

Kerala in Mumbai

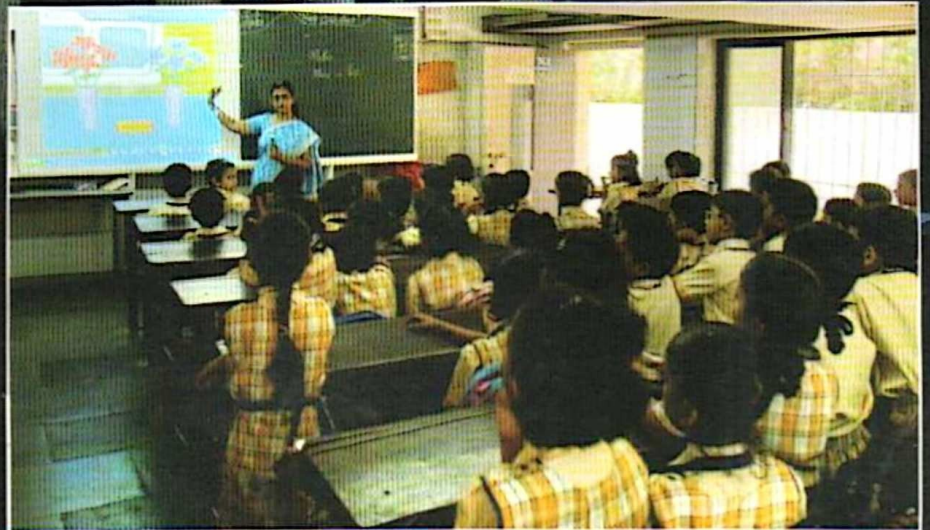
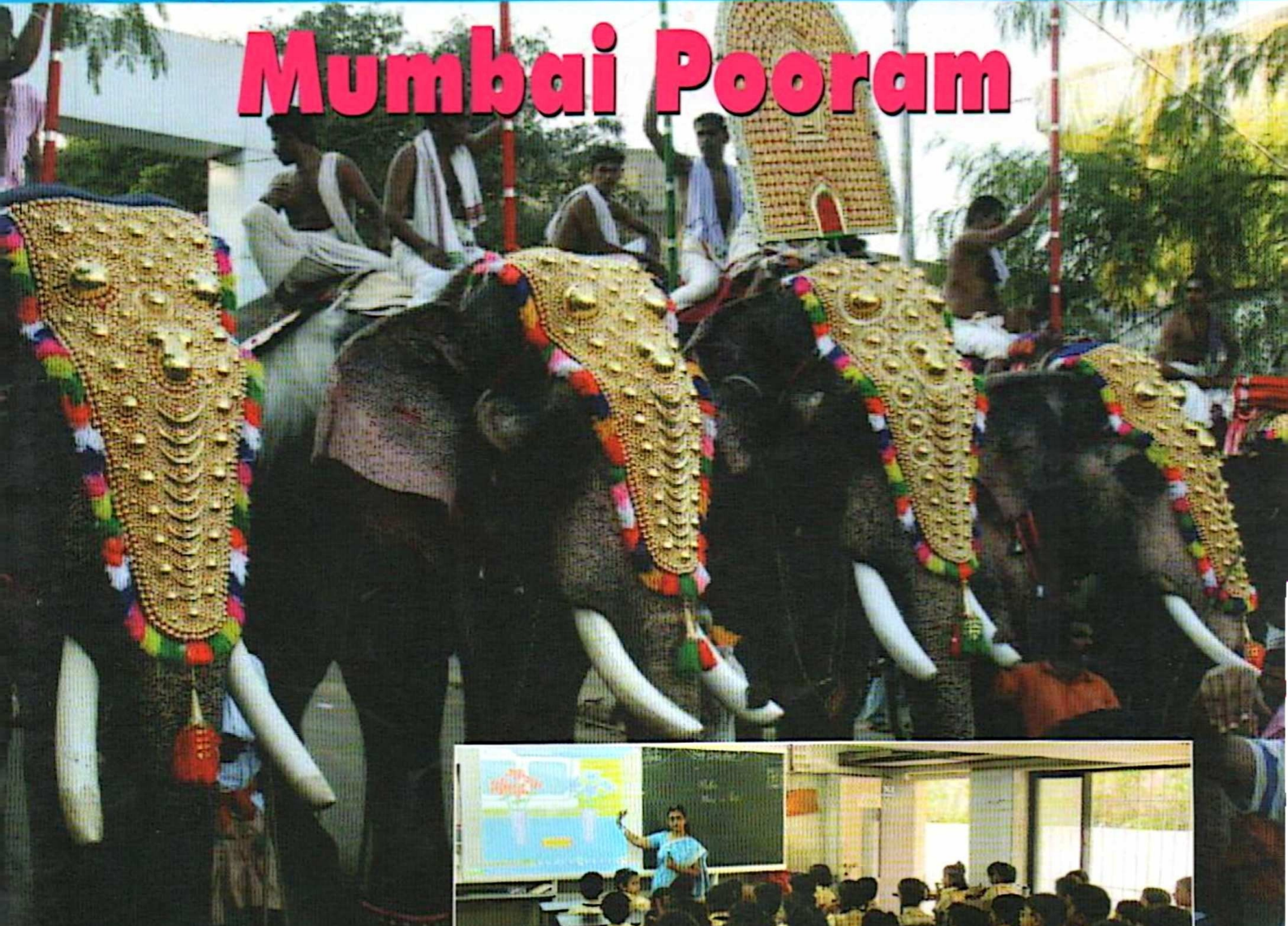
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Therattil Family



BHARAT EDUCATION GOLDEN JUBILEE

■ Diwali: Festival of Joy and Cheer

■ Guide to Sabarimala

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SELF RESPECT ON SALE

A few years ago, one leading English newspaper of Mumbai published a photograph that made every self respecting Malayalee bow his head in shame. The photo depicted a long line of cars parked near a Maveli Store in Thrissur, where a maximum of five kilograms of sugar per ration card was being sold at Rs 2 less than the market price, per kilo for Onam festival. The message was clear: if some commodity is supplied at a subsidized rate, a Malayalee wouldn't mind spending some more money to avail that scheme.

An NRI tells that middle class NRIs in US generally do not avail the welfare schemes such as pensions if he continues to stay there, like the whites, but if he returns to India, he opts for receiving his pension here.

Indians who stay abroad vociferously talk about the cleanliness on the road and despises the unhygienic roads here but while saying so he does not hesitate to spit on the road.

These examples show that Indians generally do not show much self respect or submission to rules while in India while he is virtuous when abroad.

Every statewide or national election brings a plethora of promises, offering a wide variety of concessions and subsidies. It started with the distribution of sarees at Rs 25/- per piece in Tamilnadu more than a decade ago, and progressively moved to free television sets, mangal sutras, cash subsidy of Rs.25,000 and Rs.50,000 to young undergraduate and graduate girls respectively while getting married, cattle and goats, mixies and grinders to the electorates and so on.

This trend has soon spread to other states in the form of bicycles, laptops and iPads to students, free electricity and subsidized fertilizers to farmers, reservation in jobs and then in promotions for all types of people etc.

We have also heard of voters hiding their TV sets immediately after election so that they get new sets free, gainfully employed people bribing officers to get suitable certificates etc. Since 'people are against corruption', this certificate clause was replaced by a self proclaiming affidavit that brings socialism among BPL and APL and forces Kerala government to declare that Kerala has no APL category.

The 'Re.1 per kg rice upto 25 kgs per month' scheme in Kerala is estimated to cost the government Rs.28 per kg while Rs.9 per kg of paddy during procurement, suddenly raised to Rs15 per kg because C Radhakrishnan declared that he and his friends were going to stop cultivating paddy because of inherent loss etc are all indicative of where we are heading as a state or nation. Are we going the US way, a nation abused as bourgeois, capitalist and so on? The US has earned the notorious distinction of being the most indebted nation while displaying all symbols of flamboyance. They have development of the country to show but what do we have? We are now in the business of praising Spain, Japan etc to get low interest long term loans for our development (standing in total submission before the US and USSR doors is now a forgotten story).

What did the ploy of subsidy give to Indians as a nation? When India became free, unlike the people of African countries, Indians did not seek subsidies on any commodities. Whatever concessions were given, were given to all. The problems started when they were segregated as for BPL and APL. What was the psychology behind these subsidies? No one knew how many APL and BPL were there in any state and hence it was easy to hoodwink the authorities who keep a check or the discerning people. Every subsidy enabled the concerned ministers and bureaucrats amass illegal wealth. Among the states in India, most of them change the parties to govern in every election, under the nickname 'incumbency' risk and as no corruption case could be completed within five years, the corrupt government always gets a chance to wind up the ongoing case initiated by the previous government. The free TV scheme in TN and fodder scam in Bihar invited allegations of corruption worth thousands of crores of rupees and still remain unresolved. We have become so familiar with such cases that no one bothers to make allegations that cannot be culminated in punishment. Thus we have gained many traits of lethargy, indifference and dishonesty.

Now the subsidy system taught us to accept and demand more subsidies as our right, removal of toll, fair price for our produce and reduce price rise of materials that we buy thus overtly pledging our self respect and pride as a free individual. All of them against the sound principles of economics!

It has forced us to pay more covertly towards the government coffers and get something less in return while enabling our masters to make considerable assets.

Now the union government has decided to allow only six LPG cylinders under subsidy in a year while most of the state governments have come forward announcing their magnanimity of subsidizing three more cylinders. Eternal servant of people Mamta Banarjee demanded at least 12 subsidised cylinders per annum. A recent survey has disclosed that among all LPG consumers, the average consumption per annum is only 7.3 cylinders. Then who will pocket the remaining subsidy amount; gas companies, distributors, bureaucrat or the ministers? Further, will it force the consumers to procure 2.7 cylinders more so that he would get the benefit of full subsidy?



EMPOWERING THROUGH EDUCATION

Fifty years ago, a group of Malayalees started a small school in Malayalam and Tamil medium in the crowded Masrani Lane in Kurla West from a rented space with the objective of imparting quality education at reasonable fees to South Indians. Today this has transformed into Bharat Education Society with two English medium schools, a Junior College in Kurla and an English medium school in a 32 acre plot at Neral with the objective of providing education to all sections of society.



The foundation stone for the building was laid by Swami Chinmayananda on 12th November, 1967.

KIM News Bureau

The story of Bharat Education Society (BES) starts with Bharatiya Vidyalayam founded by KB Pillai and other like-minded Malayalees with the support of the general public in two class rooms from a rented space at Halav Pool, near Masrani Lane in Kurla (W). The first class had 41 students studying in Malayalam and Tamil medium, inaugurated by VK Krishna Menon. One of its main objectives was to impart quality education at reasonable fees and another was empowerment of Malayalees through education. In the subsequent years, 1960 and 1961, the students' strength increased to 65 and 185 respectively. The members of B.E.S. felt the need to change the

medium of teaching from Malayalam to English. On Vijayadasami day in October, 1960, the English medium was started with 70 students. At the first Annual General Body meeting held in November 1960 at Holy Cross School, it was agreed that space constraint was the biggest hurdle for development of the school. The primary section under headmistress Smt Meenakshi Sundaram got recognition from BMC and the progress of the school was celebrated by the students on 23rd April, 1961. The programme was presided over by Shantilal M Shah, Minister for labour and law, Government of Maharashtra.

Bharat Education Society

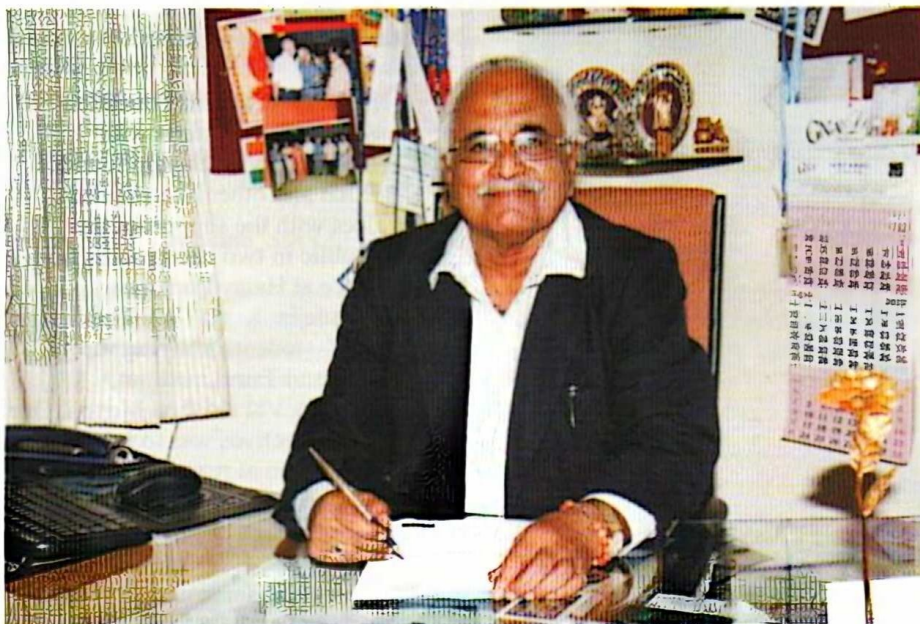
In 1967, the then management of Bharat Education Society headed by K.B. Pillai with strong support from K.N. Venkataraman, desperately felt the need for a good school building. G.P. Nair, husband of Late Karthika P. Nair, philanthropist and Managing Director of Bombay Drug House Pvt. Ltd. came forward with a donation of Rs. 1.5 lakhs. This spontaneous donation from G.P. Nair was instrumental in helping to construct its first school building. As per G.P. Nair's wish, the school was renamed as Karthika High School, which was built on a newly acquired plot at Hall Road, Kurla. The building was completed in one year and was inaugurated by the then Governor of Maharashtra, late Dr. P.V. Cherian and his wife late Dr. Tara Cherian in 1968. In 1990 after G.P. Nair, the then President of BES expired, Dr. Gopakumar G. Nair took over as



Managing Council members: (Sitting) Sheela Nair(CEO(KHS)/Secretary(BES)), K.P. Prabhakaran(Vice-President -BES), Dr. Gopakumar G Nair (President-BES), R Ramakrishnan (Patron/CFO-BES). (Standing) K.V Narayanan (M.C Member), Vikram B Pillai, Ramachandran G Nair (Treasurer-BES), Karthika Nair (Vice-President-BES), Veena Shashikumar Nair (MC Member), Vivek B Pillai (Secretary-BES), Sheila R Nair (MC Member). Other MC Officials are Dr. Purnima Nair and Shobha Mohankumar.

President of Bharat Education Society. In 1995, K.B. Pillai, the Founder Secretary of BES also expired, following which the Governing Council was reconstituted under the leadership of Dr. Gopakumar G. Nair. During Dr. Nair's Presidentship and Nelson Richard Pereira's Principalship, R. Ramakrishnan joined the BES management team as Hon. Treasurer. The revamped Governing Council with Dr. Nair as President, R. Ramakrishnan as Treasurer and CEO, Smt. Sheela Nair and Vivek Pillai as Secretaries, made

steady progress in quality and quantum of education in Karthika which had become a Junior College also. While Dr. Nair continued during this growth phase as President from 1990 till date, Karthika Nair and K.P. Prabhakar joined as Vice President. R.Ramakrishnan became CFO and Patron, Smt. Sheela Nair, Secretary (along with Vivek Pillai) became CEO and Ramachandran G. Nair became Treasurer. The organization provides Malayalees and Malayalee students considerable financial help and gives several facilities for their



Dr. Gopakumar G Nair (President-BES and Chairman-Neral Project)



**Mrs. Sheela Nair
Secretary (BES) / CEO(KHS)**



Educomp class in progress



Students at work in science lab.

upliftment.

Today Bharat Education Society is a registered charitable organization providing schooling to children in the middle class area of Kurla. The main aim of the Trust is to promote the advancement of education in all its aspects and to be a world class educational institute, participating aggressively in the socio-economic and technological development of the country, particularly in Maharashtra by enhancing the global competitiveness of technical manpower and ensuring quality education to all sections of the society.

background and provides an all-round development through well equipped computer labs, futuristic interactive classrooms with Educomp system, dedicated teachers, motivated support staff etc.

In the early days, the Principals, Rama Iyer, Ramaswamy and AR Kazi and teachers mostly were serving for the cause of education rather than monetary rewards. The school progressed under Principals Saraswathi Amma (ex – S.I.W.S), Seethalakshmi Ammal, Lakshmi Kumara, Wamadevan Achari and Nelson Richard Pereira. Smt Beena Lobo is the current Principal of the School and Junior College.



**Mr. Vikram B Pillai
(Principal-VHS)**

Karthika High School and Junior College

Karthika High School and Junior College, is a recognized and accredited school providing education to over 7000 students from Pre-primary to Grade 12 for children of different cultural, religious and economic



**Smt. Beena Lobo
(Principal-KHS).**

Vivek English High School

BES started Vivek English High School, at Kurla East (now known as Qureshi Nagar) in 1976 and is making steady progress under its current Principal Vikram Pillai, (son of K.B. Pillai and member of BES Governing Council). Under persistent efforts of Vikram Pillai, encouraged by Dr. Gopakumar G Nair and ably supported by the Governing Council, a four storeyed school building has been constructed for Vivek High School at Qureshi Nagar. It is a modern school with high prospects for growth and diversification.



Vivek English High School



Matheran Valley English Medium School.

Matheran Valley Institute of Excellence - Neral Project

Under the guidance of Dr. Nair, the President and the initiative of the then Treasurer and CEO Ramakrishnan, Bharat Education Society acquired 32 acres of land near Matheran at Vanjarpada Village, Neral. The acquisition of land which commenced in 2002, is nearing completion. Matheran Valley Institute of Excellence is set in a remarkable atmosphere of peace and serenity, its landscape of trees and rock formations provides a large natural area for students and BES's future educational projects. Matheran Valley Institute of Excellence also has a world class contemporary residential facility for various training and educational programmes. The English Medium

School started six years ago for the rural village children of Maharashtra is making steady progress. The Bharat Education Society is currently actively pursuing National and International tie-ups for commencing globally relevant and career oriented vocationally useful

educational courses at the Matheran Valley Institute of Excellence. It is also the hope and vision of Bharat Education Society that a BES University will be established at the 32 Acre facility at Neral in future.



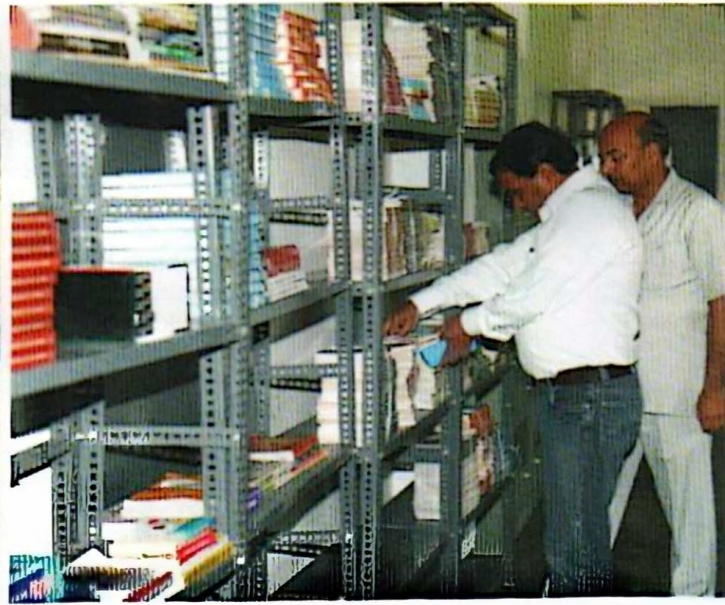
**Mrs. Karthika Nair
(Director-Neral Project)
(Vice President-BES)**



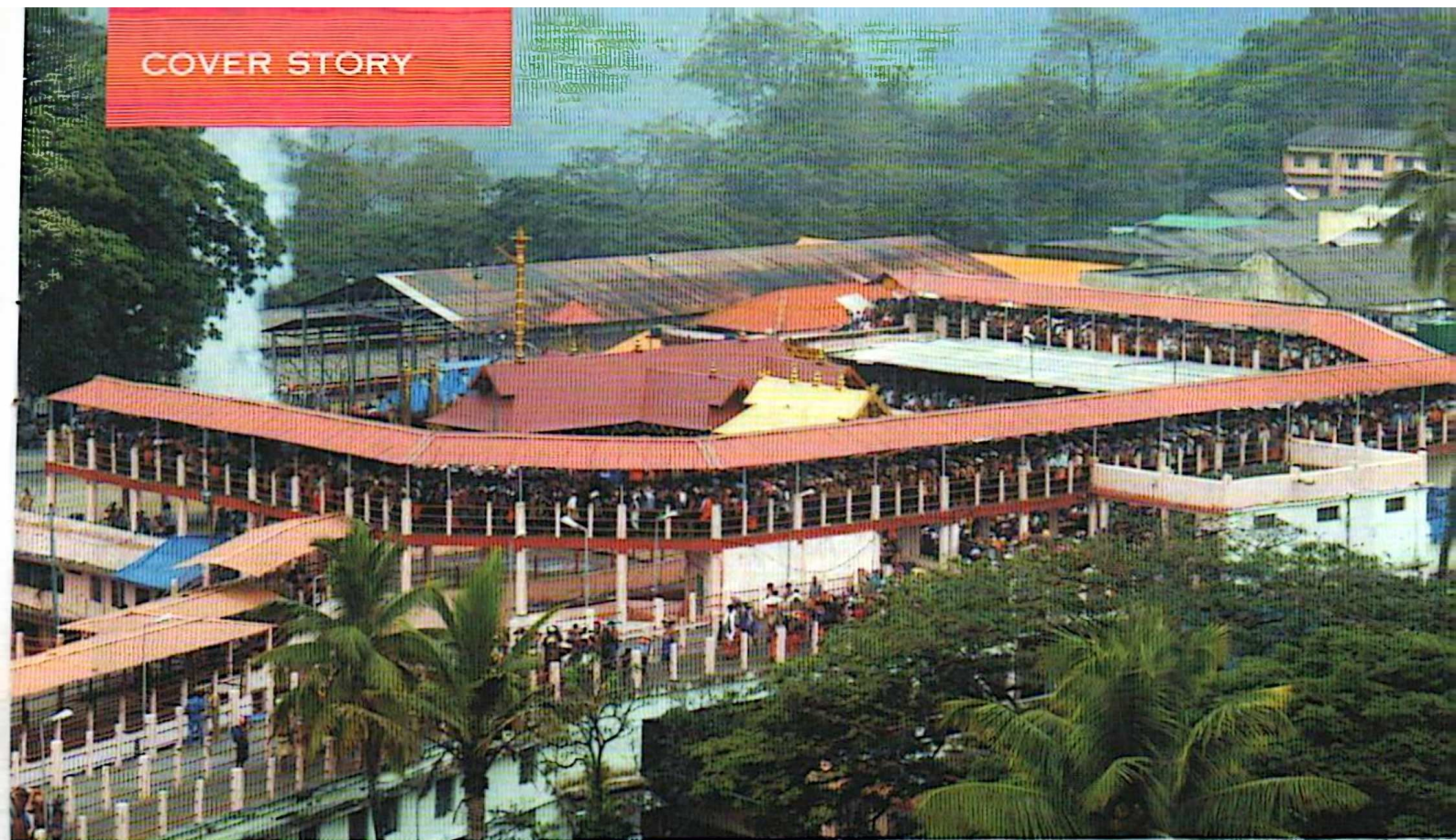
**R Ramakrishnan
(CEO-Neral Project)
(Patron/CFO-BES)**



**Ramachandran G Nair
(Manager-Neral Project)
(Treasurer-BES)**



Managing council members along with N.C.T.E officials from Bhopal for Inspection of B.Ed and D.Ed Approval.



SABARIMALA PILGRIMAGE

Lord Ayyappa is Kerala's most popular deity and the annual pilgrimage to Sabarimala is an exercise of faith and devotion.

Vishnu R Pisharody

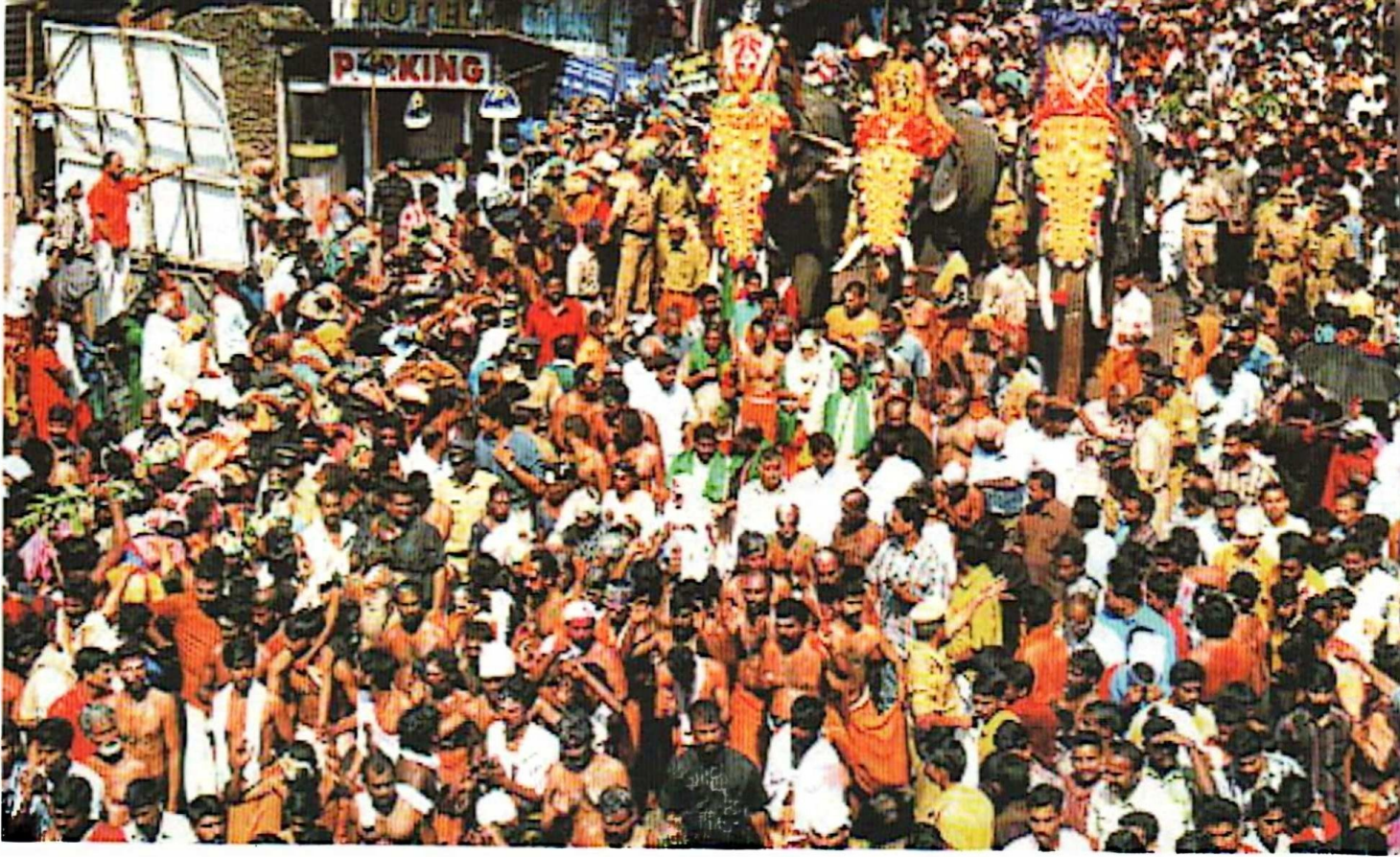
Ayyappan also called Sastha is worshipped in a number of shrines in Kerala. Ayyappan is believed to have been born out of the union of Shiva and Vishnu (as Mohini) - Hariharaputra - and is generally depicted in a yogic posture, wearing a bell around his neck. So he is also named Manikantan. Ayyappan may also bear a historical relationship to the tutelary deity Aiyandar in Tamil Nadu. The Sabarimala Ayyappa temple in Pathanamthitta is one of the largest pilgrimage centres in Kerala and devotees throng there during the months of November - December (*Mandala masam*).



The air resounds with the chants of '*Swamiye Saranam Ayyappa*' which means 'Oh Lord Ayyappa I seek refuge in you.'

PILGRIMAGE OCCASSIONS

The holy pilgrimage to Sabarimala is one of the most blissful spiritual exercises deeply rooted on Kerala's heritage. Starting on the 10th day of the Malayalam month of *Vrishchika*, (mid-November to mid-December) the pilgrimage is comprised of two stages. The first stage, *Mandalapooja* starts on *Vrishchika* 10 and lasts until 11th or 12th day of the month *Dhanu* (end December). Afterwards the temple closes for



5 days for holy observance and opens again only on January 1. The second phase of pilgrimage starts on 15 days prior to the 1st day of holy month *Makara* (Mid January- mid February) when *Makarasamkramapooja* is held and lasts until 7th day of the month. On this day the temple is closed after performing the ritual closing ceremonies.

Apart from the above mentioned occasions, the temple also opens on other days as:

- 4 days leading to holy month *Metam* (Mid May – mid June).
- 9 days after the holy day of *Vishu* in Mid April.
- Every first five days of all the Malayalam months.
- The installation commemoration day marked by star of *Atham* on the month of *Idavam* (Mid June – Mid July)
- The day of *Nirapoothiri* held in the month of *Karkitaka* (mid July – mid August).
- 4 days held to celebrate the holy festival *Thiruvonam* on the month of *Chingam* (mid August – mid September).

Rituals and Customs

The pilgrimage is observed in its essence during the holy months by *Ayappaswamis*, the devotees who observe austerities and discipline as per the prescribed rituals under the guidance of a group head (*Guruswami*). The pilgrims have to complete a series of

The pilgrims who reach Sabarimala via Erumeli usually stop here to present their offerings and participate in the frenzied devotional dance of *Petta Thullal*.



fasts and religious observances under his supervision in order to be ready for the journey both physically and spiritually.

Irumudi Kettu (2 sided pouch)

The preparation and filling of head pouch is the first step that has to be observed by every pilgrim. The pouch is a symbol of the steadfastness with which every pilgrim has completed his period of austerity. Normally, *Irumudi Kettu* is filled under the supervision of the Guruswami, the group head, by filling a 2 pouched blue or black cloth with rice. It is said that only those pilgrims who hold the *Irumudi Kettu* on their heads during the entire journey are eligible to climb the 18 steps before the temple.

1. The Significance Of Irumudi Kettu:

The *Irumudi Kettu* or two-sided Pouch is carried by each pilgrim in such way that the compartment that contains the offerings for the Lord is placed in front, while the one that contains personal belongings is placed behind. This observance signifies the divine union of both spirituality and

reality in a man's life and how they together help one in attaining salvation. Also the two compartments serve as a reminder to the two fundamental units of brain; cerebrum and cerebellum. The

front side that contains spiritual offerings is placed along the cerebrum that acts as the thinking centre of the brain while the back compartment that contains personal commodities are placed along the cerebellum that acts as the bodily centre of the brain.

2. The filling ceremony

The filling ceremony of the two headed pouch (*Irumudi Kettu*) is initiated after due prayers and offerings. After rice is placed, the ghee coconut (*Neythenga*) is placed in the front compartment of the pouch. This is prepared by removing the water from inside the coconut and pouring heated ghee into it through a hole made on it. It symbolises the replacement of worldly thoughts with spirituality and sanctity. After the ghee-filled coconut, all offerings that are to be presented before the temples of Lord *Ayyappa*, Goddess *Malikapurathamma* and other gods are placed. The other compartment of the pouch is filled with rice, grains and offering coconuts which are reserved for personal use.

3. Petta Thullal (Divine dance) of Erumeli

At Erumeli, the pilgrims usually visit three major holy centres: 2 temples of Lord *Ayyappa* (*Kochambalam* and *Valiyambalam*) and *Vavar Mosque*. The pilgrims who reach Sabarimala via Erumeli usually stop here to present their offerings and participate in the frenzied devotional dance of *Petta Thullal*. The dance reflects the ambience of celebrations with which Erumeli is always adorned, whether it is the colourful banners hanging everywhere



or the festivity of proceedings. The pilgrims wearing black/blue dresses dance in devotion uttering the divine chant:

'Ayyappa Thinthaka Thom! Swami Thinthaka Thom!'

