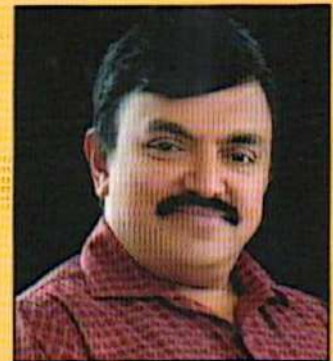
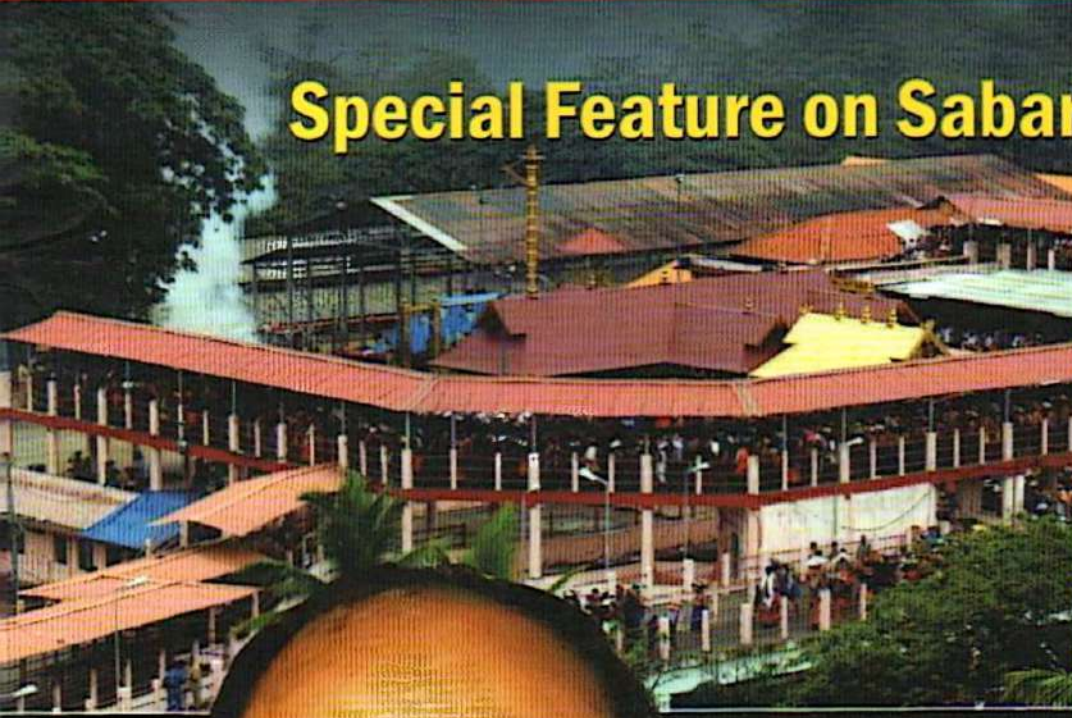


# Kerala in Mumbai

Only English/Malayalam Monthly Magazine linking Mumbai Malayalees

■ Vol.4 No. 8 ■ Price Rs. 70 ■ November 2013

## Special Feature on Sabarimala



**Business  
and Music**



**Navi Mumbai  
Social Worker**

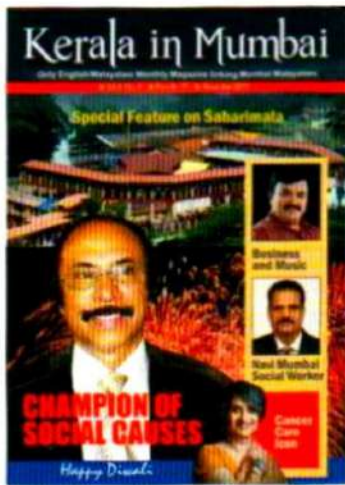
**CHAMPION OF  
SOCIAL CAUSES**

**Cancer  
Care  
Icon**

*Happy Diwali*



# IN THIS ISSUE



- 05** Editorial  
Drug before death, not after  
*Lakshmi V*
- 07** Cover story Upendra Menon  
*Lakshmi Venkatachalam*
- 12** Special feature  
Ayyappan Lord of Sabarimala  
*Lakshmi*
- 19** Diwali  
*KIM News Bureau*
- 22** Malayalam Litterateurs-9  
Parappurath  
*Satyanath*
- 26** A Macropolitan Family  
*K R Narayanan*
- 30** Makers of Modern Kerala  
K Kelappan  
*V N Gopalakrishnan*
- 32** Viji Venkatesh  
*Lakshmi V*
- 40** S K Venugopal  
*Elvee*
- 45** Govindan Kutty  
*KIM News Bureau*
- 47** Mumbai News Digest  
*KIM News Bureau*
- 61** Addiction The stumbling Block  
*Dr Sujatha Nair*
- 63** Corporate Matters  
The Companies Act, 2013C A  
*Jacob Koshy*
- 66** Malayalam Movie World  
*KIM News Bureau*
- 70** Let's learn Malayalam-19  
*Guruji*



**Publisher, Printer, Managing Editor**

P V Vijay Kumar

**Executive Editor**

K V Satyanath

**Feature Editor**

Lakshmi Venkatachalam

**Feature Writers**

K R Narayanan

V N Gopalakrishnan

Sriprakash Menon

Reshma Kunju

Kunnam Vishnu

Dr. Sujatha Nair

**Bureau Chief -Thane Region**

Rajan V Nair

Mob: 9004972655

**Consulting Creative Director**

Shankar S Bhogwekar

**Designer**

Sudhakaran K M

**Photographer**

Mangesh U Borade

Mob: 08691902124

**Marketing Consultant**

Ms Rakhee Sunil

Mob: 09820370060

**Advertisement & Marketing**

Reshma Nair (Mumbai)

Mob: 09930514940

T R Raghunandanan

(Kochi - 09847169725)

**Production & Logistics**

K V Prabhakaran

**Owner**

Vibrant Printing & Publishing Pvt. Ltd

**Place of Publication**

B-105, Twin Arcade, Military Road  
Marol, Andheri (E), Mumbai-400 059.  
Tel: 022-29209959

**Printing Press**

Sharprints, 13/679, Sardar Nagar 1,  
Sion-Koliwada, Mumbai-400 022.

Email: keralainmumbai@gmail.com

Website: www.keralainmumbai.com

Views and opinions expressed in Kerala in Mumbai are not necessarily those of Vibrant Printing & Publishing Pvt. Ltd. VPPPL does not take the responsibility for returning unsolicited material sent without due postal stamps for return postage. No part of Kerala in Mumbai can be reproduced without prior permission of the publisher. VPPPL reserves the right to use the information published here in any manner whatsoever.

**Vibrant**  
Printing & Publishing Pvt Ltd

105 - B, Twin Arcade, Military Road, Marol,  
Andheri (E), Mumbai - 400 059  
Tel: +22 29209959 Telefax: 29202094

# Drug before death, not after

What is certain to any living being is its death. While non-human beings are not planning about the death and not concerned about the demise of fellow beings, human beings are an exception. The latter tend to save the resources for the last days as well as for the welfare of progenies. Further it is only men who exploit the death of fellow being and also further to make some money for self. If that is not enough, men also show disrespect to the departed and also hurt the sensibilities of kin and kith of the departed.

Recently two stalwarts of Indian Cinema waved good bye to us within a short span of time and the star watchers and admirers of music expected a mad rush of prominent personalities to pay tributes to the departed. But they were shocked when the expected not only did not turn up but spit venom towards the kin of the departed. And the departed were not some influential persons but who created history in the musical world.

As you have rightly guessed, we are referring to the sudden though not unexpected demises of K Raghavan and Prabodh Chandra alias Manna Dey. The former was 99 and the latter 94 when they breathed their last. Raghavan the oldest music director of India and Manna Dey was the oldest singer (not forgetting that Raghavan also rendered a few songs in the movies) who sang in various languages and loved all those languages. Raghavan the music director sang two songs in his first film while Manna Dey the Bengali singer lent his voice to two Malayalam films. Further, Manna Dey was wedded to Malayalam through his wife Sulochana.

The so called stalwarts of Malayalam films not only ignored Raghavan's death but ridiculed him while the family kept his body beyond the planned time frame expecting someone from the industry would turn up. When Manna Dey died in Bengaluru, his adopted city, his only daughter informed the firebrand CM of West Bengal, but she failed to offer condolence; the least one can do at that juncture but wanted his body to be flown to Kolkotta so that some political mileage could be derived. Both responses deserve the strongest condemnation.

Soon after the news spread, several existing and non-existing organizations planned tribute 'melas' in honour of the departed souls and shouted over the roof top how much they respected, admired, and were in awe of the music of the giants. These crocodile tears are meant only for making some fast money 'when the plate is hot'. When the kulapatis were in need of respite and relief during their last days, none of these organizations was seen around. Soon they were out organising tribute melas.

We have to remember very few can afford to meet their urgent expenses during their old days and the awards, recognition, felicitations and purses are indeed needed during their last days and not after their end. Recognitions, awards and memorials are of no value to the dead but to get importance to the organizations who hold them. We have to refuse sternly to be a part of such schemes. That is the best tribute we, the unorganized, can pay to the departed.

## Modi and KiM

I am thoroughly disappointed by the contents of the editorial captioned 'Ponder before spout' (May 2013). A publication like yours should better take care of literary, cultural, social and educational affairs and not dabble in politics particularly by taking up cudgels for some rabid fascist communal elements.

The crux of the issue is the way the visit of Shri Modi, the CM of Gujarat to the Sivagiri Ashram was treated. It is pertinent to remember here that it is not according to one's choice he/she is born into a particular religion. A great majority of Keralites ignored or were indifferent to, his visit but did a single one try to prevent Shri Modi from entering Kerala? There was not even the usual 'go back' cry. What is wrong in it? And is it not their democratic right to express their views?

It is blatantly clear from the editorial referred above, to see such a mindset existing in the Malayalees settled in Gujarat. The sooner you eschew this sort of dirty perverted way of thinking, it will be better for all.

In the light of what is explained in the foregoing paras, the reference to the visit of the Kerala Minister Shri Shibu Baby John and his meeting with Shri Modi and not meeting the Malayalees, there does not require any comments at all.

It is sincerely hoped and earnestly requested that this write up be published in the very next issue after the receipt thereof at your end. I hasten to add here that in case you fail to do so, copies of this will be flashed to all publications as is found feasible for it is our bounden duty to save and recover all those languishing in a fool's paradise misled by parties and leaders of the likes of BJP and Shri Modi respectively.

L N Joy

President, Vile Parle Malayalee Samajam

## KiM's response

Kerala-in-Mumbai is highly appreciative of the letter sent by Shri L N Joy and we hold the view that it is readers like him would keep our toes in right direction. Though his belated letter is highly educative, we are not in a position to publish in its entirety since it runs to 9 pages. Nevertheless, we publish those portions relevant to our above mentioned Editorial.

At the outset, let us make it clear that our Editorial is based on the outputs received from Kerala and

Malayalees based in Gujarat. We also know that most of the Malayalees residing in Gujarat are there to eke out a living and not to fight on policies of different political parties. One should also remember that there are many Malayalees in the inner circle of Modi, advising him on various aspects of administration and development, some of them even after their retirement. The votes

are garnered on the basis of 'freebies' and subsidies (besides a little about anti-corruption) promised and delivered and not on the basis of philosophy preached, since the days of Anna Durai of erstwhile Madras State.

Sivagiri Ashram is not just an ashram run by some sanyasis but established by Sri Narayana Guru himself who was the founder and President of SNDP till his end and hence most sacrosanct among all his Ashrams. Since, as you point out, SNDP Sangham disowned any responsibility of inviting him for the event, the common man would now wonder which is supreme, Sivagiri Ashram or SNDP.

No politician worth the salt tells what he really feels but what would bring him votes in bulk disregarding the cost to the state. Any person who closely knows the politicians of, at least, Kerala would vouch for this.

Every year politicians of all hues miss no opportunity to be present in the Ashram but why only this time when they had heard about the likely presence of Modi? Modi might have played politics but the Kerala politicians played a much bigger one as they feared that their secular credentials would disappear altogether if they were to be seen with Modi in public. A case of fragile nose withering because of a sneeze!

Despite the acute political differences, in good old days, The CM used to go to welcome their adversaries and nobody doubted his integrity just because of accompanying an adversary.

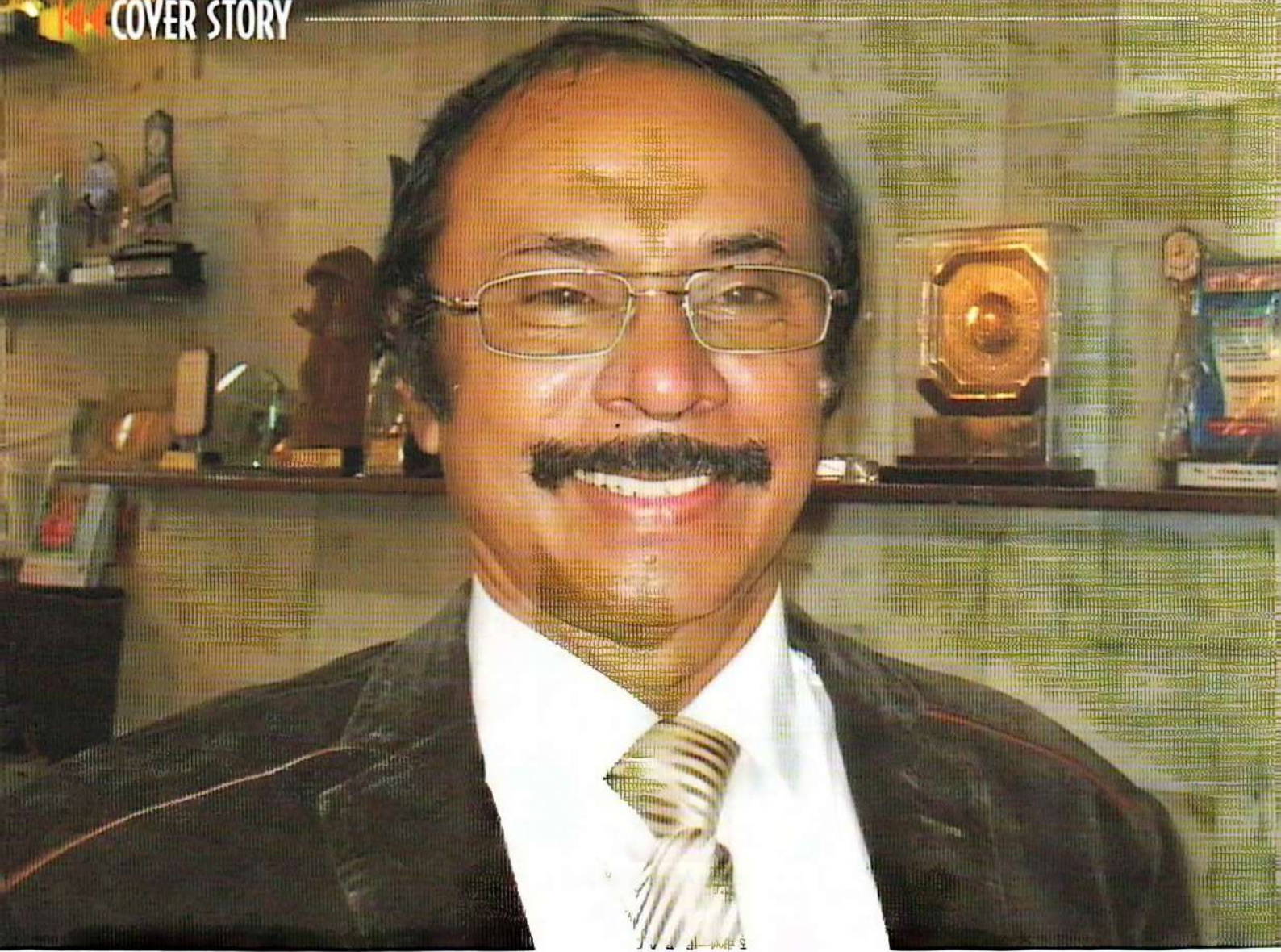


We welcome responses from readers. Please forward your responses and suggestions about various happenings concerning Malayalees residing in this part of India. You may send us your piece in either English or Malayalam. (We shall translate and publish it in English) You may send them via e-mail to [keralainmumbai@gmail.com](mailto:keralainmumbai@gmail.com)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

### Attention Subscribers

Please intimate us in case you do not receive your subscribed copy by 15th of each month, in order to help us to take necessary action. Tel: 2920 9959 / 2094. E-mail: [keralainmumbai@gmail.com](mailto:keralainmumbai@gmail.com)

Printed & Published by P V Vijaykumar on behalf of Vibrant Printing & Publishing Pvt. Ltd. & printed at Sharprints, 13/679, Sardar Nagar-1, Sion-Koliwada, Mumbai-400022 & published at B-105, Twin Arcade, Military Road, Marol, Mumbai-400059. Editor: P V Vijaykumar



## Upendra Menon

# BUSINESS MAN WITH SOCIAL CONCIENCE

Upendra Menon is a Mumbai Malayali businessman, well known for his social and charitable activities, doing his mite to help the community in whatever way he can.



Lakshmi Venkatachalam

Upendra Menon hails from Palakkad and came to Mumbai, as he says, with Rs 150 in his pocket. Through hard work and determination, he has come up and today he heads two business ventures, is Central Committee member Giants International and office bearer in a few Malayalee Associations of Mumbai.

One of Upendra Menon's ambitions is to bring

Malayalees of Mumbai together. As part of Giants and other social organizations he has always extended his support to several causes for betterment of the less privileged. Through the Samajams he has helped his fellow Malayalees. He has contributed a lot towards the construction and consecration of the Ayyappa temple at Kalwe.

Born to the late M K Unnikrishnan Menon and



**Upendra Menon, and his family**

the late K C Sinnamalu Amma, Upendra Menon completed his schooling at his native place in Palakkad and graduation from NSS College Ottapalam. He came to Mumbai in 1972, joined a private company UMA Investments P Ltd and within a year, rose to become Senior Development Officer there, by completing seven and a half months target within 23 days. Upendra Menon later worked in the marketing field at Lupin Laboratories and later joined Skylark Insulations P Ltd as Sales Executive. Within a span of 5 years he was promoted as Sales Manager and then Executive Director of this Company.

From 1978 till date he is Chief Executive of Universal Engineers, an ISO company that is engaged in executing hot, cold and acoustic insulations. In 1999 he started another company, Upendra Therms-Ins P Ltd and is its Managing Director. This company is in contract for thermal Insulation work for Government Underking and multinational companies. He has won Awards and Certificates for Excellence in Performance from Mazagaon Dock Ltd, Bombay Tyres Modistone and carried out orders for ONGC, Reliance Industries Jamnagar etc. Upendra Menon deals with the business of insulation in industrial, marine and oil sector, that



**Grandchildren Aadhitya Vimal and Aadya Vimal**

**“ I have contributed my mite in whatever way I can for any one in need. I want to do more and will continue doing so as long as I can. ”**

contributes to energy and fuel conservation, thus saving the nation lakhs of rupees.

### **Social service**

At the age of ten, when the democratic system of election was introduced in schools,

Upendra Menon was elected as Prime Minister of Deshabandu Primary School in 1959.

Upendra Menon is active in the social and charitable activities of Giants International, one of the world's largest NGO originating from India, and has been appointed as Member, Central Committee which is



**Menon speaking at Bombay Malayali Samajam College, Kashmirira, 2013 Onam celebrations**

the international Governing body of Giants. The nomination took place at the international convention held at Udupi in 2012.

Upendra Menon joined Giants Group of Dombivili as Jt Director of Administration in 1982. A leprosy camp at Sheelphata, project for the handicapped, etc, all these gave good mileage for the growth and development of Giants of Dombivili and helped its extension into other areas.

In 1984, he became the Vice President and the same year Giants shifted base to Kalwe and in 1985 he became President of Giants Group of Kalwe. Upendra Menon compares the Kalwe Unit at that time to an old Austin car that is placed in a car race. He organized the first Unit Conference within 12 days of the Group installation. This was attended by Satish Pradhan, MP later, then first Mayor of Thane and many members attended the event. The group received the record number of awards at the II Unit Conference held in 1985, namely Best President, Best Project, Best Group, Imaginative Project, Best Young Giants, Out-standing Director of Administration. By 1986, it had a sizeable membership and in 1988, as Unit Director he was awarded Outstanding Federation Vice-President (Unit Director). With his



World Chairman, Giants International, handing over to Upendra Menon Appreciation of able leadership by his team

Upendra Menon deals with the business of insulation in industrial, marine and oil sector, that contributes to energy and fuel conservation, thus saving the nation lakhs of rupees.

initiative and drive, the Giants Group of Kalwe included sponsored groups of Saket, Runwal Nagar Thane, Bhandup, Chembur, Kalyan city and in 2003 was Co-ordinator Extension of 6 Groups Mumbai, Mumbai mid town, Chembur- Ghatla, Bhiwandi Metro, Thane, Chembur City and revived 3 Groups of Navi Mumbai, Ulhas Nagar Saheli and Kandivali West. In 2006 he was nominated Founder President of Fed 1 B Giants



Ethics in profession- Upendra Menon presides over a seminar organised at Rajeev Gandhi Medical College where eminent personalities like Adv Wahi PIL Expert, Dr M R Kurup educationist -Principal Vaze college participated. Adv Prof Borewankar, Lt Gen A S Patil AVSM, PVSM was Moderator.



Receiving the Pride of India Award from the Governor of Punjab Justice O. P. Verma

International (that includes major part of Mumbai, Thane and Raigad District), nominated once again and both times he won the Outstanding Fed President Award at International Convention. From 2008 Upendra Menon is Member of the Special Committee in charge of Website development.

### Awards and Recognitions

Upendra Menon has received many awards and recognitions for his humanitarian service with Giants. He was part of the project that provided borewell water to Thakurwadi village with BMC support, led a team from Bhiwandi Giants of 8 doctors for the Latur earthquake victims along with 3 lorries full of food items. In 2005 he

Upendra Menon has received many awards and recognitions for his humanitarian service with Giants. He was part of the project that provided borewell water to Thakurwadi village with BMC support, led a team from Bhiwandi Giants of 8 doctors for the Latur earthquake victims along with 3 lorries full of food items.

received the Pride of India 2005 award from the Constitution House in New Delhi. He was presented Marunadan Maha Pratibha Puraskar by Lok Kalyan Malayali Association and felicitated by Gokulam Gopalan of Gokulam Chit Funds, along with Dr Damodaran of Sree Narayana Mandira Samithi. He received the Rashtriya Ratan Award by Global Economic Council.

### Social Activities

Upendra Menon is the Founder of Kairali Samaj Kalwe in 1988 and was its Chairman for five years. The Samaj is still active and does a lot of social work. Financial help to the poor, free Malayalam classes, promotion of arts and culture, and conducting free Ayurvedic medical camps are some of its welfare activities. He recalls his special moment of pride when the members of the Samaj decided at the time of the Latur earthquake to cancel the Onam lunch and the money kept aside for the celebrations was donated to the earthquake victims through the Chief Minister's Relief Funds.

He is an active member of Thane Zone of Keraleeya Kendra Sanghata, ATMA (All Mumbai Malayali Association), I love Thane as part of I Love Mumbai of Nana Chudasama, and has held important post in these organization at several periods of time.

