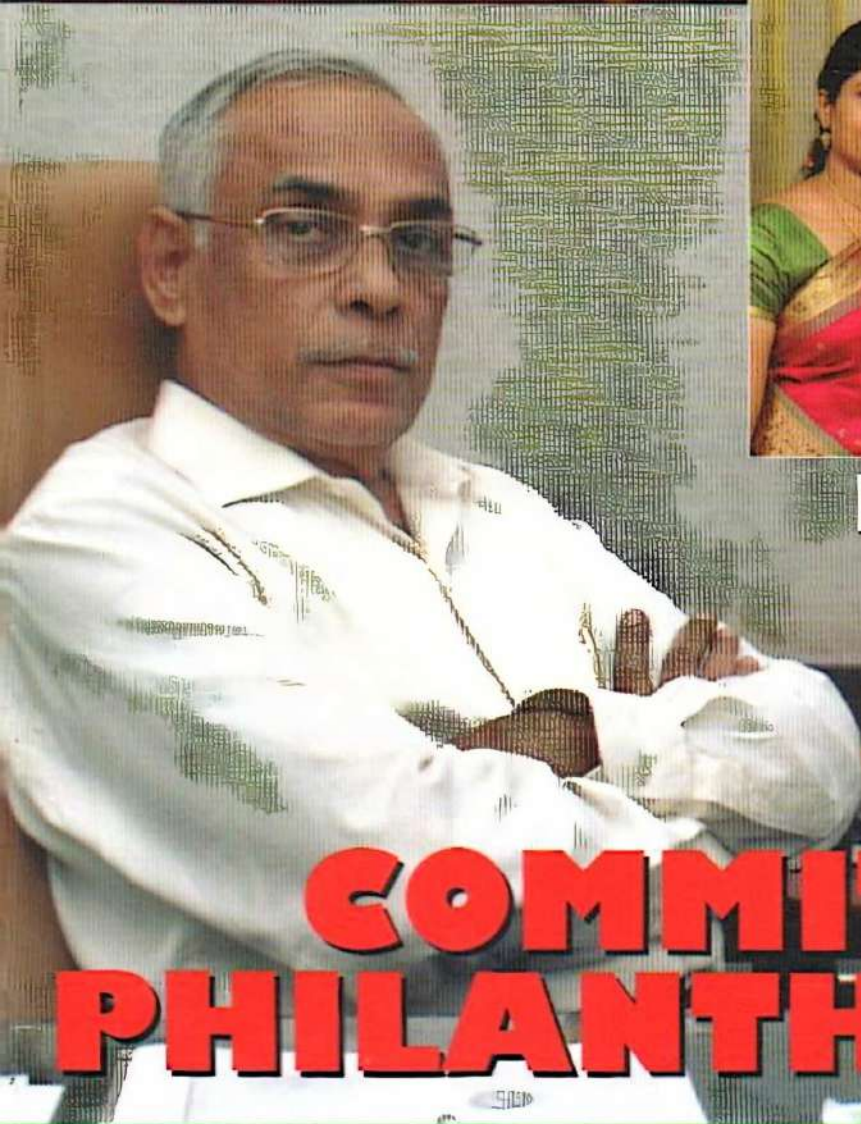


Kerala in Mumbai

The Only English/Malayalam Monthly Magazine linking Mumbai Malayalees

■ Vol.5 No. 06 ■ Price Rs. 70 ■ September 2014

Onam *Special*



Musical Family

COMMITTED PHILANTHROPIST

Adieu to People's Governor ■ End of an Era : Dr K K Damodaran

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Malayalees keep away from intellectual discussions

It is time for Malayalees to ponder over their heritage and culture and move to strengthen their roots. We have seen people of Kerala-origin moving away, spreading their wings far and wide across the world from Australia to Canada and from Argentina to Japan. They have emphatically stamped their presence everywhere. It was not a case of linear expansion but of lateral expansion. Nevertheless what we observe within is not a matter of pride. Whenever Malayalees crossed Western Ghats or Arabian Sea, they attracted each other and formed unions called Association or Samajam. The middle name would vary from Malayalee to Keraleeya or vice versa. Such groups have a distinct attribute of secularism in its true sense. Religion, caste, nativity or profession never played a divergent role and such matters were rarely discussed.

Of late, the scenario is gradually changing. The all converging unions are now at the mercy of smaller groups for their survival. Probably the only established ordeal every association is bound to undertake is the celebration of Onam. The so called associations then have to consult the small sectarian units to finalise the date of celebration otherwise participation would be miniscule. The preference of attending first goes to the religious, caste, professional or native unions over secular associations.

It is possible that everyone is not free to indulge in social or cultural activities because of health, financial or other commitments. So active participation could be ruled out but people are not even available for passive participation. We often read in newspapers about impending discussions on various aspects to be conducted under the auspices of various associations and participation costs one nothing. Mostly we ignore such news. Sometimes we receive on phone or cellphone directly from the organisers, inviting to such meets. It defies the logic how the lethargy set in.

Two prominent Mumbai Malayalee organisations are regularly holding discussions on a monthly basis. While Bombay Keraleeya Samajam holds discussions on some literary work of the participants, Powai Kerala Samajam conducts discussions on various issues that look at our face from time to time. Though people from far and wide attend it, the overall participation is miniscule. Even the members of the organising association are few to participate. It needs serious thinking why the Malayalee brethren keep away from such intellectual exercises. This samajam also conducts discussions on literature but even then the attendance is poor. The case is no different with other Samajams also. A lot of coaxing is needed to get a few individuals to the meeting place.

It appears that certain organic changes are taking place, though gradually. At this rate these discussions may find no takers and our community would be at a loss.

KIM wishes all its readers a HAPPY ONAM.

Happy Onam

On this occasion of Onam, my family and I wish all readers of KERALA IN MUMBAI a Very Happy Onam. For the past four years I have been a regular reader of this magazine and month by month it is becoming better and covering varied topics. Our youth are becoming aware of Kerala and its culture through your magazine.

Thank you KIM team.

Govind Kurup
Vile Parle.

Hindi film news as well since we youngsters watch Hindi movies as well because though we are Malayalees we have all along been in this metro and we watch Hindi movies as well.

Sekhar (a college going movie viewer), Dadar

Vadakkupurathu pattu

I am a native of Vaikkom and I enjoyed reading about Vadakkupurathu pattu in the August issue. I am now looking forward to

reading the second part of the feature.

Kesavan
T

Our great freedom fighters

This is with reference to your column 'Makers of Modern Kerala'. Please cover in more detail about our early makers of history. It makes interesting reading and the reader become aware of our great heritage leaders.

Simon Thomas
Bo

Inspirational Cover Story

The cover story on Ajay Joseph was very inspiring and proves that with hard work and commitment a person can become successful in life. We look forward to such articles.


M R Nair
Goregaon.

Write more on Malayalam Movie World

Recently I notice that the pages you are devoting to Malayalam movies is becoming less. I like watching Malayalam movies and request you to give more Malayalam film news. It will be a good idea if you could include movie reviews in your pages as nowadays Malayalam movies are being released in Mumbai the same time it is released in Kerala.

