

Kerala in Mumbai

Only English/Malayalam Monthly Magazine linking Mumbai Malayalees

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**STD. XII
WHAT
NEXT**



**Veteran
Stage
Artiste**



K D CHANDRAN

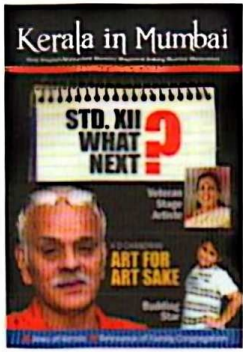
**ART FOR
ART SAKE**

**Budding
Star**



■ Jews of Kerala ■ Relevance of Family Congregation

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What a fall, my countrymen!

Kerala-in-Mumbai has till now refrained from commenting on the political issues or affairs in Kerala, Maharashtra or the nation. We have no political affiliation or inclination but have the right to commend on what we see, hear or experience and any issue afflicting the state or the nation.

What is happening around in Kerala and in the country, is not in the interest of its people and hardly anything related to development.

In Kerala, after its formation, a single political party assumed office only once, the first government under EMS Namboothiripad and from the second onwards some sort of a coalition was at work. The first such coalition was formed by the Congress, PSP and the Muslim League. Gradually, based on partisan interests, major parties split into smaller ones and came with a thin majority to form the government. Since earlier coalition leaders were of some moral stature, they could somehow manage them. Now the scale of morality, honesty and integrity has come down much lower. No coalition could claim an absolute moral authority and administrative acumen.

Having one seat in the governing coalition would enable the smaller parties to grab a ministerial berth. When the majority of the government is thin, the smaller parties abused it most. It leads to a change of the meaning of the government. Now it means an opportunity to aggrandize one's personal interests such as money and power. Money even if it cannot be displayed and hence cannot be enjoyed gives a kind of intoxication to the holder.

The scale of corruption is ever increasing since the earliest allegation involving P Govinda Menon and the value is going up uncontrollably. Earlier bureaucratic corruption was limited to the police and the revenue departments. Now every segment is deeply embedded in it. Most of the leaders are alleged to have some connection with corruption, misappropriation, moral turpitude etc directly or otherwise. Since the scandal involving Peechy Dam Rest House we are hearing a lot about ministers involved in moral turpitude. V S had to abandon his mission of removing Munnar Encroachment when he realised that his own party and coalition parties were also involved in it. People are uncertain about the reality but they see some smoke emanating from the scene. A family problem recently became a state affair when a politician father and his son-minister got involved. Marital controversies are drawn into the state legislature. CM's secretariat is also drawn to the controversy as in the case of VS and Oommen Chandy.

When Nature's fury destroyed many lives and properties in Utterakhand, all political parties across party lines are required to work to find solace and that is the call of the hour. But what we see is the opposite of it. They see it as a God sent opportunity to gain political mileage. Unscrupulous politicians, bureaucrats and contractors are vying to grab this opportunity with greed to make some personal gain.

We are tired of watching it, talking about it and writing about it. We only say, "Cry, my beloved Country."

Theatre Art and the Award

This refers to the OFF THE CUFF report and the rejoinder written by Suma Mukundan, Balan Tripunithara, Pavithran Kannapuram and Viswanathan Pallor in the May 2013 issue. Your kind reference is invited to the article written by Late Shri. P.K.Ravindranath in KIM April 2012 issue page no 23 on the subject "The Malayalam Theatre In Mumbai". At the cost of repetition you can even republish it for the benefit young samajams who were not aware of the history of Malayalam Theatre in Mumbai.

Let all Samajams take initiative in reviving the Malayalam Theatre instead of eying only on awards. There are many unsung heroes in theatre art. We should take a leaf out of Shri. Ravindranath's article and constitute an award by Mumbaikars. KIM can only do along with RAGALAYA AWARD. It is not the award that matters but the 'Malayalam Theatre Art'.

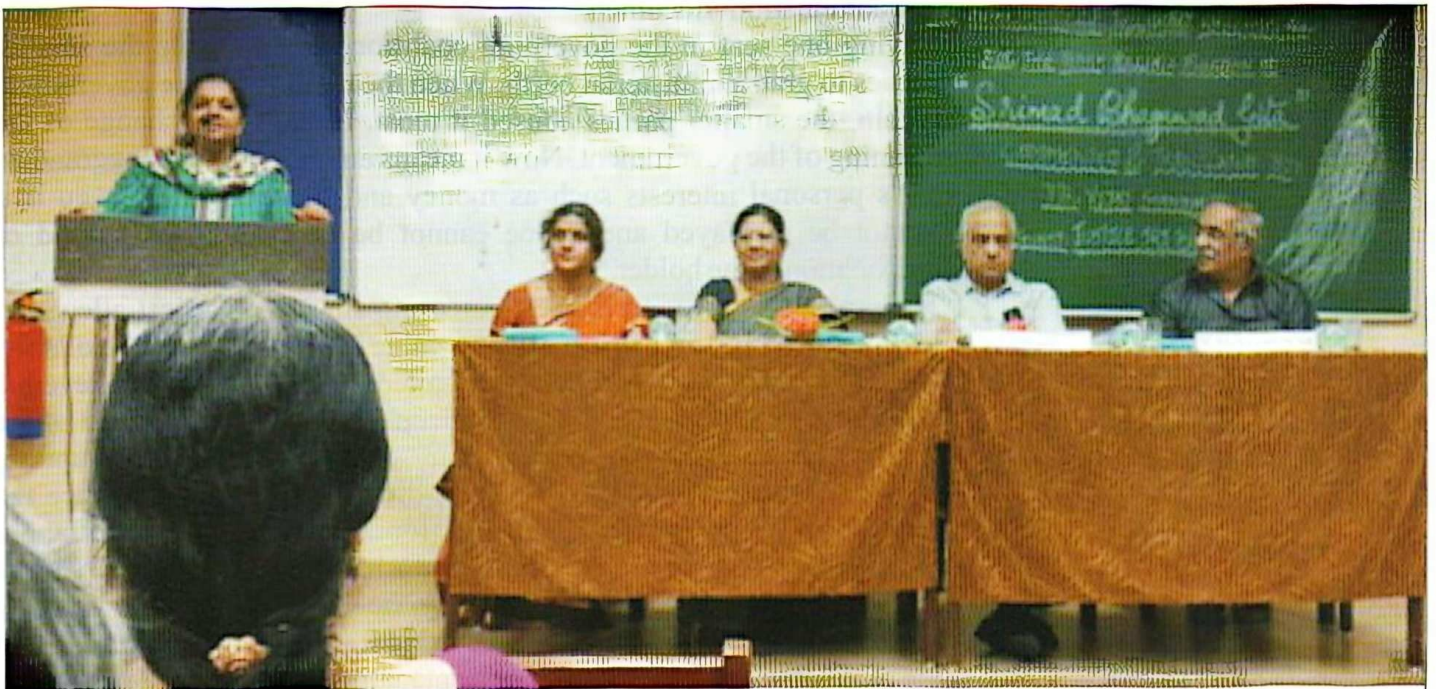
*T.P.Kunhiraman
Mumbai 400 0053*

The agony and the shame

Your editorial about the recent cricket scandal involving S Sreeshant was powerful and timely. In fact all of us Keralites, not only in Kerala but all over the world felt those pangs of pain and shame. The virus of corruption is sprading fast inside the body of Bharat Mata and it is time to launch a strong agitation against this deadly disease. When one of the viruses happened to be from Kerala, the pain is more and the shame is heavy. Shree might not be really guilty but he had given enough signals for the allegations to be raised. Celebrities like him should be cautious not to be in the vicinity of misadventure, demeanour and indecency. What did you do through your Editorial was a clear expression of our feelings.

The saying that 'Caesar's wife should be above suspicion' should be a watchword for all involved in government, sports and other issues involving the country. There should not be any respite for such individuals and they should keep away from the public light for life and that should be their punishment.

*S Hariharan
Thane (W)*



During the book release function of 'Bhagavat Gita - The Story of Life Divine' by Prof. A Vijayshankar, held at SIES College, Sion.

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, Mumbai 400 059.

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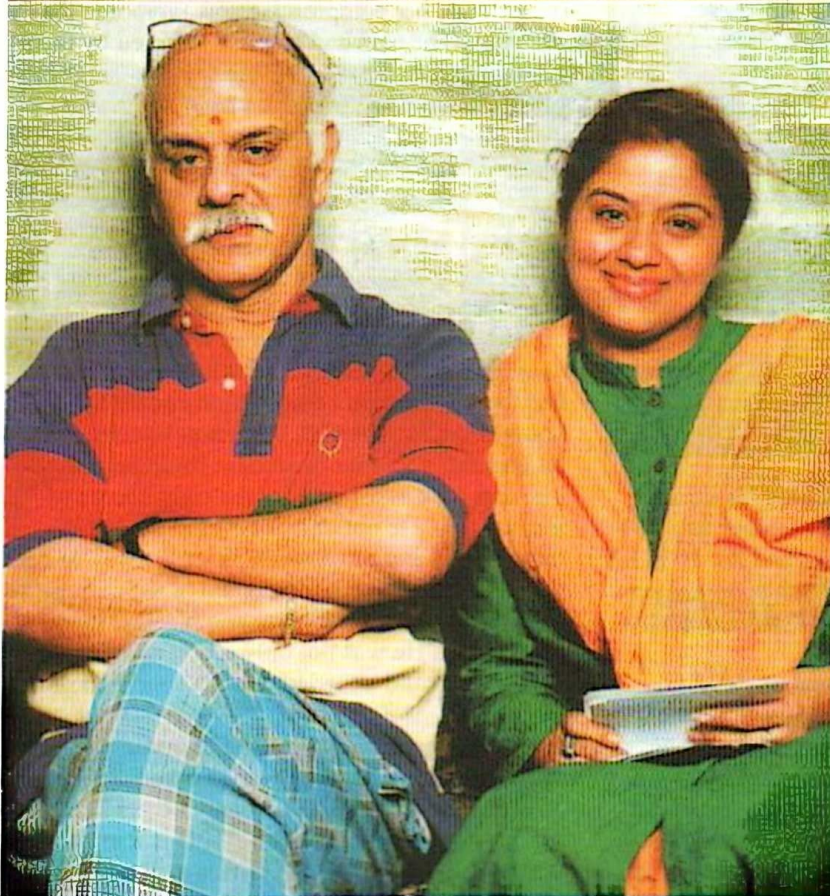
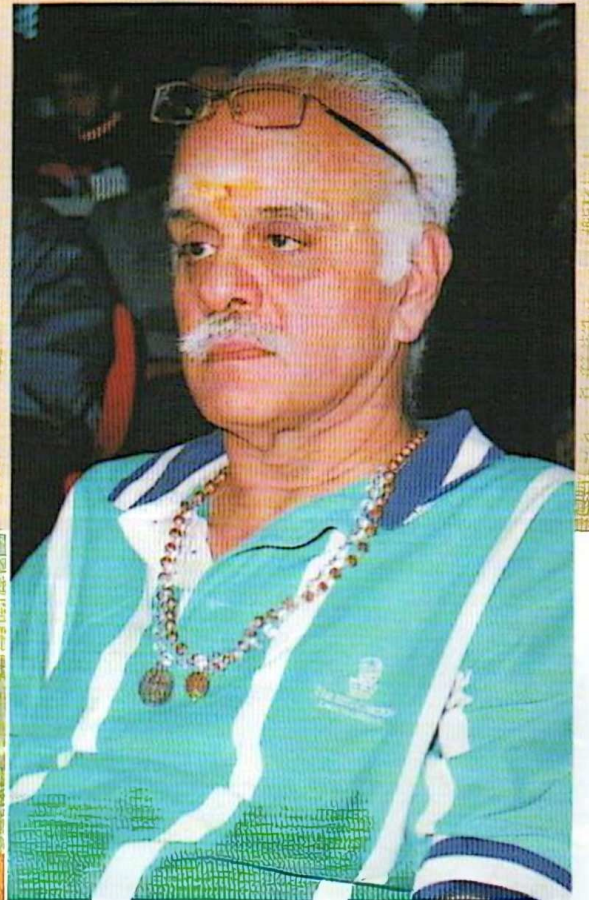
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K D Chandran

A LIFE DEDICATED TO PERFORMING ARTS

- KVS

Kizhakottumadhom Doraiswamy Chandran is a self made man who helped many others to evolve themselves in their chosen field, may it be the career in corporate office, acting in drama, writing plays, poems or scripts or nurturing talents in performing arts. Needless to say, he made his unmistakable stamp on all of them.



Chandran with daughter Sudha

First Innings

K D Chandran sportingly describes his life so far into three innings of cricket as the game is known for its uncertainty until the innings (he tacitly states that even the cricketing greats Gavaskar and Tendulkar played only two innings in a game) are over. The first one belongs to his life till he leaves for Mumbai, the second his happy family life till his only daughter lost a part of her leg making her and her parents' lives uncertain and the third from the successful management of her life as a fight against the misfortune and being victorious.

Chandran's lineage is drawn from Vayalur village near Trichy in Tamil Nadu but his immediate ancestors are born and brought up in

Irinjalakuda. Chandran was the eldest child of his parents Doraiswamy and Sarada and his siblings are Shanta, Skandan, Ganesan and Kumar. Chandran did his SSLC in Irinjalakuda Boys High School and in his yearning to supplement the family's income, joined typing classes so that he could get a job outside Kerala as the jobs were scarce in Kerala. In his growing years, he learned a lot from his grandfather Swaminathan Iyer. He drew this empathy, acting talents and oratory from grandfather but

Kerala, all his brothers too came to Bombay for their employment.

Second innings

Chandran's only regret in life was that he married quite early, under the pressure from his mother. She was skeptic that her attractive son would fall for the charms of an American girl working in his office and she had no way of preventing it sitting far away from her son. She had her own reasons for it and Chandran's promises of not looking at any girl (till she dies) would not bring solace to her. To give her peace of mind he married Thangam who, he acknowledged, was his source of strength through thick and thin. She was then an employee of the Handloom House and she resigned her job to become a home maker on arrival of their only child Sudha. Chandran's only sorrow was that she left him suddenly, never to return and he laments her departure and her absence in his life is deeply felt.

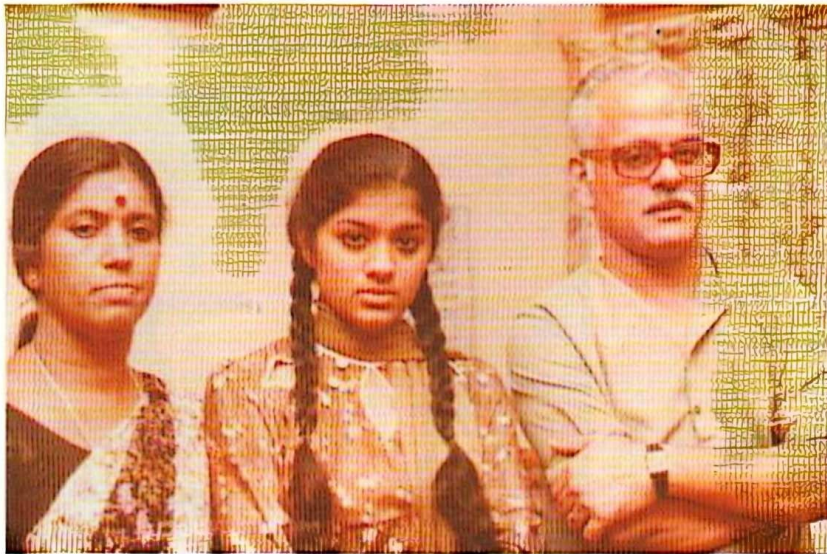
Thangam understood and supported Chandran throughout their married life and Chandran thrived in his job with USIS, acting assignments, patronage of theatre and arts and social work.

The fate was unkind to the Chandrans. When Sudha was a student of 12th standard, in a severe accident, she lost part of her right leg but her grit, determination and trust in Murugan, the family's presiding deity, brought her back to a normal life rather made her compromise and overcome the adversity. The pain and anguish suffered by them during the recovery period can only be gauged. But she not only returned to stage, but graduated from Mithibai College and acquired an M A degree in Economics from University of Bombay.

Work is worship

At his work place, Chandran was very proactive. Chandran had no degree in Library Management but none could beat him as librarian. He practically knows what each book under his care contained and who in the world had the information he needed to update his knowledge. Any person, be he a politician, bureaucrat, a teacher or student could approach him and seek assistance for the right source of information. He not only identified the books they needed and often went out of the way to get the relevant portion photocopied (a technology he had access to before others) and reached them free of cost. He was not only a vast treasure of information and knowledge but a source too for the needy.

The above trait of his helped to nurture friendship with the mighty and powerful. Sharad Pawar, Nani Palkiwala and many others like them utilized his resourcefulness. "This is a great and irreparable loss to us," Palkiwala said when he heard that Chandran was about to retire from USIS Library. The US government honoured him



Chandran with wife Thangam and daughter Sudha



Chandran with his brothers

displayed them only after reaching his dream city Mumbai in 1953. He had a leather bag, two certificates of his qualifications and Rs. 10 in his pocket besides a zeal to find a job soon and grow big while helping his parents in bringing up his siblings at home.

Under the care of his maternal uncle M G Subramanian, Chandran soon gained practical experience and proficiency in local languages. His first job was with American Library at Churchgate and that was his last job too. Changing to other employers was unimaginable as none could match his salary. He joined as a typist and retired as Deputy Library Director of USIS. After completing their education in

with a rare title, seldom given to a non-American, Sustained Superior Performance Award.

World is a theatre

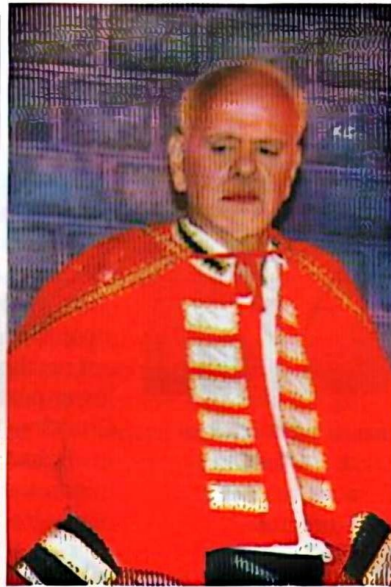
Since his early childhood, Chandran was familiar with the theatre world as all members of his family were lovers, patrons or actors. Since he left native place, he could not participate in



Chandran on the stage



A scene from a movie



From play 'Swathi Tirunal'

plays but his acting talents blossomed soon after he landed in Mumbai. He bemused that he had the audacity to tell his father-in-law-to-be that his first wife was theatre and Thangam would only be the second.

His appearance on stage was in a female part in a drama *Tharangal* for Goregaon Malayali Samajam anniversary, like that of his uncle

Rajamani. His acting was well appreciated and that caused him to be entrusted with female roles only, until M N Kurup gave him a male role. It was a trail blazer and Chandran was inundated with a male roles but not in the lead. Chandran returned this debt by establishing a body *Nrutya Sindhu* to institute an award named after M N Kurup for theatre personalities of Mumbai. Some of the recipients of this award are V Achuthan, P N Nanappan, Mary Paul and Rajan Kadannappilly. He persuaded and supported Nanappan to found Experimental Playhouse that staged Nanappan's *Kshetram* with Chandran in the title role. Incidentally, *Kshetram* was staged 27 times in various cities and towns of India.

With PMN Menon, N Sadasivan, K N Nair, G K Nair, V.Rajagopal, R.Narayanan, Adv S.Venkiteswaran, R, Narayanan, G.K.Menon, Vijayan Achath, K.G. Nair (LIC), N.K.Nair; A.G.K.Nair and 7 others, Chandran was instrumental in forming Indian Fine Arts Centre and brought Kalanilayam Theatres from Kerala to introduce their dramas to the Bombay Malayalees. Thus Bombay had the opportunity to witness the gigantic 100x120 feet drama stages with 7000 sitting capacity in open grounds. The plays staged were *Sri Guruvayurappan*, *Katamattathu Kathanar*, *Sri Ayyappan* and *Taj Mahal* and it was a huge hit with the drama loving Malayalees though it did not bring any profits. Between 1969-'80, Kalanilayam staged their plays seven times in Bombay.

From Malayalam stage Chandran moved to Tamil stage when some Tamil theatre lovers formed a play group to which Chandran too was attracted. This motivated him to form a Tamil drama troupe Rangoli. It staged a play every month for some time. When Mundoor Rajan formed Sangam Theatres, Chandran became its patron and encouraged them to stage many plays.

Many titles were given to him by his admirers, such as Tamil-Malayalam Kalathilakam, Nataka Kavalar, Kala Pariposhakan, Tamil Arasan, Malayala Samskarika Nayakan etc.

One thing that continues to burn his mind is that the younger generation does not come forward to take the organizations and other initiatives forward.

The Social Animal

Continuous interaction with different personalities, events and issues transformed Chandran into a fine orator par excellence and the one most sought after. Once behind the mike, he always spoke in a chaste language be it English, Malayalam or Tamil. He loved debates and discussions with a wider audience and entertained and educated the audience. He never hesitated to call a spade a spade and this characteristic of his made many to think that he was arrogant but those who watched him closely realized that he was very good at public relations.

His friendship circle is vast and it continued to grow wider. His ability to remember names always helped this trait.

He promoted stage artistes, poets, writers etc in Bombay and financially helped those in dire straits. The late P.N. Nanappan in a letter remembered him thus: "ACTOR TO ORGANIZER TO PROMOTER has been a long and eventful journey for Chandran. A true promoter of artistes is a self-sacrificing servant of society. To promote an artiste with the ulterior motive of projecting oneself is sin. For a

their fame to KDC who even spent his own hard-earned money for the cause of performing art He has done enough and much more for the young and promising talent. Few recognize good and reward the right men, Gratitude is a forgotten word in this modern materialistic world, In this context I would like to place on record the "dialogue" he had with me one whole night in mid-October 1992, It was kind of him to visit me at my home at Guruvayoor after my "stroke" attack, He sworn in the name of Lord Guruvayoorappan that I had inspired him, I am glad he exceeded my expectations, He likened me to Lord Rama while assuming the role of his brother Bharatha!"



In a presentation ceremony



Chandran inaugurating annual event of a Vapi Malayalee Association

promoter to assume the stance of a benefactor distributing largesse is immoral... Chandran imbibing the true spirit of Theatre, has been consistent in promoting actors, directors, musicians, dancers - a whole lot of them, because theatre is the only composite art that includes all crafts and skills. The shy diffident Chandran of 1962 is today a confident, commanding and benevolent personality. Those who have been benefitted by his benevolence are many."

P M N Menon whom Chandran worshipped and revered as Guru, remembered, " Teenagers by dozens got sponsored by the organization (Chandran's Nriyasinthu)', several artistes owe

Third innings

Parallel to his official and social life, Chandran along with his wife Thangam had a bitter turmoil on account of their daughter, their only child, Sudha's misfortune with the accident took a couple of years of her life waiting for redressal while the untold story of anguish, agony, trial and tribulation persisted. When Sudha was admitted in a Chennai Hospital for expert treatment immediately after the accident, the doctor in charge of her, expressed his apprehension about gangrene having set in and the remedy against it was to cut off her leg above the knee. Chandran was devastated on hearing it as it would completely eliminate the possibility of going for artificial limb later. He wanted to unload his anger and anguish and rushed to the nearest temple, The Ayyappa Temple in Kodambakkam. While devotees were busy praying, he uncontrollably berated the God for bringing such bizarre situation in their life and asked what sin they committed to have such fate. The unabashed utterances shocked the listening devotees and they tried to pacify him. They empathized with him and send him back to hospital.