### Spiritual Front

Upendra Menon as President of Shree Ayyappa Bhakta Sangam Kalwe has been the chief promoter in the construction of a Kerala temple in Kalwe with shrines dedicated to



When bomb attacks shook Bombay, Upendra Menon reached with a team of doctors and handed over blankets to St George Hospital

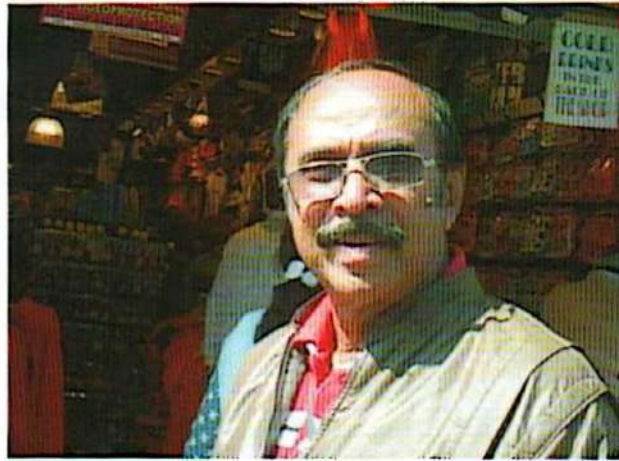


Upendra Menon and others during the Pranapratishta by Tanthri Sri Andaladi Parameswaran Nambuthiripad at the Sree Vishnu Maheswara Ayyappa Temple, Kalwa

Ayyappan, Guruvayurappan, Ganesh and Devi. Under his leadership a marshy plot at Kalwe has been transformed into a beautiful temple complex with coconut trees and is situated close to Rajiv Gandhi Medical College and Shivaji Hospital. Residents of the area of all religions have contributed to the development of this temple and today it offers solace to devotees. He was also Convener of the Mahayagam at Airoli temple performed under the aegis of Shastrapathi Nambudirippad.

**Family**

Upendra Menon's wife Vatsala Menon took VRS from CDA Navy as Accounts Officer. She belongs to Kalady and her parents are the late Ravunni Menon, Headmaster of NSS School in Manickamangalam near Kalady and the late Kamalakshi Amma. Vatsala completed her schooling and Graduation in Kerala and did her graduation in Chemistry from Banaras University.



The couple have two daughters. The elder one Swapna Menon is B Com, B Tech ( Aptech) and was working. She is married to Vimal Vijayan who is an engineer who completed his higher studies at London and is currently working as underwater Inspection Engineer. They are staying at Hiranandani Estate Thane. They have a girl, Aadya, aged seven and a boy, Aadithya aged 5. Their second daughter Shilpa completed her Engineering in Computer Technology from Dutta Megha College of

Engineering Airoli and is working for CADD Emirates in Abu Dhabi.

Upendra Menon has a passion to help others, both Malayalees and others. "I have contributed my mite in whatever way I can for any one in need. I want to do more and will continue doing so as long as I can."

He continues, "We, Mumbai Malayalees, have covered many distances, and achieved many milestones in this big city. Most of us are qualified for all types of jobs. But we must become more educated. We must inculcate in ourselves more of the spirit of leadership and motivate others. We must bring unity among ourselves and make a mark in the political, social and economic arena of Mumbai."

"I do not expect anything in return other than co-operation from my fellow workers and satisfaction and smiles on the faces of suffering men and women when we bring in a little bit of sunshine into their hard lives," he adds. ■



മനസ്സു നിറയെ കഴിക്കൂ!

**ആസ്വദിക്കൂ ജീവിതത്തിലെ മധുരതരമായ നിമിഷങ്ങൾ ഡബിൾ ഹോഴ്സിനൊപ്പം**

അവതരിപ്പിക്കുന്നു ഡബിൾ ഹോഴ്സിന്റെ പുതിയ ഡയറ്റ് പായസം മിക്സ്. പ്രമേഹ സംബന്ധമായ അോഗുളവർക്കും, അമിത വണ്ണമുള്ളവർക്കും കഴിക്കാവുന്ന കുറഞ്ഞ കലോറി ഷുഗറിൽ.



സേവിയ പായസം മിക്സ്, പാലട പായസം മിക്സ്, അരിപാലട പായസം മിക്സ്

മരംഗ് സേവിയ (400g), മരംഗ് സേവിയ (200g & 400g), അരി പാലട (200g, 500g, 1kg), എന്നിവയും ലഭ്യമാണ്.

**തയ്യാറാക്കുന്ന വിധം**  
തിളയ്ക്കുന്ന പാലിലേക്ക് ഡബിൾ ഹോഴ്സ് ഡയറ്റ് പായസം മിക്സ് ചേർത്ത് ചെറുതീയിൽ 15 മിനിറ്റ് ഇളക്കുക. ഡയറ്റ് പായസം തയ്യാർ.



Brand ID

<https://www.facebook.com/DoubleHorse.Manjilas>

**Manjilas Group of Companies**  
Nellikunnu, Thrissur - 680 005, Kerala. Tel: +91 487 2428125, 2420895, Fax: 2440113, E-mail: info@manjilas.com

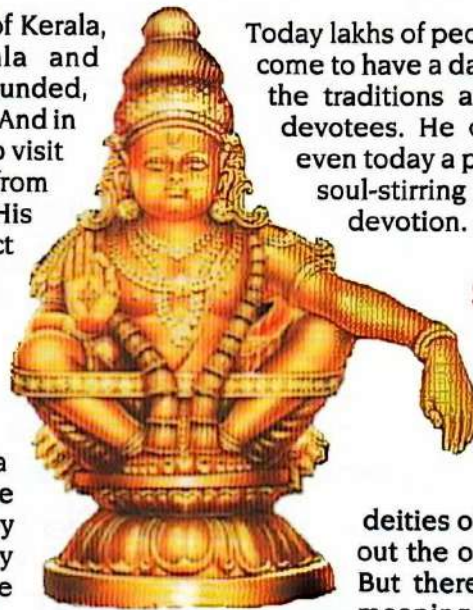
# AYYAPPAN

## Lord of Sabarimala

-Lakshmi

The holy pilgrimage to Sabarimala is one of the most blissful spiritual exercises deeply rooted in Kerala's heritage. Lord Ayyappan of Sabarimala is a popular deity worshipped by Malayalees and others. The period from mid - November upto end of December, known as mandalamasam, is sacred to Ayyappan.

**C**enturies ago, in the dense forests of Kerala, atop Sabarimala, near Karimala and Neelimala, where wild animals abounded, there stood the temple of Lord Ayyappan. And in those days devotees made a pilgrimage to visit their adoring God there, facing dangers from wild animals and harsh nature, to get His blessings and grace. They observed strict austerities, held unflinching faith and with absolute surrender, ' Swamiye Saranam Ayyappa' ( Oh Lord I seek refuge in thee), they made the pilgrimage and returned blessed in mind and body. Their loud cries of Saranam vili kept the wild animals at a distance, their travelling in a group was another advantage and the discipline in conduct and food that they observed for 41 days prior to their journey gave them strength and stamina. As the saying goes, faith can move mountains. Slowly the fame of Sabarimala Ayyappan temple spread far and wide.



Today lakhs of people from all over India, and the world come to have a darshan here and get His blessings. But the traditions and rituals are still followed by the devotees. He observes the fasts and prayers and even today a pilgrimage to this temple in Kerala is a soul-stirring experience, an exercise of faith and devotion.

### Story of Ayyappan

Born out of the union of Hari (Vishnu, who transformed into a female form, Mohini) and Haran (Shiva), according to legend, Hariharaputran or Ayyappan is an amalgamation of two important deities of the Hindu Trinity. Critics may point out the oddity of the union of two male gods. But there is a higher purpose and symbolic meaning attached to this legend. Shiva represents austere masculine force. Vishnu represents graceful feminine strength. Shiva is the ascetic



transcending the mundane while Vishnu participates in worldly affairs, preserves life and descends to the earth in successive avatars to sustain dharma in this world. The union of Shiva and Vishnu is the union of masculine and feminine forces, to sustain a harmonious existence on earth, in a perfect blend of materialism and spiritualism. According to historical studies the story of Ayyappan was revived to bring about unity between warring Shaivites and Vaishnavites. Another legend compares Ayyappan to a popular local Deity, Ayyanar whose name later became Ayyappan.

### Holy pilgrimage

The mandala masam starts on the 10<sup>th</sup> day of the Malayalam month of Vrischikam (Mid November- Mid December) and comprises of two stages. The first stage, mandala pooja, starts on the 10th day of the Malayalam month of Vrischikam and continues till the 11th or 12th day of Dhanu (end December). Afterwards, the temple closes for 5 days for holy observance and opens only on January 1st. The second phase of pilgrimage starts 15 days prior to the first day of the Malayalam month Makaram (mid January) and continues upto Makara Sankranti and Makarajyothi on January 14 and the temple is kept open for seven more days. On the seventh day the closing rituals are held. Apart from this, the temple at Sabarimala is also open for devotees on the following days:

Four days in the month of medam ( mid May- Mid June), nine days from the day of Vishu ( Mid April), every first five days of all Malayalam months, the installation commemoration day marked by the asterix Atham in the Malayalam month of Edavam ( Mid June mid July), the day of niraputhiri held in the Karkitakam month (mid July- Mid August) and four days to celebrate Thiruvonam in the month of Chingam (mid August- Mid September).

### Rituals and Customs

Devotees who decide to visit Sabarimala follow a set of austerities and discipline as part of their pilgrimage under the guidance of a Guruswamy who is their Group Head. They abstain from sex and non-vegetarian food, restrict to having fresh satvic food and eat rice only



Kettunira in progress - filling the neythenga



Placing the items in irumudi kettu



Guruswamy places irumudi kettu on the devotee's head



The pilgrim on his journey

once a day, avoid alcohol, have an early bath and go to a temple daily and utter Ayyappa saranam chants. In the evening the pilgrims gather and sing bhajans and once again utter the Lord's names and refrain from having heavy meals or rice at night. The religious observances and fasts are observed for 41 days. It starts with maladharanam where the devotee wears a tulasi or rudraksha mala (generally, 108 tulasi or rudraksha beads strung on a copper chain with an Ayyappan locket). The pilgrims wear black, dark blue or ochre dresses during the vrutham period.

Menstruating women between the ages of 10 and 50 are not allowed entry within the temple.

### Customs in Ayyappan Worship Irumudi kettu

Devotees carry the irumudi kettu (two sided pouch) on their heads and this marks the first stage of their pilgrimage. The preparation and filling of the irumudi kettu is a symbol of the steadfastness with which every devotee has completed his period of austerities. The pouch has two compartments and it is kept on the head with one compartment on the front and the other behind. The front portion contains most importantly the ghee filled coconut, kaanipon and

other articles to be placed at the Lord's and Malikapurathamman's shrine.

### Ghee filled coconuts Neythenga

The coconut water within is emptied and filled with ghee, symbolising replacement of worldly thoughts with spirituality and sanctity. It also symbolizes the journey of the soul, ghee being the man's soul and the coconut his physical body. When the ghee is emptied for abhisekham at the Lord's shrine and the emptied coconut thrown into the fire it symbolises utter surrender to Ayyappan.

### Petta thullal

Petta thullal is the frenzied devotional dance of ecstasy at Erumeli where Vavar's mosque is situated. The pilgrims cover themselves with colours and with arrows in their hands dance towards Vavar's mosque, go around it and then proceed to the Ayyappan shrine nearby chanting in frenzy 'Ayyappa thinthaka thom, Swami Thinthaka thom'. People of all castes and creed dance and chant in a divine frenzy, shoot their arrows towards the roof of the Ayyappan temple there. The Pettathullal shows how devotion transcends barriers of castes and

religions as they dance in devotional ecstasy.

Next they proceed to the banks of the Pampa river where they take a holy dip and start their walk by foot to the temple. Cars and buses are not allowed after this point. Everybody has to walk their way to the Lord's shrine.

### Ayyappan and Vavar

Vavar, some say was a Muslim saint while others express the view that he was a warrior/ pirate who was defeated by Ayyappan and later became his most trusted lieutenant. This is one of several instances of communal harmony in Kerala. Any pilgrim who goes to Sabarimala has to pay obeisance first at Vavar's mosque.

### Ayyappaswamy and Kaduthaswamy

According to another legend Kadutha was an expert in mountain warfare and helped the Pandalam Maharaja in fighting the Udayanan kings. He was asked to construct the temple in Sabarimala and he was so attached to it that he continued to live there even after the construction was over. Once the Udayanan kings tried to attack him but Kadutha hugged the deity and prayed to Ayyappa. King Udayanan's men left him and moved

## The Pilgrim's Progress

**N**ovember - December is the time when the pilgrimage to Sabarimala takes place. As in other cities of India, devotees observe the rituals and make the pilgrimage to Sabarimala Ayyappan temple under the guidance of the Guruswamy.

There are several Guruswamys in Mumbai who take the pilgrims from Mumbai and they visit several other holy temples on the way.

GK Vasu Pillai, Guruswamy of the Ayyappa Darshan Committee in Powai Ayyappa Vishnu Temple has visited Sabarimala temple for the past 35 years since his early teens and he has been taking devotees from Mumbai to



**GK Vasu Pillai**

Sanbarimala for the past 21 years. This year is his 22<sup>nd</sup> year of organizing the pilgrimage and he plans to leave for Sabarimala on December 8, taking along with him about 50 pilgrims.

Gk Vasu Pillai has been co-ordinating the tours, as he says, 'By Ayyappan's Grace.'

The Ayyappa Vishnu temple will conduct the azhi puja on November 23 this year and the Laksharchana on November 23. Kettunira would take place on December 8 at the temple premises in Powai followed by Annadanam. After the kettunira, the pilgrims start their journey to Sabarimala, a united group in search of Lord Ayyappan's grace and blessings.

by his devotion the Lord asked Kadutha to stay there and said that after visiting His shrine, the devotees would visit Kaduthaswamy's temple.

### Malikapurathamman's Wait

When the demoness, Mahishi was defeated by Ayyappan and attained salvation, she wanted to marry Ayyappan. But the Lord told her that He could not do so and installed her at a nearby shrine. On her insistence and pleading, the Lord promised that He would marry her the year the temple did not have any kanni Ayyappan (first time pilgrims). But every year there are kanni Ayyappans visiting the shrine and Malikapurathamma still waits for her Lord. The irumudi kettu contains articles as offerings for her also.

## MUMBAI AYYAPPAN TEMPLES

Mumbai has its own share of Ayyappa temple. Pujas and rituals are observed here with as much fanfare as in Sabarimala. Almost all the Mumbai Ayyappa Sanghams do some charity work for the uplift of the community, on a regular basis, apart from the religious activities.

We give here a brief description of a few temples of Mumbai.

### Mini Sabarimala

Mini Sabarimala Shree Ayyappa Temple, in Kanjur Marg, situated atop a hillock surrounded by hills and valleys within the precincts of NCH Colony, Kanjur Marg (West), Mumbai, is the oldest Ayyappa Temple in Mumbai. A tiny stream originating from the vicinity adds to the sanctity and beauty of environment. As revealed by the famous astrologer Shri Karuvatta Kochugovindan, there was a big and beautiful Devi temple and a small Ayyappa temple at this place, where today stands the temple of Shree Mini Sabarimala. These temples were destroyed by the foreign invaders. The remnants of these can be seen even today. The invaders also killed the priests of these temples. Since then the devotees used to worship Shri Ayyappa in the same dilapidated temple. The Ayyappa Seva Sangham was formed in 1960, a need was felt to perform certain purification rites or Dosha Parihara Kriyas like Ashta Mangala Deva Prashnam. Accordingly in 1980, after performing



Mini Sabarimala at Kanjur Marg

Ashta Mangala Deva Prashnam, the temple trust started the construction work as per the details in Tantra Vidhi and Thachu Shastra of Kerala. They reconstructed the main Ayyappa temple in the center and temples of Devi Bhuvaneshvari and Shri Ganesha to its left and right respectively. Sarpakavu or the Nagadevatas were also installed in the Northeastern corner. Punahpratishtha or the reinstallation of Shri Ayyappa image and other images made of Panchaloha was done on Pushya Nakshatra day of the Kerala Hindu calendar, in the Mithunam (June-July) month by Shri Pullamvazhi Devan Narayanan Namboothiri, Pullamvazhi illam, Haripad, the famous Vedic and Tantra scholar from Kerala. During the year 2000, again the Ashta Mangala Deva Prashnam was performed. Various Poojas and Homams and Kalashabhishekam etc. were performed by Mahatanthri Shri Devan Vasudevan Namboothiri. Mini Sabarimala Temple, is unique by its resemblance to the holy Shrine of Shree Dharma Sastha at Sabarimala and attracts thousands of devotees from all over Mumbai. But here, unlike Sabarimala, the temple is opened for worship throughout the year with Usha Pooja, Ucha pooja and Athazha pooja along with other routine and special pooja on Tuesday and Friday, for Ganapathy and Devi, Aayilyam Puja and Noorum Paalum on every month on the Ayilyam (Ashlesha) star, to the Naga Devathas.

All important Hindu festivals are

celebrated at the temple and special poojas are performed on these days. The major festival celebrated here is Mandala Makara Vilakku Festival (Mid Nov to mid January.) Like Sabarimala, prasadams such as Appam, Aravana, etc are kept for sale. During the Mandala Vilakku season devotees can book Special Deeparadhana (Chirappu). Every year on 25th Dec, the Pallikkettu Procession takes place in which along with the Lord's chariot, many children walk, holding irumudi or flags symbolizing papa and punya. The procession also incorporates the Nadaswaram, Kavadiyattam, Pampamelam, Thalappoli, panchavadyam. All the participants chant Ayyappa mantras. During the Mandala puja season, different type of cultural programmes of music and dance are performed and vedikettu is a major attraction during this period.

### Shell Colony Ayyappa Temple

Shree Ayyappa Seva Sangham in Shell Colony, Chembur, has been celebrating Mandala Pooja since 1965. It was formed by a group of Malayalees in the area. Starting with Mandala puja celebrations and later other religious and devotional programmes, a full fledged temple complex with Ayyappan as the presiding deity was consecrated in the late 70s. The Pratishtha (Idol Installation) ceremony of the Temple was solemnized in the month of Edavam on Punartam Installation by Tantrivarya, Tantra Visharad Brahmashree Andaladi Vasudevan Namboothiripad in association with



**Chembur Shell Colony Ayyappa Temple**

his son, Tantra Visharad Brahmashree Andaladi Parameswaran Namboothiripad. The glory of the ceremony was enhanced exceedingly by the holy and royal presence of Panthalam Maharaja in the Temple Complex.

Andaladi family is one of the twelve Brahmana families of Kerala, who, it is believed, was initiated into the Spiritual Science of Tantra by Lord Parashurama himself. The other deities within the temple complex are Ganesha, Guruvayurappan, Devi, Sri Rama, Sita, Lakshmana and Hanuman.

According to the temple sources, several persons from various fields have visited this shrine, realised their ambitions and prospered well. The Secretary of the temple Shreekumar Menon quotes that in the last 48 years of celebration, the temple has had the privilege of veteran artistes like Dr. K.J. Yesudas, Seergazhi Govindarajan, P Jayachandran, P Leela, Anuradha Podwal, Ajit Kade and others performing here. Dr K J Yesudas had performed here consecutively for 18 years during Mandala pooja celebrations.

Last year the Governor of Maharashtra K. Sankaranarayanan graced the occasion of Bhagavata Saptaha Mahatmyam in the presence of Swami Sanmayanandaji of Narayanalayam in Palakkad.

This year Ayyappa Sangham will be celebrating its 49<sup>th</sup> Mandala Pooja/ Makara Vilakku beginning on 16<sup>th</sup> November to 22<sup>nd</sup> December with various religious and cultural programmes.

All the daily Poojas, special poojas (Padi pooja etc.) and rituals will be

performed by Tantra Visharad Brahmashree Andaladi Parameswaran Namboothiripad.

#### **2014 - Golden Jubilee**

Shreekumar Menon further says that next year being the 50<sup>th</sup> year or the Golden Jubilee year, the Sangham is planning out several religious, cultural and social activities to commemorate the event on a grand scale.

#### **Nerul Sree Ayyappa Temple**

The Nerul Sree Ayyappa temple in Sector 17 was first constructed in 1995 and had three shrines dedicated to Ayyappan, Ganesha and Devi. The consecration of idols took place in 1996. In 2007 a devaprasnam revealed the presence of other deities and indicated that shrines to Krishna, Shiva, Subramanian, and Nagas

should be installed in the temple premises. Accordingly reconstruction work was started and the renowned temple architect Kanippayyur Kuttan Nambudirippad was approached to guide the reconstruction of temple in consonance with astrological findings. The existing deities were shifted to a Balalaya (temporary abode) and on July 10 this year the consecration of the new temple complex was carried out. The temple has been opened for devotees since July 13.

P Unnikrishnan is the Chairman, K Raghunandan is the Vice Chairman, P V Gopinathan Pillai General Secretary, K R Ravikumar Jt Secretary, P S Prasannakumar Jt Secretary, P Gopalan, Treasurer, N K Gopinath Jt Treasurer, and there is a board of 21 trustees.

#### **Vikhroli Ayyappa Temple**

Ayyappa devotees of Vikhroli under the guidance of the late Veeramani Iyer, better known as Kampamkudi Swamy established the Ayyappa Bhakta Sangham in 1978 and the Sangham used to conduct bhajans, prayers and Mandala puja celebrations every year. In course of time they purchased a plot of land in Bharat Nagar near Tagore Nagar and installed balalaya prathishta of Ganesha, Lord Ayyappa, and Devi in 2011. In May this year, the members have completed construction of the temple and the pranaprathishta was performed in May 2013 by temple chief priest Edappilly Narayanan Nambudirippad.

Murukan Pappanamcode is the



**Nerul Sree Ayyappa Temple**

President, M G Sukumaran Vice President, P P Chandran Secretary, N V Marar, Jt Secretary, Divakaran Nair Treasurer, and there are several Managing Committee members. K K Ramachandran Pillai was the Chairman of the Temple Construction Committee.

### Shree Ayyappa Bhakta Mandal Matunga

Shree Ayyappa Bhakta Mandal was formed in 2003 with the efforts of Guruswamy Bhasker Rao and support of C K Nair, and R M Purushothaman. Even earlier in 1996, V L Bhasker Rao and his Guruswamy, K K Nair had started Mandala Pooja at their residence in Bhiwandiwala building. Later it shifted to the chowk of Bhiwandiwala building and from 2003 it is being celebrated in different halls at Matunga.

This year the Mandala puja will be conducted on November 16 at Kutch Loharwadi in Matunga. Starting with Ganapathy homam, there will be Sahasranamarchana, Sastha preethi, bhajana and thalapopoli and procession with chenda melam by well-known artistes from Kerala in the evening. Annadanam will be served to all devotees, like in the previous years.

Bhajan by Janaki Mami and Sree Ayyappa Seva Samithi from Western



Pranapratishta at Vikhroli Ayyappa Temple

Railway colony take place every year during the celebrations.

After the puja a group of devotees organize kettunira and go on a pilgrimage to Sabarimala under the guidance of their Guruswamy.