Hope you will start a few pages on

Wishing All Malayalees A Happy and Prosperous
Onam



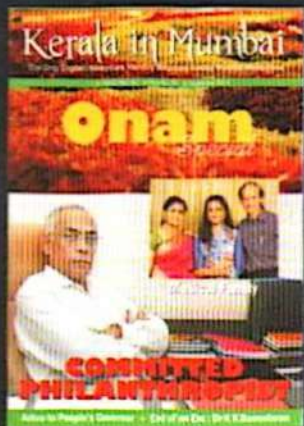
Bombay Malayalee Samajam, Kashimira, P.O. Mira
BMS English High School & Jr. College - Tel: 022-28456508, 775

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

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Lakshmi Venkatachalam

■ "I wanted to give back something to the society that gave me so much. This was the genesis of Shree Vidyadhiraja Educational and Charitable Trust," says V Vijayan Nair philanthropist, industrialist and Managing Director of Sharp Tank and Structural (P) Ltd.

Vijayan Nair belongs to Wadakanchery in Thrissur District. His father is the late Govindan Kutty Nair and mother Kalyani Amma. He has a brother who stays in Mumbai and three sisters, one elder to him who stays in Wadakanchery and two younger sisters one of whom is in Mumbai while the other one is in Thrissur.

Vijayan Nair completed his education at Wadakanchery High School and Tirur and came to Mumbai in 1965 armed with a diploma in Mechanical Engineering from SSM Polytechnic at Tirur. He first took up a job with a private Construction company for 22 years where he

travelled all over the country and abroad and got training in the construction line.

In 1987 Vijayan Nair set up his Sharp Tanks & Structural (P) Ltd, a state-of-the-art Mumbai based Engineering Company that caters to several sectors and industries namely, petrochemicals, power, steel, fertilizers and chemicals. The company's expertise lies in the field of design and construction of storage tanks of petroleum and petroleum products, LPG storage system, piping /equipments erection, structurals etc focusing on the energy industry. Its clients include giants like ONGC, BPCL, HPCL, IOCL, Reliance etc.

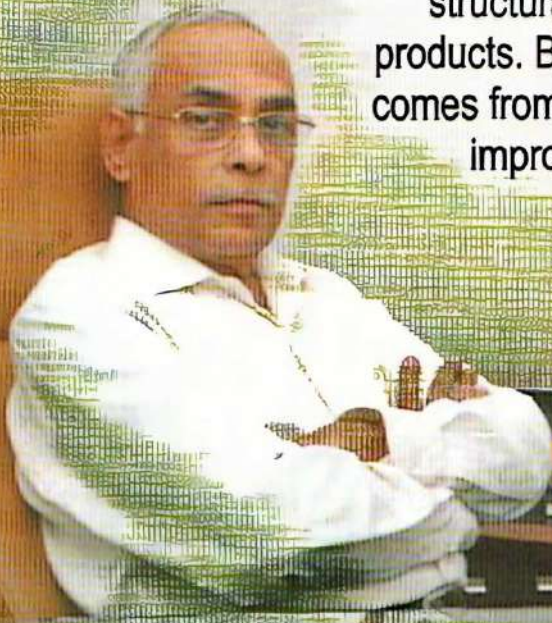
Today he has his factory at Tarapur that maintains strict quality standards and has a technical staff of about 80 persons for manufacturing of pressure vessels, columns etc.

Vijayan Nair got involved with the Nair

VIJAYAN NAIR

SHARING WEALTH WITH THE HAVE-NOTS

He runs a company that manufactures structurals for petroleum and petroleum products. But V Vijayan Nair's real satisfaction comes from helping tribals in Maharashtra and improving their standards of living.





Distribution of Karkidaka kit to tribal women

Service Society Andheri and its social activities and in 2005 founded the Shree Vidyadhiraja Charitable and Educational Trust (SVECT) along with a few like minded members and has since been its Chairman.

Shree Vidyadhiraja Educational and Charitable Trust

Shree Vidyadhiraja Educational and Charitable Trust (Mumbai) (SVECT) has been actively supported and helped by the NSS Andheri and its members in all its charitable and social activities. The Trust has succeeded in purchasing a plot of land at Sasne, a remote village about 30 kms east of Kalyan. This was predominately inhabited by very poor tribals who lacked basic amenities like drinking water, toilets, medical facilities etc. SVECT has constructed a Centre there and about 1200 poor tribals and villagers in the vicinity are benefitted by the Centre's social and charitable activities. As a first step, a charitable dispensary was set up providing medical assistance to the villagers who were badly in need of it. The treatment meted out at the

SVECT Centre under the guidance of Dr S R Wankade is a boon for the poor tribals who do not have any other hospital within a radius of 10 kms.

Vijayan Nair hopes to make the SVECT centre a self sustained medical unit. Medical camps and check ups are regularly held at the Centre.

Recently SVECT opened a computer Training Centre at Sasne where 12 computers are installed and basic computer knowledge is imparted to poor students of the area in two batches of 15 students each.

For the last four years, SVECT has been providing study materials and uniforms to more than 500 adivasi children in and around the area.

“Fill your heart with the honey of compassion. Love all fellow creatures. Your life will be blessed.”



Vijayan Nair and other members distributing clothes at the SVECT centre

Aims and Objectives

The aim of SVECT is to educate the local people and give them training in cottage and small scale industries so that they become self-sufficient. It has started tailoring classes for the benefit of womenfolk in Sasne. SVECT proposes to start, in the near future, a project for the manufacture of quality paper bags, candles, agarbathi etc. which could be additional income generating occupation for the villagers



Vijayan Nair with his family

SVECT distributes foodgrains, pulses, sugar and clothes to families. About 600 poor families have benefitted by this scheme. This July a Karkidaka kit consisting of rice, sugar, pulses and a sari was distributed to poor adivasi tribal women. About four hundred poor family members were covered.

It is also doing Annadanam to 100 to 150 adivasi children on any given day. This facility is extended to the public who want to offer annadanam on the occasion of birthdays, anniversaries etc.

Another major achievement of the Trust is the supply of drinking water to villagers. During summer, all villagers around the Morbad centre get the benefit of drinking water.

SVECT's activities are not confined to Sasne alone. It is active in other suburbs of Mumbai and Thane, and along with NSS Andheri Unit, has distributed free books, study materials, scholarships and financial



Vijayan Nair and Raji Nair

assistance to poor children and is conducting a balwadi at DN Nagar, Andheri since its inception.

Vijayan Nair is a member of several Malayalee organizations but he is more actively involved with SVECT and NSS Andheri. These activities give him peace of mind and a sense of satisfaction. He loves to read inspirational books.

Family Bonds

Vijayan's wife Raji Nair also hails from Wadakanchery and is a home maker. Her parents are the late Raman Nair and Ammini Amma. She has two brothers as well as a sister who are staying in Kerala. A graduate from Vimala College in Thrissur, Raji came to Mumbai after her marriage to Vijayan Nair in 1973. Raji loves to go to temples and actively participates in Narayaneeyam, Bhagavatham and other religious sessions at Mumbai Malayalee temples.

Vijayan Nair and Raji Nair have two daughters. The eldest one Viji Nair who did her B Com and B Ed was a teacher before she got married to Chandran Nair, a Design Engineer working for Jacob H & G Pvt Co. Their second daughter Vidya Nair has completed her B Sc, B Ed and was working as a teacher till she got married to Siddharth Nair, a Civil Engineer with a Management Degree who is Marketing Director in Sharp Tanks.

