

Kerala in Mumbai

The Only English/Malayalam Monthly Magazine linking Mumbai Malayalees

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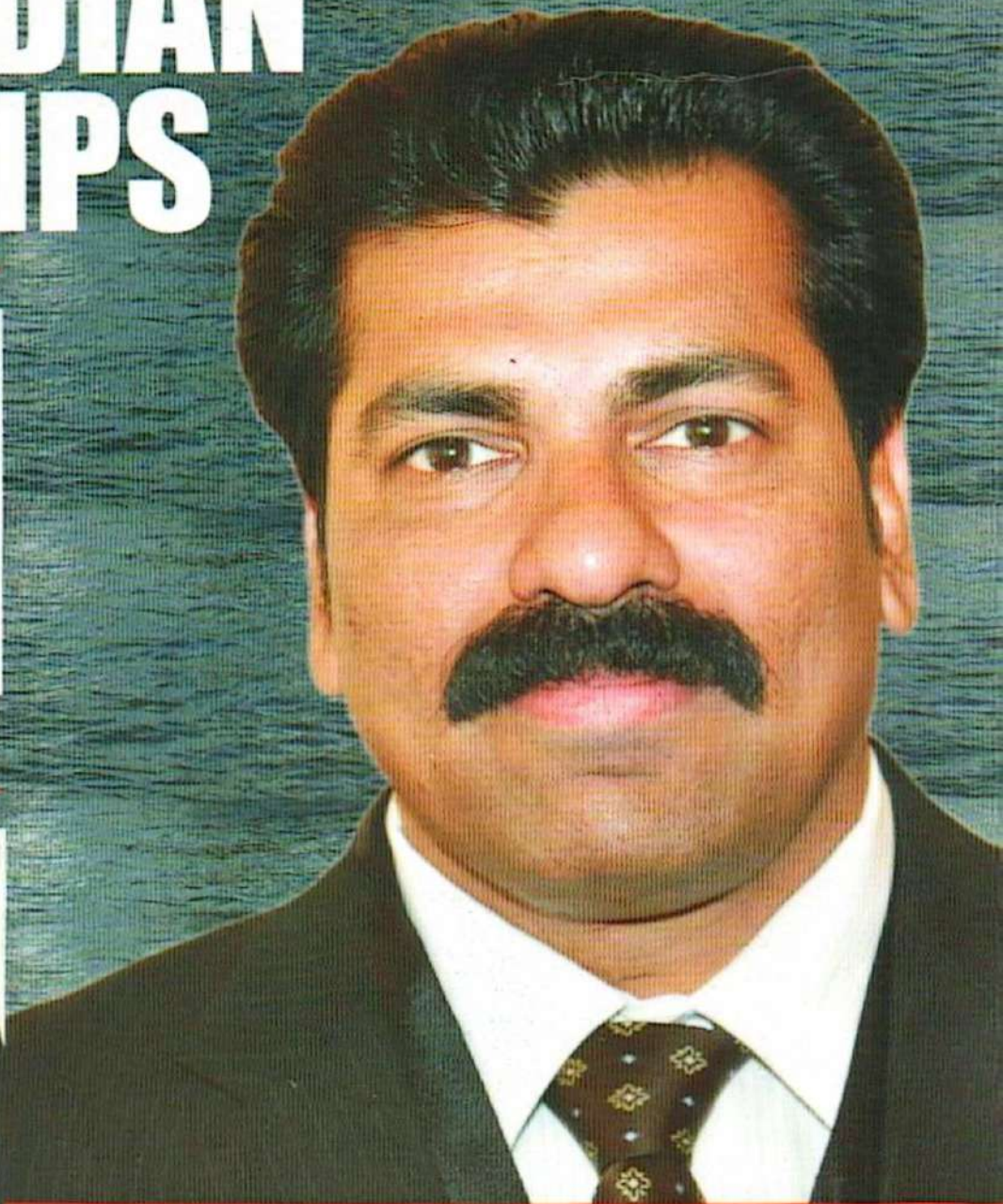
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Need to change mindset

For quite some time we are hearing news about Malayalees residing in this metropolitan city raising their voice against the atrocities committed against Malayalees of this city. It is more about the sexual assaults on girls of Kerala origin. People issued statements to the press, banners (printed in Malayalam) hoisted on lamp posts in street corners of the locality with some concentration of people of Kerala origin (so that a part of them could read while the remaining part cannot read their so called language) and formed various committees to fight against the injustices heaped on the Malayalee population etc were witnessed. This is despite the fact that there is no evidence emerged to point out that the said atrocities were committed because of the victims were from Kerala.

There is nothing wrong in all the above. The fault lies in the stand that we seek action only for our people, segregating the Malayalees from Indians. When a couple of girls were brutally raped separately at different times, we did not see any Malayalee assemblage demanding action against the culprits, not meeting the governor or the commissioner of police demanding action against the culprits. Recently Malayalee nurses were trapped in war torn Iraq, MPs and other political leaders met the Central ministers demanding action to evacuate them. The minister for foreign affairs Mrs Sushma Swaraj expressed her displeasure at this type of segregation of citizens on the basis of region. She rightly pointed out that there were people from all states of India involved in the issue and the government could not treat any group with partisanship. It treats all of them as Indians and attempts to evacuate without segregating them on the basis of their origin.

A well known thinker once stated that rape was the only crime a woman could not do against man and the latter used it to establish his superiority over the former or to take revenge against victim or her relations or for mere pastime. It is time we educate the boys to respect girls and the girls to beware of possible treacherous moves of boys.

It is a pity that any mishap in the country is treated by our leaders as 'unfortunate and isolated'. Instead of playing jugglery with statistics, we have solid information about the crime committed against women (CCAW) in India as well as in its states. In India last year 2013, Uttar Pradesh had 971.76 lakhs of women population and among all the cognisable cases registered in the state, crime against women is only 24.25% with 23,569 cases registered to form 9.65% of the national average. The highest percentage of crime committed against women was in West Bengal, ruled by a woman Chief Minister, with 70.30% cases as CCAW where the women population was 440.15 lakhs and cases registered were 30942 contributing 12.67% (more than UP). In the state of Maharashtra where we live in, with 547.55 lakh women, of the total cases registered, Crime against women form 29.87%, with 16,353 in number and forming a 6.69% of national share. In the state Kerala where we came from, 61.21% cases are CCAW against a women population 178.57 lakh with 10,930 cases registered under CCAW forming 4.47% of the country. If the national share was low, it is due to the small size of the state.

With a lower women population of 151.26 lakh, Assam registered 89.54% of its total cognizable offences under CCAW and contributing 5.54% to the national data. It needs to be investigated how this deplorable phenomenon occurred in a state that was known for peace a few decades ago. The lowest contribution to the national average was from Nagaland with a mere 0.02%.

If at all we want to make a representation against crimes committed against women, we have to take a delegation to Kerala CM to curtail the crimes against women in a highly literate state notwithstanding the low 4.47% national percentage. To protect our pride, our contribution to the national average on this account should be ZERO.

Some newspapers from Mumbai highlighted the formation of committees to lead delegation and a faster dissolution of the committee when two youths were arrested, without allowing the matter to reach a logical end. No committee can serve any purpose if there is no commitment to the basic cause. And the leading lights of the Malayalee community whisper about the lack of commitment on the part of the members of the Committee.

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Well written articles on MT

This is about the feature Malayalam Litterateurs -11 (M T Vasudevan Nair) by K V Satyanath. In a way, MT is a passion for every one of us and therefore Keralities who have not read many of the short stories or novels of MT (especially those who cannot read Malayalam) will be greatly benefited from the well documented and researched articles of Satyanath. The series of articles vividly cover the transition of MT from the youngest short story writer to an eminent literary genius of Kerala. Apart from highlighting his literary work, Satyanath has also succeeded in bringing out the different facets of MT as a human being, thereby 'demystifying' his personality to a great extent. I am confident that many more articles of substance will continue to be written by him.

C R UNNY
Mulund (W)

Restart 'Around Mumbai'

Your regular feature 'Around Mumbai' covering the various suburbs was very good. Request you to start it once again.

We would like you to write about Dombivli, Kalyan, Panvel etc where there is a sizeable Malayalee presence and abound with many activities.

Sudhakaran
Dombivli

Interesting Read

London Notes made interesting reading. Lakshmi Venkatachalam has covered the places in a delightful and readable way. One felt that one was actually there. However, there are several more palaces, gardens, and other tourist spots which I hope will be covered by KERALA IN MUMBAI in the coming issues.

Sujatha Rajesh
Goregaon.

Variety of subjects

I am happy to note that KERALA IN MUMBAI is covering a variety of topics and every month the number of subjects keep increasing. There are articles of interest to all members of the family: business related, cultural happenings, Kerala heritage and rituals, Movie news, and of course the interesting Mumbai News Digest. Every issue carries an old Malayalam film song which is my personal favourite. Best wishes to the KIM team.

Ambika Nair
Chembur

Karkitaka Masam

The month of July – August 'Karkitakam' is very auspicious for Malayalees. Also known as Ramayana Masam, in several Malayalee homes and temples, the holy book of Ramayanam is recited. Bhagavati Seva is conducted in many temples on Fridays. This is also the month when our bodies respond to Ayurvedic treatments. The Njavara kanji is taken at nights in several Malayalee homes. And after this season of rains, comes the much awaited Onam festival that is celebrated by Malayalees all over the world.

Shakuntala Menon
Borivli



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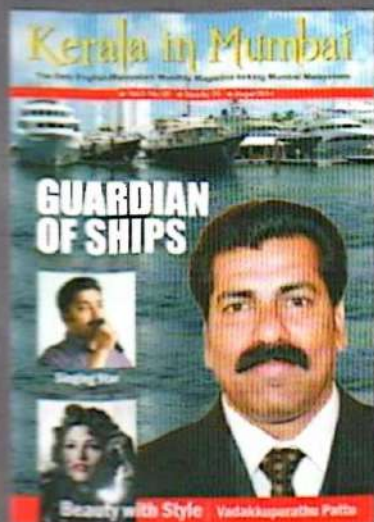
We welcome responses from readers. Please forward your responses and suggestions about various happenings concerning Malayalees residing in this part of India. You may send us your piece in either English or Malayalam. (We shall translate and publish it in English) You may send them via e-mail to keralainmumbai@gmail.com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

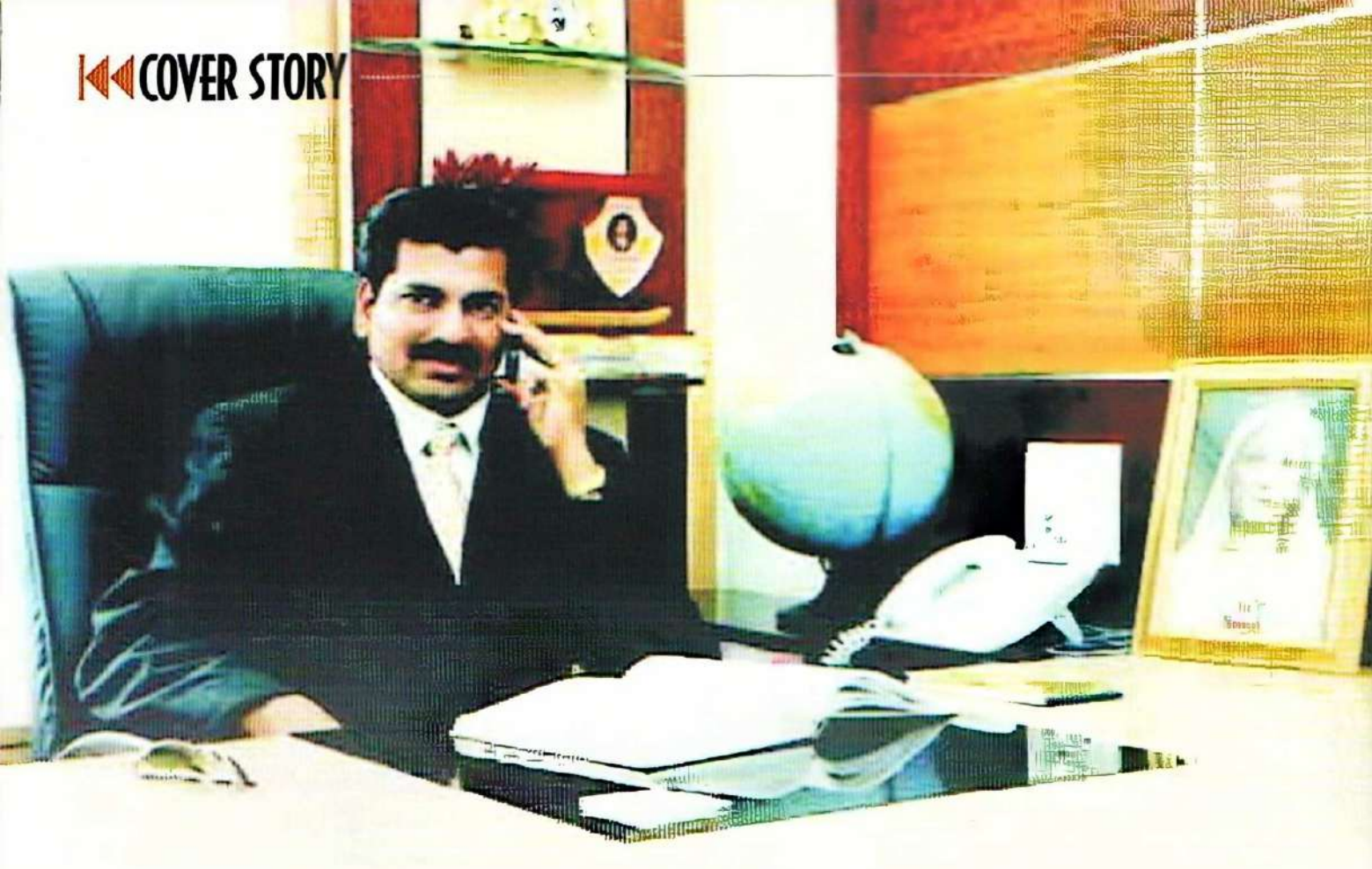
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AJAY JOSEPH

COMMITMENT TO EFFICIENCY AND QUALITY

The role of ship suppliers in today's complex business and trade world cannot be overlooked. Speedy movement of cargo all over the world with least occurrences of accidents is vital for economic growth. While excellent facilities at ports is important, it is equally important that expert hands are available to tackle problems and repairs that happen in ships that call at ports. This is where Director Ajay Joseph with his Global Marine Supply Co. and Global Marine Engineering Company has made a mark.



Lakshmi Venkatachalam

A Mumbai Malayalee and business entrepreneur, Ajay Joseph won the ISSA Ship Supplier of the year Award in 2012. ISSA (International Ship Suppliers Association) headquartered in the UK, is a world body representing around 90 countries worldwide and consists of around 2000 ship suppliers across different countries of the world. Handing over the prestigious international shield and certificate to Ajay Joseph, the President of ISSA Jens Olsen declared that Ajay Joseph deserved the award for the speed and dedication with which his company had carried out the repair

and installation of the ship's damaged radar and main mast.

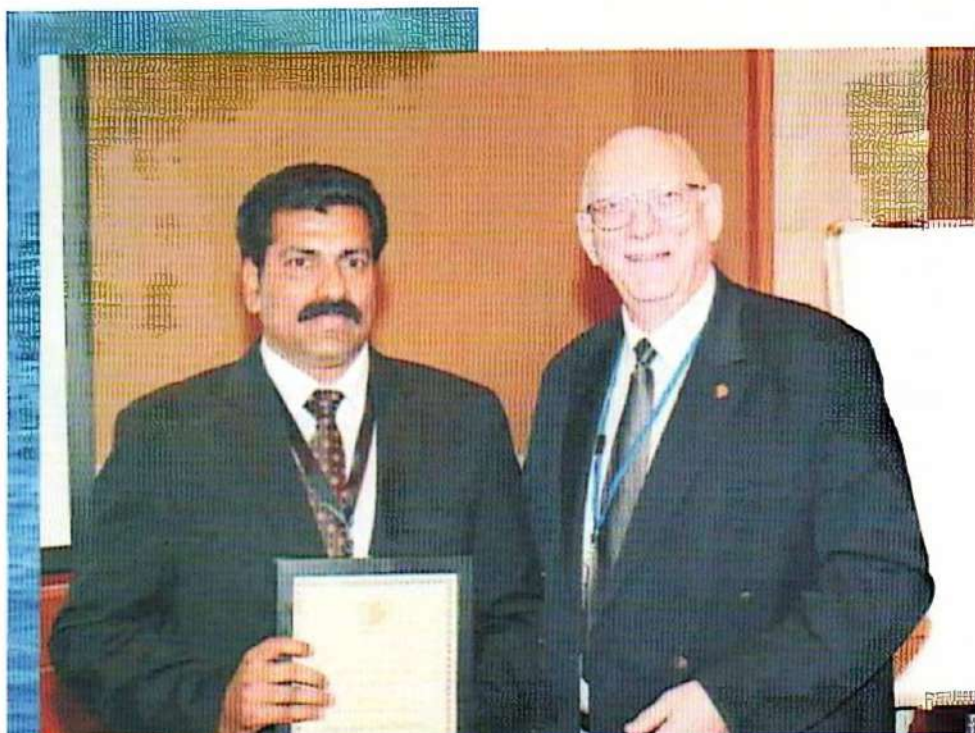
Ajay Joseph's Global Marine Supply Company and Global Marine Engineering Company is a business group that provides ship chandelling services to ship owners, vessel Operations, ship managers and shipping agents through all Indian ports during its calls there. It is a privileged supplier to over 40 regular container vessels calling at Nhava Sheva port (JNPT, NSCIT and GTI) and Mumbai port. Its aim is to offer speediest services to clients and it is its consistent quality that has enabled the

company to grow in the highly competitive shipping industry, offering every technical and non technical services in ship chandelling. GMSC is committed to supply quality products, namely provisions, Deck, engine and Bonded stores and services in cleaning, painting and electrical and mechanical repairs, oil flows and leaks of the vessels as per the requirements agreed with the customers in compliance with international standards. GMSC services cater to shipping lines like CSAV, K Line, Maersk, CMA CGM Global, Emirates Shipping, etc from countries including Germany, Denmark, Israel, Norway, Cypress etc.

Rewinding and repair of electrometer, fuel tank cleaning, anchor installation, fuel tank and generator room insulation are some of the repairing works GMSC has undertaken. According to Ajay Joseph, winning the client's trust is important in business. And this trust and sincerity to his job has made him a successful veteran in his chosen field. He had the opportunity to travel to various countries like Germany, Spain, Malta, USA, UK, UAE and Central America for his business purpose.

Ajay Joseph recalls that one of his most challenging repair works was repairing of Main mast of MV HS Bruckner's of Germany at JNPT Port.

MV HS Bruckner's container loading operation was going on, when the vessel's radar was hit by the port's gantry crane. The radar



Ajay Joseph with ISSA President Jens Olsen

Ajay Joseph has been successful in getting the Shippers Association he formed, registered under the name 'Welfare Association of Shippers and Services (India)' this July. This is the first national association of shipsupplier industry in India and Ajay Joseph is the President of the same.

and its main mast (port side) yard arm were damaged. Ajay Joseph's technical team moved in, inspected the damage and in spite of the heavy wind, it successfully repaired it: the vessel had to be moved to an outside anchorage, a new radar was installed, and the main mast fabricated to fit the radar - all this within a record time of four days.

It was for this remarkable feat that Ajay Joseph was awarded the above mentioned ISSA award and certificate. The event took place in Mumbai where L Radhakrishnan the then Chairman of JNPT graced the occasion along with ISSA President and members.

Awards and Recognitions

Ajay Joseph has won several other awards and recognitions. In 2008 Junior Chamber International of his native town Irinjalakuda felicitated and presented him the Karmasurya Award. The Award was handed over by Kerala's then Revenue Minister Adv K P Rajendran. Ajay Joseph is also the recipient of Excellency Award at the hands of K V Thomas, then Union minister of Consumer affairs, food and public distribution.

Ajay Joseph has an admirable record of taking up emergency repair and maintenance jobs in ships at short notice. He is an expert in handling technical manpower and organizing resources of manpower



World Malayalee Council felicitating Ajay Joseph



Ajay Joseph with his wife and children

International Ship Suppliers Association (ISSA)

Founded in 1995, ISSA currently has 43 national associations of ship suppliers (1130 companies) as full ISSA members and associate members (540) in 52 other countries where no national association exists, totaling 1670 ship supply companies in 95 countries. India has 149 associate member companies of ISSA. ISSA members have to undergo a rigorous vetting procedure before gaining admittance and its members and the goods and services they offer can be found in every major port of the world. An ISSA member ensures best service, finest quality and fairest prices for the ship's supplies. That Ajay Joseph a Mumbai Malayalee won the best shipper award for his outstanding and speedy repair work on a vessel stuck at JNPT port is a feather to his cap and does his fellow Malayalees proud.

and equipment and carrying out operations. GMSC services include also technical supply of new and second hand spares, ship owners' agent and ship spares clearing agents, (marine agencies), export and import of food product and ship spare parts.

"It was a long journey to the position I am in today," he says. In the 1990s he came to Mumbai from Irinjalakuda, looking for a job. He worked in a shipping service company. For two years or so he worked in the Gulf where he learnt the ropes of his trade especially adding the professional approach and a meticulous solution for various emergency situations in ship repair and maintenance. However passion for working as a ship supplier in his own country compelled him to return to Mumbai. After working for some



time in a partnership company, Ajay Joseph started his own Global Marine Supply Company.

Family

Born to the late AV Joseph who had his own business and Philomena Joseph who now stays in Kerala, Ajay Joseph completed his schooling at St Anthony's High School and graduation at Christ College (Irinjalakuda). He has a sister Dr Udaya Saajan, holding a doctorate in Botany living in USA, while his brother Dr Sajayan is a doctorate in Zoology settled in London.

Ajay Joseph's wife is Prinsa, a native of Vadakancheri in Trissur district. A DPharm holder from JSS



College, Mysore University, Prinsa is now a home maker. Her parents are TP Paul and Alphonsa.

Ajay Joseph and Prinsa have a 12 year old daughter Alansia studying in Std VII and a 11 year old son, Allenjo, studying in Std VI at Don Bosco High School, Nerul.

