

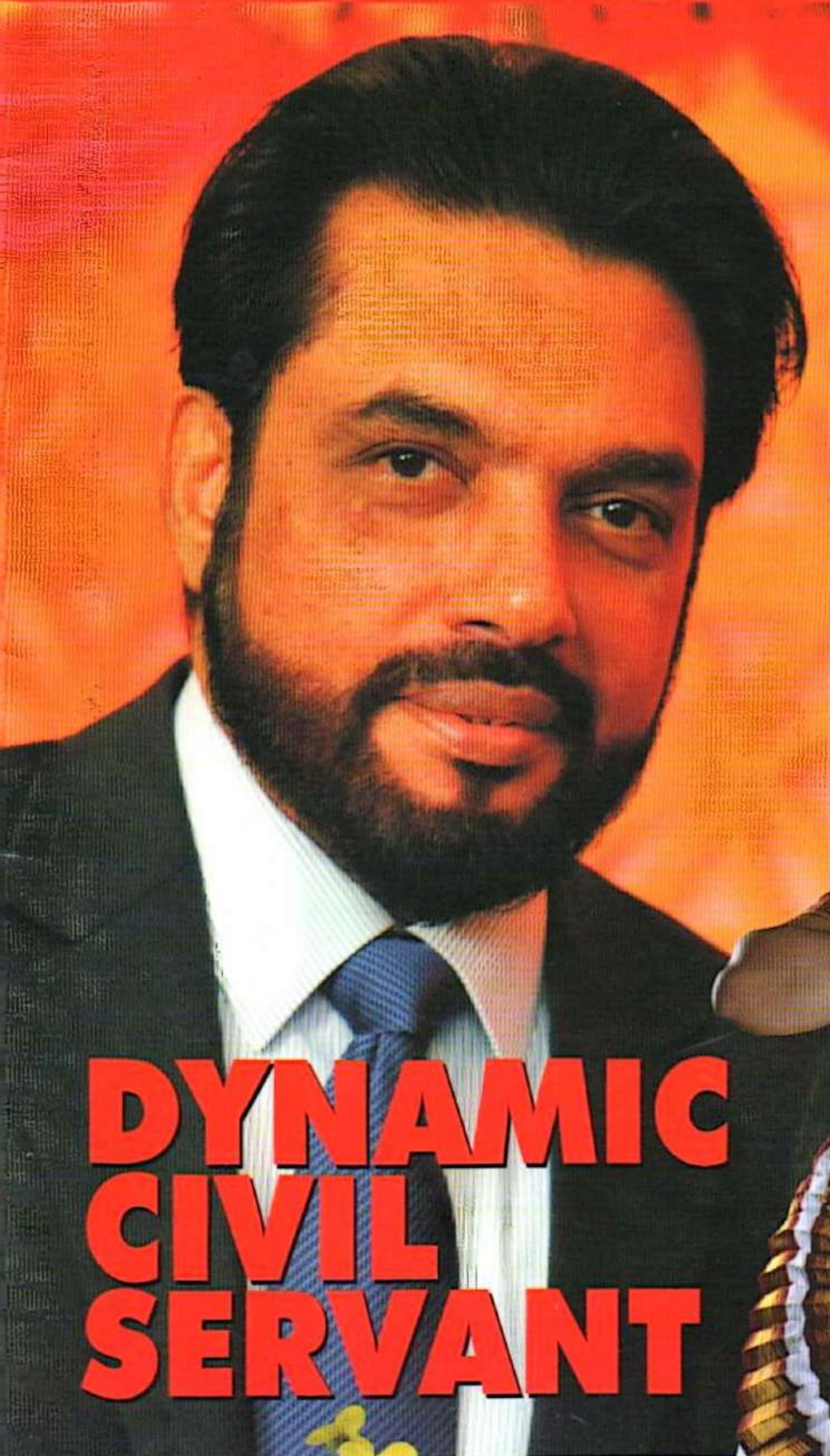
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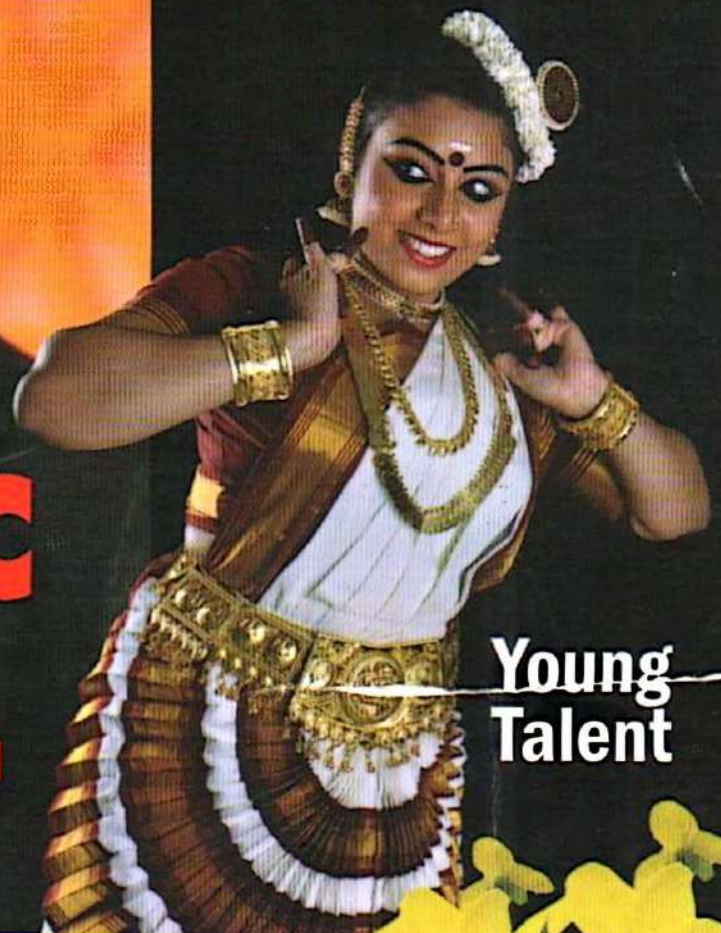
April 2013



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Where are we heading to?

During the last several months, there is hardly any news emanating from the print or visual media that would cheer the Indian public. There seems to be a break down in most of the administrative or moral system. The bright pictures drawn by our national leaders prior to the independence of India seem to have evaporated into thin air. The readers may wonder if the picture is so dismal. It might be. None of the states in India seems to be an exemption.

This thought crept into our thinking when we witnessed on television and read in newspapers that a young woman and her boy friend were swayed to believe that the bus that stopped by them was in its routine trip but soon the picture turned upside down. The friend was beaten up and the girl was not only raped repeatedly by five hooligans but metal rod was inserted into her body in a most cruel manner demonstrating how low our selective hooligans could go. Following public outrage, the girl was taken to Singapore for treatment but she succumbed to her injuries. The most shocking revelation was that one of the hooligans was a juvenile. The story did not end there. The alleged main culprit was found hanging in his cell of 15'x12' while his three co-culprits were sleeping and his right hand was weak to make a noose from the fibres of his clothes and sheet. And, it happened inside the most secured prison of the country, Tihar. This is not an isolated case. During the last two years, so far four people are alleged to have committed suicide in that prison.

The news of a 61-year old father raping his own teen aged daughter and a twelve year old raping the neighbour's three year old daughter should open our eyes and make us ponder where our moralistic values lead us. From Kerala too, similar cases are reported.

Bureaucrats are appointed by the governments to do their jobs sincerely, honestly and to the best of their ability. The expectations are not limited to the bureaucrats alone. They are applicable to the politicians in power and also to all citizens including police without fear or favour. Since independence, we are witnessing various events in which all concerned people are involved in corruption and illegal activities but rarely hear the culprits are caught and punished. A former Chief Minister and his son are now spending their time behind the bars, for the first time in free India's history, and their lives in prison must be very pleasant that the son has turned to be a poet.

Officers of the civil services are looked upon as the saviours of the country and there is always a rush to become a part of that system. Now we hear that a Malayalee IPS officer of J & K cadre, entrusted with the work of detecting and bringing to book the culprits indulging in clandestine sale of narcotics, was sentenced to 13 years of rigorous imprisonment for his involvement of selling narcotics in his custody. He removed 58 Kg of heroin and substituted it with lime powder. The fence found eating the crops! We also heard about MLAs bringing a woman without authorization to the Punjab state assembly and beating up the police personnel who tried to intervene. When 10 MLAs of Maharashtra assaulted, inside the Vidhan Bhavan precincts, a police officer who on the previous day stopped an MLA who was speeding up beyond the permissible limit, we who sent them to that august house should hang our heads in shame.

If Panambilli Govinda Menon was accused of corruption of Rs.5.5 lakh decades ago, the amount involved in similar cases now is running into lakhs of crores of rupees. These figures can only go up in the coming years. A sure sign of development! The money thus earned is splurged on women, wine and unwanted luxury. A clear sign of degradation!

What must have turned the mindset of the people of India in this devilish direction? India was considered immensely philosophical and she takes minimum time to find her path after every catastrophe. Only we Indians know the real symptom and its cure. It is our lethargy to improve positively and intrinsic hesitation to question the powerful, are the real reason. Our idealism is confined to words.

It is time to find the soul of our great country and resuscitate her. Will our emerging youth be upto it or would they follow their hollow predecessors?

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LUXMAN RADHAKRISHNAN ANCHORED TO THE DEVELOPMENT AND PROGRESS OF INDIA

- Sriprakash Menon

As an IAS Officer in Kerala Cadre, Radhakrishnan has not only worked in various capacities in India, but also in the Commission of the European Union and travelled all over the world.



■ A man with many feathers in his hat, one of the most professionally qualified civil servants of the country, Luxman Radhakrishnan IAS, the current Chairman of the

Jawaharlal Nehru Port Trust (JNPT) is a highly experienced and dynamic person. Recently, he was in the news for receiving the The World Ports and Trade Summit's AWARD of World Ports & Trade Personality of the Year 2013 on 19th March at Abu Dhabi in conjunction with the conference of the International Association of Ports and Harbours.

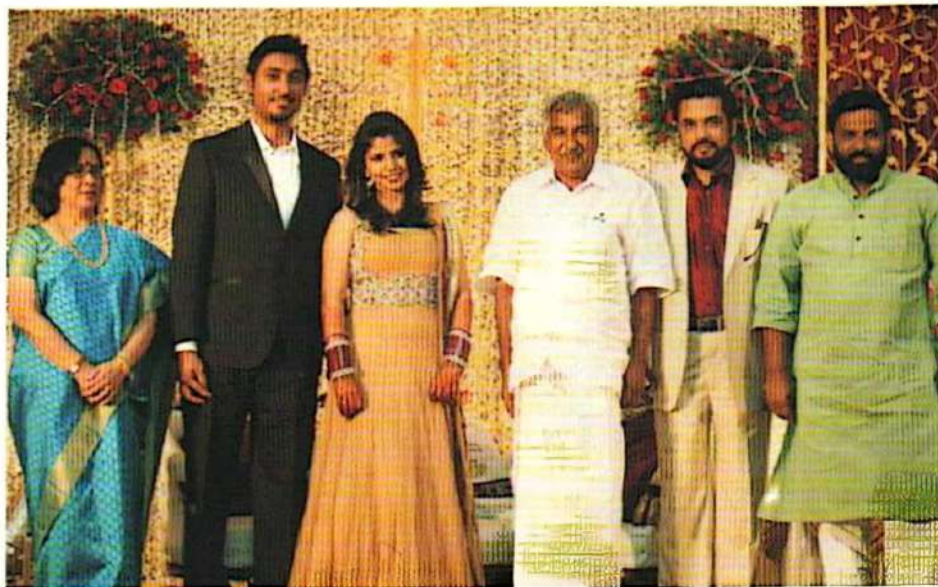
Mr. Radhakrishnan has three professional Masters Degrees – in HR Management, International Public Administration (from the prestigious Ecole Nationale d'Administration, Paris) and Management & Public Policy specialising in Infrastructure (from the Indian Institute of Management, Bangalore).

JNPT was awarded 19 times in the last two years for the immense economic contributions it is making for the country and the state of Maharashtra under his leadership. Low profile and a true patriot at heart, Radhakrishnan's focus is on visionary projects for expansion and diversification of JNPT. He wants to take this Navi Mumbai port to the levels of Singapore and Shanghai. But will the circumstances allow him to achieve his dream? He started his schooling at the Loyola School in Thiruvananthapuram, and then shifted at the age of 10 to the prestigious Lawrence School, Lovedale in Ooty. He succeeded in the NCERT Science Talent Scholarship and IIT but chose to do an Honours Degree in Physics from

Bangalore University. Subsequently, he came first in his Masters in HR Management from Kerala University and began his career as a Management Trainee in Keltron. Later, he worked as a Probationary Officer in State Bank of India (SBI) and then joined the Government. As an IAS Officer in Kerala Cadre, Radhakrishnan has not only worked in various capacities in India, but also in the Commission of the European Union and travelled all over the world.

He met his wife Vidya while studying for his Masters degree. "She is also from Thiruvananthapuram. We got married and of course for me as a civil servant, I had the opportunity to serve in many districts in Kerala as District Collector and in public enterprises. I have been MD/CEO of 8 organisations and Chairman of over 40 companies like TCC, TELK, TRACO Cables, Kerala Ceramics, Keltron subsidiaries, Kerala Automobiles, Kerala Water Authority and Technopark", he recounted. Radhakrishnan was Principal Secretary/ Secretary for over 12 years in different ministries like Power, Water Resources, Forest, Higher Education, Ports etc. and a long 5-year tenure in Industries and Commerce. For several years he has held multiple charges, including for some time, charge of seven ministries at the same time!

In 2010, he was selected by the Government of India, among several aspirants to head the JNPT. Prior to this he was also selected by the Public Enterprises Selection Board as the CMD of Rashtriya Chemicals and Fertilisers Ltd Mumbai, which post he did not join. In the port sector, he was Principal



Radhakrishnan family with Kerala Chief Minister Oommen Chandy

As a Keralite I think we should not lose our culture and language even in a metro like Mumbai. We need to orient our children to the tradition, art, music and culture of Kerala besides the language.

Secretary and MD of Vizhinjam Port near Trivandrum and a Trustee of Kochi Port Trust for 5 years. "Vizhinjam is one of the best natural ports in India, but JNPT has a great potential to be one of the biggest ports in Asia. Presently we handle fifty per cent of the container cargo traffic in the country. We need to expand JNPT as we cannot provide facilities for ships as per demand. We have now over Rs 50,000 crores of projects in the pipeline. With our fifth container terminal expansion we will have a capacity to handle 20 million standard containers at JNPT. We are also the most efficient port in India", he explained. "Port projects are of long gestation and massive expansion to increase our capacity by over 4 times by 2020 would take us into the league of





very large international ports. We are also developing a Special Economic Zone of 2700 acres. By 2017, the Dedicated Freight Corridor Project is due to be commissioned which could solve the present traffic congestion. JNPT will continue to be the most strategic gateway port in India", he was confident.

Radhakrishnan despite his hectic schedules is a family man and has been associated with many NGOs. He is a workaholic but loves music and films. His wife Vidya was General Manager in the Keltron headquarters in Thiruvananthapuram until they moved to Mumbai. His only child Vineet, an alumnus of IIT Delhi and a computer engineer, married recently and is doing his MBA in the European Institute of Business Administration (INSEAD) in France. His only sister Lakshmi is married to Ananda Bose another well-known IAS officer of Kerala. His brother Unnikrishnan is a Professor of Economics.



Family photo

After retirement, Radhakrishnan may write books besides being active in NGOs that are socially relevant including in environment. "As a

Keralite I think we should not lose our culture and language even in a metro like Mumbai. We need to orient our children to the tradition, art, music and culture of Kerala besides the language. In Kerala we are politically very active but now we need to concentrate on policies for the economic growth of the state. Kerala is presently managing well because of human resource exports. The best talents and brains are going out of the state. This is a worrisome trend for the future of the state", he observed. The IAS can be a passport to a secure career and one may reach up to chief secretary level with luck and capability, but what is of primary importance is how one can serve the country selflessly facing the challenges of vested interests at various levels and sail through the rough seas. Queried on what his future plans are, Radhakrishnan quipped: "As of now I have not thought of joining any corporate or political party." ■



VISHU

USHERING IN POSITIVITY

- Lakshmi Venkatachalam

For Malayalees the world over, Vishu and Onam are two important festivals. While Onam celebrates the nostalgic memory of an utopia, Vishu is a festival that foresees auspicious beginnings for the new year ahead.

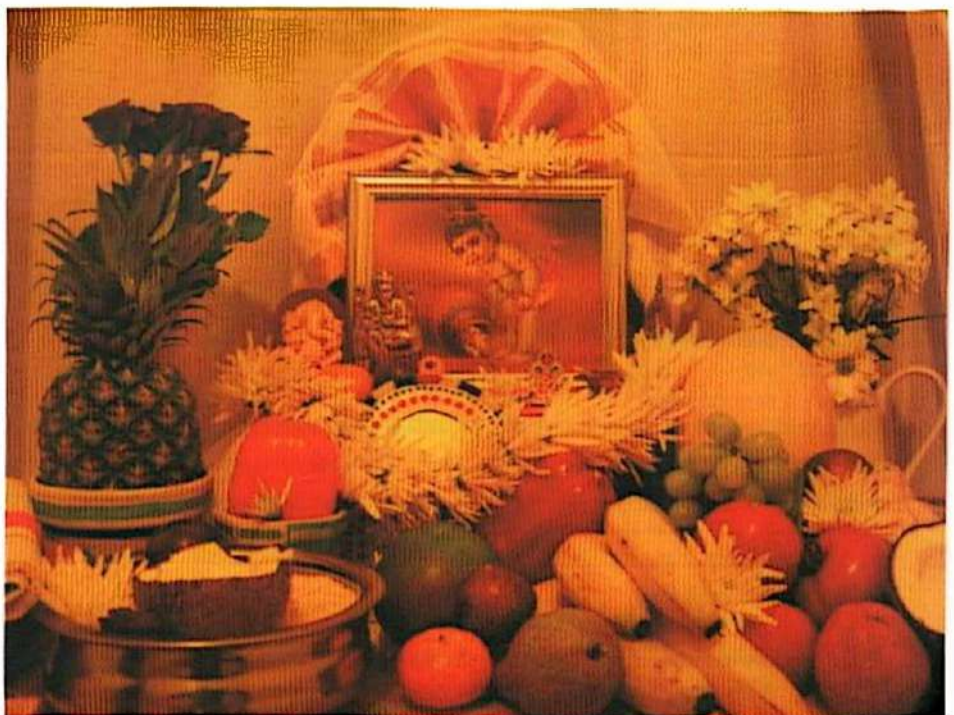


■ Vishu is celebrated every year on the first day of the Malayalam month of *medam* (Mid April- mid May) and generally falls on April 14 or 15. The day marks the sun's transit into *meda rasi*

(the first zodiac sign according to Indian astrological calculations) and represents vernal equinox. *Vishu* in Sanskrit means 'equal.

Vishu is one of the few festivals of India that has more secular than religious overtones. It is a festival that brings in warmth with its riot of yellow colours in the *Vishukkani* that adorns the Malayalees' homes and puja alcoves.

Yellow is the colour of joy and happiness and the *Vishukkani* with its laburnum flowers (konna poo/cassia fistula), vakkannadi, yellow marigolds,



gold coins and ornaments, bell metal *uruli*, brass lamp, yellow coloured fruits and vegetables and golden flame from the lighted brass lamp, - all emanate a positive energy that promises a prosperous and lucky new year for those who see the *kani* on the day of Vishu.

Another Vishu custom is the *Kaineetam* that is given by the elders in the family to the youngsters. Even today children look forward to their *Kaineetam*.

Man has always yearned for happiness and good fortune and the festival of Vishu fulfills this basic need. By consciously arranging items that please our eyes and seeing them first thing in the morning on new years' day, we are filled with hope and faith that the year ahead will be a fine one for us. This age old festival reflects this faith of ours and gives us the courage to walk ahead and tackle the challenges of life.

Viewed from this angle, Vishu is one of our rich traditions that teaches us the art of living. It teaches us to be positive. It reminds us that if we surround ourselves with beautiful and good things, negativity can be chased away. The mirror kept in the *kani* reminds us of the God within us that we must nurture and nourish. When we give *kaineetam* to our servants and children we learn to share our wealth. When we take our *kani* to the cattle shed, (as it is done in rural Kerala), it signifies our care for the cattle. Gold is an auspicious item and we keep it in our *kani*. In brief, we welcome positivity into our lives when we celebrate Vishu. The lighting of the *deepam* welcomes God into our lives and is also symbolic of spiritual knowledge, the remover of the darkness of ignorance. The *uruli* traditionally is made of *panchaloham*, an aggregate of five metals and is symbolic of the universe, which is comprised of the five elements - earth, water, fire, air and space.

Kanikkonna, the golden-yellow flower associated with Lord Krishna is used liberally throughout the puja room during Vishu. This flower only blooms when the sun is in its most exalted position astrologically the month surrounding Vishu.

People wear new clothes and in certain parts of Kerala children burst crackers. Needless to say devotees throng to the two most important temples of Kerala - Guruvayur and Sabarimala.

All Malayalee Krishna temples of Mumbai keep *Vishukkani* and the priest gives *kaineetam* to devotees.

A good *sadya* including *pal payasam*, is another highlight of Vishu.

A day of feasting, generally, sweet, salty, sour, and bitter dishes are prepared symbolising the natural course of life. They include varieties of sweet *pradhamans*, *veppapoorasam*, (Neem flowers preparation), *pavakka theeyal*, (bitter), *mambazhapulissery* (sour) etc., *Vishu Kanji* and *Thoran* are other important dishes during Vishu.

Vishu known as *Bisu* is celebrated in Udupi, Kallor and other places of Mangalore. Similar to Vishu and around the same time, new year is celebrated as *Baisakhi* in Punjab, *Bihu* in Assam, *Puthandu* in Tamil Nadu, *Ugadi* in Andhra Pradesh and *Karnataka*, *Gudi Padwa* in Maharashtra.

Vishukkani points to a year of abundance both spiritually and materially. Food, light, money, knowledge all should fill our life. Taking in the Vishukkani we should pray that the vision remains with us throughout the year. It is not enough that the joy we take from viewing the Vishukkani comes only to our eyes. It must reflect in our thoughts and in our actions. The auspicious start of the year which begins with *Vishu Kani* is not for us alone. It is up to us to spread this love, happiness and hope to the rest of society.

-Mata Amritanandamayi



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Celebrating Vishu

Malayalees believe that the fortunes for the year depend upon the nature of the object one sees first in the morning of Vishu Day and hence the Vishukkani. Arranged in the family puja room the previous night Vishukkani is a panorama of auspicious items, including images of Lord Vishnu, flowers, fruits and vegetables, clothes and gold coins.

Akshatam, a mixture of rice and turmeric, which is divided into halves of husked and un-husked rice, is placed in a special bowl called an uruli. Val-kannadi, a special type of mirror with a long and thin handle, often decorated with gold, a brightly polished kindi (a spouted puja vessel used for pouring sacred water) with a nice, well-starched cloth pleated fan-like inserted into it, a holy book like Bhagavad Gita or Ramayana, picture of Guruvayurappan or Lord Krishna, a profusion of yellow laburnum flowers, yellow hued fruits like bananas, yellow cucumber, jackfruit and others are

placed in the kani. Auspicious items like betel leaves and betelnuts are also placed.

Two coconut halves containing oil and lighted wicks are also placed in the uruli to illuminate the articles inside it. A bell-metal lamp filled with coconut oil



is kept burning by the side of the vessel.

Early in the morning of Vishu at about 5 o'clock, one of the members of the house, usually the eldest female member gets up and lights the lamp and looks at the Kani. She wakes up other members, one after another and the Kani is shown to everyone of them,

taking particular care not to allow anyone to look by chance at other things. The vessel is taken to the bedside to the members or if it is too big to be carried, it is placed at one spot and the members are led there blind-folded. Even the cattle are not deprived of this privilege, as the Kani is taken to the cattle-shed and placed before them to have a look.

This is followed by Vishu Kaineetam. The eldest member of the family takes some silver coins and gives them to the other family members with some akshatam and Konna flower. This is followed by giving kaineetam to relatives, servants and friends. After bath, the family goes to a temple, generally Krishna temple, and come back for the Vishu sadya.

In certain parts of Kerala, where the paddy cultivation commences after the monsoon, there is an observance called chal (Furrow) closely associated with Vishu. This is nothing but the auspicious commencement of the agricultural operations, in the new year.

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Konnappoo on Vishu day

Kani Konna, ('Indian Laburnum' in English, 'Cassia fistula' in Latin) is considered to symbolize prosperity and happiness. The flowers of this tree used as part of Vishu Kani, are called *Konna poo*.

People believe that during olden times, konna never used to flower. The story goes that once upon a time Lord Krishna in the guise of a young boy used to play with a Brahmin boy near a Krishna temple after the priest went home at noon. Every day the Brahmin boy played with Krishna not knowing that the latter was Lord Krishna himself. One day little Krishna handed one of his *padaswarams* (anklet) to the Brahmin boy.

That evening when the priest returned to the temple he found that one of the golden anklets was missing from the deity's idol. He informed all the people and eventually they found the anklet with this Brahmin boy who was playing with it. People accused him of stealing the anklet from the temple. Nobody believed him when he said a boy had given it to him since none had ever seen



anybody of that description. Unable to bear this humiliation the Brahmin boy threw the anklet to a nearby tree (it was a konna tree). Once the anklet fell on the tree, the anklet beads transformed into shining yellow flowers, which resembled an anklet or chain. The people then realized that the mysterious boy was none other than Lord Krishna. They begged forgiveness from Lord

Krishna as well as from the Brahmin boy who was lucky to see Krishna. From that day onwards the tree started flowering and even today people consider its yellow flowers as auspicious and very dear to Lord Krishna.

Another interesting story of Kani Konna is that of a priest in a Krishna temple who used to pray for his mother's quick recovery from illness. One day it worsened. There was no one to help them, and the priest was very upset. While he was returning from the temple with food for his mother he sat under the banyan tree in front of the temple and he fell asleep.

Lord Krishna appeared before him and gave the Brahmin priest his hip chain as a present. The priest reached home and told his mother what happened and gave the chain, but she did not believe him and in anger threw it outside. It fell on the Konna tree outside. The hip chain suddenly transformed into golden colour flowers blooming on the tree and since then it is considered auspicious to see the kani poo on Vishu day.



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P C Kuttikrishnan

Readers of Malayalam know more about Uroob, his stories and characters than the man behind them, Paruthulli Chalapuram Kuttikrishna Menon or P C Kuttikrishnan. His characters were ordinary people, known to the author either directly or indirectly, and they moved around leisurely like any other villager, with no airs around them.