On reaching the hospital, a surprise was in store. The doctor informed him that gangrene had not reached above the knee and that only the lower portion needed to be removed. When Chandran narrated this incident, he seemed to be in a trance. The entire India knows the miraculous struggle that Sudha went through, through school text books and the movie *Mayoori* and its various dubbed versions. But there is a small piece of information that is withheld. When Sudha decided to dance again, The Chandrans decided to have it before the very Vayalur Murugan whom they met just before the accident. Without telling anyone, the Chandran family proceeded to Vayalur. Chandran had some lingering doubts in his mind. Why Vayalur Murugan being their family deity allow a tragedy to happen to their daughter and what sin she or her parents did to deserve such a punishment?



Chandran with daughter Sudha and son in-law Ravi Dang



Wedding Photo

He decided not to allow Sudha to perform before he got his answers.

At Vayalur Temple, they were surprised to find Madras AIR director and a few crewmen with cameras to videorecord the event. Chandran did not allow them to remain and sent them away. During the pooja, KDC was keenly watching the idol, asking his questions silently and lo! he witnessed tears rolling down from the eyes of the idol. The priest also observed the unthinkable and cried out to Chandran. He got his answers. The God indeed saved Sudha from a bigger tragedy and the price they had to pay was so small in comparison to it. By this time the AIR team returned as if commanded to record the event for posterity.

Before the dance performance, Bombay singer Sivaramakrishnan (Ganesan) rendered a heart breaking keerthana penned by Chandran's close friend the late S Balu. This keerthana had the all the nuances of admiration and submission of the devotee. The English translation by Thodupuzha Sankar of the Tamil lyrics starting with the line *Ulagil ennai padaithai Muruga* is given below:

Lord Muruga, You have commissioned me to this world

*You gave me food and clothing, a roof to take shelter
A virtuous wife and a darling daughter endowed with artistic talents
Alas, You snatched away her limb relentlessly in the game of life
Nevertheless You made her dance in Your temple at Vayalur
And made her traverse far and wide the world over
You nourished her on time, not revealing my assignment
You gifted peacock to the garden, showered rain in the desert
And installed a generous heart in me to promote various artistes
You made my life legendary and inspired my mother
To sing Your praises O Lord Shanmugha*

*O Lord of Vayalur, grant me Your benignity
And insight to carry on my mission
Appear before me O spear-borne Lord*

Chandran has aptly written some lyrics for a few devotional songs. He wrote lyrics for four Tamil albums (*Vayaluramrutam, Vayalur Murugan Thunai, Vayalur Murugan Pamalai, and Vayalur Murugan Mahimai*) and two Malayalam albums (*Amme Ayyankavilamme, Sangameshwara Saranam*). *The Hindu* in its music review described the albums as "Honey Dews from K D Chandran."

Chandran is also associated with the Concerns, Pravasi Malayalam Sahitya Sangham, The Mumbai Tamil Initiative, Nache Mayuri Dance Academy, Tamil Malayalam Cultural Forum, Harmony, NADE in service of disabled persons, Chandran believes that a leader's job is to show direction and take initiative and it is the duty of others to take that initiative forward and spread it in a progressive direction. He is a little apprehensive about the laxity of the young to move forward socially as they are more concerned about their self promotion and interest.

Diving into the past, Chandran says that several decades ago when Malayalees came to Bombay, there were very few outings for them to provide solace to their inner self and Malayali associations were a refuge station and it helped them to expand their horizons. They also provided an outing for their cultural and social aspirations. At present, the younger generations do not have such urges as they are born and brought up here. Further the secular character of Malayali organisations is no more existing as people started to form groups based on their religion, caste, profession, native place etc and the associations are more financially driven. The present leaders have to seriously think of this situation and give directions to the younger generation, he feels. ■

CHOICES AFTER STD XII AN OVERVIEW



Unlike earlier days, today there are several courses available for students after **Std XII**. There are educational counsellors and experts who advise them to choose a stream or subject of their interest and inclination and show the career options available and specialisations they can carry out in their subjects of interest.



Lakshmi Venkatachalam

As Dr. Suresh Nair, Principal, Vivek Vidyalaya and Junior College, Goregaon says, “What after 12th or HSC? Many students and parents think about this from a career perspective. But effectively the real start to a student’s career is what he or she does after 10th standard or SSC. Many of the higher education available after 12th standard is based on competitive examinations now a days.”

Dr Suresh Nair continues, “Should one opt for Science or Arts or Commerce from a College or pursue a diploma from a Polytechnic or ITI course from an institute, is to be decided before planning for higher education. Ultimately the selection

depends up on the factors like choice of kind of higher education available, financial status of the student and of course the interest of the child.”

Bijoy Oommen, Principal Holy Angels Junior College says, “Many students suffer every year, as they themselves are not aware of their inherent potential and have little idea about what to do. Besides, there are certain careers which are preferred over the others, as they are deemed to be more lucrative or respected. As a result, many students sit for entrance exams under immense pressure. Some students also sit for many entrances knowing little about how well it fits in their overall career / life plan. Thus, their choice of courses leaves them struggling to barely



Dr. Suresh Nair



Dr K M Vasudevan Pillai's
EduNation The Dream of an India Empowered. Dr Pillai is founder-CEO of Mahatma Education Society Mumbai.

"To educate is to empower and to empower is to set free. This is the 'heaven of freedom' that Tagore dreamt of for our country. This is the attitude we need to see for ourselves, our country. This is the only way to scale the opportunities of the new world economy, without barriers, without fetters, with our eyes on the future and with our heads held high."

manage the course which they have joined. Those who manage to pass the graduate course are again at crossroads as when they join the work force they are dissatisfied and unhappy. All this arises because the students do not do any career planning and choose institutes giving little weightage to the course or choose a course giving a little weightage to their own strengths and capabilities. You can begin by choosing a career that fits well with your skills and values."

CHOICES AFTER STD XII

Karthika Nair, Vice President, Bharat Education Society and Director, BDH Industries Ltd, outlines the admission procedures in the most popular Engineering and Medical streams.

Engineering

IITs - The Joint Entrance Examination for admissions to IITs is being replaced by the Joint Entrance Examination (Advanced). Only 1,50,000 toppers from various categories who have taken the JEE (Main) will qualify to face the JEE (Advanced). Website <http://jee.iitd.ac.in/>

► B.E/ B. Tech The JEE (Main) replaces the earlier held All India Engineering Entrance Examination (AIEEE) for admissions to B.E/ B. Tech courses at NITs, IIITs, DTU Delhi and other centrally funded Institutions (CFTIs). 40% weightage for Class XII Exam and 60% to the JEE (Main) Examination marks is considered for the merit list. Website: <http://jeemain.nic.in/>

Medicine

► MBBS/ BDS- The All India Pre Medical Test has been replaced by the National Eligibility

cum Entrance Test (NEET) for admission to MBBS/ BDS courses in institutions approved by the Medical Council of India and Dental Council of India. Sadly, this year Maharashtra turned out to be the worst-performing state in the first-ever National Eligibility-cum-Entrance Test (NEET) for admission to all under-graduate medical colleges. Though over 95,000 students appeared for NEET from Maharashtra the largest number from a state, barely 35 per cent qualified for admission. Website: <http://cbseneet.nic.in/>

► B.V. Sc and A.H (Veterinary Sc) - The All India Pre Veterinary Test (AIPVT) is conducted by the Veterinary Council of India (VCI) for admission to the 15% seats to be filled on Merit in each Government Veterinary College in India (except Jammu & Kashmir). Website: <http://www.vci-india.in>

► B. Sc (Nursing) There is no Joint Entrance exam for Nursing and every college offering this course has its own admission procedure and tests.

► B. Pharm (Pharmacy) - For admission to first year of four year full time degree courses in Pharmacy in the State of Maharashtra, the Govt of Maharashtra conducts the Maharashtra Technical Common Entrance Test (MT-CET)

Other Institutions

If you are planning to try for admission in a private University like the Manipal University then you need to apply directly to the Institute. The Manipal University Online Entrance Test 2013 (MU-OET 2013) is a computer based online entrance test for admission to the Under Graduate Medical/ Engineering/Pharmacy Courses at Manipal University. There is no entrance test for admission to B Arch course. However, admissions are based on the marks in Grade 12 and NATA conducted by the Council of Architecture considered with equal weightage. Website: www.manipal.edu

Similarly, Institutes like AIIMS, AFMC or autonomous colleges like Dr DY Patil's Institutes have different admission exams and procedures. Unaided Private Medical and Dental colleges have an association called AMUPMDC that conducts a Common Entrance Test. Website: <http://www.amupmdc.org/>

► BAMS/ BHMS/Unani Medicine - Alternate forms of medicine like Ayurved, Homeopathy and Unani medicine are gaining acceptance among people disillusioned by modern medicine and its side effects. Recognized colleges in Mumbai like Anjuman-i- Islam's Tibbia College and Hospital (Unani), Smt. Chandaben Mohanbhai Patel Homoeopathic Medical College in VileParle, Dr. M.L. Dhawale Memorial Homoeopathic Institute, Chembur, Virar Homeopathic Medical College, RA Podar Ayurved Medical college, Worli, KG Mittal Punarvasu Ayurved Mahavidyalay, Charni Road are the more popular and reputed Institutes for



Karthika Nair



Engineering Stream

Graduation Courses

Science B.Sc

Undergraduate course in Science is available in a wide variety of subjects depending on the student's area of interest. The list includes but is not restricted to Mathematics, Statistics, Physics, IT, Computer Science, Electronics, Biotechnology, Biochemistry, Biomedical Science, Chemistry, Microbiology, Life Science, Botany, Zoology, Sports Management, Forensic Science, Nautical Sciences, Aviation, Maritime Sciences etc.

Commerce and Arts

Considered as easier and not vied for courses in earlier times, both Commerce (B Com) and Arts (BA) have come into their own in the recent past. In Mumbai there is no centralized admission process so you need to apply for admission in every college you are interested in and also pay for each of them separately.

Options in B.Com include B.Com. in Accounting & Finance (BAF), B.Com. in Banking and Insurance (BBI) and B.Com. in Financial Markets (BFM) among others. The opportunities for Commerce graduates are a lot more with the addition of courses for Chartered Financial Analyst (CFA), ICWA, Company Secretary (CS) or Chartered Accountancy (CA).

An Arts degree includes interesting subjects like History, Political Science, Sociology, Psychology, Languages, Literature, Economics, Ancient Indian culture, Anthropology etc. The

these courses in Mumbai.

B.Sc. (Occupational Therapy) and B. Sc. (Physical Therapy) - Physical therapists use physical exercise and modalities to treat physical movement dysfunction and occupational therapists use and adapt occupations to treat or prevent occupational dysfunction due to physical, mental or environmental factors. In recent years there has been an extraordinary demand for Physiotherapists all over the world especially in First World countries. Popular Colleges are KJ Somaiya College of Physiotherapy and MGM's College of Physiotherapy, Navi Mumbai.

B Sc, B Com and B A Course Options



Bijoy Oommen

In B.Sc stream you can select from various subjects like science, maths, physics, computer science, biotechnology etc. After BSc, you may complete MSc and take up teaching jobs or research.

B.Com students can choose Company Secretary Course, Chartered Accountancy, Computer studies or even Business

Management as a career option after 12th. CA is one of the best profession regarded in India but only marginal percentage of candidates qualify for these examinations. Some of the full time courses that can be pursued after 12th by Commerce-field students are Chartered Accountancy (CA), Bachelor of Business Administration (BBA), B.B.M (Bachelor of Business Management), B.Com (Banking and Insurance), B.Com (Honors in Accounting and Finance), B.Com (Honors), B.Com (Computers), Fashion Designing, Interior Designing,

Hotel Management, Tourism Management. Some of the job opportunities for Commerce students are Chartered Accountant, Lawyer, Interior Designer, Fashion Designer, Airhostess, Human Resource, Accountant, Investment Banker, Company Secretary, Banking Sector, Hotel Sector, Tourism Sector.

B.A For students of Humanities or Arts, a large number of creative courses is available as career options after 12th. Among the best options for arts students is to opt for a bachelor's degree in any of the arts subjects and learn a foreign language simultaneously. By doing so, you can qualify for a job of interpreter in the consulates and embassies with this combination. The best choices for foreign language can be French, Spanish, German, Russian, Japanese or Chinese. In addition to that, you can prepare for Indian Civil Service Examinations or State Civil Service Examinations or a course in advertising, journalism, mass communication, media studies, business management, performing arts, travel and tourism and many more.

career plans after a BA degree normally includes teaching, media, advertising, public relations, and many other creative fields. It is also the chosen option for those who are interested in a career in Public Administration. Business Management and Mass Media courses, Hospitality Management are other courses that the student can choose from.

Vocational Courses

Vocational courses in Fashion technology, Jewellery Design, Aviation, Auto Mechanics, Drafting, Masonry, Radio Jockeying, Packaging or Industrial Design, Graphic Design, Cosmetology, Horticulture, Disaster Counselling, Tourism and other profession-based courses are also very good career options after 12th.

Off The Beaten Path

The University of Mumbai's Department of Music offers a Three Year Degree Course in B.Mus. In Hindustani Classical Vocal / Sitar / Tabla in addition to Six Months certificate course in - Sound Recording and Reproduction Course (SRR) and a Four months certificate course in - Music Composition & Direction (MCD) for students who have completed Grade 12.

Animation And Multimedia Most courses offer a Diploma in 3D Animation, Animation Design or Digital Animation which are useful if you want to pursue a career in this field.

Film Making A reputed Institute for various aspects of Film Making is Whistling Woods International in Mumbai. The Institute offers exciting options like Advanced Diploma in The Art & Technique of Animation, Certificate course in 2D Graphics and Animation, Diploma in Film Making, Diploma in Screenwriting, Diploma in The Art & Technique of Animation, Diploma in Visual Effects VFX and the Documentary Filmmaking course.

Studying Abroad

Despite the wide variety of educational courses available in India, it has been a fad recently to go abroad for Undergraduate courses if the student can afford to do so. However, there are General Knowledge and Subject tests to be taken (SAT/ACT) depending on the country and the course, as well General English test TOEFL."

OTHER COURSES

Bijoy Oommen mentions several other courses that are available after Std XII:

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E-mail : gopanair@gnaipr.com



IP Laws in Practice for Advocates also proposed



Joining the Army

Armed Forces

You have to be 19 years old or younger to appear for NDA (National Defence Academy) exam. You must also have completed your 12th standard exams with A group. If you manage to pass NDA exam and SSB interview, you will get admission in NDA, Pune. You have to do a BSc course there along with military training and studies. After 3 years in NDA and a year at IMA (Indian Military Academy), you will get a job in Indian Armed forces as an officer.

Law

If you are interested in taking up law as a career then you have to give the CLAT (Common Law Admission Test) Entrance exam. CLAT is an all India based entrance exam after 12th for admission in under graduate and post-graduates courses of Law (L.L.B and L.L.M) offered and conducted by 14 National Law universities. The eligibility for appearing in CLAT for L.L.B course for under graduate is H.S.C or equivalent exam with aggregate of not less than 45% marks. The age limit for the General category candidates is less than 20 years.

Fashion Designing

If you are interested in taking up a Fashion Designing then you have to clear the NIFT (National Institute of Fashion Technology Entrance Exam) Entrance Exam. NIFT is a premier institute in the field of fashion Design, Technology and Management developing professionals in the fashion design field. NIFT imparts fashion education through a network of 15 centres located in major cities in all over India. The eligibility for NIFT entrance exam is 10+2 or equivalent for the under graduate program.

Diploma Courses

If you don't get admission in engineering, you can take admission in diploma engineering. After completing your diploma, you can go for a degree. After you get your diploma, you have to attend an engineering college for only 2 years to get a degree.

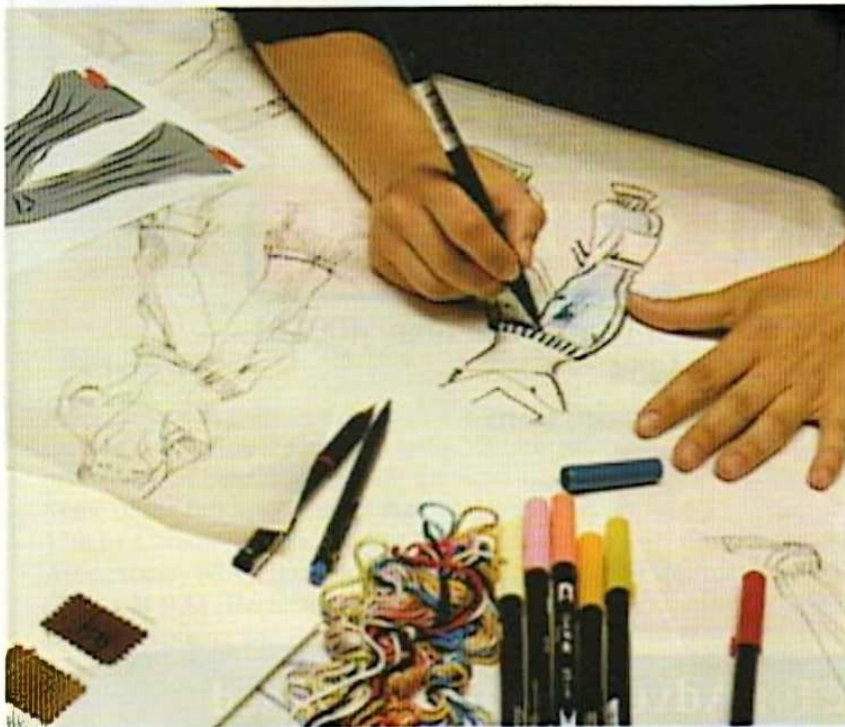
D Pharm

It is different from B Pharm. This course is 6 years long. It is more or less a combination of B Pharm and M Pharm. There are lots of opportunities to work abroad if you have this degree.

Birla Institute

If you clear BITSAT (Birla Institute of Technology and Science Admission Test) Entrance Exam, you can get into this reputed institute and join its bachelor degree engineering courses in Technology, Pharmacy, Sciences, Engineering, Humanities and Management for its campuses at Pilani, Goa and Hyderabad. It is an online exam. For admission in any of its courses, students should have passed 10+2 or equivalent from a recognized state or central education board with subjects Physics, Chemistry and Mathematics.

As Bijoy Oommen says, "Avoid taking any decision under pressure, influence or misguidance, as at the end of the day, it is you who will have to carry on with the course and no one can judge your potential, area of interest, skills and efficiency better than you."



Fashion Designing Course



Prof Pratibha Sudhakaran

CAREER OPTIONS IN THE ENGINEERING STREAM

Prof Pratibha Sudhakaran, Xavier Institute Of Engineering, Mahim, advises students on the options available in the engineering stream .

According to her, the three core branches of engineering are Mechanical, Electrical and Civil. The other branches are offshoots of the above. Mechanical has always been a favourite.

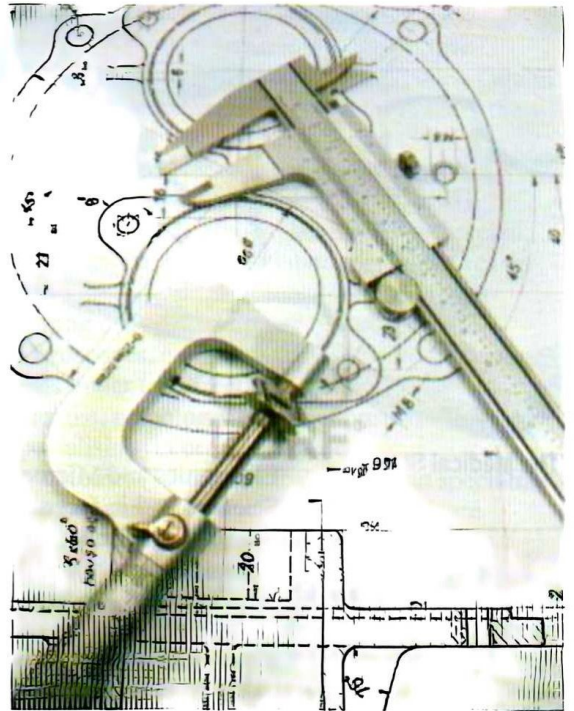
Job scope in Mechanical Engineering: Refrigeration, Automobile, Designing and Recreation. Softwares such as Autocad, Ansys, etc.

A Mechanical Engineer can work in any industry and the branch has a wide scope in the Middle East, US and other European countries.

Production engineering is mostly management oriented. Manufacturing units are in need of Production Engineers for supervising the various jobs, for designing etc. and it has a lot to do with management. The ERP consultant jobs are also related to production.

Civil Engineering deals with construction details.

Electrical, one of the oldest and the most sought after branches after Mechanical, is



another huge field of importance. Industries in this sector are increasing day by day. Master programmes in Electrical Engineering at IIT Bombay are of great demand these days. Power

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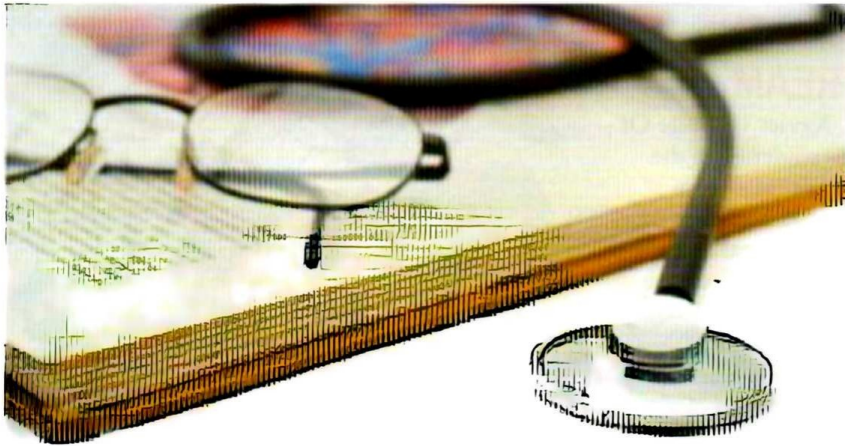
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- **Admissions available under Minority quota.**



The Medical Stream

Electronics and Microelectronics and Energy Sciences and in fact all Electronics related branches like Image Processing, Microwaves, antennae have their origins in Electrical.

A Degree in **Electronics and Telecommunications (EXTC)** has excellent job opportunities in the field of networking, Semiconductor companies, companies dealing PCB and other electronic equipments, BSNL, MTNL, Railways, BARC, ISRO, Embedded systems etc. It is also one of the best options for teaching and research. Softwares have become an integral part of every organisation.

Computer/ Information Technology has also tremendous job opportunities. Almost 90% of the syllabus of both the streams are the same with some minor changes. The basic factor why Computer /IT seats are most in demand is the fact that the Industry is in need of hardware /software programmers and they fit in perfectly well. The curriculum covers both aspects. It has core subjects like Java, Database Management, Computer graphics, Oracle, Embedded systems.

Then there is **Instrumentation Engineering** which is again very helpful if you are getting a job in the Middle East as it has less scope in India.

Chemical Engineering is another brilliant option and that's basically for chemistry lovers who want to move ahead with it. Jobs in these sectors are in demand as few colleges offer them. **Bio Medical stream** has a good demand abroad.