V L Bhasker Rao is the Chairman and C Kumaran Nair President of the Shree Ayyappa Bhakta Mandal. P S Nair and Akshay Jayaram Shetty are Vice-Presidents, R M Purushothaman is the Secretary and Shaj S and Naresh B Chedda are Jt Secretaries. Rajamani is the Treasurer, Ganesh Rao is the Jt Treasurer. There are 6 Executive

members and 7 Advisory members. The immediate aim of the Bhakta Mandal is to purchase land to build a temple in the vicinity for Lord Ayyappa and conduct veda classes sanadhana Dharma etc in the premises for the younger generation.

Like the Ayyappa Bhakta Mandal in Matunga, there are several other Sanghams in Mumbai and its suburbs, in Navi Mumbai, Thane etc where Mandala puja with religious puja and cultural programmes are conducted by devotees for one day or three days according to their convenience.



Paranira during Mandala pooja at Shree Ayyappa Bhakta Mandal, Matunga

# Diwali

## Ushering Light and Prosperity

Having fun, bursting crackers, dressing up, decorating one's home, eating sweets and lighting lamps - The festival of Diwali includes all these. But it has also a deeper significance, namely teaching us to usher positivity into our lives and spreading good cheer and happiness around us.

**D**eepavali or Diwali, literally means row of lights and it is celebrated all over India. It is a festival of brightness and positivity, lights are placed in houses, roads are strung with them and buildings and shops are outlined with them. With the practice of offices, both Government and private, giving bonus to employees during Diwali, shops overflow with sales and goods, offers are galore, people are on a



shopping binge and generally there is a festive ambience in all the cities. In several states Diwali is the time for worship of Lakshmi, the Goddess of Wealth, and that adds more warmth and brightness to the festival. The different states of India have their own ways of celebrating Diwali. But all the celebrations lead to the theme of lights, brightness and consequently good cheer and hope.



## Diwali Sweets

Sweets have been an integral part of Diwali. Different types of sweets and snacks are prepared and exchanged among families and friends. Dry fruits are in great demand as well as different types of chocolates. Those who are calorie conscious nowadays buy sugar free sweets and diet chivdas that are available in the market or prepare them at home.



Bursting of crackers is another significant aspect of Diwali. The trend these days is to indulge in fireworks rather than crackers and use ecofriendly products. The colourful bursting of fireworks at night adds to the festive fervor. Rangolis with colourful designs is also an important aspect during Diwali. Beautiful rangoli designs adorning the front of houses and lighted lamps at the entrance are all intrinsic to this festival. Kandils (colourful paper lamps) and diyas are an integral part of Diwali festivals.

Mumbai especially has a positive and bright aura around the time of Diwali and evinces a mela look. It is celebrated for 4 days here.

## The festival of Diwali

In Maharashtra Diwali celebrations are spread over five days. All the days except Diwali are named according to their designation in the Hindu calendar. The celebrations especially in rural Maharashtra start with Vasu Baras or Govatsa Dwadashi the day on which the cow and calf are worshipped. It falls on the 27<sup>th</sup> day Ashvin month /12<sup>th</sup> day Krishnapaksha, Ashvin month). Dhanteras or Dhanatrayodashi (28<sup>th</sup> Ashvin or 13 Krishna Paksha) falls on the second day. This day is

## Rangolis to Welcome Good Luck

The word rangoli is derived from the words 'rang' meaning 'colour' and 'aavali' meaning 'rows of light'. Any auspicious event includes drawing of rangolis, called by different names in different parts of the country. During Diwali rangolis are an important aspect of the celebrations and the colourful patterns in front of the house are symbols of welcoming Lakshmi into the devotees' abode. Imagination and a creative mind are the two factors for drawing an outstanding rangoli pattern. From natural colours in the kitchen, to organic ones from lifestyle stores, flowers of very hue and shade, stencils from roadside stalls, beautiful rangolis can be made from any of the above mentioned.

Rangolis, one of the oldest art forms of India, are also symbols of good luck. The various colours that are used to decorate the designs are symbols of prosperity and celebrate auspicious moments. Some common rangoli themes are leaves, birds, flowers, swastika, chakra, squares, ovals and rectangles etc.

According to legend, when the son of a king's high priest died, the entire kingdom was depressed. Along with their king they all prayed to Lord Brahma who asked the king to paint the son's picture on a wall so that he could breathe life into him once again. This is believed to be the first rangoli.



considered auspicious to buy gold and utensils, dhan meaning gold. The day is also believed to be the one on which Lord Dhanwantari, Physician of Gods who came out during the Samudra manthan, the churning of the ocean by the Asuras and Devas, according to ancient Hindu texts.

Naraka Chaturdashi (29 Ashvin or 14 Krishna Paksha) is the actual day of Diwali, the day on which the demon Narakasura was killed by Lord Krishna with the help of His consort Satyabhama and signifies the victory of good over evil and triumph of light over darkness.

In South India Diwali is celebrated as a one day festival on this day. In some parts, people get up early in the morning have a fragrant oil bath, wear new clothes and burst crackers. Small lamps are lit around the house, rangolis called kolams are drawn in front of the house, pujas to Lord Vishnu are performed, followed by a hearty breakfast of sweets and snacks. An oil bath on that day at dawn, popularly called Gangesnamam, is believed to be as blessed as a dip in the holy river Ganges.

## Diwali and Lakshmi Puja

On the third day of the festival of Diwali, on amavasya (new moon), Lakshmi Puja is performed at an auspicious hour calculated by astrologers. Lakshmi Puja is the most important part of Diwali especially in north and Western India, among the trading communities and the new accounting year starts on this night. New account books are opened after the puja. Lighted diyas or electric lights shine bright throughout the night.

Friends visit one another on this day and exchange gifts. Firecrackers and display of sound and light welcome the Goddess in Mumbai. On the darkest Amavasya night, bright lights welcome the Goddess of wealth so that she dwells among her devotees. Houses are washed and kept clean for it is believed that She likes cleanliness and lamps and lit to light up Her path.

The Lakshmi Puja comprises worship of five deities: first Ganesha, Remover of obstacles, then Mahalakshmi, Goddess of wealth and Money, Mahasaraswati, Goddess of books and learning, and Mahakali and Kubera, the Treasurer of the Gods. Among some, card games and gambling are played after the puja to hone their skills and be blessed with luck. Balipratipada or Govardhan puja on the first day of the next Hindu month Kartika, also called Annakoot, is celebrated. It is believed that on this day Krishna as a child lifted Govardhan mountains to defeat Indra and save his kinsmen from the rains that were to spoil their yagna. For Annakoot large quantities of food are decorated, symbolizing Govardhan Hill lifted by Krishna. In Maharashtra, Tamil Nadu and Karnataka, the day is celebrated as Balipratipada, commemorating the victory of Lord Vishnu as Vamana over the Demon King Bali who was banished into the nether kingdoms. In Maharashtra the day is also celebrated as Nava Diwas or Padava and husbands present wives with gifts. In Gujarat the day is celebrated as the first day of Vikram Samvat calendar.

Bhaiduj, also called Bhaubeej, Bhayyaduj, Bhai Bij, Bhai Pota falls on the second day of Kartika month or 2 Shukla Bhaksha, a festival that



The coloured lamps and lanterns

celebrates the love and affection between brothers and sister. It is also called Yama Dwitiya based on the legend of Yama lord of Death visiting his sister Yami (the river Yamuna). Yami receives him with aarti and Yama has lunch there and when leaving his sisters' place, gives her gifts as a token of his affection. So brothers visit their sisters, have

meals there and give them gifts. It may be mentioned here that Yama is not only the God of Death but he is also keeper of accounts of our karmic life. Diwali is also celebrated as the day Lord Rama and Sita return to Ayodhya after defeating Ravana and his subjects welcome him with lighted lamps. Among Bengalis Diwali is celebrated as Kali Puja. ■



We complete  
**25 years** of sharing  
life together, on  
November 5, 2013  
and thank all our  
near and dear ones  
for their love  
and care.

**Harikumar Menon &  
Madhavi Harikumar**

Hiranandani, Powai



My object was to discover a ray of hope that would enable all human beings to sustain this life beyond all their miseries. I consider the rejection of this life as a mere escapism. I am very particular that my writings and myself should be firmly based in the goodness of humanity.



## Parappurath

# NOVELIST FROM INDIAN ARMY

-Satyanath

Until the advent of the fifties, Malayalam fictional literature was revolving around social, historical and detective novels. Then a few authors working in the defence services made their appearance in the literary scene and the readers were surprised at the new world that opened before them. The prominent among them were VNP Namboothiri (Air Force), Kovilan (Army and Navy), Nandanar (Army) and Parappurath.

All of them vividly painted the lives in the defence services quite realistically initially and then moved to the social arena.

Among the above four, VNP Namboothiri died in an aero plane accident

while in service and his lone novel 'Priya' was well received. The remaining three wrote several novels and short stories and Parappurath was the most prominent and popular as many of his novels were adapted into successful movies.

### His life

Parappurath, born in Mavelikkara on



November 14, 1924, as K E Mathai, was the second son of his parents. His elder brother Unni died early and his father followed when Mathai was only 15, leaving him the head of the family. The hardship his mother faced to bring him up opened Mathai's eyes to the reality and his heart yearned to reduce her miseries. Mathai was a student of Kunnam upper primary

school and his Malayalam teacher Velayudhan Pillai encouraged him to allow his mind to wander in wilderness so that he could write better. After passing matriculation, Mathai did not know where and how to take his life forward. The life of the Kerala youth of that time, was described in his memoirs, Marikkatha Ormakal (The memories undead):



"The Second World War played havoc with the Indian economy. The agricultural produce fetched very little while all other products rose to new heights previously unheard of. Educated youth roamed on the road looking for job desperately. Then some of them especially the Christian boys and girls responded to the calls from the defence services and used that opportunity to make themselves saviours of their families. Khakhi uniforms were visible even in the interiors of the villages of Kerala. People heard the sounds of ammunition boots when their young men moved along the roads when they returned from the military camps during their leave. In many homes fire was lit in the kitchen, replacing the wicks about to be put out."

Mathai joined the army in 1944. The prison-like life in the military barracks opened a new world before him. Most of the youth in the army had a similar background. When some of them ran away unable to cope up with the tumultuous life, some found solace in the liquor bottles while some others suppressed their miseries in loud jokes and sagging dances and mindless talks.

Mathai used this unavoidable exposure to the world to enrich himself with a wide variety of experiences and they stood him well. He saw a number of places in India, Burma (today's Myanmar), Africa besides people of different behavior, character, outlook etc.

During his initial years with army, Mathai used to watch dramas staged by the army men and then he felt like writing one by himself. When *Asamsakal* (Greetings) was presented, his commander Col Govindlal Durgadas Jather not only inaugurated the play but watched keenly till the end. Colonel congratulated

him and asked him to continue writing. This act was a great boost for Mathai and he wrote several short stories. When he sent them for publications in Malayalam, some of them found refuge in waste paper basket while the rest were duly returned. One magazine wrote to him that if he could get 10 subscribers, it would publish the story. Since he could not get those 10 subscribers, the story was not published.

Mathai then wrote a story, *Rugmini*, about a Punjabi girl trapped in communal riots but did not like to be a party of it and also indignant to beg or to become a prostitute unlike others who were willing to do anything to be alive. He sent the story to Lokavani, a Malayalam magazine published from Madras (Chennai). They published with a lot of corrections and with a new title, *Puthriyute Vyaparam* (Trading of daughter).

*Rugmini* was a reality and

Parappurath recalled her in his memoirs.

Mathai then published a compilation of his stories, *Prakashadhara* (Beam of light) and sold the copies by himself by moving around.

Then came, in 1955, the major turning point in the life of Mathai, the writer. Mathai wrote a novel in a serialized form, in *Jayakeralam*, a very popular Malayalam Weekly then, published from Madras. Most of the prominent writers of later period started their writing career through this weekly. VT Nandakumar, Malayattoor Ramakrishnan, M T Vasudevan Nair, Puthoor Unnikrishnan, Pamman, Vayalar Rama Varma, and many others first wrote in *Jayakeralam* to graduate to the *Mathrubhumi*.

It was *Ninamaninja Kalpatukal* (The blood smeared footprints) with a pseudonym Parappurath that created a blast in the Malayalam literary scene. Readers were eager to grab the copy of the weekly while it was serialized. Soon it came in book form, published by Sahithya Pravarthaka Co-operative Society (SPCS) and how many editions followed afterwards!

Subsequently, when Sahithya Parishad celebrated its Silver Jubilee, Parappurath was sitting on a chair in the last row. Needless to say, none could recognize him as the latest star on the literary horizon. When P A Varier presented his paper on Novel-Short Story, he mentioned only four novels published recently worth mentioning. They were Thakazhi's *Chemmeen*, Uroob's *Sundarikalum Sundaranmarum*, Mundasseri's *Konthayilninnu Kurissilekku* and Parappurath's *Ninamaninja Kalpatukal*.

Everyone who attended knew the first three persons mentioned but they were in the dark about the last mentioned. Then an important



*Ara Nazhika Neram*



*Aadya Kranangal*



Dr Babu Paul inaugurates a seminar on Parappurath

event occurred. Prof S Guptan Nair happened to meet Mathai and a self introduction by Mathai followed. Guptan Nair had already read *Ninamaninja Kalpatukul* but did not recognize Mathai as its author. He eulogized the novel and mentioned its impact. It was then that Mathai told him, Parappurath was his pen name or pseudonym. Both the persons from Onattukara shook hands cheerfully.

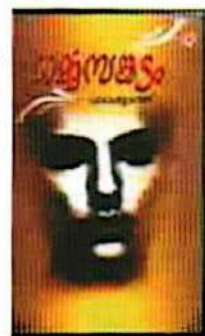
In 1965, Parappurath retired from the army, after 21 years of service. Unlike his peers Thakazhi, Kesavadev, Pottekkat, Basheer etc, Parappurath could not indulge in social activities as he was past his prime. Therefore he could indulge only in the literary field. His experiences were confined only to defence forces and the social atmosphere of his native village and he exemplified in them.

Only three of his novels had army life in the background; *Ninamaninja Kalpatukul*, *Anweshichu Kandethiyilla* (Explored but undiscovered) and *Pani Theeratha Veedu* (Unfini-shed House). Other books are having a social background and characters lifted from his familiar village.

Naturally most of his subjects and characters were from this background. Among them, *Ara Nazhika Neram* (20 minutes) is considered a classic. Some of his novels are successfully adapted to movies.



ആകാശത്തിലെ പാറകൾ



*Ninamaninja Kalpadukul* (1963), *Adyakiranangal* (1964), *Anweshichu Kandethiyilla* (1967), *Ara Nazhika Neram* (1970), *Makane Ninakku Vendi* (1971) and *Pani Theeratha Veedu* (1973) are some of them. Among them, *Ara Nazhika Neram* directed by K S Sethumadhavan is still considered to be a classic and in this star studded film, Kottarakkara Sreedharan Nair as the ninety year old man, waiting for his death performed well, sidelining all others. Among his five movies (*Ummi Thanka*, *Veluthampi Dalava*, *Kunhali Marakkar*, *Pazhassi Raja* and *Ara nazhika neram*) as hero, this role as *Kunjenachan* stands tall. The film went to win laurels at the Kerala State Film Awards, like best actor (Kottarakkara), best story (Parappurath) and best director (Sethumadhavan). Parappurath was very active in SPCS and occupied the position of its President. He has won the Kerala Sahitya Akademi Award, M. P. Paul

Prize and Sahitya Pravarthaka Sahakarana Sangham Award. There are 20 novels, 13 collections of stories, two plays and one memoir to his credit.

He died on December 30, 1981.

### Critics on Parappuram

In the Introduction to the Selected Short Stories of Parappurath, K P

Sankaran wrote: "Though we have several Christian writers, hardly any of them could reflect the spirit of Christianity in their works. Suffer the pain silently and then cover the misery with a bright smile, earn the goodwill even from the enemies at the end by that light, yes, that is what all the characters of Parappurath did in his stories."

Based on *Akasathile Parhavakal*, Prof K M Tharakan said: "Old values are replaced by the new ones in Parappurath's writings. The values of the land lords, such as meaningless ego, thirst for share, fondness for court cases, untouchability, indulgence in lust, love of vengeance, prudery etc are all shattered. New superior human values are consecrated in their places."

"The novels and short stories are mutually fulfilling. On several occasions, certain characters depicted in short stories can also be seen in novels," says G N Panicker.

### Novels

*Chantha*, *Omana*, *Prayanam*, *Thenvarikka*, *Dharmasamkadam*, *Vazhiyambalam*, *Avasthanantharam*, *Ara Nazhika Neram*, *Nanmayude Pookkal*, *Adyakiranangal*, *Achante Kamuki*, *Pani Theeratha Veedu*, *Makane Ninakku Vendi*, *Vilakkukal Vilangukal*, *Ivane Njan Ariyunnilla*, *Manassukondu Oru Madakkayathra*, *Ninamaninja Kalpadukul*, *Anweshichu Kandethiyilla*, *Akasathile Paravakal* and *Kanapponnu*.

Among them, *Kanapponnu* was incomplete when Parappurath died. With the help of Sangeetha, the youngest daughter of Parappurath, novelist K Surendran completed it.

### Short stories

*Jeevithathinte Albathil Ninnu*, *Orammayum Moonnu Penmakkalum*, *Kochechiyude Kalyanam*, *Kurukkan Keevareethu Marichu*, *Aa Poomottu Virnijilla*, *Dinanthyakkurippukal*, *Thokkum Thoolikayum*, *Nalaal Naalu Vazhi*, *Vazhiyariyathe*, *Prakasadhara*, *Keezhadangal*, *Aliyan* and *Soosanna*.

### Play

*Velicham Kuranja Vazhikal* and *Bahrain Kunhannamma*.

### Memoirs

*Marikkatha Ormakal*  
This was published for the first time after one year of his death. ■

# It happened with -19

## Premji

**P**remji, who won the best actor award from the Indian government, was born as Parameswaran of Mullamangalam Mana of Vanneri. He had eight brothers and two sisters. Raman Bhattathiripad, popularly known as MRB was his brother but their mothers were different. Most of these brothers had no formal education as the Namboothiri boys had to observe upanayanam when they attained eight years and continue till they attain fourteen years during which period they learn Vedas. Boys during their upanayanam period cannot go to school as do not wear formal clothes except a *kaupinam*.

Before upanayanam Parameswaran was taught Malayalam by one Narayana Iyer who initiated him to the world of letters. After upanayanam well known grammarian Kuttikrishna Marar taught him Sanskrit to certain extent. Marar was giving tuition to the children of Vallathol but he could not eat from their house as ambalavasis could not eat from a Nair home. So Marar used to come to Mullamangalam for his lunch. During this time he taught Parameswaran some Sanskrit lessons. It was in 1922. When Vallathol shifted residence to Mulakunnathukavu near Thrissur, Marar too went with them putting an end to Parameswaran's lessons. This did not dishearten him and he was determined to learn whatever he wanted by himself.

In 1927, V T Raman Bhattathiripad addressed a group of Namboothiri youth that included Parameswaran. V T started his speech reciting a poem:

Did God give us strong hands

To sit behind closed doors?

He further said: "Among the entire animal world, every living being has to work hard to eat, except a few rich men who exploit others for own survival

and that it was a matter of shame. Listening to VT, Parameswaran decided to work to earn a living and with his nephew started a bookstall in Guruvayur. Soon he got a job as Assistant Proof Reader in Mangalodayam Press and VT was his boss.

The contacts with V T, Vallathol, Marar and Nalappat Narayana Menon instilled confidence in Parameswaran to write poems and he sent a few of his poems to Vallathol who edited *Aatmaposhini* magazine from

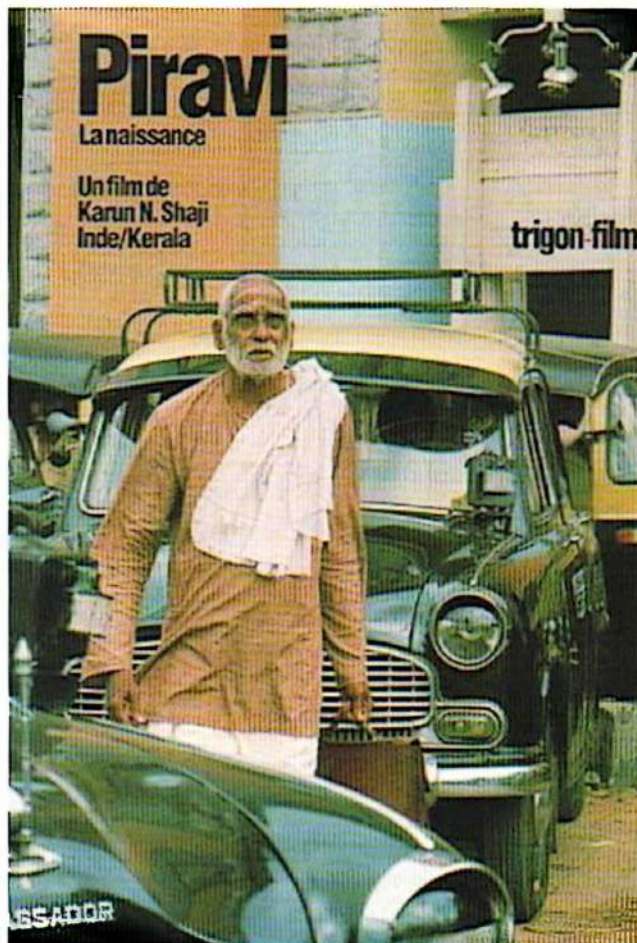
Kundamkulam. Hesitant to reveal his identity to the well known poet, he adopted the pen-name Premji, a name that stuck with him for his life. Nevertheless, Vallathol soon recognized the real person behind the pseudonym.

MRB and Premji knew the sadness of one of their sister when she was forced to wed a much older Namboothiri as his third wife but could do nothing about it. Then a proposal for their second sister came as third wife to another man and the brothers wanted to prevent it. They approached the designated astrologer to give a negative response but he declined. The brothers then realized that only women could do something for themselves but how to get them to do was the puzzle they faced.

Soon articles in the name of Vanneri K Savithri Antharjanam started appearing in magazine 'Unni Namboothiri' and she was none but Premji in another incarnation. An article appeared in 'Unni Namboothiri' exhorted Namboothiri women thus: "Dear sisters! Haven't we suffered enough for living a life of laziness? Our intelligence deserves sympathy when we think that by feeding others our hunger would disappear. We should repent for ignoring the conditions of our community and our country. Pity on us! We grew up without expressing any love for our own soul."

The above article rekindled the fire among the women folk and soon some of them threw away their veil and came out of the closed doors. Parvathi Nenminimangalam was thus the first women leader to come out to lead other like-minded women of the

Namboothiri community. The second meeting of these women was held in Premji's own house with his mother as the convener though she was not aware of her position. Invitations were sent in her name without her knowledge. During the meeting she was extremely cordial to the guests but once it was over, she flared up against her sons and asked Premji to get out of the house and not to show his face again before her. Premji bowed before her in all humility and left the house.