According to Ajay Joseph, winning the client's trust is important in business. And this trust and sincerity to his job has made him a successful veteran in his chosen field.

Social Activities

Active social work is inborn in Ajay Joseph. At his native place in Irinjalakuda, he has donated school books, uniforms and financial help to poor children to help them continue their education. He has provided ambulance and wheel chairs and monetary help to old age homes also.

Ajay Joseph is Jt Treasurer of World Malayalee Council and has sponsored the complete surgical and medical expenses of one cardiac patient as well as contributed financially in the Council's 'Heart to Heart' project. Through Mumbai Malayali samajams and associations he contributes in whatever way he can. He also donates through his church and has sponsored the construction of a room in the Animation and Renewal Centre of the Kalyan Eparchy at Panvel.

Ajay Joseph has been successful in getting the Shippers Association he formed, registered under the name 'Welfare Association of Shippers and Services (India)' (WASS) this July. This is the first national association of shipsupplier industry in India and Ajay Joseph is the President of the same. ■



Welfare Award (Irinjalakuda) being awarded to Ajay Joseph

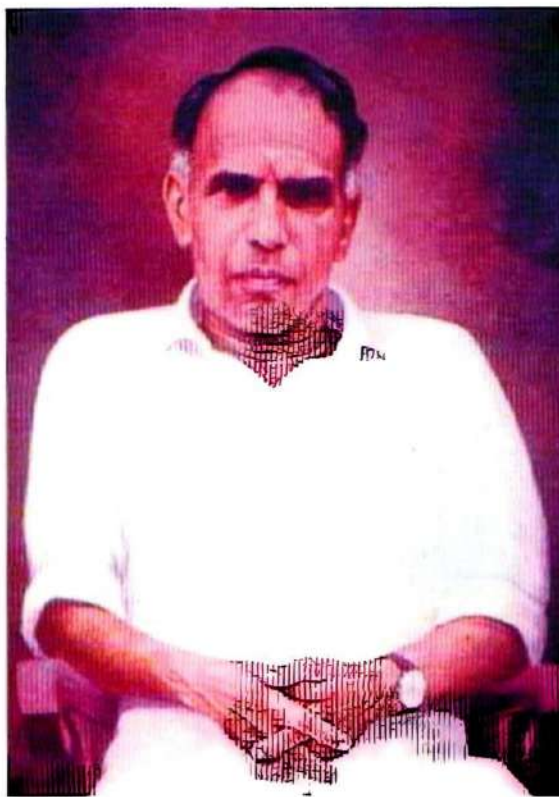
Karoor Neelakanta Pillai

-Satyanath

Karoor was known as a short story writer who made the primary school teachers his theme. It is true that he painted them with realistic colours and made the public empathise with them. It is to be realised that the teachers appeared only in about seventeen stories out of his 187 published stories. In fact he was portraying the poor plight of teachers of Travancore during the first quarter of twentieth century. Teachers in Malabar did a little better as they were under the rule of the British.

In Atbthutamanushyan (The miracle man), primary school teacher Nanu Pillai sat for miracle man (two and a half feet high, weighing only 26 pounds, 36 years old but not yet had own teeth) as a substitute in a village carnival to earn a few coins so that he could buy a few plastic bangles for his daughter and a stone pot. His school manager saw him in that posture and later asked him what miracle was it. The poor teacher retorted: "Is it not a miracle that even after starving for twenty five years, being alive? Is it not a miracle that during this black marketing period an entire family is surviving for a month with ten rupees? Is he not a miracle man when he is devoid of any shame even after seeing his wife and five children being fried in poverty? You also go there and stand for the miracle man. Then you also can enjoy the wonder visible on the faces of the nestling public by seeing you". There is sarcasm in his pathetic expression.

Karoor Neelakanta Pillai was a primary teacher and had the personal experience of the travails of a teacher working in a private school. He was dismissed from service for taking a leading part in organising a kind of union and moving a resolution demanding more wages from the government. He was taken back after an outcry from the public. Yet he was denied a promotion. He could identify himself with their miseries. Karoor wrote most of his stories from own experience or having come to know from his friends. Like Basheer



and Kesavadev, his experience was his source of inspiration but unlike Dev, he never made his characters revolt against the government. If he had, the reader should not have empathised with his characters but would have cheered them.

Life sketch

Karoor Neelakanta Pillai was born to Palambatathil Neelakanta Pillai and his first wife Karoor Veettil Kunhulakshmi (Kunheeli) Amma on February 22, 1898 in Ettumanoor. He had three younger brothers Raman, Damodaran and Narayanan. When he passed Std VII, he got a job as a teacher in a school run by a church, in

Kadappur. After some time he became a teacher in a government school in Pothanikkat. In 1913, he passed ninth standard privately and next year he passed teacher's training diploma in a similar manner. In 1920 he along with some others formed *Adhyapaka Mahasabha* (Teacher's Collective) and in 1922 became its Secretary. This collective in its first meeting, discussed the plight of the teachers and resolved to strike work to earn their rights. The resolution was rejected and all the teachers who participated in the meeting were suspended from service. The leader of the Collective Karoor was dismissed from service.

Karoor then took over an Ayurvedic Vaidyasala near the Ettumanoor Temple and also studied a little of the Ayurveda. After a few months, on account of the influence exerted by some prominent men, Karoor was taken back in service and the period of non-service was considered as a period of suspension. Karoor joined the Namakkuzhi School. Later he took leave and joined the co-operative movement by becoming the Secretary of the Co-operative Union of Kottayam. He also indulged in the business of coir products and shifted residence in Panmana.

In 1930, Karoor married Bhavani Amma of Kizhakke Mathom in Karappuzha. The couple had two daughters, B Saraswathi Amma and Leela.

When Second World War broke out in 1939, it shattered the coir business

and Karoor was forced to re-join the school, this time the Aditya Vilasam School in Thazhava. In 1943-'44, he went to Munnar and indulged in cardamom business but returned having fallen sick. After some time, he ran Vlsrabharathi Printing Press and also worked for Nair Service Society. Now he was transferred to Edappalli school but he did not join but took leave. In 1953 he retired from service without joining service.

SPCS

By 1940, Karoor was convinced of the power of co-operative movement and in 1945 along with M P Paul and Govindan Nair, he founded the Sahithya Pravarthaka Sahakarana Sangham (SPCS). This is the first cooperative of the writers in the world and it enabled many writers to remain only as writers and earn a livelihood as such. SPCS had twelve founder members and a share capital of Rs.120. Karoor was its secretary for 20 years and he left this position in 1965.

Karoor had a great role in moulding SPCS and bringing it up as one of the best publishing houses in the world.

By the time Karoor left the post of Secretary, the share value rose from Rs.10 to Rs.2500. It grew in stature that enabled it to publish one book a day (a minimum of 365 books in a year) besides publishing rare books that other publishers did not dare to touch. SPCS established its own printing press, India Press and had own sales offices, National Book Stall, in all districts in Kerala. It also marketed the books published by small publishing houses and authors. It maintained a secular outlook and published the works of authors of all hues and colours. Almost all writers of Malayalam got their work published by SPCS and it was a matter of prestige for them. All share holders were eligible to get one copy of each and every book published by SPCS and the total value of the books a share holder received in a year was much more than the share value. The share holders also received handsome dividend every year and the very fortunate ones only got its share whenever it was open for public. (An application for allotment of shares from this writer was rejected in 1968 and the application money of Rs.2500 was returned after three

months, as SPCS sold only 200 shares, by a lot, that year).

One interesting aspect of marketing of books envisaged by National Book Stall, the sales outlet of SPCS, was the introduction of instalment system. Anyone could join this scheme by paying Rs.10/- a month for 12 months and at the end of the year could get books worth Rs.150. There was also a system of drawing lots every month among the subscribers and the winner of each month needed not to pay future instalment but could get his full share of books. This system is now replicated by most of the leading book publishers/sellers like DC Books, Green Books, Poorna/TBS



Publishers etc.

National Book Stall in those days employed salesmen who were god readers and one could get books by simply telling the name of the author and some hint of the content to get a particular book. They also used to offer the right books if one could tell them some hints about the needs.

Alas! Like all other good things, this phase also came to an end. Gradually the socially cultured writers became conscious about the powers they could wield and segregated themselves into warring groups and every annual general meeting became a battle one had to win. This resulted in the decline of SPCS and its allied units like National Book Stall and India Press. Many of their prominent members moved their books from SPCS to other publishers.

Karoor the Story teller

Karoor did not start writing stories in his early years. In fact his first story was written in 1932, when he turned 34. It was not a natural thing for him but a need of survival. Having

studied only upto 9th standard and lack of exposure to English language prevented him from learning the contemporary techniques and his only source of knowledge was from the writings of Kesari Balakrishna Pillai and M P Paul.

Being ignorant of the techniques, Karoor used to tell that he wrote not to the liking of the reader but to his own liking. He did not follow any particular author's style but he had his own style. He wrote the stories of common man and of the poor. He also wrote for children. He wrote three novels but they were not much of a success.

In storytelling, Karoor is compared to the unrivalled Vaikom Mohamed Basheer. Both had their own distinct style and identity.

In the Malayalam literary world, Thakazhi (Sivasankara Pillai), (P Kesava) Dev, (Vaikom Mohamed) Basheer, Ponkunnam Varkey, S K Pottekkat, Lalithambika Antharjanam and Karoor (Neelakanta Pillai) are considered as the spokespersons of Malayalam Renaissance Movement. Among them, Basheer and Pottekkat had travelled widely and others were confined to their own native villages. They had mostly their

own imaginations to style their characters portrayed. Others portrayed the inequalities visible in social and economic fields as responsible for the miserable state of the people. They were shocked to find the sufferings of the common man in Kerala crushed under the weight of the Second World War. This plight led the writers of renaissance to react to the situation and their feelings got reflected in their writings. They looked forward to a brave new world where hunger, starvation, social suppression and illiteracy were unknown. Meanwhile labourers, farmers, scavengers, fishermen, prostitutes and vagabonds became characters in their writings.

It is this background that reflected in Karoor's writings. Primarily teachers and poor men and suppressed women became his characters.

The first short story of Karoor, *Brutyavatsalyam* appeared in *Mathrubhumi* Weekly in 1932. Compared to other writers of renaissance period, Karoor wrote fewer stories, but he wrote more stories about the poor and common

men than by others. Officially there are 21 compilations of short stories but you might see some stories appearing in different compilations. For example, *Pothichoru* has 5 stories including *Mothiram*, *Marappavakal*, *Poovampazham* and *Pounder Pothan* whereas *Mothiram* (1968), *Marappavakal* (1963) and *Poovampazham* (1949) are titles of other compilations. Nevertheless there are 21 books compiling his stories besides two volumes of Complete Works. He also wrote a play *Appooppa* and three novels (*Gowri*, *Hari* and *Pankhiyum thuniyum*). Further, six compilations of stories for children are also there. Among them *Aanakkaran* (Mahout), *Balachandran*, *Rajakumariyum bhoothavum* (Princess and the gene), and *Sammanam* (Gift) are the prominent ones.

Karoor received Kerala Sahitya Akademi awards twice for *Aanakkaran* (1959) and *Mothiram* (1968). Some of his short stories were translated into other languages. Before entering into the short story writing, he had written a few humorous criticisms in 'Sriyaazhukod varika' under the pen name Kandappa. His second short story 'Onam' was published in M N Nair Masika under the name 'Rajasri Karoor Neelakanta Pillai'. If at all anyone influenced him into writing, they were K Sukumaran and E V Krishna Pillai.

Stories on Teachers

Karoor was not only a teacher but their leader and a writer of their sad plight. He was not an outsider to them but one among them and hence personally experienced their sufferings. He did not paint them as heroes but victims. It would be indeed tough for the present generation to believe that he was dismissed from service for demanding a higher salary for teachers. Majority of the teachers then did not even know the meaning of the word 'dismissal'. In his book '*Kathayalla*' (Not a story) Karoor reveals, "When I see that portion of my Service Book, my skin shrinks. The history of my forty years of employment is written there and it is an important document of my life. Those days I was considered a role model and then this punishment came. Many people happened to see this portion and what they would think of me, I need not tell you. If a teacher is punished, the contempt

you would feel for him, would be felt by them also." All his stories about teachers were written after his retirement.

These stories emerged from his heart out of compulsion as never before any writer wrote anything on the plight of teachers. During the early twentieth century, the primary teachers drew less than twenty five rupees a month in the Travancore region and it was a wonder that they managed to survive along with their family and children.

Karoor wrote his first teacher story in 1946, *Pothichoru* (Lunch packet). After reading this story, the entire lot of readers were shocked as they were unaware of this situation as teachers of that era felt it degrading to reveal their miseries before the public. The



story starts thus:

"Sir, this boy kept his lunch packet here but now it is not traceable." The master of second standard complained to the head master. The story ends with a note written by the head master to his school manager: "I have eaten the lunch of a boy. Was I stealing? May be! Now let me reveal to you: Since I had some gruel yesterday morning, I did not have anything to eat and those 28 hours I was working with an empty stomach. So I ate about three to four morsel lunch of a child, whoever he may be, who would have had something about three hours ago. I did it when I felt I was losing my consciousness. I must have done something grave. Could be! Now tell me, what should I have done?"

In *pension*, Karoor describes the plight of a teacher retiring from service. "Within a week that fifty eight year old became sixty eight year old. During the service, he believed in the nobility of the job. But on the day of retirement, he did not have any money to buy the small quantity of opium that would relieve him of the pangs of hunger. During the service of

thirty six years of teaching, Madhavan Pillai Master evolved a theory: For a teacher, marriage is one fourth of his death, When a child is born to him, a part of his life dies. The retirement completes the three fourth of his death and afterwards every moment is unbearably painful and every second he is dying."

In *Ooninte kanakku*, Madhavan Pillai Sir tells a woman who serves him food every day, that he has a stomach ache. He does so to save money on account of his food. Later unable to sustain his hunger, he asks for some gruel liquid and the woman tries to put some morsels of rice into the liquid so that she could charge him for the gruel. Here both the persons are trying to make some money for themselves.

In '*Kalchakram*', near a training



centre of teachers, Raman Pillai Sir buys a glass of soda and gives the seller one anna (a British coin worth one and three fourth of Travancore coin) instead of one and a half *chakram*. Getting the balance is very vital for the master but the seller ignores him. While this was going on, in the neighbouring toddy shop, an auction is taking place and the master could hear the amount in thousands of rupees going up very easily. By the time the auction is fixed at Rs 43,000, master is leaving the place totally disappointed.

Utharakatalas (Answer book) also created a strong wave of sympathy for the teachers. An intelligent student found himself failed in the examination when he was expected to pass with good marks. He and his father approached the school and the education department for redressal and the inspector issued an order to locate the answer book for revaluation. Later, an MLA while speaking in the state assembly on teachers' salary, said: "Hotelier confiscated one answer book from the master thinking that he would settle the account soon but the master

claimed the answer book one and a half months later, after the results were out."

'Saar, Vandanam' (Good morning Sir!) is a highly explosive story. The village temple festival was going on and only the head master and a young lady teacher were present in the school. The head master very much wanted to go and watch the festival but he did not have a decent cloth on him. When one of the children played with a coin, he confiscated it and later asked another child from a dhobi's family and staying nearby, to take his shirt and dhoti for wash and handed over his clothes and the coin to buy washing soda and soap during the lunch recess. When the boy did not return soon, he sent another boy after him. The boys returned without the clothes and the head master was told that without boiling the clothes, they could not be cleaned. By the time the education inspector who combined the festival and the inspection of the school arrived and created a series of unexplainable incidents. The head master borrowed from the lady teacher the cloth covering her bosom

to partially cover his nudity while the loin clothes of two children were taken to cover the bosom of the lady teacher and the upper part of the master. Two boys went hiding behind some bushes. The inspector left the school saying that the salary bill of the school would not be passed by him.

Oru rathri (one night), Onnam vadhyar (teacher of first standard), Saarinum pattikkum (To master and the dog) are all interesting short stories based on school teachers.

In the non-teacher category, Pathu roopa (Ten rupees), Ezhunnallathu duty (The procession duty), Thiruvathira etc opened the sufferings of the poor common men before us.

Despite his low educational qualifications and worldly exposure, Karoor had written some interesting stories touching the human hearts closely. Some of them are psychological while some others are closer to sex but only indicative. The examples are Poovanpazham and Marappavakal. The first one deals with a young widow belonging to a Namboothiri family who has an inclination towards a young man, a

little younger to her, but never spoken to him about her intentions. Her love towards him could be motherly or passionate but there are no signs of either.

In the second story, Karoor tells us about the relation between a census enumerator and a young woman ignored by her husband.

Many earlier writers slipped at this juncture and fell into the trap. Even Kesavadev and Thakazhi were no exemption.

One important aspect about the writings by Karoor is that it never bores the reader provided he is interested in knowing the distant past. There is never a dull moment and a mystic atmosphere surrounds the atmosphere. Several critics were of the opinion that the structure and style of stories of Karoor reminded them of Maupassant, Chekhov, O Henry, Somerset Maugham et al. What higher compliment one can wish for!

One aspect is certain. Karoor will be remembered for his stories that reflected the inner peace, simple language, honest depiction and conviction in the characters. ■



മെന്റു തിരഞ്ഞെടുക്കപ്പെട്ട കഴിഞ്ഞു

കുടുംബം മുൻനിർത്തിയ ധനസഹായം നൽകാൻ

കലർപ്പിലാത്ത രുചിയുടെ കൈപ്പുണ്യം

കർശന ഗുണനിലവാര പാലനത്തിനുള്ള അനന്തരംഷ്ട്ര അംഗീകാരത്തോടെ! ആധുനിക ഫാക്ടറി, മികച്ച ആർ&ഡി, നിർമ്മാണത്തിന്റെ ഓരോഘട്ടത്തിലും ഉറപ്പാക്കുന്ന ശുചിത്വവും ശുദ്ധതയും. വൈവിധ്യമാർന്ന മികച്ച ഉല്പന്നങ്ങൾ. ഇന്ത്യയിലും വിദേശത്തും ഒരുപോലെ പ്രിയങ്കരം.





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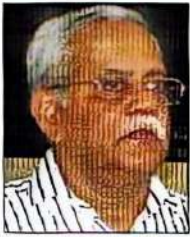
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EAST WEST

"East is east and the West is West, and The Twain Shall Never Meet", wrote Kipling years ago. The Iyers (Pattars) or the Tamil Brahmins of Kerala seem to have been holding both the east and west (of the Western Ghats) together in the best possible way.



K. R. NARAYANAN

■ When someone from the South asked my daughter-in-law whether we were Tamilians or Malayalees, she was a bit confused. She wanted to know how to answer such a question.

Many of us really find it difficult to answer this question. I have experienced this dual regionality, on many occasions. So have many of the Palakkad Brahmins or Pattars (as we are known). I was told that a former Chief Election Commissioner too thought twice before answering a similar question! I think it would be rational that we be classified as Malayalees, who have not yet given up their original Tamilian habits and traditions.

One of my old time Commissioners cum - Secretary from the All India service (who was from Chennai), was utterly confused while conversing in Tamil with an Iyer friend of mine hailing from Thrissur. When the boss wanted to buy a couple of blankets from the showroom of a reputed Woolen Mills in Western India, I called up this friend (who was working there) and told him about our requirement. When the boss was not able to choose from two or three categories of blankets, he sought the advice of my friend in Tamil.

My friend religiously advised him in his Thrissur Tamil: "Antha Pachhai best sadhanam akkum, Sar, Neelai Thallippoli Akkum. Venda, Sar." (The green one is good and the blue one is not good).

My boss whispered in my ears, "You said your friend knows Tamil".

I whispered back, "He is speaking Tamil, Sir".

"God save Tamil" resigned the Commissioner-Secretary to the Malayalathan Tamil with a big sigh.



The Simpson family

"Padinjarelethu Nana Vanthappo Pattiya Korachithu" (As I

came from the house in the western side, the dog barked) said a cousin of ours to a relative who had come from Thiruchi. Greatly confused, the latter requested her, "Thamizhile Peshendi, Amma" (Please speak in Tamil).

This much for our expertise in our mother tongue Thamizh (Tamil).

Our ceremonies, rituals and festivals are a mix of both Tamil and Kerala traditions and practices. We live like a true Malayalee; speak very chaste Malayalam with the local (Palakkad /Thrissur/Travancore/ Malabar) accents and twists.

We celebrate Onam, Vishu, Thiruvathira and many other Malayalee festivals. Also, we are very enthusiastic in taking active parts in the local Poorams, Vela, Utsavams, Kavoottu, Ayyappan Vilakku, and scores of other functions of local importance. We celebrate them in the typical Malayalee style. We receive Ona Pudava and Vishu Kai Neettam from



The compulsory monthly dose of castor oil to the kids



The traditional dress of a Brahmin lady

the grandparents, uncles, aunts and other elders from both father's and mother's side.

By tradition, we are patriarchal; but, at times, I feel that we have some tilt towards "Maru Makka Thayam" (matriarchal system) as well.

Many of the Iyers, especially in the southern Kerala, speak Malayalam in their houses. Some of the branches of our own family, settled in Cherpu, Thriprayar, Thrissur, Chalakudy, Nellai-Puthukkad, etc. speak only Malayalam in their houses. We excel very much in Malayalam literature and poetry, like any other Keralite. One of the "Kavithrayam" (three great poets) of Malayalam - the Ujjwala Sabdadhyan Ulloor Parameswara Iyer and a couple of novelists are/were Tamil Brahmins. For that matter, my own paternal grandfather (a contemporary of Venmani Mahan) himself was a reputed Malayalam poet.

All said and done, we have not so far been able to detach ourselves completely from the Tamil traditions. We celebrate Deepavali, by taking an oil bath early in the morning, wearing new dresses and firing crackers. (Mind you, we take a very early breakfast on that day, with Idli-sambar-Chatni-Molakapodi, and many varieties of Tamil sweets (made in ghee!) Like Laddu, Jangiri, Mysore Pak, and the like. We light lamps and eat a lot of Appam-Porion Karthikai (Karthika) and carry rose

water, tender coconuts and the like on slings (Kavadi) on Thai Poomam day. We celebrate Pongal and the Tamil New year on Makara Sankranthi day. Our Bommai Kolu, during the nine days of Navaratri festival, is rather elaborate.