OFF BEAT COURSES

Marine Engineering and Aircraft maintenance are other choices for students. Sarita Singh outlines the details of Aircraft maintenance course offered at Thakur Polytechnic Kandivali:

Aircraft Maintenance

World-wide, the business of aircraft maintenance is enormous, and is set to expand.

The aviation industry has two main branches: flying branch and maintenance branch. While pilots fly the aircraft, aircraft maintenance engineers are concerned with the maintenance of the aircraft. An aircraft maintenance engineer is

responsible for the control, maintenance and repair of specialised aircraft instrumentation and related parts of the aircraft. A course in aircraft maintenance engineering can be imparted only by those institutes approved by the DGCA. The minimum eligibility criterion for getting admission into any one of the institutes is 10+2 or equivalent with physics, chemistry and mathematics. After completing the course and passing the internal examination, the student has to clear the licensing examination conducted by DGCA and get a Basic Aircraft Maintenance Engineer Certificate (BAMEC) from the DGCA which will make him/her eligible for a job in the aviation industry.

CHOICES IN THE MEDICAL STREAM



Dr Bijoy Kutty

Dr Bijoy Kutty, Cardiologist Platinum Hospital Mulund, suggests options other than MBBS , BDS, BAMS, BUMS in the medical stream.

Optometrists

They are healthcare experts providing most important vision care that includes vision checking and rectification. A person

choosing a career in medical field as an Optometrist ought to complete degree/ diploma courses in ophthalmic know-how. An applicant for this course ought to have passed 10+2 / equivalent exam having at least 50% marks in chemistry, physics, and biology.

Pharmacist

A Pharmacist is a health care professional making use of their proficiency in medication to assist people to be aware of the medications that they're having, the way in which they are of help, and how the way they react. A person wishing to become a pharmacist should complete the Bachelor of Pharmacy degree which is commonly called B. Pharma. It's a 4 year course having both yearly and semester plans. For a person to be eligible for this course he/she must have procured at least 50% marks in passing the 10 + 2 (or its corresponding examination) and must have had biology/mathematics among his/her subjects.

Physiotherapist

Physiotherapy helps in maintaining optimal physical condition and functions of a human body. It entails the evaluation, preservation, reinstatement of the physical function of the



**Nursing - A
Noble Profession,**

body, and is suggested very much for individuals having degenerative disorder, the bodily challenged, sporting people and ones experiencing neurological disorders. A person choosing a career in medical field as a physiotherapist ought to select the course called BTP which is of duration of 4 years. A Candidate for this course ought to have cleared Pre-University exam / 10 + 2 pattern with Physics, English, Chemistry and Biology being their elective subjects.

Nursing

The backbone of the healthcare facility is a nurse who is really the bridge between the doctor and the patient. Applicants must have biology as a subject and undergo training varying from 1-3 years depending on the degree course opted for. A

BSc (bachelor of science) course typically requires 3.5 years and trains a person in a supervisory role also. Indian trained nurses are in high demand in overseas countries notably the United states, UK and Middle east .

Medical Laboratory Technician

Also known as clinical laboratory technician, he carries out everyday laboratory measures on tissue, blood, and additional corporal fluids making use of instruments like chemicals, microscopes, computers and intricate laboratory tools under the direction of a medical laboratory scientist, pathologist or other professionals specialising in organic sciences.

A Medical laboratory technician can specialize in any among five diverse areas, which are chemistry, blood banking, immunology, hematology, or microbiology. He/she is also asked to inform other medical workers on the lab result .

Sanitary Inspector

Sanitary inspector is a health professional, who is in charge of hygienic control in a state in a variety of fields. The chief objective of this health activity, that is widespread and intricate in character, is keeping the surroundings clean, thus safeguarding it, and guaranteeing fine physical condition of the public. A person making a choice from careers as a sanitary inspector ought to select the course called the Sanitary Inspector Course. He should have cleared the Class 10 and Class 12 board examinations with science being among his/her subject.

The main hope of a Nation lies in the proper Education of its youth - Erasmus

What exactly is proper education? Is it just being literate? Or is it learning Reading, Writing and arithmetic? Or a responsibility that society owes to the next generation?

Bharat Education Society, Kurla, a Charitable Educational Trust, has been educating generations in formal school and Junior college. But then the question arose - "Are we doing what is best for our students or are we doing what is most convenient to us?" There are inherent issues with the current Education system because it does not prepare the students for the real world or consider real life challenges. How could we find a solution for this? The situation is bleak in India for students from lower income or disadvantaged backgrounds. Less than a third of them manage to enroll into college and even fewer graduate. How does one bridge the chasm between further education and job opportunity?

One answer was a vocational diploma/ degree in Education (B.Ed/ D.Ed) with the opportunity to teach at the schools run by the Trust during internship or after graduating, thus narrowing the gap between academia and career. Many

teachers describe their first years in the profession as stressful. The proportion of teachers who either do not enter the profession after completing initial training, or who leave the profession after their first teaching post, is high. Our programme resolves these issues by providing mentors and peers for motivation and support, and inputs from educational experts, thus helping to retain teachers in the system and improving teaching performance. We also realized that formal college is still the way to achieve most ambitions in a competitive world where being a graduate was a necessity for success. But why should the students have to choose between earning a degree and earning a livelihood? The answer was found with Yashwantrao Chavan Maharashtra Open University which, with its distance education methodology and modern communication technology, offered an innovative flexible and open system of Education. Bharat Education Society now offers a choice of degree courses under YBCOU.

Karthika Nair Vice-president, Bharat Education Society and Director, BDH Industries Ltd.



K V Abdul Nazar
Chairman, Akbar Academy

Akbar Academy

An Institute Dedicated to Excellence in Travel & Tourism training

Akbar Academy of Airline Studies is a prestigious venture from the legendary IATA approved Travel Agency Akbar Travels of India Pvt. Ltd., the pioneers in the travel industry with decades of experience in serving passengers with a wide bouquet of quality travel services. Tourism is the fastest growing industry in the world providing employment opportunities to a large number of people. Travel industry is in the forefront of technological advancement and it is necessary to upgrade the systems and skills according to the developing technologies. There is a great need for well-trained personnel in the travel, tourism and Hospitality sector. Mr.K.V. Abdul Nazar, Chairman of Akbar Group realized this need and started Akbar Academy in Kerala in 2003. The Academy centers have trained more than 4,000 students who are serving the industry in India and the Middle East.

Development of world class travel and tourism training at Akbar Academy and growth of the training centers was in keeping with the growth of Akbar Group in all sectors of travel business.

Started as a small travel agency providing travel services mainly to the Gulf-bound passengers in 1978, Akbar Travels of India has made a name for themselves as the leading travel agent not only in India but in South Asian sub-continent. There are over 100 Branch offices of Akbar Travels in India covering all corners of the country. Winner of top productivity awards from all major Airlines operating in India, the growth of Akbar Travels transcended national boundaries to establish branch offices in all leading cities of the Middle East and now the United States of America. With the vision of Mr.Abdul Nazar the Founder of Akbar Group, new ventures have been started in Car Rental, Holiday Travel, Foreign Exchange, Inter-state bus operation, hotels, resorts and restaurants. A training academy dedicated to travel and tourism is only a logical extension of these efforts in serving the industry.

Akbar Academy's goal is to provide industry-relevant, job oriented training to the students. Our course contents are carefully researched and updated to cover all topics relevant to the Travel & Tourism industry. At our Training Centers

located in many cities in India, we offer IATA UFTAA courses, which will equip the student to work in Travel Agencies, Airlines and other travel & tourism organizations in India and abroad. We also have many short term courses covering various topics relevant to the Travel Industry. Practical training is also given on Computerized Reservation Systems like Abacus, Amadeus and Galileo.

Akbar Academy is the winner of the coveted Premier Circle Membership (World wide Top 10) award for IATA Authorized Training Centers from International Air Transport Association, Montreal, Canada in recognition of outstanding performance for the last many years. During 2012, Akbar Academy sent the highest number of students for IATA examinations from India and has also achieved No.2 position worldwide according to data published in IATA official website IATA.ORG.

All Academy centers are conveniently located

East, there are other employment options in various segments of Travel & Tourism industry. Students trained at Akbar Academy centers are employed at various levels in Airlines, Travel & Cargo Agencies, Tour Operators, Tourism offices and Airports around the world. Employability being a key aspect of the training, students are trained in Customer Relations, personality development and communication skills. Students who are weak in languages can get trained in English speaking as an optional subject.

Cargo Training

Akbar Academy also offers many courses in the Air Cargo sector. The IATA-FIATA Foundation course, Rating Course and Dangerous Goods Regulations Course prepare students to serve the high growth air freight industry. As export business is steadily growing in India, air freight business is also growing. Those who complete air cargo training can start their own air freight business or work in the Cargo Department of Airlines and Freight Forwarders and Clearing Agents.

Growth of Tourism business also stimulates development of various industry sectors dependent on tourism. Hotel and Restaurant business in many countries do booming business during the tourist season. Tourists also need transportation and sight-seeing when they visit a destination. They also interested in shopping for antiques and mementos. Tour guides are needed to give local guidance to the tourists. Thus a wide range of growth opportunities open with the spread of tourism. Countries around the world are now developing

facilities and infrastructure to lure more tourists to their country. Akbar Academy is proud to be part of this initiative by focusing on human resource development, which is crucial to the sustained growth of travel and tourism industry.

Employment generation

Unemployment among educated youth is a great problem in many of our towns and cities. By making job-oriented courses available at their door steps, Akbar Academy has opened a wide range of opportunities for the graduates and undergraduates in these towns. An internationally recognized qualification in the high growth Travel & Tourism is their passport to great career opportunities in Airlines, Airports, Travel & Cargo Agencies, Tourism Offices, Corporate Houses and BPO's handling travel business in India and abroad.



A. P. Anil Kumar, Tourism Minister, Kerala inaugurates the convocation ceremony of Akbar Academy at Calicut.

with comfortable class rooms and equipped with modern training facilities. The centers are opened in all leading cities of Kerala and also in Chennai and Mumbai. Academy is on the road to greater expansion and there are plans to start new centers in other cities in India and the Middle East. Well qualified and experienced faculty lead the training at all Centers. There are also regular visiting faculty of Airline Managers and destination specialists from Tourism organizations, who share their experience and expertise and inspire the students. Students are also encouraged to participate in study tours to prominent tourist destinations.

Career Opportunities

Get trained at Akbar Academy and a wide vista of career opportunities open before you. In addition to the chance to work with Akbar Travels of India offices in India and the Middle

P Kesava Dev

Writer for the people

-Satyanat

Kesava Dev did not complete his elementary education and yet, he was an avid reader. He became familiar not only with what happened around him, his state and India, but the world. Before the first generation of Indian communists was aware of Communism, he declared himself a communist and did everything to popularize the principles of Marxism and Communism.

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Communism. It was this passion for change, nay revolution, that made him an orator, writer and a story teller. His fiction was not really a fiction, unlike that of his contemporaries, but a reflection of realism. Most of the time, he appeared as the protagonist, his mother represented the underprivileged and his elders as the villains of the society.

His style was simple yet powerful. Through his writing he made a sincere attempt to fight against casteism and the exploitation of the working class. He was a strong advocate of freedom of the individual.

As a novelist he broke new ground in Malayalam novels by introducing a new style. Through his novels, he aimed at a radical reformation of the society and to meet this end, he made peasants and prostitutes, workers and beggars heroes and heroines.

Kesava Dev the Orator

Kesava Dev entered public life as an orator. After leaving school, he joined Yuvajana Samajam and every last Sunday of the month the members met under the chairmanship of V A Gopalan Nair and discussed subjects that touched the life of common man. His first speech was about untouchability and he addressed the twenty people assembled there as

if he was addressing an audience of 200. Afterwards there was no turning back.

Whenever there were public meetings, Kesava Dev attended them and listened and observed how the main speakers went about. Very soon he developed his own style and his intense reading and group discussions aided him to pick his points. He realized the power of speech on the listeners and that it was the only tool to convert the uninitiated ones' own point of view.

Sahodaran Ayyappan had a great influence on him. He attended the Vaikkom Satyagraha and listened to its leaders and became its follower for some time. He respected Gandhi but differed from his methods. He had no time to wait for the opponent to get converted.

His association with Arya Samaj helped him to find out the new views and vision emerging from the national scene and the style of working by the leaders. Besides, Kesava Dev was now well acquainted with great writers like Leo Tolstoy, Maxim Gorky, Kunt Hamsun and Romain Rolland. He read 'Ten days that shook the world' by John Reed written about the Russian Revolution and was converted to its idealism. Declaring himself a communist, Dev sported a red shirt and kept speaking about the Revolution. He felt the conditions were ripe in India for the new revolution. His first speech calling for a new revolution was made in Cherai.

Kesava Dev's fiery speeches attracted large crowds and then came invitations from far and near. His self evaluation after each speech helped him to evolve further. Once at Kanjirapilly he employed a new technique to gain the attention of the audience by quoting from Soviet literature, especially Gorky's *Mother*. When he narrated the story of people robbing the coffin for bread and wine, listeners started crying.

Dev's public addresses made the coir workers of Alleppey approach him to speak on the occasion



their Annual Day Celebration of the coir factory. While all other speakers preached moral lessons to the workers, Dev stood up and exhorted them to fight for their rights and privileges. The workers applauded him and encouraged him. He addressed the Naval Workers Union at Klappana and compared Divan Sir C P Ramaswamy Iyer to Rasputin of Russia. The Chairman adjourned the meeting but the crowd remained and listened to him in rapt attention. Dev was subsequently banned from making speeches at Kollam and Kottayam districts.

Though initially Dev had upheld the Communist ideals, he was disillusioned by the post Revolutionary changes in Russia. He had no hesitation to speak against communism with vehemence. After the adoption of Calcutta Thesis, there was an attempt to adopt a manifesto at the progressive Literacy Conference held at Trichur. Kesava Dev's persuasive speech averted it when he walked out of the meeting followed by all other delegates.

At the Sahithya Parishad meeting held at Tellichery in 1934 he created a big controversy by exhorting the writers to bring literature down from the ivory towers to the earth for the common man. In yet another meeting he questioned the credibility of Thunchathu Ezhuthacchan.

At the Sahithya Parishad meeting held at Trivandrum, he introduced himself as belonging to the literary scheduled caste (sahithya parhayan) in front of an august audience. His sarcasm was well directed and it had the desired effect.

Kesava Dev had scant respect for literary theoreticians and critics. He made use of every opportunity to whip them and tease them as technicians and mechanics. Dev had a sharp tongue and rare ability to carry the crowd with him. He spoke with much conviction born out of courage and experience.

Kesava Dev the novelist

It would be very difficult to find a writer who wrote the incidents of his life as events in his fiction and it might touch nearly 60%. "If you want to follow my writings, you should study me first, my life; otherwise you would not reach anywhere", Dev once famously said. "My characters are symbols. Symbols assembled honestly from life. All characters of my stories are nothing but symbols." Earlier we have seen how Dev put an end to his formal education and this event he mentioned in his autobiographical novel 'Ethirppu' and the same incident one can read in his first novel 'Odayilninnu' in which his hero, Pappu, was compelled to leave to school. In this Pappu is none but Dev himself. There are plenty of similar examples.

Kesava Dev became a writer out of compulsive circumstances as he was sidelined as a speaker by political parties as they were not inclined to do a

self analysis. Though the common man loved to hear him for hours, the leaders avoided him for fear of losing their followers or loss of their own charisma.

Starting with Odayilninnu (ഓടയിൽനിന്ന് 1941), Dev wrote 31 novels ending with Vilppanakkaran (വിലപ്പനക്കാരൻ 1976). They are Odayilninnu (1941), Nadi (നദി 1945), Oru Rathri (ഒരു രാത്രി 1946), Bhrandalayam (ഭ്രാന്താലയം 1949), Mathruhridayam (മാതൃഹൃദയം 1950), Ulakka (ഉലക്ക 1951), Aarkkuvendi (ആർക്കുവേണ്ടി 1953), Engottu (എങ്ങോട്ട്), Rowdy (1958), Sundariyude Athmakatha (സുന്ദരിയുടെ ആത്മകഥ), Sakhavu Karottu Karanavar (സഖാവ് കാരോട്ട് കാരണവർ), Kannadi (കണ്ണാടി) (1961), Pankalakshiyude Diary (പങ്കലക്ഷിയുടെ ഡയറി), Ayalkkar (അയൽക്കാരർ) (1963), Thyagiyaya Drohi (ത്യാഗിയായ ഭ്രാന്തൻ), Murukkan Kadayum Swargarajyavum (മുറുക്കൻകടയും സ്വർഗ്ഗരാജ്യവും 1964), Kunjukuruppinte Athmakatha (കുഞ്ചുക്കുറുപ്പിന്റെ ആത്മകഥ 1965), Snehikkan Vendi (സ്നേഹിക്കാൻവേണ്ടി), Swapnam (സ്വപ്നം 1967), Aadyathe Katha (ആദ്യത്തെ കഥ), Adhikaram (അധികാരം 1968), Oru Laksham Roopayum Karum (ഒരു ലക്ഷം രൂപയും കാരും), Njana Thettukaran (ഞാനാ തെറ്റുകാരൻ 1969), Cherithirivu (ചേരിത്തീരിവ് 1971), Maranathil Ninnu (മരണത്തിൽനിന്ന് 1972), Enikkum jeevikkanam (എനിക്കും ജീവിക്കണം 1973), Njondiyude Katha (ഞൊണ്ടിയുടെ കഥ), Velicham Kerunnu (വെളിച്ചം കേറുന്നു 1974), Randu Ammayum Oru Makanum (രണ്ടു അമ്മയും ഒരു മകനും 1975), Prema Viddi (പ്രേമവിധി), Vilppanakkaran (1976).

The important novels among them are Odayilninnu, Bhrandalayam, Rowdy, Sundariyude Athmakatha, Pankalakshiyude Diary, Ayalkkar, Adhikaram, and Enikkumjeevikkanam.

Kesava Dev is primarily known for his first novel Odayilninnu (From the gutter). It tells the story of Pappu (mostly caricatured on the author himself) who left home and became a rickshaw puller. One day he accidentally causes a little girl to fall into a gutter and soon becomes her guardian. In the process he sacrifices his own life, becomes a victim of tuberculosis and disappears into the horizon after entrusting her to her lover. In Malayalam literature, this book is considered to be a classic though it runs into 109 pages only. Later it was made into a successful film in Malayalam as well as in Tamil (Babu with Sivaji Ganesan in the lead). Another novel Branthalayam (the madhouse) that he wrote raised him to the level of world class novelists, with a score of characters picked from a village in Travancore, as a representation of India. Dev picks up a Muslim woman Pathumma who



brings up an infant girl who lost her mother soon after birth, along with her own daughter courageously facing her own husband and the society at large. In this Dev displays his skill and craft of weaving a heart rendering story in which he sends out a clear message about the power and need of communal amity. Even today, this book is highly readable and has a lesson to the present day world. In Malayalam language, there is no other fiction that so powerfully brought out the various aspects of communal peace by focusing its origin, growth and power of destruction of the society. The novel ends soon after the partition of India with the killings of most of its characters and one of the characters declares that the cowards kill while the courageous love others.

During the era after independence, Kesava Dev became a romantic and wrote several novels such as *Ayalkkar*, *Swapnam*, *Adhikaram*, *Oru Laksham Roopayam Karum* etc. It is to be noted that Dev could not change his mould of a common man's author to a writer of the upper-class.

Ayalkkar (Neighbours) won the Kendra Sahitya Akademi Award for Kesava Dev. It depicts the social changes that occurred after independence. The three neighbours in this novel are a kind land lord Padmanabha Pillai, his servant Kunhan and the migrant Kunju Vareed. These people represent the declining power of the upper class, the uprising backward class and the business minded Christian community. All of them are good people but some of them do not realize the rapid changes occurring around them while some of them take advantages of the situation. When this novel was serialized in the *Mathrubhumi Weekly*, during early sixties, the readers were reported to have eagerly waited for the publication of the next issue. Such was its popularity.

Kesavadev the short story writer

Every writer has a view of life and his stories reveal how he approaches the realities of life. For Kesava Dev, he was a writer with a purpose. The purpose is to highlight the humanism in man. Hence all his short stories convey a moral lesson concealed in the theme.

Kesava Dev's stories and characters there in were not alien to him. Many a time they were Dev himself or were part and parcel of his life and hence, very often one finds the writer taking sides with his own characters and sometimes his anger and aversion for some of them, come out in the form of long narrations. In fact without exception, every story of his retains and reveals the warmth of life.

The severe hunger he felt during his childhood found place in two of his earlier stories, *Kanjikuttiche* and *Vasuvum Vareetum*. Thomman of the first mentioned story was nothing but a caricature of Dev himself.

In his last compilation of short stories,

'*Jathakathile Maalika*', there is a story pertaining to P Krishna Pillai and EMS Namboothiripad. The story titled '*Chirikkunna agniparvatham*' (The laughing volcano), though originally published in 1956 (one year before EMS assumed the position of the Chief Minister of Kerala), this story remained unavailable for the readers till 2006, probably no publisher wanted to annoy one powerful political party of Kerala. In this, Dev describes his few meetings with Krishna Pillai.

In his early years as a speaker, Dev finished addressing a mammoth gathering on the river banks of Periyar on a Sivarathri day. After a prolonged speech lasting more than two hours he came down from the dais. Soon a tall, dark and lean youth came near him. He was wearing a khadi attire normally worn by the Congress Seva Dal (Volunteer Corps) volunteer and introduced himself as such. Dev understood from him that till recently he was in prison and not unwilling to return to it if needed. He came to Aluva with the intention of collecting funds for the Seva Dal but could not as people were not willing to donate. Dev stood with him on a platform and asked people to donate. Soon the hundi was full and the youth left for Kozhikode. To a question of Dev, he gestured that he could not eat any food for some time for lack of money. The youth was K Krishna Pillai.

After a couple of years, when Dev was working as an editor of a periodical, *Guruvayur Agitation* for the right of entry to the temple was staged under K. Kelappan and A K Gopalan was a participant in it. Dev wrote an editorial to the effect that the non-violent agitation would not result in gaining their demand but a more vigorous approach such as breaking the barriers should be adopted. Next day, when Dev was watching the *Satyagraha*, Krishna Pillai suddenly came before him and told him that his advice of crossing the barricade only would work. And he wanted to implement it. Encouraged by Dev, Pillai jumped over the barricade and struck the Temple bell, an act that was forbidden for members of Nair community. He was brutally beaten up until he fell unconscious and later was arrested and removed to prison where he was again tortured.

By the time Krishna Pillai was released from the prison, he had already joined Congress Socialist Party along with Kelappan and A K Gopalan. EMS also joined them later. Dev remembers that it is V T Bhattathiripad who brought EMS to him. EMS was then a college student. Dev's description of EMS was very uncharitable to EMS but no leader of Communist Party of India dared to challenge him. Within one year of publication of the story, EMS became the first Chief Minister of Kerala.

Dev further remembers that Krishna Pillai was not happy with his own suggestion of nominating EMS into the working committee of Congress Socialist Party but could not help because none else was available.



'Bhavi Varan' (Prospective bride groom) is a touching story of Sarojini who had great ambitions about her bridegroom. He should be rich, handsome, learned, respectable etc. She spends the good part of her life dreaming of such a man as her groom but then in a crucial moment, she settles for Konthiannan, a middle aged, unimpressive tea shop owner. Dev tries to give a moral lesson through the story, but the story escapes out of his hands into one of emotional intensity.



