

# Kerala in Mumbai

Only English/Malayalam Monthly Magazine linking Mumbai Malayalees

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**Young Talent**

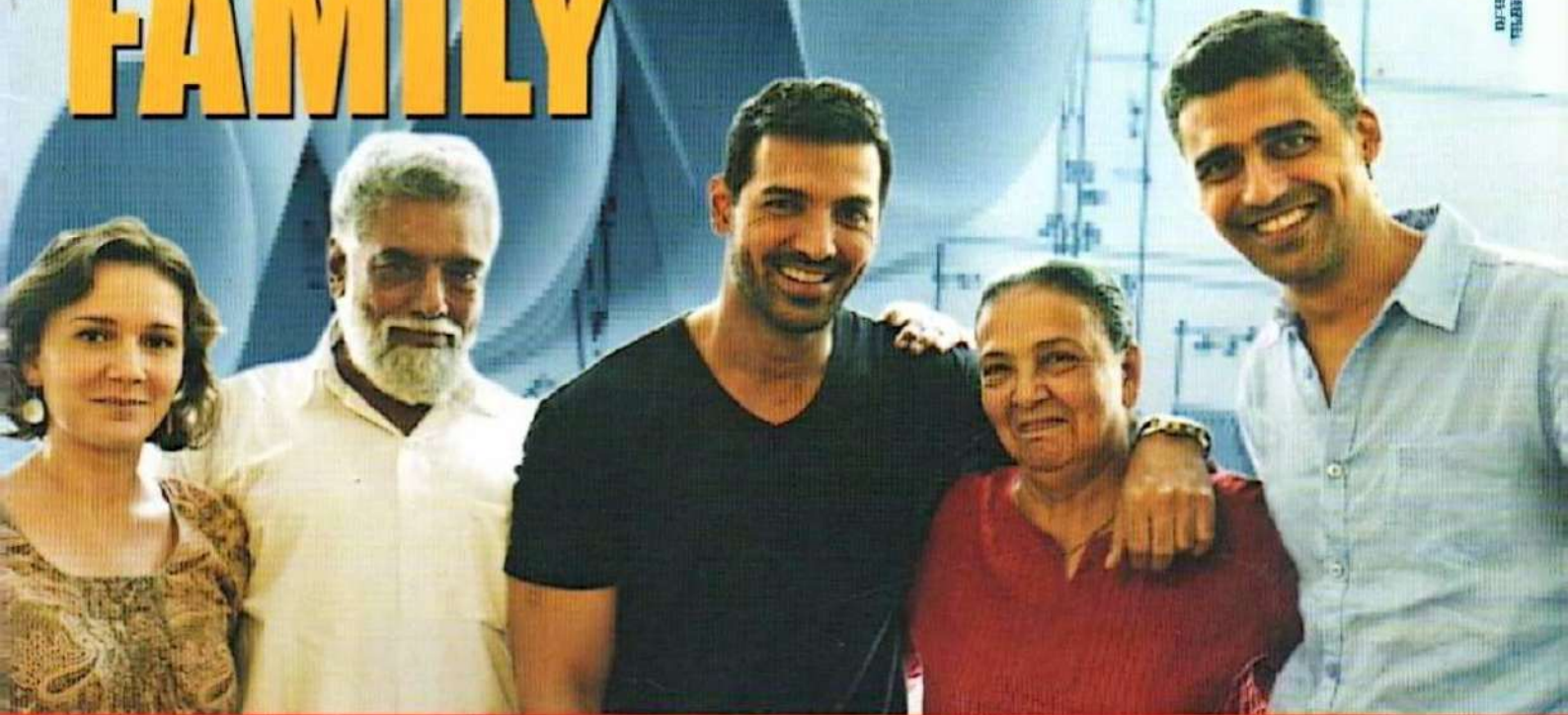


**Super Mom**



**Back To Camera**

## ABRAHAM FAMILY



■ Eid Mubarak ■ Ramayanamasam

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# Need, a backbone

The print media in Malayalam was very proud of its editors and publishers. Though most of the media was controlled by individuals and families, a few were controlled by a team of directors elected by share holders. Readers of last generation might still remember contributions of Kesari Balakrishna Pillai, Swadeshabhmani Ramakrishna Pillai, Kaumudi Sukumaran, K P Kesava Menon and the like. They were editors in the true sense, exercising the vital power of what to bring out and what to put out. For them, the paper they edited was the ultimate. Readership and financial securities were redundant. The publishers watched them with awe. 'Publish or perish' was their motto.

It takes a lot of courage, conviction and conscience to be an editor in print media unless one is driven by the greed of having a big bank balance. The great men of yesteryears are known to have a great heart and little bank balance. We know this line of thinking is considered trash now. Alas! We belong to the minority.

Currently a majority of newspapers in Malayalam are owned by companies owing their allegiance to some political party, religious or caste groups. Each of them is patronized by its benefactor. Nothing antagonizing the patron would appear on their sheets. For governmental support, the media has to toe the line of the government or at least not to oppose it.

Since the last two months, the atmosphere in Kerala has become vicious because two or three women have taken a few men, not on but around their index finger. Among the men, alleged to have been involved, a few are directly or indirectly linked to the government. As the days pass, their number is increasing and more men are getting scared fearing their names being linked to them.

During the days when the identities were uncoiled, many a man was on tenterhooks especially when the leading lady was said to have agreed to reveal the names of those who helped her to make some fast buck, against unspecified favours and Kerala came to a standstill. Spies and fixers were sent in all directions, crores changing hands, big promises being made, impersonations being affected, the visual media had a field day. The live coverage made the living rooms flashy. However, the leading newspapers of the state preferred on that crucial day, to have sabbatical hiatus, and gave less importance to it by either totally avoiding or restricting it to a small news item in one of the inside pages. There was a sudden change in the contents.

This turn about was indeed laughable, nay, condemnable. A one day sanyasi is known as a fake. We believe everyone should be loyal to their chosen profession but the newspapers failed miserably on that count.

To rise, one needs a will and courage. To stand erect, one needs an unimpaired backbone which the leading papers looked lacking. A leader should lead and needs character to do so. Playing and taunting each other about subscription and readability data once in a year will not bring new readers nor bring sustenance. For that, a strong and straight backbone is the need of the hour.

## Krishna Menon

Among the good articles and life sketches, let me congratulate VN Gopalakrishnan for his write up about VK Krishna Menon. It may be of interest to mention some information about VKK in this context.

'A VOLCANO IS ERUPT' - Indira Gandhi mentioned about him on his death. A Volcano is a symbol of disaster.

One evening while walking in the garden I overheard two old Maharashtrians referring to VKK, mentioning that it was Menon who has made India proud and elevated the self esteem of Indians the world over. If I remember correctly I have read Nehru as saying VKK was his political guru. While Nehru reached England, Menon was very popular there and has attended many of his lectures which turned out to be a catalyst to develop public opinion among the English intelligentsia. He never tolerated double standards. Being straight forward he was stamped often undiplomatic. A famous Journalist in his interview asked whether he was a communist while he was a Congress minister. He retorted, "people say you are a bastard, what do you say?"

In personal life he remained single and his closest associate was a Kerala Muslim. His food habits were also interesting. He used to take 40 cups of tea a day and many days he would end up taking biscuits and tea alone.

Early eighties while talking to Mr. RK Karanjia, he mentioned VKK deserved some monument after his death but who is there to take initiative? A remarkable achiever in his life time, did he get a proper place in history.

VKK being mentioned in 'Making of Modern Kerala' looks a bit odd. It is unfortunate that he has not done much for Kerala. India cannot forget and ignore his contribution to freedom struggle and developing foreign policy of Free India. He was often described as "the arrogant apostle of Nonalignment."

Upendra Menon  
Thane

In our July Issue of KERALA IN MUMBAI, we have wrongly mentioned in our Article 'Mukundan V - Model Teacher' that Mukundan and his wife have two sons and he received the Jwala Acharya Ratna Award in 1912. "Mukundan and his wife have two daughters. He received the Jwala Acharya Ratna Award in 2012." We regret the error.

- Editor

## Krishna Menon's Mumbai connection

This refers to the article on V K Krishna Menon by V N Gopalakrishnan in the July issue of Kerala in Mumbai. I would like to bring to the notice of readers about a few instances of V K Krishna Menon's Mumbai connection.

V K Krishna Menon won the Lok Sabha election from North Bombay constituency in the year 1962 against Acharya Kriplani

During 1967 Lok Sabha election S K Patil the then Congress leader denied ticket to V K Krishna Menon accusing that he has got communist affiliations. During that time SK Patil was Central Minister for Food and Agriculture. During his tenure there was a controversy regarding the import of wheat and rice from US (PL 480). The main accusation was that S K Patil was favouring US. Since Menon was denied the ticket from Congress, he decided to contest as an independent candidate from the reconstituted Mumbai North-east constituency (Chembur to Mulund). Congress was finding it difficult to get a candidate to contest against him since he was highly popular. Finally S G Barwe, former Maharashtra Chief Secretary and Secretary in the Union Government who had worked under Menon was roped in by S K Patil as Congress candidate against V K Krishna Menon. Barwe was hesitant but under pressure from the party he finally conceded. Barwe won the election but he died before taking oath. When the by-election was announced V K Krishna Menon decided to contest again despite advice from many of his well wishers. Tarabai Sapre, sister of S G Barwe was given the ticket against Menon by Congress in the by-elections. Mainly due to sympathy factor Mrs. Sapre won the election. During that time there was a hatred campaign against south Indians by Shiv Sena followers. Many Malayalees were victims of that riot. Many Malayalee shops and establishments were set ablaze. Malayalees were afraid to carry Malayalam newspaper / magazine or Blitz (Blitz was Pro-Menon) when they went out during that time fearing an attack.

I was fortunate to attend many public meetings of V K Krishna Menon at Vikhroli, Matunga and various other places. He was a good orator and he always spoke about world issues like American Imperialism, Vietnam etc and never sought votes for him. At one of the election meetings, held at Tagore Nagar Vikhroli, the veteran Communist Leader E MS Namboothiripad was present.

T R Nambiar  
Marol

We welcome responses from readers. Please forward your responses and suggestions about various happenings concerning Malayalees residing in this part of India. You may send us your piece in either English or Malayalam. (We shall translate and publish it in English) You may send them via e-mail to [keralainmumbai@gmail.com](mailto:keralainmumbai@gmail.com) or by post to Editor, Kerala In Mumbai, 105-B, Twin Arcade, Military Road, Mumbai 400 059.

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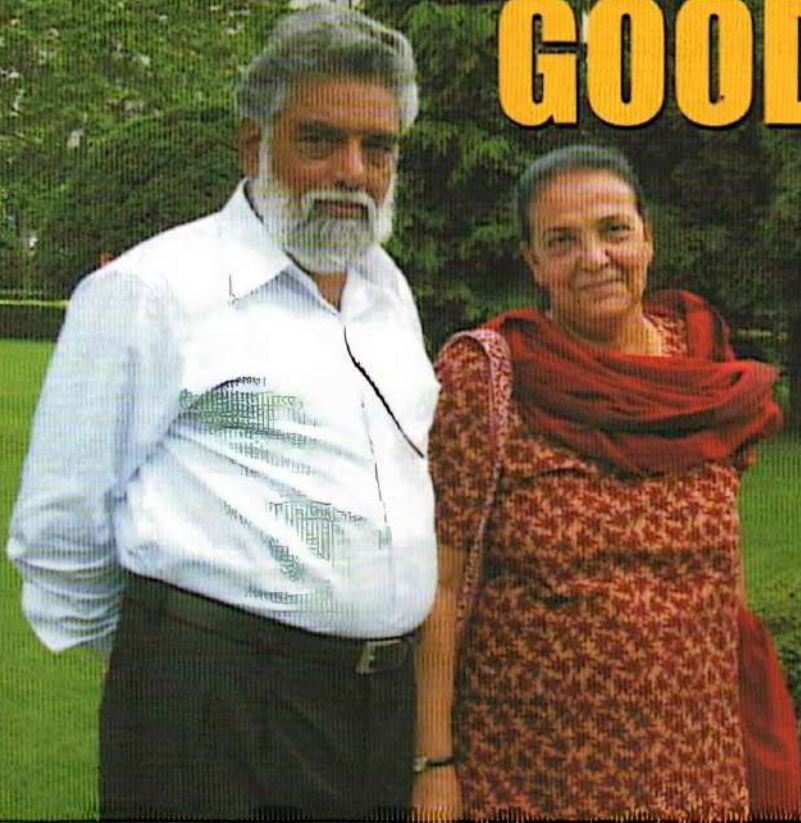
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## Abraham John And Family

# ARCHITECTS OF GOOD LIVING



Abraham John, reputed Mumbai based architect and father of Bollywood Film star John Abraham speaks about his life and his family. Recently along with his other son Alan, Abraham's firm Abraham John Architects won an international competition in Urban Planning and Design Velo City 2013 at Austria for their Bombay Greenway Project.



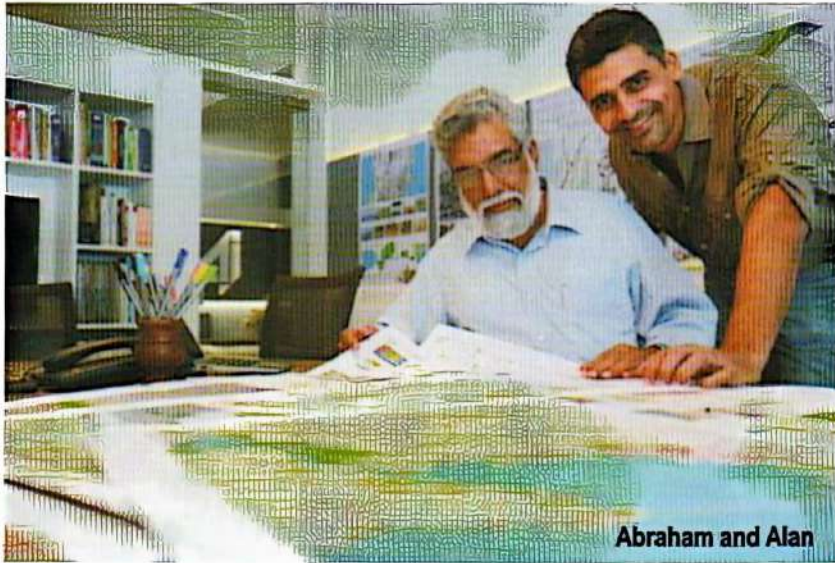
Sriprakash Menon

**A**braham John is the founder of Abraham John Architects, an architecture, interior design, landscaping and urban planning firm based in Mumbai specializing in luxury villas, high end residences, unique offices and hospitality projects. One of their significant approach is to re-connect architecture with nature, make optimum use of space, natural materials and customized furniture, lighting and landscape, to reinvent and transform spaces. Abraham believes that architecture has a unique power to influence lifestyle and society. The firm has projects under construction in Goa, Payna, Khandala, Kochi, including exclusive villas with landscaped

gardens, swimming pools, outdoor entertaining area, etc. But Abraham John is a simple down-to-earth man and likes to keep a low profile.

Abraham, even at 75, looks handsome and dignified. After his schooling and college at Aluva, this young lad then, with a BSc. (Chemistry) Degree, came to Mumbai in 1969 for a job but instead he got admitted in to JJ School of Arts. To cope up with his studies and expenditure he worked part time and came up the ladder with sheer hard work and determination.

"Luckily, my brother who was in the Income Tax was staying at Marine Drive. He later shifted to Peddar Road. I was staying with



**To get work in Mumbai was not easy even then but I never influenced people nor did I bribe anyone to get work. Things were not easy, so I started working for charitable and social institutions initially.**

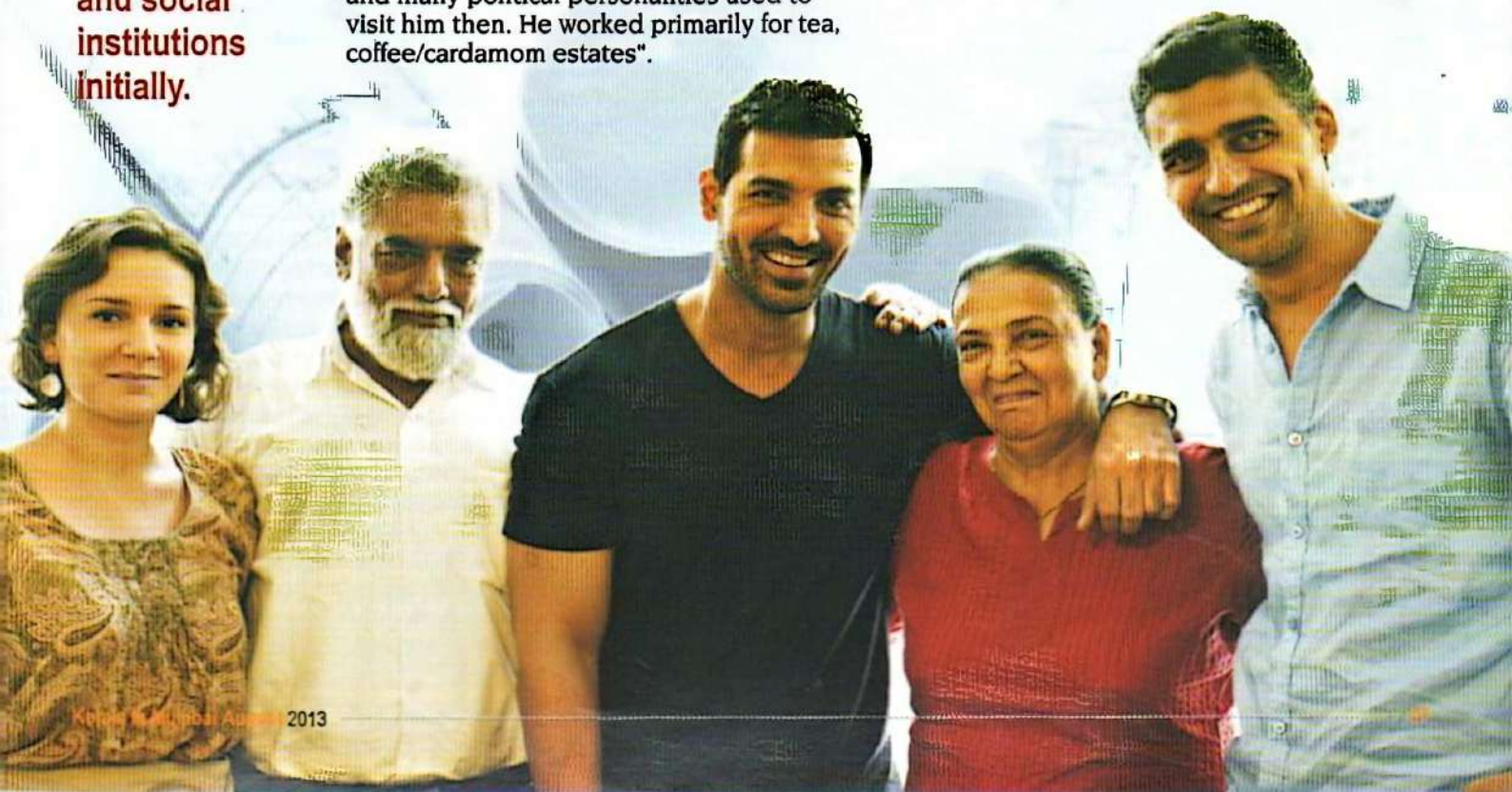
him initially. After my college, I started my career as an interior designing person and stayed at the YMCA. To get work in Mumbai was not easy even then but I never influenced people nor did I bribe anyone to get work. Things were not easy, so I started working for charitable and social institutions initially. I worked in many rebuilding projects whether it was Latur or Gujarat earthquake," he recounted.

Abraham narrated, "We were seven children. My father, P C John was working as an accountant in a Tea Estate while my mother Susan (Chachia Amma) was a housewife. My parents hailed from Kottayam and Aranmula respectively. My sisters are settled in Chennai, Hyderabad and Kerala. My father had a good command over English and many political personalities used to visit him then. He worked primarily for tea, coffee/cardamom estates".

"I met Phiroza Irani at Colaba and we got married in 1972. The same year on December 17, John was born. My wife was then working at Murphy in Thane. John was like the Murphy kid and Phiroza gave up her job to look after him. We were very particular that we gave personal attention to our kids. Alan was born on November 18, 1974. We were staying at Usha Nagar in Bhandup before shifting to Jumbo Darshan in Andheri (E). I literally struggled to buy this flat and stayed 26 years in Andheri," he narrated.

"As parents the best thing we could do for our kids was to give them lots of love and good values. Our boys are simple and do not smoke or drink. John in fact is into several charitable causes but he wants to keep it low profile. As a family, especially Phiroza, is keen on charity and we all try to do whatever we can for people. John will be getting married anytime to Los Angeles based economist Priya Runchal who is presently working in India as a consultant. She was working as economist with the World Bank. Alan got married to a Romanian girl Anca Florescu. She is a Post - graduate in European language and is presently helping Alan in his research for various project. Alan after doing his architecture from Mumbai went to France where he met Anca. Both our children studied in Bombay Scottish. John went to Jai Hind college and then did his Masters in Marketing from MET, Bandra", he recalled.

John started his career as a model and was working for the agency Enterprise Nexus, Abraham said emphasizing "how he shot to limelight after becoming No.2 at an



**"I feel we need to encourage our young people. They are the ones who will take this country ahead and we need to boost their morale and guide them properly"**

international competition. He also made his mark in Gladrags competition. He got a lot of offers for movies since his college days but it was Mahesh Bhatt's Jism which turned around his career before which of course he was a supermodel. Alan also got offers to act in films but he refused them."

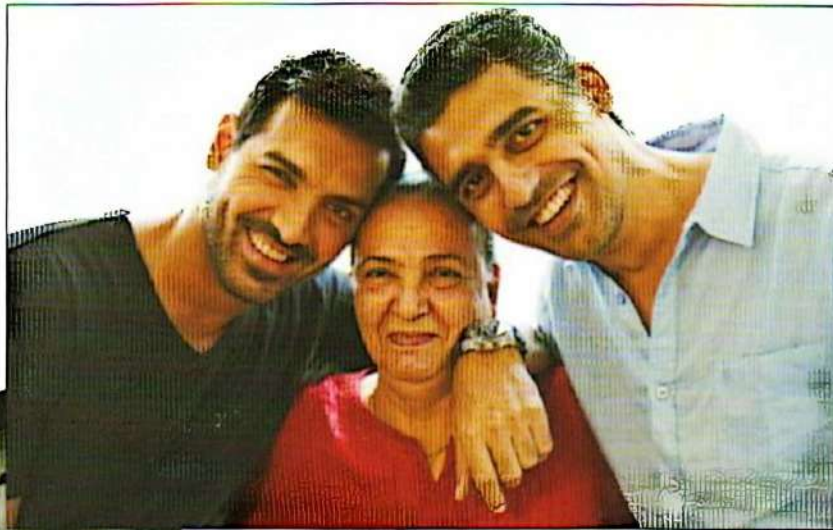
John is presently producing and acting in Madras Cafe to be released this August and his other production in pipeline is Banana. He is also acting in Welcome 2, Dostana 2 and two other untitled films of Nishikant

need to boost their morale and guide them properly", he felt.

"Kerala is the most blessed place in the world yet the people are not sufficiently productive, there is a lot of negativity. In their own state they live like rebels and once they step outside the state they are ready to even behave like a slave. Malayalees need to change their attitude to life. A Malayalee with money will build a fantastic house while any member of other community will put that money for productive purposes to earn

and share the money. The silver lining in the grim scenario is the younger generation who are a different lot. They are hard working, honest, enterprising and not corrupt. The advantage the present generation has is that they do not face economic problems which we had in our younger days", Abraham described.

As a state, Kerala has fantastic resources. "Look at



John and Alan with their mother Phiroza

Kamat and Sanjay Gupta. Abraham despite his high profile profession believes in simplicity. He may still travel by bus and is a pure vegetarian.