Sambar, Rasam, Poricha Kozhambu, Vattal Kozhambu, etc. still dominate our cuisines. (May be we brought them from our home in Tamil land). Malayalee curries like Olan, Aviyal, Erissery, Kaalan, Ishtu, and the like and the sweet dishes like Palada and other Prathamans, also co-exist with them. These are all in addition to our own inventions clubbing Tamil and Kerala flavors with ground coconut as the base like the Keerai (spinach) and other Molakuttals

(Molakoottan). Our daily food always ends with rice and Thayir (curd) or butter-milk (Moru). Unlike the true Malayalees (who believe in

greatly obsessed with our love for Carnatic music and enjoy Chembai, Musiri, MS and the like - sometimes inspite of our utter ignorance of classical music. Invariably, every girl in every house will have to learn Carnatic music or some classic dance. Whether one likes it or not, one has to take an 'oil bath' twice a week and swallow two spoons of castor oil to flush out the bowels once a month. In addition to Maathrubhumi and Malayala Manorama, we insist on regularly reading a couple of Tamil magazines like Ananda Vikatan, Kumudam, Kalki or Kalaimagal.

Among ourselves, we refer to our relatives living in the Tamil regions (like Thiruchi, Thanjavoor, Kumbakonam, etc) as Kongans (those of Kongunadu) or Kizhakethukar (those of the east). They, in their turn, refer to us as Malayalathan. Many marriages have been taking place between the



The Traditional Sappadu

the saying, "Urutti Unnam"), we never roll up our rice into small balls. On the other hand, we prefer to suck in the rice-curry/curd pastes.

We have some inherent habits, which never leave us even if we move to the North Pole. We are



The Sandhya Vandanam

Malayalathan families and Kizhakethukar families. Very often quite a lot of clashes due to traditional differences take place in such marriages

"Eli Panni Peruchazhi Pattarum Vanaran Tathaa. Ivar Aivarum Illengil Malayalam Manoharam" (Kerala would have been beautiful, but for the rats, pigs, bandicoots, Tamil Brahmins and monkeys) used to be an oft quoted saying in Malayalam". I do not know how far it is true. Anyway, I - alongwith ever so many other Pattars - have left Malayalam (Keralam) for good and have contributed my share to make it "Manoharam". But, I would not know about the rodent, porcine and simian inhabitants there!! ■

രാമായണകുല



വിനീഷ് ശാന്തി

■ ക്രൗഞ്ചവധ സംഭവങ്ങളിൽ നിന്നും ആദികവിയുടെ മനസ്സിൽ ഉറിക്കൂറിയ കാര്യങ്ങളും രാമായണത്തിന്റെ രൂപത്തിലാണല്ലോ

പുറത്തേക്ക് വന്നത്. ആ രാമകഥാകാവ്യം പിൻക്കാലത്ത് പരമവേദമായി അംഗീകരിക്കപ്പെട്ടു. വിഷ്ണുപുരാണത്തിൽ അഷ്ടപുരാണങ്ങളോടൊപ്പം പുരാണമായി സ്ഥാനം നേടിയ രാമായണത്തെ പരമ പരിക്രിയ എന്ന ഇതിഹാസത്തിൽ ഉൾപ്പെടുത്തി.

ഈ കാവ്യം പിന്നീട് മഹാനദിയായി തീർന്ന് ഭാരതത്തിന്റെ എല്ലാ തലമുറകളിലേയും കവികളുടെ പ്രതിഭയെ തഴുകിത്തലോടി വളർത്തി. ഭാരതം മറികടന്ന് ഈ കാവ്യം ഏഷ്യയിലും വ്യാപിച്ചു. ഇവ ഏഷ്യയിലെ ജനജീവിതത്തെ ഏറെ സ്വാധീനിച്ചതായി കാണാം.

ഭാരതീയരുടെ വിശ്വാസമനുസരിച്ച് രാമായണകഥ നടക്കുന്നത് ത്രേതായുഗത്തിലാണ്. രചയിതാവായ കവിയും അതിലെ കഥാപാത്രമായതിനാൽ കാവ്യം രചിക്കപ്പെട്ടതും ത്രേതായുഗത്തിലാണെന്നു വരുന്നു. അതായത് ദശലക്ഷവർഷങ്ങൾക്ക് മുമ്പ്. ഇത് അതിശയോക്തി കലർന്നതാണെന്നു പറയാൻ നമുക്ക് തെളിവുകൾ നിരത്തേണ്ട ആവശ്യമുണ്ടെന്നു തോന്നുന്നില്ല.

ദ്രാപരയുഗത്തിൽ രചിക്കപ്പെട്ട മഹാഭാരതത്തിന്റെ മൂലകൃതിക്ക് രാമായണത്തേക്കാൾ പഴക്കമുണ്ടെന്നാണ് പറയപ്പെടുന്നത്. മാത്രമല്ല, ഹനുമാൻ ലങ്കയിൽ വിഭീഷണ ഗൃഹത്തിൽ പ്രവേശിച്ചപ്പോൾ അവിടെ രാമായണമഹാഭാരതാദി ഗൃന്ഥങ്ങൾ കണ്ട കാര്യം രാമായണത്തിൽത്തന്നെ പ്രസ്താവിച്ചിട്ടുണ്ടല്ലോ. അതിനാൽ രചനാകാലത്തെക്കുറിച്ച് ആലോചിച്ച് നാം സമയം കളയേണ്ട ആവശ്യമില്ല.

രാമായണത്തിന്റെ മൂലകൃതിക്ക് മൂന്നുരൂപങ്ങൾ കാണുന്നുണ്ട്. ഒന്ന് ഉത്തരഭാരതത്തിലും ദക്ഷിണഭാരത

ത്തിലും പ്രചാരമുള്ള പാഠം, രണ്ടാമത്തേത് ബംഗാൾ പാഠം, മൂന്നാമത്തേത് വടക്കുപടിഞ്ഞാറൻ ഭാഗങ്ങളിൽ നിലവിലിരിക്കുന്ന പാഠം.

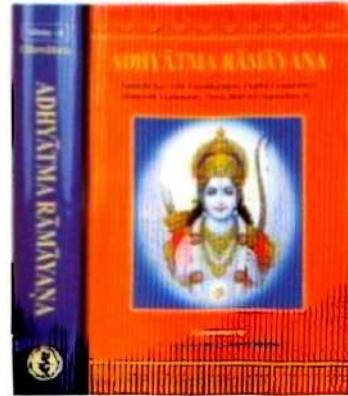
രാമായണം അനേകം ശതവർഷക്കാലം വാക് രൂപത്തിൽ പ്രചരിച്ചിരുന്നു. ഇവയിൽ വസിഷ്ഠാത്തര രാമായണം, അത്ഭുത രാമായണം, അത്ഭുതോത്തര രാമായണം, ആനന്ദ രാമായണം എന്നിവയെല്ലാം വാത്മീകിയുടേതാണെന്നാണ് അതാത് പ്രദേശങ്ങളിലുള്ള ജനങ്ങൾ വിശ്വസിക്കുന്നത്. സംസ്കൃതത്തിൽ മാത്രമല്ല, പ്രാകൃതഭാഷകളിലും രാമകഥയുടെ സ്വാധീനം ഏറെയുണ്ട്.

രാമകഥയെ അനുസ്മരിപ്പിക്കുന്ന രീതിയിലാണ് ജൈനരാമായണമായ പത്മപരിതവും പത്മപുരാണവും രചിക്കപ്പെട്ടിരിക്കുന്നത്. തന്മൂലം ഈ കൃതികൾ ജൈനമതത്തിലെ ശേതാംബര സമ്പ്രദായക്കാർക്ക് വളരെ പ്രിയങ്കരമായി തീർന്നിരിക്കുന്നു.

വാത്മീകിരാമായണത്തിൽ രാമനെ ഒന്നും ഏഴും കാണ്ഡങ്ങളിൽ മാത്രമേ അവതാര പുരുഷനായി കാണിച്ചിട്ടുള്ളൂത്. എന്നാൽ ബുദ്ധമതക്കാരുടെ രാമകഥകളിൽ രാമൻ തീർത്തും അരതാരപുരുഷൻ തന്നെയാണ്. അവർക്ക് രാമകഥസംബന്ധികളായ മൂന്ന് ജാതകകഥകൾ തന്നെയുണ്ട്. ഒന്നാമത്തേത് അവരുടെ ഏറ്റവും പ്രാചീനമായ ദശരഥജാതകവും സമം ജാതകവും സംപൂജാതകവും.

ഹിന്ദിസാഹിത്യത്തിലേക്ക് കടന്നാൽ ആദ്യം എടുത്തുപറയേണ്ട രാമകാവ്യം തുളസീദാസന്റെ രാമചരിതമാനസമാണ്. അതിനു പുറമെ, തുളസീദാസന്റെയായി ഗീതാവലി, ദേശൈവ രാമായണം, രാമ ലലാന ഹസ്തു എന്നിവയും ഉണ്ട്.

അക്ബറുടെ ആവശ്യപ്രകാരം



1589-ൽ മൗലവിഅബ്ദുൾഖാദിദോമിനി വാത്മീകീരാമായണം പദ്യരൂപത്തിലും പിന്നീട് ഹൈന്ദവരൂപത്തിലും ഗദ്യരൂപത്തിലും പരിഭാഷപ്പെടുത്തി. ഉറുദുവിൽ മൗലവി മഷിഹി രചിച്ച രാമായണ മഷിഹിയും, രാമലാലാ മഷിഹി രചിച്ച ലാലാ അമാനത്രയാൽപുരി തർജ്ജിമ ചെയ്ത രാമായണവും, ചന്ദ്രബാൽ ദേദിലിന്റെ ഉറുദു രാമായണവും ഇവിടെ പ്രത്യേകം പരാമർശിക്കപ്പെടുന്നു.

മറാഠിയിൽ സന്ത് ഏകനാഥ് രചിച്ച ഭാവർത്ഥരാമായണമാണ് ഏറ്റവും പഴക്കംചെന്ന രാമായണം എന്ന് രാമകഥാഗ്രന്ഥം പറയുന്നു. മനുഷ്യരാശിക്ക് നിത്യാനുഗ്രഹകരമായ ശ്രീമദ് രാമകഥ ശ്രവിക്കണമെന്നതും അതിലൂടെ മനുഷ്യജന്മം സഫലമായി തീരണമെന്നതും കാര്യമുൾത്തികളായ ജഗൽപിതാക്കൾക്കുള്ള അഭിലാഷമാണ്. മനുഷ്യരാശിയുടെ ആനന്ദത്തിനും മോചനത്തിനും വേണ്ടി ലോകാവസാനംവരെ നില നിൽക്കുന്ന രാമകഥ ശാശ്വതാനുഗ്രഹം പൊഴിച്ചുകൊണ്ട് ജനമനസ്സുകളെ നിരന്തരം രമിപ്പിക്കട്ടെ എന്ന് നമുക്ക് ആശിക്കാം.

“രാമായണമെഴുതിയ വാത്മീകിയും മഹാഭാരതമെഴുതിയ വ്യാസനും നൽകാനുദ്ദേശിച്ച സന്ദേശം ഒന്നുതന്നെ. തിന്മക്ക് താൽക്കാലികമായ വിജയം ഉണ്ടായേക്കാം. എന്നാൽ അന്തിമവിജയം നന്മക്കുതന്നെ.”

(ലേഖകൻ സാക്കിനാകയിലെ ഗുരുശ്രീ മഹേശ്വര ക്ഷേത്രത്തിലെ പൂരോഹിതനാണ്.)

E. MOIDU MOULAVI

Freedom Fighter & Linguist

A freedom fighter from Malabar, Moidu Moulavi, was also a well-read scholar, linguist and orator.



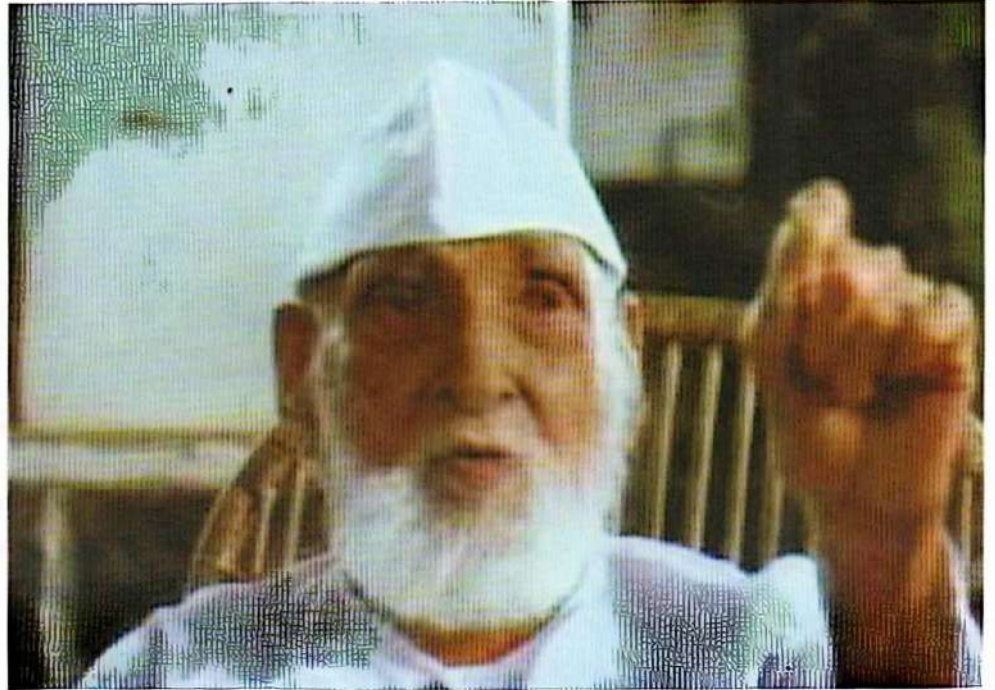
K.N. Gopalakrishnan

■ E Moidu Moulavi was a freedom fighter of Malabar. He was a highly knowledgeable person and was conversant in six languages. He was also the author of several books

including an autobiography- Moulaviyude Athmakatha - published in 1981. He had the rare honor of hoisting the National Flag at the opening ceremony of the Indian Freedom Fighters' Conference organized in January 1985 in Allahabad where he spoke and was also honoured. His participation in the freedom movement was an inspiration to many later Congress Party leaders.

Moidu Moulavi was born in the Malayankulathel Marakkar Musliyar family at Maranchery in Ponnani, Malappuram district in 1891. He did his primary schooling at the Kodenchery Dars religious seminary before moving to Vazhakkad. After completing his studies at the Vazhakkad Darul Uloom Arabic College under the tutelage of Chalilakath Kunhahammad Haji, he joined the Indian Freedom Movement from 1919 onwards.

As an accomplished orator and organizer, he was instrumental in drawing Mohammed Abdul Rahiman into the Freedom Movement. He was the Founding Secretary of the Majlisul Ulema, an organization formed for social reforms among the Mappila (Muslims of Malabar) community and to draw their participation in the Freedom Movement. He was arrested and had to undergo rigorous imprisonment for participating in the Khilafat Movement of 1921. He was jailed for nine months in 1930 for his participation in the



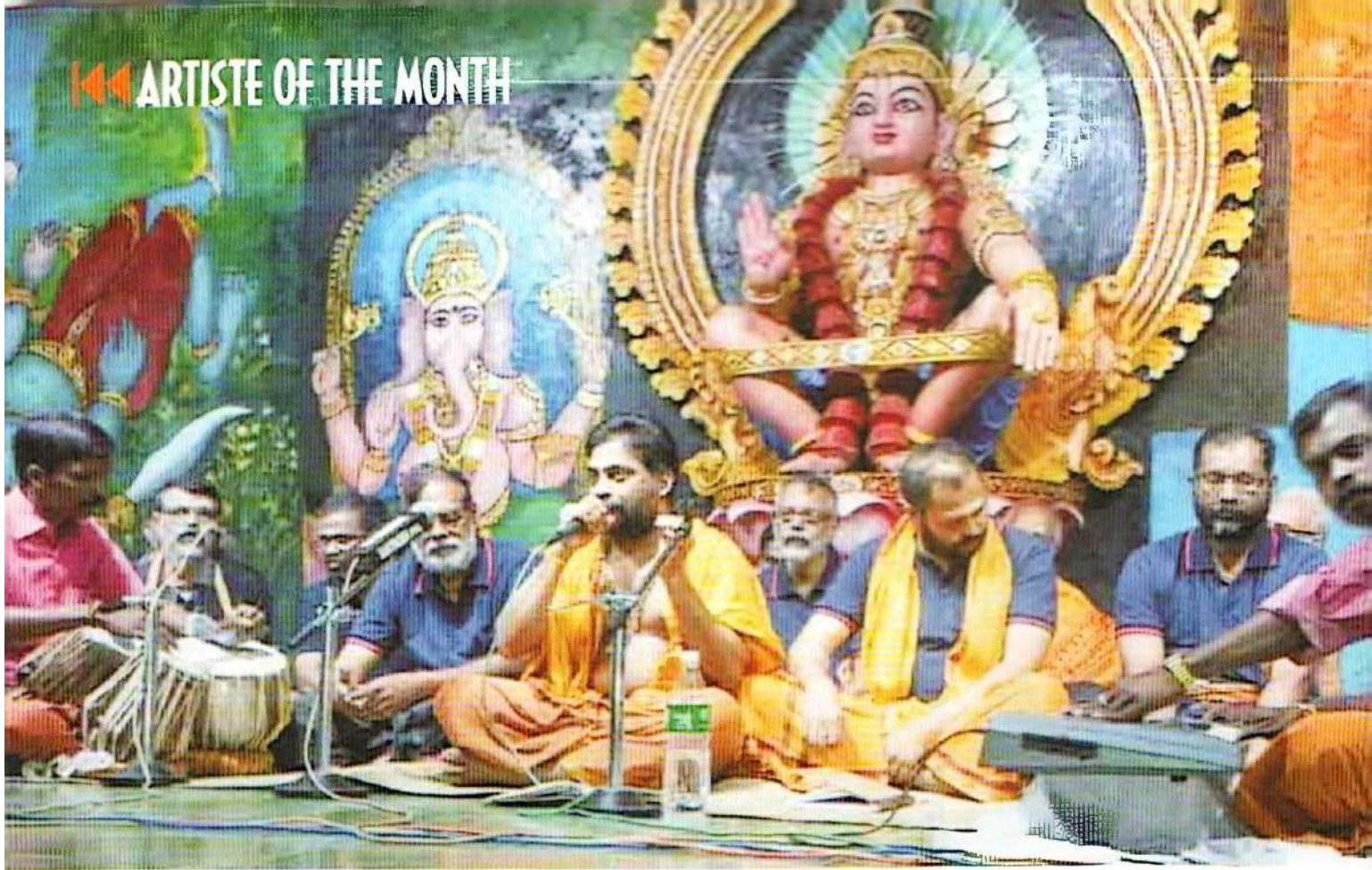
Payyannur Salt Sathyagraha. He was further given jail term for 3 years for taking part in the Quit India Movement. When the Indian National Congress Party came to power after independence, he was released from jail.

Moidu Moulavi served as a Working Committee Member of KPCC as well as member of the AICC. He along with Mohammed Abdul Rahiman launched the Al-Amen National Muslim newspaper from Calicut in 1929. The daily was edited and published by Muhammad Abdul Rahiman. It was later closed down by the British authorities in 1939. Moidu Moulavi wrote a biography of Mohammed Abdul Rahiman titled Ente Koottukaran (My Friend).

Moidu Moulavi was elected to the Malabar District Board from Andathode Farqa in 1938. He was also a member of the Kozhikode Municipality. After independence, he was nominated for Parliament membership but he declined the

offer. He refrained from electoral politics and concentrated on education and social reforms within his community. K.A. Francis has written a biography titled E Moidu Moulavi: Noottantinte Vismayam. He breathed his last in 1995.

A memorial for E. Moidu Moulavi was inaugurated in Kozhikode on March 1, 2011 by noted writer M.T Vasudevan Nair. A national museum also has been set up as part of the memorial and it will be a centre for the freedom fighters to meet and interact. M. Rasheed, Moidu Moulavi's son and noted writer, expressed his joy at the opening of the museum in memory of his father and prayed that it should be a centre of knowledge about the Freedom Movement. Several documents related to the Freedom Struggle especially about Moidu Moulavi and newspaper cuttings of the important incidents associated with the Freedom Movement are exhibited in the museum. ■



Baburaj Menon

KING OF MELODIES

- Lakshmi

Baburaj Menon is a Mumbai Malayalee singer, music composer and lyricist. He is also a businessman but he nurtures his passion for music and finds time to perform on stage to appreciative audience.

Baburaj Menon belongs to Vechoor village in Vaikom Taluka and did his schooling there. His parents were the late Thyagaraj Menon and Anandavally. In 1991 he came to Mumbai with his elder brother T Hariharan.

Music has always been his passion. In 1992 he started performing on stage with the help of the musician Thyagarajan also known as T R Rajan. As years passed he started singing on several stages and on several

occasions.

Baburaj's father loved to listen to Carnatic and old film songs and so even as a child, Baburaj grew up in an atmosphere where music was always played. After coming to Mumbai he learnt the basics of Carnatic music from Mrs Tara Ramesh, a music teacher in Dombivili. Moreover Baburaj continued to listen to all types of songs, hone his talent and upgrade his knowledge of raagas. This constant exposure to music helped him identify the different

ragas which has made him a melodious singer today.

Versatile Artiste

Baburaj is not just a singer. He is a lyricist and a music composer as well. As early as 1994, he wrote the lyrics for nine out of ten songs for a Malayalam music album called Raagasudha and composed music for all the songs. Well known Malayalam singers Biju Narayanan, and Radhika Tilak sang the songs. In due course he performed on many stage shows and functions of



Malayalee Samajams and temple utsavams in Mumbai and Thane. Generally he is busy from Onam till the end of Mandala masam (from August to Mid January) and sings devotional and film songs for various orchestra groups. His performances are held in Mumbai, Navi Mumbai, Thane, Vapi and other suburbs of Mumbai.