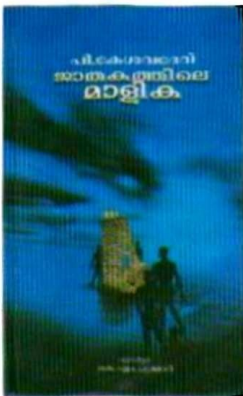
In his story 'Bus Yathra' (Bus journey) Kesava Dev writes about the tension and anxiety of Padmanabhan, a clerk in the muhsiff's court. He is anxious to get back to office after the weekend holiday. That tension deprives him from enjoying the holiday. Dev has a special flair, to write about the problems faced by the middle class and the lower middle class. He truthfully narrates their domestic problems, financial constraints and social incompatibilities. He maintains austerity of words and subtly, conveys what he has to say in a sensitive manner and that makes 'Bus Yathra' a final example of Kesavadev's craft and diction.



The story 'Pratijna' (Pledge) is about Kalyani who could not fulfill her desire to buy a brass vessel similar to the one that her neighbour Nani bought. Envious of Nani, Kalyani pledges upon god that she would buy a brass vessel within a year. Kalyani with all determination tries to save as much money as possible to buy the vessel. But unfortunately, her husband Gopalan falls ill and Kalyani's entire savings is spent on his treatment. Kalyani become sad and disillusioned that she is unable to buy the vessel. But at the same time she is happy that her loving husband has recovered from his illness. This story creates in the reader's mind apathy for Kalyani.



Kesava Dev is accused of a dry style of story telling and of hard realism. May be that is true to a certain extent but one can also experience the soothing of innocent love (Cool Drink), tender feelings of helplessness of the middle class (Maricheeni). In short, Dev's short stories provide a strange mixture of hard realism and pure romanticism.



Kesava Dev the playwright

Kesava Dev said, "I do not write to enrich my literature. Literature for me is my sincere and earnest attempt to examine the complicated issues in life". Kesava Dev who is acknowledged, as the foremost exponent of progressive Malayalam literature became a playwright during the early stages of his literary career.

The themes of his plays and drama range from a small talk of common men, their needs, hopes and aspirations to immoral and political corruption. It must be remembered that these plays were staged many times, Dev himself playing the lead role on stage at the time when only the 'Raja Part' gained

applause from the audience. Kesava Dev converted drama from mere social entertainment to a powerful means for social awakening where serious and fundamental problems pertaining to the society were analysed.

'Eruttinte Maravil' and 'Thondukari' have poverty as the core theme. In 'Orumuri Thenga', Dev relates how a small problem between the neighbours flares up. 'Ona Blouse' also carries such a theme. 'Kollanum Kollathiyum Onnu' is one in a domestic setting. 'Munnottu' written around 1947 reflects the emerging political situation in the country. The theme of 'Pradhanamantri' is political corruption. Though Dev was a fellow traveler for a number of years he could not compromise with the dictates of Calcutta thesis. He lost faith in Communism and his plays 'Njanippo Communistavum', 'Mazhayangum Kudayingum', 'China way' are popular political satires.

Kesava Dev cannot be considered as a serious playwright. Dev as a dramatist comes only after the novelist and short story writer. But, as he himself has written, these plays serve a purpose and they are well known for their powerful and fast moving dialogue and when well directed will be worth watching on the stage. We know the first half of twentieth century saw many literary workers using their skills for pointing out the evils that afflict the society, but none of them persisted with that idealism for such a long period as Kesava Dev.

Kesava Dev before the eyes of his contemporaries

Kesava Dev as a writer may be loved or be hated but none could ignore him. When awards and titles were few, Dev gracefully accepted a title from the purist critic Kuttikrishna Marar, a title that he cherished for a long time. When Dev was speaking from the dais of Telicherry Sahithya Parishad Conference, Marar who could not agree with most of the things said, asked another speaker sitting there in a low voice, "Is he the ripened scheduled caste of literature?"

In a few days, Dev came to know about this comment, that would have fired any other man for a fierce fight but he accepted gracefully and introduced himself as *Sahithya parhayan*. After three years, in another Parishad Meet, presided by Marar, at Trichur, Marar announced Dev's name as the next speaker without mentioning the title and Dev regretted that announcement as his title was not mentioned. "Probably he must have withdrawn that title," Dev commented.

M R Nair (Sanjayan) also did not rate him high. There were many more people like them who served under him in Kerala Sahithya Akademi when he was its President. He could have used that position to be vengeful but he helped them to the best of his ability.

In the eyes of PC Kuttikrishnan, Dev was a writer with a social commitment and also a person of

കോടയിൽനിന്നും

"പുഷ്പവിൻമുറി റിക്ഷാ പാനമരയുടെയും, വാഹനങ്ങളുടെയും ഇടയിൽക്കൂടി മിന്നൽവേഗത്തിൽ പോകുന്നുണ്ടു്. വലതുകൈ ബല്ലിന്റെ അടുത്തു വന്നു ഇരിക്കുമ്പോൾ കൈകളിലും അതുപോലെ നീങ്ങുന്നു. വാഹനങ്ങളിൽനിന്നും പാനമരിൽനിന്നും ഒഴിഞ്ഞുപോകുന്നു. അയാൾ റിക്ഷായാക്കുന്നു. ഓട്ടം നന്നു് അതുതന്നെ കരമായ് കൈകളായാണു്. റിക്ഷാ യിലിരിക്കുന്നവർക്കു തോന്നും വാഹനങ്ങളുമായി കൂട്ടിമുട്ടി അപകടമുണ്ടാകുമെന്നു്. വഴിയോക്കുകൾക്കും തോന്നും റിക്ഷാ അവയുടെ ശരീരത്തു് കയറുമെന്നു്. തൊട്ടു തൊട്ടില്ല എന്തു് മട്ടാക്ഷന്മാർക്കുണ്ടാണു്. പച്ച അലക്ഷ്യമായി നിൽക്കുന്ന ഒന്നു വെട്ടിച്ചു് കൈ ചിരിച്ചു ചിരിച്ചുകൊണ്ടു് ചിരിക്കുന്നു. പ്രതിബന്ധങ്ങളെ ഭയപ്പെടാത്തവർക്കു മാത്രമേ, അവയെ തരണം ചെയ്യാൻ സാധ്യമാവുകയുള്ളു. പച്ച പ്രതിബന്ധങ്ങളെ ഭയപ്പെടാത്തവർക്കുണ്ടു്."

പ്രതിബന്ധങ്ങളെ ഭയപ്പെടാത്തവർക്കു അധികാരം കൽപ്പിക്കു് കിട്ടിയിട്ടുണ്ടാണു്. അതു കണത്തിന്നു വിയേ യനടയാൻ കഴിയാത്തു്, അതു ന്യായം സഹയാചനയും കരണവും. ആവശ്യമില്ലാത്തവർക്കുണ്ടാണു്. അതിന്റെയും സിന്ധുലയായ സഹായത്തുണ്ടാണു്. പ്രതിബന്ധങ്ങളെ ഭയപ്പെടാത്തവർക്കുണ്ടാണു്. "കോടയിൽനിന്നും". കേരളവേദവിൻമുറി എട്ടുപുസ്തകം മികച്ച സംഭാവനയായ ഈ ഗ്രന്ഥം മലയാളസാഹിത്യത്തിലെ ഒരു നാഴികക്കല്ലാണു്."

നാഷണൽ ബുക്സ് സ്റ്റാൾ
കേരളം തിരുവനന്തപുരം എറണാകുളം റൂട്ടർ



unlimited ego. "Just tickle that ego; he would turn into a tiger. Then everyone around would be his target, friends and foes alike."

K Surendran, a writer who wrote Maya, Kattukurangu, Devi, Jwala etc, wandered throughout Kerala, spoke and wrote revolutionary ideals, organized labourers, wrote stories about the rickshaw puller Pappu and Kalyani who went to Ochira to buy a bronze vessel, became the first writer of the labourers, declared himself as Sahithya parhayan with the confidence of a literary lord before the rich litterateurs, denounced communism when it was in the threshold of expansion and paved his own path leaving all others aside. I consider him as a One Man Army."

It did not matter to Dev that he was praised or pounded. He believed in self evaluation. See how he describes himself. "Do you know that person who entered the tea shop of Pachu Pillai, with a forward bent and now sitting at the edge of a bench? He has a long neck like that of a camel, lean and slightly curved forward, with a pointed nose and is bald, peeping like a crow through his black spectacles! Still didn't recognize? He wears a Khadi jubbah stained with maps of Asia and Africa and so on made up of tea and betel, and a dhothi, talking and laughing with Pachu Pillai exhibiting all his teeth affected with Pyorrhoea? Don't you know him? Haven't you heard that laughter before? Still if you can't get him, I shall tell you. It's me!" There was a strong tie between Kesava Dev and the trade union leader R Sumatran. Dev remembers Sugathan telling him, "Never Dev, never. The labour force will never be together. The religious and casteist forces would never allow them to remain united. So you have to destroy those forces first." And Dev told us before departing from this world that no revolution can destroy those forces.

V T Bhattathiripad said of him, "Dev is arrogant and a perpetual reviler but his heart is filled with love." ■

It happened with 16

Basheer

Vaikkom Mohamed Basheer was considered the best story teller of Malayalam, who could be counted along with the best of the world. But it was known to his close friends that he often suffered from some mental disorder. First he placed his faith in a Moulavi and later switched



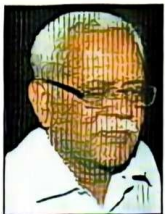
over to Dr Santhakumar of Hospital for Mental Health, Kozhikode. Basheer believed in Kuttichathan and kept a dagger with him so that he can protect his near and dear ones from Chathan. Basheer's wife FaBi (Fatima Biwi) has recorded a

particular incidence involving Basheer's mysterious powers. Once FaBi along with her daughter Shahina was proceeding to some place in a bus. There was a river to cross and the bus would be taken on a raft. It was raining heavily and the river was brown with mud. Basheer was standing on the river bank and the raft was about to leave. Suddenly Basheer came forward and forcefully asked them to get down from the bus and the raft. FaBi did not like his ordering about yet got down, showing her anger and disapproval. A little later, the raft started moving. Before it reached the middle of the river, the raft suddenly turned upside down, throwing the bus along with it. FaBi was shocked and sighed with relief. Basheer did not show any emotion and continued to look at the bus and the raft, the people struggling to get on the raft. Was it his sixth sense or the mental disorder that made him to order them to get out before the bus left for the other bank, FaBi often wondered.



THE VANISHING JEWS OF KERALA

Though negligibly small in number today, the Jews have contributed greatly to Kerala culture. Unlike in several other parts of the world, here they have lived peacefully with the local majority population of Hindus.



K. R. NARAYANAN

A precise figure of the world's Jew population is difficult to estimate, as the very definition of a "Jew" is very controversial. Yet, it is said that there are about 13.5 million Jews worldwide, contributing to about 0.2% of the world population. It is estimated that India had 18,228 Jews in 1990 and the population has since dwindled to less than 5,000 now. As the recent excavations revealed, Kerala had been the home for the majority of Indian Jews and this state abounds in monuments and evidences of a great Jewish culture of the past, along the coastal and estuarine belt from Kodungalloor in the north to Kochi in the south.

It can be said that the story of the Malabar Jews has ebbed now. But, historians can never record that their emigration from the Malabar Coast was motivated by intolerance or discrimination by the Government, rulers, political or religious

pressures. They left the shores of Malabar due only to their deep sense of religious fervor to live and die in the Holy Land. Still, the attachment of the Jews to Shingly (Cranganore or Kodungalloor) was so strong that a handful of Shingly sand found a place in the coffin of every Jew, along with that of the Holy Land.

Cranganore (Kodungalloor) of Central Kerala was the only Indian port known to the western world from time immemorial, on account of its richness of "Kari" (Black pepper). This port was well known as Muchiris (Muzuris) to the Greeks and Romans and Shingli to the Jews. In view of this, this place was the "melting pot" of different races, communities, cultures and traditions. Its population had been multi-racial and has inherited the characteristics, traditions and cultures etc. of many races such as the Dravidians, Aryans, the Jews, Europeans, Syrians, Muslims and other



The Sacred Scrolls

Semitic races - which flourished here in the past. Its ages-old trade connections with the Greeks, Romans, Assyrians, Jews, Syrians, Arabs, Chinese, and Dutch, Portuguese, French, English and many other races have had a great impact on the socio-economic and cultural facets of this small region. The Jews and Judaism are said to be the first to arrive and flourish in this place.

In view of this, perhaps, the facts and details of their migration to this place is always shrouded in obscurity.

But it is strongly believed that the Jews of Cranganore had virtually an independent principality ruled over by a prince of their own race. This would have made the 14th century Hebrew poet and traveler, Rabbi Nissim, to write:

I travelled from Spain, I had heard of the city of Singly,

I longed to see an Israel King, Him, I saw with my own eyes.

The Cochin Jews had a very close relationship with the local rulers, and this was eventually codified on a set of copper plates granting the community special privileges through a "Sāsanam". The plates themselves provide a date of 379 CE, but the 1925 tradition was setting it as 1069 CE. The Jewish leader Joseph Rabban was granted the rank of prince over the Jews of Cochin, given the rulership and the tax revenue of a pocket principality in Anjuvannam, near Cranganore, and the rights to seventy-two "free houses". The Hindu king gave permission in perpetuity (or, in the more poetic expression of those days, "as long as the

world and the moon exist") for Jews to live freely, build synagogues, and own property "without conditions attached". A link back to Rabban, "the King of Shingly", was a sign of both purity and prestige. Rabban's descendants maintained this distinct community until a chieftainship dispute broke out between two brothers, one of them named Joseph Azar, in the sixteenth century. The Jews settled in Kodungallur on the Malabar Coast, where they traded peacefully, until 1524.

Though negligibly small in number today, the Jews have contributed greatly to the Kerala culture. From the very first settlement in Shingly to the formation of a Jewish country by name Israel (1949), Kerala had a sizeable Jewish population in places like Kochi, Ernakulam, Paravoor, Kodungalloor, Mala, Chennamangalam, etc. in the central Kerala.

Indian Jews

Indian Jews have been a religious minority in India, but unlike many parts of the world, they have peacefully lived in India without any instances of anti-Semitism from the local majority population of Hindus. The better-established ancient Jews have assimilated a large number of local traditions through cultural diffusion.

The Jewish population in India is hard to estimate since each Jewish community has a distinctly different origin. Some allegedly arrived during the time of the Kingdom of Judah, while some others are seen by some as descendants of Israel's Ten Lost Tribes. In addition to Jewish expatriates and recent immigrants, it is said, there are five native Jewish communities in India, viz.

- ▶ The Cochin Jews, who arrived in India 2,500 years ago and settled down in Kerala as traders.

- ▶ The Bene Israel, who arrived in the state of Maharashtra 2,100 years ago.

- ▶ The Baghdadi Jews, who arrived in the city of Mumbai from Iraq, Iran, and Afghanistan and Arab countries about 250 years ago.

- ▶ The Bnei Menashe, who are Mizo and Kuki tribesmen in Manipur and Mizoram, are recent converts to Judaism.

- ▶ The Bene Ephraim (also called "Telugu Jews") who are a small group who speak Telugu and whose observance of Judaism dates to 1981 only.

The Past Links

There are various theories on Kerala's relation with the Jews. According to tradition, Jews established trading contacts with Kerala during the time of King Solomon. There are other traditions which claim that Jews came to Kerala during the time of King Nebuchadnezzar of Babylon in 500 BC (more or less at the time of Buddha). According to Romila Thapar (Early India), the Jews came to India in the tenth and eleventh century AD.

Varied traditions about the origin of the Cochin Jews appear in travelers' accounts and in Hebrew



Joseph Rabban receiving the Copper Plates from the Ruler

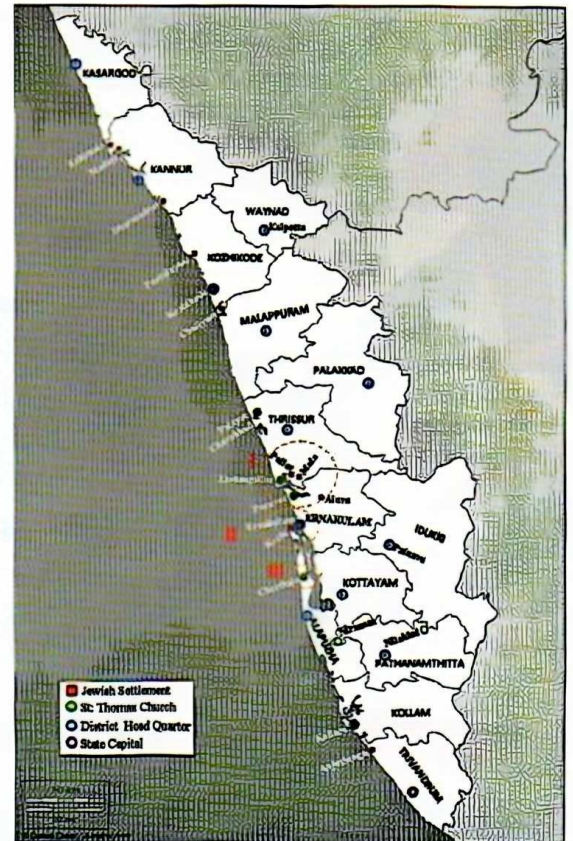
chronicles from Malabar. (Some are said to have been written as early as the 17th century). Some records say that the first Jews sailed to South India on the ships of King Solomon; others say they came during the Babylonian exile; some others say that they fled to Malabar after the destruction of the Second Temple; and a few others refer to a fourth-century migration from Majorca.

The Jews of Cochin believe that they came to Cranganore after the destruction of the Temple in 70 C.E. As mentioned, they had their own principality for many centuries until a chieftainship dispute broke out between two brothers in the 15th century. The dispute led neighboring princes to dispossess them. In 1524, the Arab Muslim settlers, backed by the Samoothiri the ruler of Calicut - attacked the Jews of Cranganore, on the pretext that they were "tampering" with the pepper trade.

Most Jews fled to Cochin and went under the protection of the Hindu King there. He granted them a site for their own town that later acquired the name "Jew Town". Unfortunately for the Jews of Cochin, the Portuguese occupied Cochin in this period and indulged in persecution of the Jews. This continued until the Dutch displaced them in 1660. The Dutch Protestants were tolerant and the Jews prospered again. In 1795 Cochin passed into the British control. During the 19th century, Cochin Jews lived in the towns of Cochin, Ernakulam, Parur, Chennamangalam, Mala, Kodungalloor and the like. Today most of the Kerala Jews have emigrated principally to Israel.

The Shingly Story

Most of these stories revolve around the existence of a Jewish community in the ancient trade center of Cranganore, north of Cochin. One chronicle tells how a group of Jews descended from the Assyrian exile made their way to Calicut



Old Jewish Settlements in Kerala

(further up the coast) by way of Yemen, and a Malayalam Jewish song suggests that the Jews of the ancient town of Palur may have come from Yemen.

The oldest documented evidence of a Jewish community in Kerala dates from 1000 CE, when a Jewish leader named Joseph Rabban received a set of engraved copper plates from the Hindu ruler of Cranganore. These plates, which are still preserved in the Cochin Paradesi Synagogue, list economic and ceremonial privileges - including exemption from paying taxes, the right to collect tolls, and the honor of using particular lamps, silk umbrellas, drums, and trumpets associated with the then ruling clan.

Beginning in the early 16th century there was a new migration of Jews to Kerala. Some of the newcomers were Sephardic Jews, direct and indirect refugees from the Spanish and Portuguese expulsions, who came to India by way of Aleppo, Constantinople, and the Land of Israel. Others were from Iraq, Persia, Yemen, and Germany. In 1568 the Jewish newcomers, who were subsequently called Paradesis ("foreigners" in Malayalam), built a synagogue of their own next to the Maharaja's palace in Mattancheri -Cochin.

They adopted the Malayalam language and identified enthusiastically with Kerala customs and traditions, but at some point they stopped marrying the Jews who had been there. The Western visitors often referred to the Paradesis - were called the "white Jews" and the more ancient



Inscriptions in Mattancheri Synagogue



The Paradesi Synagogue, Cochin A view from outside

Malabari communities as "black Jews,". (There seems to be a clear distinction between them in terms of skin color). By the 18th century there were eight synagogues in five different Central Kerala towns and villages. As all, except Parur, were located within the kingdom of Cochin, the term "Cochin Jews" was eventually applied to all Kerala Jews.



Kadavumbhagam Synagogue

Although the internal social relationships of the Jews were undoubtedly influenced by the caste system and Hindu social values, it should be emphasized that the Cochin Jews were not themselves divided into separate castes, and that all of them shared a common faith and culture.

Political and Economic Conditions

The Portuguese colonial rule (1498-1663) brought suffering to all the minority communities of South India, including Jews. The economic power of the Muslims declined when the Portuguese ended their monopoly of trade between Malabar and the West. Syrian Christians were persecuted and killed by the Inquisition, which forced Roman Catholicism on many Kerala Christians. In 1663 the Dutch defeated the Portuguese, who set fire to the Paradesi synagogue and a number of Jewish houses just before they left Malabar.

Under the Dutch rule (1663-1795) the status of the Jews of Malabar improved, as the Dutch looked favorably on the cosmopolitan Paradesi community. A few Paradesis, notably members of the Rahbi family, rose to high positions as agents in foreign trade and as economic and political advisors to both the Dutch and Hindu rulers. There were relatively wealthy landowners in a number of Jewish communities.

In the period of British colonial rule (1792-1947) the Cochin Maharaja retained a semi-independent status. However, in Kerala State there was general economic stagnation as the British developed new commercial centers to the north and the east. Some Jews in Kerala held positions as clerks, teachers, and lawyers in the expanding colonial bureaucracy; others continued as small merchants, dealing especially in fish and poultry. Economic difficulties led a number of Cochin Jews to move to Bombay and (less frequently) to Calcutta. They nevertheless retained their Kerala identity, even while living elsewhere in India. Most of them married only Cochin Jews and later, even when they moved to Israel they tended to settle among their relatives from Kerala.

Jewish Synagogues

The coastal -estuarine shores of Central Kerala can be proud of many Jewish Synagogues, which still remind us of the glorious days of the Jews in Kerala. Many such synagogues can be seen even now in Cochin, Ernakulam, Kadavumbhagam (1200, restored 1790s), Thekkumbhagam (1580 and rebuilt in 1939), Parur (1615), Chennamangalam (1614), Mala, etc.

The Paradesi Synagogue is the oldest active synagogue in the Commonwealth of Nations, located in Kochi, Kerala, in South India. Constructed in 1568, it is one of seven synagogues of the Malabar Yehudan people or Cochin Jewish



Chennamangalam Synagogue

community in the Kingdom of Cochin. It is also referred to as the Cochin Jewish Synagogue or the Mattancherry Synagogue. The synagogue is located in the quarter of Old Cochin known as Jew Town and is the only one of the seven synagogues in the area still in use. The complex has four buildings. It was built adjacent to the Mattancherry

Palace temple on the land given to the Malabari Yehudan community by the Raja of Kochi, Rama Varma. The Mattancherry Palace temple and the Mattancherry synagogue share a common wall. Generally, they have similar traditional architectural features also.

