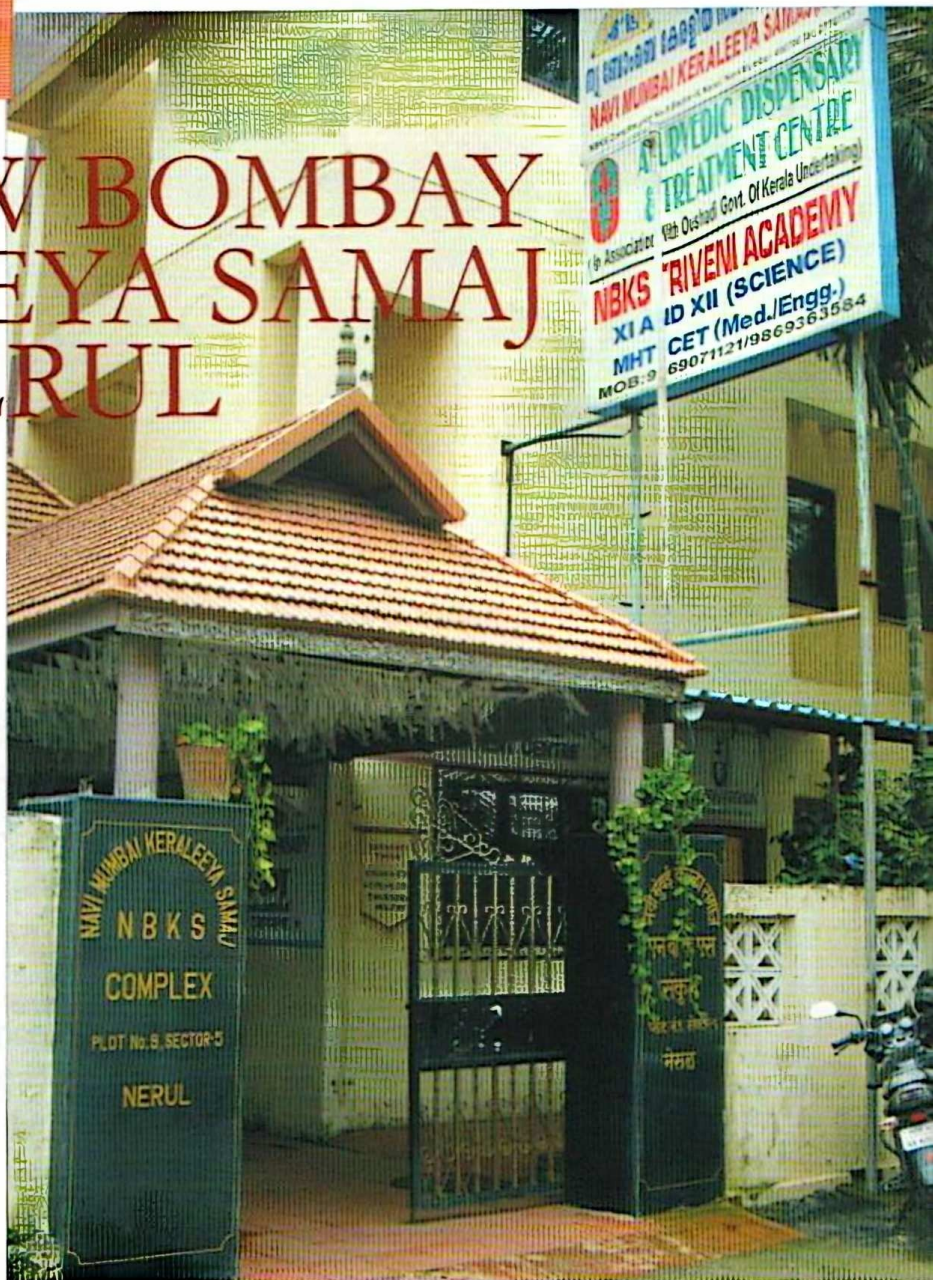
The New Bombay Keraleeya Samaj is an active, secular, social and cultural organization in Nerul with about 1500 Malayalee family members. Its main aim is to provide relief to Malayalees in distress, take care of all their common problems, and provide them a platform for nourishing Kerala's culture and arts.

For the past 28 years, it has rendered service to local Malayalees. When an innocent man was framed with murder and subjected to third degree treatment in jail, the Samaj intervened with the Police Commissioner and saw that justice was meted out to him. In another instance when an employee of a chemical factory met with an accident and the company tried to pacify him with a paltry sum of Rs 10,000, the Samaj took up his case and succeeded in getting him full compensation of Rs 3,40,000 that covered his full medical treatment. The Samaj had an important role in setting up of the Kerala House.

Today the Samaj is active in fighting for more trains to Kerala.

In the '70s, CIDCO started its development plans of Navi Mumbai. Nerul became a favourite spot for Malayalees. A handful of Malayalees formed the New Bombay Keraleeya Samaj in 1984.

The first Committee of NBKS had the following members: PN Vijayakumar,



Iqbal, Viswarajan, Babu, Suresh, Sukumaran Nair, Abraham PP, NK Pratapan.

In 1994 the Samaj purchased a small room in Sector 4 that served as its office. The early members actively sought out other Malayalees in Nerul and brought them into its fold.

On April 6, 2003, NBKS shifted to their own three – storeyed building situated in Nerul.

The then Dy Railway Minister O Rajagopal inaugurated the new Bomba Keraleeya Samaj office.

NBKS runs an Ayurvedic dispensary and treatment centre in association with



Kaikottikali during the Silver Jubilee celebrations



A view of the audience



Prof Sara Joseph addressing the audience



Prof Sugathakumari addressing the audience

the Kerala government undertaking *Oneshadhi*. The chief doctor here is Dr Radhakrishnan. In addition, the Samaj conducts blood donation drives, medical camps, free eye check-ups, and provides medical assistance to the poor.

NBKS distributes note books and stationery every year and meritorious students of SSC, HSC are felicitated and given prizes.

Onam is celebrated on a grand scale with variety entertainment programmes, athapookalam, painting competitions, onasadya and family get-togethers.

There is an active womens' Wing that organizes *kaikottikali*, dance and other programmes. It held a Keraleeya traditional fashion show 'Mrs NBKS 2011' recently and Mrs Geetha Suryanarayanan won the title and Mrs Latha Shibu was the Runner-up.

Music and dance classes are run by the Samaj. Teachers like Sushama Gopinath, Udyogamandal Vikraman, Mary Mohan, Srinivasan, Rajendran, Shalini Babu teach dance. The dance classes are affiliated to the Nalanda Dance Institute.

Carnatic vocal, violin keyboard are also taught here.

Sport activities are encouraged by the Samaj and it has annual Sports day and the members have participated in All Maharashtra Football matches and emerged winners.

Karate is taught to the members of the children.

NBKS teaches Malayalam to children of members under the Malayalam Mission Plan. It also conducts annual Malayalam camp for two days where the children are taught about the language, and their state's rich folk arts

revive the Kerala arts and dance.

The new Managing Committee members are Ashok Kumar D, President, and Unni Nair and Rugmani Sagar are Vice- Presidents. KG Vijayan Nair is the Secretary and Prakash Kattakada, Rajagopal and Valsala Kurup are Joint Secretaries. Santhosh Kumar is



Participants of Mrs NBKS competition

and songs and cultural traditions. Marathi classes are also conducted here. The Samaj has a library with more than 10,000 books in Malayalam, English, Tamil, Marathi and Hindi.

The NBKS aims to set up a school of its own. A percentage of the income of NBKS is set aside to encourage Malayalam language and

the Treasurer and Mohanasundaran is the Jt Treasurer. The ladies Wing Convener is Valsala Kurup. The Managing Committee includes 21 members in addition to the office-bearers. They are : K.A Kurup, Kumaran Mavelikara, K.T Nair, Haridas Nair, J. Joseph, A.Venugopalan, Mohan Das Alappad, S. Kumar, Sanju Thomas, M.Jyothi, A.V Ramdas, Anil Prakash R. Nair, Jayaprakash, PD Mukundan KV, Leelamma V Susheel, Varghese George (Reji), Shebin Soni Jose (Soni), Jayan Pillai, Sahadevan PP, Sailesh Kumar VP, A Shiju Rawther. Muraleedharan Nair and Devaraja Kurup are the internal auditors.



Ashok Kumar D
President

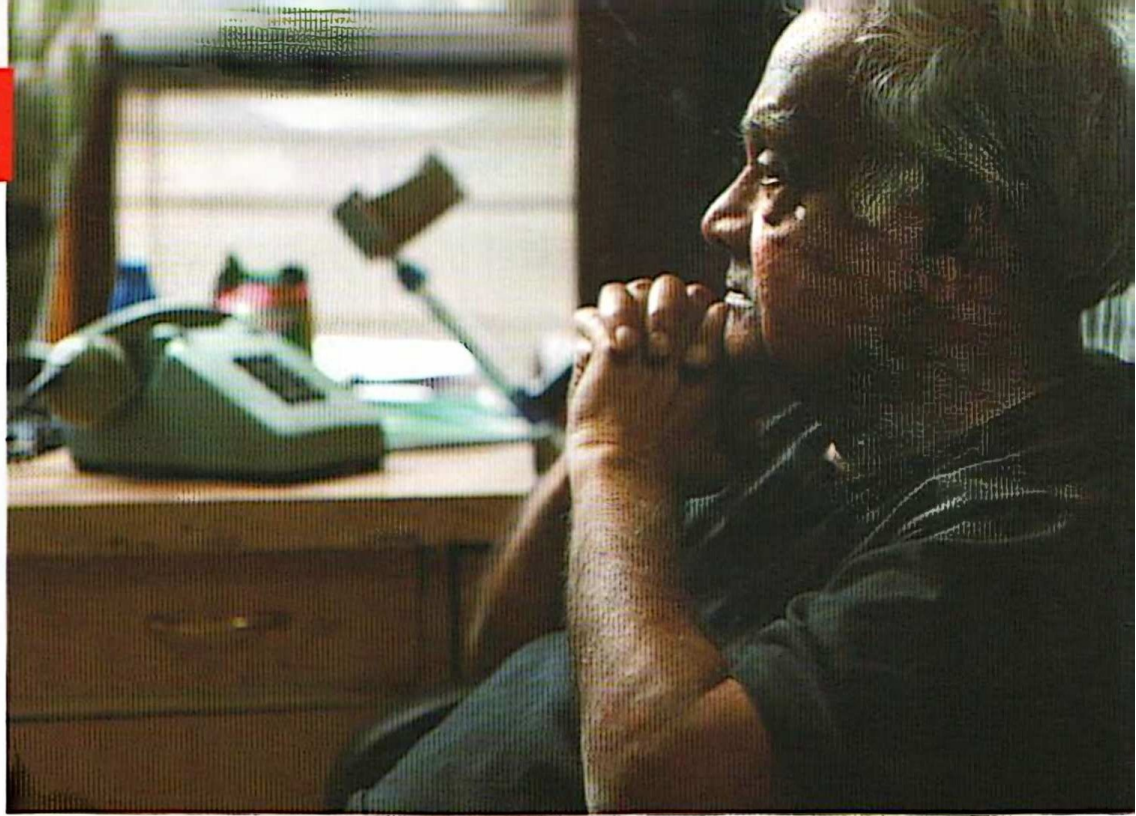


K G Vijayan Nair
Secretary



Valsala Kurup
Mahila Wing Convener

Paramesh Krishnan Nair popularly known as PK in film circles is one of the few Indian personalities who is recognised across the world for his knowledge of both Indian and international cinema.



P K NAIR

PASSIONATE GURU OF INDIAN FILM HERITAGE



Sriprakash Menon

■ Now a film 'The Celluloid Man' has been made on the legendary P K Nair by Shivendra Singh Dungarpur. This film is a tribute to Nair's legacy of preserving the film heritage of India.

Born on April 6, 1933, Nair left Thiruvananthapuram in 1955 after his graduation and came to Mumbai to learn filmmaking. He got an opportunity to work under directors like Mehboob Khan, Bimal Roy and Hrishikesh Mukherjee for about five years and obtained enough practical experience in all branches of filmmaking. During this period, he also worked for about a year at the Film Centre, Tardeo in the colour correction department under the Belgian expert Van der Awra.

He later went to Pune and joined the Film Institute in 1961 as a research/reference assistant. He did the initial spade work for setting up the National Film Archives of India (NFAI) in Pune and officially joined as the assistant curator in 1965. By sheer hard work and passion to restore films, Nair

soon became very popular in the field and was promoted as curator in 1980 and then the director of NFAI in 1985. Till his retirement in 1991, Nair was selflessly devoted to film studies and was instrumental in launching film appreciation courses first in Pune in association with Film and Television Institute of India (FTII) and later in different parts of the country.

"As I was away from Kerala since 1955, I did not have much of a problem in adjusting to Pune life as it was very similar to Mumbai except for the fact that the knowledge of Marathi is more essential here than in cosmopolitan Mumbai. I was also in touch with the Pune Kerala Samajam organizers from my initial days in Pune" he recounted.

"I got married in 1964 and my wife Radha Nair hailed from Sherthala. We have three children, daughter Bina and two sons Biju and Bikash. All are married. His sons are in computer software profession. "The elder one is in Canada and the second son is here in Pune", he recalled adding, "my daughter is married to FTII passed out Satish Narayanan, now a documentary film maker based in

Thiruvananthapuram. My wife passed away in 1996."

Film restoration work was challenging and many of our classics are not in watchable conditions yet Nair with his sheer determination did preserve several films. "I tried to collect whatever available, both Indian and foreign classics during my nearly three decades tenure as head of NFAI. We did not have ideal storage conditions during my time due to financial constraints. But now technically satisfactory state-of-the-art film vaults have been built and they are available for preserving the archives under ideal conditions. I presume the films are preserved properly. If they are not, the reasons are elsewhere", he remarked.

Not only the students from Kerala but all the students who joined the FTII from 1961, know him and his involvement in NFAI and they have interacted well with him, especially John Abraham, MR Rajan, Sunny Joseph, Bina Paul, Vidhu Vinod Chopra, Balu Mahendra, Girish Kasaravalli and several others. Some of them have given their frank views in the film "Celluloid Man". "I am grateful to them for

acknowledging my humble contribution to the world of Cinema," he says.