- Satyanath

PC had a personal vision about the people around and all of them were *The Beautiful and the Handsome*. All his characters did everything for a meagre living with utmost conviction and had no intention to harm others. Yet they rose to the level of universal characters created by Hugo, Tolstoy or Hemingway. They were always puzzled how to meet their immediate needs and struggled to overcome the obstacles. The readers always sympathized with them and reached out to them. When Mathrubhumi Weekly started serializing his novels, *Ummachu* and *Sundarikalum Sundaranmarum*, it was reported that the circulation suddenly shot up.

PC was no different from his characters. He shared the fate of his characters. Born into a matriarchal family, he struggled through his school days, years of job searching, decades of employment and post retirement-period, to find a smooth path to a comfortable family life that always eluded him. He could not even append his own name to his creations fearing appraisals from an insensitive upper bureaucracy. Despite these hiccups, he was highly successful in creating unforgettable characters.

His life

We do not know much about him except that his father was Karunakara Menon, a village assistant. PC, a prolific writer, never found time to write about himself or about his family. Neither did his friends write about his personal life. They all had enough to tell about their acquaintances with him but all narrations revolved around his writings and mutual dealings.

PC had a younger brother Karunakaran who squandered his wealth on country liquor. Though the



P C Kuttikrishnan

brothers were poles apart in their behaviour, they loved each other. Considering that the younger brother had a larger family consisting of four daughters and a son, PC gave his entire share received on account of partition and also Rs.2000 he received for writing script and dialogues of *Neelakuyil* for his hospital expenses though that act of love did not bear fruit.

PC himself had a nickname *Dharmaputrar* as he was honest in all his deeds. Though brought up in a traditional illiterate family, he did not believe in superstition but used that of others to meet his uncle's ends. He never encouraged others if he did not share their views, irrespective of their seniority.

After matriculation, PC desperately needed a job and this led him to travel

all over South India. He did all sorts of jobs (around 30) but none of them gave him satisfaction. So he returned to his native village and joined as a clerk in a baniyan (vest) factory in Trichur.

Kuttikrishnan was a prominent member of the literary circle called '*Kolaya*' that was formed in the 1930s in Ponnani. Others in the group are the eminent critic Kuttikrishna Marar, young poets Edasseri Govindan Nair, Akkitham Achuthan Namboothiri, Kadavanad Kuttikrishnan and Moothedath Narayanan Vaidyar. They criticized the writings of the members of own group but also of the reputed writers elsewhere in Kerala. These healthy discussions served all of them well in shaping their skills as writers. It is to be remembered that similar groups were functioning elsewhere like Kodungallur, Kollam and Thiruvananthapuram.

Trichur during those days was a meeting place of all sorts of writers and soon PC found himself in their group. By this time, PC started writing short stories based on his personal experience of job hunting days. His style of mixing personal experiences with imagination and humour brought him many admirers. Soon he was appointed editor of *Mangalodayam* magazine

Like S K Pottekkat, PC also started as a poet who gradually moved to short stories and novels, plays etc but had no problem to write a few lines of poetry or a skit when need arose. When All India Radio started a new station, PC easily found a job there on contract basis. Soon a big group of highly talented artistes joined them and among them were K Raghavan, P Bhaskaran, Padmanabhan, Akkitham, K A Kodungallur, Thikkodiyar, Santha P Nair et al. Though the group prospered

and outshone the main Trivandrum station, they had to play second fiddle to it. These artists had no freedom to work for other media or group without the written permission from the ministry. Unable to bear this bondage, Bhaskaran resigned and went to Madras to join film industry as a lyricist. He later became a prominent director and producer of Malayalam films of repute. Others like Kodungallur, Thikkodiyam, and Raghavan did indulge in their favourite hobby or past time by assuming other names. Though they worked in AIR, under a ministry of union government, their remuneration was a pittance and to lead a life of some comfort, they needed to work elsewhere also.

It was after joining AIR, PC married Devaki Amma. She also belonged to a similar family as that of PC and was familiar with a hard life. The couple moved to a rented house in Kozhikode and continued to stay there till their end. She was blind in one eye as a result of an accident during her childhood and she had an artificial eye to cover it up. She was always ailing from some illness and was on medication. During later years, the artificial eye was removed.

PC had three children, two sons Karunakaran and Sudhakaran and a daughter Sreelatha.

Though PC spent the major part of his life in Kozhikode, he did not have his own house there for a long time. In 1959, he bought a small house there but had to sell it in 1967. In 1969, he bought another house (*Triveni*) in Nadakkavu, towards the end of his service with AIR. By this time his income, from writing for periodicals and published books, helped him in meeting other needs such as medical and children's educational expenses. After leaving AIR, PC worked as editor of *Kumkumam* and later *Bhashaposhini* and *Malayala Manorama Weekly*. He also held the position of Chairman of the *Kerala Sahitya Akademi*. He was financially not in a position to lead a life out of literary work, unlike S K Pottekkat and Thakazhi Sivasankara Pillai. While PC stayed at Thiruvananthapuram and later in Kottayam in connection with his post retirement job, his family stayed at Kozhikode.

AIR Producer

A government job in those days would

be a matter of pride to anyone with a high salary and a lot of powers but the condition existing in AIR was quite different. Most of them were on contract basis on monthly, quarterly, half yearly or annual basis. The continuation of their job was in the hands of the non-creative insensitive bosses. Their job was never defined and any time their services could be pressed into. The publicized programme could be altered to fit some other item favoured by the bosses. Once PC was

asked to organize a musical programme with songs dedicated to a particular subject and there was no recognized poet available. There was only two hours available for broadcasting the new item. PC was informed about it. In five minutes PC wrote two lines of the lyric and sent to Raghavan for composing music with a word that by the time the written words were composed, the remaining lines would follow. There was not enough time for rehearsal and recording and the programme was aired live, Raghavan singing in the absence of other singers of the radio station.

Despite all the hurdles, the young and not so young team flourished and their united efforts brought the fame of the Kozhikode station to new heights. It was P Bhaskaran who brought a new branch of music, light music (*Lalithaganangal*) into vogue and it was soon taken up by other stations. Till then, AIR had only three types of songs; classical, folk and film.

In a high handed action of the station director, PC was made a scapegoat and was duly suspended for no fault of his but K P Kesava Menon, the then editor of *Mathrubhumi* took up the matter with Prime Minister Jawaharlal Nehru who was holding the charge of Information and Broadcasting. At his intervention, the suspension was revoked and the station director was transferred to Assam.

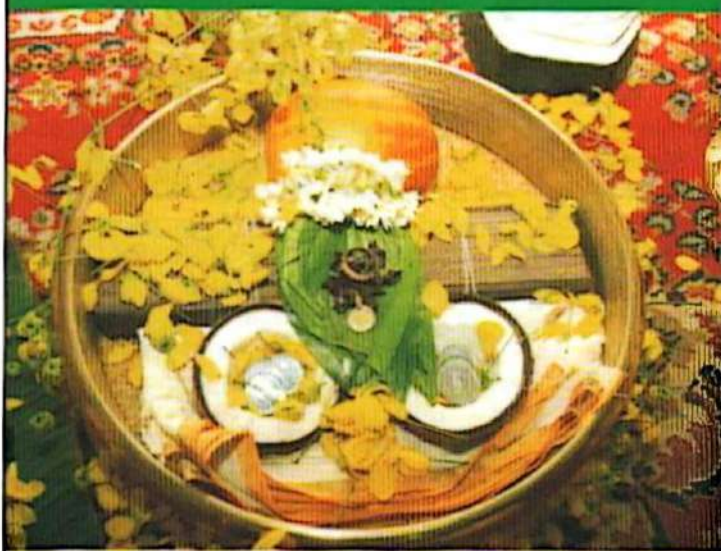
Poet P Kunhiraman Nair was a close friend of PC but he had to struggle to maintain the friendship. The poet was very liberal when he had money in his pocket but when in need, he would not hesitate to ask editors and others in need of his poems to help him out. Once PC received a post card with some scribbling on it.

There is an Unnikrishnan in Guruvayoor,

There is a Kuttikrishnan in Kozhikode,
Oh Krishna, do not give up on me!
- P Kunhiraman Nair

PC soon arranged a poem reading session for the poet who soon reached Kozhikode. One hour before the broadcast, the poet was called in and PC asked for the manuscript. He was aghast. Some part was written on the unwritten side of an envelope, another part on a purchase bill and the remaining on the back cover of a book he was carrying with him. Since there was no time for a recording, the poem was recited live and the poet could not read some part of his own writing. Later PC used to insist that it should be written

Vishu festival celebration in kerala is worth to watch as each house glows...



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Sudhakaran as his father Uroob in a documentary based on him

neatly on a piece of paper.

When PC became popular with *Ummachu*, *Sundarikalum sundaranmarum* and *Neelakuyil*, his bosses did not like his popularity and refused to renew his contract citing his low educational qualifications not befitting the post he held. Under K P Kesava Menon, letters and telegrams were sent to IB Ministry and PC returned to his old job.

PC the orator

PC was a lovable orator. His style of talking was that of an elderly person. There was no usage of flowery words or high flying paraphrases. It was like a man-to-man talk. He spoke moderately, for 10-15 minutes, entertaining and educating his audience. While he was at Kozhikode, he was invited as a speaker in cultural programmes conducted by schools, reading rooms, literary meetings, and other social events. Unlike today, the speakers were not paid for their services. Trying to be nice to everyone, PC could not refuse anyone. Often he had to pay the bus fare from his own pocket.

PC the actor

Though PC wrote a few plays, well received during those days, many did not realize that he was a fine actor. When Edasseri's most coveted drama *Koottukrishi* (Co-operative farming) was staged, PC enacted the very important role of Abubacker. When prompting was inaudible, he made up his own dialogue. Those days, if the audience felt any particular actor acted a particular scene well, he would say, "Once more" and then that scene would be repeated. It was applicable to the

death scene even. PC was once forcefully gifted several quarter rupee coins by members of the audience. PC must have written more than 20 plays and all of them were staged in Ponnani and other places. Whenever time permitted he acted in them. However most of his plays are not available today.

His most prominent plays are *Mannum pennum* (Soil and women), *Theekondu kalikkaruthu* (Don't play with fire) and *Miss Chinnuvum lady Januvum*. The first two plays were regular fixtures for more than five years in school anniversary celebrations. The

second play won state awards for drama. When these dramas were played on professional stages, Kunhava, Padmadalakshan (Kuthiravattam Pappu), Kunhandi, Vasu Pradeep, Nellikode Bhaskaran and Santha Devi played important roles.

PC the ideologue

Unlike S K Pottekkat, Kesav Dev and Thakazhi and like Vaikkam Mohamed Basheer, PC never showed any inclination to any particular political party. He always felt that a creative writer should not have any affiliations and he should be independent of any political idealism. At the same time, he never bent before any politician or bureaucrat for any privilege or personal benefit.

During Emergency years, PC was Chairman of Kerala Sahitya Akademi. He was critical of editors and writers who towed the line of the government but never opposed or supported the emergency. When Dr Puthusseri Ramachandran brought a resolution in a meeting of the Sahitya Akademi, seeking to send two representatives to the delegation that was going to protest against Jayaprakash Narayan's actions, Vice President of the Akademi PC stood up and nipped the resolution in the bud saying, the Akademi was not the forum to bring resolutions of political tone. President Kesav Dev supported him. ■

It happened with-13

Edasseri

Edasseri Govindan Nair and P C Kuttikrishnan married sisters, the elder being the former's wife. Being a part of the matriarchal system, both Edasseri and PC had an arduous childhood. After finishing their school education, both were eager to get some kind of employment so that they could help their family.

Outwardly they had opposing philosophy. Edasseri held the view that everyone should suffer for his mistakes and no pardon should be granted to him. PC thought that every person deserved another opportunity to set things right and therefore deserved pardon. Nevertheless, in reality both were alike as they were prone to pardon

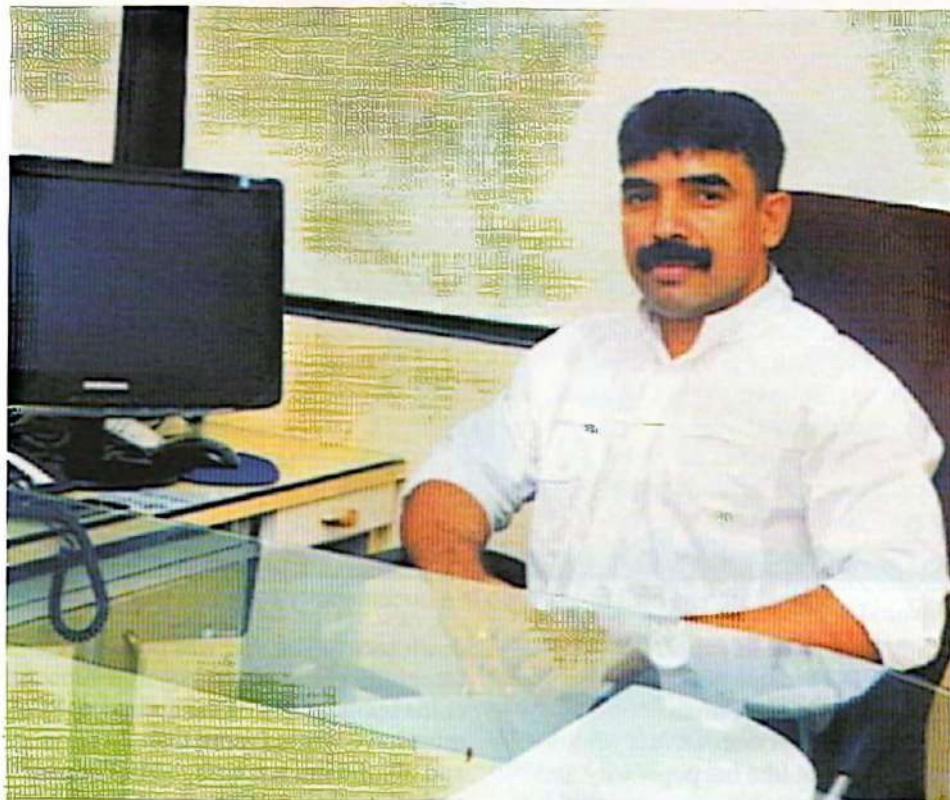
everyone who wronged them. Edasseri used to write poems quite early but none of them was published. Once his book containing the poems

was taken by a friend of his brother and for some time there was no news about the book. Then one weekly published the review of the poems contained in a book and it became clear to Edasseri that the friend got the book published in his own name. Edasseri's friends coaxed him to file a case against that friend. Edasseri's reply was typical of his



character: "Why? For that man doing a favour to me? Because of him, my poems were published, even though in his name. My only prayer is that he should not ask me to reimburse its printing cost."

Starting as a tuition teacher for 12 students in 1994, Prof. Shibu Nair is today Director of Carmel Educational Group that gives quality education to students who want to excel in their Board and Entrance examinations of professional courses.



Prof SHIBU NAIR

Grooming Students For Success

- Elvee

Shibu Nair, comes from a family of teachers. His father K Narayanan Nair was a Mathematics teacher and Headmaster of a Government School while his mother the late Chellamma was a Malayalam teacher in a Government School, both in Kerala.

This could be the reason behind the success of the Carmel classes that was

started by him in Vasai at a rented place in 1994. Today it is one of the best coaching centres in Mumbai providing coaching to SSC/ CBSE/ HSC Board examinations in the arts, science and commerce streams as well for Entrance exams for Medical and Engineering at the State and national level, IIT/JEE/ NEET entrance examinations, and also CA examinations as well as coaching

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Time and task management skills.

Neatness and order in presentation of answer papers.

Mastery of core concepts in the subjects.

Practice in solving previous years' Board question papers.

Above all a comfortable place where the student can study with concentration without external disturbances.

Parents must give a lot of moral support to Board exam students so that they are not stressed out.

- Prof Shibu Nair



Prof Shibu Nair and Shiji Nair with one of their awards

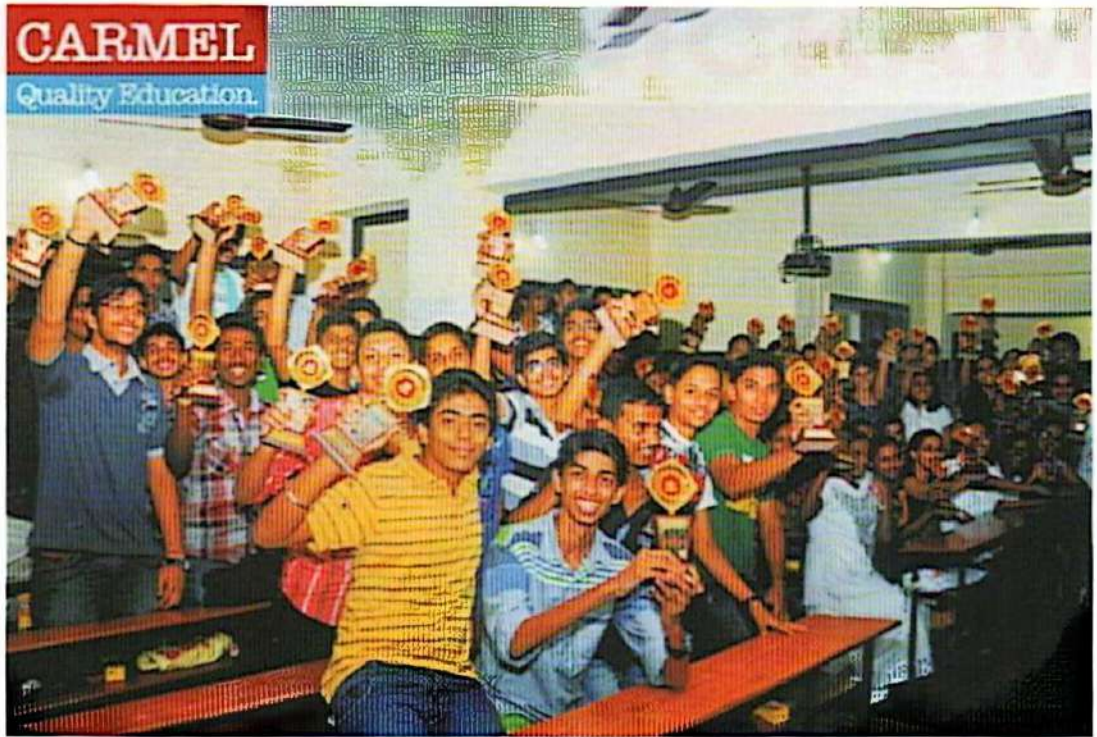
for IELTS (International English Language Testing System) conducted by IDP Australia and the British Council. Carmel Group has 137 staff and about 3000 students and most of the students who enroll here are from the

Borivali to Boisar belt. Several doctors, engineers, MBA graduates, Chartered accountants and other professionals have studied at Carmel classes and succeeded in their examinations. Carmel Classes is ISO 2001 and 2008 certified and certified by TUV India as well.

Shibu Nair's native place is Kallar in Idukki District near Munnar. He completed his schooling in SVECT School and Sacred Heart English High School in Changanassery. He completed his Graduation in Chemistry from NSS College Changanassery and postgraduation in English Literature and BED from NSS College Pandalam. During his post-graduation, he was Student Councillor and during his BED he was Vice - Chairman of Kerala University Students Union.

After completing his MA and BED he came to Mumbai in 1994 and got a job as an English lecturer at Thomas Baptista College in Vasai. At the same time he started taking tuitions and by 2002, his classes had become so popular that he left the job at the College to concentrate on his Coaching class.

Shibu married Shiji in 1997. She also hails from Idukki. Before marriage she was working as a tutor in the nursing



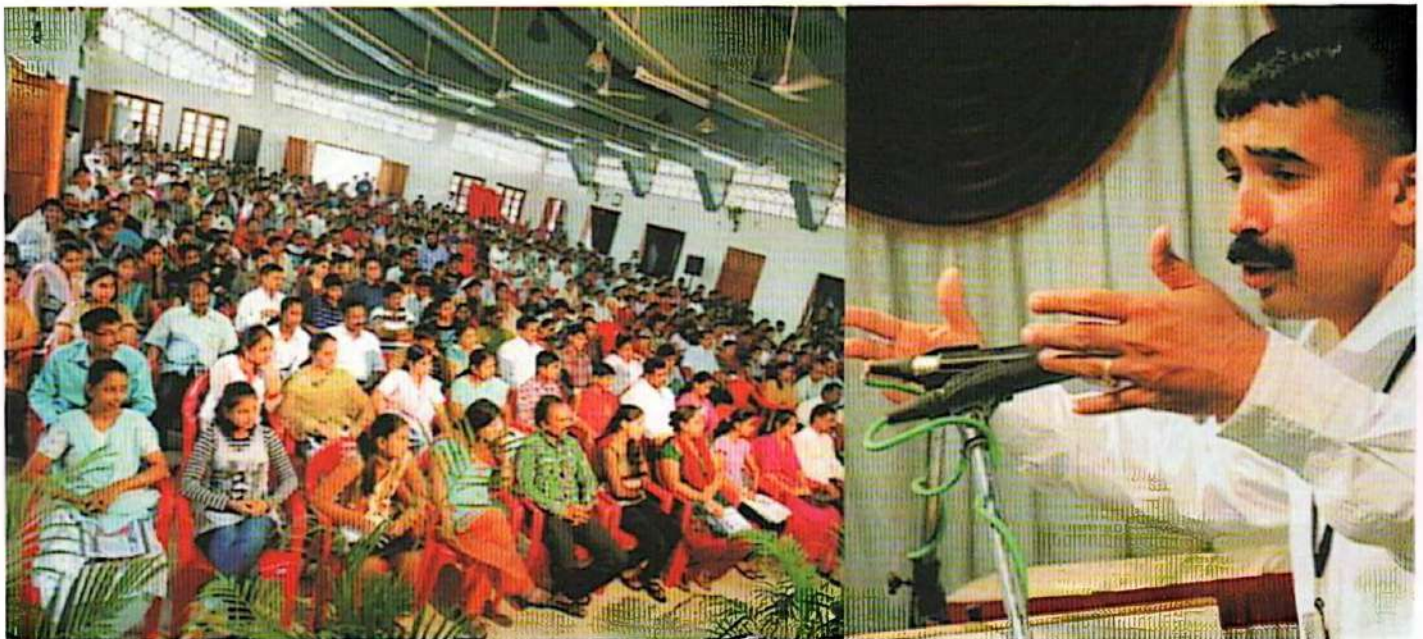
Board examinations rank holders of Carmel Classes

Department at Jawaharlal Nehru Medical College in Belgaum. Currently Shiji heads the accounts department of Carmel Educational Group. They have a daughter Neha who has just finished her Std VII at Notre Dame CBSE School and a son Pranav who is three and a half years old. Shibu has a sister who is working as CMO in a CGHS hospital at Thiruvananthapuram.

Shibu has won several Achievement Awards for excellence in teaching skills. Being such an active personality in the educational field, he feels that it is very important for parents and teachers to find out the child's aptitude so that

she/he can be guided to choose a field that will be in tune with the child's inclinations. "It is not necessary every child must become a doctor/engineer."

Shibu has a new project, a joint venture with Anas and James who are leading architects in Kerala and owners of Travancore Builders, to start a coaching centre for medical and engineering entrance examinations in Kochi. The Centre will be a self contained unit with hostel facilities for NRI students and even their parents, reading rooms, well-stocked library etc. Shibu Nair says that the project will be ready by April 2016. ■



Prof Shibu Nair addressing students and parents at a study seminar

KOODAL MANICKAM

- K.R.NARAYANAN

As a tribute to Swami Vivekananda's 150th birth anniversary and his stand on religious tolerance, four monuments of different religions of the country, viz. *Pothimalar Building* (Punjab), *Fatehpuri Mosque* (Delhi), *Rachoil Seminary* (Goa) and *Koodal Manickam Temple* (Irinjalakuda, Kerala) have been taken up for conservation by the Archaeological Survey of India. Koodal Manickam Temple is situated at Irinjalakuda, in the Mukundapuram Taluka of Thrissur District in Central Kerala.



■ *Koodalmanikyam* or *Kudal Manickam* is an ancient Hindu temple of Irinjalakuda. The unique feature of this temple is that it holds the deity of *Bharatha*, as a sage

rather than the prince of Ayodhya. There are only very few temples in the country for *Bharatha* and *Koodal Manickam* is the most important amongst them. This temple of Irinjalakuda is of great religious, architectural, historical and mythological significance.

Generally, among the four sons of King Dasaratha (of Ramayana), only *Sriram* is given much importance and worshipped throughout the country. It is so not only within the country of the origin of Ramayana, but also in places bounding our eastern regions and places like Thailand and Indonesia.

The *Koodal Manickam* is one among four temples that form a set - called *Nalambalam* - each dedicated to a prince of Ayodhya, viz. *Sree Rama*, *Bharatha*, *Lakshmana* and *Shatrughna*. These temples for the four *Dasarathis* are located at *Thriprayar* (for Sri



Rama), *Irinjalakuda* (for *Bharatha*), *Moozhikulam* (for *Lakshmana*) and *Payammel* (for *Shatrughna*). Excepting *Thriprayar*, all of them are in the *Mukundapuram Taluka* of *Thrissur* district.

Though the deity worshipped in *Koodal Manickam* temple is generally believed to be *Bharatha*, the idol in the sanctum sanctorum is that of *Chathurbahu Vishnu*.

"*Sangameshwara*" (*Sangama Easwara* meaning the Lord of the Confluence) is another name associated with the deity at *Koodal Manickam*.

It is said that *Irinjalakuda* was a centre for intensive vedic, cultural and religious activities, ever since the Aryans migrated to this place in the

third/fourth century. It has contributed to the cultural history of Kerala through Vedic studies, and temple arts (like *Koodiyattam*, *Koothu*, *Kathakali*, *Pathakam*, etc.). It has been the home of *Unnayi Warriar*, *Ammanur Chakyars*, and many other reputed people from different fields of science, creative writing, arts and culture.

The Legends

Legends insist that the deity of the temple was *Bharatha* (the younger brother of *Srirama*), who stayed here with the wooden sandals of *Srirama*, on his way back to *Ayodhya*. The God here, it is said, is in deep meditation and in a pensive mood, on account of his separation from his brother. Unlike the other temples in India, there are no other deities (like *Ganapathy*, *Devi*, *Hanuman* and the like) in *Koodal Manickam* temple. Nonetheless, it is believed that *Hanuman* always stays in an invisible form on the southern side of the sanctum. *Koodal Manickam* is perhaps the only temple in Kerala, where six priests conduct the *poojas*.

It appears that the original idol of the present temple is one among the four idols located by the fishermen in the



An aerial view of the sanctum



Kuleepini Theertham

seas to the west of Irinjalakuda and handed over to the then local chieftain called Vaikkal Kaimal. The other three idols were installed in Thriprayar (Sri Rama Temple), Moozhikulam (Lakshmana temple) and Payammel (Shatrughna Temple). It is believed that the new idol of Koodal Manickam was ceremoniously installed on the stellar constellation of "Punarvasu" (Punarham) in the Malayalam month of Makaram (January-February).

