

Kerala in Mumbai

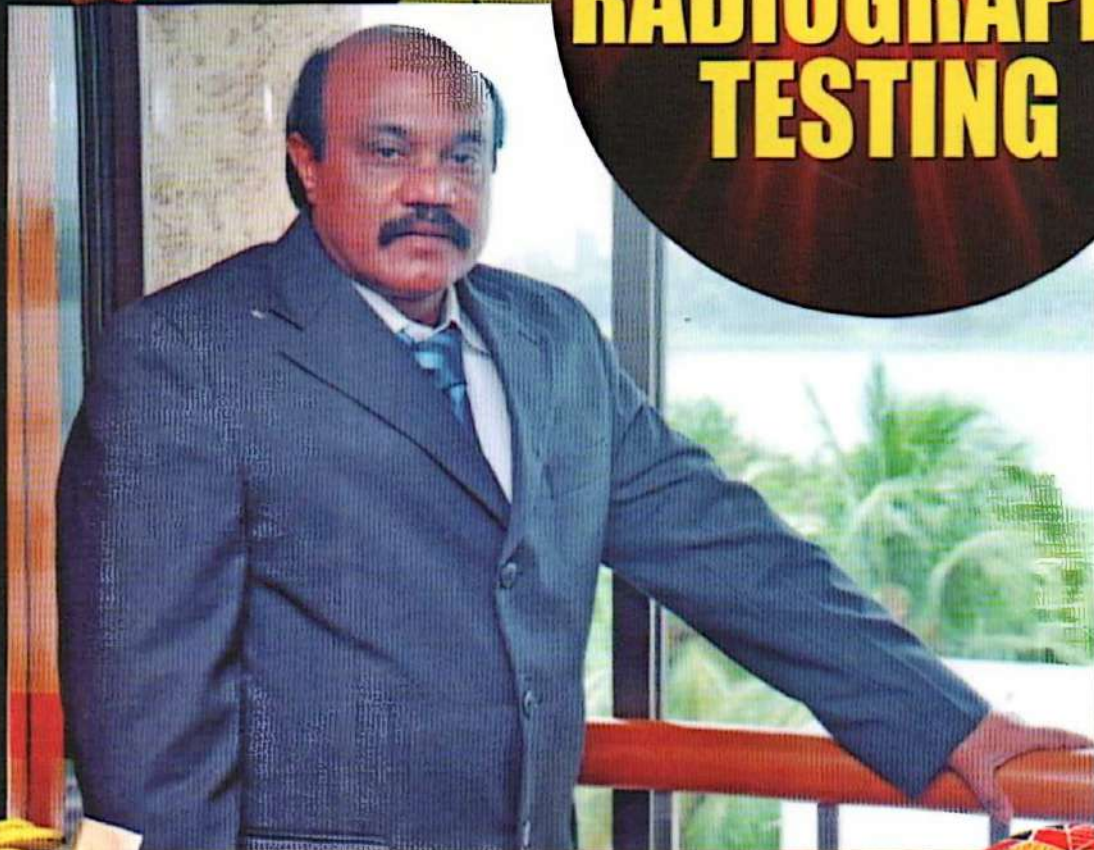
Only English/Malayalam Monthly Magazine linking Mumbai Malayalees

■ Vol.5 No. 01 ■ Price Rs. 70 ■ April 2014



Dancing Divas

MASTER OF RADIOGRAPHY TESTING



- The World of MT and his Novels
- Elections in Kerala
- Mumbai visit of BRC Vengara



Vishu-Easter Greetings



A bright speck in a clouded sky

Last month saw a rare event taking place in the metropolitan city of Mumbai. Fourteen children, all differently abled, from a village Vengara in Malapuram district visited this city. In fact it was their first visit anywhere outside their school. Many of them could not even move, let alone walk. In their journey to this business capital of India, the children were accompanied by their teachers and parents. The visit was the result of an invitation extended by a real social worker of Mumbai Advocate Prema Menon and her friend Suma Mukundan. Later many individuals joined them in their pursuit to assist the children in their first day out. We heartily compliment the social workers for the exemplary example they set for others to follow and hope that they would continue this trait in future also.

There were more than sixty people in the troupe and they reached Mumbai by train. It was a little strain to put all of them at the same place as the parents and teachers could not be separated from the children who could not do their normal activities independently. It was then that a great Maharashtrian in the form of Vinod Shinde came to their rescue and opened the wide doors of his hall to the party for their stay as long as they were in the city. His hospitality extended to providing accommodation in A/C hall and their food during their stay free of cost. The teachers and parents had never been out of Kerala and so could not decide what to see and where to go during their brief visit.

A conducted tour across the city was soon arranged and the children really enjoyed moving across the city. Their joy knew no bounds.

Governor of Maharashtra K Sankaranarayanan invited them to Raj Bhavan for a conducted tour and he along with his life companion Prof Radha Sankaranarayanan entertained them with breakfast and keenly watched their performances. Further, he contributed Rs one lakh towards their welfare, we learnt.

On March 16, they were felicitated at Srimangal Karyalaya of Srinagar, Thane. Prominent Mumbai Malayalee singers sang for them and the irrepressible Chief Guest K D Chandran danced to their tunes. While the children were laughing merrily, the elders wiped tears coming out of their own eyes, a sign of empathy and gratification of doing something worthwhile. The troupe left for Kerala on March 17.

In the past, Mumbai has seen several acts that would take them not only to newer heights but also into the pages of Guinness Books of World Records. We also saw social activists fighting against the bureaucracy, railways, police etc for gaining more facilities and securing rights and privileges but never remember having seen to work for the benefit of the children who really needed attention and care. What they essentially needed was care and love and a feeling that they are being loved by others. Often they find others looking at them with curiosity and sometimes with disdain. A few social workers, nay caring individuals, showed they indeed care for the down trodden, children who cannot do things that others do easily and without attracting attention.

Prema Menon, Suma Mukundan, K V Abdul Nazar of Akbar Travels, Vinod Shinde, Chandran, Radha and K Sankaranarayanan and all others who were a part of this unforgettable event, Hats off to you! You showed what one can do for the needy and also set an example for other Malayali organisations of Mumbai, what community service really is.

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Malayalee Landmarks in Mumbai

Once I saw a cookery show on a Marathi channel. The presenter was a Maharashtrian young lady who was preparing Kerala food items and explaining to the viewers in fluent Marathi the method and recipe of these dishes. The lady was a Marathi woman who had married into a Nair family and visited Kerala every year, where she learned the art and science of Kerala cuisine. The Marathi viewers must have lapped up the show happily. This was nothing unusual as most Marathi educated women in Mumbai are well aware of Kerala culinary items.

In the early 1960s, it was a common sight to see Marathi housewives visit Malayali neighbours to watch and learn how to make dosas, idlis, sambar, chutney and appams. Now these items have become the staple food of a lot of Maharashtrian homes. It is now close to a century since Malayalis have landed up in Mumbai and made it their home. So it was obvious that their culinary expertise would make a tasty impact on the lives of local people.

Apart from Malayali cuisine, there are other important impacts that Malayalis have made on the city and its suburbs, like in the fields of education, business, politics and spirituality. Then, there are many Malayali landmarks, which testify to the contribution of the community to the overall development of the city. Therefore, the decision of Mumbai Municipal Corporation to name a road as "Saint Thomas Church Marg" at Borivali West has gladdened the hearts of Malayalis, especially members of the Syro Malabar Roman Catholic Church. This naming of the road is a recognition of the contribution of the community to the city. The Saint Thomas Church Marg is located at Holy Cross Marg, near Immaculate Conception, or popularly known as IC colony.

Incidentally, there are already two roads named after Saint Thomas. One is at Vasaigaon, and the other is at Santacruz East.

At Dadar East, in front of Nair Samajam, there is a "V Krishnan Nair Chowk". The late V Krishnan Nair was a selfless, dedicated social worker of the area, in whose memory the street corner has been named.

At Vashi, there is a "Dr Mar Theophilus Marg". The late Mar Theophilus was an important bishop of the Indian Orthodox Church and the metropolitan of the Mumbai diocese. The Orthodox Church members prevailed upon the Navi Mumbai Municipal Corporation to name the street after the late bishop, and the authorities relented.

At Bangur Nagar in Goregaon West, there is a "Raghavan Panicker Marg". The late Raghavan Panicker was a social worker of the area. His son Murali Panicker is an advocate and permanent trustee of Goregaon Ayappa Temple.

At Santacruz East, there is a "C D Oommachan Chowk". The late C D Oommachan was a Congress leader and member of the legislative assembly.

There are two Ayappa Mandir Margs - one at Goregaon East and the other at Vasai West.

There is a road called "Saint Alphonsa Chure Road. Mother Alphonsa was a Malayali saint, in church has been built here. The Vasai Vire Corporation has named this road which leads to At Vasai East, there is a road called "Fatherwad leads to Vidyavikasini High School and Junior C founded by Malayali Franciscan missionaries.

At Ballard Estate, there is a road called "Cochin Street" the days of British rule, ships and boats from Kerala came to Mumbai and dock at Ballard Estate. They came to be known as Cochin Street.

There are other landmarks in Mumbai associated with Malayalis. For example, there is a Jose Nagar at Saki Naka. This colony was created by a Malayali, and a lot of Malayalis stayed there for the last four decades.

There is a Saint Thomas Nagar at Babhola-Church West. This is because there are two churches on the west side. Both these churches are named after Saint Thomas, the patron saint of Malayali Christians. These two churches belong to the Marthoma and Orthodox denominations respectively.

There is a Saint Mary Nagar at Chulna village in the western residential colony was built by a Malayali. In the northern part of the city, there is also a big residential colony called "Rajgad" in the Raigad district, which is also built by a Malayali. An important landmark is Hotel Leela on the Marine Drive Road, because the entire area is now known as Leela. This hotel was built by Captain Krishna Rao. In the northern part of the city, there is the Pillai's College at Panvel, which is another Malayali landmark.

All the mainstream Malayali religious groups like the Syrian Catholic Church, Jacobite Church, Marthoma Church, Syro Malabar Roman Catholic Church, Syro Malankara Roman Catholic Church, Welfare Association and Sree Narayana Mission have built many institutions which have become landmarks in different parts of Mumbai.

From the humor point of view, there is a 'Kozhencherry' in Parel. Once upon a time, a lot of Malayali nurses worked in the different hospitals in Parel like KEM, Tata, and others. A group of Malayali youths, who wanted to meet these nurses, used to congregate at a street corner in Parel. They were jokingly referred to this street-corner as Kozhencherry. Somebody told this author that there is also a Kozhencherry in Kerala. In other words, these are the landmarks in Mumbai, and there is also a Malayali landmark in Kerala.

We welcome responses from readers. Please forward your responses and suggestions at happenings concerning Malayalees residing in this part of India. You may send us your piece in English or Malayalam. (We shall translate and publish it in English) You may send them via email to keralainmumbai@gmail.com or by post to Editor, Kerala In Mumbai, 105-B, Twin Arcade Road, Marol, Andheri (E) Mumbai 400 059.

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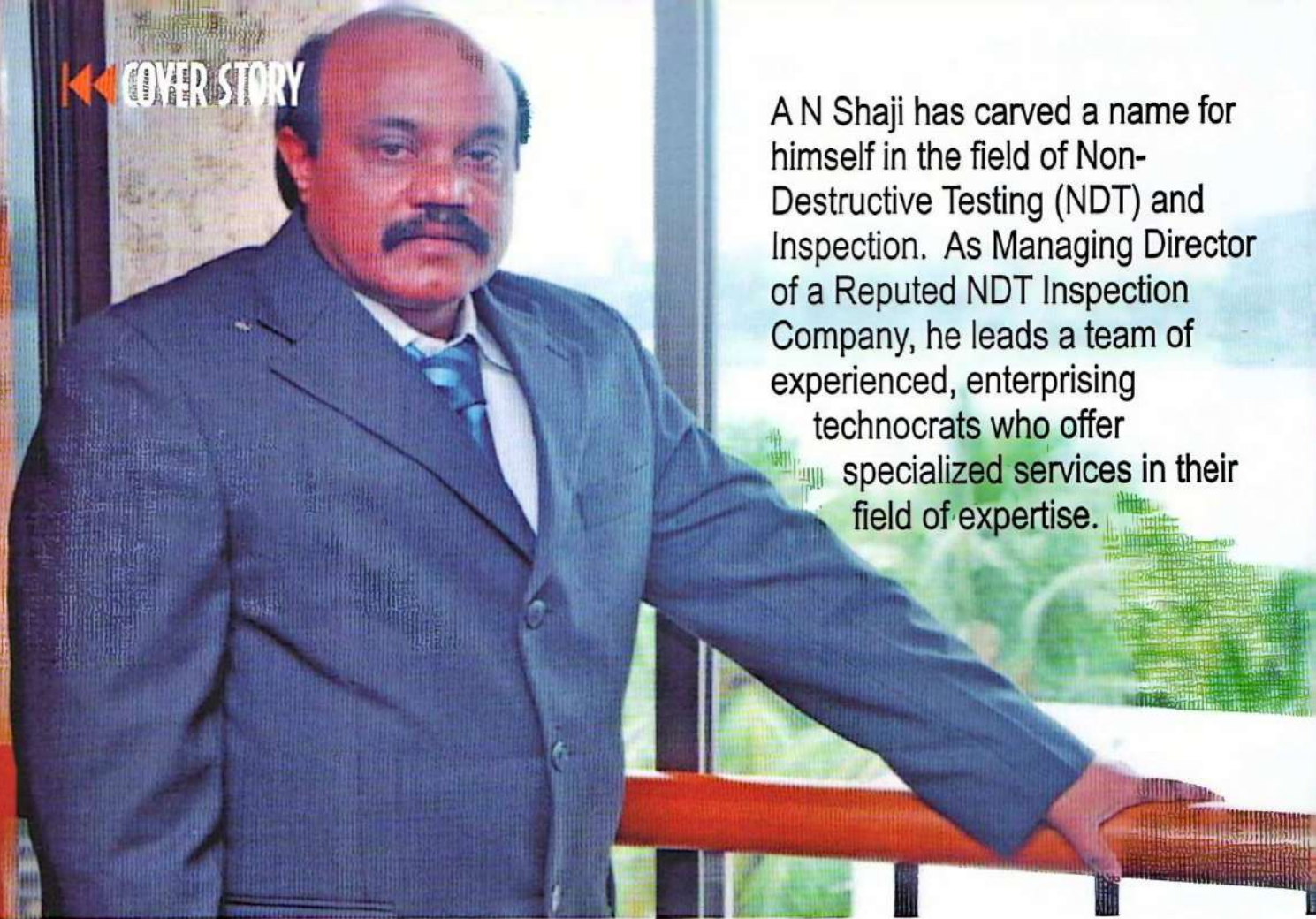
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A N Shaji has carved a name for himself in the field of Non-Destructive Testing (NDT) and Inspection. As Managing Director of a Reputed NDT Inspection Company, he leads a team of experienced, enterprising technocrats who offer specialized services in their field of expertise.



Lakshmi Venkatachalam

A N Shaji

Ensuring Engineering Safety

The company has acquired the latest technology of Digital/Computer Radiography System using high resolution Imaging Plates, Close Proximity Radiography (GPR) System PMI and Digital Ultrasonic Testing units, all vital tools in this new age of Non destructive Testing.

AN Shaji's business is a highly specialised venture and very few Malayalees have handled it.

He is Managing Director of Metmech Radiographic Inspection Pvt. Ltd. an ISO 9001:2008 certified company that has carved a niche for itself in the field of non-destructive testing and inspection and has both offshore and onshore projects within India and a service branch in Ajman, Dubai.

This Company provides all types of NDT services like Radiography Testing, Digital Ultrasonic Testing, PMI, Insitu Metallography, Heat Treatment etc and boasts of High Profile Clientele which includes Petro-Chemical Refineries like BPCL Mumbai, HPCL-Mumbai and Vizag, CPCL-Chennai, KRL-Kochi, IOCL and

Shipyards like MDL-Mumbai, GSL-Goa, CSL-Cochin as well as Tata Power and RC and many other private Clients.

The company has acquired the latest technology of Digital/Computer Radiography System using high resolution Imaging Plates, Close Proximity Radiography (CPR) System PMI and Digital Ultrasonic Testing units, all vital tools in this new age of Non destructive Testing.

Shaji started the company in 1996 in a very small way. A diploma holder in Mechanical Engineering from small town Pandalam in Kerala he came to Mumbai with the hope of getting a job abroad and going outside India. But destiny had other plans for him. A close relative of his who was working with Isotopes Division in

Metmech and its Managing Director in their own way contribute in providing job opportunities to Kerala's youth. They have tie-ups with some educational institutions or parallel colleges who select poor, deserving students whom Metmech adopts and gives them a stipend, boarding and lodging and training for six months. The youth from Kerala who are eligible for this scheme are those who have cleared their Std XII in Commerce or Science Stream.



Shaji with MP of U K during one of his official trips abroad

BARC suggested that he should do a Radiation Safety Officer course conducted by BARC which had a good scope. Shaji completed this course and joined Kamani International Ltd at Kalina as a trainee. Later he joined Inter Ocean Shipping Company in Nariman Point as Manager. Here he worked for 10 years and in 1996 he set up Metmech as a proprietorship company which later transformed into what it is today.

Metmech has its Head Office in the elite vicinity of Hiranandani Powai along with Testing Lab located near IIT Powai. It has its very own BARC/AERB approved enclosure along with its accessories in Bhandup locality. Mechmet International LLC, an overseas branch of Metmech, is based in Ajman, UAE.

Shaji, in addition has his very own private transport bus line in Pathanamthitta, Kerala named Sunshine Bus Services.

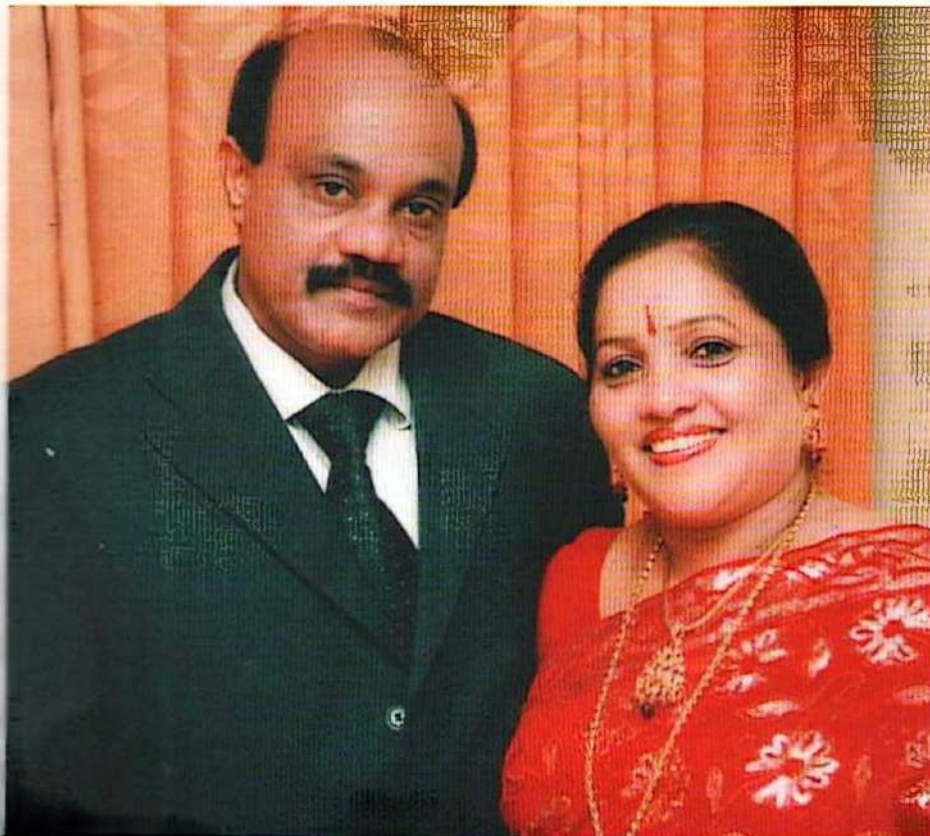
Social Activities

Shaji is the Secretary of Hiranandani Keralite Association and actively associates himself with its social and charitable activities. He is also Trustee and Vice President of Sree Ayyappa Vishnu temple in Powai and an active member of NDT Association-NANSO.

Charitable schemes

Metmech and its Managing Director in their own way contribute in providing job opportunities to Kerala's youth. They have tie-ups with some educational institutions or parallel colleges who select poor, deserving students whom Metmech adopts and gives them a stipend, boarding and lodging and training for six months. The trainees then write the BARC examination and if they clear it, they are absorbed in Metmech on a higher salary. Even otherwise they are given jobs in the company but on a lower scale. The youth from Kerala who are eligible for this scheme are those who have cleared their Std XII in Commerce or Science Stream.

Apart from this, Shaji gives educational and medical assistance and has built shelters and houses for poor people in his native place as and when he goes there. He has been regularly donating uniforms



Shaji with wife Shobha

and text books and newspapers to orphans in his native town Pathanamthitta.

Family Bonds

Shaji's wife Shobha, also hails from Pathanamthitta and belongs to a big family of five daughters and one son. Her parents are the late Bhaskaran and the late Chellamma. She is an active member of Ladies Wing of Hiranandani Keralite Association. They have two sons Shinu and Manu. Shinu has completed his B Com and has joined his father's company. Manu had finished his BSc in IT and plans to do his MBA from US. Shaji hopes his sons would continue the business he started and expand it globally.

Shaji hails from Pathanamthitta and has obtained his family virtues from his parents P N Karunakaran and the late Thangamma. He has a sister



Shaji with actor Lalu Alex



whose husband has business in Dubai and a brother working in Saudi Arabia. Another brother of Shaji works with Metmech and looks after the company's

business in South India. Some of Shaji's hobbies include listening to music, travelling and seeing new places. He has travelled to several countries of the world as part of his business and on vacation with his family. ■



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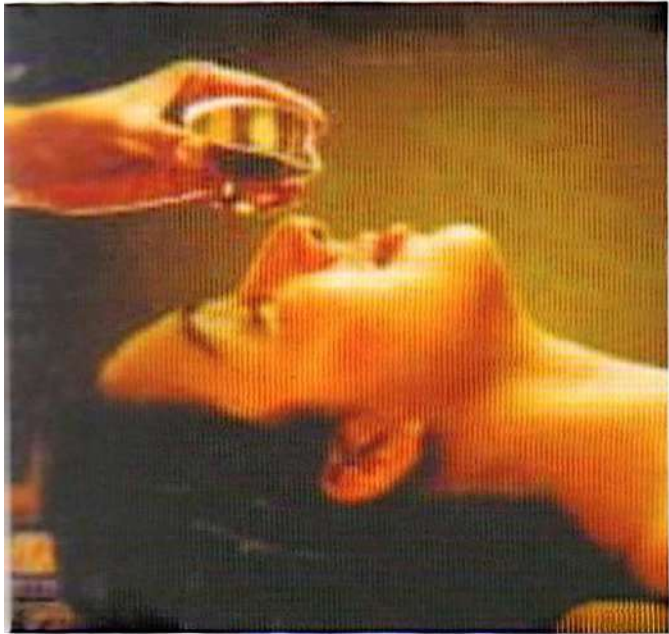
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Gerard Joseph



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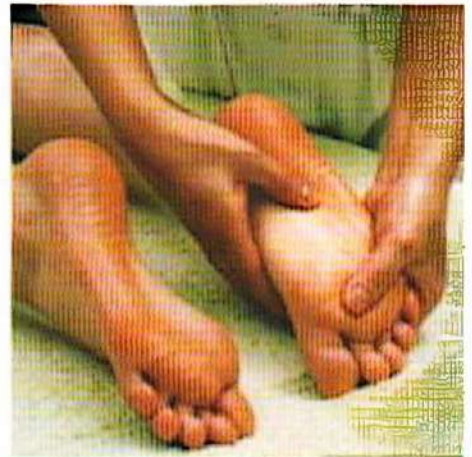
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The writer is the founder of kalpavriksh. He is an Ayurveda and Panchkarma consultant, and a freelance writer on health, nutrition and Ayurveda. He can be contacted on 9920178202/9322942311 or on absoluteayurveda@gmail.com.