"After retirement I tried to settle down in Kerala for couple of years, when I did the first International Video Festival and the first two editions of International Film Festival of Kerala (IFFK) at Calicut and in Thiruvananthapuram. Though I kept myself occupied with teaching and film festival consultancy work, I was a bit lost, being cut off from FTII and NFAI activities. Besides I used to get disturbing reports of what has been going on at the two institutions. Since I was emotionally attached to the two institutions since their inception, I wanted to be near to them so that I can have a close watch of their day to day

jugglery with no introspection to explore the cinematic medium as such. They seem to be bogged down by the market forces with no inclination to experiment or explore. Stray sincere efforts like "Abu, son of Adam" , keeps one's hopes alive.

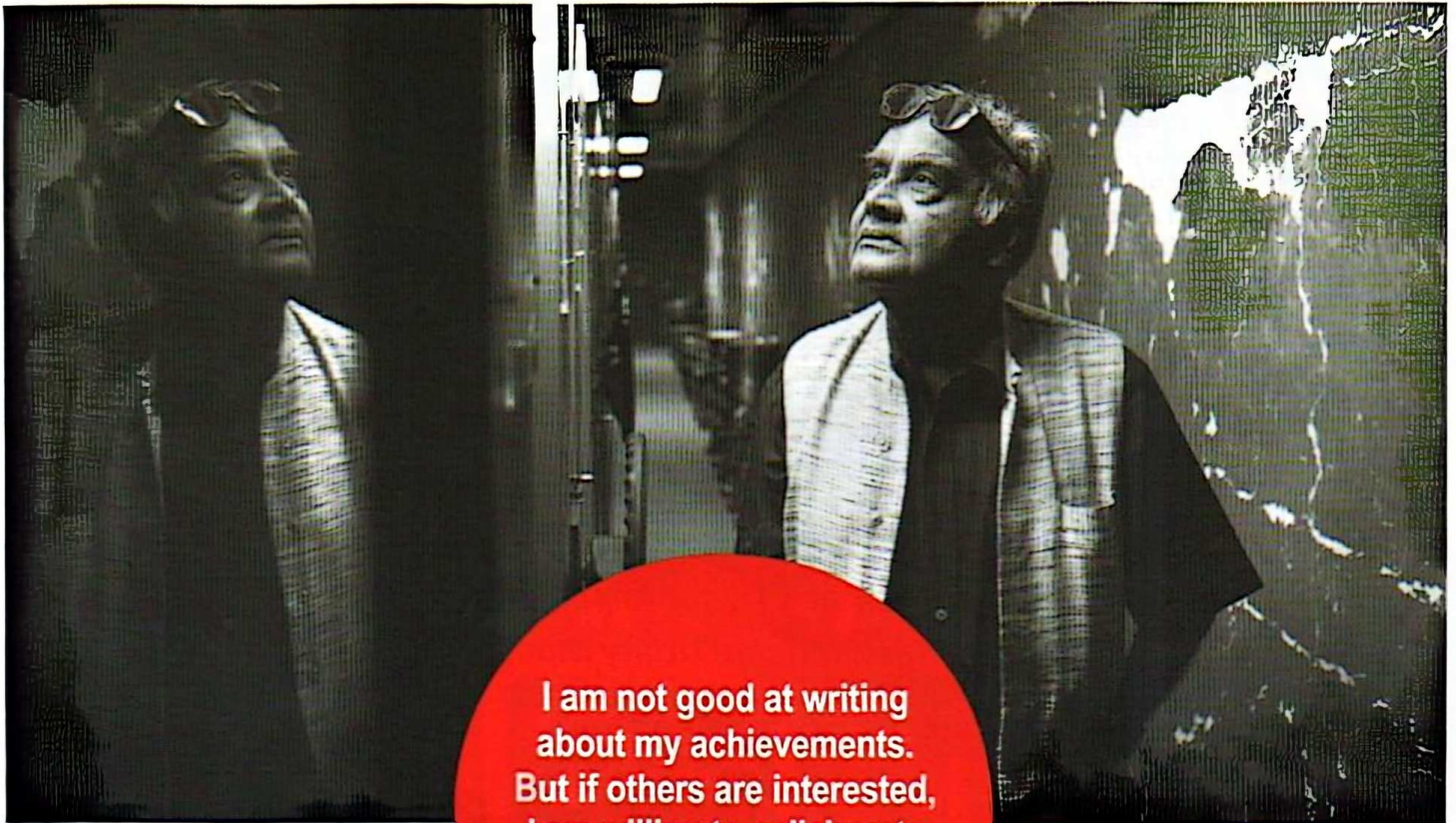
On national film festivals, Nair who is a regular both at the national and international film festival said it was okay "so long as it is directed by people who are clear in their minds about the objectives of holding such events especially with public money. To mix tourism with artistic pursuits – is it a good idea? The organisers should ponder".

" The Celluoid Man' is a two and half hour documentary film on Nair.

forward to the MAMI screening in October. It's as much a film on me as of FTII, NFAI and the need for safeguarding our film heritage", he observed.

"I am not good at writing about my achievements. But if others are interested, I am willing to collaborate. In fact some people have recorded long interviews of me. There is already a small book in Malayalam on me brought out by a Film Society in Thrissur last year" he stated ruling out that he was planning an autobiography.

About Pune Malayalees, he said, "There are a number of Malayalee groups functioning in the city. Occasionally I attend their functions if invited. Last Onam, the Poona Kerala



I am not good at writing about my achievements. But if others are interested, I am willing to collaborate. In fact some people have recorded long interviews of me.

functioning. That's why I moved back to Pune since 2000. Besides I find the academic atmosphere for discussing film more conducive here than in Kerala where every remark is taken at a very personal level. Why create more enemies at the fag end of one's career?", he asked.

Commenting on Malayalam cinema, Nair said "the changes that happened in the sixties and seventies with filmmakers like Ramu Kariat, PN Menon, Bharathan, Adoor, Aravindan and John were genuine ones. What is happening now is superficial technical smartness with very little experiments on content or form. The youngsters seem to be carried away with technical

"Initially, when the filmmaker told me it is going to be two and half hours, I shuddered and felt people will definitely get bored. Somehow at the preview I didn't feel it. Probably I got emotionally involved in the film. So I wouldn't trust my judgment. I would look forward to the feedback from others on the film. The festival audience at Bologna liked the film, I was told. I am looking

Samajam honoured me. The local Malayalees are as active as any other language group in the city. It is true that not many cultural events are taking place among our groups as it happened in the past, may be due to lack of dedicated cultural activists."

Nair made Dadasaheb Phalke (father of Indian cinema) a household name in India. With his encyclopaedic knowledge and rare insights into films. Nair is one of the rare film scholars who has not been duly recognised by the Union or the state government of Maharashtra or Kerala. And now when Indian cinema is celebrating its 100 years, it is the right time to honour him by the authorities. ■

Chaitra Rejikumar MUMBAI'S OWN ANCHOR

Chaitra Rejikumar is an upcoming anchor person in Mumbai's media world. Born and brought up in Mumbai, she did her schooling at Manjunath Vidyalaya in Dombivli and completed her graduation from Model College, and MBA in HR from Welingkar's Institute of Management and Research.

Though Chaitra has been a Mumbai girl she can read, speak and write Malayalam. This has helped her in her career. She was the official host for Bombay Keraleeya Samajam for a couple of years and official anchorer of Mumbai Pooram 2011. She hosted a few programmes for *Amchii Mumbai*, on Kairali channel and has anchored several mega events and award nights in Mumbai and Pune. In fact Chaitra has anchored programmes in Hindi, English, Malayalam and Marathi.

She has learnt Carnatic and Hindustani music and has performed music shows with Biju Narayan, KG Marcose,

Vidhu Pratap and other prominent artists from the Malayalam film industry.

Her teacher in Carnatic music was Prof. Omanakuttan Nair and she studied Hindustani music under Rasika Phadke. She has learnt Bharatanatyam, Mohiniattam and Kuchipudi from Geetha Mohan.

Her father S Reji Kumar is General Manager in Jal Mood National Ltd, in Muscat, while her mother Vanaja is a home-maker. The family hails from Kollam. She has a younger brother Charush Reji Kumar who is doing his first year Engineering at Raipur.



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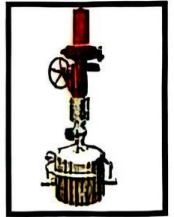
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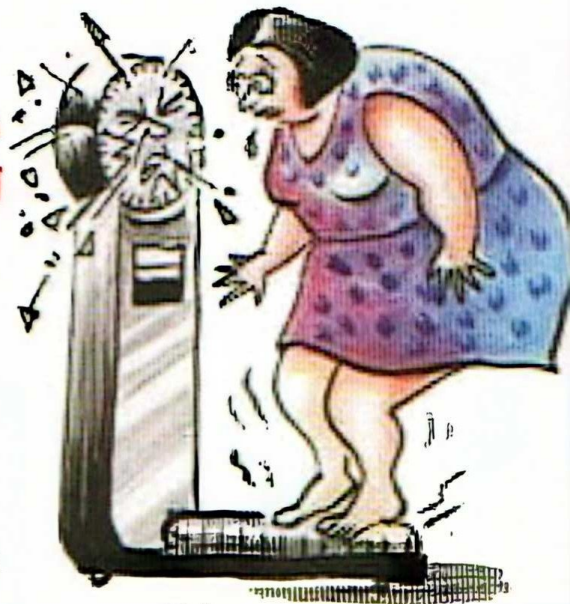
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COMBATING OBESITY



Obesity is a medical condition in which excess body fat has accumulated to the extent that it may have an adverse effect on health, leading to reduced life expectancy and/or increased health problems. Obesity has been described by the term *Sthaulya Roga* in various Ayurvedic texts.



Dr Reshma Kunju

■ According to Ayurveda, an individual whose increased adipose and muscle tissue makes his hips, abdomen and breasts pendulous and whose vitality is much less than his body size is said to be *sthaulya* (obese).

Obesity is a condition in which the natural energy reserve, stored in the fatty tissues of the body, is increased to a point where it is associated with certain health conditions or increased mortality. Obesity is both an individual clinical condition and is increasingly viewed as a serious health problem.

Ayurveda included *Atisthula* (obese or overweight) person in *Ashta Nindatiya Purushas* (eight despised or undesirable physiques). They are:

Atideergha (very tall), *Atihriswa* (very short stature), *Atigaura* (very fair coloured or complexion), *Atikrishna* (very black coloured or complexion), *Atiloma* (with excessive body hair), *Aloma* (absence of body hair), *Atikrisha* (excessively thin or emaciated persons) *Atisthula* (obese or overweight)

Ayurveda further states that *Atisthula* and *Atikrisha* physiques are more despised among the above eight categories.

Charaka, the great ancient scholar of Ayurveda, stated that people who are *Atisthula* (overweight) are more liable to be at a health risk than those whose weight is at the normal or under normal range for their body types. They are more prone to chronic diseases like

heart disorders, diabetes mellitus, high blood pressure stroke, and a few types of cancers.

Sometimes, a person puts on weight after menopause. It may also arise after childbirth, due to overeating on the part of the mother or due to inactive or sedentary life. Other causes are excess water accumulation in the body, intake of drugs, which produce changes in the tissues. Consumption of alcohol in large quantities is also responsible for accumulation of fat because many alcoholic drinks contain sugar and also because part of the body heat is derived from the alcohol and a corresponding

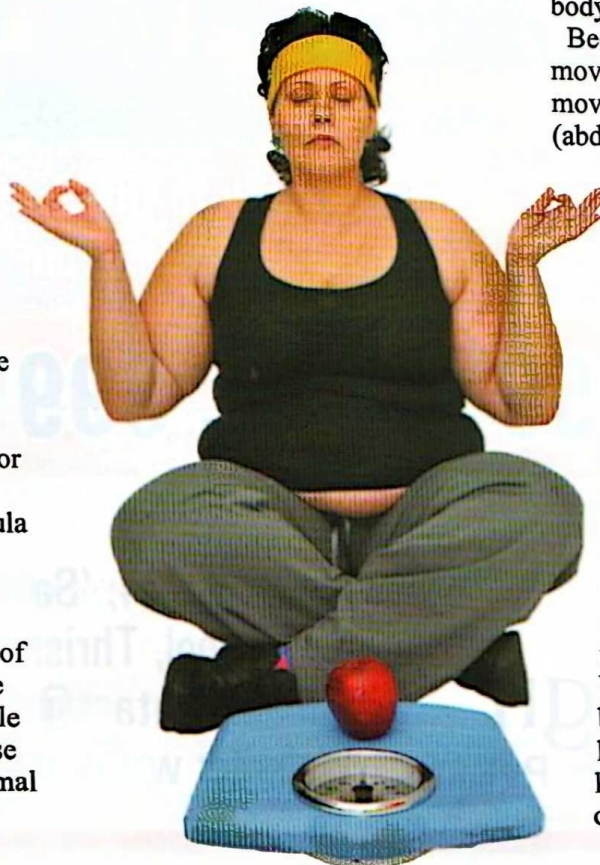
amount of the starchy and sugary food is converted into fat.

Agni has a very important role in digestion and metabolism at both levels that is *Jatharagni* (digestive fire) and *Dhatwagni* (metabolic power at tissue level).

In *Sthaulya Roga* there is weakening of metabolic power and obstruction in the channels of fat tissues (*medas*) which leads to formation of *Ama Dosha* (improperly digested food). This obstruction in the channels of fat tissues causes increase of its own and no other tissues. Ultimately this gives rise to excessive accumulation of fat in the body resulting in obesity.

Because of obstruction in its movements due to *Meda*, *Vata Dosha* moves specially in the *Koshtha* (abdomen), stimulates the digestive fire

and dries up the food present there; so the person digests his food quickly and desires more food again. If there is delay in getting food, he develops many severe diseases, the causes behind this activity are increased *Agni* (digestive fire) and *Vata Dosha* specially, which burn up (destroy) the body quickly and give rise to severe diseases just as the forest destroys the forest quickly. Because of excessive increase of *Meda* (fat/adipose tissues) and *Mamsa* (muscle tissues), there will be movement of the *Spik* (buttocks), *Udara* (abdomen) and *Stana* (breasts); body growth is imbalanced and there is lack of enthusiasm. Such a person is known as *Atisthula* (Obese or overweight).