"We both husband and wife have several

demands in life. We shifted to Pali Hill, Bandra in 2002 but

our lifestyle has not been affected. I am

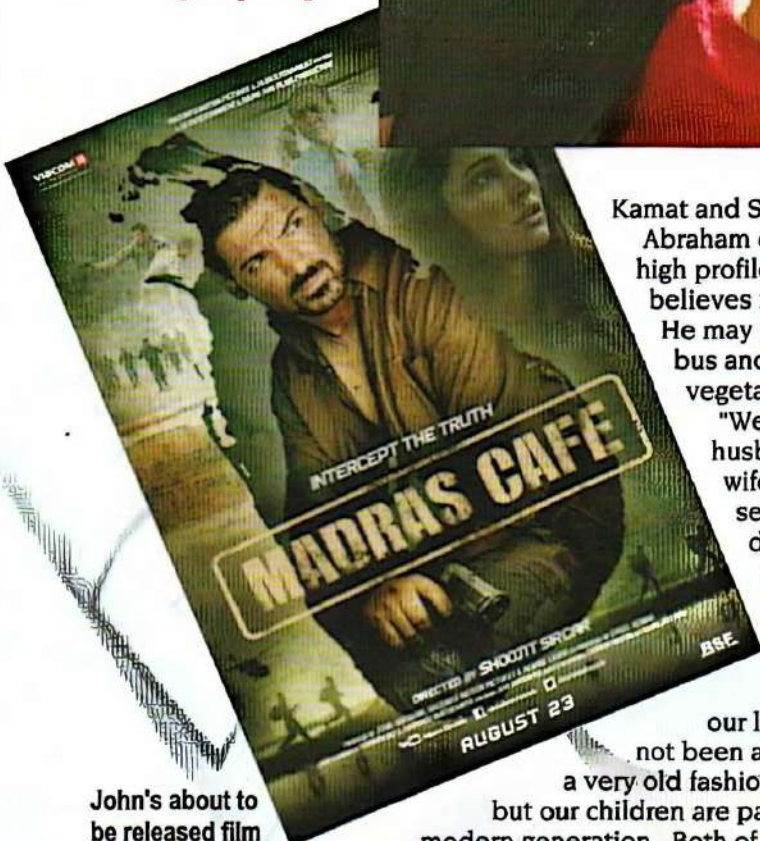
a very old fashioned person

but our children are part of the modern generation. Both of them are talented and are very passionate about what they do. Anca has adjusted to our household well. She is a very smart and loving person. I think it is the enthusiasm and integrity of our children that keep us happy. I feel we need to encourage our young people. They are the ones who will take this country ahead and we

our back waters. People talk about Venice etc but I think the scenic and natural beauty that Kerala offers, a tourist would not get anywhere in the world. The government in Kerala should provide enough opportunity for people to take the state ahead. At present development is stunted. The state is surviving on tourism and expats remittances. I am sure things would change in the near future", he wished.

"We used to go regularly during Onam and Christmas time to my brother's place in Kochi. I miss Periyar and Chalakudy river near Aluva. Sometimes I think I should settle down on the banks of Chalakudy. I was also fond of boats and boating. In Mumbai when I landed up for job, I found architects had immense opportunity but I did not want to be very rich and make money. I chose to help out people who needed professional help from an architect and hence stayed away from big builders and promoters then. I am happy that I could contribute to the society with my knowledge and experience", he emphasized.

"Both my wife and I like to be very simple without any demand in life", he said smilingly "we are happy that our children are doing well".



John's about to be released film Madras Café.

## A visionary marvel for Mumbai

**A**lan Abraham along with his architect father Abraham John representing Abraham John Architects recently won an international competition in Urban Planning and Design Velo City 2013, at Austria for The Bombay Greenway Project.

According to Alan "Mumbai can be a better place to live with green spaces like walking track, cycling track where people can walk, run and cycle. When health is becoming a major issue in urban centres like Mumbai - having a green environment and walking have become essential in our life. Now, Mumbai has a huge railway network from Chhatrapathi Shivaji Terminal to Thane and from Churchgate to Virar - this 114 km stretch over the existing railway line will be a continuous, traffic free, greenway which will also facilitate the citizens to use the space for their local cultural or social needs".

The other advantages of Greenway Projects are, "the railway station areas can be turned into green space by indigenous trees, carbon footprint can be reduced, floods can be avoided during the monsoons, rail crossing accidents can be avoided, east west connectivity can be seamless. The redesigned stations can have revenue generating enterprises. It can also carry Mumbai's major services like electrical, gas, water supply and communication lines. This Greenway will also reduce traffic congestion and air pollution", Alan explained.

Abraham John Architects want to give this city and its citizens a livable, dynamic and better public destination which addresses elements of health, culture, leisure and education in a sustainable green design. The Bombay Greenway Project is a spectacular architectural dream for Mumbai. Will it be made to happen? A lot depends upon the municipal authorities, state government, railways and elected representatives of this metropolis.

**"Kerala is the most blessed place in the world yet the people are not sufficiently productive, there is a lot of negativity. In their own state they live like rebels and once they step outside the state they are ready to even behave like a slave. Malayalees need to change their attitude to life."**



**"Both our children, John and Alan, are talented and are very passionate about what they do. Anca has adjusted to our household well. She is a very smart and loving person."**

**Abraham**

## Ramzan Eid

# Fasts, Prayers and Charity

Ramzan is not just about abstinence from food and water. It is a fast for all the senses too. It is about abstinence from all kinds of entertainment. One has to be particular about what one sees, hears or reads during this month.



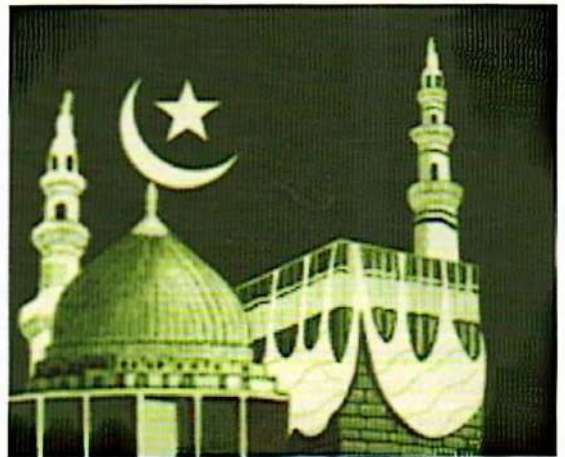
Lakshmi  
Venkatachalam

**E**id-ul-Fitr or Ramzan Eid is an important festival for Muslims all over the world and holds great religious significance. The festival falls on the day of sighting of the new moon, and marks the end of Ramadan or Ramzan, a month when Muslims of all sects fast the whole day and eat only after sunset. This year Ramzan is observed between mid - July and mid August.

Muslims follow the lunar calendar (which comes about ten days earlier than the solar calendar that is normally followed) and Ramadan or Ramzan is the ninth month of the Islamic lunar year. The month of Ramzan is considered the most holy month in the Muslim calendar since it is believed that the Koran was revealed to Prophet Mohammed during this period when he was observing fast with his fellowmen.

### Rituals and Celebrations

The festival of Eid -ul Fitr is mainly a three-day festival which takes place towards the end of the month, but before this one has to observe a set of rules laid down in the sacred text of Koran. During the day, believers abstain themselves from eating any food and water and break their fast only after sunset. Every Muslim, except pregnant women and very ill people observes the fast or roza as it is called. Roza is an act or understanding between the one who keeps it and his God with the belief that by observing roza strictly, Allah will pardon his sins before the Eid ki Namaz.



The main aim of fasting is to remind oneself of sufferings and deprivations. Fasting or roza gives an opportunity to practise self-control and to cleanse the body and mind. It also helps them feel the peace that comes along with spiritual devotion. It is a way of thanking God for His blessings.

During these days Muslims are asked to lead an honorable life, to forgive and forget their rivals made during the year.

During Ramzan, Muslims offer prayers or namaz five times a day. They get up before sunrise and have a light predawn meal called sehri or suhoor. Then they perform their first prayer of the day called fajr facing the west (in India), where the holy city of Mecca is situated. After this they never partake anything, not even a sip of water. After the fourth prayer of the day called mughrib, they break their fast with the meal called iftar. Today iftar parties have become political statements and social gatherings. They call over their relatives and friends and have a small feast celebrating fellowship.

The fast is broken during iftar by first taking a date and a few sips of water. Then they have fruits followed by a full course meal consisting of biriyani, vegetarian and non-vegetarian dishes, sweets etc.

During the month of Ramzan, another important activity the Muslims engage in is distributing food or money every day to the



Namaz time

Ramzan is the time when the believer has an opportunity to follow the five pillars of the Faith. He observes roza (self purification through fasting, bringing him closer to Allah), offers namaz five times (a direct link with God), practises charity (keeps aside generally 2.5% of their earnings as zakat,) recites the holy Koran and undertakes pilgrimage to Mecca.

less fortunate. Zakat-ul-Fitre is a small amount of food or cash given by the believer. It is generally a specific amount of cash equivalent to a person's meal for a day given to the mosque some days before the end of Ramzan so that no one goes hungry on the day of Eid.

During the month of Ramzan believers go to mosques to offer special prayers called tarawih where sections of Koran are recited and by the end of the month the entire holy book would have been recited. As one believer explains, "There is this belief that one night, in the entire month, is special and if we pray on that night it amounts to offering 1,000 prayers. As far as reading of Koran goes, during Ramzan, the Isha ki namaaz, which is the last prayer of the day, is supplemented by an additional hour of prayer called Tarawih. The Hafiz recites one chapter of the holy Koran each day and the others hear it. This goes on for all thirty days, covering all the thirty chapters."

### Ramzan Eid celebrations

The festival of Eid (festival of fast-breaking) begins with the sighting of the new moon at the beginning of the next month Shawwal. There

is much joy as this means the end of their month long fast and the believers have their meals and feed the poor.

On the next day morning, Muslims have a light breakfast generally date fruits, wear new clothes and go to mosques to offer prayers or assemble in open spaces and offer group prayers. The special Eid prayer is called salut ul eid followed by kutbah (sermon) and dua (asking for Allah's mercy and forgiveness). After prayers they embrace one another and exchange Eid Mubarak greetings (Blessed Eid), meet family and friends and exchange gifts. They partake of a hearty Eid lunch. Among Malayalees it is biriyani and badam kheer or sheer kurma (vermicelli kheer) a wide variety of snacks like samosas, kebabs, and generally dry fruits sweets. Iddy is the gift money elders in the family give the young ones. Food, clothes and money are given to the poor on this day.

The month of Ramzan is a time of discipline, compassion and sharing. By observing fasts, the believer remembers the grace of Allah. By donating to the poor, he helps his poor fellow brothers. By offering prayers to the Almighty, he thanks Him for His grace. ■

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# Relevance of Ramayana in the Present Times

- VNG

*Adhyatma Ramayanam Kilippattu* written by Thunchath Ramanujan Ezhuthachan, Father of Malayalam language is recited in temples and several Hindu homes in Kerala during the Malayalam month of Karkidakam (July - August). Several Malayalee temples of Mumbai and suburbs celebrate the month with Ramayana Parayanam and special pujas.



**R**amayana Masam commenced on July 17 and ends on August 16. Due to heavy rain, the month is referred to as 'the month of scarcity'. To ward off nature's fury, the epic is read in traditional Hindu houses, by Hindu organizations and in temples dedicated to Lord Vishnu. As per Malayalam Almanac, new ventures and auspicious functions are not held during this month. The Amavasi day in the Karkidakam month is dedicated to the dead ancestors and Hindus perform special pujas on this day. A pilgrimage to the temples dedicated to Lord Rama and his brothers is also undertaken this month.

Listening to or reciting the name Ramá at the time of death, relieves everyone from sins and the jeevatma obtains the mukthi. The story of Lord Rama is a work of profound philosophy, offering answers to life's deepest questions. Revered throughout the ages for its moral and spiritual wisdom, it is a beautiful and uplifting tale of romance, recounting the odyssey of Rama.

Lord Rama exemplifies three kinds of righteous behaviour or Dharma to the individual, the family and the society. To uphold this three-fold Dharma, divinity manifested in the form of the Trimurtis and the Ramayana manifested to elaborate the human values. Even after the passage of

countless ages, it is still occupying the hearts of the people at large. Lord Rama is the Parmatman (Supreme Reality) and Sita is the Jivatman (individual soul). Vibhishana represents Sattwa Guna (goodness) whereas Ravana represents Rajas Guna (lust and passion) and Kumbhakarana represents Tamas Guna (avarice and malice).

King Dasaratha symbolises the intellect that controls the senses. The three queens of Dasaratha are the three Gunas known as

Sattwa (tranquility), Rajas (activity), and Tamas (ignorance, darkness). Rama is the transcendental Self and Lakshmana, Bharata and Satrugna are the triple manifestations of God. Manthara (maid servant) symbolises the negative qualities that poisons Kaikeyi (the Rajasic-Tamasic mind). Sita is the cosmic energy (Kundalini). Rama's destruction of Ravana and Kumbhakarana symbolises the

destruction of Rajasic and Tamasic egos. The installation of Vibhishana symbolises the establishment of Sattwa Guna and equanimity through self-realisation. Union of Rama and Sita is the union of Shakti with the eternal consciousness of the true self. Rama's coronation symbolises the Kingdom of Heaven on earth. This is the esoteric meaning of Ramayana. Ramayana lays stress on good government, a subject which has assumed great importance in government, industry and public institutions. ■



Rama's coronation symbolises the Kingdom of Heaven on earth. This is the esoteric meaning of Ramayana.



# Thakazhi Sivasankara Pillai

## STORY TELLER WITH THE ODOUR OF SOIL

-Satyanath

Thakazhi, as Sivasankara Pillai was known all over, in one of his autobiographical notes, mentioned that there was hardly anything worth writing about his life except that he was lucky to meet some of his illustrious contemporaries, became close to some of them and became a witness to transitions taking place in the society around him.

**T**hakazhi Sivasankara Pillai belonged to the triumvirate of literary giants from the southern Kerala. His life did not have the violent turns or unguarded moments the other two stalwarts had. Born into a matrilineal family of moderate income, he did not suffer the pangs of hunger that Kesava Dev experienced or the political upheavals of Mohamed Basheer. Yet he knew what poverty meant and the social transformations brought into the society.

Thakazhi, as Sivasankara Pillai was known all over, in one of his autobiographical notes, mentioned that there was hardly anything worth writing about his life

except that he was lucky to meet some of illustrious contemporaries, became close to some of them and became a witness to transitions taking place in the society around him. He was born into a matrilineal system when the caste system was at its worst pinnacle. The socially backward Ezhava and the Harijan communities comprising of Cheruma, pulaya and parhaya were expected to remain far





Thakazhi and Katha



Kainikkara with S Guptan Nair

away from the uppercaste Sudra Nair, Kshatriya and Brahmins for fear of polluting them.

Thakazhy's life was greatly influenced by the then caste system, matrilineal (Marumakkathayam) lineage, lack of development in the then villages, social customs and the middle class morality. Added to them was his conviction that changes for change sake were not good.

### The social climate during his childhood

Very little is known about his personal life except what he wrote about himself in three autobiographical books, Balyakalam, Vakkeeljeevitham and Ormayute Theerangalil (On the shores of memory).

According to the then prevailing tradition of matrilineal system, the eldest of the family was the head of the tharhavad (the matrilineal home). Children were more attached to their uncles than to their father whom they rarely saw. The marriage among the Nair community was known as sambandham in which the obligation of the husband towards his wife was limited to six sets of mundu and thorthu (towel) in a year and a small measure of til oil a month. The guardianship of children was vested with the tharhavad through the eldest male member. Currency notes were unheard of and coins were rarely used in day to day life. A kind of barter system existed and for procurement of materials or to pay wages for labour, paddy

was the medium. In the society, class distinction was pervasive and intense. Even among the upper castes such as Namboothiries and Nairs, there were several layers and societal relationships were governed by their caste layers. Among Nairs, a man belonging to an upper layer could have conjugal relations with a woman of lower layer but he could not eat from her home. The lower layers always prided among themselves if a man of upper layer had a conjugal relation with their women folk. The reverse was detested and thus avoided. A female Nair woman could have conjugal relationship with a male Namboothiri but a similar relationship with a male of lower layer among Nairs was forbidden. Among Nairs, a member of the lower layer was not served food inside the house but outside. Thakazhi has recorded that there was only one family in Thakazhi village on par with them and therefore could share food on an equal footing. This practice prevented the members of higher layers from even attending wedding ceremonies of the lower layer of their own community. When Thakazhi's uncle was to marry a woman from a slightly low strata, his mother and her sisters refused to accompany him to the bride's house because of her low status and further stated that the bride would not be allowed to enter their kitchen. Their bitter experience of not being allowed inside at Thakazhi's father's home because of the lower status was agitating their minds. It is customary that there should be some women from the groom's home with the wedding party. Uncle was in mental turmoil and said he would commit suicide if none of the female

According to the then prevailing tradition of matrilineal system, the eldest of the family was the head of the tharhavad (the matrilineal home). Children were more attached to their uncles than to their father whom they rarely saw.



members accompanied the wedding party. Then Thakazhi's Chechi, a student of seventh standard, declared that she would go with the party. Unable to control his ecstasy, uncle declared that whatever he had would go to his 'golden' niece. This Chechi later married the nephew of her maternal grandfather and 'Katha', Thakazhi's wife was this grandfather's another niece. Thakazhi had recorded that his mother had never talked to her in-laws because of the

difference in grades in their caste and financial complexities. Kurup's siblings thought he had stealthily taken their wealth to his wife's house whereas Kurup, a firm supporter of Marumakkathayam, was innocent. After partition, what he got was 75 cents of land which was much lower than what he was entitled to. Yet, the misunderstanding remained.

The lower strata of the society such as pulayas and parhayas, were landless and were attached to the landed as in slavery and their agreement was oral but irreversible. Initially there was a strong bond between the master and the servant and the latter was not a mere servant but a partner in farming. They enjoyed certain privileges such as a higher share of paddy when the harvest was good.

Thakazhi has stated that among the pulayas and parhayas, morality was strictly enforced and during his time there was only one case wherein a pulaya woman got pregnant without being married. The upper class was not very strict about such matters. While men were promiscuous, women held

the moral standards high or the society expected them to be so.

### Personal life

Kochu Kankolil Sivasankara Pillai was born on April 17, 1912 in Thakazhi Pataharam Murhi, Kuttanad in Alapuzha district. His mother was Kochu Kankolil Paru Amma (Parvathi) and his father was Poyvallikalathil Sankara Kurup, the eldest brother of Kathakali doyen Guru Kunchu Kurup. His social status was slightly higher in comparison with that of Thakazhi's family. Both his father and mother were the elders of their respective families and therefore did everything under their command to run the lives of their younger siblings. Sankara Kurup was a trained performer of Kathakali and Thullal. In order to look after his sisters and younger brothers, Sankara Kurup sacrificed his artistic career but at the end, his younger siblings filed a petition against him for partition in the muncif court.

His mother's case was no different. Being the eldest, she did everything to keep the fire burning in the kitchen. She worked hard from dawn to dusk but ended her day with an empty stomach. Often the couple argued about the out of the way assistance given to their respective kin. Before the children grew up, partition took place in their respective joint families and to the children's relief, Sankara Kurup came to his wife's home to stay permanently. With Kurup, his three servants, Theva Pulayan, Sankara Parhayan and Kunheppan, also came and remained with him till their end. When Theva Pulayan died, Thakazhi saw his father weeping uncontrollably. When Sankara Kurup decided to stop farming, he asked Kunheppan to seek employment elsewhere but the latter said that he would commit suicide. After two days, Kurup saw his servant hanging from a tree. Despite the untouchability in existence, master-servant bondage was strong during those days.

His childhood was uneventful. He had an elder sister ten years senior to him and their small family was happy except for the occasional taunts of their parents, both trying to pull down the other's family. Having tasted the bitter feud of their younger siblings, both the parents dreamt of their only son advancing in life by studying well. First he was enrolled in a primary school in Thakazhi. Those days children used to wear only a thorthu (those days shirt was unheard of) to school. Young Sivasankaran used to hold his thorthu in one hand above the water level (his school was four miles away on the other side of a river) and swim across the river. During lunch break, he went to his uncle's



house, close to the school, kept his thorthu outside the house, have a bath before having his lunch. The bath was necessary because the school had students from the lower strata of the society. In the evening he had again to have a bath before entering his own house to have his evening snacks. This routine was



P K Narayana Pillai

insisted because there were two ezhava children in the school. Children from the lower social strata were never encouraged to go to school because the upper caste feared that once educated, they would not be available for manual labour. Since Thakazhi failed in first standard, he spent five years in the primary school.

After passing fourth standard, Thakazhi joined an English medium school near seashore in Ambalapuzha. This transition made him an owner of two old fashioned shirts and an umbrella with a top made of palm leaves. There were many children from the fisher community in his school but they seldom completed the school because of their poverty. This phase made Thakazhi realize the harsh realities of the fisher community. During this period he learned the secrets of swimming in the sea. Very often he used to swim away upto two furlongs into it.



Kesari Balakrishna Pillai

The few teachers in this school had only one coat that they worn every day.

After passing third form from Ambalapuzha school, the natural course was to join fourth form. But schools with fourth form and above were far away and with their then financial status, it was impossible to join them. Their

monthly income was less than Rs.2 and further both the mother's and father's families were then entangled in court cases about partition. Thakazhi's Chechi was then married and was staying with her husband, an Excise Sub-Inspector, at Vaikom. With her persuasion, it was decided that he should enroll in Vaikom high school. With a heavy wooden box with his clothes and other books in it carried on his head, the young Thakazhi started for Vaikom, then an arduous journey. First on foot from Thakazhi to Karumadi, then by boat to Alapuzha, then to Vaikom again by boat and then a long journey by foot to Vadayat in the night. Thus

early morning, he reached his Chechi's house.

The high school days brought a turning point in his life. He fully utilized the school library. Kathakali was a frequent event there. With his father's genes in him, he used to watch those art forms without fail. These circumstances made him to scribble his first short story. Then stories after stories were written. All the events happening around him appeared as stories from his pencil (Thakazhi wrote all his stories with pencil till his end). Thus the cheruma, parhaya and fishermen all became characters in his short stories. The real incidents mixed with his imagination, turned out to be interesting tales. As per the then trend, all his stories were romantic tragedies.

This new interest resulted in his failure in fifth form. But his parents did not scold him for neglecting his studies but were keen to see him completing his matriculation. Keeping aside his revulsion against Mannathu Padmanabhan for destroying the traditional ways of Nair community, Sankara Kurup put him in Karuvatta NSS High School. Kainikkara Kumara Pillai, a young spirited man, was the head master there. Kumara Pillai was an ardent fan of modern literature and he used to narrate those stories in the class whenever he engaged them. He also admired Tagore's stories and G Sankara Kurup's poems. All these made a deep impression in young Thakazhi and he accepted Kumara Pillai as his first literary Guru.

By now, one of his short stories (Sadhukkal) was published in 'Service' a periodical of NSS. It was written with a byline K K Sivasankara Pillai. His Malayalam munshi was very happy to see this literary piece and brought the matter to Kumara Pillai's attention. He did not compliment the boy but suggested what sort of books he should read. He never acknowledged Thakazhi's literary talents but praised some other students. Yet, when Thakazhi published his 'Kayar', he dedicated it to Kainikkara Kumara Pillai and Kesari Balakrishna Pillai. None of his other books was dedicated to any person.

Thakazhi was like an Ekalyava to Kumara Pillai though the latter did not demand anything like Acharya Drona. Thakazhi sent many stories to other magazines but they were all returned soon. Much later, he realized that the address given was that of the school. Many such stories were later accepted for publication when he sent them with his home address.

Thakazhi wrote his tenth standard examination at Mavelikkara High School where another girl was also appearing for the examination. She was later known as Gomathi

Dev, first wife of Kesava Dev. Years later, Thakazhi performed a duty Kesava Dev ought to have done kanyadaan of her adopted daughter.

During his high school days, Thakazhi could attend the Samastha Kerala Sahitya Parishad Meet and he felt very happy to see many litterateurs on the stage. Among them were Vallathol, Ulloor, Sahitya Panchanan P K Narayana Pillai, Appan Thampuran, Kuttipuzha Krishna Pillai, Ambadi Karthyayani Amma and many others.

Thakazhi managed to pass his examination but failed to get sufficient marks to gain a scholarship. The financial condition at home did not allow him to go to colleges in

Ernakulam or Thiruvananthapuram. He resented his neglect of studies and set fire to all his unpublished stories. Though his father saw it, he did not say anything. Later at night he told his son: "All are not fated to have a good education. Your horoscope says that you would become a famous man. But there are certain hurdles... To become a great man, one need not go to school or college. Don't you know the story of Valmiki? He was a tribal. With dedication one can become anybody." He promised to send him to college after two years.

Sankara Kurup had stopped taking farm land on lease but now he was forced to go for it to raise money for Thakazhi's continued education. In the meanwhile young

Thakazhi again indulged in the work that he liked writing.

Agriculture did not help much. The only consolation was that they did not incur any loss. He returned the land after one year. And Thakazhi gave up his hopes to become a graduate.

Sankara Kurup and Paru Amma always dreamt of their only son drawing 'Sri Padmanabhante 10 chakram' and they knew that without further studies their dream would never be fulfilled.