The dance is in commemoration of the ecstasy with which people danced when Lord *Ayyappa* killed *Mahishi*, the demon buffalo. People of every age, caste and creed participate in *Petta Thullal* by covering themselves with colours forgetting their individuality thereby indulging in a spiritual consciousness. The dance is organised by *Guruswami* and two *Randaam Kannis* (pilgrims who are on their second visit) on a group basis according to customs. The pilgrims, holding a wooden arrow, dance towards the *Vavar Mosque* go around it and proceed towards the great temple of Lord *Ayyappa* (*Valiyambalam*) one kilometre away. Here, the pilgrims throw the wooden arrows towards the roof of the temple, go round the temple, burn camphor and pray before completing the

dance.

Petta Thullal is the ultimate demonstration of how spirituality could overcome worldly pleasures in a person's life and how they can overcome all sorts of barriers irrespective of culture, religion or region to attain their supreme enlightenment.

OTHER AYYAPPA TEMPLES

Apart from Sabarimala, there are many Ayyappa temples both inside India and abroad. Devotees all over the world celebrate both *Mandalapooja* and *Makarasankramapooja* in these temples in its full glory along with Sabarimala. The temples are worth some discussion for their cultural and social contributions to the society.

1. HARIDWAR

The Ayyappa temple in Haridwar was erected in 1959. The devotees who go for Kedarnath and Badarinath usually stop at this temple to offer prayers before continuing their journey.

2. NEW DELHI

The Ayyappa temple in New Delhi is situated in Ramakrishnapuram. The temple which started out as a small room was erected full scale on 1980. The temple is also famous for its peculiar idol of Lord Ayyappa.

3. UTHAR PRADESH

a. JHANSI

The Ayyappa temple in Jhansi is situated on a small hill nearby the Jhansi – Lucknow Road. The temple was erected in 1990 under the supervision of Sabarimala Tantri Sri Thazhemanmatathil Sri Kantararu Maheshwararu.

b. KANPUR

The Ayyappa temple in Kanpur is situated near Kanpur Air force Station. The temple was erected by Ayyappa Sevasamithi in 1973. All festivities associated with Lord Ayyappa are celebrated in its full swing.

4. MADHYA PRADESH:

a. BILASPUR

The Ayyappa temple in Bilaspur is situated near Theefra Railway Station. The temple is especially noted for the arrival of eagle on such auspicious occasions as in Erumeli and Sabarimala.

b. GWALIOR

The Ayyappa temple in Gwalior is



Ayyappa Temple at Dwarapudi Andhra Pradesh

situated in Murar. The temple was erected by Ayyappa Sevasamajam in 1990 under the supervision of Periyaamatathil Sri Narayanan Potti.

6. ANDHRA PRADESH:

There are about 100 Ayyappa temples in Andhra Pradesh. There are more than 10 temples in Hyderabad city itself. The temple in Secunderabad was built in 1975 which is just about 9 kms away from the railway station.

7. TAMIL NADU

a. CHENNAI

There are about 8 Ayyappa temples in Chennai. Out of these, the oldest one is the temple in Mahalingapuram which was built in 1976. Other temples are situated at Anna Nagar, Kotambakkam, KK Nagar, Matippakkam, Poonamalli and Aavadi.

b. RAMANATHAPURAM

The Ayyappa temple in Ramanathapuram, built in 1976, is under the supervision of Sri Dharmashastha Bhakthajana Sabha. The temple is notable for its various social activities to the society.

c. SALOOR – KANKAYAM PALAYAM

This temple is one of the very few temples that face the west. Large number of devotees come to this temple during the *Mandala* period.

d. COIMBATORE

The Ayyappa temple in Coimbatore is situated on Sidhaputhoor and is known as Tamil Nadu's Sabarimala. The temple was erected by Coimbatore Ayyappa Sevasangham on 1955.

8. KARNATAKA:

a. BENGALURU

The most important Ayyappa temple of Karnataka is situated in Jalahalli,



Ayyappa Temple Udaipur Meera Marg

Bengaluru. About 14 kms from the city, the temple construction was completed in 1967. The devotees from all over the world flock to this temple especially during the holy periods.

9. ABROAD

There are many Ayyappa temples that have been erected abroad. Chief among these would be the huge Ayyappa temple constructed in Maryland, Washington DC. Apart from the 18 steps built in front as in Sabarimala, the complex also has small temples reserved for the prayers to *Malikapurathamma*, *Kannimoola Ganapathi*, and Holy Snakes etc. Other Ayyappa temples abroad are in New York, Malaysia, Sri Lanka etc.

Routes from Kottayam to Pamba

1. Changanassery – Thiruvalla – Pathanamthitta: 127 kms
2. Changanassery – Thiruvalla –

- Kozhanchery – Ranni Blockpati – Vatasserikkara – Pamba: 119 kms
3. Kotungoor – Chamampathal – Manimala – Plachery – Chethomkara – Athikkayam – Perunad – Pamba: 105 kms
4. Kangazha – Pathanatu – Manimala – Plachery – Chethomkara – Athikkayam – Perunad – Pamba: 104 kms
5. Karukachal – Manimala – Mukkada – Itaman – Perunad – Pamba: 100 kms
6. Ponkunnam – Erumeli – Mukkoottuthara – Pamba valley – Plappalli – Pamba: 100 kms

Routes from Erumeli to Pamba

1. Karinkallummoozhi – Thulappalli – Plappalli – Pamba: 56 kms (This road is steep and is inaccessible by heavy vehicles)
2. Mukkada – Athikkayam – Perunad – Pamba: 84 kms
3. Vechuchira – Athikkayam – Perunad – Pamba: 57 kms
4. Erumeli – Plachery – Chethomkara – Athikkayam – Perunad – Pamba: 69 kms

Routes from North without reaching Kottayam

- Ettumanoor – Pala – Ponkunnam – Erumeli – Chethomkara – Athikkayam – Perunad: 153 kms (One can reach Sabarimala from Erumeli through this route)
- Pilgrims from Ernakulam side mostly approach Sabarimala by taking Alappuzha – Changanassery – Thiruvalla- Pathanamthitta route

Routes From Pathanamthitta

- Mannarakkulanachi – Vatasserikkara – Perunad – Plappalli – Nilaikkal – Chalakkayam – Pamba: 69 KM



R K Puram Ayyappa Temple, Delhi

Routes from Chengannoor to Pamba

1. Aranmula – Thekkemala – Pathanamthitta – Vattasserikkara – Pamba: 88 kms
 2. Aranmula – Ranni Blockpati – Vattasserikkara – Pamba: 88 kms
- Chengannoor Railway station is the nearest train station to Sabarimala



Mini Sabarimala at Kanjur Marg



Sabarigiri Temple, Vasai

Routes from Panthalam to Pamba

1. Kaipattoor – Omalloor – Pathanamthitta – Pamba: 84 kms

Routes from Thiruvananthapuram to Pamba

1. Aayiroor – Punaloor – Pathanamthitta – Pamba: 180 kms
2. Kottarakkara – Adoor – Pathanamthitta – Pamba: 180 kms.



Ayyappa Temples of Mumbai

■ Mira Road Shree Ayyappa Seva Samithi: Shree Swami Ayyappa Marg, Opp. Shanti Nagar, Sector-2,

■ Aalpanakavu Temple: Ayyappa Nagar, Nairwadi, Ayyappa Temple Road, Sakinaka, Mumbai 400072, Phone : 28590917

■ Shree Ayyappa Temple Trust: Vartak Nagar, Thane 400 606, Ph: 25856403/25888603 (Rajendran)

■ New Bombay Ayyappa Mission: Plot NO.1, Sector-8, Vashi, Navi Mumbai - 400703, Ph:27822054

■ Shree Ayyappa Seva Samithi Vasai: Shree Sabarigiri Temple, Swamy Ayyappan Marg, Stella, Vasai Road (W), Thane. Ph : 95250 2381911

■ Shree Ayyappa Temple: Ram Nagar, Borivli (W), Mumbai 400 092 Ph.28091743

■ The Asthika Samaj: Shree Ram Mandir, Kochu Guruvayoor Temple, Bhandarkar Road. Matunga, Mumbai 400 019, Ph: 24014170/24021384

■ Sahar Ayyappa Temple C.P.W.D. Compound, Sahar, Mumbai - 400 099, Tel: 28217484 / 28397688

■ Shree Ayyappa Seva Sangham Mini Sabarimala, NCH Colony, Kanjumarg (W), Mumbai 78, Ph: 25783311

■ Shree Ayyappa Temple: Plot No.185, Shree Ayyappa Temple Road, Bangur Nagar, Goregaon (West) Mumbai - 400090 Ph: 28734973/28768674

Mira Road- 401107. Ph: 28119061

■ Nerul Shree Ayyappa Seva Samithi: Plot No. 182A & B, Sector 17, Nerul, Navi Mumbai-400706, Ph. 27703966/27720598

■ Powai Shree Ayyappa:



KANDIVALI - II

The Malayalee Presence

Kandivali was one of the oldest East Indian villages of Mumbai, consisting of the East Indian Catholic families. Now it has become a cosmopolitan suburb with several elite classes in some pockets and the middle class at the numerous CHS dotted on the landscape.



Lakshmi Venkatachalam

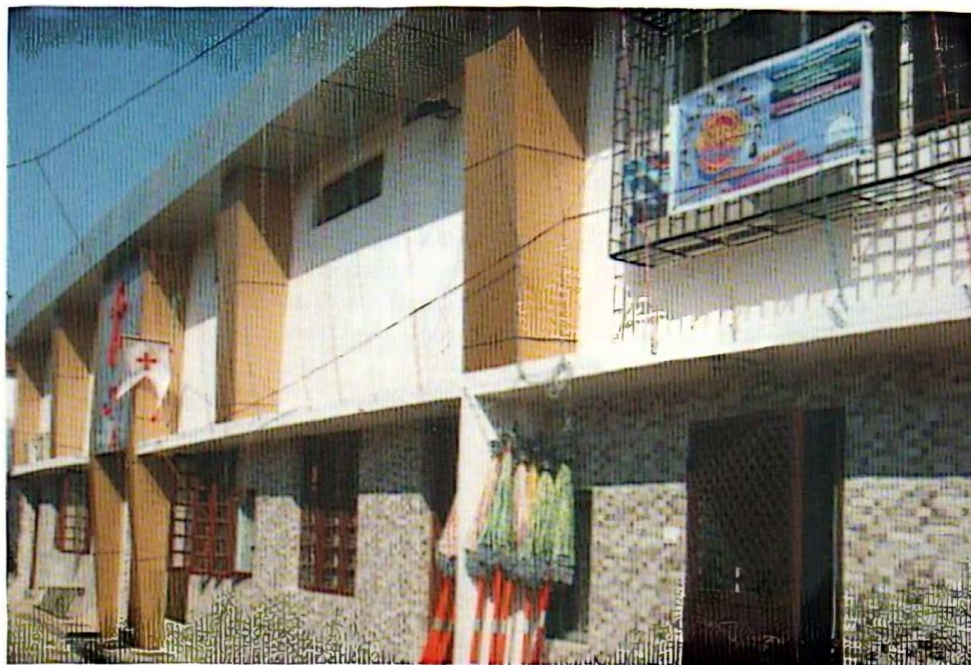
The famous Hanuman temple on MG Road and the 56 year old Shreeji Temple on Mathurdas Road attract a large number of devotees. There is also a Balaji Temple in Charkop. The Church of our Lady of Assumption, built in 1630 is one of the oldest churches of Mumbai and situated off MG Road. The pond located near Shankar Mandir, Kandivali village is used for immersions during Ganesh Chaturthi. In the sixties, Malayalees, Gujaratis, Parsis and others went to settle in the far off suburb of

Kandivali because of its quiet ambience. There were areas in Lalji pada and Dahanukar Wadi where the majority of residents were Malayalees. Many of the buildings that were bungalows or one-storied houses then have now been replaced by CHS flats. Kandivali West has its 2,50,000 sq ft Raghuleela Shopping mall with multiplexes, eateries and retail outlets. Big Bazaar and Growel's Mega Mart are near the station in the East.

Chavara Church

The Chavara Church in Kandivali East is a Syrian Catholic Church that comes under the Kalyan Diocese. Blessed Cyriac Chavara is the patron Saint of this church and Father Jerry Alex Melaparambil is the vicar here. The church promotes charitable activities through its own educational and charitable trust (The Chavara welfare Trust) and also through the Karunya Trust that comes under the Diocese of Kalyan. The Chavara Welfare Trust has an educational institution, that currently runs a nursery class affordable to the poor and middle class children around the church.

Chavara Church has its youth wing, matrusangham, Choir and altar boys group. The youth wing has over 60 members and the youth ministry is headed by the parish priest Fr Thomas with active support from the youth animator Mr. Isaac Preman. They provide assistance to the neighbouring areas in times of calamities like floods etc. The unit of Matrusangham in the parish was formed in 1995 and works under the Kalyan Diocese. It aims to provide education to the mothers and enable



Chavara Church

them to give productive output for a positive living environment around them. Today it has over 80 members and has become self-sufficient. Some of its charitable activities include distribution of school bags, books and food to poor school children, arranging marriages of poor girls, helping orphans find shelter. These activities are carried

out in co-ordination with the nuns and under the guidance of the vicar. The Choir group at Chavara Church led by KJ George has some of the finest singers. It won the first prize in 2006 at the Fr Sunny Memorial Choir Award at the choir competition organised by the Kalyan Eparchy Youth.

Charkop Sree Ayyappa Seva Sangham

Charkop Sree Ayyappa Seva Sangham plays a significant role in promoting devotional and cultural activities in and around the area. For the past ten years it has been conducting Mandala Puja every year for three days during Mandala masam (mid November to mid December). The sangham also plans an annual pilgrimage to Sabarimala from Mumbai for devotees. On Ganesh immersion day it distributes buttermilk to devotees. As part of its educational programme, the Sangham has sponsored the school fees of a boy and a girl up to Std X who

are studying in King George High School, Charkop. Its office bearers are ES Subramanian (President), TV Srinivasan (Vice

President), Vinod M Pillai (General Secretary), Manoj M Nair (Jt Secretary), Vijaykumar Nair (Treasurer) and Suresh Kumar (Jt

Treasurer). Other Committee Members include Balan D Nair, Krishnan Kutty Pillai, KS Ganapathy, Rajesh Kumar R, Sasi Nair, Santosh Kumar, Jayan R, Mrs Girija Singh, Bharathan KV, Balakrishnan R Nair, TK Mohan, Sushama S Mallawar, VP Vijayan, Aravindakshan and permanent invitees are Siddharthan Nair, Radhakrishnan Pillai, Sadasivan Nair, and Vinod S Nair. Legal Advisor is Adv Padma Divakaran.



Laksharchana at Charkop Ayyappa Seva Sangham

Dr C N N Nair

■ Dr. C.N. Narayanan Nair was born at Ettumanoor in Kottayam District. His father was the late M K Neelakanta Pillai and mother, the late N P Madhavi Amma.

After completing his education in Ettumanoor High School, CMS College, Kottayam and the Government Polytechnic at Nattakam near Kottayam, he began his career, teaching in the Junior Technical School, Pampady, during 1963/64. In November 1964, he joined the Central Govt. Department of the Overseas Communications Service (OCS). At the end of probationary training, (in which he stood first on All India basis), he was posted to Bombay in May 1965. He continues to be in Bombay ever since.

From 1970, he pursued his academic studies in Bombay concurrent to his employment and passed Intermediate Arts with Sanskrit as special language; Bachelor of Arts (Special) with English Literature and Psychology, Master of Arts - English Literature and Aesthetics, Bachelor of Laws - LLB; and a two-year Post Graduate Diploma in Management Studies, (DMS), University of Bombay.

In 1986, OCS was converted to a Government Company known as the Videsh Sanchar Nigam Ltd. (VSNL). He was then drawn to the corporate office and since 1987 was practically working as Executive Secretary (ES) to all the Chief Executives of the organisation till his retirement as General Manager (CO) in the corporate office of VSNL at Bombay in March 2002.

Dr Nair has written and published three books on external telecommunication services in India, *The Story of India's Overseas Communications Service* (released at Bombay by the then Union Minister for Communications, Vasant Sathé), a commemorative volume titled *Back to the Dots....*, (released by the then Union Minister for Communications, Beni Prasad Verma) in Delhi, and *The Story of Videsh Sanchar* after his retirement, released by the Chairman Ratan Tata in Mumbai. He has published a book of poems, *A Bed of*

Roses - [Thoughts of *Bhishma Pitamaha*, in *Sarasayya*] - a poem based on the Indian epic Mahabharata.

Dr CNN Nair has been the recipient of several Awards and recognitions like Millenium Award (World Congress of *Medicina Alternative*), Award of Excellence in Aesthetics' by the *Federation of All India Marumadan Malayalee Associations* (FAIMMA) etc.

His English rendering of the poetical work 'Saankara Saagaram' of the Malayalam poet Krishnan Parapally, comprising seventy five sonnets, based on the life, times and philosophy of *Jagadguru Adi Sankaraacharya*, was published by The Bharatiya Vidya Bhavan, Mumbai, in June 2002 under their University Book Series.

After retirement, he pursued academic



Dr. C.N.N. Nair



Mrs Gaurikutty Nair

studies further by conducting research in English Literature and was awarded Ph.D.- in 2007 during the 21st *World Science and Spirituality Congress* held in Russian Culture Centre, Mumbai.

His graphic presentation on the evolution of Malayalam Language and history for over twelve centuries, titled "*Malayala Bhasha Tharanganga*" is significant for its novelty of execution.

His prose translation of the '*Daiva Dasakam*' by the philosopher-saint-poet Sree Narayana Guru into English was released in 2009 in Mumbai by the Sree Narayana Mandira Samiti, Mumbai. His translation of a book into Malayalam of a devotional work based on the revered Shirdi Sai Baba '*Your Questions & Sai Baba's Answers*' is also in circulation.

He has just completed another work, comparing the mythological genius of the East and West of the past, in a collection "*The Enchanting Stories of east and west*", to be released shortly. He continues contributing literary /

critical articles to various periodicals and publications.

Continuing his quest for application of the technique of graphic presentation for non-mathematical themes, he has prepared the chronological '*Evolution of Sikhism - from Guru Nanak to Guru Gobind Singh and the Guru Granth Saheb*, a graphic presentation on the prominent players of seven generations of the eastern epic Mahabharatha, commencing from sage Parasara to king Janamejaya, with their inter-relationships indicated. Another similar collection includes the various characters of Homer's epics Illiad and Odyssey, and of works of other great Greeks like Sophocles, Euripides and Aeschylus.

A marathon effort by Dr. Nair is the depiction of the entire Indian history for the past 11,000 years graphically in a sheet of size about 45" x 30". Starting from the 'Rock Shelter Age' of 9 -7 thousand BCE, he traces India's past till the year 2010 CE. Nair used his six-month vacation in the USA during the winter of 2010 to create this monumental work, which took about 5 years from conception to completion.

Dr. Nair is now the Trustee/Treasurer of the Indian Development Foundation-IDF- an NGO, committed to the Health/Education /Rural

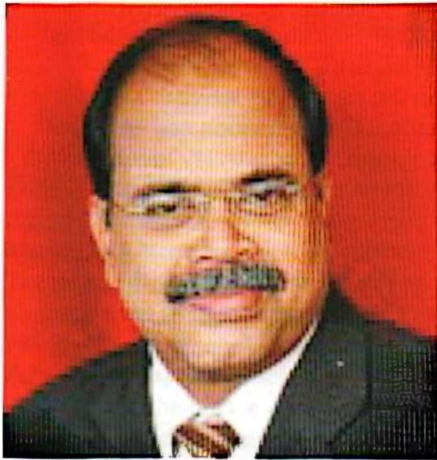
Development.

Dr Nair and his wife Gaurikutty, also hailing from Ettumanoor, have a daughter Anjali, former HR Manager of Mercer, who lives with her husband and their baby boy, in the US and a son Ajit who is currently in Chennai as Market Development Manager, South Zone for PEPSI Ltd.

Gaurikutty's parents are the late Raman Panicker of Palamoottil and Smt Janaki Amma. After completing her graduation in Chemistry in Kerala, she got married to Dr CNN Nair and came to Mumbai. She is a voracious reader - both Malayalam and English, especially the modern works. Some of her articles have been published in the past but she prefers to support and guide Dr CNN Nair's mission. And as he says, "she is the true source of my inspiration!"

Dr Suresh Nair

■ Dr Suresh Nair residing in Kandivali Lokhandwala is Principal of Vivek Vidyalaya High School and Junior College, Goregaon. He is a postgraduate in MSc Physics Electronics from Calicut University, BEd from Mumbai University and holds an Advanced Diploma in Computer Software and System Analysis, Directorate of Technical Education, Govt. of Maharashtra and did his Maharashtra State Advanced Certificate Course in Information and Technology (M. S. A. C. I. T) from Maharashtra Knowledge Corporation Ltd. (M K C L) in 2010 with 94%. In 2011 he was awarded Ph D from Open International University,



Dr Suresh Nair

Colombo, Sri Lanka for his Research Based Study: Accreditation at Junior College Level.

Dr Suresh is very active in the educational field and was Centre Co-ordinator for National Standard Examination in Physics, Chemistry, Biology and Astronomy at Kishinchand Chellaram College in Mumbai for 10 years from 1996- 2006. He was Resource Person in the In-service

Benny George

■ Younger brother of Sunny Kutty, Benny George is the Joint Managing Director of Supreme Allied Services Pvt. Ltd. He completed his education from V.V.High School and S.N.College in Kerala and came to Mumbai in 1985. Benny is also staying at Lokhandwala Complex. His wife Reni is from Mavelikara. Son Bengo is a class VIII student at Lokhandwala School.

Benny is associated with many social and charitable organizations in Mumbai and Kerala. He has won the Young Dynamic Businessman award from Junior Chamber of Commerce, Kerala State Youth Welfare Award for Young Businessmen for the Year 2011.



Benny George

Sunny Kutty George

■ Sunny Kutty is Managing Director of Supreme Allied Services Pvt.Ltd. dealing with Turnkey Contracting, Exports and Real Estate Development. It has carried out prestigious projects all over India, Africa, the Middle East and Europe.

Born at Charummude, Alleppey, Sunny belongs to Vaidyan Parambil Family. After completing his education in Kerala, he came to Mumbai in 1982 and joined the Engineering Consultancy Firm Dalal Consultants & Engineers Ltd. (Mott MacDonald). In 1996 he started his own company along with his younger brother Benny.

Sunny Kutty stays at Lokhandwala Complex -Kandivali East with his wife Sherly and daughter Diana. Sherly hails from Kothamangalam and was working with Indian Railways as an Electrical Engineer but resigned later. Diana, a gold medalist in Mechanical Engineering from Mumbai University, is doing her MBA at SPJain Institute of Management and Research-Andheri. Sunny Kutty has taken a very active role in community development and social activities. He was the President of Lokhandwala Township Malayalee Association. Currently he is the Chairman of Malayalee Chamber of Commerce and Industries-Mumbai Province.



Sunny Kutty George

Training Programme for Junior College Teachers, conducted by Maharashtra State Board of Secondary and Higher Secondary Education, Mumbai Division, in 2000. He is honorary City Co-ordinator (Mumbai) for National Science Olympiad, National Cyber Olympiad, International Mathematics Olympiad and International English Olympiad, conducted by Science Olympiad Foundation, New Delhi, since September, 2000.

He was Vice President, President and Secretary of LTMA during various terms and is currently President of Ayyappa Seva Sangham in Kandivali. He has co-authored "MANUAL OF PHYSICS PRACTICALS" - a prescribed Practical Manual for Standard XI and XII - Junior College, published by Manikanda

Publishers, Mumbai. " EDUCATIVE PHYSICS " – Prescribed Text Books for Standard XI and XII, approved by Maharashtra State Board for Secondary and Higher Secondary Education, Mumbai Division (Noble Publishers, Mumbai).

He has received Abraham Lincoln Prerna Headmaster Puraskar – 2012, from Shikshak Bharati, Mumbai Division and Gurudev Rabindranath Tagore Adhyapan Kaushalya Puraskar- 2012 from Shikshak Bharati, Mumbai Division.

He also received Best Principal Award from Science Olympiad Foundation, New Delhi in recognition of outstanding performance of Vivek Vidyalaya in the Olympiad Examination during 2011-12. In addition to all these, he has received "Social Action Award" for Excellence in Health Awareness, Resource Mobilisation and Humanitarian Services, consecutively for 5 years, since 2006-07, from Indian Development Foundation, Mumbai. Dr Suresh Nair's hobbies include reading scientific related books and magazines, popularization of science among students by conducting seminars, science quiz, providing details of various scholarships and courses etc. and training / guiding students for various Science Olympiads etc.

Dr Suresh and his wife Bindu belong to Guruvayur and she is a Commerce graduate. They have two sons Pranav Nair doing FYJC at Patkar College and Nikhil studying in Std VI at Children's Academy in Kandivali.

T Madhavan

■ T Madhavan runs a printing press in Kandivali and is a very active member of several Malayalee Associations of Mumbai. Madhavan came to Mumbai in 1973. During his early days he stayed at Cheetah Camp Trombay where he was the organising Secretary of the Malayalee Association when it was formed. He is currently Jt Secretary, Bombay Keraleeya Samithi, Malad (W), member Kandivali Malayalee Association and Sree Muthappan Seva Samithi, Unit Secretary for the last 18 years and Founder Chairman of Samskarika Vibhagam and patron member of SNMS, Treasurer Kerala



T Madhavan

Cultural Association, Chairman of Senior Citizen Welfare AIMA, Member, AIMA Chamber of Commerce and Industry, Member SNDP Malad (W), and founder Secretary of Small scale Industries Owners Association, Ganesh Nagar Kandivali, member of Kairali Mitra Sahaya Samithi, founder trustee of Malwani Ayyappa Welfare Society and former Secretary of Malwani Malayalee Association and Bangur Nagar Ayyappa Seva Sangam member. Madhavan is President of North Mumbai Congress Committee Co-operative Dept (Charkop Taluka), and Vice President, Maharashtra Pradesh Rajiv Brigade Congress (I), North Bombay District. Madhavan, son of Thevan and Kutty Amma, hails from Sasthamcottah in Kollam. He had his early education in Kerala and later left for Chennai where he learnt moulding and fabrication. Then he came to Mumbai in search of newer pastures. After a lot of hardship, he is now well-settled in Mumbai. He learnt printing technology and set his own printing press that includes offset printing, screen printing etc. He is married to Vanaja hailing from Thrissur. She works as Export Manager for a pharmaceutical company. The couple has a son Sajeesh who is doing his MBA while working for a private company.

SHRIRAJ NAIR

■ Shirraj B Nair hailing from Tiruvilwamala in Thrissur District works as Project Head for the Arpana Group of Companies dealing with Construction, Hospitality and Automobiles. Shirraj Nair has acted in many Hindi and English plays for many years and participated in many state level competitions. He has acted in Madhur Bhandarkar directed films like *Jail*, *Fashion* and the recently released *Heroine* with Kareena Kapoor. He has modelled for Ambuja Cement as a Lead Model and participated in street plays also. At present he is President of the Borivli Malayalee Samaja and is actively involved in running its VK Krishna Menon Academy of Education.

Shriraj completed his school and college education in Ahmedabad and came to Mumbai in 1994.

Since his college days he is active in the right wing activism and is currently Secretary of VHP International Co-ordination and an active member of World Hindu Economic Forum. He is actively involved with ISKCON as Convenor of the Rathayatra committee of Kandivali conducting *Jagannath Rath Yatra* every year. On the social front, he is President of *Yuva Aadhar*, an NGO working for the future of women and their children in the red light area and rehabilitating them with proper counselling and guidance. A lover of fine arts, he is keen in promoting fresh talent in the performing arts.

Manasi Nair

■ Manasi Nair is Shirraj Nair's wife and a Bharatanatyam dancer and teacher who runs her own Tapasya Academy of Performing Arts, imparting training in classical dances to nearly 300 students. Manasi has completed her Masters in Fine Arts in Bharatanatyam from the Nalanda Nritya Mahavidhyalaya, University of Mumbai under Padmashri Dr.Smt.Kanak Rele and passed with distinction.

Manasi started learning Bharatanatyam from the age of four under Gur



Ramaswamy Bhagavathar (who was dancer Sudh Chandran's Guru also) a Guru Ananthanarayanan. She has performed at various levels at the National School of Drama (New Delhi), ISKCON Temple, Kashi Ghoda Festi

Mumbai and other platforms in India and abroad.

Manasi plans to start Dance Therapy class for the mentally challenged students which will help to improve their nervous system by stimulating their visual and hearing perception and their body image, giving them a better understanding of their bodies.

Shriraj and Manasi have two daughters, Tapasya (10) and Swarna (2). Tapasya learns Bharatanatyam under her mother and also goes for tennis coaching.

To be continued in our next is

C V RAMAN PILLAI

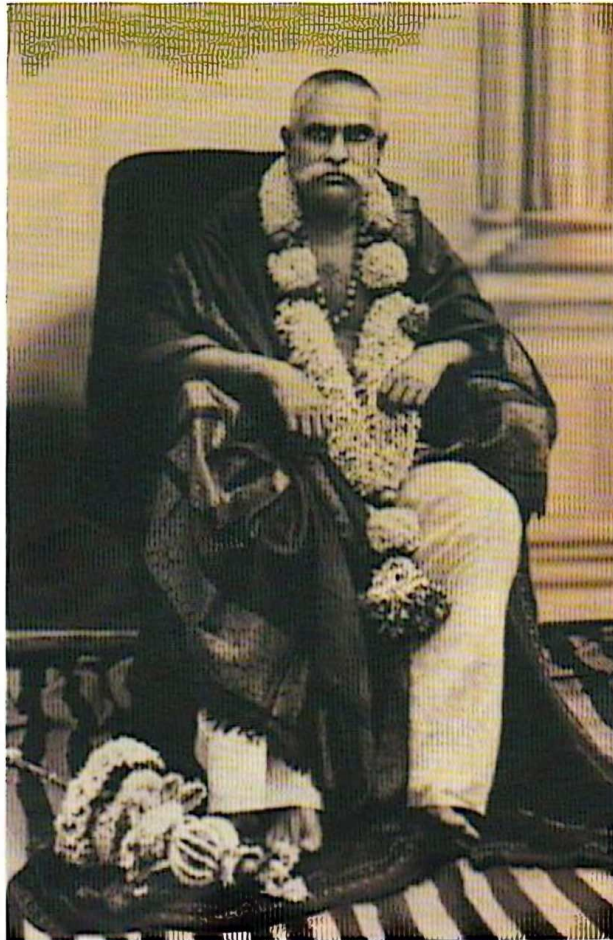
THE AUTHOR WHO BROUGHT HISTORY INTO MALAYALAM FICTION

-Satyanath

The place of Cannankara Velayudhan Raman Pillai (C V Raman Pillai) in Malayalam literature is undisputable. In Indian literature, his place is equal to that of Bankim Chandra Chatterjee in Bengali and Hari Narayan Apte in Marathi. His trilogy of *Marthanda Varma*, *Dharmaraja* and *Ramaraja Bahadur* is considered a classic and never before or ever after such a trilogy was written in Malayalam language. He is considered a pioneer of historical novels in the language.

Brief life sketch

Raman Pillai was born in Thiruchinapalli, now known as Thiruvananthapuram, on November 8, 1858 to Neelakanta Pillai, a Sanskrit scholar and Parvathi Pillai. His father was employed at the palace of the Maharaja of Travancore. He was taught in traditional manner under his father's tutelage. He studied *Ayurveda* and *Tantra*. Later he was taken under the wings of Kesavan Thampi, the great grandson of Raja Kesava Das, a former great Dewan of Travancore, and Karyakkar (Manager) of the Palace. He then joined the first English school in Thiruvananthapuram and later graduated from Maharaja's College, now known as University College and obtained his B A from the Madras University in 1881, securing the 7th rank in the Madras Presidency. Raman Pillai married Bhageerathi Amma who died in 1905 leaving behind six children. It was Janaki Amma, the elder sister of his wife and widow of Raja Raja Varma, younger brother of artist Raja Ravi Varma, who took care of the children and brought them up. She was not only a great inspiration to C V but also volunteered to write down his creations. C V's youngest daughter Maheswari Amma married E V Krishna Pillai. Their son Bhasi (Adoor Bhasi) became a well known actor in Malayalam films. C V Raman Pillai



died on March 21, 1922. His maternal village Arayoor was renamed CVR Puram in 1970 in deference to the wishes of the local people and in honour of C V Raman Pillai. Equipped with the knowledge of English and Malayalam literature, he started the publications *The Kerala Patriot* (1882), *Malayali* (1886), *Vanchiraj* (1901) and

Mitabhashi (1920).

