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Muthukad

Magic
Pride of
Kerala

Shailaja nair
foundation

TRUST WITH A HUMAN TOUCH

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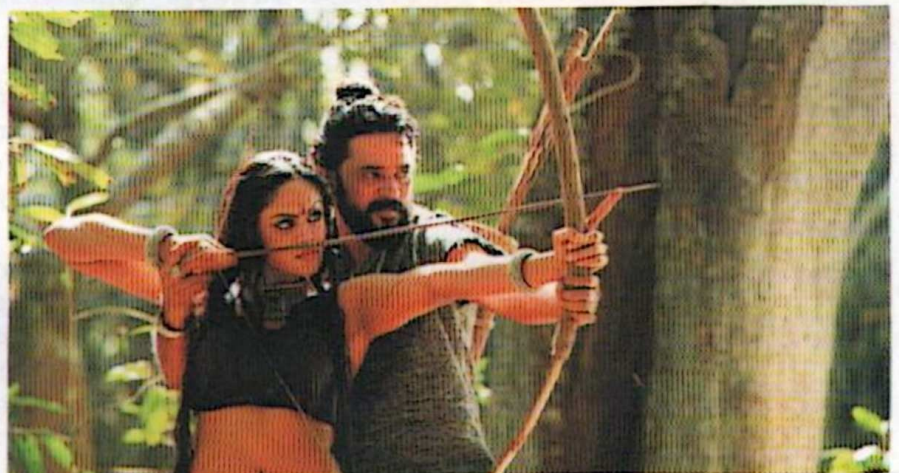
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Gandhian methods at threshold

Two non-violent protests recently held at Delhi drew the attention of the entire nation: first by Anna Hazare and the second by Baba Ramdev. Anna wanted the Lok Pal Bill to be passed in the forthcoming session of Parliament and the television channels made the whole affair a carnival. The central government submitted itself very meekly and agreed to hold joint discussions with the representatives, appointed by Anna, of 'Civil Society' and the Gandhian ended his 'fast unto death' before the chameleon cameras.

Soon Baba flew to Delhi in a chartered aircraft to undertake his 'fast unto death' to get the black money stalked abroad. A team of central ministers did their best to stop him from pursuing the declared fast. A drama ensued and the discussion failed. As a consequence Baba was forced to continue his fast. The government was compelled to act to get him evicted after midnight from the venue that was obtained on a false pretext of holding a 'Yoga Shibir' for 5000 persons. The government alleged that instead of 5000 persons, more than one lakh attended and the venue was misused for a protest programme. This action was severely criticized by many as an act of cowardice.

We are not going into the merits of the above incidences. However, there cannot be two opinions about the actions of all parties concerned. It was pathetic to watch the government crawling on all its fours when it could have walked. Once Anna found the government's knees weak, his demands increased and he was accused of black mailing.

During the meetings, there was a boycott by the 'Civil Society' members and after several meetings the cart is there where it was at the start. Now Anna has threatened to resume his fast from August 16.

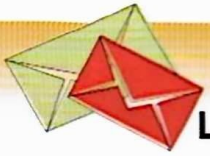
Baba's escape from Delhi in a woman's attire was laughable, exposing his intent to fast till death. Instead of following Gandhiji's weapon to its logical end, he preferred the tactics of the 'mountain rat' thereby forfeiting his right to follow the Mahatma.

When some of his followers violated the spirit of non-violence and resorted to violence by torching the police station, Gandhiji did resort to fast, not to force the government to maintain law and order, not to punish his erring followers but to purify himself. When Hindus and Muslims slaughtered each other, the Mahatma did resort to fast again not to force the government to take action but seeking a change of heart among the people who took to violence.

We feel Anna and Baba should have fasted not to force the government to act. They could have appealed to the people to desist from corruption in all its forms, the bribe giver and taker, the abettor and also the silent witnesses for being inactive. These leaders lacked courage to take that posture, probably feeling that nothing would change and thus leading to the loss of their life. Gandhiji famously opined that he would prefer violence to cowardice. Someone recently stated that 'Loknayak was not Mahatma and Anna is not Loknayak.' Very true!

We need a modern Mahatma who would awake the conscience of every Indian so that he would pay his taxes honestly and never be a party to corruption. Until then, no law enacted by the Parliament would stop corruption and would bring back the 'black money' stacked in foreign countries. Corrupt people would always find ways and means to circumvent the law. To fight corruption and economic offences using Gandhian methods is not easy. It needs enormous courage, patience and a sense of sacrifice. Truthfulness is its hallmark. Willingness to undergo sufferings is its requisite. The warrior of truth should be like Caesar's wife, above all suspicions. Not like some of the members of 'Civil Society' who were compelled to forgo some land they acquired by suspicious means.

No 'society' can be a substitute for government elected through a democratic process. The need of the hour is to enlighten the electorate and make them elect a government that they can trust and repose faith. No person or group can replace a government unless they do it through a democratic process. They have to outgrow the present corrupt politicians and replace them. Let us wake up from the utopian dream and enter the world of reality.



Census of Mumbai Malayalees

In your editorial “Abandoned Sons of Kerala” (KiM June 2011) highlighting the plight of non-resident Keralites in Mumbai and other parts of the country, you have stated: “In Mumbai alone there are about 30 lakhs of Malayalees...”.

If it were true every fourth or fifth person in Mumbai would be a Malayalee, which is not the case. According to the 2001 census data, Maharashtra had 4,06,358 Malayalees. The Times of India carried a story in November 2005 about migration to Mumbai, based on a study conducted by the Tata Institute of Social Sciences which put the figure of migrant Malayalees at 1.5 lakh (out of a total population of 1.2 million). Add on to it the original settlers, and also those settled in the neighbouring districts, viz. Thane, Navi Mumbai, etc. And I guess the total would still look puny before the three million figure! These days, any figure between ten and thirty lakh is getting trotted out conveniently from public platforms, without any basis. Sadly, we do not have even a fair guesstimate! (Please correct me if anyone has any authentic data). It is high time we had a reliable figure based on facts. An apex body like Kendra Sanghatana is better placed to undertake a demographic study of Mumbai Malayalees, or any social agency may commission or sponsor such a study. Basic data is a prerequisite to formulating legitimate aspirations and demands.

A million or three, the points made in the editorial are pertinent all the same.

K. Rajan
Thane

Laudable Leadership

While studying (not reading) all articles and illustrations in our favorite KIM magazine, we can easily surf through the entire gamut of human evolutions in the society right from philosophy to politics at one stroke. This is a unique feature that eclipsed the other professional publications. You have painstakingly unearthed the gold mine of Keralite talents invisibly existent in this part of the island. The instant classical example in this context is the intellectual 'Guru' H.H. Governor K Sankaranarayanan wherein his rich contributions to the state are profusely penned by you. At the other end of your professional journalism did give sufficient space for the illuminating innovative 'Guru' V. G. NAIR. Both have trekked through troubled waters to reach the present iconic status in their respective fields. Kudos to you for these two excellent features!

Another glancing phenomenon is the mushrooming growth of Keralite organisations scattered in many places prominently projected in your issues. An idea sprouted in this writer's mind is that we should initiate to form a single entity, consisting of the representatives of all these nano associations in Mumbai and suburbs, with the sole objective of working together for the benefit of the state possessing a macro outlook. We have no scarcity of human resources and must explore their entrepreneurship.

Your viewpoint may make the sound louder and KIM has certainly a leading role to act for its success. We trust your strength.

Dr C Warriar
Ambemath (East)

We welcome responses from readers. Please forward your responses and suggestions about various happenings concerning Malayalees residing in this part of India. You may send them via e-mail to keralainmumbai@gmail.com or by post to Editor, Kerala In Mumbai, 105-B, Twin Arcade, Military Road, Mumbai 400 059.

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In Memorium

Shailaja Nair Foundation and the ICE Awards



Behind every successful man, they say, there is a woman. Pratap Nair, Director of FEI Cargo Ltd, a Freight and Logistics Company, is one such Malayalee in Mumbai. His wife Shailaja Nair was a co-Director of the Company and shared with him the task of running the company and building it to greater heights. But destiny dealt a cruel blow to Pratap Nair when his wife and partner passed away in 2007. Pratap Nair and FEI Cargo has kept her memory alive by instituting the Shailaja Nair foundation as a vehicle of their Corporate Social responsibility. Since 2009, the Foundation has instituted the In-House Communications Excellence Awards, popularly known as ICE Awards in her memory. This year the ICE Awards took place on June 17th followed by an evening of divine soulful melodies by Anup Jalota on June 24, Shailaja Nair's birthday.

The Shailaja Nair Foundation

The Shailaja Nair Foundation is an NGO committed towards welfare of the underprivileged, especially women and children. Since its inception, it has conducted blood donation drive in association with Mumbai's Holy Spirit Hospital and Satara's Akshay Blood bank. It partnered renowned magician Gopinath Muthukad's Mission India Yatra and paid homage to 26/11 Mumbai terror attacks. The Foundation has provided ambulance service, libraries and reading rooms in villages and also donated musical instruments and a computer lab to a school in a village.

Currently the Foundation is planning to implement Dr APJ Abdul Kalam's PURA (Providing Urban Facilities in Rural Areas) project by adopting an entire village in Maharashtra and work for its development with special emphasis on women and children.

Apart from the social work that it is engaged in, the Shailaja Nair Foundation has instituted Awards to be given every year to Excellence in In house publications. Heading the 400 odd staff of FEI Cargo, Shailaja was passionate about the In-house Magazine

she started at FEI called FEIDuniya. It was her pet concept and month after month she kept in touch with her FEI family through this magazine and encouraged her staff and their families to express their views and interact with one another through the magazine.

The ICE Awards are a tribute to Shailaja's passion for the print media. They are given for the best In house Magazines published from all over the country and abroad and they are given under various categories like most creative name, imperative content, best design and page lay-out, active employment participation, and there are three Special Jury Awards. There are, further, three more awards, bronze,

silver and gold for the Best in house magazines. This is the third year since the inception of the ICE Awards. There were about 500 participants and the selections were made by an eminent panel of jury, experts in different fields, headed by the veteran senior journalist and chief Consulting Editor of Kerala In Mumbai, PK Ravindranath.

ICE Awards 2011

ICE Awards 2011 took place on June 17 at 6.30 pm at the Mumbai Cricket Association Recreation Centre, Bandra. Deputy Mayor of Mumbai Ms Shailaja Girkar, Ms Prema Mammen Mathew,



Ms Shailaja Girkar and Ms Prema Mammen Mathew with Anjani, Priya and Vidhi Nair during the book release



Pratap Nair felicitates Ms Shailaja Girkar and Ms Prema Mammen Mathew

Chief Editor of Vanitha, a women's magazine from the Malayala Manorama Group of publications, Gopinath Muthukad, the renowned magician, P K Vijayakumar, Income Tax Commissioner, Anup Jalota and many personalities from the corporate sector and companies were present at the function. Gopinath Muthukad who recently won the International Merlin Award at Delhi was felicitated and given a special Award for his contribution to magic and for taking Indian magic to global level. He performed a lively magic show and dazzled the audience. The head of the Jury panel P K Ravindranath could not be present due to an unforeseeable circumstance and he sent a recorded message congratulating the winners and wishing success for the evening. He emphasized that all the in-house magazines which were submitted were good and it was a difficult task to choose the most outstanding ones among them. His message was read out at the beginning of the Award ceremony. Anup Jalota was also felicitated by Gopinath Muthukad.



Gopinath Muthukad honouring Anup Jalota, flanked by Pratap Nair and P K Vijayakumar

The awards were handed over to the winners by Ms Shailaja Girkar and Ms Prema Mammen Mathew.

The winners of the ICE Awards 2011 were:

- Most Creative name: Tamrapali (Hindustan Copper Ltd)
- Imperative Content: Raintree (IIT Bombay)
- Active Employment Participation : Pulse (Varroc Group)
- Best Design and layout: We are the Taj (Taj Hotels Resorts and Palaces)
- Special Jury Awards: Vanarai (Vanarai Foundation)
- Between Us (HT Media)
- Aaple Raj Bhavan (Raj Bhavan, Mumbai)
- Best In house Magazine (Bronze): Pegasus (UB group)
- Best In house Magazine (Silver): Me Lawnge (Government Law College)
- Best In house Magazine (Gold): Raintree (IIT Bombay)

Since its inception, entries of in-house magazines for the awards have increased substantially. While in 2009,

the first year, there were 110 entries, the panel of judges was headed by Tamal Bandopadhyay and the prizes distributed by eminent industrialist Ms Gita Piramal. In the second year, there were 250 participants. Mala Biswas headed the jury panel. Sudheer Gokhale, Resident Editor of LokSatta distributed the Awards. This year there was a gigantic leap with 497 entries. It shows the popularity of the ICE Awards.

Launch of "She The Incredible": 99 women who Inspired India

In addition to the declaration and presentation of the ICE Awards, the Shailaja Nair Foundation held the book release of "She- the Incredible" on that day. The book was released by Ms Shailaja Girkar, Dy Mayor of Mumbai and the first copy handed over to Ms Prema Mammen Mathew, chief editor of Vanitha. The book is in commemoration of the centenary celebrations of International Womens' Day and edited by P K Ravindranath. P K Ravindranath's message for the book launch and best wishes for the same were also read out and his contribution as the editor was acknowledged. The writers of the book were Priya Patrachari and Anjani Nautiyal.

Anup Jalota's Music concert

On June 24, the birthday of Shailaja Nair, the foundation observes its Founders' Day. Every year it organizes an evening of soulful bhajans rendered by Anup Jalota, well-known bhajan singer. This year also there was a musical evening with the master singer



Abhijeet and Vidhi Nair with FEI staff



ICE Special Jury Award presented by Ms Prema Mammen Mathew to Between Us (H T Media)



ICE Gold Award presented by Ms Shailaja Girkar to Raintree (IIT -Bombay) for best in house magazine

'called Teri Yaad mein' on June 24 at the IES Manik Sabhagriha Auditorium in Bandra. Anup Jalota and his troupe's bhajans and old melodious Hindi film songs enthralled the audience.

A short audio - visual presentation on Shailaja Nair's life was presented and a minute's silence was observed in her memory. Anup Jalota received the book "She- the Incredible", a book released by FEI Cargo. Mrs Vidhi Nair, Pratap Nair's daughter- in- law proposed the vote of thanks at the function.

Shailaja Nair- A profile

The late Shailaja Nair, Pratap Nair's wife, was a multi-tasker. Wife, mother, daughter, sister, employer, she seamlessly played all her roles with ease and won the hearts of whoever she came in contact with.

Shailaja was born in Mumbai to Gangadharan and Anandavalli Nair and completed her schooling at Canossa Convent, Mahim. She lost her father when she was 12. The youngest of five siblings, she was a pampered pet in her family. She completed her graduation in



Magician Muthukad performing at the function

Economics from Bhavan's College and joined TCS in 1980. She then worked for BPCL for 15 years. Shailaja married Pratap Nair in 1984. Later she joined her husband as Director for FEI Group of Companies. As Director, she lent her expertise to departments like accounts, administration and HR. She was the driving force behind the company's success. She held a special place in her employees' hearts and took a personal

interest in their welfare. A deeply religious person, she would start the day only after a short prayer to the Gods. Shailaja's favourite deity was Ganesha. In 2007 she succumbed to an illness and left the world.

Shailaja and Pratap Nair have a son, Abhijeet. Abhijeet is married to Vidhi Nair and both of them are with FEI Cargo.



Visitors looking at the magazines with Vidhi Nair



Winners of the ICE Awards 2011



GOREGAON

An Idyllic Malayalee suburb



Goregaon is a residential suburb to the north of Mumbai. As early as 1862, it had a railway station, according to historical records. It was one of the four railway stations between Borivali and Grant Road. Goregaon is a conglomeration of four villages, Pahadi, Goregaon, Aarey and Eksar.

Today there are many residential Complexes with all urban facilities in addition to the older co-operative housing societies in this suburb. The sprawling Inorbit Mall, Hypercity, world class restaurants, multiplexes - all these have made Goregaon - a modern suburb as well.

There are many residential colonies and roads lined with shady trees in Goregaon. Another significant aspect is that many co-operative societies in this suburb have plants and trees within its compounds. Bangur Nagar has a good Kerala presence. Malayalees, Kerala Iyers, Christians and people of all communities live here in harmony. In the 1950's, Keralites came to settle in Goregaon. The Goregaon Malayalee Samaj, formed by the earliest migrants who came here, is one of the oldest Malayalee associations in Mumbai.

GOREGAON MALAYALEE SAMAJ

In June 1951, a group of Malayalees namely TR Ayyappan, Krishnan Parappally, KB George, PN Seshan, KS Menon, K N Menon and others decided to form an Association called Goregaon Malayalee Samaj for the welfare of the Malayalees. Their aim was mainly to run a full fledged Library, a reading room, discussions on Literature, Arts and Culture and also focus on charity work. They also constituted a Bye-Law for the proper guidance and functioning of the Samaj and started functioning from December 1951 at the Samaj premises at Topiwala Dispensary Road presently known as Station Road. The first president of the Samaj was TR Ayyappan. The Samaj celebrated its first Onam in August 1952. In 1956,

the Samaj was registered as a Public Trust under Charitable Instrument Act and continued its services.

With the idea of helping the youth coming to Mumbai in search of jobs, the Samaj started a Typewriting and Short hand Institute and named it Vijay Institute Of Commerce. This Institute is still functioning and is the oldest institute in Goregaon.

In 1960, the late S S Shankar and other members of the Samaj started a South Indian Education Centre presently known as Vivek Education Centre.

Since the premises of the Samaj was not sufficient for its activities, it purchased two Flats at Hirnen Shopping Centre, M G Road, Goregaon where the present Administrative Office is functioning.

The Silver Jubilee of the Samaj was celebrated in 1976 with grand celebrations for three days.

With the idea of training children in Bharata Natyam, Mohini Attam and other South Indian dance forms, the Samaj started an Institution under the guidance of Guru Kalamandalam Krishnan Kutty Warriar and named it Vijay Institute Of Fine Arts. Presently this Institution is affiliated to Nalanda Dance and Research Institute, Mumbai.

The Samaj's vision was to start a School for the masses, especially for the weaker sections. As a first step the Samaj started KG Classes at its premises under the name Vijay Vidya Mandir. Initially the school started with pre-primary



Members of the Goregaon Malayalee Samaj

classes and slowly it was elevated up to 4th standard. Due to lack of space for running the School, the Managing Committee has been forced to discontinue the classes temporarily from June 2004 till a building for this purpose is constructed.

With the idea of utilizing the leisure time to make some income for ladies and housewives, the Samaj started Tailoring and Mehendi classes.

For the benefit of the School going children, the Samaj has also started Drawing, Craft and Computer classes from January 2004. The Samaj celebrated its Golden Jubilee celebrations in the year 2001. As a part of the celebrations the Samaj organized All Mumbai Competitions in arts, cultural and sports fields and entertainment programmes for three days.

As a step towards the beginning of the long cherished ambition of constructing a School Building, the Samaj has bought a plot of land at Bangur Nagar near Ayyappa Temple during Golden Jubilee Year 2001.

The Samaj does Charitable activities by helping the



**N Balagopal
Chairman**



**C Karunakaran
Secretary**



**Mrs Sulochana
Treasurer**

needy and the poor and social Institutions on a regular basis. In May 2011, it celebrated its 60th year of inception. K Aravindakshan is the President of the Samaj. The Chairman of the Samaj is N Balagopal, a native of Mavelikara. He graduated from Kerala University and worked as Financial Assistant in a Tata Concern at Mumbai. He took voluntary retirement in 2003 and has been an active member in the Samaj activities.

C Karunakaran, a native of Palakkad, graduated from Victoria College and has been doing his own Business. He is an active member of the Samaj and is currently the Secretary.

Mrs. Sulochana Karunakaran is a native of Palakkad. She graduated from Mumbai University, worked in Jackson Co-op Credit Society of Western Railways and retired as Manager. An active member of the Cultural Wing of the Samaj she is currently the Treasurer of the Samaj.

The other Members of the Samaj are K Unnikrishnan Nair - Vice President, S Jaganathan - Vice Chairman, Venugopal G Nair - Jt Secretary, V.J.Xavier - Jt Secretary, Mrs Meera Kutty - Jt. Treasurer, Mohana Sundaram - Jt. Treasurer.

Other Managing Committee Members are : N P G Nair, C A Menon, K O Varghese, Oommen P K Joshua, P G Menon, C A Gopi, K S Ashokan, K Raman Kutty, A K Ashokan, Suresh Menon, James K M, Anil R and Murali Nair.

The Samaj has a Vanitha Vibhagam Committee headed by Dr. Janaki Hariharan to look after the cultural activities of the Samaj.

St Thomas Orthodox Syrian Church and St Mary's English School

When the early Orthodox Syrian Christians came to Mumbai from Kerala they had to go to the St Mary's Orthodox Syrian Church at Dadar. Since it was difficult for the worshippers from the Western suburbs to travel every Sunday up to Dadar, a Sunday School was started in Goregaon in 1958 at the residence of P K Joshua under leadership of Joshua and M K Yohanam. Gradually efforts were afoot to set up a parish in the western suburbs. In 1967, their first service at St Thomas Church (Roman Catholic) in Goregaon East took place at their school premises, led by Rev father late CV John, then vicar of the Dadar parish. In 1971, the parish in the name of St Thomas came into existence. In 1972, the foundation stone was laid for building a church at Chincholi in Malad. St Thomas Orthodox Syrian Church was consecrated in 1973 by his Grace Late Dr Mathews Mar Athanasius.