Thakazhi of his own went and met his maternal uncles seeking monetary assistance but they neither did so nor encouraged him to pursue higher studies. For two years, he found himself busy helping his mother and father to a certain extent and spent the rest of his time reading translations of world classics of Chekhov and Maupassant. He appreciated them well but also realized that imitating them would not suit him to depict the life of ordinary Malayali. The narrative style should have the smell of the soil, he

felt. He also sent his stories to 'Prabodhakan' edited by noted critic Kesari Balakrishna Pillai. While returning the stories unpublished Kesari used to write to the authors elaborately on how to improve their creations. Meanwhile some stories were published in other periodicals.

Then somebody suggested that he should study for pleaderships so that he, as a vakeel, could plead in muncif and magistrate courts. And if luck favoured, he would be a successful advocate. A graduate could, after completing pleaderships, appear in district court but a matriculate is barred from practising there. The Thiruvananthapuram Law College had this course. It was thus decided to send young Sivasankara Pillai to Thiruvananthapuram to study for this two year course. To meet the expenses of the course, his rights over a '10 parha' land was transferred to his Chechi so that her husband would give Rs.200. Soon he reached Thiruvananthapuram and became a member of the Public Library. Instead of concentrating on his law books, he got immersed in literary classics. He became one of the visitors to the 'court' of Kesari Balakrishna Pillai. Some of the other visitors were K A Damodara Menon (he later became minister under Pattom Thanu Pillai and R Sankar and also edited Cochin edition of Mathrubhumi), C Narayana Pillai, P Sreedharan Pillai (Seetharaman), K P Sankara Menon et al. Pattom, V Achutha Menon, T K Velu Pillai, E V Krishna Pillai etc also used to call on Kesari. Though they were all well known writers, their creations did not appear in Kesari but all of them assisted the editor in translating English originals from abroad. Thakazhi was only a listener of their hot arguments.

Even after passing the pleaderships examination, Thakazhi did not return to his village. Those days there were three news papers, Malayali, Bharatha Pathrika and Kerala Kesari, published from Thiruvananthapuram. On E V Krishna Pillai's recommendation, Thakazhi, along with P K Parameswaran Nair, joined Kerala Kesari with a salary of Rs.18, a large sum then. It was C P Ramaswami Iyer's policy to appoint journalists who went on criticizing the government into its service or to the legislative assembly. The journalist Thakazhi was deputed to assembly to cover the proceedings. Speakers like P K Narayana Pillai and Pattom Thanu Pillai were members of the assembly.

Thakazhi used to get small amounts from the periodicals for which he wrote short stories. Occasionally he used to write to his father for small amounts and he without



Katha

**Thakazhi seldom argued any case except seeking further dates but assisted Pillai by tracing valuable records of yore. Going through them, he found a lost world of rare and strange events that revealed to him the unimaginable facets of life bygone. These experiences haunted him for long and later became the seed of his magnum opus 'Kayar.'**

failure, used to oblige. A sense of guilt would then engulf him thinking of their hardship.

Thakazhi married Katha, a relative of his brother in law, in 1935, because of the persuasion of his mother as she felt that some girl of Thiruvananthapuram would draw her son into her clutches. Katha remained in Thakazhi looking after her in-laws calmly and silently without making any demands on them. Leaving her behind, Thakazhi returned to Thiruvananthapuram. Then came a twist in his life. He was attracted to another young woman and they bonded well. EV perhaps came to know about this and called him. He asked Thakazhi why not register as a vakeel and return to his village "As a vakeel you would get something. As time passes, you may earn a lot more as a vakeel. Some money would come from your writings too. Then, on the sides, you could be a farmer also. Overall, you will have enough to survive." EV gave the case of himself as an example. He was also a vakeel but not a prominent one.

After a few days, EV again called him and asked him to leave for Alapuzha as a junior to P Parameswaran Pillai MA., BL, a very prominent lawyer of Thiruvananthapuram but moving to Alapuzha after the sudden demise of his wife. Thakazhi had no other way but follow EV's order.

By this time, Thakazhi had published two novels and a collection of short stories, Thyagathinu prathiphalam (The wages of sacrifice), Pathithapankajam (Pankajam the fallen) and Puthumalar (New flowers). EV wrote an introduction to the second without being asked. While being a junior vakeel, he wrote another novel, Paramarthangal (The realities) for which he got an advance of Rs.500, a princely sum. This novel was later translated into English and published with the title The Unchaste.

Thakazhi became a vakeel in 1936, as a junior to Parameswaran Pillai. He seldom argued any case except seeking further dates but assisted Pillai by tracing valuable records of yore. Going through them, he found a lost world of rare and strange events that revealed to him the unimaginable facets of life bygone. These experiences haunted him for long and later became the seed of his magnum opus 'Kayar.'

In 1936, Thakazhi started his own practice at the Muncif Court in Ambalapuzha and his Marxist leanings fetched him a number of cases but little money. Communist leaders like T V Thomas and R Sugathan sent him many clients who were workers of coir factories. Once T V Thomas sent him a client with letter that the client was very poor and had no money. Thakazhi who depended on his daily earnings for survival, did not have

any client on that day. He wrote to TV, "I gave your letter to hotelier Raghavan but he did not serve me my lunch."

Once Thakazhi got an acquittal for a worker and bid farewell saying, "if luck permits, we shall meet again." Next day his body was found charred in a field. He was one among the 28 people who were burned to death by pouring petrol over them during Punnapra Vayalar struggle.

Despite his leanings to Marxism, Thakazhi never joined any political party. His classmate and later close friend N Sreekantan Nair was a fire brand politician but, as Thakazhi puts it, the coward in him never allowed him to participate in any political agitation. Yet he was always under the scan of police and once he had to leave Travancore and seek refuge in Wadakkancherry. It was here he wrote his famous classic 'Thottiyute Makan' (Scavenger's son).

Soon after his return to Thakazhi, he wrote 'Thalayode' (The skull).

Along with Mundasserri Master, Kesava Dev, M P Paul and Ponkunnam Varkey, Thakazhi joined the new literary initiative of Purogamana Sahitya Sanghatana (Progressive Literary Front). Any person with literary flavor could join this front, according to the founders. But very soon, the leaders of Communist Party decided that only those writers who towed the Communist line were progressive. This attitude made many founders to abandon the band wagon of PLF. When Thakazhi wrote Chemmeen (Prawns), Communists alleged that he was promoting myth and hooted him wherever he went. Thakazhi was also instrumental in establishing Sahitya Pravarthaka Sahakarana Sangham (SPCS), with Karur Neelakanta Pillai, D C Kizhakkemuri. Initially there were 15 members in it, with Thakazhi the 15th. He was elected President twice. He was also nominated to Kerala State Sahitya Akademi in a top position.

The Union and State governments honoured him several times. Chemmeen received Kendra Sahitya Akademi Award and he was bestowed with a Padma Bhushan. In 1985 he won the Jnanpith Award for Kayar. Fellowships from both Kendra and Kerala Sahitya Akademies, Vayalar Award, Vallathol Puraskaram, Ezhuthachchan Puraskaram etc also came to him. He was also invited by the US and USSR government to visit them.

Thakazhi Sivasankara Pillai breathed his last on April 10, 1999.

Thakazhi was besotted by Kuttanad and its people. The Thakazhi persona - his clothes, conversation, concerns and lifestyle - drew upon a distinct farmer tradition. "I come from a long line of farmers," he liked to say. ■

## It happened with-17 V P Menon

**V**apal Pangunni Menon was the constitutional advisor to Lords Linlithgow, Wavell and Mountbatten. The events leading to the independence of India in 1947 are dominated by Lord Louis Mountbatten, Mahatma Gandhi, Jawaharlal Nehru and Mohammad Ali Jinnah besides Sardar Patel, Liat Ali Khan, Maulana Abdul Kalam Azad and Baldev Singh who also played important roles. However, there was another participant who had a vital role but never received the recognition he deserved. He was the only Indian in Mountbatten's inner team. Menon's plan for the partition of India into two dominions was the one that was finally adopted. It was Menon who realised the need to get the Princely States to accede to India before the date of independence and that Mountbatten was the ideal person to facilitate this. When the communal violence began following independence, Menon asked Mountbatten to take charge. Menon and Sardar Patel later achieved the full integration of the Indian States. The present generation may not be aware of his contribution as Indian historians seldom paid respect to the bureaucrats. His two books 'Transfer of Power in India' and 'The Integration of Indian States' have become collector's items as they are now not available. He also wrote 'An Outline of Indian Constitutional History', though quite authoritative, seldom referenced.

Menon was exceptional that he came from a very humble background and yet reached the zenith of the Indian Government Service. After passing eighth standard, he ran away from home as his uncle told him to quit studies as the family could not afford his education.

Menon was persistent with his studies and to meet this end he travelled all over India, doing various jobs such as worker in Kolar Gold mines, English

teacher, clerk in private offices etc. When he reached Amritsar he exhausted all the money and hence could not eat for two days. Having heard of the benign attitude of Sikhs, he went to Golden-Temple and waited at the gate. When he saw an elderly gentleman coming out of the temple, Menon approached him and offered him his wrist watch and requested him to give him twenty five rupees. The Sardarji was surprised to see a young man so early morning offering to pledge his wrist watch while most people used to ask for charity.

The Sardarji took out Rs.25 from his pocket and gave him along with the watch. He said he neither needed the watch nor the money needed to be returned. But he asked Menon to give this money to any other person who approached him in a similar state in future.

After retirement from the civil service, Menon settled down in Bangalore with his daughter. He had a huge bungalow surrounded by a high rise wall. He used to read newspapers in the morning, sitting on a swing in the garden, sipping a cup of tea.

On a fine morning, Menon was enjoying his tea and news paper when a stranger entered the compound through the massive gate that was slightly ajar. The gardener saw the

stranger approaching Menon and rushed towards him. Menon calmly gestured him to stop and asked the stranger what he wanted. The man told him that he did not eat on the previous day and wanted some money to have a cup of tea. Menon then called out to his daughter and asked to bring Rs.25 from his pocket. She was aghast as Rs.25 was still a big amount those days to part with. When Menon insisted, she brought the money and gave to him. It was the stranger's turn to get surprised as Menon gave the money to him. Menon gestured to him to go away and turned to his daughter. He said, "It was an old loan that I wanted to repay."



### Beauty Tips

For a glowing face

Dip a piece of cotton wool in unboiled milk and rub all over your face. This removes the dirt. Next make a paste of orange juice, lemon juice and yoghurt and leave on the face for 15 minutes. Wipe clean and apply freshly prepared coconut milk for 10 minutes. Wash with cold water and see your face glow.

Nourishing the skin

A protein mask help to nourish your skin. Soak a

teaspoon of urad dal and 5-6 almonds overnight. Grind this to a fine paste apply this protein mask on face and wash it off after half an hour. This mask nourishes the facial skin and also enhances the complexion.

Preventing wrinkles

Application of pure castor oil prevents wrinkles and softens the skin. This slows down the aging process

Home made conditioner

Mix one tablespoon of honey and 2 tablespoons of cream.

Apply this mixture on the face and wash off after a few minutes. It works wonders.

# AMMANNUR MADHAVA CHAKYAR

Guru Ammannur Madhava Chakyar can easily be described as one of the greatest Koodiyattam performers of the time. He was selected to receive the UNESCO citation proclaiming Koodiyattam as a "Masterpiece of the Oral and Intangible Heritage of Humanity."



K. R. NARAYANAN

**A** Tuesday on the second day of July in 2008 cannot be easily forgotten by the lovers of temple arts of Kerala. For, that was the day on which curtain fell on the fabulous life of a 92 year old exponent of temple arts and reviver of Koodiyattam, Padmabhushan Ammannur Madhava Chakyar. Like Unnayi Warriar (the author of Nala Charitham Attakkatha), Ammannur Madhava Chakyar too brought great fame to his home town, Irinjalakuda in Thrissoor district. Koodiyattam is a classical Sanskrit theatrical art form indigenous to Kerala. It used to be confined to the precincts of the temples in the olden



Guru Ammannur Madhava Chakyar

days. But, sustained efforts by the trinity of Koodiyattam of the previous and present centuries - Painkulam Damodara Chakyar, Mani Madhava Chakyar and Ammannur Madhava Chakyar this grand old Sanskrit theatre was made known throughout the world and also was recognized by UNESCO. Guru Ammannur Madhava Chakyar can easily be described as one of the greatest Koodiyattam performers of the time. He was selected to receive the UNESCO citation proclaiming Koodiyattam as a "Masterpiece of the

Oral and Intangible Heritage of Humanity."

The modern Koodiyattam owes much to this great artist of our time and his uncles, as it was they who brought this temple-related art form from within the Koothambalam to the open world. Not only that, Madhava Chakyar like his predecessor Unnayi Warriar took his Irinjalakuda to the heights of universal reputation.

The Guru was initiated into Koodiyattam at the age of seven and was trained rigorously under his two uncles Ammannur Chachu Chakyar and Ammannur Valiya Madhava Chakyar. His Arangettam was at the age of eleven at the Bhagavathi temple at Thirumandhamkunnu, when he performed the role of Sutradhara in 'Balacharitham.' At the age of fourteen, he gave his first performance at the Vadakkumnathan Temple in Thrissoor, in the role of Sree Rama in



'Balivadham.' At sixteen, he had his debut in Prabandha Koothu at the Putiya Trikkovil in Chennamangalam. After completing his basic training in the traditional style under his masters, he went for higher training in Abhinaya and Natya Shastra under Bhagavathar Kunjunni Thampuran in the Kodungallor Royal family. He also studied Sanskrit during this period under Kochikavu Thampuratty and Manthitta Namboothiri.

He did not want Koodiyattam to be restricted to the temple arena alone and his contributions took this unique Kerala art form beyond the traditional confines. Also, he had



**Koothambalam**

been presiding over the Ammannur Chachu Chakyar Smaraka Gurukulam. The Gurukulam is a temple of Koodiyattam, and has been a renowned training and performing center for this art form. The center is attached to the Ammannur Chakyar family, whose members have been the hereditary practitioners and custodians of Koodiyattam and it was formally registered as a charitable society, with the support from Sangeet Natak Akademi, New Delhi. (The center started functioning in October 27, 1982).

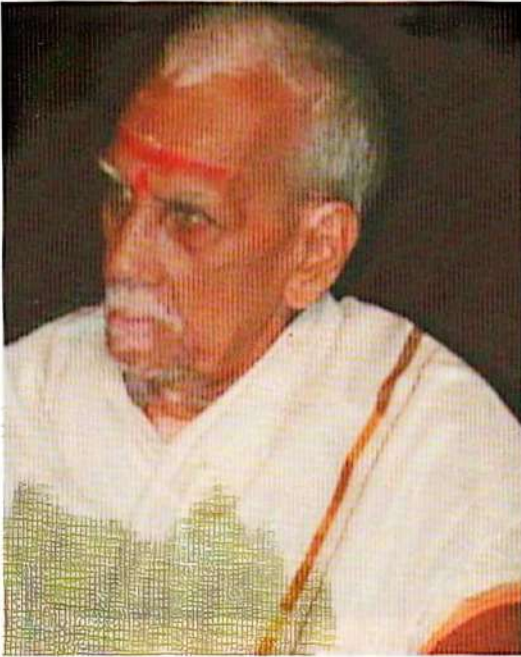
In addition to the Chancellorship of the Gurukulam, Ammannur was the Chief Resource person of the Natanakairali (A Research and Performing Centre for Traditional Arts at Irinjalakuda), visiting Guru at Margi Koodiyattam Vidyalayam, Thiruvananthapuram (1981-88), the first Guru at Margi Koodiyattam centre, visiting Professor, Kerala Kalamandalam, Cheruthuruthy (1981-82) and the like. He travelled extensively to many countries abroad, like France (1982, 1986 and 2001), England (1982 and 1987), The Netherlands (1987), Switzerland (1987) and Japan (1988), to popularize Koodiyattam through actual performances.

Guru Madhava Chakyar was honoured with many awards during his long life. In 1998, the Keli and Prithvi Theatre, Mumbai, honored him with "Pattum Valayum" and in 1997, he was given the Peelithirumudi Award from Guruvayur Temple. In 1992, he had bagged the Sree Guruvayoorappan Samman from Guruvayur Temple and the Kalidas Samman from the Government of Madhya Pradesh. He was also awarded the Fellowship from Sangeet Natak Akademi (1996), "Veera Srinkhala" from The International Centre for Koodiyattam, Thripunithura (1994).

The Government of India honored him with



**Ammannur during a performance**



the title of Padmashri in 1982 and Padma Bhushan in 2002. The same year brought him the P.S.John Endowment Award from the Ernakulam Press Club. Also, in the very same year, Kannur University awarded him the honorary degree of Doctor of Letters. The Kerala Kalamandalam offered him a fellowship (1988) and he gained the title of Natya Kala Nidhi from Cochin Devaswam Board (1987).

A dedicated performer and a

perfectionist teacher, Ammannur Madhava Chakyar was instrumental in rearing a new generation of Koodiyattam artists and honing the skills of some of the best talents in the art today. He has many disciples and some of them are now well-established performing artists, like Moozhikulam Kochukuttan Chakyar, Ammannur Kuttan Chakyar, G Venu, Usha Nangiar, Margi Madhu, Ammannur Rajaneesh Chakyar, Sooraj Nambiar, Pothiyil Renjith Chakyar, Kapila Nagavallikkunnel, Aparna Nangiar, Saritha T R, Margi Raman, Margi Sajeev Narayanan, Potiyil Narayanan, Nirmala Paniker, Tomoe Tara Irino, and Rathy Nangiar.

Padma Bhushan Dr.Ammanur Madhava Chakyar passed away on 1st July, 2008 at his residence, at the age of 92. "One never stops learning and one practises all one's life." wrote the Hindu in its obituary on this great Guru. ■

## Kerala Food Festival

**KEYS NESTOR** at Marol conducted a Kerala Food Festival from 19th July to 29th July.

Kerala cuisine is distinctly different from food elsewhere in India, like its unique cultural and natural heritage.

The food festival featured several mouth-watering specialty dishes from Kerala. Exotic vegetarian and non vegetarian dishes from diverse cuisines across Kerala was made available during the food festival.

Specialised Chefs from Kerala showcased most of the variants across Kerala during the 10 day long food festival. Buffet dinner was served with the district specialities. This included Starters, Salads, Vegetarian and Non Vegetarian Main Course (Seafood, Poultry and Meat), Desserts, Drinks, Accompaniments etc.



# Kandathil Varghese Mappila

Kandathil Varghese Mappila was not only a man of letters but a political leader as well who worked relentlessly for the uplift and welfare of the common man. He was part of the political movement that urged the Government to appoint Malayalees in Government jobs instead of outsiders.



V.N. Gopalakrishnan

**K**andathil Varghese Mappila was a renaissance man whose life was dedicated to the improvement of Malayalam literature. He encouraged bright young writers of prose and poetry and ushered in a new era in Malayalam prose. He was described as a shining star of Kerala's cultural horizon. Sree Moolam Thirunal honoured him more than once for his contribution to literature.

Ulloor S. Parameswara Iyer in his Literary History has stated: "There has never been a more enlightened owner and editor of a newspaper in Malayalam. It was the good fortune of the Malayalam language that Kerala Varma Valiyakoyi Thampuran was blessed with such an able disciple. From 1890 to 1904, he took the Malayalam language to a much higher plane than any other language in the country. It would have been impossible for anyone else to do such a wonderful job."

Varghese Mappila was born in 1857 at Niranam in Thiruvalla Taluk, Kerala as the fourth son of Karthalil Eapen Mappila. He studied only up to the Intermediate (FA) but at a very young age, he studied Sanskrit. He had shown an extraordinary interest in literature that his schoolmates called him kavithakaran (poet). For some time, he served as Muthalpidikkaran (official who keeps funds and accounts) at Chengannur Taluk office. He first entered the field of education as a teacher of Malayalam at CMS School, Kottayam. While working in Chengannur, he set up a school there, which became the Government High School. This was followed by the M.D.Seminary High School in Kottayam and the Balikamadam in Thirumoolapuram, the first residential school

for girls in Kerala. He was also involved in the establishment of the M.G.M. High School at Thiruvalla. Before joining the CMS School, he worked as the editor of Keralamitram, a weekly newspaper published from Kochi from January 1, 1881.

Keralamitram can be referred to as the first 'newspaper' in Malayalam. While referring to the origin of Malayalam journalism, the name of Devji Bhimji, a Gujarati, cannot be ignored as he started the Keralamitram printing press at Kochi in 1865. Prior to that Devji Bhimji had co-sponsored the English Western Star in 1860 and the Malayalam Paschimataraka in 1864.

Varghese Mappila founded Malayala Manorama as a joint stock publishing company at Kottayam on March 14, 1888. The first issue of Malayala Manorama was published as a weekly on March 22, 1890 from the press owned by Pulikkottil Joseph Mar Dionysious II, Malankara Metropolitan of the Syrian Orthodox Church. The name Malayala Manorama was chosen by the poet, Raghavan Nambiar which can be roughly translated as "entertainer". Kerala Varma Valiakoyi Thampuran granted the symbol for the publication which is a part of the symbol of the Travancore kingdom. With Varghese Mappila's flair for journalism and Devji Bhimji's acumen as an entrepreneur, the new publication made a lasting impact on Malayalam journalism. Though started as a weekly, in 1901 it came out with two issues a week, in 1918 three issues a week and since 1928, it became a daily. In the early years of its incorporation, the company witnessed several challenges.

Varghese Mappila encouraged budding writers and gave them a platform to display

Varghese Mappila modified the Malayalam script and synthesized the diverse writing styles of people who lived in Malabar, Kochi and Travancore, which were separate political entities at that time.

their work. O.M. Cherian, Kattakkayathil Cherian Mappila, Kottarathil Sankunni, K.C. Kesava Pilla, Moorkothu Kumaran, Muloor S. Padmanabha Panicker, R. Ishwara Pillai and C.S. Subramanian Potti are some of the writers who became famous. Varghese Mappila showed great care in nurturing the language. In fact, the first Malayalam reader for primary students in Travancore was written by him. Among his literary works were the play, *Abrayakutty*, *Kalahinee Dhamanakam*, a translation of Shakespeare's *Taming of the Shrew*, *Keerthanamala* for Christian devouts and Hindu mythological *Kathakali* script *Darpa Vishedanam*, *Pathuvruttham* and *Vismayajanakam*. Another notable work was *Sacharithra Satakam*, based on the life of Jesus Christ.

He was also the first to form *Kavi Samajam*, an association for writers, which was later renamed *Bhashaposhini Sabha* with *Kerala Varma Valia Koyi Thampuran* as Chairman and Varghese Mappila as the Secretary. The first meeting was held at the office premises of *Manorama* under the chairmanship of *A.R. Raja Raja Varma*. *Polachirakkal Kocheppan Tharakan*, nephew of *Kandathil Varghese Mappilla* started *Bhashaposhini*, a quarterly literary magazine as a vehicle of creative literature in 1892. Varghese Mappila modified the Malayalam script and synthesized the diverse writing styles of people who lived in Malabar, Kochi and Travancore, which were separate political entities at that time.

Varghese Mappila was the moving spirit behind the political movement which supported the memorandum submitted by the *Malayali Memorial* to appoint Malayalis in government jobs, instead of outsiders. He was also one of the first to introduce the concept of joint stock companies in Kerala. He also set up *Kandathil Kudumbayogam* in 1882, a forum where family members could come together to discuss their problems and find solutions. -

The Travancore government issued an order for the closure of the newspaper for its support for the *Nivarthana* movement on September 9, 1938. The newspaper was restarted only after independence on August 20, 1947.

At a time when there was no check dams in the lake, Varghese Mappila asked the government to give incentives to farmers to cultivate land. The *Dewan* invited him to advise the farmers on the best methods of cultivating paddy and sugarcane. He accepted the invitation and the suggestions made by him were very useful to the farming community. He opened the first cattle market in Central Travancore, on his own



land in Thirumoolapuram.

Varghese Mappila formed the association, *Sadachara Sahodara Sangham* in Chengannur, for the youth of his community and proved himself a brilliant organizer. Following this, he started *Nasrani Janakiya Sabha* with *Nidhiyirikal Manikathanar*- a common platform where the Jacobite (Orthodox) and the Roman Catholic Church could work together.

*Malayala Manorama* has completed 125 years of its existence now. Indian Postal Department has issued a commemorative stamp which was released by *Shri Pranab Mukherjee*, President of India. According to *World Association of Newspapers*, as of 2008, *Malayala Manorama* holds a position as top 26<sup>th</sup> most circulating newspaper in the world (third largest circulating newspaper in India behind *The Times of India* and *Dainik Jagran*) and the most widely read daily in Kerala. The daily has a readership of over 20 million (with a circulation base of over 1.9 million copies). Presently, the Group publishes several other publications and has also diversified into Entertainment and News Television, Radio, Internet and Programming.