Writing career

Raman Pillai is credited for his foray into Malayalam drama with the writing of the first original play in Malayalam, *Chandramukhee Vilasam*. Though written in 1884, it was staged for the first time in 1887 for four successive days at Maharaja's College. With this, staging of plays in complete prose was started. Raman Pillai wrote in all 11 plays of which 9 were published. They set the tone of future plays and paved the way for the present Kerala theatre.

Folklore and *kathakali* made him interested in historical stories and he drew inspiration from them. It resulted in his first historical novel *Marthanda Varma*, the first of its kind in Malayalam. Though it was written in 1885, the lack of money delayed its publication till 1891. It was published by Addison & Co., in Madras. This delay enabled Appu Nedungadi and Chandu Menon to precede him.

An interesting feature to be noted is that all the three novelists, Appu Nedungadi, Chandu Menon and Raman Pillai were well educated in modern and traditional ways.

Marthanda Varma so far had more than 125 editions and was also translated to other Indian languages and English. However, there was slowing down in his literary activities from 1891 to 1909 when he was busy with his employment with the government. Then he came out



C V Raman Pillai's descendants

with a major comedy *Kuruppilla kalari*. He resigned his job as Superintendent of the Government Press in protest against the anti-people policy of the government and planned his second novel *Dharmaraja*, the first of the trilogy, which proclaimed him as a master craftsman in Malayalam. His next novel was a social satire *Premamritam* in 1915 followed by his masterpiece *Ramaraja Bahadur*.

Raman Pillai's historic novels

CV's major contributions to Malayalam literature are his trilogy consisting of *Marthanda Varma*, *Dharmaraja* and *Ramaraja Bahadur*. While writing *Marthanda Varma*, according to critics, CV was greatly influenced by Walter Scott's *Ivanhoe*. The evolution of Venad, as Travancore was known then, was in his mind quite early and his trilogy clearly illustrates that this evolution was disturbing his mind to a great extent.

The plot of *Marthanda Varma* evolves around the love affair of Ananthapadmanabhan and Parukutty, political conspiracy of Pappu Thampi and *Ettuveetu Pillamar* (Eight houses of Nairs) against young *Marthanda Varma* the heir to the throne. This conspiracy hatched by them is unraveled and foiled by the prince and his supporters. The characterization of Subhadra is strong. Her blooming love and loyalty come



This picture is of C. V. Raman Pillai's eldest daughter, B. Gourikkutty Amma, taken by the renowned photographer, T.S. Nagarajan. The ornamental cot was the one on which C.V. Raman Pillai used to sleep. The oil painting is that of Sree Moolam Thirunal Rama Varma, Maharaja of Travancore during CV's time. The cot and oil painting are still there in Rosscote Bungalow, C.V. Raman Pillai Road, Vazhuthacad, Thiruvananthapuram.

through brightly. The treachery and its exposition keep the readers on tender hooks.

The Sanskritised as well as colloquial diction, rhetorical flourishes and dramatic juxtapositions cannot be missed in the narration. However we should consider that *Marthanda Varma* was his maiden historical novel based on a European model and he had no Indian models to follow. *Marthanda Varma* could capture the imagination of the public by its sheer novelty and they had no other historical novel to compare with.

Raman Pillai's second historic novel *Dharmaraja*, published twenty two years later, revealed what a big stride the author had taken during the interval. This long gap helped him to understand the fabric of Travancore history and methodology of narration. In this, Raja Kesava Das and the royal family receded into the background and the simple love story of Meenakshi and Kesavan Unnithan paled into relative insignificance. It is the tragedy of the Kazhakkootam House that holds the attention of the novelist as well as the readers.

Ramaraja Bahadur is more elaborate on an epic style. The love story of Savitri and Trivikraman could not loom very large on the horizon of history. The way the story unfolds bewilders the readers as the events bombards to epic levels. The seriousness of the work is unmistakable. Tippu's invasion and the battle that



CV at home



CV in King Lear

followed not only affected the royal family but the lives of the common people. The inscrutable destiny of man - of both the individual and the masses - is the central theme of *Ramaraja Bahadur*. The structure of the plot, the mastery in characterization, the skill of narration are all commendable and worthy of imbibing.

C V and his critics

When C V wrote his plays and novels, the readers hardly had any other works to compare with. They were simply astonished at this medium and marveled at their exquisite nature. However, later many critics came out with their sharp opinions both favourable and against. Prof M P Paul criticized him for telling stories eulogizing Nair community and remarked that his Travancore history was nothing but Nair history. He further sarcastically classified CV's '*Dharmaraja*' as a great poem in prosaic form. But when he criticized, he forgot the characters created by Thakazhi, M T Vasudevan Nair, Mohammed Basheer, Koor, Parappuram et al, belonged to the community of the respective author. When Asher translated Basheer's well known novels into English, he called them 'Three stories of Muslim life in South India.' What C V painted was what he was familiar with since his childhood.

EMS Namboothiripad once evaluated CV as loyalist of King and then a writer. But he also admitted that he read CV's books during his school days. EMS remarked that CV wrote his novels to eulogise the kings. When CV brought common people together through his plays, he separated the same people by praising the kings through his novels. If the criticism is true, CV is in the company of William Shakespeare. Covertly EMS elevated CV's stature.

Karl Marx and Lenin had once remarked that politicians should not see

It Happened With

RAJAJI

After Lord Mountbatten left for his native land, the post of Governor General went to Chakravarty Rajagopalachari, a close ally of Gandhiji, a freedom fighter, an intellectual giant, a theosophical writer and a shrewd politician. Soon he had a public meeting to address at Kozhikode. K P Kesava Menon, Editor of *Mathrubhumi* and a prison mate of Rajaji during the freedom struggle was requested to preside over the meeting. Kesava Menon, a stickler for time, was happy to consent but he asked the organizers, as usual, the time of the meeting and its venue. Seashore was the venue as it could accommodate a large gathering. The meeting would commence at 7 p m and would end at 7.30 p m. as only two speakers, Kesava Menon followed by Rajaji were scheduled for the evening, he was told. Menon reached the venue five minutes before the scheduled time and was disappointed to see that even



the organizers were not fully present. At 7 pm, Menon called one of the organizers present there and enquired about the delay. He was told that Rajaji was on his way. Menon continued to sit on a chair placed in front of the stage specially erected for the meeting.

Even at 7.30 pm, there was no sign of Rajaji though the venue was packed with people. Those days there was no need for mobilization of crowds for meeting in which prominent leaders were participating. At 7.30 pm, Kesava Menon got up and told the organizers that he was leaving as the time allotted got over and left the venue.

Rajaji arrived at the venue around 8 pm and enquired about Menon. He felt sorry for embarrassing Menon by his delayed arrival.

After the meeting and before leaving for the next venue, Governor General Rajagopalachari went to Menon's residence and offered his profound apologies for his late arrival for the meeting. Menon laughed and invited him to join him for supper.

great writers through their constricted vision. When Roche criticized Shakespeare, Marx called the critic 'a stupid.' Lenin wrote about Tolstoy, "Definitely his theories are utopian and also retrograde, if we take the literal meaning of the words. That does not mean that there is no socialistic idealism or the desire for a progressive leap in his writings. It is an invariable sign." No doubt, EMS was wrong in his assessment.

CV's works

Novels: *Marthandavarma* (1891), *Dharmaraja* (1913), *Premamritam* (1915) and *Ramarajabahadur* (1918)
Plays: *Kurupillakalari* (1909), *Tentanāmkōṭṭu Harischandran* (1914), *Kaimalassanṭe Kaṭassikkai* (1915), *Doṭṭarku Kiṭṭiya Michcham* (1916), *Cherutēn Columbus* (1917), *Panṭattē Pāchchan* (1918), *Pāpi Chellaṇoṭam*

Pātālam (1919), *Kuruppinṭe Tirippu* (1920) and *Butler Pappan* (1922). Chandramukhi Vilasam and Matthavilasam were satires aimed at bureaucrats and educated women imitating western fashion.

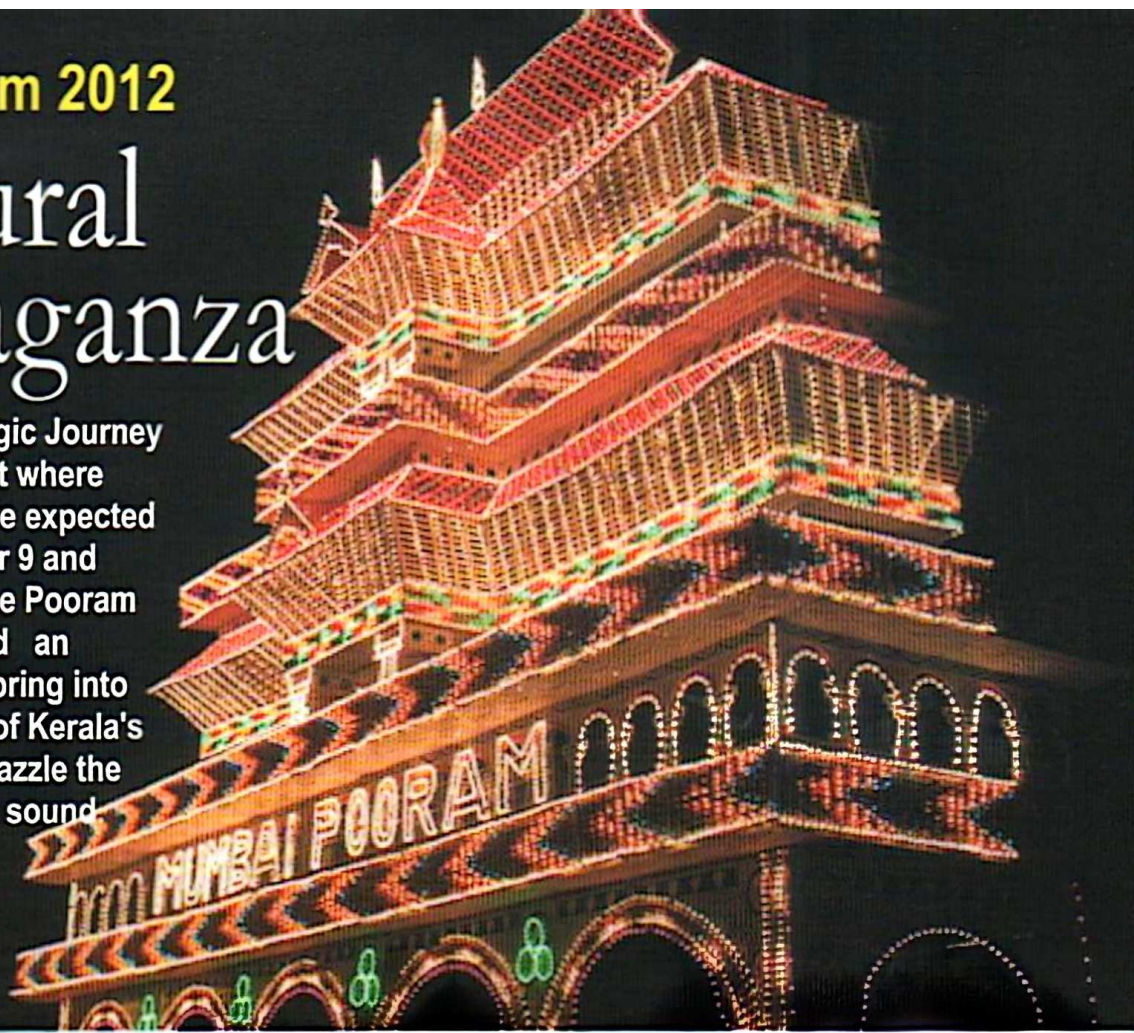
Exegetic Dictionary

Besides the above, CV has written an exegetic dictionary of the words, running to about 7,00,000 words used in his books, explaining with examples in their contextual setting in four volumes, each running to about 400 pages. This may be the first exegetic dictionary, the experts say, in the world literature about the words used in any language by a single author. The dictionary also gives a brief critical and analytical study about the characters, about 300 in number, used in his works. ■

Mumbai Pooram 2012

A Cultural Extravaganza

Mumbai Pooram a nostalgic Journey to Kerala - is a mega event where about five lakh visitors are expected to visit between November 9 and November 11 this year. The Pooram Foundation has scheduled an ambitious programme to bring into the metropolis a glimpse of Kerala's rich arts and crafts and dazzle the city with colour, light and sound.



KIM Bureau

The festival will showcase Kerala's art and culture to Mumbai Malayalees and other residents of this city and has event-packed programmes with more than 600 eminent and upcoming artistes from Kerala and Mumbai participating in them. Advocate S Venkiteswaran inaugurated the current year's Mumbai Pooram's website. Sankara Menon IAS, former Addl. Chief Secretary handed over the first CD to noted dancer and kathakali artiste Thara Varma.

Dhathri Maha Kaikottikali powered by SBT (Guinness Record Attempt)

Mumbai Pooram has an ambitious project of holding a mega kaikottikali where more than 3000 ladies are expected to participate. Malayalee organisations of Mumbai, Thane and other other cities have taken a keen interest to participate in the kaikottikali dance and have registered themselves with the Pooram Committee. A CD of the kaikottikali and kummi songs was given to the participating groups so that those who wish to participate, can learn the steps

and practise.

The Pooram Foundation aims to enter the Guinness Book of World records for the largest number of participants in a group dance. Last year the kaikottikali at the Pooram grounds won a place in the Limca Book of World records. The Maha Kaikottikali is scheduled to be held on November 9 in the evening at 6.30 at Kreedha Sankul MIDC Dombivli East. All participants will be given certificates of participation.

Kaikottikali also called

Thiruvathirakali is a symmetrical dance form where the lasya element predominates.

In the evening, *theyyam* a temple ritual art form of Kerala and *padayani*, a traditional folk dance involving the use of masks and performed in honour of Bhadrakali in Bhagavathi temples of North Kerala, will be held. Theyyam and Padayani is being staged by Kerala Folklore Academy.

On the second day and third day (November 10 and 11) *gajapooja* will be held in the morning along with *anayootu*

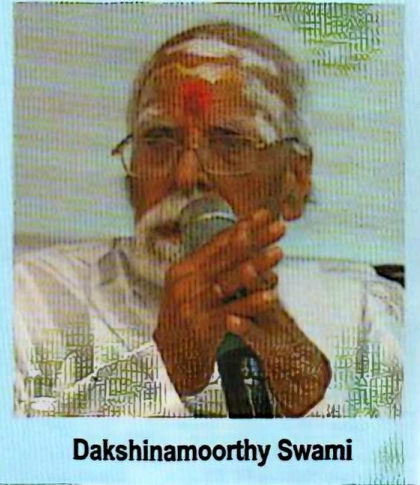


Kaikottikali practice in progress



Padapooja for Dakshinamoorthy

■ Mumbai Pooram Foundation will honour veteran musician and music composer Dakshinamoorthy Swami with the title Bheeshmacharya of Music on the concluding day of the event. The citation worded by Kaladhara Panicker and a cash award of Rs One lakh will be handed over to him by the Governor of Maharashtra K Shankaranarayan. On November 11 morning Malayalee singers of Mumbai will pay a tribute to the Dakshinamoorthy Swami, *padapooja*, where they will sing his selected songs.



Dakshinamoorthy Swami

feeding of elephants. Seven elephants have been specifically brought from Kerala for this event. The procession of these gold caparisoned elephants and kudamattom, exchange of colourful umbrellas atop the decorated elephants will take place.

Sinkarimelam by Kumarapuram Shreedharan and Party will be held on November 11 and 12 in the evening. *Panchavadyam*, a classic art literally meaning an orchestra of five instruments namely *thimila*, *maddalam*, *ilathalam*, *edakka* and a wind instrument *kombu* is performed by Annamanada Parameswara Marar, Kunissery Chandran and party. There is *pandimelam* and *PanchamahaThayampaka* also during the celebrations.

Panchamaha Thayampaka is a type of solo *chenda* performance where the main player at the centre improvises rhythmically on the beats of half a dozen or more *chenda* and *ilathalam* players around. For the first time this is being performed in Mumbai by five leading artistes of the field.

Ramankutty Marar and Party will perform *Panchamaha Thayampaka*.

Manava Miatree Sandesham by Abdusamad Samdani will be held on November 10 in the evening.

Fireworks will burst on the Mumbai skyline on the first day and the concluding day in typical Kerala style.

The Pooram will commence on November 9 with Ganapathy *Homam* followed by *kodiyettam*. Dilip Vats Patil, Speaker Maharashtra Legislative

Assembly, KB Ganesh Kumar Minister for Forest, Government of Kerala, Sanjeev Naik, MP Thane, Ramesh Patil, MLA Dombivili, Saju Paul MLA Perumbavoor, M Suresh, Chief Commissioner Central Excise and Service Tax, Udayabhaskar, Chairman Nairsons, Mar Thomas Elavanal, Bishop Kalyan Diocese, Brahmarsi Kandararu Maheshwararu, KM Suleiman Maulavi, Imam Cheraman Jama Masjid, MCS Menon President Cochin Devaswom Board, Pattabhiraman Kalyan Silks, Madhavan Kutty Thiruvambady Devaswam President, TA Sunder Menon CMD, Sungroup, Sharjah, Pradeep Secretary



Folklore Academy, Dr KVK Nair Secretary Kerala Sangeetha Nataka Academy, Satheesh Menon Vice President Paramakkavu Devaswam and Tharan Sapra will grace the occasion. The cultural conference in the evening will be inaugurated by Sabarimala Tantri Kandararu Maheshwararu, Bishop Mar Thomas Elavanal and Imam K M Suleiman lighting the Matha Maitri lamp. Saju Paul MLA will deliver the Matha Maitri speech.

The second day's program will commence with Prathyaksha Ganapathy *homam* officiated by the thantri of Sabarimala followed by *anyoottu* of the seven elephants.

According to the organisers, the following guests are expected at the conference on the second day: Ganesh Naik Minister Maharashtra Legislative Assembly, KC Joseph Minister of Culture,

Government of Kerala, Shibu Baby Johr Minister for Labour, Government of Kerala, Eknath Shinde MLA Thane, Abdusamad Samadani, Kottakkal MLA, Kalu Gaikwad MLA Kalyan, Thomas Mathew MD LIC of India, TR Ajayan Kairali TV, Justice Chidambareesh, High Court Kerala, Prof Mohammed Ahamad Chairperson Folklore Academy, Soorya Krishnamoorthy, Chairman Kerala Sangeetha Nataka Academy, KA Francis. Chairman Lalitha Kala Academy, Kerala

Mumbai Pooram 2012 Awards

Several personalities from various fields have been chosen to be felicitated by the Pooram Foundation for their contribution to society. They include:

1. Shri V Dakshinamoorthy for his lifelong contribution to music;
 2. Shri Mohanlal, for his contributions to Malayalam Film World during the last 25 years;
 3. Shri Kaloor Ramankutty Asan, the famous Chenda artiste, for his contributions to the percussion instrument music;
 4. Prithviraj, the youth icon and young talented actor of Malayalam movies;
 5. Smt Anjali Menon, the young debutant female, film director;
 6. Padmashri Dr Hareendran Nair, MD of Pankaja Kasthuri for his contributions to Ayurvedic medicines; and
 7. Padmashri Ravi Pillai;
 8. Padmashri M A Yousuf Ali;
 9. Padmashri C K Menon;
 10. Shri O Ramachandran;
 11. Shri George Naryamparambil;
 12. Shri T A Sundar Menon; and
 13. Shri Mohammad Siddique (ITL) will be honoured with the title of Pravasi Thilakam.
- Besides, Shri R K Krishna Kumar (TATA Group), Shri M P Ramachandran (Ujala), Shri Vivek Nair (Leela Hotel) and Shri Abdul Nazar (Akbar Travels) will be awarded Pravasi Shreshta while lyricist Mumbai Kaladhara Panicker will be accorded Ganarachana Ratnam. Shri John Parappalli (Don Bosco School) and Dr Bijoy Kutty (Platinum Hospital) will be honoured with Excellence Awards.



Mohanlal



Kaloor Ramankutty Asan



Prithviraj

Guest, Oommen Chandy Chief Minister of Kerala will also attend the function. Anilkumar, Minister for Tourism, Dakshinamurthy Music Director, IP Paul Thrissur Mayor, Anand Paranjpe, MP Kalyan, Vijayanti Golap, Mayor KDMC, Ravindra Chauhan MLA Dombivili, A Mahindran, MD Godrej Consumer, Ragam George CMD Geo Electricals and Contracting Co LLC, PV Gangadharan, Director Matrubhumi, Ramnath Sonawane Commissioner, KDMC, Madhavan MD Asianet and Vijay Babu Vice President Soorya TV are expected to attend the programme. There will be award distribution and variety entertainment in the evening.

Inauguration of exhibitions of the Kerala handicrafts and textiles, painting exhibition, property shows, staging of Malayalam plays, at the Savitribhai Phule Auditorium and a Food festival will be held at the venue.

About 3000 sq ft area is allotted for display of paintings of Malayalee artists of Mumbai. With the efforts of Mrs KG Menon, well-known Malayalee artists like Bose Krishnamachari Riaz Komu, TV Santhosh Jitesh Kallad and others will be exhibiting their works of art. A separate space is allotted for cartoons and caricatures.

The Secretary of the Pooram Foundation is Ramesh Ragasudha (Iyer) and Kondath Venugopal is the Chairman. Girish Nair is the event co-ordinator.

The Mumbai Pooram Foundation is a registered charitable Trust committed to the upliftment of art and culture as well as the general well-being of the society. The proceeds of the event later goes into charitable activities. Last year, medical assistance for cancer and heart patients, providing wheelchairs and distribution of annual fees, free books and uniforms etc for poor children in Maharashtra and Kerala were carried out.

Nandakumar Chairman State Bank of Travancore, S Sankara Menon, IAS Retd. Addl. Chief Secretary, Sachin Menon, Director KPMG Indian Operations, Goodknight Mohan MD, Shogun Organics.

Manava Maitree Sandesham

The programme on November 10, *Manava Maitri Sandesham*, will include lighting the lamp by Akeeraman, Bishop, Imam, Ganesh Naik, KC Joseph, Anilkumar, Shibu Baby John, Kalu Gaikwad and Eknath Shinde. Welcome Speech by Trustee of the Foundation will be followed by Inaugural Speech by Ganesh Naik and Guest of Honour KC Joseph who will address the audience. Manava Maitri Special Speech by Abdusamad Samadani MLA, speech by Bishop Mar Thomas Elavanal, Akeeraman, KM Suleiman Maulavi will follow. Anil Kumar and Shibu Baby John, Eknath Shinde MLA, Saju Paul MLA. Thomas

Mathew LIC MD, Kalu Gaikwad MLA, TR Ajayan and Mayor Vijayanti Golap will also address the audience. The Chief Guest would hand over the DD to Kerala Sangeetha Nataka Academy for supporting mediclaim for artistes.

On the final day November 11, His Excellency Governor of Maharashtra K Shankaranarayanan will be the Chief



Alice and Johnson Therattil

SOCIAL WELFARE AS COMMON GOAL

Today Kalina is a well developed suburb with modern facilities and a large part of the credit goes to Alice and Johnson who worked hard to improve living standards and made life more comfortable for the people living here.

Elvee

Johnson G Therattil was born in Thrissur as the son of Therattil Lonappan George and the late Mrs. Celine George. He was the eldest of nine children (eight boys and one girl). His father retired as Taluk Supply Officer with the Kerala Government and is now a social worker. Johnson completed his studies up to Matriculation in Tharakan's High School (Aranatukara) and completed Pre-Degree course from St. Thomas College (Thrissur). Subsequently he reached Mumbai in 1972 and further completed his studies as Chemical Engineer and was employed at M/s Larsen & Toubro Ltd. While he was employed he received several awards from his company for his competence. He received the Shramveer Award from the Government of India in 1982 for the development of economical import substitution products and the Udyog Shree Award from the Institute of Economical Studies in 1991. The same year he started his own business of manufacturing printing inks in a factory at Goregaon called M/s Shineorit Inks whose proprietor is Mrs. Alice Johnson Therattil. Johnson Therattil expanded the business at Navi Mumbai in the name of M/s Nice Printing Inks and Coatings in 1985 and also started his social activities.

Johnson is a member of several Institutions and has worked in them in various capacities as President, Chairman etc at different points of time. He is a member of Bombay Industries Association, Indian Institute of Packaging, Lions Club of Bombay, YMCA, International Society for Peace and Harmony, Central Council Committee Member of Kerala Catholic Association (KCA), Mumbai,



Alice and Johnson Therattil

Executive member, Kerala Christian Council (KCC) and Chairman of KCA Financial Credit Society Ltd. He is Special Executive Magistrate (Government of Maharashtra), Director, Christian Chamber of Commerce and Industry Ltd and Director, All India Inks Manufacturers Association Ltd. Johnson is the President of NICE Community Welfare Association, a social-cultural and non-political organization established in 2008. It provides help and assistance to the underprivileged and the poorest among the poor and the sick, irrespective of caste, creed or religion. It conducts free medical camp and programmes for diabetes, hypertension etc. and distributes suitable medicines to poor patients.

Johnson married Alice in 1975. Alice is the daughter of the late Rappai Alappat, retired Village Officer under the Government of Kerala, and the late Smt. Mary Alappat Pazhuvil. She has

two sisters, (one of them passed away), and six brothers. She did her graduation in Home Science from St Mary's College Thrissur and came to Mumbai after her marriage.

Alice is life member and Executive Committee Member of Kerala Catholic Association. She plays a vigorous role in the Association's multifarious activities and is also in the panel of members scrutinizing and sanctioning loans from KCA Credit Society Ltd along with her husband. Alice is member of the Lions Club of Bombay Kalina Unit and organizes fests social activities, sports, blood donation drives, medical checkups etc for the weaker sections of the society. It was her desire to help the less privileged that motivated Alice to join politics. She was a Corporator of Ward No 84 (Kalina) for the past five years till February 2012. Alice played a crucial role along with Johnson in the holding of a joint meeting wherein officials of Reliance Energy, Brihanmumbai



Johnson and Alice with Governor K Sankaranarayanan (left) and former Chief Minister Ashok Chavan (right)

Mahanagar Palika, RTO and police were present to highlight and resolve several issues of the residents of Ward No 84. During the July 2005 floods Kalina was one of the worst affected areas. After the floods, Alice with her team succeeded in getting culverts and storm water drains dug out to prevent future water logging. Several storm water drainages were constructed at Jamblipada, Kalina Big Village Kolavery village, for free flow of storm water.

Drainage lines were constructed at Sunder Nagar Road No 1, 2, 3 and Manipada. A two and a half feet underground drainage pipeline was laid on Kalina Big Masjid lane up to Sunder Nagar with sufficient chambers. A 1000 mm Micro tunnel Project was pending for more than 10 years and with sustained efforts the micro tunnel operation were started. This was to prevent water logging to some extent.

Kalina has several wells and during her tenure she got most of them cleaned like the ones near Old CST Road, behind Hotel Geeta Vihar and in the Big Village. In addition, she got several wells dug out at Azad Nagar, Indira Nagar, Manipada etc. She got several open gutters covered so that the residents do not throw rubbish into them. The expansion work of the narrow bridge between Kalina and Kurla connecting to Ghatkopar over the Mithi River was started. Several dumping grounds and open spaces were converted into parks and gardens, playgrounds and senior citizens' sit out areas. Talao

area consisting of seven and a half acre ground near Kalina Church Our Lady of Egypt Church was filled with debris that was 20 ft high. Now there is a children's park, jogging track and a garden there. As Corporator, Alice succeeded in bringing new 18" drinking water pipelines from Kalina Main Old CST Road Junction branching into six 12" pipelines and twelve 6" lines and several 9" lines to different areas up to Sastri Nagar Chunabhathi border of Mithi River.

A mini police station and a police chowky were allotted at Kalina and approval for reconstruction of the Municipal School with five floors was sanctioned. Municipal Dispensaries were revived. Free medical camps were organized by the couple under the aegis

of Lion Club of Kalina, Nice Inks Community Welfare Centre etc. Roads were developed along CST Road, pathways were concretised and footpaths with railings and benches for senior citizens were constructed in several areas in Kalina. Paver block roads were constructed in Big village, Sastri Nagar, Dongar Kalina and several other areas. An open space at Manipada adjacent to KES primary School was converted into a playground for the benefit of the public. Toilets and street lights were provided in several areas. Renovation of temples, mosques and churches were also carried out. Johnson has worked along with his wife Alice in all developmental activities of Kalina. Alice celebrates her birthdays by distributing clothes and blankets to the



Justin, Johnson, Johnson Jr., Alice and Sheeba



Alice and Johnson on their wedding day

needy, saris and salwar kameez to poor women, books to children and serves food to poor people. Their son Justin Therattil is a research scholar who has completed his doctorate from UDCT in Mumbai and has joined his father's business. His wife is Sheeba who is an MBA and they have a 5 year old son, Johnson Jr. Johnson is now Mumbai Vice - President Niradhar Nirashrit Vyakti Vikas Cell, MPCC. Both Johnson and Alice have been active members of the Congress Party under the late CD Oommachen (former MLA and Chairman of Maharashtra Pollution Board). For three years he executed duties as Chairman Sanjay Gandhi Niradhar Yojana, Government of Maharashtra. He was former Maharashtra State Convener and Head Mumbai region Commerce and Industry Cell. Alice is currently Mahila Aaghadi President of Dr Babasaheb Ambedkar Social Forum Maharashtra State, General Secretary Mumbai Mahila Congress Committee, District Observer Mumbai North West, MPCC, Niradhar Nirashrit Vyakthi Vikas Cell, North Central Mumbai District - Mahila Vice President.

കവിത

മാലിന്യമുക്ത കേരളം



രാമകൃഷ്ണൻ കോമത്ത്

നഗരം വിസർജ്ജിക്കും മാലിന്യമെല്ലാം തട്ടി വിളപ്പിൽശാലേ സർക്കാർ, വളപ്പിൽ ചെയ്യുംപോലെ. സഹിയ്ക്കയല്ലാതെത്തു ചെയ്യുമാപ്പാവം ഇനം? ക്ഷമകെട്ടെഴുന്നേറ്റു നാളുകൾ കഴിഞ്ഞപ്പോൾ. ഹർത്താലും ബന്തും സത്യാ-ഗ്രഹവും കടന്നപ്പോൾ ഗർജ്ജനം മുഴങ്ങിയോ-രനന്തപുരിതന്നിൽ? ശ്രദ്ധയിൽപെട്ടെന്നാലും ബഹു.മുഖ്യനുരച്ചിതു "ഇടപെടാനൊക്കത്തില്ല, കോർട്ടിന്റെയാളെ കണ്ടോ?" "മാറ്റുവാനൊക്കില്ലിനി മാലിന്യമെല്ലാം വിണ്ടും വിളപ്പിൽശാലേൽത്തന്നെ," ഓതിനാരധികൃതർ. സാന്നനം നൽകാനെത്തി സുഗതകുമാരിയും മറ്റുള്ള നേതാക്കളും സത്യാഗ്രഹപ്പന്തലിൽ. 'ശക്ത'നാമെമ്മെല്ലെയും 'ശോഭന'മാരുംപിന്നെ ശിക്ഷിക്കാരായ് മറ്റു രാഷ്ട്രീയഭിക്ഷക്കാരും. അനുരഞ്ജനത്തിനാ-യെത്തിയിടൻ പ്രഷി-വര്യനാനേതാവല്ലോ-യിങ്ങനെ പ്രഖ്യാപിച്ചു, "ഞങ്ങളുടെ സിദ്ധാന്തത്തിൻ ശക്തിയിലൊഴുകിപ്പോം ഇക്കണ്ട മാലിന്യത്തിൻ

കുന്മാരമെല്ലാംതന്നെ." "അരുത്," വികസന-മന്ത്രി മഞ്ഞളാംകുഴി-യരുളി, "നഗരത്തി-ന്നാസ്തിയാണീ മാലിന്യം." കുഞ്ഞുഞ്ഞിക്കാര്യങ്ങൾതൻ പരിണാമങ്ങൾ കാണുകെ, ചിത്തത്തിൽ പൊട്ടിടുന്നു ലഡുവിൻ സമുച്ചയം. മാലിന്യക്കുന്മാരത്തെ കുഴിച്ചുമാറ്റാനിടം! ആലോചിച്ചിരിക്കുന്നു മന്ത്രിവര്യന്റെ മനം. കവിചെമ്മനം ദുര-ധാനിയിൽ ചുണ്ടിക്കൊട്ടി, "ഖിന്നനാകേണ്ടാമന്ത്രി, നാമത്തിൽ 'കുഴി'യില്ലേ? കുഴിച്ചുമാറ്റിക്കൂടെ" മാലിന്യക്കുന്മാരത്തെ? ഒഴിച്ചാലല്ലം മഞ്ഞൾ, അണുബാധയും തീരും." മന്ത്രിമുഖ്യനും ആത്മ-ഗർവ്വമായ് മന്ത്രിക്കുന്നു കൊള്ളാമതിവേഗം. ബഹുദൂരം പോകാമല്ലോ! മനസ്സിൽ കാലാന്തരം സ്ഥായിയായടിയുന്ന മാലിന്യക്കുന്മാരത്തെ നീക്കുവാനുതകുന്ന യന്ത്രമൊന്നുണ്ടോ മുഖ്യം. *വളരും കേരളത്തിൽ മറ്റുള്ളതെല്ലാം ഭൃംശം ഓർക്കുക നിരന്തരം!