Senior Vaid Dr Sethu Madhavan (DAM, AVP, CMO [retd.] Central Govt. Health Scheme, Ex-Deputy Advisor Dept. of Ayush, Hon. Consultant and Guest Prof. at Bharatiya Vidya Peth) points out, "It is very sad that our wonderful system of healing, Ayurveda, has found much acceptance in the West, but in our country, it has not been given the kind of recognition it truly deserves. Germany, one of the most advanced countries in the world, took Ayurveda to the West many years ago". Plastic surgery was introduced to the world by Germans after being 'inspired' by Ayurveda (Sushruta Samhita). The West

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VISHU

NEW BEGINNINGS

- Elvee

Popularly known as the harvest or spring festival in Kerala, Vishu, next to Onam, is an important festival for Malayalees the world over.

Vishu signifies the beginning of the harvest season while interestingly Onam implies its conclusion.

Vishu is a festival that ushers hope and new beginnings. It is celebrated every year on the first day of the Malayalam month of Medam (mid - April mid - May), and generally falls on April 14 or 15. The day marks the sun's transit from Meena rasi (Pisces) to Medam rasi (Aries), (the first zodiac sign according to Indian astrological calculations), in its apparent northward journey, and represents vernal equinox. During an equinox both day and night are of equal duration.

Vishuphalam

It is believed that this transit of the sun has an effect on the good and bad happenings in nature and human existence during the period of one year from one Vishu to the next. This is called Vishuphalam.

Significance of Vishukani

Vishu is a festival of new beginnings and positive happenings. By setting our eyes on

auspicious items first thing in the morning, we believe good things are in store for us throughout the coming year. The colour yellow symbolizes happiness and the items displayed in the Vishukani have an abundance of this colour. The konna poo (Indian laburnum) the gold coins, the yellow coloured uruli, kani vellari, (yellowish green cucumber), and yellow bananas, the yellow flames from the two halved coconut shells, the mirror that reflects all these things, the lighted bronze nilavilakku, the picture of Lord Krishna clad in yellow dhoti, all these emanate a positivity on the minds of the beholders when they see the vishukani.

Val kannadi , a special type of mirror with a long and thin handle, often decorated with gold, a brightly polished kindi, (spouted puja vessel) kunkumam and chandanam, vettila, pazhukkapakku, (red coloured) are also placed in the vishukani. Akshatam, a mixture of rice and turmeric, (this is also yellow in colour), paddy, yellow tur dal is kept in the kani. Seasonal vegetables and fruits like mangoes, snake gourds, jackfruit, coconuts are placed alongside. Generally a holy book like Sreemad Bhagavadam or Ramayanam or scriptures written on palm leaves called thaaliyola is also placed. A starched kasavu mundu is folded and pleated fanlike and placed on the uruli along with val kannadi, konna poo, fruits and other items.

The majority of Malayalees who have left Kerala keep Vishukani in their puja spaces or front rooms with the items that are available in their areas of residence. Multi coloured flowers may replace konna poo, all kinds of fruits may occupy a pride of place and gold chains put on the picture of the Lord.

Cultural Heritage

Vishu is part of our rich cultural heritage. We realize the significance of keeping the uruli when we remember that the traditional uruli is made of panchaloham that is an aggregate of five metals and is symbolic of the universe which is comprised of five elements fire, earth, water, air and space. The val kannadi

symbolises Jaganmatha or Devi.

The mirror placed behind the vishukani is an affirmation of the belief that like the reflection of the auspicious items in the kani, the year ahead will usher positive tidings for the believers. The mirror that reflects our image reminds us of the God within us that we must nurture and nourish. Lighting the lamps is symbolic of the removal of darkness and bringing the light of knowledge into our lives.



Konna Poo

Konna poo is displayed in abundance at the kani. This small yellow flower blooms only when the sun is in its exalted position and is considered to have curative properties. More important, it is believed to be a manifestation of Lord Krishna and some consider the flowers as the eyes of Krishna.

Vishukaineetam

Vishukaineetam is another important part of Vishu celebrations. Coins that are kept in the kani are distributed by the elders to the young boys and girls in the family.

They are given by elders to their younger relatives and even given to their servants and poor people.

The festival of Vishu prophesies a year of abundance and joy, of giving and sharing. On a deeper level, let us not stop with the rituals of vishukaineetam and vishukani observed just on that day. Vishu teaches us an important lesson in the art of living. Malayalees must imbibe the real spirit of Vishu which is to spread the love, and happiness we observe on that day throughout the year with the others and to the society at large.

Vishu Sadya

The celebrations on Vishu day round off with a traditional sadya. The menu includes generally sweet, salty, sour and bitter dishes symbolising the natural course of life. They include payasams, generally pal payasam (the favourite prasadam of Lord Krishna), veppapoorasam, pavakka theeyal, mambazhapulissery, chakka thoran etc. Vishu Kanji with lentils dish or thoran is prepared for breakfast in some households.

The Lord of Guruvayur



Lord Krishna as Guruvayurappan is generally placed in the Vishukani. For the average Malayalee Guruvayurappan is not a fearful or angry God. He is Unni Kannan, little Krishna, the mischievous child who is held close to the devotee's heart. The phrase 'ente Guruvayurappa' shows his personal relationship with his private God.

Kannan or

Guruvayurappan is the little child who played with Vilwamangala Swami, and Poonthanam, Kurooramma and Vilwamangalam Swami's assistant Warriar. He is the God who accepted a little boy's prasadam who genuinely believed that the Lord would appear and eat what was offered to him. Lord Krishna as Guruvayurappan accepted the garland from Manjula, a Warriar girl, though she was late.

Devotees believe that Lord Guruvayurappan can cure all kinds of illness. Centuries ago, it is believed

that he cured Melpathur Narayana Bhattathiri, author of Narayaneeyam, of rheumatism. In 1936, the famous Carnatic Singer Chembai Vaidyanatha Bhagavathar lost his voice and medical treatment could not help him. The great singer went to the temple and prayed there. Miracle of miracles, he

regained his voice and Chembai Vaidyanatha Bhagavathar could sing and perform many concerts. Since then Bhagavathar always used to include a few stanzas of Narayaneeyam in his concerts.



The Guruvayur temple attracts devotees on Vishu day in large numbers. In fact Krishna temples outside Kerala, in Mumbai and other places keep vishukani and kaineetam is given to the devotees on the day of Vishu. The Sabarimala Ayyappa temple is also opened during Vishu.

Easter Rising

Easter, the oldest Christian festival is celebrated in Kerala, with the same enthusiasm and solemnity as in any other part of the world and is held with Easter Sunday sometime between March 03 and April 20.



Mathew Chacko

Easter is the belief, by Christian Faith, in the celebration of the Death, Burial and Resurrection of Jesus Christ as the son of the Almighty God. Christian Bible Believers, by Faith, believe that Jesus rose from the dead three days after his death by crucifixion on the cross, as mentioned in Matthew 27 verses 1-50 and 1 Corinthians 15 verses 1-8 in the New Testament of the Bible.

Easter in Kerala

Easter in Kerala has four distinct periods beginning with Lent, the 40 days of fasting and preparation for the resurrection of Christ. Then comes the Holy Week including the Thursday, Friday, Saturday and Sunday. Some of the oriental orthodox churches observe fifty days of fasting, especially the Syrian and Indian Orthodox Churches where as Coptic Orthodox Church have forty days of fasting.

Normally the last week of Christ's life is called 'Passion Week' which is

popularly known as 'Holy Week'. Each day of the holy week is called 'Holy and great' and there are very special services and themes for every day. The Friday before the Palm Sunday is considered to be concluding Friday in Coptic Orthodox Church and on this very special day the ceremony of unction of the sick is conducted and the last Saturday before the Holy Week is commemorated as Lazarus Saturday.

Palm Sunday

Palm Sunday is a Christian moveable feast that falls on the Sunday before Easter. The feast commemorates Jesus' triumphal entry into Jerusalem, an event

mentioned in all four canonical Gospels. In many Christian churches, Palm Sunday includes procession of the assembled worshipers carrying palms, representing the palm branches the crowd scattered in front of Jesus as he rode into Jerusalem..



According to the Gospels, Jesus rode a donkey into Jerusalem, and the celebrating people there laid down their cloaks in front of him, and also laid down small branches of trees. The symbolism of the donkey may refer to the Eastern tradition that it is an animal of peace, versus the horse, which is the animal of war. A king

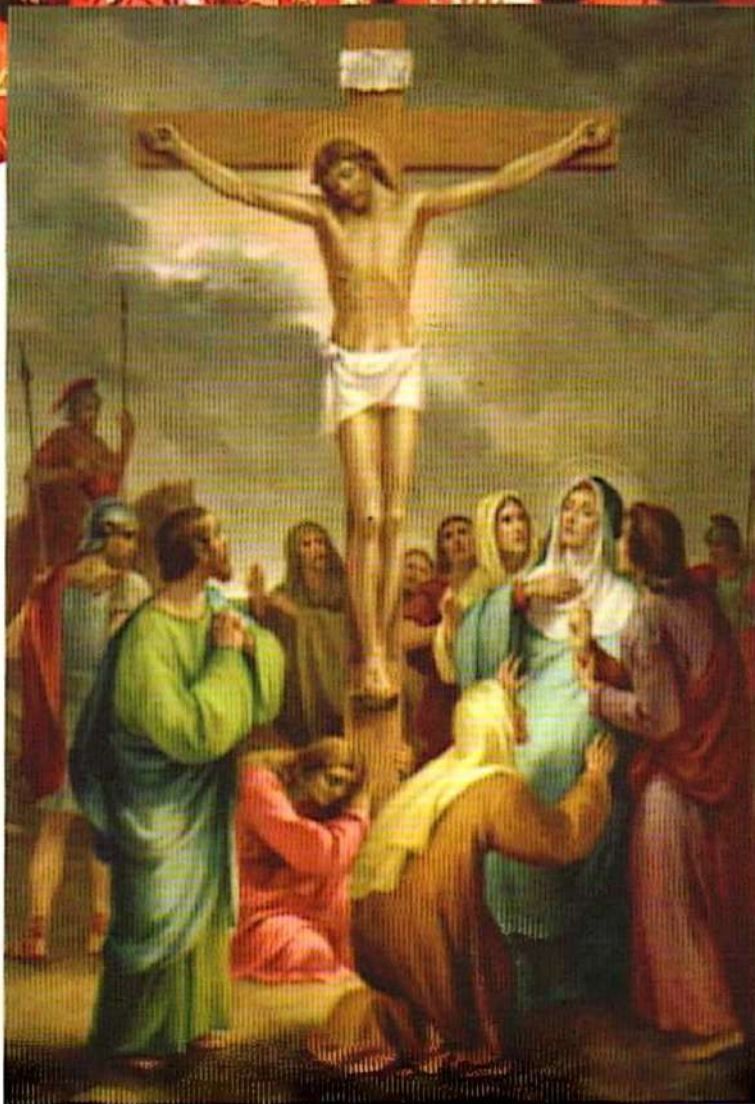
came riding upon a horse when he was bent on war and rode upon a donkey when he wanted to point out he was coming in peace. Jesus' entry to Jerusalem would thus symbolize his entry as the Prince of Peace, not as a war-waging king. On Palm Sunday during the reading of the Gospel at the words uttered by the crowd welcoming Jesus, "Hosanna! Blessed is he who is come and is to come in the name of the Lord God." These words are read to the congregation thrice. The congregation then repeats, "Hosanna!" and the flowers are scattered. This echoes pre-Christian Hindu

celebrations in which flowers are strewn on festive occasions; however, this also echoes the honour shown to Jesus upon his entry into Jerusalem.

Maundy Thursday

Passover commemorates the Exodus and freedom of the Israelites from ancient Egypt. On Maundy Thursday night, the Saint Thomas Christians, observe Pesaha. The breaking of bread, a bread that is broken amidst family members on Maundy Thursday in memory of the breaking of bread by Jesus Christ 2,000 years ago.

From the very olden days, Saint Thomas Christians used to make Pesaha Appam and Pesaha Pal at their house. Traditionally, head of the family cooks the Pesaha Appam and Pesaha Pal by woman of the house. During the time of making Pesaha Appam and Pesaha Pal, family members spend their time in prayer. The main ingredients of Pesaha Appam are rice flour and



uradu dal and that of Pesaha pal is coconut milk. A cross is made on the Pesaha Appam using the Kuruthola (blessed palm leaves) of the preceding Palm Sunday before it is baked.

Pesaha (Maundy Thursday) is observed under the leadership of head of family. After the evening prayer, biblical passage about last supper is read while the Pesaha Appam is broken. Head of the family breaks the Pesaha Appam in to thirteen pieces. Thirteen pieces symbolizes Jesus Christ and the twelve Apostles. With prayers, he gives it to the woman of the house after soaking it in the Pesaha Pal. It is then distributed amongst the family members according to their age (eldest to the youngest).

Apart from the celebrations at home, there is a special church service with Holy Communion at Pesaha (Maundy Thursday).

Pesaha Appam is also known as Indri Appam and Kalathappam in some parts of Kerala. Some say the name, Indri Appam got originated

from INRI (Mathew, 27, 37) but others say that's speculative and chances are limited. There are some differences in the way Appam is prepared in Northern and Southern Kerala. In Northern Kerala, the prepared batter for the Appam is poured in a dish and kept over a large pot (Kalam) filled with sand. Another pot (Kalam) is kept over the dish filled with burning ember. The Appam is thus baked and known as Kalathappam. In Southern Kerala, Pesaha Appam is baked with steam similar to Vattayappam and known common as Pesaha Appam or Indri Appam.

Good Friday

Good Friday is observed as a day of prayers, penance and fasting to commemorate the crucifixion of Jesus Christ on Calvary Hills nearly 2,000 years ago. Good Friday is of great significance and presently church service starts at 9 a.m. and continues until about 3 p.m., when it is believed that Christ was crucified.

The most solemn moment is the drinking of 'choruka'. This ritual of drinking choruka (a decoction made of bitter gourd juice and vinegar) and gruel (kanji) on Good Friday continues to be observed without change. This is given to every person who arrives to attend the Good Friday service and symbolises the event which took place when soldiers mocked Jesus by giving Vinegar while on the cross. Soon after this, the Good Friday service comes to a close in the churches here. Later on, mainly in Jacobite/Orthodox Churches people line up to eat the gruel (kanji) made out of

rice, pulses and mango pickle.

Holy Saturday (Dukha Shani)

Till the beginning of twentieth century most of the Churches among Saint Thomas Christians remained closed on Saturday following the Good Friday. Amongst Jacobites/ Orthodox Qurbana is held on Saturday and dearly departed are remembered and prayed for.

Easter Sunday

Christians believe, according to Scripture, that



milk, by the priests.

Celebrations in Kerala

The most important meal on an Easter day is a heavy breakfast comprising of appam, made out of rice powder, mutton or chicken stew, steamed bananas, egg and cakes. On Easter day, it truly a grand gathering of family members. It is time to enjoy and to have fun to keep the festive mood of the celebration.

On Easter, especially in Christian strongholds of Kerala, families come

together to celebrate the most important event of the day - the traditional Easter breakfast.

The traditional 'appam' made of rice powder and fresh toddy or yeast is the main meal on the breakfast table. The other delicacies include baked bananas, egg curry and the more popular stew made with mutton, chicken and beef.

The rise in the prices of Easter items like chicken, mutton and other items have failed to dim the celebrations as people still prepare and eat elaborate meals.

Jesus came back to life, or was raised from the dead, three days after his death on the cross. The resurrection of Jesus is a truth that there are solid proofs that indicate the same. Hence, faithful believe that Jesus has died and is raised for the whole humanity and is truly alive in the midst of all. Most of the churches of Kerala conduct midnight masses on Easter day. The Easter mass comes to a close before sunrise in most churches with the serving of a piece of cake, made of egg and

(Commander Mathew Chacko, The youngest Chevalier (36Years) of Jacobite Syrian Christian Church in the world, later promoted as Commander the JSCC under the supreme head of the Universal Syriac Orthodox Church His Holiness Moran Mor Ignatius Zakka I Iwas, 122nd successor of St. Peter in the Apostolic See of Antioch and All the East. Also he is holding the position of working and managing committee member of JSCC. He is the President and CEO of K2K Software Solutions, (HiFi ERP) Mumbai.)

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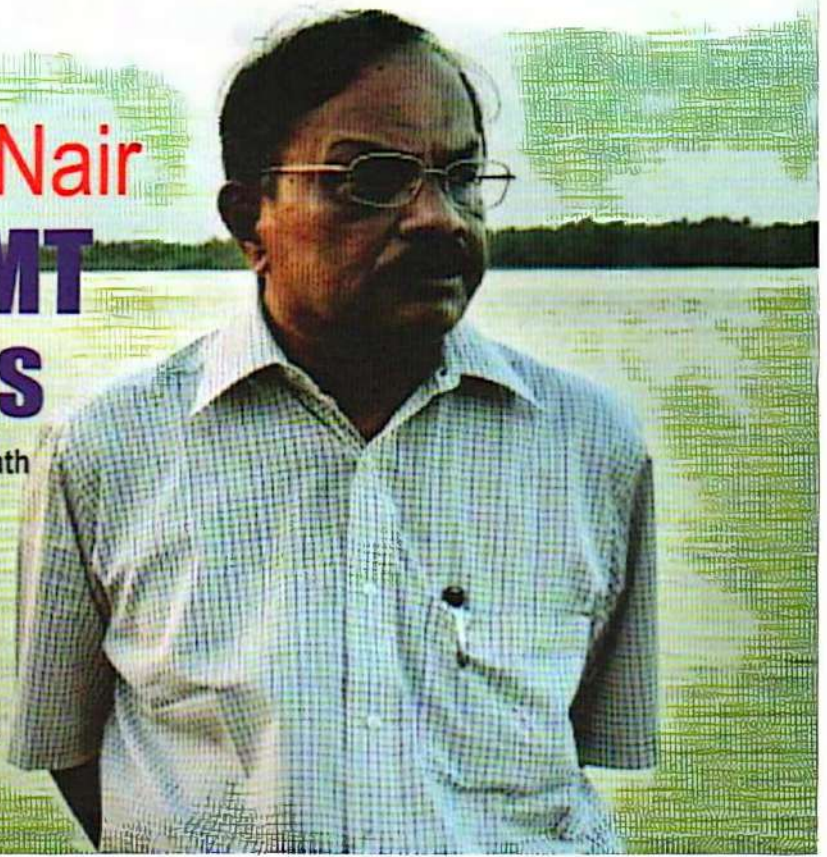
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M T Vasudevan Nair

The world of MT and his novels

-Satyanath

The proof of the pudding is in its eating. So is the world of novels of M T Vasudevan Nair. Do not hesitate to enter into it. Once entered, you would take a long time to return.



M T Vasudevan Nair, the writer with a magical touch, entered the literary world through short stories and conquered the world of novels like an emperor. The number of novels written by him is not many unlike Muttathu Varkey, the first Malayalam novelist known for his pulp fiction specialised in the romantic stories woven around the rich and poor or good and bad characters. MT wrote only a few novels but each earned a distinguished place in the literary world.

The first novel published by him was 'Pathiraavum pakalvelichavum' (1957), followed by Naalukettu(1958), Arabiponnu (with N P Mohammed, 1960), Asuravithu(1962), Manju(1964), Kaalam(1969), Vilapayathra(1978), Randamoozham (1984) and Varanasi. By his own account, he turned to creative writing when he was only 14. He started with poem but soon realised that it was not his forte and so diverted to stories. After a few of

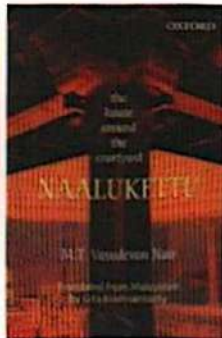
them got published in some magazines and the initial enthusiasm waned, MT felt a kind of mental struggle from within, about the subject, the style of narration, the need to break loose from the chains of tradition and social values and so on. No writer can escape from such anxieties, he says. His experiences taught him that to be effective, he should meddle with the characters and situations of his acquaintance as they represented a segment of the world. However powerful his tools are, unknown arena always poses a danger of failure.

Many people including critics wrote about his novels eyeing different perceptions but they are unanimous in their choice of Naalukettu, Asuravithu, Manju and Randamoozham. The last mentioned is considered his masterpiece. To delve into all his novels would be unnecessary for obvious reasons of background materials and characterisation. Pathiraavum

pakalvelichavum, his first novel was first published in Malayali owned by the Moosad brothers who also ran the M B Tutorial College where MT initially worked as a teacher. It was in fact based on a short story written by MT himself and included in his first compilation of short stories, *Raktham puranda Manntharikal* (The blood stained sands, 1952). The story revolves around a Muslim girl and a Hindu boy caught in a romantic web and the consequences faced by them. Nevertheless, this book did not evoke any strong feelings dissimilar to other contemporary novels.

Prof S Guptan Nair quoting Paul Valery says that prose is like walking while verse is dancing. Then he asks if good prose does not sometimes oscillate rhythmically like verse. He further pointed out that MT and Uroob wrote in similar style but yet were dissimilar. Uroob revealed characters not segregated on the basis of rich-poor or exploiter-exploited but having scents of woods, mountains and rivers and also of the soil. MT's characters also breath the same air and talk the same Ponnani dialect and yet they are diametrically opposite.

While engaged in the writing of novel, often MT was compelled to use some nonpoetic parts for the purpose of documentation, according to his own statement. Guptan Nair stresses that those parts are inevitable to project the right atmosphere.