According to Charaka, eight kinds of defects are common in obese persons

- Diminution of life span: As stated earlier, in obese persons, fat tissue only gets nourished but not the other tissues; because of this, there will be diminution of life span.
- Quick onset of senility: The body being loose, tender and heavy, fat obstructs the body channels, thus other tissues cannot get proper nutrition leading to early onset of senility.
- Difficulty in performing sex or copulation: Semen being less in quantity and channels of Shukra also being obstructed by the fat there is difficulty in performing sex or copulation.
- Debility: Debility develops due to imbalance of the tissues.
- Bad odour in the body: Bad odour of the body is due to the nature of fat.
- Sweat: Sweat is produced by fat combining with increase of moisture inside the body, there is increased heaviness in the body and inability to withstand physical activities.
- Excessive hunger: Due to increase in the Vata Dosha and increased digestive power there is occurrence of excessive hunger.
- Great thirst: Due to increase in the Vata Dosha and increased digestive power there is occurrence of excessive thirst.

Obesity is thus a dangerous condition as it leads to various killer disorders in persons who are overweight. So it should be treated immediately.

Obesity is primarily a Kapha body type problem. There are a number of methods to achieve weight loss through Ayurveda's holistic approach.



indulging in copulation, enjoying happiness always.

Certain medicines such as steroids and some antidepressants, which may cause weight gain.

Panchakarma Procedures

For the management of Sthaulya Roga (obesity), the following procedures of Panchakarma which is a detoxification program designed to expel built up toxins from the body may be very useful and effective.

Udawartanam Massage: It has fat burning properties, which is performed using massage oil and a mixture of



powdered herbs.

Swedana Karma: It also has fat burning properties, which is performed using various methods described in Ayurveda.

Virechana Karma: It is a cleansing method, performed by using some herbal purgatives.

Niruha Basti: which is an enema procedure designed to clean the large and small intestines along with the cleansing of Doshas in the entire body and produces various beneficial effects in the body.

Lekhana Basti: which is also an enema procedure designed to clean the large and small intestines along with scraping or dissolving the fat of the body.

Ayurvedic Herbs Therapy

One should choose the appropriate herbs on the basis of the following points to manage the obesity. The herbs should perform Apatarpana (emaciation), Balance Doshas, Lekhana (Scrape extra Meda (Fat), Replenish Dhatus, Improve digestive fire and also improve Dhatwagni (fire on tissue level), etc.

Single herbs in the management of obesity: Haridra, Daruharidra, Guggulu, Vacha, Chirayata, Nimbuka, Nishotha, Haritaki, Kutaki, etc.

Combination of herbs in the management of obesity: Triphala Powder, Bilvadi Panchamula mixed with honey, Shilajatu along with the juice of Agnimantha, Takrarishta, Medohar Yog, Lekhaniya Kashaya, Dashanga Guggulu, Lekhaniya Ghana Vati, Arogya vardhini vati and Medhohara vidangadi loha, etc.

Yoga Therapy

Over the centuries, many sages and rishis (scholars) have recommended the practice of Yoga, meditation and Pranayama to prevent and treat obesity.

Yogasanas and Pranayamas like Suryanamaskara, Bhastrika Pranayama, Vajrasana, Pashchimottanasana, Kapalabhati, etc should be considered in this context.

Diets and Life Styles

One of the unique aspects of Ayurveda therapy is the importance it lays upon food – the diet you intake and your lifestyle. Dietary modification and lifestyle modifications are described in painstaking details for healing every disease. The science goes to the extent of saying that if a proper diet and appropriate life style is followed, there is little need of any kind of medicines, and if not followed, medicines alone can accomplish next to nothing! Further

OBESITY MANAGEMENT

Nidana Parivarjana (Removal of the causes)

Nidana Parivarjana is the foremost and very important principle of Ayurvedic therapy. It has importance in the management and also in the prevention of various fatal diseases. When a person consumes more calories than he burns up, the excess calories get stored in the form of fat or adipose tissues.

The Sthaulya Rogi (obese person) should avoid the causative factors of obesity, such as- lack of exercises, sleeping during the day, diet which causes an increase in the kapha dosha, life styles which cause an increase in the kapha dosha, excessive intake of foods, which are difficult for digestion, such as consuming sweet, cold and unctuous food contents in excessive quantity, not



day.

- Don't mistake ayurvedic lightening therapies (langhana chikitsas) for simple fasting. Indiscriminate fasting will lead to starvation, which is definitely a destructive measure.
- Complete absence of butter or oil in the diet for a long period is not advisable as it would lead to deficiency of vitamin A, affecting the eyesight. Also, complete stoppage of salt is detrimental to

still, not only modifying the diet but also limiting the diet or in some cases, altogether avoiding it (fasting or langhana as it is technically called) provides spectacular improvement in several health conditions.

Naturopathic medicines also follow this 'fasting therapy'. Consuming 2 tea spoons of honey with a glass of herbal tea which includes weight reducing herbs helps a lot in weight reduction. Honey along with these herbs dissolves the kapha and meda (body fat).

HEALTH RULES

- There are no shortcuts to reduce fat, and if there is one, it could be fraught with many dangers to the heart, nervous system and internal organs.
- Reducing weight requires understanding, will power, patience and a desire to work at it, diligently and faithfully.
- Diet, systematic approach, exercise, massage with special herbal oils, walk, Sveda karma (sweat bath) apart from the prescribed drugs, are some of the appropriate measures.
- Acquire health consciousness, not figure consciousness.
- Never skip your meal. Hunger can be controlled by taking three small meals a

health. The body requires a certain amount of salt, unless one is on a raw diet. Excess of salt results in retention of water, not of fat.

- Pure protein or meat diet will amount to losing weight rapidly but it is bound to tax the depurating organs, especially the kidneys. The best diet in the long run is the one that is nutritionally balanced and which includes vegetables as well, especially raw vegetables and fruits.

- Heredity does play a significant role, but obese families are usually the result of patterns that are taught, not inherited.

- Vyaayama (special exercise) is definitely helpful in burning some calories but the most important factor is that it brings the body into shape and creates a general feeling of well-being.

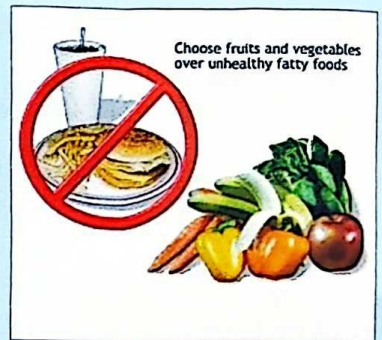
- There are periods when there is no apparent weight loss. It involves a real adjustment of the water balance in the system. This is no excuse for terminating the treatment at this stage as it is automatically followed by weight loss, if one continues with it.

- Obesity is best reduced by omitting white sugar and starch from diet for some time.

- Many are in the habit of taking coffee or tea to satisfy their hunger. But they themselves contain sugar. So try to reduce the intake.

- Obesity is a preventable cause of death worldwide, with increasing prevalence in adults and children, and authorities view it as one of the most serious public health problems of the 21st century. Obesity is stigmatized in much of the modern world (particularly in the Western world), though it was widely perceived as a symbol of wealth and fertility at other times in history, and still is in some parts of the world.

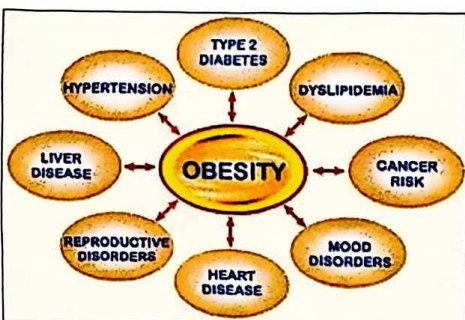
- As far as the diet is concerned, you can use basmati rice, barley, green gram, red gram and horse gram.
- Honey is the only sweetener that is allowed while treating obesity, but it should be original honey, directly collected from honeycombs.
- Drink warm water instead of refrigerated water.
- For cooking purposes, use sesame oil or mustard oil with spices like turmeric, black pepper, ginger and rock-salt.
- Use vegetables with astringent, bitter and pungent tastes. If you are particular about your weight, then, fast for one to two days a week or partial fasting. Drinking fruit juices, warm water and honey will be helpful.
- Avoid eating substances prepared with refined wheat



flour like white bread, cakes, pastries and abstain from dairy products and sweets prepared from milk and sugar. You should also avoid cold drinks, alcohol and deep fried foods and non-vegetarian diet.

- Follow an active pattern of life by increasing work and mental activity. You should avoid taking too much rest, sleeping during the day (particularly after meals), applying oil to the skin, and bathing with cold water.

- Whatever the ultimate cause of obesity, the immediate cause is energy imbalance, and weight reduction can be achieved only by reducing energy intake or by increasing output, or by a combination of the two.



With Onam around the corner, we are ready with our best dresses, but often, we are confused whether our makeup is just right for the occasion. And the hair just refuses to co-operate when we have to go out. Here are a few tips for doing your hair and face this festive month. Makeup and hairstyle always add that extra point to your looks.



GET SET FOR ONAM



Rashma Anand

■ Make sure to apply your makeup in front of a good light either near a window to take advantage of natural lighting. The truth is that when we go outside our makeup does not look the same.

It's important to make sure your skin is in the best shape it can be. This means hydrating your skin from the inside and out. Drink plenty of water. On a clean skin, apply a swatch of the color down the chin line and onto the neck to make sure it will blend seamlessly

EYES

● Blending is the key. Start light then go darker. Brush the base color to the entire eye up to the brow bone (base is the lightest color), apply the lid color (the medium color) and THEN apply the darkest color. Also, don't be too heavy-

handed or you will have to start all over again.

● Powder under the eye before applying mascara. Sometimes mascara smudges because it's attracted to oily concealer or eye creams.

CHEEKS

● Dab a little face loose powder on your forehead, chin and nose before



you apply blush.

● A little shimmer on the highest point of the cheekbone near the eyes lends you a glamorous look.

● Powder blush should always be applied in one direction to avoid streaking.

● The best shades are warm, golden browns, peach, apricot, rose, bronze etc.

● To find the actual position of the apple of your cheek, look into the mirror and smile and then sweep the brush upwards in an arc from your cheekbone to your hairline. The color should be light and well blended.

LIPS

● Choose a lip liner that matches your lipstick or a flesh tone shade for a soft, natural look.

● To avoid lipstick on your teeth, put your index finger in your mouth and then draw it out slowly with your mouth closed. What you see on your finger is what would have ended up on your

teeth!

- For a creamy effect, apply a lip balm to lips before applying lipstick.
- For a matte effect, apply lipstick then blot gently with tissue.
- For a sheer effect, apply lip balm. Gently dot a small amount of neutral color lipstick across lips, then smooth out.
- For a glossy effect, apply lipstick then finish with a clear or neutral color gloss coat for a moist shine. So there you have it, the simplest tips for your lips.

HAIRSTYLES

Note that you may find your very own variations that work more comfortably for you, or create more desirable results. With practice, you'll get the feel of it!

CASUAL BUN

- Part hair in the middle or slightly off-center, but it's important to have a pretty balanced left and right side.



- Part hair all the way down to the nape of your neck as if you're making plaits.

- Take the left side of your hair, secure one elastic rubber band about 1-2 inches from the bottom of that section. Repeat on the right side.

- Take both sections and twist them inward (towards each other) and back

- Wrap them around each other until the ponytails look like rope. Using bobby pins, tuck the hair under tightly.

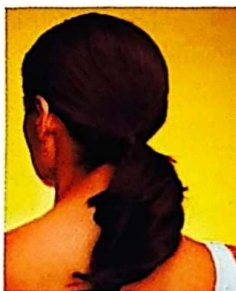
A DIFFERENT PONY

- Pull hair back into a low ponytail. Secure with elastic rubber band.

- Separate out a small strand of hair - roughly the width of a pencil - from the ponytail.

- Spray that piece well with hairspray then wrap it around the elastic rubber band.

- Bobby-pin the end of the small piece under the tail, and tuck in any loose ends.



FRENCH BUN

- Brush all your hair to one side. You may brush to the left side if you want the bun to twist from left to right.
- Use hairpins at the back of the hair so brushed, to hold it in place. This will keep the hair pulled to one side.
- Place your hand underneath the hair and brush it very gently. Make sure to brush it to the side so as to keep it in position and not dislodge the pins.
- Lightly grasp the hair in one hand and, with the other, wrap it underneath, around, and over your fingers or thumb. Make sure to twist the hair in the direction

opposite the one you originally brushed it in.

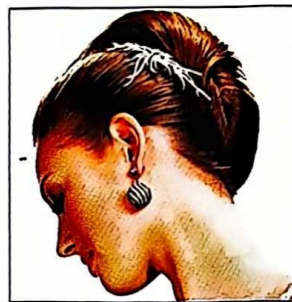
- When you're done, the hair should form a downward-pointing cone; for now, the excess hair will hang off to one side.

- Now, insert big pins to hold the hair in place. Feed the tip of the pin into the hair that curls through the cone, and pin it to the hair along your scalp. Make sure to place the pins so that they're hidden beneath the cone.

- Use a fine toothed comb to make the style neat.

- Tuck the loose ends of the hair inside the cone. Use pins as needed to hold the ends in place, out of sight. You may also use a hairspray to soften the hairstyle.

- Use decorative pins along the twist of the bun, for a more festive get-up.



FRENCH BRAID/PLAIT

- Brush hair thoroughly and remove any knots

- Separate a section of hair from the rest of the hair at the point where you want to begin the braid. A high French braid, for example, should start at the very top of your head.

- Divide that section of hair into three even strands. Be sure that the strands are completely separated all the way to the ends or they will become entangled

in each other as you work.

- Start plaiting the hair- that is, cross the rightmost held strand over the middle strand. Hold the leftmost strand with your left finger while moving the rightmost strand from your right hand to your left. Shift the middle strand to the right.

- Cross the leftmost strand over the middle strand. Grasp the rightmost strand with your right finger. Shift the now middle strand to the left. You now have the beginnings of a regular braid.

- Now, add some hair from the right side of the head to the rightmost strand. Use your right index finger to pick up a section of hair from the right side of the head and add it to the new rightmost strand.

- Now commence regular plaiting as mentioned above by crossing the rightmost strand over the middle strand.

- Then add hair from the left side of the head to the leftmost strand. Use your left index finger to pick up a section of hair from the left side of the head and add it to the leftmost strand.

- Continue French-braiding.

Keeping adding hair and alternate between the right- and leftmost strands until there is no more hair to add.

- When you reach the nape of your neck and there is no more hanging hair, continue regular plaiting.

- Fasten a decorative hair band at the bottom. You're done!



Add festive clips to liven up loose hair

The ABC... Of Good Health

Fruits and vegetables are packed with nutrition and each one helps in fighting or preventing several diseases. Here is a list of some fruits and vegetables which if consumed regularly, make you lead a long and above all a healthy life.

Adhir Nair

Apples protect your heart, prevent constipation, block diarrhoea, improve lung capacity and cushion joints.