The temple compound is a very wide meadow with lush green grass spreading over a large area of land, with a gate (Gopuram) each in the east, west and south. In the north is a very wide tank, running almost the entire length of the temple compound, called the "Kuleepini Theertham". It is believed that the saint, Kuleepini, conducted a great Yagna (sacrifice) here. There are three more tanks outside the temple compound in the east, south and west.

The spring water of the Kuleepini Theertham is crystal clear and is used only for the temple purposes. The tank is home for innumerable varieties of fin-fish. Feeding the fish (Meenoottu) is an important offering to the Lord Koodal Manickam.



A painting of Unnayi Variyar (Author of Nalacharitham Atta Katha)

History

It is believed that Irinjalakuda existed during the Maurya Empire and Ashoka's missionaries had influenced this area in favour of Buddhism. The nearby Kodungallur (the then Muzuris) and its old temple are believed to be the age-old stronghold of the Buddhists. Along with Buddhism, Jainism too is reported to have entered this region.

Jainism came to Kerala in the third century BC soon after Chandragupta Maurya (B.C. 321-297), accompanied by the Jain monk Bhadrabahu, and travelled to Shravanabelagola near Mysore (in present day Karnataka).

Their followers are believed to have journeyed further south, into the present day Kerala and Tamil Nadu, in search of suitable places for meditation. By the beginning of the Christian era, Jainism was well established in the present Kerala region. Ilango Adigal, author of the Tamil epic *Silappadikaram*, was among the notable royal patrons of the Jain religion in Kerala. He lived in Trikkanaa-Mathilakam which attained fame as a centre of Jain culture and learning.

The earliest historical reference to Koodal Manickam Temple is found on a stone inscription attributed to the Chera king Sthanu Ravi Varman, dated 854 A.D, donating vast extents of land for the temple. It is, therefore, reasonable to assume that the temple must have been in existence for quite some time before this date and, even then, Koodal Manickam occupied a place of importance among temples of Kerala. It is said that the Jains established a place of worship (*Derasar*) at Irinjalakuda and installed the naked idol of the Jain Theerthankara by name Bharatheswara, in the sanctum sanctorum of the *Derasar*. This is believed to be the origin of the present Koodal Manickam temple.

It is worth mentioning in this connection, that until a generation or two ago, the brahmin women never used to enter the sanctum of this temple, as history insists that this Theerthankara of the Digambara cult stood naked in the sanctum. (They do enter the sanctum, these days, as things have since changed!).

The Aryan Brahmins are said to have migrated to this part of India by about the third/fourth century of the Christian era. It is said that 32 families of this race moved to the present Kerala, bringing with them the Vedic culture, nine centuries before the fall of the



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second Chera Empire of the Kulasekhara Perumals. Irinjalakuda was one of the villages occupied by the Aryan Brahmins (since called the Nampoothiris).

Similar villages in the vicinity were Peruvanam (Perumanam near Cherppu) and Avishtta Puthur (Avittathur).

History told us that the Jain and Buddhist temples were captured and occupied by the Brahmins and they were managed and run by these Aryans, as the temples for Hindu Vedic Gods. Their villages always concentrated around a temple and were referred to as the *Grama Kshetra*. Irinjalakuda was one of such "*Grama Kshethras*" in the ancient history of Kerala.

During the attack of the Mysore Tiger Tipu Sultan of Srirangapatnam- the temple was set to flames by his army. Though it was not possible to assess the damages at that time, old timers believe that the sanctum and the idol did not



The Koodal Manickam

suffer much. The temple underwent renovation and was modified beautifully thereafter.

The Etymology

The present location of the temple was situated at the confluence of two rivulets, which have since moved away from each other, in due course of time, towards *Chalakyudi* and *Rappal*. The name "*Iru Chal Koodal* or *Ingangi Koodal*" or the confluence of two rivulets (canals) is said to have evolved into the present-day Irinjalakuda.

Some say the names of the deity of the temple Koodal Manickam and Sangama Easwaran too had had their



The Flag Hoisting (Kodiyettam)

origin from this river confluence.

May be, to commemorate this, the Koodal Manickam goes for his ceremonious bath (*Arattu*) in these rivers in alternate years during the temple festivities in the Malayalam month of *Medam* (April-May).

The Temple festivals

The temple celebrates a ten day festival *Utsavam* - in the Malayalam month of *Medam* (April-May), with 20 to 30 caparisoned elephants taking part in the daily processions.

This colourful festival begins with *Kodiyettam* (flag hoisting) and concludes with the *Arattu* or the holy bath of the deity, alternatively in Koodappuzha (Chalakyudi) and Kurumali Puzha (Rappaal near Puthukkad).

The daily *Ezhunallathu* (procession) of the caparisoned elephants with colorful umbrellas, traditional drums and musical instruments, *Manoramamelam*, *Kathakali*, *Chakyarkoothu*, *Ottam Thullal*,

Pathakam and the like are the highlights of these ten days. *Kathakali*, based on compositions of reputed writers of yore are performed every night. The last day's play, however, would always be *Sri Rama Pattaabhishekam*.

Kottarathil Sankunni describes the *Puthari* and *Mukkudi* festivals of this temple in his ancient document "*Aithiyamala*" (A Garland of Legends). When the post-harvest grains and vegetables reach the temple in October, "*Puthari*" (a grand feast) is celebrated in the temple. The God is offered very many types of food on this day.

There is a legend about the God suffering from stomach ailments on this account, and as per the divine orders, the famous physician - Kuttanchery Moosath - prepared his medicines, called *Mukkudi*, and offered it to the God the next day. These medicinal offerings are supposed to cure all stomach problems. The practice is still continued here.

Though situated within the territory of the old Cochin State, the temple and its surroundings belonged to the erstwhile Travancore ruler. Therefore, the temple administration had been with a *Thachudaya Kaimal* appointed by the Travancore crown. Presently, however, the temple has been brought under the Government and administered through the Koodal Manickam Devaswam Board, under the chairmanship of the District Collector of Thrissur. ■



Sree Rama Pattabhishekam-The last day's Kathakali



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KARUNYA TRUST

Reaching out to the underprivileged

- Lakshmi V

Kalyan Diocesan Social Action (KDSA), Karunya Trust was inaugurated in 1998 by the then Governor of Maharashtra PC Alexander on the tenth anniversary of the Syro-Malabar Diocese of Kalyan and it continues the social charitable activities of the Diocese in Maharashtra. Celebrating 15 years of charitable activities this year, the Trust has touched and changed the lives of the poor and the downtrodden of all religions.



■ On September 5, 1998, the Diocese of Kalyan set up Karunya Trust, a multi - religious non- Government Organization (NGO), based on

the Gospel values of love, freedom, fellowship and peace, in memory of Mother Theresa and her unconditional love and compassion for the poor and marginalized. The Trust aims to restore human dignity to the needy through empowerment and focuses on enhancing the living conditions of the rural and urban communities of Maharashtra with no distinction of religion.

Beginning with child development programmes, it has spread its wings and has provided educational and emotional succour to rag picking children, shelter to the homeless, medical relief to HIV / AIDS affected and infected, health care in remote rural areas, and income generating schemes for the unemployed, organizing community Self Help Groups (SHGs) providing disaster management skills and several other charitable activities. Companies through their CSR, students and organizations can extend a helping hand to any of its on-going projects and by way of donation, sponsorship or



A house constructed under Jubilee Housing Project (JHP) at Manjerly village, Kalyan. Inset: Bp. Thomas lays foundation stone of a house in JHP.

voluntary service. Karunya Trust today has 28 paid staff, and over 102 volunteers working in Mumbai, Raigad, Thane, Pune, Nashik districts through its nodal centers. It collaborates and builds strong mutually beneficial networks with like-minded organizations and Government agencies for the betterment of society at large.

Silver Jubilee of Kalyan Diocese (1988-2013)

The Diocese of Kalyan entered its year-long silver Jubilee celebrations on

October 2, 2012. In August 2012, the Chairman of the Trust, Bishop Mar Thomas Elavanal released the Kalyan Diocesan Social Perspective Plan 2012-2020, prepared under the guidance of Fr. Paul Kunduparambil, and his team, stating its aim of truly providing a 'safety net to the poor'. The projects envisioned in the Social plan include intervention in five thrust areas namely, education, health, livelihood, governance, environment and ecological issues in consonance with Karunya's vision of "restoring human dignity."

Fr Paul, Director of Karunya Trust says the Social Perspective Plan follows the footprints of Catholic Social Teaching that believes "no society can last unless it is based on a clear orientation towards values that are reflected in a just ordering of relationships and an active



Bp. Thomas Elavanal, Fr. Paul K, Dr. Aprain, Sr. Betty , Sr. Edith, Mrs. Rose Joseph (co-ordinators) with Warechiwadi tribal village people on the occasion of Jubilee Housing Project inauguration.

implementation of justice.” (Youcat 324, p.81)

Team Karunya includes Fr. Paul Kunduparambil Director, Fr. Tomy Nelliyan (Asst. Director), Mr. Saby Francis - Development Consultant, Fr. Jinto Edattukunnel (Gyansaathi Project in Charge), Sr. Betty George (Programme Coordinator - Karunya Trust), Sr. Edith Gonsalves (Programme officer Rural Development) and Mrs. Rose Joseph (Coordinator Gyansaathi) and 28 staff members and volunteers.

Silver Jubilee Gift of Kalyan Diocese to Maharashtra

As part of Kalyan Diocesan Silver Jubilee celebrations, Diocese will build 30 houses for the rural homeless in Ambarnath and Kalyan Talukas under

Jubilee Housing Project, and has set up a Dristi2020 project: an attempt to donate 20,000 eyes by the year 2020. Mazdoor Suraksha Yojana, a pension scheme for the unorganized sector is getting ready to be launched in the Jubilee Year. Kalyan Diocese in association with Rachel George Charitable Trust plans to support the marriage of 100 less privileged girls, Samoohavivaham, scheduled to be held on 4th April 2013. In collaboration with priests, religious and faithful, in memory of Silver Jubilee of Kalyan Diocese, Karunya Trust has formed Jubilee Action Network (JAN) that aims to reach out to the destitute and orphans of Mumbai and its suburban streets and entrust them to centers where they can lead a dignified life. According to Fr Paul, JAN in Hindi

means 'life' which is to be respected from inception to natural death and the volunteers here work together to preserve, protect and promote life, an expression of gratitude to God for the gift of life, as per Jesus' teachings. Project SAVLI: a project for providing comprehensive care and support to children of people living with HIV/AIDS has been launched. As a jubilee gift, the Trust plans to provide educational assistance to 50 HIV/ AIDS affected children till they complete their secondary education.

Other Projects

Urban Projects: On 3rd September 2011, Karunya Trust in partnership with Holistic Child Development India set up a community development programme, Gyansaathi, for child ragpickers residing at the Deonar Dumping yard, (Asia's largest dumping ground) at Rafiq Nagar Govandi, to provide them non-formal education, supplementary nutrition, health care, etc. Many of the children were either school dropouts or had never gone to school and their future would have been working in the dumping yard. But Karunya volunteers worked with these children and today there are around 180 children registered at Gyansaathi non-formal education center. In the past one and half year 161 of them have been admitted in regular schools and admission process is going on.

Since 1998, about 6700 children have benefited from Karunya's educational projects. Gyan Mitra provides education support exclusively for children of HIV infected/ affected persons. Gyandeeep includes various types of educational



Team Karunya with Bp. Thomas Elavanal, Fr Paul K and others during Annual Day celebration of Child ragpickers project, Gyansaathi

programmes for children under different schemes like Initial Study Help, sponsorship and scholarship programmes. The dispensaries at various nodal centers provide free medical aid to the poor and the marginalized. The CHAHA programme, Clinton foundation programme are some of the HIV/AIDS projects in the past years

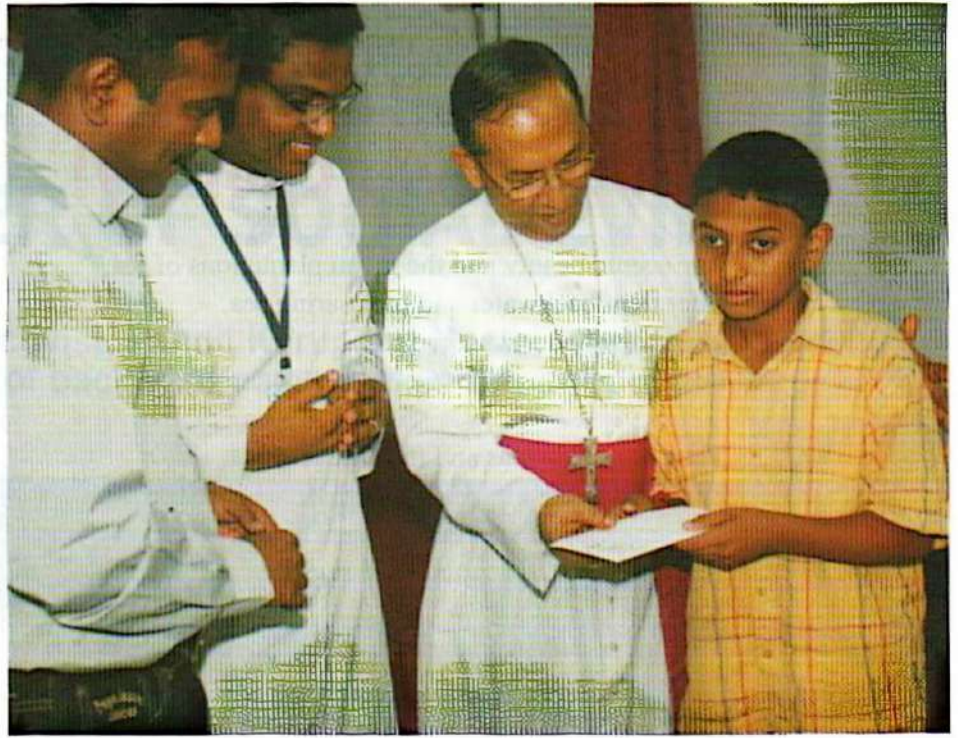
Rural Projects: Till date Karunya Trust has formed over 900 Self Help Groups for women, 31 farmers clubs, 21 Youth groups, 7 task areas committees and 10 Village Development Committees in Kalyan, Ambernath and Bhiwandi Talukas. Cash for work, LIC schemes for rural poor, medical and health awareness camps, Disaster preparedness plan, NIVAS Housing programme (in collaboration with Habitat India), Alternate livelihood programme under District Rural Development Agency (DRDA), Flood Relief and Rehabilitation (supported by Catholic Relief Services and Caritas India) are some of its other programmes in the past 7 years of its service in rural Maharashtra.

Awards and recognitions

In 2013 Karunya Trust's Amrapali SHG, Kanor received Rajamatha Jijuswalamban Puraskar at Thane District. In 2012, Shubham SHG's (from Kunde village in Kalyan Taluka) food stall was selected as the best food stall at Mahalakshmi Saras at Bandra and won prize money of Rs 15,000. In 2011 six SHGs were awarded as the best SHGs by Kalyan Samaj Vibhag. In 2011 and 2010 Ekta SHG Devoli and Amrapali SHG Boradapada won the Best SHG Awards at the District level and Konkan Region level during the Mahalakshmi Saras. Jaidurgamatha SHG at Boardpada in Ambernath Taluka won the Rajamatha Jijuswalamban Puraskar at Konkan region and Thane District in 2010. In 2008 Karunya Trust was awarded the Best NGO in Powai area by MANCH Mumbai Citizens during the Powai festival.

The Syro-Malabar Diocese of Kalyan was established in 1988 with the aim of bringing unity among the scattered Syro-Malabar Catholics in various parts of Maharashtra and mission work in the villages. The Diocese spreads over 15 civil districts, Mumbai and its suburbs.

Bishop Mar Thomas Elavanal is the



Launching of Savli Educational Programme for 50 less privileged children by Bp. Thomas Elavanal

Chairperson of Karunya Trust while Fr. Paul Kunduparambil is the Executive Director. The other Board of Directors are Msgr. Jacob Porathur, Fr. Francis Eluvathingal, Fr. Paul Olickal, Dr. Ashok Mehta, Dr. Nilufer K. Ahmed, Dr. PJ Aprain (Executive Secretary), Mr. Issac J Talkar and Mr. Babu Joseph.

The Kalyan Diocese has declared the Silver jubilee year as the Year of faith and as Bp. Thomas Elavanal mentions in the Karunya newsletter, "The work we do through Karunya Trust is a means to experience and see God, so that we can pass the message of the Gospel to the people on earth" ■

Wish you all a Happy Vishu
C.S NAIR

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Anuja Girish Nair

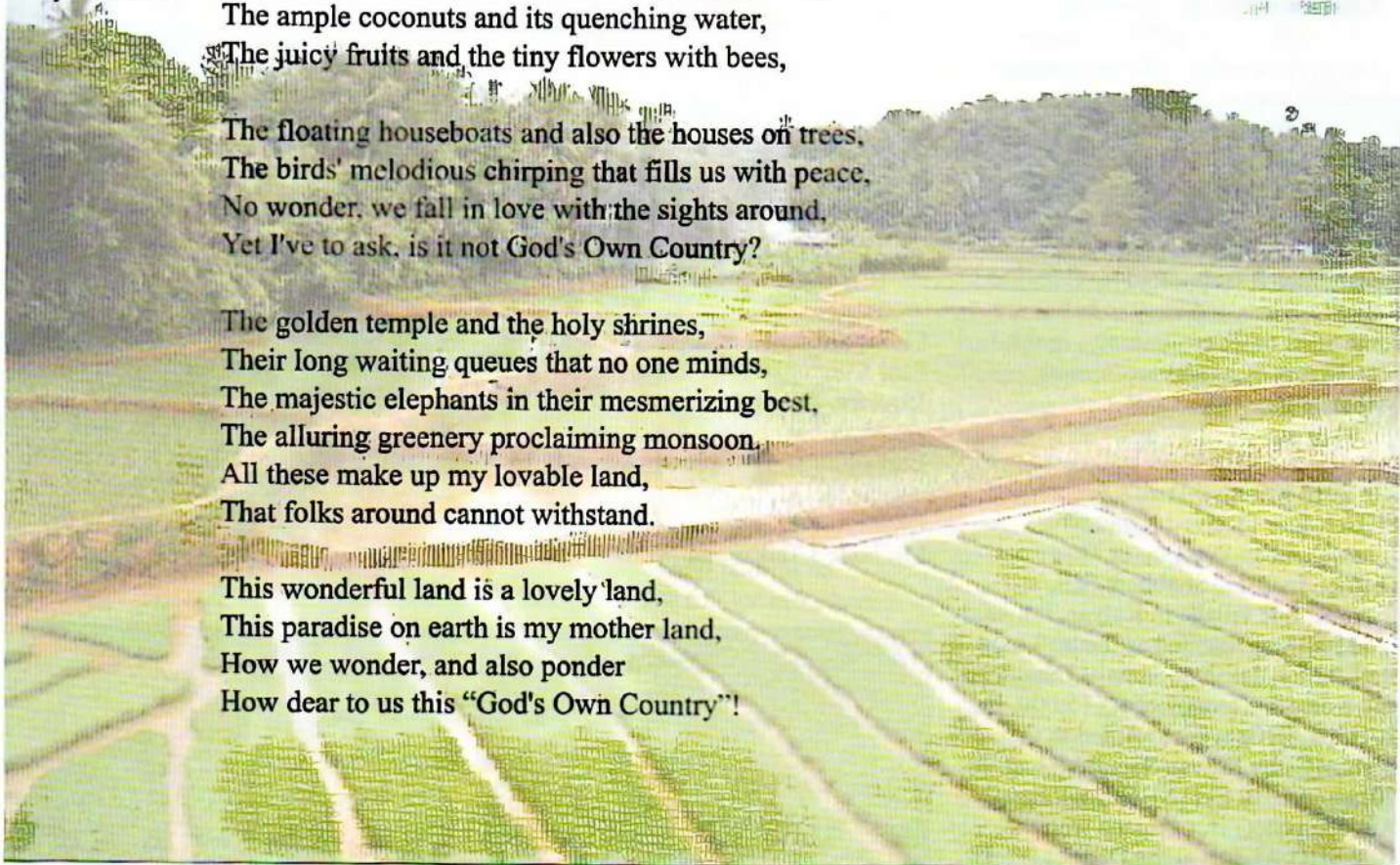
The scenic beauty and the green plantations of tea,
The silent backwater and the roaring sea,
How we wonder what we see,
I can only ask, is it not God's own country?

The plump bananas and its large leaves,
The long and stout jackfruits and its yummy taste,
The ample coconuts and its quenching water,
The juicy fruits and the tiny flowers with bees,

The floating houseboats and also the houses on trees,
The birds' melodious chirping that fills us with peace,
No wonder we fall in love with the sights around,
Yet I've to ask, is it not God's Own Country?

The golden temple and the holy shrines,
Their long waiting queues that no one minds,
The majestic elephants in their mesmerizing best,
The alluring greenery proclaiming monsoon,
All these make up my lovable land,
That folks around cannot withstand.

This wonderful land is a lovely land,
This paradise on earth is my mother land,
How we wonder, and also ponder
How dear to us this "God's Own Country"!



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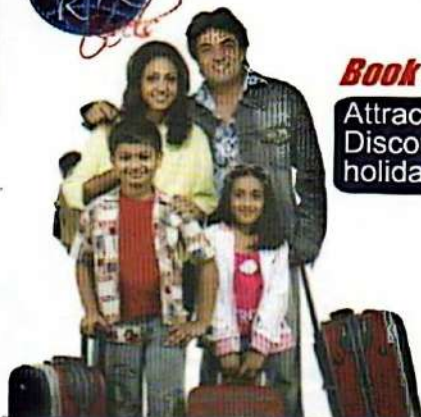
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PANDIT KARUPPAN MASTER FIGHTER OF SOCIAL EVILS

-V.N. Gopalakrishnan

Scholar, writer, social activist, Pandit Karuppan Master worked relentlessly for the upliftment of backward communities throughout his life.



■ **Kandathiparambil Paapu Karuppan** popularly known as **Pandit Karuppan Master** or **K.P. Karuppan** was a crusader against untouchability and other social evils

prevalent during his time. For his relentless efforts in uplifting the socially, economically and educationally backward communities, Karuppan Master earned the epithet 'Lincoln of Kerala'. He became the first human rights activist from the Cochin State. He was also a renowned Sanskrit scholar, poet and dramatist. He used his organizational ability and literary talent to fight against illiteracy, social injustice, casteism and superstitions. Karuppan Master belonged to the Dheevera community of Hindu fishermen.

Karuppan was born to Paappu and Kochupennu on May 24, 1885 in a lower middle class family at Cheranelloor, near Ernakulam. Paappu was proficient in Sanskrit and *Ayurveda* and was known as *Atho Poojari* engaged in pujas and other rituals. *Karuppan's* childhood name was Sankaran. However, a Tamil Gosai who used to visit his family regularly once predicted that the boy would become a scholar and suggested that he be named *Karpan* which later became *Karuppan*. *Karpan* in Tamil means 'learned person' whereas *Karuppan* in Malayalam means 'person of black colour', though ironically he had a fair complexion!

Karuppan's formal education commenced at the age of five under Azheekkal Velu Vaidyan. Hadaka Valath Appu Asan taught him basics of Sanskrit such as *Amarakosham*, *Sidhdharoopam* and *Sreeramodantham*. He started reading *Puranas* and *Ithihasas* from a very young age. At the



age of 12, he wrote a poem titled *Lankamardanam* which was well appreciated. He studied Sanskrit *Kavyas* under Mangalappillil Krishnan Asan and Annamanada Rama Pothuval. The upper caste Hindu students did not allow him to sit with them and hence he had to sit separately in a corner.

The significant period of his education was spent at Kodungalloor *Kovilakam*. The Kodungalloor *Thampurans* (Rajas) were scholars and poets. Kunhikkuttan Thampuran, known as *Kerala Vyasa* was prominent among them. Karuppan studied Sanskrit under these stalwarts. Though the *Kovilakam* was inaccessible to lower caste Hindus, Kunhikkuttan Thampuran encouraged Karuppan to take advantage of the facilities there. It was during this period that he wrote *Jaathikkummi* which sarcastically criticised the prevailing caste system and untouchability. It was written at the age of 19 in simple folklore form in Malayalam though most of his writings were in Sanskrit.

Kunhikkuttan Thampuran introduced Karuppan to H.H. Ramavarma Raja, the

Karuppan Master was instrumental in initiating many reforms including the commencement of schools and establishment of colonies. He convinced the Government for providing scholarships and concession in fees. In order to create awareness against superstitions, he wrote *Aacharabhooshanam* which was printed by the Government and distributed to the public.

Maharaja of Cochin when he visited Thiruvanchikkulam Siva Temple in Kodungalloor. The Maharaja was impressed and he invited Karuppan to his Tripunithura Palace. He made arrangements for Karuppan's advanced study of Sanskrit under *Sahridaya-thilakan* Rama Pisharody. Soon he was appointed Sanskrit Teacher at St. Theresa's Convent Girls' High School, Ernakulam, a special institution for the upper caste girls. Though there was protest against the posting from upper caste Hindus, the Maharaja overruled the objections. Later, he joined the Victoria Girls' High School, Thrissur and subsequently posted at the Teacher Training School there. He was re-appointed at St. Theresa's Convent Girls' High School in 1921. He was nominated as a member of the Cochin Legislative Council to represent the backward classes in 1925. As an MLC, he presented their grievances before the authorities and pleaded for their education, health services and better living conditions. Accordingly, the Department for the Protection of the Depressed Classes was established with Rao Sahib C. Mathai as *ex-officio* Protector and Karuppan as full-time Assistant Protector.

Karuppan Master was instrumental in initiating many reforms including the commencement of schools and establishment of colonies. He convinced the Government for providing scholarships and concession in fees. In order to create awareness against superstitions, he wrote *Aacharabhooshanam* which was printed by the Government and distributed to the public. The Depressed Classes Department was subsequently renamed as the Harijan Welfare Department. Under the re-organised Fisheries Department, fisheries schools were started. While serving as a Director of the Cochin Central Co-operative Bank, he appealed to fishermen and agricultural labourers to form co-operatives in order to make them self-reliant.

When Karuppan Master was nominated for a second term as MLC, he requested the Dewan to give the post to another member of the backward classes. Accordingly, the Government appointed P.C. Chanchen, a Pulaya leader as MLC and Karuppan tendered his resignation. He was then appointed as Secretary to the Elementary Education Committee and the *Bhashaparishkarana* Committee. In

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1931, he was appointed as Superintendent of Vernacular Education of the erstwhile Cochin State and four years later, appointed as Malayalam Lecturer in the Maharaja's College. He also served as Chairman of the Board of Examiners of the Madras University and as Member of the Municipal Council, Ernakulam.