Having got a place of its own, the Church started a school, St Mary's English School adjacent to it. In 1989 a *kurisumthotti* was erected at the entrance of the Church.

In 2010 the old church was demolished and a new church was constructed along with the extension of the school. The *kurisumthotti* was renovated and an impressive kodimaram was also built.



St Thomas Orthodox Syrian Church

Rev. Father Jacob Thomas Karakkal is the present vicar of the St Thomas Orthodox Syrian Church, Malad. He hails from Thiruvalla and studied theology from the Old seminary at Kottayam. Since 1997, he has been serving different parishes in Mumbai. Since last June he is in charge of the Goregaon Parish.

Phillip Varghese is the Treasurer and Anil George and Chacko C G are the Secretary and Jt Secretary respectively. There are 17 Managing Committee members covering areas of the parish like Andheri, Goregaon East and West, Malad, Evershine Nagar, Kandivli, Malvani and other places. On every fourth Sunday



Rev. Father Jacob Thomas Karakkal

service is conducted in English but on all the other Sundays it is conducted in Malayalam.

Apart from the spiritual services, the Church is involved in various social activities. Irrespective of caste or creed, it has set apart a specific amount for charity work. It also conducts Malayalam classes. In 1983, the St Mary's English School was established. Today it is a fully equipped school with 1200 students and has computer lab, project rooms and all educational facilities. It is a well-known school in Goregaon, consistently obtaining 100% pass in the SSC board exam. Smt Leela Varghese is the Principal of the School.

Sri Rama Krishna Bhajan Samaj

There were two religious organizations in Goregaon East and West - Krishna Gana Sabha and Rama Bhajana Samajam. In 1968 when the Sringeri Sankaracharya visited Mumbai, the two Samajams decided to merge and thus was formed the Sri Ramakrishna Bhajan Samaj. Initially it used to conduct regular Saturday bhajans and celebrate religious festivals at the Vivek School Vidyalaya Premises and houses of devotees. In '73, the Bhajan Samaj acquired a piece of land in Bangur Nagar. In '81, it housed a Ganesha Vighraha presented by a devotee in a temporary structure. By '84, a beautiful temple was built and consecrated, known as Ram Mandir, Bangur Nagar and today it houses the Idols of Rama, Sita, Lakshmana and Anjanaya (Hanuman), as well as a separate shrine for Hanuman and one for the original Ganesha idol. There is a shrine for the Navagrahas at the entrance. By 1998, a Rajagopuram and two floors were added to the temple complex. RamaNavami, Sastha Preethi, Bhagavathy seva, pradosham are some of the religious functions that are celebrated regularly and many Keralites visit the temple. The Samaj also provides free medical and educational assistance to the poor and the needy. The Samaj has community halls where marriages, and other functions are held on the top floors. A S Subramaniam is the President of Sri Rama



Sri Ram Mandir, Bangur Nagar

Krishna Bhajan Samaj while V Subramaniam is the Vice President. K Ramachandran and A S K Moorthy are the Secretary and Jt Secretary respectively. K S Natarajan is the Treasurer while V R Narayanan is the Jt Treasurer. The Managing Committee consists of further eight members.

Giri Trading Agency

Giri Stores, the well-known South Indian shop has its branch here and it houses all South Indian items. It is also a store - house for religious and shloka books in all South Indian languages and in English as well as CDs and DVDs of devotional songs, bhajans and Carnatic songs.



Giri Stores with its stock of Cds and Devotional items

Nair Service Society Goregaon

The NSS Goregaon branch is only three years old but it is growing consistently with more members. It distributed notebooks and stationery items like pencils, sharpener, scales, erasers to poor and deserving students of the Schools in Goregaon and Sneh Sadan, a girls' orphanage in Jogeshwari. During Onam, the NSS arranged cultural programmes of music and dance and interactive quiz, antakshari sessions and Onasadya. Last year two senior citizens K S Menon and G G Pillai were honoured with *ponnada*. (shawls).

The founder members of the NSSG are V Krishna Kumar, P G Menon, K Raman Kutty, K Vijayan Nair, Vinod N Thambi, Suresh Menon, Murali Nair, Hari Kumar B Nair, and Kallesh Kumar.

The Society's immediate aim is to buy an office space of its own. Currently it is operating from the residence of one of its founder members.

Laxmi Trading Company

Laxmi Trading Company is another shop that sells all kinds of South Indian items. During Onam, Gokulashtami and Thiruvadira it sells readymade powders and pastes so that the festive specialities like *unni appam* and *thiruvadira kali*, *pal ada payasam* etc can be prepared easily and quickly by the working woman. K S Lakshmi, who runs the shop along with her husband R K Murthy, is an enterprising lady and markets sambar powders and rasam powders that taste as good as home made items.

Murthy had his own business of dubbing advertisements from Hindi into Malayalam and Tamil. Earlier K S Lakshmi has acted in advertisement films and now lends her voice to ads in Malayalam. Both Giri Stores and Laxmi Trading Co are in Bangur Nagar.



Laxmi Trading Company- K S Lakshmi (inset)



Tulsi Emporium

Tulsi Textorium was established in the year 2000 mainly to promote Kerala culture by making available Kerala traditional dresses - set mundu, set sarees, dhotis etc. and also Kerala handicrafts and gift/temple items which are rarely available in this great city when compared to the vast Malayalee population scattered in the suburb. This also curbs the tendency to go in for cheap Chinese gift items.

Mrs. Thulasy Ramdas Nair, heading Tulsi Emporium and a Special Executive Officer, Govt. of Maharashtra, is a social worker and is in the forefront of social and cultural activities in Goregaon.

By helping people in their hour of need, whether it is birth, death, wedding or any religious function, in attending to the formalities related to such events, she is a house-hold name in the area. Her decision to award cash prizes to a boy and girl every year, who score the highest marks in the SSC examination among the wards of Goregaon Malayalee Samajam members, bears the testimony of her commitment to social causes.



Mrs. Thulasy Ramdas

Personalities of Goregaon

V Balachandran

V Balachandran is the first Malayalee Dy Municipal Commissioner (Retd) of Mumbai. He came from the cadre, selected by the Maharashtra Public Service Commission in a Shiva Sena ruled BMC. Balachandran hails from Mankada in Malappuram and did his graduation in Palakkad. He came to Mumbai and did his postgraduation in Administrative Management from the Bajaj Institute, Mumbai. He first worked with the Food Corporation Of India and later joined Bombay Municipal Corporation as Ward officer. As Ward Officer in charge of slum demolition, slum removal and protection of BMC land from the slum lords and slum



V Balachandran

encroachers, Balachandran's was a very challenging professional career. He successfully confronted the confrontations with slum encroachers and slum lords. He has written a book in Malayalam 'Underworld' that was released in 2006.

Balachandran is actively involved in several Malayalee Organisations in Mumbai. He is a life trustee of Ayyappa Temple, Goregaon, patron of both Sree Krishna Mandir (Andheri), and the Sree Ayyappa Temple at Ram Nagar Borivli (West). He retired from BMC in 1994 and has been actively involved in helping the Keralites in Mumbai on various fronts.

His wife Valsala hails from Koratty in Thrissur and retired as a teacher at the Vivek Vidyalaya Goregaon. They have a son Hari staying in Bangalore and a daughter Bindu in Mumbai. Both of them are married and have children.

K Arvindakshan

K Arvindakshan retired from the State Bank Of India as Dy General Manager. He is a special Executive Officer and Associate Member of Indian Institute of Banking. He was born in Calicut and had his schooling in Palakkad and graduation in Economics from K C College Mumbai. He was President Of the Goregaon Ayyappa Seva Sangham continuously for 22 years. Now he is the President of the Goregaon Malayalee Samaj. His wife is Santha, native of Palakkad, born and brought up in Coimbatore. They have two sons Dinesh, Ajit and a daughter Archana. They are all married and settled.



K Arvindakshan

Chandralekha Unnikrishnan

Born in a small village named Kundallasseri in Palakkad, Chandralekha is a popular social worker in Goregaon whom all the residents can count upon for any help. She works as a primary school teacher in MTS Khalsa English High School.



Chandralekha

As part of her social work, she teaches slum children daily morning and evening. She helps women in distress. When there is any death in a family, she arrives to give a helping hand to the bereaved family in completing the last rites and giving a decent final farewell, without any distinction, to members of all communities.

Chandralekha is a Managing Committee Member of the NSS Goregaon Unit and convener of the Goregaon Matru Sangham unit of the Ayyappa Seva Sangham. As convener of the Matru Sangham, she arranges Narayanecyam parayanams, Gita Recitals and Bhagvatham sessions. She is also a match maker and has been instrumental in helping parents choosing a suitable bride or bridegroom for their children.

Chandralekha's husband Unnikrishnan hails from Olavakkode but was born and brought up in Mumbai. He retired from a private company. They have a daughter who is in USA and a son who is in Doha, Qatar. Both of them are married.

P Venugopal

P Venugopal who hails from Thrissur came to Mumbai in 1967. He studied at the Regional Engineering College in Warangal and came to Mumbai after his studies to join Kamani Engineering Corporation. Later he left it to join Tata Exports and rejoined Kamani Engineering Corporation (KEC) International Ltd. While in service he was involved in transmission sub-station projects specialising in railway electrification and achieving targets. Venugopal is a practising Chartered Engineer. He is the Vice-President of



P Venugopal

Varier Samajam in Mumbai. Venugopal's pastime is practising astrology, matching horoscopes for marriage, giving predictions for career and education enhancements and for better life prospects. He has many clients including persons from abroad. His wife Malathy hails from Palakkad. They have a son, Manoj who is married and settled in the USA.

Dr Janaki Hariharan

Dr Janaki Hariharan has been active in the Ladies Wing of the Goregaon Malayalee Samajam and currently heads its Vanitha Vibhagam Committee. She hails from Thiruvananthapuram and studied her MMBS from Thiruvananthapuram Medical College and her internship at KEM hospital in Mumbai when she got married. Dr Janaki is a popular general physician for the past 37



Dr Janaki Hariharan

years in Goregaon. Her husband AN Hariharan retired from the State Bank of India as AGM. He hails from Kottayam. They have a son Rajesh, a Cost Accountant professional married to Reshmi and two daughters Krishna and Kaavya. They have a daughter Laxmi married to Sreekumar Pillai, a software professional and they have two children Govind and Divya.

M M Jayaprakash



M K Madhavan

M K Madhavan Jewellers is the oldest Malayalee jewelry shop in Goregaon, started in 1962 by Jayaprakash's father in the same name. Today Jayaprakash is the owner of this shop. He belongs to Thrissur, but was brought up in Mumbai and studied in Vivek Vidyalaya, Goregaon. His wife is Sheela. They have a son doing post-graduation in Dentistry in Pune and a daughter who has just finished her Std XII and is yet to choose a further course of study. The speciality of MK Jewellers is that they make south Indian traditional jewelry as well as stone and diamond jewelry. They also have the latest designs. Many Keralites in the western suburbs go to his shop for traditional Kerala jewelry.

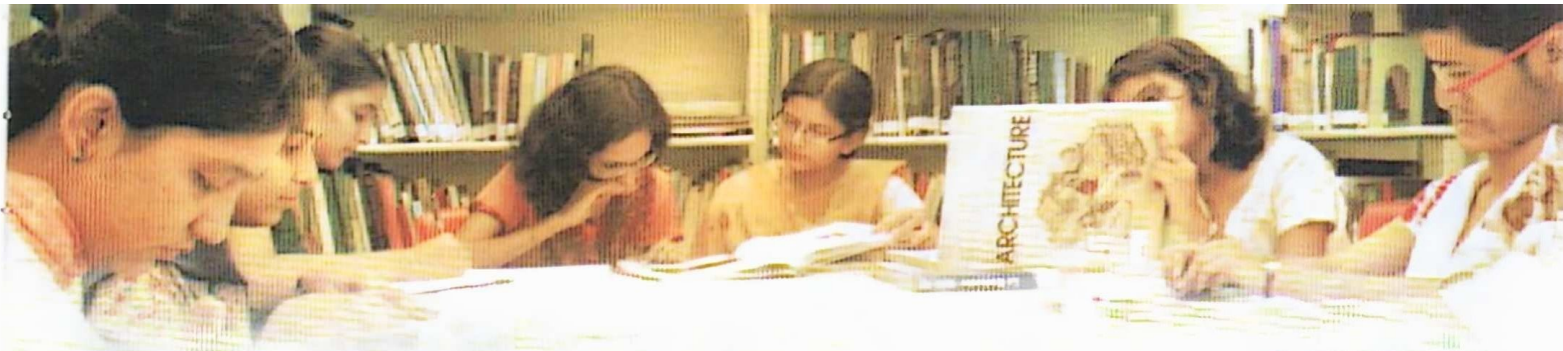
C Devamanohari

C Devamanohari is a high school Mathematics teacher, teaching at St John's Universal School in Goregaon West. Her native place is Palakkad and she has been living in Goregaon for the past 35 years. She was very active in the Kerala Kala Samithi, a cultural organization that was founded in 2001 in Goregaon and had encouraged many budding singers and dancers. Her husband P A Haridas hails from Shoranur and retired from TELCO. They have three children, Jayadevan, Ajayan and a daughter Jyothi. They are all married and settled.



C Devamanohari

The list is endless and there are more people whom we would like to cover. Our next Issue will also focus on Goregaon. Readers who want to share something about this suburb can email or courier to us the details.



Lakshmi Venkatachalam

CLASS XII: WHAT NEXT?

Class XII marks a crucial stage in a student's life. This includes students who have written their XII exams in the HSC /ISC/CBSE/ IB syllabus. A seventeen year old who has written the Std XII examination and whose result has been announced, has a plethora of choices in front of him/her with many reputed Universities as well as private Institutions offering a multitude of courses that not only baffle the student but also confuse him. It is very important that the student takes an informed decision in choosing his/her further course of study in line with his/her aptitude, interest and career prospects.

The choice he/she makes now will carve his/her future career graph. In today's world, there is cut-throat competition to get that extra edge in education and youngsters go all out to attain that expertise.

Decades ago, a young man or woman, who had written his Class XII or Pre-University or Pre-Degree exam waited for his result without much tension. And the results were published in the newspapers. Those who got very high marks applied for Engineering or Medical colleges. The lesser mark-holders opted for BSc (Science), B A Arts and the still lower mark-holders opted for Commerce. Others who were less fortunate and got very low marks did a typewriting or some secretarial course or searched for a job.

Today there is a total change in the scenario.

Of course, the most popular and conventional professional course that the student opts for after Class XII are

Engineering and medicine. Next in line are degree courses, Bsc, Bcom, BA and IT courses. BBA, BMS, BMM have been introduced in several colleges are also in huge demand.

Engineering and Medical Options

In the engineering field, to join the prestigious IIT course, students have to clear the IIT- JEE entrance exam and also should have scored more than 60 % in their Class XII exam. In case he/she has not secured 60%, there are other options to join the engineering stream. In Maharashtra there is the MHT- CET Entrance Exam for Engineering and Medical seats in the State. In several other States there are Common Entrance Tests for the engineering seats which the students can write. There are also competitive exams like AIEE, DCE, BCECE, to get admission to B Tech, B E, B Arch in the various engineering colleges within India.

In the case of medicine, Maharashtra conducts an entrance Examination. Institutes like AIIMS, AFMS have an all India entrance exam and several other institutes have their entrance exams. Private educational Institutions have

their own entrance exams in their campuses and in various city centres for admission to their engineering and medical colleges. Apart from MBBS, there are various other options in the medical field like Dentistry, Ayurveda, Homeopathy, Animal husbandry, and other allied branches of medical science.

Management Studies

Business Management in the graduate level is fast becoming a favorite choice among youngsters today. Human Resources Development, Finance, Sales and Marketing, Management Information Systems, Retail Management, International Trade are a few options that fall under this category. Hospitality and Hotel Management is another hot choice today. In fact students with hospitality degrees are in demand not only in the hotels but also in other companies in the service sector. There are Institutes attached to the Mumbai University that have Hospitality and Aviation Studies as well as Travel and Tourism management or Event Management courses.



Importance of Education

"I believe that globalization as a process is taking place independently of us. We have no option but to recognize it, understand it, and avail of its opportunities. In a globalised world, there is no room for an economy delinked from world trade and progress. If we do not gain the necessary skills to compete, and if we do not make these skills explicit to the world, we will be left behind.

The world is looking at us so seriously today because we have one of the largest youth populations in the world. By educating them, we can instill in them a sense of discernment, maturity, self-worth and the confidence to know what they can achieve and deliver. I believe a youth-empowered India is an India capable of affecting the world; it can define intellect



and courage as its most powerful human assets, and can claim the 21st century as its own. I firmly believe that we can create a nation where every child enjoys every opportunity to grow into a self-reliant, self-respecting individual, capable of bringing his/her knowledge to serve his/her God, his/her family, and his/her country. Only when we achieve this through our collective will and our persistent effort- will we be able to throw off the stigma of being developing nation. We will be known not just as a knowledge economy, with skills in Information Technology (IT) and engineering, but as an industrial economy driving the forces of production worldwide, and as a rural economy that nourishes the land in which it thrives. We in PIIT impart the sense of responsibility on the emerging generation of young leaders to realize this dream of an India empowered."

Excerpts from the Book 'Eduation' by Dr. K. M. Vasudevan Pillai (CEO & Secretary, Pillai's Institute of Information Technology, Engineering, Media Studies & Research)

Some Tips while choosing your subject of study:

Be Calm. Do not rush to join any particular stream because everyone is doing it.

Think what you want to pursue and stick to it.

Do not be pressurized by your parents or friends or relatives.

See the accreditation that is given to the course you choose. The course must have UGC approval and recognized by the Government in case of it is a correspondence course.



Computer Courses

Computers and IT courses are very popular among the students and the job opportunities are very good in this field. After Class XII, the student can either join the Engineering Computer Science Branch, or he can study BSC (IT), Bachelor of Computer Science or Bachelor of Computer Applications. Several Institutes offer various computer courses after class XII - graduation and post-graduation degree as well as diploma courses. The Ministry of IT offers a six month Post-graduate Diploma in an Advanced Computing (DAC) Course. The course gives the students a practical experience of the concepts they have studied.

It is always advisable to choose a degree course that is recognized by the UGC and then follow it with a post graduate specialisation course.

Diploma Courses

However those who have not scored high marks in Class XII need not lose hope. There are diploma courses that a student can join in the Science, Commerce and Arts streams. After completing the course he can join the degree course and study for a degree in the concerned subject. For instance, after completing the Diploma in Engineering, a student can join the Engineering Degree class in the second year and get an Engineering degree.



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Studies Abroad

Going abroad to the UK and US, Canada, Australia and New Zealand as well as Switzerland has been the aim of many students. Some of them have realized this dream after completing their graduation. But due to financial constraints and several other factors, many youngsters have not been able to go abroad to pursue a foreign university degree.

Today times have changed. With the opening of global associations and interconnections, several universities from UK, USA and other countries have tie-ups with prestigious Indian educational Institutes. Quality education with international standards is imparted to Indian students within the country and degrees are awarded that are recognized globally. For instance, the G D Goenka World Institute has a tie up with the University of Lancaster UK for studies at the undergraduate and post graduate levels in management, economics, marketing and advertising. The Lancaster MBA is a triple accredited management programme in the world and the Institute is ranked among the first 50 Management Institutes of the



world. This year The Goenka Institute plans to start the Engineering course with a tie up with Lancaster University. The Indira Gandhi Open University in collaboration with Chartered Institute Of Management Accountants (CIMA UK) conducts a two year Masters Degree programme after graduation leading to a dual qualification, an MBA from IGNOU and an Advanced Diploma in Management Accounting from CIMA - a qualification recognized in India and all over the world.

Other Branches

Fashion Industry is another arena which is in great demand. Several colleges and Institutes offer Bachelor's degree and advanced Diploma in Fashion Design, Graphic Design, Multimedia and product Design. The job prospects are very good once the course is completed. Several reputed colleges offer dual degree courses like 5 year MBA - Tech (dual degree B Tech + MBA) or 5 year

Diploma courses after 12th:

Technical and Medical Science

- ❑ Diploma in nursing
- ❑ Diploma in physiotherapy
- ❑ Diploma in medical lab technology
- ❑ Diploma in radiological technology
- ❑ Diploma in ophthalmology
- ❑ Diploma in engineering

Commerce

- ❑ Certificate program in insurance
- ❑ Diploma in industrial accountancy
- ❑ Diploma in banking
- ❑ Diploma in financial accounting

Arts

- ❑ Diploma in 3D animation
- ❑ Diploma in fashion designing
- ❑ Diploma in interior designing
- ❑ Diploma in broadcast journalism
- ❑ Diploma in film making and direction
- ❑ Advanced diploma in multimedia
- ❑ Certificate in cinematography
- ❑ Certificate in editing and production
- ❑ Diploma in advertising and marketing
- ❑ Diploma in event management
- ❑ Diploma in graphic designing
- ❑ Diploma in gems and jewellery
- ❑ Diploma in fine arts
- ❑ Diploma in radio jockeying
- ❑ Diploma in sound recording
- ❑ Diploma in photography
- ❑ Diploma in airport management
- ❑ Diploma in aviation and hospitality
- ❑ Diploma in travel and tourism
- ❑ Diploma in acting

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Pharma Tech (Bpharm + MBA) after Class XII. Another emerging sector is that of Art, design and architecture. Reputed institutes like NID take students after an entrance exam at the graduate and post graduate levels in the field of graphic design, art and advertising and architecture.