*Emerging Kerala

SIR C. SANKARAN NAIR

AN EXEMPLAR OF LIBERALISM

Sir C Sankaran Nair was one of the early leaders of the Indian National Movement who played an active part in demanding self-Government for India with dominion status. An erudite personality he was involved in a number of political and administrative activities under the British rule.



V N Gopalakrishnan

■ Sir Chettur Sankaran Nair was one of the most distinguished Malayalis of his time. He was an eminent lawyer, statesman, social reformer and educationalist. Despite

his independent views and outspokenness, he attained high government positions rarely open to Indians. He was an exemplar of liberalism and constitutionalism and he set his face against all forms of militant nationalism, and also the Non-cooperation and Civil Disobedience Movement. He was a patriot, who worked for the welfare of his people and was ahead of his times in social reforms. Though he was misunderstood in politics, his diverse services are well recognized.

Sir C. Sankaran Nair was one of the early leaders of the Indian National Movement. When the first Provincial Conference met in 1897 in Madras, he was invited to preside over it. In the same year, he presided over the Amravati Session of the Indian National Congress. He is the only Keralite to hold the coveted post of President till now. In a masterly address he referred to the highhandedness of foreign administration, called for reforms and asked for self-government for India with Dominion Status.

Sankaran Nair was born on July 11, 1857 to Ravunni Panicker and Parvathy Amma in Malabar Coast. He started his education at home and continued in schools in Malabar, till he passed the Arts

examination with a first class from the Calicut Provincial School. Then he joined the Madras Presidency College and obtained his degree in 1877 and secured a Law degree from the Madras Law College later.

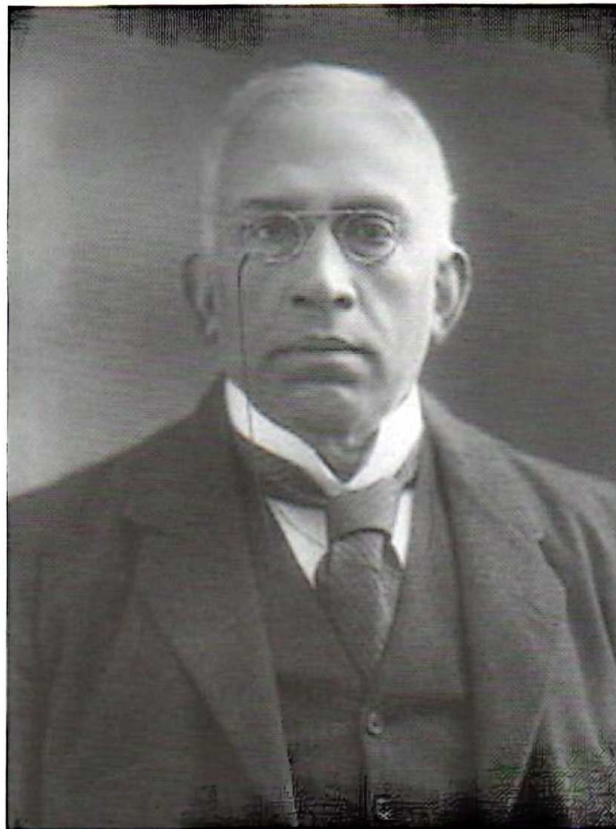
Sankaran Nair began his career as an advocate in the Madras High Court in 1880. Besides his profession, he was involved in a number of political and administrative activities. He founded and edited the *Madras Review* and the *Madras Law Journal*. In 1884, the Madras Government appointed him as a member in the Commission of

Malabar *Janmi-kudiyam* Bill. In 1900 he became a member of the Madras Legislative Council and in 1902, Viceroy Lord Curzon, appointed him as Secretary to the Raleigh University Commission. Till 1908, he was the Advocate General to the Government and Acting Judge of the Madras High Court. In 1908 he became a permanent Judge of the Madras High Court and held the post till 1915.

In his best known judgment, he upheld conversion to Hinduism and ruled that such converts were not outcastes. His name will be remembered in legal circles for being part of the bench that tried against Nilakantha Brahmachari and others in the famous Ashe Murder Case. He heard the case as a Judge along with the Chief Justice Mr. Aylmer and Mr. C.A. White.

Sankaran Nair was a member of the Madras University Syndicate and the University honoured him by conferring on him D. Litt. In recognition of his services, he was appointed a Companion of the Indian Empire (CIE) by the King in 1904 and in 1912 he was knighted.

Sankaran Nair became a member of the Viceroy's Executive Council in 1915 with the charge of the education portfolio. As a member, he frequently urged Indian constitutional reforms and supported the Montagu-Chemsford plan according to which India would gradually achieve self-government within the British Empire. As member, he wrote in 1919 two famous Minutes of Dissent in the



Sir Chettur Sankaran Nair

Dispatches on Indian Constitutional Reforms, pointing out the various defects of British rule in India and suggesting reforms. The British government accepted most of his recommendations. It was incredible in those days for an Indian to offer such criticism and make such demands. However, he resigned from the Council in 1919 in protest against the protracted use of martial law to quell unrest in Punjab. After his resignation, he felt that it would be in the public interest to point out that the Non-cooperation Movement under Gandhiji could not lead to Home Rule and that the doctrine of non-violence would lead to disorder and riots. A stern opponent of all nationalist extremes, he was out of sympathy with Gandhiji's method of non-violent non-co-operation. Sir C. Sankaran Nair in his book, *Gandhi and Anarchy* mounted a vitriolic attack on Gandhiji's ideas and methods and argued with singular insight that the non-cooperation

movement would not be able to restrain the passions of man or retain its non-violent character. It also criticized the British actions under the martial law. As a powerful and sustained critique of Gandhiji's doctrine and methods, his book still remains a useful and valuable work for researchers.

In 1928 he served as Chairman of the All-India Committee to co-operate with the Simon Commission which prepared a report asking for dominion status for India. In a masterly address, Sir C. Sankaran Nair referred to the highhandedness of foreign administration, called for reforms and asked for self-government for India with dominion status. When the Viceregal announcement came granting dominion status as the ultimate goal for India, Sankaran Nair retired from active politics. Though he admired the British democratic institutions, he courageously pointed out the harmful effects of British rule on the Indian

economy. In politics, he was a conservative constitutionalist who believed that self-government could be achieved only through relentless constitutional pressure, backed by hard and unrelenting work.

Sir C. Sankaran Nair died on April 24, 1934 at the age of 77. In honour of his memory, the Chettur Sankaran Nair Foundation was formed in 1995 at Ottapalam, Kerala, with the active co-operation of several academics and encouragement from his relatives. The Foundation is a non-profit non-political organization devoted to the promotion of historical and cultural studies with special focus on the Malabar Region. Shri. K.P.S. Menon Jr. and Justice Chettur Sankaran Nair are its patrons now. The Foundation has undertaken the task of bringing out a complete collection of the writings of Sir C. Sankaran Nair as well as selected original studies by specialists in social sciences. ■

Musings

The Green Thing Back Then...

Sudhir Nair

Checking out at the store, the young cashier suggested to the older woman that she should bring her own shopping bags because plastic bags weren't good for the environment.

The woman apologized and explained, "We didn't have this green thing back in my earlier days."

The cashier responded, "That's our problem today. Your generation did not care enough to save our environment for future generations."

She was right -- our generation didn't have the green thing in its day. Back then, we returned milk bottles, pop bottles and beer bottles to the store.

The store sent them back to the plant to be washed and sterilized and refilled, so they could use the same bottles over and over. Yes, they really were recycling. We refilled writing pens with ink instead of buying a new pen; and we replaced the razor blades in a razor instead of throwing away the whole razor just because the blade got dull.

But, we didn't have the green thing back in our day.

We walked up the stairs, because we didn't have an escalator in every shop

and office building. We walked to the grocery store and didn't climb into a 300-horsepower machine every time we had to go two blocks.

But, she was right. We didn't have the green thing in our day.

Back then, we washed the baby's nappies because we didn't have the throw-away kind. We dried clothes on a line, not in an 'energy gobbling machine burning up 220 volts;' wind and solar



power really did dry our clothes back in our early days. Kids got hand-me-down clothes from their brothers or sisters, not always brand-new clothing.

But, that young lady is right. We didn't have the green thing back in our day. Back then, we had one TV, or radio, in the house -- not a TV in every room. And, the TV had a small screen the size of a handkerchief (remember them?), not a screen the size of the county of Yorkshire. In the kitchen, we blended and stirred by hand because we didn't

have electric machines to do everything for us. When we packaged a fragile item to send in the post, we used wadded up old newspapers to cushion it, not Styrofoam or plastic bubble wrap. Back then, we didn't fire up an engine and burn petrol just to cut the lawn. We used a push mower that ran on human power. We exercised by working so we didn't need to go to a health club to run on treadmills that operate on electricity. But, she's right. We didn't have the green thing back then.

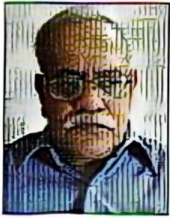
We drank water from a fountain or a tap when we were thirsty instead of demanding a plastic bottle flown in from another country. We actually cooked food that didn't come out of a packet, tin or plastic wrap and we could even wash our own vegetables and chop our own salad. But, we didn't have the green thing back then.

Back then, people took the tram or a bus, and kids rode their bikes to school or walked instead of turning their mothers into a 24-hour taxi service. We had one electrical outlet in a room, not an entire bank of sockets to power a dozen appliances. And we didn't need a computerized gadget to receive a signal beamed from satellites 2,000 miles out in space in order to find the nearest pizza joint. But, isn't it sad the current generation laments how wasteful we old folks were just because we didn't have the green thing back then?

ANCIENT GATEWAY TO THE INDIAN SHORES

The landing of Vasco-da-Gama at Kappad (a fishing village near Calicut), changed the history of India, which ultimately ended with its colonization by the British.

A Port for India



K R NARAYANAN

"...Calicut is a port for the whole Indian sea, which God forbid any craft to cross..."

These words of Athanaseus Nikitin, the Russian traveller way back in the 13th century echo the glory of the

historical town that was once *Koyil Kotta*. In due course of time, it transformed into *Koyil Kode* and *Kozhikode* and subsequently *Calicut* during the British regime. For the Arabs, however, it still is *Kalli Kooth* and for the traders from faraway places like China, it is *Califon*. But, in the Tamil dominated Madras Presidency and later the Madras State, it used to be *Kalli Kottai*. During the classical antiquity and the Middle Ages, on the other hand, Calicut was the "City of Spices". It was the capital of an independent kingdom of the same name much earlier along the Malabar Coast of India, Malabar District

Kozhikode was a leading trading centre for spices on the west coast of India during the medieval period, and was ruled by the Zamorin dynasty. Calicut found a place in World History with the discovery of the sea route to India in 1498 by the Portuguese maritime trader, Vasco-da-Gama. The landing of Vasco-da-Gama at Kappad (a fishing village near Calicut), changed the history of India, which ultimately ended with its colonization by the British.

Kozhikode remained the head quarters of the British Malabar and the Malabar District of the



A Painting of ships at Calicut Port



Landmark at Kappad

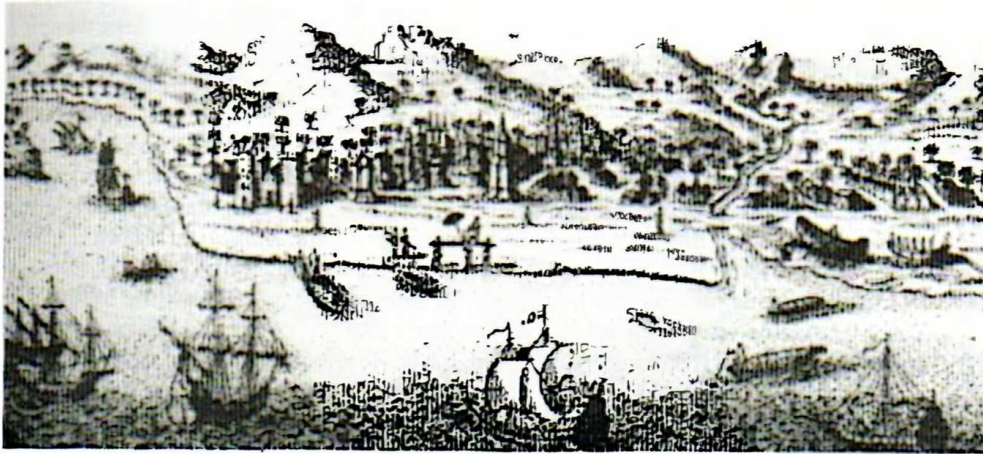


An old map of the Western seafront

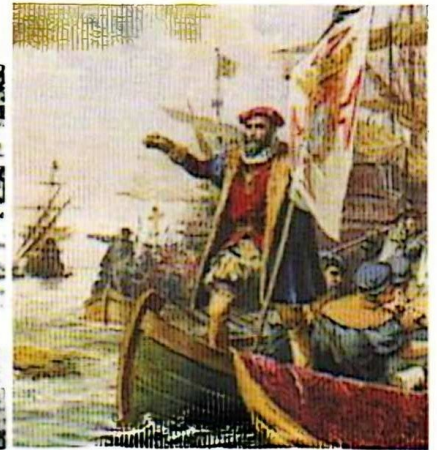
Madras Presidency and later the Madras State, till the formation of the present Kerala State in 1956. It is said that Kozhikode has seen the administration of

many brilliant persons like William Logan (the architect of the Revenue Code in India), who served as its Collector. Many socio-economic aspects of this former harbour-city and the princely state/province it governed have been brought out by William Logan in his *Malabar Manual*.

Calicut emerged as a major seaport during the reign of the Zamorins (Samoothiris). Trade with foreigners li



Calicut - metropolis of the spice trade



Vasco-da-Gama arrives

the Chinese and Arabs was the main source of revenue for the Zamorins. But it was the Arabs who managed to establish stronger trade links with the rulers of Calicut. Art and culture flourished under the Zamorins who were great patrons of fine arts and literature. Accounts of travellers like Ibn Batuta (1342-47), the Chinese scholar Ma Huan, Abdur Razzak (1443), Nicolo Conti (1444) and Athanasius Nikitin (1468-74) corroborate this fact.

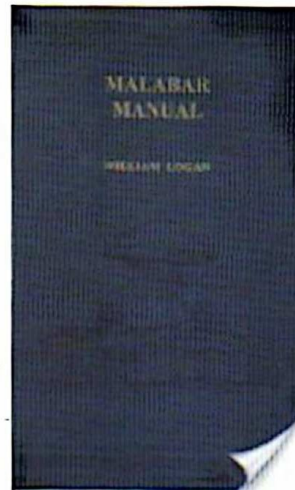
The Calicut Story

Not much is known about the early history of Calicut. However, a few prehistoric relics like rock cut caves were found in the district at many places. During the Sangam age, however, this region formed a part of the Chera Empire. It played a leading part in fostering trade relations between Kerala and the outside world. Tondi (the present Kadalundi - as per the scholars) was one of the most flourishing seaports in north Kerala at that time. Again, nothing is known about this port also in the post-Sangam age, as this period was the Dark Age (*Kalebra Interregnum*) in the South Indian history.

Three powers ruled over the present Kerala territory from the 1st to the 5th century A.D. They were *Aay Rajas* in the south, *Ezhimala Kings* in the north and the *Chera* kingdom

(comprising most of the present central Kerala) in the centre. Invasions of *Kalabhras* took place initially. The *Kalabhras* were defeated by the Chalukyas, Pallavas and Pandyans. Later on, there were invasions by the *Rashtrakutas*. Some of these kings may or may not have ruled over Kerala. But it can be safely said that this was a period of extreme political instability in this region. It must be said that this era witnessed the biggest Brahmin settlements as well.

During the medieval period, Calicut rose to prominence from the ashes of the mighty Kulasekhara Empire (the Second Chera Kingdom) in the northern part of Kerala. The Zamorins (literally meaning the Lords of the Seas) were the hereditary rulers of Calicut and they traced their lineage to the old Kulasekharas or the Cheraman dynasty. Not content with the size of their kingdom, the Zamorins set about expanding their boundaries. The powerful Zamorins conquered Beypore, Parappanad, Vettat, Kurumbranad, Nilambur, Manjeri, Malappuram, Kottakal and Ponnani. By the 15th century, clashes between Cochin and Calicut became increasingly



frequent. The then reigning Zamorin emerged as the undisputed monarch of the North Malabar area, extending up to Pantalayani Kollam.

As the Second Chera Empire started declining, the kingdom split into many independent principalities called '*Nadus*', such as *Eranad* and *Polanad*. Originally Calicut area was under the *Porlathiris*, rulers of *Polanad*. It became an important town in the 13th century, with the conquest of *Polanad* by the King of *Eranad*.

The *Udayavar* (the local chieftain) of *Eranad*, whose headquarters was at *Nediyiruppu* wanted an outlet to the sea and after fighting with the *Polaththiri* Kings for 48 long years conquered the area around *Ponniankara* and built a fort at a place called *Velapuram*. Thus the city of Calicut came into existence sometime in the 13th Century AD. With the accession of Calicut, the status of *Nediyiruppu* increased and the *Udayavar* came to be known as *Swami Nambiyathiri Thirumulpad*, which gradually changed to *Samoothiripad*. It changed further to *Samoothiri* or *Samoory* over the years. The westerners further transformed it to *Zamorin*.

Calicut became a mighty seaport, where the Arabs and the Chinese met to exchange the products of the west with the east and *vice versa*. Religious tolerance, good administration (which ensured security and justice to all) and the friendly attitude of the Zamorin to all traders made Calicut the meeting place of traders from all over the world. The Zamorin gave special concession to the Arabs (the *Moors*) to carry out trade and propagate Islam here. It is felt by historians that the rise of Calicut is a



consequence of the Zamorin's ascendancy in Kerala. By the end of the century, the Zamorin was at the zenith of his powers with all princes and chieftains north of Cochin acknowledging his sovereignty.

The decline of the Indian maritime power commenced in the thirteenth century, and it was at its lowest ebb, when the Portuguese landed in Calicut (1498). Lured by the possibility of trade with India, the Dutch too landed on the south-western coast. Various treaties signed in 1608 and 1610 ensured trading facilities for the Dutch as well. With the treaty of 1619, the Dutch joined hands with the British to eliminate competition from the Portuguese. The Dutch were able to fortify and monopolise trade in the southern Kerala, like Purakkad, Kayakulum, Quilon and Travancore by 1662. One of the most singular achievements of the Dutch contingent in India was the conquest of Cochin in 1663. The decline of the Dutch became inevitable with the unprecedented rise of Travancore under Marthanda Varma (1729-58) and the Mysore invasion. The Zamorin could succeed in depriving the Dutch of Cochin, Cranganore, Parur and Trichur at one go. By 1759, curtains fell on the Dutch power in India.

Associated with the Zamorins is Kottaparamba where stood their ancient palace. Mananchira used to be the bathing tank of the members of the Zamorin's household.

Gama Arrives

In May 1498, Vasco-Da-Gama landed at a fishing village by name Kappad, 16 km north of Kozhikode, as the leader of a trade mission from Portugal. He was received by the Zamorin himself. Kozhikode attained a position of pre-eminence in the trade of pepper and other spices which made India the emporium of international trade (*Emporium indae* as the Greeks named it). As Kozhikode offered full freedom and security, the Arab and the Chinese merchants preferred it to all other ports in the south-west coast. The globe-trotter Ibn Batuta (A.D. 1342-47)

writes: "We came next to Kalikut, one of the great ports of the district of Malabar, and in which merchants of all parts are found".

Gama asked the Samoothiri to let the Portuguese keep a small legion in Kozhikkode to protect their goods. The Samoothiri rejected this and also told Gama that the latter had to pay *chungam* (duty) at the same rates as that of others. Vasco-Da-Gama visited Kolathiri (1499) and made a trade agreement with the king. Then he returned to Portugal (1502). On the return of Gama, the Samoothiri rejected the request of Gama for the expulsion of Arabs and to give trade monopoly to the Portuguese. The annoyed Portuguese attacked and killed a number of traders at Kozhikkode, and cut off the ears, nose and hands of many.



Neomanueline tomb of the Portuguese Navigator: Vasco-da-Gama

Thereafter, Gama returned triumphantly to Kochi, where he was given a warm welcome. Gama also could conclude a treaty with Kochi Raja.

On hearing of this agreement with the Portuguese and his feudatory Kochi Raja, the Samoothiri demanded expulsion of the Portuguese from Kochi. But, the Kochi Raja rejected this demand. In March, 1503, Gama, anticipating an attack from the Samoothiri, hurriedly left Kochi and returned to Portugal, despite entreaties for help from Kochi Raja. The Samoothiri's forces effected a crushing defeat to Kochi Raja's armies, killing three of the royal family and occupying Kochi.

The hostilities between the Zamorin and the Portuguese continued for many decades and the role played by Kunjali Marakkal in these battles deserves

special mention. The Marakkars were the hereditary admirals of the Zamorin and they organized a powerful naval force to fight the Portuguese. *Kunjali - II* the greatest of Zamorin's Admirals, fought bravely and captured the Portuguese ships and massacred the crew members. *Kunjali - III* built a fort at *Kottakkal* and enjoyed all the privileges enjoyed at that time by the Nair chiefs. They caused heavy damages to the Portuguese shipping and trade. But with their defeats in 1528 and 1538, they lost all their glory.

The Portuguese built a fort at *Chaliyam* at the mouth of the Baypore River in the middle of the Zamorin's territory. Due to the prolonged struggle, the Zamorin's strength deteriorated and hence he entered into a treaty in 1540.

According to this treaty, he had to allow the Portuguese to have monopoly over trade at Calicut port. This brought in some peace temporarily. But again war broke out resulting in the demolition of *Chaliyam* Fort in 1571 by the Zamorin.

Within a few months, the Portuguese under Fransisco Albuquerque joined with the remaining force

of Kochi, reclaimed Kochi and reinstated Kochi Raja as the king (1504). This infuriated the Samoothiri and he decided to mount a huge attack on Kochi. An army with more than 60,000 soldiers marched to Kochi. But the war was not successful for the Samoothiri. As it dragged on, 19,000 of his soldiers died in the war and about 13,000 more died of cholera. The Samoothiri was on the retreat. In the same year, the Portuguese captured Kodungallur, and built a fort at its *Azhimukham* (sea entrance). As a result, the Raja of Kodungallur became Portuguese feudatory.

The Samoothiri's naval forces joined with the Navy of the Turks and the Arabs (1506), and again a fierce battle took place in the Arabian Sea with the forces of Lorenzo, son of Almeida. The Portuguese won again. The Samoothiri now approached Kolathiri. The

Portuguese had behaved contemptuously to the Muslims at Kannur, and hence the Kolathiri was also waiting to teach them a lesson. The king laid siege to the St. Angelos fort at Kannur. But the Portuguese won this battle also, and Kolathiri was forced to plea for peace (1507).

The Portuguese under Almeida attacked Ponnani and indulged in all kinds of atrocities. The Portuguese were quite hostile to the Muslims. Following the Samoothiri's requests, the Navy of Egypt managed to inflict defeat on the Portuguese Navy in 1509. The Portuguese fought vigorously against the Samoothiri's forces and Egypt's Navy. Egypt withdrew from the war. In the same year, Almeida returned to Portugal, and he was succeeded by Albuquerque (1513). An agreement was signed between the Samoothiri and the Portuguese. It gave the Portuguese the right to build forts in Kozhikkode and to make trade deals as they wished. The Samoothiri agreed to provide a portion of the toll from Kozhikkode port to the Portuguese, and in return he was promised all support in his wars against Kochi Raja. Kochi Raja voiced his protest to the agreement but it went unheeded.

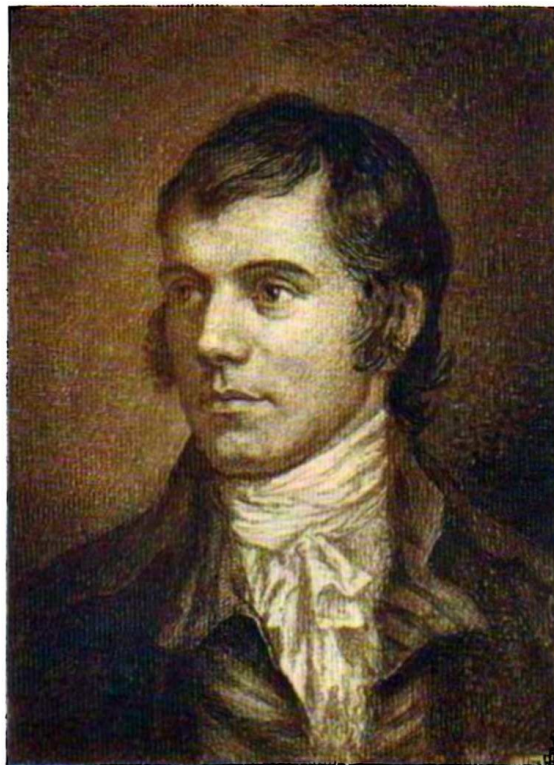
An attempt on the Samoothiri's life, again created a rift with the Portuguese, and this again broke the peace. Vasco-Da-Gama was again sent by the King of Portugal to make war on the Samoothiri but he could not accomplish much and Gama died at Kochi in December 1524.

Subsequently, Menezes, Gama's successor made a devastating raid on Ponnani (1525). But the Samoothiri won the war in the end with the help of Tinayancheri and Kurumliyapatri by land, and Kunjali Marakkar by sea. Kunjali Marakkar became famous for his valour and skill in these wars against the Portuguese. Captain Kutti Ali entered Kochi port and burned all Portuguese ships he found there.

The Samoothiri needed free navigation without the passes of the Portuguese, to the ports of Gujarat, Persia and Arabia, to continue his trade. So an agreement with the Portuguese was entered into by him. The sanction to the Portuguese to build a factory at Ponnani was given. By now the Samoothiri had clearly shifted his policy towards the Portuguese. The valiant Muslim commanders like Kunjali Marakkar who fought for generations against the Portuguese were ignored

when Ponnani was given to their traditional enemies. In 1598, the Samoothiri joined the Portuguese and fought his own Commander, Kunjali Marakkar. Kunjali surrendered to the Samoothiri, but the Samoothiri handed him over to the Portuguese, who put him to death. With this ended a glorious era of unflinching resistance from the Marakkar family to the Portuguese in Kerala history.

The Dutch came and concluded a treaty with the Samoothiri, by virtue of which they were permitted to trade at Kozhikode and Ponnani and to build forts in these places for their protection (1604).



William Logan ((1841-1914)

The British Supremacy

The Rajas of Malabar including the Valluvanad Raja went to Travancore and continued the resistance to Mysore's forces with the help of the Travancore king. By 1790, the British managed to defeat Tippu Sultan and could establish their rule over Malabar. The Mysore kings' efforts to establish their rule over Malabar had only weakened Malabar's defenses and made the job of the British easier. Subsequently, the Zamorin and the Kochi Raja declared themselves as subordinates to the British.

In 1792, Vellaattiri had to enter into an agreement with the British but retained some of his original territory. Thus the Valluvanad Raja, who once occupied a pre-eminent place among the

Rajas of Malabar and who did not submit to the power of the Samoothiri for more than 400 years, despite having lost a countless number of times, and fought to the last for keeping his ancient heritage, was at last degraded into the position of a petty feudal chief by the British.

The period from 1793 to 1797 saw the first war of the British with Keralavarma Pazhassi Raja of the Kottayam royal family, who ruled Wayanad. The British tried to arrest the king in his palace, but Pazhassi Raja escaped to the Wayanad hills and continued his fight. Many Englishmen died in this war. The British were forced

to withdraw their armies from Wayanad. However, they were attacked again while retreating, which resulted in further heavy casualties. Subsequently, the British accepted the demands by the king and a truce was obtained. During 1800 to 1805, Pazhassi Raja revolted again against the policies of the British. The king opposed all efforts by the British to rule Wayanad. By the tactics of guerilla warfare, the British were made to suffer innumerable hardships. Sir Arthur Wellesley was appointed to capture the Raja. The British won critical battles by a combination of treachery, tact and brute force. Finally the revolt was suppressed and Pazhassi Raja was killed in the battle. Thereafter the British rule in Malabar continued till India's independence.

In 1911, the British divided the Madras Province into 24 districts (like Ganjam, Vizagapatam, Godavari, Krishna, Kurnool, Nellore, Cuddapah, Anantapur, Bellary, North Arcot, South Arcot, Chingleput, Madras, Salem, South Canara, Malabar, Coimbatore, Tiruchirappalli, Tanjore, Madurai, Tirunelveli, the Nilgiris, and Guntur). Each district was under the charge of a collector, with sub-collectors and assistants. (The districts were not grouped into divisions or commissionerships, as in other provinces). The Malabar District had its headquarters/collectorate in Calicut. Many brilliant British Collectors ruled from Calicut. William Logan (1841-1914), was considered the architect of the Land Revenue Code of India. Thus Calicut remained the headquarters of the British Malabar till India's freedom and later of the Madras Presidency and the Madras State till 1956. ■



DIWALI

Festival of Joy and Cheer



Rashma Anand

Diwali or Deepavali literally means 'a row of lights' and the most significant aspect of this festival is associated with lights. During Diwali, houses are adorned with lamps and bulbs and the air resounds with the light and sounds of fireworks and crackers. The traditional way of celebrating Diwali is by filling small clay lamps with oil, place a wick on them and light them the whole night.

Lighting of the lamp has a significance. It symbolizes the dispelling of negativity and ignorance and ushering in positive energy and knowledge into our lives. Diwali is our national festival and celebrated all over the country. The stories behind the celebrations may be different but they all have a common thread – celebrating life and spreading cheer all around.



An array of Diwali sweets

The Narakasura legend

The demon king Narakasura had imprisoned thousands of inhabitants, kidnapped their women, and caused untold hardships on them. They approached Vishnu for liberating them. So Vishnu in his avatar (incarnation) as Krishna along with his wife Satyabhama fought against him, vanquished him and freed the people. Diwali is celebrated in

memory of the defeat of Narakusura, the victory of good over evil. According to legend, Krishna asked Narakasura his last wish to which the latter, now reformed, replied that he wished his subjects would celebrate his last day in a grand manner with light and sound and hence Diwali celebrations. In the evening lamps are lighted and firecrackers are burst in Kerala, Tamilnadu, Karnataka, and Andhra Pradesh.



Krishna with Satyabhama fighting Narakasura (painting)

kaavi in several houses. Hot water is boiled early morning in a big vessel, the earthen oven is smeared with lime and adorned four or five kumkum dots. Today in many houses the oven has been replaced with the geyser or boiler. It is believed that the holy Ganga is manifested in hot water on Diwali. The traditional digestive *lehiyam* of coriander, ghee and gud, consumed early morning on an empty stomach, aids digestion of the sweets that are part of Diwali celebrations.

Different ways of celebration Kerala

Diwali is celebrated more in South Kerala than in North Kerala, perhaps due to the Tamil influence. Diwali is celebrated in memory of the slaying of Narakasura by Krishna. Houses are decorated with lighted lamps and diyas, rangolis drawn and pujas offered in houses. People wear new clothes and

burst fire crackers. Sweets like *jalebi*, *laddoo*, *unniappam*, *paalappam* etc. are made at every house.

Kerala Iyers

In a typical Iyer house, the front courtyard and entrance of flats are decorated with colourful patterns (kolam) with white kolam powder and *kaavi* (red oxide powder). (rangoli). Today colour powders have replaced

In the pooja room the new dresses, crackers, gingelly oil, betel leaves, betelnuts, bananas, flowers, kumkum and sandal paste are placed along with a lighted lamp. Members of the family apply the oil on their heads



Rangoli (Kolam)

and have the oil bath early in the morning, wear new clothes and go down to burst crackers and fireworks. This is followed by a heavy breakfast of sweet idlis and snacks. If there has been a daughter's marriage that year, the daughter and son-in-law and his family are invited to join the festivities by her parents and given gifts and new clothes. This custom is called *thalai Diwali*. Some of the most popular Diwali sweets are halwa, badam barfi, jalebi and mysore pak. Okkarai, a sweet made of rice powder coconut and gud is a Diwali speciality of Thiruvananthapuram.