Naalukettu

The Malayalam readers of the fifties were fascinated by the creations of S K Pottekkat, P C Kuttikrishnan, Vaikom Mohammed Basheer et al. Then suddenly a new novel Naalukettu emerged out of the eastern horizon of the Malayalam world and mesmerised them by its sheer style, strength and impact. The title Naalukettu was a symbol of a decaying tradition of the upper caste Hindus of Kerala. In fact the word indicates an architectural structure of their house, with an open rectangular shallow well with rooms on all sides. The sides were known by their orientation such as Kizhakkini,

Thekkini, Patinjatti and Vadakkini (Eastern, Sothern, Western and Northern). These rooms were occupied by women of that house along with their children and grownup and married men would go to their women's houses during the night. The matriarchal system was on the threshold of decay. The male head of the family was known to look after the welfare of the inmates of the house while other men did not have any responsibility or work and hence whiled away their time outside earning nothing. The father of the children by tradition had no responsibility towards the wife and children. The tradition was that the

men had to provide some clothe little oil and a few bunches of ban and other vegetables to his wi *tharhavad*, during festive seasons. ' women and their children borne brunt of the system and they suffer Into this system was born Vasude Nair.

Ammalu Amma, MT's mother ' the eldest of the house and she l four sons, Govindan Na Balakrishnan Nair, Narayanan N and Vasudevan Nair. Besides she l her younger sister, her family a mother with her. After partition of tharhavad, they were staying in small mud house close to th tharhavad. Later, MT's father bou his wife's ancestral house and family stayed there. Their main sou of income was the money orders s by father from Ceylon but the gene famine in those days became wo when their government p restrictions on the money sent fr Ceylon. All these experienc enriched his imagination and th Naalukettu became an ideal medi to paint those days in stark real The entire story was narrated from side of Appunni. His childho employment away from native pl and the final return to his ho



Prof S Guptan Nair



M V Devan



Dr M Leelavathy



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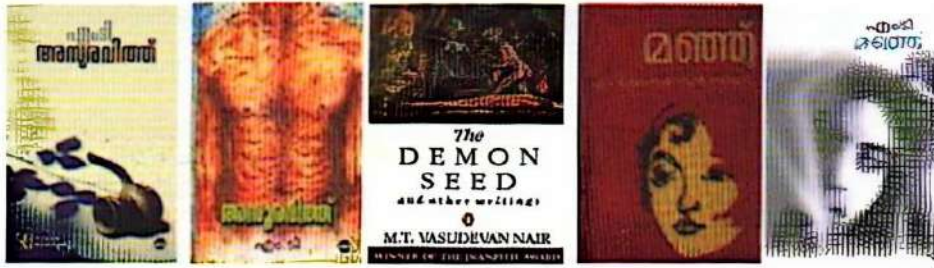
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K D Chandran & Family



complete the story.

Naalukettu created such an atmosphere in Kerala when it came out in print in 1958 that the reader could feel that Appunni was none but himself and Appunni's travails were his own. Everyone had a character in it to sympathise with.

Naalukettu is probably the only Malayalam novel the golden jubilee of which the readers enthusiastically celebrated. No other author had that privilege in Malayalam. Remember we have so many celebrated authors such as C V, Chandu Menon, P C, S K Pottekkat, Thakazhi, Kesavadev and many others. It means there is something in it that is resonating with the mind of the reader even after so many years. Majority of the novels or short stories are read only once but a few are read a couple of times. But certainly not dozens of times! What is that the reader find in it alluring?

Guptan Nair draws our attention to one short story 'Nurhungunna shrungalakal' (The breaking chains) and tells that this story is growing to become Naalukettu. He further tells that one might come across similar characters in many stories. Unless the reader is vigilant, he would miss the coincidence.

There are innumerable articles and books on Naalukettu by acclaimed Malayalam critics such as Prof. S Guptan Nair, Dr M Leelavathy, K N, M R Chandrasekharan, K M Tharakan, Kazhakoottam Thyagarajan, V Rajakrishnan, P A Varier, M G Sasibhushan etc.

Arhabipponnu

Artist M V Devan says: "Abdurahiman Saheb had no link with literature but he had a number of friends who were well known writers. N P Mohammed, V Abdulla, K P Raman Nair and K A Kodungalloor were among them. We had a feeling that he had some shady dealings. He would come often in a van and some of us would accompany him. S K Pottekkat, V Abdulla, NP etc would follow him often and they would

return after three or four days. MT never joined those trips as he could not be away from office. Arhabipponnu was an idea occurred to some of us. It was decided that N P and MT should jointly write the novel. I was assigned the job of co-ordinator. Current Thomas arranged the bungalow of Thrikkadiri Vasudevan Namboothiri so that the authors could write without any disturbance. We all together drove to that bungalow in Saheb's van and left them there. The book was released in a special event held at Hotel Alakapuri. Almost all literary leaders were present at the event. It was a historical event."

Devan was right on one aspect. There is a female character in Asuravithu, whom you can meet in S K Pottekkat's Oru theruvinte katha (the tale of a street) as well. This coincidence cannot be wished away.

Both the books have characters etched on reality.

Asuravithu

Many relatives of MT had testified that most of the characters appearing in his short stories and novels were known to them and were surprised to see that MT remembered them even after several decades. The characters mentioned lived or the incidents happened in his early childhood or he only heard about them since all of them happened before he was born.

Many critics find that Appunni of Naalukettu has grown up to be Govindankutty of Asuravithu. Govindankutty was born when his mother was very near to her menopause and the family fortune was on the wane. Traditions and the false pride of the senior members further pushed it downward. The financial strains of the family did not allow him to study and the ever shrinking land made him to idle away his time. To pass time he mingled with the people of his plight and this further infuriated his mother and others. Everyone including his own mother blamed him for their miseries. As the days passed, his misfortune



Different editions of *Randamoozham* in Malayalam and English



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multiplied and led him to various travesties.

Every character of this novel will plunge you deeper and deeper into distress, yet you would not be able to put down the book. Even if you are well off financially, physically and mentally, as you turn the pages, you would feel that you are Govindankutty and would mentally strive how to get out of it. When the reading is over, you would feel yourself distressed and heave a sigh of relief that the torment is finally over. None who had read the book earlier would blame you if you choose to read that book again and again because he also must have done it several times had he had a chance.

Dr M Leelavathy has written a powerful analysis of *Asuravithu* and analyses each and every character threadbare.

Manju (Mist)

When *Manju* was out in 1964, the admirers of MT were surprised to find a new format. The style of narration was widely different from his earlier style and realised that MT had moved along with the times, showing his acceptance of the modern changes. The analysts however held that the characters were not quite different. Many critics have pointed out that MT kept himself away from the politics of the country unlike Thakazhi, Kesavadev, Surendran etc and one could find nihilism, absurdism normally seen in western literature.

The main character of his story always is seen to carry some psychological burden in their minds. He talks very little and often, when totally stressed out, bursts. Despite this, he waits indefinitely like Sethu of *Manju*. Also Vimala! She suffers from her mother's abuse of freedom, the waywardness of her brother and helplessness of father and sister. She does not have peace of mind and also the reasons. Buddha is waiting for his unknown father.

An important link in the narration of *Manju* is the descriptive nature. The mindset of the characters and the nature are intrinsically linked and the story moves forward like poetry. See



some excerpts:

"The new year stands still frozen. The closed wind was opened. The cold air came in enthusiastically and after embracing remained there with a sense of guilt...The sky is grey and pale... The days make changes in the world of white and green. At the end, the broken white clouds are seen scattered here and thither. The memoirs of molten winter remain."

Kaalam

Kaalam was published in 1969 and earlier it was serialised in a leading periodical of that time. It tells the story of Sethumadhavan from his days to his grown up days and his quest for a new identity. In Sethu one might find all earlier heroes but distinct differences. He thought he was fighting time but we find him meekly surrendering to it.

Some critics are of the opinion that this book outlives time because of the artistic illustration of life. They find a sort of lyricism in it. Some of them attribute this to bring an uncanny artistry and that the author succeeded in painting a picture that would not fade for a long time.

This novel depicts the story of Sethu in 41 chapters segregated into three parts. The first part is dealing with his life until he graduates, the second part is all about his quest for a job and the last part describes his ascent to become a *sait*. Thus its canvas is vast depicting the life of a man for a period 15 years.

Rantaamoozham

Mahabharatam of Vyasa is considered as an epic par excellence.

It is said that there is nothing in world that is not in *Mahabharat* vice versa. It inspired many authors across the world to create their own versions. Further, it contains more than 5000 independent small stories that could be developed into fledged stories as poet Kalidas with *Shakuntalam*. It evokes various emotions to the readers. *Mahabharat* tells the stories of the Pandava Kauravas and Krishna. It is a vast ocean from which anybody could draw any amount of inspiration and still ocean would remain unaffected.

In the annexure *Rantaamoozham*, MT says that inspiration to rewrite that epic came from Akkitham and later from Kuttikrishnan who confessed that he was also inspired by *Mahabharat* to write *Ummachu*. MT not only read many times but also referred various versions of translations including that of Kisanimoh Ganguly.

MT found many instances in the epic that did not fit logically as many explanations were not explicitly available. The same was true of Krishna too. Still there were enough materials to compel a retelling of the story and *Rantaamoozham* was the result.

Even to those who are very familiar with the magnificent *Mahabharat*, *Rantaamoozham* would appear as a new novel with familiar characters. In this, one finds Bheema as a powerful character who carries out all torturous tasks and still does not get the credit. What he did for his brother and family and what he got in return was very little.

The proof of the pudding is in eating. So is the world of novels of M.T. Vasudevan Nair. Do not hesitate to enter into it. Once entered, you would take a long time to return. ■



MT during childhood.

M T Vasudevan Nair

MT Vasudevan Nair was working as a Sub-Editor of Mathrubhumi weekly and he was in charge of short stories and novels. There was a need for a novel to suit the taste of children in the Children's section, Balapankthi. MT wrote a small novel and it was published serially. Both the children and their parents loved it. The novel was published under the title Manikyakkallu (The Ruby Stone). It was published under a synonym, K Sarala, his niece and he sent the remuneration received thereof to her. Considering the popularity of the novel, owner of Current Books Thomas Mundasseri requested MT to contact Sarala and get her novel for them to publish in book form. The book was duly published as a novel with K Sarala as its author. Joseph Mundasseri was then the



minister for education under EMS Namboothiripad. Thomas wanted to submit a book to be prescribed as a non-detailed text in the lower class with the obvious reason

that it could be sold to a larger group. Influence of Thomas with the department of education worked and the book was duly approved. The printing of the book commenced and so the agitation to get the EMS ministry dismissed. Non-stop printing and binding of the book continued day and night. Thomas anticipated that the payment therefore could be delayed indefinitely if the ministry fell. Thomas and MT took the required number of copies of the book in a van and rushed to Thiruvananthapuram. The copies were handed over to the godown authorities and the payment thereof was received without delay. MT is said to have received a royalty of Rs. 50,000, a princely sum those days, for this adventure. Very soon the order to dismiss the EMS ministry was issued.

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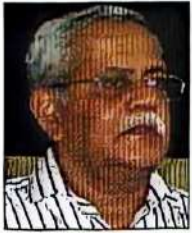
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GARDEN OF MALABA

Hortus Malabaricus is a comprehensive treatise that deals with the flora in the coastal strip, with particular reference to their medicinal properties, and covers the geographical stretch along the Western Ghats from Goa to Kanyakumari, along with the sketches and detailed descriptions of various species.



K. R. NARAYANAN

Very many aspects of the present day Kerala were, in fact, recorded and documented, for the first time, by foreigners. There were Germans, Dutch, Portuguese,

English and many others who did much pioneering works. The first ever dictionary of Malayalam was brought out by none but a German missionary by the name Hermann Gundert. Not only that, the credit for establishing the first Malayalam press and launching of a Malayalam newspaper too rightly goes to Gundert himself. There were also others like Brennen, Logan, Munroe, Thurston, and the like. Hendrik Adriaan van Rheedee (1636 - '91), a Dutch military official and a colonial administrator of the Dutch East India Company was one among them and he was responsible for the first ever documentation and description of the flora of the south-western strip of the peninsular India, then known as Malabar. (This was also perhaps the first ever monumental documentation of the flora of the Asian continent).

Van Rheedee Servedas, the Governor of Dutch Malabar (1670 -'77), employed 25 people for this magnum opus titled "Hortus (Indicus) Malabaricus" which listed, recorded and

described 740 plants of this region. Also, some plants of India - like Entada rheedii- are named after van Rheedee.

The Garden of Malabar

Meaning the "Garden of Malabar", Hortus Malabaricus is a comprehensive treatise that deals with the flora in the coastal strip, with particular reference to their

the nomenclature of the plant recorded in other languages, 1 Konkani, Arabic and Malayalam work consists of 12 volumes of 200 pages each, with 794 copper plate engravings. The first of the volumes that comprised the book was published in 1678 and the last in 1703. Originally written in Latin, it was compiled over a period of 30 years and published from

Amsterdam during 1678

The Hortus Malabaricus is said to be the earliest comprehensive printed work on the flora of Asia and the tropics. It was published before Carolus Linnaeus (1707-'78), the Swedish botanist, physician, and zoologist, who was the founding father of Taxonomy or the science of classification of plants and animals. Linnaeus introduced modern binomial nomenclature for plants and animals and is still known as "Linnaean Nomenclature". Linnaeus' magnum opus, Systema Naturae, was published

in 1735. Linnaeus' Systema did have very many references to Hortus Malabaricus of van Rheedee. Also, it is said that Carolus Linnaeus made use of Rheedee's work, noting in the preface of his Genera Plantarum (1737) that he did not trust any other authors except Dillen in Hortus Elthamensis, Rheedee in Hortus Malabaricus and Charles Plumier for American plants and further noted that Rheedee was the most accurate of the three.

The comprehensive nature of this book is noted by Whitehouse in the Historical Notices of Cochin, as follows:

All the country around was diligently searched by the natives best acquainted with the habits



The Hortus(Indicus) Malabaricus

medicinal properties, and covers the geographical stretch along the Western Ghats from Goa to

Kanyakumari, along with the sketches and detailed descriptions of various species. Over 742 different plants and their indigenous names in science are detailed in this book and it also employs a system of classification based on the traditions adopted by the pre-Ayurvedic practitioners of that era. Apart from Latin,



The cover-page of the Hortus

plants; and fresh specimens were brought to Cochin where the Carmelite Mathaeus sketched them, with such striking accuracy, that there was no difficulty in identifying each particular species when you see his drawings. Names of each species are written in Malayalam as well as in Konkani (Then known as Brahmananchi Bhas).... A description of each plant was written in Malayalam and thence translated into Portuguese, by a resident at Cochin, named Emmanuel Carneiro. The Secretary to Government, Herman Van Douep, further translated it into Latin, that the learned in all the countries of Europe might have access to it. The whole seems then to have passed under the supervision of another learned individual named Caserius, who was probably a Dutch Chaplain and a personal friend of Van Rheede.... A book of its size, on which such care was expended, must have consumed a fortune before its publication, and confers honour, both on those who compiled it and the place where it was compiled.

There were four prominent Indian contributors to the "Hortus".

They were three Gouda Saraswat Brahmin physicians named Ranga Bhat, Vinayaka Pandit, and Appu Bhat - and a Malayali physician by name Itti Achuden. Itti Achuden was a Thiyya Vaidyan (Ayurvedic physician) of Malabar. The original ethno-medical information for the work was provided by these people, after two years' continuous research and studies and duly certified by them. (Their certificate to this effect is recorded in the first volume of the book).

The foreword was written by the Carmelite Father Joannis Matthaei. The Brahmin physicians Ranga Bhat, Vinayaka Pandit, and Appu Bhat, and Itti Achuden supplemented with medical and botanical inputs. Father Joannis Matthaei wrote another introduction to the twelve volumes of Botanical Encyclopedia.

Hendrik Adriaan Van Rheede tot Draakestein

Hendrik Adriaan Van Rheede tot Draakestein was the main person behind this immortal work. Though an administrator, van Rheede is said to have had the spirit of a born

naturalist and took a keen personal interest in the compilation of the Hortus Malabaricus. The work was edited by a team of nearly hundred physicians, professors of medicine and botany, amateur botanists, together with the collaboration of company officials, and clergymen. Van Rheede was also assisted by the King of Cochin and the ruling



Hendrik Adriaan Van Rheede



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Zamorin of Calicut in this marathon work.

Van Rhee de was born in a family of noblemen that played a leading part in the political, administrative and cultural life of the province Utrecht. His mother Elisabeth van Utenhove died in 1637, his father, Ernst van Rhee de, Council at the Admiralty of Amsterdam, died when Hendrik was only four. Hendrik Adriaan, the youngest of seven children, left home at the age of fourteen. In 1656 he joined as a soldier in the Dutch East India Company and met Johan Bax van Herentals. Van Rhee de served under Admiral Rijcklof van Goens in campaigns against the Portuguese on the west coast of India. He gained rapid promotions. In 1663, during a siege of Cochin, he was ordered to

arrest the queen there and this act saved her life from the massacre of the royal family.

In 1665 he was appointed as commander in Jaffna but was forced to resign from the Dutch East India Company by Van Goens. The resignation was enforced as he opposed the repressive measures of Van Goens and favoured negotiation, but in 1670 he was again appointed as commander of Dutch Malabar. In 1671 he fought with the Zamorin of Calicut.

His work

Van Rhee de's work on the plants of the Malabar region had begun in 1674 and in 1675 the draft of the first volume was produced. Since 1660, the Company encouraged publication of scientific work; the

documentation of the useful plants by Van Rhee de would help in the fight against local diseases. The first volume of the Hortus Malabaricus, published in 1678, a compendium of the plants of economic and medicinal value in the south Indian Malabar region, was undertaken when Jonkheer van Rhee de was the Dutch Governor of Cochin and continued for the next three decades. The ethno-medical information presented in the work was extracted from palm leaf manuscripts by a famous practitioner of herbal medicine named Itty Achuden.

The compilations were edited by a team including physicians, professors of medicine and Botany, amateur botanists, Indian scholars and vaidyas (physicians) of Malabar.



Itti Achuden Vaidyan's Memorial in the Kollatt House



Three centuries old - Vilakku Maadam of Itty Achuden Vaidya at the Kollatt house.

Vishu Ashamsakal



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and adjacent regions, and technicians, illustrators and engravers, together with the collaboration of company officials, clergymen.

Though the book was compiled by the Dutch Governor of Malabar, Hendrik van Rhee de, it was published only posthumously in Amsterdam between 1678 and 1695

Itty Achuden Vaidyan

Itty Achuden Vaidyan spelt as Itty Achuden in English and Itti Achudem in Latin), who lived during the second half of the 17th century was a distinguished Ayurvedic physician, from the ancient Kollatt family of traditional Ezhava Ayurvedic Vaidyans (doctors) of Kerala. The Kollatt family belonged to Kadakkarapally, a coastal village north-west of Cherthala. Itty Achuden was the major contributor

of ethno-medical information for the compilation of this botanical treatise on the flora of 17th century Malabar.

The ethno-medical information for this work was extracted from palm-leaf manuscripts maintained by Itty Achuden Vaidyan, who was introduced to Henrik van

Rheede by Veera Kerala Varma the then ruler of the Cochin Kingdom. Volume 1 of the Hortus Malabaricus contains an original note by Itty Achuden, dated 20 April 1675, in which he describes his contribution to the work.

Itty Achuden Vaidyan is credited with having dictated the material, in his native Malayalam language, which was then translated into Latin. Part of the botanical information was scrutinized by the three Konkani Brahmanas and compared to a Sanskrit textbook which they



Itty Achuden Vaidyan

possessed by name "Manhanighantanam" (i.e., Sanskrit Mahānighaṅṅu, meaning "the great lexicon") followed by a process of thorough verification, discussion with other scholars and general agreement. However, as the "Manhanighantanam" was not specifically a text covering all the flora of Malabar, the role of

the three verifiers is believed to have been limited to its entries.

Historically the head medical practitioner of the Kollatt family was known as Kollatt Vaidyan. When a Kollatt Vaidyan died, his practice and title was inherited by his eldest son. The Kollatt Vaidyans maintained a family medical chronicle consisting of several volumes of palm-leaf manuscripts in Malayalam Kolezhuthu script. These manuscripts recorded names of medicinal plants, methods of preparation and application of drugs

and the illnesses for which they were used. The Kollatt family chronicle is said to have served as a compendium of ethno-medical knowledge, updated and enriched from time to time by recording the experiences of the individual

incumbent Kollat Vaidyan.

The Revival

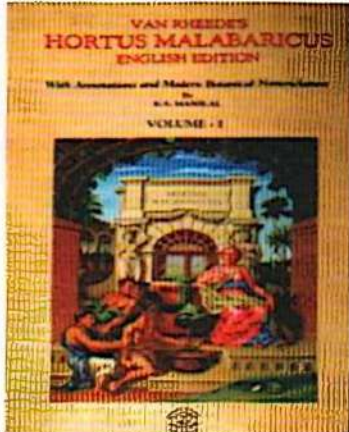
Calicut University's Botany taxonomist and the Professor Emeritus, Dr. K. S. Manilal, devoted over 35 years of focused research, translation and annotation work of the Hortus Malabaricus (The original title of the book is Hortus Malabaricus, continens Regni Malabarici apud Indos celeberrimi omnis generis Plantas rariores) and brought to light the main contents of the book.

It was pointed out that this wealth of botanical information on Malabar had remained largely inaccessible to English speaking scholars, because the entire text was in the Latin language. Also, Prof. Manilal's work is of great historic and socio-cultural importance, as it brought great insights into the life and times of Itty Achuden and the Ezhavas of the 17th century Malabar.

Over the last two decades, the Kollat family members have set up a socio-charitable trust in honour of Itty Achuden Vaidyan. The Government of Kerala announced that, in honour of Itty Achuden Vaidyan, a portion of Tropical Botanical Garden and Research Institute in Thiruvananthapuram would be set aside to introduce plants listed in Hortus Malabaricus. The Kollatt family's and Itty Achuden Vaidyan's legacy of ethno-medical knowledge remains mostly within the contents of Hortus Malabaricus, which has now been translated into the English and Malayalam languages by Professor K. S. Manilal.