A Premji poster abroad



# A MACROPOLITAN *Family*



K. R. NARAYANAN

**The Dreamland**  
Bombay (as it was called then), used to be the dreamland for us - the children of an ancient Tamil Brahmin family in the then Cochin

State - about six decades ago, as many of our elders had settled down here since long. Any chance to visit Bombay as an escort to the elderly people or the ladies returning from holidays in Kerala would never be missed. The sweetness and the flavor of the Chandu Panjabi Halwa, white and yellow Pedas and many other Gujarati and North Indian Sweets (packed in tin boxes, with beautiful pictures of the V.T. Station, Marine Drive, Rajabhai Tower, Eros Cinema, etc.) still linger on our tongue. We used to long for the summer vacation, when the uncles, aunts, cousins and other relatives from Bombay came home for the holidays. We could expect plenty of gifts from the visiting relatives like the Bombay sweets, readymade garments (designed in the latest

fashion in Bombay) and many other unusually exciting novelties, which were not available in our small town.

More fascinating were their stories regarding the Chowpati Beach, Malabar Hill, the Hanging Garden, the Boot House, the Elephanta Caves, the trams and local trains and above all the movies and the film world.

Some of the members of the older generations of the Bombayites in the family (who had a tremendous sense of history) told us stories about the seven marshy islands, which grew into the present-day metropolis of Bombay/Mumbai. It had very ancient names (they used to say) - like Kakamuchoe and Galajunkja. The names changed to Mumbai, Mombai, Mombay, Mombayn, Mombaym and Bombai, which finally took the written form of

**We used to long for the summer vacation, when the uncles, aunts, cousins and other relatives from Bombay came home for the holidays.**

Bombaim in Portuguese. After the British gained possession in the 17th century, it was changed to Bombay (from the Portuguese Bombaim). But, it was also known as Mumbai or

Mumbai among the Marathis and Gujaratis, Bombai amongst the Tamils, Bumbai in Hindi, Persian and Urdu. The city officially returned to Mumbai in 1996.

## **The Stories on Bombay**

Some of my elders, who had settled in the then Bombay, would describe the development history of the merger of the islands, Hornby velar, Colaba Causeway, the then Fort of Bombay, the then Churchgate (where the present Flora Fountain is situated) and many such other historical details. Amongst them, a late uncle - who lived for more than

sixty five years in Goregaon (and had a telescopic memory!) - used to describe every stage of the evolution of this city. Apart from the history, he had many other interesting aspects to speak about. He and a few others of his generation had an excellent etymological data of most of the localities of the City.

According to them, the Little Colaba was the place where the Omanis used to come and stay in the good old days. Hence the small island got the name "Ul Omani' Island". The Britishers found it convenient to pronounce it as the "Old Woman's Island". The present Apollo Bunder used to be a wharf full of sea weeds, locally known as Palva. The wharf therefore used to be called "Palva Bunder", which again got changed to Appollo Bunder. So had originated the name Worli, from Vad Ali or Vadli, an area which abounded in banyan trees. Mahim used to be Mahika Vati of the good old Hindu Kings and Cooperage the place, where Coopers (who assembled the wooden barrels) lived.

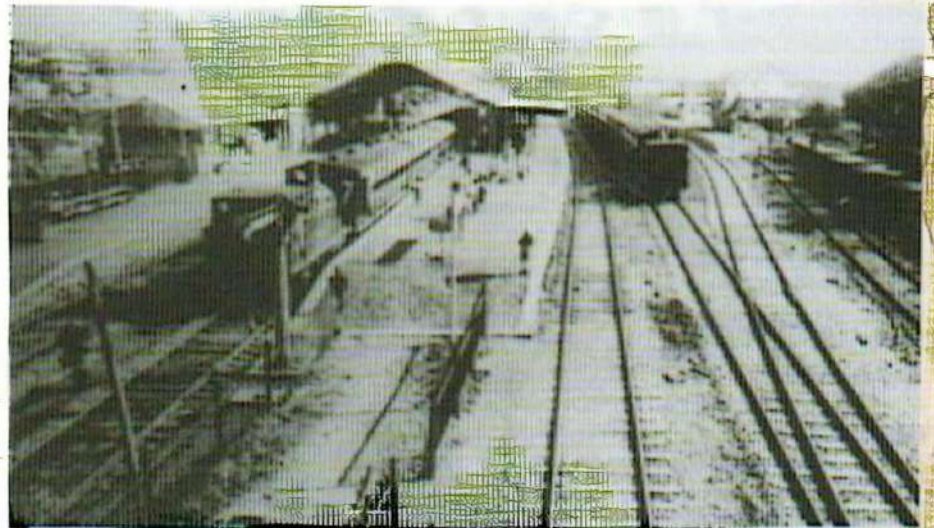
There are many more like that. But the most interesting information was that the biggest stock exchange of the country the Bombay Stock Exchange - has had its origin under a Banyan tree, where the Horniman Circle stood. It is said to have subsequently moved to the place where it is now. The stories of the aunties and the younger generation, on the other hand, involved the latest Hindi movies, film songs, Chowpati and Juhu beaches, the local trains, Hanging Garden, the Boot House in Kamala Nehru Park and the like. Maybe on account of many years of long interaction with this city, we always considered this ancient city as our own family home.

### The Modus of Replantation

I have very often wondered how most of our large family turned out to be Bombaywalas (later Mumbaikars). The modus of replantation of the family members in the different suburbs of Mumbai - from South Bombay to Borivli, the Central Railway localities and the New Bombay areas. Three senior most members of the family were the only persons who could vouch for the events of the family's early migration to and within Bombay.



The then Churchgate Station (By Courtesy)



Old Dadar Station (By Courtesy)

**The most interesting information was that the biggest stock exchange of the country the Bombay Stock Exchange - has had its origin under a Banyan tree, where the Horniman Circle stood.**

The first two of them are no more with us and the third has since grown old and settled down in Palakkad. Fortunately, the last one's elder brother had maintained a note book, wherein he had recorded some details of the migration of our family to the then Bombay and their happy life there. (Thanks to his son, I could lay hands on this document). According to this, the earliest of our family to land in Bombay was my father's cousin from Thriprayar circa

1925. He was an officer in the Railways and had established himself in a very big rented house in Matunga, as his office was then located in Matunga.

I have heard very often that Matunga (being close to Dadar Station) used to be the first residence for many south Indians, especially the Palakkad Brahmins. It is often said that Madras Express, Dadar Station, Matunga and Palakkad Brahmins were inseparable, in those days. Within a short time, my father too seems to have joined him, to work for the then General Motors in Bombay. Gradually, many of their cousins, nephews and other relatives seem to have joined them to make Bombay their home. The family members were living a homely life (as if they were in Irinjalakuda, Thrissur, Cherpu or Thriprayar) in a huge two-storied building in Matunga of the then far-away Bombay. A cook too was brought from Central Kerala to this house to cater to the food requirement of the inmates. Many came for jobs here, while many others came for professional training and academic

courses in those days. The two storied house in Matunga, transformed into a "home" for any relative or for that matter any one, who landed in Bombay from the erstwhile Cochin State or British Malabar. It is said that the house also served as a guest house, for those who made short or long visits to this City.

It is said that Bombay suffered an explosion (in the Dock areas) in 1944. After this, the "Bombay Home" is said to have moved to another house in Matunga. In due course of time, the pioneer my father's , cousin- passed away prematurely and my father moved to Calcutta. This put an end to our good old "ancestral home" or "Tharavad" in Bombay. A disintegration of the "joint family of Bombay" followed. Its members moved initially to the Parsi Colony area in Dadar. While a few continued to stay there, others started migrating to different mushrooming suburbs like Borivli, Malad, Goregaon, and the like. Some preferred to stay in areas like Worli, as their work- places were located there.

As the family expanded and the city developed manifold, many of their branches further migrated to different eastern suburbs like Chembur, Ghatkopar, Mulund, etc and later to the recently developed New Bombay. Their progeny were born and brought up here, educated here, married here and begot children here. Most of the early migrants and some of the second generation too are no more now. The rest of them turned old and grey and settled down here for ever. The old Dadar/Matunga and other suburbs in North Bombay still bring back the memories of the family's good old happy days in this great Metropolis.

### The Transformations

The cosmopolitan atmosphere of the City had a great influence on this conservative group from the Central Kerala and their progeny. They lived and interacted with the people around, like the Maharashtrians, Gujaratis, Marwaris, Panjabis, Sindhis, Goans, North Indians, etc, and



The Bombay Municipal Corporation then (By Courtesy)



The V. T. Station then (By Courtesy)

evolved a new culture and life style, peculiar to Bombay. Also, they adopted a lingua franca peculiar to Bombay the Bombay Hindi. (A very convenient National language without the suffocating rules of grammar, genders, tenses, etc. and easily understood by any one in any part of the Indian peninsula). Like many other city-dwellers, the family adopted the Bombaya Hindi, but English continued to be on the

mainstay on account of the enhanced educational level of the new generation and their spouses, who came from different parts of the Indian subcontinent and even from places abroad. Life in this metropolis also necessitated many deviations from the conventions and traditions of the Tamil Brahmins of Central Kerala. The surname was one among them. Our names down south were very simple like Subramanyan, Vaidyanathan, Ramaswamy, Venkateswaran, Sangameswaran, etc. - with the initials to denote the family or village name and father's name. We never had a surname and hence people committed mistakes while giving us our correct identity. Invariably, our first name was often mistaken to be our surname, as it is usually written last and our family/village name was presumed to be our first name as it came first. But the surname was, in course of time, needed especially for identity, passports, admission to educational institutions, applications for employment, etc. The necessity of a surname made us retain the father's/grandfather's names, as suffixes to our names. Thus the new generation had a binomial nomenclature (as in the Linnaean taxonomy), like Anand Venkatraman, Dilip Mahadevan, Pradip Narayanan, Prakash Venkateswaran, Ashok Vaidyanathan, Manoj Subramanyam, etc. Some, however, retained their original community name "Iyer, Aiyar or Ayyar" with two or three initials, like K.S. Iyer, T.S.R. Ayyar, P.V.R. Aiyer, etc. (Here also, we never forgot our family name or Village name and retained them also with our community names!!)

### Mile Sur Mera Tumhara

On retirement, unlike many others, we never went back to the native villages to enjoy the serene environment of rural Kerala or to look after the ancestral properties or to spend the dusk of life with our kith and kin there. The reasons are many. The



The Old Kalba Devi (By Courtesy)

scenic beauty and the serene atmosphere in the home-towns had by now been commercialized greatly and they continue practically as a tourism gimmick. Most of us did not have any relatives or family members in the home town/village, as most of them had migrated out like us. The family assets, on the other hand, had been

partitioned and sold out to facilitate our migration out of the place. And, above all, we were too used to this metropolis - like any other Mumbaikar- and found it difficult to adjust ourselves anywhere else.

Marriages in the family, in the early days, used to be with the boys or girls from the same community mostly from the same village or from the nearby villages down south. The city life brought in a lot of changes in



The then Bombay Central Station (By Courtesy)

the attitude of the family members and many elders started accepting sons/daughters-in-law from other communities, regions and even nations. This gradually turned the family into an amalgam of cultures - speaking many languages and following a mixture of different regional and international religions, living styles, customs and traditions.

I still remember how nicely an elderly aunt of mine rose to the occasion in a marriage (of a boy in the family to a girl from an altogether different community belonging to a far flung region of the country) by asking the Nadaswaram-Thakil players to play "Mile sur mera thumhara... sur bane hamara"!!

### No Remorse

Many complain that life in Mumbai has become congested and miserable these days, due to increased population,

limited facilities and infrastructure, vulnerability to dangers to human life and property and the like. In spite of all these, we cannot but love this amorphous metropolis and say (as Thomas Arnold said about the Eton Public School) "Mumbai, with all thy faults, I love thee". Very often we feel like thanking this great city for making us the real Indians, which we are today!! ■

CREDAT  
Thrissur



NANDANAM Plaza, M.G. Road, Thrissur

*Cherish  
being @ home*



**NANDANAM**  
Villas & Apartments  
GURUVAYUR | THRISSUR



NANDANAM Abode Apartments  
(Annex 1 Block)  
Mammiyur, Guruvayur

**SALIM ASSOCIATES** SINCE 1987  
Builders & Developers Pvt. Ltd.  
(An ISO 9001-2008 Certified Builder)  
Guruvayur & Thrissur

Call : 9820182339, 098468 44443, 098468 77773  
mail@salimassociates.com, www.salimassociates.com

Alfred

**K. KELAPPAN**

# 'Kerala Gandhi' who fought for social reforms

Freedom Fighter, social reformer, educationist and journalist, K Kelappan is popularly known as Kerala Gandhi because of his special interest in Gandhian programmes and the people of Kerala came to understand Mahatma Gandhi and his programmes essentially through him.



V.N. Gopalakrishnan

K. Kelappan fought for social reforms on one hand and the British on the other. He took special interest in Gandhian programmes like the upliftment of the Harijans,

propagation of Khadi and Hindi language. He worked relentlessly for the eradication of caste system. He went to jail several times during the freedom struggle and was a popular face in the Quit India Movement. He set up several hostels for Harijans and schools in Kerala and was in the forefront of Swadeshi Movement. He did his best to build up a base of Khadi and Village industries.

Kelappan was born in Moodadi village near Payyoli in Calicut district on August 24, 1889. He completed his school education from the schools of Koyilandi and Payyoli. He did his graduation from the University of Madras. During his college days at Calicut and Madras, he developed an enduring interest in social service and higher values of life. He began his career as a teacher at St. Berchman's High School, Changanacherry. While in Changanacherry, he met Mannath Padmanabhan and became one of the founders of the Nair Service Society. He was the first President of the Nair Service Society. Resigning from the St. Berchman's High School, he became the Headmaster of the first school started by the Nair Service Society.

In 1920, he went to Mumbai for



Kelappan led the Payyannur and Calicut Salt Satyagraha.

Gandhiji chose him as the first individual Satyagrahi from Kerala. He played a significant role in the famous Vaikom Satyagraha and became the leader of the Guruvayur Satyagraha as well in 1932. He undertook a fast at Guruvayur but at Gandhiji's request ended it. During Kalyasseri strike, he accompanied Ananda Theertha Swami.

studying law but discontinued his studies during the Non Co-operation Movement. When Mahatma Gandhi gave a call for the boycott of the British, he decided to dedicate his life in the service of his Motherland. He led an eventful life fighting the evils present in the society. Returning to Malabar, he started active service in Indian National Congress. During the Moplah Rebellion in 1921, he played a very crucial role disregarding his personal safety and tried to bring about peace and communal harmony. During the Rebellion, he faced a group of rebels who came to loot the Ponnani Treasury but he dissuaded them by appealing to their good sense. In fact, he was the main person to control the Rebellion. Kelappan led the Payyannur and Calicut Salt Satyagraha. Gandhiji chose him as the first individual Satyagrahi from Kerala. He played a significant role in the famous Vaikom Satyagraha and became the leader of the Guruvayur Satyagraha as well in 1932. He undertook a fast at Guruvayur but at Gandhiji's request ended it. During Kalyasseri strike, he accompanied Ananda Theertha Swami.

Kelappan started his social life as Secretary of the Ponnani Taluk Congress. He helped in starting Mathrubhoomi Malayalam daily and became its Editor in 1929 and 1939. In 1954, he also became the Editor of Samadarshi. On his release from the prison after Quit India Movement, he became the President of the Kerala Pradesh



Congress Committee (KPCC) and ceaselessly worked for organising activities in the whole of Kerala. However, he resigned from the Indian National Congress in 1951 due to disagreement with the Congress leadership. Later, he along with some colleagues joined the Kisan Mazdoor Praja Party (KMPP) led by Acharya Kripalani. He also became the leader of the Congress Socialist Party.

In the general Lok Sabha elections held in 1952, Kelappan contested on KMPP ticket and was elected from Ponnani constituency. After the five-year term in the Lok Sabha, he left active politics and became a Sarvodaya worker. Later, he was actively associated with the Bhoodan Movement in Kerala initiated by Vinoba Bhave. He established the 'Rural Institute' at Thavanoor in Ponnani Taluk and was the President of the Harijan Seva Sangh and the Sarvodaya Sangh in Kerala.

In the general Lok Sabha elections held in 1952, Kelappan contested on KMPP ticket and was elected from Ponnani constituency. After the five-year term in the Lok Sabha, he left active politics and became a

Sarvodaya worker. Later, he was actively associated with the Bhoodan Movement in Kerala initiated by Vinoba Bhave. He established the 'Rural Institute' at Thavanoor in Ponnani Taluk and was the President of the Harijan Seva Sangh and the Sarvodaya Sangh in Kerala.

Kelappan worked with the Sarvodaya Movement and was the President of almost all major Gandhian organisations including Kerala Sarvodaya Sangh, Kerala Gandhi Smaraka Nidhi, Kerala Sarvodaya Mandal and Gandhi Peace Foundation, Calicut. He worked for the unification of Kerala into a new linguistic state. Since the people of Kerala came to understand Mahatma Gandhi and his programmes essentially through Kelappan, he was popularly known as Kerala Gandhi'. The Post and Telegraph Department has issued a postal stamp in 1990 in his name and the Government of India honoured by conferring on him the civilian honour of Padmashri but he rejected the same. The life of this great leader came to an end in October 6, 1971. ■

## Beauty Care

# Tips For A Glowing Face

**E**veryone dreams of having a clear and glowing face. Mother Nature provides a variety of common products, easily available and they work wonders for our skin. A few minutes of pampering and the results are a fresher and brighter face.

**For a soft skin:** Mix a little sandalwood powder or paste and turmeric powder with rose water and apply on the face. Wash after fifteen minutes. The skin on the face becomes soft and smooth.

**For red rashes:** Tulsi leaves and neem leaves mixed with a little honey can remove the small rashes or insect bites that appear on the skin.

**Healthy skin:** Aloe vera, the wonder plant has the power to repair and stimulate healthy cell growth.

**Tomatoes:** Tomato pulp has the power to lighten the skin and remove tan.

**Oranges:** After consuming the oranges, wash and dry well the peels. Powder the same and store it in a dry

container. Mix with rose water or milk, and apply on the face. Orange peel has astringent properties and tones the facial skin, removes acne, age spots and skin blemishes.

**Lemon:** Lemon juice is acidic with exfoliating properties and helps peel away the skin's dead layer on the surface, thus removing existing dark spots or pigmentation. Lemon juice mixed with a little sugar is a good cleansing agent.

**Ashwagandha:** Ashwagandha (winter cherry), has ingredients to soothe skin abrasions caused by the dust and grime that assault our skin.

**Triphala:** Triphala contains anti oxidants that clears mild abrasions on the skin



## HOME MADE FACEPACK

Four ground almonds, one tablespoon besan, two tablespoons milk, five drops honey and five drops lemon juice. Mix all these and apply on face for 25 minutes. Wash the face with cold water.

- Rashma Anand



# Viji Venkatesh

# OF COURAGE AND HOPE

- Lakshmi

With her book, 'Maximo and the Big C,' Viji Venkatesh, a cancer advocate, has depicted a story of courage and hope in the face of adversity and provided an uplifting tool to engage children in expressing their feelings.

**T**here was a quiet ambience at the OPD section of the Tata Memorial Hospital where cancer afflicted children and their care givers gathered around Viji Venkatesh, Country Head, Max Foundation, affectionately called Amma, and her team, for the book reading of 'Maximo and The Big C,' followed by an informal group discussion among them.

As the well known actor and model Nauheed Cyrusi, started the story telling, with Viji Venkatesh sportingly joining the session, in their characteristic way of engaging kids, the atmosphere slowly changed and the little ones were soon engrossed in the fear and dilemma of the little bird Maximo, and by the time the session

was over, a smile had spread across their faces, the reaction in the group of children who have been destined to endure pain due to the disease, became enthusiastic, touching one's heart. And that exactly is the reaction the book seeks to bring about in these little lives that have been afflicted by the disease. At the end of the book reading Maximo was alive and very much a part of every child's little world.

The book is a lesson in how to fight the fear and a symbol and tool of the 2013 Maximize Life Global Cancer Awareness Campaign, organized by the MAX Foundation in partnership with local Cancer Organisations. This campaign, aims at reaching 15,000 children in 30 countries, each one



receiving their individual copy of the book. In India, The Max Foundation is partnering with Being Human The Salman Khan Foundation and The Friends of Max, a patient support group consisting mainly of people and families impacted directly/indirectly by a diagnosis of Cancer. The reading events were held at the Landmark chain of book stores in Delhi, Kolkata, Chennai, Bangalore in Mumbai, and finally Pune in the month of October. They were also held at all the major cancer hospitals in the country for the little patients undergoing treatment there. Copies

of the books were distributed at no cost at all readings to the affected children.

"The responses of these kids are amazing," Viji says. "In spite of their pain and the awareness that they are not like other normal kids, they also yearn to become someone when they grow up. They want to bring happiness around them etc."

A significant point is that there is no mention of the word cancer in the book. As the author herself says, "I did not feel the need for it. If the reader desires, he can take it to mean cancer. Or it can stand for the big Cat. Or Courage. Or compassion. The message we want to convey is the need for positivity in the face of adversity." Maximo is the 'dabangg' chidiya, a reference to the actor Salman Khan who is underwriting the costs of 5000 autographed book, Viji says.

In the evening there was a book reading and public discussion of

**Viji Venkatesh, a cancer advocate in Mumbai has dedicated 30 years of her life to serving and supporting people living with cancer in her community. She has seen the disease striking one of her grandparents and her own mother-in law. She has dealt closely with the patients afflicted by cancer and seen their pain and sufferings. She knows the trauma and mental agony they suffer and the toll this takes on the caregivers who are pillars of strength and compassion.**

"Maximo and The Big C" at Landmark Book Store, Vashi where once again Viji with her vibrant reading assisted by her right hand Ayesha Dadachanji and 'Friends of Max', regaled the viewers and brought out the message of positivity and hope that every individual needs in life if he wants to evolve and live a truly well lived life.

### **Cancer Care**

Viji Venkatesh, a cancer advocate in Mumbai has dedicated 30 years of her life to serving and supporting people living with cancer in her community. She has seen the disease striking one of her grandparents and her own mother-in law. She has dealt closely with the patients afflicted by cancer and seen their pain and sufferings. She knows the trauma and mental agony they suffer and the toll this takes on the caregivers who are pillars of strength and compassion.

Hailing from Kerala, with her late father belonging to Thrissur and her



**Viji Venkatesh and Nauheed Cyrusi read to the little ones at Tata Memorial Hospital, Mumbai**

mother from Thiruvananthapuram, while her husband is from Trippunithura, Viji was born in Thiruvananthapuram, completed her B A (Hons) from Lady Shriram College Delhi University and is settled in Mumbai for the past three decades. Before joining Max Foundation, she was associated with a cancer organization (NGO), that worked for the well-being of factory and mill workers.

She began with The Max Foundation in 2001 by leading the administration of the Glivec International Patient Assistance Program (GIPAP) in India. During the last ten years, she has developed the Friends of Max (FOM) patient support group, which began in Mumbai and now has fifteen local chapters throughout India with over 150 core group volunteer leaders representing more than 15,000 members.

Through the years, Viji has served many community leadership roles in the cancer care arena; including her time as the Asia Coordinator for the International Union against Cancer (UICC) where she developed and led symposiums, workshops and learning programmes. She was also instrumental in helping to set up the Preventive Oncology Department at Tata Memorial Hospital in 1991, where she has contributed to the renowned institute as an active member of its Ethics Committee. She is also one of the Executive Committee members of the Marrow Donor Registry India and the Terry Fox India Committee. She is a Trustee of the Being Human Foundation as well as the Friends of Max Charitable Trust.

### Others who helped create Maximo

The artist Wen Huei Fan is one of the founders and most dedicated volunteers of Max Family, the Malaysian organization that supports people living with chronic myeloid leukemia (CML) in Malaysia. Fan is an 11-year CML survivor who continues to inspire the community daily through his service and his graphic art.