The prestigious Indian Institute of Science Bangalore is starting from August this year a four year Bachelor of Science Course. The admission is based on the marks of the All India IIT JEE entrance exam.

In addition, there are executive MBA programmes, online and distance education courses on all subjects. The advantage of an online or Distance education course lies in the fact that we can study while we are working. There are courses on Animation, web designing, film and TV courses, information security and so on after Class XII as well as at the post Graduate Diploma level. Mass media and Journalism is another field where the choices are numerous and a student can take print journalism or TV journalism and specialise in specific fields. Advertising is also a good option in today's consumer-ridden society.

Online and Distance Education

Today several Institutes are offering courses Online and through Distance education programmes. These are popular among students and working professionals who want to improve their skills even while working. The advantages of an online course are that a student can study from the house at his convenience and at his pace. He/she can choose a subject of his/her interest from any institute even if it is miles away from where he/she stays. Students are connected with others studying the same subject and exchange views through interactive sessions. Online classes are conducted by reputed teachers and good institutes and there are virtual question-answer sessions with mentors online. The students can give their exams also online. However the student must be motivated and committed to complete the course within the specified time frame. And first of all check whether the Course and the Institute he chooses is an accredited one. Some of the more popular subjects that students opt for to study online are in computer science,

business administration, and accounting.

Distance education is a boon for men and women who had to discontinue their studies due to various reasons. They can complete their course from an Institute which is away from their place of residence. Generally Distance Education programmes have a few interactive contact sessions with their teachers. Here also it is important to check the creditability and recognition of the University

Health care Management

Health care Management is another career option for medical students, pharma graduates, microbiologists and bio-medical Engineering graduates. The Health care MBA programme includes health economics, organisational design in health care, and covers a wide range of modules in Health care management including rural health care.

The list is endless and the choices offered are numerous. What is needed is the zeal to know about the courses and to make the right decision to choose the field a student feels he will be able to enjoy and above all make a flourishing career out of it.



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Ulloor and his poetry



Ulloor S Parameswara Iyer

An ardent critic of Ulloor's poetry, Prof Joseph Mundasseri once said: "His poetry gives ample scope to learn and teach. Can any language teacher ignore his poetry? Ulloor's poems are stepping stones to the expanse of knowledge, like the works of Magha and Harsha in the Sanskrit literature. A magnificent plethora of words! Innumerable indicative tales! A Malayalee has to just pass through them to get acquainted with the literature of his language."

There are hardly any branches of literature that Ulloor has not put his hand. The modern short story and novel were in their infancy and hence you will not see his name appended to them but the topics used for such works, he has handled very expertly in his short and long poems. For everything that his contemporaries presented to the language, Ulloor has an equivalent offering and the Malayalam reader grabbed all of them greedily.

Ulloor poems are unique in character. They compel the readers to think, comprehend and reflect. Once the reader understands the essence, he would certainly explore more and in the process widen his horizon of knowledge. Ulloor's vocabulary was vast but was very miserly in using them to show them off. He seldom uses a word or sound to meet the meters of his poems unlike other poets. He rarely narrates epic stories but often hint them to the reader. A reader familiar with such stories would find them appropriate and do appreciate.

The major works of Ulloor, *Uma Keralam, Karnabhooshanam, Pingala, Chitrasala, Tharangini, Tharaharam, Kiranavali* etc are among the twenty odd books published. Among them, *Uma Keralam* is the only one work that fits into the category of *Mahakavyam*, a genre very tough to work on as several parameters are to be met stringently. In those ages, poets who wrote *Mahakavyams* were only eligible to be called Mahakavi and the title was to be bestowed either by the ruler, government, university or eminent organisations, unlike the present times when the most aged living poet being called *Mahakavi*.

An ardent critic of Ulloor's poetry, Prof Joseph Mundasseri once said: "His poetry gives ample scope to learn and teach. Can any language teacher ignore his poetry? Ulloor's poems are stepping stones to the expanse of knowledge, like the works of Magha and Harsha in the Sanskrit literature. A magnificent plethora of words! Innumerable indicative tales! A Malayalee has to just pass through them to get acquainted with the literature of his language."

Dr Bhaskaran Nair was of the opinion that Ulloor was the messenger and interpreter of ancient India's culture and that he was the last link of the golden chain connecting us with the glorious traditions of India. Ulloor becomes highly sensitive and vocal when deals with non-violence, truth, brotherhood and self sacrifice. He never believed to move down to the level of the reader but strove to raise him to higher levels. He believed that poetry is meant to educate the reader more than to entertain him.

പുരുഷചൈതന്യപ്പൊൽത്തിടമ്പേ ,
താടിക്കു കൈകുത്തി, താഴോട്ടുനോക്കാതെ
ചുടച്ചും വീർപ്പൊന്നുമിട്ടിടാതെ
നന്ദിമണിമാതാതെ, പാദം കൃഷ്ണയാതെ
നട്ടെല്ലുതെല്ലും വളഞ്ഞിടാതെ
ധീരനായ് മുന്നോട്ടുപാടിക്കൂതിച്ചു നീ
പോരുക പോരുക പുണ്യവാനേ.
വെറ്റിയും തോൽവിയും പോർക്കളത്തിൽചെന്നാൽ
പറ്റും ഇതിനതുമീതെയല്ലാ.
എന്തിനുവേണ്ടി നീയെങ്ങനെ പോർചെയ്തു
ചിന്തിച്ചിടേണ്ടതീ രണ്ടുകൂട്ടം.

Ulloor was a messenger of universal love and brotherhood, touching often a utopia. In '*Premasangeetham*' (the music of love), he points out:

ഒരാറ്റമതമുണ്ടുലകിന്നുയരാം പ്രേമ,മതൊന്നല്ലോ
പരക്കെ നമ്മെ പാലമുതൂട്ടും പാർവ്വണശശിബിംബം.

Malayalam critics who spared no efforts to criticize his poetry themselves were amazed at his range of imageries. In *Mazhathulli* (rain droplet), he asks,

നീയാരു, സന്താനമരത്തിൽനിന്നു
ഞെട്ടുവീഴും മലർമൊട്ടുപോലെ
മന്ദാകിനീസൈകത ഭൂവിൽനിന്നു
പതിക്കുമന്നച്ചെരുമുട്ടുപോലെ
വിധാതൃയാനദീജചഞ്ചുവിട്ട
സിതാംബുജസ്വാദുമുണാളിപോലെ
ശക്രന്റെ കൊറ്റക്കുടയിങ്കൽനിന്നു
തെറിച്ച വൈരക്കുളിർചില്ലുപോലെ
സ്ഥാനംപിഴച്ചുബരവീഥി വിട്ടു
താഴത്തിരങ്ങും പുതുതാരപോലെ
പുണ്യക്ഷയത്തിൽ ത്രിദിവം തൃജിച്ചു
ഭൂലോകമെത്തും സുമനസ്സുപോലെ...

Who but Ulloor could compose this kind of a chain of similes by just seeing a rain droplet falling onto the ground?

None among the Malayalam poets could beat Ulloor in the usage of pun and dual meaning of words. See the following lines:

അന്നമുണ്ടു കുള്ളമോ, കബന്ധമു-
ണ്ടുനനതക്ഷിതിപ യുദ്ധഭൂമിയോ.

ശരണമേവനുമേകരുതൊന്നുകിൽ-
അരണമാ രണമാരണമാരണം

പരമപുരുഷശയ്യേ! ഓരതക്ഷോണീമൂലേ!
പരശുജയപതാകേ! പത്മജാനുത്തശാലേ!
He has used all three *prasam* (first, second and the last).

In M R Nair's opinion, Ulloor's poetry is not a nymph lean, childlike and weak- but a well built, very attractive, well endowed, well dressed up and bejewelled lady.

During Ulloor's era, Kerala saw a number of poets whose works were merely used to draw attention of the readers to the anatomy of the female characters and to raise their basic emotions. The admirers of such poems taunted him at his inability to do so. Ulloor ignored their challenge and portrayed them dazzling, glittering, powerful and valourous.

It is difficult to fathom how a man who spoke Tamil at home wrote these endearing lines in such chaste and meaningful manner, that many poets of Malayalam origin could not even dream.

Ulloor Parameswara Iyer's contributions to the Malayalam literature and the state of Travancore are unparalleled. In one life span, he gave much more than what others would take several life spans.

താരാഹാരമിരുളാം കപം, വിധു-
സ്തമേരവക്ത്രമിവ പൂണ്ട രാത്രിയെ,
പാരമംബരമൊഴിഞ്ഞു കാണവേ
കൈരവങ്ങൾ മിഴി പൊത്തി ലജ്ജയാൽ.

When the dawn breaks out, have you ever seen this beautiful lasso? Kumaranasan and Vallathol, contemporaries of Ulloor have written very beautiful lines but have they written anything like the above?

അനാഥനാമടിയനനാസ്ഥയെന്നിയേ
വിനാ ഭയം വിമതവിനാശനത്തിനായ്
അനാമയേ, തുനിവതനാരതം ഘനാ-
ഘനാഭ നിന്നുടയ, ഘനാനുകമ്പ താൻ.

Even if you can not comprehend the meaning, can you ignore the beat of these four lines?

We shall briefly trace the history of his major works before concluding this article.

Uma Keralam

This *Mahakavyam* narrates certain events happened during the ninth century when Adityavarma Raja was ruling Venad. Umayamma Rani was his wife and hence the title Uma Keralam. As required, this book is divided into nineteen chapters. According to Kerala Varma Valiya Koyithampuran, *Uma Keralam* can stand along with one of the best in Sanskrit literature, *Naishadheeya Charitham* of Sri Harsha. Mere length of the poem does not make a Mahakavyam but it should have imageries, rhymes and rhythm, meticulous grammar, fluidity, eloquence, depth of meaning and scope for interpretations, dualism and multiplicity of meaning for the words used, multiple similes and metaphors besides a solid narration of a story. Successfully meeting these demands enabled Ulloor to get an additional title of *Keralashriharshan* from Kerala Kalidasan Kerala Varma Valiya Koyithampuran.

During 1892-1908, there was a division among the poets about the need of maintaining *Dwitheeyaksharaprasam* (Rhyming of the second character in the second line with that in the first or second characters of all four lines in a *slokam* being the same) and Ulloor was a positive supporter. He therefore strictly maintained it besides bringing in *Aadyakshraprasam*, *Anthiakshraprasam* and *anuprasam* besides *yamakam* in his poems. (The present generation poets are lucky that they need not follow these rules). He proved his mastery over vocabulary by bringing in them into the text in a lucid manner that one and all welcomed and appreciated it. For Ulloor, nothing was impossible in the field of poetry.

In certain lines, he brought more than what was required. See these lines:

Karnabhooshanam

The four *khandakavyams* *Karnabhooshanam*, *Pingala*, *Chitrasala* and *Bhaktideepika*, are based on epics. Nevertheless, the first one overshadows others in its depiction and meticulousness. It depicts the grandeur of Karna's generosity and presented through the dialogues between Karna and Surya his real father. Deviating from the Mahabharat text, Ulloor makes Surya to narrate the entire story of Karna to him in a bid to prevent him from donating his arrow-proof chestwear and the earrings to Indra, whom Surya anticipates to call on to save his son Arjuna. At the end, Karna declines Surya's request and reveals that his purpose of life is to help others who seek them, even at the cost of own life.

The twists he gave to his narration are far beyond most poets. When Karna was born out of wedlock, on account of prankish test, Kunti put the infant into a casket and placed it in two rivers, the *Ashrunadi* (river of tears) and *Aswanadi*. (This reminds us of the two garlands presented by Sita to Rama during their wedding ceremony, first *Netrolpalamala* and the second *varanamala*, according to Ezhutthachchan). Afterwards Yamuna and Ganga handled the casket one after the other with their hands till Radha picked the casket.

പർമ്മബതിയും യമുനയും ഗംഗയും
ചമ്പ ഹപുരിവരെ മററിമാറി
വെൺകുരവൈരക്കൽക്കാപ്പണിഞ്ഞീടിന
തന്നലക്കൈകളാൽ താങ്ങിത്താങ്ങി

No painting can effectively portray this picture of two rivers carrying infant Karna. When the modern technologies of videography or movie making were absent, Ulloor could portray this event so beautifully and effectively.

Ulloor brings a new connection between Ramayana and Mahabharat by making Surya to allege that Indra has a reason to avenge Bali's death by plotting Karna's death by Arjuna. He reminds the readers that Bali, son of Indra, got killed by Rama by the persuasion of Sugriva, son of Surya.

If Asan has raised his voice against casteism, Ulloor is not far behind. Suyodhana reminds Guru Sharadwaja (Krupa) who deprecated Karna:

സൂതൻപോൽ! സൂതൻപോൽ! സൂതകുലത്തിനു
പാതിത്യമെന്തുത പറ്റിപ്പോയി?
നാനുഖനിനലൈസ്സുതനായ് വാണവൻ
നാരായണൻ നാളെസ്സുതനാവോൻ.

This conversation took place before the Kurukshetra war started.

Even the black spots in Sun, detected by the scientists using very powerful telescopes, are also brought into the poem to reinforce his arguments. Surya admits,

ആരിൽത്താനകമി,ല്ലാതു കാണുന്നൂ
സൂരനാമെന്നിലും സൂക്ഷ്മദർശി.

To anyone who loves poetry, Karnabhooshanam is a thrilling experience. It is very rare to see such an eloquence in any of the Malayalam poems written till now.

Pingala

Published in 1929, this poem is based on a story from Mahabharat. Written in *Manjari* scale, it tells the story of a woman who stayed for long in an alien place retracts from her wrongful life and gets liberated after worshipping Lord Vishnu. In this book, Ulloor tries to analyse the mind of woman.

Chitrasala

Chitrasala depicts the stories of various heroines like Parvati, Sita etc of ancient India and the respect they earned from the people. This was written as an angry response to Miss Mayo of USA when she wrote a book titled 'Mother India' after she returned from a trip into India. Miss Mayo stated in her book how lowly the women of India were treated by their men. In this work, Ulloor deprecates the materialistic outlook of the western culture and abhors as myopic.

Bhaktideepika

Sanandan a disciple of Sankaracharya, read the story of Prahlada and inspired by it, went to the forest to do penance and to receive boon from Narasimha. But Chatthan, a hunter in the forest guided him and enabled him to gain his wishes.

Compilations

Kiranaivali, *Taraharam* etc are compilations of his poems that had earlier appeared in periodicals and followed the pattern of Vallathol's *Sahityamanjari*. Often a single poem in each of them made that volume rich. *Premasangeetham (Manimanjusha)*, *Kanyakumariyile Sooryodayam (Kiranaivali)*, *Oru Mazhathulli (Taraharam)* etc are a few examples.

Exemplary excerpts

The success or failure should not drive an individual in his deeds but righteousness should alone be the criterion, Ulloor says. This Gita message is inherent in his message through *Karnabhooshanam*.

എത്തിനുവേണ്ടി നീയെങ്ങനെ പോർചെയ്തു
ചിന്തിച്ചിടേണ്ടതീ രണ്ടുകൂട്ടം
നന്മയ്ക്കുവേണ്ടി നീ നേർവഴിയിൽനിന്നു
ധർമ്മയുദ്ധംചെയ്തു തോറ്റുപോയാൽ
പോകട്ടെ ആ തോൽവിതന്നെ ജയമെന്നു
ലോകർ കടശ്ശിയിൽ സമ്മതിയ്ക്കും.
(കർണ്ണഭൃഷണം)

ഒരൊറ്റ മതമുണ്ടുലകിന്നുയരാം പ്രേമമതൊന്നല്ലോ
പരക്കെ നമ്മെപ്പാലമുതുട്ടും പാർവ്വണശശിബിംബം

അടുത്തുനില്പോരനുജനെ നോക്കാനക്ഷികളില്ലാത്തോർ-
ക്കരുപനീശ്വരനഭ്യശ്യാനായാലതിലെന്തായുരൂ?

നമിയിക്കിലുയരാം നടുകിൽ തിന്നാം
നൽകുകിൽ നേടീടാം
നമുക്കുനാമേ പണിവതു നാകം നരകവുമതുപോലെ.

വിളക്കു കൈവശമുള്ളവനെന്നും വിശ്വം ഭീപമയം
വെണ്മ മനസ്സിൽ വിളങ്ങിന ഭദ്രനു മേന്മേലമൃതമയം
(പ്രേമസംഗീതം)

ഉറക്കം മതി ചങ്ങാതി!
യുത്ഥാനം ചെയ്തിടാമിനി
എഴുന്നേറ്റിട്ടു വേണ്ടെന്നാ-
മെങ്ങോട്ടും സഞ്ചരിക്കുവാൻ? (പുരോഗതി)

കായത്തിൽ ഭൃഷണം വസ്ത്രം
കയത്തിൽ ഭൃഷണം ജലം
വാനത്തിൽ ഭൃഷണം സൂര്യൻ
മനസ്സിൽ ഭൃഷണം ഗുണം (സൽഗുണപദ്ധതി)

അറിയുന്നോരുമാർക്കും, ത-
ന്നറിവില്ലായ്മ ബോധ്യമാം
നിറയുന്ന കുടത്തിങ്കൽ
നീരുതുളളി തുളുമ്പുമോ? (വിനയപദ്ധതി)

Eloquence of Ulloor

Many poets feel the inner turmoil of their characters but fail to transfer to the readers.

അവശമാ,രാർത്തന്മാര,ചംബവീനന്മാ-
ര,വരുടെ സങ്കടമാരറിയാൻ?

or
അഴിമതി,യുക്തമ,മത്യന്തരൂക്ഷമാ-
മപരാധം, നിശിതമാമശനിപാതം

So stated the most celebrated Changampuzha Krishna Pillai about the plight of the poor contract labourers and his children. The readers understood the anger of the poet but not of the poor characters.

But Ulloor put their inner feelings into their words and conveyed the situation very strongly through their words so that the readers too feel them, without making any statements.

In Uma Keralam, the ineptitude and helplessness of Aditya Varma is brought out through the selection of words very aptly.

നെയ്യുറുവു മുതലാത്തമൂവരെ-
പ്പയ്യു പക്ഷി പശു മീൻ നരൻ നരി

is a part of his prayer before goddess and it showed his helplessness. But the prayer of Kottayathu Thampuran indicates his strength, self confidence and determination from the following.

കരാളദോർദ്ധ്യതകരവാളകേ, മനോ-
ഹരാളകേ, മമ നൃപവംശപാലികേ!
ഒരാളുമില്ലൊരു തുണ മേ കൃപാസരോ-
മരാളികേ കനിയുക, ഭദ്രകാളികേ!

There are three more stanzas prior to this but they were avoided for want of space. The words used show his valour. These lines remind us the prayer of Ravana to Lord Shiva in *Vatmiki Ramayana*.

Ulloor's prose

Besides poems, Ulloor had written a large number of essays on divergent subjects from epics, philosophy, history, science to education, all based on his extensive research. But the most prominent among them are his *Kerala Sahitya Charitram*, *Vijnana Deepika* (4 volumes) and *Prachina Malayalam Matrukakal* (Ancient Malayalam Models in 4 volumes). Besides, as curator of Travancore Language Books, he wrote *Patapurappat* and *Vyavaharamala*. As the head of the syllabus Committee of Kochi, he wrote *Arthashastram*. He wrote introductions to more than a hundred books of other authors and each one of them amazes us about his grasp of the subjects mentioned therein. Ulloor has written a play titled 'Amba'.

Kerala Sahitya Charitram

Keralasahityachartram (History of literature of Kerala) is the most authentic history of Malayalam literature since its beginning till his time, published after his death. The first volume was published in 1953 and the remaining four volumes were published later one after another. This book running into more than 7000 pages and divided into 64 chapters is a revelation of his patience, research orientation, knowledge of the history of Malayalam and its evolution as a modern language, intellectual superiority and a creative analytical mind.

As the name indicates, it does not deal with Malayalam literature only but other language books such as Sanskrit, Tamil and other languages written by authors from Kerala. Only a person of high educational standard and expertise in multiple languages could undertake such an enormous task. He did it with aplomb and was appreciated by all. People of Kerala are ever indebted to him for this task alone.

Reverse speech and numbers

Many Malayalees have heard about reverse speech (ചൊരിച്ചു മല്ലുക) and several of them can use it too as an intelligent game. However, only a few must have known about reverse numbers.

In reverse speech, instead of making a proper statement such as 'മരിച്ചു ചൊല്ലുക', one says 'ചൊരിച്ചു മല്ലുക'. This helps the people to codify their words so that an untrained listener could not comprehend what is being stated and hence the statement made would have privacy.

Reverse number is a little more complicated. In this, one makes a statement made up of one or more words. In Indian languages, there are conjoined characters that make up the word and when spoken or written, these characters may have one or more half characters along with one whole consonant. For example, in word 'ദൃഗ്ദ്ധം', the conjoint character 'ഗ്ദ്ധ' is made up of 'ഗ്+ദ്+ധ' and first two characters are halved while 'ധ' is the only whole character. In the process of making the reverse numbers, only whole consonants are used and each consonant is allocated a unit number. This is called 'KaTaPaYa'di' ('കടപയാ'ദി) system. This system is depicted below.