The Friendly Settlers

The Jews of Kerala, although few in number, have contributed a lot to the cultural growth of this land. The Jews came to Kerala, due to the state's early trade contacts with Israel. Tradition states that, in 68 A. D., some 10000 Jews (comprising both men and women) landed at Kodungalloor in Kerala. They had come here from Israel, in order to escape religious persecution. The number of Jews in Kerala increased, as immigrants arrived in large numbers from Israel and they grew into a prosperous business community with the help and generosity of the native rulers. The birth of Israel in 1948 inspired the Jews of Kerala, to go back to their homeland. Only very few Jews remain now in Kerala. But, Kerala cannot afford to forget the contribution of this friendly community to the development of their trade and commerce during the distant past. ■

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V.K. Krishna Menon

An undiplomatic Diplomat

Nationalist, statesman, diplomat, VK Krishna Menon was a champion of neutralism and anti-colonialism, a staunch supporter of the UN and its effectiveness in international affairs, and above all, a trusted lieutenant of Pandit Jawaharlal Nehru.

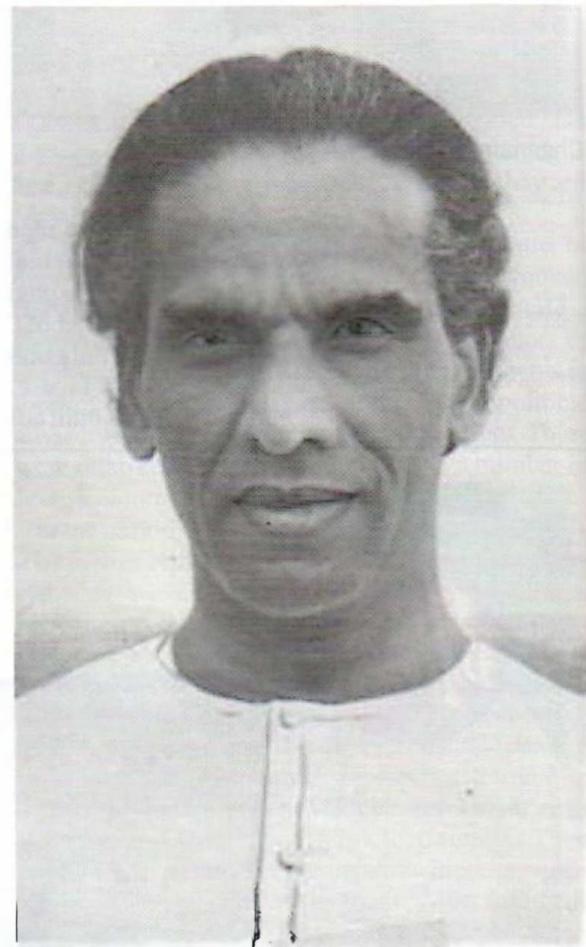


V.N. Gopalakrishnan

Vengalil Krishnan Krishna Menon or V.K. Krishna Menon was a nationalist, diplomat and statesman. He was described as the second most powerful man in India by the Time magazine after Jawaharlal Nehru. He was known for his eloquence and he inspired widespread adulation and fervent detraction in both India and the West. To his supporters, he was an unapologetic champion of India in the face of Western imperialism. In the wake of independence, Menon emerged as the spokesman for India's foreign policy and the architect of the Non-Aligned Movement.

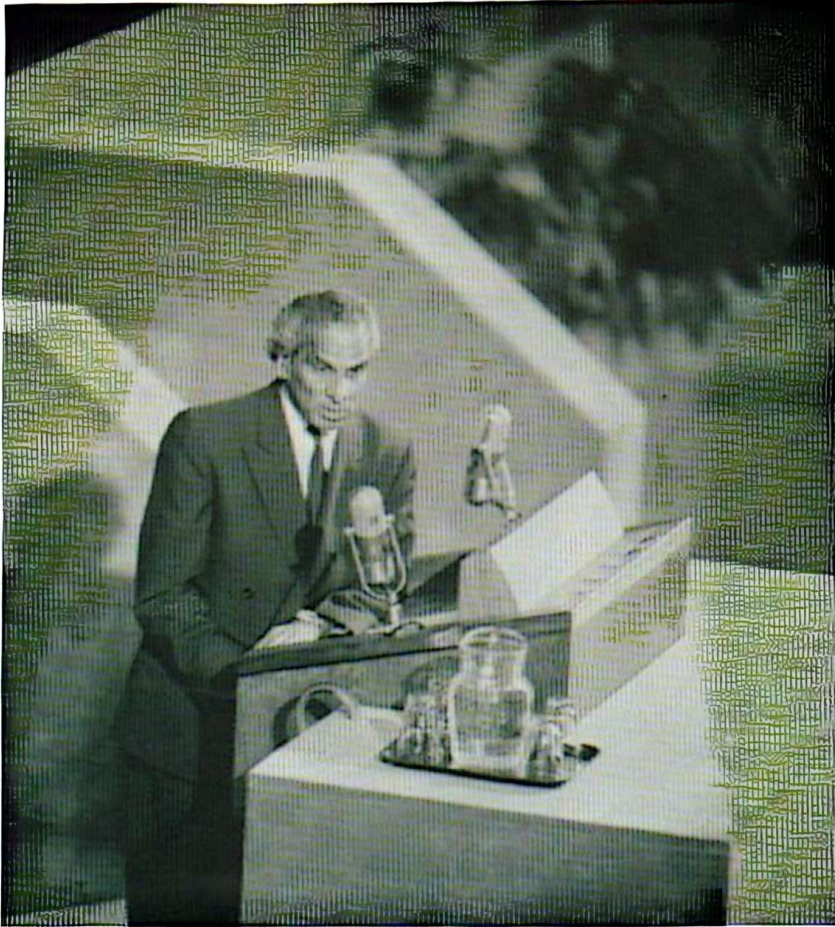
A man of paradoxes, Krishna Menon remained an enigma and he lived and died amidst controversies. He was a champion of anti-colonialism and neutralism. His vigorous presentation of anti-colonial and neutralist policies of the Indian government won him many admirers. He was one of the first Indians to be featured on the cover page of Time magazine and was dubbed as 'Mephistopheles in a Seville row suit'. Term 'Menonism' has been coined by the American Press to characterise the peace efforts of Krishna Menon.

Krishna Menon provided international formulae for peace and taught the developing countries the



At the historical Avadi Congress

way the UN could be used as an instrument of change. He was instrumental in spearheading the solution for the Suez crisis, peace plan for Korea and face-saving formula allowing France to return to the UN after walking out over Algeria. These are few instances of his international diplomacy. He impressed upon the Western world the importance of Non-Alignment Movement and this vision of a world order, fashioned by Jawaharlal Nehru and Krishna Menon constituted a significant paradigm of international politics. His consistent advocacy for the admission of China in the UN, his proposal for the ban on hydrogen tests, his assault on the inadequacies of western democracies etc were criticised during his time. Though he was



Historical speech at UN

mistrusted by the capitalist world, he was loved by Afro-Asians and Latin Americans.
 Krishna Menon was born on May 3, 1896 at

Panniyankara in Kozhikode, as the son of Komath Krishna Kurup and Smt. Vengalil Lakshmikutty Amma. His father was a well-known advocate in the Thalassery Bar and his mother was the granddaughter of Raman Menon who served as Dewan of Travancore under Rani Gauri Parvati Bayi, the ruler of Travancore from 1815-1817.

Menon had his early education in Thalassery Municipal School and Kozhikode Native School. He did his Intermediate from Zamorin's College and obtained B.A. degree from the Presidency College, Madras. When he was doing his graduation, Dr. S. Radhakrishnan, former President of India was a lecturer in Philosophy at the Presidency College. The freedom struggle was in its infancy during his college days and the Home Rule Movement was gaining momentum in 1915. There was widespread dissent among the youth against the British rule in India and in protest, he hoisted the flag of the Home Rule system at the top of the college flag mast!

Menon became involved in the activities of the Theosophical Society and came into contact with Annie Besant and the Home Rule Movement. He was a leading member of the 'Brothers of Service', founded by Annie Besant who spotted his talents and helped him travel to England in 1924. In London, he pursued his education at the London School of Economics and the University College, London. After studying at the LSE, he was called to the bar at the Middle Temple, London. He joined the Labour Party and developed close contact with Harold Lasky and it was used to leverage speeding up decision-making of the British Parliament about granting independence to India.

Menon served as Secretary of the India League, London from 1927-1947. It was at the office of the India League that he met Jawaharlal Nehru and both of them became friends. The role of the India League encompassed a range of political activity and it continued to persuade the British public opinion to respond positively to the Indian cause.

India League developed the most effective Indian lobby in the British Parliament and it established an affinity with a section of the Labour and Communist parties. He became an ardent Socialist and served as a Labour Party member of the St. Pancras Borough Council from 1934-1947. The Council later conferred on him the Freedom of the Borough title and the only other person so honoured was Bernard Shaw. His primary political interest in England was centered on the freedom struggle in India.

His association with the British intelligentsia proved very helpful to India and in the process the country got a good advocate there to settle issues in its favour. In 1932, he was instrumental in inspiring a fact-finding delegation headed by Ellen Wilkinson, the Labour Party MP to visit India. Krishna Menon served as its Secretary and edited its report entitled 'Conditions in India'. During the

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- THE GREATEST HANDICAP - FEAR
- THE BEST DAY - TODAY
- HARDEST THING - TO BEGIN
- EASIEST THING - FINDING FAULTS
- MOST USELESS ASSET - PRIDE
- MOST USEFUL ASSET - HUMILITY
- MOST DISAGREEABLE PERSON - THE COMPLAINER
- GREAT NEED - COMMON SENSE
- MEANEST FEELING - REGRET AT ANOTHER'S SUCCESS
- BEST GIFT - FORGIVENESS
- THE HARDEST AND MOST PAINFUL TO ACCEPT - DEFEAT
- THE GREATEST KNOWLEDGE - EXPERIENCE
- THE GREATEST THING - LOVE
- THE GREATEST SUCCESS IN THE WORLD - PEACE OF MIND.

Compiled by: Sudhir Nair



Krishna Menon Museum at Calicut



thirties, he founded the Penguin and Pelican paperback books with Allen Lane and later served as the editor.

Menon was appointed as High Commissioner to the United Kingdom after India attaining independence in 1947 and served till 1952. Subsequently, he led the Indian delegation to the UN General Assembly where he adopted a policy of non-alignment, criticising the United States of America. His five-hour long speech defending India's stand on Kashmir on January 23, 1957 followed by another two hours and 48 minutes the following day set up an all-time record in any international forum or UN declamation.

Menon became a member of the Rajya Sabha in 1953 and on February 3, 1956, he joined the Union

Cabinet as Minister without Portfolio. In 1957 he was elected to the Lok Sabha from Bombay and in April that year, he was named Minister of Defence under Prime Minister Jawaharlal Nehru. He was instrumental in implementing the concept of Sainik Schools in India, under the aegis of the Sainik School Society, which runs over 24 schools across India.

He was considered the liberator of Goa from the Portuguese after taking up the issue to the UN and eventually convincing Jawaharlal Nehru to send troops into Goa. In 1962, he won the Lok Sabha election from North Mumbai with a majority of



Nehru and Menon



Krishna Menon, Sheikh Abdullah, SK Patil

over two lakh votes. However, his political career came to an abrupt end after India's defeat in the Sino-India war of 1962 and he was held responsible for the debacle.

For nearly 30 years, he remained the most trusted lieutenant of Jawaharlal Nehru and it was the Congress Party that ultimately denied him a ticket for Parliament. In 1967 he lost his parliamentary seat but was re-elected in 1969 from Midnapore. Again in 1971 he was elected from Thiruvananthapuram with the support of the Leftist Party. He died on October 6, 1974 in New Delhi. There is no denying the fact that his contributions to India's defence production laid the foundation for its military preparedness. ■

Suma Mukundan

Actor and Social worker

-Lakshmi V

Suma Mukundan is a versatile Mumbai Malayalee actor and an active social worker ready to help Malayalees at times of crises on her own or through samjams.

Suma Mukundan is an actor who has the distinction of having acted with senior Mumbai Malayalee artistes of older days as well as today's actors. She has acted in Malayalam dramas directed by veteran directors of yesteryears as well as today's younger set.

Suma Mukundan started her acting career late in life. But she has of date acted in more than 70 Malayalam dramas on more than 300 stages. Suma belongs to Vaka in Mattam near Guruvayur and completed her schooling at Mattam High School. Her father Achutan Nair was working for a private company in Mumbai and her mother Ammukutty Amma was a teacher in Mattam. After completing her schooling she came to Mumbai in 1968 and learnt typing and stenography courses. Suma got married in 1970 to T Mukundan who is an ex-employee of Bennett & Coleman. She took up a job after marriage and was working in clerical post till her eldest daughter Latika was born.

Since childhood, Suma had a passion for



Jose, Suma and Balaji in Prathibha Theatres' *Gopuranadayil ninnu*.

acting. She has participated in school youth festival drama competitions. In those days family girls in Kerala did not act in dramas (boys played girls' roles). But Suma recalls that she played the heroine's part in a play in her village at a function. In fact she was the first girl over there who dared to act. Without her strict

For a drama to run successfully the script must be good. Today there is an interest in reviving Malayalam drama.



Suma with her husband and family members.



Suma in her first drama *Shokha pakshi*.

grandmother's knowledge she used to go for rehearsals with her cousin brother, she recalls with a smile.

After her marriage and birth of her daughters, Suma was busy looking after her family. Her first stage drama *Shokha pakshi*, written by CL Jose and directed by K Rajan was in 1992 for Chembur Malayalee Samajam. Slowly she started playing break through roles in dramas like *Veerasingala*, (directed by Anthappan), *Sangharsham* (directed by Augustine Fernandes), *Rajyasabha* directed by Unni Varieth, *Visha sarpatinu vilakku veyarathu*, *Nidhi*, *Nyan Swargathil*, directed by Vinod Achutan, *Avinash*, *Ormakal unarthhathe*, directed by Vinod Ranganath, *Panchajanyam*, *Aarada Valiyavan* directed by Rajendran Padiyur, *Snehapurathu sokaryam* directed by Soman Kudakara etc.

She participated in Children Surya Festival - an AIDS awareness event and performed a drama.

Suma has acted in a Malayalam teleserial directed by P Chandrakumar that was telecast on Amrita Channel.

Awards and accolades

Suma won the best Actress award for her outstanding performance in the Hindi play *Chotasa break* which also won 5 awards at the International Drama Festival in Cuttack in 2004.

She received Gram Ratna Award for Best Actress in the play *poya dinangale vannittu pogumo*. *Makarakoith* in which she played the main role directed by Rajan received the Best Drama award from Keraleeya Kendra Sanghatana.

Suma has received recognitions from several Mumbai Malayalee Samajams where she has staged different roles as a young girl, middle aged woman and mother, pairing with several young and old male actors and her performances have always been appreciated by the audience.

Suma recalls a touching moment in her life. On February 2 this year she participated in a drama competition and along with others staged



Suma in Snehapurathu Sokaryam.

a play *pudhiya adhyayam*. The irony was that the drama was staged on the same day that the noted actor and social worker Rajan Kadannapally who directed *pudhiya adhyayam*, passed away and it was with a very heavy heart that the entire team acted out the play. "I will never forget the emotions we went through as we enacted his last direction," she says.

Social activist

Suma is also a social worker. In March 2013 she won the She Impact Awards for her Outstanding service in Social Work and guarding the environment, as part of All Thane Malayalee Association (ATMA). She is associated with several Malayalee Samajams in their social and cultural activities. She is General Secretary of Kairali Malayalee Samajam, and Secretary of Malayali Mission (Thane). She is Managing Committee member of Keraleeya Kendra Sanghatana, Chembur Malayalee Samajam, All Thane Malayali Association, All India Malayali Association, and Committee Member of the Ad hoc Committee of Kerala Nataka Sangeeta Nataka Academy. She is Vice President of Rhythm Arts Malad.

Suma and Mukundan have two daughters. The elder one Latika is a postgraduate in MS and working as a teacher in the senior section at Smt Sulochana Singhania School (ICSE). She is also a trained Bharatanatyam dancer who gives performances and judges dance competitions. She is married to Madhusudan Nair who is into Construction Business. They have a son Siddhant who is pursuing his three-year Diploma in Civil Engineering from Father Agnels', Vashi.

Suma and Mukundan's second daughter Lajitha is an MBA and working for Aptech India in a senior position. She is also a Bharatanatyam and Mohiniattam dancer and has given performances. In addition, Lajitha is a black belt in taekwondo (karate) and was state gold medallist for the same in 1994. Lajitha has acted in a Malayalam television serial *Hello Inspector* that was telecast on the Malayalam Channel. She is married to Sureshkumar Thampi who is working with Knight Frank (India) Pvt Ltd. They have a daughter Samiksha who is currently doing her first year BMM and is a trained dancer.

Mukundan is also artistically inclined and has acted in Malayalam dramas for samajams and given musical performances. ■




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ICE Awards presented

■ The fifth ICE awards instituted by Shailaja Pratap Nair Foundation, were presented. The presentation ceremony was held at IES College Auditorium, Bandra on June 14. This year the head of the governing council was Rajiv Chohan and the head of the jury was Ms Udayatara Nayar. The guests of honour included Farooq Shaikh, Shashi Kumar (Founder of Asianet) and Kumar Ketkar, veteran journalist. The awards are given to the various categories of In-House magazines of commercial organizations. The winners are the following: Insight of HDFC Bank (Best magazine in the banking sector), Fundamentals of IIT Bombay Alumni Association (Best magazine among educational

institutes), Balvihar of Central Chinmaya Mission Trust (Best magazine among NGOs), Maharashtra Unlimited of Maharashtra Tourism Development Corporation (Best magazine among government and other organizations), Cargo Clan of Cathay Pacific Airways (Best magazine in the international sector), Dakshata of Maharashtra Police (Best magazine in a regional language) and Conversations With Grassroots of Reserve Bank Of India (Best Special Edition). ICE Awards coverage was presented to Creative Keeda of Sophia Polytechnic Art And Design Department, Madhyam of Fergusson College and Tidings of Thomas Cook.



Ice Award 2013 winners with the guests and the members of Shailaja Pratap Nair Foundation

SNMS chalks out new initiatives

■ Sree Narayana Mandira Samiti, the largest social organization outside Kerala, spreading the message of the Guru besides expanding its social commitments including educational facilities, has chalked out a mammoth programme to commemorate its Golden Jubilee. Spreading over a year, the Samithi would organize seminars, public functions involving the mighty and the famous, bringing in cultural programmes from the neighbouring states, conferences to strengthen the industrial, women oriented and youth oriented issues etc are some of the programmes in its mind. Further projects they plan to take are raising one more floor to its existing new college, development work of the Gurudevagiri complex in Nerul etc. On the social side, Patrons Meet, Industrial Meet, cultural and sports competitions, a film

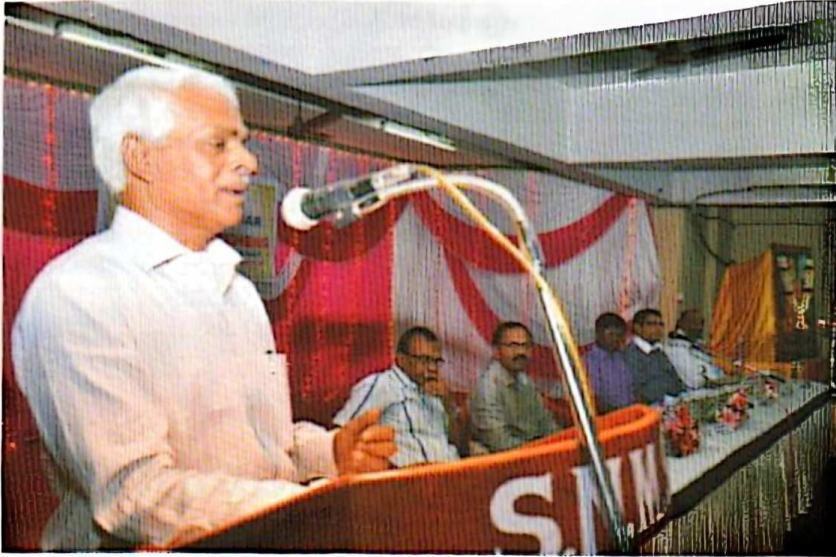
documentary, explaining the growth of the organization during the last half century, recording of history, medical seminars, orientation camps, legal meets etc also will be held. To discuss and finalise the projects and their implementation, a Committee has been formed

Dr K K Damodaran (Chief Advisor), N Sasidharan (President), M I Damodaran (Chairman), N Mohan (Vice Chairman), N S Salim Kumar (Gen. Secretary), O K Prasad (Secretary) and V V Chandran (Treasurer) are heading the committee.

The following persons are also roped in as Chairmen of various committees: Kumaran Nair (Finance), P P Sadasivan (Art and Culture), K Natarajan (Sports), Harilal Pottath (History), M Damodaran (Documentary), T K Mohanan (Programme) and Sreeratan Nanu (Publicity).



State should show empathy to Pravasis, says Justice C N Ramachandran Nair



Justice C N Ramachandran Nair speaking at the seminar

■ Despite the governments formed by two electoral fronts, the attitude towards the non-resident Malayalees has not changed, remarked Justice C N Ramachandran Nair, Chairman of Dam Safety Commission and former Chairman of Kerala State Legal Services Authority. This attitude should change, he said. He was

addressing a seminar on free legal options available from the state government, jointly organized by the State Legal Cell and the Sree Narayana Mandira Samiti at Gurudeva Giri, Nerul.

Keralites working abroad as well as outside Kerala but India are equally responsible for uplifting the fortunes of the state, he said. Though by virtue of the profession, Maharashtra has become a Karmabhoomi, Malayalees should forget their own state and mother tongue, he remarked.

For problems related to properties in Kerala, free legal advice and legal aid could be provide, he assured. If the problem is related to Maharashtra, suitable steps could be taken with the assistance the Legal Aid Cell here.

Kerala State Legal Services Authority Member Secretary and District Sessions Judge P Mohandas, Maharashtra State Legal Services Authority Under Secretary B D Modekar and Adv Subhash Chand also participated in the discussions. Samiti President N Sasidharan, General Secretary N S Salim Kumar and Zonal Secretary Sasi Damodaran also spoke on that occasion.

K R Shriram appointed as Bombay High Court Judge

■ K R Shriram has been appointed as Judge of Bombay High Court. Several Malayalees have become judges of this court, but this is the first time a Malayalee born and brought up in Mumbai comes to this position.

Justice K R Shriram enrolled as an Advocate in the Bar Council of Maharashtra and Goa on 3rd July 1986. He set up practice attached to the Chambers of S Venkiteswaran, Senior Advocate, in Mumbai. He set up his own Chamber in 1997 and has been having his own independent practice since then.

As an advocate, Justice Shriram has done both litigation and non-litigation work. He has appeared in diverse matters in the Bombay High Court and other High Courts in India, in the Supreme Court of India and also in the National and State Consumer Disputes Redressal Forums, Customs and Excise Gold Appellate Tribunal,

Company Law Board and in Arbitrations and Conciliations. He was the legal adviser and Standing Counsel for the Maharashtra Electricity Regulatory Commission. His field of practice included all commercial matters with specialisation in Shipping and International Trade Law, writ matters arising out of ports Acts, Customs Act, Motor Vehicles Act, Marine Insurance including reinsurance and P & I, Company law matters etc. He has conducted trial in civil courts, statutory inquiries under Merchant Shipping Act, Engineering Construction arbitration and Consumer redressal disputes.

He had assisted the Special Prosecutor appointed by the State of Maharashtra in the prosecution of sea pirates where the Pirates were sentenced to seven years rigorous imprisonment.