The creator of Maximo, Maria Isabel Gomez de Soriano lives in Caracas, Venezuela, where she leads the effort to support people living with CML and other cancers in her home country. Maria Isabel is a CML



Beautifully illustrated and poetically written, the book tells the story of Maximo, a little sparrow who is weak and smaller than other young sparrows, and unable to fly. But one day when he sees the Big Cat about to attack another small and weak sparrow Maximo sweeps down and rescues the frightened bird. This heroic experience helps Maximo realize that he had the strength to overcome his challenge all along.

The primary message of the book to all is exactly that: "Whether it was inside you or on the outside, this Demon of Fear, unless you faced it squarely, you could not destroy it. And unless you destroyed it, you could not live your life as it was meant to be lived. Hope sits firmly on the small and delicate wings of the brave".

survivor, the founder and President of Association of Help for Hemato-oncological Patients (ASAPHE), and a recognized figure in cancer advocacy throughout Latin America. Together these storytellers represent every cancer advocate in towns and cities around the world, who when faced with hardship found the strength

inside themselves to turn adversity into action and become agents of change within our global community. 'Maximo and the Big C' has been translated into several major Indian languages and foreign languages as well so that it reaches a large group of people and continue to spread hope and cheer. ■

### Silver Wedding Anniversary



K.A.SIVARAMAKRISHNAN (Ganesh Iyer)  
S. SUBBALAKSHMI (Raji Ganesh Iyer)

# OLD AGE IS NOT A CURSE AT ALL



V. Balachandran

"Count your BLESSINGS and not the CURSES". There was a meeting of senior citizens (over 65 years of age), numbering over 80, under the auspices of the Malayalee Association in

MUMBAI last year. Almost all the participants had come to MUMBAI, after their education in Kerala, during the 1960's. They got employed got married, had children and settled down. Now they are leading a retired life.

Many say that old age is a 'curse', an unwanted phase of life. True, in many cases, the old men are burdened with social, psychological, physical and biological problems. As one advances in age, particularly after crossing 70, some of these problems gets accentuated and, in some cases, result in partial disability. They are no longer independent but dependent. In such a critical phase of life they feel acute loneliness.

Ask them: "Why don't you go back to Kerala?" There are different answers: no houses of their own; children are away and absolutely no activity there; difficulty in adjusting to a new environment etc. In other words, they feel like fish out of water.

## Present Trends

At the meeting referred to earlier, many talked about the 'regrettable' trends in the attitudes of the young. They live in big houses with small families, are well qualified, get fat salaries, have lot of friends but none intimate, Family relations unknown. In short, they have knowledge but lack wisdom, why, even commonsense.

The discussions went on for two hours including about the Present Culture and the change; mainly due to Marriage alliance. Thank God, none talked about Old Age Homes. In spite of repeatedly telling "one at a time" it was noisy due to cross talks. The meeting concluded rather abruptly. The elders were advised to understand, accept and adjust, leaving the rest to God.

We read a lot about 'suffering' in old age. There are also a few films on old age problems. But, unfortunately, all

these have only a momentary or short-lived impact. After reading or seeing a film, the old are left to their own thoughts.

One depressing fact about the present day 'generation gap' is the loss of traditional values that families used to cherish. Respect for the elder members of the family was a part of family life. The youngsters do not realize what would happen to them when they get old.

## Fruitful Thoughts

Here are some hints and suggestions to elders.

We lose happiness when our desires are not fulfilled, which makes us frustrated.

An effective way to remain happy is to be determined. We must tell ourselves, "I will always remain happy and give happiness to others."

Hence, determination is the key to happiness. Such thoughts make it easy for us achieve our goals. We need not always chew the cud of the past. The past is over, we live in the present, and all that we have is our future. By thinking about the past we inflict pain on ourselves. Happiness will remain forever, if we make it a habit to think of the future.

Do not part with all your assets, including savings in banks, etc. Senior Citizens, after parting with all their assets at some stage, are known to suffer much.

When you make a WILL, do not do it in the presence of the beneficiaries; do it either at your executer's place or elsewhere. Try this and you will see the difference in their attitude and behaviour (hopefully). Keep the temptation under control.

Understand yourself as you advance in age. The aging process is rather subtle and springs surprises. Mind wanted but body may not co-operate fully.

Walk briskly both in the morning and evening for about 15-30 minutes.

In addition to required medication, as per doctor's advice.

Exercise your limbs twice a day so that the body gets activated, particularly the back, legs, and the knees etc.

While walking or crossing the road, take care that you do not fall. Traffic is heavy these days and do not let yourself be knocked down. Despite best of attention in hospital, you may be heading for a serious partial disability.

Once you have retired, you must have 30 to 45 minutes rest after lunch. This will relax your muscles and energize the limbs and prepare you for the evening walk. Find good companions of your age group. Old age has its demands, especially on one's health. In addition to the unavoidable signs, it upsets the biological system however carefully tendered.

## Dependence

Avoid over dependence on your family members when you are suffering. You will unnecessarily feel disappointed. Therefore, be on your own as long as you can till the end comes. Do not stay alone. Fill up the Police Format while employing servants: special care to be taken in Metropolitan Cities.

## Well Known

What is written is well known to everybody, nothing new about it, but what is the thrust of it all?

If only we remember how we came to a City like Mumbai, what we brought with us, how we lived etc., finally to leave and go, then we may not have to worry much. When one interacts with seniors, one can understand that they realize that they had missed the CRUX of life and living. Hence their continued fear about the present and possible future, it will go away only if they learnt what had happened around them and what can happen also.

We have lived so long, and God has given us much more than that we had expected (in many cases); let us remember this.

The cycle has been continuing for generations and what we are all facing now will not be anything new or unseen before.

We should never give up our courage, confidence and determination to face any situation.

Be Happy, absolutely tension-free and in the company like-minded people and do things as you like with a positive mind.

In conclusion, I would like to repeat a small prayer to the Almighty God with love for all senior citizens. The prayer:

"O God, enable me to be on my own, causing no harm, injury or inconvenience to others."

# KIM GET



It was a warm gathering of friends, well-wishers and staff of **KERALA IN MUMBAI** at Keys Nestor in Marol for the Onam cum Diwali get together on October 27 evening. The celebrations started with the Managing Editor P V Vijaykumar welcoming the audience and recounting the journey of the Magazine into its fourth year.

While Executive Editor K V Satyanath spoke of the increasing popularity of the magazine among Mumbai Malayalees, Feature Editor Lakshmi Venkatachalam expressed



1. Upendra Menon, 2. C. R. Unny, 3. Vijayakumar, 4. Johnson Therattil, 5. Dr. K. K. Panicker, 6. F. V Balachandran, 11. V Balachandran, 12. Alice Therattil, 13. Harikumar Menon, 14. D. R. Nair, 15. A. N. Shaji, 16. V

# TOGETHER

the challenge of finding a little bit of Kerala in the city and suburbs of Mumbai and sharing it with the readers through the magazine. Madhu Nambiar and Shruti Sunil ably accompanied by Venugopal on the keyboard and Ranga on the tabla lightened up the evening with their melodious numbers of Malayalam film songs. Vijaykumar himself a singer regaled the gathering with his soulful songs. Several eminent personalities graced the occasion and the evening was spent with much good cheer and joy all around.



Nair, 7. Prince Vaidyan, 8. K D. Chandran, 9. Dr. Gopakumar Nair, 10. Vijaykumar and Madhu Nambiar, 11. Pradeep Nair, 12. Adv. Padma Divakar, 13. Prince Vaidyan, 14. K D. Chandran, 15. Dr. Gopakumar Nair, 16. Vijaykumar, 17. Pratap Nair, 18. Dr. Bijoy Kutty, 19. Adv. Padma Divakar



1. K. V. Satyanath
2. Lakshmi Venkatachalam
3. V. N. Gopalakrishnan
4. Sunilkumar
5. S. Kumar (HSSK) with his son.
6. Arya, Arvind, Lad, Shankar, Reshma and Shyamala,
7. Sruthi Sunil,
8. Subash Menon and Shivadas,
- 9 Ranga and Venugopal
10. Sudhakaran, Ranga, Satyanath, Venugopal, Vijaykumar, Madhu Nambiar, Sunil, Sruthi, Padma Divakar, Lakshmi and Lata Venugopal



# Maharashtra's Raj Bhavans

"Every Raj Bhavan is unique in its own right. However I must confess that I was at once impressed by the beauty of the Mumbai Raj Bhavan, surrounded as it is from three sides by the Arabian Sea. Not surprisingly, this Raj Bhavan is described as the Queen among the Raj Bhavans in the country". Governor of Maharashtra K Sankaranarayanan said during the two coffee table book releases on the history of Raj Bhavan in English and Marathi by the Chief Minister of Maharashtra Prithviraj Chavan, at Raj Bhavan on October 17.

Speaker of Maharashtra Legislative Assembly Dilip Walse-Patil, Chief Justice of Bombay High Court Justice Mohit Shah, Public Works Minister Chhagan Bhujbal, Ministers Anil Deshmukh, Suresh Shetty, Jaidutta Kshirsagar, Satej Patil, Chief Secretary Jayant Kumar Banthia, Members of Diplomatic community, senior officers of Government, eminent personalities and others were present on the occasion.

The Coffee Table Book 'Raj Bhavans of Maharashtra: Witness to Glory' and its Marathi version 'Maharashtrateel Rajbhavaney: Vaibhavshali Itihasachi Saakshidaar' document the heritage, architecture, flora and fauna and other interesting aspects of all the Raj Bhavans in the State, - Mumbai, Pune, Nagpur and the Summer Residence of the Governor at Mahabaleshwar through a series of photographs.

Governor K Sankaranarayanan stated that the Raj Bhavan was much more than a heritage building. It was a silent witness to history of almost two



Book release function at Raj Bhavan

centuries.

His residence 'Jal Bhushan' had been the residence of the British Governors from 1885, and that of Governors of Maharashtra from 1960. 'Jal Chintan' popularly known as 'Point Bungalow' was the preferred Guest House of Pandit Jawaharlal Nehru, Smt. Indira Gandhi, Shri Rajiv Gandhi and others whenever they stayed in Mumbai. Apart from being the Governor's residence, the Raj Bhavans in Maharashtra host the President, the Vice President, and the Prime Minister whenever they visit Maharashtra.

By convention, the Governor receives the Heads of State, Heads of Government and Parliamentary delegations coming from various countries to Mumbai. The Governor hosts banquet or high tea in honor of these dignitaries. This function of the Governor as host of high level delegations justifies the need for the

Raj Bhavans to have spacious and well maintained structures and surroundings. They are seen as the symbol of the State.

As the Constitutional Head of State after Independence, the importance of the Raj Bhavan in the socio-economic and political affairs of the State continues uninterrupted, the Governor said.

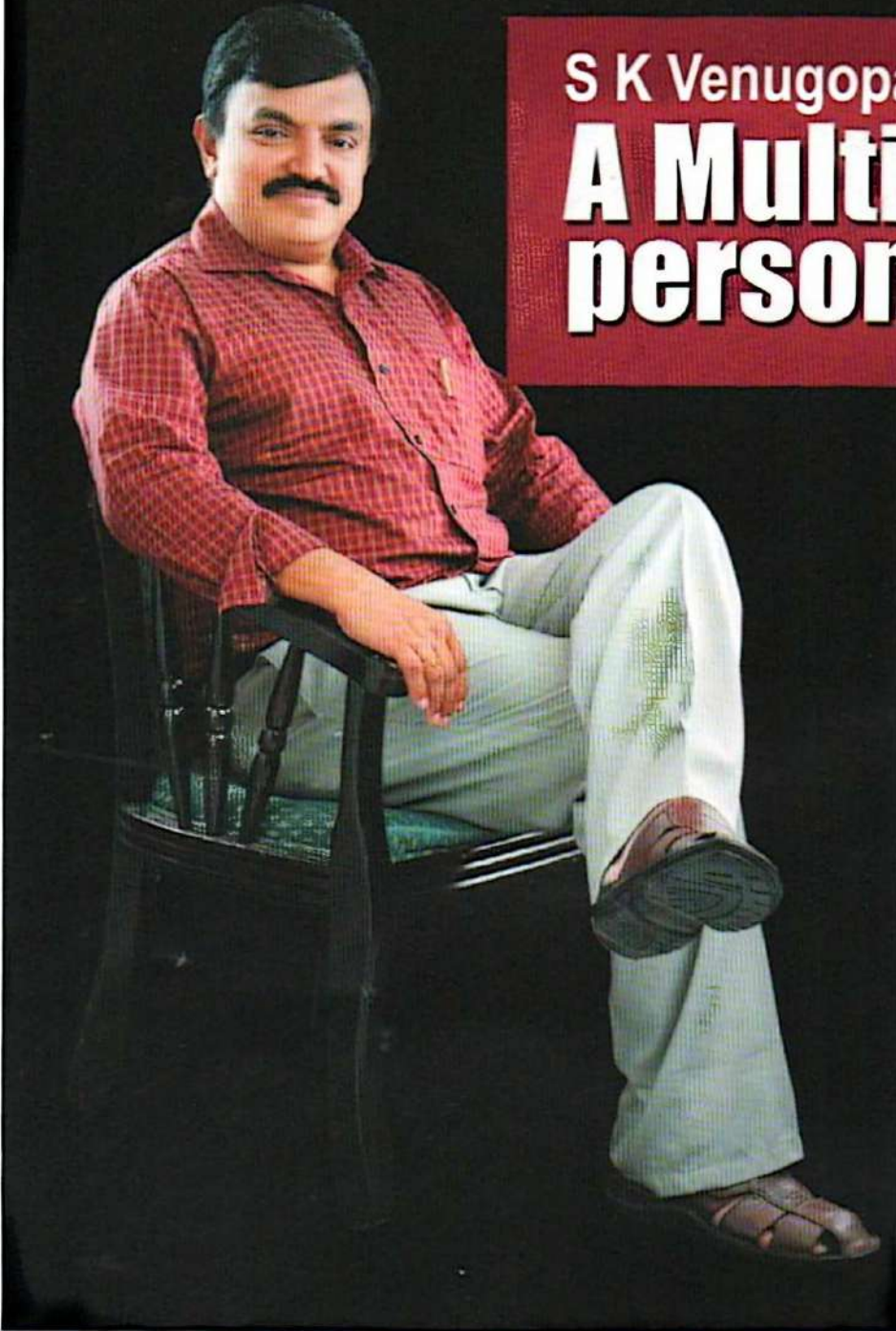
The Constitution has vested in the Governor of Maharashtra a special responsibility under article 371 (2) for equitable allocation of development funds among the three regions of the State, namely Vidarbha, Marathwada and the rest of Maharashtra. The Governor also has constitutional responsibility towards the development and welfare of tribals. As Chancellor of public Universities in the State, the role of the Governor has a special responsibility to contribute to the growth and excellence of higher education. "It will be my endeavour to continue to contribute to the process of development and support the Government in its good work," he emphasized.

Governor K Sankaranarayanan placed on record his appreciation of Sadashiv Gorakshkar, historian and archivist and all the members of the Committee for their invaluable inputs.

He congratulated Maneck Davar of Spenta Publications for bringing out the excellent volumes and photographer Sudharak Olwey for the brilliant photography that adorn the books. ■



Section of the audience



## S K Venugopal A Multi Faceted personality

- Elvee

A project based business consultant in the engineering industry based in Mumbai, he also runs an Ayurveda Hospital at his hometown in Paravur near Kollam in Kerala. A singer, music director and one of the panelists of speakers in Films Division of India, a socially active character, S K Venugopal also anchors socio cultural events with ease.

**S**.K .Venugopal's passion for music can be traced to his family roots and is in fact, hereditary. His mother T N Saraswathy Amma (BABT) had a first class 'Ganabhooshanam' title and was one among the favorite disciples of the noted Carnatic musician Semmangudi Sreenivasa Iyer. His father Late Shri.N.Kesava Pillai (Retd Dy.Conservator of Forests, Govt.of Kerala) though not from a musical background also used to enjoy and encourage his son's talent in music. His great grandfather, Mahakavi K C Kesava Pillai, besides being a great poet himself, was proficient in music and has some immortal compositions

to his credit. The author of 'Malayala Bhasha Sahithya Charithram' and a multi linguist, the late R Narayana Panicker is his maternal Grandfather. Right from the age of five, Venugopal started taking part in Light music competitions and continued this till he completed his graduation. He did his schooling and college education in Paravur, Chathannoor and Thiruvananthapuram. He has won several prizes in Light Music and recitation contests including the award 'Yuva Prathibha' (University level youth festival conducted by Kerala Students Union) during his academic years. His mother's elder sister Smt.Sarojini Amma who was

Head mistress of NSS High School where he studied and her family also have been providing great motivational support in pursuing his music during school days, he recalls. In addition to the greater advantage of learning music from his mother who was his first Guru, he did his formal learning of classical music from S Ratnakaran of Akashavan after he started singing for All India Radio.

In 1974 he got auditioned by All India Radio Trivandrum in the Light Music segment and got a B Grade in the first attempt itself. He was chosen as member of the first ever choral group in Malayalam formed by the A.I.



Venugopal being felicitated by Nrithanjali, Perumbavoor



Chief Minister Oommen Chandy, Vakkom Purushothaman listens while Venugopal composes an event in Mumbai



Venugopal with his family

under the guidance of Shri.M B Srinivas and had the privilege of singing along with the then popular professional artistes of repute under the music of Shri.R Somasekharan. That was in fact his first broadcasted programme. Since then he had the opportunity to perform on A.I.R under the music direction of several maestros like Shri.S.Ratnakaran, M G Radhakrishnan, Perumbavur G Ravindranath, K P Udayabhanu and others. During this period he also had keen interest in composing music. He composed a couple of songs for 'Yuvavani' in A.I.R and for an amateur Drama those days, besides a couple of dance songs and group songs for college youth festivals etc.

### Second Innings in Music

After completing his studies he left Kerala in 1978 to advance in his career and the intensity with which he followed music slightly diminished. However, a month or two after he landed in Mumbai, his talent was spotted by K S Menon of Kerala Arts Club, Worli and the first opportunity came his way to compose a few lines written by Mahakavi Vallathol and sing it too for a stage program. That was the beginning of his second innings in Music, this time more as a composer than a singer.

He composed music for classical dance performances and also for a number of Dance ballets for Kerala Arts Club. Most of them received critical acclaim. The first one in the series was based on Vadakkan Pattu-'Aromalunni' then 'Unniyarcha' followed by 'Mahabaliyum Parasuramanum' written by Vayalar Ramavarma, 'Sishyanum Makanum' 'Magdalana Mariyam' both authored by Vallathol and 'Swami Ayyappan' written by Thankan Thiruvattar. It was challenging to perform the dual role of Music Director and Singer for live programs, but he enjoyed doing it. During this period he applied for up gradation in A.I.R and got B High grade in light Music.

### Professional Career

Venugopal started his career in an export firm with an introduction from K S Menon, whom he still holds in very high esteem. While he was working, he completed his post graduate studies in Management from St.Xaviers College. However after working 4 years in Exports and shipping line, he

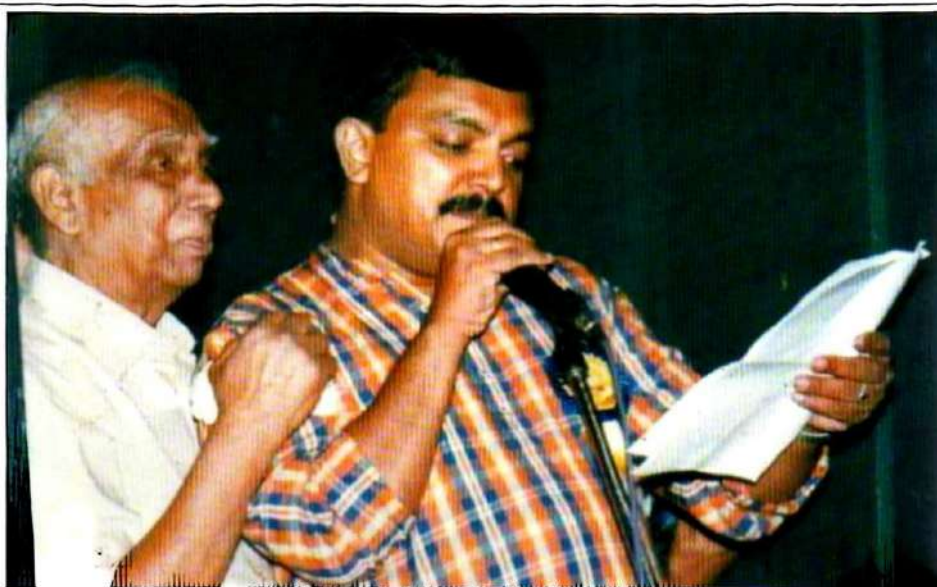
landed in domestic industrial marketing business. He worked nearly a decade with Usha Martin Industries, a Calcutta based business conglomerate to look after their domestic business with Maharashtra, Gujarat and Goa with his base as Mumbai.

In 1993 he decided to leave the job and venture into freelance marketing consultancy business (South West Marketing Consultancy). This was primarily aimed at establishing a business link with his home state, where he used to visit very frequently and spend time with his ageing parents. As an interface between the buyer and the seller, products and services from Mumbai were made available to projects in Kerala through a mechanism by which he used to ensure quality in service not only till finalization of contracts, but even during execution and completion stages. He was quite active in this business for nearly 13 years or so, facing very bad and good times and he remembers the roller coaster type of period with absolutely no regrets. However since he started the Ayurveda Hospital in tie-up with Sree Sankara group of Ayurveda establishments. ([www.ayurveda-paravur.com](http://www.ayurveda-paravur.com)) at Changancheri in 2007 in memory of his father at the inherited property in Kerala, the marketing business activity was consciously scaled down to the minimum. The hospital was inaugurated jointly by Padma-bhooshan Dr K J Yesudas and Sreemathi Teacher, the then health minister. With 10 spacious double rooms and full-fledged facilities for all types of in house ayurveda treatments, the hospital is doing fairly well with patients coming in from various parts of the country and overseas.

Today Venugopal nurtures his passion for music yet pursues his business interests as well. He has got several music projects in hand, including Hindu/ Christian devotionals and a romantic music album too. However due to time constraints those activities are presently in hold, he says.

At present he is a business consultant/co-ordinator to Hamon Shriram Cottrell Pvt.Ltd, an MNC with Hamon, Belgium and Shriram, Chennai as stake holders, doing a lot of travelling between Paravur, where his hospital is located, Thrissur where

It was his desire to bring out a music album of devotional songs ever since he started doing music direction for dance ballets etc. He was willing to wait till he found some inspirational lyrics and an appropriate opportunity. It was then that he could lay his hands on a few songs written by Dr.Vijayachandradas, Medical Director of Sreesankara Group of Ayurveda Establishments, and an immensely talented person with clear sense of music. The lyrics were so meaningful that he could identify himself with it and as such he was more than happy composing music for the same. Dr. Vijayachandradas's brother Mr.Balachandradas who is the M D of Sree Sankara Group provided the necessary impetus to the project and thus they recorded the two albums 'Ponnunni kannan' and 'Pranathosmi' which were subsequently taken over by 'Saregama' (formerly HMV) for global release. The songs are available on the net too ([http://www.raaga.com/channels/malayalam/music/SK.\\_Venugopal.html](http://www.raaga.com/channels/malayalam/music/SK._Venugopal.html))



Venugopal with K S Menon: "I respect this person"

he stays with his family and Mumbai where he has business commitments.