While Viji has a son Aditya studying in Std V and a daughter Ambika in Std II, Vidya has a son Arjun four years old. ■



Annadanam to school children





Onam

Kerala's Unique Festival



- Elvee

It is once again that time of year for celebrations all around the world for Malayalees. Thiruvonam, the festival that binds and overwhelms them with nostalgia for '*maveli naadu vaneedum kaalam*'.

Onam is one of the few festivals that harks back to an utopia when the ruler was a just king, a land that was prosperous, a society where all men were treated equally.

The legend of Onam

King Mahabali was a just ruler and his subjects loved him. But the Devas (denizens of the heavens) became jealous of his power and approached Lord Vishnu to help them get rid of him, the reason being that he was of the Demon lineage (an asura king).

So Lord Vishnu in the avatar of Vamana (a small Brahmin boy) appeared at King Mahabali's court and when asked what he desired, (for kings gave Brahmins gifts and offerings when they visited them) asked for the space covered by his three steps. The gullible king agreed. Vamana covered the entire earth and the nether world with his first step, the second step covered the higher regions and there was no place to keep his third step. King Mahabali understood that he was cornered. But just that he was, the king offered his head to Vamana to

place his third foot and consequently attained salvation. The pleased Lord Vishnu urged him to ask for a boon which he would gladly bestow. But Mahabali asked nothing for himself. He loved his dear subjects so much that he requested the Lord to allow him to visit his kingdom and his subjects one day every year and know about their welfare. The pleased Lord granted his wish.

Thiruvonam

It is believed by the majority of Malayalees that Mahabali visits their



homes on Thiruvonam day and they decorate their houses, wear new dresses and adorn their courtyards with athappoo (pookalam) and Onathappan and a grand feast followed by much merrymaking and visiting relatives and friends. Pulikkali, Thumbi Thullal, Onavillu, Kazhchakkula, Onapottan are other festivities associated with Onam and celebrated with enthusiasm during this time in Kerala. Snake Boat race or Vallam kali is a very important sport conducted during Onam and crowds including foreigners arrive in Kerala to watch this event that take place in its picturesque backwaters and lakes.

Onam falls at the time when colourful flowers adorn Kerala and the athapoo is a riot of colours adding beauty to the already beautiful land.

Significance of Onam

Onam signifies an important truth. Size does not matter. The little boy conquered the great king. But all is not just black and white.

Though Mahabali was a demon king, he was a good person and just ruler.

But he was arrogant and his ego had to be subjugated. By offering his

Onam reinforces the spirit of equality and prosperity that was the Malayalee heritage and reminds us to view our fellow human beings with more tolerance and love - values that are very vital in these troubled times.

head to Lord Vishnu, he surrenders himself to God.

Apart from the mythology and religious significances, the festival of Onam symbolises several other things. It is celebrated in the first month of the Malayalam new year, an auspicious way to start the year. It reinforces the spirit of equality and prosperity that was the Malayalee heritage and reminds us to view our fellow human beings with more tolerance and love - values that are very vital in these troubled times. It reminds us of the need for rulers to strive for an ideal state and the fact that the subjects should always honour and respect a just ruler like how Mahabali is honoured and welcomed with love during Onam. The clay idol adorned with colourful flowers may represent Vamana but Mahabali is also remembered during Onam. The festival of Onam has a secular fabric running through it. Masses are held in churches on Onam day, prayers are held in mosques and all Keralites celebrate it. The various Onakkali instill team spirit and camaraderie among the participants.

Onam in Mumbai

Onam Festivities - A day by day account

The festival of Onam starts on the day of the star Atham in Chingam (August-September) a few days before the day of the asterix Thiruvonam.

1. Atham : Pookalam is decorated in front of houses in the courtyard from this day, the floral carpet being increased in size daily till the tenth day.
2. Chithira: While on the first day, in some parts of Kerala only yellow flowers are used for a single concentric design today two more colours, mostly orange and creamy yellow are used and the circles are increased.
3. Chothei : More colourful flowers are used to decorate the pookalam and concentric circles are increased.
4. Visakham: In olden days the harvest sale started on this day for it was considered an auspicious day. Today competitions during Onam will commence from this day onwards.
5. Anizham: On the fifth day of Onam, preparations for Snake boat race will begin at Aranmula.
6. Ketta: Generally schools close down from this day. The pookalams grow bigger with more colourful flowers.
7. Moolam: The official celebrations start from this day with Government buildings in Thiruvananthapuram, Kochi, Kozhikode etc being illuminated. Pulikkali, kaikottikali will be performed from this day onwards.
8. Pooradam: The pookalams get wider and more complicated designs will be drawn. The house is cleaned to welcome Vamana and Mahabali. The clay idols of Onathappan and Mahabali are taken around the house and then placed in the centre of the pookalam and smeared with rice

flour batter by small boys who are called Poorada Unnikal.

9. Uthradam: On the ninth day, the penultimate day of Thiruvonam, shopping for fresh vegetables called *uthradapachil* takes place because it is considered auspicious. The ninth day is also called Onnam Onam (first Onam) because it is believed that Lord Mahabali descends to earth on this day. Tradition has it that he will be present among his subjects the next four days.

10. Thiruvonam: The tenth day of Onam, Thiruvonam, also called 'Randam Onam' is the day on which King Mahabali was sent to 'patala' by Vamana. Simultaneously this is the day that Mahabali was granted the boon to return and bless his subjects. So it is the most important day of Onam. Festivities begin early in the morning, people wear new clothes, go to temples and distribute alms to the poor.

The highlight of this day is the traditional Onasadaya with varieties of dishes and minimum of two payasams. Thiruvonam is the birthday of Lord Padmanabhaswamy in Thiruvananthapuram Padmanabhaswamy temple.

11. Avittam: Also called, 'Moonam Onam' third Onam, this day marks the return of Mahabali to his abode. The Onathappan statue is removed and immersed in nearby pond or lake. Pulikkali is performed on this day.

12. Chatayam: The fourth Onam (Naalam Onam) marks the official closing of Onam celebrations and culminates with music and dance programmes at the capital city of Kerala Thiruvananthapuram.

During Onam, exhibitions, drama festivals, music and dance programmes are held all over Kerala making Onam the best time for tourists to visit the state.

In cities like Mumbai, Malayalees extend their warm hospitality to their friends of all communities and castes and many of them are invited for the traditional Onasadya.

This is also the time when almost all Malayalee Samajams conduct charitable activities and perform cultural programmes so that the younger generations are familiar with their native culture. Traditional and folk dances and songs of Kerala are presented by the members and their children, a dressed - up Mahabali makes his appearance to bless them, educational and medical aids are disbursed during the celebrations and the events end up with a community feast of a Kerala vegetarian fare. Competitions in Pookalam, cookery, fancy dress etc, physical sports like *Onathallu*, the



This is also the time when almost all Malayalee Samajams conduct charitable activities and perform cultural programmes so that the younger generations are familiar with their native culture.

graceful *kaikottikali* etc also take place during Onam. Over all, a time when the Mumbai Malayalee takes time off to relax and remember his Kerala.