Apricots combat cancer, control blood pressure, save your eyesight, shield against Alzheimer's and slow the ageing process.

Bananas protect your heart, quiet a cough, strengthen bones, control blood pressure and block diarrhoea.

Beans prevent constipation, help haemorrhoids, lower cholesterol, combat cancer and stabilize blood sugar.

Cabbage combats cancer, prevents constipation, reduces haemorrhoids.

Carrots save eyesight, protect your heart, prevent constipation, combat cancer and promote weight loss.

Cauliflower protects against prostate cancer, combats breast cancer, strengthens bones, banishes bruises, and guards against heart diseases.

Chickpeas promote weight loss, help stop strokes, lower cholesterol, combat cancer and control blood pressure.

Flax seeds aid digestion, battle diabetes, protect your heart, improve mental health and boost system immunity levels.

Garlic lowers cholesterol, controls blood pressure, combats cancer, kills bacteria and fights fungus.

Grapefruit protects against heart attacks, promotes weight

loss, help stop strokes, combats prostate cancer and lowers cholesterol.

Grapes save eyesight, conquer kidney stones, combat cancer, enhance blood flow and protect your heart.

Honey heals wound, aids digestion, guards against ulcers, increases energy and fights allergies.

Lemons combat cancer, protect your heart, control blood pressure, smoothen skin and stop scurvy.

Mango combats cancer, boosts memory, regulates thyroid, aids digestion and shields against Alzheimer's.

Oats lowers cholesterol, combats cancer, battles diabetes, prevents constipation and smoothen skin.

Olive oil protects your heart, promotes weight loss, combats

cancer, battles diabetes, smoothen skin.

Onions reduce risk of heart attack, combat cancer, kill bacteria, lower cholesterol, fight fungus.

Oranges support our immune systems, combat cancer, protect your heart, ease respiration.

Peaches prevent constipation, combat cancer, help stop strokes, aid digestion and help haemorrhoids.

(Watch out for more tips in our next issue)



Onasamsakal



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കലാസാംസ്കാരികരംഗം അനുഭവങ്ങളും തിരിച്ചറിവുകളും



പി.വി.തരൻ
കണ്ണപുരം

■ സമൂഹത്തിലെ സമസ്തമേഖലകളിലും മുഖ്യപുസ്തക യെന്ന മാതൃകരോഗം പടർന്നുപിടിച്ചിട്ടുള്ള ഒരു ഭൂമിയിൽ കാലഘട്ടത്തിലൂടെയാണ് നാമിന്നു കടന്നു പോകുന്നത്. രോഗം ബാധിക്കാതെ രക്ഷപ്പെട്ടു പോകുന്നവർ വളരെ വിരളവും. ഭരണരംഗങ്ങളിലും പൊതുസ്ഥാപനങ്ങളിലും വിദ്യാഭ്യാസകേന്ദ്രങ്ങളിലും ആതുരസേവനശ്രേണികളിലും എല്ലാം ഈ തേർവാഴ്ച നടത്തുകയാണിത്.

ഇതിനെതിരെ പ്രതികരിക്കേണ്ട ഉത്തരവാദിത്വം ഈ രാജ്യത്തെ സാമൂഹ്യബോധമുള്ള ഓരോ പൗരനിലും നിക്ഷിപ്തമാണ്. വേദകേരമെന്ന് പറയട്ടെ, ഈ പൗരബോധത്തെ ഉണർത്താനും അവരെ ലക്ഷ്യത്തിലേക്ക് നയിക്കാനും വേണ്ട കഴിവും അർഹതയുമുള്ള ഒരു ജനകീയനേതൃത്വം ഇനിയും ഇവിടെ വിജയം വരിക്കേണ്ടതായിട്ടാണിരിക്കുന്നത്. വേലിതന്നെ വിള തിന്നുകൊണ്ടിരിക്കുന്ന ഇന്നത്തെ ഭൂമിയിൽ പ്രതികരണശേഷി കൈവെടിഞ്ഞ് കഥ മറന്ന് ആട്ടം കാണുകയാണ് ജനം. അപൂർവ്വമായി അങ്ങിങ്ങി് അരങ്ങേറുന്ന പ്രതികരണ പ്രകടനങ്ങളാകട്ടെ ബഹുജന നന്മയെക്കാളേറെ കക്ഷിരാഷ്ട്രീയത്തിന്റെ സങ്കുചിത താല്പര്യത്തിനും അവരുടെമാത്രം നിലനില്പിനുംവേണ്ടിയുള്ളതുമായി പോകുന്നു. ഇതാകട്ടെ ഒരു കാലഘട്ടം സമരത്തിച്ചുളയി ലൂടെ ഇവിടെ വളർത്തിയെടുത്ത വിപ്ലവപ്രസ്ഥാനം ഉയർത്തിപ്പിടിച്ചിരുന്ന ജനകീയതാല്പര്യങ്ങളെ കാറ്റിൽ പറത്തുകയുമാണ് ചെയ്യുന്നത്.

യുഗപരിണതികളിലൂടെ മനുഷ്യൻ നേടിയെടുത്തിട്ടുള്ള അമൂല്യസമ്പത്താണല്ലോ മാനവീയത. പിന്നിട്ടുപോയ ചരിത്രയാഥാർത്ഥ്യങ്ങളുടെ ഹൃദയസ്പന്ദങ്ങൾ അത്യർക്കങ്ങളാണു്. ഇങ്ങനെ ഇന്നോളം നേടിയിട്ടുള്ള മാനവീയതയേക്കാൾ കൂടുതൽ ഉയർന്ന മാനവീയതയിലേക്കുള്ള പ്രയാണമാണ് മനുഷ്യജീവിതം നിറവേറ്റുന്നത്. ആദിമകാലംതൊട്ടുതന്നെ ജീവസന്ധാരണത്തിനായി മനുഷ്യൻ പ്രകൃതിയെ ആശ്രയിക്കുകയും പ്രകൃതിയുമായി മല്ലടിക്കുകയും ചെയ്യുന്നു. ഈ അദ്ധ്വാനത്തിന്റെ പരിണിതഫലംതന്നെയാണല്ലോ കല.

സോപയോഗകലയെന്നോ സുകുമാരകലയെന്നോ ഉള്ള വിഭജനമൊന്നും ആദ്യകാലത്ത് ഉണ്ടായിരുന്നിരിക്കല്ലല്ലോ. പണിയായുധങ്ങളുടെ നിർമ്മാണത്തിലും അദ്ധ്വാനരീതിയിലും വന്ന മാറ്റങ്ങൾ ആദിമസമൂഹത്തിന്റെ ജീവിതരീതിയിലും വിക്ഷണത്തിലും ഗുണകാരമായ വ്യതിയാനങ്ങൾ സൃഷ്ടിച്ചു. ശൈതികസുഖസൗകര്യങ്ങൾ കൂടുതൽ കൂടുതലായി മനുഷ്യന് കൈവന്നപ്പോൾ അതിന്റെ പിജയലഹരിയിൽ അവൻ സംതൃപ്തി അടയുകയും ചെയ്തു. അദ്ധ്വാനഭാരം ആഘാതസഹിതമാക്കുന്നതിനായി ഉപയോഗിച്ച വായ്ത്താരികളും ഐലസം വിളികളും പിൽക്കാലത്ത് ചുമരുകൾ, ചിത്രം, ശില്പം, പാട്ട്, വാദ്യം,

നൃത്തം എന്നിങ്ങനെ വ്യത്യസ്തരൂപങ്ങൾ കൈക്കൊള്ളുകയും ജീവസംസ്കാരമായി ഈ ഭാവനാവിശേഷങ്ങൾ സമ്പുഷ്ടി ആർജ്ജിക്കുകയും ചെയ്യുന്നു. വ്യവസായിക വളർച്ചയും ശാസ്ത്രസാങ്കേതികരംഗത്തെ അത്ഭുതാവഹമായ നേട്ടങ്ങളും മനുഷ്യന്റെ ഇച്ഛാശക്തിയിലും ജീവിതാവബോധത്തിലും സമൂലമായ മാറ്റങ്ങളാണ് വരുത്തിയിട്ടുള്ളത്. സമൂഹത്തിൽ ആധിപത്യം വഹിച്ചിരുന്ന ഒരു ന്യൂനപക്ഷവിഭാഗം ഈ നേട്ടങ്ങൾ സ്വന്തമാക്കുകയും അദ്ധ്വാനത്തിൽ മുഴുകിയ ഭൂരിപക്ഷവിഭാഗം ഈ നേട്ടങ്ങൾ അനുഭവിക്കാനാവാതെ അടിത്തട്ടിൽ അടിച്ചമർത്തപ്പെടുകയും ചെയ്തു. മാറിമാറിവന്ന സാമൂഹ്യവ്യവസ്ഥിതിയിൽ ഈ വർഗ്ഗവൈരുദ്ധ്യം രൂക്ഷമാകുകയും അതിന്റെ പരിണതഫലമായി ഇതിൽനിന്ന് മോചനം നേടുവാനുള്ള സമരം ശക്തിപ്പെടുകയും ചെയ്തു. ഇത്തരത്തിൽ നീതിയ്ക്കും സ്വാതന്ത്ര്യത്തിനുംവേണ്ടി നടത്തിയിട്ടുള്ള എണ്ണമറ്റ സമരങ്ങളുടെ ത്യാഗോജ്വലമായ ചരിത്രപശ്ചാത്തലത്തിലാണ് മാനവീയതയുടേയും മാനവസംസ്കാരത്തിന്റെയും ഉദയം. സമതലത്തിന്റെയും സ്വാതന്ത്ര്യത്തിന്റെയും നവവാഗ്ദാനങ്ങളുമായി പുതിയ പ്രഭാതങ്ങൾ ഉണർന്നെങ്കിലും പാരതന്ത്ര്യത്തിന്റെ ചങ്ങലയിൽനിന്ന് പൂർണ്ണമോചനം നേടുവാൻ മാനവരാശിക്ക് ഇതുവരെയും സാധിച്ചിട്ടില്ല. ഈ ചരിത്രസത്യങ്ങൾ തെല്ലുമുൾക്കൊള്ളാതെ സ്വാർത്ഥതാല്പര്യങ്ങളുടെ ഇടുങ്ങിയ മുറിക്കുള്ളിൽ ആധുനികമനുഷ്യൻ ചുരുങ്ങി കഴിയുകയണിന്ന്! എല്ലാവിധ സുഖസൗകര്യങ്ങളും തങ്ങൾക്കുമാത്രമായി വെട്ടിപ്പിടിക്കുന്നവർ മാനവീകതയെത്തന്നെ ചവിട്ടി മെതിക്കുകയാണ് ചെയ്യുന്നത്. മനുഷ്യന് ഇന്നോളം പിന്നിട്ടുകഴിഞ്ഞിട്ടുള്ള ഓരോ സാമൂഹ്യവ്യവസ്ഥയിലും അധീശവർഗ്ഗം സ്വന്തം താല്പര്യസംരക്ഷണത്തിന് അനുയോജ്യമായ വിധത്തിലാണ് കലകളെ കൈകാര്യം ചെയ്തിരുന്നത്. ആസ്ഥാനപണ്ഡിതന്മാരെയും കവികളെയും എല്ലാം പട്ടംകെട്ടി വാഴ്ത്തിക്കൊണ്ട് സാധാരണ ജനവിഭാഗങ്ങൾക്ക് ഉപകാരമില്ലാത്തതും അപ്രാപ്യവുമായ ഒരു കലാലോകവും കലാസൗന്ദര്യശാസ്ത്രവും അവർ സൃഷ്ടിച്ചു. എന്നാൽ സ്വാതന്ത്ര്യദാഹിയായ മനുഷ്യന് ഈ വ്യവസ്ഥാപിതകലാരൂപങ്ങളുടെ പൊള്ളത്തരങ്ങളെ തുറന്നു കാട്ടുകയും സ്വാതന്ത്ര്യംതന്നെയാണ് കലയുടെ സ്വകീയമായ ധർമ്മം എന്നു ഉയർത്തിപ്പിടിക്കുകയും ചെയ്തുകൊണ്ട് മുന്നോട്ടു പോകുകയും ചെയ്തു. സമൂഹത്തിന്റെ അടിത്തട്ടിൽനിന്നുണ്ടായ ഈ എതിരൊഴുക്കാണ് പിൽക്കാലത്ത് നവോത്ഥാനകാലഘട്ടത്തിനും മറ്റു പുരോഗമനകലാപ്രസ്ഥാനങ്ങൾക്കും ജന്മം നൽകിയത്. സോട്ട്രേക്കല, ജനകീയകല, വിപ്ലവകല എന്നിങ്ങനെയുള്ള സാംസ്കാരിക പ്രവർത്തനധാരകൾ സൃഷ്ടിച്ചത്, മേൽപ്പറഞ്ഞ രീതിയിൽ ബോധപൂർവ്വം നടത്തിയ സർഗ്ഗാത്മക കലാപ്രവർത്തനങ്ങളാണ്.

സ്വതന്ത്രവും ചൂഷണമുക്തവുമായ ഒരു സമൂഹം കെട്ടിപ്പടുക്കുക; അതിന്നു സഹായകമാകുന്ന വിധത്തിൽ കലാസാംസ്കാരിക പ്രവർത്തനങ്ങൾ നടത്തുക എന്ന ലക്ഷ്യമായിരുന്നു അന്ന് കലാകാരന്മാരും സാംസ്കാരികപ്രവർത്തകരും ഏറ്റെടുത്തിരുന്നത്. ഈ വർഗ്ഗവീക്ഷണവും പ്രതിജ്ഞാബദ്ധതയും തന്നെയാണ് വ്യവസ്ഥാപിത കലാപ്രവർത്തനവും ജനകീയ കലാപ്രവർത്തനവും തമ്മിൽ വേർതിരിക്കുന്ന മുഖ്യഘടകവും!