Varghese Mappila showed great interest in the uplift of the downtrodden. The first editorial of the *Malayala Manorama* stands testimony to this. The revolutionary thinker and social reformer who left his mark in the literary, social and publishing fields in Kerala died on July 6, 1904 at the age of 47. ■

Divya Warier

# Skilled Dancer

- Lakshmi V

Divya Warier has been shortlisted in the reality show Dance India Dance Super Moms, the first show on ZEE TV focusing on moms and giving them a platform once again to hone and showcase their talent for dancing which had taken a backseat once they became mothers.



**D**ance has always been a passion for Divya Warier. She started learning Bharatanatyam from the age of four and later Mohiniattam also and did her arangetram in Bharatanatyam while she was in Std VIII and Mohiniattam while doing her first year BMS. Her teacher is Jayashree Nair of Upaasana Academy of Fine Arts, Chembur. "I owe a lot to my Guru," she says. "Whatever position I have reached today, it is because of her teaching and her instilling values in me."

Even today she continues to learn dancing from her Guru and has given more than 200 stage performances generally at temples and associations under her teacher's guidance, both in Mumbai, Kerala and other cities. For a short period Divya learnt western dancing from Shiamak Davar's Institute.

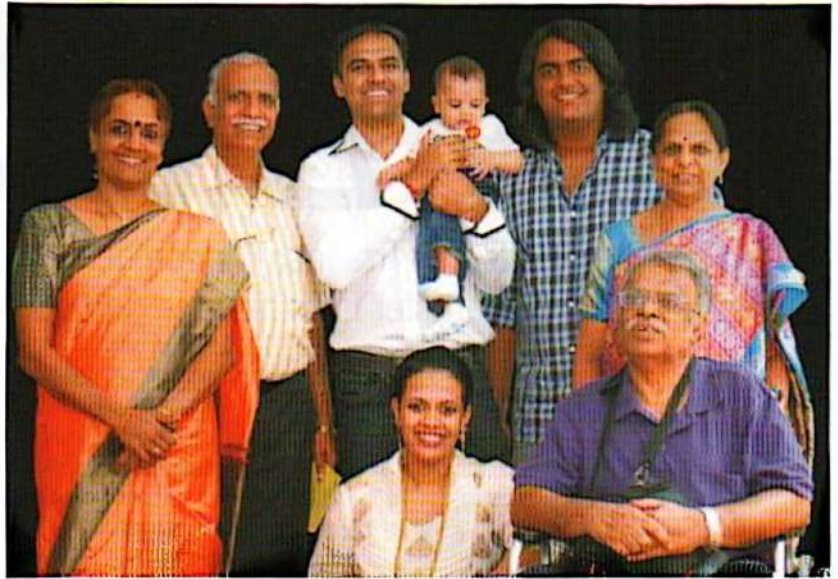
"Participating in Dance India Dance - Super Moms was a new experience for me" she says. "I was selected among the top ten contestants from about 20,000 competitors nationwide. The training was rigorous, almost the whole day. We talked, breathed and slept dance. Our team consisting of 4 girls was named Jai ke Jhakas and

“If I could participate in the Super Moms reality show it was because of the encouragement and support I received from my teacher, my parents-in-law and parents and my husband. The show provided an opportunity for me to refresh and improve my dancing skills.”

our skipper was Jaikumar Nair. He himself was one of the finalists of Dance India Dance Season I five years ago. Our team was called the most coordinated and in-sync team by the judges and we performed classical and Indian contemporary (western) dances. Our team was highly motivated and the concept of a reality dance show for moms is really an inspiration and opportunity for moms to put on their dancing shoes once again.”

The judges for this reality show that is being telecast on Zee TV are Farah Khan, Terence Lewis and Marzi Pestonji. Mithun Chakraborty is the Grandmaster. “Getting expert advice from these veteran dancers and choreographers was an inspiration for me,” she says. “They were all very encouraging and gave us positive inputs.”

Divya Warier is the daughter of A S Madhavan, Director of Flyjac Logistics Hitachi Transport System Group and Geeta Madhavan, a professor at SIES College. She studied at Modern English School Chembur and later at Powai English School. She completed her BMS from SIES Sion and did her MBA in Finance and Marketing at IIPM Bandra. She was working in her father's



Divya and her family

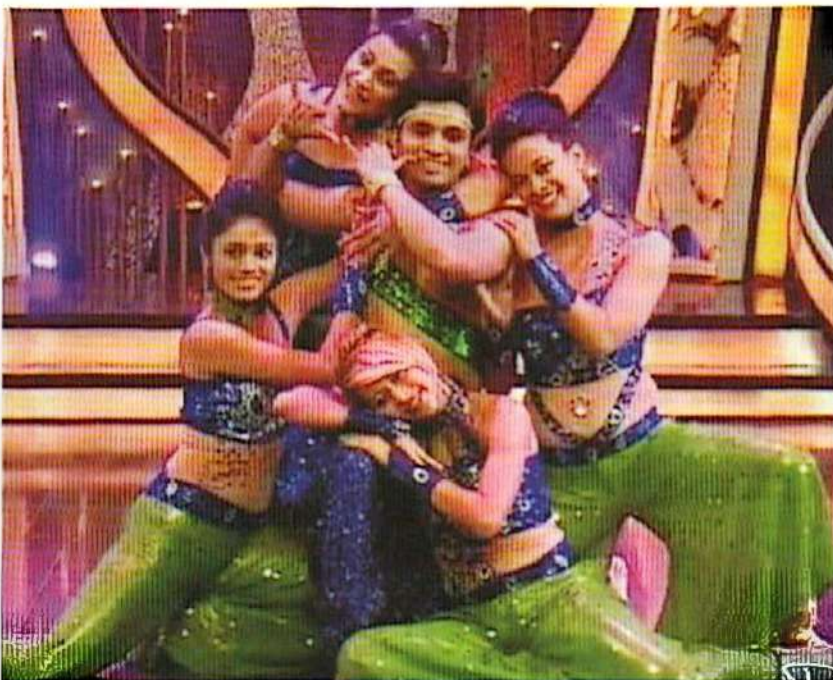
company. She can read and write Malayalam.

Divya's husband Prashant Warier, originally belongs to Kerala but he studied in Chattisgarh, Bhilai since his parents have settled there for a long time. An IITian from Delhi IIT he did his MS and Doctrate from the US Georgiatech University on operations research. He was working with SAP company in the US when Divya married him and went to the US. Presently the couple has returned to India and Prashant is running his own company Imagna Analytics Solutions- a Consulting firm. Divya is also a Director in this company. The couple has a one year old son Advait.

While in America Divya kept in touch with her dance and used to give performances at the Arizona Malayalee Association where she was the cultural head and taught dance to children at the temple complex. “Whatever gurudakshina I got, I used to donate it to the temple there,” she says. “Or I used to bring it to India and give my teacher as gurudakshina.”

While studying in school and college Divya has participated and won several dance competitions, both solo and group. She took part in inter University Youth Festival Folk Dance competition and her Mumbai University Team won the first prize.

Divya wants to continue learning more of the classical dance forms of Bharatanatyam and Mohiniattam and contemporary western dance. Her ambition is to give more performances, and create innovative dances with a fusion of classical and western dance. She plans to teach dance to children of Warrier Foundation of which she is a Trust member. Divya's brother, Dhruva Madhavan is doing his third year in BMS at SIES College. ■



Divya with her team at a Super MOM episode

# FACE READING AND BODY LANGUAGE

- KIM Bureau

Noted Psychic practitioner Prakash Menon discusses here the science of reading a person's character from his face and body language.

**P**rakash Menon says that he happened to meet a wonderful person, who later became his Guru and he taught him how to read people from their features and Body language, which he found very interesting and true. Later through his intuitive powers, he developed his own style of reading and has been practising for the last 30 years. He considers himself fortunate to have been able to learn a lot of other Vedic sciences from his teacher, and these he has been teaching all over the country.

According to Prakash Menon, the word 'Physiognomy' has its origin in Greek, where 'physis' means nature and 'gnomon' means judge or interpreter. This is a science of interpretation or assessment of a person's character from his face. This practice was first well accepted by Greek philosophers in the ancient times. In the modern times, Physiognomy has been promoted well by Lavater, who was highly influenced by the writings of Italian Giambattista Della Porta and the English philosopher-physician Sir Thomas Browne.

## Body language

Body language is a type of nonverbal communication, which includes facial expressions, postures, gestures, and eye movements. We can send many signals subconsciously through Body language. A large part of communication depends upon Body language. James Borg and Albert Mehrabian are the two researchers, who have given a lot of insight into the science of Body language.

## Benefits of learning

### Physiognomy/Face Reading

Physiognomy and Body language are two very useful and practical forms of art that help in several business and sales applications. By learning Face reading tips, we can understand

the personality of the other person, and at the same time, make the best impression on them. Even characteristics like intelligence, honesty, reliability are major attributes that can be found through physiognomy. Practice of this art form can be done by observing close friends, family members and colleagues.

## Categories of Faces and their general indications

### Earth type

■ Deep Voice, ability to be still, steady, patient and firm. Practical, methodical and deliberate in their outlook.

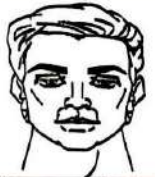


### Water type

■ Sensitive, gentle and deliberate in their approach, talkative, highly communicative and story-tellers.

### Fire type

■ Athletic, Energetic, capacity to motivate, aggressive, ambitious and dominating.



### Air type

■ Good-looking, work on mental plane, socially active with good listening skills, Investigative mindset with an active brain.

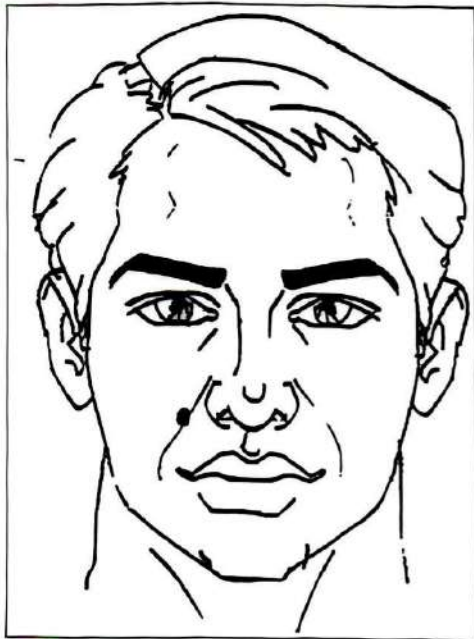
### Broad Face

■ Confident, more tolerant and broadminded, decision-making based on prior experiences, good managerial skillsets.



### Narrow Face

■ Narrow-minded, impatient and get provoked easily, Zero tolerance, inability to innovate.





**Prakash Menon** has more than three decades of experience in Vedic Astrology and has served various organizations including Multinational Companies and Non-Profit Organizations in different capacities. He has conducted various Corporate and Management Trainings on Metaphysics and Psychic abilities. He has been training on various soft skills, Life Skill strategies and has facilitated, coached and has been an advisor to many industry veterans. He is Clinical Hypnotherapist and Past-life Regressionist from California Hypnosis Institute of India. He believes in the gracious presence of the divine goddess Durga, worshipped as Chottanikkara Bhagavathi near Kochi.

## Shapes of Neck and Throat also make a great impact on others

### Long Neck

- Open-hearted, acceptable to new concepts and ideas. They do not possess fault-finding nature. Also associated with good intelligence and forecasting skills.

### Short Neck

- Generally suffer from inferiority complex and hence performance levels are far inferior. Also develop hatred, jealousy and adamant nature. Indicates childlessness.

### Mediocre Length Neck

- Neither too open nor too closed. These people are generally indecisive.

### Thin Neck

- Prone to sickness and diseases, related to breathing. They lack physical strength and try to develop themselves on their own individually and spiritually.

### Even and Strong Neck

- They represent power and stamina.

### Thick Neck

- Shows very good behavior and constitution. In women, this indicates ill-mannered, mischievous and immoral characteristics.

## Throat

### Full Throat

- Determined by the position of the Adam's Apple and Vocal chords. Full throat produces strong vibrations of power and authority. People with divine chakra or vertical lines in the third eye region are always full-throated.

### Recessed Throat

- Indicates that the person is deprived of wealth.

### Adam's Apple or Protruding throat

- Highly materialistic people.

### Protruding foreheads with receding hairline

- The person might be a deadly and dangerous criminal, especially if a female. Protruding forehead alone is a strong indication of criminal tendencies.

### Recessed back heads

- Possess a revengeful nature, high BP and anger. They generally over-react and get extremely violent within moments.

### Protruding Brow bones

- Can be very dangerous and can turn deadly, if this is combined with other aggressive features on the face.

### Extremely short or fading eyebrows

- Short and fading eyebrows are indications of Asura principles. As eyebrows are located in the celestial region, belonging to the mode of goodness, auspiciously built eyebrows play an important role in the formation of character and destiny of a person. Since eyebrows govern desire, activity and self-control, short

or fading eyebrows are filled with desire, but lack direction and self-control in life. They turn into hardcore criminals, because they lack in judgment and direction.

### Divination - A Part of Physiognomy

- Mole on the Fa Ling Lines indicates frequent twists in personal life and danger and threat to the person's life in the mid fifties and sixties. e.g: Abraham Lincoln who was shot dead at the age of 56, had a mole on his right cheek.

## Study of various Regions in the face indicate a lot.



### 1. Parental Region

Smooth and Shining: Parents are fortunate in matters of health and career, happy childhood. Dented and dull skin colour: Parents face trouble during his childhood.

### 2. Career and Success Region

Good, gently rounded and bright, represents good career and early settlement in career. If dented or dark in colour, the person's intelligence will not help him in his career and misfortune from 21st to 25th year.

### 3. Life Region

Firm, gently rounded: Successful career after 21st year. Friendly person, positive attitude. Wide Space between thick eyebrows: Good money and longevity. Closely spaced between thin eyebrows: Negative mind, Obstinate and unforgiving

### 4. Middle Age Region

Show middle age problems with spouse; if any cross lines, patches and blackspots, ill-health also.

### 5. Love and Emotional

Bright, bulgy and rounded: Deep emotional involvement. Falls in love easily and whole heartedly. Wrinkles, show failures in love due

**Partial Arm Cross barriers  
Concealing Nervousness**



**Peering Over glasses indicates  
the aggressor .**



to selfishness or over-indulgence.

**6. Fertility and Children**

Long, broad, deep Philtrum: Good fertility, long life.

Flat Philtrum: less energy and childlessness.

Short Philtrum: Early death.

**7. Old Age**

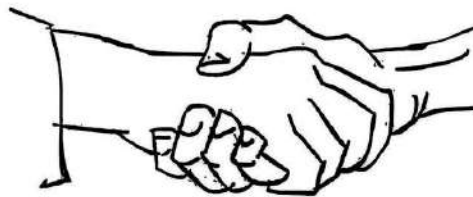
Chin area being strong, rounded: Happiness in old age after 60<sup>th</sup> year.

If this area is low with a weak jaw, unhappy old age foreseen. Also represents dangers of drowning, poisoning and waterborne diseases.

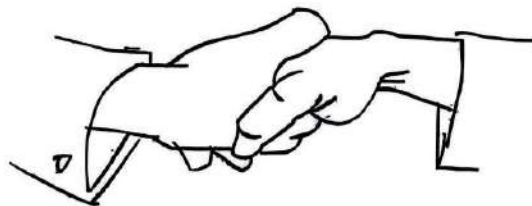
**Body language tips, especially during one to one interaction with others.**

Body Language is the mental and physical ability of human nonverbal communication, which consists of body posture, gestures, facial expressions, and eye movements. Humans send and interpret such signals almost entirely subconsciously. James Borg states that Human communication consists of 93% body language and para-linguistic cues, while only 7% of communication consists of words themselves.

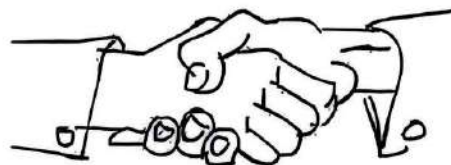
**Hand-shakes**



Handshakes transmitted by turning your hand down so that the palm faces down, conveys that you wish to take control of the meeting that follows.



The above palm-up gesture shows submission to others. This is effective when you want to give the other person control or to make him believe that he is in control of this situation.

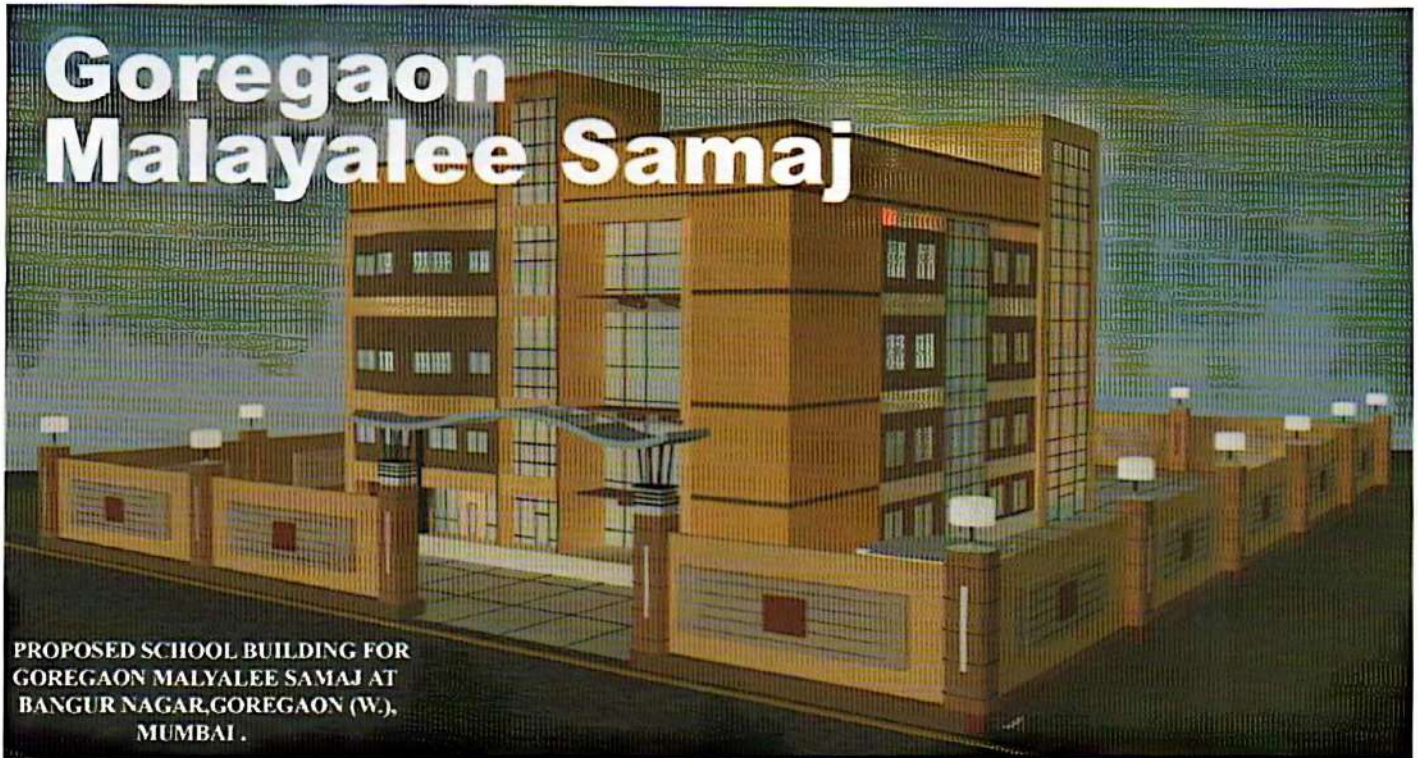


Both palms remain in the vertical position, as each person transmits a feeling of respect and rapport to the other.

Body language to adopt while attending an interview:  
The ability to be relaxed and conversing by looking into the eyes of the interviewer is an important gesture. Being truthful and honest is extremely important.

**Reference: (Western and Eastern Face Reading Techniques)**

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- The Wisdom of Your Face: Change Your Life with Chinese Face Reading.
- Amazing Face Reading: An illustrated Encyclopedia for Reading Faces
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- Face Reading: How to Read the Traits of the Face By Richard M. Phelan.



PROPOSED SCHOOL BUILDING FOR GOREGAON MALYALEE SAMAJ AT BANGUR NAGAR, GOREGAON (W), MUMBAI .

- KIM Bureau

The Goregaon Malayalee Samaj is one of the oldest Malayalee organizations of Mumbai.

**E**stablished in 1951 by a group of early Malayalee settlers in Mumbai namely T R Ayyappan, Krishnan Parapally, K B George, P N Seshan, K S Menon, K N Menon and others, the Samaj served as a meeting place for Malayalees, working for the community's welfare. Its immediate aim was to run a full-fledged library and reading room, have a space for discussion on arts and culture and above all carry out charity work for their less fortunate Malayalee brothers. The Samaj also staged several Malayalam dramas appreciated by an enthusiastic Malayalee audience. The first Samaj premises was at Topiwala Dispensary

Road, currently known as Station Road, and T R Ayyappan was its first President.

Today the Goregaon Malayalee Samaj is an active Malayalee organization in Goregaon, serving all sections of people regardless of religion, region, caste and creed. It is a non-profitable, non political, cultural, educational and charitable organization registered as a Charitable Trust and has its own administrative office space at Hirnen Shopping Centre, MG Road, Goregaon (W).

One of the Samaj's vision was to start a school for the masses especially the weaker sections. With this aim, the Samaj started KG classes under the name Vijay Vidya Mandir in its premises. Starting with KG classes, the school ran classes till Std IV . But due to lack of space the classes were discontinued in 2004. Now that the Samaj has its own plot of land near the Ayyappa temple, Bangur Nagar (bought in 2001, its golden jubilee year), it plans to build a school there and has got the necessary sanctions from Maharashtra Coastal Zone Management Authority for the construction. The Samaj, under the guidance of the architect, Sri Vilas Dixit is following up for further sanctions from the Municipal Corporation and with the support and help from well wishers and members, the Samaj hopes to fulfill its dream of setting up a school. The Samaj also plans to set up vocational centres in the school complex.

### Current activities

With the idea of helping youth coming from Kerala to Mumbai in search of jobs, the



Jagathy Sreekumar being felicitated during the Samaj's Diamond Jubilee celebrations.



Office bearers and few other Members of the Goregaon Malayali Samaj at their Diamond Jubilee celebrations.

Samaj started Vijay Institute of Commerce to train them in typewriting and shorthand. This Institute is still functioning and is one of the oldest one in Goregaon.

With the idea of training children in Bharatanatyam and Mohiniattam and other South Indian dance forms, the Samaj started the Vijay Institute of Fine Arts under the guidance of Guru Kalamandalam Krishnan Kutty Warriar.

Presently this institution is affiliated to Nalanda Dance and Research Institute, Mumbai.

The Samaj conducts tailoring, mehandi, fashion designing classes for ladies to make them self reliant and earn some income. Drawing and computer classes are also held for children since 2004. Medical camps and check ups are co-ordinated and conducted periodically where trained doctors check patients. Financial medical assistance is given to poor sick persons and educational scholarships are provided to poor and deserving students to continue their studies.

The Samaj celebrated its 60th year in November 2011 with variety entertainment programmes by Samaj artistes and honoured personalities who did remarkable service to society with Social Excellence Awards. The celebrations also included musical

extravaganza and mimicry parade by Biju Narayanan, Idea Star Singer Sreenath, Akhila Anand, Kalabhavan Prajod, Naadan Pattu fame Rekha, Malayalam evergreen comedy Moghul Jagathy Sreekumar etc.

The Samaj regularly celebrates Onam, Independence Day, Navaratri, Christmas, Vishu, Easter, Keralolsavam Food festival etc. The Vanitha Wing is very active and lend a positive support in all the activities of the Samaj.



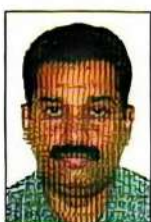
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Chairman



K. ARVINDAKSHAN  
President



K. K. SUDHAKARAN  
Secretary



M. PRAKASH NAIR  
Treasurer



Rekha of Naadan Pattu fame

### Other Projects

Apart from the construction of the School which is its first priority, the Samaj promotes St Gregorios International Cancer Care Centre coming up in Parumala in Pathanamthitta District in Kerala. It plans to build/support orphanages and old age homes for the benefit of needy persons.

The Samaj plans to conduct the current year's Annual celebrations on a grand scale during October- November.