Thrikkakara Sri Vamanamoorthy Temple

Thrikkakara Sri Vamanamoorthy Temple is the only temple in India, dedicated to Lord Vamana, and is believed to be the capital of King Mahabali. The place derives its name from 'Thiru-kal-kara' meaning the place where Vamana's foot came on earth when he subjugated King Mahabali, the ruler of that land.

Thrikkakara temple is well known for its close association with the festival of Onam for the temple utsavam is celebrated during the ten days of Onam. During the days of Kochi Maharaja, a one month festival

A traditional song remembering the days of King Mahabali's rule (Maveli Naadu Vaneedum Kaalam)

maveli nadu vaneedum kalam
manushar ellarum onnupole
amodhathode vasikkum kalam
apathangarkkumottillathanum
kallavumilla chathiyumilla
ellolamilla polivachanam
kallapparayum cherunazhiyum
kallatharangalmattonnumilla
adhikal vyadhikal onnumilla
balamaranangal kelppanilla

Meaning of the Lyrics

When Maveli, our King, ruled the land,
All the people were equal.
And people were joyful and merry;
They were all free from harm.
There was neither anxiety nor sickness,
Deaths of children were unheard of,
There were no lies,
There was neither theft nor deceit,
And no one was false in speech either.
Measures and weights were right;
No one cheated or wronged his neighbor.
When Maveli, our King, ruled the land,
All the people formed one casteless race.



The festival of Onam has a secular fabric running through it. Masses are held in churches on Onam day, prayers are held in mosques and all Keralites celebrate it.

was hosted in the temple. The annual procession of Kochi Maharaja from his capital in Trippunithura to Thrikkakara, became one of Kerala's biggest cultural carnival- the Athachamayam. After being stopped for some years, it has now been revived and is a major tourist attraction. Today the formal Onam celebrations in Kerala is flagged off on Atham day when the athachamayam, the grand procession of floats, tableaux, folk art presentations, music and dancing, elephant procession etc start from Trippunithura to Thrikkakara temple. The temple is also famous for its grand Onasadya where a large number people partake of the temple's prasadam on Thiruvonam day. ■

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ആർപ്പുവിളി... ആഘോഷം...
ഒപ്പം വേണ്ട.

പാലമധുരം

കൊടിയുറും ഡബിൾഹോഴ്സ്
ഓണപായസം
വെറും 2 സ്റ്റെപ്പിൽ

1 തിളക്കുന്ന പാലിലേക്ക് ഡബിൾഹോഴ്സ് പായസം മിക്സ് ചേർക്കുക.

2 ചെറുതീയിൽ 15/30 മിനിറ്റ് ഇളക്കുക. പായസം തയ്യാർ.

Double Horse
മെന്റു നിറയെ കഴിക്കൂ!

Double Horse
Palada Payasam Mix
Rice Palada Payasam Mix
Diet Payasam Mix

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ELIXIR KARUNALAYA ANNIVERSARY, GENERAL MEETING & CHARITY FUND DISTRIBUTION...

The Anniversary, General Meeting and Charity Fund distribution of Elixir Karunalaya will be conducted at VGM Hall, Tiruvalla on 12th September 2014 at 4.00 pm onwards.

Inauguration will be held by honourable Prof. P. J. Kurian (M.P) Deputy Chairman of Rajya Sabha. His Grace Philipose Mar. Chrysostom Marthoma Valiya Metropolitan will preside over the meeting.

Shri. Ramesh Chennithala, Hon. Home Minister of Kerala and Rt. Rev. Dr. Thomas Mar Theethos Episcopa will be the Chief Guests for the function.

Other dignitaries from the social and political field will be also attending the meeting.

Presidential Speech



**His Grace Philipose Mar. Chrysostom
Marthoma Valiya Metropolitan**

Inauguration



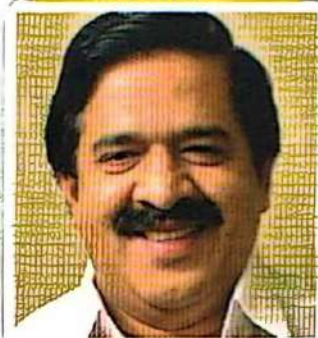
**Prof. P. J. Kurian (M.P)
Deputy Chairman, Rajya Sabha.**

Blessing Speech



**Rt. Rev. Dr. Thomas Mar
Theethos Episcopa**

Chief Guest



**Shri. Ramesh Chennithala,
Hon. Home Minister of Kerala**



**Mr. Roy John Mathew
Chairman, Elixir Karunalaya Trust**



Onam



How different for Mumbai Malayalis?

Anuja Nair takes a nostalgic trip down memory lane of past Onams she has celebrated.



Anuja Nair.

■ My wall clock struck 10 past 1 in the afternoon. Having tried preparing various scrumptious delicacies, I peep through the grilled window of my three

bedroomBandra flat, my eyes anxiously waiting for my partner to be home for our first revelry of the much awaited ebullient festivity of Thiruvonam post wedding. He might be zooming through the traffic to be on time, I reassured myself.

My thoughts drifted to the snarling traffic in Mumbai and the muddy water-filled enormous potholes- the after effects of the torrential rains that lash our city at this time of the year. Blame it on the company that makes their employees work today or the government which doesn't feel the urge to declare this day a holiday, despite the fact that Malayalees form a major part of the state population, I babbled. How many other Mumbai Malayalee women at this time of the day would be in a similar quandary. I pondered.

"Aah..most of them", I said softly, trying to console myself. The exchange of thoughts between my soft heart and my tricking brain were disrupted by a sudden thunder followed by a heavy downpour.

My chain of thoughts had already invaded into my cherished memories of the Onam celebration with my parents till date. Every year, all of us cousins would land up two days in advance at one another's place, in rotation. Starting from the very first day, 'Atham' till the last day 'Thiruvonam' this high spirited ten day festival, is a spectacular and heart felt gratifying experience.

As children we used to look



Kaikottikali an essential part of Onam

forward to Onam Pookalam, the most beautiful facet of Onam. The passage of my floor adorned with exquisite fresh flowers would eventually turn out to be a tough competition for all my fellow Malayalee building mates.



Who is smarter - me or dad?

Being children, this was the only occasion when elder members in the family granted all our desires for new clothes and toys as we had a carte blanche to freely ask what we wished for without even a quid pro quo of learning for instance tables of 9 by rote. But the only fly in the ointment for all of us was when we packed our bags and left for school which we could never eschew.

I have some fine memories of the carnival religiously taking place in the Malayalee Samajam, weeks after the festival. The auditorium would be adoringly decked up. Mumbai Malayalees of all age groups joined hands to make the celebration a grand success in their area. Old age or relocation to another area could never stop the much anticipated get together and members if need be asked others who were only too eager to take up responsibility with zeal and zest. The event started with a judgement of the most spectacular among the varied flower carpets laid

down in the auditorium. This would be followed by various forms of dance ranging from classical dances (eg. Kathakali, Mohiniattam) to Kaikottikali performed by women dressed up in golden border sarees and many toe tapping musical programs. An interesting piece of the celebration was the introduction of 'Chakiyar Koothu'. I was quite inquisitive about the genesis of this art form as I enjoyed it thoroughly like many others.