On the eve of the *Shashti-poorthi* celebrations of the Maharaja of Cochin in 1919, a drama script competition was organized. Karuppan's script dedicated to the Maharaja was adjudged the best. The drama titled *Baalakalesam* discussed the progress achieved during the 16-year rule of the Maharaja but also criticized the atrocities suffered by the poor people in the name of caste. The drama was first staged in Maharaja's College and his upper caste Hindu friend provided financial assistance for printing the book. The scholars of the time discussed and appreciated the book. The Maharaja honoured him with the title *Kavithilakan*. After reading the drama's script, H.H. Sree Moolam Thirunal, the Maharaja of Travancore presented him a nine-jewelled (*Navaratna*) ring. As per Karuppan Master's request, the Maharaja sanctioned half-fee concession to all students of Dheevera

community in Travancore. Keralavarma Valiakoithampuran, known among the literary circle as *Kerala Kalidasan* conferred on him the title of *Vidwan*.

In order to find more time for social service, he relinquished his teaching job. He started organizing the people of Dheevera community into regional groups called *Sabhās*. The main agenda was to persuade people to fight against illiteracy and superstitions in Cochin State. He also formulated the *Pulaya Maha Sabhā* for the uplift of the Pulaya community. In due course, he persuaded other backward communities like Velas, Sambhavas, Ulladas, Kudumbis etc., to form similar *Sabhās* to give fillip to their fight against social injustice. He also secured the right to walk on public roads for the Pulayas and other depressed classes.

Pandit Karuppan Master was an accomplished poet and dramatist and his works are: *Achara Bhooshanam*, *Arayaprasasti*, *Baalakalesam*, *Baalodyanam*, *Bhaasha Bhaimeeparinayam*, *Bhanjithavimanam*, *Chanjenkutti*, *Chithralekha*, *Dheevera Tharuniyude Vilapam*, *Dhruvacharitham*, *Edward Vijayam*, *Jaathikkummi*, *Kairaleekouthukam*, *Kattile Jyeshthan*, *Lalithopaharam*, *Lankamardanam*,

Mahasamadhi, *Mangalamala*, *Panchavadi*, *Sakunthalam Vanchippattu*, *Sangeetha Naishadham*, *Soudamini*, *Sree Budhan*, *Sree Ramavarma*, *Sugathasooktham*, *Thirunalkkummi*, *Udyanavirunnu*, *Ulukopakhyanam*, and *Vallorkkavitha*. His *Sakunthalam*, *Baalodyanam* and *Kairaleekouthukam* were prescribed text books in Cochin State. *Bhaasha Bhaimeeparinayam* was a Malayalam text book for the F.A. Examination of the Madras University.

Pandit Karuppan Master was married to Kunhamma and had a daughter Parvathy. He died at the age of 53 due to pleurisy on March 23, 1938. The Pandit Karuppan Smaraka Grameena **Vayanasala** is a library founded in 1953 in his native village of Cheranelloor and A. K. Velappan, his nephew was instrumental in setting it up. The 50th anniversary meeting of the Pandit Karuppan Memorial Club (PKMC) at Udayamperoor was held on August 31, 2011. The Club organised its golden jubilee with a year-long programme. Dr. Gopinath Panangad is the present Chairman of Pandit Karuppan Foundation. Karuppan Master will be long remembered for his fight against social evils in Kerala. ■

Vishu Ashamsakal

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VISHWANATHAN PALLOOR

Veteran Drama Artiste and Writer

- Lakshmi

Vishwanathan Palloor has been a Mumbai Malayalee stage actor for the past forty years. A multifaceted personality, he has also directed a few Malayalam dramas and written lyrics for some of them and has published a number of short stories. In addition, he has tried his hand at drawing and painting and performed kathaprasangams during his younger days.

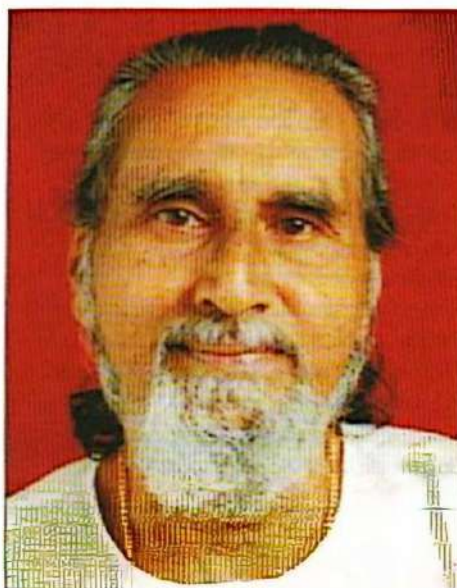
Vishwanathan Palloor has acted in more than 150 Malayalam dramas in Mumbai and Kerala and on more than 400 stages, his forte being comic and character roles.

Acting has been in his genes and during his schooldays he has acted in several Malayalam dramas and won prizes. Like several other drama artistes, he first started his acting career by donning female roles in plays like *thee kondu kalikkarathu* (written by Uroob), *Sneha seema*, *Yagashala*, *Raktabandham*, *ennittum ningalenne snehikunnu*, etc. in Kerala.

In 1961 when he was about 18 years old, he came to Mumbai. His elder brother who was working with Mahindra & Mahindra met with an untimely death while at work due to an accident and the company offered a job to young Vishwanathan. The teenaged boy accepted the job offer and ever since he has been living in Mumbai and working with Mahindra & Mahindra till he retired. He goes to his native town in Kerala often and keeps in touch with his roots.

After he came to Mumbai, Vishwanathan continued to nurture his passion for drama and involved himself with other Malayalees and Samajams to organize and act in Malayalam dramas. During those days staging Malayalam shows was a popular pastime among Mumbai Malayalee youth.

His first drama was in 1962, *Karmabhoomi*, written and directed by KL Thana and produced



Vishwanathan Palloor

by Kairali Kala Kendram, Kurla. His next drama was *Rashtrahilpigaal* written by Imam Valappadu and was performed on four stages.

Spanning over a period of 40 years, he has played several roles, mostly character and humorous roles in several Malayalam dramas in Mumbai. His characters as Pashanam Varkey in *Ezhuratrikal*, Chandy Kunju in *Mannu*, Appoohan in *Manishadha*, Narayanan in *Srishti* (staged 14 times on the Mumbai stages and staged in Ahmedabad and Pune) velichappad in *Karmabhoomi*, etc. are popular among Malayalam drama lovers. He has acted in well-known plays like *Veedhi* (staged 13 times in Mumbai), *Onam Bumper*, *Samasya*, *Kuruthikalam*, *Ranam*, *Kutumba Doshikal* (written and directed by PV Kuriakose) and several others. He has acted in more than 20 plays directed by VV Achuthan.

Vishwanathan has acted in plays produced by Adam Theatres, Ragam Theatre, Geethalaya, Pratibha and Sunayana Theatres as well as in Malayalam plays staged by Malayalee Samajams like Bombay Keraleeya Samajam, Borivali Malayali Samajam, Malad Malayalee Samajam, Kairali Kala Kendram, Kurla Malayali Samajam and others. During Onam almost all the samajams had a drama presentation and as he recalls, "There was a time when I used to rush from one Malayalee Samajam to another for rehearsals, during Onam season. There was a tremendous sense of unity among the members of drama troupes during those days. Unfortunately today Malayalam drama in Mumbai has lost its attraction. The youth are



Vishwanathan Palloor as appoohan in *Manishadha*

not so interested in watching plays. Other distractions like live sports and other programmes on TV channels have made the public apathetic to watching plays.”

Some plays he directed and acted were *Akaldhama*, *Panchajanyam*, *Manishadha*, etc. In one drama *Jesus*, he donned nine different roles while in *St Paul*, he played 3 roles, both directed by Augustine Fernandes (Ragam Theatres).

Vishwanathan Palloor is a lyricist and writer as well. He has written lyrics for dramas songs in *Manishadha*, *Kathiru Kana Kili*, *Karmabhoomi* and a few others.

He was on the editorial board of *Visalakeralam*, publication of Bombay Keraleeya Samajam and *Viswakairali*. He has written drama reviews in magazines. He is also a short story writer and has won prizes in short story



Vishwanathan Palloor in the play *Gramam*

competitions. He has published several collections of short stories namely, *Ramaraajyathile Pouran*, *Ponnalikkathu*, *Paavam Cheyythavar* and others. His *Haasyanatakam*, *Malarambu* was staged in Kerala several years ago. He also writes stories and features for several Malayalam publications.

Since the last ten years, Vishwanathan Palloor has not acted in Malayalam dramas. But his love for Malayalam theatre and literature has not diminished. He is very interested in the Mumbai Malayalee drama field and tries to watch new drama releases if and when they are staged. He likes to attend and participate in the activities of Samajams and attends their cultural



Vishwanathan Palloor with his wife Saudamini, daughter Simmi and her husband Raju

programmes, literary meetings and book releases of organizations like Pampungal Publications etc. He is life member of Bombay Keraleeya Samajam and Borivali Malayalee Samajam. Vishwanathan has won the Whiteline Vaartha Lifetime Achievement Award 2010, and an Award from Pratibha Theatres on their completion of 25 years. Vishwanathan belongs to Palloor

near Mahe, in Thalasseri district. His parents were the late Pathiyarakkara Govindan and the late Lakshmi Amma. His wife Saudamini also hails from Thalasseri. They have a daughter Simmi who is a practising advocate in Mumbai and who is married to Ambatte Raju K Nair who works for a private firm. Simmi has learnt Bharatanaryam and performed her arangettram. ■

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**SNEHA
NAMBIAR
UPCOMING
DANCER**

- KIM Bureau

At a young age Sneha has mastered not one but three Indian classical dances and has given performances in Mumbai, Delhi and even outside India with her teachers.

Sneha Nambiar is a typical Mumbai Malayalee girl who was born and brought up in this city and completed her schooling at Model English School in Dombivili under the SSC Board. But she has not forgotten her roots and the culture of her native place. While her peers chose science and commerce streams to pursue their studies, Sneha chose the Fine Arts stream. She completed both her Bachelor and Masters Degree in Performing Arts in Mohiniattam with distinction from Nalanda Nritya Kala Mahavidyalaya, Mumbai under the guidance of Padmashree Dr (Smt) Kanak



Rele, one of the distinguished dancers and scholars of Mohiniattam in India.

Sneha started learning Kathakali at Kalakshetram, in Dombivli under Kalamandalam C Gopalakrishnan, a well known Kathakali artiste and Professor in Nalanda Nritya.Kala Mahavidyalaya and has done her arangettram.

She learnt Bharatanatyam for five years from Mrs Vijaya Menon, later for four years from Kumari S Vasantha of Kalanjali and completed her arangettram in 2003.

She has also completed I and II in Carnatic music vocal from Sri Shankara School of music and received the Swara Bharati Certificate of Merit.



Sneha with her family members



Varied Performances

Having studied all the three classical dance forms, Sneha has performed all the three styles of dancing on different

stages in and around Mumbai, other cities and even abroad with her gurus and their dance troupes. As a Mohiniattam dancer, she has played major roles in the famous productions of Nalanda Dance Research Centre's "Santavani" and "Gautama Buddha The Enlightened One", performed at Nakshatra festival at N.C.P.A, Mumbai, (2010), Rashtriya Vasanta Natyotsava, Mumbai, (2011), Khajuraho Festival at Khajuraho, (2011), Indradhanush Festival etc in Delhi, and outside India in Colombo and Doha. As a Kathakali artiste she has performed with her teacher Kalamandalam Gopalakrishnan and his troupe on several stages and on Doordarshan. Sneha has performed Bharatanatyam on several stages in and around Mumbai and participated in Shivali festival. She has won several awards at intercollegiate levels in dance competitions and received the title Nalanda Nritya Nipuna at Nalanda's Nrityotsav in 2012.

Scholarships and Recognitions

Sneha was the recipient of SPICMACAY's scholarship of the Gurukula system of training in koodiyattam under the guidance of eminent artistes of Natana Kairali and the Ammannur Chachu Chakyar Smaraka Gurukulam Gurus G Venu, Mrs. Nirmala Panicker and Ms Kapila and also interacted with the exponents of Mohiniattam and Thiruvathirakali, this being a month's in-house training at the above Research, Training and Performing Centre for Traditional Arts. In 2011 she received scholarship for Mohiniattam from the Ministry of Culture. With so much talent within her, Sneha's aim is to complete her PhD in Mohiniattam and to run an institution that promotes all kinds of arts. Sneha Nambiar hails from Kadannapally in Payannur. Her parents are PP Rameshar Nambiar and Komala Nambiar. ■

ROAD TO CIVIL SERVICE

A guide to those aspiring for Civil Services

- KIM News Bureau

The very high number of young people professionally qualified as engineers, doctors, information technologists appearing for the Indian Administrative Services examinations indicate the glamour of this examination. Many of them are attracted by the stature, power and the monetary benefits these positions provide while a few are finding it as an opportunity to serve the country and its people and also cleanse the system from the present lowly state.

The Indian Administrative Service (IAS) is the administrative civil service of the executive branch of the

Government of the Republic of India. Before attaining independence, this was carried out by Indian Civil Service (ICS). Then they were trained to implement the policies of the British Government in India. After the political freedom, the first Home Minister Sardar Vallabhbhai Patel felt that it was necessary to free it from their mind-block while retaining its high degree of efficiency and dedication and devised a new service cadre in its place namely Indian Administrative Service.

Hence he is remembered as the "Patron Saint" of India's civil servants for establishing modern all-India services. In an unprecedented and unrepeatable gesture, on the day after his death more than 1,500 officers of India's civil and police services congregated to mourn at Patel's residence in Delhi and pledged "complete loyalty and unremitting zeal" in India's service.

The officers of the IAS play a major role in managing the bureaucracy of both the Union Government (Central Government) and the state governments, with its officers holding strategic posts across the country. It is one of the three major All India

Services.

Independence of IAS

The Constituent Assembly of India intended that the bureaucracy should be able to speak out freely, without fear of persecution or financial insecurity as an essential element in unifying the nation. The IAS officers are recruited by the Union government on the recommendation of the Union Public Service Commission (UPSC) and posted under various State governments. While the respective State Governments have control over them they can not censure



A coaching class for Civil Services examination

or take disciplinary action against IAS and other All India Services officers without consulting the Union Government (Central) and the UPSC. This independence has been sometimes severely criticized by many quarters of the civil society.

The global perspective of IAS

The examination conducted by the Union Public Service Commission to select people for this service is considered to be the toughest in the world, according to several universities abroad including those in the UK and USA. They are astonished by the high qualifications, knowledge, skills of

management etc of these individuals who come out successfully in the examination.

Functions of the civil servant

An individual appointed after his successful selection and meticulous training is responsible for the law and order and general administration in the area under his jurisdiction. Typically the functions of an IAS officer are (1) to handle the daily affairs of the government, including framing and implementation of policy in consultation with the minister-in-charge of the

concerned ministry; (2) planning of implementation; (3) estimate and recommend necessary budgetary provisions and (4) supervision of implementation and monitor the efficiency.

In the process of policy formulation and decision making, officers at various levels like joint secretary, deputy secretary make their contributions and the final shape to the policy is given or a final decision is taken with the concurrence of the minister concerned or the cabinet depending

upon the gravity of the issue.

Mode of recruitment

Recruitments for many Indian administrative bodies are done through the Civil Service Examinations conducted by the UPSC. It has three stages viz., (1) Preliminary (2) Main and (3) Personal interview. All three stages are extremely challenging. There are no optional subjects at the preliminary examination. Instead it is common for all candidates. It will check the administrative aptitude of candidates - hence its name - the Civil Service Aptitude Test [CSAT]. It comprises of Aptitude, General Mathematics,

Designations

Positions in the Government of India	Equivalent position in the State Government
Under Secretary (4)	Deputy Secretary Addl Dist Magistrate (Entry)
Deputy Secretary (9)	Joint Secretary District Magistrate Deputy Commissioner (6)
Director (12)	Special Secretary Heads of Departments (HoD) (9)
Joint Secretary (20)	Secretary (16)
Addl Secretary (30)	Principal Secretaries Financial Commissioners (24)
Secretary (34)	Chief Secretary (30)
Cabinet Secretary	No equivalent (Constitutional authority-ranked 11 th in the table of precedence)

1. Figures in brackets indicate minimum years in the IAS to achieve the said designation, though not the only criteria.

2. As discernable, it takes a longer time to achieve equivalent positions at the centre due to lack of vacancies and slower rate of promotions.

Comprehensive English, etc. Most applicants rank the Indian Administrative Service as their top choices because of the high prestige, salary, and benefits that come with such positions. From the records, majority of the candidates prefer IAS or IFS, IPS and IRS, in that order.

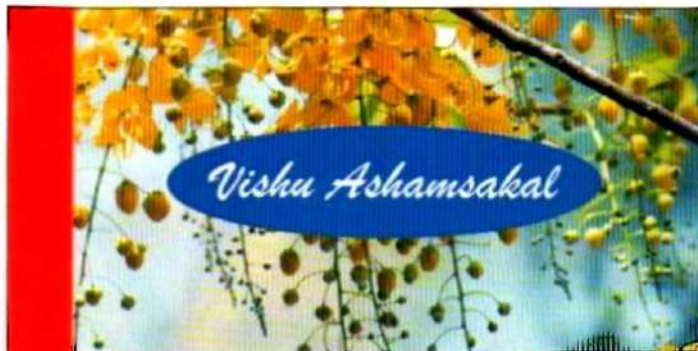
Repeated attempts are allowed up to four times for General Merit candidates and seven times for OBC candidates. There is no bar on the number of attempts for SC/ST candidates. The minimum age is 21 years. The upper age limit to appear for the examination is 35 for SC/ST and 40 years for the General Merit Candidates. The candidate should not be older than 30 years of age as on 1st August of the year.

About 900 candidates are finally selected each year out of the nearly 2 lakhs that appear for the preliminary examination but only a rank i.e. top 150 guarantees an IAS or IFS selection and acceptance rate of 0.01 percent, which makes it the most competitive examination in the world.

Allocation and Placement

After being selected for the IAS, candidates are allocated to "cadres." There is one cadre in each Indian state except for three joint cadres: Assam, Meghalaya, Manipur, Tripura, and Arunachal Pradesh, Goa, Mizoram, Union Territories (AGMUT).

The "insider-outsider ratio" (ratio of officers who are posted in their home states) is maintained as 1:2 as 'insiders'. The rest are posted as 'outsiders' according to the 'roster' in states other than their home states. Till 2008 there was no choice for any state cadre and candidates, if not placed in the inside vacancy of their home states, were allotted to different states in alphabetical order of the roster, beginning with the letters A, H, M, T for that particular year. For example if in a particular year the roster begins from 'A', which means the first candidate in the roster will go to Andhra Pradesh state cadre of IAS, the next one to Bihar, and subsequently to Chattisgarh, Gujarat and so on in alphabetical order. The next year the roster starts from 'H', for either Haryana or Himachal Pradesh (if it has started from Haryana in the previous occasion when it all started from 'H', then this time it would start from Himachal Pradesh). This highly intricate system has ensured that officers from different states are placed all over India. The only way that an allotted state cadre can be changed is through marriage to an officer of another state cadre of IAS/IPS/IFS. One can even



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to his home state cadre on deputation for a limited period, after which one has to invariably return to the cadre allotted to him or her.

Progression of IAS officers in State and Central Government

Most IAS officers start their careers in the state administration at the sub-divisional level as a sub divisional magistrate. They are entrusted with the law and order situation of the city along with general administration and development work of the areas under their charge. The post of District Officer is also known as District Magistrate, District Collector or Deputy Commissioner. Since it is the most identifiable position in the IAS services, it is also considered the most prestigious. At the top of the hierarchy of IAS officers at the Centre is the Cabinet Secretary followed by Secretary/Additional Secretary, Joint Secretary, Director, Deputy Secretary and Under Secretary. These posts are filled according to seniority.

Pattern of examination

As stated earlier, the examination has three stages:

- (1) Civil Services Preliminary Examinations (CSP) - normally conducted during the second half of May.
- (2) Civil Services (Main) Examinations are conducted during the month of October/November. Here, those who are selected in the preliminary examination only are eligible to appear.
- (3) Those who are selected in the main examination will be eligible to appear before the Interview Board at New Delhi.

Preliminary Examination (CSP)

CSP consists of two papers, common for all candidates from 2011. This is the first stage of Civil Services Examination. This is an Objective type examination consisting of two Papers that is common to all candidates, having special emphasis on testing their "aptitude for civil services" as well as on "ethical and moral dimension of decision making". Normally, there are about 3 lakh applications for the preliminary examination. From this, the UPSC selects 10 to 12 times of anticipated vacancies for the main examinations. This is only for the selection and not to be taken into

consideration in the main ranking.

The Preliminary Examination comprises of two compulsory Papers of 200 marks each and of two hours duration each. In the compulsory papers, practically any subject taught in any recognized or deemed universities in India could be chosen.

Paper II- (200 marks)

Duration: Two hours

This will cover Comprehension; Interpersonal skills including communication skills; Logical reasoning and analytical ability; Decision making and problem solving; General mental ability; Basic numeracy (numbers and their relations, orders of magnitude etc.

The questions will be of multiple choices, objective type.

Main Examination

Only those who are declared by the UPSC to have qualified in the Preliminary Examination in a particular year are eligible for the Main examination of that year, provided they are otherwise eligible for the Main Examination.

Civil Services Main examination has

two optional subjects (two papers each carries 300 marks), one General Studies (two papers each carries 300 marks), one essay (carries 200 marks) - total 1400 marks. Besides this, there are two language papers, one in Indian language and one in General English. This is to test the ability of the candidate's proficiency in his mother tongue / Indian language and English. These two papers carry 300 marks each but it will not be considered for the ranking though it is a must to clear these two papers. If a candidate fails to clear these papers, his other papers will not be evaluated.

The Main Examination is intended to assess the overall intellectual traits and the depth of understanding of the candidates. Sufficient choice of questions is allowed in the question papers.

Optional Subjects for the Main Examination:

There are two optional subjects and each has two papers, each paper carrying 300 marks each. In optional subjects, any subject generally taught in arts, science, commerce, engineering; technical, medical, management etc

Vishu Ashamsakal

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Shawl: Ponnada, Uthareeyam, Angavasthram, etc.

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could be chosen but inter-related subjects such as Mathematics-Statistics or animal husbandry-veterinary are not allowed and the combination of two literatures given in list are given below:

Literature

Any one language from the officially recognized state languages, Arabic, Chinese, English, French, German, Konkani, Nepali, Pali, Persian, Russian, Sanskrit, and Urdu can be selected by the candidate.

Interview

At interview stage, two-fold vacancies are called to appear before the UPSC Board. Interview carries 300 marks. Interview calls are sent on the basis of minimum marks fixed by the UPSC at its discretion. The overall ranking is done based on the Mains performance (i.e., 2600 marks) and interview. Therefore, the total marks involved in the ranking are 2900. Candidates are allotted various services keeping in view their ranks in the examination and preferences given by them in their main application form.

If a person fails in either in mains or interview, he has to appear once again from the preliminary stage.

Eligibility Conditions:

(i) Nationality:

For the Indian Administrative Service and the Indian Police Service, a candidate must be a citizen of India and for other services, even subjects of Nepal, Bhutan or Tibetan refugees are permitted.

Any above person within the age limits prescribed, having a degree in any discipline from any recognised university or deemed university can apply for the examination.

Age limit

21 years must be completed on 1st August of the year, which a candidate is appearing. Maximum 30 for general category, 33 for OBCs and 35 for SCs/STs. Ex-servicemen will get 5 more years exemption from the prescribed age limit. Four attempts for open, seven for OBCs and no limit for SCs/STs. If a person appears in the Preliminary Examination or even one paper is counted as an attempt.

Parent's role

It is an accepted fact that the Civil Services Examination is the toughest all. The young men who want to join service have to start preparing from very early stage. If anyone thought that he would prepare for it after completing his or her formal education, he may not succeed. The student should be encouraged from a very early age, say from the high school classes. A habit of reading serious texts and periodicals should be inculcated. Every opportunity to learn should be fully utilised. It is not that any knowledge acquired without pressure lasts a life time. It is not necessary that everyone should join a professional course. A degree in any faculty would do. The two subjects one has to select need not be the one that was opted in the college.

Many IAS officers have said that reading a few reputed English News papers from the school age helped them to prepare better. Instead of reading the routine news items, they concentrated on news analyses and made note of the important issues. After a couple of months, they went through their notes and got rid of the news papers when the news died down without any consequences to the nation. Important issues they kept with them before disposing the old news papers. A similar pattern they followed with the books too. It was important to take down the important points and the references.

During the personality interview, the candidate has to be truthful, sincere and direct to the point. Any thought of bluffing off should be curbed strongly.

Some anecdotes

Former Indian Ambassador to USSR K P S Menon remembered his interview for his ICS examination held at London. He was asked to define prostitution and his candid answer was apt, humorous and also exposed his knowledge of literature. He said, "Love's labours lost." He was appreciated and duly selected.

A former IAS officer from the Kerala cadre J Lalithambika said that she wrote in her application form music as her hobby. During the interview, she was asked if the hobby was of listening or rendering music. The response was instant. She said, "Both." "Classical or light?" "Both." "Then let us hear a piece in Classic," was the demand. Without hesitation she started. Her interview lasted just five minutes and she was selected. Had she bluffed, she would have been in trouble, she remembered.

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Finance Bill 2013

-Jacob Koshy



■ Government's expectation to balance its Budget by restricting the fiscal deficit at 4.8% of the GDP appears to be possible considering the various proposals in this year's budget. In our discussion we will

restrict to the proposed direct tax amendments in this Article.

Finance Bill 2013 proposes to raise notionally the threshold limit from `2 lakhs to `2.20 lakhs in view of the special tax rebate of `2000 for individual tax payers whose income do not exceed `5 lakhs. The tax rates applicable to individual tax payers have been maintained at the same level as in the last year. The tax rates are 10% on income upto `5 lakhs and 20 % upto `10 lakhs and 30 % over `10 lakhs. However, those whose income exceed `1 Crore, an additional levy of 10 % will be payable by way of surcharge on income. Changes in corporate rate of taxes has been proposed in the Bill with respect to surcharge from 5% to 10 % if the income exceed `10 Crore.

The re-entry of proposed tax deduction of certain transaction at source becomes a bane for real estate dealings in the times to come. By the re-introduction of a 1% tax on transfer of immovable property where such consideration exceeds `50 lakhs the purchaser will have to deduct the tax and pay to the Government.

Definition of Agricultural Land u/s 2(1A) & 2(14) of the Income Tax Act has been widened based on population and aerial distance from the local limits of any Municipality or Cantonment Board. This amendment seems to set at rest the controversy created by the judicial pronouncements in the interpretation by Punjab & Haryana HC, where it was held that the distance to be measured by approach road and not by straight line distance on a horizontal plane.

A proposal for thrust towards growth was made in this Finance Bill by introducing the investment allowance u/s 32 AC where in a manufacturing company can avail an additional deduction of 15% of the actual cost of new specified assets acquired and installed between 1st April 2013 and 31st March 2015. However, the caveat is that a minimum investment of `100 Crores will have to be made in the new assets to entitle for the investment allowance. This relief will be available to Companies over and above the normal and additional depreciation on such assets. The company has the option of completing the investments in two years and can avail

benefit of investment allowance in the later year (y.e.31.03.2015) when the investment actually exceed the limit of `100 Cr.