1	2	3	4	5	6	7	8	9	0
ക	ഖ	ഗ	ഘ	ങ	ച	ഛ	ജ	ഝ	ഞ
ട	ഠ	ഡ	ഢ	ണ	ത	ഥ	ദ	ധ	ന
പ	ഫ	ബ	ഭ	മ					
യ	ര	ല	വ	ശ	ഷ	സ	ഹ	ള	ക്ഷ

According to this, the word 'സ്വച്ഛന്ദം' is equal to 478. When the number is reversed, it becomes 874. The reversal of number is called 'paralpperu' (പരാൽപ്പേർ).

During the 19th century, children and adults of Kerala used to have games based on this system. Once the celebrated poet of Kerala, Kodungallur Kunhikuttan Thampuran, then a 7 year old, was playing this game with his friends and sensing the game, his father Venmani Achchan Namboothiripad approached them and made a statement 'സ്വർഗസ്ത്രീ കട്ടു' (Woman from heaven committed theft). Not to be left behind, Kunhikuttan Thampuran added, 'വല്ലൊരും കണ്ടോ' (Did anyone see?).

Under 'KaTaPaYa'di', both the statements add up to 43211 and when reverse number is applied, they become 11234.

You may work this out as under:

സ്വർഗസ്ത്രീ കട്ടു → സ് വർഗ സ് ത്രീ ക ട്ടു → വഗരകട → 43211

വല്ലൊരും കണ്ടോ → വ ല്ലോ രും ക ണ് ടോ → വലരകട → 43211

The skill of Thampuran in this game has no bounds. See one of his poems:

ചിന്നുന്ന ളുഃഖത്തെയാഴിച്ചുടൻതാ-
 നെന്നും സുഖം നേടുവതിന്നുമുന്നം
 മന്നത്തമേനിർത്തി, നയം നിനച്ചു
 കുന്നിൻ കുമരീക്കിത കൈതൊഴുന്നേൻ.

The *KaTaPaYadi* of third line is subtracted from the sum of that of the first two lines, the result is the *KaTaPaYadi* of the fourth line.

The calculation is given below:

First line	60082616616+
Second line	<u>00720146050</u>
Sum of 1st and 2nd lines	60802762666 -
Third line	<u>50650601006</u>
Result	10152161660 = Fourth line.

To compose the above stanza, Thampuran took less than a minute. Is he a poet, mathematician or simply a magician?

- KVS



Kozhikode International Airport, Karippoor

TRAVELLER

MALAPPURAM

Confluence of religions

Fairs and festivals

With a number of temples, mosques and churches, Malappuram bounds in fairs and festivals. Some important ones are given below.

Thirumandhamkunnu Pooram

Thirumandham Kunnu Pooram is an important temple festival of central Malabar. Thirumandham Kunnu temple is said to be one among the three important Bhagavati temples of Kerala, the others being Kodungallur and Panayarakavu. The pooram festival is during March/April. The cultural feast is the most attractive feature of this festival. The seven day daily pooja attracts thousands of devotees. The famous Mangalya Pooja attracts young women in thousands, who come to pray for a good wedlock. Thirumandham Kunnu is 2 km west of Perinthalmanna, in the Kozhikode-Palakkad state highway, close to Angadipuram railway station.



Thirumandham Kunnu Pooram



Vettakkorumakan Temple, Nilambur

Nilambur Pattu

Nilambur Pattu is an ancient festival. Nilambur Kovilakam conducts it during January. Thousands gather to witness this weeklong celebration. It is held at the Nilambur Kovilakam premises, before the Vettakkorumakan (Vettekkaran, for the local) Temple. Tribal people are having a free way during these festival days and are honoured by the Kovilakam. Erasing of *Kalam* prepared with colourful powder and breaking coconuts by throwing on a stone single handedly besides procession by elephants are the major attractions inside the premises. The number of coconuts to be broken increases by one thousand every year until the number reaches 12,000 and it is an event to be watched. It is done by *Karol Panicker*, presumed to be the deity's representative, in one sitting towards the end of the celebrations i.e., *Valiya Kalam Pattu*, before dawn. He throws coconuts one after the other, carrying one each in each hand until all of them are broken with such a force that they break into splinters, without any pause, about 3,000 in an hour. The festival bazaar and carnivals are other attractions.

Kottakkal Pooram

Kottakkal, the seat of Ayurvedic treatment, is also famous for its temple festival. Kottakkal Pooram, celebrated during March-April, is attractive for its cultural festivity. During the seven days, famous classical artistes of the country perform here.

Kondotty Nercha

Kondotty Nercha is a week long festival in March. The *Nercha* is conducted in Pazhayangadi Mosque of Kondotty, constructed in the 18th century A.D. The Tomb of Mohammed



Moyin Kutty Vaidyar Smarakam

Sha the Sufi Exponent, is close to the mosque. It was constructed in Mughal style. The *Nercha* has an inter religious expression as its *Petti Varavu*. Thousands gather during the *Nercha* which assumes carnival proportions with hectic traditions and amusements.

Puthanpalli Nercha

The *Andu Nercha* of Puthanpalli at Perumpadappu in the south west border of the district is also famous. Lakhs of devotees attend this annual festival of the mosque. As a part of the festival, *neichor* (Ghee Rice) is distributed to devotees and the poor.

Omanur Nercha

Omanur Nercha is a famous mosque festival in Malappuram district, celebrated in memory of martyrs. Omanur is 6 Km away from Kondotty.

Malappuram Perunnal

The church festival at Malaparamba near Angadipuram is famous. Church festivals in Pariyapuram, Chungathara, and Edakkara in summer, also attract plenty of devotees. Small and big religious festivals are conducted in almost all parts of the district during summer. Bakrid, Id-ul-suha and Muharam of Muslims, Thiruvathira and Navarathri of Hindus and Christmas of Christians, along with Onam, common to all sections, are celebrated. An intermingling fragrance of *Oppanapattu*, *Duff*, *Kaikottikali*, and *Margamkali*; prevails all over the district. During Onam, a Tourism festival for one week, with a variety of cultural programmes, is also organised.

Vairamkode Vela or Theeyaattu

Vairamkode *Vela* (Temple Festival) is one of the famous temple festivals in Malappuram district. Every year during the month of February the festival is celebrated. The festival lasts 6 days (from Sunday to Friday). Procession is one of the main attractions of the festival. A number of processions coming to Vairamkode with folk forms like *Pootham*, *Thira*, *Kattalar*, *Pulikkali* etc. from nearby villages and places. Fireworks *Kanalattam* (Devotees walking around and on live coal) etc. are the main features. Another main attraction of festival is village trade fair. The villagers bring their home made stuff such as *Muram*, *Pullupaaya*, *Kaithola paaya*, *ulakka*, *Chooral*, earthen vessels etc. besides the homemade sweets snacks (*pori*, *nurukku*) to sell. The festival day fish market is famous. The fishermen bring the fishes from rivers and ponds which are rare to get normally.

Transport

Rail

Two railway lines, namely Mangalore-Madras and Nilambur Shoranur Railway Line pass through the district. The former passes through the coastal areas and the latter through the eastern parts of the district.

Road

Bus Services are available to all centres and rural areas in the district. 93 schedules are operated by KSRTC on the main routes besides the 300 long route buses passing through the district. There are four KSRTC bus Stations (Ponnanil Malappuram, Perinthalmanna and Nilambur).

Publications

Malayala Manorama, *Mathrubhumi* and *Madhyamam* dailies have their editions in the district. *Prahelika* is the only evening daily. A few periodicals-monthlies, fortnightlies and weeklies-



Navamukunda temple



Bhagavati Temple Kadampuzha

mostly devoted to religion and culture are also published. There are some local cable TV channels too. Doordarshan has two relay stations (at Malappuram and Manjeri). All India Radio has an FM station at Manjeri.

The temples and mosques of this district are well known for their spectacular festivals. Along with historic moments and diverse natural attractions, a range of cultural and ritual art forms add to its value as a destination worth visiting.

Education

Till a couple of decades ago, Malappuram was considered to be very backward in the field of education. But now the situation has changed. The first 100% literacy panchayat in India, Nilambur is in this district. Till the sixties, Malabar District Board used to run the school and there were aided schools too.

At present there are 24 vocational higher secondary, 96 higher secondary and 192 secondary schools, 338 upper primary and 823 lower primary schools, 1 Kendriya Vidyalaya and 1 Navodaya School in the district. There are 13 regular colleges, professional colleges, technical and medical colleges besides agricultural institute. The district has a university also though it is named after Calicut. Even Calicut Airport is situated in Malappuram district.

Pilgrimage Centres

Kadampuzha

The Bhagavati Temple is in Melmuri village of Tirur taluk 3 Km north of Vettichira on the NH-17 connecting Calicut and Thrissur and is believed to be set up by Jagadguru Sankaracharya.

Thirumandham Kunnu Temple

About 1.5 kms west of Perinthalmanna. This is an important place on the Madras-Calicut Trunk Road through which the

Shoranur-Nilambur railway line also passes. This place has two well known temples Thirumandhamkunnu and Tali.

Thirunavaya

This ancient and famous temple on the banks of the Bharathapuzha dedicated to Lord Shiva was the traditional venue of the ritual of Mamankam an enactment of traditional martial arts by suicide squads.

Trikandiyur

This ancient Shiva temple with an idol said to have been installed by Parasurama, is situated close to the town of Tirur, and attracts devotees from far and wide.

Mamburam

Muslim shrine and receptacle for dead bodies of the Thangals (the religious leaders of the Malabar Muslims), situated in A R Nagar village is a major pilgrimage centre of Muslims.

This is an important pilgrim centre of the Muslims of Kerala. The four day annual festival at the mosque(nercha) is celebrated in April. Adjoining the mosque is the mausoleum of the Malappuram shaheeds (martyrs) whose brave exploits have been immortalised in the Mappila ballads.



Mamburam Valiya Juma Masjid Malappuram



Thirumandham Kunnu Temple



Thirunavaya river where devotees make offering to the departed



Mamankam today

Pazhayangadi Mosque, Kondotty

The three day long Valiya Nercha feat at this 500 year old Muslim pilgrim centre, celebrated in February/March, is a local cultural event.

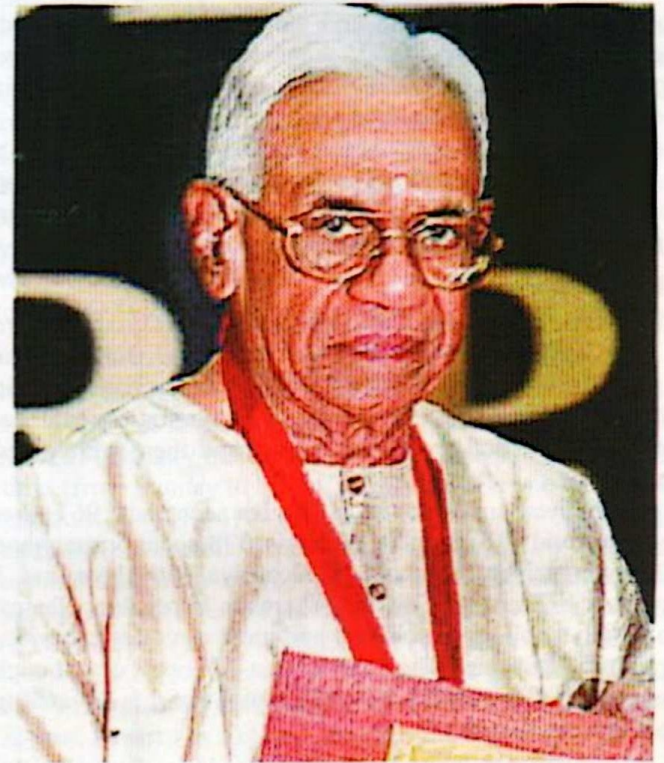
Kottakunnu

One can see trace of an old fort at the base of the cantonment Hill. The fort was the first to be built by the *Samoothiris* of Kozhikode. Nearby are the Vettakkorumakan Temple and the Siva temple with the famous murals of Malabar. There is a beautiful helipad at Kottakunnu.

Ayurveda

Kottakkal, 13 kms from Malappuram, is the premier centre for the traditional classical Indian medical system of Ayurveda with a renowned private institution set up in 1900. It was founded by Vaidyaratnam P S Varier. He was succeeded by Shri Madhava Varier and now is headed by Shri P K Varier who is in his 90th Year.

It possesses a large private hospital, drugs producing centre, herbarium and even an Ayurvedic Medical College. Patients even from several foreign countries come to this world renowned centre of excellence in Ayurveda for treatment. Several past Presidents, governors and other VIPs have undergone Ayurvedic treatment here. This institution also has treatment centres in Mumbai at Matunga and Kerala House, Vashi. The world renowned P S V Natya Sangham, a Kathakali tourpe, belongs to Kottakkal Arya Vaidyasala.



Padma Bhushan Dr P K Varier at 90



Two views of Kottakkal Arya Vaidya Sala

THE EAZHAVAS OF KERALA



K. R. NARAYANAN

(Continued from June 2011 issue)

Mahakavi Kumaran Asan

Kumaran Asan (1873-1924), was one of the most famous triumvirate poets of Kerala in the first half of the twentieth century. (The other two were Vallathol Narayana Menon and Ulloor S Parameswara Iyer). Asan was a beacon-light to the downtrodden and depressed classes of Travancore State and was a great follower of Sri Narayana Guru. He utilized his powerful pen for the cause of the poor, down-trodden and socially backward people. When he was eighteen, Sri Narayana Guru visited his house at the request of his father. Kumaran was bedridden at that time. The great saint suggested that Kumaran should stay with him and become his disciple. The little boy found the invitation irresistible. Thus began a new phase of life for the young poet.

The poetic works of Kumaran Asan had a great impact on the social disparities of the then society and brought in great awareness among people about the evils of such social evils.

Probably Asan felt that Buddhism or Neo-Buddhism held great appeal to the people of the lower strata of the society. Lord Budha created a great impression in his mind. His devotion to Budha and Buddhism are very much reflected in some of his works like "Karuna" and *Chandala Bikshuki*. The crowning achievement of Kumaran Asan was his "Buddha Charitham" (5 volumes). This *Mahakavya* (Epic poem) earned for him the title "Mahakavi (great poet) and he was ranked equally with his illustrious contemporaries, Vallathol and Ulloor.

The Mahakavi's life tragically came to an end in a boat accident in January 1924.



The SNDP

The Hindu religion which entered India with the Aryans, was very ancient and very vast in its scope. It did not have a founder or a religious code. Hinduism was a way of life, a culture - rather than a religion. It did not have an organizational body on national, regional or local levels to monitor or control its followers. Hence, it adopted many cultures and beliefs from outside and underwent great changes over time. The only organizations found in the Hindu religion were closely connected to the temples. Even these were isolated and were not under a centralized control or management. The Hindu religious bodies, by and large, were the monopoly of the upper castes (*Savarnas*). The *Avarnas* (lower castes) were considered "untouchables". Hence, though a part of Hinduism, they were practically social outcasts.

The purpose of the Sri Narayana Dharma Paripalana Yogam (SNDP) was to foster social equality and help development among all Hindus. The Yogam played a key role in the movements to eradicate untouchability, social dogmas and securing the right of temple entry to people of all castes. Vaikom Satyagraha of 1925 and subsequent satyagrahas at Guruvayoor and other places were instrumental in bringing about many social changes here. The right to use the public streets by Avarna Hindus was proclaimed in 1937. The Travancore State Government issued an order in the name of the Maharaja and gave the right of entry to temples to the Harijans, for the first time in the whole of India.

The SNDP was an organization formed to propagate and promote the moral teaching and Dharma of Sri Narayana Guru. According to the biography of Narayana Guru, written by Moorkoth Kumaran, the organization was registered on 15th May, 1903, under the Travancore Regulation 1 of 1063 (Indian Companies Act IV 1882). Sri Narayana Guru was the Patron and life time President of the Yogam.

Dr P Palpu, a devotee of Sri Narayana, was one of the founders. Mahakavi Kumaran Asan was the first General Secretary. Kumaran Asan was the peerless pioneer among modern Malayalam poets and was one of the dedicated disciples of Sri Narayana Guru. In fact the spiritual philosophy and the battle against caste that illumine Kumaran Asan's poetry were inspired mainly by his association with and the teachings of the great Guru.

The Guru objected to the definition of the word 'community' (*Samudayam*) that was indicated in the constitution of the SNDP Yogam. The Yogam was limited to those communities known as Ezhava, Thiya, and Billava. The Guru wanted it to be changed into the community of the human family. His followers thought it was not pragmatic to have such a global base for their



Dr C K Ramachandran



K G Balakrishnan



Sukumar Azhikode



M K Sanu

organization. When he saw that the followers were not prepared to have a wider vision, he cautioned them as to how it would defeat the very purpose of the Yogam. He, however, agreed to give his blessings, probably with the hope that some day they would realize the caste-based narrowness and widen its scope.

The Yogam engaged itself in the laudable efforts of eradicating untouchability and voicing the fundamental human rights of the working class. (These efforts actually paved the way for many of the Guru's followers to adopt later the Marxist interpretation of socialism as their most acceptable ideal). Under the aegis of Dr. Palpu, Kumaran Asan, T. K. Madhavan, C.V. Kunjuraman, Moolur Padma-nabha Panickar and others, several drastic changes were brought about in the social structure and texture of the Kerala community.

The role that Narayana Guru played was only of a catalyst and not as a fighter in the front lines. To others he set an example by his own personal life. His high dignity and sense of oneness with mankind did not allow him to give vent to anger or protestation against any particular person or community. He believed that there was only one caste for man and that was humanity. In this attitude he was uncompromising. This organization has done invaluable service in the epic struggle against the caste system in Kerala.

Though SNDP Yogam is mainly managed by the Ezhava community, there is nothing in the bye-laws barring other castes or religions in the body. As had been the case, many social reformers of other 'castes' were close friends or associates of SNDP Yogam. This included notable social leaders like Mannathu Padmanabhan (founder of Nair Service Society), V.T.Bhattathiripad, M.C.Joseph (the Rationalist writer of Irinjalakuda) etc.

The more recent names in this list are Sri K J Yesudas (the reputed musician of Kerala) and Sri PA Backer, who produced a movie on Sri Narayana Guru. Both Mannam and the Marxist leader A K Gopalan were influenced by the Guru and shed their caste-surnames from their names.

The Guru in fact wanted the Yogam to function as the vanguard of his 'Liberation Movement'. But the leadership of the Yogam could not rise up to the expectations of the Guru. It could

function only as a caste-based organization. Hence, in 1916, the Guru sent his resignation letter to Dr. P Palpu. The Guru attributed 'caste pride' to the leaders of the Yogam and declared that he belonged to no particular caste or religion.

The main objectives of the organization were:

- Introduce Sri Narayana devotees to each other and spread the teachings of Shri Narayana Guru.
- Help in educating the socially and economically weak.
- Work in co-operation with other organizations for the betterment of all.
- Educate members about all religions.
- Establish a Temple and a School.
- Provide financial help to victims of disasters.

Eazhavas Today

The Eazhavas of Kerala have developed into prominence in the society on account of their proficiency in the commercial enterprises, Ayurveda System of Medicines and treatments and in Hindu religions. Also, they have created a niche for themselves in the area of politics in Kerala. There have been many spiritual, political and cultural leaders from the Eazhava community of Kerala.

There are very many Ezhavas, who have contributed substantially to the Kerala Society in many ways. It is very difficult to list them all. Nevertheless, a few of them need special mention, for the role played by them in the religious, social, cultural, political and economic development of the State.

The most prominent among the religious leaders are Sri Narayana Guru, Nataraja Guru, Guru Nitya Chitanya Yati and Muni Narayana Prasad. Dr Palpu, Poet Kumaran Asan, K. Sadanandan (Father of the Co-operative Movement in Kerala), T.K. Madhavan, Sahodaran Ayyappan, C. Krishnan, M. Gopalan, R. Sankar etc. are considered to be the earliest social leaders amongst the Eazhavas.

The community has had many famous siddha and Ayurvedic vaidyas and allopathic doctors like Dr. Palpu, Itty Achuthan (the author of *Hortus Indicus Malabaricus*), Kayikkara Govindan



V S Achudanandan



K R Gowri Amma



Vayalar Rav



Pinarayi Vijayan



V M Sudheeran



Gokulam Gopalan



M Mukundan

Vaidyar (he translated of *Ashtanga Hridaya Samhita* to Malayalam), Dr C K Ramachandran (Former Professor of Medicine, Calicut Medical College), C.O. Karunakaran, the first principal of the Thiruvananthapuram Medical College, Perunelli Krishnan Vaidyar, Vaidyaratnam C R Kesavan Vaidyar and the like.

Literature is another field, where to the Eazhavas have made great contribution. The most prominent among them are: Sri. Narayana Guru, Mahakavi Kumaran Asan, C.V. Kunjuraman (Founder of Kerala Kaumudi.), Moolur Padmanabha Panicker, Perunnelli Krishnan Vaidyar, Velutheri Kesavan Vaidyar, Pallathu Raman, Moorkoth Kumaran, S K Pottakkat (Jnan Peeth Award winner), M P Appan, Prof Sukumar Azhikode, Prof M K Sanoo, M Mukundan, O V Vijayan, Dr Vellayani Arjunan and others.