Justice K R Shriram, is the son of Chakyar Rajan alias KK Rajendran of Trichur Patturaikal and Devika. Shriram passed his LL B from Government Law College, University of Mumbai and later LL M in Maritime law from Kings College, London.





Varghese, MD of Sunny News lighting the lamp during the 8th annual celebration of Sunny News at Vashi.

Kerala Samajam Mulund

■ The annual general meeting of Kerala Samajam of Mulund elected their new office bearers. They are: K Gopalan Nair (President), Oommen Michael (Vice President), C K Lakshminarayanan (Gen. Secretary), C K K Poduval, E Ramachandran (Secretaries), P Suresh Babu (Treasurer) and K Kannan (Jt Treasurer). The heads of sub-committees are: Santhi Lakshminarayanan (Women's Wing), C K K Poduval (Art & Culture), Girish Kumar (Youth Affairs), A Radhakrishnan (Health), Mohankumar (Programmes) and E Ramachandran (Publicity).

Thayambaka Arangettam by Rajesh Nambissan

■ Rajesh Nambissan presented his debut performance at Ponnuguruvayurappan Temple of Dombivli on June 4. He started his performance according to the rich traditions and reached the climax to the thundering applause of the admirers. Rajesh has been trained by his father Nelluvai Lalitha Kalalayam Nambissan who recently received the coveted award of Kerala Lalitha Kala Akademi. His Lalitha Kalalayam Akademy is recognized by the Kerala State Akademi. Rajesh's sister Ranjini is a reputed dancer.



Bijoy Oommen, Principal Holy Angels' School & Jr. College being felicitated by Prof. Dr. James Thomas former Vice Chancellor of D.Y. Patil University at a function organized by FOMA & FAIMA for his achievement in the field of education.

LKMA aids poor students

■ Lok Kalyan Malayali Association distributed study materials and financial assistance to poor students who are residents of an Orphanage in Manoli Village of Murbad. The orphanage has about 30 inmates who cannot afford the expenditure of education and so the Association provided them books, uniform, umbrella and school bags and also scholarships to students of Std X.

R K Unni sponsored the financial assistance. Ac Suresh R Nair, President of the Association expressed immense gratification in assisting the children to raise above their adverse circumstances. Co-ordinator M K Sugunan, Dr Arun Kale, Dr Gaurmute, and Preetha Sudhir Nair spoke on the occasion.



Painting exhibition of Pavithran Kannapuram was held at at Jehangir Art Gallery, Mumbai recently. The exhibition was inaugurated by Aneish Kumar, MD Bank of New York Mellon .



Bombay Keraleeya Samithi Malad distributed notebooks to poor children at an event presided over by Samithi President Adv Padma Divakar. Secretary Balakrishnan, Vice President P Nambiar, E Chandran, Mohan Nair, T Madhavan, Beena Jose and Vatsala spoke on the occasion.

Complaint against excess charging

■ All Mumbai Malayalee Association lodged a complaint against the excess charge enforced by the taxi drivers and the porters at Lokmanya Tilak Terminus, Kurla, with Deputy Station Master Pranab Mukund as the Station Master Shukla was not available. Necessary action would be taken against the culprits, assured the Dy Station Master.

The charges to be paid to the porters are as per the weight of the luggage and the rates are displayed on platform no.3, the official pointed out. Similar notice should be displayed on all platforms, the petitioners demanded. Upto 40 kg Rs.30 and upto 160 kg, Rs 50 are the permitted charges.

President Jojo Thomas, Adv Joseph Thattayil, Raghavan Nair and Adv Gurudev Mathom were in the group that submitted the petition.

Marriage and Employment Bureau

Andheri Malayalee Samajam has opened a Marriage and Employment Bureau, free of any fees, for the benefit of people irrespective of religion, caste or language. Interested people may fill a form available at its office in Roshan Apartments, Mahakali Caves Road, Andheri East. For details, contact 9819902142.

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New Schemes of Kerala Sangeeta Nataka Akademi for Pravasis

■ Kerala Sangeeta Nataka Akademi Chairman Surya Krishnamurthy sought the support of Pravasis for the new scheme of bringing the circus artistes under purview of the Sangeeta Nataka Akademi and recognizing their contributions by awarding them for their services.

Krishnamurthy was addressing a meeting called at Kerala House Vashi. The meeting was attended by the members of the adhoc committee and representatives of various Malayalee organizations.

Krishnamurthy explained the steps he had taken to make the Akademi popular. Now the award money has been doubled. A Mohiniattam Festival is being organized in Dombivli and Matunga this December. This is besides the drama festival, during the Onam season where Organizations from five states including Maharashtra would get an opportunity to present their own cultural shows.

Artistes who are in the cultural field throughout their life would get medi-claim and insurance. Financial aid to those who become penniless due to accidents, subsidy for professional and amateur drama and Kathaprasangam etc the Akademi plans to introduce.

The adhoc committee formed last time was now dissolved because it did not complete its term, he explained while answering some queries. It has been revealed that only eight Malayalee Organisations namely Thane Tru Indian Information and Guidance Society, Keli of Nerul West Thakurwadi Lalitha Kalalayam Fine Arts Akademi Trust, Pratibha Theatres of Manpada, Vilappil Vision Natakasala besides Hadaspar Nrityalaya Classes, Nritanjali School of Performing Arts and Srikrishna Nritalayam of Nagpur have registered themselves with the Akademi.

To register, one has to download the application form from the website www.keralasangeethanatakaakademi.com and then filled in application along with the requisite fee (Rs.400 or 1400 as the case may be) must be submitted before the end of April every year.

C K K Poduval, Vilappil Madhu, Prabhakaran Chembur, Jojo Thomas, C G Varier, Sajivan, Radhakrishnan Mumbai and Sivasankaran Gujarat spoke on the occasion. Adhoc Committee Chairman Valsan Moorkoth welcomed the audience and Convener Dr Venugopal proposed a vote of thanks.



Oommen David receiving 'Best Educationalist of the Year 2012' award from Dr. Punathil Kunjabdulla famous Malayalam writer for his outstanding achievement in the field of Education at a function organized by Sunny News in Navi Mumbai.

Vichara Vedi Seminar held

■ Vichara Vedi, the Literary Wing of Powai Kerala Samajam organized a Seminar in Malayalam titled 'Kshetra Sankalpam-Oru Shastriya Visakalanam'(Temple Concept: A Scientific Analysis) on June 9, 2013 at Powai English High School, Powai. Shri. P.M. Rajasekharan presented the keynote address titled 'Kshetrathinte Avirbhavavum Avasyakathayum' (Emergence of Temples and their Necessity). Manasi spoke on 'Kshetraradhana Enthine' (Why temple worship?'. O.B. Sreedevi read out the speech of Gopan titled 'Pranapratishthayude porul' (Significance of idol consecration). A.K.V. Namboothiry, C.P. Krishna Kumar, C.K.K. Pillai, O.B. Sreedevi and K.V. Satyanath participated in the discussion. M. Gangadharan introduced the speakers and V.N. Gopalakrishnan, Advisor, Powai Kerla Samajam and General Convenor, Vichara Vedi conducted the Seminar.

Vichara Vedi, will organize a Seminar in Malayalam titled 'Classical status for Malayalam'- A Review' (Malayalathinu Sreshta Padhavi-Oru Avalokanam) on July 14 from 4 to 6 p.m. At the Powai English High School, Powai.



Social activist Rajan V Nair hands over books to a child at the Book Distribution event held by Harishree Bhajan Samaj Kalyan East that works for the upliftment of the poor and needy in and around Thane District.

Ambalapuzha Rama Varma Memorial Award

■ The Mumbai Chapter of the Old Students Association of CMS College, Kottayam has decided to institute an award in memory of Ambalapuzha Rama Varma who was the head of Malayalam Department there. The awardees would be those who served the literary and media fields. In this connection a committee was constituted with Secretary Joy Mammen, Jacob Abraham, Sreeraman, Sureshan and C K Abraham as members. The award will be presented in the annual meeting normally held on January 26 every year, of the old students. For details, contact 022-25172020/90.

Dance class at Vashi

■ Sree Narayana Mandira Samiti Vashi Unit is holding classical dance classes on every Thursday at 5.30 pm at their premises. Interested parties may contact Secretary on 9819874189.



Educational career guidance and parental awareness workshop held at Progressive Arts Club Sakinaka Malayalee Samajam, conducted by Dr. Savithri Namboothiry.

OBITUARY



K V K Nambiar

Kudakkal Veetil Kunhiraman Nambiar expired in America. He was a native of Cheruthazham, Kannur and had a long dedicated service with LIC. He was a resident of Chembur. He is survived by wife Sarala, children Geetha, Rajesh and son in-law Madhu Nambiar, daughter in-law Sunitha and grand children.

Congratulations, Winners



ASHWATHI SURESH NAIR
90% (HSC)
Thomas Bapista College
(T. B college-vasai)



Vaishnavi Vinod Nair
94% (ICSE)
V C W Arya Vidya Mandir,
Bandra East

Plastic is no more a waste but an asset -Dr Lisa Srijith



Dr Lisa Srijith explains her experiment

While talking in a seminar on Plastic and Environment, Dr Lisa Srijith claimed that she had developed a process by which plastic waste could be converted into cooking gas at extremely low cost.



Dr Lisa Srijith

Burning plastic is causing destruction of environment but it could be converted into gas in an oxygen free environment. Plastic can also be used to construct roads and to produce fuel like diesel.

Several countries are adopting these methods as plastic cannot be recycled beyond 3.5%. In her experiments, she claimed to have tried eco-friendly methods to produce cooking gas and most plastics could be used for this purpose. From 4 gramme carry bags, 750 mg cooking gas could be produced, she claimed. The cost is incredibly low.

Dr Lisa revealed that she had applied for a patent for the process from the US.

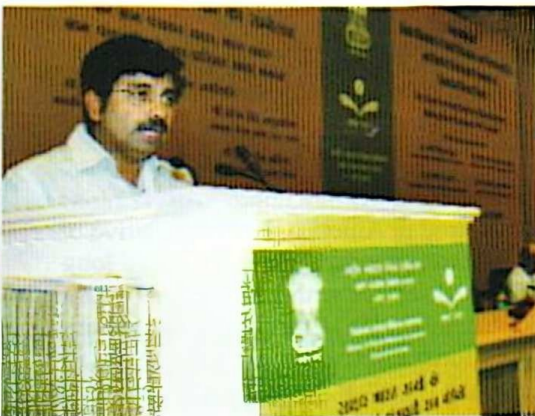
She joined Regional Engineering College (now renamed National Institute of Technology), Calicut in August 1997 as Lecturer with a PhD degree from Aligarh Muslim University and now Associate Dean and Assistant Professor, Department of Chemistry, in NITC.

Nilambur sets the path for other states

In its attempt to make the municipality a 100 percent literary one, the Municipal Council under its dynamic Chairman Aryadan Shoukath brought in the *Jyotirgamaya* project that would make all its participants equal to one who passed fourth standard, the basic requisite for 100% literacy. Now the Union government is attempting to replicate this project in panchayats of other states also. Within a short period of one year, with the service of voluntary organizations, through *Jyotirgamaya* project, the Nilambur Municipality succeeded in educating 1650

individuals who never got enrolled in a school earlier.

In other parts of India, *Jyotirgamaya* will be known as Sakshar Bharat. Aryadan Shoukath was a special invitee to the meeting convened by the union government and he explained the salient features of the project. The success story was due to the public participation, he said.



Aryadan Shoukath in New Delhi Meet

From the age group of 15-60, 1650 individuals were chosen to attend the programme and the Panchayat devised a special programme to teach them. Schools, madrasa, mosques and anganwadi were chosen as venues numbering about 150 and 300 voluntary teachers were selected to implement the programme. Total expenditure incurred for this project by the Panchayat was only Rs.9 lakh. Co-ordinating with other departments, the Panchayat received Rs. 45 lakh. This programme could be replicated in other parts of the country, remarked minister for human resources, Pallam Raju. Panchayat is the right forum to implement the Sakshara Bharat project, he said. The Union Government would take necessary steps to bring more youth into this project.

Another project initiated in Nilambur to improve this scheme is Sameeksha by which people below 35 years could be brought to the level of SSLC. Aryadan Shoukath requested the minister to allocate required funds to provide these people with necessary vocational training. The request would be sympathetically considered, assured the minister. Minister of State for Human Resources Development Dr Shashi Tharoor also attended the meeting.

Part of Kanakadhara monument completed



The first phase of the gigantic project of erecting a magnificent monument for Jagatguru Sri Adi Sankara's Kanakadharastavam at Punnorkode in Pazhamthottam near Aluva is now completed. For this phase, the Sri Adi Sankara Kanakadhara Smruti Trust, formed by a handful of Malayalees staying in various parts of Mumbai, spent more than Rs.88 lakh, Secretary of the Trust K V Satyanath said. This phase does not even cover five percent of the total project. The salient feature of the project is that it is being built at the original site where the divine incidence was said to have happened. Though the Trust was formed in 2001, the work commenced towards the end of 2011. The first phase will serve as the main gate to the

Monument Complex and would include two wings on either side, with two floors each. It would house Sri Sankara Dhyana Kendra, Trust office and security room, Stores facility for the coming projects and public comfort stations. It is 35 feet high and 75 feet long. Two terracotta murals created by acclaimed mural artiste Sheriff Nilambur adore the Dhyana Kendra and the main entrance.

This completed phase will be dedicated to Sri Sankara in the second week of coming September and thereafter the construction of the second phase will commence. It is expected to cost around Rs.100 crore. The entire fund is raised through active public participation and association.

The second phase shall include a Temple exclusively dedicated to Sri Mahalakshmi, with upadevatas Sri MahaVishnu, Lord Shiva, Vighneshwara and an idol of Adi Sankara. This will be the first Mahalakshmi Temple exclusively dedicated to the goddess in Kerala and the fourth in India. The tower of the sanctum sanctorum will be built in glass and shall have a height of 91 feet. The structure will also have an auditorium, dining hall, Yoga Centre, Study Centre for Sri Sankara's philosophy and living quarters for the trust officials, priests and donors. Outside the temple there will be Souparnika allowing the devotees to offer arati, nakshtra vanam to meditate under the trees dedicated to the 27 constellations etc. The third phase would constitute a Shishu Bhavan for the orphaned children, Vruddha Sadan for the senior citizens and a medical centre to cater to the needs of the visitors and the residents. The second phase is expected to be completed in three years.

Once completed, this monument is expected to attract a large number of devotees, visitors and the spiritually inclined from the world over as the donations coming from various parts of India and abroad indicate. The trust is now in the lookout for the people eminent enough to take the seats of P K Ravindranath and Padma Bhushan Prof N S Ramaswamy who were members of the advisory board when they recently died. There are plans to fill the vacant seats in the Board of Trustees. Interested individuals may, for details, contact the Secretary on 09833677962.



A Malayalam School for Bengalis

For the first time an Upper Primary School in Allapra in Perumbavoor has become a Bengali School in the sense that most of the students there are Bengalis. It is not that the school started teaching Bengali but Bengali children are learning Malayalam. Out of the nine children admitted in first standard, eight are of Bengali origin. The student strength of the school is 50 out of which 30 are from Bengal. Perumbavoor is known to have the highest emigrant concentration in Kerala and among them Bengalis alone count about a thousand. Now the labourers have started bringing their families and it resulted in the above situation. It has become a blessing in disguise for the school, otherwise it would have faced a closure for want of students. Malayalees are now not interested in enrolling their children in government Malayalam medium schools as only English

medium schools are popular.

There are nine teachers in the school and none of them knows Bengali. It certainly brings problem for the teachers as communication with the students is impossible for them. Initially students of higher classes have to assist them but soon the children would pick up Malayalam.

The employers of the labourers and some NGOs encourage Bengali parents to enroll their children in the school but the same aspect encourages Malayali parents to withdraw their children from the school.

The major crisis for the school is the desertion of the students during rainy season as most of the Bengali labourers leave for their native state and their family would go with them. By the time they return, the children would forget most of what they learned earlier.

Mukundan V

Model Teacher

Mukundan V is Chief Co-ordinator of Children's Academy Group of Schools, one of the most sought after educational institutions in the Western suburbs of Malad and Kandivali.

Born in Kannur, like any other young man

Mukundan came to Mumbai in search of a job in 1970 after completing his Graduation from SN College Kannur.

Mukundan's passion was teaching and following it he started to work as English teacher. He completed his teacher's training Course from Sadhana College of Education, Juhu, in 1976. Joining Children's Academy in June 1976 was a

turning point in his life, he says. At that time Children's Academy was a little known school and Mukundan worked there with its Founder-principal V V Bhat who he considers as his friend, philosopher and guide and even more than a father.

Mukundan has continued to be associated with

this school till today and many of his students, now in high positions, have been trained by him. He has followed and inculcated in them his principle 'Work is worship and duty is God.' Another motto he believes and preaches is, 'Do your duty, don't aspire for the result.' He has been involved in this noble teaching profession for the past 40 years.

In December 1912 Jwala bestowed the Acharya Ratna title on him. In 1976 Mukundan was honoured as best Teacher by Justice D R Dhanuka. In 1982 Pushpa Park Residents Association, Malad bestowed on him Best Teacher title. He has also received several other trophies and medals from Children's Academy Ex-Students Association (CAXSA), present student-staff appraisals and social organizations like Lions Club, Pragatimitra etc. He was appointed as SEM and SEO for three consecutive years.

Mukundan's wife is Padmaja whom he married in 1978. They have two sons. They worked under him as post-graduate teachers. Both of them are now married. The elder son is working with him while the younger one has settled in Dubai.

Mukundan and his wife have two grandchildren. Mukundan likes travelling and has gone on holidays to European countries, South East Asian countries, Mauritius and several tourist places within India with his family. ■



Mukundan with his wife Padmaja

The Story of Life Divine

-Revati

Bhagavat Gita is not an independent work but a small part consisting of slightly more than 700 quatrains, of Bhishma Parva of the epic Mahabharat, written, it is believed, more than 5,000 years ago. On the first day of the Kurukshetra war, Arjun on whom the entire Pandava dynasty reposed their faith to win the war and regain their lost glory, despite having all powerful weapons one could think of those days, was lost in a dilemma of how he could effectively fight and kill all those people, friends and relatives till that day, standing spread before him and was on the threshold of abandoning the battle field. He thus became despondent. It was

then that Lord Krishna, his cousin, friend, philosopher and guide, tried to put some sense into his mind about his duty. It was not just a few pieces of advice but an elaborate treatise on a variety of subjects that one should realize and imbibe. Despite his proximity to Krishna, Arjun could not comprehend the ideas fully but he had enough faith in Krishna that he got up and lifted his Gandiva to face his enemy. Had he understood Krishna totally, there would not have been an 'Anu Gita' in Mahabharat.

No surprise, there are many a treatise on this small work in every language of India and also from countries of the world, starting from Jagat Guru Adi Sankara, Balangadhar Tilak, Njaneshwar et al.

There will be more in the coming generations also. Everyone who tries to plunge into this great ocean came up with his version of its immense value. All of them are right in their own way. Now Prof Ammanath Vijayshankar of Mumbai came up with his version, nay as he understood and we are sure this will also throw some light to show us something that we failed to see earlier. There are approximately six billion people living now on our planet and considering the average life of a man is around sixty years, after six

decades none of us would be here alive but a new population of the same, or more, would be still living here. It means one hundred million people are dying every year and a similar number are born too. For our purpose, we are not taking into consideration, the animals, insects, birds, trees and plants. In other words, the earth in its womb carries more than one hundred million men and women every year and also devours them. Despite all the progress the man has made and the knowledge acquired by him from his trials and tribulations did not help to have a longer life. Our puranas say the life span of man has considerably decreased during the period from Satya Yuga to Kali Yuga and yet his wisdom could not help him in this regard. Still man's quest is to know who he is and why he is here and where he is heading to. In the years to come, he may have all materialistic advantages but his quest that followed him since thousands of years would still continue to do so. No amount of education would suffice to gain that knowledge and acquire that wisdom.

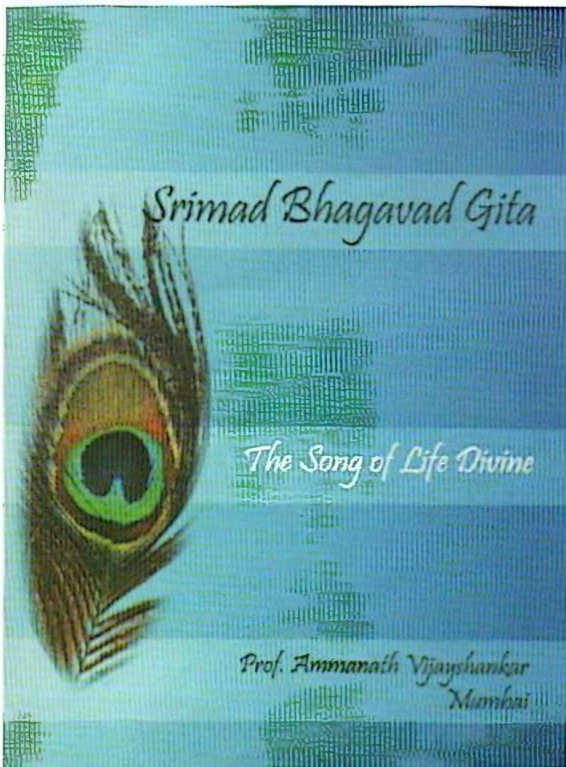
Bhagavad Gita tries to throw light on this quest. Reading Bhagavad Gita a thousand times or reading every day would not help a man to understand what he is but it is necessary to comprehend what it implies. Even one reads it only once but didactically might give him added advantage in his pursuits. When a student reads his text book before facing his final examination, he might get just enough ideas of the topic but when he reads a few more books written by several authors on the same subject, he not only understands his subject but widens his horizons beyond imaginable borders. So it is necessary to acquire as many treatises as possible of Bhagavad Gita and pursue them to really get the taste of Gita.

Prof Vijayshankar, having a post graduate degree in Zoology and several decades of teaching experience, has spent more than seven years to pluck this healthy fruit and now ready to share its sweetness with people who care to taste.

The verses are given in Devnagari script and its transliteration in Roman English with a guide to pronunciation and detailed elucidation in English add to its acceptability.

Scholarly depicted, legibly printed in big fonts with almost no error, attractively produced, The Song of Life Divine is worth perusing. A lot to gain and nothing to lose and victor, like Arjun, will be you!