A new section 43 CA is proposed to be introduced to include stamp duty valuation as the basis of determining the value of consideration if the value adopted by the assessee is lower than the stamp duty value in the case of all immovable assets including such assets held as stock-in-trade. This would actually create some difficulties for genuine transactions carried out in the ordinary course of business. Any immovable property received for inadequate consideration or no consideration will be hit by the new section u/s 56(2) (vii)(b) if the stamp duty value of the property exceeds `50,000/- and will be treated as income under the head "income from other sources".

A new tax @ 20% is introduced to plug evasion of tax while dealing with buy back of shares by unlisted domestic companies to avoid any dividend distribution tax. The Rajiv Gandhi Equity Savings Scheme introduced during last Budget undergoes a few changes with the proposal to hike the eligibility limit of income to `12 lakhs from `10 lakhs and also extension to three more consecutive years.

An additional deduction of `1 lakh now proposed for interest on housing loan for acquiring a residential unit before 31st March 2014 with sanctioned limit not exceeding `25 lakhs and the value of the residential house not exceeding `40 lakhs. The condition for deduction will be that the individual assessee does not own another residential property at the time of sanction of the loan. This is a stimulus offered for new investment in residential property particularly in smaller towns where the cost is relatively low. The existing deduction up to `1.50 lakhs on interest on self-occupied house property u/s 24(b) continues to be available.

General Anti Avoidance Rules (GAAR)

introduced in the last Finance Bill has been postponed by two more years till 31st March 2016.

The proposed amendment to tax all royalty/fees for technical services at 25% is likely to have severe consequences. However, the beneficial rates available under the Double Tax Avoidance Treaty continue to be applicable. For example, the treaty rate with Singapore of 10% for royalty/fees for technical services will prevail when royalty/fees paid to an entity in such contracting state by virtue of beneficial provisions in the treaty.

A fresh attempt is made to avoid double taxation of dividends. When dividends are received from a foreign subsidiary and the holding company also distribute the dividend, no dividend distribution tax will be payable on such dividend paid to holding Co's share holders to the extent of dividend received from the foreign subsidiary. A return of income without payment of self-assessment tax including interest due at the time of filing will now be considered a defective return. The proposed amendment will have consequence of inviting unwarranted penalty etc.

E-filing of Income tax return and wealth tax return is now broadened and the threshold being reduced to `5 Lakhs from `10 Lakhs hitherto applicable.

A new tax @ 0.01 % called Commodity Transaction Tax is proposed to be levied on taxable commodities traded through a recognized exchange which is in line with Securities Transaction Tax (STT) already in vogue. STT rates are proposed to be revised down ward for delivery based purchase and sale of units of equity oriented funds through recognized exchanges.

The impact of all these proposals will surely bring in certainty and transparency along with increased revenue stream. Effective administration coupled with genuine approach by the authorities will achieve the desired results if implemented well. ■

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भारतीय जीवन बीमा निगम
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KIM News Bureau

K & K Social Foundation shows the way

■ K & K Social Foundation, a leading Powai-based social service organization has done a remarkable service providing succor to a Muslim family by giving a donation of Rupees two lakhs for constructing a hutment in the Gautam Nagar slum near Powai. Shri. Prince Vaidyan, National President of K & K Foundation handed over the cheque to Smt. Lalbi Lalsaheb Suleman in the presence of Capt. C P Krishnan Nair, Chairman Emeritus of the Hotel Leela Group on March 11, 2013. Shri. Krishnan Nair also gave a cheque of Rs. 25, 000 to Smt. Lalbi.

Smt. Lalbi, a widow and a resident of Indira Nagar, near Powai is a quarry worker earning a paltry daily wage of Rs. 200 per day and staying in a rented hutment. Hailing from Gulbarga in Karnataka, Smt. Lalbi is bringing up her three children, Nabi (7 years), Reshma (5 years) and Haji Maliga (3 years) by doing odd jobs after the death of her husband seven years back. Learning the pitiable conditions of this poor family, Prince Vaidyan decided to help in



Captain Krishnan Nair along with Prince Vaidyan handing over the cash cheque to Smt Lalbi Suleman

purchasing a hutment in Gandhi Nagar. He has also agreed to take care of the children's education as well as helping in their marriage after they grow up.

Capt. Krishnan Nair congratulated Shri. Prince Vaidyan for this humanitarian gesture and advised him to carry out similar noble tasks under the aegis of K & K Social Foundation. Addressing the media, Capt. Krishnan Nair stated that Powai could have been transformed like Beverly Hills but the traffic snarls are posing a major problem for the residents now. He also

stated that the Jogeshwari-Vikhroli Link Road is wide enough for the movement of vehicles but complained about the poor maintenance of Powai Lake. He offered his services to remove the weeds from the lake and make it beautiful like the lake in Barcelona by collaborating with L & T, if they agree.

Many prominent citizens of Powai and Managing Committee members of K & K Social Foundation and well-wishers including Sunil Patodia, V.N Gopalakrishnan, Capt. Unny Menon and P.T.Suresh were present on the occasion.



Sangeetha Kacheri of Sankaran Namboothiri at Vasai Sree Sabarigiri Ayyappa Temple

Nair Welfare Society Annual Day Celebrations



Kerala State Legislative Assembly Speaker G Karthikeyan lights the lamp at Mulund Nair Welfare Society annual celebrations

■ Kerala State Legislative Assembly Speaker G Karthikeyan inaugurated the 17th Annual celebrations of Mulund

Nair Welfare Society, at Kalidasa Natya Mandir, Mulund on March 3. MN Kutty Nair, Prince Vaidyan, Bhupesh Babu, S

Shivaratri celebrations



Devotees at Mahadeva Temple in Gurudevagiri

■ Huge crowds thronged the Mahadeva Temple in Gurudevagiri, Nerul during the Shivaratri. The devotees thronged to the temple from dawn to dusk to have darshan of the Lord. To participate in the rituals of the temple and to observe a night without sleep, about 6,000 devotees, Malayalees and

Maharashtrians assembled inside the temple. The rituals were held in the presence of President N Sasidharan, General Secretary N S Salim Kumar, O K Prasad, K K Susmeran, P R Baburaj, D Asokan, K N Ravindran, and the council members of the Women's wing.

R Pillai, Vijaykumar, Prakash Padikkal and Kumaran Nair were guests of honour. Balachandra Menon presided and G G Pillai proposed a vote of thanks.

C K K Poduval, winner of Kerala Sangeetha Nataka Akademi award and the participants of Mumbai Pooram Mahakaikottikkali from Mulund, Thane and Bhandup were felicitated.

Organisers of Mumbai Pooram Ramesh Raagasudha and Girish Nair were also felicitated.

This was followed by a light music concert by playback singer Unni Menon and Preeti Varier besides folk songs by Kannur Thavam Gramavedi.

Mumbai boy receives Rajya Puraskar

■ Vinay Pramod Menon from Fatima High School, Vidya Vihar received the Rajya Puraskar 2012-2013 for securing First Prize in District level Drawing Competition held by East Mumbai Suburban Bharat Scouts And Guides District Association, in memory of Late Shri J.A. Varde Memorial Scout /Guide Rally -2012/13.



Vinay is a brilliant student with good academic performance and a very good Artist. His interest in Drawing started when he was 5 years old and his parents always supported his talent. Vinay has taken part in more than 100 drawing competitions and won many certificates, medals and trophies. His other interests are singing his own lyrics and Cricket. His parents Pramod Menon, working as General Manager -India for Atlas Aviation India Pvt Ltd. and Seema Menon a teacher at Cosmos High School are residing in Bhandup West.

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Vicharavedi, Powai

■ The usual way to recall, remember, and share information and knowledge on any literary work or contributions of writers/poets has been the conventional meetings, seminars, symposia, lectures and the like, involving the many paraphernalia that go with them. These formal get-togethers very often turn out to be much of a farce, defeating the very purpose of the meet. It has, therefore, become necessary for a handful of readers and writers to meet and share their knowledge on Malayalam language and literature. Vichara Vedi was born out of such a necessity. The participants do not believe in organizing platforms, speakers, garlanding, receptions, awards, tributes and the like. The interested members sit across a table and speak to, hear from or share with others anything about Malayalam writers, works, criticisms, reviews and the like.

Vichara Vedi was formally inaugurated by Dr. T.R. Raghavan, Chief Editor, Vishalakeralam. To coincide with the event, a Seminar was also organized under the title Dr. Sukumar Azhikode- *Vyaktium Vyaktiprabhavavum*. Dr. T.R. Raghavan spoke on Dr. Sukumar Azhikode- *Vyaktitwa Savisheshathakalum Sahithya Sambhavanakalum*. Dr. C.M. Sankarankutty, Rehabilitation Economist and former Director, Viva Institute of Management Studies spoke on Dr. Sukumar Azhikode- *Karmadheeranaya Gandhian*. Dr. M. Pushpangadhan, Chief Investment



Dr Raghavan addresses the audience (inset) while V N Gopalakrishnan, Dr C M Sankarankutty, Peramangalam Gopi and Dr M Pushpangadhan sit on the dais.



Officer, L& T. General Insurance Co. and former Managing Director, UTI Securities spoke on *Tattwamasiyude Innatthe Sangathyam*. Peramangalam Gopi spoke on *Dr. Azhikkodum Samoohika Vimarshanavum*.

V.N. Gopalakrishnan, Advisor, Powai Kerala Samajam and Chief Convenor, 'Vicharavedi' compered the event. K.R. Narayanan, Smt. Manasi Menon, Erumakuzhi Kochukunju Pillai and Devan Tharapil gave their responses. Earlier, M. Gangadharan, General Secretary explained the activities of the Samajam. Gopalakrishna Pillai proposed a vote of thanks.

This association of book lovers will now be meeting on the second Sunday of every month between 4.00 p.m. and 6.00 p.m at Powai English High School, Opp. IIT Main Gate, Powai and will cover their studies, and reviews of the Malayalam works from different angles and share them in these meetings. For participation/attendance contact, General Convenor (9819363533)

Community Award

■ All Thane Malayalee Association (ATMA) Members received the "Community Award" for their role in social, cultural, charitable, educational and health care activities. This award was conferred during the International Women's day Celebration at Dr. Kashinath Ghanekar Natyagriha- Thane on 8th March 2013, from Maharashtra Go Green Foundation in association with Kasber Media and Entertainment.



Mrs. Suruchi Jain (Mrs.Maharashtra-2012), Mrs. Sarmistha Chowdury, Mrs. Shama Bhosle along with Shashikumar and Mrs. Suma Mukundan (ATMA members)

International Womens' Day



WOMEN'S DAY CELEBRATIONS : Committee members, Rekha, Suvarna, Manasi, Preeti, Girija, Radha, Waheeda and Mini.

■ Celebrating the spirit of womanhood, the Vanita Vedi of Borivli Malayali Samajam organized International Woman's Day programme with games, fun and dinner on March 8 evening at Eskay Resort Borivli,

according to Girija Kallath, Secretary of Vanita Vedi. About a hundred participants from the age of 2 to 75 years enthusiastically participated. The solidarity of the group was expressed by a candle light

March.

The Vanita Vedi is actively involved in the cultural, educational and social activities of the Samajam and has contributed substantially to the success of all Samajam events. From conducting Seminar and Camp on Gynaecology to being a major participant in the Mahakaikottikkali of the Mumbai Pooram, hosting Swami Vivekananda's 150th Birth Centenary Celebrations in Borivli, celebrating Women's Day, initiating Malayalam Classes -- the activities of the Vanita Vedi reflect the objectives of the Borivli Malayali Samajam. Keeping pace with the present times and with the help of the younger generation and communication technology, the Vanita Vedi has redefined its role from 'behind the scene support' to become a mainstream partner.

Bharatanatyam Performance

■ Nupur School of Dance, Kurla organised its annual event, *Nirjara*, on 3rd March 2013 at Smt. Bhuriben Laxmichand Golwala Auditorium, Ghatkopar(W). The Chief Guest of the event was Smt Nandini Ashok, Founder Shree Paavitra Arts Academy. K Ganesh Kumar, well known Abhang singer, and industrialist, PV Vijaykumar, Managing Editor,

KERALA IN MUMBAI, and Vaibhav Vishal were Guests of Honour.

The performances were presented by students of the school who ranged from 4 year old children to grown up teachers from regular schools. They presented *Pushpanjali, Alarippu, Mallari, Shivashlokam, Ganesh Vandanam, Shivashakthinadanam, Karthikeya Kavuthuvam, Krishna*

Vandanam, Mahishasura Mardini Stotram, Thillana and Mangalam. Vocal support was given by Siva Prasad with Satish Krishnamurthy on the mridangam, Ramachandra Sharma on the violin and Ragavendra Baliga on the flute.

Nupur School of Dance, was started by Nisha Gilbert with the intent of promoting and bringing awareness of the beautiful art of Bharatanatyam to a wider audience, especially to today's younger generation.



Nisha Gilbert and her students at the annual event

Tribal community wedding

■ The Marriage Festival of Tribal community of Maharashtra, organized by Panvel Malayalee Samajam at CKT College grounds in Kanta Colony of New Panvel West witnessed 65 couples tying the knot. The event that started at 10.30 a m and ended at 1.30 p m was inaugurated by Governor of Maharashtra K Sankaranarayanan. About 2000 persons attended the proceedings.

Governor in his inaugural address remarked that the initiative taken by the Samajam in this regard was a great leap in the right direction as it involved people of the lowest strata of the society. Kerala State Legislative Assembly Speaker G Karthikeyan who attended the function, lauded the efforts of the Samajam for reaching out to the needy.

The Tribal Welfare Department gave Rs. 10000 to each couple while the Samajam provided the nuptial clothes, gold mangalyasutra weighing 12 grammes, wedding expenses and to and fro transportation.

President of the Samajam T N Hariharan addressed the gathering and Secretary Sunny Joseph proposed a vote of thanks.



Governor of Maharashtra K Sankaranarayanan addressing the gathering



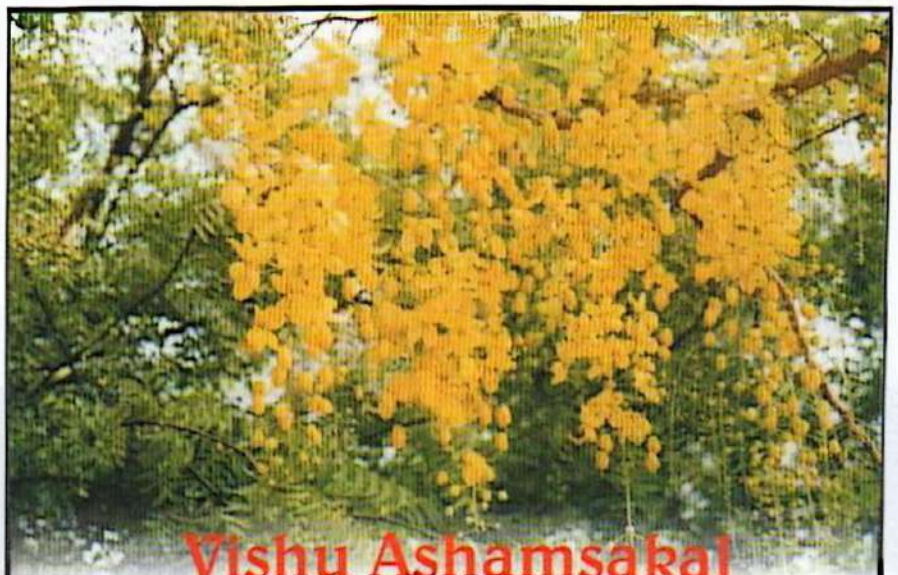
Newly wedded couples

Yatrasamithi plans agitation

■ The memorandum submitted by Yatrasamithi to the Central Railway authorities did not yield any positive result, according to Shrikant Nair, vice Chairman of Yatrasamithi. The delegation comprising of Shrikant Nair, M Thomas, K Unnikrishnan, Oommen Michael, Adv Padma Divakar, Adv GAK Nair and others met Chief Transportation Manager (CPTM) Sunil Jain, Chief Operation Manager R D Tripathi, Senior Transportation Manager E G Sadavarte etc.

Samithi pointed out that earlier there were two special trains to Kerala during summer holidays but that was reduced to one last year. Now that too, is stopped by extending that train to Tirunelveli thereby depriving Malayalees their legitimate quota. The situation was further worsened by the additional rush of migrants from UP, Bihar, Gujarat and Bengal besides the tourists, Shrikant Nair pointed out.

Considering the negative attitude of the officials, Yatrasamithi is now pondering about a public agitation involving all Malayalee organizations.



Vishu Ashamsakal

From

Sharanadhara Trust

(Reg. No. E-7721/TNA/2012)

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Prakash Padikkal initiates Lakshya Mumbai with Giants

Lakshya Mumbai, a Prakash Padikkal initiative in association with Giants International, conducted a programme for the youth at ITI, Mulund on March 17. The objective of the programme was to educate the youth about their responsibilities towards their community and inculcate in them the spirit of service and to channelize their energies in a positive direction.

A programme was launched at the hands of Shaina NC, Dy World Chairman of Giants International. It includes (1) Digital Literacy, meant for underprivileged students by introducing them to computers. The programme already introduced in ITI, Mulund is now sought to be extended to Municipal schools and permission is being awaited. (2) Vocational training and employment in collaboration with L & T lasting 3 months, aimed to train youngsters to handle various skills needed in construction activities. (3)



Dignitaries at the official launching of various projects of Lakshya Mumbai

Free health checkup by qualified doctors for the poor (4) Free legal aid for the needy poor by a panel of lawyers and (5) Empowerment through

employment for those who acquired skills in various fields by providing them finance to set their own business ventures.

Layasaagara Annual Day

Layasaagara, an academy for performing arts, celebrated their annual day titled 'Arts Festival -2013' at the Municipal Auditorium, Bhayandar. The programme was inaugurated by Vinod Unnithan, Adv. Padma Divakar and Rakhee Sunil by lighting the lamp. Director Ajaykumar welcomed the audience. Members of Layasaagara who took part in the Mahakaikottikkali at the Mumbai Pooram, performed

kaikottikkali.

Rakhee Sunil distributed the mementos and certificates. A classical fusion album 'Aashrayaamyaham' was released during the event.

The Students of Layasaagara staged various items in Singing, Dancing, playing various Musical Instruments, etc. Director Sulochana Purushothaman proposed a vote of thanks.



Sulochana Purshottaman, Ajay Kumar, Adv. Padma Divakar, Vinod Unnithan, Rakhee Sunil and U K Nagvanshi at the Layasaagara CD release.

SAD DEMISE



Augustine Fernandes

Augustine Fernandes, veteran Malayalam drama actor and director, who has acted in more than 150 Malayalam plays and directed about 30 dramas passed away in Mumbai on March 29 after a brief illness. He was one of the promoters of Ragam Theatres Mumbai.

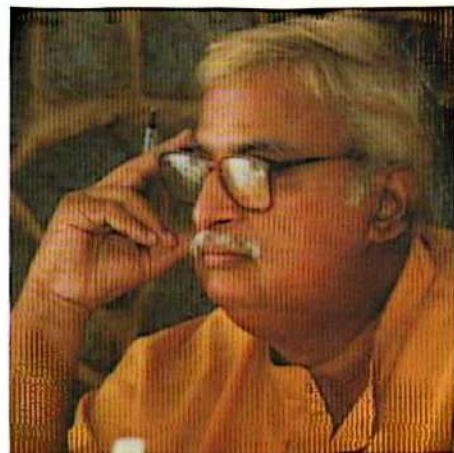
Malayalam Foundation's mega-event

■ Malayalam Foundation is organizing a mega event on May 18 at Mysore Association Hall. Fifty artistes of P Bhaskaran Foundation, established to immortalize the memory of poet,



Ashique Abu

lyricist, actor, director and producer of movies, will present programmes on that



John Paul

occasion. Ashique Abu, the young director of movies, will receive the award for the young Director of 2012, instituted by the foundation, during the event. Besides screenplay writer John Paul, many well known personalities will attend.



Bombay Keralayee Samithi, Malad (W) celebrated Women's Day along with other Association members. Noted gynaecologist Dr Sulochana Nair was felicitated during the event.



Sarvaishwarya Pooja held on Shivarathri at Rutu Estate Complex, Ghodbunder Road, Thane.



K M Kurup of KNSS addressing the gathering during special General Body Meeting

KNSS Annual General Meeting

■ Kendriya Nair Samskarika Sangh (KNSS) has decided to hold their Annual General Meeting on April 21, 2013 at Powai. Several projects such as awarding scholarships to meritorious students of SSC and HSC from affiliated samajams in Maharashtra, pension to widows, medical assistance to the poor etc will be carried out. For details contact Santosh Pillai on 9892317171 or send e-mail to maharashtranairs@gmail.com.

Gurudevagiri Theerthadanam

■ The 12th Prathishta Day Mahotsav and Gurudevagiri Theerthadanam were celebrated in February 2013. The Prathishta Varshikam was celebrated on 11th Feb. A procession comprising of devotees, most of them in yellow attire, with Guru's Portrait mounted on decorated chariots, floats, kavadiyattam, chendamelam, nadaswaram etc were the high lights of the Theerthadanam. The procession was flagged off by Sagar Naik, Mayor of Navi Mumbai. The public meeting held in the afternoon was inaugurated by K.C.Venugopal, Minister of State for Civil Aviation, Govt. of India. Ganesh Naik, Minister for Excise, Govt. of Maharashtra was the Chief Guest. Shrimad Sachidananda Swami was the chief speaker and performed all poojas in the temple.



Minister K.C.Venugopal addresses the gathering
Below: A section of the audience

Kodungalloor Kudumba Koottayma condoled Vincent's death

■ Kodungalloor Kudumba Koottayma condoled K J Vincent's death. Vincent's was an unavoidable presence in all social functions of Kodungalloor, the condolence message said. His remarkable photographs of temple festivals of Kerala and Tamilnadu notched him up above all of his professional contemporaries.

It was while photographing the Uthralikkavu Pooram, that Vincent was hit by a running train leading to his untimely death. In the meeting held at Vashi Merchant Gymkhana, M K Nawaz presided and P K Anandan, Murali Menon, Ramdas K Menon and Murali V V spoke.



Mohiniattam Nrithashilpam "Deviragamalika" performed by Guru Smt. Geetha Vijayshankar and her disciples during Natyanjali Festival organized by Shanmughapriya at Subramania Samaj temple, Chedda Nagar

Vishu Ashamsakal

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Kathakali Guru Raman Kutty Nair dead

The doyen of Kathakali, Kalamandalam Ramankutty Nair breathed his last on March 11 at his residence in Njalakurissi, Vellinezhi, Palakkad. He was born on May 25, 1925. Ramankutty Nair is known as the guard of the northern tradition in Kathakali. He was the last word in Pachcha, Vellathadi, karutha thadi, katthi characters.

Ramankutty Nair was known for his performance as Ravana in Balivijayam, Hanuman of Thoranayuddham, Narakasuran, Durvasah, Dharmaputhrar of Kirmeeravadham, Arjunan of Kalakeyavadham and Subhadraharanam, etc.

Ramankutty Nair started his training at an early stage when he completed seventh standard. His first guru was veteran Pattikkamthodi Ramunni Menon. In 1940, he joined Kalamandalam and became a teacher there in 1948. His first foreign tour was to China (1950 when Vallathol was on a global tour to raise funds for Kalamandalam). His first award was in the form of a gold medal from Perinthalakkat Mana. Then awards poured: Veerashrunkhala from Angamali (1958) and gold medals from Sir C P Ramaswamy Iyer and also from Annamalai University. Kendra Sangeetha Nataka Akademi Award, Emeritus Award from Human



Resources Department, Kerala State Award, Kerala State Sangeetha Nataka Akademi Award, Kalidas Samman from Madhyapradesh Government, Mumbai Nartaka Chakravarthy, D Litt from KUSAT, Kerala Kalamandalam Silver Jubilee Award, Sri Guruvayurappan Award, Padmabhushan etc are some of them. Ramankutty Nair was member of Governing Council of Kendra Sangeetha Nataka Akademi and Advisory Board of State Sangeetha Nataka Akademi Award, Southern Zone Cultural Centre at various times. During his younger days, he acted in Tamil movies Subhadra and Harischandra. He wrote his autobiography Thiranottam also.



Saraswati Samman for Sugathakumari

Malayalam poetess Sugathakumari has been selected for the prestigious Saraswati Samman 2012 for her collection of poems 'Manalezhuthu' (The Writing on the Sand). The award, instituted by K K Birla Foundation, carries a cash reward of Rs ten lakh, a citation and a plaque. The 79-year-old writer was selected for the honour by a 13-member jury headed by Former Chief Justice of India R C Lahoti after considering works published in 22 languages published during 2002-2011, a statement said here today. The award is given annually to an outstanding literary work written in any Indian language during the last ten years. Dr Sugathakumari has 15 volumes of

poetry and six collections of prose to her credit during a literary career



spanning five decades. Sugathakumari has established herself as a major poetess of Malayalam with a unique voice of her own, known for emotional empathy, humanist sensitivity and moral alertness. She began as a poetess of sensitivity and personal quests but gradually progressed to a wider horizon of contemporary social concerns such as ecological crisis, oppression of women and failures of ideals that inspired the very idea of Indian nation. The award winning collection is a book of 27 poems published in 2006 and represents the 'best of contemporary Malayalam poetry. Sugathakumari, a known environmentalist, was also the Chairperson of Kerala's State Women's Commission.

Kerala government at loggerheads with the centre on Sabari project

The Kerala government has opposed the Railways' stand that the state should bear the 50 per cent of the total cost for the Sabari rail project, Transport Minister Aryadan Muhammed said.

Replying to a calling attention in the Assembly to the crisis that has arisen in implementation of the project, he said it was not possible for Kerala to bear more than Rs 780 crore cost due to the financial crunch being faced.

However, considering the importance of the project and the benefit it would provide to lakhs of Ayyappa pilgrims who visit the famous Sabarimala Temple, government is committed to go ahead with the project.

Aryadan said railways was of the view that the project, conceived in 1997-98 at



an estimated cost of about Rs 577 crore, could not be implemented as the state has failed to acquire the requisite land.

The project cost has now reached Rs 1,556 crore and railways say they are not responsible for the cost escalation

and the state is responsible for it', he said.

Chief Minister Oommen Chandy has called a meeting to sort out issues connected with land acquisition and alignment of the railway line, he said. Saju Paul (CPI-M), demanded that the government should take up the matter with Prime Minister Manmohan Singh and speed up the project as it would benefit the Ayyappa devotees and also people of the state.

When completed, the 130-km-long railway line from Angamally to Erumelli near Sabarimala will provide new railway stations to five more municipalities- Pala, Thodupuzha, Muvattupuzha, Kothamangalam, Perumbavoor and Angamali-- and 11 more small towns in Kerala.