What made me wonder all these years was why everyone from the aged to small kids observed with awe the well-dressed pot bellied Mahabali. Perhaps, the seniors believed that King Mahabali travelled all the way from Kerala to Mumbai to revisit them every year and children got a visual insight into our rich cultural diversity. By this time, a mouth-watering aroma often came inviting us for the appetising, delicious and lip-smacking delicacies of Onasadya.

This takes me back to those fun filled days with my family. Being mostly employed in the government sector, a leave on the eve of



All set to relish the Onasadya prepared by us.

Thiruvonam was never an issue for most of my family members. The Onasadya would be an event in which all my family members equally participated. The male members were entrusted with the job of chopping the requisites whereas female members cooked them, and our only contribution to the event was feasting on them. My non-Malayalee friends from my engineering college, would often land up at my doorstep during the occasion to enjoy the visuals of Onam Pookalam and to ingest all

the 26 different delicacies -starting from the all- time favourite Sambhar, to the evergreen Aviyal, to the Kootukari (mixed vegetables), to the coconut based Olan, the ginger based Puliinji which adds that extra zing, the robust pazham and chips on the side, all whipping up a gastronomical delight. All of a sudden, my lips parted giving way to a laugh riot as I was reminded of the times when my friends had a tough time asking for some more curry describing them by their colours, as they knew none but their

favourite Sambhar, nowadays also cooked in their households. As a kid, I would quickly lay my hands on all the items of the 26 course meal leaving enough room to hog onto my absolute favourite 'black chutney' (in my friends' words) or Puliinji. Ostensibly, the same ginger whiff found its way into my nose leaving me to wonder whether one only relishes the memories or experiences the traces of them too in the present. Quickly getting back into my senses, I hastily jumped from my seat and began running towards the kitchen. I had completely forgotten about the black chutney kept on the flame amidst my reminiscences. Finally, the door-bell rang, Ding Dong! I looked up and heaved a sigh of relief. My gaze shifted to the wall clock whose both hands met number 2 of the clock. I unbolted and threw open the door with a broad smile. There he stood, fully drenched from top to toe, only to be on time for our first Onasadya together. He winked at me and I blushed.

Staunch lovers of our rich culture that we Malayalees are, no work can ever be so important as to whittle away our inclination towards this festival and our love for the royal Thiruvonam lunch. Then, why are Mumbai Malayalees often termed as Fraud Mallus, hmmm...well this is also a food for thought! ■

Onasamsakal to all Mumbai Malayalees



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Onam Feast



K S Narayanaswamy

■ The most impressive part of the grand festive Onam is 'Onam Feast'. It is a very elaborate, delicious, and splendid feast consisting of traditional authentic 13 varieties of essential main dishes. It's a feast which

if enjoyed once is relished for years. The Onam Feast the so called Onasadya is prepared on the last day of Onam celebration

"Thiruvonam". Hence the Onasadya is also called "Thiruvonasadya". There is a saying in Malayalam that "Kanam Vittum Onam Unnanam" which means "We should have the Onam lunch even if we have to sell all our



properties". Onam Lunch is given so much importance on Thiruvonam Day.

The meal is served in a creative way on tender banana leaf with the end to the left hand side and to be consumed by hands and not by spoon or forks. A strict order of the serving of the dishes one after another and also there are clear directions as to what will be served in which part of the banana leaf. The first course of serving is Parippu, Salt, Pappadam, Pickles, chips and the curries one after another in predetermined order, at the assigned place on the banana leaf. Then the main dish rice is served with pure ghee. The next course is Sambar over rice. Next Rice followed by Rasam over rice. The next course is Payasam. The feast is completed with serving yogurt over the rice.

Kurukku Kaalan

Kurukku Kaalan is a popular dish of Kerala. It is very delicious made of Curd with sliced plantains and yams. It holds a unique position in Sadya particularly Onam Sadya

Ingredients

1. Raw Banana (Plantain)	500 gms
2. Yam (Chena)	500 gms
3. Curd Thick & Sour	1 Lit
4. Coconut	1 ½ Nos.
5. Turmeric Powder	1 tsp
6. Pepper	1 tsp
7. Pepper Powder	1 ½ tsp
8. Cumin	1 tsp
9. Cumin Powder	1 ½ tsp
10. Mustard Seeds	1 tsp
11. Curry leaves	2 springs
12. Coconut Oil	2 tsp
13. Salt	to taste
14. Red Chilly sliced	2 or 3



Preparation:

Grate the coconut & Grind with Cumin & Pepper to a fine paste using very little water
Wash and peel the raw banana and yam. Cut them in to square pieces of about 1½" size. Cook the vegetables in enough water adding turmeric powder and salt. After well cooked, drain excess water. Add Pepper powder and cumin powder. Beat thick sour curd into a thick paste and add to the cooked vegetable. Allow to boil in slow flame stirring occasionally, until the gravy is thickened to a semi solid constituency.
(Kurukku Kaalan prepared at the stage before adding coconut paste can be stored at room temperature for weeks. Whenever required, the desired quantity can be made by just adding ground coconut.)
Add the ground coconut paste and remove from fire. Heat oil in a pan, add mustard; when it breaks add, dried red chillies and curry leaves in it and fry till golden brown colour. Add this to the Kurukku Kaalan and serve.

Olan

Olan is the simplest watery dish with no spice (except green chillies) and always finds its place in Kerala Sadhya. No feast is complete without olan on the menu.

Ingredients:

1) Pumpkin Red or Green	½ kg.
2) Ash gourd	½ kg.
3) Cow peas	¼ cup (Optional)
4) Coconut Oil	3 tsp.
5) Curry leaves	few
6) Green Chillies	2 or 3 (slit into half of each)
7) Salt	to taste
8) Fresh Cow Peas pods (Payar)	100 gms



Preparation:

Soak cow peas for few hours and cook it in a pressure cooker, drain and keep aside. (Soaking the cow peas helps in cooking faster)
Wash the vegetables, peel and slice both Pumpkin/Ash gourd to very thin square pieces and slit by hands tender fresh green pods of the cow peas to a length of approximately ¾"
Cook the sliced vegetables and slit fresh green pods together with green chillies in conventional manner with enough water till it turns soft. Add salt and mix cooked cow peas. When it is about to boil remove from fire drizzle coconut oil and add curry leaves.

Parippu Pradhaman

Ingredients

1) Moong Dal	400 gms.
2) Jaggery	1.250 kgs.
3) Coconut	4 Nos.
4) Coconut pieces	few
5) Cardoman Powder	1spoon
6) Ghee	25 gms.
7) Cashew nuts:	50 gms.