He has also composed music for another album on Lord Siva and his desire is to have the legendary singer K J Yesudas to release the albums once all the tunes are composed.

Baburaj has also performed in Dubai twice. He performed consecutively for three days in Guruvayur, Vaikom and Sabarimala from December 16 to 18 in 2012. Baburaj wants to compose music for films where the songs would be sung by wellknown singers.

He also wants to perform in all

the temples of Mumbai and Navi Mumbai free of charge for he believes music is divine.

After working in several private companies Baburaj has started his own freight and forwarding agency Max Maritime Pvt Ltd, providing logistics support to clients. He wants to succeed in his business and open offices in China and Dubai.

Family

Baburaj's wife is Bindu and they have a daughter Anagha, aged 12 years studying in Std VI and a two year old son Aaryan.

Baburaj's role model is the well known ghazal singer Hariharan. He has sung for Mumbai orchestra troupes like Raagalaya and other orchestra troupes along with Biju Narayanan, Radhika Tilak, Jins Gopinath etc. ■



Baburaj performing at Guruvayur

Kerala in Mumbai congratulates meritorious students



Sherya Sunder Nair
Secured 88.46% (HSC)
St. Xavier's College,
D/o Lata &
Sunder Nair, Wadala



Malavika Rajan Nambiar
Marks scored: 94.4% (SSC)
D/o Rajan Nambiar &
Shaini Rajan Nambiar
Vasai (W)



Shruti Jayant Poojari
Marks scored: 94% (SSC)
New English School, Kalwa
D/o Shobha and
Jayant Poojari



Athul Balakrishnan
Marks scored: 95.20% (SSC)
S.I.A. High School,
Dombivli,
S/o Balakrishnan and Asha.



Abhishek Nair
Marks scored: 90% (SSC)
Pawar Public School,
Bhandup,
S/o Sunita and Ajay Nair

VADAKKUPURATHU PATTU II VAIKKOM MAHADEVA TEMPLE

Vadakkupurathu Pattu is a rare ritual performed every twelve years in the well-known Vaikkom Mahadeva Kshetram in Kerala. A detailed account of this temple and this ritual is described by the author in two parts.



KUNNAM VISHNU

■ According to Hindu theology, 'God is there where the devotee looks for', i.e. Almighty is omnipresent, omnipotent and omniscient. God does not restrain

himself to any temple generally believed to be the only abode of divinity. Thus the devotees are at liberty to worship the omnipresent Almighty everywhere which prompted them to create temporary temple atmosphere anywhere anytime. The venues of Navaratri festivals, Ganapati pujas of Maharashtra, Kali/Durga pujas of the East etc. are believed to be the temporary seats of the concerned deity. In Kerala, we have Ayyappan Vilakku, Kalamezhuthu pattu for Bhagavathi, Vettekkan and Naagam where the deity's presence is felt by the devotees. Of the various similar rituals, there is a unique kalamezhuthu pattu called 'vadakkupurathu pattu' (means 'ballad of the northside') of Vaikkom temple which stands out from others. At least, as a preface, one should know about the great Mahadeva temple of Vaikkom, before we consider 'vadakkupurathu pattu'.

Vaikkom is a small sleepy temple town in Kottayam District on the banks of the famous Vembanad lake, easily accessible by road from Kottayam (32 km) or Ernakulam (37km). The nearest railway station is Piravam Road. Right from the days of Vadakkumkoor dynasty, Vaikkom is a



Vaikkom Mahadeva Temple

centre of cultural activities. In the present day scenario, Vaikkom became famous among Malayalees after the 'Vaikkom Satyagraham'

prompted by the movement of Gandhiji. The name Vaikkom reminds them the greatest romantic author Vaikom Mohammed Basheer, who

later lived in Beypore near Calicut. Vaikkom produced many music including the legendary composer of evergreen melodies, Dakshinamoorthy.



Powder drawing of Devi for the ritual

Mahadeva Temp

The epicentre of the town is the Mahadeva temple, which is considered to be one of the eighteen greatest Shiva temples of Kerala. The temple is a mammoth one spread over in a sprawling area of eight acres, and imposing edifices and huge surrounding walls. It is located in the east bar



Mattithara Theertham

off Kallie Vembanad. The temple faces east, and has one main and many small sanctum sanctorum. Both 'dwajam' or 'kodimaram' (the ceremonial flag mast) as well as the 'balikkallu' (roughly translated as sacrificial stone) are covered by gold plates. The roofing of the temple is by copper sheets. The main entrance is to the east but there is a door to the west also, which, interestingly, is never open. There is a myth behind that door remaining permanently closed.

The temple affairs are alternatively managed by two traditional administrative groups called 'Ooraaymas'. Once it so happened, that when one group was in control of temple affairs, the other group became unhappy of the state of affairs. Out of sheer thoughtless rage, one of them entered the temple and spat in the pious food kept for worship and exited through the west door. No sooner had he left the temple premises than he was bitten by a venomous snake and died instantly. Since then the controlling group decided never to open that door and shut it permanently.

Like all major temples, there are many legends, myths, parables and fables about this temple too. It is believed by the devotees that the deity was originally ordained in the second bygone epoch "Thretha Yuga". An ardent devotee of Lord Shiva the Asura King Khara, performed a severe penance. Mahadeva was pleased with the relentless worship and offered him the boons he asked for and three Shivalingas and ordered him to go

the south (Dakshinam) and continue his penance. He carried one idol each in his two hands and the third one between his teeth and set out through the sky. When he found a serene land beside a beautiful and placid water body, he placed the three idols and took a dip and rested. After a while, when he was ready to continue the journey, to his surprise, he found that the idols got stuck to the ground. With his divine clairvoyance he could realize that the deities in the idols wish to continue further. But, he still had to go further south. Then he noticed sage Vyaghrapada worshipping nearby. Khara then requested him to worship these idols also. The spot where the idol (lingam) in the right hand was put was Vaikkom. The

idol of left had was at Ettumanoor and the idol between the teeth at Kaduthuruthy. All the three temples are at equidistance. May be for this reason, it is believed that a visit to all the three Shiva temples on the same day, cleanses the sins and gives sure entry to Heaven. In Vaikkom temple the Lord is worshipped in three conceptions ('sankalpam') - at mornings as the provider 'Dakshinamoorthy', at noons as protector 'Kiraathamoorthy' and at evenings as 'Ardhanareeswara', lord inseparable from his consort.

The principal priesthood ('thantri') is assigned to two families Mekkattu Namboodiries and Bhadrakali Mattappalli family. The main priesthood of the temple ('melshanti') is assigned to Tharani Namboodiri family of Vadakara of north Kerala and the assistant priests ('keezhshanti') are also for nine Namboodiri families near the

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Thanks & Visit Again



The Naga Shrines

same area around Vadakara.

Vaikkom Praathal

The deity of Vaikkom is believed to be very fond of feeding devotees. It is famous for the daily feeding ceremony called 'Praathal'. The most important rite of the temple is providing for the daily 'Praathal' ('annadaanam'). It has a huge double storied feasting hall called "Oottupura", perhaps the biggest in Kerala. The devotees are provided sumptuous food daily, all 365 days of the year. It is believed by the devotees that proper worship of Mahadeva of Vaikkom is a guaranteed insurance against starvation.

There are many legends about the gourmet deity. Vilwamangalam Swamiyar, the famous nomad saint, who could see and converse with divinity, was a very regular visitor of Vaikkom and considered to be a fond guest of the deity. One day when visiting the temple, he found that the deity is not present in the idol in the sanctum sanctorum. He searched for Mahadeva in and around the temple. Then he found the Lord busy in the kitchen preparing for the feast. He alone could recognize the Lord. The moment Lord knew that he has been detected, he handed over the ladle ('chattukam') to the man standing beside him and suddenly vanished into the sanctorum. The person who accepted the ladle from the Lord was one Muttassu Namboodiri. Since then, even today, the right of starting the kitchen for the daily

feast is with the present descendant of Muttassu family.

On another occasion, when Vilwamangalam visited Vaikkom, it was lunch time. Once again he noticed that the deity was absent in the idol. When he searched, he found the Lord enjoying the feast in the midst of the devotees. Later, when Vilwamangalam explained that the Brahmin sitting in the row was none other than Mahadeva, that place has been reserved for the deity. Since then, during every feast, a plantain leaf served with one share of all the delicacies prepared for the day will be kept for the deity with wick-lamp decorations in front.

Other attractions

There is a very big pond on the north side called "Ganga Prapaatha Theertham". There is another Theertham (which literally means divine/blessed water) called "Shivananda Theertham" which is



**Main priest (Melshanti)
T. D. Narayanan Namboodiri**

now maintained as a well and the water is used exclusively for the deity. There is a third pond on the east of the temple used exclusively by the priests of the temple. It is called "Aarthihara theertham"

In addition to the main deity, inevitably there is a sanctorum for Ganapathy, just beside Mahadeva. On the southside of the temple, there is Panackikkal Bhagavathy, a Vana Durga, which means a deity without a structured sanctorum. There is another sanctorum for serpent gods 'Sarpakkavu'. In addition to this, no visit to the Vaikkom temple will be complete unless one visits Udayanapuram Subramanya temple also lying two kilometers to the north of the main temple. Two Devi temples around are also ritualistically affiliated to the Mahadeva temple Moothedathu kavu and Thaikkattussery kavu. To the northwest of the temple, there is a small sanctorum for 'Kalaykal Kavudayon' who is believed to be the protector and watchman of the temple.

Then, there are two banyan trees well protected by the platforms beneath it ("Aalthara") which are very closely associated with this temple. One stands right near the eastern entrance to the temple and the second one a furlong to the north of the temple complex and is called "kochalum moodu".

Vadakkupurathu Pattu

Though the annual celebration of Vaikkom Mahadeva temple is called Vaikkath Ashtami, Vaikkom temple known for its rare and unique ritual called 'vadakkupurathu pattu'. It is a ritual which takes place once in twelve years. As you can imagine, there is a parable regarding the origination of 'vadakkupurathu pattu' also. Once upon a time, the epidemic of small pox made the life of the subjects of Vadakkumkoor Kingdom miserable. Many died. The worried king sought the advice of the royal astrologer. After analyzing the cow shells, he discovered that the cause of epidemic is the displeasure of Devi Mahakali. He accordingly, advised the King to go to Kodungalloor and pray to please the deity there, Goddess Kali. The very next day, he set out to Kodungalloor where he engaged himself in rigorous penance.

To be continued



SPICE OF LIFE: CINNAMON

Gerard Joseph



Cinnamon has been a commonly used spice the world over since BC 2000. It has a mention even in the Bible. Medieval Egypt has a history of treating cinnamon with reverence and considered it to be a panacea. Chinese botanical medicine books dating back to BC 2700 mention cinnamon as a useful ingredient in many healing remedies. One of the first commodities used in international trade between Europe and the Near East, the brown bark of cinnamon when dried, rolls up, forming cinnamon sticks.

Of the 100-odd varieties, there are two common types of cinnamon:

(1) *cinnamomum verum* (Ceylon cinnamon). It is grown in Sri Lanka, India, Brazil, Madagascar and the Caribbean, and is used the world over;

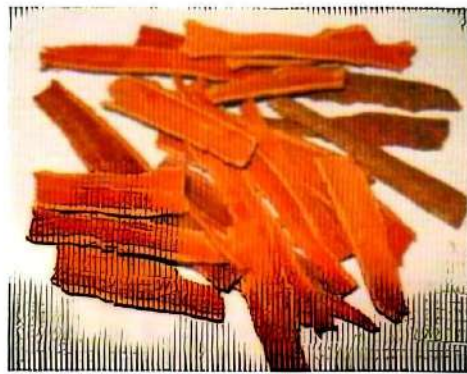
(2) *cinnamomum aromaticum* (cassia cinnamon, or Chinese cinnamon). This is a cheaper variety that is not much preferred, and is grown in China, Indonesia and Vietnam.

The US National Library of Medicine found it useful for muscular spasms, diarrhoea, infections, common cold, loss of appetite and sexual dysfunction. Cinnamon's healing potential comes from three essential components found in its oils: cinnamaldehyde, cinnamyl acetate and cinnamyl alcohol. Cinnamaldehyde has been proven to prevent unwanted blood platelet aggregation (clumping) which can cause impaired blood circulation. Cinnamon has anti-inflammatory properties, too. The anti-microbial effect helps to arrest the growth of bacteria and fungi. Studies show that cinnamon was effective in warding off growth of yeast which was drug resistant. The anti-microbial effect has proved cinnamon to be a safer alternative to traditional food preservatives as well.

Cinnamon and Diabetes

Seasoning of high-carb food with

cinnamon lessens its impact on sugar levels. A study by the US Agricultural Research Service shows that less than half a teaspoon per day consumption of cinnamon reduces the blood sugar levels of type-2 diabetes (non-insulin-dependent) afflicted patients. Even an intake of 1 gm per day was found to produce a drop of 20% in blood sugar! The cholesterol and triglyceride levels were lowered, as well. Diabetic patients are advised to take cinnamon with constant monitoring of sugar levels as cinnamon along with other diabetic medication may reduce blood sugar levels drastically. The dosage of



regular medication may have to be tapered down as per doctor's advice. Cinnamon's beneficial effect in insulin response was demonstrated in the 2013 issue of *Diabetes Research and Clinical Practice*. The researchers concluded that inclusion of cinnamon in the diet can reduce the risk associated with diabetes and cardiovascular diseases.

Other benefits

Cinnamon has been proved to be one of the most potent antioxidant spices, far more than aniseed, ginger and licorice. A mixture of honey and cinnamon powder is very effective in treating dyslexia, fatigue, obesity, arthritis, cholesterol, cold and tooth infection. External application of this mixture on the face, which is left overnight, is very effective in treating pimples. A paste of hot coconut oil, a tablespoon of honey and a teaspoon

of cinnamon powder can be applied on the hair and left on for 15 min before washing off for treating hair loss problems. Cinnamon is one of the chief ingredients in *chyavanprash*, the finest ayurvedic tonic. It has a warming effect and can be had as a soothing tea during winter.

Cinnamon is proved to stimulate brain function. Research by Dr. P. Zoladz presented in April 2004, at the annual meeting of the Association for Chemoreception Sciences, in Sarasota, Florida, states that chewing cinnamon gum or, even, smelling cinnamon, enhances cognitive abilities. Cinnamon was also found to improve the participants' virtual recognition memory, working memory and visual motor speed while working on computers. These encouraging findings make cinnamon a must for our daily lives where technology has been partially responsible for the lessening of our attention span and memory.

Researchers from Tel-Aviv University found that cinnamon may prevent Alzheimer's disease. An extract, *CEppt*, found in the bark, can inhibit the degeneration caused by the disease. Cinnamon has also proved to stop the damaging effect of multiple sclerosis, thus eliminating the need for costly and toxic drugs. The calcium, manganese and fibre content in cinnamon can prevent many conditions like cancer of the colon, arteriosclerosis and irritable bowel syndrome. Penn. State research findings show that cinnamon-rich diets can help reduce the body's negative response to the intake of high-fat foods. Perhaps, that makes including cinnamon in baking a wise decision.

Certainly, the invigorating scent of this versatile spice, and the irresistible flavour and myriad therapeutic benefits of this great tree bark can definitely bring about a zing of wellness to the stress-induced cacophony in our lives.

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



I want to do "great films"



Sripakash Menon

Parvathy Omanakuttan is among the new crop of actors emerging with innovative roles and characters in Indian cinema. Her latest character as a scriptwriter in Hindi film Pizza was well noticed and earned her accolades. Here she talks to KIM about her career and challenges in the showbiz.

Was it difficult to get in to film world with a beauty queen tag ?

■ It wasn't difficult to get films post Miss World, but it was difficult to choose the right films. I have learnt from my mistakes.

How was the first experience with cinema world? Was it a sudden break in films ?

■ No it was not a sudden break. I waited for a year and a half after Miss World, before I signed my first film, but it didn't do well but I never

gave up trying and as a result I ended up being part of PIZZA.

Generally, modelling happens after beauty pageants. How was your experience ?

■ I started modelling from the time I was in college. Miss India happened only after I finished my graduation. I can proudly say that I am a find of Hemant Trivedi - The man who has trained and groomed the likes of Aishwarya Rai, Sushmita Sen, Priyanka Chopra, Lara Dutta to name

a few.

Do you think walking on the ramp is the most boring thing once you are recognised in the beauty contests ?

■ Not at all. I love fashion shows and walking the ramp. It's not a cakewalk like people outside think. Try wearing 6 inches heels and a 20kg outfit and walk straight in a line, looking elegant, chic and confident all at the same time! It's not easy! I love the ramp. I love my work and

has given me the opportunity to travel around the world. And the opportunity of working with the best in the industry has increased after Miss World. I can never be bored of my work.

Getting a challenging role in cinema does it happen with a design or it's a sheer luck ?

■ One cannot plan what works for you; one has to make the opportunity work in your favour. For some it happens immediately for most like me it's a trial and error and then it works. In my case I am glad my film's (Pizza) director (Akshay Akkineni) tested me for the role and had faith in me. That helped me to give my best. Although I feel I can improve a lot and this is just the beginning.

As you have come from South, how is to work in the Hindi film industry ?

■ I was only born in the south my upbringing was in Mumbai. I have grown on Hindi cinema. And as for working in the south and Hindi cinema I had no chance to see the difference because the technical team on Pizza was mainly from the south. So I can answer that question after my next film in Hindi.

7 Are you looking out for a lead role in Malayalam or Tamil/Telugu films ?

■ I am looking out for a good role, a good story with a good team. The language or medium has never been a matter of worry to me. I have even auditioned for a Marathi movie and surprised the director. So quality is what I look for in my work. I would love to work in as many different languages as possible.

Cinema is getting very subject specific and most of them are male dominated characters. How do you see the scope for women centric "heroes" ?

■ Cinema is said to be somewhere a reflection of our society. So it is not unusual to find it male dominated. But from time to time there have been incidences in history and Indian cinema that have had women stand out and make their presence felt. There has been a surge of talented women not merely as actors but involved and evolving in every sphere of filmmaking. In recent times there are many young female directors who have come out with beautiful movies both in South as well as in Bollywood. It is also admirable to see many young male

directors approaching women centric subjects in a progressive way. And as an audience too the acceptance of such movies reflect a wave of change happening in Indian cinema. With more and more subject oriented films, people are ready to take the risk of coming up with new ideas. And though female centric films are less in number, I think the frequency of them being is increasing each year.

Hindi cinema is obsessed with romance and drama, how did you then risk doing "Pizza" in your earlier days of career ?

■ PIZZA too had its share of Romance and Drama. I never felt it to be a risk. What motivated me to be part of it was the superb storyline. After signing when I got to understand the sensibilities of the entire technical team on PIZZA, my love for it just grew. I am proud to have been part of this movie.

What are the aspects which you loved about Pizza ? Do you think there should have been a role reversal in the film making you as the main protagonist ?

■ Everything from the story, direction, cinematography, 3D, VFX, super quality sound has been the





ബാല്യകാലത്തേക്ക് ഒരൊളിച്ചോട്ടം



V V Achuthan

■ പയ്യന്നൂരിൽ വണ്ടിയിറങ്ങി ഞാൻ നേരെ ജന്മനാടായ രാമനളിയിലെ വീട്ടിലെത്തി. അച്ഛൻ വരാത്തയിലെ ചാറുകസേരയിൽ

ഇരിപ്പുണ്ടായിരുന്നു. അമ്മ താഴേയും. അവരെന്തോ സംസാരിക്കുന്നതിന്നിടയിലാണ് ഞാനെത്തിച്ചേർന്നത്. എന്നെ കണ്ടപ്പോൾ അവരുടെ സംസാരം നിലച്ചു. ഒന്നും മിണ്ടാതെ ഞാൻ അകത്തു കടന്നു. വസ്ത്രം മാറി പുറത്തുവന്നു. പരമൻ തന്ന ലക്കോട്ടിൽ 150 രൂപ ഉണ്ടായിരുന്നു. അത് അച്ഛന്റെ കയ്യിൽ കൊടുത്തു. അതു വാങ്ങിയപ്പോൾ അച്ഛന്റെ മുഖത്ത് സന്തോഷത്തിന്റെ പ്രകാശം കണ്ടു. മകൻ ജോലി ചെയ്തു കൊണ്ടുവരുന്ന ആദ്യത്തെ വേതനം കയ്യിൽ വാങ്ങുമ്പോൾ എല്ലാ പിതാക്കൾക്കും അത്തരം സംതൃപ്തിയും സന്തോഷവും ഉണ്ടാകാം.

ഒരാഴ്ചക്കാലത്തേക്ക് ഞാൻ പുറത്തേക്കിറങ്ങിയില്ല. ഒരു ദിവസം Kerala In Mumbai August 2014

രാവിലെ പുറത്തേക്കിറങ്ങി. കയ്യിൽ വിദ്യാർത്ഥിജീവിതകാലത്ത് എനിക്ക് കിട്ടിയ സമ്മാനങ്ങളിലൊന്നായ, സർദാർ കെ എം പണിക്കർ എഴുതിയ 'എന്റെ ആപൽക്കരമായ യാത്ര' എന്ന ഗ്രന്ഥവും ഉണ്ടായിരുന്നു. വീടിനു പടിഞ്ഞാറുഭാഗത്തുള്ള ഏറമ്പുഴയുടെ തീരത്ത് കമഴ്ത്തിയിട്ടിരുന്ന ഒരു ചെറുവഞ്ചിയുടെ പുറത്ത് മലർന്നുകിടന്ന് ഞാൻ വായന തുടങ്ങി.

ഏറമ്പുഴയും തീരവും അതിനു ചുറ്റുമുള്ള പ്രദേശങ്ങളും എന്റെ ബാല്യ, കൗമാര, യൗവനകാലങ്ങളിൽ എന്നെ വളരെയൊര ആകർഷിച്ചിട്ടുണ്ട്, സാധിനിചിട്ടുണ്ട്. അക്കാലത്ത് മിക്ക സാധാരണങ്ങളിലും ഇവിടെവന്ന് സുര്യസ്തമനം നോക്കിയിരിക്കുമായിരുന്നു. അറബിക്കടലിന്റെ അലകൾ ഉയർത്തുന്ന ഗാംഭീര്യം മുറുന്ന ആരവം എനിക്കെന്നും ഇഷ്ടമായിരുന്നു. അസ്തമന സമയമായാൽ കൊക്കുകളും കാക്കകളും പുറംകരയിലെ കുടുകൾ ലക്ഷ്യമാക്കി പറന്നുപോകുന്നത്

ഇന്നും എന്റെ ഉൾക്കണ്ണിൽ ഞാൻ ദർശിക്കുന്നു.