### Socio Cultural activities

Since the time he arrived in Mumbai In 1978, he was active in stage programmes, primarily as a composer and singer. Later in his life in Mumbai he got associated with Shree Ayyappa Bhakta Sangham, Marol and Odakkuzhal (Marol Malayali Organisation) and has occupied the posts of President / Chairman and Secretary on various occasions.

### Family

Venugopal got married in 1982 to Neela Venugopal (Maya) and is blessed with two children, both extremely talented in singing. His son Abhishek Venugopal is a software expert (Morgan Stanley group-MSCI) in the field of web development and is married to Bhadra who is also a software engineer ( EXA Australia).

They are settled in Mumbai. His daughter Gayathri finished her B Com and is preparing to pursue high studies. She is learning Carnatic music in Thrissur, where the family is now settled and she has already given programs in A.I.R, Thrissur and also on a number of stages in both light and classical music. His wife is also pursuing medical transcription work from home. Her mother Mrs.Maheswari Menon also stays with them and Venugopal considers it a his good fortune to be blessed by two grand old ladies his mother and his mother in law, with whose blessing he says he has been able to overcome the toughest times in life. His mother lives with his eldest sister Mrs. Vanaja S Nair, who retired as a Lecturer in Chemistry from Somaiya College now settled in Trivandrum. His eldest brother Sarat Chandran is working in Abu Dhabi as Chief of an analytical Lab. ■

# Selected Short Stories of Viswanathan Palloor

-Ashwati

**V**iswanathan Palloor is a versatile personality who wears diverse clothes of story writer, lyricist for Malayalam plays, stage actor, dramatist, essayist and literary critic. He has published more than 300 short stories in various periodicals and authored four books besides the one that is before us. His stories have also found place along with others' in three compilations. He won awards on two occasions. The hard exposure to the varied experiences in this metropolis for more than half a century, triggered Palloor's imagination and his



responses and he could not but help jot them down on paper. It would have been a tough task on him to choose thirty two stories from his vast treasure trove. Palloor is conscious that every reader need not appreciate his stories as each of them is unique in their own way. He has not treaded the path of others before him, but carefully walks straight knowing well of his destination. His self confidence is amazing and invites those readers who always complain about the paucity of good stories, to taste his dishes and promises that they would feel happy that they did

so. He also admits that some readers who do not understand the craft might not find these stories palatable. As stated earlier, Palloor has spent more than five decades in this city and if you also had such a long stay, especially close to his area of activity, you may find yourself in one of his stories. A well known writer once stated that none writes stories based on imagination but he too needs a spark of reality to ignite his imagination. [Viswanathan Palloorinte Thiranjedutha Kathakal, published by Pambungal Publications, Mumbai 400 072. Pages 223 and priced Rs.170/-]

## ...The Party - Continued from page 38



1. Kumardas, Mr. and Mrs. D. R. Nair 2. Prabhakaran 3. Prince Vaidyan felicitating Sruthi  
4. A scene of the audience





# Kerala Vegetable Stew

## Ingredients:

- Chopped vegetables (potatoes, carrots, cauliflower, beans, green bell peppers) - 4 cups
- Onion - 2
- Oil - 4 tablespoon
- Green Cardamoms - 4 Cloves
- 4 Cinnamon - 1 piece
- Green Chilli - 2
- Ginger sliced - 2 teaspoon
- Black Pepper crushed - 1 teaspoon
- Coconut Milk - 2 cups
- Curry leaves - 2 sprigs
- Salt to taste



**Jijo George**  
GM, Hotel Benzy Palace

## Directions:

Take some oil in a pan and add green cardamoms, cloves and cinnamon. Fry this for sometime. Then add the slit green chillies, ginger and sliced onions. Saute this on a medium flame for about 3 minutes until the onion becomes soft. Next add all the sliced vegetables, salt to taste and curry leaves. Pour sufficient water and cover it with a lid. Cook this on a low flame for around 15 minutes. Finally add the crushed pepper and coconut milk and stir well. Simmer for a minute and remove from heat.

Govindan Kutty

# SOCIETY AS FAMILY

K Govindan Kutty is a Mumbai Malayalee who has been working for a long time towards the welfare of Malayalees who have come to Mumbai to earn their livelihood. He is an active social worker residing in Navi Mumbai.



**K** Govindan Kutty was the Founder General Secretary of Kairali, the arts, cultural and welfare Association, CBD, Belapur, Navi Mumbai that was established in 1984. He was its President for several terms in 1985, 1986, 1987, 1992 and consecutively from 2004 to 2012. He is the current President for the term 2012-2014.

Kairali, the arts, cultural and welfare association, working for the welfare and cultural activities of the community in the node of Belapur conducts classes in classical art forms such as Bharatanatyam, Mohiniattam, classical music (Hindustani and Carnatic), violin, harmonium, western dances, martial arts etc since 1984 and about 2000 students have passed out from the organisation. At present about 400 students are attending the various classes it conducts. It also



organises various workshops, seminars, classes, camps etc. for the benefit of the society regularly. CIDCO had allotted a plot of land to the association in 1998 and a three storeyed building has been constructed here. Kairali, CBD functions with all the support of the society without any linguistic barrier, religion or caste.

Apart from Kairali, Govindan Kutty was Founder Chairman, Navi Mumbai Malayalee Ekopana Samiti from 2007 to 2011. Navi Mumbai Malayalee Ekopana Samiti is the federation of all registered Malayalee Samajams of Navi Mumbai region.

Govindan Kutty is an active Member and Executive Committee member of Ezhuthachan Welfare Association, Mumbai since 1983.

In addition he is Member of Bombay Keraleeya Samajam, Matunga and



**Arch of Excellence Award to Govindan Kutty**

Committee Member, Sree Ayyappa Seva Samiti, Belapur. He has organised the Marathon Races for some years from Vashi to CBD under Kairali CBD. He has organised Medical Camps for General Medicine, Eye care, Heart Diseases, Blood Donation Camps, Organ Donation Awareness camps, Seminars, cultural programmes, sports competitions on various occasions in and around CBD and Navi Mumbai.

"I consider the society as my family," he says. "And If I am able to do something for them it is because of their love and acceptance of me."

### Awards and Appreciations

Govindan Kutty won the Gaurav Sanman Puraskar from the hands of Padmashree Dr. D Y Patil, (Governor of Bihar) on 6<sup>th</sup> October 2013 in the presence of Thane District Guardian Minister Ganesh Naik, Uran MLA Vivek Patil, CIDCO Chairman Pramod Hindu Rao and ex. MLC Smt. Manda Mhatre. He received the Arch of Excellence award in 2009.

He has won Appreciation from Chief Engineer, CIDCO in 1981 for the best performance during the villagers' problems in Vashi and Nerul. He received Appreciation Award from NIFT for best performance in 2006.

### Childhood and Career profile

Govindan Kutty hails from Vadakoot House in Palissery, Thrissur. His parents are the late V G Nanu Ezhuthachan and Smt Narayani Amma.

He completed his schooling in ALPS, Perincherry (Primary) and JPEHS, Koorkancherry (Upper Primary and High School) and Diploma in Civil from Maharaja's Technological Institute, Thrissur. He later completed B Tech Civil from IIT Mumbai under CE Programme.

After completing his education, Govindan Kutty joined as Asst. Project Officer, Avinisdery Powerloom Industrial society in 1979. Then he joined as Extension Officer, Social Welfare Department, Govt. of Kerala in 1980.

In 1981, he resigned from his job at Kerala, came to Mumbai and joined CIDCO (City and Industrial and Development Corporation) of Maharashtra in 1981 as Sub Engineer.

Later he joined as Executive Engineer in NIFT (National Institute of Fashion Technology) under Ministry Textiles, Govt. Of India Deputation.

He was promoted to the post Project Engineer in NIFT and is still continuing in NIFT.

### Activities

During the last 30 years he has been part of various projects executed housing, water supply, roads, storm water drains etc. in different nodes Navi Mumbai. The present campus NIFT at Kharghar, Navi Mumbai with all the latest infrastructure facilities was completed during his tenure and an expansion of additional 6 lacs sq.ft. is also in completion stage.

Before joining CIDCO, for about one and a half years, Govindan Kutty worked with the Government of Kerala on different fields. He has more than 33 years of experience in various fields such as surveying, administration, construction management, factory, extension/welfare activities, Civil Engineering (Construction Management & Maintenance) etc. State Government and Central Government Organisations.

### Family

Govindan Kutty's wife, Geetha, is a housewife. She hails from Thrissur. They have two daughters. The elder one Gigitha is doing her MBA after completing her Engineering and the second daughter Lijitha is currently doing her Engineering course. ■

### Prevent PMS with yogurt

Up to 80 percent of women will struggle with premenstrual syndrome and its uncomfortable symptoms, report Yale researchers. The reason: Their nervous systems are sensitive to the ups and downs in estrogen

and progesterone that occur naturally every month. But snacking on 2 cups of yogurt a day can slash these symptoms by 48 percent, say researchers at New York's Columbia University. "Yogurt is rich in calcium, a mineral that naturally calms the nervous system, preventing painful symptoms even when hormones are in flux," explains Mary Jane Minkin, M.D., a professor of gynaecology at Yale University.

- Sudhir Nair



# Welcome to Indian Industrialists: Bahrain Ambassador



Dignitaries at the Indo Bahrain Conference

■ Indians could start business ventures in Bahrain with total tax-free and 100% ownership rights said Ms Maram Al Saleh, Ambassador of Bahrain to India. She was addressing a seminar on Indo-Bahrain Business opportunities, in Navi Mumbai. Out of the total 12 lakh population, Malayalee population is about 2 lakhs. More than 2000 Indian companies and 120 Indian banks are functioning there. Better administration, transparent environment, religious equity, 100% ownership, best sea ports, free visa for industrialists are some of salient points, she said. An International Industrial Festival was held during Oct 22 - 24 and about 20 IT companies from Kerala participated. Minister Ganesh Naik said that a Bahrain Model could be feasible in Navi Mumbai also. NRI Chamber of Commerce General Secretary Sasi Damodaran, Working President Martin Sebastian and Chairman Jose Puthukadan addressed the seminar. About 200 delegates were present.



Sasi Damodaran addressing the gathering



A section of the audience

# K&K felicitates Dr Capt Krishnan Nair

■ Kashmir to Kerala Foundation and its President Alexander Prince Vaidyan felicitated Padma Bhushan Dr Captain C P Krishnan Nair on October 20 for the Honorary Doctorate in Literature conferred on him by Jodhpur National University in recognition of his exemplary contribution towards environment and hospitality. The convocation ceremony was attended by film veteran Amitabh Bachchan who was also conferred the honorary Doctorate in Literature. Dr C Rangarajan Chairman, Economic Advisory Council to the Prime Minister of India and dignitaries from Jodhpur and around the world attended convocation ceremony that took place on September 30.



Prince Vaidyan congratulating Dr Capt Krishnan Nair



Eminent personalities along with Dr Capt Krishnan Nair

## Website Launched

■ Sharanadhara Trust Dombivili, a charitable organization launched its website at Nair Samaj Hall, Dadar East on October 6, in the presence of eminent personalities namely Ramesh Iyer, MD Mahindra Finance, Justice Radhakrishnan, K.Gopalakrishnan Nair, General Secretary, MRCC, Mumbai, K Ganesh Kumar and Shakti Mahopatra. Ramesh Iyer switched on the Trust Website : [www.sharanadhara.org](http://www.sharanadhara.org). Ganesh Kumar gave a brief about the Trust activities and welcomed the guests of the day. The launching of website was followed by an Abhang Bhajan by Ganesh Kumar. The Trust also released the Brochure for Mumbai Bhajanotsavam to be held in January 2014.



During the launch of the website of Sharanadhara

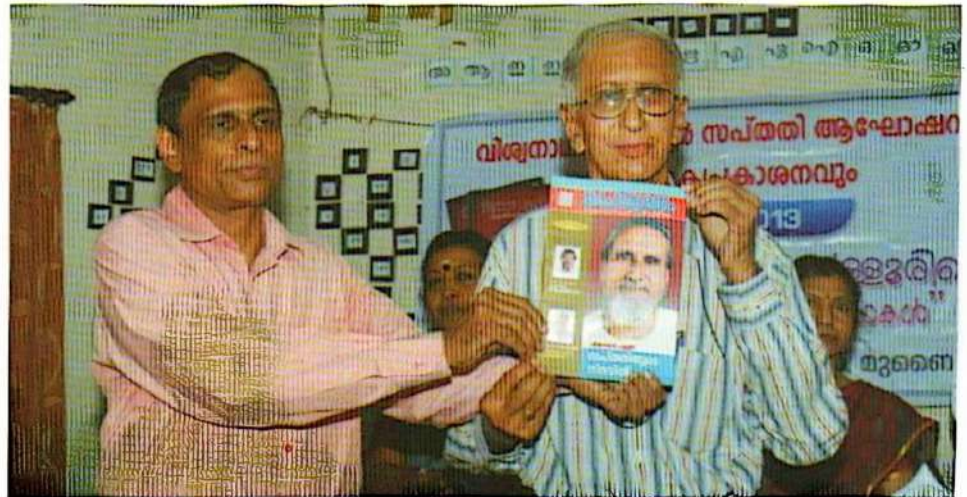
# PALLOOR'S 70TH BIRTHDAY CELEBRATIONS

■ Pampungal Publications organised the 70<sup>th</sup> birthday celebrations of noted Malayalam actor and writer Viswanathan Palloor on October 20 at Kerala Bhavanam in Matunga. K D Chandran presided over the event which was attended by several Malayalee personalities from the literary and social fields of Mumbai. P V Vijaykumar Chief Editor of KERALA IN MUMBAI felicitated Viswanathan Palloor with a bouquet, while Nirmala Mohan handed over to him a memento. Devan Parappil presented him with a citation and Adv Padma Divakar felicitated Palloor's wife Saudamini with a shawl and floral bouquet.

During the Sapthathi event a collection of short stories written by Viswanathan Palloor was released and the first copy handed over by Dr T R Raghavan to Unni Variath. The special Issue of 'Sahitya Ratnam' on Palloor was also released and the first issue handed over to writer Girija Vallabhan by Thodupuzha Shanker. Other personalities who attended the function and spoke were K Rajan, Malayalambhoomi Sasidharan Nair, Nanappan Manjapra, Balaji, Premkumar, Radha Guptan and Rajendran Padiyur etc.



Nirmala Mohan hands over the memento to Palloor



Thodupuzha Shanker and Girija Vallabhan with the special Issue of Sahitya Ratnam

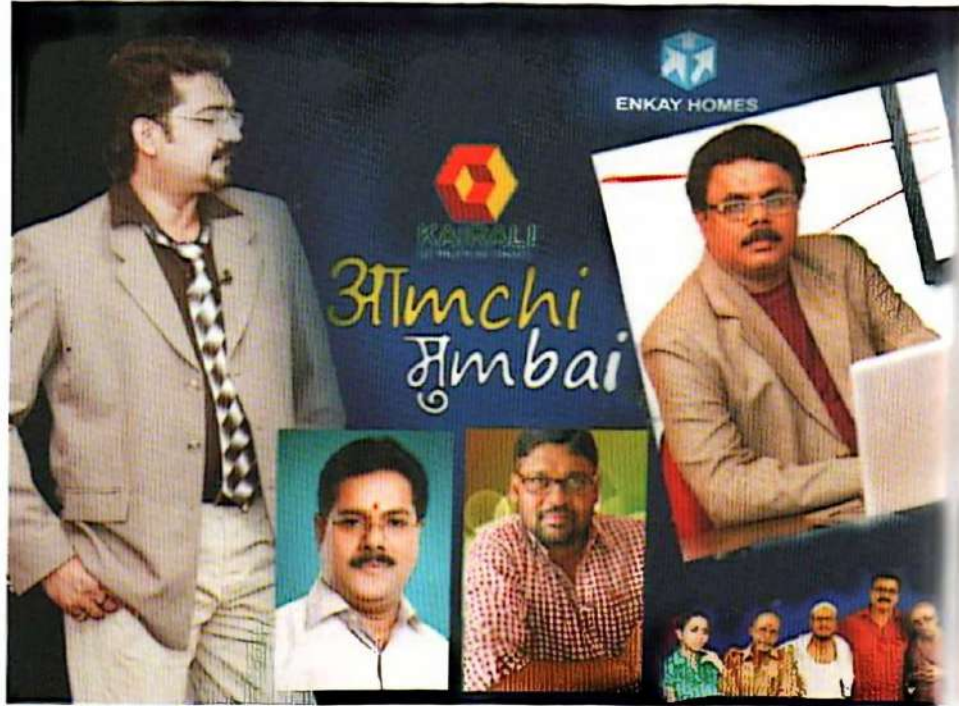


Girija Vallabhan speaking during the event

# AMCHI MUMBAI Completes 100 episode

■ Amchi Mumbai, a week-end half-an-hour Malayalam TV Episode covering the socio-economic and cultural aspects and events of the Malayalees of Mumbai Metropolis is getting ready to air its 100<sup>th</sup> episode. Amchi Mumbai was launched in 2011, in conjunction with the Mumbai Pooram by H.E. the Governor of Maharashtra, Shri. K.Sankaranarayanan. Conceived and presented by Premlal and anchored by J P Thakazhy, the Episodes are aired under the overall responsibility of Dr.Anil Raghavan and are the gifts to the Malayalees from Bhupesh Babu of the Enkay Homes, through Kairali T V. Others involved with Amchi Mumbai are: Nanappan Manjappa (Title song), Premkumar (Music and songs), Rajan Kinattinkara (Script), Dhanraj Nair (Graphics), Benny Joseph, Rajan Nair, and others.

The episodes provide opportunities to talented youngsters, and picturises the contributions of Mumbai Malayalees to various promotional and socio-economic development of the Maharashtra State in general and the Metropolis of Mumbai in particular. It is perhaps



a very unique programme of the Pravasi Malayalees, who have emotionally, socially and economically integrated with Maharashtra State and Mumbai Metropolis. Amchi Mumbai has earned popularity among the Pravasi

Malayalees of the world, on account of its social commitments, critical analysis of the day to day happenings through its fast news and its well-known satire drama titled "Alla Pinne"!! The episode is being aired every Sunday at 7.30 a.m. in Kairali TV.

## Namasankeerthana Bhajana Mahotsavam

■ Namasankeerthana Bhajana Mahotsavam was held at Agri Samaj Hall of Pragati College in Dombivli East on October 27 from 8 a m onwards. Bank of India CMD Vijayalakshmi R Iyer and Income Tax Jt Commissioner Latha Sunder were the Chief Guests. Unjhavruthi, Gurukeerthanam and Ashtapadi of Vinayachandran and party, Namasankeerthanam of Satyasai Madhura Ganasabha, Abhang Bhajan by Savitha Sreeram and Party etc were held during the day. Palakkad N K Harihara Bhagavathar, Mumbai Ramakrishna Bhagavathar, Palakkad R Janardhana Bhagavathar and Tamilnadu Nagai Balasubrahmaniam were felicitated during this occasion.



At Sakinaka Aalpanakavu Ayyappa Temple, there was theft on Sept 25. In connection with this, Maharashtra Textiles Minister Naseem Khan had a visit and meeting with Temple Committee. Photo: President of the Sakinaka Ayyappa Temple R Rajan welcoming the Minister.



Thane Municipal Corporation felicitated Shrikant Nair (left) with Thane Gaurav Puraskar on September 30 during its annual celebrations for his contribution to society. K R Harikumar (right) was felicitated with Thane Gunijan Puraskar. MLA Eknath Shinde, Thane Mayor Harichandra Patil, Dy Mayor Milind Patankar, Thane Commissioner Shyam Mohan Patil attended the function.



K T Nair receiving Gaurav Puraskar for social work from the hands of Padmashri Dr D Y Patil, Bihar Governor and Minister for Excise and Non Conventional Energy and Guardian Minister Ganesh Naik at Vashi Vshnu Bhav Natyagrah Auditorium on 6<sup>th</sup> October

## Prem Kumar's role in 'Samvidhaan'

■ Mumbai Malayalee singer and music composer Prem Kumar is playing the role of Kasturirangan Santhanam, a parliamentarian and Union Minister for Railways and Transport in Pandit Jawaharlal Nehru's cabinet in Shyam Benegal's 'Samvidhaan' (the making of Constitution of India) that will be telecast on Rajya Sabha TV from early 2014. This ten episode serial will be dubbed in various Indian languages for educational purpose at various institutions of India. Shooting of the above took place at Film City, Goregaon.



Senior students of Smt.Prasanna Warriar , gave a two hour Carnatic recital at Goregaon Ram Mandir, on October 10th in connection with Navaratri celebrations.

# New Malayalam channel launched



The Directors of F9 and dignitaries at the launch of the channel

■ F9, a Malayalam Channel produced by Ninestars Mediacom Pvt Ltd, was launched on September 22 at Kashinath Ghanekar Nagtyagrah, Thane. The chief guest was film Director Sangeeth Sivan and Guest of Honour was Film actor Rajeev Pillai, followed by a musical programme by playback singer Anoop Shankar and team.

F 9 is an infotainment Channel that aims to bring all South Indian languages, beginning with Malayalam, targeting mainly the South Indian Community settled in Mumbai, a home away from home. The telecast of the first episode covering Malayalees of Mumbai will be telecast in the first week of November through DEN Network.



BARC School retired teacher Smt Anandavalli teacher's second Collection of Poems called 'Orizha' was released on September 29 at Model School in Dombivili. Poet Unnithan from Thiruvananthapuram handed over the first copy of the book to playwright K V S Nelluvai.

## Kalamezhuthum Pulluvan Pattum

■ On the occasion of the Mannarsala Ayilyam on October 28 Kodungallur Amma Temple in Manpada, Thane, conducted Kalamezhuthum Pulluvan Pattum and special pooja for Nagadevata in the Temple premises.

Kalamezhuthu



# Mulund Nair Welfare Society Family Meet

■ Mulund Nair Welfare Society conducted its family meet on October 6 at St. Pius School Auditorium Mulund West. President Balachandra Menon, Kumaran Nair, K Vijayakumar, Prakash Padikkal, C R Unny and others lighted the lamp and inaugurated the function, followed by cultural programmes by the children of the members. In his speech the President Balachandra Menon informed about various future plans of the Society like marriage assistance to the financially weaker section in association with other organizations, investing in a plot for the future development activities etc. Many dignitaries including Father Frank Britto of St. Pius Church, Father Lijo Mullungal of Mulund Amala Matha Church, Vijayakumar, Chief Editor of KERALA IN MUMBAI were felicitated on the occasion. The main attraction of the evening was a Malayalam orchestra mainly comprising old Malayalam melodies by an orchestra troupe from Calicut led by Ajayan Kallai followed by dinner.