Preparation:

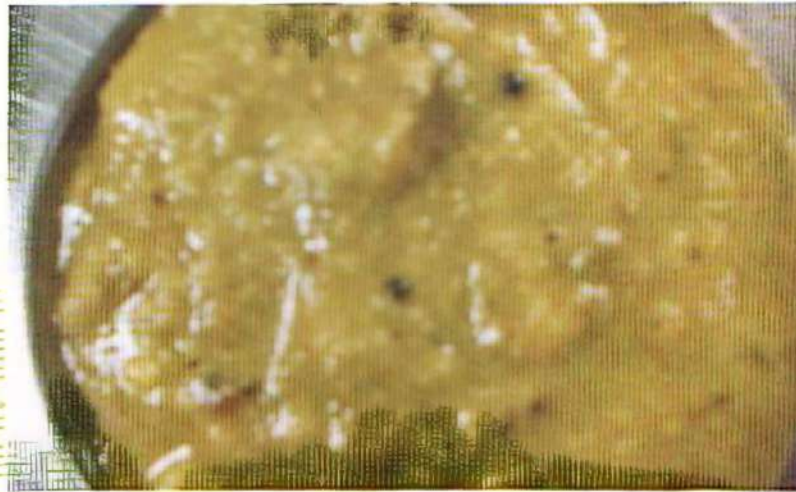
1) Grate the coconut and extract the milk 3 times.
Coconut Milk 1. Grate/blend the Coconut in a blender. Squeeze and strain the milk. Keep aside this 1st milk.
Coconut Milk 2. Put the coconut residue back in the blender, add half a cup of warm water and blend. Squeeze and strain the milk. Keep aside this 2nd milk.
Coconut Milk 3. Put once again the coconut residue back in the blender; add 2 cups of warm water and blend thoroughly well. Squeeze and strain the milk. Keep this 3rd milk aside.
The procedure though looks a bit tedious; it is very easy and tastes better than the readymade coconut milk available in the market.
Roast the moong dal to light pink colour without ghee or oil. Wash the moong dal and cook it well with enough water in pressure cooker or in conventional manner. Lightly mash it with a spoon and keep aside.
Melt the jaggery with a little water and strain to remove impurities. Boil the jaggery syrup in a wide bottomed non-stick pan and add the cooked moong dal and the 3rd coconut milk. Boil until the mixture is thick. Add the 2nd coconut milk and boil again to reduce the water content. Stirring well, until well blended. Remove from heat. Add the first milk and stir constantly. After adding the first milk, the pradhaman should not be boiled. Cut coconut pieces into small teeth shaped pieces roast the same along with cashew nuts on ghee to light brown colour and pour the same on Pradhaman. Parippu Pradhaman is ready to be served.

Erissery

Erissery is a traditional Kerala cuisine and forms an integral part of a Kerala feast. It is made of yams with raw plantain.

Ingredients

1. Yam (Chena)	500 gms
2. Raw Plantain	2 medium sized
3. Turmeric Powder	¼ tsp
4. Black pepper	50 gms
5. Grated coconut	2 cup
6. Salt	to taste
7. Green Chilies	2 or 3
8. Dry Red Chilies	1 or 2
9. Cumin seeds	1 tsp
10. Urad Dal	1 tsp
11. Mustard seeds	½ tsp
12. Coconut oil	as required
13. Curry leaves	few



Preparation:

Peel, wash and cut Yam into square pieces and raw plantain into cubes size.

Grind 1 cup of grated coconut with green chilies, black pepper and cumin seeds to a fine paste and keep aside.

Cook the sliced vegetables gently in conventional manner with sufficient water till the vegetables turns to tender touch. Add ground coconut-cumin-pepper paste and mix well with a ladle. Bring to boil and remove from fire.

Heat the 2 tsp. coconut oil on a frying pan, add mustard seeds and let it splutter. Then add urad dal, red chilies, curry leaves and 1 cup of finely grated coconut. Fry all over a medium low flame until it turns golden brown. Pour this to the already cooked erissery.

Puleenji

Puleenji, also called Inji-puli is an inevitable pickle, very awesome, dark brown in colour, sour and sweet in taste, served on Sadyas with other pickles. It is made from ginger (inji) tamarind (puli) and jaggery. Further it also goes well with South-Indian snacks such as Idli Dosa etc. It is most commonly known for its digestive aid.

Ingredients

1. Tamarind (Puli)	1 small ball sized
2. Ginger (Inji)	100 gms
3. Green chilly	2 to 3 nos
4. Hing Powder	½ spoon
5. Turmeric powder	¼ spoon
6. Mustard seeds	½ spoon
7. Sesame seeds(Ellu)	1 tsp
8. Curry leaves	few
9. Sesame oil	2 tsp
10. Red chillies	1 or 2 nos
11. Jaggery	to taste (150 gms)
12. Salt	to taste
13. Chilly powder	½ spoon
14. Fenugreek seeds (Uluva)	½ spoon



Preparation:

Soak tamarind in water about ½ hour. After the tamarind becomes soft, extract the juice and remove the fibrous residue. Keep aside the tamarind pulp. Chop ginger and green chilly finely. Fry the chopped green chilly in 1 tsp sesame oil.

Fry sesame seeds and fenugreek seeds lightly in a low flame and crush the same to powder and keep aside

Boil the tamarind extract on a thick bottom vessel. Add turmeric powder, hing powder, chili powder and salt followed by fried green chilly. Allow boiling and continue till the pulp thickens. Add crushed Jaggery and continue to boil. Stir well as to allow jaggery to dissolve fully.

Heat sesame oil in a frying pan on low flame. Add Mustard seeds and when it splutters add half broken red chillies and curry leaves. Pour it to the gravy and mix well and remove from fire. Add crushed sesame and fenugreek seeds powder and finely chopped ginger. Allow cooling.

M P Paul

Benevolent critic

-Satyana

The quality of literature in any language depends on the literary critics that language has. A critic needs not to be a creative writer like a good eater not necessarily is a good cook. Yet he should be able to tell others what can be expected from a particular writer. If the discerning reader has faith in the critic, he would follow his advice. So the critic has to be impartial besides being a good reader not only of his own language but also of more languages.

M P Paul was such a person and much more.

There are a few litterateurs who wrote only a single or a couple of books and yet were lauded as the best in their fields and there are a few despite publishing dozens of books still were called authors of no consequence. Some of the early critics often pointed out the good books in the world literatures and asked the new entrants to follow them and learn. Some others wrote in a very lucid manner how a good literature could be created despite the fact that the critic himself was no good as a creative writer.

There are critics in many languages, who expanded their horizons and guided the new comers so that they could be better writers. The first half of twentieth century saw a few such critics in Malayalam who could guide the new comers in the right directions. M P Paul was one among them.

About one and a half centuries ago, poetry was the face of literature. What we convey today through prose was also conveyed through verse. Even mathematics, medicine and all forms of science were written in verse. Even the plays were treated as offshoots of poetry. *Natakantham kavitvam* was the slogan. So the critics of those days dealt with poetry only.

The early critics in Malayalam were *Sahityapanchananan* P K Narayana Pillai and *Kesari* A Balakrishna Pillai. They were common men who rose from the ranks unlike Kerala Varma Valiya Koyi Thampuran, A R Rajaraja Varma et al. They were followed by some more common men who were



very learned and applied their mind to their chosen field to enlighten others. Professor Joseph Mundasseri, Kuttikrishna Marar, Prof S Guptan Nair and Prof M P Paul, not necessarily in that order, were among them. Kuttippuzha Krishna Pillai and Ullattil Govindan Kutty Nair (GKN) also played their part well. The role they played in moulding the literary tastes of Malayalees cannot be ignored.

Life Sketch

Menacheri Poulouse Paul belonged to the Menacheri House of Mukattukara of Thrissur and was born as the fifth child among the seven

children of Poulouse and Rosakutty. He had four sisters and two brothers. His ancestors belonged to Syria Catholic community and deeply devoted to the religion. Poulouse was a timber merchant who rebuilt the house his father had in Puthanpalli of Varappuzha. Soon after his birth, his mother fell ill and the responsibility of bringing him up was on the shoulders of his father. Even after her recovery she was not her former self. She had no control over her children. Paul and his younger brother Antony were brought up by their eldest sister. The eldest son Pappukutty was of a serious nature and was fully devoted to his religion and its leaders.