The legal profession and Judiciary too have had their share of Eazhavas like Former Supreme Court Judges like K G Balakrishnan, Sri K Sukumaran and others.

There are innumerable political leaders from this community, who had contributed to the political renaissance and revolution

in the country. Some of them are: V S Achuthanandan (Ex-Chief Minister of Kerala), Mooloor Padmanabha Panicker, T.K.Madhavan , R. Sankar(former Chief Minister of Kerala), C. Kesavan (former Chief minister of the then Travancore-Cochin), K. Pankajakshan, K K Viswanathan (Former Governor of Gujarat and former president of SNDP Yogam), Arangil Sreedharan (the First Ezhava Minister in the Centre), Mullapally Ramachandran (Union Minister), K.R. Gouri Amma (a stalwart among the ministers of Kerala, Vakkom Purushothaman, Vayalar Ravi (Union Cabinet Minister), V M Sudheeran, Pinarai Vijayan (Politbureau Member of Communist Party of India-Marxist), E. Balanandan (Politbureau Member of Communist Party of India), Babu Divakaran, Adoor Prakash, Susheela Gopalan (the wife of A K Gopalan and former Industry Minister of Kerala), Krishnan Kaniyampampil etc.

The film world of Kerala has a major share of Eazhavas. Actors/actresses like Srinivasan, Mukesh, Thilakan, Devan, Manoj, Indrans, Chippi, Ratheesh, Kuthiravattom Pappu, Directors Sathyan Anthikad, I V Sasi, Ramu Kariyatt, Music Director G Devarajan and Play back singer Brahmanandan are a few among them.

Some leading business men from this community are: Vellapally Natesan(General Secretary of SNDP Yogam), M.P. Purushotaman (Founder of Empee Hotels & Distilleries), G. Mohandas (Founder of South Park), C.R. Kesavan Vaidyar (Founder of Chandrika Soap), P.V.Gangadharan (Film producer), P.V. Chandran (Chairman of Kerala Transport Company and PVS Hospitals), T.R. Raghavan and K.S.Chathunny (Founders of Elite Group), Gokulam Gopalan (Founder of Gokulam Group), S.D. Shibulal (One of the founders of Infosys), etc.



I V Sasi



Sreenivasan



Sathyan Anthikad



Mukesh



P V Gangadharan



Cabbage , full of vitamin A and iodine, is good for eyes, skin and helps in muscle development.

Sprouts that are rich in vitamins and proteins , can be eaten as salads, or snacks and very nutritious and filling.

Carrots are good for the skin, the eyes and can be eaten raw as salads, or cooked or prepared as juice and can be consumed. They are high in nutrition value.

Use til (*ellu*), in your cooking. It is high in zinc and strengthens our immunity level.

Karela (pavakka)) is very good for proper liver functioning and diabetic patients.

Cashewnuts contain no cholesterol and help maintain healthy gums and teeth.

Cardamom help prevent oral decay and fight tooth decay. It also prevents bad breath.

GOPINATH MUTHUKAD

Magic with a Mission

- Lakshmi V

Magic, like stories, have always fascinated men and women since ages. They transport us to a world of wonder and we enjoy the thrill of looking forward for the most unexpected thing to happen next. Internationally renowned illusionist Gopinath Muthukad is one such personality who has carved a name for himself in the world of magic. But Muthukad is not just a magician: he is a magician with a mission and through his magical extravaganza with light and sound effects he deals with social issues and tries to find solutions for the same. It is a matter of pride that this year's most prestigious and internationally acclaimed Merlin Award for magic has been conferred on him.



Muthukad receiving the Merlin Award at Delhi



Mission India 2010



Anti drugs anti tobacco illusion 2008

Ever since he was a child, Muthukad says magic has fascinated him. The youngest son of Kunjuni Nair and Devaki Amma, he was born at Kavalammukatta, a lush green village near Nilambur in Malappuram. He has three brothers and one sister. He did his schooling in Nilambur and graduation in Mathematics from Manjeri. Muthukad then went to study law in Bangalore.

But magic was always Muthukad's first love. He started learning magic at the age of 7 and at the age of 10, he learnt magic from one of Kerala's reputed magicians Vazhakunnam Namboodiri. He also gave his first performance at the age of 10. After he went to Bangalore, Muthukad continued honing his magical skills. He has learnt under illustrious masters like P C Sorcar, K Lal, R K Malayath and gradually started giving performances on stage from the 80's.

"There are different categories of magicians," he explains. "The conjurers who do basic magic tricks like putting kerchief in the pocket and bringing out various items, table hopping magicians who perform in hotels and functions. At the highest level are the illusionists and Stunt performers. Gopinath Muthukad is an illusionist and stunt performer.

His shows are colorful extravaganza with light and sound effects and carry the audience to a different level altogether. Muthukad has performed many shows within India and in UAE, Oman, Kuwait, UK, Japan, Germany and several foreign countries. His shows carry a socially relevant current theme. It is this basic distinction that marks out his shows from the others. He has performed in all the nooks and corners of his home state, Kerala.

Magic Academy

In 1996 Muthukad established Asia's first Magic Academy in Thiruvananthapuram to teach magic as an art and science. The founder patron of the Academy was the Malayalam novelist Malayattur Ramakrishnan and Muthukad is its Executive Director. The present patron is Jnanpith Award winner ONV

Kurup. Last year the Kerala University gave accreditation to the course conducted by the Magic Academy. It is a three year professional course in magic and the basic qualification is Std XII or Plus 2 pass. An interview is also conducted to assess the student's dexterity in sleight of hand which is an important requirement of a magician. There are 20 students in the current batch and several qualified teachers, Muthukad says. The academy also houses 'mayakannadi,' a magic mirror museum.

MARC (Magic Academy and Research Centre) is another of

Muthukad's ambitious project where ancient Indian treasures in magic are identified, enlisted and preserved. Through MARC the Indian Rope Trick, Indian Basket, Cups and Balls have been revived.



International Merlin Award

On June 23 this year Gopinath Muthukad was honored with the International Merlin Award in Delhi. This award is instituted by the International Magicians' Society (IMS), USA and is

the largest magicians' organisation in the world with about 37,000 members worldwide. It was presented to him by IMS President, Tony Hassini.

Union Minister for Overseas Indian Affairs and Civil Aviation, Vayalar Ravi, Union Minister of State (Independent Charge) for Consumer Affairs, Food and Public Distribution, Prof. K V Thomas, Delhi Chief Minister Smt. Sheila Dikshit, and T K A Nair, the Principal Secretary to the Prime Minister, led the packed Mavlankar Hall to salute the coveted winner. The Award function was followed by a 45 minute magic show presentation by Magicians of India, an event hosted by MAZMA a society to uplift Traditional Magic and Performing Arts of India. Raj Kumar President MAZMA welcomed the guests and Omchery N N Pillai Chairman, MAWC gave the vote of thanks. Muthukad is the Second Indian to win the Merlin Award. The first one was the legendary P C Sorcar.

Magic as a Tool to Serve Society

Muthukad's motto is magic with a vision. He does not perform magic shows just for commercial success and fame. He uses magic as a medium for communication and tries to serve the society through his shows.

His first magical mission with a social message was during 1990 for spreading the message of Literacy Mission steered by the Government of Kerala. He and his team performed magic shows all over Kerala while upholding the importance of education. From October 2 to November 30 last year, he took up the ambitious Mission India project with the support of the Ministry of Defence a sixty day magical journey across the country combating terrorism and violence.

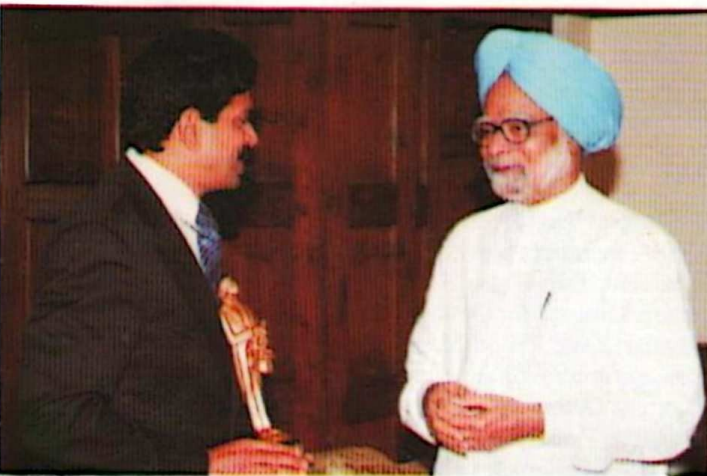
Magic Shows For Social Causes

Recently on April 6, 2011 The Magic Academy along with the Election Commission of India organized a magic skit named 'WE the PEOPLE, Magic of Democracy' emphasising the importance of exercising the right to vote in a democracy. Film actor Suresh Krishna took part in his show that was performed in several parts of Kerala just before the elections.

Stop SAD (Smoke, Alcohol Drugs) in 2009 was performed all over Kerala to spread awareness about the ill-effects of Smoking, alcohol and drugs. It was performed at vulnerable areas like slums, bus stops and busy street corners.

Vismay Swaraj Yatra in 2007 was supported by Nehru Yuva Kendra and the Defence Ministry. Muthukad and his troupe travelled by bus and truck through the entire nation from Srinagar to Kanya Kumari and paid magical tributes to the martyrs to the 1857 First War of Indian Independence. Teachings on the lives and messages of martyrs Bhagat Singh, Mangal Pandey, TanyaTope and Birsa Munda were shared through these magic shows. The shows were performed in Defence camps, army cantonments, villages and towns.

Another outstanding magical performance was Gandhi Mantra 2005 emphasising the Gandhian principles of truth, peace, non-violence, communal harmony, abstinence from alcohol, self-purification and women's literacy. The magical voyage lasted four months and covered 22 states in India. Several such magical shows with a specific theme were conceived and performed by Muthukad and his troupe.



Muthukad visited the Prime Minister Dr Manmohan Singh and performed his 'patriotic magic' using ropes of three colours representing the national flag and in a flash converted them into a single unbroken piece having three colours. The Prime Minister thoroughly enjoyed Muthukad's magic art, applauded him for bringing the award to India and asked him to continue his excellent work.

Muthukad has won many awards. In 1995 he was awarded the first Kerala State Sangeetha Nataka Academy Award for a magician. In 2003 his name was entered into the LIMCA Book of Records. In 2010 he received the Janasuraksha Award for National Integration, Gandhi Bhawan International Trust. Apart from these awards, Muthukad has won International Magic Star, France, in 1999, Muscat Municipality Award of Excellence (2001), Kerala Legislative Assembly Memento in 2005, and Humanity Service Award from Anti Smoking Society Qatar (2004) Akshaya Puraskaaram from Akshaya Pusthaka Nidhi (2000) and Rotary Vocational Excellence Award (2002).

Muthukad has also organized several international magic festivals with the support of the Department of Tourism, Kerala. Titled 'Vismayam' these festivals had magicians from within India and other countries to perform and thus helped in exchange of knowledge between native and foreign magicians. The festivals took place in 1998, 2000, 2006 and 2008.

Another milestone in his career is giving a magical version to 'Wings of Fire', the much acclaimed autobiography of Dr APJ Abdul Kalam. Other magical representations are those of classics and stories like M Mukundan's 'Daivathinte Vikruthikal', Jail Life of Vaikom Muhammed Basheer and Aithiyamala, a collection of centuries-old legendary tales by Kottarathil Sankunni and historic episodes like Kundara Proclamation.

Magical Moments

To watch a performance of Gopinath Muthukad and his team is an out-of-the-world experience. He has performed the great fire Escape act which only another magician has till now performed and that is Harry Houdini who did it but once. At another time Muthukad performed the Great Car Vanishing Act where on a brightly lit stage, in front of jam packed audience a car vanishes into thin air. In the stunning Bullet catching Act Muthukad appears as an Indian soldier receiving and spitting bullets while the glass sheet covering his face shatters into pieces. Such inimitable feats are numerous and awards have come showering on his way. But Muthukad is modest about his success and says with a smile, that his ambition is to bring higher realms of glory to magic and demonstrate to the world the treasure trove of magic arts that we have in India.

Muthukad's hobby is reading. His wife, Kavitha is from Melattur in Malappuram and they have a son studying in Std I. He is aptly named Vismay.

TEMPLE RITUALS OF KERALA Part II



G H Ananthanarayanan

Pujas and Offerings

There is a fixed regimen of pujas. Except in the Guruvayur temple where there are five pujas in a day, all the rest have four. They are Usha puja, (early morning), pantiradi puja, (about 9 am), uccha puja (midday), and athazha puja (about 9 pm) Sankara himself has laid down the puja system at Guruvayur temple. There on a day when there is udayasthamana puja, there are as many as five pujas.

At Guruvayur the Lord is awakened from sleep by blowing of a conch at 3 am. This is called Brahmamuhurtam. To have the darshan of the Lord at this time adorned with flowers and garlands of the previous day (nirmalya darshanam) is considered auspicious. Abishekams (the rite of bathing the deity), follow after the idol is washed with clean water. The first abishekam is with gingelly oil and vaka (the bark of a tree). The oil is removed with vakacharthu. Abishekams continue with milk, tender coconut water, ghee, sacred ash, etc. In these abishekams, the one with milk poured through a sankh is very important. After the abishekams are over, the deity is offered thirumaduram, (ripe banana and jaggery crushed together with a little ghee poured on it and mixed) and malar

(puffed rice). The deity is then adorned with garlands, ear ornaments, kasturi tilakam and a red loin cloth. Then begins usha puja by about 6.30 am. The srikovil remains closed for about 30 minutes for this puja, whereafter the deity is taken out for siveli around 7.30 am. Pantiradi puja comes around 9 am. Water sanctified with the chanting of special sookthas and mantras is poured over the idol. Uccha puja comes next. In this, navabishekham and panchagavya-bhisekham are offered. Panchagavyam is a mixture of cow's milk, curd, ghee, urine and dung. The temple closes around 12.30 noon. As soon as the temple opens at 4.30 in the evening, siveli is performed as in the morning. As dusk falls, aarthi (deeparadhana) is performed to the blowing of conchshells. The specially bedecked deity has the serene radiance of the evening sun and the temple itself is bathed in the light of myriad lamps. Those who witness deeparadhana, it is believed, will surely enjoy the grace of God. After the Athazha puja which is at about 8 at night there is siveli again. The day's rituals conclude with trippuka or the fumigation of the central shrine and the temple with nine odiferous gums. The Lord is then allowed to rest.

A devotee is expected to go to a temple with a clean body and a clean mind. The first thing he sees in a temple is the gopuram, which is considered as the feet of the Lord. After reverentially touching the gopuram, he should worship the image of the deity mounted on the top of the flag-staff. Thereafter he shall enter temple. Before going out of the temple, he should circumambulate the nalambalam (temple compound), take a darshan of the flag staff, go around the banyan tree nearby and leave the temple through the gopuram. By offering one's mite to the Lord, the devotee feels blessed.

Thanthra Vidya Peedom

There is only one centre in Kerala which offers a course of instructions in pujas and agama rahasyas. That is Thanthra Vidya Peedom. Here, brahmacharis are put through a course of seven years in Thanthram, jyotisham, vedam, thachusastham etc. The Centre was set up in 1972. A large number of people, particularly, from outside India, go there to clear their doubts about these matters, especially thanthram.

Siveli

Siveli (procession of the deity) is a feature of Kerala temples. In this a miniature of the idol is taken round within the four outer walls of the temple to the accompaniment of drums, etc. The significance of this rite is that in the eight corners of the inner prakara and at several places in the outer prakara (pathway for circumambulation), there are belikallus (altars), situated at different places in the mathilakam (compound), representing the deity's bodyguard, subsidiary deities and members of this entourage. The priest makes offerings of food to them and the deity stands by to watch it. This is symbolic of the deity's concern for their welfare.





Panchavadyam

Temple Festivals

Every temple has an annual festival (utsavam) and a few, two. A festival is an opportunity for people to express their deepest spiritual cravings. A festival is an opportunity for people to express their deepest spiritual cravings. Many last as long as ten days. At Chengannur Bhagavathy Temple, it lasts 28 days. The hoisting of the temple flag usually marks the beginning of the celebrations and arattu or the ceremonial bathing of the deity marks the culmination. The real emphasis during the festival is on rituals and purificatory rites to increase the chaitanya (power) of the deity. The temple festival season runs from mid-

November to late May. Although almost all Gods and Goddesses are worshipped in temples, it is a goddess who is honoured at most rural festivals. The pattern of festivities varies from region to region.

In the North Malabar region, it is the Theyyam. The Theyyam deities possess the bodies of the performers. The Head Priest performs an intricate dance carrying the deity's idol in his hand. In Central Kerala, Gods and Goddesses travel forth in splendid processions on caparisoned elephants to the accompaniment of pounding drums, cymbals, and piercing horns. The deity in the form of a small image is placed at

the base of a golden shield known as a kolan mounted on the back of an elaborately caparisoned elephant. The broad head of each elephant is covered with a nettippattam, a large fringed cloth on to which have been sewn around six thousand gold-plated metal shapes of various sizes. Four men on an elephant carry the kolan, a second, a long silken parasol (kuda), one raises and lowers a pair of heavy silver-handled yak hair whisks called venchamaram and the fourth and the last, a pair of peacock feather fans called alavattam. The elephants on the flank do not carry kolan and there are only three men on the back of each of them, supporting the kuda, venchamaram, and alavattam. Pyrotechnic displays have become an important part of temple festivities.



Velichappadu

Crackers burst in noise and light, exploding in all directions, sometimes shaking even buildings nearby. Breathtaking displays of multicoloured rockets catapult upward to explode and fall in shimmering cascades of light.

The common thread running through all the festivals is the honouring of a deity whose presence in peoples' lives is like that of a highly respected and loved member of the family.

The most important of the temple festivals is the Thrissur Pooram, said to be the "Festival Ultimate". The originator of this Pooram is said to be Shaktan Tampuran (1790-1805) of the erstwhile Cochin State. In addition to Paramekkavu and Thiruvambady Devis, other Gods and Goddesses attend this Pooram.



Caparisoned Elephants at a Temple festival

..... to be continued

Radhika Varma Hormusjee

All in the Family



Reaching Out

Kerala's pride and legendary artist Raja Ravi Varma's great-great-grand daughter Radhika Varma Hormusjee held an Exhibition titled 'Encounters' of her paintings, drawings and Etchings at the Hirji Jehangir Art Gallery from June 8 to June 14, 2011. The paintings were in two series 'Woman In Nature' and 'Bird series'.

Speaking about her great-great-grandfather, Radhika said that as a child she used to imitate his drawings. However, as she evolved as an artist, her paintings exhibited their own individualistic style. Her paintings are

surreal while Raja Ravi Varma's are realistic. Ravi Varma had a model when he drew but Radhika's models are creations of her imagination, convey a meaning and are symbolic. However, her works are rendered in a realistic style and she uses hues derived from nature. Unlike Ravi Varma's paintings, in her paintings there is a profusion of flowers, butterflies, and soft toned hues. But her women are dressed traditionally like Ravi Varma's women. Cranes and women in close proximity are depicted in many of her painting symbolizing a close harmony and special relationship between them.

Radhika's great grandmother was the Regent Rani Sethu Lakshmi Bayi of Travancore State from 1924 to 1931 till the last king of Travancore Sri Chithira Thirunal ascended the throne. Her mother Uma Varma also used to paint. Radhika completed her BFA in Painting and Textiles at the Government College of Arts and Crafts, Chennai and has participated in several shows in Chennai, Bangalore and London. She stays in Bangalore with her husband Tosher Hormusjee who is a businessman dealing with precision tools. They have a son and daughter. Both of them draw and paint continuing the family's artistic genes. While her daughter Roshni has completed Graduation and plans to do

post graduation in Computer Animation, her son Zoish is studying Engineering.

'Woman in Nature' is oil on canvas and reveals the women immersed in the throes of nature, in seamless union with her surroundings. The style of painting is a unique blend of the old classical and modern contemporary, with undertones of the surreal. The 'Bird series' includes a set of works in different medium, including charcoal, pastel watercolors and chalk. Modern contemporary in stylization, the Birds represent the seeker's eternal search for truth culminating in bliss through union and fulfillment.

The inspiration for these series was the close bond between birds, flowers, women and nature, Radhika says.



Radhika Varma Hormusjee



Union

Arya Acharya

Malayalee rapper/singer on the hiphop scene

Arya Acharya, is a presence in the Indian rap scene having created his own blend of Hindi-Urdu vocals which he calls Desi-hop. According to him, today's Indians, the young and the old, are more exposed and have a liking for western sounds, namely hip-hop, house and rock music and his desi hop has a blend of all these styles.

Current Bollywood rapper/singer Arya Acharya is a native of Palakkad, and was born in Coimbatore. Since childhood he has been staying in Mumbai and completed his education here. He has studied a two year Diploma course in Sound Engineering and has also learnt to play the keyboard. All this has helped him to design songs. His original name is Rajesh Padmanabhan. He is a music composer, producer, and singer, rapper, having sung for many Bollywood and video songs and is active in this field for the past ten years.

Arya or Rajesh started his musical career by composing and writing songs from the age of 15. In his early years as a musician, he has also worked as a hip hop dance choreographer at amateur dance competitions. He has also sung for many ad jingles.