Prof. K. S. Manilal



English Edition of the Hortus Malabaricus

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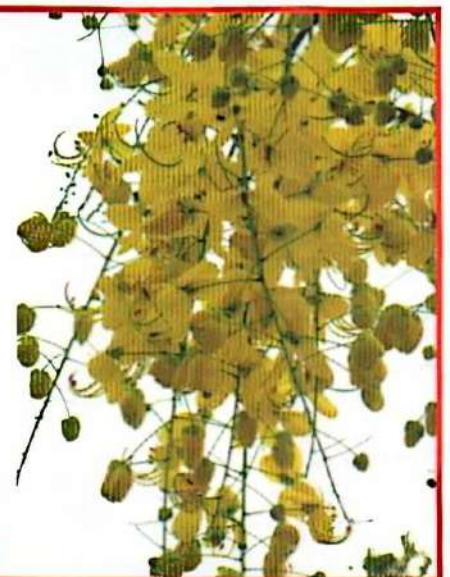
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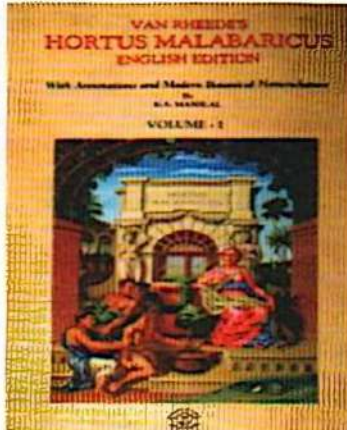
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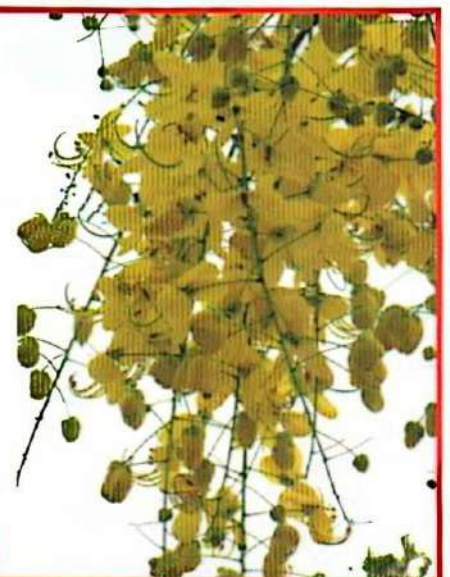
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Sahodaran Ayyappan

Exemplary leader who fought against social evils

In order to bring about radical reforms in the society and give propoganda of the ideas of social renaissance, he started a journal titled Sahodaran publishing articles and poems. Since then, he came to be known as Sahodaran Ayyappan.



V.N. Gopalakrishnan

■ Sahodaran Ayyappan was one of the most outstanding personalities of Kerala who propogated the ideals of humanism, secularism,

democracy and social justice. As a radical thinker, social reformer, legislator, administrator, journalist, orator and notable poet, he rendered remarkable services to the society. Ayyappan was an exemplary leader of the masses who worked to emancipate the sufferings of common man. He was one of the outspoken followers of Sree Narayana Guru and was also instrumental for the social renaissance in Kerala. Ayyappan was born into a traditional Ezhava family of Cherai in Vypin Island of Ernakulam district as the youngest of the nine children of Kunnabathuparambil Kochavu Vaidyar and Unnooli on August 22, 1889. He lost his father at an early age and was brought up under the guidance of his elder brother Achuthan Vaidyar. After having his school education in Cherai and North Paravoor, Ayyappan did his pre-university course at the Malabar Christian College, Kizhithalode. Due to ill-health, he had to discontinue his education for some time. At a very young age, he began speaking on public platforms focusing on the

need for social reforms. It was during this time that he got an opportunity to interact with Sree Narayana Guru closely. Due to Narayana Guru's encouragement, Ayyappan continued his studies and got B.A. degree in 1916 from Maharaja's College, Ernakulam. During this period, he had the opportunity to meet poet Kumaran Asan as well. Ayyappan founded the Sahodara Sangham (The Brotherhood Association), a body of enthusiastic young men interested in social change. On May 29, 1917 after the general body meeting of the Sangam, Ayyappan conducted the historic 'Misrabhojanam' (Dining

along with lower castes) at Cherai for the purpose of eradicating the evils of casteism. About 200 people including the so called Pulayas attended the feast. 'Misrabhojanam', first of its kind in Kerala really paved the way for a social revolution. Conservative sections of the society opposed this. Orthodox Ezhava leaders expelled Ayyappan and others from the community for participating in it. For a while, his detractors sarcastically called him Pulayan Ayyappan, which he took it as an honour. Impressed by his actions, Sree Narayana Guru sent a message to Sahodara Sangham

during its annual conference on May 15, 1921, supporting "inter-caste marriages and community feasts".

Meanwhile, Ayyappan had acquired a Law degree from the Government Law College, Trivandrum. In order to bring about radical reforms in the society and give propoganda of the ideas of social renaissance, he started a journal titled Sahodaran publishing articles and poems. Since then, he came to be known as Sahodaran Ayyappan.

As a rationalist who did not believe in any religion, Ayyappan started another magazine called Yuktivadi (The Rationalist) in 1928. Though an atheist, he had great respect for Sree Narayana Guru. As a rejoinder to the Guru's famous slogan Oru Jati, Oru Matham, Oru Daivam Manushyanu (One Caste, One Religion, and One God for Human beings), Ayyappan proclaimed his slogan of Jati Venda, Matham



Sahodaran Ayyappan

Venda, Daivam Venda (No Caste, No Religion, No God for Human beings). Besides his persistent efforts towards social reforms, Ayyappan also found time in trade unionism and political activities. He is one of the founding fathers of the trade union movement in Kerala.

Ayyappan was elected to Kochi Legislative Assembly twice and served as a minister. He also chalked out many programmes for the development of Kochi including the construction of Gosree bridges connecting Ernakulam with Vypin and other Islands.

In 1947 he became the Minister for Public Works. During his tenure as the minister, he developed the 70 feet road in Ernakulam (Now Mahatma Gandhi Road), by sacrificing the drawing room of his own residence! With the unification of Travancore and Kochi on July 1, 1949, Ayyappan became the Minister for Rural Development in the Thiru-Kochi state. In the elections held in October 1949 under the banner of Prajamandalam, the Party secured an overwhelming majority and E. Ikkanda Warriar was elected as the leader of the Party. Panampilli Govinda Menon, Sahodaran Ayyappan and C.A. Ouseph were his colleagues in the cabinet. Ayyappan was also a minister in the ministry of

Paravoor T.K. Narayana Pillai for a brief period. But he resigned from the ministry in December 1949 and engaged in socio-cultural activities. He stayed away from active social life as well during the last 15 years of his life. His selfless social work and impeccable personal integrity, made him dearer to all sections of the society.

Ayyappan was very much against caste system, the rituals and superstitions prevalent in the Hindu society. He was an uncompromising enemy of social evils and customs dividing people in different levels. Leading from the front, he fought against all these evils in order to establish a better social order aiming at universal brotherhood. It was Ayyappan who galvanized the intellectual ferment of the modern phase of the Ezhava Movement. British rule was instrumental in creating institutions, ideas and spheres of public life that functioned in principle, independently of caste. But the Hindu social organizations tried to impose casteism even on the institutions and services introduced under the British rule.

Ajay Sekher in his book Sahodaran Ayyappan: Towards a Democratic Future observes that Ayyappan is deeply influenced by the

intellectual foundations of modernity. 'The Declaration of Human rights' proclaimed by SNDI under the leadership of Ayyappan with the inspiration of the French revolution in 1945 preceded the U. Declaration of Human Rights.

'Sahodaranism' or 'Ayyappanism' reminds the low caste movement across India that any encounter with the 'cultural empire of Hinduism' necessitates the critical appropriation of intellectual resources from outside the empire. The towering personality of Ayyappan with his indomitable courage, dynamism and statesmanship breathed his last on March 6, 1968.

Sahodaran K. Ayyappan by Prof. M.K. Sanu; Sahodaran Ayyappan: Viplavangalude Maargadarshi by Pooyappilli Thankappan are two books written on Ayyappan. Sahodaran Ayyappan Smaraka Yogam College, Konni in Pathanamthitta District; Sahodara Memorial High School, Cherai; Sahodaran Ayyappan Memorial Training College, Puthotta; Sahodara Bhavanam, Elimjamkulam, Ernakulam are some of the institutions perpetuating his name. A statue has also been installed along the Sahodaran Ayyappan Road, Kochi. ■

Easter & Vishu Ashamsakal

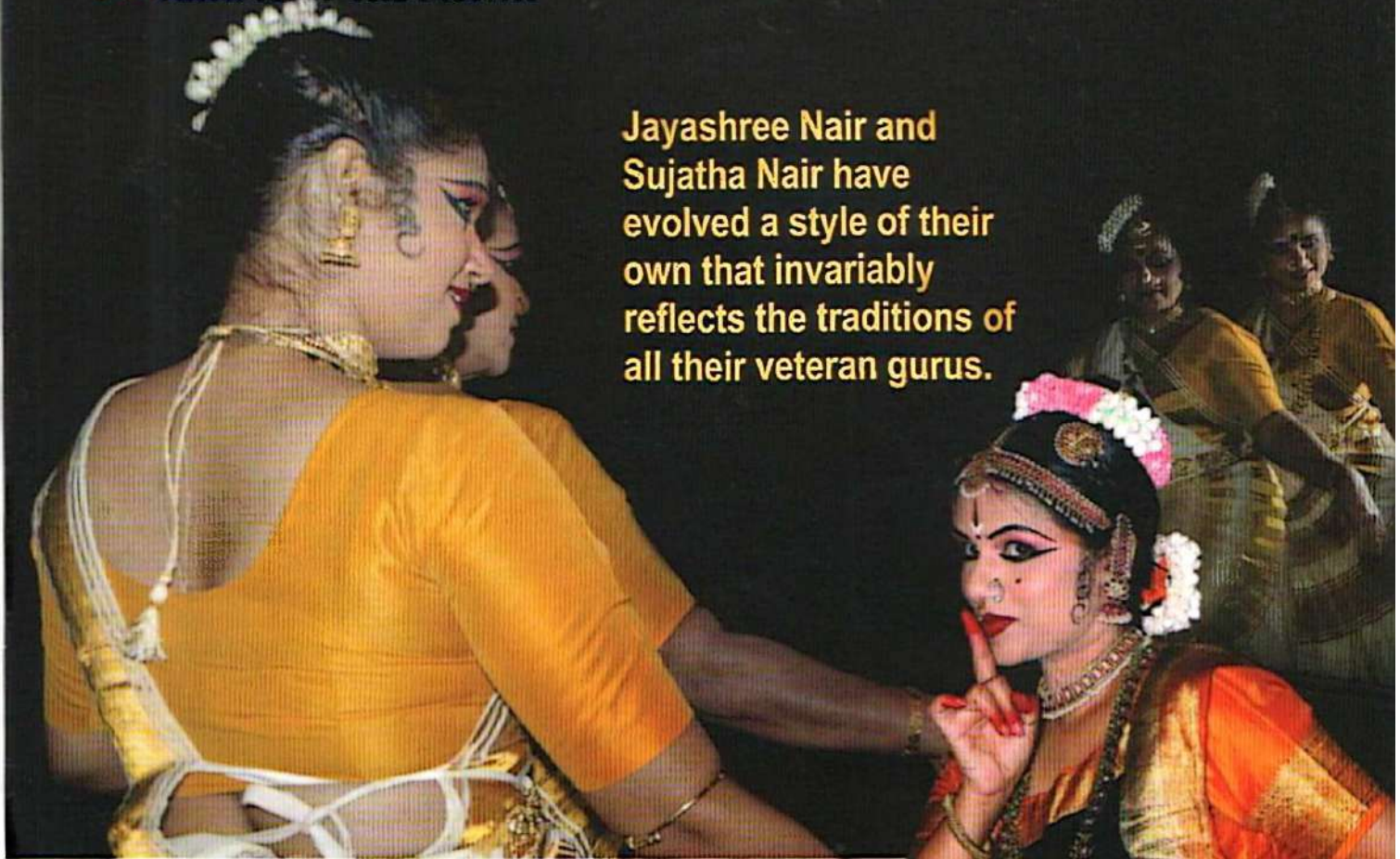


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Jayashree Nair and Sujatha Nair have evolved a style of their own that invariably reflects the traditions of all their veteran gurus.

Jayashree S Nair and Sujatha Nair Sanjay

INDIAN CLASSICAL DANCE VETERANS

Jayashree S Nair is a senior dancer and teacher who is the Founder Director of Upaasana Academy of Fine Arts in Chembur. Her daughter Sujatha Nair follows her mother's footsteps.

Jayashree S Nair

A veteran artiste with about 40 years of experience in classical dance forms, Jayashree Nair has learnt Bharatanatyam, Mohiniyattam and Kathakali under reputed dance masters such as Guru G V Ramani and Ranganayaki Ramani, Kalaimamani Guru Mahalingam Pillai, Kalaimamani Guru Kathiravelu Pillai, Guru Ramaswamy

Bhagavathar, Padmabhushan Smt. Kalanidhi Narayanan, Kalamandalam, Rajalakshmi, Kalamandalam Sathyabhama (who is one of the recipients of Padmashri awards this year) and Guru Gopinathan Nair, all of them doyens in their respective fields. She also received a few lessons in abhinaya from Dr. Mrs. Kanak Rele.

The year 1976 was a turning point in Jayashree's life. She started her own dance class under the name of Upaasana in Chembur. Today Upaasana Academy of Fine Arts is a reputed dance academy and teaches Bharatanatyam, Mohiniyattam and Odissi. It also



Jayashree Nair and Sujatha strike a Mohiniattam pose

Sujatha with her daughter Sharanya

Sujatha Nair conducts dance classes in organizations and schools like Sri Subramania Samaj temple, Fatima High School, North Bombay High School, Modern English School, Rasika, Kaimali Sabha etc. Jayashree is assisted by her daughter Sujatha Nair who is also a Mohiniattam, Kathak and Odissi dancer.

Jayashree Nair's husband Sudhakaran Nair is a writer, dubbing artist and a lover of arts. He has acted in Kalyan Theatre's dramas like Srishti, Viswaroopam, Karmamattatte, (Malayalam adaptation of 'Wait Until Tomorrow'), Kainaattikal etc. He was an active member of Prathibha behind stage.

Jayashree has performed on many stages all over India and won national dance competitions when she was young. The veteran artiste has directed and choreographed several dance ballets and performed them on stage along with her disciples. Most of them are on devotional themes like Skanda Leela, Dasavataram, Glimpses of Krishna, Sri Ayyappa, Navavidha Bhakti, Radhamadhavam, Panchali Sapatham etc. One of her special projects was the presentation of a ballet composed to the lyrics of Bhavayami Raghuramam, with differently-abled persons. Spreading the essence of Indian Classical Dances has been the main aim and effort of her academy. She has also composed and choreographed ballets based on Christian themes, like Creation, Jyothi, John the Baptist, St. Francis of Assisi, Our Lady of Fatima, Prodigal Son etc. She has been one of the main organizers of Natyanjali Mumbai, a festival of classical dances during Mahasivaratri being conducted by Sri Subramania Samaj, Chembur for the past several years.

Many Malayalees must have heard about Jayanthi General Stores in Dadar which sold Kerala items. Jayashree's father the late P K Narayanan Nair was the proprietor of this shop which closed down in 1989. Her mother was the late Sreemathi. Her parents had come to Mumbai way back in the 1930s. Jayashree did her schooling from SIWS School and Inter from Khalsa College. Later she joined Nalanda Nrittya Mahavidyalaya, affiliated to Mumbai

University to do her BFA and later MFA. But she could not complete her MFA as she could not write the last examination of MFA due to ill health.

"Through my Academy, I want to inculcate among my students, along with the art of dancing, the finer aspects of our culture, like a sense of devotion and prayer, respect for elders, love and affection towards fellow beings and above all, a feeling of oneness among the peer group", she says. She is a staunch devotee of Lord Guruvayurappan, and believes that whatever little she could do in this field is the outcome of the blessings of the Lord, her gurus and elders.



Jayashree and her husband Sudhakaran Nair

Sujatha Nair Sanjay

Jayashree Nair's daughter Sujatha Nair Sanjay is a disciple of her mother and teaches at the Upaasana Academy along with her mother. Apart from Bharatanatyam and Mohiniyattam Sujatha is learning Odissi from Smt. Debi Basu, a disciple of Guru the late Kelucharan

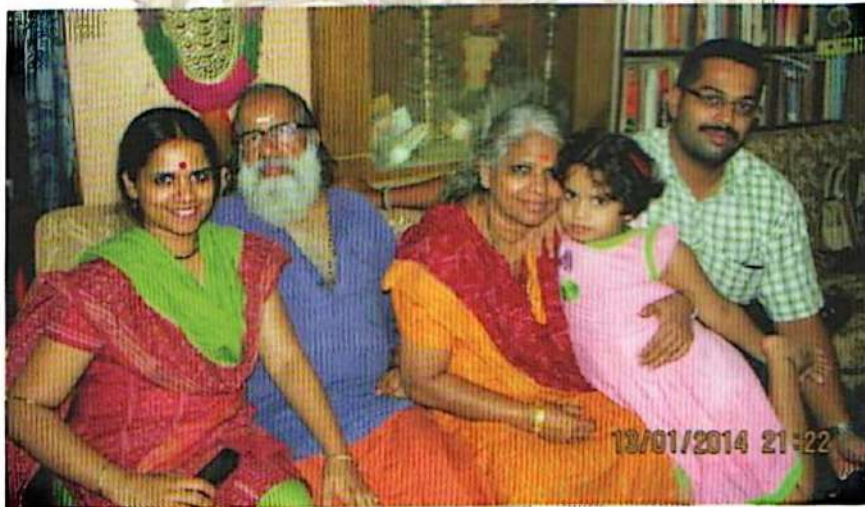
Mahapatra. Sujatha has also learnt the classical dances from her mother's gurus who were stalwarts in Bharatanatyam and Mohiniyattam. As a young girl she used to accompany her mother while she was learning from the veterans, and was exposed to the intricacies of the art forms at a very young age. Sujatha has also learned

Mohiniyattam from Kalamandalam Leelamma and a few Kathakali lessons from Kalamandalam Gopalakrishnan.

A Mumbai girl, Sujatha completed her schooling from Modern English School, Chembur and did her graduation in English Literature and post graduation in Sanskrit from Somaiya College. Sujatha has won

national scholarship to learn Bharatanatyam and Carnatic music which she is still learning from Smt. T R Balamani of Chembur. She is also teaching Sanskrit at Modern English School and Bharatanatyam at Somaiya School. Sujatha Nair is an A grade artiste of Doordarshan and has performed on several prestigious stages like Swami Haridas Sammelan, Ananya Festival

Delhi, Khajuraho Festival in Madhya Pradesh, Sirpur Festival in Chattisgarh, Kala Ghoda Festival, Elephanta Festival etc. She has also performed at several Government dance and arts festivals. Sujatha married to Sanjay Jayapal who has his own business. He hails from Guruvayur but has been born and



Family photo

brought up in Mumbai. His father, the late M. Jayapal was a Customs officer and his mother Karthyayani Jayapalan stays with him and Sujatha. Sujatha and Sanjay have a five year old daughter Sharanya. Like her mother, Sharanya has started to learn Bharatanatyam from her grandmother and mother but also loves Bollywood dancing and imitates their steps.



മലയാളത്തിന്റെ പൂജ്യം നാടിൽ നിന്നും

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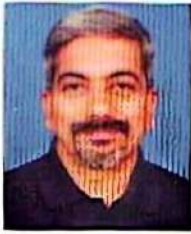


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ELECTIONS IN KERALA

Kerala needs "A new political class" for economic progress



Sriprakash Menon

■ Kerala was regarded as the "political laboratory" of India. The state had the first elected communist government under EMS

Namboodiripad, then coalition politics got rooted in Kerala. For last several decades political parties under the coalition are taking turns to come to power and there is nothing new happening in the state. In a highly literate state where population of female exceeded that of male yet the political system gave women just a token representation in the power structure. It is a paradox that both United Democratic Front (UDF) and Left Democratic Front (LDF) considered BJP in Kerala as a communal force when both the ruling and opposing fronts are aligned with groups and organisations having not only religion based politics but also caste ridden considerations. The communists pioneered in exploiting caste and religion despite having tall leaders from upper caste for most of the time. Role of women in a progressive state like Kerala was by and large in the kitchen barring a token effort was made in the last Panchayat elections.

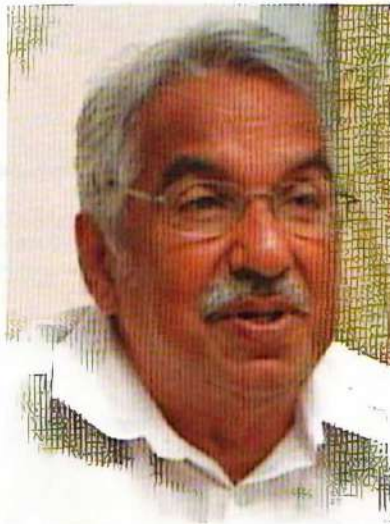
Kerala was the first state to formally endorse parties formed on the basis of religion. It is also the state where both communist and congress fronts tied up with sectarian based parties like Muslim League and Kerala Congress besides drawing support from community based organisations like NSS, SNDP and other caste and religion based outfits. Yet both the

Congress and the Communists of all shades claim to be above caste, creed and religion based politics. Today people are fed up of the left, right, central politics of Kerala. Yet the young voters have not been able to come out of the traditional party rut to experiment with a new coalition with development and economic progress as the main

plank for state's social and political progress.

God's own country's favourite past time is bandh, hartal and strikes. It is a state where people ready to celebrate hartal and ban at the drop of a hat with alcohol adding the zing to their holidays. part of the younger generation frequently looks out for jobs which are not available in state and many of them are not ready labour in their own state in agricultural sector. In Dubai or Australia they may even ready to do housekeeping for a bigger monetary benefit but in Kerala is always a "party time".


No wonder the successive governments of UDF LDF have encouraged hartals which indirectly benefit the beverage



Chief Minister Oommen Chandy (UDF)




Opposition Leader V S Achuthanandan (LDF)



*Vishu
Ashamsakal*

T K Rajan & Family



incorporation with their sales touching a new high. This happens also on festival and social occasions like marriage. Now there is no special occasion in Kerala without "chicken biryani and liquor". Except for mythological films which are very rare in Malayalam, all movies have their characters "drinking to glory". There will be hardly a movie (I may be wrong) in Malayalam where scenes of drinking or smoking are not shown, of course with the statutory warning. It is said that many Malayalees after their tough Sabarimala regimen, first try to hit the bar to 'praise the lord' for their successful pilgrimage.

Corruption is a way of life in Kerala because people have accepted the fact that nothing moves faster without managing the situation. No wonder even at the peak of Anna Hazare or Arvind Kejriwal's agitations in Delhi, the people in Kerala were not terribly perturbed. The deforestation, barren Bharatapuzha, encroachment on forest land, dwindling agricultural production, except a few rice industry are real issues that should concern people of Kerala now. There are hardly any effort to promote agro based industry in Kerala. Many stretches in the state have good roads though very narrow. The state cannot dream to have an express highway like Mumbai - Pune, Agra - Delhi or the excellent network of roads in TN or

Gujarat. State of the art cars and vehicles produced elsewhere will find its way in to the state, clogging the narrow roads between the Kerala villages and towns.

Voice of Kerala's Young Voters

Vandana V K: Writer, researcher and student based in Palakkad observed "Malayali attitude is unique in all aspects. As social beings, Malayalees politically hinder growth and



development. Our mindset is self centered and narrow minded and we tend to live in self created islands. They have been unable to open their minds to positive changes and developments. I think a wave of change is necessary in the political arena. The media in Kerala can play a more positive role in bringing a change but they are trying to exploit the weakness of the Malayali attitude towards development and progress.