Poulouse always resented the fact that he could not study in school because of the poverty of his father but wanted his children to study

well so that they could get a job and thus earn their livelihood. He realised that Paul was very intelligent and entrusted him, aged three, to a village teacher. Paul's elder sister encouraged him to study well by bribing him with a cashew nut whenever he learnt to write a new character. Once he learnt to write words normally used in life, he was enrolled in a school where only intelligent children were admitted. He was much ahead of others and Poulouse shifted him to St Albert School. Paul was admitted into fourth standard. The final examination of the fourth standard, in those days, was

conducted by the government across the state. Paul passed the examination with flying colours and earned a government scholarship. Afterwards when Paul passed the examination of Std VII with scholarship, Poulouse gifted the class teacher with a gold sovereign.

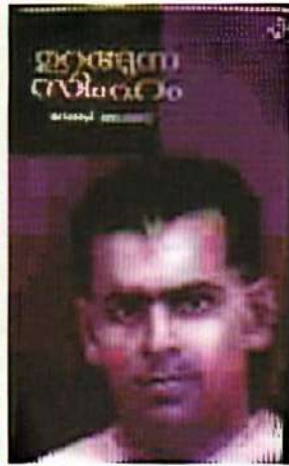
Poulouse was very strict with his children and did not allow them to mingle with their peers in the neighbourhood and Paul was forced to spend his time with his books. Soon he found it very interesting and useful to gather information and knowledge. This helped him to study French and German languages besides English and Malayalam. He was also interested in football.

When Paul was twelve, his mother died. After one year Poulouse thought of marrying a second time so that the children could be well looked after. When he sought the opinion of his children, Paul opposed it. Poulouse agreed.

When Paul reached Std VIII, there was another obstacle. He had not yet attained 15 years to appear for ESLC



By M P Paul



By Rosie Thomas

examination and so he had to spend one year at home. Paul utilised this time to read world classics. By now Poulouse slowly started signs of ill health. When Paul passed ESLC examination with scholarship, Poulouse felt happy and became confident that somehow he would find out a means to live. Soon Poulouse also left this world leaving his children to the care of his younger brother. Paul moved to St Thomas College, Trichur while Antony continued with his school.


St Thomas College was managed by Syrian Catholic Diocese and was

run quite efficiently. The students were expected to follow all religious practices and Paul was no exception. In 1922, Paul after passing Intermediate examination, joined St Joseph College, Tiruchi for BA in History. This was a turning point in his life. He had enough money for watching English movies, buying books and for smoking cigarettes. In 1925, he passed BA and soon was appointed Tutor in English in the same college.

By now Paul got involved in a love affair with one of his distant relatives, Mary and was determined to marry her despite the strong opposition from his uncle who looked after him during his education period. According to the uncle, Paul was the most valuable bachelor in the area by virtue of his education, financial position and lookwise whereas she was not economically sound though beautiful to look at and as such Paul was trapped in an unequal relationship.

Paul and Mary were duly married inside the Puthanpalli church but none of his close relatives participated in it.


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Only after the birth of their third child, the relatives came closer. His relatives felt that Paul was an ideal candidate to sit for ICS selection and on account of their persuasion Paul appeared for it. He was granted the ninth rank but that year the government absorbed only first six successful candidates. In 1927, Paul called on Mahatma Gandhi at Swaraj Bhavan in Allahabad. Paul was in his best western attire whereas Motilal Nehru was in a typical north Indian attire of kurtha and dhoti made of Khadi. Paul felt ashamed of his imitation of western attire and decided to change to Indian style soon. Afterwards he never used western clothes all his life.

In 1928, Paul was appointed as a lecturer in English on contract basis in St Thomas College, Trichur. Next year he passed M A in English with high marks. Paul and the management were having a very cordial relationship. During those days, Paul authored a monograph titled 'Need of religiosity' and the priests of the church appreciated it much and made it a text for those undergoing training for priesthood. During this time Joseph Mundasseri also joined St Thomas College as a tutor and they became close friends.

Soon Paul became very popular with the students. The lecturer, subject and the student all merged into a single symphony. Among his friends were E M S Namboothiripad, C Achutha Menon, A M Thomas, P T Punnoose and many others. Achutha Menon in his autobiography referred to him in laudatory terms. Though Paul never taught in Malayalam unlike other lecturers, he used to compare



C J Thomas his English lessons with equivalent Malayalam prose and poetry. Probably it was this practice that led him into Malayalam criticism.

Rosie Thomas

Soon splinters started appearing in the relationship between the management and Paul. In 1930, the state government reduced the salary of its employees as a part of cost reduction and under its shadow, the management also reduced the salary of the teachers. The teachers were not drawing big salaries but just enough to sustain and this reduction in salary drove them to despair. Paul was then drawing less than one hundred rupees. Majority of the teaching staff did not have a proper letter of appointment and annual increment was unheard of. Even monthly salary was given in instalments. Paul and some of his colleagues represented to the principal that their salary should be disbursed on a specific date in full. Though the Principal agreed, it was not implemented. All these shortcomings resulted in the rough relationship between him and the Principal.

In such a situation this reduction in salary created another hurdle. Though Paul and his friends decided to agitate, when the time came, his

colleagues hesitated to agitate. Then Paul decided to face the situation singlehandedly. He published a pamphlet titled 'The Story of a Cut' stressing that the salary reduction was highhanded, autocratic and illegal. The Principal then issued his own pamphlet defending the action. Paul then countered by another pamphlet 'Principal turns pamphleteer'. When it did not result in a favourable response, Paul served a legal notice through advocate Puthethathu Raman Menon. Then the Bishop of Trichur intervened and brought both the parties into a settlement. The management gave Paul compensation and Paul resigned as agreed. It was to be noted that it took three decades for the teachers of St Thomas College to agitate against the highhanded actions of the management.

For Paul the above incident turned to be a matter of survival. He rented out a building opposite the College and started a tutorial college for the students who failed in their examinations. He had the support of the parents and the students and there was heavy rush to his tutorial college. Besides providing quality education, Paul facilitated a meeting place for all progressive young men in his college. They discussed every subject under the sun and the points emerged from those meetings were published in a new magazine 'Navakeralam' published by Paul. He published several articles criticising the bishops for the unhealthy traditions practised in the church run institutions and this move further alienated Paul from the church authorities.

After one year, Paul shifted his

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tutorial college to another building in the centre of the city and the meetings of the literary and progressive minded people increased. Among the people who attended these meetings, were G Sankara Kurup and Joseph Mundasseri. During this period, Paul authored two books, 'Novel Sahithyam' (Novel literature) and 'Khandakatha Prasthanam' (The Short Story Movement).

In 1933, Paul suddenly closed down his tutorial college and left for Madras to pursue studies in law. During this period, he suffered a lot financially as he had to find income for his boarding and lodging in Madras besides supporting his wife and four children. His eldest son was then studying in a boarding school. Mary and the three younger children went to Aluva where Paul had a house and some landed property. To meet both ends, Paul became a part time teacher in Rajaji Tutorials. Paul passed FL examination with very high marks. Before joining for B L, he went to Puthanpalli to spend some time with his family during the summer vacation.