ഇങ്ങനെ സ്വാതന്ത്ര്യത്തിനും സമാധാനത്തിനും പുരോഗതിയ്ക്കുംവേണ്ടി കലയുടെ ശംഖധനീമുഴങ്ങിയിരുന്ന ഈ മണ്ണിൽ അനീതിയുടെ അട്ടഹാസങ്ങളും മനുഷ്യത്തിന്നു നേരെയുള്ള കൊലവിളികളുമാണ് ഇന്ന് അരങ്ങ് തകർക്കുന്നത്. സമ്പന്നരുടെ തത്വശാസ്ത്രം കയ്യാളുന്ന ഒരു ന്യൂനപക്ഷസമൂഹം അവരുടെ അരാജകത്വപ്രവണതകൾക്ക് ഹരം പകരുന്ന വികൃതകലാരൂപങ്ങൾ പടച്ചുവിടുകയും, ഈ പടപ്പുകൾ കൂടുതൽ ലാഭം കൊയ്യാവുന്ന വിലനച്ചരക്കുകളായി വിപണി കയ്യാടുകയും ചെയ്യുന്നു. സോഷ്യലിസ്റ്റ് ശക്തികേന്ദ്രങ്ങൾ എന്ന് അഭിമാനം കൊണ്ടിരുന്ന രാജ്യങ്ങളിൽപ്പോലും സാംസ്കാരികമായ ഈ അപജയം സംഭവിച്ചുവെന്നത് വളരെ വേദകരമാണ്. സാമ്രാജ്യത്വശക്തികളുടെ കടന്നുകയറ്റവും ആഗോളവൽക്കരണവുംവഴി ലോകമെമ്പാടും ഉൽപ്പന്നങ്ങളുടെ മൊത്തം ക്രയവിക്രയം തങ്ങൾക്ക് അനുകൂലമാക്കുക എന്നത് മാത്രമല്ല, മൂന്നാംലോകരാജ്യങ്ങളിലെ സാമ്പത്തിക അടിത്തറതന്നെ കടക്കണിയിലൂടെ തകർത്ത് തകർത്ത് തരിപ്പണമാക്കുക എന്നതുതന്നെയാണ് സാമ്രാജ്യത്വം ലക്ഷ്യമാക്കുന്നത്. ഉദാരവൽക്കരണത്തിന്റെയും സാമ്പത്തികസഹായത്തിന്റെയും മറവിൽ മൂന്നാംലോകരാജ്യലോകങ്ങളുടെ മേൽ കെട്ടിവയ്ക്കുന്ന കടബാധ്യത വർഷാവർഷം താങ്ങാനാവാത്ത

വർദ്ധിക്കുകയും, ഭീമമായ തോതിൽ ജനങ്ങൾ തൊഴിലില്ലായ്മയിലേക്കും ദാരിദ്ര്യരേഖക്കു താഴെയും പതിച്ചു കൊണ്ടിരിക്കുകയുമാണ്. വരുംനാളുകളിൽ രാജ്യം അഭിരുചിക്കേണ്ടിവരുന്ന ഭീകരമായ അവസ്ഥയിലേക്കാണ് ഇത് വിരൽ ചൂണ്ടുന്നത്. ഇത് മനസ്സിലാക്കുന്ന ലോകജനത ഇതിനെതിരെ ശക്തമായ പ്രതിഷേധമാണ് രേഖപ്പെടുത്തുന്നത്. ഇത്തരം ഒരു സാമൂഹ്യപ്രശ്നത്തലത്തിൽ നാം ഏറ്റെടുക്കുന്ന കലാസാംസ്കാരിക പ്രവർത്തനങ്ങൾക്ക് വളരെയേറെ പ്രസക്തിയുണ്ട്. സമൂഹത്തെ വെറും നോക്കുകുത്തികളാക്കുന്ന ജീർണ്ണകലാരൂപങ്ങളാണ് വ്യവസ്ഥാപിത താല്പര്യത്തിന്റെ മറവിൽ ഇന്ന് പിറവിയെടുക്കുന്നത്. സാംസ്കാരികമായ നമ്മുടെ സ്വത്വവും കലയുടെ മൗലികമായ ധർമ്മവുമാണ് ഇതുവഴി നമുക്ക് അന്യമാകുന്നത്. സ്വന്തം വർഗ്ഗബോധത്തെപോലും തിരിച്ചറിയാനാവാതെ കലാസാഹിത്യസാംസ്കാരിക പ്രവർത്തനങ്ങളെ പാടെ വഴി തെറ്റിക്കുന്ന വർത്തമാനകാലപ്രവണതകളെ തുറന്നു കാണിച്ചുകൊണ്ടു മാത്രമേ നമുക്ക് മുമ്പേ റദ്ദു പോകാനാകൂ. കലാസാഹിത്യസാമൂഹ്യ സംഘടനകൾ പ്രതിജ്ഞാബദ്ധതയോടെ ഇനിയും മുമ്പേ റദ്ദു വരേണ്ടിയിരിക്കുന്നു.

എന്നാൽ സ്ഥാപനവൽക്കരിക്കപ്പെട്ട സാമൂഹ്യസാംസ്കാരികസംഘടനകൾ പലതും അവയുടെ പേരിനുതന്നെ കളങ്കമായിരിക്കുകയാണിന്ന്. സാമൂഹ്യസാംസ്കാരിക പ്രവർത്തനങ്ങളുടെ രൂപരേഖകൾ തയ്യാറാക്കപ്പെടുന്നത് പലപ്പോഴും മദ്യപ്പാപ്പുകളിൽ വച്ചാകുന്നു. സംഘടനയുടെ നിയന്ത്രണം എപ്പോഴും തങ്ങളുടെ കൈപ്പിടിയിൽ ഒതുക്കി നിർത്താനുള്ള കൃത്യന്ത്രങ്ങൾക്കും ഗുണ്ടായിസത്തിനും രൂപം കൊടുക്കുന്നതും ഇവിടെവെച്ചുതന്നെ. സാമൂഹ്യവിരുദ്ധപ്രവണതകൾ കൈമുതലായുള്ളവർക്ക് പുരോഗമനപരമായ എന്തു സാംസ്കാരിക പ്രവർത്തനങ്ങളാണ് സത്യസന്ധമായി പ്രാവർത്തികമാക്കാൻ കഴിയുക?

ഇത്തരം ജീർണ്ണതകൾക്കെതിരെ ശബ്ദിക്കുവാനുള്ള ധർമ്മികമായ യോഗ്യതപോലുമില്ലാത്തവർ പ്രസ്ഥാനങ്ങളുടെ തലപ്പത്ത് സ്ഥാനമുറപ്പിക്കുന്നതുവഴി സംഘടനകൾക്ക് മുല്യപ്രതി നേരിടുകയും ചെയ്യുന്നു. ജാതിയും മതവും പ്രാദേശീകത്വവും കക്ഷിരാഷ്ട്രീയവുമെല്ലാം തന്ത്രപൂർവ്വം ഉപയോഗപ്പെടുത്തിക്കൊണ്ടാണ് സങ്കുചിതതാല്പര്യക്കാർ സംഘടനകളിൽ ആധിപത്യം ഉറപ്പിക്കുന്നത്. എന്നിട്ട് പുരോഗമനാശയത്തെക്കുറിച്ചും മാനവീയതയെക്കുറിച്ചും കൂട്ടായ്മയെക്കുറിച്ചും പ്രസംഗിക്കുന്നുവെന്നതാണ് ഏറെ പരിഹാസ്യം.

ഈ ദുസ്ഥിതിയിൽനിന്ന് മോചനം നേടുകയെന്നത് അത്ര എളുപ്പമുള്ള കാര്യമല്ല. അതുകൊണ്ടുതന്നെ ഇത്തരം സങ്കീർണ്ണമായ പശ്ചാത്തലത്തിൽ കലാസാഹിത്യസാംസ്കാരിക പ്രവർത്തനം പുരോഗമനപരവും ലക്ഷ്യപൂർണ്ണവും പ്രതിജ്ഞാബദ്ധവും സർവ്വോപരി എല്ലാവിധ സങ്കുചിത താല്പര്യങ്ങൾക്കും അതീതവുമായിരിക്കേണ്ടതുണ്ടെന്ന ഗൗരവപൂർണ്ണമുള്ള മുന്നറിയിപ്പാണ് കാലം നമുക്കു നൽകുന്നത്. ■

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MUMBAI POORAM 2012 A Preview



KIM News Bureau

Mumbai Pooram 2012, a three day mega event on November 9, 10 and 11 will showcase Kerala's art and culture to Mumbai Malayalee and other residents and has several programmes with more than 600 eminent artistes from Kerala and Mumbai participating



in them. Advocate S Venkiteswaran inaugurated the current year's Mumbai Pooram's website along with a CD release.

The highlight of the Pooram will be the Maha Kaikottikali scheduled to be held on November 9 at 6.30 pm at Kreedha Sankul MIDC Dombivli East.



Inauguration of Mumbai Pooram website by Adv. S Venkiteswaran. In the dias, K Venugopal, P K Ravindranath senior journalist, S. Shankar Menon IAS (retd Additional Chief Secretary (Maharashtra) PR Krishnan a senior Trade union leader also seen.

The Foundation's aim is to set a world record by presenting about 3000 girls in this mega event. They have already received about 1500 applications for participation from Kerala, Maharashtra and the neighbouring states. A CD of the kaikottikali and Kummi songs with dance demonstration, will be given to the participating groups so that those who wish to participate, can learn the steps and practise for the event.

Girls above 13 years can take part in this kaikottikali. All participants will be given certificates of participation. Divya Palat, film star will lead the performance.

The Pooram will commence on November 9 with Ganapathy *Homam* followed by *kodiyettam*. Inauguration of exhibitions of Kerala handicrafts and textiles, painting exhibition, property shows and staging of Malayalam plays at the Savitribhai Phule Auditorium will be held. There will be *margamkali* and *ottanthullal* followed by a public meeting. Kerala Minister for Forests, KB Ganesh Kumar, Kerala Government Chief Secretary, K Jayakumar, Maharashtra Speaker Dilip Valse Patil, film actor Prithviraj, MCS Menon, President Cochin Devaswom Board, Vijayan Thomas, Kerala Tourism Development Corporation and other dignitaries will grace the occasion.

The highlight of the second day's programme is the Manava Maitthree Sannam in the evening attended by the heads of different religions: Tanthri Kantararu Maheshwararu, Bishop Father Thomas Elavanal, and KM Suleiman Maulvi of Cheraman Jama Masjid, Kodungallur, Abdus Samad Samadani MLA and Jayakumar, Chief Secretary will address the audience. The



Handing over a cheque to T N Gopakumar of Asianet towards buying a wheelchair for a physically handicapped person in Kottayam.

second day's programme will commence with Prathyaksha Ganapathy *homam* officiated by the thantri of Sabarimala followed by *anayoottu* of the seven elephants specially brought from Kerala for the Pooram. In the evening there will be *panchavadyam*, *keli* and *Sammelanam*. Another special event is the *Pancha Maha Thayampaka* by Kalloor Raman Kutty, Porur Unnikrishnan, Kalpathy Balakrishnan, Athalur Sivan and Sukapuram Dilip. The main guests on the second day will include Chhagan Bhujbal, Maharashtra Minister for tourism, KC Joseph, Kerala Minister for Culture, Anil Kumar, Kerala Minister for Tourism, Shibu Baby John, Kerala Minister for Labour.

The third and the final day will have cultural programmes namely, *kalaripyattu*, *dhuff-muttu* a form of westling by Malabar Muslims, *Panchavadyam* by Annamanada Parameswaran Marar and Kunnisery Chandran, *pandimelam* by 101 artistes led by Kallur Ramankutty. Maharashtra Governor K Sankaranarayanan, the Chief Ministers of Kerala and Maharashtra, Oommen Chandy and Prithviraj Chavan, Ganesh Naik, Maharashtra Minister for Labour, Excise and Environment, music composer Dakshinamurthy, film actor Mohanlal, eminent personalities from the Government and business fields will attend the event. Members of Mumbai Malayalee organizations can participate in the variety entertainment programme to be held on 11 th evening.

The Secretary of the Pooram



A view of the audience at the CD release of Mumbai Pooram

Foundation is Ramesh Ragasudha (Iyer) and Kondath Venugopal is the Chairman. Girish Nair is the event co-ordinator.

The Mumbai Pooram Foundation is a non charitable Trust formed to encourage the arts and crafts of Kerala from fading into oblivion. The proceeds of the event later goes into charitable activities. Last year, medical assistance for cancer and heart patients, providing

wheelchairs and distribution of annual fees, free books and uniforms etc for poor children in Maharashtra and Kerala were carried out by the Pooram Foundation.

Accommodations are provided for the participating artistes in Dombivli and transport services are also available. In addition Awards and felicitations will be conferred on eminent personalities from the field of arts and culture.

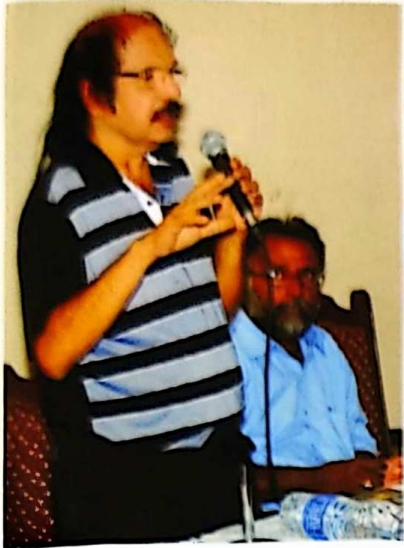
Medical Camp

FOMA organised a Medical Camp and Symposium on 22nd July, in association with cardiac surgeon Dr. Bijoy Kutty and Cipla Pharmaceuticals at Model English School, Pandurangawadi in Dombivli. Apart from free ECG and pathology tests conducted by Cipla Pharmaceuticals, blood sugar tests were free for the first 100 and lipid profile free for the first 30 Persons. After this the tests were done at a nominal charge. There were lectures by Dr Bijoy Kutty and Ms Smita, dietician and clinical hypnotherapist. Other speakers were Dr Pranav Shimpi on 'The art of Healthy Heart and Stress Management' and 'Yoga' by Supriya Kutty.



Dr Bijoy Kutty and other dignitaries at the FOMA Medical Camp

KERALA SANGEETHA NATAKA AKADEMI SPREADS WINGS TO OTHER STATES



Left: Soorya Krishnamoorthy addressing the gathering. Right: view of the audience

After Chennai and Bengaluru, Mumbai became the venue of the meeting of Kerala Sangeetha Nataka Akademi in its determination to expand its activities to other metropolitan cities of India. The meeting was held on July 25 at Kerala House in Navi Mumbai. Prominent Malayalees attended the meeting and demanded that continuous intervention of the Akademi should be there to encourage this city's flight into the cultural space.

Instead of drama contests among the various zones, the Akademi should concentrate on activities that would help the pravasi Malayalees to update their information about the contemporary events happening in Kerala and make it their experience too, the meeting demanded. To encourage the performing artistes residing outside Kerala, the Akademi will hold month-long festivals for them, institute awards for them and conduct

amateur dramas etc. The meeting held under the chairmanship of Soorya Krishnamoorthy, constituted a co-ordination committee of 11 members. The nodal agency of the Akademi, NORKA, will conduct these activities for the western zone consisting of Maharashtra, Goa, Gujarat and Rajasthan.