It was in 2001 that Arya made his first professional debut as a music producer, lyricist and rapper with Baba Sehgal on the album Pump up yo style. This was followed by a duet with Usha Uthup as a singer/rapper in the Hindi film Funtoosh. Arya has lent his vocals for rap in more than 75 Hindi film songs in Phir hera pheri, Namaste London, Tom Dick & Harry, Fool & final



with composer Himesh Reshammiya and other music composers. He has done more than 85 remix albums as a vocalist exclusively with T series and also taken part in several other remixes and music albums.

The Arya Akon India Concert

This April, Arya enacted the opening song at the International R&B (Rhythm & Blues) singer Akon's India Tour concert at Gurgaon, Delhi. Akon is the well-known international Senegalese American rap singer who has thousands of fans following all over the world and Hitlab is his music website.

"Hitlab selected me from thousands of Indian artists who uploaded their songs on his www.hitlab.com website. My song "India" featuring KK, from my debut album 'Azadi-Voice of the People' scored very well," he says.

Music albums and videos

Arya's first studio album released on the internet in 2010 was Azadi-Voice of the People. It was a desi pop (Hindi-Urdu) style of hip-hop music collaborating with well-known playback singers likes KK Sunidhi Chauhan, Zubeen, Garg, and Krishna. Arya has appeared in several hit music videos from the video titled India featuring the famous singer KK. He has also appeared in several music videos for T series out of which *Aaj kal tere mere pyaar ke charche*, *Chod dho Aanchal* are popular.

Arya is all set to release his second music album 'Yeh Mumbai hai boss' along with Bollywood singers StyleBhai, URL(Earl Edgar) and Priya Patidar in the 1st week of August. The songs in this album talk about the contrast of living standards among the residents of Mumbai. The themes range from slums to high rise apartments, from five star cuisine to street side vada pav sellers. This Album will have 5 songs in it and will be released online through various online Music Channels and the video will be aired on YouTube.com and all other international channels throughout the Web.



Treat service to humanity as a joy & not as a task

- K A Viswanathan

"I slept and dreamt that life was a joy. I awoke and saw life was a service. I acted and behold, service was joy." Most of us must have been introduced to Rabindranath Tagore's "joy of service" message in school. Scarcely do we remember it later.

Here is where Shree Shankara Hindu Mission (SHM) shows us how serving mankind can be a joy, much in keeping with Gurudev Tagore's belief. Conceived by saints of Kanchi Kamakoti Peetam, SHM began on a humble note in 2000 with a handful of people dedicated to provide succour to the less - fortunate. A decade later, it has translated objective into reality by successfully implementing several noble projects.



Siva Subramaniam with the cancer affected kids

Within a few months of starting their mission, the Shankara Hindu Mission donated to the Lokmanya Tilak hospital at Sion, complete neo-natal equipments for newly born children and three ventilators to ICU costing Rs 6 lakhs, wheel chairs and beds, foetal monitoring equipment and special stainless steel beds to the maternity ward of the Hospital. They have been contributing medicines and medicated

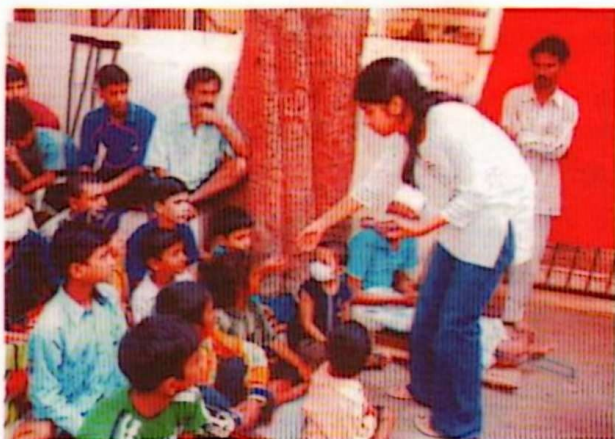
oils to partially-burnt patients admitted there.

Mr. Siva Subramaniam, who hails from Vilayannur in Palghat district and settled in Mumbai for nearly six decades and who is the founder secretary of the SHM said "the Gadge Maharaj Dharmashala attached to Mumbai's J J Hospital has been provided with monetary assistance, clothes, medicine and food to nearly 400 cancer patients daily". Recently the SHM has also donated 8 beds as part of ambulatory services to the Dharmashala.

SHM has also arranged free eye check-up and blood donation camps in aid of those who cannot afford medical advice. Another active founder member K M Sivaramakrishnan who was from Kalpathy in Palghat and worked in Bharat Petroleum, Mumbai said that for the destitutes

and those left uncared for, SHM has etched out an understanding with Mumbai's Somaiya Hospital to help out terminally-ill patients and set up a 10-bed ward. "All in all, till date, more than 800 patients from various hospitals like Sion Hospital, Tata Memorial Hospital and the Muslim Ambulance League in Mumbai have received help in the form of medicines and financial assistance" he said. Taking their altruistic endeavour a step further, SHM has also helped out children of patients at a leprosy home where they have provided kids with books, dress material and school fees.

The lesson that comes through is simple: a handful of people had the will to help people in need. They didn't just think about helping others, they actually did. Most of us think of service to humanity as burdensome, but SHM decided to take some burden out of people's lives. That's where the motivation lies. It's up to each one of us to take inspiration and do our bit for the society.



A volunteer distributing sweets to Cancer affected kids.

Arya and Himesh Reshammiya Team

Recently Arya has signed up with Himesh Reshammiya for the latter's music company H R Musik Ltd for their upcoming films and album for 22 songs.

Arya has designed and programmed the song *Dheemi Dheemi* sung by Sunidhi Chauhan in the Malayalam film *Kandahar*. He has been roped in by Sri Ranjith Movies a popular Film banner from Hyderabad, to compose music for their upcoming thriller cum entertainer, a trilingual Tamil, Telugu and Malayalam film. He has also composed and sung some hit songs in Bengali films.

Digital Music Production workshop

Arya is planning open a Digital Music Production Workshop in Andheri, where he plans to teach young and interested aspirants the fine and creative art of Music making and production on their own on a CD. Thus he can help them create their own songs with complete musical accompaniments with the help of just a computer.

Arya's father G Padmanabhan is a businessman living in Mumbai. His mother is Susheela. His wife is Vinitha who is also born and brought up in Mumbai. They have a daughter called Saishree studying in Junior KG. Arya has a younger brother and sister. The family stays in Marol.



Jacob Koshy

Tax Compliances

Every one rushes to file their individual tax returns when the month of July approaches. Now the income tax returns can be filed electronically or manually.

It is obligatory to file the return of income on or before the due date specified under the Income Tax Act, 1961. For individuals and Firms whose accounts need not be audited under any Law have to file their return by 31st July 2011. One must declare a true, correct and complete income from all sources for the previous year which falls between 1st April 2010 to 31st March 2011.

A correct ITR form must be chosen as per the nature of income of the individual and firms.

ITR 1 for individuals having income from salary and interest.

ITR 2 for individuals & HUF not having income from business or profession.

ITR 3 for individuals /HUF being partners in Firms but not carrying on any business in any proprietary capacity.

ITR 4 for individuals & HUF having income from proprietary business or profession.

ITR 4 for Firms, AOPs etc.

The tax filing has become a seamless exercise by the introduction of e-filing way back in 2007-08. The number of e-filers has also increased leaps and bounds as the efficiency of the tax filing servers improved substantially since then.

The income tax department has also turned out to be tax payer-friendly and its portal <https://incometaxindiaefiling.gov.in> is accessible from anywhere and at all times.

Other user friendly options available are free utility for uploading the returns and free software for preparation of returns.

Tax payers should claim deductions under Chapter VIA viz Sec 80 C, 80 CCC, 80 D, 80 G etc) correctly to facilitate smooth assessment by the revenue department of the Government of India. Tax Return Preparer (TRP) facility is

also now available to the tax payer for facilitating smooth filing at a nominal fees.

Tax payer can access his/her account on the basis of PAN by registering with the Income Tax Department. This entitles one to view the correct tax paid during the year and thus facilitates smooth processing of tax returns at the Dept level.

National Securities Depository Ltd, NSDL is the nodal agency to handle all tax related information and one can view the tax credit statement (Form 26 AS) by registering with the tax department as mentioned in the earlier para.

Form 26 AS has four parts; Part A - details of Tax deducted at Source, Part B details of Tax collected at source, Part C- details of other tax such as advance tax and self-asst tax etc. and Part D- details of tax refunds etc. This information is based on the information submitted by AIR filers (viz. Companies or other agencies like Banks etc who deduct/collect tax at source etc).

At times computation of taxable income needs domain knowledge. It is advised to seek professional help whenever a person is in difficulty. A simple salary return may be easy to understand and file whereas computation of capital gains and business or professional income may need more expertise and legal knowledge.

The Tax Department plans to do away with tax filing by salaried income group (salary income up to Rs 5 lakh per annum). Instead the employers could file the return of income of its employees as sufficient compliance.

The Central Processing facility of the tax department is currently situated at Bangalore which will be expanded to two more cities in the near future. This will result in reduced processing time for tax refunds which now gets credited in less than three months of e-filing of the return.

The nation can expect more tax compliant citizens in the near future.

jkoshy2007@gmail.com

Distribution of note books by Lok Kalyan Malayali Association

The Lok Kalyan Malayali Association Kalyan East distributed note books and study materials to economically weaker school children for the new academic year. The distribution event was inaugurated by Rajan V Nair, well-known social worker at the Association's office at Lok Dhara Shopping Complex. The President of the Association, T P Radhakrishnan presided over the function. Secretary Sunil Raj, Vijayan M Nair, Sakthidharan Nair spoke on the occasion.



Rajan V Nair distributes free note books to children

Higher Education in India Concerns, Issues and Governance



Prof. Dr. James Thomas

Prof Dr James Thomas Vice Chancellor and Prof Cardiac Surgery, D Y Patil University, gives some expert advice to improve Higher education in India and take it to global excellence.

Indian higher education system is the third largest in the world after China and the United States. While we have over 500 universities in India which includes Central Universities, 250 odd State Universities, 139 Deemed Universities, and other Private universities and Institutions of Excellence, there has been statements from various quarters that we may need 1500 universities in India.

In a knowledge based economy, increased enrolment and improved quality of higher education system is highly important. Gross enrolment ratio which is access of 12th standard students to universities is nearly 11% in India while it is over 50 % in the US and Europe, UGC would like this to be raised to 22% within a span of next 10 years. The degrees and diplomas that we offer need to meet minimum standard of quality in teaching, research, publications, patent, innovations, social recognitions and international reputations.

Almost 48,000 crores were allocated for education last year in which a majority would have gone for IIT's and central universities while some more probably should have been spent in state universities. We have more than 500 universities in the country of which 340 which members of the Association of Indian Universities, AIU, more universities need to be created. Creation of over 1500 universities was muted by an eminent academic like Prof. Yashpal. While government cannot handle the burden alone, the role of private and deemed university need to be considered. Some of the central and state government multifaculty universities are unitary and some are affiliating type. Enrolment of students in affiliated college alone has gone 80%

of the total in higher education. Open universities offer open and flexible education through distance mode. The deemed universities established under UGC guidelines have funding from non-governmental organizations, private trusts and registered societies. In addition we have IIT's, NIIT's, IIM's professional universities serving technical, medical and agricultural fields and are established by state governments and private parties.

The Private Public Participation can also be an answer to increasing the high gross enrolment ratio. Private funded institutions as they micro manage appointments, fee collection, admission policy need be free of criticism and undue favor. Internal governance in terms of administration, registration, examination, evaluation need to ensure quality and appropriateness to meet the expansion needs of higher education. Substantial participation of private sector is to be encouraged. Private investor has the right and responsibility

to ensure that investment is properly managed but securing power and prestige for family members need to be avoided. Yashpal committee report on the renovation and rejuvenation of higher education talked of major reforms in the higher education sector primarily making universities autonomous through suitable legislative measure. The Kakodkar committee talked about strengthening IIT research and making them of world class standard. Madhav Menon committee talked about development on autonomy and accountability. Innovation universities proposed can contain provisions for ensuring accountability and serve as leading edge universities. Good governance supports vision, mission and purpose of the institution. This is applicable to both public and private funded institutions. Integrity in appointments, strong leadership and management skills, monitoring of quality of teaching and learning robust and transparent financial systems,



strong human resource processes, student support, student and faculty participation in management in governance at all levels need be ensured. Higher education or tertiary education is the arena of teaching, research, work training, undergraduate and post graduate training, vocational and doctoral studies. The institutions of education include the College and Universities and also prefer colleges and institutions of technology. The issue of autonomy, accountability, funding impact of technology and creation role of marketing and privatization of higher education research need be looked into. Innovative role of public and private institutions need be some of the current issues of concern in higher education.

Good governance ensures that the benefit goes to stake holders namely, students, faculty, institutional management as well as wider society towards fulfilling their aspirations with responsibility and accountability. Interference of the government officials in the governance of some of the central and even deemed universities is worrisome. Prime Minister Manmohan Singh urged we should free university appointments from the part of governmental clutches and promote accountability. He said a dysfunctional education system can only produce dysfunctionality.

Strengthening link of universities and local communities can also foster a range of development opportunities and help support research. For example Universities in Holland receive substantial contributions and scholarship from industries like Phillips which support almost 2,000 scholarships for Ph D every year.



Industry exposure of faculty can be looked into and industry leaders can be allowed to spend time teaching in universities.

Institutions need through government bodies ensure the mission and strategy vision of institutions and plans for monitoring their programs. Financial and operational controls and annual report should reflect some of these areas and have balance of skills, experience and competence.

Appropriate access to information should be available to all stake holders. The current crisis of higher education system is largely due to conflict of interest of government who continued to control with less or no funds. An institution needs more freedom to mobilize through resources, both fiscal and monetary, to meet the challenge of

the society and be effective. The deemed universities with almost 12 members need project infrastructure development support services, resource mobilization and certain autonomy on academic activities even when the government is funding it partially or otherwise.

Faculty recruitment should be university's academic activity.

Depending on the demand supply position we need to decide namely or additional students, introduction of new class rooms and additional programmes by the teaching committee with consultation with appropriate authorities. Choice Based Credit systems

and transfer need specially be introduced in management studies, hospitality areas and biotechnology. Central facilities like library, hostel, additional classrooms etc need to be looked into by the senior academics with the VC's and Registrar's of the Universities.

In higher education in India, as India marches towards strengthening its reputation as a global force there are many issues which need to be handled carefully and with urgency. Providing employment opportunities for graduates of colleges in universities in India and to prepare them to compete with others in the international arena is of paramount importance, it also means allowing individual potentials to be fulfilled. Fair access and affordable participation in further empowerment of the people of our nation is in our hands if only we care to put our best foot forward.



Karthika(കാർത്തിക) (1967)

Lyricist: Yusufali Kecheri **Composer:** M S Baburaj
Singer: Yesudas, P Suseela **Ragam:** Gavathi



Yusufali Kecheri



M S Baburaj



K J Yesudas



P Suseela

ആൺ: ഇക്കരയാണെന്നു താമസം
 അക്കരയാണെന്നു മാനസം
 പൊന്നണിഞ്ഞെത്തിയ മധുമാസം
 എന്നുള്ളിൽചൊരിയുന്നു രാഗരസം (ഇക്കരയാ..)

പെൺ: ഇക്കരയാണെന്നു താമസം
 അക്കരയാണെന്നു മാനസം
 പൊന്നണിഞ്ഞെത്തിയ മധുമാസം
 എന്നുള്ളിൽചൊരിയുന്നു രാഗരസം (ഇക്കരയാ..)

ആൺ: മൊട്ടിട്ടുനിൽക്കുന്ന പൂമുല്ലപോലുള്ള
 കുട്ടനാടൻ പെണ്ണേ

പെൺ: മാനസമാകും മണിവിണ മീട്ടി
 പാട്ടു പാട്ടു നീ (ഇക്കരയാ..)

ആൺ: പാട്ടും കളിയുമായ് പാറിനടക്കുന്ന
 പഞ്ചവർണ്ണക്കിളിയേ

പെൺ: പൂത്തൻകിനാവിന്റെ പൂമരമൊക്കെയും
 പൂത്തുതളിർത്തുവല്ലോ (ഇക്കരയാ..)

Transliteration: Ā, ā = ആ, ാ ; Ē, ē = ഏ, ഏ ; Ī, ī = ഇ, ി ; Ō, ō = ഓ, ഓ ;
 Ū, ū = ഉ, ു, ũ = ൃ ; C, c = ച, ch = ചമ, D, d = ട, അവ, dh = ഡ,
 Ḍ, ḍ = ഡ, Ḍh, ḍh = ഡമ, jh = ജമ, Ḷ, ḷ = ള; Ñ, ñ = ഞ, ṅ = ഞ, ṛ = റ, ṛī = റി;
 Ṣ, ṣ = ശ; Ṣ, ṣ = ഷ, ഷ, t = ട, Th, th = ത, ṭh = മ

Male: Ikkareyaṅente t̄amasam
 Akkareyaṅente mānasam
 Ponnaṅiṇṇeṭṭiya madhumāsam
 Ennullil coriyunnu rāgarasam (Ikkareyaṅente..)

Fem: Ikkareyaṅente t̄amasam
 Akkareyaṅente mānasam
 Ponnaṅiṇṇeṭṭiya madhumāsam
 Ennullil coriyunnu rāgarasam (Ikkareyaṅente..)

Male: Mottittu nilkunna pūmulla pōlullā
 Kuttanātan peṇṇē

Fem: Mānasamākum maṇivīṇa mītti
 Pāttu pātū nī (Ikkareyaṅente..)

Male: Pāttum kaḷiyumāy pārinatakunna
 Pancavaṇṇakkiliyē

Fem: Puṭṭankināvinte pūmaramokkeyum
 Puṭṭuṭalirṭṭuvallō (Ikkareyaṅente..)

Directed by M Krishnan Nair, 'Karthika' had its story, screenplay and dialogue written by well known playwright S L Puram Sadanandan. The main artistes were Sathyan, Prem Navas, Adoor Bhasi, Manavalan Joseph, KP Ummer, C A Balan, Latheef, Sarada, Mallika Sukumaran, Devaki and Meena. The story revolved around an innocent village girl who was betrayed by a trapeze artiste of touring circus team. The movie was well received by the superb acting by Sathyan and Sarada and its excellent songs were woven by Yusufali Kecheri and Baburaj. There were eight songs in all, sung by Yesudas, Suseela and Janaki.

Quiz:
 This movie had one artist who was once sentenced to death during British rule for bloody rebellion but was given reprieve at the intervention of Mahatma Gandhi. Name the artist.
Answer to last month's quiz: Mehmood

Stay Healthy During the Rains with Ayurveda

According to Ayurveda, monsoon is the time best suited for curative and restorative programs for our bodies. This ancient system prescribes specific diets and treatments during the monsoon season (June to September) which will go a long way to restore good health and boost our immunity levels.



Kerala with its lush greenery that flourishes during the rainy season makes it a hotspot for people from all over the country as well as the world to go there and undergo various Ayurvedic rejuvenative and curative treatments for chronic health problems in the numerous health spas and hospitals that dot the countryside.

According to Ayurveda our body is made up of five basic elements, earth, water, fire, air and space (vacuum). When these five elements are in harmony, we enjoy good health. When the harmony of these elements is disturbed we fall sick.

Ayurveda aims to bring back the harmony of the elements and restore our health.

Apart from massage which is an important part of Ayurvedic treatment, it also prescribes specific diets that should be followed during the monsoon months. This can prevent us from succumbing to the diseases and illnesses that plague us during the rainy months.

Ayurveda gives us some specific diets that are to be followed during the rainy season which will give us relief from illness.

As a rule, it is good to follow a

vegetarian diet during the monsoons.

Dr Indira Varier, Branch Manager at the Kottakal Arya Vaidyasala, in Vashi, suggests some Ayurvedic preparations that are usually given as part of the treatment during the monsoons.

Mukkudi-herbal drink

On the first day of this Karkitakamasam (July-August), a herbal drink called mukkudi is to be taken early morning on an empty stomach. This is effective against cough, cold and congestion and improves digestion. It also fights against water borne diseases that may plague us later.

Preparation of mukkudi:

Grind equal quantities of Kudakappala, chukku, jeerakam, pepper, ayamodakam, kothampala and add a little turmeric powder and salt to this mixture. Cook this in water. When it is a little cool, add buttermilk to the cooked mixture. We must drink 30 ml of this concoction early morning on an empty stomach as a single dose.

It is advisable to eat more leafy vegetables and food items that are easily digestible. Sour lemon can be

consumed. Being rich in Vitamin C increases our immunity to cold and cough. Ginger is very good and can be used in preparing dishes. It improves digestion and prevents formation of gas. A daily dose of 2 parts ginger mixed with five parts (jaggery)gud should be taken daily to avoid indigestion and prevent cold and flu.

Karkitaka Kanji or Njavara kanji

Dr Indira Varier shares the recipe of the Karkitaka kanji (rice gruel) that is usually taken in the monsoons for its health benefits. A special kind of medicinal rice called njavara rice is used to prepare the kanji and so it is also called Njavara kanji. If Njavara rice is not available, podiari can be used.

Njavara rice or podiari	250 Gms
Methi (uluva)	150 gms
Jeerakam	1 tbsp
Pepper	1 tsp
Dried ginger powder	1 tsp
Salt	to taste



Soak methi in water for 8 hours. Drain the water and cook it in fresh water. Add the njavara rice or podiari after washing it. Add more water and cook mixture well for some more time. Roast jeerakam and pepper and powder it. Add the above powder along with dried ginger powder and grated coconut to the gruel. The njavara kanji is very good for our health during the rainy season. In many Ayurvedic spas in Kerala njavara rice gruel is given in their monsoon health and rejuvenation packages.