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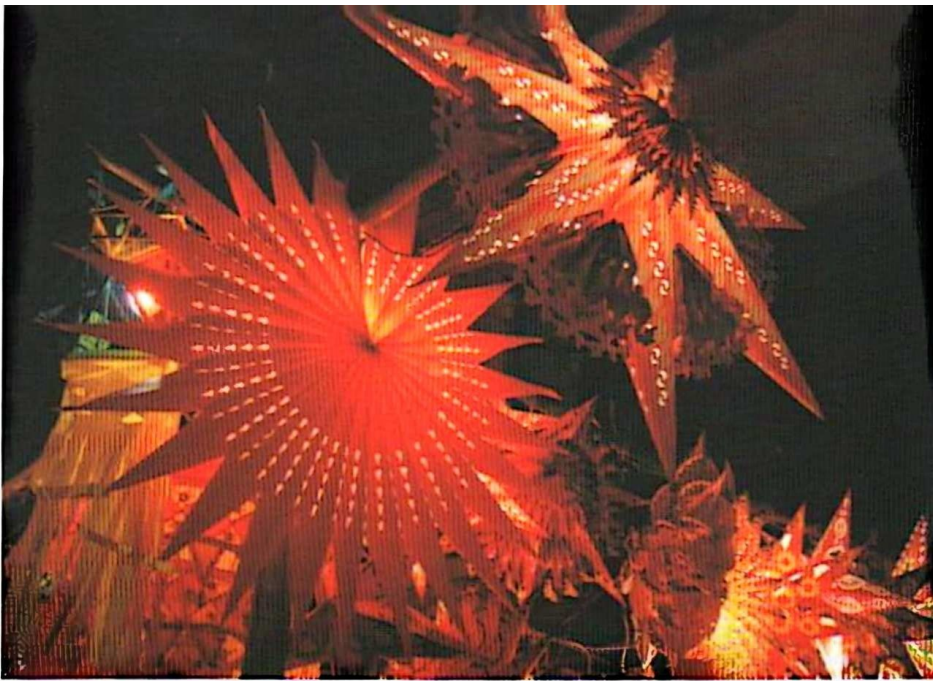
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In Maharashtra

In Maharashtra Diwali is a four day festival beginning with *vasu baras* or worshipping the cow. The cow is a symbol of motherhood and it is venerated by married women on that day for a happy married life and well-being of children. Another festival called *dhanatrayodashi* (Marathi word for *dhanteras*) is also celebrated by Maharashtrian women on that day. Women light diyas in the evenings that



Decorated lamps to brighten the sky

last throughout the night for the welfare of their husbands. Called *Yama Dan Deep*, this is in honour of Lord Yama who could not snatch the life of a young prince because of his wife's ardent prayers. Destined to die on the fourth day after her marriage, the wife stood guard at the entrance lighting lamps and praying to him the entire night for granting her husband's life. The second day is marked by *Narak chaturthi* or *choti Diwali*. The highlight of this day is the special bath using an ayurvedic preparation of sandalwood, camphor, rose orange peels and turmeric instead of synthetic soap, taken early morning, after a body massage of scented oil (*abhyang snan*). Steamed vermicelli with milk and sugar or puffed rice with curd is prepared as part of the celebration on this day. Fireworks and crackers add to the festive atmosphere on this day. This celebration is also related to the legend

of Lord Krishna killing the wicked demon Narakasura. It is said that after killing the demon, Krishna returned home early morning. The womenfolk massaged scented oil to his body and gave him a good bath to wash away the filth from his body. Since then the custom of taking bath before sunrise on this day has become a traditional practice especially in Maharashtra. Lakshmi Puja is performed in the evening in Maharashtra. The Goddess of wealth is welcomed with lights, colourful flowers, new clothes and varieties of sweets, snacks and fruits. Gifts and sweets are exchanged during this time among near and dear ones. Like in the other states colourful rangoli patterns, diyas and kandils

(coloured paper lanterns) adorn balconies and verandahs in Maharashtra also. In fact in Mumbai, decorated lamps and kandils hanging from balconies and window sills start from Diwali and continue till Christmas in December. Mumbai rocks with festive fervor. The third day of Diwali is Diwalicha Padwa where

married women perform arthi to their husbands for conjugal bliss and they are given presents by the husbands: The last day of Diwali festival is called *Bhau Beej*, the Marathi name for *Bhaidooj*, held to celebrate brother sister bonding.

In the Mithila region of Bihar, in West Bengal, and Assam, Goddess Kali is worshipped the whole night. Here also crackers are burst and during Diwali, a day is kept apart for lighting diyas for departed souls of ancestors. Lakshmi Puja and Ganesh puja for prosperity and good fortune are also part of Diwali celebrations. In some parts of North India Diwali is celebrated as the triumphant entry of Rama after his exile when his subjects in Ayodhya welcome him with lighting rows of lamps.

Traditionally in business communities of Gujaratis and Marwaris, Diwali is a five days festival, comprising *dhanteras*, *Choti Diwali/Naraka Chaturthi*, *Diwali/Lakshmi Puja*, *Padwa/Bali Pratipada/Govardhan Puja/Annakoot*, and *Bhai Bhooj*. It also ushers in the New year and changing books of accounts among the business community.

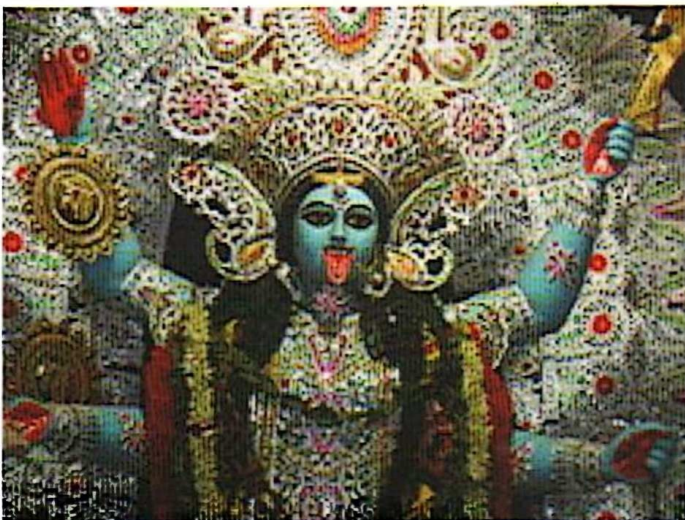
In North India, people spend an evening gambling to please the Goddess of



Varieties of sweets

Wealth, Lakshmi.

In some regions, Diwali is celebrated as the defeat of the king Bali at the hands of Vamana another avatar of Vishnu. Bali was a generous but ambitious ruler and the gods pleaded with Vishnu to check his powers. So Vishnu in the form of a dwarf Vamana approached him and asked him for three wishes. Generous that he was, Bali granted him the wishes, the first two of which were taking control of the earth and the skies. With His third step Vamana pushed Bali underground and vanquished him forever. On Diwali day people remember the generous king Bali. Diwali is a festival of happiness celebrated by Indians of all ages. It signifies an eternal truth of how to bring positivity and joy in our lives. Every year it shows us a path for new beginnings with prosperity and good fortune in our lives. ■



Kali an integral part of Diwali worship in West Bengal

A Sabarimala Outside Kerala

DEHU ROAD AYYAPPA TEMPLE

Even before the Ayyappa cult began spreading outside Kerala, an Ayyappa Temple came up near Rastha Peth, Pune. Soon it was followed by similar temples in Vijayawada (AP), Haridwar and Kanjurmarg (Maharashtra). Today Ayyappa temples exist in almost all states but notable among them is Dehu Road Ayyappa Temple near Pune.



Sriprakash Menon

Dehu Road Ayyappa temple has become so famous in India that lakhs of devotees come from all over the country and abroad for having darshan and participating in its Mandala Makaravilakku celebrations in the past. Several leading spiritual

masters, dancers, musicians and artistes from South India have visited and performed at this temple complex. The Ayyappa puja and bhajans were started by a group of devotees under the banner of Sree Ayyappa Seva Sangham at 'C' type quarters in Dehu Road. Swami Vidyadharananda laid the foundation stone in 1964 for Ayyappa Temple atop a hill and devotees started bhajans and pooja at the temple initially with a framed picture of Lord Ayyappa.

It is significant to note that this Ayyappa temple is near Maharashtra's important pilgrim centre Dehu situated on the banks of Indrayani. This temple town is dedicated to Saint Tukaram who composed abhangs (verses) in praise of lord Vittal of Pandharpur. The focus and ethos of both Ayyappa and Sant Tukaram are directed towards harmony and peace for the entire humanity without any caste, creed or religious discrimination.

After years of hard work and efforts by the earlier founder members namely, IP Menon, PDR, KSR Nair, CG Nair, K Gurudas, AP Raman, MS Nair, Madhavan Nair, Prabhakaran Nair, P Janardhanan, Maj. CP Ponnukuttan and several others a sanctum sanctorum was constructed for Ayyappa. An idol was consecrated by Swami Abhedananda of

Abhedashram, Thiruvananthapuram in the presence of Swami Chinmayananda of Chinmaya Mission on Makara Sankranti day - January 14, 1977.

The temple also conducted *Koti Archana* under the guidance of Swami Bhajananda of Abedashram.

Nemmara Venkatesh Hariharan, the present Secretary of the Sangham



Nemmara Venkatesh Hariharan, Secretary

explained "we started experiencing various obstacles in developmental efforts hence we felt the need to hold an astrological process. As per its revelation, Brahmashree Kuzhikkattilathil Kalidas Bhattathirippad of Tiruvalla was approached to become the tantri of the temple and the famous temple architect, Kanippayoor Kuttan Namboothiripad was approached to re-design the temple so as to make it in line with the Tachu Sastram".

In accordance with the 'Deva Prashnam' (astrological investigation), a massive cleansing ritual, culminating in *Ashtabandha Maha Kalasabhishekam* was performed in September 1996 by the Tantri. The entire temple complex was modified under the guidance of the temple architect. The complex currently consists of a compound wall, *Gaja Veedhi, Anakkottil* with *Dhwaja Prathistha, Valiambalam, Chuttambalam, Upadevatha* temples of

18 holy steps at East *nada* which was sanctified January 2006 and a large number of devotees ascended the holy eighteen steps after the sanctification. However, presently these 'holy steps' are kept open for devotees only during special occasions who come to the temple with the *irumudis* on their heads. Capt. K P Menon president of the Sangham said "the *gopurams* (edifies) at east and west entrances of the temple have also been sanctified. *Pradhakshina Vazhi* was recently completed. With the construction of a separate temple at the west for Lord Ganesha (Kannimoola Ganapathy) the temple has qualified to be a Mahakshetra. All the rituals are conducted daily in accordance with the Ayyappa Temple at Sabarimala."

"Our future development plans include construction of temples of Lord Vishnu, Lord Shiva, a good approach road from east, *Annadanam Hall, Vilakkumadam,*



Dehu Road Ayyappa Temple

Lord Ganesh, Lord Karthikeya, *A Naga Peedam*, Lord Hanuman, and Nava Grahas. A new shrine for Lord Ayyappa, with an idol in Panchaloham was re-consecrated therein, a new shrine for goddess Durga Mata, a *Yogeeshwara Peeda Prathistha* was also done". Dehu Ayyappa temple has the

meditation Hall, Administrative blocks and social welfare activities for the needy. We are keen to start a school and a medical centre for the poor", Menon observed. As part of its Mandala puja celebrations, a *sapthaham* has been organised in the last week of November 2012 by Swami Asheeshananda of Chinmaya Mission, Palakkad.

Bhattathirippad's Path Breaking Play

Adukkalayil Ninnu Arangathekku (From Kitchen to stage) by VT Bhattathirippad recently staged in Mumbai by a drama troupe from Kerala, was notable for its compact presentation and recalled a bad moment in Kerala's social ethos at a particular period of history. It was first staged in 1930 in Kerala and was a torch-bearer ushering social reforms within an orthodox community.



Kunnam Vishnu

Kerala, the 'God's own Country' is said to be ahead of other states in India in education and modern thoughts.

The credit for this advancement can be bestowed on three points: opening up of modern education led by Christian Missionaries, the moderate social movement started by Shree Narayana Guru and others, and the iconoclastic movement led by the legendary radical V.T. Bhattathirippad.

VT, as he is popularly known, was a frail five-footer, who grew into gigantic heights in the minds of revolutionaries and radicals of Kerala first among then omnipotent Namboodiri Community and later among all who ventured to discard the stinking orthodox rituals. The torch of revolution was lit in 1929 by the spark of just one drama *Adukkalayil Ninnu Arangathekku*. Though it was only a reflection (like a mirror) of the

despicable and loathsome practices prevalent in the dominant Namboodiri community, the effect was unbelievably magical. Within a short span of a couple of decades, the society miraculously recovered from the dirt of orthodox canons, prevalent for over a millennium. It was the first drama in Malayalam targeting social

reforms, with no precedence to follow or model on.

Today insecurity is the order of the day. We find demons of blind faith, modern Gods in flesh and opportunistic fortune tellers ruthlessly overpower innocent minds. It is apt now to introspect and look back at the VT movement and the drama that triggered our reasoning. It is with this view that Bombay Yogakshema Sabha staged that drama for the first time anywhere outside Kerala at Thunchan Smaraka Hall in Dombivli(W) on 23rd Sept. 2012. The response was so incredible for any drama staged in Dombivli, that the audience could not be accommodated in the auditorium and many had to return disappointed.

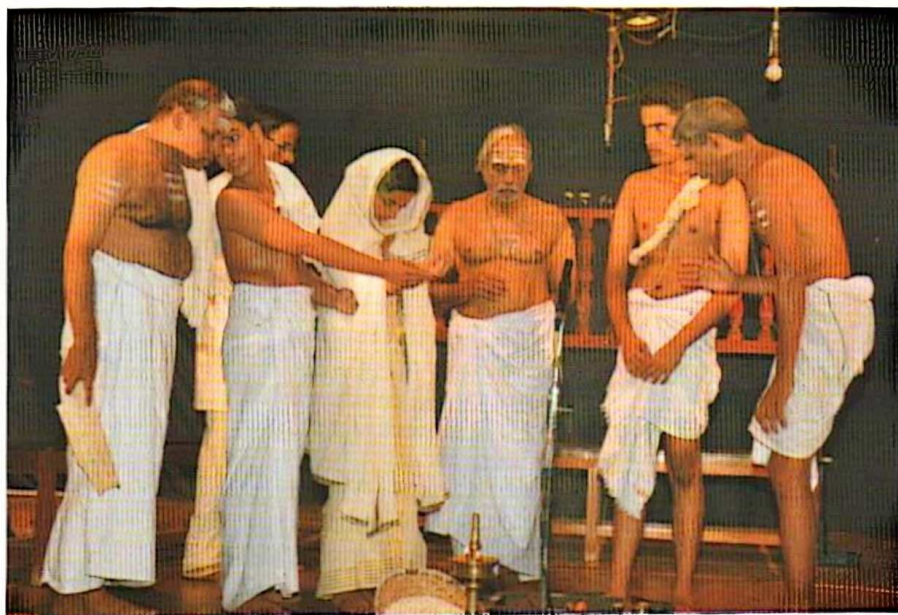
The language used in the drama was the same typical slang and jargons used by Namboodiris of yesteryears. It was a delicious feast for those who are interested in the 'history of languages'. It also reflects the then prevalent customary practices of Namboodiris,

unknown to many.

The gist of the drama is very simple. Madhavan, as a boy spends his childhood at the Master's home learning Rigveda. He has a soft corer for the Master's girl, Thethi. Later he leaves for School and higher studies, which is against the customary practice. In the meantime, the Master proposes to give the young girl to an old man in marriage, against the wishes of the brother of the girl. There is also a scene depicting the stigma of untouchability. When the marriage party arrives, Madhavan reaches the scene with his friends to stop the atrocious marriage. Ultimately, Madhavan marries the girl. He then decides to work for the upliftment of Society as a whole. The reaction from the audience was silently eloquent. Many wanted a second staging of the drama in their region of the city. For those who took drama seriously, it was a real treat. The drama was notable for its compact presentation, Brechtian style of

direction, continuity of flow, abundance of dramatic situations and theatrical perfection.

Before the staging of the drama, Smt. P.Umadevi, the octogenarian theatre artist, was felicitated. She is the first female who appeared in a Malayalam drama in Mumbai way back in 1952. Incidentally, she is the niece of the legenday 'Premji', who played the leading role in the first staging of the first social drama 'Adukkalayil Ninnu Arangathekku'.

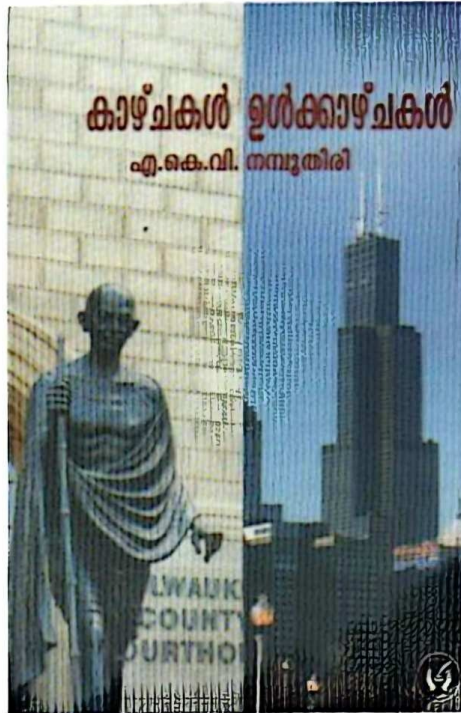


Staged by Ambili Kala Samithi, Vattamkulam, Kerala and presented by Bombay Yogakshema Sabha Dombivli

The seen and the unseen

Ashwathi

Kazhchakal Ulkazhchakal' (The views and the Visions) is neither a travelogue nor an analysis of what the author A K V Namboothiri has seen the US during his visit. Whatever he saw, the historical monuments, attitudes of the people and their conduct in similar circumstances arouse his curiosity and make him nostalgic. From Thrissur Pooram to natural tragedies are coming under his writing and he espouses the ideals Indians especially Malayalees have to learn from the Americans. Namboothiri's writings are full of humour and inspiring but one may say that he becomes bewildered by the sights he witnessed. Despite all cruelties the elephants have to suffer during their participation in religious festivals, the mere sight of bedecked pachyderms make him state that there is nothing like *Thrissoor Pooram* and the associated fireworks. He tells us about the beautiful roads and their maintenance in US and mourns at the sad plight of ours.



"We can see the mesmeric beauty of the nature, the sense of beauty of the

Creator of the universe, the sharpness and maturity of the man's intelligence, the colourfulness of the sights and the depth of insights besides sweetness and coolness of nostalgia," the author tells us in his Foreword. A few colour photographs given on the inside covers add to the value of the book. Dr CNN Nair in his extensive Introduction to the book elaborates the positive aspects of the book and how it should be approached by the reader. After going through the book, one would agree with Dr Nair. AKV Namboothiri promises us a second part to this book later as the subtitle indicates his intention. ['Kazhchakal Ulkazhchakal' by A K V Namboothiri and published by Forum of Media Associates (FOMA), C-149, Station Plaza, Bhandup (W), Mumbai 400 078. Pages 88 and priced Rs.80.]

Humourous but serious

We have another compilation of articles that AKV Namboothiri wrote for various periodicals from *Gramaratnam* to The Economic Times during a span of two decades. Normally the events or thoughts mentioned in these articles may not draw the attention of a busy reader but would push him or her a little deeper and provoke to think about those ideas. As a result, the reader may have an inner smile or would clench his fingers in despair or anger. The articles published in *Sargatmaka Chintakal* (Creative Thoughts) are humourous, thought provoking and hence very serious. When published, a thinking reader might have responded suitably if he



had the inclination or like all lazy or very busy reader, might have shirked his shoulders to indicate that we Indians deserved it. We are a hapless lot and none including the god could help us. There are 50 articles in this book, divided into four sections and covers fireworks of Thrissur Pooram, diseased coconuts, betting mafia of cricket, *Makara vilakku*, Kerala House of Mumbai and many other topics. All of them are quite nostalgic to a regular 'Mumbaikar'. P K Ravindranath has written an appreciative Introduction that adds to the value. [Sargatmaka Chintakal by A K V Namboothiri and published by Pambungal Publications, Mumbai 400 072. Pages 176 and priced Rs.150]

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PRASANNA WARRIER

Favoured Music Teacher

Popularly addressed as Prasanna teacher by her students and *chечи* by her friends, Prasanna Warriar is a well known name among the carnatic music teachers of Mumbai. Today she is one of the busiest teachers in town, with students of all ages from the old to the very young.

Lakshmi V

From a very young age Prasanna Warriar revealed a striking talent for music. Recognizing this, her parents enrolled and encouraged her to learn music from AIR artiste Guru K Kunjiraman Bhagavathar in Calicut. She learnt under him till the age of 16 and thus a strong foundation for Carnatic music was laid.

“My ambition in life is to spread South Indian classical knowledge to as many students as possible, so that the tradition remains unbroken and enduring,” Prasanna says.

Prasanna was born in Wynad district in a picturesque little town called

Mananthawadi. Her parents were K Kunhiraman Warriar and Lakshmi Warasyar.

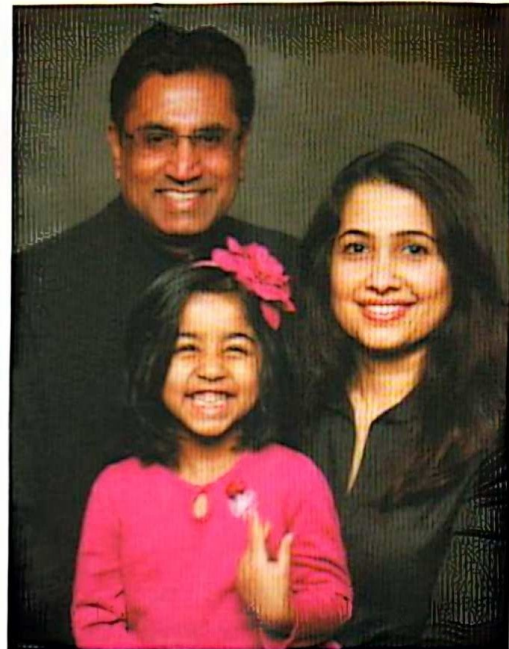
After some years, she went to Palakkad to join the Chembai Music College and strengthened her base in classical Carnatic Music.

Prasanna's gurus in Palakkad were C S Krishna Iyer, Pudukode Krishnamoorthy and Kedarnath. Recognizing her passion, her teachers taught her with great care and she passed her course with flying colours. Her subsidiary subject was the veena. She





Prasanna's son Pramod and his family



Prasanna's daughter Sunita with her family

attained the *ganabhushana* diploma in 1966. Prasanna had learnt classical dance at a very young age, and this came to her help when she started composing music for dance programmes and singing for the same.

Prasanna is married to Mohandas Warriar, son of Kaithapram Edamana Illath Damodaran. He was in the army and his postings took him to different places in India namely Bangalore, Hyderabad, Delhi.

Prasanna's travelling with her husband to all parts of the country instilled in her a great national pride which she proudly carries like a medal.

After 15 years of army service, her husband retired from the Army and joined Air India in Mumbai. The family settled down in Mumbai. Prasanna started her advanced music classes under TR Balamani, one of the senior most Carnatic teachers of Mumbai whom she reveres and from whom she has been learning for about 25 years.

"To have met and learnt at the feet of Balamani teacher is one of the most happiest and fortunate occurrences of my life. I am truly grateful to her." Prasanna has also learnt Hindustani Music under Geetha Chanda, an AIR artiste.

She has presented several classical concerts and sung for dance programmes within the country and abroad. Prasanna has composed music for the dance ballet *Adi Shankaracharya* written by poet Krishnan Parapally. For this she was awarded the Udyogamandalam Vikraman Pillai's Dance Academy Award.

"My only desire is to spread the knowledge of our music which is unparalleled in the world. My greatest fear is when I see some of my finest students being weaned away from the world of Classical music by the dazzle and glitter of reality and stage shows. That is very distressing and disheartening. But I have great hopes for the future. The groundswell of musical talent is so vast that I am certain that this joyous resounding world of Carnatic music will flourish for ever."



Prasanna's husband Mohandas Warriar

Prasanna runs her Carnatic music class *Swararnavam* in Mumbai where she teaches Carnatic Music to about 300 students coming from all over Mumbai. Every year she conducts Thyagaraja Aradhana at her music school where she and her students sing the pancharatna kritis of Thyagaraja. Some of her students have grown up to be full-fledged singers, settled in India and abroad. She is Guru to Riva Rathod - the daughter of the well-known ghazal singing couple Roop Kumar Rathod and Sonali Rathod. Despite being a North Indian and having learnt Hindustani Classical Music, Riva learnt under Prasanna for 7 years till she became proficient enough to stage a Carnatic classical concert in Mumbai.

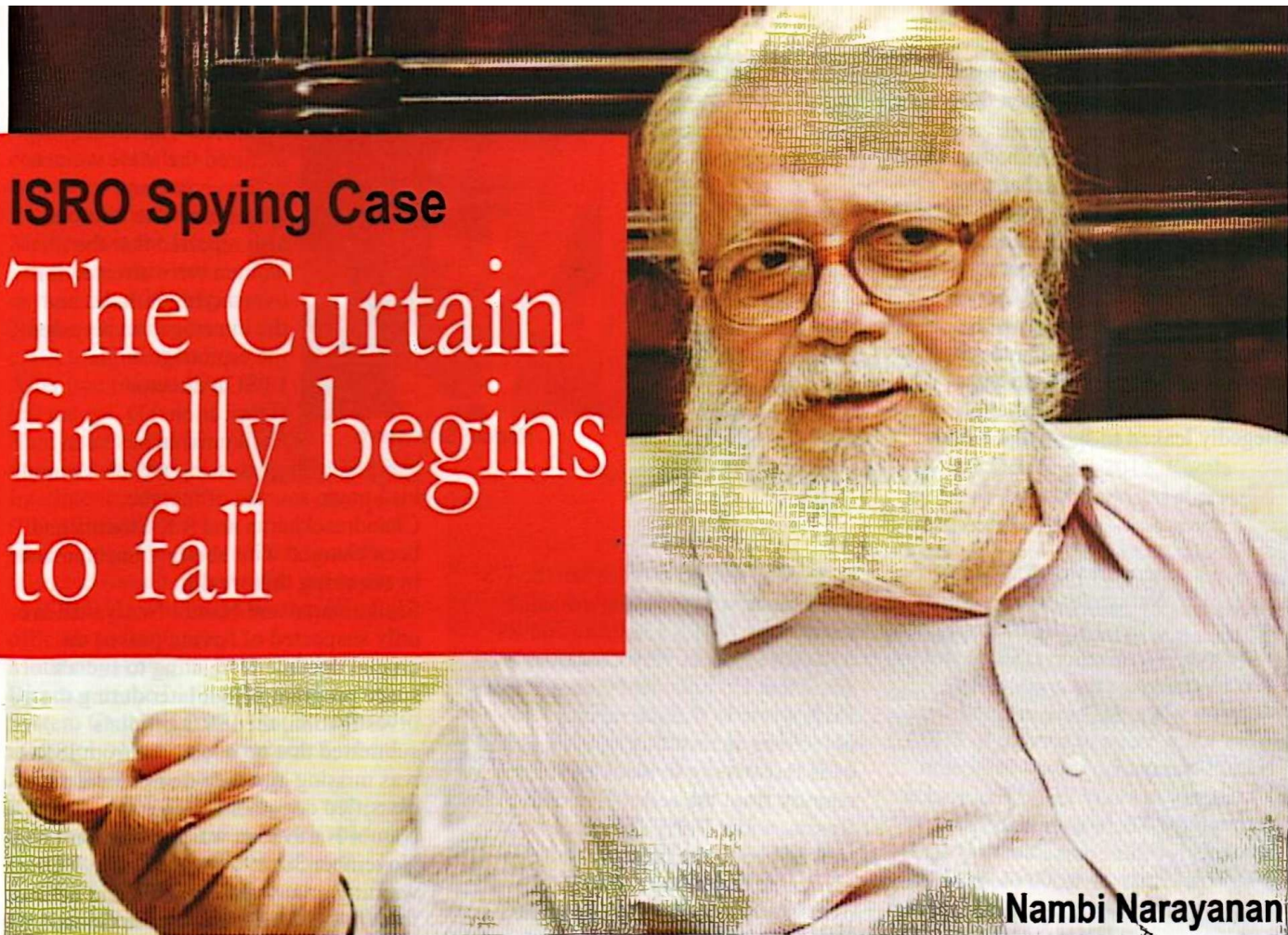
She composed music of lyrics written by Chowallur Krishnankutty for her student Hema Ravishankar's first music album *Gokulam*.

Among her students are Vijay - a talented classical singer from Mumbai. Srinath Ram Warriar, under her able guidance released an album - *Narayaneeyam* under the music direction of the doyen of Malayalam music Vaikom Dakshinamoorthy Swami. Her other senior students are Chandini Vishwanath, Divya, Saumya, Shruthy, Shweta, Swati, Ambili, Marina, Srilatha, Priya etc in Mumbai.

She has a daughter, Sunita who lives in Canada with her husband Shantakumar and daughter Riyanna. Sunita is an accomplished Mohiniattam dancer and has several stage performances to her credit. Prasanna has a son, Pramod, who is based in Dubai with his wife Prita and children Arnava and Aditi. ■

ISRO Spying Case

The Curtain finally begins to fall



Nambi Narayanan

- KVS

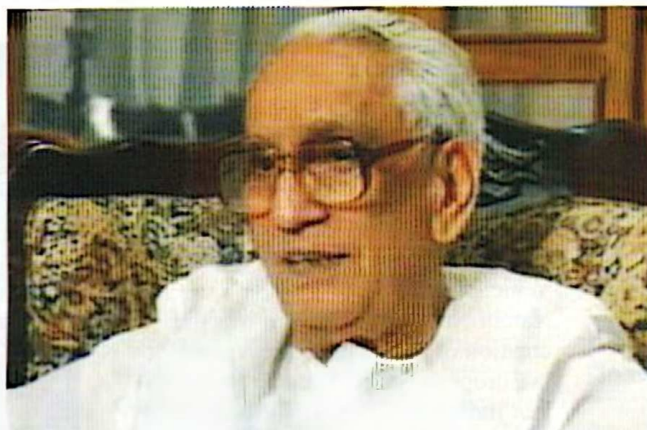
The ISRO espionage case of 1994 of Kerala is a story of shock, intrigue, suspense, hatred and character assassination of the accused people. Now the curtain in this episode is about to finally fall, provided the earlier accused and now name cleared prefer not to file claims for compensation.

The people involved include two women from Maldives, two top scientists from ISRO and two businessmen from Bangalore, besides a DIG whose participation was suspected. The state police officials involved were allowed to go scot-free citing the long period of more than 15 years since the incident. A few individuals, influential enough to pull strings, were said to have initiated the whole event, to be joined later by others for their personal and political benefits.

The Beginning

It all began when Mariam Rasheeda, a native of Male or Maldives, reported to the Foreigners Registration Office, attached to the

Thiruvananthapuram City Police Commissionerate, on October 8, 1994 to extend her stay in India. Maldives nationals are exempted from visa regulations for a period of 90 days from the date of arrival, after which they must obtain official sanction to stay on. She wanted to extend her stay in India for a few more days. But Inspector Vijayan, who was manning the Foreigners Registration Office, refused to comply and advised her to buy her air ticket soon and report the matter for verification. Accordingly she tried to buy the ticket but could get it only for Oct 17, the last day on which her period



K Karunakaran

of stay expired.

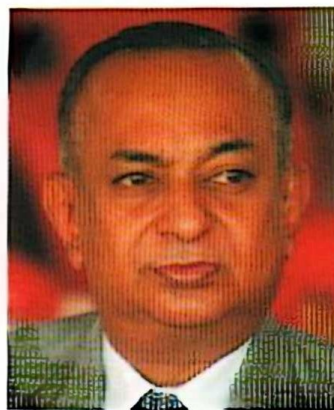
When Mariam reported to Inspector Vijayan on October 15, he took possession of Mariam's passport and air tickets. Two days later, the officer dropped in at room No.205 of Hotel Samrat where Mariam and her friend Fauzia Hassan were staying. Mariam claimed that Inspector Vijayan asked Fauzia Hassan to leave the room and made sexual advances to her by keeping his hand on her shoulder. She rebuffed him. On October 20 she was summoned to the commissionerate and arrested on arrival. She was charged with violating Rule 7 of the Foreigners Order and Section 14 of the Foreigners Act and a case was registered at the Vanchiyoor police station.