വൈദ്യനും ജോത്സ്യനും

പുസ്തകവായനയിൽ വ്യാപൃതനായിരിക്കുമ്പോൾ അനിയത്തി വന്ന് അച്ഛൻ വിളിക്കുന്നെന്ന് അറിയിച്ചു.

ഒരാഴ്ചയായി അച്ഛനുമായി സംസാരിച്ചിട്ട്. ഒമ്പതുമക്കളിൽ ഒരാൾക്കെങ്കിലും സർക്കാർജോലി ലഭിച്ചുവല്ലോ എന്നോർത്ത് അച്ഛൻ സന്തോഷിച്ചതാണ്. ആ സന്തോഷത്തിന് ഹൃസ്വമായ ആയുസ്സേ ഉണ്ടായുള്ളൂ.

വളരെ ആലോചിച്ച് ഒരു തീരുമാനത്തിലെത്തിയാലുണ്ടാകുന്ന ശാന്തത അച്ഛന്റെ മുഖത്തു കാണാമായിരുന്നു. ഞാൻ പോയി കണിയാൻ കോരനെ ഉടനെ വിളിച്ചു കൊണ്ടുവരണമെന്നതാണ് അച്ഛന്റെ ആവശ്യം.

കോരൻ നാട്ടിലെ പ്രശസ്തനായ ജോത്സ്യനായിരുന്നു. വീട്ടിൽ എന്തെങ്കിലും അനിഷ്ടസംഭവങ്ങളോ ആരോഗ്യപ്രശ്നങ്ങളോ ഉണ്ടായാൽ കണിയാൻ കോരനെ വിളിച്ച് പ്രശ്നം

വെപ്പിച്ച് പരിഹാരമാർഗ്ഗം കണ്ടെത്തിയാൽ മാത്രമേ അച്ഛൻ സമാധാനമാകയുള്ളൂ. അച്ഛൻ ജോത്സ്യത്തിലും കണിയാൻ കോരനിലും വലിയ വിശ്വാസമായിരുന്നു.

ഞാൻ എത്തുമ്പോൾ കോരൻ കുളിച്ച് ചന്ദനക്കുറിയും കുങ്കുമവും മറ്റും തൊട്ട് ആരെങ്കിലും വിളിക്കാതെത്തും എന്ന പ്രതീക്ഷയിൽ ഇരിക്കുകയായിരുന്നു. ഞാൻ മുമ്പ് പല തവണ അവിടെ ചെന്നിട്ടുള്ളതാണ്. കോരൻ എന്നെ കണ്ടപ്പോൾ സന്തോഷമായി. കുശലപ്രശ്നത്തിനുശേഷം ഞാൻ അച്ഛന്റെ ആവശ്യം അറിയിച്ചു. താമസമുണ്ടായില്ല, അദ്ദേഹം കവിടിസഞ്ചിയും എടുത്ത് എന്നെ അനുഗമിച്ചു.

കാലുകഴുകി കണിയാൻ വരാത്തയിലേക്ക് കടന്ന് ഇരുന്നു. ഉപചാര വാക്കുകൾക്കു ശേഷം അച്ഛൻ വിഷയത്തിലേക്ക് കടന്നു. എന്റെ ജോലി നഷ്ടപ്പെട്ടിരിക്കയാണെന്നും അതിനാൽ എന്റെ ജാതകമൊന്നു പരിശോധിക്കണമെന്നും അച്ഛൻ പറഞ്ഞു. കണിയാൻ കോരൻ കവിടി നിരത്തി ചില കണക്കുകൂട്ടലുകൾ നടത്തി. അശ്വതി നക്ഷത്രത്തിൽ ജനനം, രാജയോഗമാണ് കാണുന്നത്, 21 വയസ്സ് പൂർത്തിയായി, ഇപ്പോൾ ശനിദശയാണ്, അത് അഞ്ചുമാസം പതിനൊന്ന് ദിവസം കൂടെ തുടരും, തുടർന്ന്



Parents: Koran and Paru

ബുധന്റെ അപഹാരമാണ്, വളരെ ശോഭനമായ ഭാവി ഉണ്ടാകും, വലിയ വലിയ കാര്യങ്ങൾ ജീവിതത്തിൽ സംഭവിക്കും, ദീർഘായുസ്സാണ് എന്നെല്ലാം പറഞ്ഞ് കോരൻ പ്രശ്നംവെക്കൽ അവസാനിപ്പിച്ചു.

കണിയാൻ കോരൻ പോയിക്കഴിഞ്ഞപ്പോൾ അച്ഛൻ പറഞ്ഞു, “നിനക്ക് ഇതിലൊന്നും വിശ്വാസമില്ലെന്ന് എനിക്കറിയാം. അത് ജ്യോതിഷശാസ്ത്രത്തെക്കുറിച്ച് നിനക്കുള്ള അജ്ഞതകൊണ്ടാണ്. അനുഭവങ്ങൾ കുറവുമാണല്ലോ. ഈ അവസരത്തിൽ നിന്നെ സംബന്ധിച്ച ഒരു അനുഭവം ഞാൻ പറയാം.”

കുറച്ചുനേരം കണ്ണുകൾ അടച്ച് ആലോചിച്ചിരുന്നശേഷം അച്ഛൻ പറഞ്ഞു തുടങ്ങി.

“മോനേ അച്ഛന്മാരേ, നിനക്കപ്പോൾ അഞ്ചുവയസ്സാണ്. നമ്മൾ ഈ വീട്ടിലേക്ക് താമസം മാറ്റിയിട്ട് ഒരു വർഷം കഴിഞ്ഞിട്ടുണ്ടാകും. ഒരു ദിവസം വൈകുന്നേരം നിനക്കും നിന്റെ ചേച്ചി പാർവതിക്കും

ഒരേസമയം പനി വന്നു. അന്ന് രാമന്തളിയിലെനല്ല, പയ്യന്നൂരിൽത്തന്നെ ഒരു ഡോക്ടർ ഉണ്ടായിരുന്നില്ല. ആയുർവേദക്കാർ മാത്രമാണ് അന്ന് ആശ്രയം. ഒരു വൈദ്യരെ വിളിച്ചു കാണിച്ചു. മരുന്നും കഷായവും എഴുതിത്തന്നു. രണ്ടുദിവസം കഴിഞ്ഞും പനി കുറഞ്ഞില്ല. പേരുകേട്ട മമ്മുഞ്ഞിവൈദ്യരേയും വിളിച്ചു

കാണിച്ചു. മരുന്നെല്ലാംതന്ന് രണ്ട് ദിവസംകൊണ്ട് പനി മാറുമെന്ന് പറഞ്ഞ് വൈദ്യർ പോയി. ഒരാഴ്ച കഴിഞ്ഞും പനി വിടാത്തതു കാരണം സഖാവ് കുഞ്ഞിക്കണ്ണൻ പറഞ്ഞതു പ്രകാരം, അന്ന് വാഹനങ്ങളൊന്നുമില്ലായിരുന്നു, ഞാൻ പയ്യന്നൂർവരെ നടന്നു പോയി പുതിയ ഹോമിയോ ഡോക്ടർ ദാമോദരനെ വിളിച്ചുകൊണ്ടുവന്നു. അദ്ദേഹവും നിങ്ങൾ രണ്ടുപേർക്കുമുള്ള മരുന്നുകൾ തന്നു.

പോകുന്നനേരം ഡോ. ദാമോദരൻ പറഞ്ഞു, നിനക്ക് ദീനം കൂടുതലാണ്, സൂക്ഷിക്കണം. മുത്ത കുട്ടിയ്ക്ക് രണ്ടുമൂന്ന് ദിവസങ്ങൾക്കുള്ളിൽ സുഖമാകും. ഇതുകേട്ട് ഞാൻ പരിഭ്രമിച്ച് പയ്യന്നൂരിൽനിന്ന് ജോത്സ്യൻ നാരായണപൊതുവാളെ വരുത്തി. അദ്ദേഹം പറഞ്ഞത് ഞാനിന്നും ഓർക്കുന്നു, “ഇളയ കുട്ടിക്ക് പ്രശ്നമൊന്നുമില്ല, ദീർഘായുസ്സാണ്. പക്ഷെ മുത്ത കുട്ടിയുടെ കാര്യം രണ്ടുമൂന്ന് ദിവസം കഴിഞ്ഞു പറയാനാകും.”

പെട്ടെന്ന് പൊട്ടിക്കരഞ്ഞുകൊണ്ട് അമ്മ പറഞ്ഞു, “അതോർക്കുമ്പോൾ മോനേ, ഇന്നും എന്റെ നെഞ്ച് പൊട്ടുന്നു.” അച്ഛൻ ആശ്വസിപ്പിക്കാൻ ശ്രമിച്ചെങ്കിലും അമ്മ വഴങ്ങിയില്ല. “അന്ന് നിങ്ങൾ രണ്ടുപേരും ഒരു പായയിലാണ് കിടന്നിരുന്നത്. ഞാനും നിന്റെ അനിയത്തിയും വേറൊരു പായയിൽ. രാത്രി കുറെ കഴിഞ്ഞപ്പോൾ നിന്റെ ചേച്ചി എന്നെ വിളിച്ച് ദാഹിക്കുന്നെന്ന് പറഞ്ഞു. ഞാൻ വേഗം ചിമ്മിനിവിളക്ക് കത്തിച്ച് വെള്ളം കൊണ്ടുവന്നു കൊടുത്തു. പിന്നെ അവൾ നിന്നെ കെട്ടിപ്പിടിച്ച് തിരിഞ്ഞു കിടന്നു. ഞാൻ മയങ്ങിപ്പോയി.



Ancestral House

രാവിലെ അച്ഛൻ വന്നു വളുടെ നെറ്റിയിൽ കൈ ചൂട്ടി നോക്കിയപ്പോൾ നുത്തിരിക്കുന്നു. അച്ഛൻ കൈ ഇഴശ്ശരനെ വിളിച്ച് റന്ന എടുത്ത് അച്ഛന്റെ ദിലിൽ കിടത്തി."

അച്ഛൻ പറഞ്ഞു, ധാക്ടർ പറഞ്ഞത് ററ്റി, ജോതിഷി പറ തത് സത്യവുമായി. തെല്ലാം കഴിഞ്ഞിട്ട് പ്പാൾ പതിനാറ്

ഷമായി. ഞാനിത്രയും പറഞ്ഞത് റാതിഷത്തിൽ തെറ്റ് പറ്റില്ല എന്ന് നെ ബോദ്ധ്യപ്പെടുത്താനാണ്."

ഞാൻ മെല്ലെ എഴുന്നേറ്റ് വീണ്ടും ഴക്കരയിലെ വഞ്ചിപ്പുറത്ത് റായിരുന്നു. അവിടെ ആരുമില്ല. ഴയിൽ ദൂരെ മീൻ പിടിക്കുന്ന റുടെ വഞ്ചികൾ ചെറുതായി കാ റാം. പുഴയിൽനിന്ന് വരുന്ന കാറ്റ് ൽ ഏകാന്തതയിൽ ഇരിക്കുമ്പോൾ ഴയിലെ ഓളങ്ങൾപോലെ ഒന്നിനു റകെ ഒന്നായി എന്റെ പൂർവകാല ഴമരണകൾ ഒരു തിരശീലയിലെ ന പാലെ തെളിഞ്ഞു വന്നു.

പുത്താലി മോഹം

ഇവിടത്തെ വീട്ടിലേക്ക് വരുന്നതി റുമുന് ഞങ്ങൾ അച്ഛന്റെ റവാടായ കൊടിയത്ത് പറമ്പിലാ റിരുന്നു താമസിച്ചിരുന്നത്. ഞങ്ങൾ രഞ്ചു മക്കളായപ്പോഴാണ് അച്ഛൻ ു വേനം പണിതത്. താമസം ററ്റിയ ദിവസം ഞാൻ ഇപ്പോഴും റർമ്മിക്കുന്നു.



Thatched House

ഒരു മെയ് മാസത്തിൽ അച്ഛൻ, അമ്മ, ഞങ്ങൾ അഞ്ചു മക്കൾ ചുട്ടു പൊള്ളുന്ന വലിയൊരു പാടത്തു കൂടി നടന്ന് പുതിയ വീട്ടിലെത്തി. വിശാലമായ ഒരു പറമ്പ്. കായ്ക്കാറാ വാത്ത തൈത്തെങ്ങുകൾ പറമ്പു നിറയെ. ഇടവിട്ടിടവിട്ടു തോടും കര യും. തോടുകളിൽ നിറയെ പുത്താ ലി (വെളുത്ത ആമ്പൽ).

കൊണ്ടുവന്ന സാധനങ്ങൾ അച്ഛനും അമ്മയും ചേച്ചിയുംകൂടി അകത്തുകൊണ്ടുപോയി വെക്കു മ്പോൾ ഞാൻ ചുറ്റും നടന്ന് കാഴ്ചകൾ കാണുകയായിരുന്നു. ജീവിതത്തിലാദ്യമായിട്ടാണ് ഞാനിത്രയും മനോഹരമായ പുത്താലികൾ കാണുന്നത്. രണ്ടു മൂന്നു പുത്താലികൾ സ്വന്തമാക്കണ മെന്ന് മനസ്സിൽ കനത്ത മോഹം ഉദിച്ചപ്പോൾ ഞാൻ തോട്ടിലേ ക്കിറങ്ങി. കഴുത്തോളം വെള്ളത്തിൽ ഇറങ്ങിയിട്ടും പുത്താലി തൊടാനാ യില്ല. ഞാൻ മുന്നോട്ടു നീങ്ങിയതും ചേച്ചിയുടെ "മോനേ" എന്ന

വിളിയും ഒന്നിച്ചായിരുന്നു. ചേച്ചി ഓടിവന്ന് എനെ വെള്ളത്തിൽനിന്ന് പൊക്കിയെടുത്തു. "എന്താ മോനേ നീ ചെയ്തത്? ചേച്ചി കണ്ടില്ലായിരുന്നെങ്കിൽ..."

"പുത്താലി പരിക്കാനാ ഞാൻ വെള്ളത്തിലിറങ്ങിയത്.' പുത്താലി പിന്നെ പരിച്ചുതരാം എന്നു പറഞ്ഞുകൊണ്ട് കിണറ്റിൻ കരയിലേക്ക് കൊണ്ടുപോയി ചേച്ചി എനെ കുളിപ്പിച്ചു.

കോണകം കഴുകി ഉടുപ്പിച്ചു. പുതിയ വീട് കാണിക്കാനായി എനെ അക ത്തേക്ക് കൊണ്ടുപോയി. വിളക്ക് വെക്കാനുള്ള പടിഞ്ഞാറ്റകം, നെല്ലും മറ്റും സൂക്ഷിക്കാനുള്ള കൊട്ടിലകം, രണ്ടിലും കനത്ത ഇരുട്ട്. ആകെയു ള്ളത് ഒരു ചെറിയ കുതകും ഒരു ചെറിയ ജനലും മാത്രം. വരാന്ത യുടെ തെക്കെ അറ്റത്ത് ഒരു ചെറിയ മുറി. വടക്കുഭാഗത്ത് അടുക്കള. സൗകര്യങ്ങൾ പരിമിതമായ ചെറിയ വീട്. പക്ഷെ അക്കാലത്ത് ചുറ്റു മുണ്ടായിരുന്നത് ഓല മേഞ്ഞ കൊച്ചുവീടുകളായിരുന്നു. അങ്ങനെ യാണ് ഒരച്ഛനും അമ്മയും അഞ്ചു മക്കളും ആ വീട്ടിൽ താമസിക്കാൻ ആരംഭിച്ചത്.

അക്കാലത്ത് അച്ഛന് ചക്കരക്കളള് ചെത്തലായിരുന്നു ജോലി. ചെത്തി ക്കൊണ്ടു വരുന്ന കളള് കാച്ചിക്കുറു ക്കി ചക്കര ഉണ്ടാക്കും. ഒരു കെട്ട് ചക്കര(40 എണ്ണം)യ്ക്ക് രണ്ടു രൂപയാണ് അന്ന് വില. ആഴ്ചയിലെൊ റിക്കൽ ഒരു മുസ്ലിം വന്ന് അത് കൊണ്ടുപോകും. ഈ തുച്ഛമായ വരുമാനമായിരുന്നു ഏഴു പേരടങ്ങുന്ന കുടുംബത്തിന്റെ ഏക വരുമാനം. ■



Erampuzha

തിരുത്ത്
കഴിഞ്ഞ ലക്കത്തിലെ 'വിപരീതദിശ-1'-ൽ 'കമ്മ്യൂണിസ്റ്റിന് ജോലിയില്ല' എന്ന ഉപശീർഷകത്തിനു താഴെകാണുന്ന '1966 ജൂൺ' എന്നു ഉള്ളത് 1960 ജൂൺ എന്ന് തിരുത്തി വായിക്കേണ്ടതാണ്. അച്ചടിപിശകിൽ ചേദിക്കുന്നു. പത്രാധിപർ



BIRTHDAY BASH

■ K V Divakaran celebrated his 70th birthday at Silver Oaks Restaurant, Malad West, recently.

Divakaran had come to Mumbai at the age of 17 and was working in Indian Navy as a civilian and thereafter got a job with the Saudi Arabian Government at the Dammam port.

At present he is into business and social activities. His wife is Adv. Padma Divakaran IRS. Their daughters are Rakhee Sunil and Reshma Hari and sons -in-law Sunil Thankappan and Hari Sudhakaran. They have three grand children Nikhita Sunil, Harsh Hari and Ved Hari.

KD Chandran, Vijay Kumar (KERALA IN MUMBAI Managing Editor), Theruvath Khalid and family, E Chandran, KB Said Mohamed (Gramaratnam), TK Mohan, Rajendran Padiyoor, Mrs Vanaja Madhavan and family, Mrs and Mr Prabhakar Nambiar, Mrs and Mr Balakrishnan, Murali Nair, Prabhakar Shetty, V Venugopal and

many other friends attended the function to share the joy along with relatives and well-wishers. The surprise party was arranged by his children.



Divakaran and Padma Divakaran with their Family



Pepper flavoured Naadan Chicken & Potato curry



INGREDIENTS

Bowl 1

Chicken - 1 kg
Salt to taste
Crushed black pepper - 1/2 tea spoon
Crushed 2 cloves of garlic & a small piece of ginger
Meat masala - 1/2 tea spoon

Bowl 2

Oil - 2 tablespoon
Bay leaf - 1 or 2
Cloves - 3-4
Cardamom lightly crushed - 3-4
A pinch of cumin and fennel (optional)
Curry leaves
Onion finely chopped - 2 big
Garlic chopped - 3 to 5 cloves
Ginger chopped - an inch piece

Bowl 3

(this recipe is spicy , so use spices as per your heat level)
Kashmiri red chili powder - 1/2 to 1 tablespoon
Coriander powder - 1 tablespoon
Turmeric powder - 1/4 tea spoon
Water - just enough to make a paste with all the powders.
(or instead of all the powders you can use store bought meat masala , but the quantity depends on the brand , so please look the recipe measurements on the back of the masala pack and adjust the spoons with the kilos of chicken)
Potato cubed - 2 (if using baby potatoes use 5-7)
Canned coconut milk - 1/2 to 1 cup
Warm water - 1.5 to 2 cup (depends on how much gravy you want)
Salt to taste
Crushed black pepper - 1/2 tea spoon
Garam masala - 1/2 tea spoon



Jijo George
GM, Benzy Palace

METHOD

Combine all the ingredients in Bowl 1 and mix well. Keep aside for 30 minutes; else keep refrigerated until you are ready to cook (take it to the room temperature before 30 minutes you start cooking)
Heat oil in a pan and add the ingredients in Bowl 2 and fry for a minute. Add onion, curry leaves and fry for 5-6 minutes and add garlic and ginger and saute till brown or the raw smell disappears. This will take around 8-10 minutes.
Make a paste with all the ingredients in Bowl 3 and add to the pan and fry for a minute or two.
Add marinated chicken ,salt to taste and cubed potato and combine well and saute for 2-3 minutes.
Mix canned coconut milk with warm water and add to the pan and mix well.
Add garam masala and cook covered in medium flame for 30 to 40 minutes (add more water if needed,)
Uncover , add crushed black pepper ,cook for another 8-10 minutes.(cook more time if you want the chicken to be too tender or if you have bone in or leg pieces). If you want more gravy , mix coconut milk and water, add to the pan and bring to boil.
Drizzle a tea spoon of oil and curry leaves . Switch off the flame and let stand covered for 30 minutes for all the flavors to blend in .

Andheri Malayali Samajam

In the early eighties Malayalees in and around the Pump House area of Andheri (East), felt the need for gathering and working together for their common good and social welfare. This was the genesis of Andheri Malayali Association.

In the beginning the residents living in rented or own flats and chawls met at a common place and celebrated community festivals like Onam, Vishu, Christmas etc. They also helped one another in times of crises.

Gradually the number of members increased, the association was registered as a Charity organisation and today the Andheri Malayali Samajam, having its own office space at Mahakali Caves has 500 families as its members. They include Malayalees from both Andheri East and West.

Selfless efforts and service to society has been the aim of the Samajam. This is due to the enterprise of the members who work voluntarily for the benefit of the members. There is no membership fees.

Educational and Medical Help

The Andheri Malayali Samajam Medical and Educational Trust has been formed with the specific purpose of



Managing Committee members along with the office bearers



M. Ramachandran
President



K. Raveendran
Secretary



C. K. Purushothaman
Treasurer

reaching out to society and giving aid to the poor in the field of education and health problems. School fees, books, uniforms are distributed to poor deserving students. Meritorious students who have topped SSC and HSC exams are given cash awards and felicitated. Free Malayalam classes are held for children of members. The Samajam boasts of a library in their office premises with informative books and popular novels.