Madan Babu: Ernakulam based theatre actor and writer says: "the new generation in Kerala will play a decisive role in the impending elections and they may prefer a change, if they have an option.



Kerala is known for literacy and politics. It is here the first ever communist government came to power through ballots and it was the only state to

elect a Congress government even after the Emergency. People are very closely knit with the two coalition parties hence they try to engage themselves into practical politics of the state and try to maintain a status quo."

Vinu Abraham: Journalist and scriptwriter observed that "the UDF and LDF are having duopoly on state's politics. Kerala has a unique situation where both political



coalitions come to power by turn after five years. Left or right despite their strong presence in state politics are not free from decadence. The vestiges of both parties are still

strong. Various communities and religious groups have been finding a comfortable space under both the coalition fronts. Voters in Kerala have realised that voting out the incumbent front each time can ensure that both fronts however inept would not contribute to torment them for long."

Unemployment, falling agricultural production, lack of professional educational institutions, social problems like alcoholism, increasing cases of suicide, crime against women (including sex scandals) and corruption have marred the growth of the state which has several advantages like literacy, rich culture, literature besides nature's bounty in the form of natural resources and a tourist destination known for its picturesque rivers, mountains, backwaters and beaches. Today Kerala is a consumer paradise at the same time its dependence on outside remittances are huge, can a state's economy depend upon NRIs support, forever. The present Kerala politicians seem to be least interested in resolving these tough challenges.

Vishu & Easter Ashamsakal



Komalan & Family
CBD Belapur

Kripa Radhakrishnan

Dancer, Singer, Artist

Kripa Radhakrishnan is a dancer, singer and painter who have excelled in all these fields at a young age. Beginning her artistic career from an early age, she has won more than 150 prizes from various organisations and Associations and completed about 300 paintings in different mediums like oil, watercolour, acrylic etc.



Indian classical dance, third prize in Indian music, second prize in Western music and third prize in folk orchestra. At the 29th interstate zonal competition held by Shivaji University Kolhapur, she won the third prize in Indian classical dance, and on the spot painting competition. She has won several other prizes in various dance and music competitions held in Maharashtra and other cities at University levels. She has won the Raagalaya Music competition first prize award from the hands of

A second year student of Painting at SNTD College, Churchgate, Kripa's ambition is to complete her doctrate on painting. She has been winning the first prize at the annual Painting contest held b y SNTD for the last three years. At the 11th state level competition at Lonere in December 2013, Kripa won the second prize in

Srikumaran Thampi.

Kripa's father Radhakrishnan hails from Thenkurissi Palakkad district and works as Senior Purchase Manager in Paess Industries Mumbai. Her mother Valsa belongs to Chertala in Alappuzha and is a housewife. The only daughter of her parents, Kripa completed her schooling at Carmelite Convent High School in Vasai. Kripa

has learnt Bharatanatyam from Chitra

Viswanathan, Asha Sanal and Udyogaman dalam Vikraman Pillai and Mohiniattam from Asha Sanal, Udyogaman dala

Vikraman Pillai and

Sarika Save. She has learnt Carnatic music from Smt Prasanna Varrier and Vamanan Iyer.

Nineteen year old Kripa is so interested in the classical arts that she has started Arpana Kalakshetra to teach classical dances of Mohiniattam, Bharatanatyam, Carnatic Music and drawing and painting in Vasai. ■



Kripa's painting



Kripa receiving an Inter State University Award

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KERALA VISHWAKARMA ASSOCIATION

The Kerala Vishwakarma Association Mumbai is the assembly of the artisan's community originally from Kerala and settled in Mumbai, Navi Mumbai and Thane. The Association belongs to the five sub-castes such as blacksmiths, carpenters, coppersmiths, goldsmiths and sculptors from Kerala. The Vishwakarma community has a unique position in the Hindu religion and its customs and traditions have an illustrious history beginning from ancient times to modern ages serving various walks of life with great accomplishment. The Community has produced outstanding personalities in the form of architects, sculptors, designers etc.

Kerala Vishwakarma Association Mumbai is a Government recognized and registered body under the Public Trust Act of the Govt. of Maharashtra. The Association was established in 1994. The founder and the founder secretary was Late Shri K. K. Gopalan.

The initial office bearers were Chairman V Subramaniam, President the late C K Narayanan, Secretary Late K K Gopalan, Treasurer C S Devarajan, Vice President Late K Sreedharan, Joint Secretary V S Srinivasan.

The Association started operating from Kalina and later from Sahar, Andheri (East). After a few years of dedicated hard work, the Association was fortunate to have its own office in Bandrup (East) and it was inaugurated on the Republic Day, 26th January 1999. The Association, started from a trickle, has now expanded with

more than 2000 families from Mumbai, Navi Mumbai and Thane areas.

The Association's motto is to help,

assist and strive for their social, educational, cultural, spiritual, intellectual and economic progress and upliftment and doing charitable

work. More over it promotes unity and solidarity among the people residing in Mumbai, Navi Mumbai and Thane areas with particular reference to the members belonging to Kerala Vishwakarma community.

The Association has diversified into various branches like Co-operative movement in the form of Kerala Vishwakarma Co-operative Credit Society Ltd., Marriage Guidance Cell, Welfare Board, Youth Wing, Ladies Wing and Cultural Wing.

The Kerala Vishwakarma Co-operative Credit Society Ltd., in short called KVCC and was formed in 2000. It functions under the



K K Goplan
Founder Secretary



T Haridasan
President



Padmanabhan V. Achari
Secretary



K V Haridasan
Treasurer

Vishu & Easter Ashamsakal

V. A. Sunilkumar & Family
Sion

guidance of the Chairman, M V Damodaran, Secretary, T P V Rajan and two Joint Secretaries, V Vijayan and Mohan Pazhaniappan. The Credit society has more than 1100 share holders and the turnover is now more than Rs 1.5 crores.

The Marriage Guidance Cell functions under the Chairmanship of A C Gopalan and the Convener Prem S Acharya. This year it organized two seminars with candidates and their parents to select suitable life partners. More than 200 eligible girls and 150 boys registered for the seminars.

The Welfare Board functions under the leadership of Chairman C Raveendran and the Secretary V Vijayan. The Welfare Board has been physically and financially helping for medical and educational needs to the community members and their families. Last year it gave financial help to seven members for their medical treatment and assisted one 11th standard student for a year for school admission fees, uniform and books. Last year it organised a public blood donation camps at Marol Education Academy.

The Association conducts annual day Kalolstavam every year to give opportunity to the children of the Community members to show their talents in various cultural fields. Usually it conducts such cultural programmes at Mahakavi Kalidas Natya Mandir, Mulund and more than thousand community members attend the programme.

For the smooth administrative functioning, the Association has formed twelve zonal divisions and zonal managing committees. All the zones are arranging zonal meeting every month to improve zonal friendship. A yearly family gathering named Kudumbasangmam with cultural programme is organized by the ladies and young artistes in every zone.

The Managing Committee of the Association is elected in the Annual General Meeting every two years. A total of 30 Managing Committee members are in the Association for the year 2013-15. The current office bearers are T Haridasan - President, Padmanabhan V. Achari - Secretary, K V Haridasan Treasurer, O. K. Manikandan - Vice President, . K. Sundaram - Vice President, K. Prashant - Joint Secretary, Unnikrishnan Mani - Joint Secretary, Premkumar Madhavan - Joint Secretary.

Sreeman At Seventy Eight

Aquarian

KS Menon, one of the earliest Malayalees of Mumbai, and popular among the Malayalee fraternity of the Maximum City as Sreeman, turned seventy-eight on March 11, 2014.

Sreeman came to the capital of the then bilingual Bombay State on 23rd April, 1953, seeking a job and landed up in the Mackinnon Mackenzie. But, his interests were in the social and economic welfare of the Bombay/Mumbai Malayalees. He involved himself in the Goa liberation agitation for the Samyukta Maharashtra, Communist and Trade Union activities in the then Bombay. He later turned out to be an active CPI (M) party worker. He has been involved with the central Malayalee organization Keraleeya Kendra Sanghatana since 1960 and subsequently became its General Secretary and then the President.

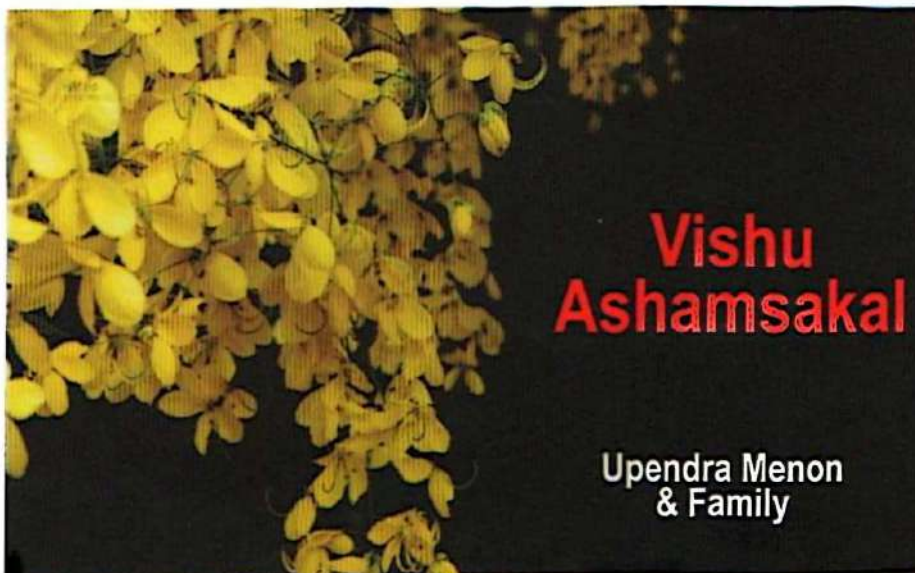
Sreeman is an emphatic writer and has contributed very valuable Malayalam articles in Navayugam and Janayugam Weekly, and was the Bombay correspondent for Deshabhimani. He was the Chief Editor of the Bombay/Mumbai Malayalam publication titled "Akshara Keralam". His anthology of Malayalam poems, titled Kalatthinte Kathilekku, Kaavyabharatham, and Sarga

Darshanam bagged the Dombivli Jana Sakthi Award. Sreeman's very recent (2013) autobiographical document, titled "Nagaraayana", earned him great popularity, as it



wove the story of his own life through the socio-economic political milestones of the then Bombay.

May the Providence bless him with a fruitful life to continue his selfless mission.



Rhythm of Seasons

An interesting dance ballet- Ritugatham, a creative venture by noted exponent, teacher, choreographer - Kalashree Smt Lata Surendra, was presented at the 56th Swami Haridas Sammelan, at the Vidyarthi Vidyapeeth Bhavan, Churchgate, and Mumbai. The ballet that was a visual

symphony of four prominent Indian seasons gathering its inspiration from Mahakavi Kalidasa's 'Ritusamhara,' was presented by Lata herself (Bharatanatyam) with Sujatha Nair and other disciples of Smt Jayashree Nair (Mohiniattam). The ballet explored each season evocatively and meticulously. There was ample evidence of this in the easy fluidity with which the two distinct classical styles were structured to interweave with each other, engendering the visual unfolding of each season and gathering the pulse of the audience right from the onset. The spectacular opening with the chariot of the Sun God and seven horses unfolded to showcase the dual aspects of Grishma (summer). Aditya - the sun as a life-giver was evocatively portrayed by Lata through Nritya and Nritta. The forest fires and the wind sadistically spreading it were dramatically recreated. The contrast

of the scorching summer was set for the cool summer nights in mansion terraces where moonlight, music and dancing to stringed instruments had lovers basking in togetherness. The interlacing chemistry between Lata and Sujatha in two distinct styles enframed the moment effectively.



The canvas changes to the orchestration of Rain or Varsha. With brilliant sound-effects by veteran Nandal Rele and lights by Pednekar, the stage came to life. The groom was depicted as wooing the earth or Prithvi reminiscent of a young bride dressed in a shroud of green. With the dark clouds moving as wild elephants, the lightning as flags, thunderous drumbeats and joy inexplicable, the team of dancers projected the scene across. Most impressive was the depiction of the

torrential rainwater with vermin, grass and mud, tracing serpentine paths and damsels afraid to reach out for water.

The highlight of the choreography of Lata was in the depiction of Shishir- winter. Props gave the impression of closing interiors and exteriors and lovers seeking the warmth of togetherness in the interior of homes. The auditorium was charged in the artistic reaching out by Lata who with dexterity, maturity and ease unfolded the aesthetics of love- play through Sambogha-sringaram as she reached out to woo Sujatha. The obvious longing of the damsel was mirrored by Mohiniattam danseuse Sujatha extremely well. Finally the symphony of spring engulfing the senses had the duo celebrate love and life in a crescendo that highlighted the marvellous complimenting of Man and nature. As Lata herself stipulated, 'the ballet is a tribute to Shri Brij Narainji -the Founder of a great organisation that celebrated the Dance and all dancers and ensured the flow of inculcating and keeping Art forms alive through the times'

Vijay Shankar

Vishu & Easter Ashamsakal

A Well Wisher

Vishu Ashamsakal

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Martin Xavier

Ace Photographer

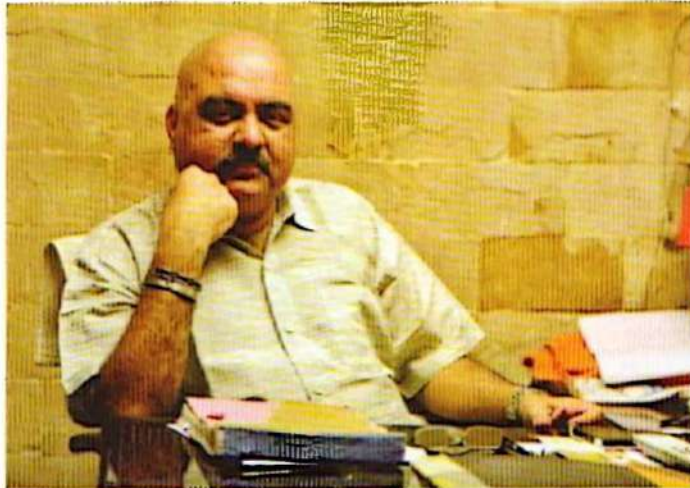
Martin Xavier is a well-known photographer who won the national award for Best photography in 2003. This 52 year old photographer from Mumbai basically started photography as a hobby while in school when he shot sports photographs with great 'Yes & No' from the Principal. 35 years ago, at an early age, he had to borrow a camera.

Today's generation can learn photography and all its aspects. There are several institutions to guide them and make them professionals. In fact today, most of the people have a camera in their mobile phones itself and can bring out his/her talent as a photographer with it.

But back then Martin had to take such lessons from the few photographers who owned small studios in town. He also learnt photography on his own by referring to books on the subject which he would pick up from the streets of Mumbai.

During 1990-1994 he was the

official photographer for most of the major fashion shows all over the country. He has done more than 900 wedding photography for all religious background and has also shot the interiors of Boeing 777 aircraft. He was again chosen as



Martin Xavier

official photographer for the Miss World in 1996 which was hosted by Amitabh Bachchan. On 6th November, an article was brought about in the Indian Express newspaper about the great photography skills of Martin Xavier.

He also conducts Photography and Personality Development workshops in the reputed colleges of Mumbai.

In one of his interviews he said, "It is because of photography you are seeing the world today. The color of the tennis ball which was white once upon a time was shown yellow only because of photography."

Photography today has a wide scope as a profession. In fact it is one of the highest paid professions in the world. It is an active and creative way to communicate with the masses. Through this media a person can bring out his/her talent and creativity. Martin Xavier's message to the young generation is "If you have the talent and skills, accept this profession as a challenge, work hard, enjoy and love your profession"

*-Shashank Nambiar,
FY.BMM, student
Guru Nanak College, Sion.*

Aadarsh Nair

Upcoming Actor

Aadarsh Nair is a young Mumbai Malayalee actor active in theatre and performing arts for more than five years.

He is currently acting in the Malayalam serial 'Amma' in Asianet and 'Bhagyalakshmi' serial in Surya channel. He has acted in 'Autograph,' 'Parasparam' and a divine character in 'kunjikoonan' serial as well as participated in a reality show, all in Asjanet channel. He has also acted in a few short films and albums.

Aadarsh received the Best Supporting Actor Award in the third Dada Saheb Phalke Film Festival-13, for the feature film 'Vasudha.' A graduate from Mumbai University, Aadarsh has always been a performing artiste and an active participant in interschool and college extra curricular activities. He has modelled for Dhathri Hair Oil advertisement.

Aadarsh Nair is a trained classical dancer in Bharatanatyam and Western Style Dance forms. He is a national level performer in Bharatanatyam accompanying noted dance exponent Ms. Sudha Chandran.

"Eager to learn and experiment with applied Arts, I am willing to partake any challenge primarily to test my own limits as a performer and as a diligent dancer", he says with enthusiasm.



KADU MANGA PICKLE

Ingredients:

1. Kadu Manga: 2kgs
2. Table Salt: ½ kg.
3. Mustard Seed powder: 50 gms
4. Turmeric powder: 1 spoon
5. Chilly powder: same as the measure of salt.

Quantity marked varies little according to actual measurement

This is the most favorite, popular pickles among the Palakkad Iyer's. This is a seasonal crop pickle. A large variety of Kadu Manga/Vadu Manga readily available in plenty during the months of March-April. The preparation of this pickle is very simple. Unlike other pickles Kadu Manga/Vadu Manga pickle is bit watery. It is a good appetizer and gives awesome taste with curd rice. Traditionally this pickles is prepared in bulk and stored for a whole year.

Choose fresh even size tiny, baby mangoes of your required quantity in Kilogram basis. While choosing the mango be careful to buy it with stem. Wash properly in plain water 2/3 times. Separate the mangoes with having stem and without stem. Mangoes without stem will get rotten soon. For this pickles mangoes should be with stem. Pat the mangoes in a dry towel and make it to dry completely for an hour or two before you start the processing.

Cut the excess stem gently using scissors or kitchen knife.

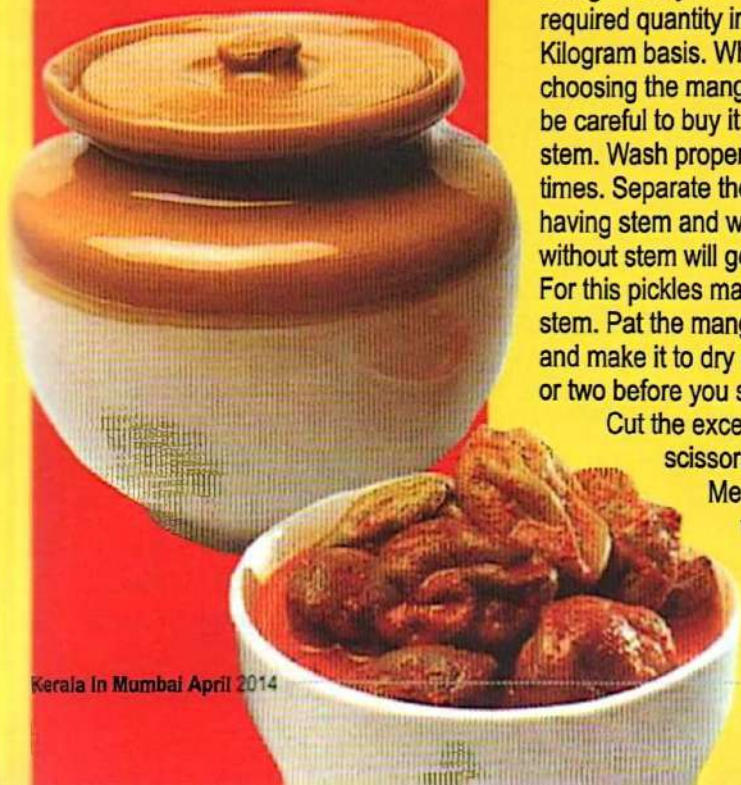
Measure the mango with a convenient cup or jar. Keep aside the measured cup/jar. Transfer the

mango on an open vessel/Jar. Then add Table salt to the mango vessel at the ratio of 6 portion of mango to 1 portion of salt (Depending upon sourness of mango it can raise to 5:1. In Mumbai the sourness of mango is comparatively lesser. Hence 6:1 would be adequate). (The measured cup keeps separate as it would be required at a later process to measure red chili powder). Mix thoroughly well. Cover the vessel with a tight lid and keep aside. Shake the Jar/Vessel well 2 or 3 times a day, so that the salt and

mangoes mix well and to ensure the salt does not settle at the bottom of the jar. Continue the process of shaking 2/3 days till the mangoes have fully shrunk oozed out lot of water. Then add red chilli powder of the same quantity of salt (with the same measured cup that have been measured earlier for the salt) to the oozed sour liquid water. Add a baby spoon of turmeric powder and about 50 gms of mustard seed powder to it and mix well. For the next 3 to 4 days stir to mix the paste well once in a day. Now the Kadu Manga/Vadu Manga is ready to store.



K S Narayanaswamy
Mani's Lunch Home



Stree Ratna Awards and Radha Madhavam Presentation



Governor of Maharashtra K Sankaranarayanan with Stree Ratna awardees and FAS members

■ Chembur Fine Arts Society organized International Women's Day celebrations on March 16 at Sivaswamy Auditorium and honoured women achievers from various domains with FAS Stree Ratna 2014 Awards. The Chief Guest of the evening was the Governor of Maharashtra K Sankaranarayanan. Smt. Shyamala Gopinath, Chairperson, The Clearing Corporation of India Ltd and Former

Deputy Governor, graced the occasion. The Stree Ratna Awardees were Rajashree Birla, Hema Malini, Shabana Azmi, Usha Uthup, Arundhati Bhattacharya, Vijayalakshmi Iyer, Chitra Ramakrishnan, Usha Ananthasubramanian and Nishi Vasudeva. This was followed by a dance ballet Radha Madhavam, an exposition of Madhurabhakti as depicted in

Jayadeva's Gita Govindam in an ensemble of Bharatanatyam, Mohiniattam and Kathakali, directed, choreographed and presented by Smt Jayashree Nair of Upaasana Dance Academy. The participants were Amrita Shivakumar, Dhanalakshmi Thyagaraj, Jhanavi Thyagaraj, Prathibha Jagannathan and Sujatha Nair Sanjay.



A scene from dance ballet Radha Madhavam



Jayashree Nair of Upaasana Academy being felicitated

Ullasa Paravakal - Mumbai Visit

■ The mentally and physically challenged children of BRC Vengara, affectionately called 'ullasa paravakal' by pravasi Malayalees of Mumbai, their parents and teachers numbering 65, returned home after their four days long sojourn to Mumbai, fully satisfied with their Mumbai Darshan. The project was initiated by Adv Prema Menon and Ms Suma Mukundan, supported by Sashikumar Nair, Rajan Thomas, G S Pillai, Jayaram and many others. Their itinerary started with a reception organised by Adv Prema Menon, Suma Mukundan and the various Malayali organisation of Thane region on the first day. The reception organised by Governor K Sankaranarayanan and his wife at Raj Bhavan, a visit to Mani Bhavan and a tour across the Mumbai city on the second day, reception accorded by the organisations at Sri Mangal Karyalaya in Sri Nagar, Thane, on the third day and the Holi celebrations at Hiranandani Estate on the fourth day, all contributed to make their stay a memorable one, according to the trainer of BRC Vengara, Anilkumar.