Zamorin of Kozhikode P K S Raja passes away

The zamorin of Kozhikode P K S Raja (101) passed away on March 27 morning in MIMS Hospital due to old age. He was under treatment and the end came at 6.40 am. The last rites were held at the kovilakam cremation ground in Thiruvannur same day.

Zamorins were the rulers of the erstwhile Malabar region of Kerala. Union Minister of State for Home Mullappally Ramachandran condoled the death of Raja. In his condolence message, Ramachandran said Raja was a towering personality and his contributions for the well-being of the people will be remembered.

Raja was born in 1913 in the Puthiya kovilakath Thekkeketu Thavazhi at Thiruvannur as the son of A.K.T.K.M. Ashtamurthi Namboothiripad of Desamangalam Mana and Kunhithambatty Thamburatti. Married to Bharathy Thambatty of Nilambur Kovilakam, he has three daughters Sethulakshmi, Sudha, and Sarala. Raja

and his wife had been actively involved with the Malayali associations.

The zamorin finished his early education at the Srikrishna Vidyalaya of the royal family and the Zamorin's College High School at Tali, Kozhikode. He completed Honours in Mathematics from Loyola College, Chennai. He served at the Central Telegraph Department across India in various capacities. The zamorin retired as DGM from the Chennai Telecom in 1971.



Raja, who ascended the defunct throne of the Zamorin in 2003, was known for his simplicity, sincerity and sterling conduct. He is highly approachable and is the first Zamorin to reach this age. Residing with his second daughter Sudha at Chalappuram, the Zamorin is active in social and cultural activities despite his advancing age. He is the patron of Zamorin's Guruvayurappan College and the Zamorin's Higher Secondary School, besides a number of temples.

Janapriya TV changes hands

Janapriya TV of K Muraleedharan has been sold off. Former owner of Asianet Regi Menon and media anchor R Sreekantan Nair bought its shares and plan to run it as an entertainment channel.

Muraleedharan when at loggerheads with KPCC, planned to start this channel as a news channel and established studios at Thiruvananthapuram and Kochi and experienced personnel were appointed. However the channel did not take off and the hired hands left in a huff.

After rejoining KPCC, the need of Janapriya was not felt as KPCC already had Jaihind TV to meet its needs. This aspect must have compelled Muraleedharan to get rid of the channel. However only the company and its licence were procured by Menon and Nair. With Janapriya turning to entertainment, it would be a rival to Asianet, Surya and Mazhavil Manorama. Considering the vast experience of the new owners, many corporate bodies are coming forward to invest in the new company.

Delhi thieves snatch Kerala Gold chains

The news of infatuation of Kerala women for gold has reached the national capital and brought chain snatchers from there in style. This is revealed recently when Kerala police arrested two thieves who normally arrive by air and after their target is achieved, return to the capital by train in unreserved compartments. While in Kerala they move around by bikes that is generally kept at the parking place at the railway stations.

Mohamed Shahil (30) and Naushad Ali (24) of Gaziabad were arrested in Elathur, near Kozhikode when the natives caught them red handed and handed them over to the police. After interrogation, it was revealed that during the last two months they were involved in 11 separate cases.

The kingpin of this racket is Haji



Soni, a handicraft dealer and jeweller in Delhi. Aware of the fact that the women in Kerala move around with a lot of gold on them, he sends groups of people

to snatch or rob the chains while moving on bikes. Each group will have two thieves and there are several groups unknown to each other groups. Haji Soni at his own cost, sends the gangs to Kerala by flight and after the heist, they return by train in unreserved compartment after leaving them at railway station. while in Kerala the gang members stay in hotels to avoid detection.

While moving around in Kerala roads and snatching gold chains at lightening speed, they melt the gold using their own instruments and take them to Delhi. The members of the gang are paid according to their work, ranging from Rs.15000-25000.

After apprehending the thieves, the police recovered three chains and confiscated the bikes.

Pravasi Kala Awards presented

Kerala's Minister for cultural affairs K C Joseph presented Pravasi Kalaratna and Pravasi Kalashri, the awards instituted by the Kerala Sangeetha Nataka akademi jointly with NORKA for the Keralites staying outside Kerala. The Kalaratna awards were presented to Prof Omcheri

Narayana Pillai and T R Omana. Among the winners of Kalashri, are C K K Poduval, Aiswarya Varier, Lata Surendra and Lalitha Kalalayam Nambissan, all from the western zone. Sahithya Akademi Chairman Perrumbadavam Sreedharan, NORKA CEO Noyal Thomas, Sangeetha Nataka akademi Chairman Surya Krishna Murthy, Secretary Dr P V Krishnan Nair were present during the event.

Kerala's minister for cultural affairs K C Joseph presenting Pravasi Kalashri Awards to (1) Lalitha Kalalayam Nambissan (2) C K K Poduval (3) Lata Surendra and (4) Aiswarya Varier





Reminiscences on legendary Artist Madhava Menon

-Girjavallabhan



■ Modern Indian Art, in general, shows the influence of western styles, but inspired by Indian culture, images and themes. Although prominent painters like Raja Ravi Varma had tried western traditions

and techniques including oil painting, in real spirit the modern movement in Indian painting began in Calcutta in the later part of nineteenth century. During those days the traditional painting of Bengal was in a fading stage and the British started new Schools of Art. The Bengal school of art, primarily drawing the strength of rich cultural heritage of India and particularly Bengal, reviving the legacy of Indian art, was a fitting reply to the western influence. The Santiniketan School followed, with tranquillity of Rabindranath Tagore's paintings of rural India. Concisely the modern art in India can be classified into British art schools, Raja Ravi Varma, the Bengal school, Santiniketan and post-independence art schools.

William Wordsworth is considered as the supreme poet of Nature. Akin to Wordsworth, Artist Madhava Menon is

reckoned as the supreme painter of Nature in India by art lovers, critics and curators. However, without getting due recognition, fame and accolades nationally and internationally this great painter lived, died and faded away in time and wrapped up into the unknown leaves of the history. To add to the misery, many an invaluable



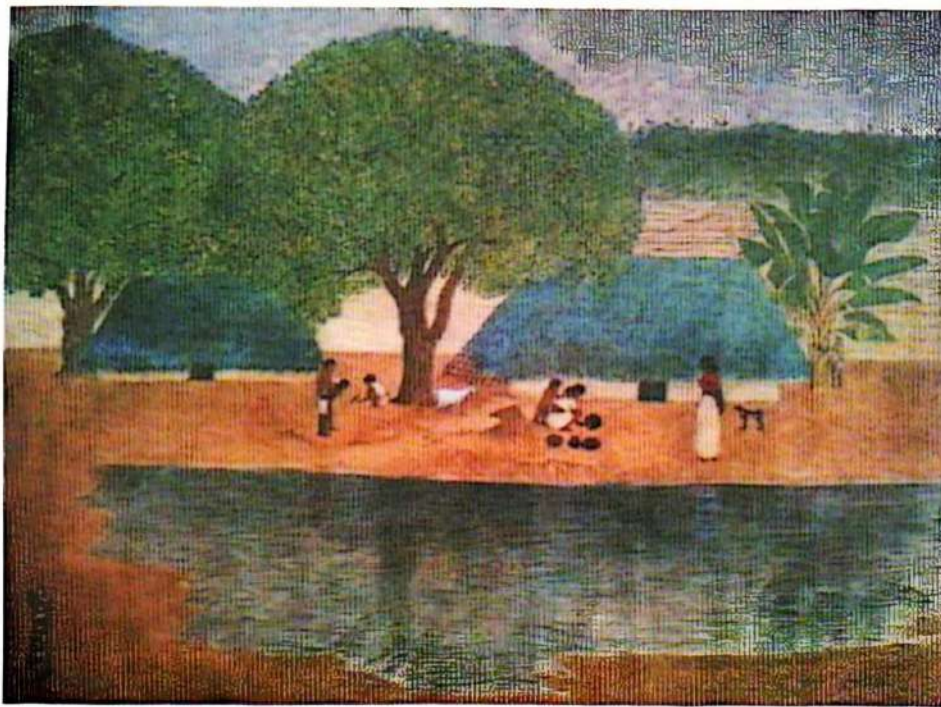
Madhava Menon

painting of this genius had been misplaced, lost or stolen.

My thoughts travel down memory lane. An alluring and lively portrait of Artist Madhava Menon comes in the mind of a little boy.

During the summer vacation in our school days, we the children used to spend whole day under the mango trees waiting for the ripe mangos to fall down. It was during those summer days, our uncle Artist Madhava Menon visited us every year. Once the vacation started, our mother and aunts would keep on fooling the children, telling, "Look, Madhamman is coming." This will be repeated several times a day; may be due to their eagerness to meet the uncle. Then, one day Madhamman will suddenly appear in front of us with his shining bald head in his trademark attire, white silk jubba (kurta) and double mundu (dhoti).

Those days, we were staying in our ancestral house (tharavadu) at Pullut. Madhamman also took birth in the same house. Though we called him uncle, he was the brother of my grandmother. On every occasion, he stayed with us only for one or two days. However, those days were grand festival days for us. Our grandmother and mother would be busy in the kitchen



imbibing the rich cultural and natural heritage of India. His first love was nature, rather it was a splendid obsession. The pigeons, sparrows, parrots, squirrels, cats etc. were his good friends. During his leisure, he used to play with birds, squirrels and cats. It is not a wonder that most of his works depicted animals, birds and trees. He has recreated the wonderful nature on his canvas with absolute clarity and minute details. He has created most fascinating studies of birds and splendid foliage of trees. Rightly, Artist K. Madhava Menon is called the supreme painter of nature.

A. S. Raman former art critic of the Times of India and the first Indian Editor of the Illustrated Weekly of India, wrote about Artist K. Madhava Menon as follows: "What endears Menon's pictures to the viewer is their exquisite lyricism capturing nature in her most relaxed and inspired moods. The lines and colours, irresistibly smooth, suave and sensitive, reveal the artist's feeling for and insight into the very soul of Nature at a given moment. The greens, the blues, the blacks, the yellows: all very delicate, restrained and sensuous. There is intense poetry in his work, the sort of poetry that animates all genuine classicism, whatever the form, every petal of Menon's flowers, every leaf of his foliage, every inch of his forest, every expression of his birds, animals and human figures. Oh, one just finds oneself face to face with immortal India."

Artist Kodekkatt Madhava Menon (also known as Kodungallur Madhava Menon) was born in 1907 at Pullut, near Kodungallur, presently in Thrissur District. At the age of seven, he left the native place for Ceylon along with his maternal uncle. He was admitted at a school in Ceylon. But he did not take any interest in studies and he kept away from books and teachers. After one year, he returned from Ceylon and stayed at home for a few months. Soon he left for Madras (Chennai) along with his elder brother. The boy was taken to Donald Stewart, an Australian who was a very kind person and helpful to everyone. Donald Stewart got him admitted in Beasant Theosophical School at Adayar. G.V.Subba Rao, a very reputed teacher, was the Principal of this School. Under the supervision of G.V.Subba Rao, he studied there for 10 years. But he was not a good student there also. He was habitually bunking the classes and spending time in the fabulous surroundings of the school watching the birds and the trees in the 35 acre wooded campus. But the drawing teacher, Ardhendu Prasad Banerjee could recognise the talented artist in Madhava Menon. Ardhendu was the student of the famous Bengali painter Nandalal Bose.

He reached Masulipatanam and enrolled as a painting student in Andhra Jateeya Kalasala in the year 1922. Ramendranath Chakravarti, who was the head of this Institute, took keen interest in this student.

cooking his favourite prawns' curry and mezhukku puratti. Aunts and the children would be around Madhamman. Most of the time, he spent with the children. He made us sing and dance in front of him. Very often, he would join us in singing. Whenever he carried his flute with him, we got the opportunity to listen to his music on flute. All of us adored him for his flair to entertain every one. Besides, he used to tell us the adventurous stories of Chettians and Pandys of Madras state (now Tamil Nadu). In the meanwhile, many reputed persons of the village came to wish him. He would chat with everyone in the village in his inimitable style.

I enjoyed tapping on his shining baldhead and running away. The punishment for this courageous act was severe. He would silently follow me and hide on the way. Once he caught me, my neck would be pressed between his arm and ribs, suffocating me. In spite of this punishment, I never withdrew from this audacity.

Though we all eagerly waited for his arrival and enjoyed his company, we never knew the greatness of his personality. Later, I gradually learnt that he was a master artist of nature and had reached the peak of fame due to his conviction, dedication and hard work. We first saw his paintings that appeared in Malayala Manorama Annual issues. This was the only occasion for the villagers to recognise the finest creativity of Madhava Menon.

These short visits like summer rains continued until his retirement from Annamalai University. We still cherish the colourful memories of those occasions. After the retirement, he settled at Thrikkulashekharapuram, at the southern end of Kodungallur, about 6 kilometres away from our house. Thereafter we could enjoy the warmth of his presence very

often. He used to commute this distance on his old full size Rallies bicycle, which he had been using for a long time. Due to his tall and inimitable appearance and dressing habits, (jubba was not common in the village during those days), his bicycle journey caught the attention of all. Soon he became the dear Madhamman of every one in Kodungallur and Pullut. This bond with the native village and villagers continued until he fell seriously ill in 1992.

Artist K. Madhava Menon may not be a very familiar name to the twenty first century generation. Nevertheless, those who study about Indian painting will recognize the sheer excellence of his art. He was a pioneer in his field that was instinctively original and imaginative without compromising for the saleability. He created his unique style in painting by blending some elements of Bengal school of art and Santiniketan, at the same time not blindly following neo-modernism, and



While studying there he painted his first work called the 'Lotus'. When he returned to Adayar in 1924, G.V.Subba Rao was overwhelmed by the paintings of Madhava Menon. He joined Santiniketan in 1925 with the funds provided by Subba Rao and learned watercolour painting from Nandalal Bose. During the stay at Santiniketan, he used to go to Calcutta to seek valuable guidance from Abanindranath Tagore and his brother Gaganendranath Tagore, nephews of Nobel laureate poet-writer-musician-painter Rabindranath Tagore. He learned much about the colours and the composition of various colours from Tagore brothers. He left Santiniketan in 1927 without completing the course and

Abanindranath Tagore and Abanindranath Tagore's gifted elder brother Gaganendranath Tagore.

Artist Madhava Menon has rendered commendable services in various arts bodies of Central Government and Kerala and Tamil Nadu Governments. He was appointed as member of Advisory Committee on Arts, Government of India. The fellowship of Kendra Lalit Kala Academy was also conferred on him. His paintings are available in National Modern Art Gallery, Delhi, Lalit Kala Academy, Delhi, Government Museum, Chennai, Sree Chitra Art Gallery, Thiruvananthapuram, South Zone Cultural Centre, Thanjavur, Gallery Arabindo, New Delhi, the collections of the erstwhile



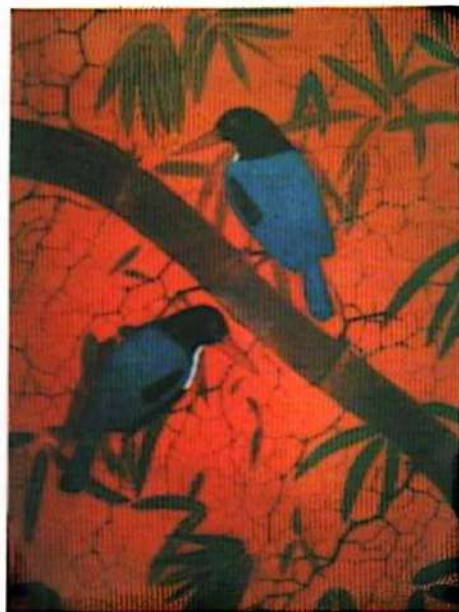
came to Adayar.

In 1929, Madhava Menon was enrolled himself as a student in the Government School of Arts and Crafts, Madras, with the stipend granted by C.G. Herbert, Divan of Cochin. Though he passed the course with distinction, he did not bother to collect the Diploma. After this, he preferred freelancing for a few years. He took over the charge of Sree Chitra Art Gallery, Thiruvananthapuram in 1942 as its Director, at the behest of Sir C.P. Ramaswamy Iyer, then Diwan of Travancore, who was a friend, philosopher and guide to Menon. He continued on this job until 1950. In the year 1951 he joined as Head of Department of Fine Arts in Annamalai University. Sir C.P. who was the Vice Chancellor of Annamalai University at that time, was again instrumental to take him to Annamalai University. Madhava Menon held this post till his retirement in 1971 and thereafter the University closed down the Department of Fine Arts. Again, he started enjoying the free life.

Artist K. Madhava Menon had the distinctive and remarkable honour of studying under painter Ardhendu Prasad Banerjee, his teacher the great Nandalal Bose and Nandalal Bose's famous teacher

Kings of Baroda, Mysore, Jaipur, Hyderabad and many other places, in the collections of Sir C.P.Ramaswamy Iyer and several other art lovers in India and abroad.

He was one among a very few who could paint on silk in his days. He has done his works on paper, canvas, silk and chiffon. Let me quote the words of famous writer P. Narayana Kurup, "His style is



generally romantic which can be compared with the pleasant and sweet poetic style of Vallathol. It is transparent and clear like glass and full of innocence of infancy. One never notices the creases of lotus petals, the loveliness of hair of squirrel, the depth of the colour combination of the bamboo forests in our surroundings and never in photographs. But when we see the paintings of Madhava Menon, these factors become very conspicuous. The veins on a leaf are detail factors for normal artists, but for Madhava Menon, it is the soul of the plant."

When I met Madhamman last, he had partially lost his memory due to cerebral haemorrhage. He had forgotten much of the past. He was always supportive to everyone, not scolded us even once. We can remember Madhamman only as a jovial and dynamic person with childlike innocence and zest for life. We had always seen him in a happy mood. Therefore it was very painful for us to see him in that condition. He was deceived by the 'well-wishers' who became close during the final lap of his life. He lost a majority of his invaluable paintings. This huge loss added to his misery. He breathed his last on 4th February 1994.

Artist K. Madhava Menon never supported the neo-modernism in arts, which did not have the strength of the tradition. Due to this fact he had been much criticised and ridiculed by the so-called modern artists. He had an alienated life throughout his career. It is sad that neither the Indian art academies nor the Kerala cultural organizations gave due recognition to this brilliant artist. He affectionately mixed the colours in the palette of his mind and absorbed the nature in his soul without any complaints. He stood alone in his unparalleled style. During the moments of mental agony he withdrew himself to the seclusion and enjoyed the company of his

REFRESHING FACE PACKS

- Rashma Anand

Summer is the season when your face looks dull and dry.



■ Here are a few face packs that can be prepared from items available at home. Pamper yourself twice a week with these made-at-home facials and regain the refreshing

glow on your face.

Banana mask

Bananas soften the skin since it has a high potassium content. It also soothes



inflamed and blemished skin.

Peel one ripe banana, add a tablespoon of honey in it and apply on clean face. Leave the mask on the face for 20 minutes and wash with lukewarm water. This is good for dry skin. For oily skin, instead of honey you can add a tablespoon of lemon juice to the mashed banana and apply on your face.

Papaya mask

Papayas are rich sources of antioxidants and contain vitamin A. It is also a gentle exfoliator, remove dead skin cells and gives a glow to a dull face.

Peel a ripe papaya, cut it into pieces



and blend with two tablespoons of honey in a mixer. Avoiding the eyes, apply the mix on the face. Wash after 20 minutes.

Lemon and common salt Mask

This makes a good invigorating mask. Lemon juice lightens scars and blemishes while common salt is a natural detoxifier. Salt has also has anti-septic properties that clears dirt and bacteria preventing formation of pimples and rashes.

Mix one spoon lemon with a little common salt and apply on face and neck. Leave for 10 minutes and wash



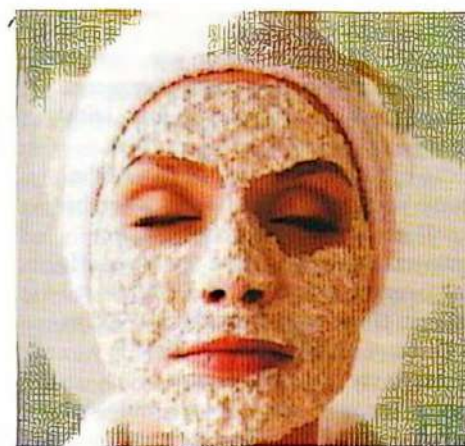
with cold water.

Oatmeal facial Mask

Oatmeal has the right amino acid balance and can be used on sensitive

skin. It is a natural exfoliator, heals acne, eczema, and soothes irritated skin.

Mix two tablespoons oatmeal with half cup whole milk. Heat the mixture till it turns into paste-like consistency, remove from flame and add a tablespoon olive oil in to it. While still warm,



apply it on the face and neck. Leave for about 30 minutes and wash face with warm water.

Besan, haldi and sandalwood mask

The harsh rays of the sun darkens the face.

A mixture of besan, kasturi manjal (curcuma aromatic - turmeric) powder and sandalwood powder mixed with cold milk into a paste and applied on the face is a good facial that removes the tan and invigorates the skin.

ATHEROSCLEROSIS

Combating Thickening of Blood vessels

- Sudhir Nair

Atherosclerosis is a potentially serious disease in which the medium and large arteries of the body become blocked because of fatty substances like cholesterol. These substances are called atheromas or plaques.

The circulatory system is composed of arteries and veins. Blood is pumped from the heart through the aorta (the main artery connected to the heart) before travelling through smaller arteries that branch off from each other. The blood passes into small blood vessels, known as capillaries, in which the oxygen is transformed into the cells of the body tissues and organs. The blood returns to the heart through the veins. Hardening and narrowing of the arteries is potentially dangerous for two reasons:

Restricted blood flow can damage an organ and block its correct functioning.

If a plaque breaks it can cause a clot at the point of the rupture, which can in turn block the blood supply to a major organ like the heart, causing a heart attack, or the brain, causing a stroke.

Cardiovascular Diseases

Atherosclerosis is a major risk factor for many diseases that affect blood circulation. These diseases are known as cardiovascular diseases, among them are:

Peripheral arterial disease: where the blood supply to the legs is blocked, causing muscle pain.

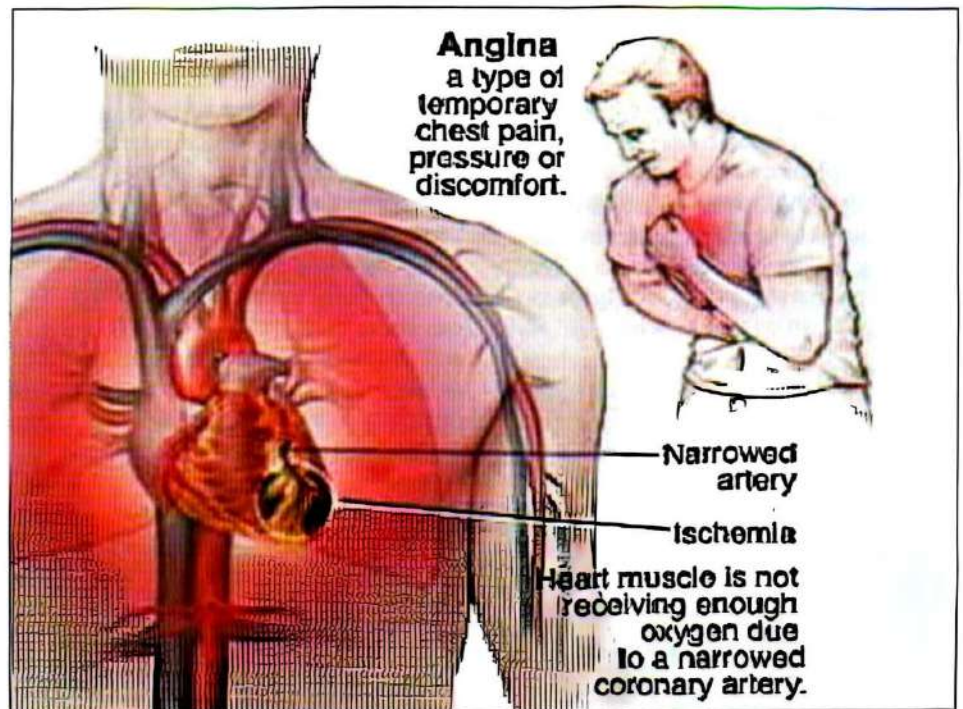
Coronary heart disease: where the main arteries supplying the heart (the coronary arteries) become blocked with plaque.

Stroke: a very serious disease in which the blood supply to the brain is interrupted.

Heart attack: a very serious disease in which the blood supply to the heart is blocked.

Symptoms of atherosclerosis

Atherosclerosis usually shows no symptoms until the blood circulation is not obstructed or blocked, leading to the onset of cardiovascular disease. The



type of cardiovascular disease and associated symptoms depend on where the blocking occurs. The diseases caused by atherosclerosis include angina, aneurysm, heart attack and stroke.

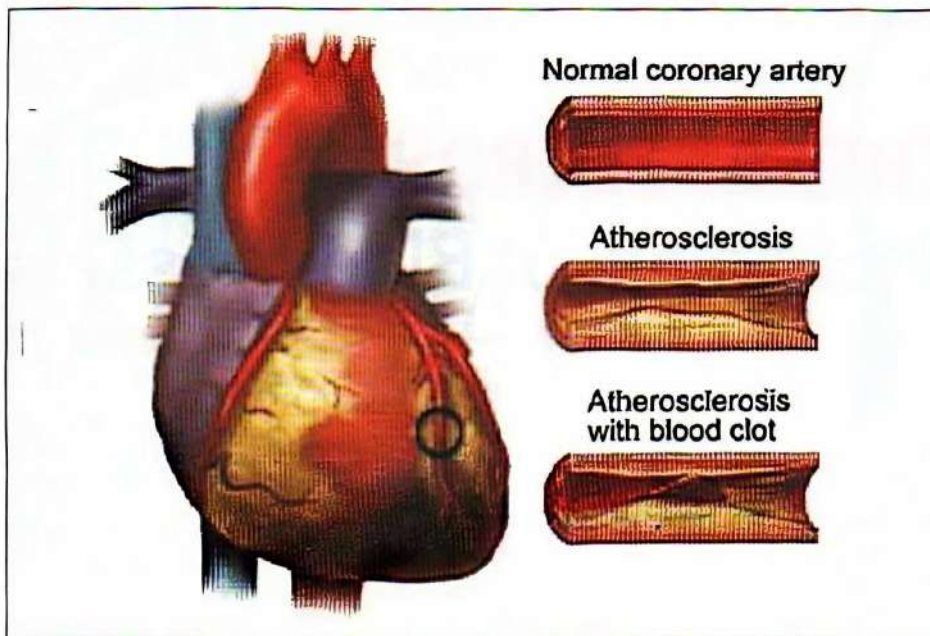
Peripheral arterial disease

Peripheral arterial disease, also known as peripheral vascular disease, is a disease that occurs when there is a blockage in the arteries of the limbs (in most cases, in the legs). The most common symptom of peripheral arterial disease is a pain in the legs, typically occurring in one or both thighs, hips or calves. The pain can appear as a cramp, or a feeling of weakness or heaviness in the muscles of the legs, it can come and go and usually worsens with exercise, such as when walking or climbing stairs. Physical exertion increases the need for more blood in the muscles, but

because the arteries are too narrow, this request cannot be satisfied which causes the onset of pain. Other symptoms of peripheral arterial disease include fatigue or numbness in the legs, pain in the feet or legs that does not disappear, change in the colour of legs, Loss of hair on the legs, thickening of the toenails and erectile dysfunction, also known as impotence (in men).