### Current Office bearers and Managing Committee members:

K Aravindakshan is the President, K U K Nair Vice-President, N Balagopal Chairman, K K Sudhakaran Secretary, Sanjay R Nair Jt Secretary, Devdas Nair Jt Secretary, M Prakash Nair Treasurer, Mohanasundaran Nair Jt Treasurer and Murali Nair Jt Treasurer. C A Gopi, K S Ashokan, K O Varghese, P G Menon, Sunil R Nair, Meera R Kutty, K Murali, Usha Menon, Vinod K U and Srikala Pillai are Managing Committee members. Dr Janaki Hariharan is the President of the Vanitha Wing. ■

# Anil - A synonym to Chenda Melam in the Megapolis

Chenda is more popular in central Kerala in comparison to south or north Kerala. It has become an unavoidable presence not only in religious processions, but on any occasion of public celebrations or gathering.



Kunnam Vishnu

**You cannot pass a day in Kerala, without hearing the sound of a Chenda, particularly when you are in a village in central Kerala.**

**G**lobally the most popular art form of Kerala may be Kathakali. But the most familiar art of the artistically richest, though geographically tiny, region euphemistically called "God's own Country" (my friend says the name is a misdemeanour, and it should be truly called a 'paradise of devils', by the way it is being outraged today) is undoubtedly the 'Chenda Melam'. In recent days, Chenda Melam has also attained the status of the best 'welcome sound' for greeting any important personality or idol.

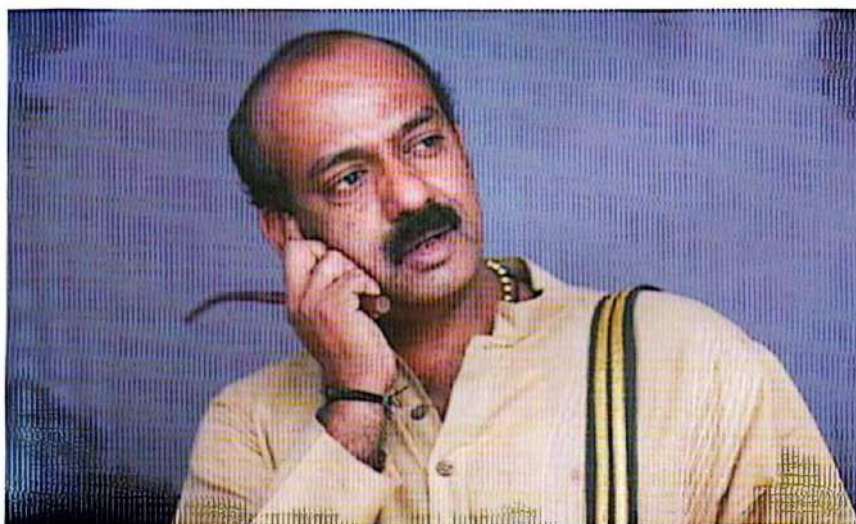
'Chenda Melam' is a really misunderstood terminology. All that are played on Chenda, cannot be called Melam. Chenda is also used to play Thayampaka, Keli, and a virulent percussion in Kathakali, and even on many religious functions, say Paani or Theyyams and many more. Even Melam are of a number of varieties, the most popular being Panchari, followed by Paandi, Atantha, Thriputa, Dhruvam, etc. Then there is an ignominious farce of recent origin, called Singari Melam, where there is hardly any attribute of a melam. You cannot pass a day in Kerala, without hearing the sound of a Chenda, particularly when you are in a village in central Kerala, from February to May. During December-January, the season of Ayyappa Poojas, Chenda has become a part of life in the Megapolis of Mumbai and all its surrounding areas. And the credit



goes, to a very large extent, to none other than Anilkumar of Dombivli.

### Birth of an Artiste

Anilkumar Poduval is one of the best Melam exponents of Mumbai. He was born into Pandinhare Poduvattil of Cherpulassery, the central spot of 'Valluavanad', the haven of Kerala Arts. His father the late P.P.S Poduval and his mother Santhakumari were school teachers. In those days, living as an artist meant living in poverty. Since his parents were educated and on a salaried job, they decided to give him formal education to seek a comfortable living. He had his schooling in the Cherpulassery High School, and graduated with a Commerce Degree from Pattambi College. During his school and college days,



As a confidante of this unnoticed star, I had plenty of occasions when I was amazed at his innovative thoughts and creative talents. I am still not convinced whether the choreographers and dancers could understand the fathom of his skill or do full justice to his thoughts.

he was very active in 'Valluavanad Mathrubhoomi Study Circle', which gave him good exposure to Malayalam literature and paved way for his literary flair in later life.

Anil belonged to the Poduval community who are designated temple artistes and perform certain temple rituals. Till recently, every male member of the community would be trained in rhythm and music at a very early age. Similarly, young Anil was introduced to such rituals at the tender age of five. He had his formal training in Edaykka at the age of six under late Guru Kuvuvambalath Appukkutta Marar and had his Arangettram, the ritualistic debut performance, forthwith. The ambience and atmosphere of his childhood was of rhythm and music. At the age of 10, he was trained in Melam by Pookkattiri Ramapoduval, uncle of the present celebrity Pookkattiri Divakaran. He had his Arangettram in Melam at Cherpulassery Ayyappan Kavu even before he became a teenager. Then he went to study under Guru Kalamandalam Gopakumar the art of Thayampaka.

As a teenager Anil was fortunate to share the

stage with several legendary artistes of yesteryears like Thiruvegapura Ramapoduval, Alipparambu Shivaramapoduval, Trithala Kesavapoduval, Pookattiri Divakarapoduval, Nharalath Rama Poduval and the living maestro Mattanur Shankarankutty Marar and others. This had polished the artiste in him to such perfection, that it can not be erased or diluted by time. The saintly wanderer Nharalath Rama Poduval, for whom the talent in music and rhythm was only a method of worship of the Almighty, had once seen Anil's horoscope, and predicted the rise of a great and famous artiste out of Anil, which later turned out to be true.

### Urban Artiste

After his graduation, Anil came to Mumbai in search of a steady job. He got a job of an accountant in a private company. Once his daily bread was assured, he could not sit without giving outlet to his artistic flair. He started taking part in the team of Melam players, and became a leader within a short span of time. He is never reluctant to show due respect to any member of his team however unimportant he is. He always shared the team remuneration equally to all and always encouraged his fellow artists with a sweet smile and some good words. He never made big issues out of small errors.

Anil popularized Melam in Mumbai and its suburbs though there were several predecessors who played melam when he entered the field. Anil commands respect for his vehement protection of the quality of melam or thayampaka and always hated to make mess of it, like allegedly some others do. He and his team are always available for a pure melam or any other performance on Chenda except Singari Melam which is detested by any true-art lover. And he charges reasonable rates, befitting the organizers.

He is also famous for his performance on Edaykka. He is one of the most dependable Edaykka players for dance stages and is popular among dancers of Mumbai. He has a fairly good knowledge in Carnatic raagas, though he has no formal education in music, except his exposure to 'sopanasangeetham' an inevitable temple ritual.

### Literary Streak

Anil's talents are not limited to rhythms alone. During his College years he had actively participated in drama stages, as an actor, script writer and director. The first Drama he had authored was "Vasavadatta" based on the well known work of poet Kumaran Asan which bagged the first prize in college. Along with his friends, he started a cultural club, "Bhagavat Club". Under that

banner he had performed a number of dramas in various stages across Kerala, like 'Maaraattam' 'Bagavadajjukam' 'Devi Mahatmyam' 'Akshatam' 'Samaavartanam' 'Naaraanathu Bhrandhan', where he had earned fame as an actor.

In 1998, he had authored and directed the drama "Sreelakam" which was staged on behalf of Ragasudha, the organization which later grew into gigantic size and presented the first Mumbai Pooram. This was only the beginning. It was at this juncture the hibernating poet in him woke up. He then created a number of works for dance ballets. His first attempt in this field was a ballet named "Aavishkar" which was staged at the Mysore Association Hall in Matunga. Later, in association with Nrityanjali School of Dance and Music at Kalyan, a number of dance dramas and ballets were staged across Mumbai and its suburbs and they earned thundering applause. 'Shailasudha' 'Ahalya', 'Vishukanni', 'Kannaki', 'Ravanaputri', 'Dharmayug', 'Kalika' were a few of them. He had also created another script "Parvathy Parinayam" for Navaras Dance Academy of Nerul and another "Mahishasuramardhini" for Natydeepam of Thane. As a confidante of this unnoticed star, I had plenty of occasions when I

was amazed at his innovative thoughts and creative talents. I am still not convinced whether the choreographers and dancers could understand the fathom of his skill or do full justice to his thoughts. He has an unquestionable command on rhythms, inimitable flair in music, thanks to the atmosphere he grew up. He also has a fair knowledge of dance styles, may be due to the regular interaction with various danseuses.

He is perhaps most known for his proud flock of disciples. Even though he was introduced as a teacher by Kalakshethram in Dombivli, his disciples grew fast in several other parts and suburbs of Mumbai, Navi Mumbai, Thane and other parts. So far he has trained a large number of rhythm lovers, from young boys to mature men, out of which over fifty disciples have had their 'Arangettram'. Many professional melam artistes performing around are trained under his tutelage. This is more remarkable because, all of them are either students or working people, and are trained in Melam and Thayampaka during the very limited spare time at their disposal, out of sheer passion.

Anil, in fact, is Mumbai's boon, though we are yet to discover his full potentials. He is a gigantic personality in a small person. ■

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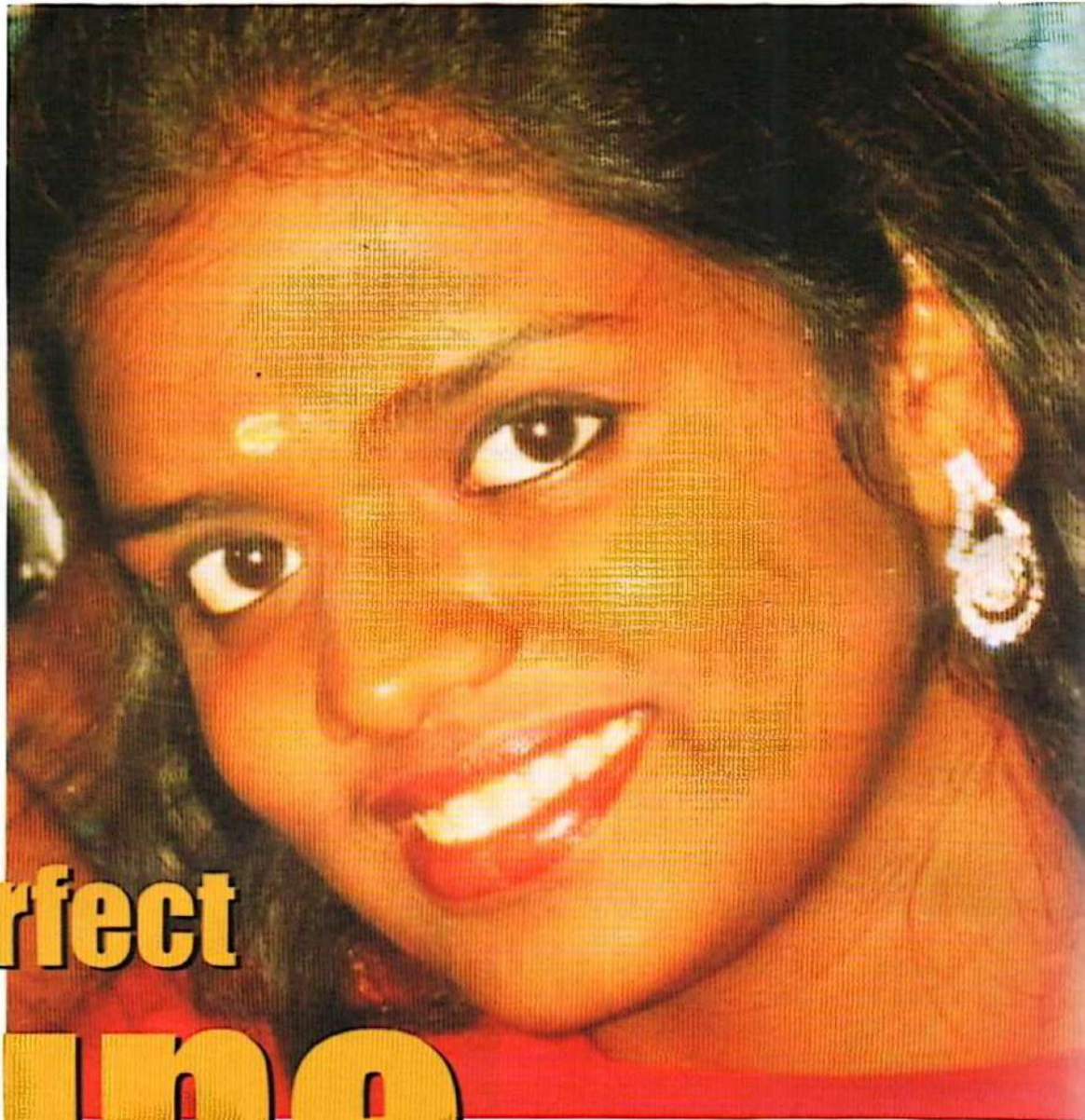
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Sruthi Sunil is a young talented girl who has made a mark in singing, dancing, academics, sports, elocution, maths competition and spell bee competition and was hence awarded the Pogo Amazing kid of the year a few years ago. But it is her melodious voice that makes her stand out as an upcoming singer with a bright future.

**Sruthi Sunil**

## In perfect Tune



**S**ixteen year old Sruthi is a young singer who has performed on many stages in Mumbai along with several professional singers in various devotional and light music orchestra troupes of Mumbai. From a very young age, Sruthi has been singing and winning prizes in many music competitions.

Sruthi is equally at ease in singing light music and Classical Carnatic music, and has won several prizes in most of the music competitions.

She had undergone training in Carnatic music

at the Shanmukhananda Fine Arts and currently she is learning Carnatic music from Usha Shankar and Premkumar of Sapthaswara. Sruthi was the winner at the Purandharadasa kritis Carnatic music competition conducted by Bombay Kannada Sangha for two consecutive years though 98% of the participants were Kannadigas. She also won prizes at Carnatic music competitions conducted by Dombivli Sriranjini Sangeetha Sabha, Vashi Fine Arts Society, Mulund Kerala Samajam and several other Malayalee Associations of Mumbai. She has won prizes at light music festivals conducted by Raagalaya, Bombay Keraleeya Samaj, Keraleeya Kendra Sanghatana etc.

- Elve



Sruthi, the dancer

TV Channel Bhavalankar by Guru Anand Sagar Pathak.

In addition Sruthi has lent her voice in visual media advertisements like Complan Memory, Fair and Lovely, Lifebouy etc and sang for Operation Flood advertisement by National Dairy Development Board in all South Indian languages, Marathi, and Punjabi. She has sung in audio music albums like Guruvandana, Mahakeraleeyam, Glimpses of Kerala.

Sruthi has learnt Bharatanatyam under Jayashree Rajagopal and has been part of a dance ballet that was performed at the Thanjavur temple in Tamil Nadu. She has participated in folk dances, kaikottikali and has won prizes at inter school dance competitions.

Sruthi is equally good at studies and has won meritorious marks in her SSC and HSC Board exams. She is now studying in Std XII Commerce at SIES College. Her ambition is to do her CA and is appearing for CA entrance examination. At the same time she wants to nurture her talent for singing and become a good singer in all languages.

During her school days at Our Lady of Good Counsel, she participated in her school sports and games. She participates in various extra-curricular activities in her college.

Sruthi can read and write Malayalam. Her parents are Sunil Kumar VA Superintendent of Central Excise Customs and Service Tax and Suja who is a home maker. They are members of several Mumbai Malayalee social and cultural Organizations, Sunil Kumar being an active member of Bombay Keraleeya Samaj, Matunga, Secretary of Kodungallur Kutumba Kootaayma, Ayyappa Mission Committee Member etc. He belongs to Kodungalloor while his wife hails from

Thiruvalla. Sruthi has a brother Shlok who is studying in Std VIII at Our Lady of Good Counsel Sion. Shlok plays the keyboard, is learning piano and appearing for Grade 3 exam of Trinity School, London through Music in Mind under Sandeep Kumrout. ■

Sruthi has given performances in Vapi, Roha and Surat and sang at the P Bhaskaran Foundation, Kerala. She is a part of the orchestra troupe Souparnika that includes several other young talented singers of Mumbai and they have performed on several stages in Mumbai and its suburbs. Currently she is part of a newly formed multilingual orchestra troupe by the name Universal Melodies which is due to perform very shortly on the Mumbai stage and perhaps even the Gulf countries.

Sruthi is at ease in singing Hindi, Marathi, Tamil, Gujarati, English and Malayalam songs with perfect diction and accent. She got training under Guru Anand Sagar Pathak ( prize winner of Sa Re Ga Ma - Zee Marathi above 40 age group) and has given various stage performances in Marathi songs, Abhangs and Bhajans under her teacher. She also performed in Marathi Orchestra and Marathi



Sruthi is at ease in singing Hindi, Marathi, Tamil, Gujarati, English and Malayalam songs with perfect diction and accent.

# Malayalam Mission Examination

■ Malayalees live all over India but the Malayalee children of Mumbai speak better Malayalam than their counterparts elsewhere. Ninety percent of them speak better and purer version of Malayalam, so said Anil Parappanangadi and Binu K Sam,

culture of their home state. They are not strangers to Vanchipattu, Ottan Thullal, Kathakali etc. They also recite Malayalam poems. Recently an audition was held for those who could speak with clarity and a

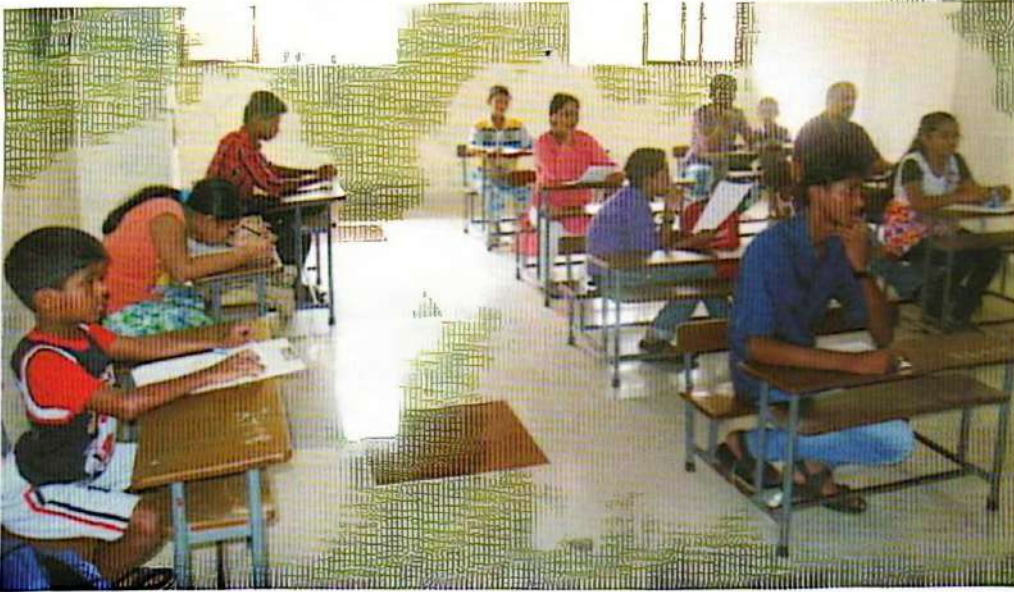
Mumbai girl of 19 was selected. It is an indication of their affection for their mother tongue. Mumbai witnessed for times the number of students who appeared in Delhi. When 1100 students registered for the Kanikkonna examination in Delhi, 680 appeared whereas the figures for Mumbai are 270 and 2568 respectively. The sense of dedication of the Mumbai co-ordinators and teachers could be a contributing factor, according to the Registrar of the Mission K Sudhakaran.

The Kanikkonna examination was held in the Mumbai zone on July 14, at 37 centres. There were four grades A, B, C and D for the examination and those who cleared the examination

could join for Sooryakanthi Diploma. All students reached their respective centres by 10 am in order to complete the formalities like registration, collection of Hall tickets etc. The examination began at 11 am. The question papers and hall tickets were prepared at the Malayalam Mission office at

Thiruvananthapuram. Kerala Government had appointed education experts Anil and Shyam along with the registrar Mr. Sudhakaran Pillai for conducting the examination smoothly. Malayalam Mission President Novelist Balakrishnan and co-ordinator Ms. Rugmini Sagar also visited various centres where the exams were held. Vashi and Powai registered maximum attendance of 277 and 244 students respectively.

Teachers and supervisors appointed by the co-ordinators looked after the arrangements of their respective centres. The evaluation process was held at Kerala House, Vashi on July 15. Around 50 teachers participated in this process.



Students at the "Kanikkonna" Malayalam Mission Examination, Western Zone, Mumbai

teachers attached to Malayalam Mission. They formed this opinion after visiting Nerul Tilak College, Vashi Tilak School, Pillai's College in Panvel, Dombivli Samajam's School and meeting around 1500 children. These children speak Malayalam at home. That explains the reason for their proficiency. The children are also familiar with the



Sasi Nair, Radha Bhaskar, Anu Nair, Adv. Padma Divakar, Balraj Kollara at the "Kanikkonna" Malayalam Mission Examination, Western Zone held at VKK Menon School, Borivili.

## Vichara Vedi events



Dr M Pushpangadan addressing Vichara Vedi Seminar. Seen from left are: V.N. Gopalakrishnan, Sasidharan Nair, O B Sreedevi, V M Riyas and Peramangalam Gopi.

■ Vichara Vedi Seminar in Malayalam titled Classical status for Malayalam: A Review (Malayalathinu Shreshta Padavi: Oru Avalokanam) was held on July 14. V N Gopalakrishnan, General Convenor was the keynote speaker. K Sasidharan Nair, Peramangalam Gopi, Ms. O B Sreedevi and V

M Riyas spoke on the occasion. Dr. M Pushpangadan, Manasi, Cdr. G.V.K. Unnithan and P V Chacko participated in the discussion. Gopinath Anjath was the Convenor.

Vichara Vedi, the Literary Wing of the Powai Kerala Samajam will be organizing a Seminar in Malayalam titled Aadhyatma Ramayanam : Oru Visakalanam (Aadhyatma Ramayanam: An analysis) on August 11, 2013 at Powai English High School between 4.00 p.m and 6.00 p.m. Topics such as the Relevance of Ramayana Month (Ramayana masathinte prasakti), Literary value of Ramayanam (Ramayanathinte Sahitya moolyam), Different characters in Ramayanam (Ramayanathile Vibhinna Kathapatrangal), Female characters in Ramayanam (Ramayanathile Sthree Kathapatrangal), Nature in Ramayanam (Ramayanathile Prakriti), Hanuman's devotion (Hanumante Bhakti), Husband-Wife relationship in Ramayanam (Bharya-Bharthu Bandham Ramayanathil) etc. Will be covered.

## Body and Organ Donation Camp



Body and Organ Donation Camp in progress.

■ Lok Kalyan Malayali Association (LKMA), organized a body and organ donation camp in association with JJ Group of Hospitals. JJ Group of hospitals. Anatomy Department Head Dr Suresh D answered queries regarding body and organ donations while President of Lok Kalyan Malayalee Association Suresh R Nair presided over the event. Dr Prasad Kulkarni, Arogya Bhavan Superintendent Vijay Bhorse spoke on the occasion. Project Secretary M K Sugunan proposed a vote of thanks. LKMA also distributed 20 beds to an orphanage in Mamnoli village in Murbad.

### Congratulations, Winners (SSC)



Aishwarya Nair (95 %)

Daughter of Mrs and Mr K Krishnadas, Vasai.  
Nazareth Convent English High School, Vasai



Ms. Megha Rajan (88.55%)

Daughter of P V Rajan and Prasanna T N, Matunga  
Canossa High School, Mahim

# HGABS' Social responsibility



Notebook distribution at the school by HGABS members.

■ As part of its Social Responsibility, Hill Garden Ayyappa Bhakta Sangam (HGABS) is associated with Municipal School No. 50 at Kokanipada in Manpada and endeavours towards providing better education to the children of this school which is in the Adivasi

area. Most of the students there are from economically lower income group. Hill Garden Ayyappa Bhakta Sangam (HGABS) conducted note book distribution to poor students for the entire academic year 2013-14. Around 1500 notebooks of various types were distributed among 170 students from Std I to Std VII. Last year also, HGABS distributed the complete set of note books to the poor children of this school.