The month long festivities of Pravasi Malayalees will start next February and each state will get three days each to present their items. This festival will be held in all districts of Kerala during February every year.

After conducting Drama Contests in each zone, two plays will be chosen from each zone and will be presented in the above festivals. Senior artists over 70 years will be considered for Life Time Achievement Awards.

Keli Ramachandran, Ravi Thodupuzha, Valsan Moorkoth, Dr A Venugopal, Vilappil Madhu, Dinesh Kodakkad, Suma Mukundan, Dr Sivasankaran and Thara Varma are the members of the Adhoc Committee.



Soorya Krishnamoorthy and NORKA officials with the ad hoc committee members

Ruckus at NORKA meeting

By KIM Special Correspondent

It was noteworthy that many past activists of Malayalam stage in Mumbai were absent from the meeting conducted by Kerala Sangeetha Nataka Akademi and NORKA at Kerala Bhavanam on July 15, in the august presence of Akademi Chairman Soorya Krishnamoorthy. When the Chairman explained the aims and objectives of extending the Akademi's

activities to other parts of India, divided into south, east, north and west chapters, the audience numbering about 150 welcomed his statements with a thunder of applause. But when he explained that the adhoc co-ordination committee to be formed in the meeting would hold office only till February 2013 and the new committee to be formed then would not have any members of the adhoc committee, his statement caused a rumpus and uproar as if the apple cart of those

'omnipresent' personalities tumbled upside down, creating panic among the audience.

Krishnamoorthy who held a very high opinion of the cultural acme of Mumbai Malayalees was visibly upset by this sudden turn, tried to pacify but having failed, remarked that it was a shame and a blot on them before leaving the dais. It sent clear signs to the self proclaimed leaders of the Malayalee cultural world to amend their standing of high pedestal.

FOMA Book release

Media activist AKV Namboodiri's Kazhchakal Ulkzhchakal published by FOMA and Sargatmaka chinthakal (Pampungal Publications) were released at Kerala Bhavan, Matunga. The event was inaugurated by FOMA President NK Bhupesh Babu. Businessmen VG Nair and Lion Kumaran Nair handed over the copies to JP Thakazhy and PR Krishnan while writers K Rajan and Meghanathan introduced the books. Upendra K Menon inaugurated the FOMA website designed by Vaikom Unnikrishnan Nair. FOMA Secretary Wilson Dombivli welcomed the gathering while E Harindranath proposed a vote of thanks.



K Rajan introducing the Books for Release. Sitting Kumaran Nair , Bhupesh Babu, Rajan Nair, Upendra K Menon, VG Nair

Chinmaya Mission Essay Competition

Chinmaya Mission, Mumbai is organizing the Bhagavad Geeta Essay Competition in five languages including English, Hindi, Marathi, Gujarati and Malayalam on November 4, 2012. Prizes totaling Rs. one lakh and above will be given to the winners. First prize of Rs. 10,000, second prize of Rs. 5000 and third prize of Rs. 3000 in each language will be presented to the winners at an appropriate occasion later. The subject for the Competition will be based on the 12th Chapter of Bhagavad Geeta called Bhakti Yoga. The essay is to be written by the participants on one

of the three topics given on the day of the competition. Gifts worth Rs. 2,500 will be awarded to organizations or institutions sending more than 25 entries. Guidance will be provided in the form of lecture series or workshops on the teachings of the 12th chapter of Bhagavad Geeta to any institution sending minimum 10 entries. The essay should be of 800/1,000 words in the language opted by the participant and one person can fill in only one entry and one language. A distinguished panel of judges will evaluate the essays and select the winners.

Any individual above 16 years and residing in the Mumbai Metropolitan Region (between Colaba to Virar and Kalyan to Panvel) irrespective of caste, creed or religion can participate in the competition. The competition will be held at seven centres including Powai, Dadar, Chembur, Mulund, Andheri, Borivali and Navi Mumbai. Last date for registration for the competition will be October 10, 2012. For registration and other enquiries, contact following helpline numbers (between 9.am to 8.p.m): 9029001950, 9869072008, 9820062123, 022-27748811.



As a part of its charitable activity, Hillgarden Ayyappa Bhakta Sangam (HGABS) in Tikujiniwadi distributed free notebooks needed for the full academic year to economically weak background students of TMC Shool at Koknipada in Thane.

Youth Camp

AIMA will conduct a one day youth camp for the youth from 14 to 25 years on October 7, according to Adv Prema Menon, General Secretary AIMA Maharashtra State Committee. Dr Alphons Kannamthanan, Dr Sibi J Kottaram and Jobin S Kottaram, and Fr Paul Pottakkal will give lectures at the Youth Camp. There will be a motivational movie presentation during the event.

Annadanam

Sree Vidyadhiraja Educational and Charitable Trust (SVECT) is planning to distribute food materials like rice, pulses, sugar, saris etc to around 600 poor and Adivasi families in and around Sasna Village, Murbad in Thane Dist on Sunday 5th August, 2012.

Training for Malayalam Mission teachers

Training for Malayalam Teachers under the Kerala Government's Malayalam Mission Plan was held at Kerala House on July 21 and at Malad St George School on July 22. Teachers from Kerala Anil Kumar and Binu K Sam conducted the training which emphasized that the classes for children should include songs, pictures, stories, riddles, proverbs and games of Kerala so that the children will become aware of the culture and customs of the state. The Registrar of Malayalam Mission said that this was the second stage of the 'Kani Konna certificate course'. The exams for the first Stage was held earlier.



Alexander Prince Vaidyan delivering speech during the inaugural ceremony of Mumbai Kala Bhavan's new corporate office in Powai Plaza, Hiranandani Gardens. Besides him are MKB's Managing Director V Srinivasan, PV Vijaykumar (KERALA IN MUMBAI), R Thayagrajan (Air India), Shrikantan Nair and Capt Bann Chaudhari.



Amitabh Bachchan, the new Brand Ambassador for Kalyan Jewellers along with the Directors of the Group and the other Ambassadors of Kalyan Jewellers: Dileep, Prabhu, Nagarjuna and Shivaraj Kumar during the photo shoot of the Group's TV Commercial.



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Onasamsakal



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Malayalam Class

Malayalam Class *Praveshanotsavam* was held at Bombay Keraleeya Samithi in Malad West. Unni Warrieth presided over the event in which Rajan Kadannappally, Riyaz, Muralidharan, KK Arun, Gramaratnam Syed Mohammad and Samithi Committee members attended. Adv. Padma Divakaran welcomed the audience while Balakrishnan proposed a vote of thanks. During the event, Unni Warrieth and Riyaz recited some Malayalam poems.

Sampoorna Ramayana Parayanam

Sampoorna Ramayana Parayanam will be held at Hill Gardens Community Centre, Thane under the guidance of Swami Krishnananda Saraswathi Maharaj of Sree Rama Dasa Mission Universal Society Badlapur on August 5, organised by Hill Gardens Ayyappa Bhakta Sangam. For details contact 9969104894.

New Managing Committee

Goregaon Malayalee Samajam has elected its new Managing Committee members. K Aravindakshan is the President, KUK Nair, Vice- President, N Balagopal Chairman, KK Sudhakaran, (Secretary), M Prakash Nair (Treasurer), VJ Xavier (Vice Chairman), Sanjay Nair, Devadas Nair (Jt Secretaries), Mohanasundaran (Jt Treasurer), are the office-bearers and KO Varghese, CA Gopi, PG Menon, KS Asokan, KM James, Sunil R Nair, KG Sunil, Murali Nair, Vinod, Mira R Kutty, Usha Menon, Srikala Pillai are the Managing Committee members. M Ramachandran and V Balakrishnan are the internal auditors.



During the inauguration of Malad Keraleeya Samithi Malayalam Class



Sree Vidyadhiraja Educational and Charitable Trust distributed free notebooks, pens, pencils, erasers, sharpeners, compass boxes etc to more than 600 poor and Adivasi children of the villages in and around Vidyadhiraja Centre, Sasna Village, Murbad in Thane Dist.



Onasamsakal

P C Nambiar & Family, Pune



International Membership For Tru Indian



Tru Indian Information and Guidance Society has become member of International Dance Council, according to Mrs. Ambika Warasiar, Director of Creative Wing of Tru Indian Information and Guidance Society. It

was nominated to the Council by the Orissa based Theatre Movement Organization.

Tru Indian is an NGO working for the benefit of the society by giving information and guidance to the public

Mohiniattam recital

Ayswaria Warriar performed a Mohiniattam recital at YB Chavan Centre for the Indian Council of Cultural Relations.



Ayswaria Warriar

about subjects ranging from various welfare schemes of government to national level scholarships and arts competitions. It has been conducting dance and music classes for the past few years in pursuit of national integration. The organization is registered in Kerala with jurisdiction all over India and Headquarters in Dombivli, Mumbai.

The International Dance Council is an organization under United Nations Educational, Scientific and Cultural Organization. The organization, also called as the United Nations of Dance,

has been the striving force behind various international events aimed at promotion of dances in their purest form.

As a member of the International Dance Council, Tru Indian Information and Guidance Society can now send its representatives to various global events and meets on the vast topic of Dance and participate in various international dance fests and competitions organized by other members of the Council at various parts of the globe. It can also honour the dance talents with Certificates recognized by UNESCO.



Thane MLA Eknath Shinde felicitating Soumya Rajesh Nair on her top achievement in medical entrance exam and getting admission at JJ Medical College Mumbai. Soumya is the daughter of Raj S Nair social worker and businessman who lives in Thane. Raj S Nair, Mrs Nair and Sreekanth Nair also seen. Nair Welfare Association, Wagle Estate Malayalee Association also felicitated Soumya.



Remembering ancestors: Nair Service Society of Mira Road, organised *karkitaka vavu bali tarpanam*. About 170 people participated in the ceremony conducted by Unnikrishnan Nair.



Inauguration of Malayalam class at St Mary's Knanaya Church in Bhandup. Father Jacob lighting the lamp during the event, CKK Poduval Malayalam Mission co-ordinator and Gopalan Nair look on. Right: Initiating the child to the world of language.

Malayalam Class Praveshanotsavam

Malayalam Class at New Bombay Keraleeya Samaj, Nerul was inaugurated on 29th July. Mumbai Malayalam Mission President and noted novelist Balakrishnan inaugurated the function. Samajam President Ashok Kumar D presided over the event. General Secretary KG Vijayan Nair, Malayalam Mission Mumbai Chief Co-ordinator Smt Rugmani Sagar and Malayalam Class Convenor Mohanasundaran also spoke on the occasion.



Sudeesh Dance Academy run by Sudeesh Nair, was inaugurated by film choreographer Sandip Soparker on July 8. The Academy trains children from the age of four and also adults in freestyle, Hip hop, couple dance forms as well as Bharatanatyam. They also have yoga, singing and drawing classes.



Novelist Balakrishnan addressing the audience at the Malayalam Class inauguration

OBITUARY



Vasumathi

Vasumathi (62), widow of late Balakrishnan Nair of Trivandrum and mother-in-law of Raghudas Nair, resident of Thane passed away on July 11.

Reception to Girija Vallabhan

Girija Vallabhan is being accorded a grand reception on August 19 in view of the award bestowed on him for his overall contribution to the society, instituted by Malayalam Foundation. The Foundation bestowed this award for the year 2011 on him in consideration of his contributions to the fields of social work, organisational activity and literary work.

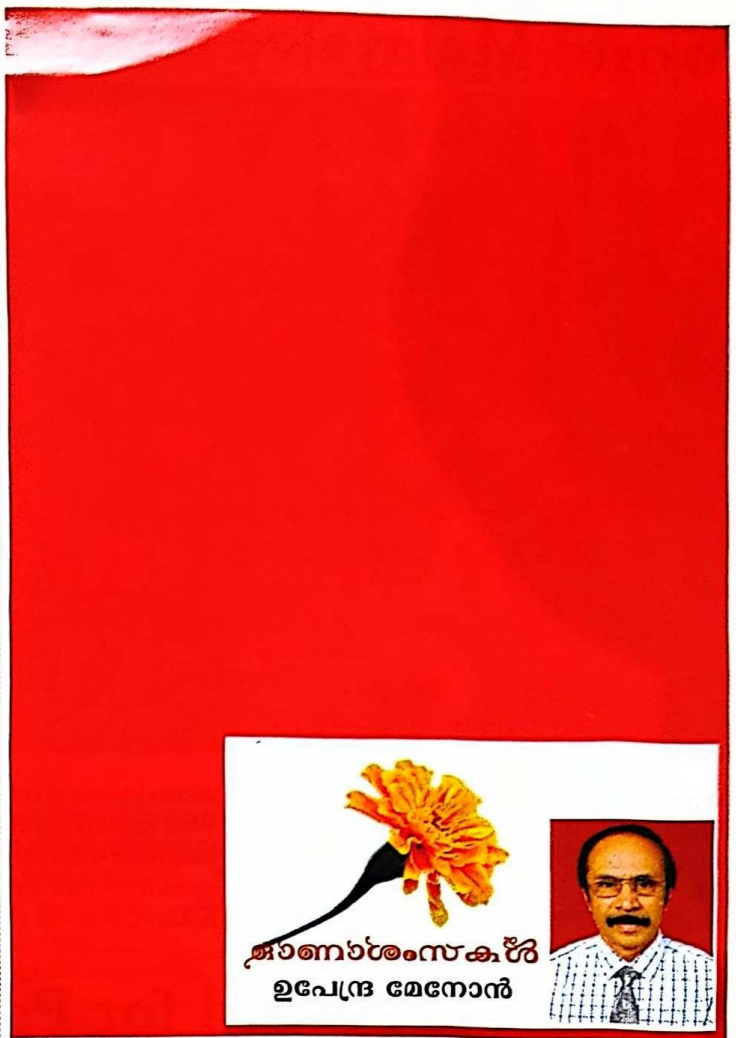


Girija Vallabhan hails from Pulloot. He worked for the central government's civil accounts service and was their senior trade union leader for more than four decades.

He published one novel and one volume of short stories. He also contributed to several periodicals. His novel was earlier chosen for Jwala Award.

Besides holding the rank of Additional Secretary, he was also President of the trade union of central government employees. He united central government employees under the confederation and worked more than 14 years for strengthening it. He was the only Malayalee who held the position of Deputy Controller of Accounts, an All India Service cadre.