It is good to drink only boiled water during the monsoons. Many waterborne diseases can be avoided by drinking boiled water. Kerala's chukku vellam is very famous.

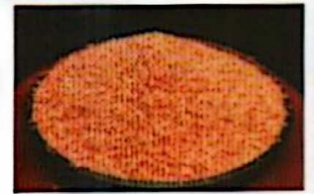
Njavarakizhi

This is a process by which the whole body or any specific part is made to perspire by the application of certain medical puddings externally in the form of Boluses tied up in muslin bag. Medicine is applied by two to four therapists for about 60 - 90 minutes per day for a period of 14 days. This Treatment is very effective for rheumatism, pain in the joints, emaciation of limbs, high blood pressure, cholesterol and certain kinds of skin diseases.

Njavara Rice

Njavara is a special cereal, having properties to rectify the basic ills affecting the circulatory, respiratory as well as the digestive system. Black glumed Njavara has been used in Ayurveda treatment from the age of Charaka-ie, BC.600. Njavara Kizhi and Njavara Theppu are two major treatment in Ayurveda in conditions of Arthritis, Paralysis, Neurological complaints, Degeneration of muscles, Tuberculosis, for children with Anemia, for women during lactation, in certain ulcers, skin diseases - Njavara has applications in all these indications.

Njavara is an energetic health food for people of all ages. The rice with little sourness and sweetness is used for increasing immunity during the month of "Karkkidakam". Njavarakizhi and njavaratheppu is used in ayurvedic massage.



the Njavara Kizhi. Here the rice is boiled in "Kurunthottikashyam".

Njavara Theppu

A paste of boiled Njavara rice with light warmth is applied on the body. It is recommended for patients unable to bear

Pizhichil

In this ayurvedic treatment, lukewarm herbal oils are applied all over the body by two to four well trained therapists in a special rhythmic way. This will continue for about 60 to 90 minutes per day for a period of 7 to 21 days. This treatment is very effective for rheumatic diseases like arthritis, paralysis, sexual and nervous weakness and general fatigue.

GAYATRI DEVELOPERS & PUKALAKKATT

Kaveri

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Rashma Ana

Hairstyles for Different Face Shapes

Hair is an important part of the overall personality. Hair adds beauty and elegance to the face. The length of the hair may be long, medium or short. The texture of the hair is also different in different people. Some have wavy hair; others have curly hair or sleek, straight hair. The hairstyle that you choose would depend to a large extent on these factors. However there is one important aspect to be considered while finalizing a hairstyle. This is the shape of your face. A hairstyle that looks good on a friend or your favorite actress may not necessarily be the best for you because of different face shapes.

Face Shapes

The hairstyle you choose has to complement your face shape. It has to downplay certain features, while enhancing some aspects. The first step therefore is to identify the shape of your face. There are essentially five face shapes. These are as follows.

Oval Face: The face is about 1.5 times longer than it is wide. The forehead is wider slightly than the jaw. Celebrities with oval face shape include Madhuri Dixit and Bipasha Basu.

Square Shape: Square shaped faces have a square jaw line and a straight hair line. The jaw line stands out at a sharp angle. The face is very angular with few soft features. Hollywood actresses like Demi Moore and Angelina Jolie have a square face.

Heart Shape: This face shape is widest at the temples and tapers downwards, ending with a pointed chin. This face shape is narrowest at the jaw line. Mother to be Aishwarya Rai Bachchan has a heart shaped face.

Round Face: There is an overall roundness in the facial features from forehead to chin. The face looks full and there are very few angles. The distance between the cheek bones

is roughly the same as the length of the face. Celebrity talk show hostess Oprah Winfrey has this face shape.

Oblong/ Long Face: There is an overall length in the facial features. The face appears long and narrow with hollow cheeks. Actress Katrina Kaif has a long face.

Face Shape and Hairstyles

It is necessary to choose the hairstyle that complements the face shape. A professional hairstylist can help you in this regard. The following are some of the broad hairstyles that will be suitable.



spend time and effort curling the hair if you have naturally straight hair.

Oval Shape: The oval face is considered the most versatile face shape. The top half perfectly balances the bottom half. People with oval face can carry off any look. A layered hairstyle best suits the oval face. Use the layers to highlight the lips and chin which are the best features of this shape. Straight hair looks good with oval face. So do not



with square face shape is to keep the hairstyle straight and long.

Square Shape: The square shaped face looks very severe, particularly in the jaw area. The aim of the hairstyle is to soften the strong angular jaw and lend length and roundness to the face. This can be achieved by choppy ends in the hairstyle. Layers that start at the jaw line and continue downwards also help in elongation of the facial features. The trick

Avoid a bob cut or blunt cut, especially chin length, as it will bring the focus back to your jaw.



Heart Shape: Because the chin/jaw is the narrowest part of the face, hairstyle needs to add width at the jaw. The hairstyle can also accentuate the eyes and cheekbones that are the strong points of this face shape. This can be achieved by having stylish side swept bangs or a brow grazing fringe. The bangs and fringe also help in hiding the

wide forehead. Women with long hair can opt for a long wavy layers that come up to the chin and frame the chin, softening the features. A chin length bob is ideal for this face shape. Bobs tend to fuller at the bottom, adding width to your narrow jaw bone.

Side swept bangs to focus on the eyes in heart shaped face

Avoid hairstyles that pile your hair on top if you have a square shaped face. This will further enhance the top heavy aspect of the face.



Round Shape: The aim of the hairstyle should be to take the focus away from the roundness and give an illusion of length. The best option is to go for long layers. Layers at the top will enhance volume and give fullness at the crown. Another option is to adopt a hairstyle with curls or waves at the top.

This attracts attention to the top, giving an impression of length. Keep the rest of the hair as

How to identify your face shape

Pull back your hair tightly with a rubber band. Stand in front of a well lit mirror. With a damp soap, draw an outline of the reflection of your face on the mirror. This gives you your face shape.

close to the face as possible and below chin length so the face shape appears narrower.

If you have round face, it is best to avoid slick back hairstyles that pull away hair from the face. Such hairstyles emphasize roundness of the face.



Long/Oblong Shape: The aim of the hairstyle should be to add fullness to the jaw and the cheekbones. You can choose wispy bangs for the hairstyle. The bangs or fringes look stylish and deemphasize the length of the face.

Always have a side parting to throw off the balance of your face. Keep your hair

length short to medium. Avoid long hair as it makes the face appear longer. The long hair rule can be broken if the hair is wavy. Wavy hair adds width to the sides.

Armed with these tips, it is easy to decide the kind of hairstyle you want. Look at hairstyles of people with similar facial shapes to help you finalize your own hairstyle. And remember, a hairstyle is not all about the hair alone. It is how you carry it off that makes an ordinary hairstyle a super stylish one.

Recipe for

Aapam with Vegetable Stew

Manoj Nair

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Aapam

Ingredient

Rice flour	4 cups
Sooji	half cup
Coconut milk (thick)	1 cup



1. In a large bowl or vessel mix the rice flour and sooji.
2. Add warm water with it and mix it well until it reaches a batter like consistency.
3. Add coconut milk and a little salt to taste and leave it overnight to allow the batter to ferment.
4. The batter consistency should be little thick because after fermenting the consistency becomes thin a little.
5. If you wish to eat aapam a little sweeter, you can add 2 tablespoons of sugar before making the aapams.
6. Take spoon full batter and pour over Special designed aapam pan and tilt pan all round to get thick centre and thin outer circle. Cook only one side.

Vegetable stew:



Ingredients:

Potatoes	1 cup	Coconut oil as per requirement	
Green Peas	1 cup	Cloves	4 to 6
Onion	1 cup	Bay leaf	2 to 4 leaves
Carrot	1 cup	Cardamom	5-6
Beans	1/2 cup	Black pepper	1 tsp
Green chillies	10	Cinnamon	4 sticks
Ginger thin shreds		Coconut milk	4 cup

Method:

1. Crush the spices and saute them in a pan with little oil.
2. Add the onions, ginger, chillies and curry leaves and saute well
3. Add a little oil if required.
4. Add all the diced vegetables and saute well for few minutes.
5. Pour half of the coconut milk along with water and boil it well till the vegetables get tender and cook on simmer for 20 minutes
6. Add the remaining coconut milk and allow it for 5 more minutes to boil and remove it from flame. Add salt to taste
7. Then, garnish it with curry leaves and serve hot.



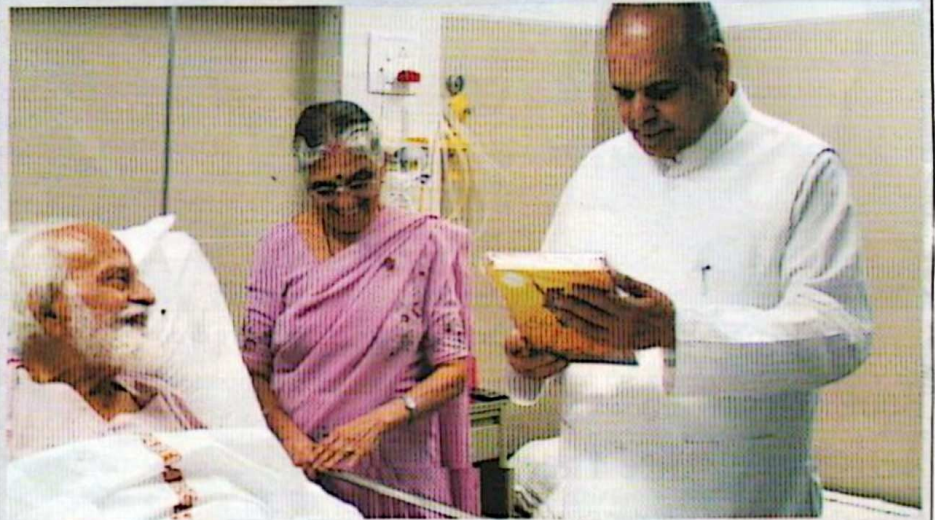
MUMBAI NEWS DIGEST

KIM News Bureau

New Showroom of Goodwin Jewellers

Goodwin Jewellers Pvt Ltd opened their second show room in Mumbai on June 19. The show room was inaugurated by filmstars Padmapriya and Jagadeesh at Shanti Vihar Building, Sector 2 in Mira Road, Mumbai. Lighting of the lamp at the function was done by K G Mohan and Santha Mohan. E P Jayarajan MLA also graced the occasion. There was a variety entertainment programme - Mamankam - of songs, dance and comedy skits the same evening, in which film/TV stars from Kerala, Shankar,

Governor Sankaranarayanan visits P K Ravindranath



*Governor K Sankaranarayanan with P K Ravindranath and
Smt Tara Ravindranath at the Hospital*

Kerala In Mumbai' s Chief Consulting Editor suffered a leg fracture and had to be hospitalized. He was admitted to Jaslok hospital and later shifted to Arogya Nidhi Hospital and had to undergo a surgery. Governor K Sankaranarayanan was gracious to pay him a visit at the hospital and wish him a speedy recovery. P K Ravindranath gifted him the book "She - the Incredible" which he had edited and was recently released during the ICE Awards function.

Nishant Sagar, Sharad, Devichandana and comedy stars Prajod Kalabhavan, Reji, Ajeesh performed. The Goodwin Group of companies include real estate as well as Security Systems in addition to jewellery business.

Malayalee Businessmens' Association's Annual get together

Malayalee Businessmens' Association held a Meeting and Family Get together on June 5 at Wagle Estate Thane. Management Guru Chanakya Radhakrishnan Pillai gave a speech on Business Management Tips . There was a cultural programme by children of the members and a Malayalam Drama "Sunanda Teacher Yatra yakunnu" performed by them. This was followed by dinner.

The Malayalee Businessmens' Association completes three years. The Association announced that it has decided to start Malayalam classes for those who want to learn the language as per the Norkay cell's 'Malayalam Mission Plan' with a primary, Diploma and higher Diploma Course. Admission is open to anyone who desires to learn Malayalam, The Association said.



*Jagadeesh and Padmapriya inaugurates the new showroom of
Goodwin Jewellers at Mira Road.*



V G Nair of VGN Jewellers with winner of the lucky draw

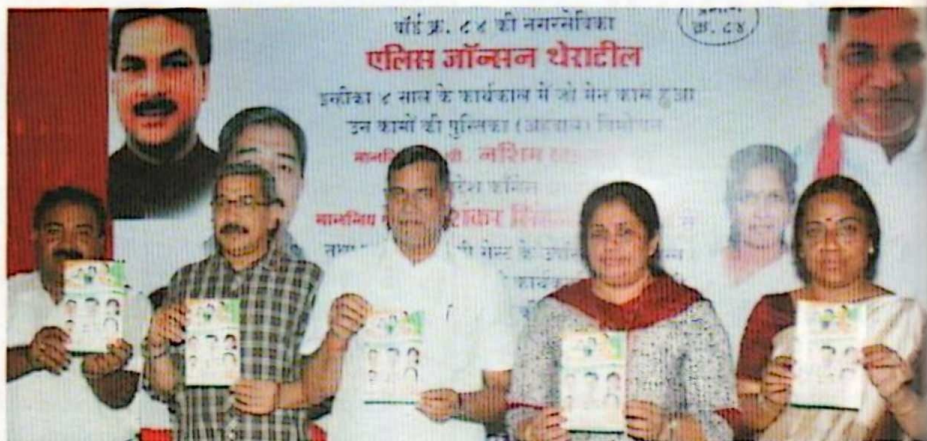
Mulund resident wins VGN Jewellers' Mercedes Benz

Mulund resident Ms Pushpa Thakur won the Mercedes Benz car in the Lucky draw the results of which was declared on Jun 26. VGN had announced at the inauguration of VGN Jewellery R Mall showroom last month that there would be a lucky draw. There were more than one lakh coupons. Parvathy Omanakuttan is the Brand Ambassador of VGN Group.

Book release on Activities of Alice Therattil

A function was held at the St Mary's School, Kalina, on 30th May, 2011 to release a book presenting the major activities of Alice Therattil's 4 years as BMC Corporator of Ward 84. This function had graced by several important dignitaries. The booklet carried Goodwill Messages from His Eminence Oswald Cardinal Gracias, Smt. Priya Dutt, Hon'ble Member of Parliament, Hon'ble Dr D Y Patil, Governor of Tripura and Kripashankar Singh - MLA & President MRCC. This booklet carried photographic evidence taken on each occasion.

Mumbai Pradesh Congress Committee President Kripashankar Singh released the book at a function held on 30th May



Alice Therattil with Kripashankar Singh and others during the book release function

2011 at St. Mary's High School Hall, Kalina. The book entitled "Ateet Ki Neev Par Bhavishya Ka Nirman" lists major good works, activities undertaken in a period of 4 years in ward no.84 by Corporator Alice Therattil. The Event

was attended by Smt. Janet D'Souza, Mumbai Mahila Congress President, North District Congress President Zia Rehman and a large number of other leaders and residents of Mumbai irrespective of caste, creed and religion.

Free distribution of note books



All Thane Malayalee Association (ATMA) committee members distribute free note books to economically weaker children of WEMA English School (Wagle Estate) on Sunday 26th June at the school premises.

Wedding



Kerala in Mumbai wishes a happy married life to Ajit Nair son of C K Ramachandran and Ambika, Nerul and Shweta, daughter of M B Gopinath Nair and Radha, Thakurli.

91-year-old completes age-reversal treatment

The 91-year-old Mahant Yugal Saranji Maharaj of Mount Abu in Rajasthan underwent a 45-day ayurvedic treatment known as the '*Kudipravesha Kayakalpa Chikitsa*' (an age reversal treatment) at Ottapalam. He came out of the three chambered 'kudi' building set up at the Padinjarekara Ayurveda Hospital on June 3. The Sant entered the 'kudi' on April 4. The treatment was completed on May 18. In the three chambered 'kudi', the Mahant was only given '*rasayanam*' (ayurvedic medication) and pure cow milk. Except for two doctors who were treating him and some attendants who were cleaning the place, no one else was allowed into the 'kudi'. All these days, Mahant Yugal Saranji Maharaj lived without seeing the outside world. After the chikitsa he was taken through the second and third chambers of the 'Kudi' so that he could acclimatise himself to the outside world.

Though the treatment is known since ages, hardly any one went through it as it is hard and expensive. Though it was not proper to treat patients above the age of 70, the doctors undertook the risk of subjecting Mahant to the '*chikitsa*' which is said to have yielded good results. The doctors have said that the wrinkles on the body have been disappearing, the swollen legs have become normal and the loose teeth and muscles have also stiffened. The level of haemoglobin in the blood which was below 12 has increased to around 16 and the bad cholesterol level has come down," said Dr Keshava Bharadwaj, a retired ayurvedic medical officer of Rajasthan who was treating Mahant.

In 1933 Pandit Madan Mohan Malaviya, founder of Banaras Hindu University, was treated with kayakalpa. He was suffering from Parkinson's disease and came out of the 'kudi' as a much relieved man. One of

the witnesses to the treatment of Pandit Madan Mohan Malaviya was Mahant and hence he chose to undertake this mode of treatment.

"The 'kudi' used for the treatment has been prepared as per the '*vaasthu-shasthra*'. The Mahant was given '*Amalakeerasayanam*' during the treatment period. Items used to make the '*rasayanam*' include gooseberry, ghee and honey and the milk is taken from domestic cows.

During a press meet, Mahant Yugal Saranji confirmed the claims of the doctors and added that he felt much better and younger. Kerala's medical tourism and Ayurveda industry have taken a hit after the European nations banned all ayurvedic and other herbal medicines from last May 1. The publicity of the benefits reaped by Mahant Yugal Saranji Maharaj after the Kayakalpa treatment would give a lot of relief to the practitioners of Ayurveda.

Wedding-day ragging - a new social evil in Kerala

If you thought that the word 'ragging' was associated with the college campuses, you are living in a virtual world. Since the last couple of years, this word is often related to Kerala wedding, especially northern Kerala wedding.

In Mumbai we hear about the bachelor's party organised by the friends of the groom at his expense. In Kerala, the expenditure is still debited to the groom's account but the victims are not only the bridal couple but their immediate family members. The 'so called' marriage ragging till now was a joyful prank organised by the groom's friends but now it has taken a serious and dangerous turn as the stories recently heard. Often these pranks exceed the limit of decency and torture the bride on the wedding day night.

It all began as a 'tension reliever' a couple of years ago but several incidents reported in recent times reveal that it is increasingly becoming a social menace. Often, the pranksters not only harass the couples but also the members of their family.

There were instances of it resulting in abrupt end of marriages, wrecking of family relations and pushing people into depression and psychological disorders among couples.

'Marriage ragging' is mostly reported from northern districts like Kannur, Kasargode, Kozhikode and Malappuram.

Till a couple of years ago, harmless acts such as singing parody songs, displaying placards with comic illustrations and

humorous punch lines or bursting crackers while the groom ties '*mangalasutra*' over bride's neck were done as a diversion during wedding ceremonies. They were funny and enjoyed by family members and guests as they added to the festive mood.

But gradually, it started assuming a serious dimension with the groom's friends tending to misuse the freedom by drunken revelry and indecent behaviour, turning weddings into an occasion of extreme tension.

Often, they cross all the limits and their misdeeds range from offering alcohol-mixed juice to unsuspecting couples and throwing it into the bedroom during the nuptial night. In a few occasions, the revellers had to be dispersed by intervention of village elders.

According to Justice D Sreedevi, Chairperson of Kerala State Women's Commission (SWC), disturbing reports of 'marriage ragging' had come to her notice and if they were true it was something that should be stopped.

"Though SWC has so far not received any formal complaint, we have heard of that. If a 'free-for-all' is allowed that would spoil the very sanctity of marriage. The auspicious occasion becomes traumatic for many now due to the vulgar deeds of a few. If stern steps are not taken, the problem will soon spread to all parts of the state," she said.

Recently a marriage of a middle-class girl in Akaladu village in Thrissur ended at the

wedding hall itself in the face of violence and vulgarities indulged in by the groom's friends. One of them garlanded the bride before the groom tied the '*mangalsutra*'.

The act of the hooligans plunged the couple and family members into a deep shock. Then the 'raggers' and the relatives of the bride clashed. Police had to be called in to bring the situation under control after some of the bride's relatives were injured in the quarrel. Soon enough, the bride declared that she was not going to live with a person who could not control his friends from spoiling the most auspicious moments in her life.

There was a case of pranksters making the couple sport a garland of empty liquor bottles. In another instance, the vehicle the couple was travelling in was blocked by revellers and they were made to walk all the way to the groom's home.

While a bride lost her hearing due to the bursting of crackers from close range, another had to undergo treatment for depression for months after the trauma she suffered on the marriage day.

"Most of these things are done under the influence of liquor. Alcohol consumption is increasing among youngsters resulting in mental degeneration. Unfortunately, women are being victimised in all such cases," Justice Sreedevi said. According to psychologists, weakening of moral values and growing character disorders among the youth are basic factors for emergence of such abusive practices.

Vengeri returns to past glory

Kerala is a state known for its vanishing farm land to accommodate the ever increasing demand for residential plots. Often we find hills and mountains in prominent localities disappearing and its place occupied by villas, bungalows and apartments. In such a scenario, can you imagine that some enterprising people of a locality very close to a thriving business city, turning their locality again into a thriving agricultural paradise?