Computer training is very essential right from primary level of education. During the discussion with the teaching staff at this school, it was told that, even though they are trained, they face difficulties in handling the computers and hence have limitations in teaching it to the children there. Taking a cue from this, HGABS took the initiative and decided to work on this subject. This July 26<sup>th</sup> the volunteers of HGABS started teaching the Computer - Basics to the students of 5<sup>th</sup> to 7<sup>th</sup> standards of this school. It is planned that HGABS will conduct two periods every week and it will be formally introduced in the school time-table. Some additional machine with latest configuration and overhead projector are the additional items which will add more value to this activity and HGABS is looking for some support to make these items available. The school is also in need of a water supply arrangement for the toilet block being built and HGABS has told that they will look into the possibility of getting this done.



Alexander Prince Vaidyan, President K & K Social Foundation distributing raincoats to the poor needy children in Powai area.

## Mumbai Nattarangu



■ Rehearsal inauguration of two new Malayalam Dramas of "Mumbai Nattarangu" was held at Adarsh Vidyalaya, Chembur on July 14. Popular actor and director of Mumbai Malayalam Drama V V Achuthan inaugurated the event. Ravi Thodupuzha Chairman of Mumbai Nattarangu felicitated Achuthan on the occasion. 'Veerasringala' written by Balan Ayyanpilli and directed by Rajan, "Pravukalude Prarthanageetam" written and directed by Ravi Thodupuzha in which actors are the children from Mumbai who are learning Malayalam, are the two dramas. Many Malayalam drama lovers also participated.

CKK Poduval lights the lamp during the event.

## Personality Development Programme of AMMA



Jojo Thomas, President of AMMA felicitating Dr. Thanksy Thekkekara during the seminar. Dr. Bijoy Kutty also seen.

■ All Mumbai Malayali Association (AMMA) organized a personality development programme for the aspirants of Civil and allied services at Dadar Nair Samajam Hall for Malayalee youth between 14-24 years of age. Dr Thanksy Francis Thekkekara, IAS, Additional Chief Secretary of Maharashtra inaugurated the seminar.

In her address Dr Thanksy remarked that those who aspire to become civil servants should have a wider vision and commitment, to solve problems of the poor and the weaker sections of the society. The state government is conducting classes for the minority sections and Malayalee Christians and Muslims could attend those classes.

Social media such as Face Book could bring the issues facing society before the public and such media should increasingly be

tapped, said Dr Bijoy Kutty. Dr Sam Zakharia, Vice Principal of Wilson College, in his address, cautioned the parents against fulfilling their dreams through their children and reminded them of their duty as parents to work towards fulfilling the dreams of their children. Actor cum director Manjulana made the participants enact their roles, while explaining the role of acting in personality development.

President of AMMA, Jojo Thomas presided over the seminar. He said AMMA would financially assist those who cannot afford the expenses of preparing for the examinations. Secretary Adv Joseph Thattayil proposed a vote of thanks.

## World Malayalee Council Mumbai Province

■ As a part of their helping needy people for heart surgery, through the "Heart to Heart Mission" WMC Mumbai province has extended financial help to an auto driver from Kisan Nagar, Wagle Estate Thane. Thane MLA Eknath Shinde and Thane Progressive Malayalee Samajam took initiative towards this noble cause. The surgery was conducted at Mulund Platinum Hospital under the leadership of the well known cardiologist Dr. Bijoy Kutty. In addition to the expenses for the surgery Rs. 1 Lakh was also given to the patient towards further treatment.

## Seminar on Classical status of Malayalam



Shreeman with his book Nagarayanam during the book release event.



A View of the audience

■ Keraleeya Kendra Sanghatana organised a seminar on July 27 and 28 at Odisha Bhavan, Vashi. It was intended to celebrate the achievement of getting the Classic status to Malayalam and also to display the classic performing art of Kootiyattam. The seminar focussed on the possibilities available to the language.

Dr K J Poulse, the first Vice Chancellor of Deemed University of Kerala Kalamandalam talked on "Malayalam-Why the classic status". Kaladharan, Kalamandalam Registrar, presented a paper on "The Kerala tradition of Visual Arts." After discussions and book release of Dr Shreeman's Nagarayanam, Kerala Kalamandalam presented a Kootiyattam performance. On the second day Asst Professor Anil presented a paper on "The originality of Malayalam". Later there was a discussion on "The placement of Pravasis in the language." Ashtamoorthy coordinated the discussions. Dr Harikumar, EAS Thilakan, Balakrishnan, Manasi, C Krishnakumar, Dr M Pushpangad and K Rajan participated in the discussions. Shreeman thanked the gathering.

## Aalpanakkavu Temple Events

■ Prathishta Varshikam was held at Aalpanakkavu Temple, Sakinaka on July 4 and special pujas from July 5 to 7 including Maha Ganapathy homam, Subramania puja, Sudarshana homam, Sarpa bali, Rudrabhishekham, Navagraha puja, Annadaanam were conducted at the temple premises. From July 17 to August 16 Ramayana recital is being performed and Sampurna Ramayana recital followed by Annadanam was performed on July 21. Nagpanchami celebrations and Samooha Bhagavati Seva will be conducted on August 11. Sri Krishna Jayanti Celebrations will be held on August 28.



Prathishta Varshikam puja at the temple premises.

# Malayalotsavam

■ The initial activities of 'Malayalotsavam' being conducted by 'Malayala Bhasha Pracharana Sangham', Mumbai will be held at Adarsha Vidyalaya, Chembur from August 15 to August 18. Students those who have taken Malayalam as the main subject along with their parents will be felicitated on August 15 at 4 pm. The function is being organized in association with Peoples Education Society.

Training programme will be conducted for teachers of Malayalam Drama on August 16, 17 and 18. The main intention of this exercise is to select teachers to train children for drama performance.

N Raghunath, AV Babu, A V Santosh Kumar of Padav Theatre from Kerala will supervise the entire session. A seminar is being organized on August 18 at 4 pm about the 'Role of ladies in the forefront of Mumbai Malayalee Samajams'. Socio cultural competitions of various Zones will be conducted from September to November 2013. The areas have been divided into 11 divisions namely south Mumbai, western suburb, Mira Bhayander, Vasai Virar, Sakinaka Powai, Chembur, Eastern Suburb, Thane, Kalyan Dombivili, Ulhasnagar Belapur and Navi Mumbai. Mohiniattam and Ottamthullal have also been included this year in addition to folk dance, Oppana, Margam Kali, light music, nadan pattu, Choir singing, Mapila pattu, film songs, poetry recitation, reading, public

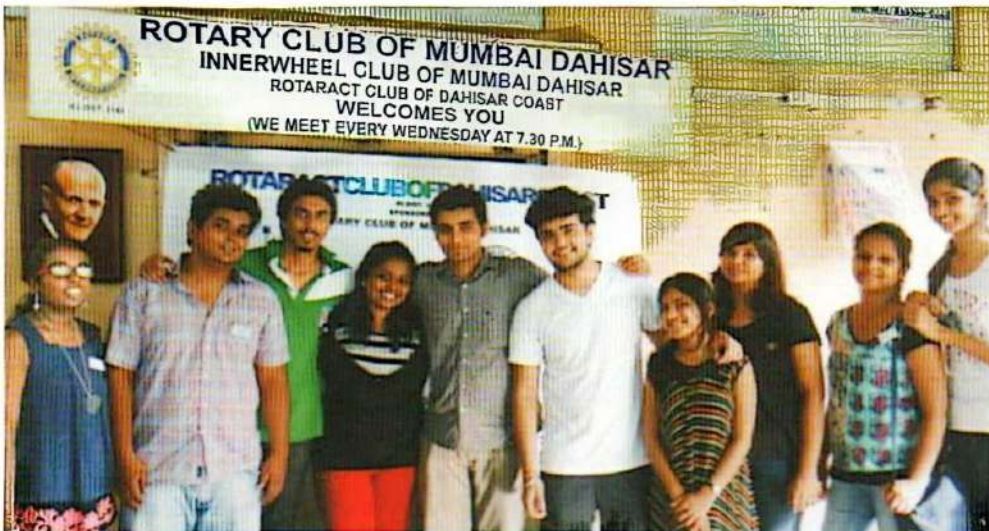
speaking, quiz, short play etc.

The participants will be divided into 5 groups on the basis of their age. Zonewise cultural seminars, drama training for children etc will also be conducted. Malayalotsavam activities will conclude by December 2013. Cultural performance of the Zonal winners will also be a part of the festival. For more details contact: 9970164635 / 9892451900.



Inauguration ceremony of the Multi-purpose Hall (Kalyanamandapam) on the 3rd floor of Vashi Vaikundam temple building on 22nd June by Minister Ganesh Naik. V K Narayan, President of the temple and others also seen in the picture.

# Self Defence Workshop



Young Rotarians.

■ Rotaract Club Of Dahisar Coast conducted a workshop on self defence for women "AATMA RAKSHA" on July 5. Many girls and ladies were made aware of self defence techniques to protect themselves. The project was chaired by a young Malayalee girl Rotaractor Nikhita Sunil along with Rotaractor Vaishnavi. Nikhita has joined Rotaract this June and successfully completed her first project in July under the guidance of President Rtr Tanvi, Secretary Rtr Mayank, Rtr Ketul and Rtr Rishabh.

## Giant Upendra Menon in Calicut Meeting



■ At a meeting of the Giants Group Calicut the Chief Guest was Central Committee Member Upendra Menon of Mumbai who was accompanied by his wife. The meeting was presided over by the Group President ES Menon.

During the course of the meeting a new member Rajeev Menon was installed by the chief guest. The deliberations were lively and interactions between the members were fruitful.



Anjali Bharata Natyam Research Trust presented the debut Bharata Natyam performance by Shweta Iyer, Apeksha Acharya and Amisha Trivedi, disciples of Guru Lata Surendra at the Mysore Association auditorium, Matunga.

## Valsa Nair Sing MMRDA Addl. Commissioner

■ Valsa Nair Singh has been appointed as Additional Metropolitan Commissioner of MMRDA, the body in charge of basic infrastructure development of the city. Mumbai Metro, Mono Rail, Eastern Freeway etc are under MMRDA. It is under Urban Development Department.

Valsa Nair Singh is the first Malayalee to occupy this important position. Earlier she was Secretary of State Environment Department. Ashish Kumar Singh, Principal Secretary to Chief Minister Prithviraj Chouhan, is her husband.



## Rakhi Sunil elected Secretary Rotary Club Dahisar

■ The Malayalee Couple from Dahisar, Rakhee Sunil and Sunil Thankappan have been chosen to be the Secretary of Rotary Club of Mumbai Dahisar and the Sergeant at Arms and Director Public Relations respectively, within a short span of one year of their joining the Club.

Rotary Club of Mumbai Dahisar has already kickstarted the year 2013-14 from 1<sup>st</sup> of July under President Rtn. Dr. Shrikant Bhojar with execution of projects such as medical awareness camp on lifestyle diseases like diabetes, hypertension and cardiac problems, computer and mehendi classes for the lower income group at nominal charges



Rakhi Sunil and Sunil Thankappan

distribution of rice to more than 150 houses in five Adivasi villages in Jawahar Taluka and felicitation of SSC/HS toppers from Dahisar.

## Launch of Double Horse Rice Sevai

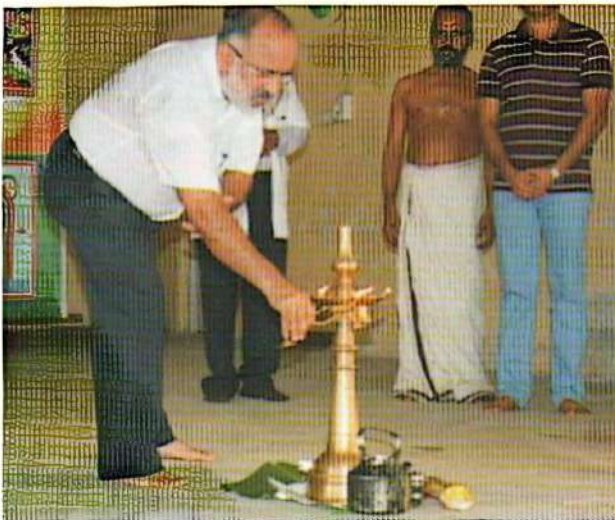


Brand Ambassador Padmasri Shobhana launched Double Horse Rice Sevai in the presence of Vinod Manjila, Director Manjila's Group (left) and Sunil P Krishnan, General Manager Marketing (right)

## Rudra Parayanam

■ Mira Road Ayyappa Temple is organising a Rudra Parayanam, a special recital of the Rudram and Chamakam Mantras in Ghanam Style by specially invited qualified Vedic Scholars (Ghanapadikals) from South India and Benaras for two days on August 3 and 4 at the temple premises.

While all efforts are being made by the Managing Committee of the Temple to make this function a grand success by making arrangements for the travel, accommodation and other facilities for the invited Vedic Scholars together with the required materials for the conduct of this function, it is also important to raise the required funds (estimated to be Rs. 2 lakhs) which is possible only through liberal donations from the devotees. C A Veeramani, President of the Temple may be contacted for this purpose.

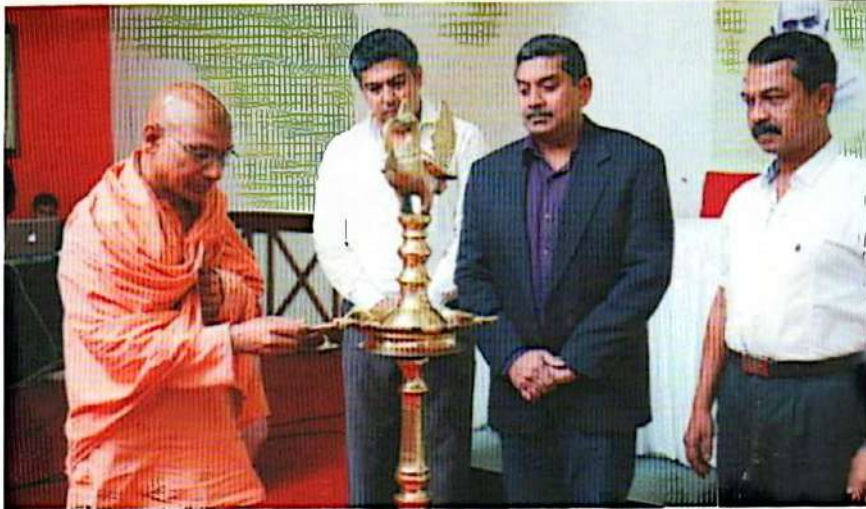


PVK Nambiar lights the lamp during the inauguration (left). Eye check up in progress (right). Free Eye testing (Cataract) and General checkup camp was conducted at Sree Ayyappa Seva Samiti, Vasai on July 28 in association with Bhaktivedanta Hospital, Mira Road.

President K Chandran inaugurating the newly renovated office and hall of Kannur Friends Association at Dombivili on July 28.



# Sree Narayana Global Conference



Swami Rithambarananda inaugurates the seminar. K Mathew Abraham, Viswa Sadasivan and Commodore M R Ajay Kumar are also seen.

■ The only remedy for the social evils is to turn to the philosophy of Sree Narayana Guru, said former Singapore M.P. Viswa Sadasivan. He was speaking on the subject 'Metaphysics and politics' while inaugurating the seminar conducted by Sree Narayana Mandira Samiti at Le Meridian, Kochi. The seminar was part of its fourth convention. When the traditional remedies fail to contain the global heating, unexpected situations, hurdles in the global financial world, we realize the remedies recommended in the teachings of such Acharyas, he added. It is high time that we discuss the Adwaita theory of Sree Sankara and Sree Narayana and eradicate the undesirable practices enforced in the name of religions. The conference started with a tetralogue

comparing the quantum physics and Sree Narayana's Advaita philosophy. The other three who participated in the tetralogue were Prof Roby Rajan of University of Cali, Prof Sundar Sarukai, head of Manipal Centre for Philosophy and Humanities and Scott Teetsworth, Head of Sree Narayana Gurukulam of Portland, US.

The major discussion in the session was around the dialogue between Sree Narayana Guru and Mahatma Gandhi in 1925. Prof Ashish Nandi, Dr U R Ananthamoorthy, Prof Vinaylal, Sankar Swamy, Fr George Thada, Dr Gopal Guru and Mandira Samiti Chairman Dr M I Damodaran participated in the discussion.

The convention commenced with the lighting of the lamp by Sivagiri Dharma Sangham Trust General Secretary Swami Rithambarananda and Viswa Sadasivan.

Sukanya Premaraj, daughter of Premaraj and Sreelekha secured the first rank, scoring 99 out of 100, in the recently conducted Mumbai Malayalam Mission Examination (Kanikonna) of the Kerala Government. Sukanya is doing her BMM at SIES College, Sion.



Kalakshethram, Dombivli felicitated Kalamandalam Madambi Asan and Guru Kalamandalam Krishnankutty Varrier at Model English School, Pandurangwadi, Dombivli (E). This was followed by Kathakali Padakkacheri by Madambi Asan and Kalamandalam Gireesa Lalithakalayalam Nambisan on maddalam and Anil Poduval on chenda.

# Actor-director Achuthan and actress wife Vasantha felicitated

**V**eteran stage artiste and director V V Achuthan and his actress wife Vasantha were accorded a felicitation by the local population of Ramanthali,

Achuthan's native town near Payyannur. The felicitation was organized at the initiative of Rhythm Nrutya Kalakshetram of Kunnaru and Nadam Musicals of Ramanthali. The function was presided over by Smt Easwari Balakrishnan, President of Ramanthali Panchayat. K P V Raghavan and Smt T K Preetha, members of the Panchayat besides Rev Father Binoj were also present. Drama-films director Manjulan was the Chief Guest.

Achuthan is known as the seniormost stage artist and director of Mumbai Malayalam stage. Beginning with the role of an oracle at an early age in the drama Thacholi Othenan, Achuthan performed on innumerable stages. He also directed

many of them. His reverberating voice gave him an added advantage over others as an actor. During his stage days, when technology was at a minimum, his voice could create an emotional resonance among the hundreds of fans who thronged to such venues. When the multiplication of television channels

killed the Malayalam drama in the absence of pertinent and persistent playwrights, Achuthan withdrew from the stage finding an absolute shortage of challenging roles befitting his age and caliber. Yet his heart and soul are with the stage, reminiscing the old heart rendering plays.

Vasantha, soon after her marriage to Achuthan moved to Mumbai where he was employed, found herself one evening on the stage, being compelled to take the role of the female lead as the regular actress could not be present because of an emergency. She continued to enact various roles along with her husband. She was so dedicated to the art that she appeared on stage the very next day after her mother's demise. Chief Guest Manjulan presented the mementoes to the couple. ■



V V Achuthan addresses the gathering after receiving the memento.



Vasantha Achuthan receives memento from actor-director Manjulan

## Happy Wedding



Sneha, daughter of Smt Puzhankara Valsala Sudarsanan and Sudarsanan Menon married Sujesh, son of Elayadeth Parambil Mrs Kanchana Sukumaran and Mechoor Sukumaran at Thakur Hall, Dombivli East on May 12, 2013



# Interview with Manju Varier

When *KERALA IN MUMBAI* met Manju Varier, she gave the following message to its readers.

**L**et me first express my gratitude to you for giving me your love. After 14 years I am coming before you. Now I am here to shoot an advertisement film for Kalyan Jewellers. It was fifteen years ago that I stood before a movie camera. It gives

me immense pleasure that in my second coming, I am appearing with the legendary star Amitabh Bachchan. I am also fortunate to act along with Prabhu Ganesan, Nagarjuna

and Siva Raajkumar in this film. I am indebted to Kalyanaraman Sir of Kalyan Jewellers, director Sreekumar and his team for this opportunity.

I was in the movies only for three years but you have given me love for an entire life. I got a recall from dance and you know it. My mother gave me a pair of anklets and I loved them more than my life. Yet I feared that the dancer in me would fail as I am doing it after 14 long years. When I danced for a

second time before Guruvayurappan, I feared none would come to see my dance but you proved me wrong by attending in large numbers and cheering me. Both my heart and eyes got filled up. Then I realized that I am still living in your hearts.

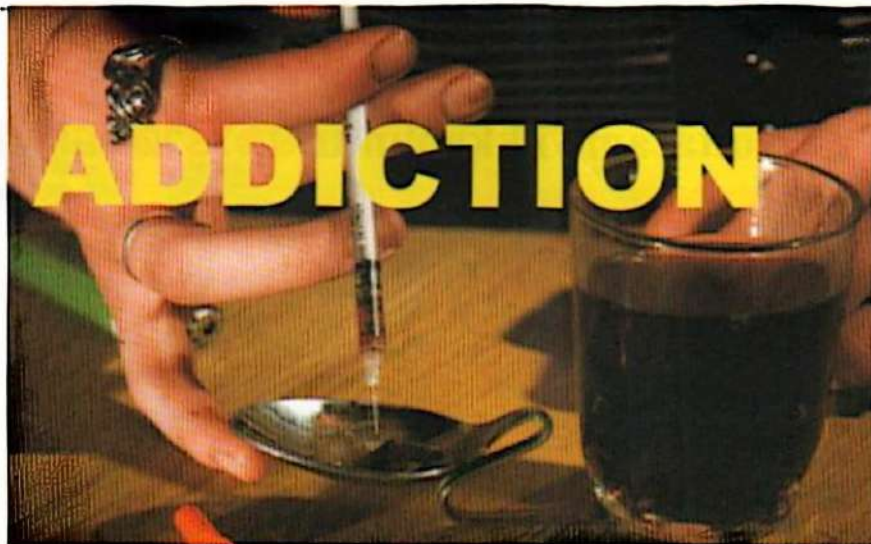


Today's world is not the same as I left it 14 years ago. Everything has reduced into one finger tip. A mere touch would bring the entire world before us. That is how I started thinking of creating a website so that I can communicate and tell you all about me. Your messages of love poured even from places across the seas. It was beyond my expectations.

Now I have come before the camera quite unexpectedly again. Today is an unforgettable day in my life. The greatest acting talent that India gave to the world, the epic star Amitabh Bachchan I am acting with. I always wanted to see him once but now I got opportunity to act with him. What a great blessing God has bestowed on me!" I hope you would always be with me."

# FIGHTING ADDICTION

Alcoholism and substance abuse have plagued mankind since time immemorial, cutting across all barriers of wealth, caste and creed. Mankind has striven to find a solution to this problem. Dr Sujatha Nair, Director, Anatta Humanversity Pvt Ltd Mumbai, in a series of articles, outlines the entire spectrum of addiction and the best treatment modalities.



Dr Sujatha Nair

**T**here are millions of people who consume Mood altering Chemicals. Not all of them have problems related to Chemical Dependency, but for every person suffering with a problem there are at least four significant family members who also suffer. Irrespective of caste, creed, age, gender, socio-economic or intellectual class, chemical dependency has affected the human race universally.

Different groups of people from medical, religious and alternative healing schools have attempted to find a cure for these suffering individuals. This is a unique suffering which affects the individual's mind, body and interpersonal relationships leading to spiritual bankruptcy. Unless all these attributes join hands and blend together to culminate into a Total Effective Management of Addiction, all treatment efforts would be redundant. There are very few treatment facilities that have been able to cater to the needs of all.

For the executive or affluent class of people, the reasons for opting for treatment have to be compelling. They, most of the time reject help as they do not find a therapeutic facility that can cater to their required confidentiality, infrastructure and ambience. As a result, most of these people seek help outside the country.

In 2003, two people working in the field of Addiction, one, who had gone through the

experience of being a dependant and found himself and Life beyond it, and a psychiatrist working in this field since over thirty odd years, came together to work towards the Treatment of those afflicted and affected by this disease. In 2006 they were joined by a Physician working in the same field who shared their passion. Psychologists and peer counselors too joined in as a team driven by a common mission. This gave birth to Anatta Humanversity.

Having introduced ourselves, we would like to make this reading more interesting and fun. Hence, we are going to enable the readers to identify a few Addictive traits within themselves.

If the words Fear, Resentments and Sexuality ring a bell somewhere or everywhere, it is time to start penning down at least two incidents with emotional responses of each. Having done that, or for those whom they don't ring a bell, might not indulge in the activity at all... We have an instinctive approach towards the process.

Please become aware of the last time you enjoyed an ice cream...hmmmm that sounds cool, enjoyed a movie, or explored a new restaurant relishing the food. NOW these are things that we have grown up indulging in... Let's make it interesting by adding an element of having treated yourself to an ice cream, movie or dinner ALONE. All apprehensions will surface and the mind will justify how important companionship is. BUT the thought of doing these things ALONE will surface the Dependency we have grown up with. The solution is very simple, do these things Alone and the feel of knowing yourself will glow in different lights.

Multiply this dependency about 100 times and this is the exact case of how an alcoholic/addict feels without his substance, dependency has become an identification... the irony is that it has not been forced upon us...we demand it.

Anatta Humanversity provides an opportunity to these clients to transcend their addictions.