Soon very systematic questioning started. Mariam was physically stripped and was subjected to intense questioning and to avoid torture she had to admit many things that the police suggested. The police also found that she had spoken to D Sivakumaran of ISRO on several occasions.

Fauzia was questioned for 40

minutes spanning on two days during her 20 days stay in jail. Then they were shifted to a regular jail. On December 1, 1994, the nation woke up to a sensational news that announced the arrest of the two Maldivian women, Dr Nambi Narayanan and D Sivakumaran, both top senior scientists of ISRO and two Bangalore based businessmen S S Sharma and Chandrasekharan, an Indian representing Russian Space Agency Lavkosmos. Information was allegedly leaked to show that Kerala

Police had received intelligence output from IB about spying activities related to ISRO. Quoting 'reliable sources from the police and IB,' the media informed the readers how the Male woman seduced the ISRO Scientists and conspired about leaking secrets of



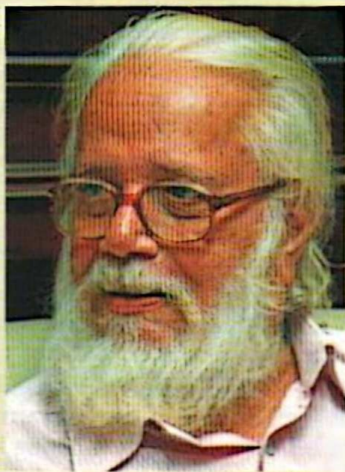
Raman Srivastava

ISRO to ISI of Pakistan and other foreign countries. The media pictured the Male women as 'honeypot' and 'queenpin.' The 'sources' also reported that the women were arrested for overstaying in India and the interrogation revealed the espionage angle. LPSC's director (fabrications) D Sasikumaran has been

charged with possessing wealth beyond his known sources of income, Chandrasekharan and S K Sharma had been charged with abetting Sasikumaran in acquiring that wealth. Sasikumaran and Nambi Narayanan are only suspected of having passed on crucial documents relating to India's space programme but later during the investigation, the ISRO officials submitted that no document from ISRO was missing and they do not have any classified documents. Nambi Narayanan was arrested on November 30, 1994 without any warning or any reason given and he was forcefully taken to Poojapura Guest House. For more than three days he was questioned in police style without providing food, water or a chair to sit. The interrogators did not even reveal if they belonged to the police, IB or outsiders entrusted with forking out the information. After 70 hours of interrogation, a totally exhausted Nambi asked for water and a chair and the items were duly refused. Nambi then decided to follow Ganhiji's non-violent methods and refused water and chair when the police later offered. After a few hours, he collapsed unconscious and a doctor from neighbourhood Krishna Clinic was called in for examination. The doctor warned the police officials that any more violence would snuff out the life

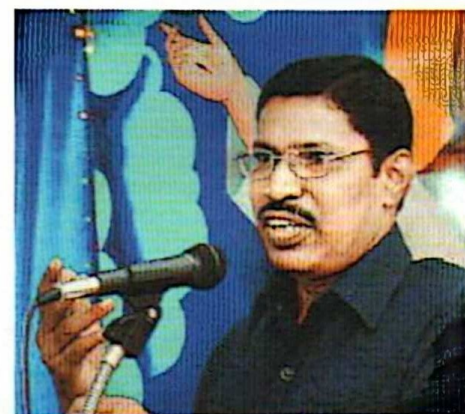
Nambi Narayanan

When arrested S. Nambi Narayanan was a senior official at the Indian Space Research Organisation (ISRO) and he was in-charge of the cryogenics division when this case erupted. After a few years of service in ISRO, Nambi Narayanan joined Princeton University to study liquid fuel rocket technology. There were only 25 students for this course but they had 30 top scientists to teach them. When he came out of the University topping over others, the US government invited him to serve their country but his love for his country and its advancement made him decline the offer and return to India. He wanted to repay the love he received from ISRO Chairman Vikram Sarabhai and build its first rocket based on cryogenic-based fuels. Narayanan introduced the liquid fuel rocket technology in India in the early 1970s, when A P J Abdul Kalam's team was working on solid motors. He foresaw the need for liquid fuelled engines for ISRO's future civilian space programmes. He was encouraged by the then ISRO Chairman Satish Dhawan and his successor U R Rao. Narayanan developed liquid propellant motors, first building the successful 600-kg thrust engine in the mid-1970s and thereafter moving on to bigger engines. In 1992, India had signed an agreement with Russia for transfer of technology to develop cryogenic-based fuels. The agreement was



signed for Rs 235 crore when the US and France were offering the same technology for Rs 950 crore and Rs 650 crore respectively. Documents show that US president George H. W. Bush wrote to Russia, raising objections against this agreement and even threatening to blacklist the country from the select-five club. Russia, under Boris Yeltsin, succumbed to the pressure and denied cryogenic technology to India. To bypass this monopoly, India signed a new agreement with Russia to fabricate four cryogenic engines after floating a global tender without a formal transfer of technology. ISRO had already reached a consensus with Kerala Hitech Industries Limited (Keltech) which would have provided the cheapest tender for fabricating engines but this did not happen as the spy scandal surfaced in late 1994. After working for nearly two decades, with French assistance, his team developed the

Vikas engine used by several ISRO rockets including the Polar Satellite Launch Vehicle (PSLV) that took Chandrayaan-1 to the moon in 2008. The Vikas engine is used in the second stage of PSLV and as the second and the four strap-on stages of Geo-Synchronous Satellite Launch Vehicle (GSLV). Nambi Narayanan's dream was the creation of an Asian Space Agency, a la European Space Agency. He hopes that India would successfully develop the cryogenic technology.



Siby Mathew

of Dr Nambi. When Nambi regained consciousness, he demanded to meet Enquiry Officer Siby Mathew but the latter came only after two days to remark, "Mr Nambi, this was not expected from you." After two minutes, he left the cell.

Narayanan spent 50 days in jail. The Intelligence Bureau (IB) officials who

interrogated him wanted him to make false accusations against the top brass of ISRO. He was asked by two IB officials to implicate A E Muthunayakom, his boss and then Director of the Liquid Propulsion System Centre (LPSC). But he refused to comply. He was disappointed when ISRO did not support him.

Krishnaswamy Kasturirangan, who was then the ISRO chairman, stated that ISRO could not interfere in a legal matter.

Dr Nambi has recorded that before his arrest, the police officer handling the case realized that they did not enjoy any power to handle an espionage case of international ramifications and hence recommended to the government to hand over the case to CBI. As they had an apprehension that the CBI might not arrest Nambi, he was arrested, as a fait accompli. Before CBI took over, all the accused were transferred to Viyyoor Central Jail at Thrissur.

Dr Nambi later said that the approach of the CBI towards the case was proper and the behavior of the officials was gentle, quite opposite of the state police.

Judgements

Taking cognisance of the various versions, Ernakulam Chief Judicial Magistrate Mohana Rajan acquitted Mariam of the charge of overstaying. The judgment dated November 14, 1995 observed that Inspector Vijayan had seized her air tickets for the purpose of arresting her for overstaying, that the police had willfully obstructed her from leaving the country. On May 2, 1996, the court discharged the accused in the espionage case for lack of evidence to sustain the charge, accepting the reasoning of CBI that the case was false and baseless.

The Kerala government under E K



Mariyam Rasheeda



D Sasikumaran

Nayanar, then issued an executive order to re-investigate the case, which was ratified by the chief judicial magistrate of Thiruvananthapuram. The six accused challenged the government order in the Supreme Court. The highest court upheld the earlier finding, in April 1998 and asked the state to give Rs 1 lakh each towards the cost to the petitioners.

In what is regarded as a severe indictment of the State Government's actions, the Supreme Court Bench consisting of Justices M K Mukherjee and Syed Shah Mohammad Quadri said that its decision to withdraw the consent given to the CBI for investigation (after the Central agency had completed its investigation and a court had ordered the release of the accused) and to entrust the case with the Kerala Police for further investigation was "patently invalid and unsustainable in law" and could only be considered as a "mala fide exercise of power".

The court remarked that even before ordering further investigation - even before it was proved that the offence was committed at all - the State Government seemed to have formed the opinion that the accused were guilty. After the Supreme Court ruling, in September 1999, the National Human Rights Commission (NHRC) passed strictures against the government of Kerala for having damaged Narayanan's distinguished career in space research along with the physical and mental torture to which he and his family were subjected. After the dismissal of charges against them, the two scientists, Sasikumar and Narayanan were transferred out of Thiruvananthapuram and were given desk jobs. In 2001, the National Human Rights Commission (NHRC) ordered the Kerala State Government to pay him a compensation of Rs 10 lakhs. He retired in 2001. The

appeal filed by the State government against NHRC order was dismissed by the High Court and upheld the compensation of Rs 10 lakhs ordered by it, in September 2012.

Shortly after being exonerated by a Kerala court in the 1994 ISRO spy case, scientist D Sasikumaran had sought action against the three police officials who had allegedly framed him and others, including his ISRO colleague Nambi Narayanan.

On October 3, 2012, Kerala Government dropped charges

against police officials who were alleged to have falsely implicated Nambi Narayanan in the espionage case on the grounds that over 15 years had passed since the case was initiated. The top officer involved in the case, Siby Mathews is currently the Chief Information Commissioner in Kerala.

Consequences

The ISRO spy scandal left a trail of ruined reputations. It proved the undoing of the then chief minister K Karunakaran, whose open patronage of Inspector General of Police Raman Srivastava hurt his public ratings at the time. The police had linked Srivastava to Mariam Rasheeda. And the Kerala police faced a crisis of credibility in the wake of an adverse judicial verdict. Former KPCC President and Karunakaran's son Muraleedharan has accused Narasimha Rao as the kingpin behind the conspiracy in order to remove his father from the Chief Minister's chair as the PM considered the Kerala CM as his rival. He further demanded and wrote to CM Oommen Chandy to reopen the case against Siby Mathew, Vijayan and Joshwa to bring out the real culprit before the law. It was further known that A K Antony and Oommen Chandy demanded Karunakaran's resignation as they were in rival groups. It was E K Nayanar who ordered the re-investigation of the case by the Kerala Police, which was criticized by the Supreme Court. Chandy's government was criticized by the High Court for its delaying tactics. Now that Cherian Philip has come out with the revelation that he was present when Oommen Chandy and supporters of A K Antony held a meeting to oust Karunakaran from the Chief Minister's post in the aftermath of Nambi Narayanan's arrest has opened a Pandora's Box in the Kerala politics. ■

Explanatory Meet on Emerging Kerala

KIM News Bureau

Malayalee Chamber of Commerce and Industries of Mumbai organized a meet at Kerala Bhavan on November 14. The meeting was scheduled for 10 am but unfortunately the party who should have been keener to be at the venue in time turned up late. K Jayakumar, Chief Secretary of Kerala State, drove from Pune and reached the venue before time and had to wait for more than 50 minutes to have a moderate crowd.

It was sad to watch people strolling in during the meet as well as even after the meet.

limited demand of our state.

In his hour-long address, Chief Secretary touched upon many points explaining the various topics discussed during the event, namely Emerging Kerala, held in Kerala recently. The points covered in his address are given in brief below:

In view of the financial slowdown all over the world, investors do not want Europe as their destination but they are keen to invest in China and India. They do not even find the Gulf nations as a favourable destination as those nations are continuously bringing out changes in their policies. The foreign investors are favourably inclined to cities like

Kerala as it is as the state has strong as well as weak points. Kerala has many positive aspects that other states cannot offer.

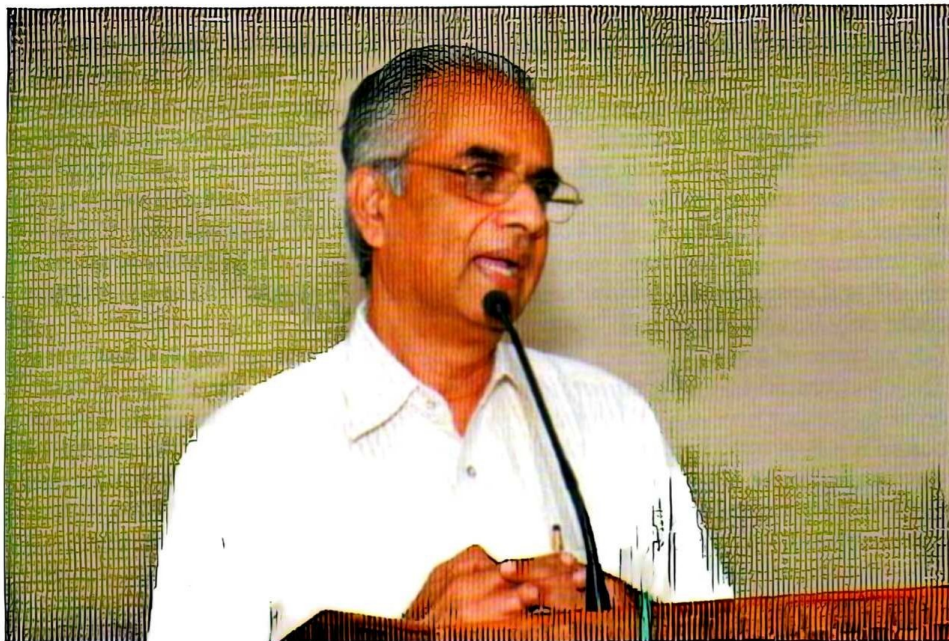
Earlier people were skeptical about the labour unrest in the state. Since labour is not available in Kerala now, there is absolutely no labour unrest. Currently Kerala is utilizing labourers coming from West Bengal, Orissa etc. During the recent Emerging Kerala event held in Kerala, there were hardly any demonstrations except four or five groups shouting "No Global Investment," "Stop Emerging Kerala," "Delegates Go Back' etc on Prime Minister's route from air port to Hotel Meridian but it failed to create any adverse impact.

It is noteworthy that 25 delegates from US, 25 from UK, 15 from Canada, 30 from Singapore and 20 from Malaysia attended the event. Unfortunately some people think that five star hotels and industrialization are symbols of imperialism and thus bad for our country. The state government is sparing no efforts to bring those people around and make them understand that these are all symbols of development and progress.

A lot of project proposals came during the event. Even proposals like establishing night clubs came. We have nothing to hide and there is no hidden agenda. The state is going to scrutinize every proposal before sanctioning the projects.

All proposals are basically ideas and not solid proposals. And, no sanction or permission is given to any proposal. One should understand that:-

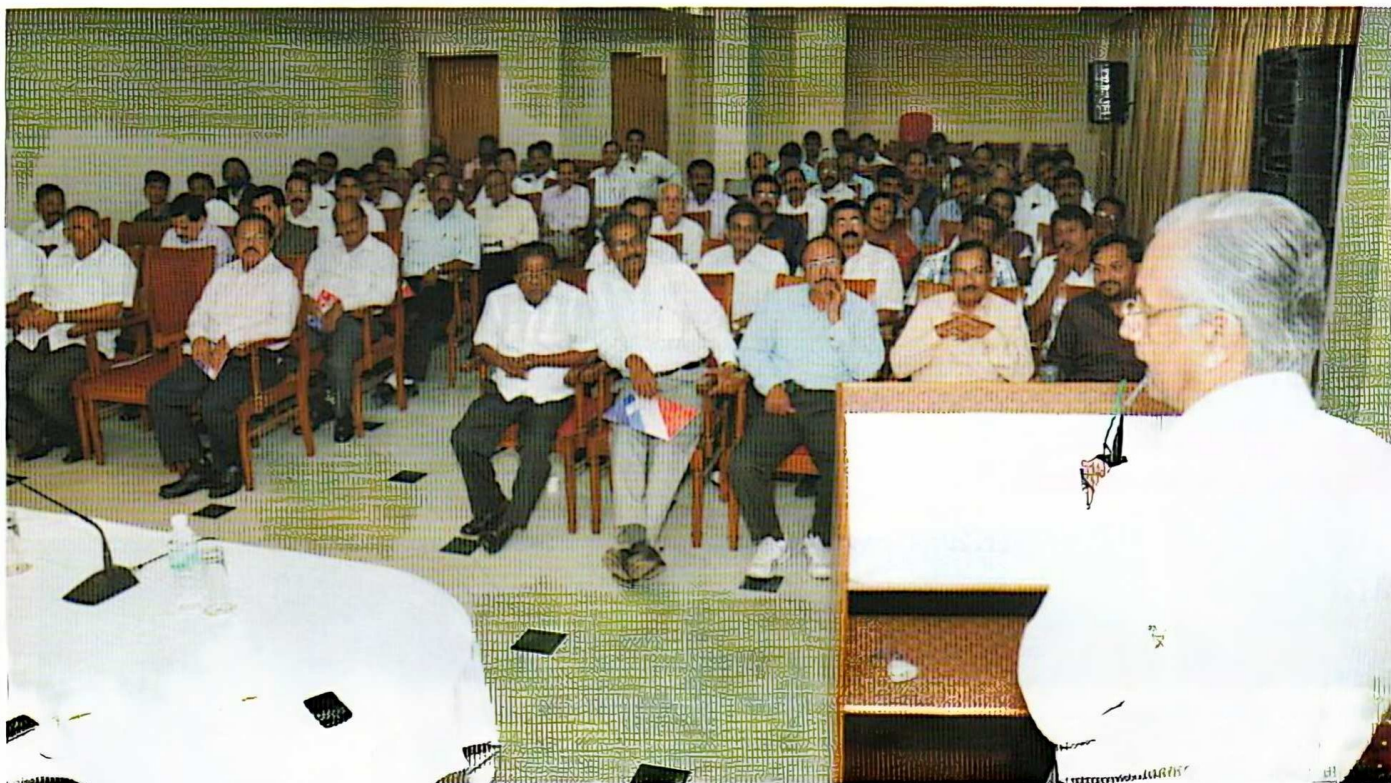
1. Emerging Kerala is only a beginning.
2. Follow up is a must.
3. Promoting Kerala is a continuous process. The government seeks participation from the assembled industrialists to compel others to have a fresh look at the existing possibilities in Kerala to widen their industrial horizon.
4. The State is setting up an Investment Promotion Board to look at the existing



Chief Secretary of Kerala K Jayakumar

K Jayakumar started his address by saying that he was glad as well as sad during his drive from Pune, glad because he was proud that the express highway was in India and sad because it was not in Kerala. He pointed out that Kerala was the only state that did not want 90 metre or wider roads but only 30 metre roads and Prime Minister Dr Manmohan Singh used to tell delegations from other states, the

Hyderabad, Bangalore or states like Maharashtra or Gujarat. Now there is a visible change in their outlook. Instead 'Why Kerala', they have started asking 'Why not Kerala?' 'Why Kerala' now belongs to the past. We have to move forward. The state government has now repositioned itself and is ready to create a new image and thus to attract new investments. Investors have to accept



Chief Secretary of Kerala K Jayakumar addressing the gathering at Kerala House, Vashi

laws and to amend them wherever necessary.

5. It is possible that the bureaucracy does not understand the value of money or time and they should be taught to respect the investors.

6. Since the labour of Kerala is in the Gulf countries, there is no labour unrest while there is a shortage of labour.

7. The major problem facing Kerala for industrialization is the shortage of land. The government has to revisit the existing laws related to conversion of agricultural land and water beds. Environment is another concern. We should have a balanced view on these issues.

8. Since Kerala has a strong and uncompromising media, corruption is very low. Media should not be considered as a liability but as an asset

9. We have to learn to work within the walls of existing laws.

10. Kerala has a cultured population and they are not easily given to violence.

11. Infra structure in Kerala is fast improving.

12. I had a long stint (from 1989 to 1997) in the tourism department of the State and my experience has taught me to take tourism as a model. Many states ask me how we could promote tourism in the state when there is no infrastructure. My answer is that whatever is available, maintain them well and sell them to the tourists.

Maintain our traditional housing models like naalukettu, bathing ponds and lakes.

13. Kerala has an intelligent and skilled work force because of its progress in education, ayurveda and IT.

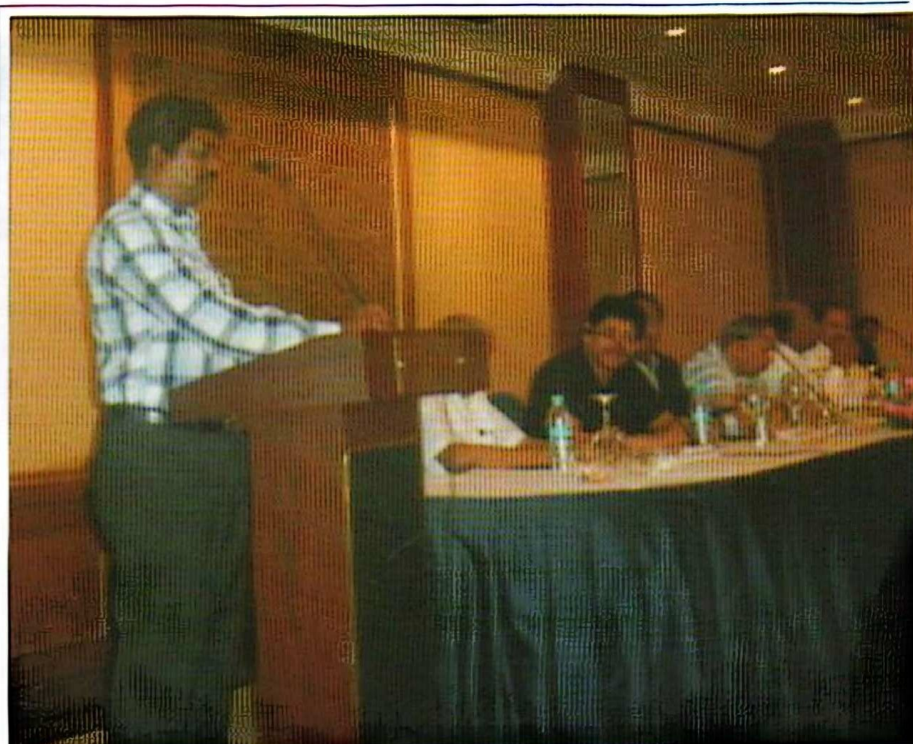
14. Investment plans should be customized to the Kerala climate.

He exhorted the businessmen assembled to consider expanding their

activities to Kerala also. Not only NRIs but NRKs can also start using the opportunities offered, provided the minimum investment is Rs.2 crore.

Dr Thomas Kutty and Abdul Kareem, ED of KSIDC also spoke.

Gokulam Gopalan, Balasubramanian, Upendra Menon and a few others raised some pertinent questions and the Chief Secretary briefly responded.



Ashok Nair, Manager Corporate Communications Union Bank of India addressing the audience at The Leela during Mumbai Pooram Familiarisation meeting



KIM News Bureau

Awards for Ambika and Prameela

Tru Indian & Information Guidance Society Creative Wing Mumbai Director Ambika Warasiyar and Prameela Unnikrishnan, Mohiniattam dancer from Nagpur were bestowed the Kala Bhushan Award and Nrithya Vibhushan Awards respectively at the Cuttack International Theatre Festival that concluded on October 15 in Cuttack (Orissa). Secretary of Utkal Yuva Sanskrutik Sangh and International Theatre Artistes Sanghatan Member Prof Karthik Rath presided over the concluding ceremony. Smt Prameela and Smt Ambika received the awards from the hands of noted singer and writer Ms Prabha Patnaik. While Prameela received the awards for her contribution to the classical dance form of Mohiniattam, Ambika Warasiyar received it for promotion and encouragement of classical dance forms and talented young dancers through Tru Indian society.



Ambika Warasiyar



Prameela Unnikrishnan

Pre- marriage Counselling

Sree Narayana Mandira Samithi organised a second pre-marriage Counseling on October 14 from 9.30 am to 5.30 pm at its Chembur Complex Seminar Hall.

Governor's 80th birthday

Maharashtra Governor K Shankaranarayanan celebrated his 80th birthday on October 15. Prime Minister Dr Manmohan Singh, was the first to wish him. The Chief Minister wished him over the phone and later called on him. State Ministers, politicians, bureaucrats, University Vice Chancellors, Malayalee organization office - bearers and industrialists also wished him directly as well as through representatives.



KERALA IN MUMBAI Managing Editor PV Vijaykumar wishing the Governor.



Governor K Shankaranarayanan with his family on his birthday.



Rajendran Kuttoor, Mundoor Rajan, Rajan Kadannapally, Adv Padma Divakaran, novelist Balakrishnan, V G Nair and Kattoor Murali at the book release of Mumbai Manoos.

Release of Mumbai Manoos

Kattoor Murali's latest book Mumbai Manoos was released on October 27 at

Kerala Bhavan, Matunga. Prominent personalities from Mumbai's social,

cultural and literary fields attended the function. The book was published by Mundoor Rajan of Pambungal Publications.

Design Awards

Navi Mumbai based Architecture consultancy, DesignWorks founded by three Malayalees Ajay Pillai, Jinu Kurien and Abraham Samuel, won the IIID Godrej Innovations Award for 2012. The jury comprised of senior product design professionals from India and South Korea. The award carries a prize of Rs. 5 lakhs. The award was conferred to them on September 22, after a three stage national competition for furniture and product design that was spread over 3 months. The competition is co-hosted every year by the Institute of India Interior Designers (IIID) and Godrej Interio. This year the competition brief was to design an innovative and premium office suite for CEOs and Directors of corporate. A total of 38 entries were received, 8 entries were shortlisted for the second round of submissions and 2 entries were shortlisted for the final round where the entrants had to develop life size prototypes of the furniture and products that they designed.

Ajay Pillai: With a post graduation in Communication Design, Ajay, is the Principal Designer. He has worked closely with several international companies in the areas of branding,

identity and interface design.

Abraham Samuel: Abraham, a co-founder of DesignWorks, has a post graduate qualification in Construction and Project Management. Abraham is currently based in Dubai, UAE where he is engaged with projects from the retail sector.

Jinu Kurien: Jinu is the Principal Architect at DesignWorks and also teaches Design and Humanities in professional design institutes like PiCA and NIFT. *Designin Schools* is an idea that evolved from this interest. Its objective is to introduce young students to the world of design and expand the outreach of the subject.



DesignWorks being presented with the award. From Left to Right: Rajesh Krishnan, Amit Dhanawat, Raj Singh, Jinu Kurien (All DesignWorks), Anil Mathur (CEO of Godrej Interio), Ajay Pillai (DesignWorks), Bankim Dave (President, IIID) and Srinivasan Pillai (DesignWorks)

Kalatilakam For Shweta Warriar

Shweta Warriar, a student of Pandurangwadi Model English Dombivili, was bestowed the Kalatilakam Award, instituted by Durg (Chhatisgarh) Kerala Samajam during their tenth National Festival of Music and dance. There were about 5000 contestants for this title.

Shweta participated in Mohiniattam, Bharatanatyam, Folk dance and cinematic dance and won first place in all of them. Cine artiste KPAC Lalitha handed over the trophy to her. A talented young dancer, she has earned several other national as well as state level awards in the past.



Shweta Warriar receiving Kalatilakam award from KPAC Lalitha



SNDP Yogam Malad Malwani celebrated its Onam and Guru Jayanti with variety cultural programmes. Adv Padma Divakaran, Harilal Potteth, Secretary Chandran, Sunil Kumar, Aslam Shaikh MLA on the stage.

Sree Narayana Guru a humanist revolutionary - Ezhacheri

Sree Narayana Guru was a revolutionary with a humanitarian touch and he made Kerala conducive to be a fertile land for communism and socialism, remarked poet and journalist Ezhacheri Ramachandran. He was inaugurating the Poet's Meet held in connection with the opening of the Gurudeva giri International library.

Ezhacheri said that it was Gurudevan's Atmopadesha Shatakam that inspired EMS Namboothiripad to engage in social activities. He also transformed his disciple Kumar into Mahakavi Kumaran Assan. He himself was a great poet. He did not belong to a particular community but belonged to the whole world. He could be counted as a revolutionary, poet, spiritual leader or an incarnation of God but the act to sideline him as a leader of a single community would be a grave error, he remarked. About 30 poets including C P Krishna Kumar, Rajan CK, Sajeewan, Sriratnan Nanu and EIS Thilakan presented their poems and Dr P Harikumar was the moderator.

(President), D Pradeep Kumar (Vice President), N Sethuraj (Vice President), MM Venukuttan Nair (Gen Secretary), KV Vijayan Pillai (Secretary), MDV Panicker (Secretary), S Jayachandran Pillai (Treasurer), A Balchandran Nair (Jt Treasurer), VV Subramanian (Jt Treasurer) and 14 committee members.

New Office Bearers

Ulhas Nagar Arts and Welfare Association

The new office bearers of Ulhas Nagar Arts and Welfare Association are : Thampan (President), V S Appu (Vice President), Suresh Menon (Gen. Secretary), T C Prabhakaran, K Girijan Nair, Venugopal, Murugan Kaimal and Ajayan Nair (Members).

Nerul Ayyappa Seva Samiti

Nerul Ayyappa Seva Samiti has elected its new office bearers. They are P Unnikrishnan (Chairman), K Raghunandan (Vice Chairman), P V Gopinathan Pillai (Gen Secretary), K

Ravi Kumar and P Prasanna Kumar (Jt Secretary), P Gopalan (Treasurer), N K Gopinath (Jt Treasurer), P N Vijayakumar, K Gopinathan, K K Mohandas, K Sankar, K S Soman, P R Vijayan Pillai, K C N Nair, K K Unnikrishnan, V N Achuthan, M H Patel, Dr N C Jayadevan, J J Mohan Rao, P M Srivalsan, J Gopalakrishnan, C A Nair, MM Muralidharan, P Ramachandran, Kanakam S Raj, M R Nair, I Ramakrishnan and Vijayan R Nair (Trustees).

Airoli Ayyappa Samithi

Airoli Ayyappa Samithi elected its new office bearers: They are : BD Shaji,

Wagle Estate Malayalee Association

Wagle Estate Malayalee Association celebrated Onam with various entertainment programme at St. Lawrence College Auditorium, D'Souzawadi . The Association President K.V.Kunhiraman inaugurated the programme by lighting the traditional lamp along with other office-bearers. There were dance programmes conducted by Mudra Arts and Subhash Dance Academy and orchestra by Sunil Nair and Party, followed by traditional onasadya. Cash awards were given to toppers of SSC and HSC students. Ekanath Shinde MLA ,and TMC corporators Manoj Shinde, Ravindra Phatak, Smt.Jayashree Phatak and Yogesh Jankar were guests of honour.



During the Onam celebrations of WEMA



President Shriraj Nair lights the lamp at the Onam celebrations

Borivli Malayalee Samajam

Borivli Malayalee Samajam celebrated Onam under the leadership of its President Shriraj Nair and Secretary Anil Kumar, with cultural programmes like kaikottikali, pulikali, dance and onapattu and childrens' fancy dress show.

Several guests in and around Borivli attended the programme including MLAs and Corporators. The Chief Guest was A.K.G Nair who had served as Borivli Malayalee Samajam President for 25 years and had done a lot of good work for Malayalees. He was felicitated by Borivli MLA Gopal Shetty.

Enquiry To Probe Railway Neglect

Railway ministry has ordered an enquiry by Railway Board against allegations of neglect towards Kerala and preference to Tamilnadu in railway facilities in the last railway budget. In this connection, Western Indian Passengers Association had submitted a memorandum alleging partial approach from the Board. This information was conveyed to E Ahmed, the minister of state for Foreign Affairs by the recently resigned Railway Minister Mukul Roy. The memorandum drew attention to the

fact that when Tamilnadu had already had 42 services in a week, an additional 7 services were allowed to it while the ministry stated that there were no additional tracks to increase the number of services to Kerala. It further alleged that Tamilnadu, which did not give a single paisa for the Konkan Railway, was allowed two services through this route, one to Coimbatore and from there to Tirunelveli. When the timing of Duranto Express from Dadar to Ernakulam was sought to be changed to

8.40 pm for the convenience of the majority, the request was denied but another service was allowed from there at the same time to Tirunelveli, the memorandum alleged.

No Vasai Halt

Halt at Vasai station has been removed from three trains to Kochuveli from Chandigarh, Dehradun and Amritsar. These halts were allowed on a trial basis for six months. It was helpful for passengers from Palghar to Andheri but it is believed that there was not enough patronage to sustain the halt.