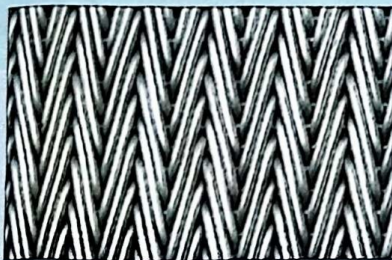
The reception is being jointly organised by Kodungalloor Literary Forum and Malayalam Foundation, at 9.30 a.m. at NSS Hall, Pulloot. Many leading personalities of literary and cultural organisations are expected to attend the function.



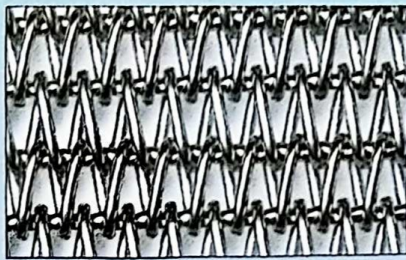
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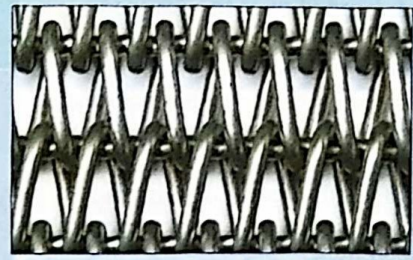
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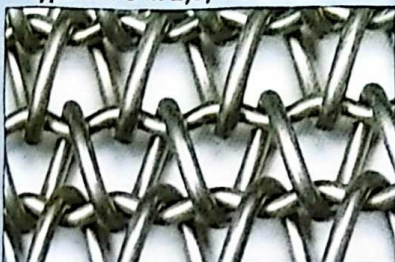
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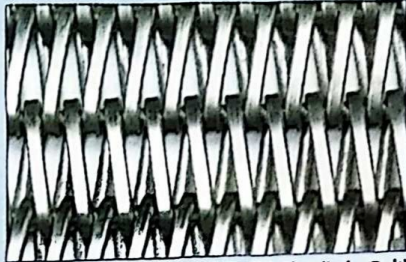
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World Malayalee Council Pune felicitates students



World Malayalee Council Pune Province felicitated meritorious students of HSC and SSC from Pune. About 70 students received their Smruti citations and those who stood first and

second were given cash awards. Well known psychologist Dr George Varghese delivered the commemorative speech. Serum Institute Director Prof P K Dave was the chief guest and

President of WMC Pune Province, K Harinarayanan presided. K V Kartha, V Sudhakaran, G P Nair, S R Nair, U N Poduval and Saji Varkey addressed the gathering.

Vagdevata Award for Pandit Ramesh Narayanan

Vagdevata Award for the year 2012, instituted by *Vagdevata* a periodical published from Pune was presented to noted Hindustani singer Pandit Ramesh Narayanan. Yogesh Behl, former Mayor and President of NCP of Pimpri - Chinchwad, handed over the Award to the musician. Municipal Councillor Sujata Palande, Vagdevata Chairman KV Sankaranarayanan, publisher Sapna Velayudhan, Managing Editor B Madhu Nair, Members of Advisory Board, TP Alexander, PV Bhaskaran, Ravindran Pachiriyam were present. The ceremony was followed by a concert by Panditji and his daughters Madhushree and Madhuvanti.



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Initiative of girl students to eradicate plastic menace

Eradication of plastics is mainly confined to the banning of plastic bags for most people and the governments. But the students of Payyanur Government Girls Higher Secondary School have better ideas. The accumulated used plastic pens with ball tips around the school poses a threat to the earth. They realised and vowed to eliminate its use from their school altogether. The senior students welcomed the new comers by

presenting them old fountain pens along with a bottle of ink each and also made them pledge not to use ball pens in future. All new comers numbering 240 received the gift from the seniors. Payyanur Municipal Standing Committee Chairman Sasi and Councillor Chandran attended the Admission Festival and congratulated the students for their initiative and said that their move would be a lesson for the elders.



Literacy of very high order

Kerala is known as a state with 100% literacy. But who is the most educated Malayalee in Kerala? He is William Varghese of Mattancherry. He has three bachelor's degree, nine post graduate degrees, ten diplomas and six post graduate diplomas. He recently retired from the customs department of the central government. During the 36 years of service, he underwent 51 courses and is now determined to devote full time for acquiring more qualifications. Williams passed SSLC from Mattancherry TD High School and secured a Science degree in Chemistry from St Alberts College, Ernakulam. He entered central service as a clerk in Central medical service in Delhi. Seeking better positions, he started

preparing for tests for various jobs and in course of time, thought of converting his acquired knowledge into degrees and diplomas. In 1978, he joined Customs and Central Excise Department as an upper division clerk. Now he has retired as Customs Superintendent of Karipur Airport. Williams has degrees in Chemistry, Law, Library Science, post graduate degrees in English Literature, Law, Labour Management, Tourism Management, Library and Information Services, Criminology and Police Administration and M Phil and MBA in Labour Studies. He earned his diplomas in International Law, Italian Language, Transport Economics, Logistics Management,

Rail Transport Management, Transport, Cyber Laws and Intellectual Properties Law. In Personnel Management, Marketing and Sales Management, Journalism, Tourism Management, Tourism Administration and Criminology, he has PG diplomas. Meanwhile he completed Certificate courses in Cyber Law, Library Science and Italian Language.

Electricity Board calls Malayalees thieves

Kerala State Electricity Board is reported to incur a financial loss of Rs.150 crore during the last fiscal year on account of defective meters. There are 4,60,250 defective meters in 700 sections. There are some sections in which almost half the number of meters are defective. When a meter becomes damaged or defective, the officials charge the consumer the average units of previous one year. In such cases, the Officials allege that the consumers draw more units of electricity and thus cause a loss of Rs.150 crores to the Board.

If a new meter is installed, the consumption of the previous months is re-estimated on the future readings. In both ways, the loss is to the Board. To replace all the defective meters, the Board has to incur only Rs. 18.41 crore. There are two reasons for the inaction. One, the inherent indifference of the officials and the second, the lack of manufacturing facilities for making modern electric meters.

Repeated demand for Classic Status for Malayalam

Kerala has again demanded that the classic status should be granted to Malayalam language and that it should be treated on par with the other South Indian languages. A delegation of Kerala ministers met the Prime Minister Manmohan Singh, under the leadership of CM Oommen Chandy. The delegation demanded that Malayalam was as old as other South Indian languages and submitted some documents detailing the history of the language. This status is normally given to those languages that have passed 1500 years and on this basis, Malayalam

was denied that prestigious position, the delegation pointed out. In fact Malayalam can claim a history of 2300 years. "Arthashastram' and 'Bhagawat Gita' were first translated into Malayalam, they pointed out. Further it had the tradition of Cheeraman, Sankaran, Madhavan, Raman, Cherusseri, Aasan, Ezhuthachchan, Kunchan Nambiar, Unnayi Variet et al. The Prime Minister should urgently intervene in this matter and accord the most sought after status to Malayalam, the delegation demanded.

LEGENDARY FREEDOM FIGHTER CAPTAIN LAKSHMI SEHGAL DEAD

Freedom fighter and prime aide of Subhash Chandra Bose Lakshmi Sehgal died on July 23, 2012. She was 97.

She earned the love and respect of the Indian people by her sheer grit, revolutionary spirit and dedicated service to the poor. Till her last days, she was busy with her free medical practice for those who needed her.

Her body was donated to Kanpur Medical College for medical research, as per her wish.

Lakshmi Sehgal is survived by her daughters Subhashini Ali and Anisa Puri; her grandchildren Shaad Ali, Neha and Nishant Puri; and by her sister Mrinalini Sarabhai.

Born on October 24, 1914, she earned her title Captain as she headed the women's wing of Subhash Chandra Bose's Indian National Army. She held the rank of Captain in it when she was taken a prisoner in Burma, today's Myanmar.

Lakshmi was born to S Swaminathan, a criminal lawyer of Madras High Court, and Ammukutty Amma of Anakkara Vadakath of Palakad district. Her mother was a social worker and independence activist. She also became a member of the Constituent Assembly later.

Sehgal chose to study medicine and secured an MBBS degree from Madras Medical College in 1938. A year later, she received her diploma in gynaecology and obstetrics. She worked as a doctor in the Government Kasturba



Gandhi Hospital at Triplicane, Chennai. In 1940, she left for Singapore after the failure of her marriage with pilot P K N Rao whom she married in 1937 in Lahore. During her stay at Singapore, she met the members of Netaji's Indian National Army. She established a clinic for the poor, most of whom were migrant labourers from India. It was at this time that she began to play an active role in the India Independence League.

In 1942, during the surrender of Singapore by the British to the Japanese, Sehgal aided wounded prisoners of war, many of whom were interested in forming an Indian liberation army. Singapore at this time had several nationalist Indians working there including K. P. Kesava Menon, S. C. Guha and N. Raghavan who formed a Council of Action. Their Indian National Army or *Azad Hind Fauj* however received no firm commitments or approval from the occupying Japanese forces regarding their participation in the war. It was against this backdrop that Subhas Chandra Bose arrived in

Singapore on July 2, 1943. In the next few days, at all his public meetings, "Netaji" spoke of his determination to raise a women's regiment which would "fight for Indian Independence and make it complete". Lakshmi had heard that Bose was keen to draft women into the organisation and requested a meeting with him from which she emerged with a mandate to set up a women's regiment, to be called the Rani of Jhansi regiment. Women responded enthusiastically joined the all-women brigade and Dr. Lakshmi Swaminathan became Captain Lakshmi, a name and identity that would stay with her for life.

The INA marched to Burma with the Japanese army in December 1944 but by March 1945, with the tide of war turning against them, the INA leadership decided to beat a retreat before they could enter Imphal. Captain Lakshmi was

arrested by the British army in May 1945, remaining in Burma until March 1946, when she was sent to India – at a time when the INA trials in Delhi heightened popular discontent and hastened the end of colonial rule. In 1947 she married Prem Kumar Sehgal and settled down in Kanpur.

In 1971, Sehgal joined the Communist Party of India (Marxist) and represented the party in the Rajya Sabha. During the Bangladesh crisis, she organized relief camps and medical aid in Calcutta for refugees who streamed into India from Bangladesh. She was one of the founding members of AIDWA in 1981 and led many of its activities and campaigns. She led a medical team to Bhopal after the gas tragedy in December 1984, worked towards restoring peace in Kanpur following the anti-Sikh riots of 1984 and was arrested for her participation in a campaign against the Miss World competition in Bangalore in 1996. She was still seeing patients regularly at her clinic in Kanpur in 2006, at the age of 92. In 1998, Sehgal was awarded the Padma Vibhushan, the country's second highest honour. In 2002, she contested the Presidential election as the nominee of the leftist parties against A P J Abdul Kalam but was defeated.



Captain Lakshmi

ANKURAM (1982)

(അങ്കുരം)



Lyrics: O N V Kurup Music: M S Viswanathan
Ragam: Aarabhi Singer: P Jayachandran, P Suseela & others

Rohini



ONV Kurup



M S Viswanathan



P Jayachandran

തൂയിലുണരൂ കുയിലുകളേ! തൂയിലുണരൂ!
തൂടികൊട്ടി തൂമ്പി തൂള്ളി തൂയിലുണരൂ!
കൂരവയിട്ടു തൂയിലുണരൂ!
കൂഴലൂതി തൂയിലുണരൂ!
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കൂയിൽമൊഴിമാരേ! (തൂയിലുണരൂ)

പൊന്നിരുന്ന പീഠത്തിൽ പൂവുവച്ചപോലെ!
വന്നനെയും മാവേലിത്തമ്പുരാനെപ്പോലെ!
അന്നം തരൂ! അഭയം തരൂ!
അന്നം തരൂ! ഞങ്ങൾക്കഭയം തരൂ!
പൊന്നോണനാളുകൾ തരൂ! പോയ്മറഞ്ഞ
പൊന്നോണനാളുകൾ തരൂ! (തൂയിലുണരൂ)

കണ്ണുനീരിൽ ചാലിച്ച വർണ്ണരാജി ഞങ്ങൾ!
മണ്ണിൽ വീണു വരുന്ന നൊമ്പരങ്ങൾ ഞങ്ങൾ!
കാറ്റായ് വരൂ! കുളിരായ് വരൂ!
കാറ്റായ് വരൂ! കാറ്റിൻ കുളിരായ് വരൂ!
കണ്ണിൻ വെളിച്ചമായ് വരൂ! ഈ വഴിയിൽ
മന്ദാരപ്പൂനിഴൽ തരൂ! (തൂയിലുണരൂ)

Directed by T Hariharan., Ankuram was released in 1982 with Prem Nazir, Sharada, Sukumaran, Ummar etc. Though the film was not a big hit, the songs were well received. Jayachandran is the most fortunate singer to get the best of Malayalam songs composed by MSV. 'Suprabhatam' from 'Pani theeratha veedu' (Unfinished house) fetched him his first state award for the best male singer.



Some of the songs Jayachandran rendered for MSV are 'Swarnagopura nartakee silpam', of Divyadarsanam, 'Ashtapadiyile naayike' from 'Jeevikkan marannupoya stree', 'Rajeevanayane' of Chandrakantam are some of the favourites of Jayachandran. It was MSV who introduced Jayachandran into Tamil movies through 'Thankachimizhupol' of Manippayal (1973).

Lisammayude Veedu

After a hiatus actress Meera Jasmine is back. She faces the camera for scenarist turned director Babu Janardhanan's sequel to Lal Jose's *Achanurangatha Veedu*, titled *Lisammayude Veedu*. Babu is also writing the story. Produced by P T Saleem, the film has Rahul Madhav, Meera Jasmine, Salim Kumar, Jagadeesh, Baiju, V. K. Sreeraman, Sangeetha Mohan and Ranju. The cinematographer is Sinu Sidharth and the music director is Vinu Thomas.

Unni Mukundan selected for the hero's role, has opted out of the film and has now been replaced by Rahul Madhav. The shooting has begun in Palakkad. Meera Jasmine was last seen in the



Malayalam film *Mohabbath*, which flopped at the box office. Rahul Madhav was earlier seen in films like *Vaadamalli*, *Bangkok Summer* and *Track*.

Salim Kumar plays the role of a father

with three daughters, as in the original film. Meera plays the role of his elder daughter, originally played by Mukta. She essays different roles in the film like a 23 year old young girl, a house wife, a widow and a mother.