Medical camps are held regularly where treatment options are available to poor people. Financial help is given to patients to cover their medical expenses. The Samajam was running an Ayurvedic dispensary for

three years. But it has closed now due to lack of response from the public.

Marriage and Employment Bureau

The samajam's marriage bureau is very active and has succeeded in arranging alliances of eligible boys and girls. The registration is open to people of all states, religion and communities. It is totally free of charge.

The employment bureau is also a free service to assist educated youth to find a suitable job. They can get registered and find opportunities to secure a job of their liking. This is also open to all youth without any distinction of caste community or religion.

Many girls and boys from all over Mumbai make use of the marriage and employment bureau and have benefitted by it.



Cultural programme organised by the Samajam

There is a Vanitha Vibhagam where lady members meet and conduct cultural and other programmes.

The Samajam's Annual day is celebrated every year with a lot of cultural programmes in which the members and their spouses and children actively participate. During these celebrations, there are performances by the members as well as popular performing artistes.

M Ramachandran is the President of the Samajam. He is an astute businessman and active Social worker. K Raveendran, who retired as Asst Director from the Ministry of Textiles, Government of India, is the Secretary while CK Purushothaman, retired from Air India, is the Treasurer of the Samajam and there are 15 Managing Committee member who look after the administration of the Samajam. ■



Group dance by members' children during annual programme

Music director C J Paul no more

Music director of Malayalam theatre of Mumbai till the last decade of 20th century C J Paul died in Elite Mission Hospital, Koorkancheri, Thrissur on July 22. Born in Poonkunnam in Thrissur to the Joseph-Mary couple on October 26, 1938, Paul reached Mumbai in search of a livelihood after completing his high school education. Soon he was employed with Larsen & Toubro Ltd.



From early childhood, Paul was attracted to the musical world through programmes conducted by the local church. He could play tabla and harmonium well. This helped him find his feet in the theatre scene of Mumbai. In 1964, Anthappan of Adam Theatres introduced him through 'Thee piticha atmavu' (The sould on fire), produced by Bandra

Malayalee Samajam. He was closely associated with Adam Theatres and composed music for their 14 plays beginning with Akasaganga to Samudayam. He was also associated with other directors such as Augustine Fernandes, Jose Poovathur, Pavithran Kannapuram and Pratibha Venu. In all, he was involved with more than 30 plays and 120 songs while he was in Mumbai. In 1994, he settled down in Poonkunnam.

Shri Paul is survived by his wife Rosy Paul and children Joseph, Maria Jose and Thomas.

Pavithran Kannapuram

Kerala-in-Mumbai September 2014 issue

serves you

Onam Special

Poems

Flowers of darkness

Dr T R Raghavan

Articles

Prof M P Paul

Satyanath

T N Seshan

K R Narayanan

കവിതകൾ

എന്റെ കേരളം
വൃദ്ധഗീത
ദിവാസ്വപ്നം
കാത്തിരുപ്പ്
ഗൃഹ്ണൈ
വെളിപ്പെടുത്തൽ

സുലോചന അച്ചൻ
കെ എസ് നായർ
കെ വി സത്യനാഥൻ
രവി തൊടുപുഴ
സി ജി വാനിയർ
—മധു നമ്പ്യാർ

ഉപന്യാസങ്ങൾ

വിരസമാക്കണോ വിശ്രമജീവിതം നാട്ടിൽ?
ലക്ഷ്മീപിൻ
കേരളം, മുംബൈ, അമേരിക്ക

വി ബാലചന്ദ്രൻ
മനോജിനി നമ്പൂതിരി
ശ്രീമതി രമ നായർ

കഥകൾ

സത്യം

കെ ബി സെയ്ദുമുഹമ്മദ്

Our regular features and V V Achuthan's വിവരീതദിശ etc will also be there.

Malayalee Initiative for Football

■ Everyone is after Cricket, wondering why people ignore football? Laments (wonder) a football fan.

Pratap Nair, a business man from Mumbai, is determined to do something to bring glory to this neglected sport.

Pratap Nair who owns FEI Cargo Ltd in Mumbai has definite plans to work it out.

First step towards this was to bring Team Mizoram, the Santosh Trophy winners of this year, to Mumbai and felicitate them. A celebration match between Team Mizoram and WIFA was played at Cooperage ground.

Team Mizoram enjoyed the luxury of air journey and stay at a five star hotel for the first time in life.

Their achievement is the outcome of 16 years of dedicated disciplined training.

Pratap Nair strongly believes that we can bring about the change in Maharashtra football. There are 21 million children (of the age group of 7 to 16 years) in Maharashtra and the lack of proper coaching is the major concern in getting good talent for



Sonali Nair, Pratap Nair, Anup Jalota and actor and football enthusiast John Abraham with Mizoram team.

the sport. "We need dedicated good coaching and with the support and cooperation from the WIFA we can overcome this", says Pratap Nair.

Pratap Nair wishes to honor the Santosh trophy winners each year at Mumbai and to conduct matches

between WIFA and the winners. He is confident that with the revenue generated from these matches coaching camps can be started all over Maharashtra and can bring out world class talent. This will make India a football nation to reckon with.



Pratap Nair with Mizoram Foot Ball team

Play launched

■ Bombay Keraleeya Samiti of Malad launched the beginning of the play "Ee Punyabhoomi" (This holy land) written by Rajan Thekkumala, at its office. The President of the Samiti Adv Padma Divakar lighted the auspicious lamp as the token of the launch. Vice President P Nambiar, Joint Secretary T Madhavan, Director Rajendran Padiyoor, George Thottathil, Adv P R Rajkumar, Sabarish, Akshay, Suresh Kumar, Sarita and Lakshmi participated in the event.

Launching of
"Ee Punyabhoomi"



Kathakali Dakshayagam



Bhaskara Menon as Shiva and Prasanna Nambiar as Sati

■ During the pratishtha celebrations of Kirata Shiva and Naga conducted by Ayyappa Seva Sangham, Bangur Nagar, Goregaon, a Kathakali Dakshayagam was presented on 26th July 2014 at the temple complex. Smt. Prasanna Nambiar, Kalamandalam Bhaskara Menon of Ahmadabad, Kalanilayam Vinodkumar, Thiruvalla Babu and Kalamandalam Arun were the performing artists. Kalamandalam Gireesan and Nedumpally Krishna Mohan rendered vocal support. Kalabharathi Peethambaran and Kalamandalam Aji Krishnan played chenda and maddalam respectively. Chutti (makeup) was done by Neelamperur Thankappan Pillai. The Kathakali programme was organised by Smt. Prasanna Nambiar of Nriyaprabha, Mumbai.

Panvel Children's Carnival

■ The Hindu Seva Samithi of Panvel taluk formed a Welcome Committee for the Children's Carnival scheduled to take place in Panvel on October 12 from 9 a m to 6 p m. Children aged between five and fifteen years are eligible to participate in the carnival. There will be several cultural contests

during the carnival.

The Committee consists of K Raghavan (Chief Patron), Ramesh Kalamboli (General Convenor), Vijayachandran, T K Joshi, Manikantan Nair, M P Mohanan, Ravi Menon, Saji Manian, T Premanand, Sasidharan, A V K Nair (Patron) and A Jayagopalan (Treasurer). The

Programme Committee includes Unnikrishna Pisharody, T N Hariharan, K G M Menon, Ramachandran, Salima Damodaran, Girish Kaimal and Ullas while Souvenir Committee consists of K Vijayachandran (Convenor), Santhosh Nair, Satish Nair, G Vijayakumar and C K Sasi Kumar.

Bharatanatyam Arangettam

■ Dr. Vinalee Turekar, Ms. Nikita Jawale, Mrs. Amrutha Patkar and Ms. Esha Patkar, students of Smt. Prasanna Nambiar and her daughters Smt. Ajitha Nambiar and Mrs. Amrutha Menon had their bharatanatyam arangettam on 15th June 2014 at Navinbhai Thakker Auditorium, Vileparle East.

Dr. Vinalee Turekar, a physiotherapist by profession, Ms. Nikita Jawale, a budding Marathi film director, Mrs Amrutha Patkar and Kum. Esha Patkar mother-daughter duo have been students of Smt. Prasanna Nambiar, Ajitha Nambiar and Amrutha Menon at the YWCA Centre Andheri West.



Arangettam students with Smt Prasanna Nambiar

Two Day Camp of *Kilikkoodu*



■ The Malayalam Mission Learning centres under Thane Zone held a two day Value based personality Development Camp for children above 8 years on July 26 and 27 from 9 a m onwards till 5 p m in Hiranandani Estate Club House, Ghodbunder Road, Thane. A language training workshop for teachers and parents was also held from 2 p m to 5 p m. A ten member group from Smart Wing of Kozhikode led the camp.

Organisers and participants of the Children's camp.

New Committee to deal with Malayalee issues

■ Keraleeya Kendra Sanghatana organised a meeting at Matunga to discuss new issues faced by the Malayalee community in the metropolis, with the recent rape case involving Malayalee girl in Dombivli. Secretary Mathew Thomas explained that the meeting was convened not to discuss the tragic case but to find

solutions as and when new incidents affecting the Malayalee Community

A Committee was formed with writer K.Haridas as chairman and T.Sreekumar as General Secretary. Other members of the new committee are Santha Vasudevan, Radha Unnithan, Girija Panicker, CKK Poduval, NT Pillai,

Madhusoodanan, Unnikrishnan Nair, Mukundan, KM Bhaskaran, T Madhavan, Adv GAK Nair, Sreedharan Ramakrishnan, Kesavan Nair, Adv Simmi K Nair, Pavithran Kannapuram, Ravindran Pillai, Adv Manmadhan.

Initiative of Nanma

■ On July 15, Nanma Charitable Foundation visited Dandwalgaon in Mokhada Taluka of Maharashtra to start an initiative towards empowering the tribals of rural Maharashtra.

In the first of a four-phase initiative, the Nanma team started a weekly nutritional programme of eggs, banana, chocolates and chips for 200 students. The team also distributed school bags, slates, a pencil box kit, and over 1000 notebooks to the kids up to class 4.

The sarpanch of the village and the teachers appreciated the goodwill and expressed their gratitude to Nanma. During the forthcoming August, October and January months, Nanma plans to distribute uniforms, utensils, benches and desks among other resources.



Distribution of School bag and books

Certificates, Study materials distributed



Kanikonna certificate being given to a boy

■ The children who passed the Kanikonna examination conducted by Malayalam Mission were given their certificates at the Bombay Keraleeya Samiti office in Malad. Besides the co-ordinator, office bearers of Malayali Welfare Association of Jogeshwari and Gorai Samajam also participated. Children of poor parents were given free books and other study materials to encourage their studies.

Adv Rajkumar appointed to Scrutiny Board

■ Adv P R Rajkumar, who is known in the Socio-Cultural field, especially in the field of Drama as author, actor, director, lyricist, singer etc is appointed as the Member of Scrutiny Board, Government of Maharashtra as the Representative of Malayalam Language, effective from March, 2014 onwards.

The Scrutiny Board is the authority to scrutinize and certify the scripts of dramas and other scripts intended for public performance. The Certificate of the Scrutiny Board is essential for staging such items. Adv Rajkumar is a practising lawyer and Legal advisor to several Organisations and a columnist for periodicals.

Onam celebrations

■ Nair Welfare Association of Dombivli has decided to celebrate their annual day and Onam on September 21 in Varad Siddhi Vinayak Seva Mandal Hall from 9 a m onwards.

Caricaturist Jayaraj Varier will present the cultural programme organised by the Art section of the

Association besides his own comedy show. A sumptuous Onam feast will be served afterwards.

The cultural programme will be chosen from the items presented at a cultural contest to be held on August 24. For details, contact 93242 84932.

Dance Awards

■ Mumbai Malayalee girl Anuja Narayanan talented classical dancer has been awarded Chairman Awards in classical, Mohiniattam, Folk and Modern dances and third prize in kuchipudi, at the All India multi lingual drama, dance music contest Fest 2014 organised by Akhil Bharatiya Sanskruti Sangh in Pune. She has won first prize in the folk dance competition in her school and has been selected for the fourth cultural Olympiad Malaysia 2014.



Anuja Narayanan

Rugmini Sagar exhorts Pravasis

■ Noted social activist and Chief Academic Co-ordinator of Mumbai Malayalam Mission Smt Rugmini Sagar remarked that the Mumbai Malayalee pravasis had not taken seriously the mission of propagating Malayalam in Mumbai. Malayalam Mission is promoted by the Government of Kerala with the

notion that the Mumbai Malayalees would take it forward for the benefit of the second generation. The Mission is the only source for introducing the Malayalam language, culture, history and the literature to the new generation, she emphasised. She was addressing the audience after inaugurating the

new batches as well as distribution of certificates to those who succeeded in the Kanikkonna examination, at Kharghar Malayali Samajam. Suma Warriar, president of the Samajam presided. Valsan Moorkoth, Jayadheesh, Sreekumar, Ajitha Valsan and Shruti Sreekumar also spoke on that occasion.



Karkitaka Vavu Bali offering at Gurudevagiri, Nerul

Computer and Printer Distribution

■ Namasankeerthana, Dombivli and Bank of India jointly donated 11 computer and 1 printer to Jai Bharat School, Dombivli to help 260 under-privileged students to learn computers. This is a part of Namasankeerthana's social commitments. Dr Krishna Kumar, chairman of Namasankeerthana and Bank of India Chief Manager Auro Mohanty inaugurated the event.

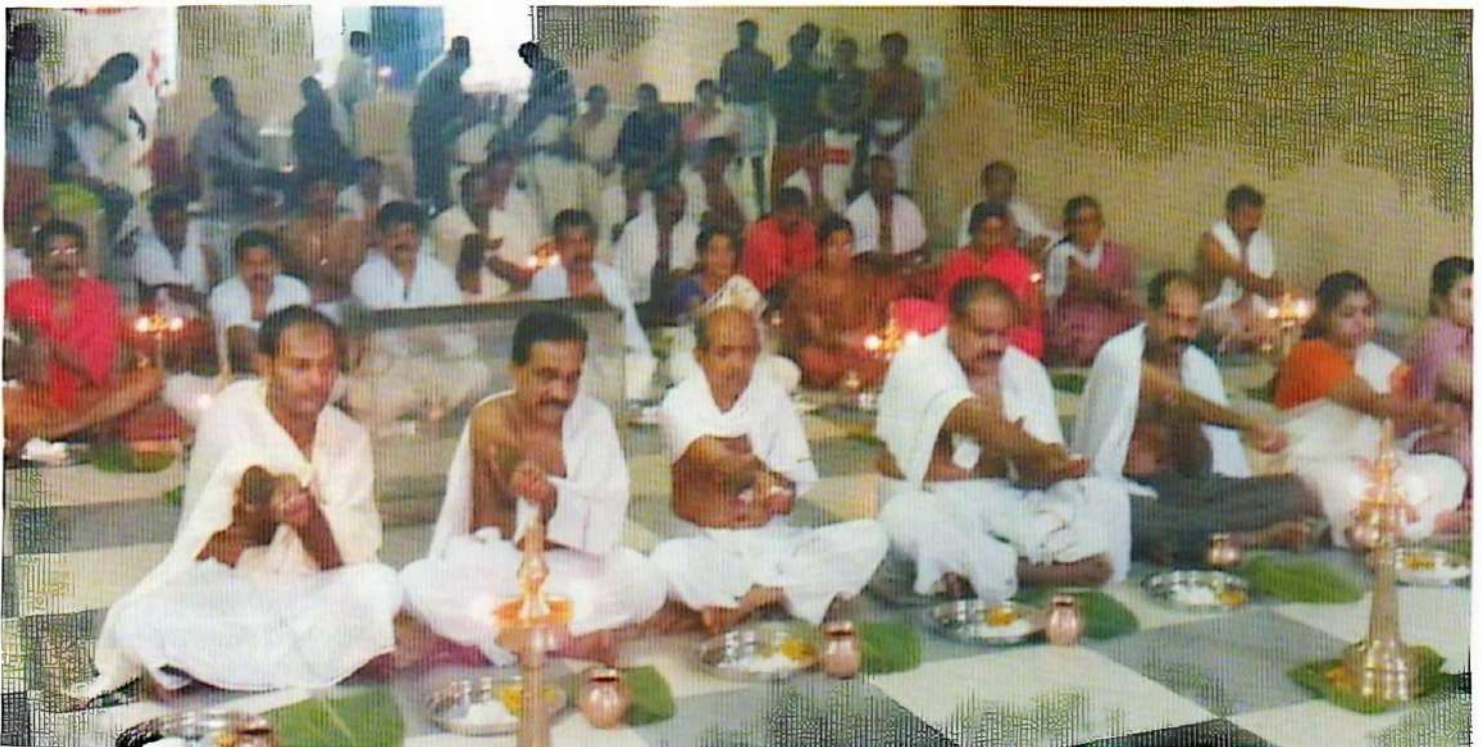
Namasankeerthana members at the event



Installation

■ Mrs Rakhee Sunil was installed as the President of Inner Wheel Club of Mumbai Dahisar. Prominent politicians, social workers, Rotarians, Inner Wheel members and Rotaractors attended the installation ceremony. Rakhee Sunil's area of focus this year is on education, medical and environmental projects.

Rakhee Sunil (right) being installed as President, Inner Wheel Club of Mumbai Dahisar by the outgoing President.



Vaavu Bali offering at Guru Shree Maheswara Temple in Sakinaka

Symposium on Women and Gynaecology

■ The Borivli Malayali Samajam organized a symposium on "Women and Gynaec" by Dr Nilima Vaidya Bhamare, on June 28 at 4.30 pm at Samajam's V.K Krishna Menon Academy, Borivli West. The programme was addressed by President Shriraj Nair, Secretary, Anil Kumar and Vanitavedi Chairman Achuthan. Eminent medical Professional Dr Nilima Bhamare, through her lecture threw light on ignorance to the younger generation and also gave medical advice on need based periodical medical checkups, preventive vaccinations, marriage and pregnancy, motherhood, parenting, etc. It covered the health threats faced by womenfolk of different age groups, working women and homemakers. Dr Nilima reiterated that women should not ignore any unusual pain or other symptoms; they should be checked up so that diagnosis could be done at the earliest as prevention is better than cure. She advised joint pains, lumps, ulcers, chest pain, giddiness, headache, back ache, heavy bleeding, delayed or frequent periods, menopause, depression etc should be addressed immediately for proper diagnosis and treatment. According to her, women should happily celebrate their good health with proper nutrition, rest and exercise.



Dr Nilima Bhamare being honoured at the Symposium

She also mentioned the mothers' responsibility of teaching young boys at home to treat girls with respect. Young boys and girls should be taught at home about moral values, behavioral patterns and inculcating the habit of extending help to the needy. She said however parents may trust their children and teens, there should be an eye on their behavioral changes, friends circle, reading materials, changes in their likes and dislikes, their cell phones and talks etc to ensure they are treading on right path. A mother should give freedom to her daughters to ask and clear their doubts on anything; she should be more like a friend to talk, ensuring

their safety in mingling with male folk of any age group the difference between 'good touch' and 'bad touch'.

All India Dance Contest in Bhilai

■ All India Artists Association (Shimla) jointly with Nrutyati Kalakshetram (Bhilai) will organise the 59th All India Dance Competition in Bhilai (Chattisgarh) from October 14 to 17. The competition will be in Bharat Natyam, Kathak, Kuchipudi, folk (group) and free style. The preliminary competitions were held during first week of June in Kalibari in Shimla. Now the second level contests are being held in S N G Auditorium of Bhilai. Gopikrishna Puraskar will be presented to winners on the concluding day. An extensive committee under the patronship of V K Mohammed is overseeing the entire programme. For details please contact Ratish Babu of Nrutyati Kalakshetram on 09826162652. Formats of application form can be had from Tru Indian Information & Guidance Society, Dombivli (W) free of cost or it could be sent by e-mail. Society office can be reached by 09320986322.

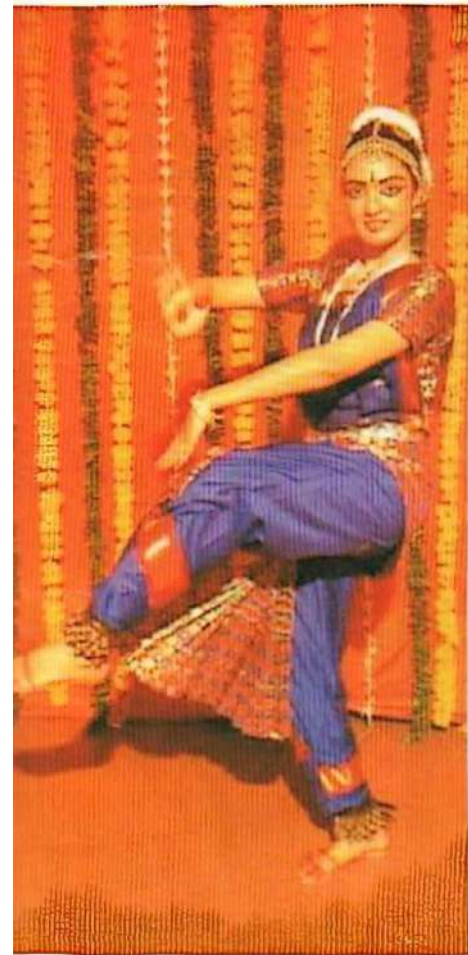


Release of Namasankeerthana's Brochure for Bhajanothsavam 2014 at Dombivli Guruvarurappan Temple.

Latest book of K R Narayanan to be released

■ A leading publisher Green Books of Thrissur, Kerala is publishing a book on sea and the living beings of sea, titled 'Samudram Mahatbhutam' on August 15 at Thrissur. This is possibly the first book in Malayalam language about the sea and its wonders. K R Narayanan regularly contributes to Kerala in Mumbai and is known to its readers since inception.

Devarajan, SNMS Saki Naka Unit Secretary being felicitated by TKA Nair, Advisor to Prime Minister of India, and film actors Manoj K Jayan and Prof Jagdish for Devarajan's nomination as Special Executive Officer by the Maharashtra Government. The felicitation took place during the concluding ceremony of the Golden Jubilee Celebrations of Sree Narayana Mandira Samiti.