Kodungalloor Kootayma

Kodungalloor Kootayma has elected its new Governing Body at the General Body meeting attended by members from Virar to Ambernath. PK Anandan is the Chairman, Sunil Kumar VA is the Vice Chairman, MK Navas President, Suresh Babu Vice President, C G Chandrasekharan General Secretary, Pradeep KK Jt Secretary and Murali VV is Treasurer. Murali Menon is the Chairman of the Advisory Council, ES Vasudevan is the Vice Chairman while

Sivaprasad B Menon, Vinod Kumar Menon, Girija Murali, Geetha Sukumaran, Surendra Menon, Sunil Kumar KS and KK Raja are members of the Governing Council. The Kootayma has re-emphasised their aim to do more social work for the poor and the needy. MP Danapalan was remembered for successfully getting a railway ticketing counter at Kodungalloor. The Kootayma decided to meet again in February 2013.



C G Chandrasekharan



M K Navas



P.K. Anandan



Murali V

New Dance Classes

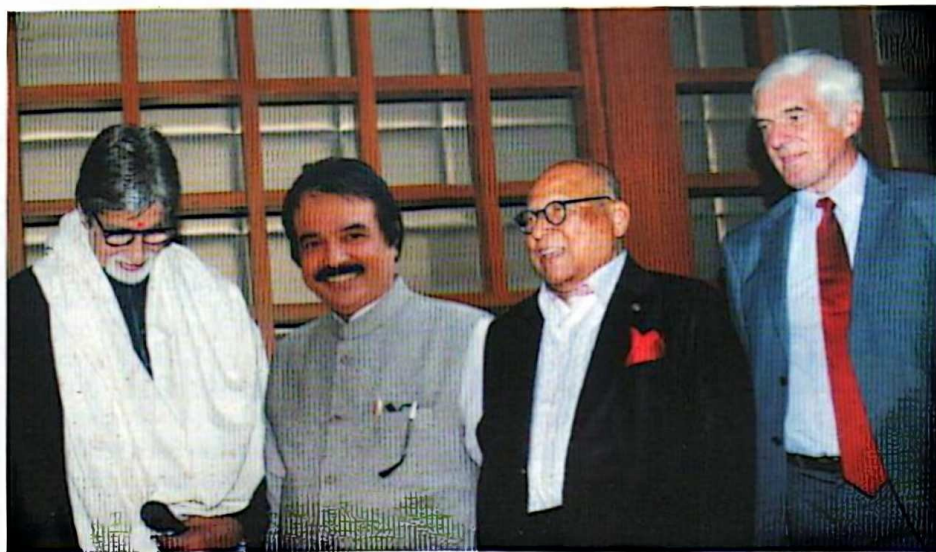
Lalitha Kalalayam Fine Arts Academy, the only institute in Mumbai recognized by Kerala Sangeetha Nataka Akademi, started admission to its courses such as Bharatha Natyam, Mohini Attam, Kathakali, Ottan thullal, Mrudangam, Veena, Carnatic music, piano etc for the ensuing year. The admission process started soon after the Saraswathi pooja was concluded.

Lalitha Kalalayam has started a branch of 'Nriya Ranjini' to impart Bharathanatyam, at Tukaram Nagar, Dombivli East. For details, please contact 0251-2480686.



Managing Committee Members of the Ulhas Nagar NSS Unit during the Onam Celebrations and annual get together.

Amitabh Bachchan donates Mobile Diabetes Unit



Amitabh Bachchan, Prince Vaidyan, Capt. Krishnan Nair and British Deputy High Commissioner Peter Beckingham at the Mobile Unit Donation ceremony

A mobile diabetes unit was donated to the people of Mumbai by Leicestershire Silver Star Charity through its international patron Amitabh Bachchan. The mobile van was presented at Seven Hills Hospital in Marol, followed by a ceremony at the Leela Hotel to mark the actor's 70th birthday. Seven Hills Hospital will fund and manage the unit.

Mandala puja

The 17th Mandala Pooja celebrations of Hill Garden Ayyappa Bhakta Sangham, Thane will be held on 1st December 2012.

Kerala Festival

Maharashtra Governor K Sankaranarayanan will inaugurate the festivities in connection with the anniversary of the formation of the Kerala state on November 6 at the Shanmukhananda Auditorium. It is organized by People's Arts Centre, a cultural forum that completes three decades.

Kerala Tourism Minister A P Anil Kumar will preside over the event. L Radhakrishnan IAS, P K Ravindranath and Adv Venkiteswaran will be special guests. John Abraham, Vidya Balan, Hariharan, Rasool Pookutti, Santhosh Sivan, PRC Menon of Shobha Group, K V Abdul Nazar of Akbar Travels and Bobby Chemmannur will be felicitated during the event.

The cultural programme will include a collage of traditional music and dance item called Nammute Keralam and Jalam a contemporary dance ballet presented by Samudra Centre for Contemporary Dances. About 100 artistes from Kerala will participate in the event.




Sri Vidyadhiraja Educational and Charitable Trust celebrated its annual day in Bhaidas Hall Vile Parle West. Trust Chairman V Vijayan Nair addressing the audience. A musical drama Sri Krishna Charitham 'Satwaro Shree Radhe Shyamno' (dwitiya) by Patidar Swajan was also presented.



Inauguration of the free diabetes and blood pressure camp conducted by NICE Community Welfare Association at Kalina. Johnson Therattil, President of NICE Community and his wife Alice Johnson former Corporator of Ward No 84 Kalina along with other dignitaries who attended the inauguration of the medical camp.

Birthday wishes



MEDHA NAIR
Celebrates her third birthday
on November 11.
With best wishes from her parents
Mrs and Mr Sailesh Nair, Achamma
and Sidhu, Ulhas Nagar.

Lalitha Kalalayam Fine Arts Academy

Dombivli will celebrate its 21st Annual Day with a variety entertainment programme on November 3 at Thunchan Smaraka Hall, Dombivli. Dr Smt Uma Rele is the Chief Guest and P V Vijaykumar of KERALA IN

MUMBAI and Srikant Nair, SEO, Thane are Guests of Honour. Bharatanatyam Guru Smt. Ragini Chokshi will be felicitated with an Award. The programmes include Bharata Natyam by Guru Ranjini

Nambisan, Mohiniattam by Smt. Megha Ahire, Bharatanatyam by Students of Smt. Ragini Chokshi. The highlight of the event will be a Musical Jugalbandhi, keli vadya vrundam, of ten Kerala traditional Temple Instruments led by Master of Rhythm - Lalitha Kalalayam Nambisan Nelluvai - Kshetra Kala Vadya Manjari.

Mulund Kerala Samajam

Mulund Kerala Samajam will celebrate its 53rd Annual celebration on November 17 at Kalidas Natya Mandir from 11am to 4 pm. The programme will be inaugurated by novelist Balakrishnan. There will be a Seminar on the Current Status of Malayalam Language with Alankode Leelakrishnan as the Chief Speaker. Post lunch there will be kaviarangu and a public meeting will be held where Mumbai Mayor Sunil Prabhu is scheduled to be the Chief guest. The meeting will be followed by a cultural programme by Pranavam Sasikumar and Party.



Santa Cruz Malayalee Samajam celebrated its 60th Annual Day and Onam 2012 at KES High School in Sunder Nagar Kalina. The programme included Gandharva Kalakhetram's *Keraleeya Kavyanarthanam* followed by Onasadya.



Bomma Golu kept by Kerala Iyers during Navarathri



Vidyarambam at Sabarigiri Temple, Vasai



Vidyarambam at Sree Krishna Mandir, Andheri (W)



Vidyarambam at Sarada Maheshwara Temple in Kurar Village, Malad

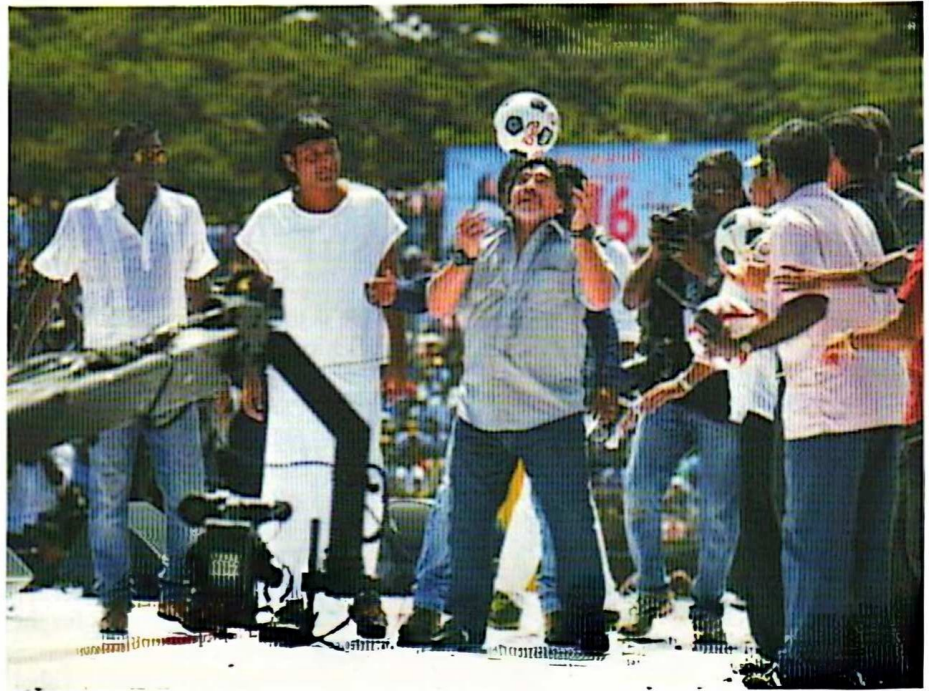
Maradona swings Kerala

Argentine soccer legend, Diego Maradona reached Kerala early morning of October 23rd around 5.40 am at Nedumbasseri International Airport. Thousands of fans were waiting there to catch a glimpse of him. After greeting his fans for some time, he went inside the rest room to relax and later boarded a helicopter for Kannur where he was to inaugurate a showroom of Bobby Chemmanur Jewellers and their chopper service. Considering his vast popularity, the government of Kerala declared him a state guest and arranged for a tight security during his stay in the state. The soccer great then visited the Kannur municipal stadium for his public appearance. The stadium with a capacity of 50,000 had double its share by the time the hero landed. Hundreds of fans braved the scorching sun to have a glimpse of their idol. Cutouts of Maradona jostled for space along with the regular ones of the CPM on the streets of Kannur.

At around 11.15 am, Maradona arrived at the stadium. A roaring crowd greeted him with cheers, waving the white and blue striped jersey of his home country, Argentina.

Moving to every side of the specially erected stage, Maradona acknowledged the greetings and kicked footballs into the crowd. Former Indian footballer I M Vijayan joined Maradona for a few headers.

Maradona's upcoming 52nd birthday was celebrated by cutting a cake shaped like a stadium with a football in the middle. About half-an-hour later,



Maradona heads a ball to the audience. IM Vijayan is also seen

Maradona left the stadium. At 5 pm, he left in a chopper for Kozhikode airport, from where he boarded a Dubai flight. Widely regarded as the greatest soccer player ever, Maradona led Argentina to a World Cup triumph in 1986, a tournament in which he scored two of his most famous goals. Both goals came against England in the quarterfinal. The first one made famous as the 'Hand of God' and the second acclaimed as the 'greatest goal of the millennium'. He was on the losing side in the next

edition as the defending champions lost the 1990 final to Italy.

Maradona was appointed coach of the Argentina soccer team for the 2010 World Cup in South Africa, in a bid to inspire the Albicelestes to another World Cup glory. But they were trounced 4-0 by Germany in the quarterfinals.

He was then appointed as coach of the United Arab Emirates club Al Wasl in 2011 but was sacked only after a year of his two-year contract, earlier this year.

My Experiments with Truth

After passing his pre-degree, Kanjirappalli Makkali resident Chari Thomas became a salesman in a book stall and he loved his job. But the losses incurred by the shop forced the owner to shut the shop and Chari lost his livelihood. He decided to continue his salesmanship with books and entered into Gandhi Bhavan at Ernakulam. The first book that attracted him was Gandhiji's autobiography *My Experiments with Truth*. The 534 page edition was priced at Rs.20 and he bought 5 copies of it

with the last money he had. This led him into a new life, attitude and career. He continued to buy the same book and sold them on the road, trains, collectorate, secretariat, other government offices, barbershop, teashops and wherever 'four people' meet. So far he sold more than one and a half lakh copies of MKG's autobiography and nothing else. The book turned his life upside down (down to earth) and the young collegian, now 46, became a total Gandhian. He wears only khadi and makes candles and does

his reading in its light thus saving precious energy. He never felt the need for a watch or mobile phone. He presses his clothes with a locally made iron using only coconut shells for heating. He makes his own soap and never smoked or drank liquor. Very strange for a modern Malayalee!

He acted in two Malayalam movies in 'Anwar', 'Calcutta News' and several tele-serials and has one more movie on the pipeline, 'Lokpal.' However he has not allowed these acting assignments to interfere in his book sale.

Now Chari Thomas sells around 100 copies a day and many prominent personalities are his customers.

President honours 'Agniputri'

Tessy Thomas, the key defence scientist in Agni series of missiles, was conferred the Lal Bahadur Shastri National Award by President Pranab Mukherjee on Oct 1. The award carries Rs 5 lakh, a plaque and a citation. This award is given for her outstanding contribution for making India self-reliant in the field of missile technology. Tessy hails from Alappuzha.



Kuriakose, 106 and still going strong

Kuriakose turned 106 and still going strong. He reads his newspapers every morning without spectacles. He suffers from no diseases and no problems with his legs, ears and eyes. He still helps his son in his agricultural activities. He neither used chemical fertilizers nor pesticides throughout his life. He brought up his six children and now stays with one son. He eats both vegetarian as well as non-vegetarian food but in limited quantities. When he was 16, he married Sosamma, then 11, but she died ten years ago, leaving him to continue his life.

Vallathol Award for Yusuf Ali Kecheri

Renowned poet Yusuf Ali Kecheri bagged the Vallathol Award for the year 2011. The award includes a memento and a cash award of Rs 1,11,111. The award, instituted in memory of legendary poet Vallathol Narayana Menon, was given awarded to Yusuf Ali for his contribution to the Malayalam literature which, the awarding committee felt, was a valid treasure.

Yusuf Ali Kecheri, a poet, film lyricist, film producer and director stole the limelight for an anthology called *Ahaindavam*, among others, but is more widely known for his Malayalam film songs he

wrote. He is the former president of the Kerala Sahitya Akademi.

His first film was '*Sindooracheppu*' for which he wrote the screenplay and lyrics for all the songs. He directed his first film - *Maram* (Tree), a film written by N P Muhammed.

He wrote the lyrics for the hit songs of the film *Dhwani*, composed with music director Naushad Ali. He was awarded a

National Award for a Sanskrit song written for the Malayalam film *Mazha* (Rain).



Kerala Prominent in Union cabinet

The recent expansion of the union cabinet has seen Kerala emerging as a strong factor having eight ministers in it. The all-time record of having eight ministers is something to be proud of but the benefit can be assessed only after one and a half years when India goes to general election. While the re-induction of Shashi Tharoor has baffled the State leaders of Congress, introduction of Kodikunnil Suresh was anticipated. Seven of these ministers belong to Congress while the eighth is E Ahmed of Muslim League. Kerala Congress(M) is found sulking as its leader Mani was hoping to get his son Jose K Mani inducted as a MoS. His hope got shattered now as the PM made it clear that no more expansion was due before election.

Author turns scientist

In the run-up to the Viswa Malayalam Festival starting on October 29, the State Government decided to install a bust of well known author of the city C V Raman Pillai in front of the Secretariat. The officials responsible for the installation did not know how Raman Pillai looked and installed the bust of Nobel Laureate Dr C V Raman

instead. It became a great embarrassment to the government and the state that boast of its high rate of literacy in India. When the blunder was pointed out, Cultural Affair Minister K C Joseph apologized and ordered the officials to rectify the mistake. The bust was duly replaced.



C V Raman Pillai



Dr C V Raman



Shashi Tharoor



Kodikunnil Suresh

KAASA



Cough is a common health ailment, which usually comes along with cold. This is usually known as *Kapha(water)* disorder in Ayurveda. It is caused by accumulation of mucus or stimulation on the mucus membrane of the respiratory tract.



Dr Reshma Kunju

■ In Ayurveda, the cough is known as Kaasa roga. It is primarily a result of corruption of the Vata dosha. Cough is also called kala-raga and pertussis. It is a noisy expulsion of air from

the lungs. Cough is a highly contagious disease of the respiratory system. Cough is not a disease but merely a manifestation of any kind of obstruction in the tract which facilitates respiration. Modern science rather considers it as only a symptom of an impending respiratory disease or disorder or a manifestation of some cardiopulmonary distress.

Ayurvedic sciences primarily name the vata dosha as the prime cause of cough although kapha dosha and pitta dosha are also considered .

Cough mainly affects children and it is caused by the bacterium *Bordetella pertussis* .It is also called pertussis.

Causes

Colds and coughs are very common problems and are caused by aggravation of Kapha Dosha. It may sometimes be caused by a weak digestion. When the food we eat is not fully digested it changes into mucus, which in Ayurvedic language is known as ama. This mucus or ama mixed with various circulation reaches the respiratory system and causes colds or coughs. Other causes are exposure to cold or humid condition and cold air. Exposure to hot and cold condition alternatively within a

short period and exposing the body to extreme temperature condition also aggravates the condition. The most common instance of this is having ice cold drinks when we are hot and perspiring. Eating hot and cold food at the same time like ice cream with hot coffee is also not advised.

It is also generally caused at the time of seasonal changes. Eating foods that increase Kapha like milk products, foods deep fried in oil or ghee (clarified butter) will accelerate the problem.

VARIOUS OTHER REASONS OF COUGH ARE:

- Congestive heart failure
- Disorders of the upper airways
- Disorders of the pericardium
- Bronchogenic carcinoma
- Interstitial lung disease
- Chronic pulmonary infection
- Cystic fibrosis
- Interstitial lung disease
- Psychogenic disorders
- Bird flu in humans
- Childhood asthma
- Headache

Types and Symptoms

Based on the causative factor, there are five types of coughs - vataja(caused by vatam), pittaja(caused by pittam),



kaphaja(caused by kapham), kshataja(caused due to injury on chest) and kshayaja(caused by diminution of bodily tissue elements). Vataja cough is dry and hacking in nature. Little phlegm is observed. Associated symptoms are

headache and pain in the chest.

In pittaja cough, there is yellow sputum which may sometimes have streaks of blood in it. Other symptoms like fever, excessive thirst and burning sensation in the mouth and the pharynx are also felt. Mouth tastes bitter and pungent.

In kaphaja cough, there is a thick mucus discharge, slimy and white in color. The whole body feels heavy.

Kshataja cough is vata vitiation to the extreme limit. There is dyspnoea and blood in the sputum.

Kshayaja cough is a very serious kind of cough in which pus is observed in the sputum.

Coughs may usually be classified as being either dry or chesty.

A dry cough - Dry coughs are usually felt in the throat as a tickle, which sets off the coughing. It may occurs because the throat and upper airways becomes inflamed, it is non-productive. After about 1 to 2 weeks, the dry, irritating cough evolves into coughing spells.

A chesty cough- may either be due to extra mucus produced as a response to infection or due to infection causing the lung passageways to swell.

Coughs may be classified into two categories, as given below

Acute - an acute cough is one that been present for less than 3 weeks.

Chronic - chronic coughs continue for more than 3 weeks. This may be caused by breathing in dust particles in the air or when a piece of food goes down the wrong way.

The main types of cough are given below:

- Spasmodic cough
- Laryngeal and Pharyngeal Cough
- Nervous Cough.
- Allergic Cough
- Dry cough
- Food induced Cough
- Cough of drunkards, smokers and drug addicts

- Asthmatic Cough
- Senile Cough
- Tubercular Cough

The common symptoms of colds and coughs are a running or blocked nose, sneezing repeatedly specially when exposed to cold air or when drinking ice cold drinks, a sore throat, cough, congestion, headache and sometimes low fever with body pain. Anorexia, laziness and difficulty in sleeping are also seen when the symptoms become severe.

Ayurvedic Treatment

Although chemical based medicinal treatments for cough are easily available, most of them are known to stifle the mere outbursts alone. Ayurvedic treatment for cough is preferred because it addresses the root cause of the problem and aims to eliminate it. Moreover, chemical formulations for cough are also known to be responsible for side effects such as constipation and drowsiness. Hence, ayurvedic medicines for cough are considered favourable choices.

Ayurvedic treatment for cough can be bifurcated into two parts, the usage of herbs and abiding by dietary restrictions. Ayurvedic herbs and spices like cloves, cinnamon, ginger, long pepper, turmeric powders etc are used for the treatment of Cough. *Vasa* is a highly used herb in treating Cough in Ayurveda.

Recommend medications are Clove combinations, *Sitopaladi Churna*, *Talisadi Churna* to treat cough. *Draksha* is also treated as an effective medicine in ayurveda to treat Cough. In fact Cough treatment begins with diet. Hot food and drinks, particularly long pepper, dry ginger are helpful in treating cough.

Treatment for kaphaja kaasa involves anti-Kapha diet, avoiding dairy and other mucus-forming foods. Ice, cold water and fruit juices should not be taken. Hot spicy herbs, particularly long pepper, dry ginger or chitrak as a milk decoction, are helpful as is Trikatu compound.

In pittaja kaasa, ghee can be used to soothe the throat. Powdered lotus seed with honey is helpful. Licorice combination can be used.

Treatment for Vaataja kaasa involves anti-Vata diet. Anti-cough and demulcent herbs, licorice, shatavari, aswagandha, and cardamom combination and *Draksha*, are prescribed.

You could also boil some *Butea* (plasu) leaves in water. Cool it and use this solution as an effective mouthwash for treating sore throats and coughs. This

solution has excellent antibiotic properties which help curing coughs caused due to septic and throat infections.

Euphorbia (nelapalai) is a very potent medicine in the treatment of all kinds of cough. It enjoys a special position in Indian herbology in treating the coughs caused due to colds, asthma and bronchitis.

Fenugreek seeds are effective in the removal of coughs that are associated with sore throats. The seeds are boiled in water for half an hour and this water is used to take gargles.

Garlic is an excellent remedy for whooping cough. The syrup of two to three pieces of garlic must be taken two to three times a day in the case of whooping cough. If the symptoms still persist, or if it is a severe cough, then the



dosage must be increased. Henna is a definite remedy for sore throat and the related cough problems.

Dietary Treatments for Cough

1. Cold foods, cold drinks, ice cream, sweets, fried foods, milk products like cheese, creams, yoghurt etc. should not be taken.
2. Drink only warm water
3. Use old rice in the diet. Wheat can also be used positively.
4. Do not consume any fruit or vegetable that can cause excessive cooling of the body. Foods like cucumbers, green bananas, papayas, watermelons and oranges must be strictly avoided.
5. Preferably you should opt for consuming rice from an older crop if possible.
6. Consume fennel seeds on a regular basis along with some figs for excellent results.
7. Hot milk without fat can be taken if boiled with a piece of crushed ginger.
8. Half a teaspoon of turmeric powder mixed with the milk is effective.
9. Sweet fruit juice should also be avoided, Breads, meats, nuts and pastries are not advisable.

10. It is good to take a light warm diet like boiled or steamed vegetables or vegetable soups and fruits, which are not juicy, like papaya and apple.

11. Spiced teas, herbal teas and other hot drinks are beneficial.

12. Sleeping during the daytime should be avoided.

13. Taking cold showers, exposure to cold winds, fans, air conditioners etc. should be avoided

Home Medications

1. Fennel seeds are effective in the treatment of cough. These should be taken along with figs for better results.
2. Clove oil mixed with garlic and honey helps to eliminate spasmodic cough that occur in tuberculosis, asthma and bronchitis. This mixture should be taken every night before bed.
3. Preparation of an extract of ginger Sweeten with honey. Take this one teaspoon three to four times a day.
4. Prepare a mixture of extract of tulsi (holy basil) leaves with ginger and honey. This mixture should be taken if the cough is severe and is caused by a serious illness such as tuberculosis, bronchitis, etc.
5. Make a decoction of licorice in honey. This relieves the cough and the feeling of irritation in the throat.
6. A simple way to stop coughing at night is to place three to four pieces of long pepper in the mouth. Chew a bit to ooze the extract into your mouth. While the peppers are in the mouth, the urge to cough will be deleted and you can sleep peacefully.
7. Figs are known to remove the buildup of phlegm in the chest cavity. This causes an elimination of cough.
8. Make a powder of cardamom and dissolve it in water. Take this three times in one day. This will keep all types of cough at bay.
9. Equal parts of honey and lemon juice can be given to the patient. This is one of the well tested home remedies for cough.
- 10.) Betel leaves when crushed, made into paste with water and applied externally on the chest have amazing effects in the treatment of coughs.
11. Prepare a linctus prepared from Harad (kaduka), long pepper, ginger, nut grass (Nagarmotha) - all in powder form and mixed with honey may be licked three or four times daily.
12. Prepare a paste from dates, raisins, black pepper, vidanga and long pepper and mix it with equal quantity of honey and consume it three to four times a day.

Preethi Warriier
**STAR
SINGER**

Preethi Warriier with her melodious voice shot to fame when she won the second runner up in Idea Star Singer Competition Season IV in 2009, a music reality show telecast by Asianet.

KIM Bureau

It was a challenge for this Mumbai Malayalee girl, fighting against 47 contestants and emerging third in the final selection. Idea Star Singer Season IV extended for an unusually long period of one and a half years, and it was a long and arduous musical journey for Preethi Warriier. It not only improved her inborn talent in singing but her Malayalam diction as well, being brought up in Mumbai and completing her education here. Preethi hails from Cherplasserri in Palakkad District. She did her schooling



Preethi Warriier receiving the second runner up award of Idea Star Singer Season IV

at Marol Education Academy and graduation at Tolani College in Andheri and completed her Postgraduate Diploma in Retail Management from Garware Institute Mumbai.

Preethi had a natural talent for singing and her first performance on stage was at the age of three, Her mother Sumangala sings well and is a music teacher. She was Preethi's first music teacher. Later she learnt Carnatic music under Mrs Seethamani and Hindustani music from Mrs Sushma Limaye. While participating in Idea Star Singer she learnt Carnatic music under Guru Cochin V Viswanathan.

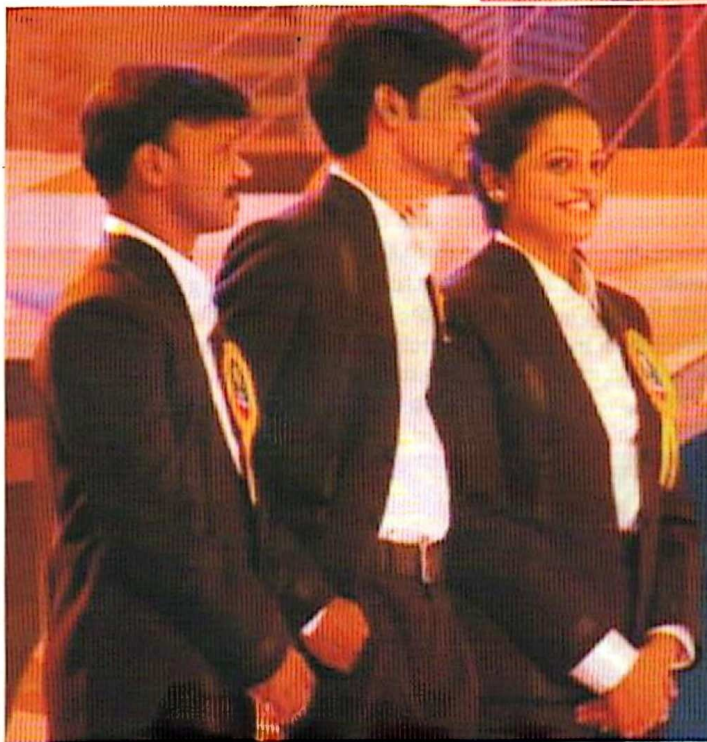
"Taking part in the Idea Star Singer Contest was an unforgettable experience in my life," she says. "There were good grooming sessions, rehearsals, and we participants got a chance to get advice from senior singers like Chitra chechi and others."

Currently Preethi is part of Ashok Hande's musical troupe that gives highly organized musical stage shows in Hindi. She has given several performances with other orchestra troupes within Mumbai in Kerala and even abroad.

Her ambition is to become a playback singer.

Preethi has received several awards and prizes in singing competitions in schools/colleges levels and at various social functions. She sings Malayalam, Hindi, Tamil, Marathi film songs, devotional

She has given several performances with other orchestra troupes within Mumbai in Kerala and even abroad. Her ambition is to become a playback singer.



Top three winners of Idea Singer Season IV

songs and ghazals and participated in group songs. She has performed for several professional orchestra troupes and musical stage shows. She received the first prize at the State level film song competition organized by Sangam Kala Group, Kerala Chapter in 2007 at Kochi which she considers an important milestone in her musical journey. She has also won the first prize at the Hindi Film song competition based on the late Composer Madan Mohan's songs, at Mumbai District level. She has won first prize at the annual Raagalaya music competition. Preethi's father PA Ravindran Warriar hailing from Vadakkanthara in Palakkad, worked for a Construction Company Afcons Ltd and is now retired. She has a brother Prem Sai Krishna Warriar who is doing his BSc in Biotechnology at Vivekananda College, Chembur.

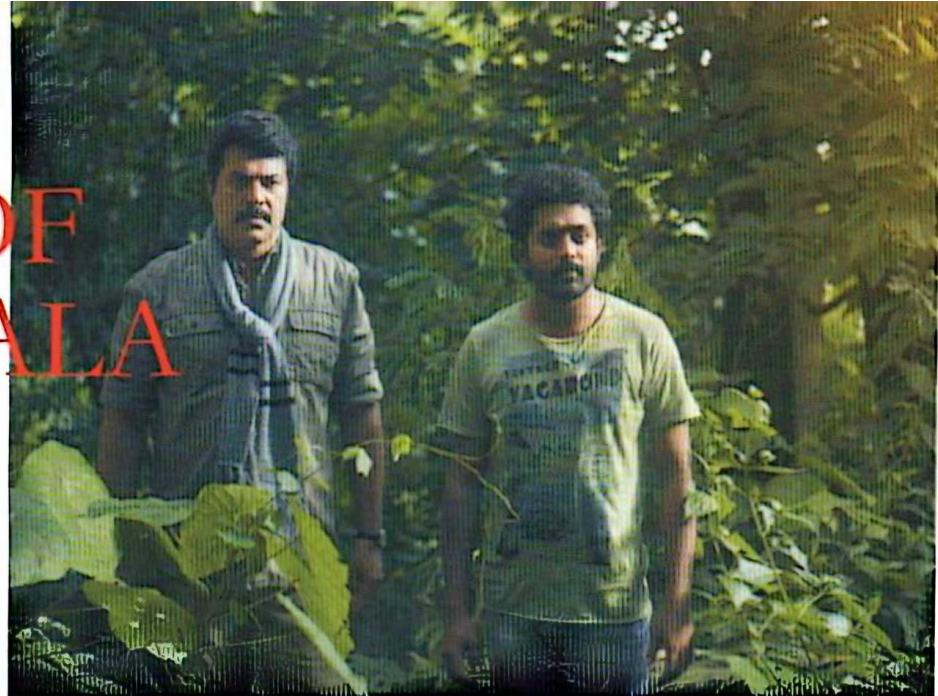


Preethi with her parents at felicitation ceremony in Mumbai

JAWAN OF VELLIMALA

Jawan of Vellimala is directed by debutante Anoop Kannan and features Mammooty in the lead role. Sreenivasan, Mamta Mohandas and Asif Ali play important roles in the film.

The story of *Jawan of Vellimala* revolves around a dam at a high range village named Vellimala and people living near the Dam. Mammooty plays Gopi Krishan, who took voluntary retirement from the military and reaches Vellimala as a labourer. Sreenivasan is Varghese, a government employee at the dam site and Asif Ali is Koshi Oommen who reaches Vellimala for some personal need. Mamta Mohandas plays Anitha, a project officer at the Dam site who also works for the



development of the society. The incidents that happen when these characters and the villagers meet together form the story of the film.

Mammooty himself is producing the film under the banner of Playhouse- his home production company. *Jawan of Vellimala* is the first production venture of Playhouse which has earlier

distributed several movies including *Chattambinadu*, *Neelathamara*, *Sevens* and *Pranchiyettan & the Saint*.

Jawan of Vellimala is written by James Albert. Bijibal has composed the music for the lyrics penned by Anil Panachooran, Santhosh Varma and Venugopal. Satheesh Kurup is the director of photography.