[Srimad Bhagavad Gita The Song of Life Divine by Prof Ammanath Vijayshankar, published by the author, pages 370, priced Rs.300/-. For copies, call on 9820467283]

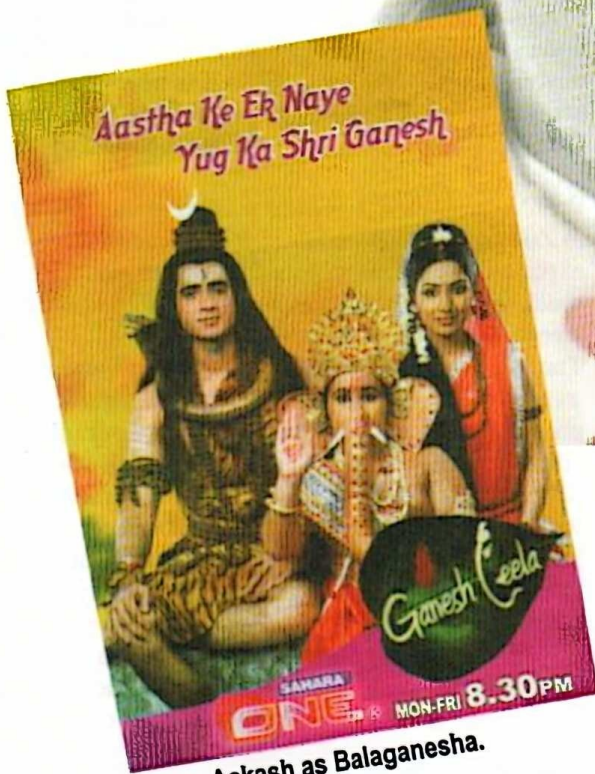
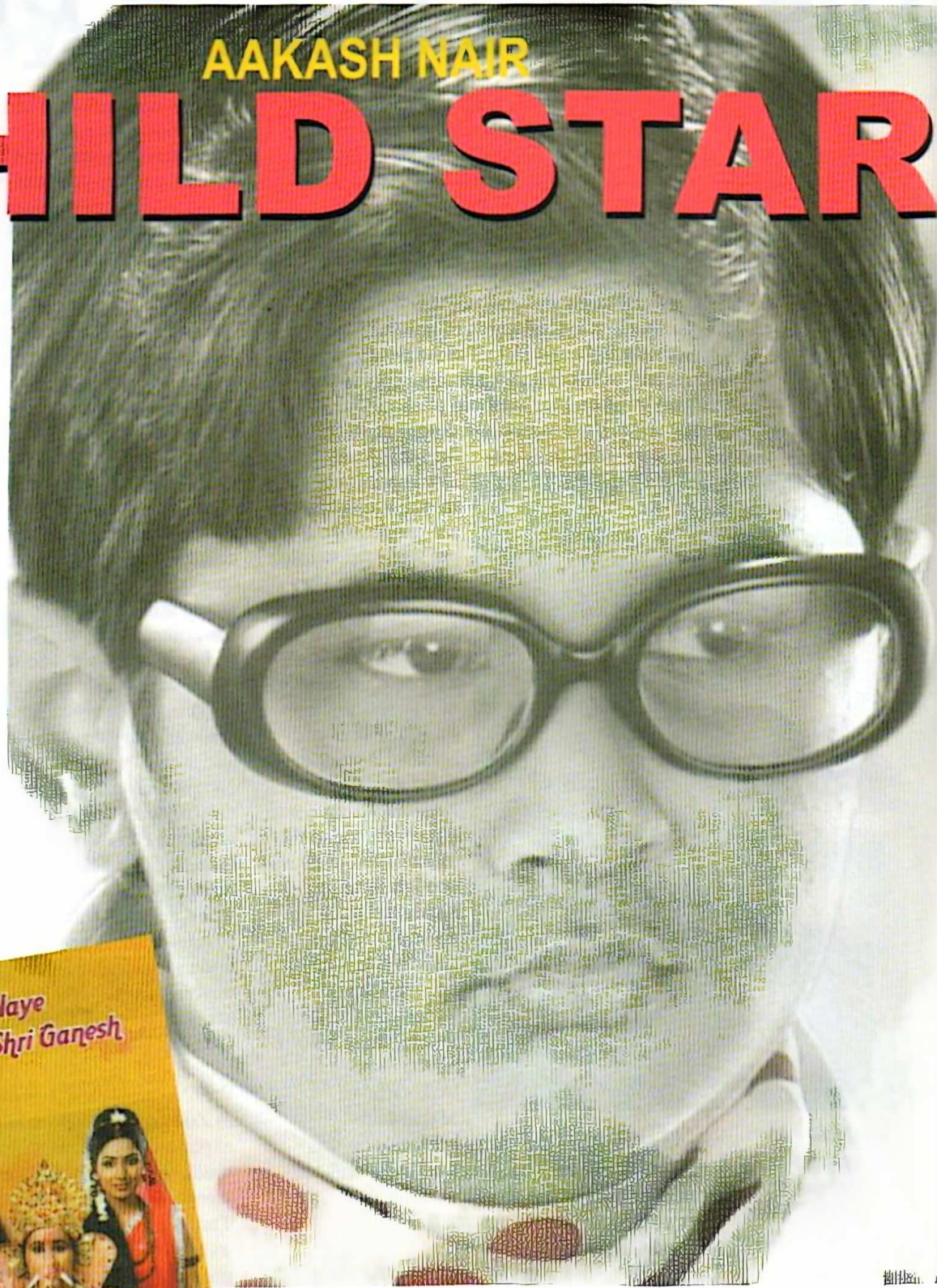


AAKASH NAIR

CHILD STAR

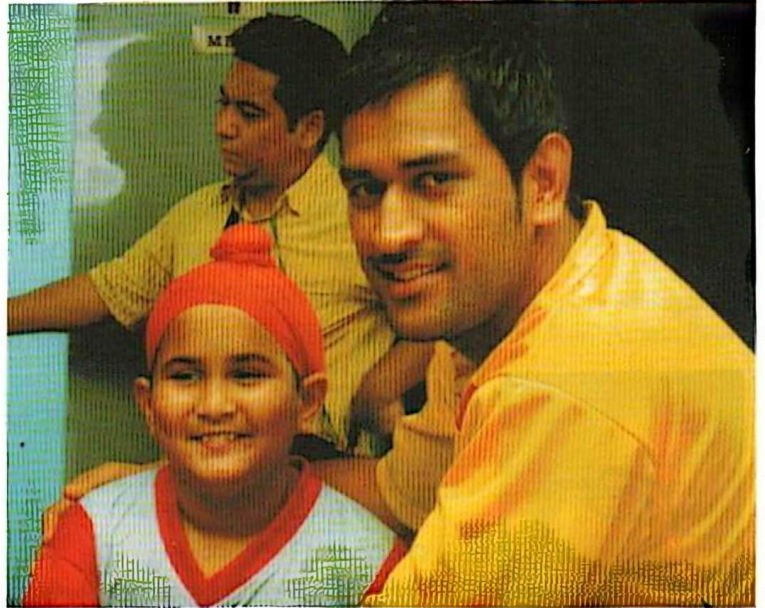
- Elvee

With his innocent face and twinkling eyes, young Aakash Nair is a familiar face on TV ads and teleserials.



Like any other 13 year old school boy Aakash Nair's day starts with him rushing to his school in the morning. But like other boys he does not return home after class in the evening. On several days in week, Aakash packs his acting material along with his school bag and rushes to the studio for shooting of an ad, teleserial or a film along with his mother.

Aakash started doing ads from the age of six and has done more than 90 ads. He has acted along with Shahrukh Khan (Nokia ad), Sachin (Canon), Juhi Chawla (Rooh Afza), Mahendra Dhoni, and for brands



Aakash with Sachin Tendulkar and Mahendra Singh Dhoni.

like Pepsodent, Tide, Britannia Treat etc. He has done a Malayalam ad also. He has acted in a main role as one among four children (Jackie Shroff starrer) in a Hindi film called *Bhoot and Friends* (Wide Angle Media Productions). Currently Akash is shooting for a serial *Best of Luck Nikki Season 3* which is scheduled to be telecast from July 7 on Disney Channel at 10.30 am every Sunday. *Best of Luck Nikki* is the Hindi adaptation of the Popular English teleserial *Good Luck Charlie* and its Season I and 2 have been telecast earlier in this Channel. It is a family entertainer and Aakash acted in both the earlier series, playing the role of a mischievous yet lovable boy. "Working for Disney Channel is enjoyable. The Channel people take good care of the children, are very considerate when we have examinations or sick, treat us to parties etc," Aakash says.

Aakash had acted in a teleserial *Ganesh Leela* on Sahara Channel where he played the role of Balaganesha. It was a challenging one. "I had to wear a trunk and keep it on my face for at least 5 hours when the shooting was going on. During this time I could not eat anything, only have liquids. I used to take the trunk with me to school and rush with my mother to the studio after school. The make up including trunk, jewels etc would take an hour or so," Aakash says. This was 4 years ago when he was hardly 10 years old. But *Ganesh Leela* was popular and viewers loved the adorable Balaganesha in the serial. His aim right now is to be a part of the film industry, an actor hopefully, when he grows up. Aakash is studying Std VIII in Billibong School Juhu which is IGCSE (UK Board syllabus recognized by Cambridge University). He always manages to come within the top five in his examinations.



Aakash in various shots.

Apart from acting which is his passion, he is learning western dance from Terence Lewis Dance Academy and tennis. He also plays cricket and basket ball in school teams. Aakash can speak Hindi, English and a little Malayalam. "But I hope to learn to read, write and speak Malayalam very soon and act perhaps in a Malayalam film," he says.

His parents encourage his acting talent. Aakash's father, Ramachandran Nair, hailing from Thrissur, is in real estate and construction business. He is also Secretary of World Malayali Council Mumbai Province. His mother Jyoti Nair works as Senior Manager with Air India. Aakash has an elder sister Akanksha, who is doing her 3rd year BMM at UPG College (Mithibai College group). She wants to pursue a career in digital photography. ■

Nityakanyaka (നിത്യകന്യാക) 1963

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



Rohini



Vayalar Rama Varma



G Devarajan



Yesudas



P Suseela

കണ്ണുനീർമുത്തുമായ് കാണാനെത്തിയ
കതിരുകാണാക്കിളി ഞാൻ
എന്നോടിത്ര പരിഭവം തോന്നുവാൻ
എന്തു പറഞ്ഞു ഞാൻ? (കണ്ണുനീർ)
സങ്കല്പങ്ങളെ ചന്ദനം ചാർത്തുന്ന
മന്ദസ്മേരവുമായ് (സങ്കല്പങ്ങളെ..)
ഇക്കിളിവാതില്ക്കെലിത്തിരിനേരം
നിൽക്കൂ! നിൽക്കൂ നീ! (2) (കണ്ണുനീർ)
സ്വപ്നം വന്നു മനസ്സിൽ കൊളുത്തിയ
കർപ്പൂരക്കിണ്ണവുമായ് (സ്വപ്നം വന്നു)
എന്റെ മായാലോകത്തുനിന്നു നീ
എങ്ങും പോകരുതേ
എങ്ങും പോകരുതേ

Transliteration: Ā, ā = ആ, ാ ; Ē, ē = ഏ, ഐ; Ī, ī = ഇ, ീ; Ō, ō = ഓ, ഔ;
 Ū, ū = ഉ, ു , ũ = ൃ; C, c = ച, ch= ചര, D, d = ട, Dh, dh = ഡ, Ḍ, ḍ = ള,
 Ḍh, ḍh = ഴ, jh= ജ, Ḷ, ḷ = ള; Ñ, ñ = ഞ, ṅ = ണ, ṇ = ണ; ṛ = റ, ṛṛ = റ്റ;
 ṣ = ഷ; Ś, ś = ശ; Ṣ, ṣ = ഷ, T, t = ട, Th, th = റ, Ṭ, ṭ = ത; ṭh = റ്റ;

Kaṇṇunīr muṭṭumāy kāṇāneṭṭiya
 Kaṭirukāṇākkilī ṅān
 Ennōtiṭṭra paribhavam ṭōnnuvān
 Enṭu paṛuṅṅiṅṅi ṅān? (Kaṇṇunīr...)
 Sankalppaññāle candanam cārṭṭunna
 Mandasmēravumāy... (Sankalppaññāle...)
 Ikkilivāṭilkkaliṭṭirinēram
 Nilkkū! Nilkkū nī! (2) (Kaṇṇunīr...)
 Swapnam vannu manssil koluṭṭiya
 Karppūrakkiṅṅavumāy... (Swapnam...)
 Ente māyālōkaṭṭuninnu nī
 Eṅṅum pōkaruṭṭē
 Eṅṅum pōkaruṭṭē....



Nityakanyaka is the Malayalam version of the Tamil film 'Ethir paarathathu' (The Unexpected) directed by veteran director L V Prasad. K S Sethumadhavan directed the Malayalam version. Tamil film writer Sridhar wrote the story. Sridhar later became a well known director and producer in Tamil, Telugu and Hindi, who produced Malayalam film *Triveni*.
 The roles enacted by Shivaji Ganesan, Padmini and Nagaiah in Tamil were handled by Sathyan, Ragini and Thikkurissi in Malayalam. There were some more hit songs in this version and some of them were *Enthethu mohangalayirunnu*, and *Kayyil ninne kittiyaloru..* etc. Its screenplay was written by Ponkunnam Varkey.

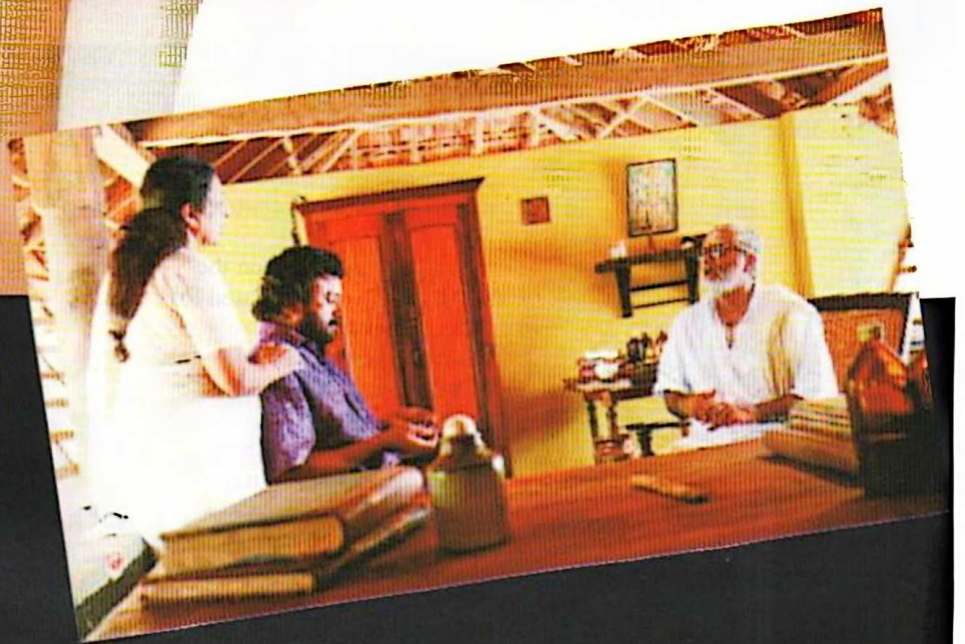


Amala Paul in Sathyan's film

After a successful debut in Malayalam through 'Run Baby Run' Amala Paul is returning to Malayalam for a Sathyan Anthikkad film. She was busy in Tamil and Telugu films with Vijay, Vikram, Ramcharan Teja, Allu Arjun, Jayem Ravi etc and Sathyan finds it very difficult to get her dates.

In the new movie Fahad Fazil is her hero. The movie offers her an excellent opportunity to showcase her talents. Unlike his recent films which had a village background, this film has an urban background.

Iqbal Kuttippuram prepares the screenplay. Innocent after overcoming his illness will return to movies through this venture.



Swapanam

Swapanam deals with the lives of Chenda artiste Unni and the Mohiniattam dancer Nalini and the consequent ups and downs.

After Vaanaprastam with Mohanlal, Shaji N Karun now comes with another form of traditional art. Jayaram who is now an experienced player of Chenda comes as Unni and the Bengali actress Kadambari comes as Nalini. Lakshmi Gopaldaswamy is Unni's wife Kalyani. Shaji directs this film for which he himself has penned the story. Aswani who appeared in Shaji's

earlier film 'Swam' becomes Unni's mother. Another first timer is Suresh Kurup MLA who comes as a doctor who treats Unni. Mathu, the daughter of AKG's grandson P Karunakaran MP and Laila, Kathakali artiste P D Namboothiri, percussionist Udayan Namboothiri are also donning small roles as Unni's brothers. Other stars

are Siddique, Vineeth, Sharath, Sajitha Mathathil and Margi Sathi. Artist Namboothiri handles production design. M Rajan of Doha produces this film for Horizon Creations. Hari Krishnan and Sajiv Pazhoor jointly wrote the screenplay. Music is composed by Srivalsan.

Mr Pavanayi 99.99

After 25 years, Captain Raju is getting ready to bring back the professional killer Pavanayi. It was in 1987 that Sreenivasan and Sathyan Anthikad jointly brought this killer onto the screen. With necessary changes to the character as warranted by the time factor, Raju has spent more than two years to get this killer into shape. Captain Raju directed *Itha Oru Snehagatha* in 1997 and now for *Pavanayi*, Raju has roped in Pattanam Rashid, Mafia Sasi, Indrans Jayan etc to give his hero a makeover. Devadevan, grandson of N N Pillai and son of Vijayaraghavan, is the hero. Against him comes Pinky, daughter of actress Ponnamma Babu. Another new face is Arun from Kannada movies.



Art Director S Konnanat is no more

The unforgettable art director of Malayalam cinema S Konnanat (Swamy Kutty 88) died at Mugalivasam in Chennai on June 15.

Konnanat was born in Kozhikode. He worked for about 500 unforgettable movies under many director stalwarts. Konnanat came to the scene with Bhargavi Nilayam under the baton of A Vincent, another native of Kozhikode. He was assistant to Vincent in photography. His work in MT's *Nirmalyam* won accolades.

His other important films are *Murappennu*, *Nagarame Nandi*, *Kunhali Marakkar*, *Alavuddinum Adbhuthavilakkum*, *Chemmeen*, *Patayottam*, *Panchagni* and *Nakhakshthangal*. He also directed *Surumayitta Kannukal*. His last film was *Aakasakottayile Sultan* and the TV serial *Nalukettu* of M T Vasudevan Nair.

Konnanat is survived by his wife Kanakam and children Srikant and Vichithra.



Sripriya to direct bilingual remake of '22 Female Kottayam'

Veteran actress Sripriya, a popular face in South Indian cinema of the 1980s, will helm the Tamil-Telugu remake of critically acclaimed Malayalam revenge-drama '22 Female Kottayam'. Nithya Menon has been roped in to play the lead role in this women-centric film.

'The film is set to go on the floors in July and is slated for a December release.

Nithya Menon will reprise the role of Rima Kallingal in the remake. Rima won the Kerala state award for best actress for her performance in the original movie.

'22 Female Kottayam' is about the travails of a nurse who seeks revenge on her tormentors.

The makers are now finalising the rest of the cast for the remake.

As an actress, Sripriya is known for her performance in films such as 'Aval Oru Thodar Kathai', 'Anthuleni Katha' and 'Aame Katha'. She has starred in over 200 films in a career spanning a little over two decades. She has directed films earlier.



Pullippulikalum Aattinkuttiyum

Pullippulikalum Aattinkuttiyum (Leopards and a lamb) is being produced by Shabin Becker and Sulfi Aziz for Balcony Six Entertainments, with Kunchacko

Boban in the lead as lamb. Irshad, Jojo and Shiju are the leopards. Namitha Pramod is the female lead. Suraj Venjaramoodu, Shammi Thilakan, Harisri Asokan, Shivaji Guruvayur, Anusri, KPAC Lalitha, Ponnamma Babu, Anjana and Tezni Khan are also in the film. Story is by M Sindhuraj and Vidya Sagar composes music for the lyrics of Vayalar Sharath Varma.



K T Jayakrishnan's life in movie

KT Jayakrishnan, a teacher associated with RSS, was brutally murdered before his own students inside the classroom a few years ago. Titled 'Kanaleriyumpol', it is produced by Yuvabharathi Films and its maiden shot was done at Puthoor. RSS Vibhag Sangh Sanchalak Chandrasekharan handed over the screenplay to Director Sajeew Kilikulam and A P Padmini presided over the function.



Recipe:

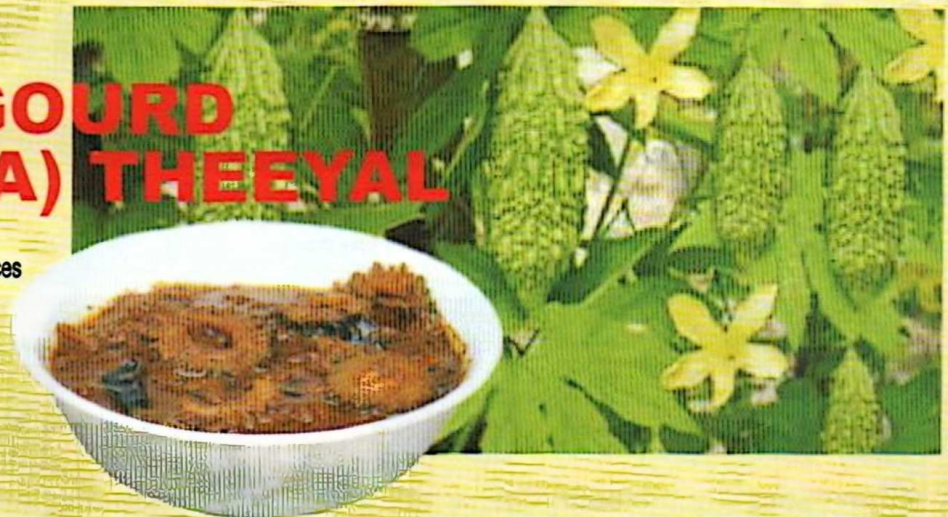
BITTER GOURD (PAVAKKA) THEEYAL

Ingredients:

- 2 medium sized bitter gourd, cut into thin slices
- 1/2 tsp turmeric powder
- 1 cup coconut (grated)
- 1 thinly sliced shallot (small onions)
- 1 tbsp ginger pieces (thinly sliced)
- 4 dry red chillies
- 1 tsp coriander seeds
- 1/8 tsp fenugreek seeds
- 1/8 tsp cumin seeds
- 4 green chillies
- 1 tbsp tamarind paste
- 1 bunch curry leaves
- Salt to taste
- Oil

Seasoning:

- 1 tsp oil
- 1/4 tsp mustard seeds
- 1 small thinly sliced shallot
- 1 pinch fenugreek seeds
- Few curry leaves
- 2 dry red chillies



Method

Cook the bitter gourd pieces with the turmeric powder and salt to taste. Water should be just enough to cook. Remove it from the oven, once it is half done. In the meantime dry roast the grated coconut till brown and keep it aside. Use the same oil to dry roast the red chillies, coriander seeds, fenugreek seeds and cumin seeds. Keep them aside too. Sauté the shallots and ginger pieces one after the other, by adding a little more oil to the pan and fry till they turn brown. Make a smooth paste of all the fried ingredients by grinding them all, adding a little water.

Heat some more oil in the pan and sauté the cooked bitter gourd pieces along with the slit green chillies. Sauté the blend till they turn brown. Now, once it is cooked well enough, add the ground spice paste to it. Mix the tamarind paste, throw in the curry leaves and salt and a cup or more of water to the pan and stir well to further blend all of them. Cook till the gravy thickens. Taste and add more tamarind paste to make it tangier. For the seasoning, heat oil in a pan and crack some mustard seeds in it. Once the seeds start to splutter, add the remaining seasoning ingredients and fry well. Pour this over the prepared gravy. Serve with steamed hot rice, spread over a banana leaf.



Prof K A Sivaramakrishnan

EASY STEPS

To Learn Carnatic Music through keyboard -3

Here are two more raagas which can be played on the keyboard.