*Anatta Humanversity Pvt.Ltd.  
Contact Person- Ms. Vandana  
Hiranandani +91 9967334000  
Website- [www.anatta.in](http://www.anatta.in)*



AH-The Team (right to left): Dr R. Jerajani, Dr.Sujatha Nair, Mr. Mahesh Hiranandani, Ms. Vandana Hiranandani

# Kottaram vilkkanuntü കൊട്ടാരം വിൽക്കാനുണ്ട് (1975)



**Lyrics: Vayalar Rama Varma**      **Music: G Devarajan**  
**Singer: Yesudas/Madhuri**

Rohini

ചന്ദ്രകളഭം പാർത്തിയുറങ്ങും തീരം  
 ഇന്ദ്രധനുസ്സിൻ തുവൽ കൊഴിയും തീരം  
 ഈ മനോഹരതീരത്തു തരുമോ  
 ഇനിയൊരു ജന്മം കൂടി-  
 എനിക്കിനി യൊരു ജന്മം കൂടി?      (ചന്ദ്രകളഭം)



Vayalar Rama Varma

ഈ നിത്യഹരിതയം ഭൂമിയിലല്ലാതെ  
 മാനസസരസ്സുകളുണ്ടോ      (2)(ഈ നിത്യഹരിത..)  
 സ്വപ്നങ്ങളുണ്ടോ, പുഷ്പങ്ങളുണ്ടോ  
 സ്വർണ്ണമരാളങ്ങളുണ്ടോ?  
 വസുന്ധരേ, വസുന്ധരേ  
 മതിയാകുംവരെ ഇവിടെ ജീവിച്ചു  
 മരിച്ചവരുണ്ടോ?      (ചന്ദ്രകളഭം)



G Devarajan

ഈ വർണ്ണസുരഭിയം ഭൂമിയിലല്ലാതെ  
 കാമുകഹൃദയങ്ങളുണ്ടോ?      (2) (ഈ വർണ്ണ)  
 സന്ധ്യകളുണ്ടോ, ചന്ദ്രികയുണ്ടോ  
 ഗന്ധർവ്വഗീതമുണ്ടോ  
 വസുന്ധരേ, വസുന്ധരേ, കൊതി തീരുംവരെ  
 ഇവിടെ പ്രേമിച്ചു മരിച്ചവരുണ്ടോ?      (ചന്ദ്രകളഭം)

**Transliteration:**

Ā, ā=ആ, o C, c=ച, Ē, ē=ഈ, I, ī=ഇ, ṽ, ṽ=ഉ ṅ=ങ,  
 Ṇ, ṇ=ണ, Ō, ō=ഓ, Ṣ, ṣ=ഷ, Ṭ, ṭ=ത, Ū, ū=ഉ, t ū =



Yesudas

Candrakalabham cārṭṭiyurhaññum ṭīram  
 Indradhanussin ṭūval kozhiyum ṭīram  
 I manōhara ṭīraṭṭu ṭarumō  
 Iniyoru janmam kūti-  
 Enikkiniyuru janmam kūti?      (Candrakalabham)

I niṭyahariṭayām bhūmiyilallāṭe  
 Mānasasarassukaluntō      (2)(I niṭyahariṭayām)  
 Swapnaññāluṭtō, puṣpaññāluṭtō  
 Swarṇamarālaññāluṭtō?

Vasunṭarē, vasunṭarē  
 Maṭiyakumvare ivide jeevichu  
 Mariccavaruntō?      (Candrakalabham)



Madhuri

I varṇṇasurabhiyām bhūmiyilallāṭe  
 Kāmukahrūdayaññāluṭtō?      (2) (I varṇṇa)  
 Sandhyakāluṭtō, candrikayuntō  
 Gandharvagīṭamuntō?  
 Vasundharē, Vasundharē, koṭi ṭīrumvare  
 Ivite prēmīccu mariccavaruntō?      (Candrakalabham)



Produced by Jameela and Uma for Suvarna Films, this film had its story, screenplay and dialogues written by Jagathi N K Achari and was directed by K Sukumaran. Prem Nazir, Adoor Bhasi, Thikkurissi, Bahadur, K P Ummer, Kunchan , T R Omana and Jayakumari had the important roles. K J Yesudas, P Jayachandran, Madhur Ayiroor Sadasivan and Shrikant sang the seven songs of the movie.

# 100° Celsius

**S**hweta Menon, Meghna Raj, Bhama and Ananya are appearing in 100° Celsius, a movie based on the story by Rakesh Gopan and he himself directs it. Sethu, Arun Narayanan, Anil Murali, Mithun Ramesh, Sanju, Sunil Sukhada, Haritha and Sreelatha Namboothiri are the main actors. Royson Vellara produces this film under the banner of R R Entertainments. Dialogues and lyrics are respectively written by Vinu Abraham and Santhosh Varma and Anu Elizabeth Jose. Gopi Sundar scores the music.



## God's own Cleatus



**M**ammootty is appearing as a drama artiste named Cleatus in a drama troupe in a new movie in the making. In this movie produced by Faisal Latheef and directed by debutant G Marthandan, Honey Rose is the heroine. Other actors are Siddhiq, Suraj Venjaramoodu, Aju Varghese, P Balachandran, Rajit Menon, Kottayam Nazeer, Abu Salim, Anoop Chandran, Vinayakan, Saju Kodiyan, Sanam, Maya Moushami, Moni Arun etc. The screenplay is by Benny Nayarambalam and Rafeeq writes the lyrics. Biji Bal is the music director.

## Srungara Velan

**A**fter Mayamohini, Jose Thomas, Uday Krishna, Siby K Thomas and Dileep join together to produce Srungara Velan under the banner of R J Creations and Jaison Elangalam produces it. It is being shot in Palakkad, Palani, Kochi, Mumbai and Thiruvilwamala. Dileep enacts the role of a young weaver who leaves his traditional profession to earn more in other fields in various places. He will be supported by Nedumudi Venu, Lal, Baburaj, Kalabhavan Shajohn, Babu Namboothiri, Asokan, Geetha Salam, Ambika Mohan and others. Vedika of Tamil and Telugu movies, is the heroine. Berni Ignasius provides music to the lyrics written by Rafiq Ahmed while Siby K Thomas writes the story.





## Ginger

**H**ow Jayaram and Sudheesh, a pair of thieves, are used by a banker to achieve his desired ends form the theme of Ginger, produced by Jagadish Chandran for Kichu Films. Besides Mallika and Mukta, the heroines, Jagadish, Siddiq, Suresh Krishna, Vijaya Raghavan, Kalasala Babu, Tini Tom, Anoop Chandran, Indrans, Lakshmi Gopalaswamy, Kaviyoor Ponnamma, Manka Mahesh and many others appear in this film.

## Weeping Boy

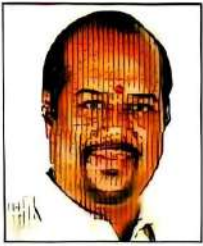


**W**eeping Boy is a comedy film with Sreenivasan leading the cast. Arjun Lakshmi Narayan and Sreetha Sivadas are also having important roles in this film. For screenplay writer Felix Joseph, this film is his maiden directorial venture. It is produced by Abraham Mathew for Abam Films. Jagadeesh, Asokan, Capt. Raju, Praveena, Seema G Nair, Lena, Beena Antony and Sheela Abraham are also appearing in this movie. Anil Panachooran provides the lyrics and music. Sreenivasan portrays Emotional Sahadevan, a veterinary doctor.

## Innocent returns

**M**alayalam movie world favourite actor Innocent returned to his field after a gap of eleven months. This period was used by him to fight the menace of cancer. Now fully recovered from the disease, Innocent returned to shoot for 'Geetanjali' a sequence of the well known Fazil movie 'Manichitrathazhu.' This film is directed by Priyadarshan and actors are Mohanlal and Siddique etc. The shoot was held at Pothencode Palace and Innocent has the role of a humourous greedy person. The movie is being produced by Suresh Kumar and with actress Menaka. Their daughter Keerthy is the heroine. Talking with media persons, Innocent was totally himself. Answering about his experience with cancer, he said it was nice that he was tied up for sometime lest his name also would have been dragged to the 'Solar scam, in his usual sarcastic style. He also said he stopped talking even to his wife over the phone fearing she might file a police complaint about it. Another thing he mentioned was about the visit of V S Achuthananda who wished him a speedy recovery. Innocent told him that the illness should prolong for a couple of weeks more as some more leaders were yet to call on him.





Prof K A Sivaramakrishnan

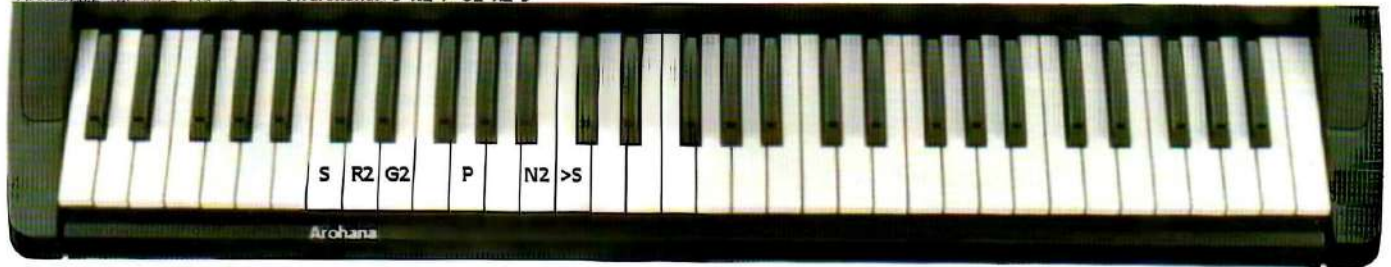
**EASY STEPS**

# To Learn Carnatic Music through keyboard -4

Hamsadwani and Indumathi : These two raagas can also be learnt to be played on the keyboard.

**Raag: Hamsadhwani:** 29th mela kartha Janya. Very popular raaga in both Carnatic & Hindusthani Music. An auspicious raaga, most suitable for singing at the beginning of the music concert. A raaga that shines well when sung in Madhyamakala. Ample scope for Alapana. Ma & Dha Varjya (Deletes) Ga & Ni are Jeeva swaras.

Arohana: S R2 G2 P N2 >S Avarohana: >S N2 P G2 R2 S



Shadjam, Chathusruthi Rishabham, Anthara Gandharam, Panchamam, Kakali Nishadham

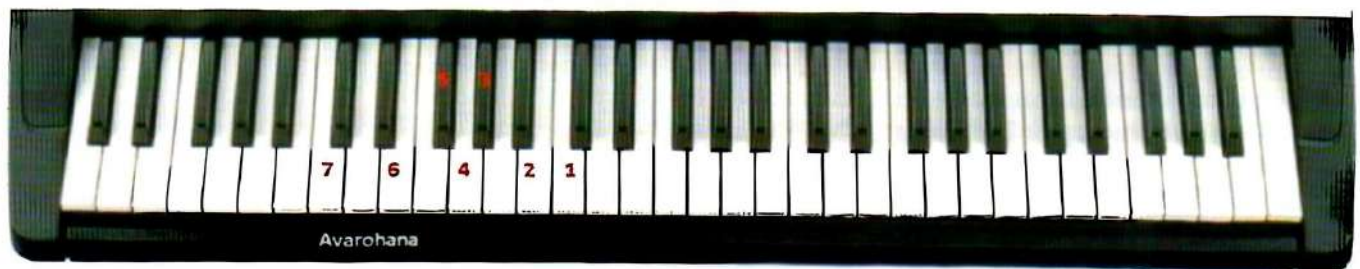
**Raag: Hamsadhwani.**



**Raag: Indumathi.** A raag prevalent in Karnatik Music as well as in Hindusthani Music. This raaga derived from the 51st mela Kamavardhini (Poorvi) Ri varja raaga. Pa is deleted in the arohana. In Hindusthani Music this is similar to Basant. Arohana: S G2 M2 D1 N2 >S Avarohana: S N2 D1 P M2 G2 S



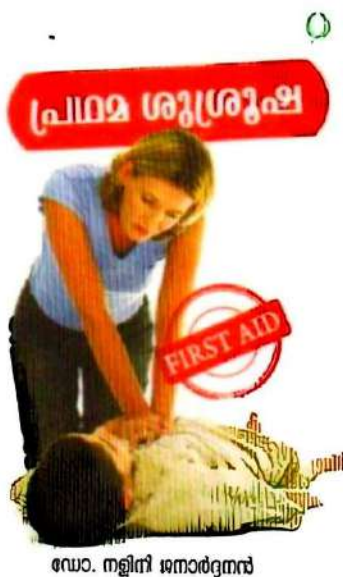
**Raag: Indumathi.**



# Guide to First Aid

- Ashwati

**V**ery often we find either an awkward or life and death situation in an unguarded moment on account of accidents or incidents wherein we have no direct role but only as a lone witness. If we are the victim, only God can help us or someone with an empathetic heart with a good presence of mind and some basic knowledge of first aid. If we are not a victim but only a witness, it becomes our primary duty to get expert treatment to the victim but most important aspect will be to determine if the victim would survive till he is reached the designated hospital. It is here the knowledge of first aid plays a vital role. If you do not have an adequate knowledge of



ഡോ. നളിനി ജനാർദ്ദനൻ

first aid, here is a book written by Dr (Maj.) Nalini Janardhanan who served India army, taught in a medical college and now practices as family physician in Aurangabad. Dr Nalini handles most of the situations where we find ourselves in a piquant situation. She discusses 49 topics in a very lucid manner so that even the less educated can draw inspiration. This Malayalam book has a simple and direct approach to each situation and hence it is very useful to an ordinary person.

[Pradhama Shushrusa (First aid) by Dr Maj Nalini

Janardhanan and published by Olive Publications Pvt. Ltd., East Nadakkavu, Kozhikode 673 011. Pages 160 and priced Rs.110.]

# Educate to Empower

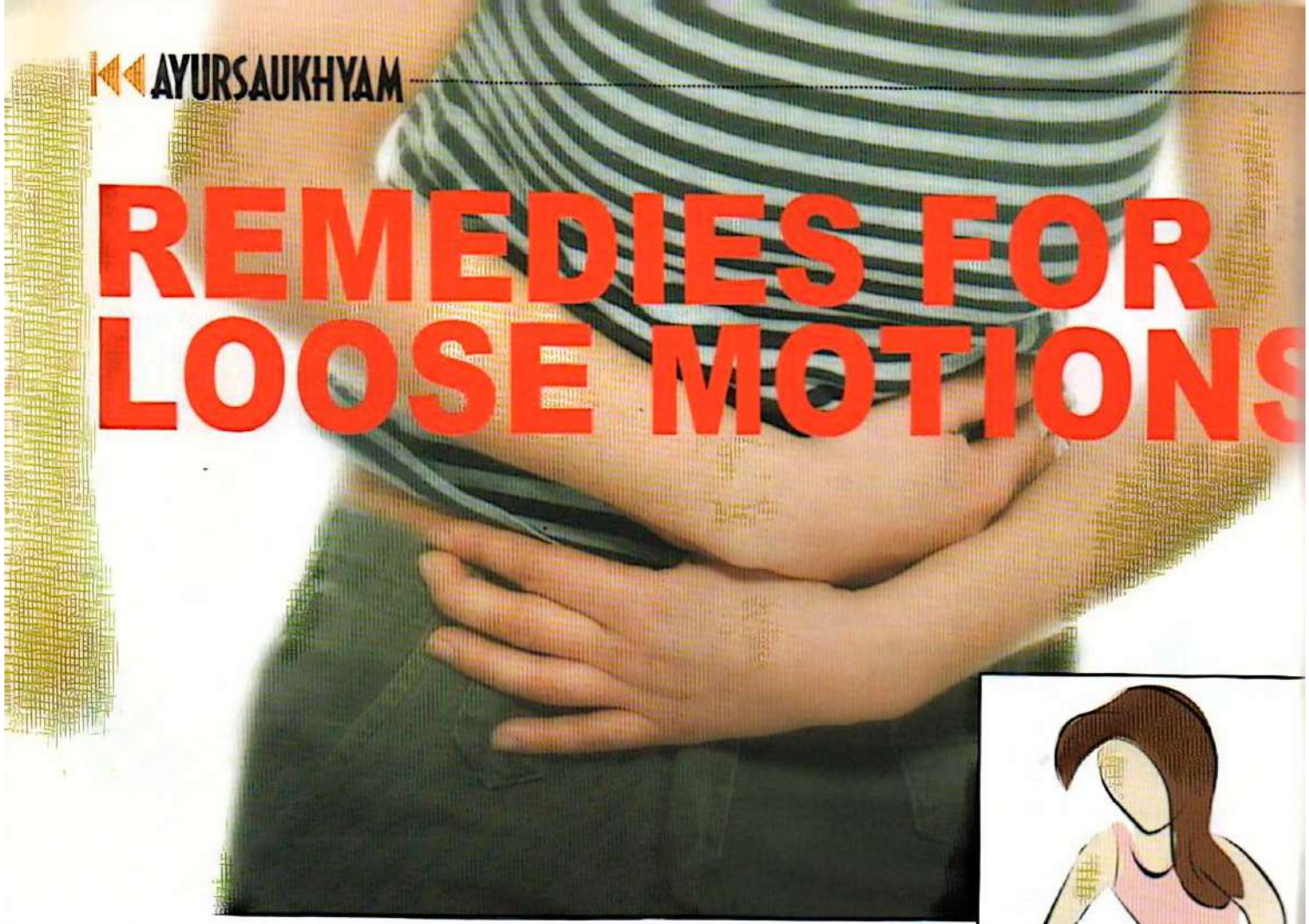
**I**ndia is known all over the world for its knowledge in the field of mathematics and science. We also had our share of good teachers like Vasishta for Rama, Sandeepani for Krishna and Drona for Arjuna. But the reach of education was restricted to the lower strata of the society by those in the higher echelons for fear of losing labour needed for various activities. Then what they thought of education was need based education. The above approach created a wide gap among the various strata of society as caste was based on vocation or occupation. Tilak, Gandhi, Rabindranath Tagore and the like thought of widening the scope of education to empower the poor. The first clarion call in this regard came from Sree Narayana Guru's educate and thus be empowered. Each one of them felt different reasons for this sad state of affairs. Dr. K M Vasudevan Pillai is a

recognised educationist of India and his notes in the book 'EduNation' would vouch for his stature. Compared to the previously mentioned educationists he has not compartmentalized the reasons for the poor state of education in India. He identified each of the causes and suggests remedial measures. There are 16 areas identified by him and all of them are poignant and would widen the vision of the people concerned. Dr. Roy E Allen, Dean of School of Economics & Business Administration USA has written a thought provoking introduction to this book. The book we have before us is a well translated version of the original English version and we hope this is translated into other Indian languages as well. This translation in Malayalam is well done and could be mistaken as an original work. M T Appan deserves kudos for his laudatory work. (EduNation by Dr. K M Vasudevan Pillai and translated by M P Appan published by Mahatma Education Society Chembur, Mumbai 400071 and priced Rs. 180/-



ഡോക്ടർ കെ.എം. വാസുദേവൻ പിള്ള

# REMEDIES FOR LOOSE MOTIONS



Diarrhea (Atisara) has been defined as abnormal frequency and liquidity of fecal discharges. It is the passage of unformed stools.



Dr Reshma Kunju

According to World Health Organization the exact definition of Diarrhea is- "Diarrhea is the passage of three or more loose or liquid stools per day, or more frequently than is normal for the individual. It is usually a symptom of gastrointestinal infection, which can be caused by a variety of bacterial, viral and parasitic organisms. Infection is spread through contaminated food or drinking-water, or from person to person as a result of poor hygiene."

This is the condition all of us have faced once, twice, thrice or many times in our life. If it becomes severe, dehydration can occur along with collapse of energy and potential threat to life.

It is a common cause of death in developing countries and the second most common cause of infant deaths worldwide. The loss of fluids through diarrhea can cause dehydration and electrolytes imbalances. Diarrhea is traditionally believed to be due to increased gut motility but decreased absorption of water. Increased intestinal secretions, are responsible for many cases.

Diarrhea is called Atisara in Ayurveda. Frequent passing of watery stools is the

cardinal feature. According to Ayurveda, Diarrhea results from the excess mass of stools and endotoxins (ama) in the gastrointestinal (GI) tract, and this excess eliminated through the nearest outlet (rectum) as Diarrhea. Digestive and excretory systems, the two parts of the GI tract called mahasrotas, influence each other. The common etiological factors in the diseases of these systems are dyspepsia and endotoxins.

## Types of Diarrhea

Two types of diarrhea according to the duration:

- Acute Diarrhea is usually caused by a bacterial, viral, or parasitic infection.
- Chronic Diarrhea is usually related to a



functional disorder such as irritable bowel syndrome or an intestinal disease such as Crohn's disease.

**According to Ayurveda There are broadly six types of Diarrhea:**

- Diarrhea due to the imbalance of vata (vataatisara)
- Diarrhea due to the imbalance of pitta (pittaatisara)
- Diarrhea due to the imbalance of kapha (kaphaatisara)
- Diarrhea due to imbalance of tridosha (sannipataatisara)
- Diarrhea due to emotional disturbances sokaja including bhayaja)
- Diarrhea due to the imbalance of and due to enterotoxin (amaatisara)

Diarrhea is most commonly a Pitta (fire) condition, as Pitta tends to accumulate dampness and has the mildest tone of the colon. Yet it may also be due to high Vata (air), high Kapha (water), high Ama (toxins) or psychological factors.

Pitta diarrhea is usually yellow, foul smelling, and may be mixed with pus or blood. It tends to be hot and there may be a burning sensation at the rectum. There may be thirst, dryness and possibly fever. This is what is usually seen in most acute cases of bacterial dysentery.

Vata diarrhea involves pain, cramping, tenesmus, passing of gas and frequent motions without much stool being passed. Diarrhea and constipation may alternate, or a period of constipation or lack of bowel movements may precede the diarrhea.

Kapha diarrhea is whitish in color, viscous and contains phlegm. There is a feeling of heaviness, torpor and lassitude. Motions are not frequent but tend to have more quantity.

### **Causes of diarrhea**

Diarrhea may be due to exogenous factors such as heavy meals or difficult to digest foods. Foods that are too oily, too watery, too dry, too hard, too hot or too cold, wrong food combinations, such as milk with meat or fish, or eating another meal before the previous meal is digested, irregularity in eating habits, or eating unaccustomed foods, may be additional causes. Impure food and water, food poisoning, parasites, changes in seasons, stomach flu or emotional disturbances panic or grief can also bring it about. Further in Ayurveda, diarrhea is also described to be induced by mental causes and toxins.

**The most common causes of Diarrhea include the following:**

- Bacterial infections. Several types of bacteria like *Campylobacter*, *Salmonella*,

*Shigella*, and *Escherichia coli* (*E. coli*) consumed through contaminated food or water can cause Diarrhea

- Viral infections. Many viruses cause Diarrhea, including rotavirus, norovirus, cytomegalovirus, herpes simplex virus, and viral hepatitis.

- Parasites. Parasites can enter the body through food or water and settle in the digestive system.

- Functional bowel disorders. Diarrhea can be a symptom of irritable bowel syndrome.

- Intestinal diseases. Inflammatory bowel disease, ulcerative colitis, Crohn's disease, and celiac disease often lead to Diarrhea.

- Food intolerances and sensitivities. Some people have difficulty digesting certain ingredients, such as lactose, the sugar found in milk and milk products.

- Reaction to medicines. Antibiotics, cancer drugs, and antacids containing magnesium can all cause Diarrhea.

- Use of Infected food and water

- Stress or anxiety are also the main cause of diarrhea.

### **Symptoms of Diarrhea**

Symptoms of Diarrhea include general body malaise, pricking pain in epigastrium, umbilical region, constipation, obstruction in flatus movement, abdominal bloating and cramps, indigestion, watery and liquid stools, nausea /vomiting, fever, weight loss and dark urine

Diagnostic tests cover medical history and physical examination, stool culture, blood tests, fasting tests to find out if there is a food intolerance or allergy, sigmoidoscopy or colonoscopy.

### **Ayurvedic Treatment for Chronic Diarrhea**

■ The fundamental principle of treatment in Diarrhea is to keep away from the causative factors as previously described. Treatment has to be undertaken based on the nature of the stool with endotoxin (of recent origin) or without endotoxin (chronic). In case of a mild degree of toxin, advice on diet and carminatives are used. While in moderate degree, digestives are administered, in case of an intense degree, the patient is subjected to detoxification (*shodhanavirecana, basti*), using herbs to eliminate toxins. The use of antimotility drugs is contraindicated in the beginning of enterotoxic Diarrhea, in order to prevent the enterotoxin from remaining in the gut. The reduction of bowel movement results in convulsive disorders, abdominal distension, irritable colon, hemorrhoids, anal fissures, edema, anemia, and splenomegaly.