Angina

Angina is similar to peripheral arterial disease and is caused by reduced blood supply to the heart. The most common symptom of angina is a sensation of pain or discomfort in the chest. The pain may be thick, dull or intense and generally disappears within minutes. The pain that is associated with angina can spread from the chest to the left arm, neck, jaw and back, and generally follows physical activity or emotional stress. In some



ignored as well as a serious sign that should suggest problems related to the contribution of blood to the brain.

Who is affected by atherosclerosis?

It is difficult to calculate how common atherosclerosis may be, because it does not cause visible symptoms until it reaches an advanced stage and causes the onset of age-related diseases, such as a heart attack. However, it is believed that almost all adults have atherosclerosis to some degree. Atherosclerosis is more common among people over 40 years of age and more common among men than women, perhaps because the hormones used in the female reproductive cycle (such as estrogen) are a protection against the disease. Risk factors that can greatly accelerate the process of atherosclerosis include smoking, high-fat diet, little exercise, being overweight or obese, having diabetes, both type 1 and type 2 and high blood pressure (hypertension).

Causes of atherosclerosis

As you get older, the arteries harden and narrow, leading to atherosclerosis. Moreover there are several factors that can seriously speed up this process.

Diet rich in fat and cholesterol

Cholesterol is a type of fat essential for the proper functioning of the body. Cholesterol contributes to the production of hormones, the formation of membranes (the walls that protect individual cells) and the protection of nerve endings. There are two types of cholesterol:

Low-intensity lipoprotein: composed mainly of fat, less protein. This type of cholesterol can clog arteries and is called bad cholesterol.

Lipoprotein high intensity: mainly composed of protein, plus a small amount of fat. This type of cholesterol can help reduce the block into the arteries, and because of this it is called good cholesterol.

The majority of cholesterol the body needs is produced by the liver. However, if you eat foods high in saturated fat, the fat breaks down into bad cholesterol. Foods high in saturated fat include biscuits, cakes, bacon, sausage, canned meat, butter and cream.

Bad cholesterol is attached to arterial walls in the form of fat deposition which, over time, gradually restricts or completely blocks the blood supply. Fat deposits are also known as plaques or atheromas. In addition to a high fat diet, lack of regular exercise, being obese and

cases, the pain can develop when the temperature is cold or after eating. Some people may also have the following symptoms like difficulty in breathing, nausea, fatigue, dizziness, belching and agitation.

The onset of symptoms of angina is often called an angina attack.

Aneurysm

Atherosclerosis weakens the walls of blood vessels and can lead to the formation of an aneurysm (a bulge in a blood vessel). If the aneurysm is enlarged, there is a danger that it can break, causing a potentially fatal internal bleeding or organ damage. An aneurysm can develop anywhere in the body, but there are two common types:

Intracranial aneurysm (also known as cerebral aneurysm) that develops within the brain.

Aortic aneurysm that develops within the aorta (the large blood vessel that runs through the abdomen and carries blood out of the heart).

If the aortic aneurysm ruptures, you may experience a sudden and intense pain in the center or the side of the abdomen. In men, the pain may also radiate into the scrotum (the pouch that is located between the legs containing the testicles). The rupture of an intracranial aneurysm usually begins with a sudden, severe headache, described as a blow to the head, which becomes an excruciating pain never felt before.

Heart Attack

If one of the plaques in the coronary arteries is broken, it could create a blood clot that can block the blood supply to the heart, causing a heart

attack. The symptoms of heart attack include chest pain, which is generally located at the center of the chest and can feel like a pressure or compression and pain in other parts of the body as if it was traveling from the chest to the arms (usually the left arm, although it can strike both arms), jaw, neck, back and abdomen. Other symptoms include an overwhelming sense of anxiety, difficulty in breathing, nausea, confusion, coughing, vomiting and wheezing.

Apoplectic stroke

A blood clot can also block the blood supply to the brain, causing a stroke. The main symptoms of a stroke can be seen from a certain expression on the face (as it may fall on one side, the person may not be able to smile, his mouth or his eye might fall), arms (because of weakness the person may not be able to raise their arms or keep them there), language (the person might mumble instead of speaking). Other symptoms include dizziness, communication problems, difficulty in chewing, severe headaches and numbness or fatigue that can lead to a complete paralysis of one side of the body.

Loss of consciousness

There is also a disease related to stroke, known as transient ischemic attack, in which the blood supply to the brain is temporarily interrupted, causing a small stroke. The transient ischemic attack symptoms are the same as those of a stroke, but they last from a few minutes to a few hours before disappearing completely. However, a transient ischemic attack should not be

drinking excessive amounts of alcohol may enhance the increase of bad cholesterol in the body. The medical term for the presence of high levels of cholesterol is hyperlipidemia.

Smoking

Smoking can damage the walls of arteries. If the arteries are damaged, the blood cells, called platelets, are trying to repair the damage, causing a narrowing of the arteries. Smoking can also diminish the ability of the blood to carry oxygen throughout the body, increasing the possibility of a blood clot forming.

High blood pressure

High blood pressure (hypertension) can damage the arteries in the same manner smoking does. The arteries are involved in pumping the blood at a certain pressure. If this pressure is too high, the walls of the arteries are damaged. High blood pressure can be caused by being overweight, intake of excessive amounts of alcohol, stress, smoking, lack of exercise and diabetes.

If you are suffering from diabetes type 1 or type 2, and it is not properly controlled, the excessive amount of glucose in the blood can damage the walls of the arteries.

Obesity and lack of exercise

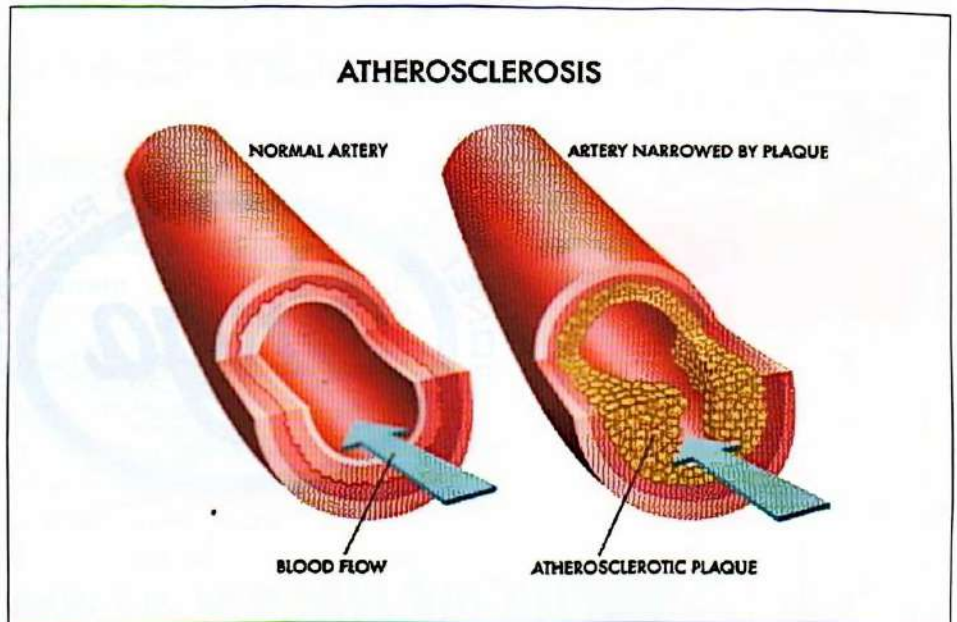
Being overweight or obese increases the risk of developing atherosclerosis and cardiovascular disease directly, and can also lead to related risk factors. In particular, people who are overweight or obese have an increased risk of developing high blood pressure, tend to have higher levels of cholesterol resulting from a diet rich in fat and have an increased risk of developing type 2 diabetes.

Alcohol

Drinking too much alcohol can cause high blood pressure (hypertension) and increase the levels of cholesterol in the blood, which increases the risk of developing atherosclerosis and cardiovascular disease. Those who drink frequently also tend to have other unhealthy habits like smoking, a diet rich in fat and not doing enough exercise.

Family Medical History

If you have a first degree relative (parent, brother or sister) suffering from atherosclerosis or cardiovascular disease, it is twice as likely that you will develop similar problems than the general population.



Ethnicity

The percentage of people with high blood pressure and diabetes is greater among those of African and Afro-Caribbean descent, which means that in these groups there is a higher risk of developing atherosclerosis and cardiovascular disease.

Pollution

Researches have found that people who live in very polluted areas tend to

have more chance of developing atherosclerosis.

How is atherosclerosis treated?

The treatment for atherosclerosis is aimed at preventing the worsening of the disease, which could otherwise lead to a heart disease or a heart attack. This objective can be achieved using a combination of lifestyle changes, like healthy eating and correct drug treatment.

Adv. Padma Divakaran & Mr. K.V. Divakaran
(who celebrated their 45th Wedding Anniversary recently)

Pani theeratha veedu (പണിതീരാത്ത വീട്) (1973)

Lyrics: Vayalar Rama Varma Music: M S Viswanathan
Raagam: Mohanam Singer: P Jayachandran

Rohini

സുപ്രഭാതം സുപ്രഭാതം സുപ്രഭാതം
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 നീലഗിരിയുടെ സവികളേ ജാലാമുഖികളേ
 ജ്യോതിർമയിയാം ഉഷസ്സിന് വെള്ളി-
 ചാമരം വീശും മേഘങ്ങളേ
 അഞ്ജനകല്ലുകൾ മിനുക്കിയടുക്കി
 അഖിലാണുസമന്ധലശില്പി
 പണിഞ്ഞിട്ടും പണിഞ്ഞിട്ടും പണിതീരാത്തൊരു
 പ്രപഞ്ചമന്ദിരമേ - നിന്റെ നാലുകെട്ടിന്റെ
 പടിപ്പുരമുറ്റത്ത് ഞാനെന്റെ മുറികൂടി പണിയിച്ചോട്ടെ
 ആയിരം താമരത്തളിരുകൾ വിടർത്തി
 അരയന്നങ്ങളെ വളർത്തി
 വസന്തവും ശിശിരവും കുളിക്കാനിറങ്ങുന്ന
 വനസരോവരമേ - നിന്റെ നീലവാർമുടി
 ചുരുളിന്റെയറ്റത്ത് ഞാനെന്റെ പൂ കൂടി ചൂടിച്ചോട്ടെ (സുപ്രഭാതം..)

Transliteration: Ā, ā = അ, റ; E, ē = ഐ, റ; I, ī = ഇ, റ; Ū, ū = ഊ, റ; O, ō = ഔ, റ; Ū, ū = ഉ, റ, റ
 ū = ു, C, c = ച, ch = ഛ, D, d = ട, Dh, dh = ഡ, Ḍ, ḍ = ഢ, ḥh = ഴ, jh = ഞ, Ḷ, ḷ = ള; Ṇ, ṅ = ണ, ṁ = ം, ṛ = ഞ; f = റ, ff = റ; ḡ = റ; Ś, ś = ശ; T, t = ട, Th, th = റ, Ṭ, ṭ = റ; ṭh = റ



Vayalar Rama Varma



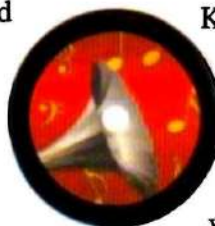
M S Viswanathan



P Jayachandran

Suprabhaṭam Suprabhaṭam Suprabhaṭam
 Suprabhaṭam Suprabhaṭam Suprabhaṭam
 Nīlagiriṃyute sakhikalē jwālāmukhikalē
 Jyōfirmayiyām ushassinū vellī-
 Ccāmaram viśum mēkhaññalē
 Anjanakkallukaḷ minukkīyatukka
 Akhilandamandalaśilpi
 Paṇiññittum paṇiññittum paṇiṭṭirāṭṭoru
 Prapañcamandiramē ninte nālukettinte
 Patippuramuṭṭirāṭṭū ṅānente mufikūti paṇiyiccōtte
 Āyiram ṭāmarāṭṭalirukaḷ vitarṭṭi
 Arayannaññiale valarṭṭi
 Vasaṇṭavum śiśiravum kulikkaniṭṭaṇṇunna
 Vanasarōvaramē ninte nīlavārmuṭi
 Churulinteyarāṭṭū ṅānente pū kūti cūticcōtte
 (Suprabhaṭam..)

Pani theeratha veedu (Unfinished house) was directed by veteran director K S Sethumadhavan. It was based on a novel of the same title written by Parappurath and he also wrote the screen play and dialogue for the movie. Prem Nazir, Govindan



Kutty, Jose Prakash, Nandita Bose, Roja Ramani et al were the main actors. It had 7 songs written by Vayalar and they were set to tune by M S Viswanathan who also sang one song in it. Other singers were P Jayachandran, L R Easwari, P Suseela and Latha Raju.

Sukumari passes away

Actress Sukumari passed away at a private hospital in Chennai. She was 74 years old.

The death was due to a heart attack. The veteran star of Tamil and Malayalam cinema was admitted to the hospital for burn injuries that she suffered a month ago.

The actor is survived by her son Dr. Suresh Bhim Singh. Her husband A. Bhim Singh, a very successful director in Tamil during the sixties, had died earlier.

Sukumari, a Malayali by birth, has acted in films in Malayalam, Tamil, Kannada, Telugu and Hindi, and used her own voice in all movies without dubbing artistes.

She started acting since she was 10 years old. The total number of her films is presumed to be about 2500. In 2003, she was awarded the Padma Shri by the Government of India for her contributions towards the arts. In 2010, she won the National Film Award for Best Supporting Actress for her role in *Namma Gramam* (2010), a bilingual in Tamil and Malayalam (*Gramam*).

Tamil Nadu Chief Minister



Jayalalitha, who had acted with Sukumari in some films, had visited her in the hospital a few days ago.

Jayalalitha condoled Sukumari's death, saying her passing away was a great loss to the film industry. She created a special place for herself by virtue of her

various roles in different languages, the Chief Minister said.

Recalling that Sukumari had won various awards, including the Padmashri, Jayalalitha said the actor was a simple and affable person. She also expressed her condolences to the bereaved family.

At the condolence meeting of the Association of Malayalam Movie Artists (AMMA) in Kochi, actors were seen struggling to speak about Sukumari in the past tense.

Mohanlal just about managed to speak a few words while Innocent touched on her human side. Many wanted to speak but just couldn't. In a way it also reflected the closeness that actors cutting across generations, had with Sukumari.

The journey which began more than 60 years ago as a child artiste in *Oru Iravu*, passed through various phases as she donned the roles of child artiste, heroine, character actor, comedienne, vamp, mother and grandmother. With more than 2,500 films and nearly 5,000 stage shows, she was clearly more than versatile and someone who lived and loved her characters.

She is listed in Guinness Book of World Records for the number of films she has acted in.

Born on October 6, 1940 in Nagercoil in the erstwhile state of Travancore, to Madhavan Nair and Sathyabhama Amma of Poojappura, Sukumari made her debut at the early age of 10. Being the first cousin of the legendary



Sukumari receives Padmashri Award from President Dr Abdul Kalam

Travancore sisters; Lalitha, Padmini and Ragini was one big reason for her entry into dance and then cine world.

Initially she tapped feet with her illustrious cousins who were already talented dancers. Their company helped her master dance forms like Kerala nadanam, Kathakali and Bharathanatyam.

But it was her visit to the sets of a film in which Padmini was acting, that opened the doors to the world of cinema. The director at the set noticed her and picked her for the Tamil film Or Irvu. In Malayalam, her debut film was Thaskaraveeran, the Malayalam adaption of a well known detective novel, Aanaranchan. This story was earlier used in Tamil (Malaikkallan) and Hindi (Azad). Her initial innings in the black and white age films like Chettathi, Kusruthikuttan, Kunjali Marakkar, Thacholi Othenan, Yakshi and Karinizhal were well received.

However, her popularity rose to greater heights with Priyadarshan's hit films like Poochakkoru Mookkuthi, Oodarathuammava Aalariyam, Boeing Boeing and Vandanam.

Balachandra Menon's Manicheppu Thurannappol and Karyam Nissaram had her in different roles. She made a mark in Adoor Gopalakrishnan's



Nizhalkoothu in 2002. So impressed was Adoor with her versatility and discipline that he picked her again for Oru Aanum Randu Pennum.

What made Sukumari exceptional was her positive energy and confidence. She was one actor who believed in herself and her voice.

Despite being a busy cine artiste, she believed in entertaining people irrespective of the medium. She was a regular face on TV serials, reality

shows, comedy shows and stage shows. The love for stage shows that began decades ago as an active member of the Viveka Fine Arts directed by Cho Ramaswamy, continued till the end.

At stage performances, she could give celebrated actors a run for their money, dancing, singing and entertaining the audience. She became an integral part of cine troupes that toured the US, Singapore, Malaysia, Dubai, Australia, Germany and many other countries.

Besides winning the state award for second best actress four times, she was also honoured by the Tamil Nadu government with Kalaimamani and Kalai Selvam awards.

But more than the awards, she had the unique distinction which not many in the film industry can boast of. Sukumari acted with the many heroes and film personalities of yesteryear and their children later. Kottarakkara and his son Saikumar, Sivaji Ganesan and Prabhu, Nageswara Rao and Nagarjuna, Prem Nazir and Shah Nawaz, to name a few. She shared screen space with biggies like MGR, Sivaji Ganesan, Gemini Ganesan, Sathyan., Mammooty, Mohanlal and Kunchacko Boban.

She took personal losses in her stride. Despite losing her director husband Bhim Singh in her mid thirties, she kept herself, her career and her family going.

Yesteryear heroine Rajasulochana dead



The most photogenic actress of the fifties and sixties and danseuse Rajasulochana (Rajeevalochana) died at the early hours of March 5 at Chennai. She was 77. She was under treatment in a private hospital due to kidney and heart related ailments.

Raja Sulochana acted in about 275 Telugu, Tamil, Kannada, Hindi and Malayalam films. She was heroine to M G R, Shivaji Ganesan, N T Rama Rao, Nageswara Rao, Raj Kumar, S S Rajendran, Prem Nazir, M N Nambiar etc. She was married to director C S Rao. She had three children Devi, Devisor and Shyamsundar. Born on August 15, 1935 at Vijayawada in Andhra Pradesh, Raja Sulochana came to movie world by becoming heroine of Kannada film Gunasagari. Her well known Tamil films are Kaidi Kannayiram, Nallavan Vazhvan, Manaalane Mangaiyin Bhagyam, Idayakkani, Padithalmattum Pothuma, Arasilam Kumari, Kavalai illatha Manithan, Mahakavi Kalidasa, Thai Pirhanthal vazhi Pirhakkum and in Malayalam, Manahsakshi with Prem Nazir. Manahsakshi was later remade as Ammaye Kaanan. Mishiha Charithram (dubbed from Telugu) was another Malayalam film. In Hindi, she was in Chori Chori of Raj Kapoor.

Malayalam films in National awards

Malayalam films had a good opening in National film awards, and grabbed 15 of them. Anwar Rasheed directed 'Ustad Hotel' fetched three awards while 'Celluloid' was adjudged as the best Malayalam movie. Kalpana got the award for the best supporting actress for her role in Thanichalla Njan (I'm not alone) while late Thilakan (Ustad Hotel) and Lal (Ozhimuri) got special mention.

Siddharth Shiva was adjudged the best debutant director for his '101 chodyangal' (101 questions) and this film helped Minon to receive the award for the best child actor. Anjali Menon will receive the award for the best dialogue writer for 'Ustad Hotel'. Thanichalla Njan directed by Babu Tiruvalla, was adjudged as the best film for the national integration category. Ranjith's 'Spirit' won the award for its social relevance. Biji Bal was chosen as the best background music scorer for Kaliyachchan. Black Forest won the award for the best film promoting environment. This was directed by Joshi Mathew and the best sound recordist was S Radhakrishnan for Annayum Rasoolum.



Kalpana



Lal



Thilakan



Anjali Menon



Sankar Mahadevan



Anwar Rasheed



Siddharth Shiva

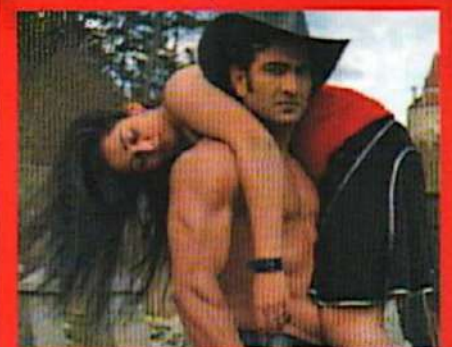
Other award winners from Kerala are M Harikumar (sound recording for Kachchi film 'Do din ka mela'), Sinoy Joseph and Srijesh for Gangs of Waseypur while Lessons in Forgetting, directed by Unni Vijayan is the best English film.

In the non-feature section, Behind the Mist, directed by Babu Kambrath, won the award for the best film with a social message. P S Radhakrishnan is the best film critic. Sankar Mahadevan was chosen the best male singer for the film Chittagong.

Kathaveedu

Kathaveedu, based on three stories of M T Vadsudevan Nair, Vaikkom Muhamed Basheer and Madhavi Kutty linked into a single one, is being made under the supervision of MT. It is directed by Sohanlal for Visual

Dreams of Jose Thomas. The storyline is based on a quest by a bachelor to know if marriage is essential in life and Kunchacko Boban is that bachelor. Kavya Madhavan, Biji Menon, Manoj K Jayan, Mallika etc share the important roles. Bengali actress Rithuparna Sen is also acting in this movie.



St Dracula released

The love story of a ghost and a nun is the thread of St Dracula, produced in English, Malayalam, Tamil, Hindi and Telugu and by the time you read it, the film must have reached the theatres. Rupesh Paul directs the film from his own screenplay. This movie is produced at a cost of Rs.20 crore and shot at Wales (England), Manchester, Liverpool etc. It is shot in Red 4 Stereo Format. Its music is scored by Srivalsan Menon.

ഒരു നാടൻപാട്ട്



സുലോചന അച്ചൻ

മിറ്റത്ത് നിന്നാണ് പാറും ചിരുതയും

പാട്ടുകൾ പാടുക തംബുരു മീട്ടി
ഇന്നവർ വന്നതും കേറിയിരുന്നല്ലോ
തമ്പ്ര റനിരിക്കും മരക്കട്ടിലിന്മേൽ!

കണ്ടോണ്ട് വന്നത് തമ്പ്ര റനല്ല
മുറ്റമടിക്കും ചെറുമിപ്പെണ്ണ്,
വായും തുറന്നവൾ നിന്നുപോയി
ചുലും കയ്യിന് വീണ്പോയി!

വീറോടെ മാറ് നിവർത്തിക്കൊണ്ട്
പാറും ചിരുതയും ചേർന്ന് ചൊല്ലി
കെട്ടോന്മാർ വെല്ലുവിളിച്ചിട്ടാണ്
ഞങ്ങളീ കാട്ടായം കാട്ട്നത്!

കോലാഹലം കേട്ട് തമ്പ്ര റട്ടിയും
തമ്പ്ര റനും വന്നെത്തി പൂമുഖത്ത്
നൊടിയിടകൊണ്ടോ പെണ്ണുങ്ങളുടെ
നടുവിലിരുന്നു കോലോത്തെ തമ്പ്ര റൻ.

പാറും ചിരുതയും വേടിച്ചരണ്ടു
മാറോട് ചേർത്തു തമ്പ്ര റനവരെ.
പൊട്ടിച്ചിരിച്ചു തമ്പ്ര റട്ടീം തമ്പ്ര റനും
പാറും ചിരുതയുമന്തം വിട്ടു.

തമ്പ്ര റൻ: പൊന്നുമക്കള് പേടിക്കേണ്ട
നന്മകൾ മാത്രമേ ഞങ്ങൾ തരു
ഞങ്ങളുടെ ജന്മമതിനായിട്ടല്ലോ
ദൈവത്തിൻമുമ്പിലുഴിഞ്ഞുവെച്ചു.

നിന്നേടത്തുതന്നെ നിന്നാൽമതി
എല്ലാരുമെന്നെ പറയാനുള്ളു
ഒന്നാണു നമ്മൾ ഒരുമയോടെ
നമ്മുടെ നാടിനെ സ്വർഗ്ഗമാക്കാം.

മാവേലി, വാമനൻ, പരശുവേന്തും
രഥനും മേരിയും യേശുക്രസ്തു,
അല്ലാഹും മറ്റൊരാൾ ദൈവങ്ങളും
ഉണ്ടല്ലോ നമ്മോടു ചേർന്നിരിപ്പായ്.

സർവ്വം സമർപ്പിച്ചുകാണുവിനെന്നും
സത്യസ്വരൂപനെ ചേർത്തണയ്ക്ക!
ആ കൃത്യമാകട്ടെ ജന്മലക്ഷ്യം
സ്ഥാനാമാനാദികൾ നൈമിഷികം!



JK Cement LTD.

J.K. SUPER CEMENT | JK WALL PUTTY | JK WHITE CEMENT | JK WATER PROOF

J.K. Cement Ltd. : Aman Chambers, 5th Floor, 483 Veer Savarkar Marg, Prabhadevi, Mumbai 400 025.