During the reception at Thane, the children were presented with various gifts including wheel chairs



Governor K Sankaranarayanan with the Kerala team at the Raj Bhavan

by the personalities and organisations. K D Chandran presided over the event. Thane MP Sanjeev Naik, MLA Rajan Vichare, DCC President Balakrishna Purnekar, Corporator Manohar Dumbre, Manoj Shinde, Vinod Shinde, Adv Padma Divakar, K Rajan, Rajan V Nair, Upendra Menon and Vijaykumar of

KERALA IN MUMBAI were some of the people who attended the event. The event was totally different from the routine events organised by the Malayalees of Mumbai, remarked Adv Prema Menon.

Prem Kumar, Madhu Nambiar, and others organised an orchestra, Shweta Varier performed a lavani number, dance performances by Malayalam Mission students, magic show by Anilkumar and K M Kadavanna, etc formed the major part of the entertainments. Accommodation and food were sponsored by Vinod Shinde and Abdul Nazar of Akbar Travels of India arranged the travel aspects of the entire team.



Sanjeev Naik, MP addressing the gathering



The team from Kerala with their Mumbai Malayalee hosts

Aksharashlokam and Ekaksharimatsara

■ Bombay Keraleeya Samaj, Matunga conducted 'aksharashloka sadassu,' and 'Ekaakshari Matsaram' on March 9, an annual unique event conducted by the Samaj. There were 17 participants from Mumbai and the suburbs and around 40 persons attended the event that lived up to the expectation of all concerned. The Prize winners of Ekakshari competition were Indira Warriar, K V Narayanan Kutty and T Raman Namboodiri. The Secretary gave away Mementoes to all the participants and prizes to the winners. Member-in-charge Vijaykumar welcomed the participants and audience. The



The event in progress

Governing Body Members, Arts and Culture sub-committee Chairwoman Smt. Ananda S. Nair and Secretary

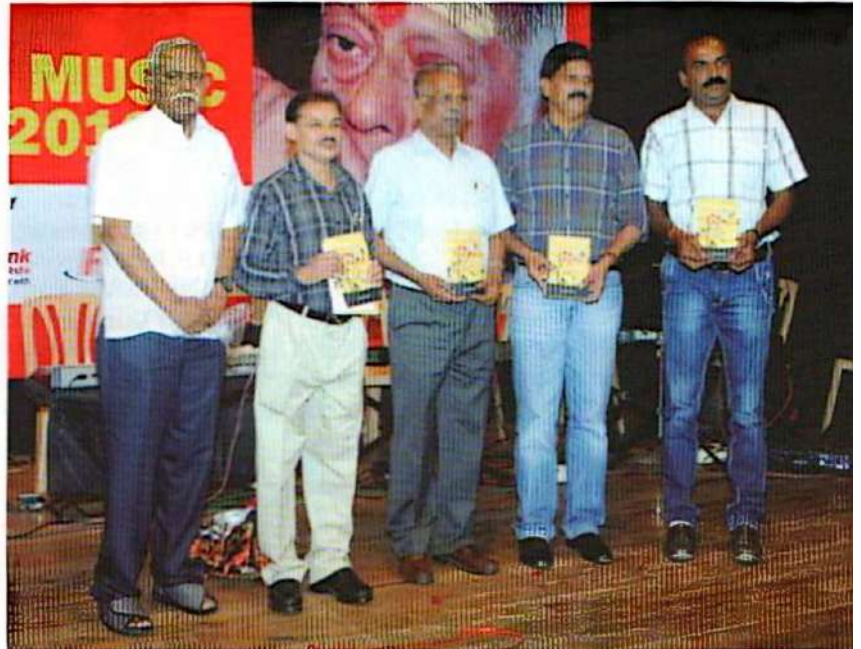
Smt. Jyothi Panicker and sub-committee members assisted and co-ordinated the event.

Book Release

■ Kudayoor Kathakal written by K R Narayanan, the prolific writer of educative articles and feature writer of Kerala in Mumbai, was released at IES Manik Sabha Griha, Bandra West before an august audience. Noted novelist and story writer C P Krishnakumar gave a brief introduction and appreciation of the book.

Kudayoor Kathakal is a compilation of nostalgic notes on the places, people and traditions observed in the good old town of Kudayoor, through the romantic pen of K R Narayanan.

The occasion was the celebrations of the joint Annual Day of Kerala In Mumbai and Raagalaya Academy of Music and Arts.



K R Narayanan, C P Krishnakumar, CKK Poduval, Harikumar Menon and Sunil Ra during the book release.

Literary Contest

Kerala In Mumbai is organising a literary contest for the family members of the subscribers of Kerala In Mumbai, in Malayalam or English. The contest is for short story and poem and there is no specific subject. However the short story should not exceed more than 20 hand written pages and the poem not more than 40 lines. There is no age limit to the participants. The name, address, contact number and/or e-mail id should be written in a separate sheet of paper and not on the pages of the entries. The entries should be accompanied by a self declaration that the entry is an

original and that not published earlier in print or social/ electronic media.

The envelope containing the entries should be superscribed "Literary Contest." The entries placed First and Second after scrutiny by our judges, will be presented with a trophy and cash award.

The last date for accepting the entries would be June 30, 2014. The entries should be sent to: Vibrant Printing & Publishing Pvt Ltd, 105-B, Twin Arcade, Military Road, Marol, Andheri (E), Mumbai 400 059.

Pre-Marriage Meet

■ Sree Narayana Mandira Samiti organised an event to bring the unmarried boys and girls together on Sunday, March 23 from 10.00 a.m onwards at the Samiti's community office on P L Lokhande Marg, Chembur. It was the 30th similar event for the Samiti. The Chief General Manager of State Bank of India, K Venugopal lighted the auspicious lamp to inaugurate the event.

Venugopal complimented the organisers for organising such unique events where all the people related to the boy and girl jointly decide the matter, thereby enhancing the value of family and century old tradition. Such marriages are bound to last longer, he reminded the audience. He asked the organisers to organise marriage counselling not only to the proposed couple but to their parents also.

The Samiti President N Sasidharan pointed out in his address that the popularity of the event was increasing progressively each year. There were more



Inauguration of the Pre-Marriage Meet

registrations from Kerala, Delhi, Hyderabad, Aurangabad, Nasik, Madhyapradesh and Pune, said the Chairman M I Damodaran. This type of events help a lot in eliminating the brokers and thereby reduce the expenditure, said Chinchu, a teacher working in Pune. The registration for second marriage is also showing an upper trend and this has to be brought under control, said the Asst Secretary and co-ordinator O K

Prasad. This showed there was a need to introduce counselling for the parents also, he said.

Besides the office bearers, K K Sreedharan, Abhijit, V V Bhaskaran, Pankajakshan, Chandrasekharan, N Babuchandran, Prithviraj, Gopidas, V K Pavithran, Santhosh S, Smt Maya Sahajan, Vijayamma and the Women's Wing assisted in organising the event.



Ms Karthika Sujith and Vidya Nair, disciples of Smt. Geeta Vijayshankar, Marol, performing Geetopadesam during Natyanjali Dance festival organised by Shanmukhapriya, a Charitable Trust of Sri Subramania Samaj, Chembur and held at Cheddanagar Murugan temple.

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International Womens Day



C G Warriar addressing the audience at the event

■ Tru Indian Information and Guidance Society celebrated International Womens' Day at Baba Saheb Ambedkar Sabhagriha Dombivli on March 8. 81 year old Communist revolutionary singer P K Medini from Alappuzha was the chief guest at the function. Her speech emphasized the need for tolerance and unity among people of all castes and religions. Her patriotic song was appreciated by the audience.

Social activist Anson Thomas addressed the audience on the plight of helpless girls in red light areas and what society can do to help them. Anson Thomas who was working as a Customs officer left his job to do social work in rescuing these girls and rehabilitating them.

The first 'Leading Light' Award instituted by Tru Indian Society, cash cover and citation were handed over to P K Medini. Senior journalist P K Vasudevan was felicitated. Malayalam drama actor Jagadha Chandran, Kalashri Award 2013 winner Kalamandalam Gireesan, Swapna Nair, Bindu Manoj, Jyotsna G Nair, Mallika Vatsalan, Vinodini Ashtamoorthy and other eminent personalities were honoured for their achievements. Adv Padma Divakar, Radha Guptan, Rajalakshmi Haridas and Adv Prema Menon spoke about safety and security of women. The programme that was presided over by Tru Indian's Creative Wing Director Ambika Warasiar, concluded with a cultural programme of music and dance.



Social activist Anson Thomas handing over Leading Light Award to P K Medini

Vishu & Easter Ashamsakal

Adv. Padma Divakar

Book Release

■ Pambungal Publications released books of poems at Adarsha Vidyalaya, Chembur on March 15. Film and drama actor and literary enthusiast K D Chandran was the Chief Guest.

Thodupuzha K Sankar's Shilayum Moorthiyum (Rock and the idol) and Omana Sadanandan's Brahmakamalam (Heavenly lotus) were the books released. Adv Padma Divakar handed over the first copy of Shilayum Moorthiyum to Nirmala Mohan while Girijavallabhan gave the first copy of Brahmakamalam to R S Naman.

Thodupuzha K Sankar, who won the award for his poem in a global poetry contest conducted by Malayali Association of America Maryland, was felicitated in the event.

K V Satyanath introduced



Adv. Padma Divakar releases Thodupuzha K Shankar's Shilayum Moorthiyum by handing over first copy to Nirmala Mohan

Shilayum Moorthiyum and G Viswanathan introduced Brahmakamalam to the audience. Radha Guptan, Leena Nair, Jayashri Nair and Devan Tharappil spoke on the occasion.

This was followed by a recitation

session of their poems by Suresh, Mavelikara Radhakrishnan, Devan Tharappil, Madhu Nambiar, Muralikrishnan, KVS Nelluvai, Ashish Abraham, Niranam Karunakaran, Omanakuttan Nedumudi, Omana Sadanandan and K Rajan.

Bodhayanam

■ Bombay Keraleeya Samaj, Matunga is organizing 'Bodhayanam' an audio-visual programme of dance depictions and light music based on poems by Maharshi Mahakavi Prof Krishnakumar on April 11 at 7pm at Mysore Association Auditorium, Matunga. The performance will include traditional arts like Vettam thullal, Pulluvan Pattu, Naadodi Nrithyam, Mozhiyett, Lalitha Ganamela etc. Entry is free on first come first serve basis and those who are interested may contact the Samajam office at Matunga on Telephone No. 022 24012366 and 022-24024280. The event is being conceptualized and presented by "YUGANDHARA" music and



The Yugandhara team at a performance

stagecraft, Goregaon (West). Yugandhara is a team of people working for the social welfare and cultural upliftment of human mind through the medium of literature,

music, arts and stagecraft with entertainment as the chosen path and enlightenment as the ultimate goal.



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Upendra Menon was one of the recipients of Chhatrapati Shivaji Maharaj Achievement Award 2014 from People Arts Centre, Mumbai, as part of Shivaji Maharaj's Birth Anniversary Celebrations. The Awards were given to ten eminent South Indians from different walks of life.

like a phoenix and stand on their own.

"This is our first big scale event and we wanted it to be special. When I first saw the artistes on television I was spellbound by their talent and dedication. I wanted to bring them to Mumbai and help them with a platform where they could showcase their talent and prove the world that nothing is impossible for those who have the willpower to accomplish their dreams," says Sunilraj A, Founder-General Secretary, Nanma Charitable Foundation.

Proceeds from the programme will be used to provide wheelchairs for the disabled and also to fund the higher education of physically challenged persons from the Ability Unlimited Foundation.

The Nanma Charitable Foundation was formed on April 14, 2013 with the sole aim of reaching out to the poor, underprivileged and destitute sections of our society.

Despite having a mere 9-member team at its helm of affairs, Nanma has already reached out to more than 900 people within eleven months of its inception. So far, Nanma Charitable Foundation has worked with several visually impaired citizens, orphaned and socially challenged kids and senior citizens across Mumbai, Chennai and Kerala.

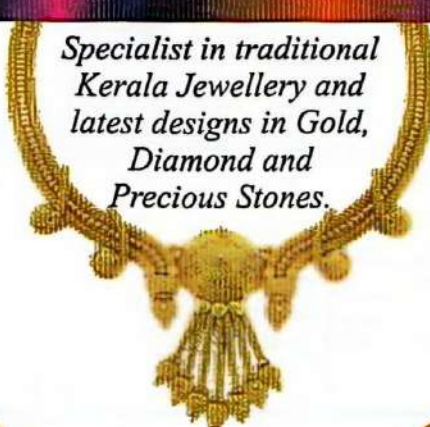


Vismaya 2014

■ Mumbai-based Nanma Charitable Foundation will be organising Vismaya 2014. -- a one-of-a-kind charitable evening on April 14, 2014, A group of 16 physically challenged artists from Guru Pasha's Ability Unlimited Foundation in Delhi will perform to a live audience of more

than 8000 at the Dombivli Gymkhana Ground in Dombivli East. The event is a tribute to the talent and ability of the artistes who in their respective journeys have faced several hardships to rise

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Annual Day Celebrations

■ Prateeksha Trust Vasai will celebrate its 12 th anniversary on April 13 at Uthradom Tirunal Nagar (Sai Nagar Grounds) at 5 pm. There will be a Kerala Food festival and cultural programmes along with distribution of Prateeksha Awards. The annual celebrations will conclude with Muthappan Vellatam Mahotsavam on April 19 at Om Nagar Maidan grounds in Vasai West.

Prateeksha Trust has formed a Welcome Committee for the necessary preparations. Satish Manotti (Chairman), Raghu Iyer, T G Pauli (Vice Chairmen), George Ookkan (Gen Convenor), Santosh Mudra (Publicity), Mahesh Nair (Finance), K P Santosh (Program), Prasanth Maniyeri, Ramesh Iyer, Arunkumar, C Suresh, Ajith Nambiar, Dinesh Babu, K Surendran, Ramachandran Nambiar (Convenors) are part of the 51-member Committee.

Bharatanatyam Annual Event

■ "Learning a Dance form develops a child's overall personality by developing her aesthetic sensibility, her discerning ability and her emotional harmony. It is very much necessary that a child develops along with her intellectual development, the emotional development as well and this can only be attained through fine arts" said Padmashri Darshanaben Jhaveri, the doyen of Manipuri Classical Dance and Chief Guest at Nirjara, annual Bharatanatyam event presented by Nupur School of Dance on 2nd March 2014 at Bhuriben Laxmichand Golwala Auditorium, Ghatkopar(W).

Nupur School of Dance, was founded by Nisha Gilbert in 2009 with the intent of promoting Bharatanatyam to today's younger generation.



Nirjara performance by Nisha Gilbert's students



Pongala Nivedyam performed at Aalpanakkavu Ayyappa Temple, Sakinaka

The Guests of Honour also included Dr. Geeta Radhakrishna - well known Mohiniattam exponent, Smt Maya Hariharan Convenor at Fine Arts Society, Mumbai and Dr. Anjali Talwalkar youth icon and a well known gynaecologist. Vocal support was rendered by Sivaprasad, Dakshinamurthy on Mridangam, Satish Seshadri on Violin, Raghavendra Baliga on Flute and Narayanan Iyer on Morsing.

The Nirjara Curtain Raiser, a unique feature and now a standard of the School's annual event was themed on Krishna in Vrindavan on the banks of River Yamuna along with the gopikas, flora and fauna. The age of the students who performed at the event ranged from 4 years to mothers of grown up children.

Applications invited for ICE Awards

Shailaja Nair Foundation has invited entries from In-House magazines across India, for ICE Awards. All in-house magazines published between May 2013 and April 2014 are qualified to send entries. The award known as In-house Communication Excellence Awards will be presented in Mumbai in a glittering ceremony. The awards are given for various categories such as the name of the in-house magazine, contents, employees' co-operation, design and layout, quality etc. The last day to receive the entry shall be April 30, 2014. The entries can be sent to Shailaja Nair Foundation, A-103, Mangalya, Marol Maroshi Road, Andheri East, Mumbai 400 059. For details, visit www.iceawards.in

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Foodie Award 2014

■ Times Now, India's leading English news channel, has conferred 'The Foodie Award 2014' under the category Best Vegetarian Restaurant to Mani's Lunch Home in Matunga run by K S Narayanaswamy.

'The Foodie Awards-2014' was held in Mumbai on March 10, at a gathering of celebrities including Bollywood stars at ITC Grand Maratha, Sahar, under twelve different categories.

The show 'The Foodie' has travelled the length and breadth of the country in search of the best food. These awards are a celebration of this journey and of the most delicious food in India.

They are conferred on the basis of an expert jury panel comprising of prominent names from the Food and Beverage Industry and acclaimed food critics from India.



K S Narayanaswamy of Mani's Lunch Home receiving Times Now Foodie Award

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P.S. Rajan, Souvenir Committee Chairman addressing the gathering during Sree Ayyappa Seva Samiti, Vasai's souvenir release function at Sabarigiri temple, Vasai on the occasion of Pratishta Mahotsavam on February 2. Standing from left are Krishnan Bhattathiripad, son of Temple Thantri, Narayan Mankar, Vasai-Virar Municipal Corporation Mayor, Vivek Pandit, Vasai MLA, PVK Nambiar, Corporator, NV Kaimal, Samiti President and AK Prabhakaran, General Secretary.

Vichara Vedi completes one year

■ Vichara Vedi, an informal association (Kootayma) of the Malayalam readers and writers of Mumbai, completed its first year on 10th March, 2014. Initiated by a handful of Malayalees interested in Malayalam language and literature, this association was launched in Powai by Dr. T R Raghavan, Chief Editor of Visala Keralam, on 11th March, 2013.

V N Gopalakrishnan of Powai has been co-ordinating the Vedi, ever

since its inception. Many writers and litterateurs of Mumbai, like Dr. T R Raghavan, Dr. M Pushpangadhan, Dr. C M Sankaran Kutty, Smt. Manasi, Smt. O B Sreedevi, Smt. Maya Sahajan, K V Satyanath, K R Narayanan, C P Krishnakumar, Peramangalam Gopi, C K K Pillai, Dr. G Ramakrishnan, P M Rajasekharan, Gopan and others have been very actively participating and interacting in the Seminars of the Vedi.

Food distribution

Harishree will be providing lunch to the poor residing in and around Leprosy Colony, Patri Pool, Kalyan East on 20th April at 12.00 noon. Those interested can contribute old clothes, at Harishree's office (G/7, Ashtami Apartment, Vijay Nagar, Kalyan East) on any Sunday between 9.00 am & 12.00 noon for distribution to the poor. Contact No: S Rajendran: 9819240947

KSNA Kalasree Awards

■ Kerala Sangeetha Nataka Academy bestowed the Kalaratna, Kalasree and Pravasi Kalasree awards on March 27 at Kanaka-

kkunnu Auditorium in Trivandrum. Drama artist Anthappan and music maestro Kalamandalam Giresan both from Mumbai recieved Pravasi

Kalasree awards. Kerala Governor Sheila Dixit, Minister of Culture K C Joseph and drama/film icon Madhu distributed the awards.



Actor Madhu handing over Pravasi Kalasree Award to Kalamandalam Giresan and Anthappan



Drama actor Anthappan, Minister of Culture K.C. Joseph, Kunnam Vishnu of Kalakshethram, Kalamandalam Giresan, Soorya Krishnamoorthy, Chairman Kerala Sangeetha Nataka Academy on the occasion of KSNA awards function.

Felicitations



■ Lata Surendra noted Bharatanatyam dancer has been nominated Vice President of the Executive Council of International Dance Council, a prestigious

UNESCO organisation of dances and dancers from all over the world, with the concept of 'One world One Dance,' for the period 2014 -2017.



■ Dr Geeta Radhakrishna, reputed Mohiniattam dancer, has been conferred PhD Degree from the Mumbai University. Her

subject of thesis was Narayaneeyam Philosophy, Bhakti and Aesthetics. She has given more than 100 performances of Melppattur Narayana Bhattatiripad's Narayaneeyam in Mohiniattam style in various parts of India and the world. Just before the submission of the thesis in 2012, she was invited by the Guruvayur Devaswom Board to perform the 105th Narayaneeyam at the Guruvayur temple in Kerala.



Kalamandalam Gopalakrishnan and his disciples Renjish Rajan and Sneha Nambiar of Kalakshetram Dombivili performing 'kiratham' in kathakali style at the 'Nritya Lahiri' Ma Festival organized by P L Deshpande Academy Dadar at Ravindra Natya Mandir

Medical Help

■ Mrs. Ambili Kishor, aged 43 years, residing at Bhayander(E), is suffering from Cancer which is in the third stage. Her husband expired 12 years ago and she is neither working nor running any business. She has a son, appearing for 12th board. Her source of income is nil against medical expenses and household expenses of Rs. 10,000/- each per month. Donations are welcome. Those willing to help can contact Mrs Ambili on Mobile 9969111693 or Sasi Damodaran on 9820150611.



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Seminar on Thakazhy

■ Vichara Vedi, Powai will be organizing a Seminar in Malayalam titled Thakazhy's Literary World (Thakazhiyude Sahityalokam). The Seminar will be held on Sunday, the 13th of April 2014 from 4.00 p.m to 6.00 pm at the Powai English High School, Powai.

Thakazhy Sivasankara Pillai popularly known as Thakazhy after his place of birth was world renowned in the field of literature especially novels and short stories. He focused on the oppressed classes as the subject of his works, which are known for their attention to historic details. From the role of

an advocate, he rose to the position of a famous novelist. His novels have been translated into several languages. His important novels are: Randidangazhy (Two Measures), Chemmeen (Prawns), Enipadikal (Footsteps), Thendyvargam (The Beggar Clan), Ouseppinte Makkal (The Sons of Ouseph), Erinjhadangal (Extinguishing), Anubhavangal Palichakal (Experiences and Failures), Thottiude Makan (Scavenger's Son), and Kayar (Coir). Chemmeen was translated into 19 world languages and adapted into film in 15 countries. The film based on

Chemmeen has won the President's Gold Medal. He is also the recipient of the Kendra Sahitya Academy award as well as the Jnanapeeth Award, India's highest literary award for his epic novel Kayar. The novel extends to over 1000 printed pages and deals with hundreds of characters over four generations.

Peramangalam Gopi will be the keynote speaker. He will speak on Thakazhy Literature - A study (Thakazhy Sahityam-Oru Padanam). K.R. Narayanan will speak on the Socio-economic background of the fishing community in Chemmeen (Chemmeenile meenpiduthakkarude samoohika sampaththika paschathalam). P.R. Krishnan will speak on Randidangazhy (Two Measurers) and the Class struggle (Randidangazhiyum Vargasamaragalum). C.P. Krishnakumar will speak on Kayar and life of the farming community (Kayarrile Karshakante jeevitham). V.N. Gopalakrishnan will speak on the Personality of Thakazy (Thakazhy Enna Vyaktittwam). Dr. C.M. Sankarankutty will evaluate the proceedings. Ms. O.B. Sridevi will be the Convenor. All are welcome. For details and registration, contact: General Convener (9819363533) or email: telegulf@gmail.com.