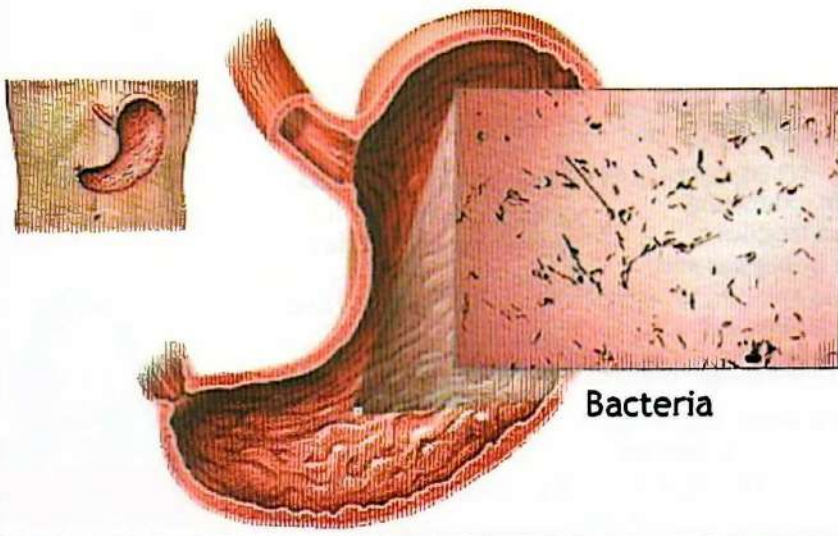
Antimotility drugs are used in cases of infants, the elderly, dehydrated conditions, infective Diarrhea, and excess Diarrhea.

■ In the beginning astringents should not be used, as they can cause the toxins to be held in the body. There should be fasting with herbs to burn up toxins (spices and bitters). Many anti-parasitical herbs may be helpful - dadima, vidanga.

■ Foods for improving absorption in the small intestine should be taken first; buttermilk is good, along with a bland whole grain diet, mung gful or kicharee. An anti-Ama or detoxifying approach is best. Good spices for diarrhea include ginger, long pepper, saffron, coriander and cardamom.

■ Should severe or watery diarrhea persist for more than a few days, the use of astringents to bind the stool will be

Diarrhea may be caused by bacteria or parasites found in food and water



required.

■ The diet should be restricted to light food like soup of mudga (green gram) with ginger or cooked rice (100 to 250 g with 1 to 6 g of ghee). Depending upon the desire and taste, using buttermilk, rice gruel, or rice corn soaked in water is advised. These will be more nourishing and act as a digestive aid.

### Pittaja Diarrhea

An anti-Pitta diet is required; hot spices should be avoided, particularly chillies, even garlic. Do not take any form of alcohol. Oily, greasy and fried foods will also make the condition worse. No oil massage should be given. The abdomen should be kept cool.

Ayurvedic therapy involves first the use of bitter herbs, then secondarily, astringents.

### Vataja Diarrhea

Anti-Vata diet is indicated and carminic spices - ginger, cardamom

### Kaphaja Diarrhea

Kapha diarrhea involves mucus in the stool. Treatment consists of an anti-Kapha diet. Dairy, fats, oils, sweets, pastries and breads should be avoided. Hot spices well including cayenne, dry ginger and black, fennel, asafetida, pepper and most herbs to increase the digestive fire. Buttermilk is specific.

### Modern Treatment

In most cases of Diarrhea, the only treatment necessary is replacing lost fluid and electrolytes to prevent dehydration. Over-the-counter medicines may help stop Diarrhea in adults. However, people with bloody Diarrhea - a sign of bacterial or parasitic infection, should not use these medicines. If Diarrhea is caused by bacteria or parasites, over-the-counter medicines may prolong the problem, so doctors usually prescribe antibiotics instead. Medications to treat Diarrhea in adults can be dangerous for infants and children and should only be given with a doctor's guidance.

### Lifestyle recommendation for Diarrhea

■ Washing hands, utensils and food surfaces often to prevent cross-contamination, that is, the transfer of harmful bacteria from one surface to another

■ Keeping raw foods separate from ready-to-eat foods, also to prevent cross-contamination

■ Cooking foods to kill harmful organisms (to temperatures between 140°F (60°C) and 180°F (82°C))

■ Refrigerating or freezing perishable foods to avoid rapid growth of harmful bacteria

■ Throwing food out when in doubt

■ Drinking water only from a trusted source

■ When travelling or eating out, it is best to avoid uncooked foods, including vegetables or fruit salads.

### Diet Recommendation for Diarrhea

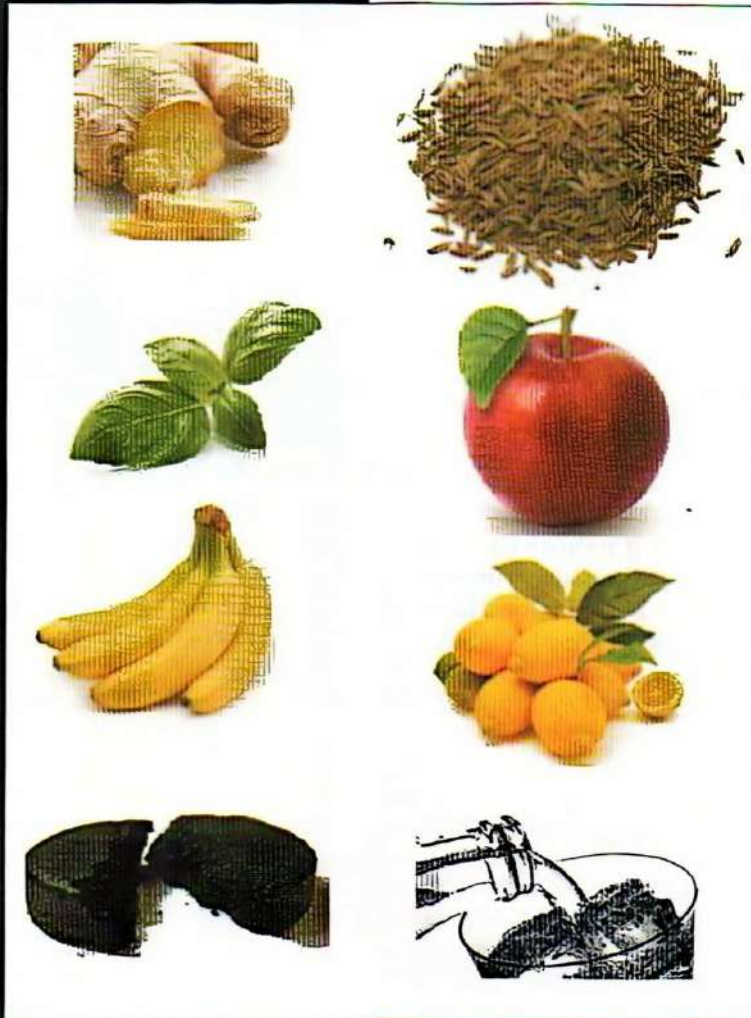
■ Limit foods that contain caffeine such as coffee, strong tea and cola beverages

■ In some cases milk and milk products such as milk, cheese, pudding and ice cream can make diarrhea worse.

■ Limit your use of high fat foods such as fried foods, fatty meats, high fat desserts, excess butter, margarine, higher fat milk products (homemade milk, cream) and greasy snack foods.

## Home remedies for Diarrhea

- Mash a ripe banana. Mix with 1 tsp of tamarind pulp and a pinch of salt. Take twice a day.
- Raw banana is an effective astringent and is recommended widely as a diet for treating diarrhea. Cut one raw banana into three pieces and soften them in a pressure cooker using an adequate volume of water. Drain out the excess water. Separate the peel and mash the softened pulp well. In a skillet, roast a small volume of poppy seeds till they turn brown. Grind them to obtain a fine powder. Add this powder to banana mash together with a pinch of salt. This delicious and nutritious recipe checks diarrhea through its astringent properties.
- Drink a cup of strong black tea or coffee. It is very effective in controlling Diarrhea.
- Powder 1/4 tsp of cardamom seeds. Boil this in thin tea water. Add a bit of sugar for taste and drink.
- Soak 2-3 tsp coriander seeds overnight in half a cup of water. Make a coarse paste mix in a glass of butter milk and drink.
- Make a paste of 15-20 tender curry leaves. Mix in 1 tsp honey and drink.
- Mix 1/4 tsp nutmeg powder with 1 ripe banana and eat.
- A tsp of date paste mixed with 1 tsp honey. To be taken 4-5 times a day
- Mix 1 cup pomegranate juice with 1 cup of sugar cane juice. Have 4 times a day
- Have 1 cup of fresh Pomegranate juice 3-4 times a day.
- The dried rind of a pomegranate is an invaluable remedy for diarrhea. A fine powder of this rind 1 gm twice a day, taken with buttermilk helps check the frequency of loose motions.
- Dry Mango seeds in the shade for 3-4 days. Powder and store in a bottle. Take a tspn of this powder with either sugar or honey.
- Starchy liquids such as arrowroot water, barley water, rice gruel and coconut water are highly beneficial in the treatment of diarrhea. They not only replace the fluid lost but also bind the stools.
- An effective remedy for diarrhea is the use of buttermilk. It is the residual milk left after the fat has been removed from yogurt by churning. It helps overcome harmful intestinal flora and re-establish the benign or friendly flora. The acid in the buttermilk also fights germs and bacteria. It may be taken and mixed with a pinch of salt three or four times a day.



- Try to reduce the amount of fiber in your diet.
- Some people find that removing the skins, seeds and membranes from fruits and vegetables makes these foods easier to digest. Canned or well-cooked fruits and vegetables may also be easier to digest.
- Try eating several small meals throughout the day.
- If you have gas or cramping you may find it helpful to avoid foods that can increase gas production. These include dried peas and

beans, broccoli, cabbage, cauliflower, onions, Brussels sprouts, carbonated beverages, beer and chewing gum.

■ When Diarrhea is no longer a problem, gradually resume a normal diet.

■ Avoid food and drink that cause discomfort, cramping or gas for the first few days. Examples of food to avoid may include: spicy foods (black pepper, chili powder), caffeine, chocolate,

carbonated drinks and cola drinks, alcohol, fried foods and greasy foods, acidic fruit juices (orange, grapefruit), gaseous vegetables (broccoli, cabbage, corn, cauliflower, onions).

■ Eat slowly and chew food well.

Yoga recommendation for diarrhea include, Vajrasana, Pawanmuktasana, Sarvangasana, Halasana, Bhujangasana, Shalabhasana, Paschimottanasana, Shavasana.

Pranayamas are most useful in restoring depleted digestive capacity, particularly, Shitali, Shitkari, Chandra Bhedana Pranayamas. ■

# MEMORABLE JULY

As Kerala celebrated the 80<sup>th</sup> birthday of its famous son and one of the best story-tellers of our time, on the 15<sup>th</sup> of July, 2013, my thoughts, somehow, drifted to another 15<sup>th</sup> of July, in the year 1970. It was the day on which I spent about forty-five minutes with this prodigy in his room in the Weekly Section of the Mathrubhumi office in Calicut (now Kozhikode).



K R Narayanan

In those days, I was a man of science, engaged in the survey and research on the marine fauna and flora and farming of the Pearl Oysters in the Gulf of Kachch and was based at Jamnagar in the then newly formed maritime State of Gujarat. As required by the profession, I used to document my scientific observations in the science journals in India and abroad and one such document was on the Pearl Oysters and the science of pearl formation. This document turned out to be an exhaustive scientific article and was greatly accepted and appreciated then by many. Some of my Malayalee colleagues and friends wanted me to write this document in Malayalam, so that our people in Kerala could also read and understand it. Hence, though with great difficulty, I wrote almost a thesis on the Pearl Oysters in the vernacular.

On the advice of a senior Malayalee colleague (who himself was a very good Malayalam writer) and a well-wisher friend from the Indian Air Force, I edited and pruned it, again and again, in order to make the technical aspects therein simple and palatable to the readers. The result was a twelve page article, written on one side of foolscap paper, in beautiful Malayalam hand, covering every aspect of the Pearl Oysters. (We did not have computers or even Malayalam typewriters in those days in Gujarat). A

couple of illustrations, drawn in Indian style, were the added attractions. My friends liked them and they insisted that it should be sent for publication to some prominent Malayalam magazine.

I was a bit choosy about its publication and insisted that we send it only to "Mathrubhumi Weekly" as it maintained a very high standard with reputed writers, novelists and poets as regular contributors. My friends feared that the Editor (who himself was a famous writer in his personal capacity) may not accept the maiden attempt of a novice. But, I had a quick answer for them: "If the Mathrubhumi does not accept it, the article would not be worth publishing and deserved only the dust bin. If they do publish it, I would never write in Malayalam again". And, hence, the article was passed straight to the Editor of the Mathrubhumi weekly.

A couple of weeks passed by and all started forgetting the article. But, on a fine morning, when I went to my office, I found a letter from Mathrubhumi waiting for me. "I'm afraid it is a rejection slip" feared a Malayalee colleague of mine. With not much enthusiasm I opened the envelope.

To my great surprise, I saw a brief five-line letter on the Mathrubhumi letter head, written by none but the great Malayalam writer-Editor Shri M T Vasudevan Nair himself. He said briefly that he liked the article and we

publish it in any of the forthcoming issues of the Mathrubhumi Weekly. I was on cloud nine! My friends and Malayalee colleagues could not believe it. The article was published in one of the February issues of 1969. (The only correction the Editor did was changing the title from Muthum Chippiyum to "Muthu").

Thus, I saw my maiden vernacular article in print that too in the most reputed Malayalam magazine of the country. I felt very grateful and decided that, when I went to Calicut next, I would meet the editor and thank him personally.

My next trip to Calicut was in a wet July of 1970. I was staying in my wife's ancestral home, adjacent to the famous Tali Temple. I walked around in the Samoothiris historical capital, aiming at another historical institution of Malayalam writing and literature called "Mathrubhumi". As I entered the



office building, I saw an elderly person with sandal paste (Chandana Kuri) on his forehead. I enquired of him if I could meet the Editor of the weekly. "Why not?" said he. "Go up the staircase and turn left". I did so and saw a board in Malayalam, which read: Pathraadhipar-Aazhchapathippu" (Editor Weekly). A middle-aged person was reading from some foolscap papers. I asked in a low voice if I could go in. He raised his head from the papers and said, nodding his head, "Varu" (Come in) and showed me the chair across his table.

I told him I was from Jamnagar. His face reflected some familiarity, when he heard 'Jamnagar' and enquired: "Muthu alle?" (Author of the Pearl?). He said he liked such scientific articles, as they would enlighten common readers about the intricate scientific mysteries. He asked me to write more on the mysteries of the seas and its animals and he would be glad to publish them.

He took another article I was carrying at that

time (my second one on the Conches or Sankhu). Subsequently, many articles on various animals and phenomena of the seas followed, till I stopped writing Malayalam (due to time constraints) in 1980.

I had heard that this great writer was a very serious person and a man of few words. Someone went to the extent of writing that he never even smiled nor laughed. But, surprisingly, I found him to be a very versatile, encouraging, supportive, friendly and warm person. I could feel the warmth of his sincerity, when he asked me to write more on the seas and its animals. But, he cautioned "only a good reader can become a good writer and the more one reads, the better would one write".

He also informed me that my "Muthu" had been selected as one of the best fifteen scientific articles in Malayalam, published in 1969 and these articles were being compiled by the Institute of Languages, Trivandrum, under the title: Science 1969, edited by Shri N V Krishna Varrier.

After about forty years, when I was free from official obligations and moved to settle in Mumbai, I was persuaded by some relatives and friends to write for some local English and Malayalam journals. When a friendly editor suggested that I should write a regular column Random Musings for his magazine, I obliged. While discussing my column for a February issue, he suggested that I should write about the circumstances which made me taking up writing. This column obviously contained some references to Shri M T Vasudevan Nair, who was instrumental in making me write Malayalam, and many, liked it. The Editor suggested that I send a copy of this write-up to MT personally and I did so.

I had thought the good old Editor of Mathrubhumi Weekly might not even remember me, as about four decades had passed by. Here again, to my great surprise, came a warm reply expressing his happiness about my "coming back to writing" and "his desire to meet me, whenever I visited Calicut next".

The MT I met and interacted with was never a serious person nor a man of few words. He was a friendly, soft-spoken well-wisher, who always supported and encouraged good writing. I still cherish the precious, forty-five minutes that I had spent in conversation with this great writer, who initiated me into Malayalam writing. Even today, as I sit to write something, I hear his voice from the back of my mind urging me to "read, read and read, so as to write well".

Very gratefully I join the Malayalam speaking community - from a faraway place across the seas- in their celebrations to wish my mentor on his 80<sup>th</sup> birthday and pray that the Almighty blesses him with many more fruitful years and a very happy life!! ■

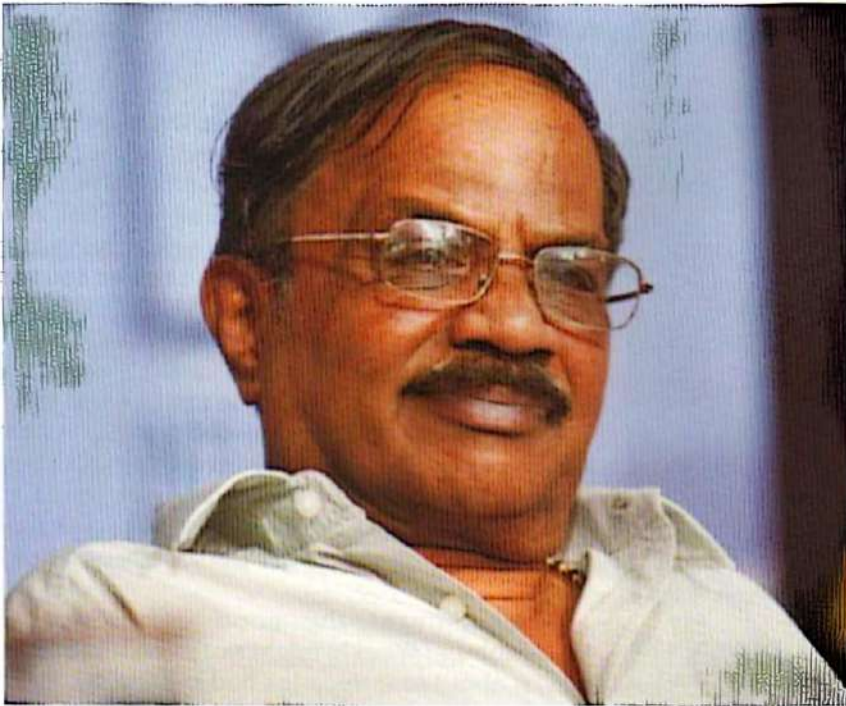
M.T. Vasudevan Nair

# RENOWNED READER OF BOOKS

- T R Raghunath

**T**he name of the Bharatiya Jnanpeeth Award winner M.T. Vasudevan Nair is fondly shortened by his readers and familiar friends as M.T. He was born and brought up in a remote village in Kerala where once books or periodicals were scarcely available. Yet he has risen as a known writer with name and fame. Moreover he has become one of the renowned book readers in Kerala. This curious story emerges from his childhood.

M.T.'s three brothers were very much



interested in reading of books. They used to bring books or periodicals at home. Their interest in reading of books also attracted him. One book 'Ramanan' written by the great romantic poet of his time, Changampuzha Krishna Pillai attracted many lovers of books. This poetic work was a wonder in many respects. No other poem in Malayalam had been such a range of the public as Ramanan. Copies of the book were sold in thousands. The verses were simple, sensuous, passionate and spontaneous. Somebody brought the manuscript of the book Ramanan in his nearby village. His elder brother asked M.T. to go and fetch the manuscript on loan basis with the condition that manuscript would be returned soon after copying it down. The manuscript brought by

M.T. was copied by his brothers and his father with insatiable eagerness within a night.

M.T. read the book with delightful interest. It was an excellent beginning. It prompted him to read poems especially the poetic contributions of Asan, Vallathol, Changampuzha, G, Vyloppilly, Edassery, Krishna Warriar, Balamaniamma, Akkitham, Kunjuraman Nair like the great poets of Kerala. It was a nascent experience to M.T. to fly here and there like a butterfly in the poetic world of the luminaries of Malayalam literature. No wonder his debut in literature has begun with his affinity towards poems like the above poets.

Gradually M.T. turned to the world of stories. The great authors such as Basheer, Thakazhy, Pottekkat, Ponkunnam Varkey, Karoor, Dev, Lalithambika Antharjanam, Uroob, Vettoor Raman Nair opened a wonderful world in front of him. All these men of literature turned as pathmakers in his literary career afterwards.

It was very difficult in those days to collect books. During vacation M.T. had to walk eight to ten kilometres away from home to get Malayalam books. Even then he visited the house of Akkitham once in a week promptly. Akkitham is to M.T. always like an elderly brother, unbiased and helpful.

Those days, it was unimaginable to purchase a book, hence rarely one procured the book.

Among the story writers, M.T. was highly influenced by S.K. Pottekkat. But he also loved the stories of Basheer immensely. Once M.T. was asked by an English author to mention the name of the best novel writer in Malayalam. Soon M.T. mentioned the name of the best book as 'Pathummayude Adu' written by Vaikom Mohammed Basheer. This novel is no doubt autobiographical and delightfully delicate in style. It is also a rare mixture of pathos and humour, steeped in humanity.

According to M.T., nobody can write in Malayalam better than Basheer. M.T. also considers world literature writers like Henry James, Chekhov, Maupassant as his great Gurus in story writing. Though M.T. started his career as a lover of poems, he had to anchor as a prose writer initially and finally emerged as a story writer in the mighty ocean of literature. ■

# Tenses (കാലം)

-Guruji

In Malayalam the verb takes different forms to indicate the time when the verb occur. The simple verbal form is rarely indicated as they take the form according the time it occurred. The basic verb in Malayalam is called ക്രിയാധാതു.

Given below are the various verbs along with their basic forms indicating the time of occurrence.

ക്രിയാധാതു	English	Future (ഭാവിക്കാലം)	Present (വർത്തമാനകാലം)	Past (ഭൂതകാലം)
നീന്ത്	swim	നീന്തുന്തു	നീന്തി	നീന്തും
കാൺ	see	കാണുന്തു	കണ്ടു	കാണും
ഇടി	pound	ഇടിക്കുന്തു	ഇടിച്ചു	ഇടിക്കും
തോൽ	fail	തോൽക്കുന്തു	തോറ്റു	തോൽക്കും
തട്ട്	touch	തട്ടുന്തു	തട്ടി	തട്ടും
വിലസ്	shine	വിലസുന്തു	വിലസി	വിലസും
മറ	vanish	മറയുന്തു	മറഞ്ഞു	മറയും

You may observe that in past tense, most verbal form end with 'ന്തും' and the penultimate consonant also has a 'ഉ' sound but in the past tense, they end with a 'ഇ' or 'ഉ' sound while in future tense, it ends with 'ഉം'. However, the last consonant would change according to the word. The order by which each word change, would be difficult to point out but by continuous usage, one would learn.

To indicate perpetual time, as we see in proverb, 'ഉ' sound is used.

Example:

താനെ നിലത്തേ നീരോടും; പാവപ്പെട്ടവനേ വിശപ്പറിയും etc. In this, തേ of നിലത്തേ is a colloquial substitution for 'ത്തു മാത്രമേ'. Other forms also may be used for this time frame. Eg.: മിന്നുന്നതെല്ലാം പൊന്നല്ല'. അല്പൻ അർദ്ധരാത്രിക്കു കൂട പിടിക്കും'.

All the verbs used in the examples are of active voice. While used in passive voice, there will be further transformations about which we shall discuss later.

### Answer to Quiz No.13

The given word is from Sanskrit and it is written as **संसारि**. In this, 'र' is equivalent of 'റ' (anusaram). This has five sounds such as ട്, ണ്, ണ്, ന്, മ്. (Ezhuthachchan has elicited this rule in the quatrain

ഒന്നും കണക്കെയുടനഞ്ചക്ഷരങ്ങളുടെ ഊനം വരുത്തിയൊരു നക്തഞ്ചരിക്കുബതം in Harinama keerthanam). Since no anusaram is used in സന്യാസി, this cannot be correct. The word സംന്യാസി is a literal transliteration of the Sanskrit word and so it is right. As റ് + ന് = ന്, സന്യാസി is also right.

### Quiz No.14

Why many Mumbaikars call 'Sion' സയോൺ, while Maharashtrais write it as शिव ?

We invite readers to send us real quotes from print media and/or public notices, which contain erratic usages. Accepted contributions will be published in this column, with due acknowledgment.



# Kerala in Mumbai

**LINKING MUMBAI MALAYALEES**

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