Raag: Dhanasri. Derived from the 29th melakarta Dhirashankarabharanam. This raaga shines well in madhyamakala phrases. MA is very important swara. NI & RI is jeevaswaras. This raaga is suitable for singara rasa. Usually sung in the evening. Arohana: S G2 M1 P N2 >S Avarohana: >S N2 D2 P M1 G2 R2 S

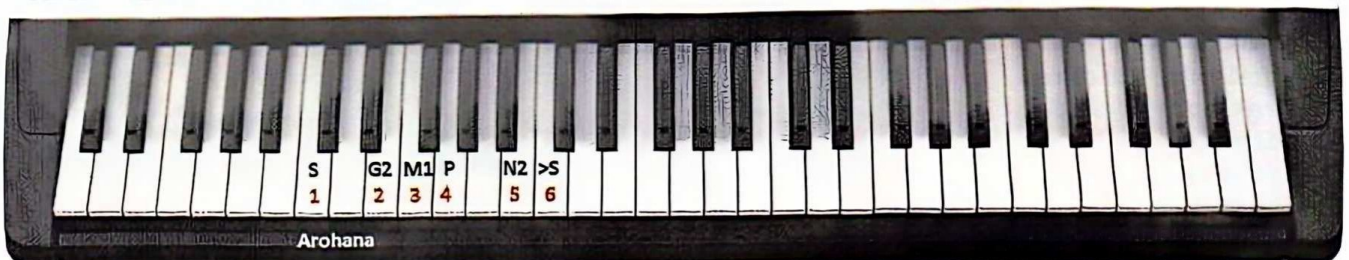


Shadjam, Chathusruthi Rishabham, Anthara Gandharam, Suddha Madyamam, Panchamam, Chathusruthi-Dhaivatham, Kakali Nishadham.

Raag: Dhanasri



Raag: Gambhira Naattai. Janya of 36th melakarta. Ri & Da varjya (Deleted)swaras. Shines well in madhyamakala sancharas. Normally this raaga is using for temple processions. Arohana: S G2 M1 P N2 >S Avarohana: >S N2 P M1 G2 S



Shadjam, Anthara Gandharam, Suddha Madhyamam, Panchamam, Kakali Nishadham

Raag: Gambhira Naattai.



GLOW THIS MONSOON

The rains can create havoc with your face and hair. Here are a few tips for a glowing face, clean feet and healthy hair during the monsoons.



Rashma Anand

Face

Cleansing, toning and moisturising are the three mantras for a glowing face. Use a soapfree cleanser or face wash daily and a gentle moisturizing facial scrub at least twice a week to get rid of the dirt and grime accumulated on the face. Apply an alcohol free toner after washing the face and neck. Next, apply a light lotion based moisturiser with sunscreen protection on your face. Your face will look bright and fresh.

Oily Skin

Oily skin suffers most during the rains. It gets more oily leading later to breakouts, acne, rashes etc. To avoid this use a lightweight moisturiser

after face wash and a water or gel based sunscreen lotion with an SPF 30 when stepping out in the sun. A floral toner can be used at night to keep the skin hydrated.

Dry skin

Dry skin becomes flaky and itchy during monsoons. Use a rich moisturising cream to nourish your skin. The cream should be applied on the face and neck after washing with a hydrating face wash. Before applying the moisturising cream use an alcohol-free toner. A light foundation cream works well on a dry face.

Combination skin

A combination skin with the nose, forehead and chin being more oily than the rest of the face, has to be handled with more care. A gentle soap-free moisturising cleanser that both hydrates the drier areas and strips away excess oil from the other areas is to be used.

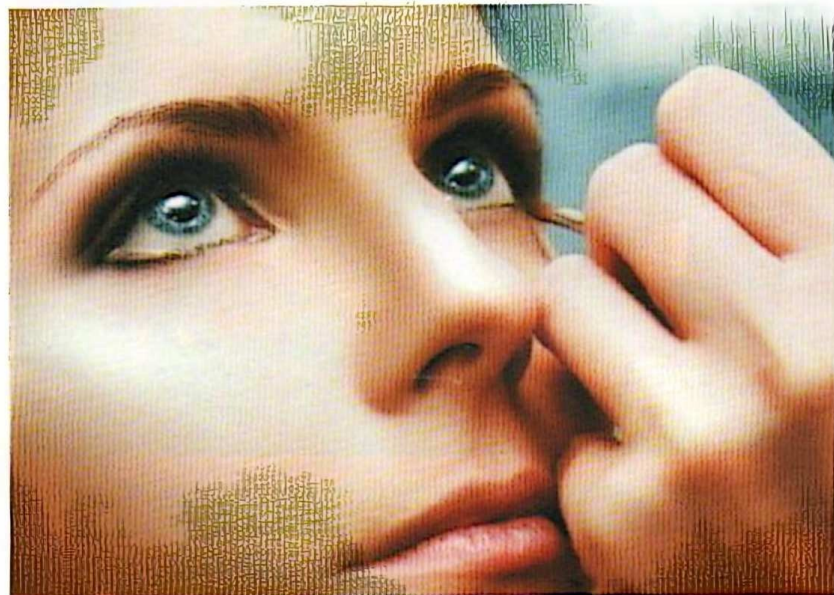
Make-up products should be mineral based as this works best for combination skin.

As a rule, apply waterproof make-up. Never go out without applying sunscreen protection, and opt for light make-up which will brighten your face.

HOME - MADE FACE PACKS

Normal Skin

Apply mixture of lemon juice and milk daily on the face and wash with water after half an hour. Half cup cooked instant oatmeal, mixed with one egg, and one teaspoon olive oil is another good face pack for dry skin.





Tips for healthy skin

Drink a lot of water to avoid getting dehydrated. Include vitamin E and omega 3 in your diet as they are rich in oils and will nourish the skin. Salads blanched in boiling water to disinfect them, vegetable soup which will keep you warm and healthy and 8-10 glasses of water are good for a healthy skin.

Take Vitamin C tablet daily or eat citrus fruits to boost your immunity.

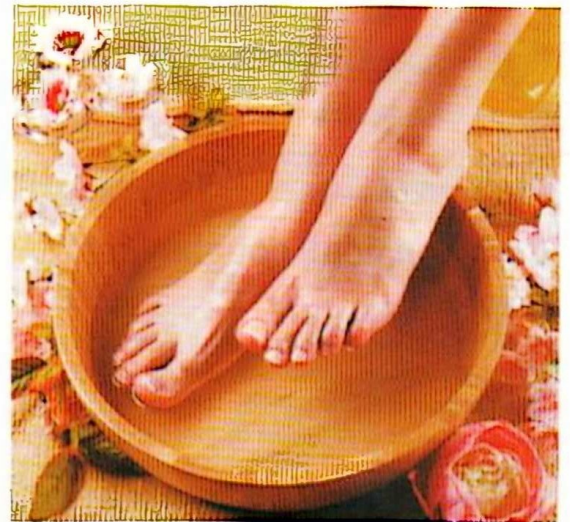
Exfoliating facial scrubs must be used at least once a week to get rid of dead skin cells.

Cleansing the skin is very important.

Coconut oil applied on the face before bath for 15 minutes is a great skin nourisher.

Foot care

Our feet are the worst hit during the monsoons. It is very important to wash the feet with soap and water when we return after going out. This



Oily Skin

Apply ripe tomato pulp with lemon juice and half teaspoon honey on the face. Leave for 15 minutes and wash with normal water.

Dry Skin

Prepare a mixture of one egg yolk, 1 teaspoon warm honey, some vitamin E oil and 1 teaspoon olive oil. Apply it on the face for fifteen minutes and wash with water.

Combination Skin

Mix a few crushed rose petals with 1 table spoon yogurt, 1 tbs honey and 2 tbs rosewater and apply the paste on the face. Wash after 20 minutes.

Tanned skin

To make a home made face pack for tanned skin, half-cup oatmeal mixed with one cup plain yogurt can be applied for 10-15 minutes.

will prevent fungal infections on them. Dry the feet after washing. Talcum powder can be sprinkled between the toes to absorb the lurking moisture there. Wear shoes that are anti-slippery and dry quickly.

Hair Care

Hair is another head ache during the monsoons. They look dull and lifeless. To bring a bounce on your hair, massage your hair regularly with warm coconut oil and wash with mild shampoo and conditioner. Dry the hair before tying it.

It is not good to do very intricate hair styling or frequent ironing during the monsoons.

Soak your feet in warm water in which shampoo and a few drops of Dettol or Savlon are added. Clean the toes and feet thoroughly and pat dry. A little care and monsoons can be the season when you look your best. ■



Tackling Monsoon Maladies

Monsoons are here. They bring relief from the scorching heat of summer. But monsoons are also a time of several diseases that are caused by the rains. A countdown on monsoon maladies and how to tackle them



Common cold, cough, viral fever

This is the most common sickness that affect people during the monsoons. It spreads quickly through contact. The remedy for cold and cough and viral fever is to keep a distance from people suffering from cough and cold. Wash your hands every time before eating, and eat plenty of fresh fruits and vegetables.

Leptospirosis

Another common monsoon ailment leptospirosis is caused by walking in dirty rain water especially if there are any injuries on the skin that comes in contact with the dirty water. This bacterial infection is spread by rats and symptoms include high fever and chills, severe headache and bodyache, followed by nausea, vomiting, diarrhoea and abdominal pain. To fight leptospirosis, avoid walking as far as possible in rainy water, or wear fully covered shoes while walking. Wash feet thoroughly with soap and water on reaching home and treat open wounds if any, especially on the legs immediately.

Malaria

Malaria is another common malady caused by stagnant water and mosquito bites. Fever, body

ache, chills and sweating are some of its symptoms.

Prevent breeding of mosquitoes by getting rid of stagnant water in the surroundings, use mosquito nets, coils, etc to avoid mosquito bites and have a healthy diet of fresh fruits and vegetables. In extreme cases, if untreated, malaria can lead to kidney or liver failure.



BASIC PRECAUTIONS

- Always wash your hands with soap and water or liquid hand wash before eating, get out of wet clothes on reaching home and take care to avoid mosquito bites. As far as possible stick to homemade or fresh food, drink plenty of boiled or mineral water, sit back and enjoy the monsoons.

Typhoid

Typhoid is another disease spread by contaminated food and water. To avoid typhoid, it is wise not to eat outside/ roadside food and preferably have fresh food. The symptoms include prolonged fever for more than five days, headache, diarrhoea and abdominal pain. Nowadays typhoid vaccines are available.

Chikungunya

Chikungunya is another disease caused by a virus and transmitted by a particular strain of mosquitoes (aede aegypti) that bites during the day. The symptoms include severe joint pain, fever and rash. Early diagnosis and proper treatment are essential since specific anti-viral drugs or vaccine has not yet been found out. People with chikungunya are treated symptomatically.

Diarrhoea, dengue, jaundice (or Hepatitis A) are other common monsoon maladies. Nowadays vaccines are available to control hepatitis. ■

BIRDS OF THE SAME FEATHER



Kunnam Vishnu

Birds of the same feather flock together' the parable says. Most of the species in the animal kingdom, whether on the land, in the sky or in the aquatic depths, love to live together. They flock together for convenience in grazing or predation, for security and definitely for sharing. Some of them may not have a social systems (like a pack of wolves), but many have systematic social dicta as in the case of a herd (nay, parade) of elephants or a school of whales etc, are under the guidance or leadership of the senior member. Man is not an exception. He is also a social animal, which is why he lives together in tribes and sects. They naturally

fraternize among men of similar faiths, languages or regions.

And then it is said that 'blood is thicker than water'. True, it is. The gravitation of fraternity is far stronger in the family by the rule of nature. Given a chance, they are bound to flock together. This I witnessed when I had the opportunity to participate in three such long awaited congregations two gatherings of two entirely different families and an alumni assembly of my alma mater during this summer. All of them made inexplicably big social and psychological

impression on me. I would like to share it with all.

The Relevance of a Family Congregation

Look at the recent turbulent scenario in the society. Truly speaking, many of us do feel

solitude even in a crowd. This in fact is a creation of the 'molecule family' system presently in vogue in the society, particularly among Keralites. This might be partially an unavoidable sidekick of the job locations for many, but for most others it is an outburst of ego clashes, even among siblings. There are many who have convincing arguments for and in favour of such closed families, consisting of a husband, wife and their children. Their first defense is the privacy and exclusivity of all concerned. They do not have to bear and accommodate others. They do not have to share their earnings and spending but they cannot share their bliss and agonies, too. A friend of mine once said "We live our lives. Period." Thus they shut their doors to others' concerns. The system may have its rewards, but indeed it is not free from its disadvantages too.

Look back to the society of past two generations. In those days, a family consisted of grandparents, their children and their family, all lived under the same roof. The children had their sibling cousins to play and grow with, to share their things and feelings. They had the advantages of care and caresses of not only their parents, but also of the grand-parents, aunts and uncles too. When the children were encouraged and appreciated for their success, they were also reprimanded for their errors and delinquencies, not only by their parents but any elder of the family. They were very safe in the hands of elders with their pieces of advice and practical guidance. The children had the opportunities to taste and tide over any failures, whether in play or studies or any other infantile affairs, with the support of the family members, moulding them tough to face the heat and dirt of the realities of life, destined for them in future. Single family children, over-pampered by their patents, are unfortunate to miss all such advantages. But single family turned out to be an inevitable and inescapable contribution of time. So, now we all take it on our stride, with all its enjoyments and sufferings, whether you like it or not.

It is in this context the family unions become relevant. It comes as an occasion for retrospection and nostalgia for the grown-ups, and a chance to show the children the green



pastures of living together, though it may be for a day or two. It is an opportunity to refresh the relation or even to know, your uncles, aunts and cousins. It is a chance to awaken the hibernating sororities.

The 'Aryampilly Kudumbasangamam'

The first one was the family union of my in-laws. The Namangalam family of Pathramangalam near Erumapetty is not very big family but quite popular among Namboodiries of mid-Kerala. The turnout for the family union was very encouraging. The involvement of the participants was remarkable. It was not only a mere knowing each other, but it was also a



platform to show their talents, particularly for the toddlers, teenagers and youngsters. The event was comparatively small but impressive.

But what impressed me more was the Aryampilly Kudumba Sangamam. Aryampilly is one of the largest Namboodiri families of Kerala, situated at Kidangoor

near Angamaly, though it has some small branches here and there. It has given birth to many noted personalities, both current and in the past, and is well connected with many other famous Namboodiri families through marital relations. By winning over in a Pattathanam (the only test of excellence of a person in a number of subjects in the bygone era) one of their ancestors had earned the title of 'Bhattathiripad'. Like all other matters of history of Kerala, there is no available record of any historic event of Aryampilly Bhattathiries (or for that matter, of any family). But thanks to the dedicated research by Alaykattoor Sarman, who has made a detailed study of Namboodiri Community, particularly of middle Kerala, the family tree of Aryampilly, upto nine generations, is now available. It was promptly displayed in all its details at the entrance of the pandal of the get-

together.

Like all similar family unions, the invitation was sent out to all who had the Aryampilly genes in their blood. The assemblage crossed over seven hundred spread over on two days. The participants consisted of the families of first, second and third cousins, an even still down the line. Each family was introduced on the stage. Many of them were meeting for the first time, but indeed became real-life relatives forever. The joy of knowing each other was writ on the face of all.

The pandal and stage itself is worth mentioning. All the sides of the pandal were decorated with flexes of old photographs of bygone era, depicting departed ancestors, and also nostalgic childhood photographs of today's elders. It was a worthy sight when the children gasped of wonder when they saw their grandparents in their younger days (many of their own age and even less). The stage was well-decorated and adorned by a wick-lamp and picture of family goddess, and had a gigantic flex of the sprawling mansion Illam.

The performances and programmes on the stage were par excellence. The items on the stage included, classical music, Bharathnatyam, Mohiniattam, Kathakali, Thayampaka, Kaikottikkali, Kinnamkali, cinematic songs and dances, and a few skits, all by the members and relatives of Aryampilly family. The local MLA and Ex-Minister, Jose Thettayil, expressed his joy in the professional perfection of the items he had seen.

The participation and involvement was praiseworthy - from four year old Abhimanyu to ninety-one year old Chachuettan. A group of housewives in the age group ranging from twenty-five to seventy-two had shed their inhibitions and stepped on the stage to show off their talents in an extempore but enchanting item called 'Kitchen dance'. An attractive satirical skit instantly made, directed and presented by a few teenage boys enthralled the audience. In fact the artistic talents shown by many were heartening. The spirit of participation was best reflected in the unexpected item of 'contest for longest lock of hair for ladies and brightest bald head for men'. This is because the mind of all attendees was overflowing with the 'joy of participation' and the pleasure of unity. The



hospitality side was also highly efficient and appreciable, though remarkably simple. A directory of the relatives was also brought out on the occasion. The nostalgic memoirs of many relatives, who had long association with Aryampilly in their childhood days, were also made part of the directory, making it into a souvenir.

The Assembly of Alumni

Then there was an alumni meeting of 1963 SSLC batch of Govt. High School, Chalissery, my alma mater. The idea of such a gathering came first into the mind of C.P.Mohammed, a retired Professor from an Engineering College. When he spilled the idea for the first time in 2008, Mr. Narayanan also offered his services to make the dream come true. It indeed was a

to contact all of them. He was successful to a great extent, and a meeting took place in 2008 in the school, in the same classroom from which we all passed out. The success was encouraging. It turned out to be a dress-rehearsal for the Jubilee year.

In 2013 he wanted to celebrate the Golden Jubilee of the alumni batch. He once again took the pain to contact all, pleading and insisting them not to miss this opportunity. This time he was not alone. A few more joined hands to help him. They could not contact only two, since the available addresses in the register was 'temporary', as they were children of transferable Police officials. Further they sadly realized that eleven friends had already left for their heavenly abode. Two were bed-ridden. Thirty three attended the alumni assembly and two could not make it. They could

locate five of the teachers who taught us at matriculation, who were gracious and affectionate enough to accept the invitation and come, in spite of the haunting problems of advanced age.

It was a meeting of enthusiastic friends with aged body and young minds. I was the youngest in the class then, and please note that now I had celebrated my 65th birthday. That is an experience beyond words. The ambience and atmosphere, we felt, is out of this world. We realized that the joy of reunion of the teenage friends never even faded by age and time. Just imagine, how you would feel when you, at the age above 65, sit with your childhood friends, in the same class and benches, and your class teacher calls the roll and you shout 'present sir!' All of us exchanged each other the twists and turns of our post-school days. Later a group photo was taken to compare the old faces with the

teenage face in the photo taken at the time of leaving school. The assembly was disbursed after a sumptuous meal and five hours of remaining together. We resolved ourselves that we shall assemble again for our platinum jubilee too, should the god permit.

From my recent experience out of these reunions, I can vouch that being in the midst of blood-relatives, friends and alumni, is a real source of positive energy which can undoubtedly rejuvenate you and convert you to a fresh man. Youth may be oozed out of body by age, but is never vanished from the mind and soul. Please shed your claustrophobic lethargy. Recreate yourself by being among your own people. It is worth the pain, if any. ■

herculean, painful and tiring task. First they went to the School, to search the register of students of 1963 batch. Remember, 45 years have passed after we left school. They had little hope of any success. Oh! Lord, but they turned out to be blessed for their good intention, and could locate the old register. Then they noted down the addresses in the register. There were 50 students of that batch 32 boys and 18 girls. Then the tough part of the work started. They insistently went to each one of the addresses, to locate the present whereabouts of those who vanished to oblivion half a century back. They met the available relatives of their classmates there. From them, they collected the present addresses and the available telephone/cell phone number of each one of the alumni. Then Mohammed tried



Teachers - Sitting from left to right, present Head Mistress - Smt. Nirmalambika Thampuretty, Sri. K.X. Antony, Smt. P.Loola, Sri. K.Kammukutty, Sri.M.N. Kasavan Nambodiri, Sri.T. Gangadharan, Smt. C.P. Molukutty.
Standing I Row - P.T. Baby, K. Sakunthala, P.M. Thanku, K.G.Suloohana, Annie Kuriappan, M. Kalyani, P. Leela, Jose Kollanoor, K.Narayanan, K. Govindankutty.
Standing II Row - T. Bhaskaran, P.A. Mohammad, T.K. Abdulla Kutty, K. Ramachandran, K. Vishnu Nambodiri, M. Krishnanunni, K.C. Baby, K.P. Gopalan, M.V. Baby.
Standing III Row- V.P. Narayanan, M. Chandrasekharan, K.C. Cheru, C.I. Zacharia, N. Ramanunni, C.P. Mohammed

കാരകം

-Guruji

കാരകം is preposition in English grammar, to give meaning to the sentence. In any sentence to convey the full meaning, we need a subject, verb and object. Among them the first and the last are nouns as we have seen earlier in വിഭക്തി.

There are as we see, seven cases and hence seven types of prepositions. In simple sentence, we need only the subject and verb as in: സീത നിലവിളിച്ചു (Sita cried loudly). In this സീത is subject (in Malayalam, it is called കർത്താവ്) and നിലവിളിച്ചു is verb (ക്രിയ). നിലവിളിച്ചു is a single word meaning 'cried loudly'. The same meaning can come in two words also if you use ഉറക്കെ കരഞ്ഞു. രാമൻ ഇരുന്നു is another example of the same genre. In these two examples, സീത and രാമൻ are subjects (കർത്താവ്). Another example is ഇന്ദുലേഖ പന്തുമേനോനാൽ വിരചിതമായി in which ഇന്ദുലേഖ is the object (കർമ്മം). Thus നിർദ്ദേശിക denotes two കർത്തൃ കാരകങ്ങൾ.

രാമൻ രാവണനെ വധിച്ചു. In this, രാമൻ is subject, രാവണൻ object and വധിച്ചു is verb. Since രാവണൻ is object, it becomes രാവണനെ by adding the വിഭക്തി 'എ'. If the object ends with a sound 'D' (mostly in feminine gender), it will become 'യെ' as in സീതയെ. This falls under പ്രതിഗ്രാഹിക.

രാവണൻ രാമനോട് തോറ്റു. ഗുരു ശിഷ്യനോട് പറഞ്ഞു, The underscored words are ofസംക്ഷി കാരകം belonging to സംയോജിക വിഭക്തി.

പഴം സീതയ്ക്കു നൽകി. മോതിരം ഹനുമാനു കൊടുത്തു. The underscored prepositions are called സ്വാമി കാരകം belonging to ഉദ്ദേശിക വിഭക്തി.

രാമൻ രാവണനെ വാളാൽ (വാളുകൊണ്ട്) വെട്ടി. In this the underscored words are not objects but only tool with which the action was committed. It falls under പ്രയോജിക വിഭക്തി. In some regions, വാളിന് is also used but it is grammatically wrong. വാളാൽ (വാളുകൊണ്ട്) is കരണകാരകം but രാമനാൽ കൊല്ലപ്പെട്ടു has the subject രാമൻ as കർത്താവ്. In മഴയാൽ ചെടി തളിർക്കുന്നു, മഴ is not subject but is the reason. So it is called കാരണം. All these fall under പ്രയോജിക വിഭക്തി.

രാമന്റെ വാൾ and സീതയുടെ മോതിരം fall under സംബന്ധിക while കസേരയിൽ ഇരുന്നു and മന്ത്രിസഭയിൽ വിശ്വാസമില്ല belong to ആധാരിക വിഭക്തി.

Answer to Quiz No.12

The given sentence is misleading. The meaning it gives out is that the kitchen would be handed over before you booked the hall, while what is indented was that the previous evening of the proposed date. Thus it should have been:

ബുക്ക് ചെയ്യപ്പെട്ട പരിപാടിയുടെ തലേദിവസം instead of ബുക്ക് ചെയ്തതിന്റെ തലേദിവസം.

No correct answer was received.

Quiz No.13

Among the following which one is wrong?

1. സന്യാസി
2. സംന്യാസി
3. സന്യാസി

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



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