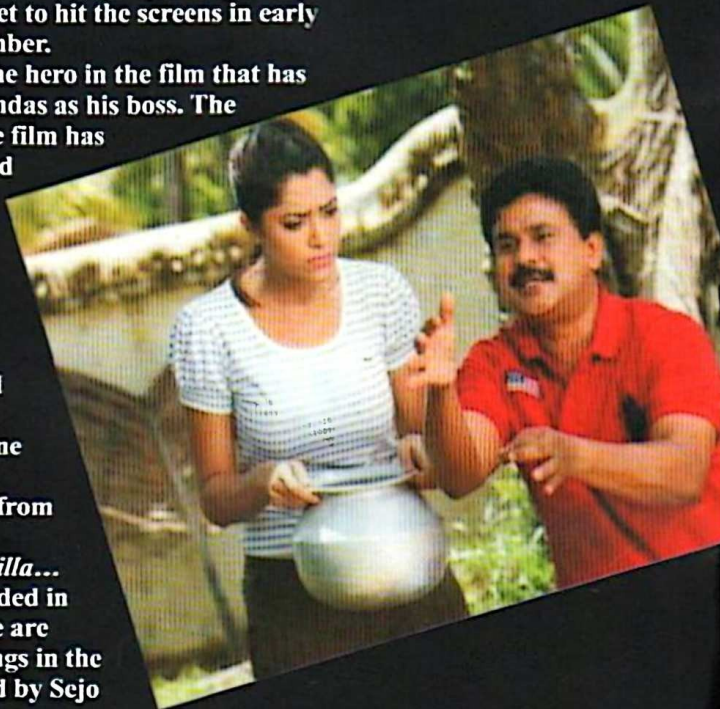
Dileep's My Boss

Director Jeethu Joseph's *My Boss* is all set to hit the screens in early November.

Dileep plays the hero in the film that has Mamta Mohandas as his boss. The shooting of the film has been completed and the postproduction works are currently going on.

My Boss has been produced by East coast Vijayan and one song from an earlier album from East coast, *Entheninnariyilla...* has been included in the film. There are three more songs in the film, composed by Sejo John.

The shooting of the film was completed in Mumbai, Alappuzha and Kochi.



101 WEDDINGS POSTPONED BY A WEEK

Director Shafi's laugh riot, *101 Weddings* has been postponed its release by a few days. The film, originally planned for Oct 25 will now be released on Nov 2.

The postproduction work of the film has not been completed yet.

All those who saw a sneak preview of the film have been raving about this comedy. It could be another hit for Kunchacko Boban, who is having a dream run of late.

101 Weddings has screenplay and dialogues by Kalavoor Ravi Kumar. Jayasurya, Biju Menon, Bhama and Samvrutha Sunil include the main cast.

Suresh Gopi Vs Amma

Actor Suresh Gopi said in a Press Conference at Kollam that he was keeping himself away from the meetings of Amma Association due to personal reasons. He could not accept certain decisions and opinions of the association.

He also spoke out against the superstars. Suresh Gopi said that he had no comments regarding the absence of the superstars at the funeral of the veteran actor Thilakan.

Instead, he stands up for director Ranjith who criticized those who were at war with Thilakan during his lifetime and praised him after his death.

He took a sabbatical from films as he was busy with television programs. Suresh Gopi adds that he is not interested in politics but if it happens he considers it his destiny.



Wedding reception of Vineet and Divya

Actor-director Vineeth Sreenivasan married his long time girlfriend Divya Narayanan on October 18 at Kannur. Vineeth shot into fame as a singer and then acted in a few films. Though his debut film as a director, *Malarvady Arts Club* did not make much of an impression, his second movie *Thattathin Marayathu* is one of this year's biggest grossers at the box office. The couple had a grand wedding reception on October 20th in Kochi. The function was a grand affair with the biggies of Malayalam film world attending. Apart from people from the film fraternity, even political bigwigs were present at the function. Instead of leaving with other guests, a few of Vineeth's relatives and intimate friends left only after bidding adieu to the bride and the groom.

KARMAYODHA

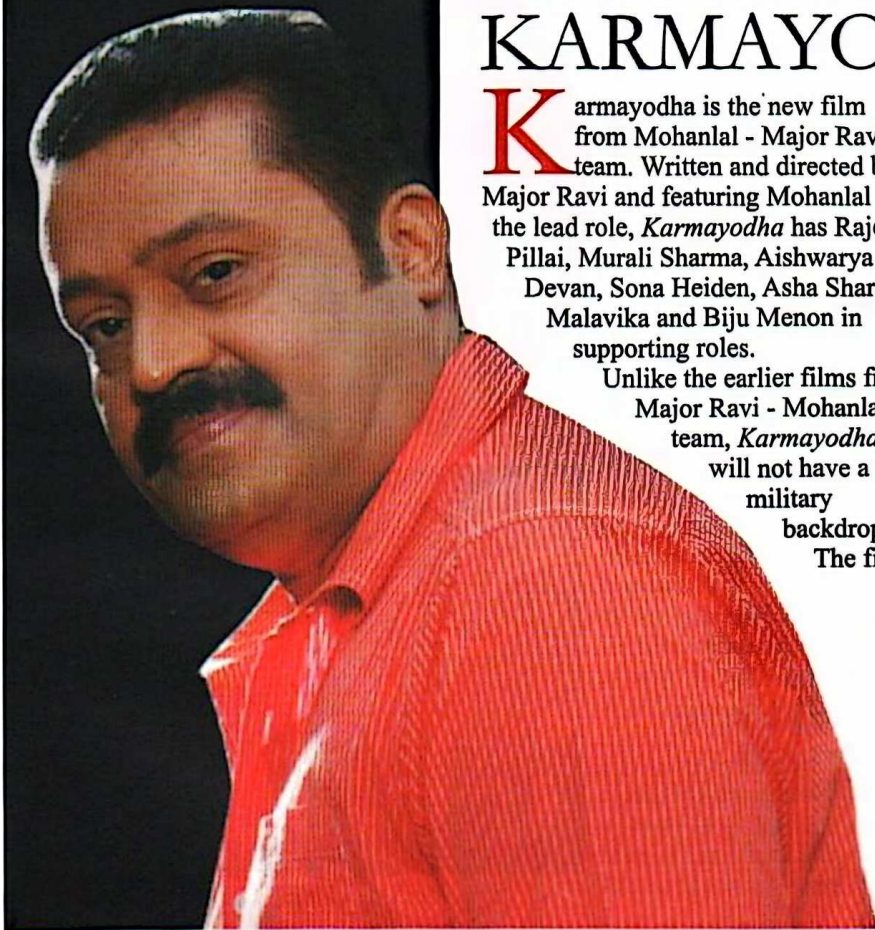
Karmayodha is the new film from Mohanlal - Major Ravi team. Written and directed by Major Ravi and featuring Mohanlal in the lead role, *Karmayodha* has Rajeev Pillai, Murali Sharma, Aishwarya Devan, Sona Heiden, Asha Sharath, Malavika and Biju Menon in supporting roles.

Unlike the earlier films from Major Ravi - Mohanlal team, *Karmayodha* will not have a military backdrop. The film



is however an action thriller and features Mohanlal as an investigative officer named Madhava Menon aka Mad Maady. The story revolves around the kidnapping of a teenage girl, with Mohanlal playing an investigative officer who conducts the investigation into her abduction.

Karmayodha is produced by Haneef Mohammed and Major Ravi under the banners of Red Rose Creations and MR Productions. M G Sreekumar will compose the music for the film and Pradeep Nair handles the camera.



Crawling Infrastructure of Mumbai Metropolis



V Balachandran
Former Deputy Municipal
Commissioner, Mumbai

Project Delays

Justice delayed is justice denied, similarly project delayed is convenience denied to public at large. With many sanctioned projects languishing for years, the sufferer is indeed the public. Can we afford these delays, which result in cost escalations? Take the case of Worli Sea Link. Compare its original cost of Rs. 300 Cr and the final cost of Rs. 1684 Cr with delay of over 5 years! Who pays for such delays?

City is undergoing exponential growth. In suburbs multi-storied buildings are being built expeditiously. Old buildings with 20-30 flats are replaced with new swanky buildings with 30 to 40 floors having nearly 150 flats and multiple swimming pools. How can the old wornout infrastructure cope with the new demands for water, transport, parking, drainage etc? Result is chaos all around and added pollution and health issues. Every inch in Mumbai is being usurped by slum dwellers, hawkers, temples/religious enthusiasts or builders. Look at the plight of Powai & Aarey Colony regions. Will there be any greenery left in a decade's time?

Town planning

The development of the MCGB is prepared for ensuing 20 years, taking into consideration the population growth, density and public facilities required and the plan is implemented at the end of this period. However, the whole implementation is totally haphazard mainly due to the change in the Government policy in respect of D C rules and Fungible F S I (Floor Space Index) having increased with T D R (Transfer of Development Rights) from 2 to 2.8 and upto 4 while developing slum areas and redevelopment of old buildings etc in the city and suburbs.

Today, it has reached an alarming stage that even the plan itself has to be modified and updated to meet the ever increasing demand on road, rail, sewerage, storm water drains, open

space and other similar public amenities. A lot of recasting is to be done to the rain water balancing system, disposal system and environmental changes due to large scale constructions of buildings. The lack of open space has made the situation difficult to handle, when the very old drains cannot take the capacity of 1 to 1.5 cm rain per hour! The implementation of BRISTOWARD recommendations to the B M C to drain rain water during monsoon is hardly progressing.

The infrastructure can be improved, but restricting the total area to 438 sq. kms. The proposal of various Town Planning Authorities (Town Planners and Expert Consultants) are being studied and some of them are accepted by the Government. The "Rapid Transport System" like metro rail link, elevated roads over the main arterial roads and many flyovers will definitely ease the traffic problem, but at what speed these would be completed is a matter of conjecture. The World Bank Loan was made available for the water supply projects and other infrastructure facilities, but these projects were not able to meet the needs which go a few more notches higher. Projects taken up are also being delayed due to various reasons and centralized co-ordination to speed up the works also fails due to political and administrative cobwebs.

Role of ALM System

Now, it has been widely accepted both by the Government and the BMC that the premium collected by the Building Proposal Dept. from builders while approving plans etc. can be made available for developing infrastructural facility, wardwise as per requirements. So shortage of funds will not be an issue.

The issue is one of timely implementation. We have many plans, but when it comes to execution, there is delay and many a time decision paralysis. Just to cite one example:

area-management of foot paths, free of unauthorized hawkers and encroachments, is still a perennial problem in spite of court orders and administrative efforts.

It is unfortunate that the A L M (Advance Locality Management) system organized by several NGO's are made ineffective, due to political interference and intervention of other vested interests. Now, therefore, the time has come to unite the public at large and fight out for the pressing needs case by case with the help and guidance of NGOs, "Public Locality Management" and make aware of the legitimate right of the 1.5 crore taxpaying citizens in the island of Mumbai metropolis.

Ombudsman

Problems are seemingly intractable but definitely not beyond redemption. We need an effective mechanism to reverse the trend. Democracy is proving to be a costly experiment going by the Indian experience of 60+ years. Before it is too late, some mechanism needs to be in place.

We may consider setting up of an apolitical Ombudsman consisting a group of people with impeccable credentials to the public cause. These Ombudsmen should be accessible to the socially conscious citizens to know the fate of projects, time/cost overruns, likely time of completion. It is unfortunate that despite plethora of bodies and laws, the public has not got the justice in many fields. The suggested Ombudsmen Scheme may provide a silver lining to the hapless citizens of Mumbai. Hopefully. Period. ■



ഹരിദ്യാർ

വിശാലമായ ഗോതമ്പുപാടശേഖരങ്ങളും

കരിമ്പിൻതോട്ടങ്ങളും സന്ധ്യക്ക് കൂടണയാൻ വെമ്പുന്ന പക്ഷിമൃഗാദികളും, വീടണയാനുള്ള ഔഷുകൃത്തോടെ നടന്നുനീങ്ങുന്ന ഗ്രാമീണരുമൊക്കെയുള്ള ദൃശ്യങ്ങൾ പിന്നിലാക്കി രത്തൻ ട്രാവൽസും റാവു ട്രാവൽസും അതിവേഗം നീങ്ങിക്കൊണ്ടിരുന്നു. ഏതാണ്ട് എട്ടര മണിയോടെ ഹരിദാറിനു സമീപമെത്തി (ഹരിദാർ എന്നും ഹരദാർ എന്നും ഭക്തർ ഈ പുണ്യസ്ഥലത്തെ അനുസ്മരിക്കുന്നു. ഹരിയുടെ ആസ്ഥാനമായ ബദരിയിലേക്കും ഹരന്റെ ആസ്ഥാനമായ കേദാരനാഥിലേക്കുമുള്ള പ്രവേശനകവാടമാണ് ഹരിദാർ അഥവാ ഹരദാർ) വിനായകചതുർത്ഥിയാഹ്ലോഷങ്ങളുടെ അലയൊലികൾ തിങ്ങിനിൽക്കുന്ന അന്തരീക്ഷം. ഗണേശനിമജ്ജനത്തിനായി ഭക്തിപൂർവ്വം നീങ്ങുന്ന ഹ്ലോഷയാത്രകൾ വഴിയിലുടനീളം കാണാമായിരുന്നു. അവിടെ ഞങ്ങൾക്കു താമസിക്കാനുള്ള ഹോട്ടലിലെത്തി ക്ഷണവും കഴിഞ്ഞ് അടുത്ത ദിവസം കാണാൻ പോകുന്ന കാഴ്ചകളെ കുറിച്ചാർത്ത് ഉറങ്ങിയതറിഞ്ഞില്ല.

പിറ്റേന്ന് 8-ാം തിയ്യതി കാലത്ത് നാലുമണിക്ക് ഉണർന്നെങ്കിലും അഞ്ചുമണിയോടെ മാത്രമേ ഗംഗാസ്നാനത്തിന് പുറപ്പെടാൻ കഴിഞ്ഞുള്ളൂ. ബാല്യം മുതലേ കാളിദാസകൃതികളിലൂടെ മനസ്സിൽ പതിഞ്ഞ ഗംഗയെ ദർശനസ്വർഗ്ഗപുണ്യങ്ങളിലൂടെ അടുത്തറിയാനുള്ള ആ മാനസികാവസ്ഥ..... അതെ,

വാക്കുകൾക്കതീതമാണത്. ഓരോ ഭാഗതീയന്റെയും ഹൃദയസ്വഭവമായ ആ നാമം കുളിരണിയിക്കുന്ന ഒരു പുണ്യസ്മരണയാണ്. ഗംഗയിൽ മുങ്ങിനിവർന്നപ്പോൾ ഇന്ദ്രന്മാന്തര സുകൃതത്തെക്കുറിച്ചാർത്ത് മനസ്സ് നിർവൃതി പുണ്ടു.



രമ ആർ. പിഷാരടി

അതെ, തികച്ചും അനുപമമായ ഒരു ധ്യാനാവസ്ഥ പോലെ! പിന്നീട് കലിയുഗവരദനായ ശ്രീ അയ്യപ്പനെ ദർശിച്ച് ശൈവാലിക് ശിരിനിരകളിലുള്ള മനസാദവിക്ഷേത്രദർശനവും നടത്തി. മനോകാമനകളുടെ സാഹചര്യമാണത്രെ ദേവിദർശനഫലം. റോപ് വേയിലൂടെ താഴോട്ടുനോക്കുമ്പോൾ കാണുന്ന ഹരിതഭംഗിയും വർണ്ണമനോഹാരിതയും മനസ്സിനെ പ്രാണായാമം ശീലിപ്പിച്ചുകൊണ്ടിരുന്നു. ഹരിദാറിന് വെള്ളിയരഞ്ഞാണം ചാർത്തി വളഞ്ഞൊഴുകുന്ന ഗംഗ ഒരപൂർവ്വദൃശ്യംതന്നെ. ഉന്നതങ്ങളിൽനിന്നുള്ള ഹരിദാർ കാഴ്ചകളും, വർണശബളിമയിൽ കുളിച്ചു നിൽക്കുന്ന പുകളുടെ ലോകവും സുഖവും മധുരവും നിറഞ്ഞ അനുഭൂതികൾ

പകർന്നുതന്നു. ദേവിയെ തൊഴുതു റോപ് വേയിലൂടെ മടങ്ങുമ്പോൾ ധന്യമായ ആ നിമിഷങ്ങൾ സമ്മാനിച്ചവർക്കെല്ലാം നന്ദി പറഞ്ഞു.

ആസാദ്യകരമായ പ്രാതൽ കഴിഞ്ഞ് താൽക്കാലികമായി ഹരിദാറിനോട് വിട പറഞ്ഞ് ഋഷികേശിലേക്ക് പോകുന്ന വഴി ഹരിദാറിൽനിന്ന് അധികം അകലെയല്ലാതെ ഭാരതമാതാക്ഷേത്രവും സന്ദർശിച്ചു. വെണ്ണക്കല്ലിൽ തീർത്ത ഭാരതമാതാപ്രതിമയും പല നിലകളിലായി ഭാരതീയസംസ്കൃതി വെളിപ്പെടുത്തുന്ന മറ്റു ശില്പങ്ങളും വൈശിഷ്ട്യമായ ഒരത്ഭുതചിത്രംതന്നെ ഒരുക്കി. പിന്നീട് പവൻധാം എന്ന അതിസുന്ദരമായ മന്ദിരവും സന്ദർശിച്ചു. ഗ്ലാസുവർക്കുകളിലൂടെ ദേവീദേവന്മാരുടെ ഒരു നീണ്ടനിരതന്നെ അതികമനീയമായി ഒരുക്കിയിരിക്കുന്നു. അതിനുശേഷം ഞങ്ങൾ സപ്തർഷി ആശ്രമവും സന്ദർശിച്ചു. ഹരിതസമ്പന്നമായ ആ ആശ്രമത്തിനകത്ത് ഞാൻ അലസമായി അലഞ്ഞുനടന്നു. ഋഷികേശിൽ ഞങ്ങൾക്ക് താമസസൗകര്യം ഒരുക്കിയിരുന്നത് കോവിലൂർ മഠം വക ആശ്രമത്തിലായിരുന്നു. സരസ്വതി വിദ്യാലയം എന്ന

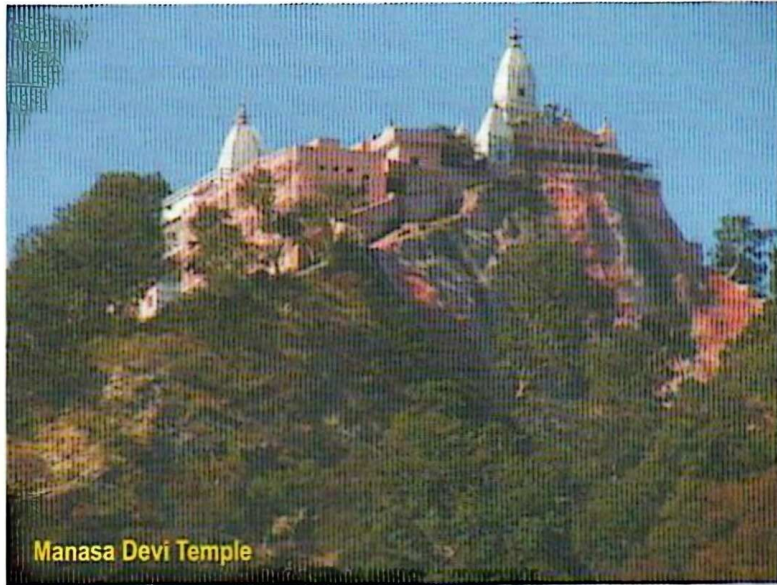


Haridwar Railway Station

നാമജപത്തിൽ പങ്കു ചേർന്നു. നാല്പതുവർഷത്തോളംമുമ്പ് കേരളം വിട്ട് ഇവിടെ താമസമാക്കിയ ശ്രീ ബാലകൃഷ്ണൻ ആശ്രമകാര്യങ്ങളെ കുറിച്ച് വിശദമായി പ്രതിപാദിച്ചു.

ആശ്രമംവക ബുക്ക് സ്റ്റാളിൽ കണ്ട സാമിജിയുടെതന്നെ ഗണ്യത്തിൽ ആലേഖനം ചെയ്ത ഇൻസ്പൈറിങ് സോങ്ങ്സ് ആന്റ് കീർത്തനാസ് എന്ന സിഡിയിൽ മനസ്സ് ആകൃഷ്ടമായി. ആ സിഡിയിലെ സോങ്ങ് ഓഫ് സാധന ഇൻസ്ട്രക്ഷൻസും സോങ്ങ് ഓഫ് റിയൽ ലെറ്ററും എന്നെ വളരെയേറെ ആകർഷിച്ചു. സാമിജിയുടെ സമാധിസ്ഥലത്ത് പ്രണാമങ്ങളർപ്പിച്ചശേഷം ഓംകാരാനന്ദ സാമിജി സ്ഥാപിച്ച ക്ഷേത്രവും സന്ദർശിച്ചു. പിന്നീട് രാമലക്ഷ്മണന്മാർ കടന്നുപോയ ലക്ഷ്മണർജ്ജുല ലക്ഷ്മണമാക്കി നടന്നു.

ലക്ഷ്മണർജ്ജുല ഒരു തൃക്കുപാലമാണ്. ലക്ഷ്മണർജ്ജുലക്ക് സമീപത്തായി കൈലാസാനന്ദ മിഷൻ ട്രസ്റ്റ് നിർമ്മിച്ച 13 നിലകളുള്ള സ്വർഗ്ഗനിവാസ്. സ്വർഗ്ഗനിവാസിനടുത്ത് ഗംഗാതീരത്തുള്ള ഒരൊഴിഞ്ഞ സ്ഥലം നോക്കി സംഘ്യാംഗങ്ങളെല്ലാം ശ്രീ ബാലകൃഷ്ണന്റെ നേതൃത്വത്തിൽ ഒത്തുകൂടി. അദ്ദേഹം ഋഷികേശിന്റെ ചരിത്രവും മറ്റും വിസ്തരിച്ചു പറഞ്ഞുതന്നു. പിന്നീട്



Manasa Devi Temple

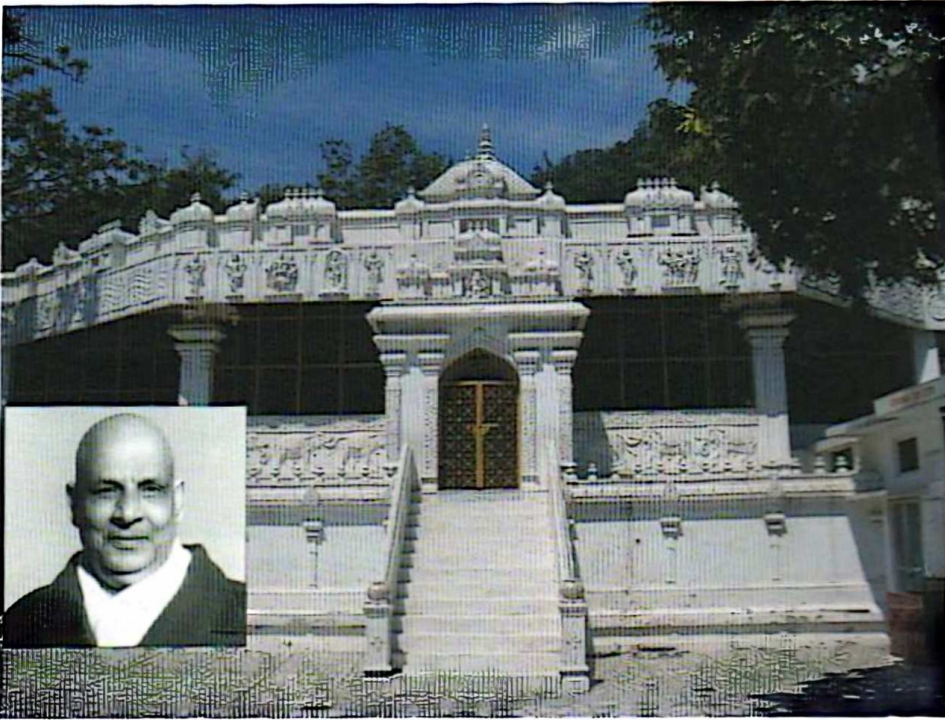
വേദപാഠശാലയും ഈ ആശ്രമത്തിനുള്ളിൽ പ്രവർത്തിക്കുന്നു.

തണൽ വിരിച്ച ആ വളപ്പ് ഒരുക്കുന്ന ആത്മീയാന്തരീക്ഷവും അന്യാദൃശംതന്നെ. തനി കേരളീയരീതിയിലുള്ള ഉച്ചഭക്ഷണം അക്ഷരാർത്ഥത്തിൽ ഒരു സദ്യതന്നെ ആയിരുന്നു. വിഭവസമൃദ്ധമായ ആ ഉച്ചഭക്ഷണം ഓണനാളുകളെ കുറിച്ചുള്ള ഒരോർമ്മതന്നെ സമ്മാനിച്ചു.

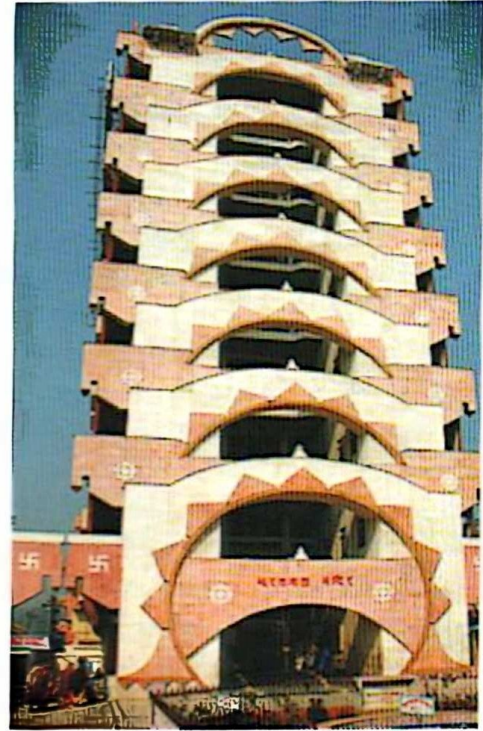
ഏതാണ്ട് മൂന്ന് മണിയോടെ വിശ്വപ്രസിദ്ധമായ ഡിവൈൻ ലൈഫ് സൊസൈറ്റിയുടെ ആസ്ഥാനമായ ശിവാനന്ദാശ്രമം സന്ദർശിക്കാൻ പുറപ്പെട്ടു. സാമിജിയുടെ പൂർവാശ്രമത്തിലെ നാമം കുപ്പുസാമി എന്നായിരുന്നു. അദ്ദേഹം ഡോക്ടറായി വിശിഷ്ടസേവനം അനുഷ്ഠിക്കുകയും പിന്നീട് ആത്മീയകാര്യങ്ങളിൽ മുഴുകി സന്യാസം സ്വീകരിക്കുകയും ചെയ്തു. ഞങ്ങൾ അവിടെ ചെന്ന സമയം തികച്ചും വിശിഷ്ടമെന്നു പറയാതെ വയ്യ. ആ സമയത്ത് അവിടെ അഖണ്ഡനാമയജ്ഞം നടക്കുകയായിരുന്നു. ഞങ്ങളും കുറച്ചുനേരം ആ



Pawan Dham Glass Temple



Sivananda Ashram- Swami Sivananda (inset)



Bharatmata Temple

പരമാർത്ഥ ആശ്രമം, ഗീതാവേദി തുടങ്ങിയ സ്ഥലങ്ങളും ഗഡ്‌വാൾ ജെംസ് ആന്റ് ഹാൻഡ്‌ലിംഗ് ഷോറൂമും സന്ദർശിച്ചു. തുടർന്നുള്ള ഗംഗാനദിയിലൂടെയുള്ള ബോട്ട് യാത്ര സംഘാഗങ്ങളെല്ലാം ഒരു ഹൃദ്യാനുഭവമായിരുന്നു. പവിത്രമായ ഗംഗാജലം കൈക്കുമ്പിളിൽ കോരി ദേഹമാകെ തളിച്ചപ്പോൾ സ്നാനം പഞ്ചവിധം പ്രാക്തം എന്നുരുവിട്ടു. അനിർവചനീയമായ ബോട്ടുയാത്രയിൽ മനസ്സു നിമിഷനേരംകൊണ്ട് കൊച്ചുകുട്ടിയായി മാറി.

ആശ്രമത്തിൽ തിരിച്ചെത്തിയതിനുശേഷം ഗംഗാസ്നാനമെന്ന അപൂർവദാശ്യത്തിന് ഞങ്ങളിൽ ചിലർ തയ്യാറെടുത്തു. കുളികഴിഞ്ഞ്, യാത്രാനേതൃത്വം വഹിക്കുന്ന ശ്രീ രാമദാസിന്റെയും ശശിയുടെയും അഭ്യർത്ഥനപ്രകാരം സംഘാഗങ്ങളെല്ലാം ഒരു മുറിയിൽ ഒത്തുകൂടി. ശ്രീമതി

വിജയലക്ഷ്മി ടീച്ചർ, ശ്രീമതി രത്നകല എന്നിവരുടെ നേതൃത്വത്തിൽ നടന്ന ഭജനകളിൽ സംഘാഗങ്ങളെല്ലാം സജീവമായി പങ്കെടുത്തു. പിന്നീട് ഔപചാരികമായി പരസ്പരം പരിചയപ്പെടുക എന്ന ചടങ്ങും നടന്നു. കേദാർനാഥ് യാത്രയിൽ അനുവർത്തിക്കേണ്ട ഗൗരവതരമായ കാര്യങ്ങളെക്കുറിച്ച് രാമദാസ് സവിസ്തരം വിശദീകരിച്ചു. ഗൗരീകുണ്ഡ എന്ന സ്ഥലത്തുനിന്ന് ചെങ്കുത്തായ മലനിരകളിലൂടെ ഏതാണ്ട് 14 കി.മീ. സഞ്ചരിച്ചുവേണം കേദാർനാഥിലെത്താൻ. കാൽനടയായിട്ടോ, കുതിരപ്പുറത്തോ, ഡോളിയിലോ ഓരോരുത്തർക്കും അവരവരുടെ ആരോഗ്യസ്ഥിതിയോ താൽപര്യമോ കണക്കിലെടുത്ത് ഇഷ്ടാനുസരണം തിരഞ്ഞെടുക്കാം. അത്താഴശേഷം സംഘാഗങ്ങളെല്ലാം വിശ്രമിക്കാനൊരുങ്ങി.

(തുടരും)



To Manasa Devi Temple on ropeway

Starting With Words

-Guruji

Normally a person learns to talk in mother tongue (the lingua that the mother introduces to her child to start with) and that is taken as the local language but may not be true for migrants. The child is thus almost familiar with all the words he usually handles at home and around.

When you observe the old text books of Malayalam Primer, you would find many words with which the present generation children are not familiar as they neither use those words or see those objects. While learning a new language and its alphabet, the children are always taught the simplest characters to write first and gradually move to the difficult characters and diphthongs. But it is not necessary to follow the same method while teaching pupils of higher ages as they are already familiar with the nuances of learning a new language.

In orthography (method of writing characters of an alphabet in the easiest way), easiest characters are always taught first and accordingly, the first character of our alphabet is never taught in the beginning but towards the end. When the pupil is familiar with all the characters, both the vowels and the consonants, the exact order in which they appear in the alphabet is shown.

The first character of our alphabet (അ) is a bit complex as it can be shown as a combination of three characters (a, o, o) and hence the characters are taught in an easier way.

Malayalam characters are made up of either curvilinear, straight lines or a combination of them. Here we follow the method of simple words in which vowels are used minimally. To start with let us write

തല (Tala)



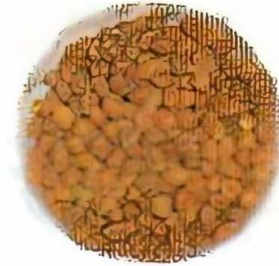
Head

കട (Kata)



Shop

കടല (Katala)



Bengal gram

കവല (Kavala)



Junction

കര (Kara)



Shore

കല (Kala)



Scar

Exercise: Write down the words given above several times and pronounce it each time until you get it right. The pronunciation is given in the bracket aside and the meaning below the picture.

Answer to Quiz No. 5

അറസ്റ്റ് ചെയ്ത കമലം, പ്രിൻസ്, ...

From the above given part of a sentence, it appears that Kamalam and Prince arrested some body but in fact they were arrested. Therefore the names given should have been qualified as given below.

അറസ്റ്റ് ചെയ്യപ്പെട്ട കമലം, പ്രിൻസ്, ...

Now it is understood that the above mentioned persons were arrested.

The right answer was sent only by Shri K S Nair of 3, Priya, 14/B, Netaji Palkar Road, Ghatkopar West, Mumbai 400 084. Congratulations!



Kerala in Mumbai

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