മാതാശ്രാമം

അളകനന്ദയും മന്ദാകിനിയും സംഗമിക്കുന്ന രുദ്രപ്രയാഗ്, ധൗളിഗംഗയും അളകനന്ദയും സംഗമിക്കുന്ന വിഷ്ണുപ്രയാഗ്, പിന്നീട് ബദരീനാമിലെ മാനാഗ്രാമത്തിൽ സരസ്വതീനദിയും അളകനന്ദയും ചേരുന്ന കേശവ പ്രയാഗ്, ഇങ്ങനെ ഹിമാലയത്തിലുള്ള നദീസംഗമങ്ങളെക്കുറിച്ചാണ്. ഇതിൽ ദേവപ്രയാഗ്, രുദ്രപ്രയാഗ്, കർണ്ണപ്രയാഗ്, വിഷ്ണുപ്രയാഗ്, നന്ദപ്രയാഗ് എന്നീ സ്ഥലങ്ങൾ പഞ്ചപ്രയാഗ് എന്ന പേരിൽ അറിയപ്പെടുന്നു. രുദ്രപ്രയാഗ് വിട്ടുകഴിഞ്ഞപ്പോൾ ഞങ്ങൾ മന്ദാകിനിയെവിട്ട് അളകനന്ദയുടെ തീരത്തുകൂടിയിരുന്നില്ല. കൂത്തനെയുള്ള മലനിരകളെ പ്രക്ഷേപണം വച്ച് കയറിപ്പോകുന്ന വഴിയിൽ ഉറപ്പില്ലാത്ത മണ്ണും ഇടയ്ക്കിടയ്ക്ക് മണ്ണിടിച്ചിൽ ഉണ്ടായ പ്രദേശങ്ങളും അഗാധതയിൽ ഒഴുകുന്ന അളകനന്ദയും എല്ലാം ഒരു യേശുപ്പാടോടെ മാത്രമേ സാധാരണക്കാരന് ഓർക്കാൻ കഴിയൂ. എന്തുകൊണ്ടോ ഞങ്ങളുടെ യാത്രയിൽ ഉടനീളം നല്ല കാലാവസ്ഥയായതിനാൽ ആരുംതന്നെ ഈ വഴികളെക്കുറിച്ച് ഗൗരവമായി ചിന്തിച്ചതായി

തോന്നിയില്ല. ബസ്സിൽ ഉടനീളം റിട്ടയേർഡ് റെയിൽവെ സ്റ്റേഷൻ മാസ്റ്റർ ആയ ബാലകൃഷ്ണൻ സാർ, അച്ഛൻ മാഷ്, നമ്പൂതിരി മാഷ് എന്നിവർ നേതൃത്വം നൽകിയ ആത്മീയചർച്ചകളും കവിതാപാരായണവും സർഭാർജ്ജിതങ്ങളും നമ്പൂതിരിഫലിതങ്ങളും കൊണ്ട് നിറഞ്ഞു നിന്നതിനാൽ മറ്റൊന്നും ചിന്താമണ്ഡലങ്ങളിൽ കടന്നുകൂടിയിട്ടില്ലെന്നുവേണം പറയാൻ. കേദാരനാമിലേക്കുള്ള റോഡിനേക്കുള്ളും വീതി കുറവാണ് ബദരീറോഡിന്. റോഡിലേക്കു തള്ളിനിൽക്കുന്ന പാറകൾ ബസ്സിനു മുകളിൽ പലയിടത്തും ഒരു ആർച്ചിന്റെ സാന്നിദ്ധ്യം ഉണർത്തുന്നു. കർണ്ണപ്രയാഗും നന്ദപ്രയാഗും പിന്നിട്ട് ചമോലിയിലെത്തി. ഇതൊരു ചെറിയ പട്ടണമാണ്. ഈ ജില്ലയിൽ പെട്ടതാണ് ജോഷിമഠം. കേദാരനാമിൽനിന്ന് ഉഖിമഠംവഴി ബദരീനാമിലേക്ക് വരുന്ന റോഡ് ചമോലിയിൽ എത്തിച്ചേരുന്നു. റോഡിന്റെ ഇരുവശങ്ങളിലുമായി ചെറിയ ചെറിയ വീടുകളും ധാരാളം കൃഷിസ്ഥലങ്ങളും കാണാം. ബസുമതി അരി ഇവിടെയും കൃഷി ചെയ്യുന്നു. ഗോതമ്പ്, ബജർ, പച്ചക്കറികൾ, ഫലവർഗ്ഗങ്ങൾ എന്നിവയും ഇവിടെ

കൃഷി ചെയ്യപ്പെടുന്നുണ്ട്. ചമോലിയിൽനിന്ന് ബിരാഹി, പിപ്പൽക്കോട്ടി എന്നീ ചെറുപട്ടണങ്ങൾ പിന്നിട്ട് ജോഷിമഠിലെത്തി. ഇവിടെനിന്ന് വാഹനങ്ങൾ ഗേറ്റ് വേരീതിയിലാണ് ബദരീനാമിലേക്ക് പോകുന്നത് എന്ന് മുസ് സൂചിപ്പിച്ചിരുന്നുവല്ലോ. ഗേറ്റ് തുറക്കാൻ താമസമുണ്ടെന്ന് മനസ്സിലായതിനാൽ സമീപത്തുതന്നെയുള്ള നരസിംഹക്ഷേത്രം ദർശിക്കാൻ ഈ സമയം പ്രയോജനപ്പെടുത്തി. ബദരീനാമിന്റെ വിഗ്രഹവും ഇവിടെ പൂജിക്കപ്പെടുന്നു. ശങ്കരാചാര്യർ സ്ഥാപിച്ച മഠവും കൽപവൃക്ഷവും സന്ദർശിക്കുക മടക്കയാത്രയിലാണത്രെ. ഇതിനകം ഗേറ്റ് തുറന്ന് വാഹനങ്ങൾ കോൺവോയ് രീതിയിൽ നിരയായി നീങ്ങിത്തുടങ്ങിയിരുന്നു. ജോഷിമഠിൽ നിന്ന് ഏതാണ്ട് പത്തു കിലോമീറ്റർ പിന്നിട്ടാൽ മുസ് സൂചിപ്പിച്ച പഞ്ചപ്രയാഗയിൽപ്പെട്ട വിഷ്ണുപ്രയാഗയായി. ഇവിടെ അളകനന്ദയും ധൗളിഗംഗയും സംഗമിക്കുന്നയിടത്ത് വൈദ്യേതോല്യോദനത്തിനായി വിഷ്ണുപ്രയാഗ് ഹൈഡ്രോ ഇലക്ട്രിക് പ്രൊജക്ട് എന്ന പേരിൽ അളകനന്ദക്ക് കുറുകെ ഒരു അണനിർമ്മിച്ചിരിക്കുന്നു. ഇതിന്റെ ഉദ്യാനേശേഷി 400 കെ വി ആണ്.



Kainchi Dham

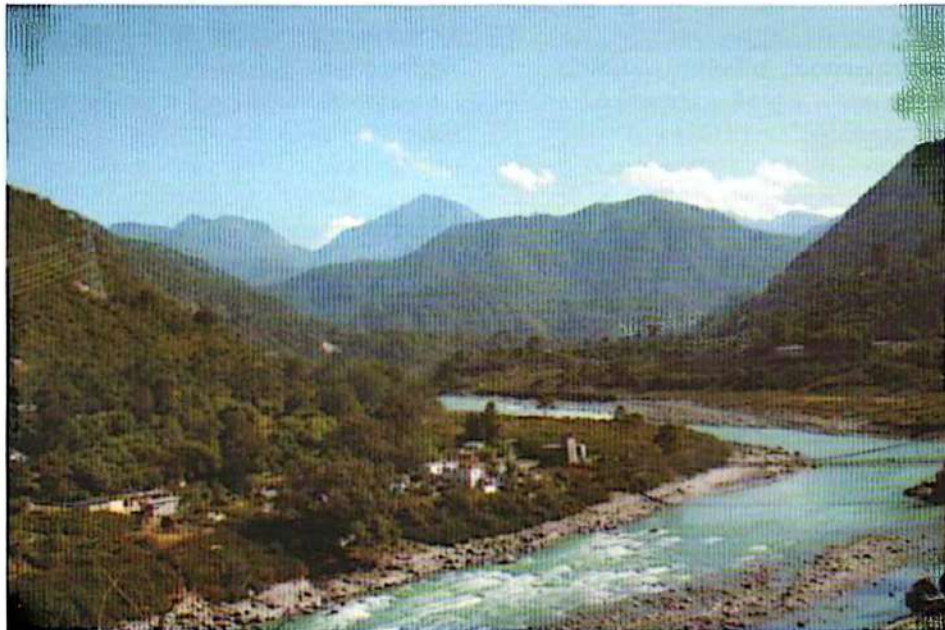
റോഡിന്നിരുവശവും പൈൻമരങ്ങളും ദേവതാരുവൃക്ഷങ്ങളും സുലഭമായി കാണാം. കേദാർനാഥ് യാത്രയിൽ നിബിഡവനങ്ങളാണ് നമ്മെ വരവേൽക്കുന്നതെങ്കിൽ പൈൻമരങ്ങളും ദേവതാരു വൃക്ഷങ്ങളുമാണ് ബദരീനാഥ് യാത്രയിൽ എതിരേൽക്കുന്നത്. വിഷ്ണുപ്രയാഗ് പിന്നിട്ട് ഞങ്ങൾ ഗോവിന്ദ്പട്ട് എന്ന സ്ഥലത്ത് എത്തിച്ചേർന്നു. ഇവിടെനിന്ന് പൂക്കളുടെ താഴ്വര (Valley of Flowers) എന്നറിയപ്പെടുന്ന സ്ഥലത്തെത്തിച്ചേരാം. ഭീമൻ പാഞ്ചാലിക്കു വേണ്ടി കല്യാണസൗഗന്ധികപുഷ്പം തേടി ഈ താഴ്വരയിലാണത്രെ എത്തിച്ചേർന്നത്. ജൂലൈ, ഓഗസ്റ്റ്, സെപ്തംബർ മാസങ്ങളിൽ പൂക്കളുടെ പ്രവഞ്ചമാണ് ഇവിടം. ഗോവിന്ദപട്ടിൽനിന്ന് ക്ലേശകരവും അപകടകരവുമായ പാതകൾ പിന്നിട്ടാൽ പാണ്ടുകേശവരിലെത്താം. പാണ്ടു മഹാരാജാവ് തപസ്സ് ചെയ്യുകയും തന്റെ ശരീരം അഗ്നിക്കു സമർപ്പിക്കുകയും ചെയ്ത സ്ഥലമാണത്രെ പാണ്ടുകേശവർ. ഇവിടെയാണ് പഞ്ചബദരീകളിൽ പ്രധാനപ്പെട്ട യോഗ്യധാൻ ബദരീ. ബദരീനാഥ് മഞ്ഞു മൂടി കിടക്കുന്ന വേളയിൽ ബദരീശ്വരന്റെ പൂജകൾ നിർവ്വഹിക്കപ്പെടുന്നത് ഇവിടെയാണ്. കേദാരം, പ്രയാഗകൾ പോലെ, പഞ്ചബദരീയുമുണ്ട്. ബദരീനാഥ് ക്ഷേത്രപ്രതിഷ്ഠ ബദരീ വിശാൽ നാഥനാണ്. പാണ്ടുകേശവരിലെ യോഗ്യധാൻ ബദരീ, ജോഷിമറിനടുത്തുള്ള വേിഷ്യബദരീ, വൃദ്ധബദരീ, കർണ്ണപ്രയാഗക്കടുത്തുള്ള ആദിബദരീ എന്നിവയാണ് പഞ്ചബദരീകൾ. പാണ്ടുകേശവരിൽ നിന്നും തുടർന്നങ്ങോട്ടുള്ള പാതയ്ക്ക് താരതമ്യേന വീതി കുറവാണ്. ഏകദേശം 12 മണിയോടെ ഹനുമാൻ പട്ടിയിലെത്തി. ഇതൊരു ചെറിയ പ്രദേശമാണ്. ഇവിടെ റോഡരികിൽ ഒരു ഹനുമാൻ ക്ഷേത്രവുമുണ്ട്.

അദ്ദേഹത്തിന്റെ അനുഗ്രഹം വാങ്ങിപ്പോയാൽ യാതൊരു തടസ്സവും യാത്രയിലുണ്ടാകില്ല എന്ന് വിശ്വസിക്കപ്പെടുന്നു. കല്യാണസൗഗന്ധികപുഷ്പം തേടിപ്പോയ ഭീമസേനന്റെ ഗർവ്വശമിപ്പിക്കുവാൻ വഴിയിൽ വൃദ്ധവാനരനായി നടിച്ച ഹനുമാൻ മാർഗ്ഗതടസ്സം സൃഷ്ടിച്ചത് ഇവിടെ വച്ചാണത്രെ. എന്തായാലും മഹാഭാരതവും ഭാഗവതവും പിറന്ന മണ്ണിലേക്കുള്ള എന്റെ ഈ യാത്ര എന്തെന്നില്ലാത്ത അനുഭൂതിയും ആവേശവും എനിക്കു നൽകി. ഹനുമാൻപട്ടിയിൽനിന്ന് 15 കിലോമീറ്റർ ദൂരമെ ബദരീനാഥിലേക്കുള്ളു വെങ്കിലും വഴി അല്പം പ്രയാസത്തോടുകൂടി മാത്രമെ താണ്ടാനാകൂ. മേലകന്യകമാരുടെ അകമ്പടിയോടെ സ്വർഗ്ഗലോകത്തിലേക്കെന്നപോലെ വളഞ്ഞുപുളഞ്ഞ് മുകളിലേക്ക് കയറിപ്പോകുന്ന റോഡുകൾ. ഉച്ചയാണെങ്കിലും നേരിയ തണുപ്പ് അനുഭവപ്പെട്ടിരുന്നു. റോഡിൽ

നിറയെ പൊടിയുള്ളതിനാൽ വണ്ടി ഗ്രാസിട്ടാണ് നീങ്ങിയത്. എന്തു കൊണ്ടോ പ്രകൃതി തികച്ചും അനുകൂല ഭാവത്തിലായിരുന്നു. വിശപ്പ് അനുഭവപ്പെട്ടു തുടങ്ങിയിരുന്നതിനാൽ സംഘാഗങ്ങളിലെല്ലാം പാരവശ്യം നിഴലിച്ചു തുടങ്ങിയിരുന്നു. ആപ്പിൾ വൃക്ഷങ്ങൾ നിറഞ്ഞുനിൽക്കുന്ന വഴികൾ കണ്ണുകൾക്കു വിശേഷവിരുന്ന് നൽകിക്കൊണ്ടിരുന്നു. ചെറിയ ബദരീ വൃക്ഷങ്ങൾ കണ്ടുതുടങ്ങിയപ്പോൾ മനസ്സിൽ അനിതരസാധാരണമായ ഉന്മേഷം അലയടിക്കാൻ തുടങ്ങി. ഭൂലോകവൈകുണ്ഠമായ ബദരീധാമം എത്തുകയായി എന്നു മനസ്സിലായപ്പോൾ സംഘാഗങ്ങളെല്ലാം 'ബദരീ വിശാൽനാഥ് കി ജയ്' എന്ന് മംഗളാരവം മുഴക്കി. അങ്ങനെ ചിരാകാലാഭിലാഷം പൂവണിയിച്ചുകൊണ്ട് ബദരീനാഥ് ബസ് സ്റ്റാൻഡിനടുത്തുള്ള പരമാർത്ഥാനന്ദശ്രമ പരിസരത്ത് ഞങ്ങൾ എത്തി.

മുറിയിലെത്തി ഭക്ഷണവും വിശ്രമവും കഴിഞ്ഞ് ഞങ്ങൾ മൂന്നു മണിയോടെ മാനാഗ്രാമം സന്ദർശിക്കുവാനായി ഇറങ്ങി. അളകനന്ദ മാനാഗ്രാമത്തിൽ നിന്ന് കുറേകൂടി വടക്കുമാറി അളകാപുരി ഗ്ലേസിയറിൽ നിന്നാണ് ഉത്ഭവിക്കുന്നത്.

ഭാരതാതിർത്തിയിലെ അവസാനഗ്രാമം എന്നറിയപ്പെടുന്ന മാനാഗ്രാമത്തിന്റെ പുരാതന നാമധേയം മണിഭദ്രപുരം എന്നായിരുന്നുവത്രെ. ഇന്ത്യയുടെയും ടിബറ്റിന്റെയും അതിർത്തിയായതിനാൽ ധാരാളം പട്ടാളബാരക്കുകൾ ഇവിടെ കാണാം. പട്ടാളത്തിന്റെ വിശേഷമായ മേൽനോട്ടം ഈ പ്രദേശങ്ങളിലെല്ലാമുണ്ട്. മഹാഭാരതവും ശ്രീമദ് ഭാഗവതവും രൂപം കൊണ്ടത് പവിത്രമായ ഈ മണ്ണിലാണ്. ഇവിടെ ജനസംഖ്യ കുറവാണ്. ഈ ഗ്രാമീണർ കമ്പിളി



Karnaprayag



Tritiya Kedar

വസ്ത്രങ്ങൾ നെയ്തും കൃഷി ചെയ്തും ഉപജീവനം കഴിക്കുന്നു. നല്ല പരവതാനികൾ, ഷാളുകൾ, സ്വെറ്ററുകൾ എന്നിവ ഇവിടെ ലഭിക്കുന്നു. ഉരുളക്കിഴങ്ങ്, കോളിഫ്ളവർ, കടുകു എന്നിവ ഇവിടെ കൃഷി ചെയ്തിരിക്കുന്നത് കാണാം. ഇവരുടെ വാസസ്ഥലം സ്റ്റേറ്റുകളുകളോടൊപ്പം ടിൻ ഷീറ്റുകളോടൊപ്പം പാകിയ ചെറിയ കുടിലുകളാണ്. നിഷ്കളങ്കത വ്യക്തമാക്കുന്ന ഗ്രാമീണ മുഖങ്ങൾ. പഴയതും പുതിയതുമായ തലമുറകളെ പ്രതിനിധാനം ചെയ്യുന്ന മാനാഗ്രാമനിവാസികളെല്ലാം ഇത് അടിവരയിട്ടു വ്യക്തമാക്കുന്നു. ബദരീനാഥ ക്ഷേത്രപാരങ്ങളുമായി മാനാഗ്രാമനിവാസികൾക്ക് ബന്ധമുണ്ട്. ശൈത്യകാലത്ത് ക്ഷേത്രമടയ്ക്കുമ്പോൾ കൊളുത്തിവയ്ക്കുന്ന വിളക്കിലെ തിരി തെറുക്കുന്നത് ഇവരുടെ പൈതൃകമായ അവകാശമാണ്. മഞ്ഞു മാറി ക്ഷേത്രം തുറക്കുമ്പോഴും ഈ വിളക്ക് കത്തിക്കൊണ്ടിരിക്കുന്നു എന്നതാണ് ആശ്ചര്യം. ബദരീനാഥനെ തണുപ്പിൽ നിന്നു രക്ഷിക്കുവാനായി വസ്ത്രമൊരുക്കുന്നത് ഇവിടത്തെ കന്യകമാരാണ്. ഇതിനെല്ലാം പുറമെ നരനാരായണന്മാരുടെ മാതാവായ മൂർത്തിദേവിയുടെ വാസസ്ഥലമായ ക്ഷേത്രവും ഈ ഗ്രാമത്തിൽ സ്ഥിതി ചെയ്യുന്നു. വർഷത്തിലൊരിക്കൽ തിരുവോണനാളിൽ (വാമനഭാഗശിദിനം) ബദരീനാഥൻ ഈ ക്ഷേത്രത്തിൽ ദർശനം നടത്തുന്നുവെന്ന് വിശ്വസിക്കപ്പെടുന്നു. അന്ന് റാവൽജിയുടെ നേതൃത്വത്തിൽ ഗ്രാമവാസികൾ ക്ഷേത്രത്തിലെത്തി പ്രത്യേകപൂജകൾ നടത്തുന്നു.

മാനാഗ്രാമത്തിലെ ഗണപതിഗുഹ, വ്യാസഗുഹ എന്നിവയും ഞങ്ങൾ സന്ദർശിച്ചു. കൃഷ്ണഭൈരവനായ വേദവ്യാസമഹർഷി വ്യാസഗുഹയിലിരുന്ന് രചിച്ച പുരാണങ്ങൾ ഗണപതിഗുഹയിലിരുന്ന് ഗണപതി പകർത്തി എഴുതി എന്നാണ് ഐതിഹ്യം. പ്രശാന്തസുന്ദരമായ ആ പ്രദേശവും അവിടെ നിറഞ്ഞു നിൽക്കുന്ന സ്വച്ഛതയും അനുഭവിച്ചറിഞ്ഞപ്പോൾ ഈ ഐതിഹ്യം സത്യമാണെന്ന് എനിക്ക് തോന്നി. ശ്രീമദ് ഭാഗവതം പറയുന്നത് തന്നെ 'സത്യം പരം ധീമഹി' എന്നാണല്ലോ. അനിർവചനീയമായ ഒരു അനുഭൂതി ഈ പ്രദേശത്തെത്തിയപ്പോൾ

എനിക്കനുഭവപ്പെട്ടത് ആകസ്മികമായോ ആശ്ചര്യമായോ കാണാനാവാതില്ല. ദൈവികതയുടെ തുടിപ്പുകൾ അറിഞ്ഞ നിമിഷങ്ങൾ കണ്ണുകളെ ജലാർദ്രമാക്കി. വ്യാസഗുഹയ്ക്കു സമീപത്തുതന്നെ ഭാരതസീമയിലെ അവസാന തപാലാപ്പീസും പായക്കടയും സ്ഥിതി ചെയ്യുന്നു. അവിടെ നിന്ന് ഇറങ്ങി സരസ്വതിനദി ദർശനത്തിനായി നടന്നു. വൻപാറശേഖരങ്ങൾക്കിടയിൽക്കൂടി തുള്ളിയുറഞ്ഞ് വലിയൊരാരവത്തോടെ ഭൃഷ്ടിഗോചരമായി ഭവിക്കുന്ന സരസ്വതിനദിയുടെ സമീപത്തുനിൽക്കുമ്പോൾ പരസ്പരം സംസാരിക്കുന്നതുപോലും കേൾക്കാൻ സാധിക്കുന്നില്ല. അഗാധമായ ഗർത്തത്തിലൂടെ ഒഴുകുന്ന സരസ്വതിനദിയുടെ കുറുകെയാണ് ഭീംപുൽ അഥവാ ഭീമപാലം. പാഞ്ചാലിക്ക് നദി കടക്കുവാൻവേണ്ടി ഭീമസേനൻ ഒരു വൻശിലയെടുത്ത് നദിക്കു കുറുകെയിട്ടുവെന്നും അങ്ങനെ പാണ്ഡവർ നദി കടന്നുവെന്നുമാണ് ഐതിഹ്യം. ഭീമപാലത്തിനുമുകളിൽനിന്നു സരസ്വതിനദിയുടെ ആരവം ശ്രദ്ധിച്ചുകൊണ്ടു നിന്നാൽ സമയം പോകുന്നത് അറിയില്ല.

അടുത്തുതന്നെ സരസ്വതീദേവിയുടെ ഒരു ക്ഷേത്രം ഉണ്ട്. മാനാഗ്രാമത്തിൽ നിന്ന് മൂന്നു കിലോമീറ്റർ അകലെ വസുധാര വെള്ളച്ചാട്ടം കാണാം. അവിടെനിന്നും മുമ്പോട്ടുപോയാൽ ലക്ഷ്മീദേവി തപസ്സു ചെയ്തിരുന്ന ലക്ഷ്മീവനവും, തുടർന്ന് കുബേരന്റെ ആസ്ഥാനമായ അളകാപുരിയിലു മെത്താം. അളകാപുരി ഗ്രേസിയിൽ നിന്ന് അളകനദ അഥവാ വിഷ്ണുഗംഗ ഉത്ഭവിക്കുന്നു. ■



Yamunotri-Hanuman Chatti

Genders

-Guruji

All nouns have genders such as masculine, feminine and neuter genders. It is so in Malayalam also. The Malayalam equivalent of gender is 'ലിംഗം'. Though we may not go into details, for general purpose, we may have a casual approach. Masculine Gender പുല്ലിംഗം; Feminine Gender - സ്ത്രീലിംഗം; Neuter gender - നപുംസകലിംഗം.

Thus there are three genders. For example, let us consider a person who is fat. The attribute Fat (തടി) is neuter. A man with this characteristic is called a 'തടിയൻ' while a woman is 'തടിച്ചി'. Generally, When neuter gender ends with a 'അം', masculine gender ends with the sound 'അൻ', while feminine gender ends with a sound 'ഇ'. Example:

Neuter	Masculine	Feminine	
കേമം	കേമൻ	കേമി	കേമം means great, smart etc.
കള്ളം	കള്ളൻ	കള്ളി	കള്ളം means lying, stealing etc.

Sometimes even when the attribute ends in a 'ഇ', the above rule will be effective.

മടി	മടിയൻ	മടിച്ചി	as in the case of 'തടി'.
നുണ	നുണയൻ	നുണച്ചി	നുണ means lie.

In pronouns, there is a small change. There, the masculine may end with a 'ൻ' while feminine with 'ൾ'. Example:

അവൻ അവൾ; ഇവൻ ഇവൾ for which the neuter will be അത്, ഇത് respectively. When we deal with animals, sometimes we use a prefix ആൺ, പെൺ to denote the gender. But for certain words, we may have specific gender names, such as ആൺകുയിൽ, ആൺകുട്ടി for which the feminine genders are പെൺകുയിൽ, പെൺകുട്ടി respectively. However, as in English, cock is പുവൻകോഴി while hen is പിടക്കോഴി .

But for many words, the genders do not seem familiar as we can see from:

പിഷാരടി (പിഷാരസ്യൂർ); വാരിയർ (വാരസ്യൂർ) These two relate to caste.

തന്ത (old man) തള്ള (old woman); ഭർത്താവ് (husband) ഭാര്യ (wife); കാള (ox) പശു (cow)

When the attribute is related to profession, the system further changes; 'അൻ' changes to 'ത്തി' or 'രി'.

കൊല്ലൻ (കൊല്ലത്തി); വേടൻ (വേടത്തി); ജോലിക്കാരൻ (ജോലിക്കാരി); പണക്കാരൻ (പണക്കാരി)

The 'ത്തി' in some cases, turns to 'ച്ചി' or 'ട്ടി', as in മടിച്ചി, ചെട്ടിച്ചി, തമ്പുരാട്ടി, കണിയാട്ടി. But when we borrow words from other languages, suffixes would be used according to its rules. For example നായകൻ (നായിക), രോഗി (രോഗിണി), ഭ്രാതാവ് (സ്വസാഖി) etc. The words given in brackets are feminine genders.

Many people use ഭ്രാതാവ് as synonym for സഹോദരൻ but it is wrong. When a man has sons from different women, the relation between the children is ഭ്രാതാ where as children born to a woman from different men are സഹോദരൻ.

Neuter	Masculine	Feminine
സഹോദര്യം	സഹോദരൻ	സഹോദരി
ജ്യേഷ്ഠൻ	ജ്യേഷ്ഠൻ (ചേട്ടൻ)	ജ്യേഷ്ഠി (ചേട്ടത്തി)
അനുജ	അനുജൻ (അനിയൻ)	അനുജത്തി (അനിയത്തി)
ജന്മം	ജനകൻ (അച്ഛൻ)	ജനനി (അമ്മ)
	മാതൃലൻ (അമ്മാമൻ)	മാതൃലി (അമ്മായി)

QUIZ No.9

"..... മറുത്തൊന്നും പറഞ്ഞുകേട്ടില്ല മധു." It means "Madhu did not hear anything to the contrary" where as what was presumably meant was 'Madhu was not heard saying anything to the contrary'. So it should be "..... മറുത്തൊന്നും മധു പറഞ്ഞതായി കേട്ടില്ല." or "..... മറുത്തൊന്നും പറഞ്ഞില്ല മധു."

No correct answer was received.

QUIZ No.10

ഉൽഘാടനം കഴിഞ്ഞ് ഗവർണ്ണർ കോഴിക്കോടിന് പോയി. Is the given sentence correct?



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