Shweta Menon to film her pregnancy, delivery

Shweta Menon will allow filmmaker Blessy to make a film highlighting her stages of pregnancy.

Shweta Menon and her husband Sreevalsan Menon have agreed to shoot her maternity period as well as her child birth for his upcoming movie. Shweta Menon said, "The pangs a pregnant woman faces should be known by the partner and I am taking this opportunity to make proper use of it to make people aware of a mother's sacrifice. When a woman is expecting, the society treats her like a patient. This is injustice. Both of us are taking this opportunity to expose this attitude of society."

Two years ago, Blessy had planned a movie that showcased conversation between a mother and the foetus. His new film with Shweta will project the most important period in a woman's life - her pregnancy and delivery.



Vineeth Sreenivasan getting married?



Vineeth Sreenivasan, whose recent film is *Thattathin Marayathu*, is reportedly getting married on August 18 to his long time girlfriend in Kannur.

Treading the same path as his father, veteran actor Sreenivasan, Vineeth too has established himself as a singer, actor, script writer and director. His bride was his junior during his Engineering College days in Chennai. The marriage is likely to take place in Kannur.

Unni Mukundan and Remya Nambeesan in Pathiramanal

Directed by M. Padmakumar and written by Babu Janardhanan, *Pathiramanal* is the story of a young man, who returns to Pathiramanal, to take revenge for his father's murder. Unni Mukundan plays the protagonist. Remya Nambeesan is the female lead. Jayasurya plays the role of the father. Jayasurya was expected to do the role of both the father and son. He had finished shooting in the earlier schedule held in Marayur but he was injured in an accident while shooting for another film. Unni Mukundan replaced him for the role of the son, Eldo. Eldo returns to Pathiramanal 20 years later to find out the man who killed his father. Other actors are Kunjan, Bhagath, Shalu Menon, Jyothi and P Balachandran. Vayalar Sarath - Afsal Yusuf team manages the music department. Manoj Pillai handles cinematography and Samjith is the editor.



Idiots

Directed by K S Bava, *Idiots* is an upcoming Malayalam movie starring Asif Ali and Sanusha in the leading roles. *Idiots* is produced by Sangeeth Sivan and TP Agarwal under the banners of Sangeeth Sivan Productions & Capital Films. Baburaj plays another important role in *Idiots*. *Idiots* is expected to be a fun filled movie. This would be Sanusha's second Malayalam Film after *Mr. Marumakan* opposite Dileep, which is yet to be released.

Bava and Anwar has written the script for *Idiots*, based on a story penned by Sangeeth Sivan. Nandu composes music for the lyrics of Rafeeqe Ahamed and Santhosh Varma. *Idiots* is the story of a murderer and a young girl who is planning to die. The movie started shooting in May around location at Ernakulam and Fort Kochi.



Anupam Kher to act in KN Sasidharan's Nayana



Veteran actor, Anupam Kher, who got rave reviews for his role in Blessy's *Pranayam*, is now all set to act in another Malayalam film *Nayana*, directed by KN Sasidharan.

After hitting the bull's eye with Mohanlal-Blessy combination *Pranayam*, Anupam Kher will be playing a very important role in *Nayana*. The film is said to be an all out family entertainer with Innocent, Siddique, debutant Mukhil and baby Anikha playing pivotal roles. The shooting is likely to begin in September at Palakkad and in its surrounding areas including Ahalia Hospital.

Captain Raju's new Malayalam film



Captain Raju, Balaji and others at the pooja celebrations of the film

The Pooja celebration for Pullampallil Films International's Malayalam film Mr Pavanayi 99.99 was held at Hotel Sarovaram in Ernakulam on June 30.

The film introduces Deva Devan (son of Vijayaraghavan) and Pinky (daughter of Ponnamma Babu), and the other actors are Ganesh Kumar, Ramu, Bheeman Raghu, Prem Kumar, Ajayan (Guinness Pakru), Tony, Kunchan, Bombayji (Balaji Mumbai), Antony, Raja Sahib, Baiju Ezhuppanna, Roy Manapilli, Johny Ajith, Arun Devassia, Kaviyur Ponnamma, Ponnamma Babu, Suvitha, Kavitha Sree, Annie, Devanjan and Captain Raju as Pavanayi.

Story and Direction is by Captain Raju while the film is produced by PV Abraham. Co_director is Simjith and script is by Roopak and Nishak. The lyrics are written by Vayalar Sarathchandra Varma, PV Abraham and Harish Nair while music is by Somasekharan Nair and Pradeep Palluruthy.

Pooja Gandhi in a Malayalam film

Pooja Gandhi debuts in a Malayalam film not for the passion to work in another industry but for the lady director, Revathy S Varma. "I took up this project only for this wonderful lady, who is very talented in her creativity and is technically brilliant," she says. She plays Lisa Mollu in her first Malayalam film, 'Mad Dad' which she is currently shooting for. Having done one or two films in Tamil, Pooja had never tried to work in other regional languages down South. "Language was never a barrier for me. I will remain a Kannadiga throughout my career. Once in a while getting into another language provides a change to any actor," says Pooja. The film which is a comedy entertainment will see Pooja as a tomboyish rich girl. "I make an entry in a bullet for this film," reveals the actress, adding, "This



is a hatke role for me, which I got by chance."

Apparently, the film will also be shot in Hindi with Amitabh Bachchan playing the lead.

Kaviyoor Ponnamma to get Bharat Murali award



Kaviyoor Ponnamma will receive the third Bharat Murali filmaward instituted by Kottarakara Bharat Murali Cultural Centre. The award is in recognition of her achievements in Malayalam cinema.

The award includes cash of Rs 10,000 and a citation. The committee that selected Ponnamma for the award comprised of director Vijaya Krisnan, Maneka, Dr Biju, Bharat Murali and cultural centre chairman Palliseri. Minister KB Ganesh Kumar will present the award to Kaviyoor Ponnamma on August 5 at a remembrance function to be held at Veliyam.

Kovilmala King visits Mammootty

Superstar Mammootty had a surprise visit recently by Kovilmala King Raman Rajamannan. The King is the only literate person among his tribal clan.

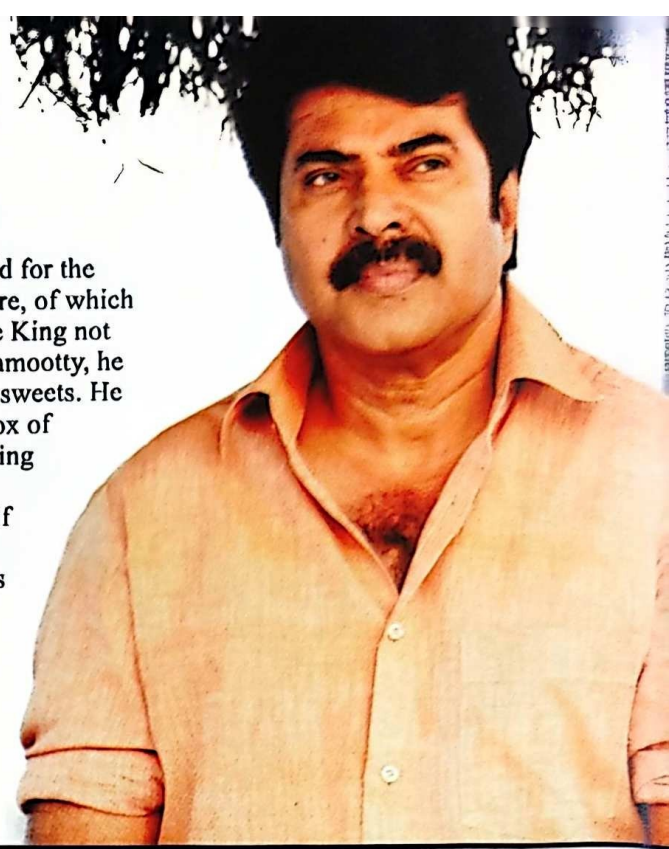
During the shooting of *Jawan of Vellimala*, the king Raman Rajamannan along with some of his assistants arrived on the sets. His intention was only to make Mammootty aware of the pathetic condition of his community.

The King told Mammootty that most of the children after high school had discontinued their education and many of them were victims of drug abuse. He pleaded with Mammootty to support these children.

On his part, Mammootty promised that

he would do all that he could for the organisation - Care and Share, of which Mammootty is a member. The King not only draped *ponnada* on Mammootty, he also offered him honey and sweets. He even handed Mammootty a box of sweets for his son, the budding superstar, Dulquar Salman.

Stars like Sreenivasan, Asif Ali and Mamta Mohandas were also present on the sets to witness the affectionate gesture by Kovilmala King Raman Rajamannan.



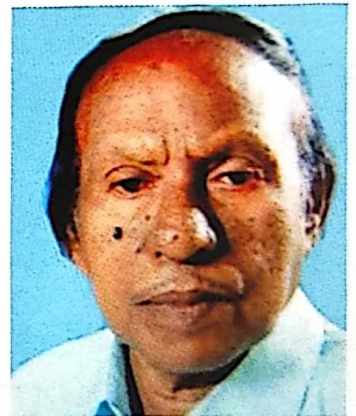
Beautiful to be remade in Hindi

One of the highly applauded films of last year 'Beautiful' will be soon remade in Hindi. The movie will be made for the Hindi audience by V K Prakash himself who has already got the dates of Ranver Shorey, and Vinay Pathak for the lead roles. Konkana Sen Sharma will be the heroine of the movie while the original scriptwriter- actor Anoop Menon will appear in a small role in the movie. This will be the second Hindi film from V K Prakash after his critically acclaimed debut in 'Freaky Chakra'. V K Prakash is currently completing his new movie 'Trivandrum Lodge' at Ernakulam..



Saigal Joseph dead

Thundi Parambil Joseph Rodriguez alias Saigal Joseph, noted South Indian actor and singer of yesteryears is dead. He was 80. Saigal's body was laid to rest at Edakochi St Mary's Church cemetery. Saigal Joseph who has acted in almost 500 movies in South India began singing songs in ferry boats for his daily bread at the age of 12.



It was Augustine Joseph Bhagavathar (Yesudas' father) who asked Saigal to shift to Chennai after listening to him singing in a boat. Saigal reached Madurai and joined Sree Sakthi Drama troupe in which Sivaji Ganeshan was one of the artistes. Saigal Joseph soon began getting several offers. It was Sivaji who gave him the name Saigal Joseph. In Tamil films, he acted among many others, with MGR, Rajnikanth and Kamal Hassan. He also handled important roles with Malayalam actors Sathyan, Prem Nazeer, Madhu, Jayan, Bahadur and Mammootty.

In Telugu, Joseph acted with N.T. Rama Rao and Nageshwar Rao and in Kannada with Raj Kumar and Udaya Kumar.

Mammootty, Innocent, union minister K.V. Thomas, minister K. Babu, music director M K Arjunan and many others from the film world and other walks of life paid tributes at his house.

ROLE OF VOWELS

-Guruji

Rarely a single character, either a vowel or consonant, has a distinct meaning but as the consonants joined with vowels, more and more meaningful words emerge. In English 'A/a' and 'I' carry specific meanings such as 'single' or 'one' and the 'all important word' I. In Malayalam vowels, ആ and ഇ ആ have distinct meaning such as 'that' and 'this' where as a single consonant does not carry any meaning unless they are joined with a vowel and/or a diphthong followed by a vowel.

It was pointed out earlier that once the Malayalam types were numbering about 900 and having all of them in different fonts and sizes in large numbers entailed a huge investment for a printing press. Further it was quiet cumbersome for a student to master all diphthongs besides leading to uneven spacing of lines while writing or printing, leading to more wastage of paper. Gradually a demand for reformation in Malayalam alphabet gained strength and the state government formed a committee to address the issue. Though a final pattern emerged, a sudden change was resisted by the news papers for fear of reader's apathy to get adapted to this form. The first newspaper to courageously adopt this pattern was Mathrubhumi. Though there were some hiccups initially, slowly and steadily the new pattern was adopted. It was

clearly stated that this new pattern was meant only for printing and publication and the old pattern could be continued for writing as that would facilitate speedier writing. This however led to a situation where the old people used to write as they learnt in their younger days and the new generation who went to school after the script reformation, learnt only the new pattern for writing. A reader who has an old edition of any Malayalam book would find the old pattern while a new edition would have the reformed edition. Often this would lead to confusion to the uninitiated. Since most of the characters in the alphabet can be manipulated through computer software, there is now a demand to revert to the old pattern and some publishing companies are slowly moving towards it.

In our language, from the very beginning, all consonants standing alone and not in the company of any vowels, were ordained to be with an inherent vowel ആ. For any other situation, it should have a vowel built into it, either preceding, succeeding or wrapped. Let us take the case of first consonant ക accompanied by other vowels. In most of the cases, it would hold true and hence unless there is a separate formation, we should use other consonants also in the same way as ക.

Vowel	ആ	ആ	ഇ -	ഇ	ഉ	ഉ	എ	ഏ	ഐ	ഓ	ഔ
Sign		ഓ	ി	ീ	ു	ൂ	െ	േ	ൈ	ൊ	ൌ
Sound	ക	കാ	കി	കീ	കു	കൂ	കെ	കേ	കൈ	കൊ	കൌ
As in	café	calf	kill	keen	cuckoo	cool	cane	canine	Kaiser	cocoon	coin
Vowel	ഈ	ഊ	ഋ								
Sign	ഈ	ഊ	ഋ								
Sound	കഈ	കഊ	കഋ								
As in	cow	come									

Answer of Quiz No.2

Q: Unlike other teachers, he did not punish students.

A: മറ്റു അധ്യാപകരിൽനിന്ന് വിഭിന്നനായി അദ്ദേഹം വിദ്യാർത്ഥികളെ ശിക്ഷിച്ചില്ല.

Instead of വിഭിന്നനായി, similar meaning words such as വ്യത്യസ്തനായി, വിരുദ്ധനായി etc can also be used. Since the subject is a human being, usage of വിഭിന്നനായി, വ്യത്യസ്തനായി, വിരുദ്ധനായി etc are not proper.

Right answer was received from Shri K. S. Nayar, 3 Priya, 14/B Netaji Palkar Road, Ghatkopar (W), Mumbai 400 084.

Quiz No.3

A sentence from an article by E S Sajeevan published in Mathrubhumi Daily dated June 30, 2012.

പിന്നീട് കോളേജിന്റെ പ്രിൻസിപ്പൽ ആയെങ്കിലും സാർ ഇന്ന് നമ്മോടൊപ്പമില്ല.

If you feel that the above sentence is lacking clarity, please re-write the same.



Kerala in Mumbai

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