Fr Lijo Mullungal with the President Balachandra Menon



Kumaran Nair hands over bouquet to Fr Britto



Prakash Padikkal felicitating Raji S Nair, social worker

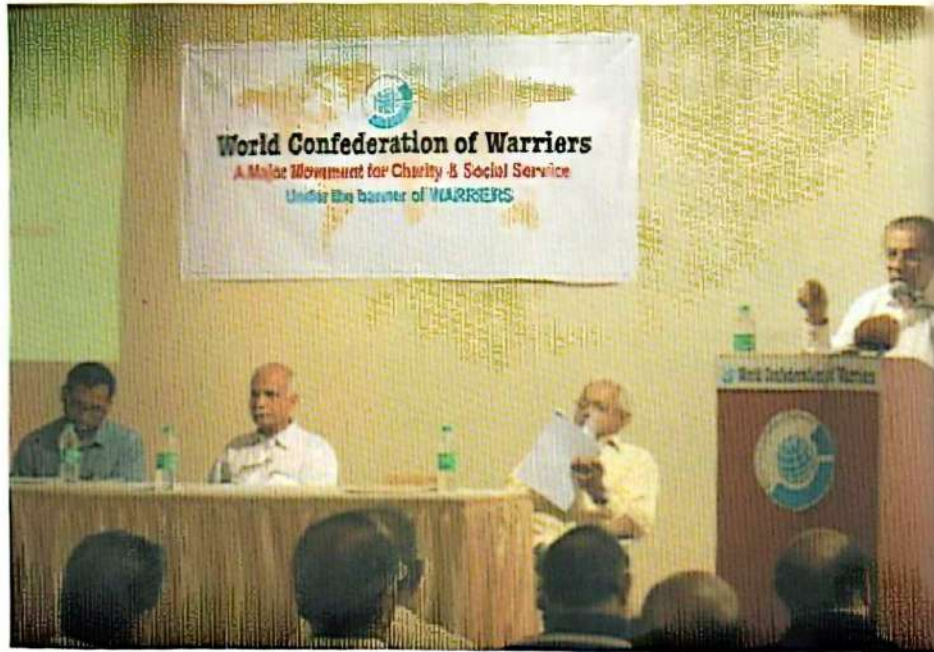


A section of the audience

# WCW's Social Initiatives

■ The third Annual meet of the World Confederation of Warriors (WCW) took place on October 6 at Nair Samajam Hall in Dadar, presided over by the Samajam President T V Ramachandran.

After a devotional prayer by Ravi Warriar, and a two minute silence observed for those who passed away during the last year, General Secretary Suresh Warriar welcomed the members and invitees who had come to attend the meeting and briefly explained the main agenda that was proposed for the meeting. The President, in his presidential address, first introduced to the gathering all the officials / representatives of WCW who had come from outstation centres like Delhi, Vadodara, Coimbatore, Thrissur, etc. He then gave the gathering a short background of the concept under which WCW was founded and the major plans and programmes it hopes to accomplish within the next few years, including the plan for initiating a major charitable and other social assistance movements with a target to make available around Rs. 1.00 crore per year to deserving and poor persons on a perpetual basis. He also briefed on WCW's plan to set up few establishments in Mumbai and Kerala. Proposals to enlarge WCW's membership base and to set up a Western Region Chapter of WCW were also approved for which



T V Ramachandran addressing the gathering

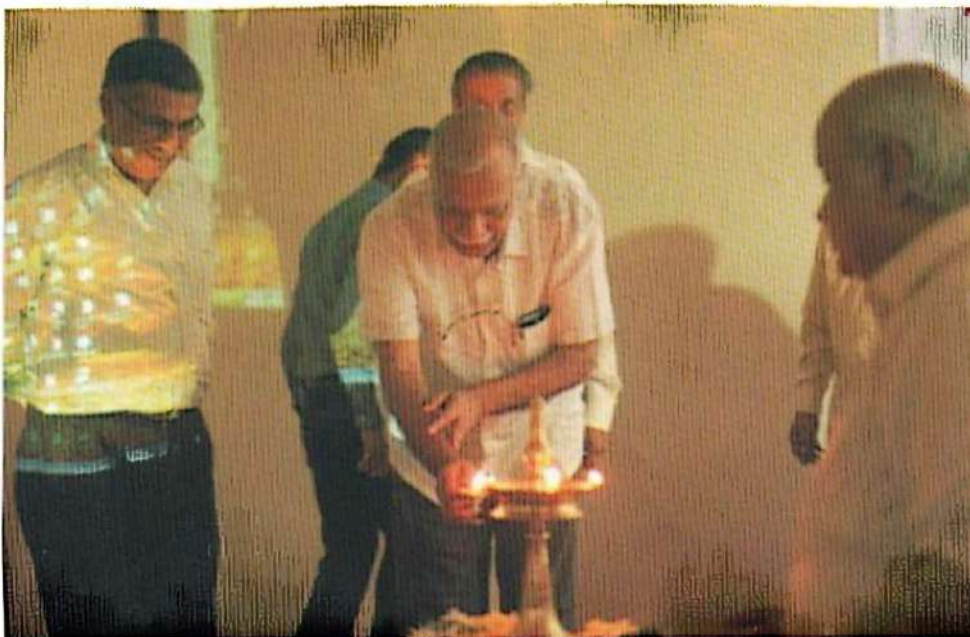
a seven member Western Regional Committee also was set up. WCW also announced participation with Warriar Foundation to sponsor 100 children as part of Warriar Foundation's project to provide food, shelter and education to 1000 poor children.

The Chief Convener of WCW Kerala Chapter, T V Balachandran briefed on the crematorium project at Ollur (near Thrissur) and the progress in implementation of the project, the first phase of which is expected to be completed within the next 6-8 months. This project is estimated to require an investment of around Rs.

35 38 lacs, excluding land which being donated by a family. This will be a joint project of WCW at the Thrissur District unit of Vari Samajam, Kerala.

WCW General Secretary Suresh Warriar briefed the meeting about proposals from another Kerala based social organization - Manj Arts, Culture and Heritage Society recently set up at Thrissur to associate with WCW, for preservation of ancient arts form of India, with support from the Ministry of I & B, Govt. of India. A proposal from a building project Homes at Harippad in Kerala for some tie-up with WCW also was discussed and the meeting decided to examine the proposal in detail. A S Madhavan, Managing Trustee of Warriar Foundation and a Managing Committee member WCW, gave an audiovisual presentation of his Warriar Foundation's existing child care units (Balamandiram) at Panvel (near Mumbai) and at Thirunavaya and Ernakulam, in Kerala and the care and protection already being given to about 300 children and programme to extend the child care programme to cover 1000 children.

The meeting concluded with vote of thanks by Ravindran Warriar, Regional Secretary WCW, (Western Chapter) followed by lunch.



A S Madhavan lighting the lamp at the event

# Thakur Complex Malayalee Association Onaghosham

■ Thakur Complex Malayalee Association celebrated Onam on a grand scale at Terapanth Bhavan Auditorium, Thakur Complex, Kandivali West on October 6. The event began by lighting the lamp by guests Unni Variath, Suresh Nair, Principal of Vivek Vidyalaya, Dr. Gopakumar G Nair and others. Dr. Gopakumar in his speech thanked all the dignitaries and members of the Association for participating in the event. Suresh Nair emphasized the need of teaching Malayalam to all the children by their parents. Cultural programmes by the members and their children, Maveli Varavelppu, felicitation of various dignitaries and meritorious students were a part of the celebrations followed by onasadya.



Dr Gopakumar G Nair lights the lamp



Cultural programmes during the celebrations



# Vikhroli Malayalee Samajam celebrates Onam

■ Malayalee Samajam Vikhroli celebrated Onam at Vikas High School in Kannamwar Nagar on September 29. There were pookkalam competition, Maveli varavelppu, pulikkali, theyyam, kaikottikali by Samajam women members, and other dance and music programmes. President of the Samajam K K Ramachandran Pillai lit the lamp and inaugurated the celebrations. Samajam Secretary KM Kurup welcomed the gathering. Cultural and educational awards were distributed to deserving members. A souvenir was released during the Event.



K K Ramachandran Pillai lights the lamp



SIES College Students celebrating Onam



Goregaon Malayalee Samajam President Aravindakshan felicitating M P Ramachandran, CMD of Jyothi Laboratories during Onam celebrations.



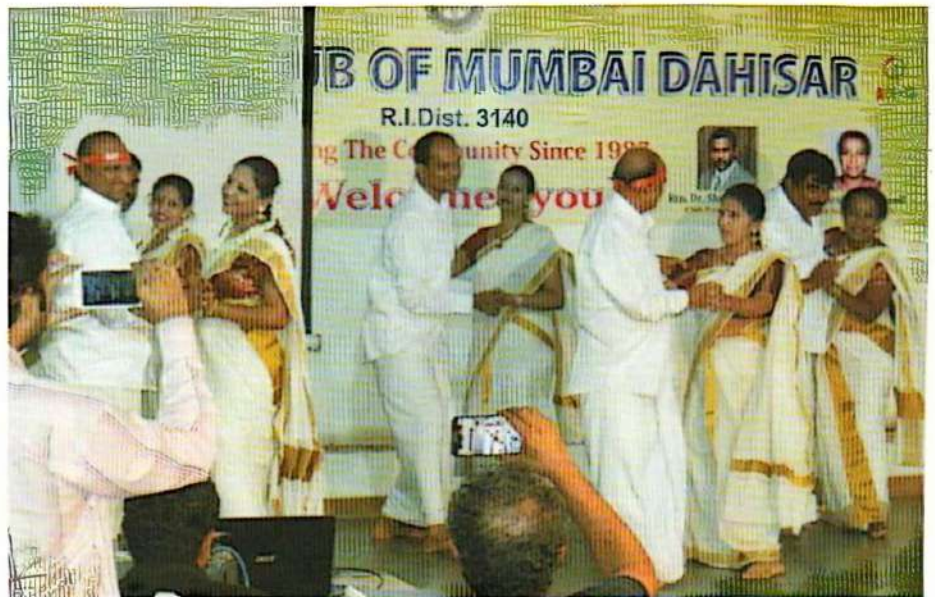
Members of Vasai Malayalee communities who have been travelling daily by the 8.44 am local from Vasai to Churchgate for the last seven years celebrated Onam along with their families, consisting of around 60 members at Vasai on October 2.



Onam procession with Maveli at Thane Nair Welfare Association celebrations

## Onam and Ganapati Festivals celebrated

■ Rotary Club of Mumbai Dahisar celebrated Onam and Ganapati festivals in a unique way which was co-ordinated by the Malayalee Rotarian couple Rtn. Rakhee Sunil (Club Secretary) and Rtn. Sunil Thankappan (Sergeant at Arms & Director Public Relations) under the leadership of the Club President Rtn. Dr. Shrikant Bhojar. Non-Malayalee ladies performed Kaikottikali and couples danced to the tune of Malayalam song 'Nee Madhu Pakaroo'. Malayalam Onam songs were sung by a Gujarati Rotarian. Pookalam was done by a Maharashtrian lady. Marathi Lavani dance and dances based on Ganapati were performed by Malayalees. The food was a mixture of Kerala and Maharashtrian delicacies.



Couple dance at the function

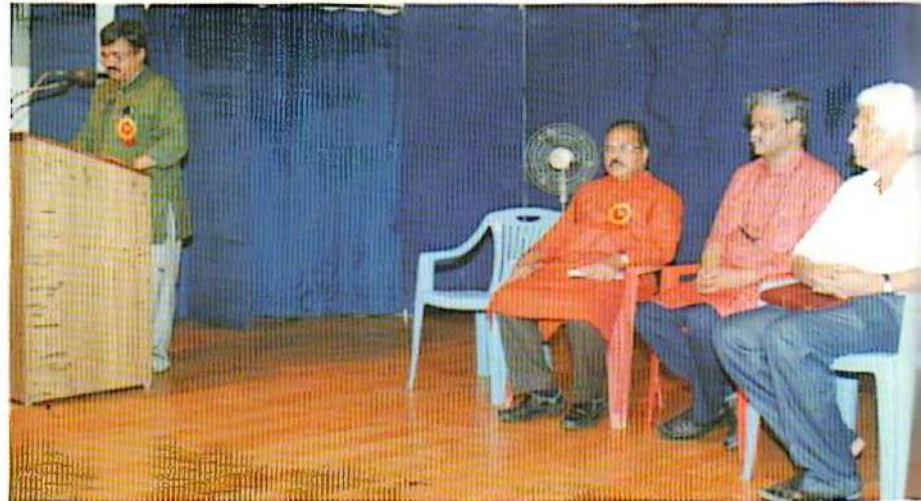


Rajeswari Amma, mother of Dr K K Panicker of Seven Hills Hospital, Marol cutting the cake on her 84th birthday on October 16 at Sai Palace Hotel, Andheri (E), along with relatives and friends

# Odakkuzhal celebrated 22nd Onam

■ Odakkuzhal, the social organization of Marol Keralites celebrated its 22nd Onam on October 6 at Marol Education Academy premises. The lighting of the lamp in Pookkalam was followed by community feast. Maharashtra minister Suresh Shetty graced the occasion. Disciples of Guru Geetha Vijayshankar presented classical as well as folk dances including kaikottikkali. Popular Mumbai singer in his inimitable style presented vintage duets from Malayalam and Hindi movies.

Dr KK Panicker MD of Seven Hills hospital, Marol was the Chief Guest. In his address he exhorted the audience to donate organs of self and kin in case of accidental deaths or in a state of brain-dead. President John Mathew welcomed



S K Venugopal addressing the gathering

the guests. Chairman briefly stated the activities of the Association. Secretary R Raajkumar proposed a

vote of thanks. S K Venugopal coordinated and compered the cultural event.



Section of the audience



Dr K K Panicker felicitating singer Sunilkumar



Group dance at the event

# Achuthanandan turns 90, to carry on struggles

**K**erala's iconic Marxist and former Chief Minister V S Achuthanandan turned 90 on October 20. A leader whose life has been a relentless struggle not only against injustices and indignities of a class and caste driven society, but also 'revisionist' trends in his own movement, his 90th birthday was devoid of any colourful celebrations.

CPI(M) after the split in undivided CPI in 1964, he is no stranger to controversies.

He was in the news even on the eve of his 90th birthday for critical comments against the party's state leadership controlled by his betenoire Pinarayi Vijayan. The central party has openly voiced its displeasure at the damning

state through all its vital moments like the Punnapra-Vayalar uprising, nationwide ban on the party following the 'Calcutta thesis', split in the movement, arrest of CPI(M) leaders during the India-China war and the internal emergency and faction feuds in the party.

An astute campaigner and shrewd strategist, Achuthanandan has played a vital role along with late E M S Namboodiripad, A K Gopalan and E K Nayanar in building the CPI(M) as the biggest Communist group in the state after the 1964 split. He became a CPI(M) politbureau member in 1996 but was dropped from the top organisational body a few years ago for speaking against the party's official line on a corruption case involving Pinarayi Vijayan.

Achuthanandan headed the LDF ministry in 2006-11, defeating designs by his rivals in the party to sideline him. Though he has lost much of his hold in the organisation, he continues to be the most popular Left leader in the state, acceptable to even large sections who are not directly part of the CPI(M). Instead of narrowly confining to party politics, in recent times he has

taken up larger human concerns like threat to the environment and women's rights.

Dubbed by critics as a doctrinaire Marxist in the past, Achuthanandan has also in the last several years, tapped the potential of legal processes in his fight against corruption. A stickler to strict routine in personal life, he is free from any physical or mental debility associated with advanced years and the loud and clear message he gave out at 90 was that he would be around as a political warrior. ■



But this time round, under gentle persuasion from and close aides and well wishers, the CPI(M) stalwart agreed to cut a birthday cake before joining lunch with his wife Vasumathi and other family members at his official residence Cantonment House.

'As in the past, I will continue my struggle against corruption and anti-people policies...', Achuthanandan said in a brief birthday message and went on to blast the UDF Government headed by Oommen Chandy over the solar scam.

The last founder leader alive of

comments he made against the state leadership.

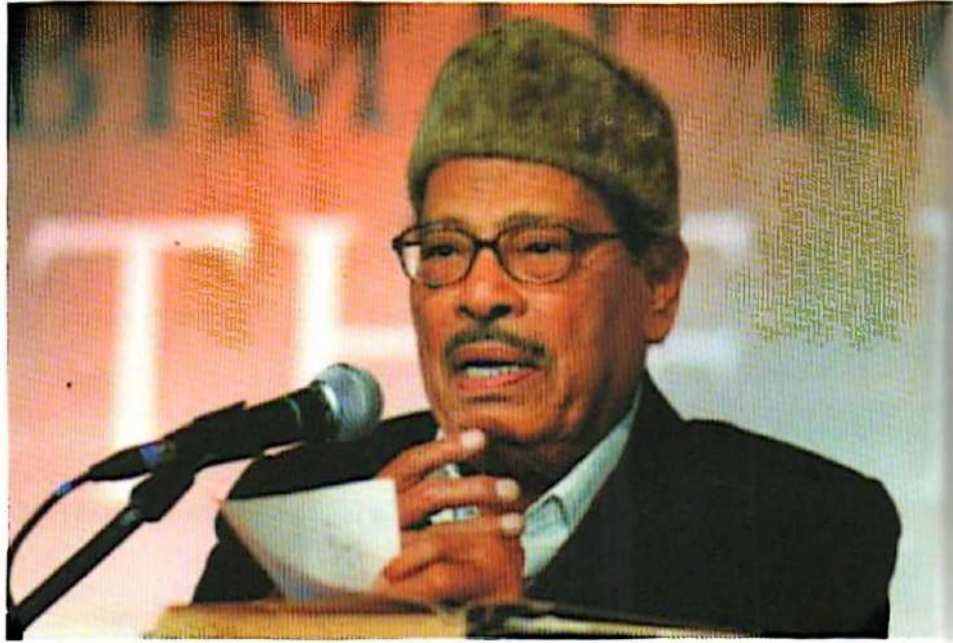
Velikkakath Sankaran Achuthanandan was born on October 20, 1923 in a working class family at Punnapra in Alappuzha district. Compelled to discontinue his formal education due to poverty at the primary stage, he was soon attracted to the fledgling trade union movement in Alapuzha, a bustling commercial town in the early decades of last century.

His life since then has been inseparably linked with the history of the Communist movement in the

# Manasamainah flew away to eternity

**P**rabodh Chandra Dey aka Manna Dey, who cast his musical spell for over five decades with all-time hits like 'ay mere pyara watan', 'laaga chunri me daag' and 'poocho na kaise', died at the age of 94 after prolonged illness on October 24 early morning.. Dey, who was in and out of Narayana Hrudayalaya hospital in Bengaluru, the city he adopted as his home, for the last five months for respiratory and renal problems, died of cardiac arrest. His daughter Shumita Deb and his son-in-law Jnanranjan Deb were by his bedside when the end came. His wife Sulochana Kumaran died in January last year. His second daughter lives in the US. Along with Rafi, Mukesh, and Kishore Kumar, Dey was the last member of the famous quartet of singers who dominated the Hindi music industry from 1950s to 1970s. Born in Kolkata in 1919, Dey went on to sing over 3,500 songs in Hindi, Bengali, Gujarati, Marathi, Malayalam, Kannada and Assamese films before quitting movies in the '90s. His last song was 'Hamari hi mutthi mein' for 1991 film 'Prahaar'. Dey sang two songs for Malayalam films, the first being Maanasamaine Varoo for Chemmeen in 1965 and Hey kayyodu kai meyyodu mey for Nellu in 1974, both under the baton of Salil Chowdhary. While the first song made a great impact on the discerning audience, in the second song P Jayachandran accompanied him.

Dey started his career in playback singing with the film 'Tamanna' in



1943. The musical score was set by his uncle Krishna Chandra Dey and he had to sing a duet with Suraiya, the noted singer and actress. His popular tracks include Poocho Na Kaise Maine (Meri Surat Teri Aankhen), Ae Meri Zohra Jabeen (Waqt), Zindagi Kaisi Hai Paheli (Anand), Yeh Dosti (Sholay) and Ek Chatur Naar (Padosan) and Laga Chunari Mein Daag (Dil Hi Toh Hai) and 'Yeh Raat Bheegi Bheegi' (Chori Chori).

Dey was much in demand for complicated raag-based songs and was once even pitted against his idol Bhimsen Joshi in 1956 movie 'Basant Bahar' for 'Ketki, gulab, juhi' song, something that he initially refused.

Winner of the prestigious Dadasaheb Phalke award in 2007,

Dey was residing in Bengaluru after spending more than fifty years in Mumbai.

He had cast a spell on generations of listeners with his romantic ballads, intricate raga-based songs, qawalis and fast-paced modern numbers, lending his voice to a number of Hindi and Bengali film stars. A meticulous singer, Dey would

often prepare extensively before rendering a song.

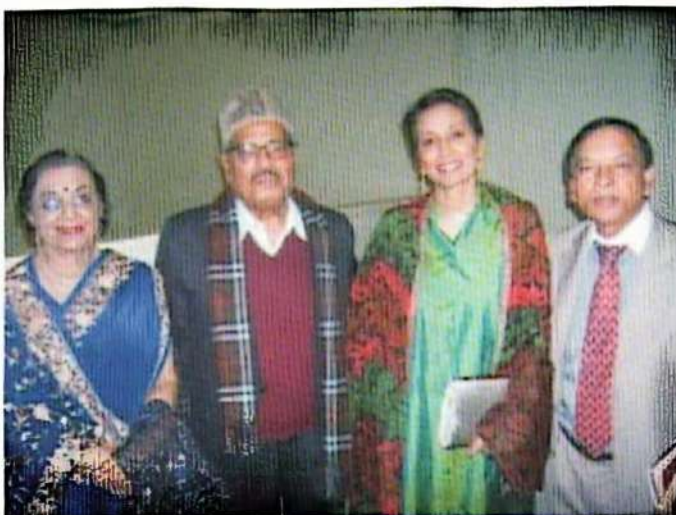
The duo Shankar Jaikishen helped Dey realise his dream of singing for lead actors in movies. His famous song during this period include 'Tere bina aga yeh chandni' from 'Aawara', 'Dil ka haal sune dilwala', 'Pyar hua ikraar hua' from 'Shri 420' 'Aaja sanam' and 'Yeh raat bheegi bheegi' from 'Chori Chori' and 'Hey bhai zara dekh ke chalo' from 'Mera Naam Joker'.

Dey gave hits like 'Kasme vaade pyar wafa...' and 'Yaari hai imaan' for veteran actor Pran in 'Upkaar' (1967) and 'Zanjeer' (1973), thus contributing immensely to Pran's transition from negative roles to character parts in cinema.

Dey recorded many popular duets with Rafi, Lata Mangeshkar, Asha Bhosle and Kishore Kumar. He gave some of his biggest hits with composers S D Burman, R D Burman, Shankar-Jaikishan, Anil Biswas, Roshan and Salil Chowdhury, Madan Mohan and C Ramachandra.

Dey's lilting voice enthralled the audience throughout the world and awards flowed naturally to him, including titles like the National singer, Padma Shri, and Padmabhusan. He also lent his voice for 'Madhushala' composed by late Harivansh Rai Bachchan.

He was married to Sulochana Kumaran, who hailed from Kerala and referred to her as his inspiration. ■



Manna Dey with family

# DENIAL



## THE STUMBLING BLOCK IN ADDICTION



Dr Sujatha Nair

Denial results from the natural tendency to avoid the pain caused by recognizing the presence, severity, and responsibility for dealing with serious problems. When denial is activated, clients start using a set of automatic and unconscious thoughts, feelings, urges, actions, and social reactions that defend against the pain of recognizing the problem.

### Levels of Denial

#### 1. Lack of Information

Denials lack accurate information or have internalized wrong information about addiction and its related problems.