Ms. O.B. Sridevi addressing the Seminar on Madhavikutty held by Vichara Vedi on March 9. Seated from left: K.V. Satyanath, V.N. Gopalakrishnan, C.P. Krishnakumar and Maya Sahajan.

Kerala Women most Literate

■ Rediff.com's data journalists have broken down the 2011 Census data into a constituency-wise listing. Pathanamthitta district in Kerala tops the list with 89 per cent of the women here able to read and write. Languishing at the bottom is Shrawasti in Uttar Pradesh where only 30 per cent of the woman population is literate.

Other important places in Kerala's women literate list are Kottayam 88 %, Alapuzha -86 %, Chalakkudi 86 %, Ernakulam 86%, Trissur 85 %,Mavelikkara 85%, Malappuram 80 %, Ponnani 79 % and Palakkad 77 %.



P. V. K. Nambiar

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Sukumari remembered

■ Tru Indian Information and Guidance Society jointly with the fans of veteran Malayalam actress the Late Sukumari organised a programme on the occasion of her first death anniversary.

Uma S Nair Presided and C G Varier delivered the keynote address. Many admirers spoke on the subject of Ente manassile Soukumaryam, dealing with her contributions to movie world, personal relationships, vivid characters she brought to the screen etc. Vinodini Ashtamoorthy, Saraswathi Narayanan, K V Pavithran, P V Vasudevan, Wilson Dombivli, Girija Menon, Ambika Varasyar, Girija Rajan Panicker, U N Gopi Nair, Jayan Thanima, Rajan Panicker, Honey Thomas, T P Vasudevan, Vijithaswan Nair, V Chandran Menon, Adv P R rajkumar, Satheesh Gopalan, R Soman, Raghunathan Nair and Vijayakumar P K were among those who spoke. Nanappan Manjappa and Devan Tharappil recited poems based on the life of Sukumari. Baby R Nair recited a soulful poem penned by Mavelikkara Radhakrishnan.

The last public appearance of the departed actress was at a function organised by Tru Indian. Most of the people who attended that function were present on this memorial.



Vinodini Ashtamoorthy addressing the audience

Pratheeksha Trust Awards

■ Pratheeksha Trust, Vasai declared the names of awardees of this year. The Trust every year confer these awards to those who made immense contribution to the society in various fields.

Sindhutai Sapkal (Social service), Dr Damodaran, M B K Nair (Lifetime achievement), Mochitha (Udayamritham-Amrita channel), Leeja S (Astrology), V D Selvaraj (Journalism- Kalakaumudi), Oommen David (Education), V G

Nair (Business) and John Mathew (Young entrepreneur) will be presented awards on a function to be held at Uthradom Thirunal Nagar (Sai Maidan), Vasai on April 13.

Prominent personalities from the socio-cultural fields and film stars will attend the function. A food festival and cultural programme consisting of old melodies by Saptaswara of Premkumar will be the highlights. For details contact 9323528197.

Shivanjali Classical Dance Academy Anniversary

■ Shivanjali Classical Dance Academy- Thane celebrated its 4th Annual Day on 22nd Feb 2014, at Dr. Kashinath Ghanekar Auditorium, Hiranandani Meadows, Thane-West. The function was inaugurated jointly by Prakash Padikkal, Sashikumar Nair, Rajan V Nair, & Umesh Shetty. Shri Prakash Padikkal was honoured with a Memento by Sashikumar Nair during the occasion for his Selfless service in the Social activity.



Prakash Padikkal lighting the lamp. Rajan V Nair, Sasikumar Nair and others also seen in the picture

Spice of Life

There are many innocuous-looking herbs used in our kitchens for flavouring curries, thereby giving our culinary preparations a distinct taste and aroma. Little do we have the time to wonder, or even bother to know, that these glorious herbs of Nature have tremendous healing propensities and can keep all ailments at bay. So we begin a series of articles on world-renowned spices, most of which are from Kerala, and were the motive behind many foreign adventures.

We begin with bay leaf, an essential spice of our lives. It is called *Lauracea nobilis* in Latin. 'Lauras' means 'praise' and 'nobilis' means 'renowned', and, taken together, 'Lauracea nobilis' means 'resting on one's glory'. Thus, the phrase "resting on one's laurels" says a lot about this spice. A native of Asia Minor, and grown in parts of India, it was then taken to the Mediterranean. The 17th century healer from Egypt, Culpepper, wrote that the oil of bay leaf and its berries could get rid of pimples and provide relief from wind (gas). It was also used by him to guard against the plague. Bay leaves help in digestion, celiac diseases and, even, irritable bowel syndrome (IBS). When used as a compress, it can relieve bronchitis and ward off chest infections.

Bay leaves contain many flavonoids. Parthenolid helps in joint and muscle related problems, and is a great pain reliever. The active ingredient of bay leaves, linalool, useful for aromatherapy, has a soothing effect, and is great for de-stressing and inducing sleep a requisite for all Mumbai denizens.

The bay leaf tastes bitter, with an astringent taste. It can regulate diabetes by processing insulin and preventing fluctuations in sugar levels. The caffeic acid

rutin and the salicylates in bay leaves can prevent strokes, heart attacks and other cardiovascular diseases. When an infusion of bay leaves is used as an after-wash for the hair, it can eliminate dandruff and lice, and nourish the scalp, thus promoting hair growth. Bay leaves are a rich source of minerals and vitamins, namely, copper, potassium, iron, selenium, manganese, magnesium, vitamin A, vitamin C

and the B-complex vitamins. All these nutrients help maintain optimum cellular health and bodily fluids, and regulate metabolism and nervous system functions. Application of bay leaf powder can give us sparkling white teeth. It can accelerate wound healing and has anti-bacterial properties. It can also arrest nose bleed and support kidney function and clear kidney stones.

Bay leaves are often confused with cinnamon leaves which are more rounded in shape and which do not belong to the *Lauracea* family; bay leaves are longer.

So, let us now treat our kitchen herbs with reverence; they keep the doctor away. One ingenious way of having bay leaves would be by cutting the dried leaves into small pieces and blending with green tea. This is a great health drink to be had daily.

Let us stay well with our spices.

The author is the founder of kalpavriksh, and is an Ayurveda and Panchakarma consultant and a freelance writer on health, nutrition and Ayurveda.



Gerard Joseph



New office bearers for Keraleeya Kendra Sanghatana

After a fiercely fought election, the panel under the leadership of K Gopalan Nair scored a resounding victory. The election was conducted after a gap of four years. The last general election ended in violence. This year's Annual General Meeting and presentation of income and expenditure accounts were conducted in a friendly atmosphere. In the 54 years of history of the Sanghatana, it was for the first time that elections were held through a secret ballot.

472 out of 720 voters representing the 143 affiliated organisations exercised their right to elect the new Committee. The contest was between

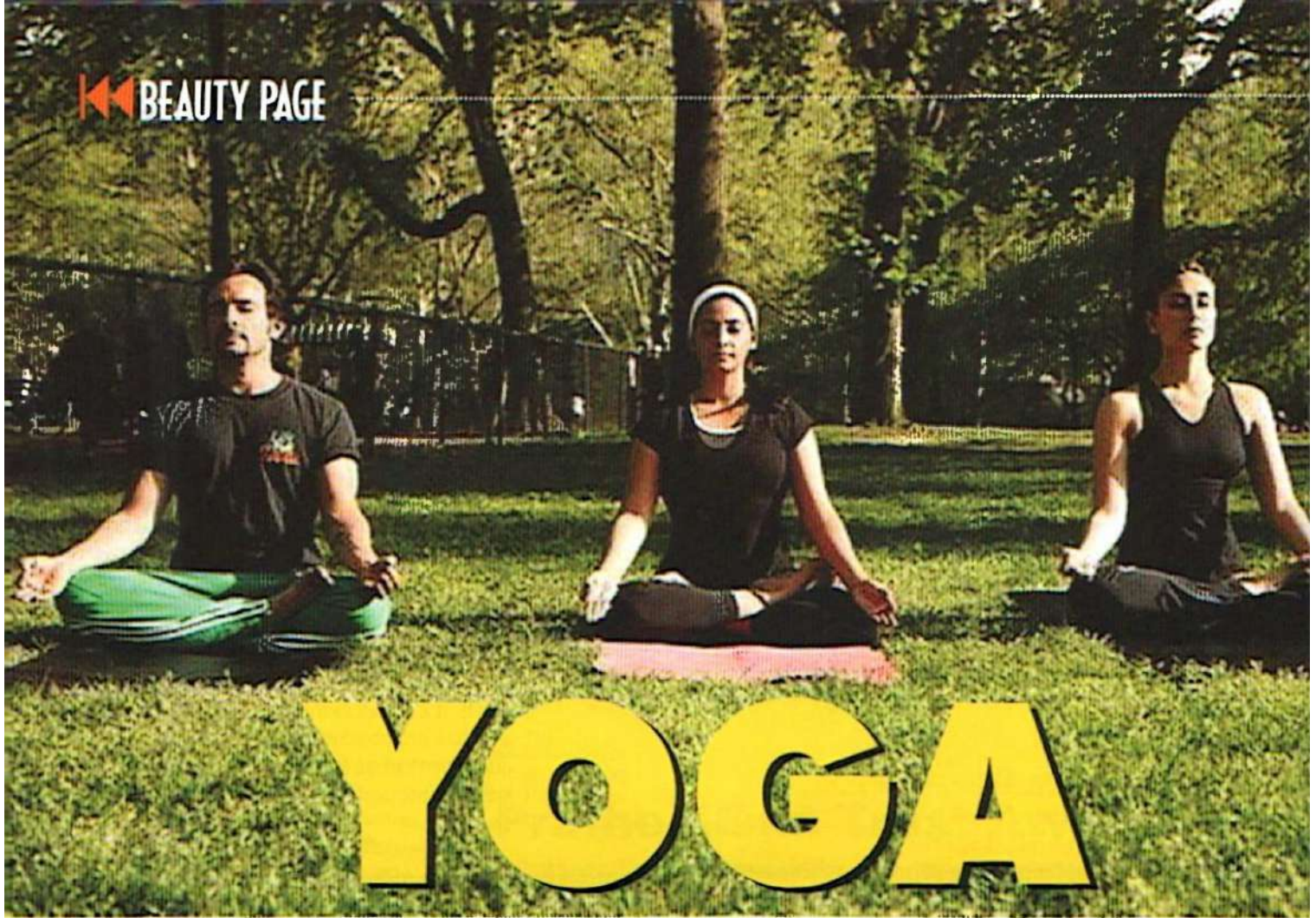
the panels headed by Rugmini Sagar and K Venugopalan Nair. Dr A Venugopal was in charge of the election. While Gopalan Nair's panel got 34 seats, Rugmini Sagar's panel received only one seat.

The new office bearers are : K Gopalan Nair (President), Balakrishna Kurup, K V Prabhakaran and Adv Padma Divakar (Vice Presidents), Mathew Thomas (Gen Secretary), C Madhusoodanan, T Sreekumar and M C Velayudhan (Secretaries), K Unnikrishnan (Treasurer) and G S Pillai (Jt Treasurer).

Committee members are: Anu Balachandran Nair, P Balakrishnan, Dinesh Poduval, Girija B Panicker, Imbichi Moideen, P K Kochuraj, K S

Menon, P Murali, Oommen Michael, P Radhakrishnan, K K Rajan, Rajan V Nair, T K Rajendran, Roy J Kottaram, T M Sadanandan, C K Sandeep Kumar, Sasikumar S Nair, Sivaprasad K Nair, Suma Mukundan, M Thomas, T Unni Menon, E P K Vasudevan, Venu Raghavan, B Vijayakumar and T S Vijaykumar.

The casting of votes got over at 6 p m on Sunday and the results were announced at 2.30 am next morning. A press release from the new committee hoped that the new election would pave a new atmosphere of friendship, mutual trust and new energy.



FOR A GLOWING SKIN



Divya Vijaykumar

Dull and loathsome skin besides being the result of external sources like unhealthy lifestyle also happens due to mental conditions like stress and unhappiness. It is easy for people when they say to throw away all stress but we alone know how difficult that is. Yoga helps out effectively when it comes to reducing stress and worries

There are some yoga exercise that will help you to calm your mind drop down all stress.

1. Breathing exercise

Control your breathing through counts that will rejuvenate your mind and that is what makes this pose of yoga for beautiful skin so popular.

- Sit on the floor with legs crossed.
- Close your eyes, relax and breathe normally.
- Now breathe in deeply through both nostrils with the count of 10.
- Hold your breath, again by counting 10.
- Count another 10 to release the breath.
- Practice this breathing technique for 5-10 minutes.



This breathing exercise will help you control your mind and you won't get stressed out easily.

2. Shirshasana (Headstand):

CAUTION:-

Pls do not try this without an advanced Yoga practitioner or a trainer. Shirshasana is a bit difficult pose but is great if you want to maintain a long-lasting glow and healthy look in your face. Since you are standing on your head, blood starts flowing downwards, thereby improving blood circulation in your face. By reversing the flow of gravity, a headstand simulates a "face lift" by letting your skin hang in the opposite direction, which means getting rid of wrinkles. The inverted position of a headstand also flushes fresh nutrients and oxygen to the face, creating a glowing effect on the skin.

■ Place a yoga mat on the floor. Beginners may use a few stacks of blanket or anything that is a bit soft and will give proper support to your head.

■ Sit on the floor in kneel-down position. Remember your teachers punishing you asking you to kneel down. Keep your spine straight and keep your hands on your knees. Take a few normal breaths and relax.

3. Halasana (Plough pose):



- Lie down on your yoga mat straight and relaxed. Put your arms by your side with palms facing the floor.
- Now slowly lift up your legs from the floor such that a right angle is formed between your upper and lower torso. Push floor with your hands so that it gets easy for you to lift your legs. Breathe and relax.
- Next bring your legs more towards your upper torso and slowly lift your hips off the floor supporting and balancing yourself with your hands.
- Continue lifting your legs and bring it beyond your head as much as possible so as to touch the floor beyond your head with your toes.
- At this point, lift your back further so that now only your shoulder and your head is resting on the floor.
- Now your back has formed an arch. Straighten your spine and support the two sides of your waist with your hands, elbows on the ground. Breathe normally.
- Hold posture for 15-30 seconds before returning back to normal position.

This is one of the wonderful yoga asanas for glowing skin!

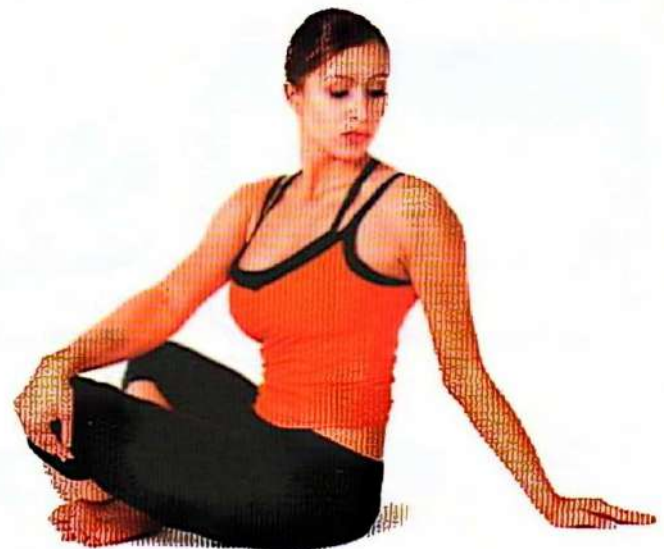
4. Dhanurasana (Bow pose):



In this asana, your body should pose like a bow.

- Lie down on your belly with hands by your side with palms facing upwards.
- Bend your knees to bring the heels near your buttocks.
- Now take your hands back and grasp your ankles. Rest your body weight on your abdomen.
- Now pull your ankles more with your hands. As you pull your ankles more, your upper torso automatically rises. And now your body looks like a bow.
- Keep your breathing normal.

5. Bharadvajasana (Twisted seated pose):



- Sit on the mat cross-legged with both hands extended on the mat on both your sides.
- Inhale deeply and strengthen your spine.
- Shifting your left hand from the mat place it on your right thigh and twist your torso to the right. Exhale when you twist your body.
- Hold this position for 30 seconds.
- Now turn your torso to your left while placing your right hand over your left thigh. Stay for another 30 seconds.

This asana of yoga for fair and glowing skin is great for anti-aging

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6. Sharvangasana (Shoulder stand):

This asana involves the whole body, hence the name Sharvanga.



7. Surya Namaskar (Sun Salutation):

The mother of all yoga asanas. Surya Namaskar involves 12 postures. (Link back to surya namaskar) This yoga poses de-stresses, removes



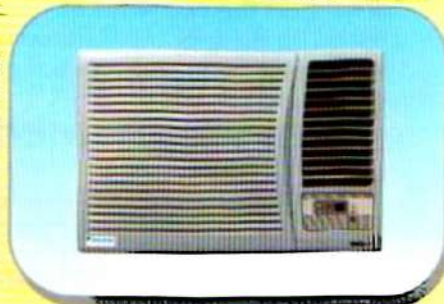
toxins and is a great relaxation exercise. So you can obviously expect your skin to glow if you practice this regularly.

8. Shavasana (Corpse pose):

Lie down straight on the floor with your eyes closed.
 ■ Relax thoroughly and throw out all negative thoughts and tension, be it your office pressure or any disturbance in your family. Think good and positive.
 ■ Now, stand up straight and firm with your legs apart. Cover your face with your hands and take 10 quick breaths.
 ■ Rub the skin on your eyes, forehead and face. Again take 10 quick breaths. Then rub entire face with your fingers. Breathe properly at the count of 10. You'll feel all your stress and tensions have disappeared. Technically Shavasana should be practiced after having done all yoga asanas. It is like a concluding asana for your yoga session.
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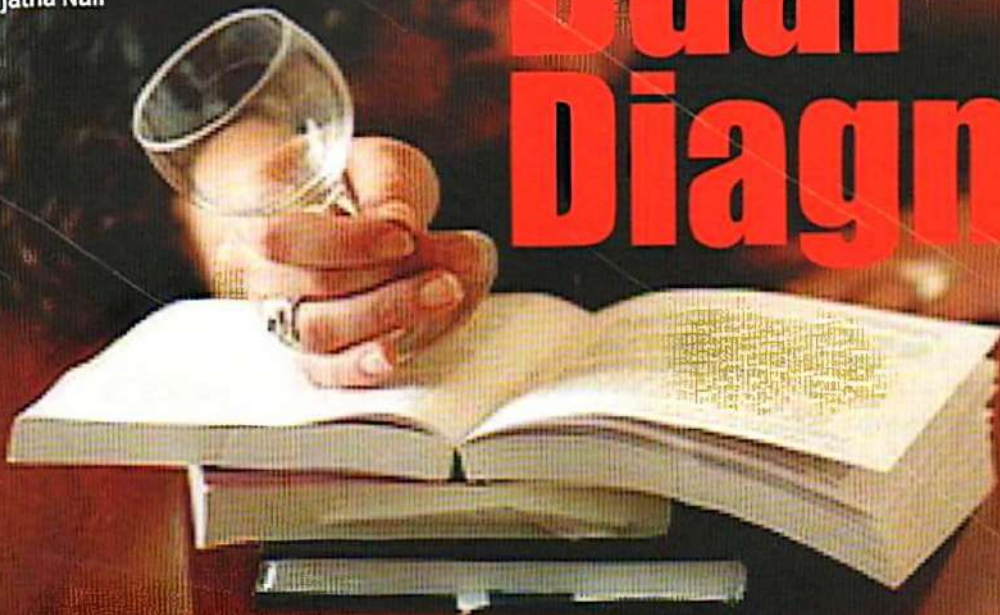
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Dr Sujatha Nair

ADDICTION

Dual Diagnosis



The presence of a psychiatric ailment along with Addiction to Alcohol and Drugs is termed as Dual Diagnosis. A person under the influence of a substance behaves many times in such a manner that it seems as though he is suffering from a psychiatric illness like bipolar disorder or psychosis. Several times during withdrawals the hallucinations and delusions might make it even seem so. Many a person addicted to substances have been misdiagnosed as manic depressive or bipolar or psychotic or schizophrenic. They have been put on psychiatric medications too. As addictive nature goes some of them consume the medications along with their substance of choice thereby eventually getting addicted to the prescribed medication as well.

A young client of ours had been admitted to rehab centers He would always be high on substances when he was admitted and his withdrawals would stop only after a month or two. However, at the center he was misdiagnosed as psychotic by all psychiatrists and psychologists who assessed him. He

was put on medication which also he would get high on. Till finally all his behavioral traits subsided and it was revealed that he was suffering from extended withdrawals

Thus the person afflicted by addiction behaves like any other normal individual once the effect of the substance is off from his body and brain. On the contrary that of a mentally ill person would not recover even after the withdrawals of a substance subsided.

However, the possibility of a Psychiatric ailment occurring in concurrence to Addiction to substances is a reality. At times the person is already suffering from a mental ailment and at other times the mental ailment is induced by the substance usage and surfaces after the withdrawals are over.

Treatment of Dual diagnosis occurs when psychiatry and addiction treatment work in continuum . Professionals specially trained to treat the diagnosis of mental ailment and addiction are required.

Meditation has been shown to play a major role in aiding the person afflicted to be more aware of addictive thought processes . along

with one to one counselling and group therapy progress can be made.

There are Self help groups for Dual diagnosis .

Such individuals would require longer stays in rehabilitation facilities that are also equipped to treat associated psychiatric ailments.

The Integrated Dual Disorder Treatment (IDDT) model is an evidence-based practice that improves the quality of life for people with co-occurring severe mental illness and substance use disorders by combining substance abuse services with mental health services. It helps people address both disorders at the same time in the same service organization by the same team of treatment providers.

The care givers and family require co-dependency counselling too

Thus Dual diagnosis requires handling with a lot of patience, compassion and expertise and every chance at living life to the fullest without finding the need to use any substance.



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Rarichan Enna Pouran (രാരിച്ചൻ എന്ന പത്രൻ) 1956

Lyrics: P Bhaskaran Music: K Raghavan
Singer: Santha P Nair, Gayathri Story: Uroob



Rohini



P Bhaskaran



K Raghavan



Santha P Nair

നാഴിയുരിപ്പാലുകൊണ്ട് നാടാകെ കല്യാണം,
 നാലഞ്ചു തുമ്പകൊണ്ട് മാനത്തൊരു പൊന്നോണം - ഹാ
 മാനത്തൊരു പൊന്നോണം. (നാഴിയുരി...)