Ms. Nikita Nair, daughter of Smt. Jayashree Nair and Shri Satishkumar and student of Smt Prasanna Nambiar had her arangetram on 1st June 2014 at Shri Krishna Temple, Veera Desai Road, Andheri West. Kum. Nikita is a biomedical engineer and is currently pursuing B.E. at Noida.



Kalashri Kalamandalam Gireesan's classical devotional recital supported by Kalashri Lalitha Kalalayam Nambisan on Edakka, Mridangam by Shashkthidharan and on Violin by Parameswaran Namboothiri during Karkitaka Special Puja Celebration organised by Neelam Nagar Ayyappa Puja Samithi (Mulund) at Vardhaman Hall.

Carnatic Concert

■ Kalakshetram Dombivli is organising a Carnatic Music Concert, 'Sangeetha Sandhya' by noted singer VR Dileepkumar on August 16 at Model English High School, Dombivli. A talented singer Dileepkumar is an A grade Artiste of All India Radio since the age of 19, and has taken part in the Navaratri Mandapam Music Festival in Thiruvananthapuram. The accompanying artistes are Thiruvizha Viju S Anand on violin, Bombay K B Ganesh on mridangam, Sreejith Vallattanjur on ghatam .

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Drama Revival

■ Kairali TV is to highlight the issues faced by the present Mumbai Natakavedi soon. A programme for Kairali under Amchi Mumbai banner was organised in Thane. Actors and actresses, directors, writers, lyricists, music composers, singers, makeup artistes from the drama world of the past and present of the city and its suburb and social activists participated in the event anchored by Roy J Kottaram. While some participants felt the drama scene was no longer alive, others felt it was live and kicking. One section of the participants pointed out that the lack of organisers, financiers and lukewarm interests of the Malayalee Associations were the defacto reasons for the present status of the drama, another section blamed the drama activists themselves for the decline in the interests of the spectators on account of backstabbing of their colleagues in other organisations. Theatre enthusiasts blamed the selection process of the play, lack of knowledge of the directors on the subject selected and the low motivation of the actors



K D Chandran makes a point

for the gradual decline of Mumbai Malayalam theatre. However there was unanimous agreement on creating a theatre set up for the promotion of Malayalam drama in the city and the collective

effort on the part of the activists and the Malayali associations in the city and suburbs with the help of promoters, state governments of Maharashtra and Kerala through Kerala Sangeetha Nataka Akademi.



Session in progress

Drawing Contest

■ The Women's wing of Keraleeya Cultural Society Panvel will hold a drawing competition for the children of Panvel and adjoining localities on the occasion of Independence Day. Children below 18 years can participate in three groups i.e., A

Group (5-8 years), B Group (9-13 years) and C Group (14-18 years). The contest will be held at C K T Hall, Sector XIV of New Panvel on August 10 from 2 p m. For details call 27492007, 07303607144 and 09757088191.

Malayalam Drama

■ The Managing Committee of ATMA is organising a Malayalam drama 'The Rectangle' directed by Soorya Krishnamoorthy on its annual day celebrations to be held on August 8 at Dr Kashinath Ghanekar Auditorium Thane at 8 pm. For more details contact, Sashikumar on 9969104894.

'Nokku Kooli': CITU Leader Arrested

The Thiruvananthapuram police arrested CITU Union leader Murali for allegedly demanding 'Nokku Kooli' from an IAS officer recently posted as Additional Director Tourism and Food Safety and also for threatening of dire consequences.

Anupama, who was Kannur sub-collector, was shifted to the capital on June 26 following a transfer. She got a rented house at Kesavadasapuram and brought her household items from Kannur to the new residence.

"The officer had with her the

household goods from Kannur. Since the head load workers failed to appear on time, she along with the lorry driver and the house owner, unloaded the goods. The union members reached the spot when only a washing machine was left to be unloaded. They took it out and later asked for the 'nokku kooli' for the whole load," a police official said. The trade union members under the leadership of the accused pestered the officer demanding payment till Saturday.

Murali was arrested following the complaint filed before the DCP Ajeetha Begum, who holds charge of the City Police Commissioner. Murali was produced before the court and was remanded to judicial custody for 14 days.

Terming the incident unfortunate, Labour Minister Shibu Baby John said the trade unions should prevent recurrence of such incidents in future.

There is a perception here that the biggest evil among the trade union movement in Kerala is the 'ruffian' attitude of head-load workers whose job is to load and unload things - be it in shops, residences or offices. The

A.K. Antony government in 2003 had brought in a law to reign in these head-load workers and from that time, they had no right to load or unload things at residences. However, when the V.S. Achuthanandan government assumed office in 2006, it diluted the law that saw police having no

right to intervene in disputes regarding workers and customers. When Oommen Chandy took over as chief minister in 2011, former engineer and Labour Minister Shibu Baby John held numerous rounds of talks with trade union leaders and fixed rates for all items whenever the services of head-load workers are sought.

"We have put these rates on the website of the labour department and we have informed all residential associations. These workers have no



Murali

right to demand work to load and unload things at residences. But those who wish to employ them can do at the rates fixed by us,' John said.

The minister has now called a meeting of all trade union leaders to tell them that unfair practises should be avoided as the state capital has already been declared a 'nokku kooli-free' city.

Several districts in Kerala have been declared 'Nokku kooli free' by the state government and Thiruvananthapuram is one among them. The High Court has banned this sinister practice in the state. Nokku kooli is an unofficial labour norm in Kerala under which wages are paid to trade union activists for allowing investors/builders to unload materials using machines or their own labour. 'Nokku kooli', translates into 'gawking wages' or 'wages for (just) looking on'. It had gained widespread notoriety all over Kerala, but the practice has been considerably curtailed in recent times yet practiced in many places but the victims seldom report it for fear or nuisance. The Head-load Workers Welfare Fund Board has finalised the wages for the purpose of levying a charge for the purpose of pension to the retired loading workers in the industrial zones but the trade unions made this excessive as well as extortionist. Further they threaten the people if they fail to pay even if the loads are impossible for human beings to load or unload. Even if elephants or cranes are used and paid for, the workers' union insists to be paid additionally. This extortion resulted in many manufacturing companies like V-Guard to leave the state, adversely affecting the state.



Anupama



VS and Pannyan pledges against Nokku kooli

Rishiraj Singh and Sreelekha made to exchange their departments

■ ADGP R Sreelekha is the new Transport Commissioner in place of Rishiraj Singh who took over the department of special Services and Traffic besides 'Nirbhaya' project from Sreelekha.

Following the death of Union Minister Gopinath Munde, Union Minister Harshvardhan had remarked that had he had the seat belt, Munde would have survived the accident. In the statute, all passengers travelling in the rear seats are supposed to be wearing seat belt but this was seldom implemented.

The courageous police officer Rishiraj Singh, who was the transport commissioner of Kerala

immediately issued orders to implement the rules to the letter and spirit, without waiting for the consent of the minister Thiruvanchoor Radhakrishnan. This irked the minister and when the MLAs raised the issue in the assembly and complained about the inconvenience caused by the order, Thiruvanchoor immediately over-ruled the commissioner and withdrew the order. Immediately Rishiraj Singh went on leave and the Chief Minister observed a tactical silence.



R Sreelekha

Rishiraj Singh

Though a 'All is well' stance is visible outward, the news papers in Kerala reported that all the new beneficiary steps taken by Rishiraj Singh are now slowly rolled back to the disadvantage of the state.

Aranmula airport project flout norms, says CAG

According to Comptroller and Auditor General (CAG), the Aranmula airport project violates green norms. 'The LDF and UDF governments have committed

serious lapses in executing the land deals,' says the CAG report, which details the flaws since 2004. The CAG has also recommended an independent probe into this.

The governments took no measures to check the encroachments. No steps were taken to retrieve the land from Kozhencherry Education Society. Also, the governments failed to check filling up of wetlands. In order to get the green clearance of the Environment Ministry, the state

governments furnished wrong details to the centre,' the CAG said and added that it is highly suspicious that the government itself could have involved in the illegal land filling.

Questioning the necessity for the airport at the spot, the CAG wanted a detailed study into the ecological consequences.

The Environment Department had rejected the reports prepared by Assembly panel and biodiversity board. The Agriculture department also recommended preservation of the project area. However, the Union Environment and Forests Ministry in UPA government has given approval for the project.



Karnataka helps Kerala to have an additional passenger train in the new railway budget

Though the ministers, politicians and the people expressed hope that the new minister for railways would consider the demands made to him by the people of Kerala, the railway minister did not disappoint the sceptics in Kerala. There is nothing in the budget that would benefit Kerala. However, a new passenger

train has been sanctioned between Kasargod and Byndoor, so that the religious tourists of Kerala can go to Mookambika Temple and boost the income of the Karnataka government through tourism.

While Railway Minister Sadananda Gowda's maiden railway budget featured a slew of packages for Karnataka, Gujarat, Uttar Pradesh

and Maharashtra, Kerala was left with a single passenger train.

The only remaining consolation for Kerala is the announcement of survey for new line along Kanhangad-Panathur-Kaniyur route. The minister also failed to consider the demand for suburban train service in Kerala. Now Kerala realizes the pinch of not having its MP in the union cabinet.

Kerala ahead in unemployment and employment guarantee

In a recent economic survey conducted by the Union government, Kerala was found ahead of other Indian states in unemployment as well as in employment guarantee scheme. In Kerala, out of 1000 people, 68 are unemployed in urban areas and 61 in rural areas. Sixteen states are identified as having above average unemployment and Kerala is the third from top. Gujarat is at the bottom. Only three out of 1000 are unemployed there. The evaluation is based on the survey conducted in 2011-'12. However, the survey

remarks that this high number could be due to the high literacy among the women who wait for a suitable job for some time. At the national level, there are 17 unemployed in the rural area compared to 34 in urban area.

Nevertheless, Kerala is ahead in implementing the rural employment guarantee scheme and scores second place behind Tamilnadu where it is 59 working days. In Kerala it is 57 days. For women, Kerala has 97.7% while TN has only 84.1%.

In poverty Kerala is at the bottom with 7.1% and the infant

death rate is only 12%. In the latter category, Madhya Pradesh is ahead of all states with 56%.

In Indira Awas Yojana, Kerala is ahead of others by reaching 97.7% of the target. The growth in population during the last decade is 4.9% while in sexual proportion it is 1084 women for 1000 men. In domestic industrial growth Kerala scored 8.1%, marginally ahead of Gujarat by 0.1% while Bihar achieved 15.1%.

According to Union Labour Ministry, labour growth during 2013 is 4.19 lakh for the whole country.

This too a budgetary provision

This budgetary provision made by V S Sivakumar, Minister for Health, Government of Kerala may probably create a sort of world record. He has allocated a sum of Rs.1,000 for the Govt Medical College, Ernakulam. No, this is not printing error. This is what he actually allocated for the medical college. Even a Class IV employee working in that medical college could have allocated a bigger sum

out of his own pocket.

This memorable sum was allocated in the supplementary budget when members pointed out that no funds were allocated to the college while the second government medical college in Thiruvananthapuram got a budgetary provision of Rs.25 crore. The Ernakulam medical college was taken over by the government in December 2013 when it was going

through a financial crisis. However the allotted Rs.1,000 will not be given to the college soon as the finance department is yet to appoint a head of accounts.

The members of the staff of the college have not received their salary since June and the college requires Rs.2.9 crore per month for disbursement of salary. There are 855 employees including 150 doctors in the college.

Divorce from Dileep is personal- Manju Varier

The divorce case between Manju Varier and Dileep has attracted the media attention for some time now, for reason of celebrity status of the person involved. Manju now wrote on the facebook that the decision to seek divorce was personal and not because any instigation from her close friends such as Geetu Mohandas, Samyukta Varma, Bhavana, Poornima Indrajit and Shweta Menon. A Whispering campaign about these persons being responsible for the ruptures in her married life has distributed and hurt them as well as her, Manju writes the allegations are wholly baseless and untrue, she insists. This negative campaign has affected the personal life and film career of the personalities, she notes and pleads that the people indulging this repressive campaign should



desist from it. She hopes that everything would end soon. In her writing, Manju wishes Dileep well and hopes that he would conquer new heights in career. She

is happy to note that Dileep looks after their daughter Meenakshi and Manju would remain a call away if Meenakshi needs her.

Angel Messages for the month of August, 2014

This month focuses on love & passion on the personal as well as on the professional front. New emotional & fulfilling romantic relationships are on the horizon for the romantically unattached as well as those praying for divine love to come to them. This is the love that you have been waiting and praying for. This person may come from a different city or background too.

Professionally, a situation changes fast in your favour. It is advisable to work with another person as a team as he / she will be able to help you guide you with better insights. Follow your heart's desire and passion with respect to changing your profession and doing what makes you happy.

The Angels advise you to take action as soon as possible as time is in your favour now. Whatever you do now is met success. Take that first step towards a love relationship or your desired career path without delay!

If you have a question which you need answers for, please email your question to keralainmumbai@gmail.com. Your question will be answered in the next issue of the magazine.

For appointments for personal consultation, you may
Email: angelsofgold777@gmail.com
OR
Call: 09619372358
Facebook Page: Angels of Gold

The Imperfectly Perfect Love



Devika Nambiar Nair

■ As a young girl, I never got tired of listening to stories of Cinderella, Snow White & Rapunzel. The palace, the evil step mom, the friendly dwarfs & finally the prince charming. How

these stories made me sway and waltz on my own. I remember sitting in a movie hall and watching a certain movie called Dil Toh Pagal Hai. I was 11 years old then. This movie had a dialogue which went something like this, "Kahin na kahin koi na koi tumhare liye banaya gaya hai"

(Someone somewhere is made for you). Like most young girls & boys this dialogue and this belief got so engrained in me that I started believing that one day when my prince charming arrives, he will be perfect and our lives would be flawless.

As I grew up I saw a lot of love stories around me being made and then broken subsequently. Now there were two trivial questions in my mind How many people are made for one person anyway? What happens after the love has happened? I answered the first question myself in time by telling myself that, hey, you will not know the right person till you have been with the wrong ones (this is debatable people I know!). Love as I have heard and experienced just happens to us. You're doing your daily thing every day and one fine

morning or afternoon or evening or whatever time it hits you, you're in love. You will have no real reason as to why you love this person but yes the world will be rosy, the text messages will be endless, the phone calls will be incessant and you will find yourself walking 1 feet above the ground. The magic of Love!

Now comes my second question, What happens after the love has happened? Time has passed and the things which were cute before maybe bothersome now. Both of you are now "used to" each other knowing how the other would react

or behave in every situation. The mystery has vanished and excitement is dead. A lot of us would say this is the stage where people fall out of love and it is all over.

I however beg to differ. I believe as we mature and as more time passes in a relationship love

or marriage love never goes away or changes but it is our expression of love that changes, it is our expectation of love that changes. When we are with someone for a long time, this person now knows every mood every expression that we have. We therefore expect him or her to know things about us without us having to say it in so many words. For example, I expect my partner to know that I am upset by the way I behave, to know I am happy because of certain things he does for me. Similarly, he expects me to understand that it's been a bad day and he is low in spirits, that he wants me to be around even



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Kerala In Mumbai August 2014

Fight those Monsoon Woes



Dr. (Major) Nalini Janardhanan

We enjoy rainy season that is associated with cool climate and greenery. But monsoon is also related with many infectious diseases that spread through air, contaminated food and water.

Remember in childhood, our parents warning us not to get drenched in rains, as we might catch cold and fever? Fever is only a symptom of an underlying disease. There are various types of diseases causing fever in rainy season.

Common Cold and 'Flu' (Influenza)

This is a droplet infection spread through air due to Influenza virus. Infection can spread from person to person during coughing, sneezing, spitting or talking. Things used by the



patient like bathtowels, clothes, handkerchiefs, plates, glasses, spoons etc also may spread infection if you happen to share them. Door handles, taps, lavatory chains or handles may also be contaminated with organisms. Symptoms: Sneezing, blocked nose or discharge from nose, cough, sore throat, fever with chills and shivering, bodyache, muscle pain etc.

Treatment: The patient should take bed rest and have plenty of fluids and a nutritious diet. He can take Paracetamol tablets for fever, steam inhalation for blocked nose and warm saline (Putting Salt in warm water) gargle for sorethroat. As Vitamin C is known to increase

immunity, fruits and Vitamin C in tablet form can be taken. If the fever does not subside or if complications like pneumonia develop, the patient should consult a doctor and take treatment.

Prevention: Avoid going out in rains and eating cold food like ice creams. Other members of the family or friends should stay away from the patient and avoid touching things used by him or shaking hands with him, to prevent infection.

Avian Influenza:

Influenza group of viruses which usually affect birds, can sometimes infect human beings and cause epidemics.

H1N1 Influenza: This viral disease is spread by air as an epidemic and can be dangerous to life. Symptoms may be those of Influenza, or fatal complications like pneumonia or simply common cold and sorethroat.

Precautions: Washing hands with soap and water

- cover mouth and nose with handkerchief while coughing or sneezing.
- wear a face mask to prevent infection.
- avoid overcrowded places.

Malaria:



Caused by a parasite called Plasmodium and spread by the bite of female Anopheles mosquito.

Symptoms:

vary according to the type of Malaria, Recurrent fever with chills, Shivering and Sweating, bodyache, weakness, headache can be seen. A dangerous type called Falciparum Malaria can lead to fits, coma and even death of patient if untreated.

Precaution: Avoid mosquito bites using mosquito repellents while going out and mosquito nets while sleeping. Avoid water stagnation around houses which may lead to breeding of mosquitoes.

Dengue Fever:



Caused by Dengue virus and spread by Aedes group of mosquitoes (Known as 'Tiger' mosquito) which bite during daytime.

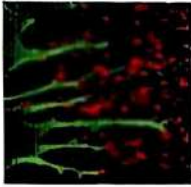
Symptoms: High fever, headache, bodyache, joint pains, skin rashes,

pain around eyes and loss of appetite. In severe cases complications may occur like internal bleeding, bleeding from nose, mouth and under skin, reduced quantity of urine and kidney failure, shock leading to death if untreated.

Chikungunya

Caused by an Arbovirus (chikungunya virus) and spread by Aedes mosquitoes. Symptoms: Fever, skin rashes, joint

pains, swelling in joints, headache, It may cause death if untreated especially in children, elderly and patients with reduced immunity.



pain and stiffness of neck, loss of memory, fits, weakness of limbs, abnormal behaviour, loss of consciousness. It may lead to death.

Leptospirosis (Weils Disease)



Caused by Leptospira group of bacteria. Urine of infected animals (dogs, rats, cattle, pigs, goats, horses, rabbits etc) get

mixed with stagnated water or drinking water sources. Contact with this contaminated water through eyes or injures on the body or

through mouth while drinking or washing, can lead to infection in man. Leptospirosis do not spread from man to man.

Symptoms: Headache, high fever, chills, muscle pain, cough, spitting blood, difficulty in breathing, jaundice, skin rashes, diarrhea, vomiting, low B.P.

Precautions: Use chappals while walking in rains. If you have injury on the foot, don't step into puddles or collections of dirty water. Don't use stagnated water to wash feet and hands or for taking bath. Eliminate rodents from the surroundings of houses. Use only safe and boiled water to drink. ■

Japanese Encephalitis



Caused by a type of Arbovirus and spread to humans from animals and birds by Culex type of mosquitoes.

Symptoms: High fever, vomiting, headache,



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The Imperfectly Perfect Love

after an argument because that comforts him. When you know of your partner's unspoken feelings, that is love. When she still says "I love you", even after you have ignored her messages and calls all day, that is love. When he speaks to you with the same warmth even after you have not spoken to him for more than 15 days, that is love. When you know he is going to need extra dal on the rice even after he says he won't, that is love. When you buy her the new kajal stick just because she has been staring at it constantly and is too afraid to tell you, even after knowing she has 4 of them already, that is love. When you gently pull her to the safe side of the road while walking and you walk on the outer side, that is love. When you put out your hand beside you in the middle of the night and find him sleeping beside you, snoring, and feel happy, that is love.

What I am essentially trying to say is, that love just happens to you initially and you spend a lot of

time telling each other about you so it is exciting at first. But when the telling phase is over and you're in the knowing phase please do not compare both of them. You are far from there and now in a better place where just looking at each other you will know each other's story. Having said that please also know that the little things do matter now, than it did before a good morning kiss, a random hug, a surprise bouquet of flowers, a love note, small gestures which look small but are so important to keep the magic alive.

So no, our love will never be picture perfect because circumstances change and so do our priorities. But what will remain are the beautiful imperfections of your partner which you will find perfect in ways only your heart would know.

I am blessed to have my imperfectly perfect love because it has imperfections that make me love him more each passing day.

I hope you feel the same about your love too. ■

Quotes

Death asked Life : Why does everyone love you and hate me.
Life replied : Because I am a beautiful Lie and you are a painful Truth.

A Lovely Logic for a beautiful Life:
Never try to maintain relations in your life. Just try to maintain life in your relations.

Always welcome the problems, because problems give you dual advice.

First, you know how to solve it, second, you know how to avoid it in future.

Three stages of Life:
Teen Age Has time and energy But no Money
Working Age Has Money and Energy But No Time
Old Age Has Money and Time But No Energy.



LOOK BEAUTIFUL THIS MONSOON

The rains are welcome after the humid heat of summer. But they can cause havoc on our skin if we do not take proper precautions. Here are a few tips to retain the glow on our face and lustre in our hair.

During summer many people experience dry skin. It is important to moisturize the skin. You can use a good moisturising lotion available in the market. Always apply a sunscreen lotion when going out

Alternatively, apply a mixture of half teaspoon of honey in two tablespoon of milk and apply on the face. Keep it on for ten minutes, wash it off. This will make the skin soft.

Home facial for dry skin: A mixture of oatmeal and pomegranate seeds blended with

buttermilk can be applied on dry skin and washed away after 15 minutes.

OILY SKIN

The importance here is to use an oil controlling cleanser that cleans the pores and controls oil secretion. The oil and sweat trap the bacteria and dirt on the face. It is advisable to use a gel-based sunscreen lotion that nourishes the skin but is not too creamy.