#### 2. Conscious Defensiveness

Knowledge that something is wrong but refusal to face the pain of knowing. Whenever they start thinking or talking about their alcohol or drug use, an internal argument erupts in their mind. The argument is

between the addictive self that wants to keep drinking and drugging and the sober self that wants to stop.

#### 3. Unconscious Defensiveness

Automatic and unconscious evasion and distortion of information in a way that guards them from the pain of

knowing they are addicted.

#### 4. Delusion

Deeply entrenched mistaken beliefs held in spite of overwhelming evidence that they are not true. Denial is delusional. They maintain the belief that they are social drinkers and recreational drug users despite overwhelming and undeniable evidence of serious problems. Because they are delusional, they usually do not respond to the denial management methods used for levels 1, 2, and 3 denials. The delusions are often linked to brain dysfunction caused by the effects of alcohol or drug use, or to coexisting mental or personality disorders. As these conditions are treated and begin to remit, these clients usually drop into lower levels of denial that can be managed in counseling.

#### The Big denial patterns are:

(1) **Avoidance** ("I'll talk about anything but the problem!").

Addicts avoid being cornered about their behavior, their activities, and

their feelings. Diversion is when the addict shifts attention from self onto the misbehavior of others. By shifting the focus of attention, the addict is temporarily "safe." Making someone feel guilty is one of the most common diversion tactics.

(2) **Absolute Denial** ("No, not me!").

Is when the user, abuser, addict refuses to see the truth even though that truth is plain to everyone else. This denial is not the same as straight out lying, because the individual actually believes s/he is correct and that everyone else is mixed up.

(3) **Minimizing** ("It's Not That Bad!").

Minimizing is a form of denying a problem in that the individual will admit to a problem, but discounts its seriousness. Eg: "I drink, but I don't do drugs." "I use drugs, but I get up and go to work everyday, so I don't have problem."

(4) **Rationalizing** ("I Have a Good Reason!"). Rationalizing and Justifying is simply making excuses to avoid taking responsibility for self. Eg: "I worked hard all week and deserve to

party on Friday." They owed me money and wouldn't pay, so I had the right to take his tools in payment."

(5) **Blaming** ("It's Not My Fault!").

Blaming other people for individual problems is almost a societal epidemic, and the addict is an expert. No matter the situation or what happened, it is always someone else's fault. By blaming others, the addict avoids all personal responsibility and feels justified behaving however s/he chooses.

(6) **Intellectualisation**

Intelligent people use their "smarts" to avoid taking responsibility for themselves and the decisions they make. They spend a lot of time analyzing themselves, other people, and the world around them. They use this "thinking about the problem" as a way of "looking for solutions," without actually taking any true personal responsibility or steps toward change.

#### The Small Seven denial patterns are:

1. Comparing ("Because others are worse than me, I don't have a problem");

2. Manipulating ("I'll only recover if you do what I want!");

3. Scaring Myself into Recovery ("Being afraid of the consequences of drinking and drugging will keep me sober!");

4. Compliance ("I'll say anything you want to hear if you leave me alone!");

5. Flight into Health ("Feeling better means that I am better!");

6. Strategic Hopelessness ("Since nothing will work, I don't have to try!");

7. The Democratic Disease State ("I have the right to drink and drug myself to death!").

Thus addiction is a baffling, cunning and manipulative illness. It is a relapse prone progressive disease which if left untreated will result in insanity or death of the individual.

Anatta provides a loving and compassionate environment conducive to living life without finding the need to use any substance.

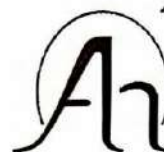
Anatta Humaniversity Pvt.Ltd.

Contact Person-

Ms. Vandana Hiranandani

+91 9967334000

Website- [www.anatta.in](http://www.anatta.in)



**S. Ramakrishna's**  
**HI-SPEED LACQUERERS**

You must have tried different types of Polish for your Lamps, Samais, Silver Items, God Idols, Door Handles, chandeliers & other precious items etc.

**THE SHINING WOULD HAVE LASTED FEW DAYS.  
NOW THERE IS AN ULTIMATE PERMANENT  
SOLUTION FOR YOUR PROBLEMS.**

TRY ONLY ONCE MY LACQUER POLISH  
**(LIFE TIME GUARANTEED)**  
BRASS, COPPER, SILVER & GOLD LACQUERING.

**PICK UP & DELIVERY FREE.  
INSPECTION AT YOUR PLACE FREE OF COST.**

**SAMPLES WILL BE SHOWN AT YOUR PREMISES.  
LACQUERED ITEMS ARE WASHABLE & LAMP  
CAN BE LIT AFTER LACQUER POLISHING.  
SPECIALISTS IN KERALA LAMPS POLISH.**

God Polish can be done in Brass, Silver & Gold. Gift items are available at the below address.  
**THERE IS NO LOSS OF MATERIAL WHILE POLISHING  
COMPLETED 46 TEMPLES POLISHING ALL OVER INDIA**

Please call/visit/contact me at :  
**S. RAMAKRISHNA (8 a.m. TO 8 p.m.)**  
No. 2, Kiran Bldg., Ground Floor, Near Murugan Temple, Chheda Nagar, Chembur (W), Mumbai-89.  
**S. Ramakrishna : Call on 9821418929 / 9167314911 / 25253106 • Ph.: 25255630**

# The Companies Act, 2013



CA Jacob Koshy

**T**he Companies Act 2013 (Act) finally became an Act of parliament in September 2013. The long awaited enactment after prolonged discussion amongst

its stake holders has finally found its way to the statute book. The last Companies Act was enacted in the year 1956 which had undergone several amendments during the past 5 decades of its existence.

The aim to bring in a new Act was guided by several compulsions based on practices followed globally. Some of the major changes in the new Act are discussed below for understanding of the provisions.

1. There are total 470 sections in the new Act as against 658 sections in the old Act. This is a commendable initiative by the Government of India as part of simplification of law relating to regulation of Companies.

2. Uniform accounting year commencing from 1<sup>st</sup> April to 31<sup>st</sup> March has now been introduced for all Companies.

3. Definition of Subsidiary Company has been widened to include such Companies which exercises or controls more than one half of the total share capital. Preference share capital also will be considered for calculating the controlling interest which is a deviation from the old Act.

4. A one person Company can be incorporated under the new Act as against minimum of two members in the old Act. This would mean that only a new Company can be formed with a single person and the existing Company continues to be with the minimum members as prescribed in the Act.

5. The issue of Bonus shares can be done only out of free reserves and if any unrealized gains are included in free reserves the same should be eliminated to determine the eligible free reserves. This may lead to complex issues while issuing Bonus Shares.

6. National Financial Reporting Authority (NFRA) may be constituted as a Standard Setter for matters

relating to both Auditing and Accounting. The role of other bodies including that of Institute of Chartered Accountants of India (ICAI) will now become superfluous as a standard setter for its stake holders both Companies and members of the profession. The Chair person of NFRA board shall be out of eminent persons from accountancy, auditing, finance or law and none of its members shall be associated with any audit firm including related consulting firms during the course of their appointment to NFRA.

7. The sweeping powers given to NFRA will take away the present disciplinary mechanism of the ICAI to regulate its members.

8. A land mark provision in the new Act is that of Corporate Social Responsibility (CSR) of Companies and its applicability. Certain Companies now mandatorily have to contribute to CSR activities not less than 2% of its pre-tax profits. Corporate can also make donations to Relief Fund maintained by Chief Ministers of states or the PM Relief Fund if they can't take up such activities on their own.

9. Internal Audit process has been strengthened within the organization with a mandate to appoint a CA or Cost Accountant or such other professional as may be decided.

10. The rotation of Auditors has been introduced in the Act to include maximum two terms of five consecutive years in respect of listed companies or certain other class of companies as may be prescribed.

10. The provisions regarding disqualification of Auditors have been widened to include even his or her relative having any interest or holding such security with value exceeding One Thousand rupees in the Company or its Subsidiaries, its holding company or associate company or a subsidiary of holding company. This may lead to several audit firms getting disqualified as Auditors of such Companies in future.

11. The Auditor as per the new Act shall also report of any offence involving fraud which is being or has been committed against the Company by officers or employees of

the company during the course of performance of duties as auditor. This burden will be onerous on the Auditor to foresee any fraud being committed against the company and to act as a whistle blower in the course of audit.

12. A ceiling of maximum of twenty company (both Public and Private) audited per member of Audit Firm has been prescribed by the new Act. The re-distribution of the professional work amongst the Institute of Chartered Accountants of India (ICAI) members will be now possible by virtue of this provision.

13. Disclosure of all related party transactions and its scope has been widened. However, the emphasis on abusive related party transactions disclosure not made in the new Act.

14. Serious Fraud Investigation Office (SFIO) will be a new Body to look into frauds perpetrated by Corporate in the coming days.

15. A new concept of Registered Valuers has been introduced in the Act. The role of such Registered Valuers will be that of valuation of any property, stocks, shares etc. for the purposes of the Act.

16. A National Company Law Tribunal proposed to be set up to monitor all company cases which in turn will reduce the cases before various High Courts.

17. Concept of useful lives now finds its way into determining rate of depreciation. This will bring in much required flexibility in depreciation accounting.

18. Companies draft rules have been framed and the same are available for public comment for some time now. This is a welcome change and the Government has promised to look in to each and every suggestion from the general public with regard to new provisions in the Act. The website where one can send their suggestions.

<http://ncbfeedback.mca.gov.in>.

19. Conclusion: These changes in the Act will definitely impact the way corporate are going to report their financial performance and will also improve Corporate Governance.

[jkoshy2007@gmail.com](mailto:jkoshy2007@gmail.com)

# Nagrame Nandi നഗരമേ നന്ദി (1967)

**Lyrics: P Bhaskaran Music: K Raghavan**  
**Singer: S Janaki Ragam: Mohanam**



Rohini

മഞ്ഞണിപ്പൂനിലാവ് പേരാറ്റിൻ കടവിങ്കൽ  
 മഞ്ഞളരച്ചുവെച്ച് നീരാടുമ്പേ റൾ (മഞ്ഞണിപ്പൂ...)



P Bhaskaran

എള്ളെണ്ണമണം വീശും ' എന്നുടെ മുടിക്കെട്ടിൽ  
 മുല്ലപ്പൂ ചൂടിച്ച വിരുന്നുകാരാ (എള്ളെണ്ണ...)  
 ധനുമാസം പൂക്കൈതലർ ചൂടി വരുമ്പേ റൾ ഞാൻ  
 അങ്ങയെക്കിനാവുകണ്ടു കൊതിച്ചിരിക്കും (മഞ്ഞണിപ്പൂ...)

പാതിരാപ്പാലകൾതൻ വിരലിങ്കൽ പൗർണ്ണമി-  
 മോതിരമണിയിക്കും മലർമാസത്തിൽ  
 താനിയൂരമ്പ ലത്തിൽ കഴകക്കാരനെപ്പോലെ  
 താമരമാലയുമായ് ചിങ്ങമെത്തുമ്പേ റൾ  
 ഒരു കൊച്ചുപന്തലിൽ ഒരു കൊച്ചുമണ്ഡപം  
 പുളിയിലക്കരമുണ്ടും കിനാവുകണ്ടേൻ (മഞ്ഞണിപ്പൂ...)

**Transliteration:**

ā = ഓ; c = ച; ē = ഐ; ī = ീ; í = ഇ; ñ = ഞ; ṇ = ണ; ñ̄ = ഞ; ō = ഔ; í' = റ; rh =  
 റ; ś = ശ; ś̄ = ഷ; ṭ, ṭ̄ = ത; ū = ു; ū̄ = ൃ



K Raghavan

Maññaṇippūnilāvū pērāt'in kataviṅkal  
 Maññaalaraccuveccū nīrātumpōl (Mañña...)

Elleṇṇamaṇam vīsum ennute mutikkettil  
 Mullappū cūtica virunnukārā (Elleṇṇa...)  
 Dhanumāsam pūkkaiṭa malar cūti varumpōlñān  
 Añṇayekkināvukantu koṭiccirikkum (Mañña...)



S Janaki

Pāṭirāppālakalṭan viraliṅkal pourṇṇami-  
 Mōṭiramaṇiyikkum malarmāsaṭṭil  
 Ṭānniyūrampalaṭṭil kazhakakkāranep̄pōle  
 Ṭāmaramālayumay ciñṇamēṭṭumpōl  
 Oru koccupaṅṭalil oru koccumaṅṭapam  
 Puṭiyilakkaramuṅtum kināvu kaṅṭēn. (Mañña...)

Nagrame Nandi depicts the story of a young man from a backward village moving to a big city looking for better employment opportunities, followed by his family and his return to village totally disheartened by their bitter experiences. M T Vasudevan Nair stole the hearts of emigrant Malayalees who identified themselves with the characters etched out in the film. Ace photographer turned acclaimed director A Vincent directed this movie for Roopavani Films of Sobhana Parameswaran Nair. K Raghavan composed heart rendering music for the four songs penned P Bhaskaran and all of them mesmerised the music lovers. Besides the above, other songs were *Lillyppoo mala vilkkum* (L R Easwari), *Kanniravin kalabhakinnam* (P Suseela) and *Nagaram nagaram* (K J Yesudas). Prem Nazir, Usha Nandhini, Jyotilakshmi, Madhu, K. P. Ummer, P J Antony, Sukumari, and Adoor Bhasi were the main actors.



# Jayaram the Singer

**A**ctor Jayaram is singing for his film 'Salam Kashmir'. In this film directed by Joshiy and produced by Mahaa Subair for Varnachithra, Jayaram sings one duet with Shweta Mohan while music director M Jayachandran sings one song. Jayaram sings 'Kannadipuzhayile...' written by Rafiq Ahmed and set tune by Jayachandran. Earlier he had sung for two movies. Jayachandran had earlier won the state award for male playback singer. The film stars Jayaram, Suresh Gopi and Mia George alongside Lalu Alex, Krishna Kumar, Vijayaraghavan and Ponnamma Babu.

## Meena stages a second comeback

**F**ormer child star and later heroine of many hit Malayalam movies like 'Udayananu Tharam' and 'Olympian Antony Adam' etc, Meena now makes her second comeback with a grand entry. She acts as the mother of two children of Mohanlal in Drusyam. Meena earlier acted with Mammooty in films Rakshasarajavu, Katha Parhayumbol and Karutha Pakshikal etc, is now acts in the role of his mother, first as a 30 year-old and later as a 50 year old, in Balyakalasakhi. Isha Talwar will be his love interest in the movie. In the late sixties, Balayakalsakhi had come as a black-n-white movie with Prem Nazir as hero. In real life, Meena is now a mother.



## Mohanlal-Suresh Gopi starrer, Gitanjali

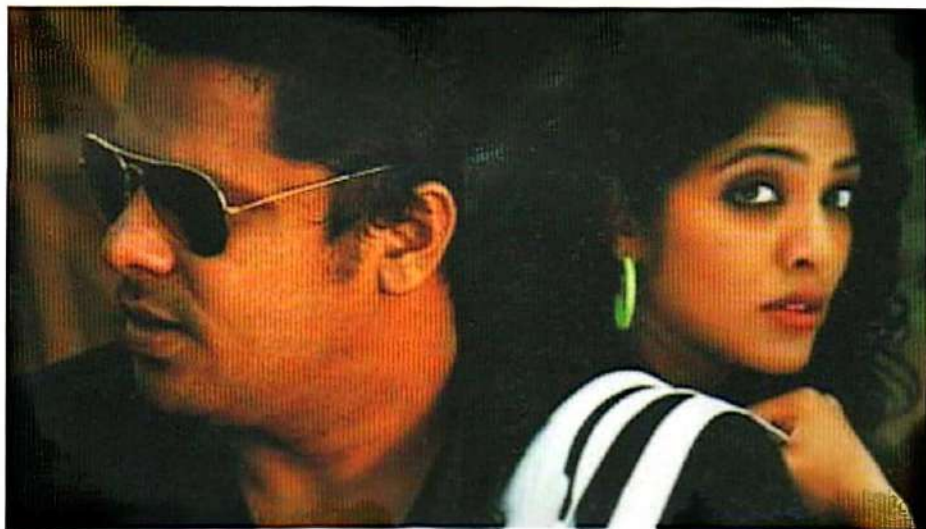
**T**wo characters of Fazil's Manichitrathazh now appear in Gitanjali, directed by Priyadarshan. These characters are Dr Sunny and Nakulan, enacted by Mohanlal and Suresh Gopi respectively. This film however is not sequel to the earlier one. The screenplay is written by Dennis Joseph and Abhilash Nair.



## Director Ashiq and actress Rima to get married

**U**pcoming director Ashiq Abu has confirmed that he and popular actress Rima Kallingal would get married soon. Both are active in Malayalam movies. 'A lot was being said about us and some even said that our marriage got over. But the fact is that our marriage is going to happen next month. In fact, it will take place in the first week of next month,' the director told a TV channel. After working as an assistant with director Kamal for a few years, Abu became a full-fledged director in 2009 with Mammooty-starrer 'Daddy Cool'. He has had a successful career with hits like 'Salt N Pepper' and '22 Female Kottayam', that starred Rima. Yes, the relationship between

us strengthened during the shooting of '22 Female Kottayam', even though we were friends before that. And then we decided to wait for our families to come around,' said Abu. Kallingal had entered filmdom with 'Ritu' in 2009, the same year when Abu became a full time director. So far she has enjoyed a good run with quite a few hits to her credit including, '22 Female Kottayam', 'Indian Rupee' and 'Zachariayude Garbhinikal'. When asked about Rima's career post-marriage, Abu said: 'I don't think that anything would happen to her career and we do not think that there would be any tension over that.'



## Actor Mukesh marries danseuse Methil Devika



**P**opular Malayalam film character actor Mukesh and danseuse Methil Devika got married at a registrar office in Kochi and followed it up with a small religious ceremony at a nearby temple. Mukesh made his debut in 1982 and since then has acted in close to 300 films. His marriage with actress Saritha broke up in 2007. Devika is a prominent dancer and recently submitted her doctoral thesis at a university in Tamil Nadu. She previously worked as lecturer in the department of postgraduate studies (Mohiniyattam / Kathakali / Koodiyattam) and at the research department of Kerala Kalamandalam, a deemed university. The two have been close since they were both members at the Kerala Sangeetha Nataka Akademi a few years ago

# Legendary music director Raghavan master passes away

**E**minent music director K Raghavan, who infused Malayalam cinema music with a local flavour through his popular numbers, died in a hospital on October 19.

Raghavan (99) was keeping unwell for some time and was admitted to the Co-operative hospital a few days back. Known as Raghavan Master among colleagues and fans, he shot to fame through the 1950s hit 'Neelakkuyil', an early realistic movie directed jointly by Ramu Karyat and P Bhaskaran. Raghavan himself sang two of the most popular songs in that film. He had been working in the industry for more than five decades.

Since then he had rendered music for over 400 films, which included milestone Malayalam movies like 'Rarichan enna pouran', 'Ammaye Kaanan', 'Nirmalyam', 'Utharayanam', 'Nagaram Nandi', 'Unniyarcha', 'Ramanan' and 'Kallichellamma.' In some movies, he lent his voice to unimportant characters as in Neelakkuyil (Kayalarikath, Jinchakkam taro), Koodappirappu (Pathummabeevi than, Ayiram kaikalil, Buddham Sharanam), Asuravithu (Pakalavaninnu marhayumbol) and



made them unforgettable. He was courageous to ask Mehboob who normally sang for comedy actors to sing for Sathyan (Maanenum vilikkilla), the film's hero. Under Raghavan, Mehboob rendered many hit songs as in Neeli Saali and Nayarupidicha pulivalu. Singer

Brahmanandan was indebted to him for getting a big break in Kallichellamma.

His partnership with lyricist P Bhaskaran resulted in a large number of hits which helped many movies in the 1960s and 70s.

A staff artist of All India Radio for long, he had also made significant contributions to Malayalam light music and drama. To circumvent a technical hitch, he composed movie songs in a few pseudonyms such as Molly, K Raghunath etc. But soon after the records were out, the discerning could detect the unmistakable Raghavan touch in those songs.

He was the recipient of several honours, including Padma Shree and Kerala Government's highest film honour JCDaniel award.

Mumbai's Raagalaya Academy of Music and Arts presented him Lifetime Achievement Award in February 2013 at his own house and staged a musical night in Mumbai with only his compositions.

Raghavan's death stirred a hornet's nest in Kerala as no representative of Malayalam film industry paid any tributes to him unlike in the past.



Raagalaya members felicitating Raghavan Master at his Thalassery residence

# Secondary verbs

-Guruji

Malayalam and its sister Indian languages have a peculiar way of expression, unlike in foreign languages. Often we use two verbs together to give emphasis to our statements. There are about five ways of doing it subject to the need. Since it has own terminology for which there may not be equivalents in other languages and hence we are not naming them to avoid confusion.

1. In some contexts, two verbs appear together, out of which only one is important while the other is weakened and represent past tense.

Examples: കുളിച്ചു വന്നു, ഓടിച്ചെന്നു, വിളിച്ചു പറഞ്ഞു

In all the above examples, the underlined verbs happened before the second verb and the emphasis is on the second verb that is not underlined. The first one only indicates what happened before the final action.

2. In this case, the first verb indicates the action that would take place after the main action.

Examples: ഇരിക്കാൻ പറഞ്ഞു, നടക്കാൻ പോയി, ഉണ്ണാൻ വന്നു,

The underlined actions will take place only after the second action, unlike the first case.

3. In this case, the second action takes place while the first one is being executed.

Examples: പോകവേ കണ്ടു, കാൺകെ അടിച്ചു, കേൾക്കേ പറഞ്ഞു, വെട്ടവേ തടഞ്ഞു

In this case, the first and second actions are taking place simultaneously.

4. Certain verbal forms contain the subject as well as tense without being explicit. Though this use is still prevalent in Tamil, it is occasionally used in Malayalam poems. In prose, it is almost extinct.

Examples: വന്നേൻ, വിലപിച്ചാൾ, പോയാർ. The underlined parts indicate the verb in past tense.

The first example indicates that the subject is male single first person, the second denotes the female single third person and the third signifies plural third person. The effect comes from the characters ൻ, ൾ, and ർ. (ഞാൻ, അവൾ, അവർ)

5. In this case, the first imperfect verb will become effective if the second perfect verb is executed. They are of generic nature without mentioning the subject and would happen in future.

Examples: ദാനം ചെയ്താൽ പുണ്യം കിട്ടും; പോയാൽ നന്നാകും; തന്നാൽ തിന്നാം.

The second verbs will become effective only if the first one takes place. In other words, the second verb is conditional to the first.

## Quiz No.16

തനിയാവർത്തനം is a terminology used in classical music concerts in which one instrument produces the same notes after a different instrument played those notes. In the sentence given, the statement is meant only to mean that the second speaker simply repeated what the first speaker stated. There ആവർത്തനം would be sufficient.

## Quiz No. 17

From *Asuravithu* of M T Vasudevan Nair:

ആറാം തമ്പത്തിൽ അമ്മയ്ക്കുണ്ടായ തൃപ്പുത്രൻ

What does 'തമ്പം' mean?



# Kerala in Mumbai

**LINKING MUMBAI MALAYALEES**

Email: [keralainmumbai@gmail.com](mailto:keralainmumbai@gmail.com)

Website: [keralaimumbai.com](http://keralaimumbai.com)

— 98201 10509 —