മഞ്ഞിന്റെ തട്ടമിട്ട് ചന്ദൻ മേലേ,
 മഞ്ഞിന്റെ തട്ടമിട്ട് ചന്ദൻ മേലേ,
 സുരമയാൽ കണ്ണെഴുതി താരകൾ നീളേ,
 സുരമയാൽ കണ്ണെഴുതി താരകൾ നീളേ,
 അതിക്ക് പടിഞ്ഞാറെ ചെന്തെങ്ങിൻകുല വെട്ടി,
 കല്യാണവിട്ടിലാരോ തുമ്പുല്ല്യപ്പന്തലു കെട്ടി,
 കല്യാണവിട്ടിലാരോ തുമ്പുല്ല്യപ്പന്തലു കെട്ടി, (നാഴിയുരി...)

പാലപ്പുംകൊമ്പിലാരോ പനിനീരു വീശി,
 പാലപ്പുംകൊമ്പിലാരോ പനിനീരു വീശി,
 പാതിരാക്കുയിലുകൾ കൂയലുകളുതി,
 ആരോടും ചൊല്ലാതെ ആരുമാരുമറിയാതെ,
 പാതിന്റെ മാറത്തൊരു പൊൻമെത്തപ്പായ നിവർത്തി,
 പാതിന്റെ മാറത്തൊരു പൊൻമെത്തപ്പായ നിവർത്തി. (നാഴിയുരി...)

Transliteration:

A, a = അ ; Ā, ā = ആ, റ; í = ഉ; ñ = ഞ; ŋ = ഞ; ō, ō = , റോ; ś = ശ; † = ത;
 ũ = ~; ū = ു

Nāzhiyurippalukontu nātāke kalyāṇam

Nālañcu †umpakontū māna†toru ponnōṇam hā
Māna†toru ponnōṇam... (Nāzhiyuri...)

Maññinte †attamittū candran mēlē,
 Maññinte †attamittū candran mēlē,
 Surhumayāl kaṇṇezhu†i †ārakāl nīlē,
 Surhumayāl kaṇṇezhu†i †ārakāl nīlē,

Antikku patinñārhe cen†ēñnin kula vetti,
Kalyāṇavittilārō †ūmullapaṇṭalu ketti,
Kalyāṇavittilārō †ūmullapaṇṭalu ketti, (Nāzhiyuri...)

Pālappūmkompilārō paninirū vīśi
 Pālappūmkompilārō paninirū vīśi
 Pā†irākkuyilukāl kuzhalukālū†i,

Ārōtum collā†e, ārumārumarhiyā†e,
Pārinte māra†toru ponme††appāya nivar††i,
Pārinte māra†toru ponme††appāya nivar††i. (Nāzhiyuri...)

The story of this film was drawn from Urtoob's famous novel 'Ummachu'. This was the first independent film for director Bhaskaran as well as actor K P Ummer who had a long life in Malayalam movie world. Uroob wrote the story, screenplay and dialogue. Main actors were Ummer, Adv Kochappan, P A Latheef, Vilasini, Prema etc. There were ten songs all written by Bhaskaran and composed by K Raghavan. All of them were well received. The singers were P Leela, Santha P Nair, Gayathri, K Raghavan and Mehboob.

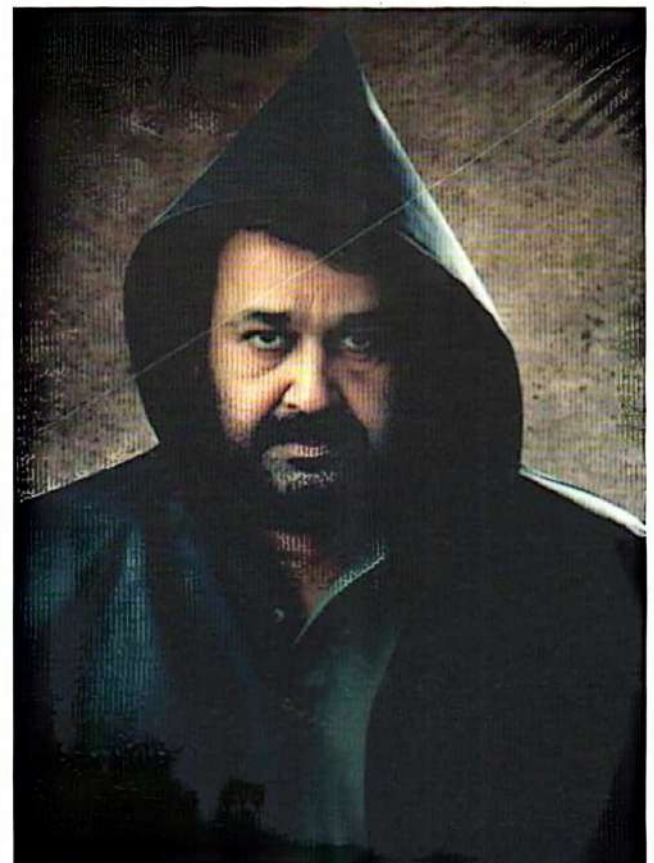
The Last Supper

The last supper, written and directed by Vinil, has Unni Mukundan, Anumohan and Arun Narayanan in the lead completed its shooting schedules. Produced by S George for Zinsil Celluloids, it has Pearley Maney as heroine. Director Marthandan has an important role in this movie. Screenplay and dialogues are written by Shameer Sainu and Deepak Dharaeendran. Photography is by Ajayan Vincent. Gobi Sunder provides the music.




Mohanlal in Mr Fraud

Mr Fraud is produced by A V Anoop for A V A Productions. The screenplay and direction are handled by B Unnikrishnan. Kochi, Ottapalam and Mumbai are the main locations. Mohanlal has three heroines in Pallavi Purohit, Mia and Manjari in this film. Other artistes are Saikumar, Siddiq, Suresh Krishna, Sreeraman, P Balachandran, Balachandran Chullikad and Devan. Gopi Sundar sets tune to the lyrics of Chittoor Gopi and Hari Narayanan.



Mammooty in Munnariyippu

The Cinematographer Venu directs Munnariyippu (Warning) from his own story. Mammooty and Aparna Gopinath are in the lead. Ranji Panicker, Nedumudi Venu, Pratap Pothan, Joy Mathew, V K Sreeraman, Kottayam Nazir, Sudhish, Vinod, Sasi Kalinga and Muthumani support them. Screenplay is written by Unni R and Brijipal provides the music.



Vishu & Easter Ashamsakal



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Aam Admi

Aam Admi is produced by E 4 Entertainments who produced successive films Annayum Rasoolum, Neelakasam Pacchakatal Chuvanna Bhoomi, North 24 Katham, Om Shanti Osana etc. Shibu Balan who wrote the screenplay directs the movie. Main actors are Srinivasan, Lal and Innocent besides scores of other artistes.



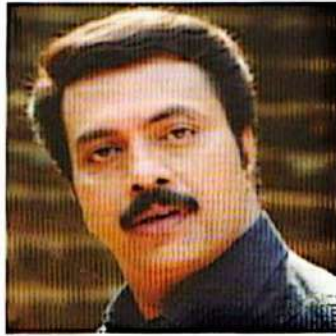
Kurutham kettavan

Kurutham kettavan (the cursed man) is produced by Shiju Cherupannur for Devikripa Creations. He himself directs the film.

Shammi Thilakan, Kalasala Babu, Dharmajan Bolgatti, Kalabhavan Narayanankutty, Geetha Salam, V K Baiju, J Pallaseri, Jobi Thilakan, Senthil, Solomon, Jins

Bhaskar, Rajendran Karumadi, Geetha Vijayan and Ponnamma Babu complete the star list.

The story and screenplay are written by Rajendran Karumadi and Siby Padiyara writes the dialogue. Lyrics and music are handled by Babuji Kozhikode.



P Ramdas Passes Away

Yesteryear veteran Director P Ramdas, (83), who introduced the neo-realistic wave in Malayalam cinema during the 1950s through his path breaking movie Newspaper Boy, passed away at a hospital in Kottayam, following age-related ailments.

Breaking the traditional notions and techniques of cinema, the film Newspaper Boy won wide critical acclaim but bombed at the box office. He later produced two more feature films Nirapara (1976) and Vadakkaveettile Adithi (1981). Financial setbacks forced him to keep away from mainstream cinema.

In 2007, the Kerala Government honoured him with J C Daniel Award.

P Ramdas is survived by his two sons.



An M P committed to take forward the chariot of progress

-KIM Correspondent

Member of Parliament Dr. Sanjeev Ganesh Naik has during his tenure as an MP representing Thane Lok Sabha constituency done exemplary, progressive and visionary work. He was instrumental in getting funds to the tune of Rs 20,000 crore from various planning authorities of the Central and State governments for a host of developmental projects in his constituency. He ensured equal justice for all the three cities of Thane, Navi Mumbai and Mira-Bhayender that make up Thane constituency. He provided relief to lakhs of commuters by providing modern facilities at railway stations in the region. He put in relentless efforts to get the cluster development policy approved. The issue of redevelopment of dilapidated buildings in Navi Mumbai and rehabilitation of slums under the Slum Rehabilitation Authority (SRA) scheme is on the verge of being resolved. The Nationalist Congress Party and Indian National Congress alliance candidate Dr Sanjeev Naik has reiterated that he is committed to further take forward the chariot of progress that has been galloping in the past 5 years in the constituency to greater heights. In an exclusive interview, packed into his packed schedule of campaigning as he faces the Lok Sabha election once again, Dr Sanjeev Naik gives his views on a wide range of topics.

Q: How do you evaluate your first tenure as a member of parliament?

A : Since I was able to accomplish a number of important developmental projects during the tenure, I would say that it was rather gratifying. However, there is a fire in me to do a lot more. Thane, Navi Mumbai and Mira Bhayender, the three municipal corporations in my constituency have a total annual budget of around Rs 6,000 crore. Hence to do various works of gutter, footpath and other such small civic



Dr Sanjeev G Naik

works, the local corporators' funds and other funds are available. Besides, if you do some small civic work in one ward, the other corporators too demand similar work in their ward. It is not possible to fulfill every such demand. Hence, I wanted to do only such work that cannot be done by their fund. For such work, all the funds had to be used for one such mega project. However, that provision does not exist in the present policy. To get that done, under the guidance of union agriculture minister Sharadchandraji Pawar Saheb, I met Prime Minister Dr Manmohan Singhji, the then finance minister Pranab Mukherjee, opposition leader Lal Krishna Advani and other important leaders and got the Member of Parliament Local Area Development (MPLAD) fund increased from Rs 2 crore to Rs 5 crore. I also got the law changed to permit use of the entire fund for one single project, if the MP so wishes. All the MPs of the country have benefitted from this amendment.

Q: People perceive your image as that of an MP who is in hurry with a distinct vision and positive thinking.

A: Even as the first mayor of Navi Mumbai city, I had thought of the city's needs of the future, by going beyond the present. It was due to this thought process that I persuaded Navi Mumbai Municipal Corporation (NMMC), to purchase Morbe dam from Maharashtra Jeevan Pradhikaran to cater to the water needs of the people of Navi Mumbai for the next 50 years. This has helped NMMC to become self-sufficient in water supply. Also, projects like the state of the art Sewage Treatment Plants (STP) to treat waste water and scientifically developed landfill site at Turbhe and toll-free Thane-Belapur Road were commissioned. On similar lines, I am pleased that through MPLAD scheme funds, I could develop Navi Mumbai's landmark Wonders Park, which has become a popular tourist spot and two international standard indoor stadia at Thane and Mira-Bhayender that would promote sports culture and prepare international quality players.

Q: In your constituency you brought a number of railway related facilities. How could you do that?

A: Around 80% of people residing in Thane Lok Sabha constituency travel daily by the suburban trains for work, business and education. Hence it was my duty to provide them relief from various issues they faced. During my 5 year tenure, under the 'MP meet' programme, I regularly paid visits to railway stations to understand the problems faced by commuters and to get their suggestions for improvements. I then followed up on them earnestly. On the Thane-Vashi route, I increased the length of all the platforms and initiated the services of 12 coach local trains. At the Thane Railway Station, I got the construction done of a food court and an air conditioned retiring room with a capacity for 24 commuters. Thane railway station is now only the second railway station in the country after Delhi to have an escalator. While two escalators are at present functioning, two more would start soon. I got the number of ticket windows increased to 25 and got approval for a shed and a lift. Besides, I have set up a vending machine outside the railway station and got a booking office of the railways opened at Vartaknagar. Through Mumbai Railway Vikas Mahamandal, I have started working on a parking lot with a capacity of 2,000 two-wheelers. The re-modelling work of Thane Railway Station tracks is now complete. The construction of the 12 metre wide bridge has helped reduce the rush on the foot over bridge during rush hour. Several



Dr Sanjeev Naik felicitating Malayalam actor Ajay Kumar (popularly known as Undapakru)

long distance trains now have a Thane stopover in their schedule. To resolve the issue of overcrowding of Thane railway station, which is the busiest of all railway stations, I have successfully followed up on getting sanction for construction of extended railway station premises on the open land belonging to the mental hospital. I have increased the number of ATMs, AVM machines and ticket windows and installed metal detectors for the security of the commuters. I also got the Thane-Vashi-Panvel route started and have secured permission for the start of Kalyan-Vashi railway route.

Q: How could you manage to get funds from the big planning authorities?

A: I followed up on the plans in the Detailed Project Reports (DPR) that were prepared by the municipal corporations of Thane, Navi Mumbai and Mira-Bhayender. I made efforts to improve traffic conditions. I got the sewage lines changed through it and improved the public transport service. For Bhayender, I got 100% funds sanctioned to finance the purchase of 130 buses and have also got Rs 5 crores sanctioned for the development of a bus depot. Apart from this, I have got Rs 1,100 crore solar and hydro projects approved. I got Rs 20,000 crore worth of funds for development of infrastructure from planning authorities like JNNURM and MMRDA for my constituency. It was due to my follow up that three flyovers were constructed on Ghodbunder Road of Thane. Five foot over bridges will soon be constructed on the same road. Flyovers will also be constructed on Navi Mumbai's Palm Beach Road and Thane Belapur Road. I have got mono and metro rail sanctioned for Thane, Navi Mumbai and Mira Bhayender. I have secured JNNURM grants for civic transport buses of Thane and Mira Bhayender. In short, I have done a lot of work in my constituency in the field of basic amenities, communication, public transport and traffic. I relentlessly followed up at the Central government level to initiate work on Navi Mumbai international airport, which will give a tremendous boost to the economy. The efforts have yielded results and the work would start soon.

Q: How do you rate your experience of working in the Lok Sabha?

A: In my very first tenure as an MP, Nationalist Congress Party president Sharadchandra Pawar Saheb reposing huge confidence in my abilities, gave me an opportunity to work as the chief whip of the party. I was also the floor manager for a group of 91 MPs in the parliament. The MPs included such eminent personalities like Sudip Bandopadhyay, Shibu Soren, Lalu Prasad Yadav, Supriya Sule and many more. Not only was I always present in the house and took part in the discussions, I also ensured that the MPs of my block were also present during voting and voted as expected. I took active part in discussions on the falling rupee, Lokpal Bill, coastal regulation zone, black money etc. I also presented two private member bills for



Dr Sanjeev Naik along with father Ganesh Naik and others

which I received invaluable guidance from BJP MP Hansraj Ahir, Pawar Saheb, Sharad Yadav, Sandeep Dixit and Dr Murli Manohar Joshi. My attendance in the Lok Sabha stood at an impressive 94%. In the past five years, during the various sessions of the Lok Sabha, I took up 835 issues in the house and succeeded in getting positive action taken on them.

Q: You worked on several important committees in the parliament, right?

A: As a member of parliament's Tourism and Transport committee, I got the JNPT Road widened to 6 lanes. I got flyover sanctioned at the junction on Mumbai-Ahmedabad Road which is being widened. I got sanction for a marine entertainment zone at Uttan and followed up on development of the caves at Elephanta. I have also made efforts to start water transport. As the first Mayor of Navi Mumbai, I had the opportunity to preside over Maharashtra Mayor Conference and was the vice-president of All India Mayors' conference. As an MP, I have worked as a member of such important parliament committees like Standing Committee of Urban Development, Committee on Subordinate Legislation, Committee of Estimates, Telecom Consultative Committee, Committee for Parliament Forum on Population and Committee for Parliament Forum on Population and Health.

Q: You have raised important issues in the Lok Sabha and got several resolutions passed.

A: The coastal regulatory bill that would along with the residents of Thane Lok Sabha constituency, benefit millions of countrymen and would help them in their rehabilitation was presented by me and the government admitted it. This was the first time that such a bill presented by an MP was admitted. Along with this bill, I supported the revolutionary Lokpal Bill that was introduced by the government for the people of India. I gave the government important suggestions on the legislation to

regulate cable television networks for their legal control and monitoring. I got changes made in MPLAD scheme. On behalf of my party, I supported the Food Security bill of the government, which would benefit 80 crore people of our country.

Q: While working on developing your constituency, you also promoted its culture.

A: A society is known by its culture. Thane Lok Sabha Constituency comprises of people of various communities and regions living together. My father and Thane guardian minister Ganeshji Naik Saheb has ingrained in us the ideology of secularism. It is with this principle that I have always worked toward maintaining peace and brotherhood in the society. I have wholeheartedly participated in the festivals and programmes of all communities. I promoted cultural programmes by organizing several events like Shiv Gaurav Samarambh, drawing competition that propagated the message of national integration, drama festival, exhibition of arms from Shivaji Maharaj era etc. I extended regular support to several social organizations.

Q: You have once again entered the election fray to seek the verdict of the people?

A: I was fortunate to get an opportunity to work for the people of Thane Lok Sabha constituency as the MP of the area for the last 5 years. It was the people's support that helped me accomplish a number of developmental projects. I pray and wish that the Thane constituency continues to tread on the path of glory in the future as well. I have presented to the people of the constituency a detailed account of the work done by me during my tenure as the MP of the constituency, in the form of a brochure. The people are intelligent and aware. Deep within, I am confident that I will once again get an opportunity to represent this constituency to continue to serve the people.

Make your language simpler

-Guruji

It is often found that people have a tendency to make their sentence longer and complex. People habituated to such use may comprehend what the speaker intended but a person whose mother tongue is not Malayalam or not accustomed to Malayalam, might find it incomprehensible. Sometime ago, a speaker, who makes a living by talking, used very long sentences while addressing a meeting in Mumbai but never completed his sentences in his approximately 30-minute long address. We hear from non-Malayali friends that our language is the toughest. Though the allegation is not true, many of us make it true by calousness.

The fault lies not with us but with our teachers. Teachers include not only the honourable teachers who taught us in schools and colleges but also those who taught us outside these institutions. Once the usage goes into the bottom of the mind at quite an early stage, it would be tougher to eliminate it altogether. Very often we open our mouth before we decide what to speak and to fill the long gaps, we tend to use unnecessary words or sounds. In English, we often hear sounds like "Er.. you see., I see., I would like to.." etc. Unintended words are also used. In Malayalam, a commonly used word is **ഭയങ്കരം**. It is a word used without any specific purpose but not in the real sense. It is often used as a substitute for very good, enormous etc, but never in its basic meaning related to **ഭയം** (fear). The culprit is not ignorance but carelessness.

'**മുതൽ ആരംഭിക്കുന്നു**' is another erroneous use. Instead of using **വെള്ളിയാഴ്ച ആരംഭിക്കുന്നു**, if we say **വെള്ളിയാഴ്ച മുതൽ ആരംഭിക്കുന്നു**, it would mean that from Friday onwards it continuously begin, which is wrong. Here, the word **മുതൽ** is used for 'from' where as what is intended is 'on'. It happens because the speaker has no clarity about the meaning of the word. For 'right and wrong' we can say '**ശരിയും തെറ്റും**' but it would be better if we say '**തെറ്റും ശരിയും**' because the sound of 'ും' carry another meaning of 'and'. '**ശരിയും തെറ്റും**' can also mean 'the right also can go wrong' where as 'right can never go wrong'. In this case, the problem arises from the fact that both **ശരി** and **തെറ്റ്** could be nouns but the word **തെറ്റും** also can be a verb in future tense such as 'will go wrong'.

The common argument that the importance of the language lies in its intended meaning is agreeable to certain extent but that alone could not be the ultimate yardstick. The language one uses often becomes a yardstick to measure one's social status. Though there is hardly any difference in appearance between two individuals, their 'bringing up' could be easily gauged by listening to their speech for a few minutes. A well looked-after man seldom uses abusive words in his talking unlike another who is brought up in a lower social statum. Educated and cultured parents take care not to expose their children to uncivilized surroundings and take care not to allow them to slip to undesirable groups.

It is agreed that the regional and cultural influences sometimes lend music to one's speeches but that has only a temporary value. A well thought about sentence is always preferred to a native slang. A man who speaks full, complete, clean, meaningful but without traces of regional influence is always more respected than one who is speaking in broken and misleading sentences. Malayalees fortunate enough to have a chance to listen to poet G Sankara Kurup would vouch the above observation. Irish dramatist George Bernad Shah wrote a play 'Pygmalion' to prove this point.

കവിത

പ്രണയദിനം

ആശംസയൊരായിരം നേരട്ടെ പ്രിയതമാ,
വിശ്വമാംഗലാക്ഷിക്കുമീ പ്രണയാർദ്രമാ നാളിൽ!
നിൻപ്രേമസന്ദേശമെൻ മൊഞ്ചെലിൽത്തെളിയലേ
മനസാമാകാശവും പ്രദീപ്തമാകുന്നുവോ!

തിന്റുടെ വരവിനായി കാത്തിരിക്കുന്നോരെന്റെ
മാനസം തുടിക്കുന്നു ഭീതയായാശങ്കയാൽ.
സന്ധ്യയായിട്ടും നാഥാ, വന്നില തീയെൻമുനിൽ
എത്തി പാവം പെണ്ണിൻ കണ്ണുകൾ തിറക്കുന്നു?

അമ്പലപ്പുറമിലെ ആരവം നിൽക്കേ ഞാനെൻ
വാതിലിൻമുനിൽ കേട്ടു നിൻമന്ദഹാസം.
പതിതീർപ്പുചെണ്ടുമായ് കാണുമു തിൻരൂപം മുനിൽ
നിൻമന്ദഹാസം പോരേ, എത്തിനി കൂസുമങ്ങൾ!

മാനസഭയം സ്വയം മിളിതം, പ്രേമാവേശം
ആലിംഗനത്തിലൊന്നായ്, കേൾപ്പു ഞാൻ നിന്മന്ദഹാസം
"എന്തു നൽകേണ്ടു പ്രിയേ, സ്നേഹസമ്മാനം നിന്മന്ദഹാസം
മൊഞ്ചെലിൽത്തെളിയലേ, മാതമെന്തെ ചന്ദ്രൻപോലും!"

"നിൻപോദ്യത്തിനുത്തരമൊന്നുമാത്രമെൻ ദേവാ,
പ്രാണനായകാ, നിന്റെ പ്രേമാർദ്രചിത്തമാത്രം.
ജീവിതം നൈമിഷികം പ്രണയമനശരം
ഉസവമാക്കാം നമുക്കെന്നുമേന്ത്യംവരേ."





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