This is exactly what happened to Vengeri, Ward No.7 of Municipal Corporation of Calicut.

At Vengeri along the main road, the current land price is about '2.5 lakh per cent. Nonetheless, P P Mohan did not waver to clear the mud that was used to fill up his land a decade ago. He has already had harvest of paddy twice so far. Soon, other land owners, 101 exact, too joined him and they formed an organisation called 'Niravu Residents Association.' All of them started cultivating in all places available, the compound, frontage and the land that was cleared of mud. We can see paddy and vegetables such as plantain, brinjal, ladies finger, cauliflower, cabbage, snake gourde, bitter gourde, amaranthus, green chilies etc in their full glory. Other residents did not wait longer to replicate this association and now Vengeri boasts of 11 residents associations engaged in growing vegetables and paddy. Senior citizens are also active now.

When agitations were in full force against BT Brinjal, the people of Vengeri did not join them. Instead, they collected the seeds of time tested local vegetables and generated nearly one lakh infant plants which was distributed to all interested in it. The yield included brinjal that was more than one foot long. Nearly 18 acres of paddy fields were unused for more than a decade and now they are regretful of wasting that time. They are neither using any chemical fertilizers nor pesticides. While five acres of land was cultivated individually, the rest were done collectively.

There are about 1,800 families in Vengeri and at least one person each from a family joins the agricultural activities daily and now the whole project is celebrated as a festival. Even girls from the nearby Providence



College join the farmers in preparing the field, sow, irrigate and harvest.

Poetess and activist Sugatha Kumari, Medha Patkar, Sundarjal Bahuguna and many others so far visited Vengeri to witness their 'green revolution' and they are eager to spread the message Vengeri has for other villages and towns in India. Recently a group of Bio-farmers from

Korea also visited Vengeri.

After the harvest of paddy, the field divided into smaller sections and given to students, senior citizens other interested groups to grow vegetables till the next sowing season. After setting aside for own consumption, Vengeri farmers sell vegetables worth '1.5 lakh in the open market. Now they are maintaining 'seed bank' also for forthcoming seasons. This year they planted about 10,000 plantains of local variety.

As a corollary to agriculture, around sixty houses have turned to animal husbandry and they supply cow-dung and urine needed for farming. In return, the grass available in the fields and straw after harvest are given to the animals. The kitchen waste is now processed and converted to fertilizer and hence Vengeri has now totally devoid of garbage.

Following the efforts of environmentalist Prof T Shobhindran, the local government have stopped dumping other types of wastages to the Punoor River and trees are planted on both banks of the river. It is a short return to the old culture as modern civilization has changed the face of Vengeri dramatically.

Vegetables from Tamilnadu do not reach Vengeri now. The residents now proved that agriculture is no more a losing proposition and also that the use of bio-fertilizers and natural pesticides are better than chemical fertilizers and chemical pesticides respectively.



A brinjal in the vegetable cultivation

Swetha Menon Gets Married



Malayalam film actress Swetha Menon married her longtime boyfriend Sreevalsan Menon in a simple wedding ceremony held at the Neythalappurath Sastha Ayyappa temple in Valancherry.

The simple wedding was attended by family and close friends. The bridegroom Sreevalsan Menon is a native of Thrissur. He is the grandson of late Vallathol Narayana Menon, the well known Malayalam poet. Sreevalsan is at present the vice-president of Edelweiss Capital India Ltd., Mumbai.

It was a small and simple Malayali marriage ceremony in which Sreevalsan Menon tied 'Thali' as per local Hindu rituals and customs.

Swetha Menon began her acting career in 1991 with the Malayalam film 'Anaswaram' as the heroine of Mammooty. She entered Bollywood with Sunil Shetty starrer 'Prithvi' in 1993. Her noted Tamil films are 'Snegithiye', where she essayed a rough-tough police official, and in 'Naan Avan Illai 2' as Nisha.

She acted in over 50 films in Malayalam, Telugu, Tamil and Hindi languages. The actress won several beauty pageants before coming to films.

In 2010, she won the Kerala State Government's Best Actress Award for her outstanding portrayal of Cheeru, a village woman in the film *Paleri Manikyam: Oru Pathira Kolapathakathinte Katha* directed by Ranjith.

The only film star to attend the wedding ceremony was Geethu Mohandas. Later a small get together was organized at Swetha's ancestral residence for the guests.

Meanwhile, Swetha's latest Malayalam movie 'Rathinirvedham' has made a spectacular opening in Kerala. The low budget fare, a remake of the seventies classic bearing the same title, is largely applauded by the youth audiences of the state.



Adaminte Makan Abu In Hindi?

The National Award Winner of the Best film, *Adaminte Makan Abu* is likely to be produced in Hindi too. Dharma Productions of producer-director Karan Johar has shown interest in producing the best film of India of 2010 in Hindi. But this news does not generate much interest among the movie circles but what they are interested to know who would don the role Abu. Since Shah Rukh Khan is very close to Karan, they anticipate Shah Rukh to enact that role. As per the sources, the director of the original, Salim Ahamed will work closely with the new movie too, most probably as its director.



Shah Rukh Khan

Narein's comeback as 'Veeraputhran'

Narein, who had been very selective in doing films, will be back to Malayalam after a long time with *Veeraputhran*, whose shoot is progressing in a brisk pace at Kozhikode. Directed by P T Kunjumammed, the movie is a take on the life of freedom fighter Mohammed Abdul Rahiman, also telling the history of Malabar during India's independence struggle. Narein appear as Mohammed Abdul Rahiman while Raima Sen debuts in Malayalam playing the role of Rahiman's wife Kunhi Beevathu. Recently, the first set of pictures of the movie was released online. These images hit on the romantic scenes between Narain and Raima Sen. The movie is scheduled for a September release.

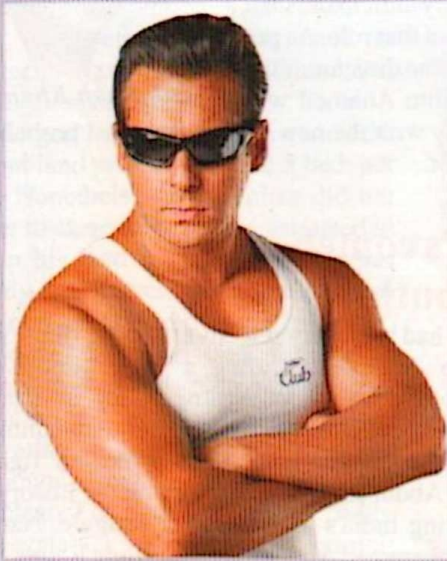
Narein was last seen in Malayalam, a couple of years ago in films like 'Robinhood' and 'Bhagyadevatha'. This year Narein will be also seen in the Tamil film 'Pookada Ravi' and 'Kadavul Paathy Mirigum pathy' with director Raj Menon. Pattanam Rasheed is the make up man and MJ Radhakrishnan is handling the camera work for the film, which is being shot on the sets created by art director Bobban in Kozhikode, Mukkam, Ottapalam and Kodungaloor.

Lakshmi Gopaldaswamy, Siddique, Kalabhavan Mani, Sai Kumar, Devan, Valsala Menon and Sajitha Madathil are also in the cast of the film.



Salman likes to act with Mammooty

Hindi film star Salman Khan has expressed his desire to act in a Malayalam film. He says that he would like to share the screen with famous actors like Mammooty. Salman was addressing the press after the premier show of his new movie 'Ready' in Dubai. Meanwhile 'Ready' will have Malayalee actress Asin as the co-star of Salman. This is the second movie of Asin with Salman, the first being 'London Dreams' which did not create any waves at the BO.



Mammootty and Prithvi in Amal Neerad's film

After the super success of their 'Pokkiri Raja', Prithviraj and Mammooty are going to come together for a new movie. Amal Neerad, who produced 'Big B' and 'Anwar', is behind the move.

Interestingly, Prithviraj will appear as the villain in this movie to be scripted by Shankar Ramakrishnan, who directs for the movie 'Urumi'. The director known for his interesting visualisations, himself will be the cameraman. This new movie will be produced by August cinema, headed by Santhosh Sivan and Shaji Nates with Prithviraj.



Bhanupriya for a comeback



Bhanupriya who was last seen in Malayalam the film 'Hridayathil Sookshikkan' (2005), will make a comeback to Malayalam with a new movie 'Kattu Paranja Katha'. To be scripted and directed by Shyam Gopal, the movie will have the star in a prominent role.

'Kattu Paranja Katha' will also feature a bunch of debutantes in the cast including Faizal Hashim, Jubil Raj and Swastika. Also in the cast are Sukumari, Pashupathy, Kochupreman, M.

Aravindan, Indrans, Kulapulli Leela and Geetha Vijayan. The movie will tell a love story in the backdrop of a rustic village and its very ordinary people. Ayyappan Attingal debuts as cinematographer through this movie which will be shot in and around Nagercoil and Peerumedu.

Salimkumar to turn producer

The best Indian actor of 2010, Salim Kumar states that he would like to produce films in Malayalam. Salim is intending to produce a typical commercial movie that would also help a newcomer to debut into direction. The actor says that though he is getting some offers from other languages of the South, he would like to concentrate in Malayalam. The actor repeated that he still believes his achievement of best actor award due to the non-presence of Malayali in the jury. The year's awards also proved that national award could be achieved by anyone apart from the regular few who makes movies just for awards.

The actor is of the opinion that the length of the role should not be a criterion for the Best Actor award. Salim feels that even if an actor delivers an exemplary performance in a single scene, he should be considered for the Best Actor award.



Shaji N Karun appointed as a member of the CBFC

Cochin, May.31 (NR): Shaji N. Karun, the renowned film maker who is known for his films like Piravi, Vanaprastham and Kutty Srank, has been appointed as a member of the Central Board of Film Certification (CBFC).

The Central Board of Film Certification is a Statutory body under Ministry of Information and Broadcasting, and films can be publicly exhibited in India only after they are certified by the Central Board of Film Certification.

The director will serve in the CBFC for three years. He has been appointed by the Information & Broadcasting Ministry.

Bharatanatyam dancer Leela Samson is the Chairperson of CBFC, and other members of CBFC include Amal Allana, Anjum Rajabali, Arundhati Nag, M.K. Raina, Mamang Dai, Dipesh Mehta and Ira Bhaskar



Vairam

Vairam is the story of a father's (Pasupathy) fight for justice. He has lost his daughter who was raped and killed by Thalikkulam Josootty. An investigative journalist Annie Jacob (Samvrutha Sunil) of a popular magazine digs up the whole story, which becomes a sensation. Advocate Ravi Varma (Suresh Gopi) takes up the case for re-investigation. The DYSP of crime branch Thomas Erali (Mukesh) investigates the crime with great zeal to bring out the real truth is exposed. The advocate, police officer and the journalist together start the fight for justice.

The main cast includes Pasupathy, Suresh Gopi, Jayasurya, Samvrutha Sunil, Meera Vasudev, Thilakan, Harisree Ashokan, K P A C Lalitha, Ashokan, Rekha, Urmila Unni, etc.

The film depicts the fear and anguish of all parents who have a daughter. This will be an eye opener for all the sections of the society, says director Nishad MA.

This Story is by the director Nishad and script by Cheriyan Kalpakavady, who also scripted *Bharya Swantham Suhurthu* and *Banaras*. Its lyrics are written by Girish Puthenchery and music by Jaychandran.



'Indian Rupee'

Ranjith's new film *'Indian Rupee'* that stars Prithviraj and Suresh Gopi in the lead roles, has started shooting. The film has two songs written by V R Santhosh and Mullanezhi and set to music by Shahbaaz Khan.

Reema Kallingal is the heroine. Thilakan, Innocent and Nedumudi Venu would support. The film would be jointly produced by Capitol Theatre and August Cinema.



'Lt Col. Saroj Kumar'

The sequel to the big Mohanlal-Sreenivasan hit *'Udayananu Thaaram'* that came out half a decade ago, would be tentatively titled as 'Lt Colonel Sarojkumar'. Following the likes of the first part, the sequel will also poke fun of the Malayalam film industry and hence the curious title. Vyshakha Rajan who is currently celebrating the success of his back to back hits in *'Marykkundoru Kunjaadu'* and *'Seniors'* will be the producer of this project.

Mohanlal will not be a part of this movie which will have Sreenivasan and Vineeth Sreenivasan doing the lead roles. A debutante will come up as the director of this project that would be on the sets by September.



Mohanlal's Casanova for Onam

Mohanlal's big 2011 Onam release will be Roshan Andrews directed *Casanova*.

The film produced by Dr C J Roy and distributed by Max Lab will hit the screens on August 31. It will be the star's big Onam release.

The film written by Bobby and Sanjay tells the story of a Casanova played by Mohanlal, a man who believes that "love can cure crime", a man who knows how to respect a lady, a man who runs the most successful flower business in the world.

He has a penchant for good things in life and lives on a fast track as four enterprising young criminals decide to use him to make a fast buck.

It has an array of beautiful people in the cast like Shriya Saran, Lakshmi Rai, Sanjana, Roma along with Jagathy and Lalu Alex.

Three different music directors Gopi Sundar, Alphonse Joseph and Gauri are composing music for the film.



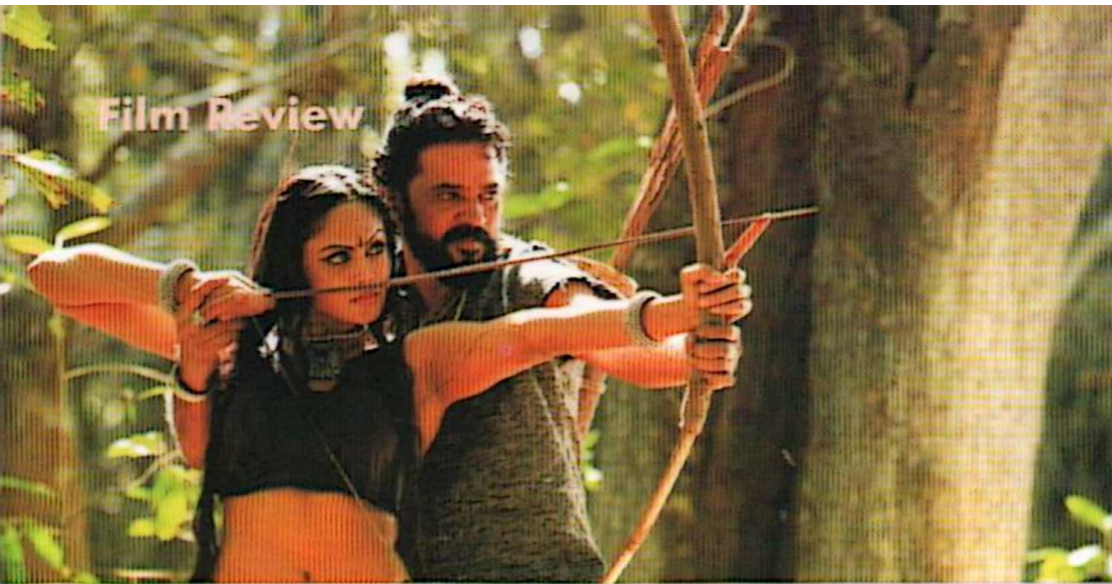
Divya Unni's sister

Vidya Unni

Divya Unni, one time popular actress of the 90's faded out after her marriage to a US based NRI in 2001.

Now Divya Unni's younger sister Vidya Unni is making her debut as a college student in *Dr Love*, directed by debutant K Biju. The film has Boban Kunchacko and Bhavana in the lead. Vidya Unni who is much younger to her famous sister, is currently a student at Kochi.





Sriprakash Menon

Makaramanju

Ravi Varma's romantic life ignites screen

The most famous Indian classical painter Raja Ravi Varma has several interesting shades to his personality. "Makaramanju" (The Mist of Capricorn) the latest Malayalam film on the famed painter's life offers several interesting glimpses of his life. Ravi Varma has always been an interesting subject not just as a painter but also as a person. His life motivated Mumbai based Hindi film maker Ketan Mehta to make a film "Rang Rasiya", screened at international festivals abroad.

Lenin Rajendran directed *Makaramanju* takes the audience to a different level. Rajendran is not new to his subject. He has researched on Ravi Varma while he was doing a play on him. The film is a classical poetry with erotic moments which brings out Ravi Varma's burning passion for both his subject and the women around him. He celebrated womanhood by strokes of his colour. While doing so he at times slipped into the realm of women's

beauty. Rajendran superbly brings out the predicament of Varma's loneliness and his masterly art on the canvas which was coloured with romance and love.

Varma as a painter was also a rebel despite having a royal family background. He wanted to break free and wanted to establish his independent stature in his royal household. He saw beauty and divinity on woman's face; his gods were modelled on men and women from the society around. The gods he painted were ordinary men and women who were themselves denied entry into temples in the ancient times. Later these very people "as gods" were worshiped by millions in their homes through his paintings.

Rajendran's film itself takes off on Varma's epic painting of 'Pururavas and Urvashi' that portrayed an intense love between the two characters and this immortal love story has a parallel in Varma's life as well. Mumbai is the

major backdrop of Varma's struggle, romance, career and enterprise. Ravi Varma in this painting captures the enchanting *apsara's* heartbreaking moment as she has to return to heaven leaving *Pururavas*. Varma's torrid affair beyond the brush and colours with model Sugandha was as intense as in the classical tale. Rajendran looks at Varma's dilemma through his paintings with a certain depth. *Makaramanju* essentially captures the immortal painter's life beyond the canvas where the creator and the model merge into the characters depicted.

Makaramanju has been produced by Gokulam Gopalan. Cinematography by Madhu Ambatt is superbly romantic and rich. Music by Ramesh Narayan and art direction by Gokuldas is commendable. It is the maiden films of ace cameraman and director Santosh Sivan as an actor. Sivan's acting especially his mischievous eyes and hidden smiles bring out Varma's flirtatious career with his paintings and models to focus.

Karthika, Nitya Menon, Mallika Kapoor and Jagathy Sreekumar also contribute extensively to the film. Rajendran with 12 feature films to his credit in Malayalam has bagged several national awards during his 25 years in the film world. *Makaramanju* was one of the Indian Panorama entries at the international film festival of India at Goa, last year. *Makaramanju* has huge potential to take Raja Ravi Varma and Malayalam cinema on the international film circuit for its "classic love story and visual sensibilities embedded on canvas of art and heritage".



Your dream house in Kerala

Look before you leap

The cheating case involving Apple A Day Properties Ltd has shattered many individuals who invested their hard earned money with them, hoping to own a dream home in their beloved land. Many of the investors are working abroad and hence had no opportunity to check the progress of the construction. By agreement, the possession of the house was to be handed over by the end of 2008.

Some of the investors claimed that they have already made payments upto 95% to the developers. However the developers were avoiding them without responding to their calls or were making bogus statements. The entire state was shocked when the news about the cheating was published in newspapers and soon several complaints were followed. Now, the CM Oommen Chandy has promised that his government would arrange to receive complaints from abroad by video teleconferencing.

The builders are accused of collecting several crores of rupees from the clients who are desperate to take possession of the contracted residences. Who is to be blamed for the unfortunate situation? While some say that the builders are deliberately cheating them, another section defends them by saying that the unexpected and unprecedented delays caused cost escalations beyond the control of the builders besides many clients having failed to remit their financial obligations which in turn tied the hands of the developers.

Kerala is now considered as the land of people who would love to go to any length if they are promised good return on their investments. In the past, they have drained their precious earnings to make a fast 'buck.' They were lured by promises of fast returns on teak plantations, houses that would fetch a minimum of Rs.5,000 a day as rent, sheep rearing, fish cultivation and so on. The brochures advertising the business were beautifully printed and presented in hi-fi parties; instant gifts on joining the scheme, post dated advance cheques were duly offered. People of Kerala, not exposed to this kind of marketing tactics, fell for them and were finally cheated. Afraid of disgrace, many of them remained silent and others woefully suffered the loss.

The bubble of Apple a Day was burst when a man working abroad lodged a complaint with the police. This turned out to be the first ember that ignited a big fire of complaints.

Here there are some pertinent points to ponder. Had the clients taken all precautions to safeguard their interests and if so, what are they?

1. It was now known that almost the entire group of people blindly believed the developers, after seeing their offices near Kochi and the pictures of the projects undertaken by them. They felt that it was quite unnecessary

to physically verify the credentials of the developer. The reputation, experience and expertise, financial stability, their financial tie-up etc were not verified by any of the clients.

2. The acquisition and property cards of the land in question were not verified.
3. The required permissions from various agencies, pertaining to the construction were not verified.
4. When there were questions raised about the economic stability to acquire building materials and their proper stocking, to avoid future upheavals in the price front and sustaining the market, they were not properly



addressed.

5. Improper enquiries regarding the availability of better housing at cheaper rates and faster possession.
6. They could have also verified whether the developers have met all requirements of government agencies and service providers for their electricity, water and other essential services.

In Kerala, there are many reputed developers and builders in all districts, who are undertaking development projects. It is necessary for every prospective buyer to personally, and if not feasible through a close friend scrutinise the facts pertaining to all points mentioned above. If such friends are not available, one can approach well established banks that have an officer to conduct preliminary enquiries about the veracity of the claims of the builder/developer, to get proper advice. Some banks can also help the client by providing information about the financial stability of the builder.



Kerala in Mumbai

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