Mix two tablespoons papaya pulp, one tablespoon curds, one ounce aloe vera gel and a few drops



of lavender oil. This can be applied on the face for best results. While papaya is a great de-tanner, curd clears blemishes and aloe vera soothes the skin. Lavender oil boosts rejuvenation.

This mix can be easily prepared at homes and used by those troubled with oily skin.

COMBINATION SKIN

In this type of skin, the cheeks get dry and the nose gets oily when exposed to outside atmosphere. It is good to use an anti bacterial cleanser and a hydrating sunscreen lotion with SPF 30 to replenish the moisture that is lost due to sweat. A home made mask of a mixture of half cup strawberries, one cup yoghurt and one spoon honey blended well and applied on the face will result in a soft and smooth skin.

NORMAL SKIN

Normal skin requires the usual normal care of skin. Wash the face with a gentle face wash at least twice a day, and apply sunscreen lotion whenever you step out.

GENERAL TIPS

- Always keep facial wipes handy during monsoons.
- Drink a lot of water to regain the lost moisture and fight the sweat and humidity.
- Lemon juice sipped daily is a good remedy to ward off colds and flus.
- Keep yourself dry at all times.



Facial mask for normal skin
Mash one apple, one tablespoon sugar, and add one cup milk and a few drops of coconut oil into it. Apply this mix on the face for 15 minutes and wash it with cold water. This is a good nourisher for the skin and helps in giving the face a glow.

HAIR CARE

Hair tends to look dull limp and lifeless during the rainy season. Here are some home remedies to bring the lustre in your hair.

- 20 crushed hibiscus leaves
- 3 tsp mint paste

Mix with the juice of two lemons and apply on scalp for 20 minutes. Wash with a mild citrus based shampoo and watch your hair bounce with a shine.

Warm coconut oil mixed with the juice of one lemon and orange applied on the hair for 20 minutes also works wonders for the hair. Cover the hair with a towel and later wash with lukewarm water.

With a little care monsoons can be a time to look good and enjoy the rains. ■

ADDICTION PRESCRIPTION DRUGS

Addiction to alcohol and illicit drugs has always been spoken about, prescribed medication has remained silent but IS also a frontline addiction.



Dr Sujatha Nair

■ Addiction to prescription drugs is on the rise in India and across the world.

There are drugs to sleep, there are drugs to wake up, there are drugs to perform, there are drugs for pain, there are drugs to focus in exams, there are drugs to treat various physical ailments which are being abused on a large scale-pain medications, cough syrups etc etc..

There is a chemical maelstrom brewing in the brain and body of a large population of humanity addiction to which is as life threatening as addiction to alcohol and illicit drugs. Even more so as, because as they are "prescription meds" they are thought to be "safe" and far less harmful.

In the west addiction to prescription drugs are rampant amongst teenagers who hold "Pharm parties" wherein a punch bowl is filled with medicines pinched from the medicine cabinets of their parents. The kids then take turns going to the punch bowl grabbing a fistful of tablets and eating them most times with alcohol. Several times due to the ignorance of the kind of medicines consumed and the drug interactions between them or side effects and the combination with alcohol proves fatal.

Several times Psychiatrists prescribe medications for various disorders and the patient continues on them without a follow up and ends up getting addicted to them.

In Prescription medications addictions the most common classes of drugs involved are:

Opioids [for cough, pain] eg Oxycodone, Hydrocodone, Codeine cough syrups etc

Central Nervous system depressants [for anxiety, sleep disorders] eg alprazolam, diazepam, pentobarbital sodium etc

Stimulants [ADHD medication etc] eg Methylphenidate [ADHD med], Amphetamines etc.

Medical consequences of prescription drug abuse include the following.

Opioids can cause an increased risk of choking, low blood pressure, a slowed breathing rate and potential for breathing to stop as they suppress the respiratory center in the brain, or a coma.

Eg. When abused, promethazine-codeine cough syrup presents a high risk of fatal overdose due to its effect of depressing the central nervous system, which can slow or stop the heart and lungs. Mixing with alcohol greatly increases this risk.

Withdrawals from opioids-Restlessness, muscle and bone pains, Insomnia, diarrhoea, vomiting, involuntary leg

movements.

Sedatives and anti-anxiety medications (anxiolytics) can cause memory problems, low blood pressure and slowed breathing. Overdose can cause coma or death.

Abruptly stopping the medication may be associated with withdrawal symptoms that can include hyperactivity of the nervous system and seizures.

Stimulants can cause dangerously high body temperature, heart problems, high blood pressure, seizures or tremors, hallucinations, aggressiveness, and paranoia.

We at Anatta have come across several clients who have been treated with psychiatric medications for their addiction wherein the person afflicted finally uses both the substance of their choice and the prescribed medications thereby ending up with multiple addictions.

We treat these clients non medically after tapering off all their medications incorporating various meditation techniques that are psychotherapeutic along with Counseling and other techniques that take the person within allowing healing to happen. ■



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Katalppalam **കടൽപ്പാലം** (1969)

Lyricist: Vayalar rama Varma **Composer:** G Devarajan
Singer: Madhuri **Raagam:**



Rohini



Vayalar rama Varma



G Devarajan



Madhuri

കസ്തുരിത്തൈലമിട്ടു മുടി മിനുക്കി!
 മുത്തോടുമുത്തുവച്ച വളകിലുക്കി-കയ്യിൽ
 മുത്തോടുമുത്തുവച്ച വളകിലുക്കി!
 മന്ദാരക്കുളങ്ങര കുളിച്ചൊരുങ്ങി
 മംഗല്യതട്ടമിട്ട പുതുകപ്പെണ്ണ്-മാറിൽ
 മഞ്ചാടിമറുകുള്ള മിടുക്കിപ്പെണ്ണ് (കസ്തുരിത്തൈ..)
 എന്നും പതിനാറു വയസ്സാണ്-കൽബിൽ
 ഏതുമേരവും കനവാണ് - ഉള്ളിൽ
 ഏതുമേരവും കനവാണ്(എന്നും പതിനാറു..)
 പടിഞ്ഞാറൻ കടൽക്കര പകലന്തിമയങ്ങുവെമ്പ-
 ഉരുമാലും തുന്നിക്കൊണ്ടിരുപ്പാണ്! (പടിഞ്ഞാറൻ..)
 പുതുമുത്തമണിയിച്ചും പുളകങ്ങൾ പുതപ്പിച്ചും
 പുന്നാരം തരുമൊരു പുതുമാരൻ (പുതുമുത്ത..) (കസ്തുരിത്തൈ..)
 എന്നും കിളിവാതിൽ തുറക്കുമ്പോൾ-അവൻ
 നിന്നെ മുട്ടി വിളിക്കുമ്പോൾ-നിങ്ങൾ
 നെഞ്ചുരുമ്മിയുറങ്ങുമ്പോൾ(എന്നും കിളിവാതിൽ..)
 പതിനാലാം ബഹറിലെ പവിഴക്കൽപ്പടവിലെ
 പതിനീർപ്പുവിറുത്ത് നൽകേണം(പതിനാലാം..)
 തളിർവെറ്റു തെറുക്കണം തളികയിൽ കൊടുക്കണം
 താമരവിശരിക്കൾ വീശേണം(തളിർവെറ്റ..) (കസ്തുരിത്തൈ..)

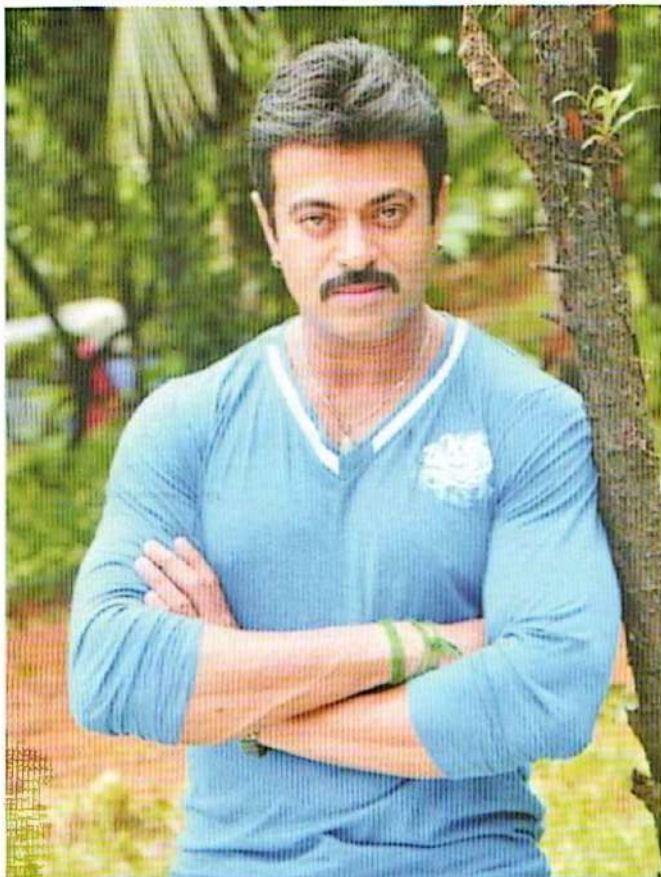
Transliteration: Ā, ā = ആ, ാ; c=ച, ch=ചെ, D, d = ട, Dh, dh = ട, Ḍ, ḍ = ഡ,
 Ḍh, ḍh = ഡ, Ē, ē = ഏ, ഴ; ī = ി; jh = ജ, Ḷ, ḷ = ള; Ñ, ñ = ണ, ṅ = ണ, Ō, ō = ഓ, േ-ഓ;
 ū = ൂ, ũ = ു; rh = റ, ṭṭ = റ; ṛ = റ; Ś, ś = ശ; T, t = ട, Th, th = റ, Ṭ, ṭ = ത; ṭh = റ

Kasṭuri ṭailamittu muti minukki
 Muṭṭōṭu muṭṭuvacca vala kilukki
 Mandāra kkulaṅṅare kuliccoruṅṅi
 Maṅgalyaṭattamitta puṭukkappēṅṅū-Mārhil
 Mancati marhukulla mitukkippēṅṅū (Kasṭuri..)
 Ennum paṭinārhu vayasaṅṅū-kalbil
 Ēṭunēravum kanavāṅṅū-ulīl
 Ēṭunēravum kanavāṅṅū (Ennum paṭinārhu..)
 Patiṅṅārhan katakkare pakalanṭi mayāṅṅumpo-
 Urhumālum ṭunnikkoṭtiruppaṅṅū (Patiṅṅārhan..)
 Puṭumuṭṭamaṅṅiyiccum pulakaṅṅāla puṭappiccum
 Punnāram ṭarumoru puṭumāran (Puṭumuṭṭam..) (Kasṭuri..)
 Ennum kilivāṭil ṭurhakkumpōl avan
 Ninne mutti vilikkumpōl niṅṅāla
 Nencurummiyurhaṅṅumpōl - (Ennum..)
 Paṭinālām baharhile pavizhakkalppatavile
 Panineerppūvirhuṭṭū nalkēṅṅam(Paṭinālām..)
 Ṭāḷirvetṭa ṭerhukkaṅṅam ṭāḷikayil kotukkaṅṅam
 Ṭāmaraviśarhikal viśēṅṅam(Ṭāḷirvetṭa ..) (Kasṭuri..)

M O Joseph produced Kadalpalam, a successful drama written by K T Mohamed, under his banner Manjilas and it was directed by ace director K S Sethumadhavan. This film was noted for the double role of father and son played by Sathyan. Prem Nazir and K T Ummer besides Sheela, Jayabharathi, Adoor Bhavani, Adoor Bhasi, Bahadur etc. Its four songs were written by Vayalar Rama Varma and they were rendered by S P Balasubrahmanyam, K J Yesudas, B Vasantha, Madhuri and P Leela. The other songs were Ujjayiniyile., Innepol innepol.. and Ee katalum.. All songs were well received those days.

PICKET-43

It tells the story of friendship between two army men belonging to India and Pakistan in the border area and is directed by Major Ravi. This is being shot in Kashmir. Ravi himself wrote the screenplay. Main actors are Prithviraj and Javed Jafri. While the former is the Indian army man the latter is the Pakistani soldier. It is produced by O G Sunil of Film February Entertainment P Ltd who produced '22-Female Kottayam'. Other actors are Ranji Panicker, Sudhir Karamana, Anu Mohan, Anushu Sharma, Angana, Shobha Mohan and Farida. Music is composed by Rathish Vega.



Dhanayathra

Grish Kunnummel produces and directs Dhanayathra for Sri Mookambika Communications, with Riaz Khan and Shweta Menon in the lead. Other actors are Bhagat Manuel, Biju Kuttan, Anand, Anil Murali, Indrans, Dharmarajan Bolgatti, Sunil Sukhada, Kottayam Nazir, Kalabhavan Prajod, Mamu Koya and Anusri Devi. While A K Chandran writes the screenplay, Kanhangad Ramachandran scores music for the lyrics written by Vayalar Sarathchandra Varma and Jinesh Kumar Eramam.

Maniratnam

Maniratnam is being produced by Raju Mathew and directed by debutant Santhosh Nair. Fahad Fazil and Niveda Thomas are the leading pair. Ranji Panicker, Kochupreman, Jaffer Idukki, Mamu Koya, Arati, Leela Babu, Naveen and Chembil Asokan are in the supporting cast.

Anil Narayanan and Ajith Logesh jointly wrote the screenplay and Rafiq Ahmed wrote the lyrics. Prashant Pillai composes the music.



Villali Veeran

RB Chowdhary of Super Good Films produces Villali Veeran with Dileep in the title role. Debutant Sudhish Shankar directs this film with Namitha Pramodatta as heroine. Mythili, Saikumar, Nedumudi Venu, Lalu Alex, Siddique, Kalabhavan Shajohn, Suresh Krishna, Ganeshkumar, Nishant Sagar, Dharmarajan Bolgatti, Saju Kotiyan, Seetha, Vinayaprasad, Vatsala Menon and Neena Kurup are the other artistes.

The story revolves around a man who looks after his three widowed sisters and their eight children.

Dinesh Pallam wrote its screenplay and the lyrics are jointly written by Rafiq Ahmed and Murukan Kattakada. S A Rajkumar composes the music.



Film director Sasikumar no more

Film director Sasi Kumar (86), known as 'hit maker' breathed his last at a private hospital of Kochi on July 17. He was suffering from age-related illnesses. Entered in movies as an actor, he went on to become a successful director. As a director he created a sort of world record by directing 141 Malayalam films and one Tamil film.

He was villain to Prem Nazir's hero in Visappinte Villi (The call of hunger), produced by Excel Productions of Kunchacko. The Telugu director of the film did not like the names of both the hero and the villain and then Kunchacko asked the well known actor of that time Thikkurissi Sukumaran Nair to give them new screen names. Thus Abdul Khader and Varkey John became Prem Nazir and Sasikumar respectively. Later, on the advice of Nazir, he withdrew from acting and went behind the screen to become the most sought after director of Malayalam movies. Sasikumar directed Nazir in 84 films while he made nearly 40 films with Sheela.

Born on October 14, 1928 in Alappuzha, he used to write amateur plays during his college

days. He acted initially in films made by Kunchacko and later by P Subrahmanyam of Merryland Studios. While assisting Subrahmanyam in direction, he also acted in films like Bhatha Kuchela, Snapaka Yohannan, Sreerama Pattabhishekam etc.

Incidentally, he has directed a huge number of stars starting from Sathyan, Prem Nazir, Madhu, Jayan, Kamal Hassan, Sukumaran, Soman, Mammooty and Mohanlal. He introduced numerous film personalities including Jayabharathi, Jagathi Sreekumar,



Vincent, Kunchan and Vijayasree to the movie world.

His first film as an independent director was Kedamangalam Sadanandan's 'Oral koodi Kallanayi' a successful play of those days, produced by actor P A Thomas. It was followed by

'Kudumbini' in 1964 and his last film was 'Dollar' in 1993.

Sasikumar was honoured by Kerala Government with J C Daniel Award in 2012 for his contribution to Malayalam cinema. In 1977, Sasikumar directed a staggering 15 Malayalam films, with three films simultaneously. His popular films include 'Sethu Bandhanam', 'Thuruppu Gulan', 'Sakhakkale Munottu', 'Attakkalagam', 'Ithikkara Pakki', 'Thommante Makkal, Love in Kerala and Choola to name a few. 25 years after making

Thommante Makkal, he remade it with the title 'Swanthamevide Bandhamevide' with Mohanlal, Lalu Alex and Jose Prakash in place of Sathyan, Nadhu and Kottarakkara Sreedharan Nair respectively.

The music duo Sreekumaran Thampi and M K Arjunan became a hit after providing music for Sasikumar's films. Sasikumar had lived in Chennai for most

of his life before shifting to Ernakulam a year ago. He is survived by two daughters, Usha Thomas (Former Principal of Layola College, Thiruvananthapuram) and Sheela Robin (Teacher, British School, Kuwait).

Vocabulary and pronunciation

-Guruji

It is said that if a person has a vocabulary of about 200 words, he can meet all his basic needs while dealing with his life.

Nevertheless if a person has a vocabulary of about a 1000 words, he can handle his life better as it would help him to describe his needs better. A person is identified as a man of some social status when he has a bigger vocabulary. In short, it is the words one uses during his talk, conversation etc help others to rightly assess him. Like the saying 'the face is the mirror of one's mind', the words keep one on a high pedestal.

How do we acquire vocabulary? The answer is simple: by listening to learned persons, talking to them, by reading good books and finally by discussing with peers. It is easier to talk to people who are less educated and placed at lowly positions. By talking to them in their style would help you to take them in confidence but he would be the gainer and certainly not you. For your gain, you should be at the lower level and the other person at the higher level. Start by listening and respond only when asked. Whenever new words are heard, do not hesitate to clarify its context, exact meaning, possible meanings, its origin and its other connotations like pronunciation. It is an accepted fact that Malayalees give least importance to pronunciations. The last mentioned attitude helped many artistes like singers and actors from other states

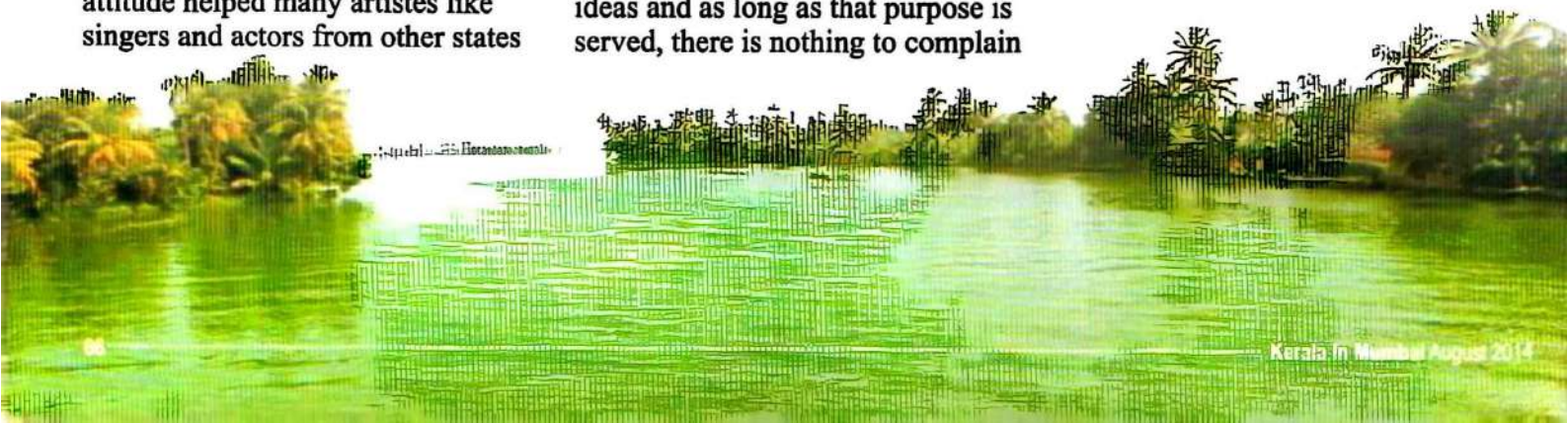
to thrive in Malayalam movies whereas Malayalee singers could not get a firm footing in Tamil, Telugu and Hindi movies.

With 53 characters in our alphabet, we can write most of the words from other languages using our script, an opportunity the people of other Indian languages does not have. Why then we do not have the upper hand? Our lack of initiative! As we have pointed out earlier, many of our characters are not pronounced correctly when they appear in second, third or fourth positions in a word. When they appear at the first place, certain characters are pronounced with a distortion. Many words starting with ഗ, ല, ജ, ട, ശ, etc are pronounced with a 'ഏ' sound. For example consider the following words: ഗജം, ലത, ജലം, ടശ, ശനി etc. Most of the Malayalees pronounce them as ഗെജം, ലെത, ജലം, ടേശ, ശനി etc. The interesting aspect is that neither the speaker nor the listener is conscious about it. Likewise, ഫ is pronounced as 'fa' as in *father* in English. The tragic part is that many in the Thrissur, Ernakulam and Kottayam districts pronounce the word ഹര്യ as 'Farya'. It is painful to see some recent books on language attempting to justify these aberrations as acceptable.

Of late many people argue that a language is only meant to exchange ideas and as long as that purpose is served, there is nothing to complain

about it. We are now seeing that scant respect is paid to the spellings in English as we moved to the e-mail and SMS world. In this 'use and throw' world' the above attitude may be acceptable but at what cost, is a matter to ponder. One forgets the fact that it is the language one uses throw light on his early environment and upbringing. A recent feature in 'Malayala Manorama Sunday Supplement' (July 27) revealed how a word 'daddy' from the mouth of a three year old boy with a Tamil petty female thief helped Judge Panchapakesan to decide that the child is not her natural son. Further, George Bernard Shaw through his play 'Pygmalion' highlighted the importance of the language one speaks to converse with others.

Parents can make a lot of difference if they take a little time to correct their children. Further, one should take a little care to shake off the folk style of speaking so that every Malayalee from the various corners of the world could easily comprehend what is being talked about. Kerala is a small state with a rich literature. If the government through its actions, the Malayalam University and the Malayalam Mission project along with the people take some conscientious effort for about five years in this direction, a lot of change can be brought about. Mere lip service would help gain nothing!





Kerala in Mumbai

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