When he was about to leave for Madras he received an offer from St Berkman's College as head of their English department. He accepted the offer and bid bye to law. He worked in St Berkman's College for five years, raising its reputation considerably. Then some tussle developed between him and the management of the college and the management decided to relinquish him from the post. Paul accepted the letter of dismissal without any emotion and his students hearing this news prepared to agitate against the management. Paul restrained them and advised them to attend the classes.

In 1938, Paul started a tutorial college in Changanassery and it was christened M P Paul's College in 1940. Soon it became one of the leading private colleges in Kerala. It had separate hostels for boys and girls; each student was provided with a table and a chair and well equipped classrooms besides well known professors. Later this college was shifted to Ernakulam. During first World War, it was shifted to Kottayam.

As a twist of irony, S B College again invited him to head the English Department and knowingly well that it would not last long, he accepted

that offer and served it for two years. In 1946 he finally left S B College and returned to his own college.

In 1950 he received an invitation to join Mar Ivaniose College, Trivandrum to head their English Department with a condition that if he wanted he could continue working in his own college after the normal duty hours provided he shifted his college to Trivandrum. Paul accepted this offer and moved to Trivandrum with family.

Alas! On July 12, 1952, Prof M P Paul left this world for ever.

Till the last day, Paul led a life free from fear and hatred and he pursued a totally independent life, without surrendering his personal liberty to anyone. When others were scared to react, he fought his battle alone. Paul always believed in the traditions of Catholicism and liked communism but he never became the slave of either. He often said that man was born to this world free from bondage and he should never bind himself in chains.

Prof Joseph Mundasseri who considered M P Paul more as his guide in criticism than a senior colleague, wrote about him in his autobiography as: "The sudden demise of Shri Paul, like to his immediate family, was a great shock to the cultural renaissance of Kerala. For me it was like losing the torch during the search inside a jungle of progressive thoughts. Shri Paul was really a genius. He showed his mettle

in all fields that he indulged in. He was insistent that for him life is nothing but freedom and personal happiness and he could maintain it till his last moment. The cremation he got was a proof of his thoughts. And happiness towards the end was gradually decreased to the level of sorrow.


Though he was carrying a volcano in his head, outwardly he was so calm and collected. With his hair combed backwards showing his broader forehead and the narrow moustache below the nose, walking slowly, with his eyes looking down and swinging his walking stick continuously, along the footpath, he always presented that picture to me. He was a very tall man with a shorter body."

About M P Paul, Mohammed Basheer said, "We were very close. I have a lot to tell about him. He was a simple dignified person. Highly learned! A humanist and a thinker. When we were in Ernakulam, we used to talk till dawn. It was Puthankavu Mathan Tharakan who introduced us to each other."

Paul the critic

It was M P Paul who published the first authentic book on a literary form, Novel Sahithyam, in the thirties. Joseph Mundasseri and Kuttikrishna Marar followed him soon. His writings clearly revealed his western outlook and literary philosophy. He loved and respected Shakespeare and his writings.


Paul confined his writings based on



Onasamsakal

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Rosie Thomas

his English lessons with equivalent Malayalam prose and poetry. Probably it was this practice that led him into Malayalam criticism.


Soon splinters started appearing in the relationship between the management and Paul. In 1930, the state government reduced the salary of its employees as a part of cost reduction and under its shadow, the management also reduced the salary of the teachers. The teachers were not drawing big salaries but just enough to sustain and this reduction in salary drove them to despair. Paul was then drawing less than one hundred rupees. Majority of the teaching staff did not have a proper letter of appointment and annual increment was unheard of. Even monthly salary was given in instalments. Paul and some of his colleagues represented to the principal that their salary should be disbursed on a specific date in full. Though the Principal agreed, it was not implemented. All these shortcomings resulted in the rough relationship between him and the Principal.

In such a situation this reduction in salary created another hurdle. Though Paul and his friends decided to agitate, when the time came, his

colleagues hesitated to agitate. Then Paul decided to face the situation singlehandedly. He published a pamphlet titled 'The Story of a Cut' stressing that the salary reduction was highhanded, autocratic and illegal. The Principal then issued his own pamphlet defending the action. Paul then countered by another pamphlet 'Principal turns pamphleteer'. When it did not result in a favourable response, Paul served a legal notice through advocate Puthethathu Raman Menon. Then the Bishop of Trichur intervened and brought both the parties into a settlement. The management gave Paul compensation and Paul resigned as agreed. It was to be noted that it took three decades for the teachers of St Thomas College to agitate against the highhanded actions of the management.

For Paul the above incident turned to be a matter of survival. He rented out a building opposite the College and started a tutorial college for the students who failed in their examinations. He had the support of the parents and the students and there was heavy rush to his tutorial college. Besides providing quality education, Paul facilitated a meeting place for all progressive young men in his college. They discussed every subject under the sun and the points emerged from those meetings were published in a new magazine 'Navakeralam' published by Paul. He published several articles criticising the bishops for the unhealthy traditions practised in the church run institutions and this move further alienated Paul from the church authorities.

After one year, Paul shifted his



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എല്ലാ മുറുമ്പയ്ക്ക് മലയാളികൾക്കും ഹൃദയം നിറഞ്ഞ
ശ്രദ്ധാർഹങ്ങൾ



P.R.S Ramani & Family
SHARANADHARA TRUST
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tutorial college to another building in the centre of the city and the meetings of the literary and progressive minded people increased. Among the people who attended these meetings, were G Sankara Kurup and Joseph Mundasseri. During this period, Paul authored two books, 'Novel Sahithyam' (Novel literature) and 'Khandakatha Prasthanam' (The Short Story Movement).

In 1933, Paul suddenly closed down his tutorial college and left for Madras to pursue studies in law. During this period, he suffered a lot financially as he had to find income for his boarding and lodging in Madras besides supporting his wife and four children. His eldest son was then studying in a boarding school. Mary and the three younger children went to Aluva where Paul had a house and some landed property. To meet both ends, Paul became a part time teacher in Rajaji Tutorials. Paul passed FL examination with very high marks. Before joining for B L, he went to Puthanpalli to spend some time with his family during the summer vacation.

When he was about to leave for Madras he received an offer from St Berkman's College as head of their English department. He accepted the offer and bid bye to law. He worked in St Berkman's College for five years, raising its reputation considerably. Then some tussle developed between him and the management of the college and the management decided to relinquish him from the post. Paul accepted the letter of dismissal without any emotion and his students hearing this news prepared to agitate against the management. Paul restrained them and advised them to attend the classes.

In 1938, Paul started a tutorial college in Changanassery and it was christened M P Paul's College in 1940. Soon it became one of the leading private colleges in Kerala. It had separate hostels for boys and girls; each student was provided with a table and a chair and well equipped classrooms besides well known professors. Later this college was shifted to Ernakulam. During first World War, it was shifted to Kottayam.

As a twist of irony, S B College again invited him to head the English Department and knowingly well that it would not last long, he accepted

that offer and served it for two years. In 1946 he finally left S B College and returned to his own college.

In 1950 he received an invitation to join Mar Ivaniose College, Trivandrum to head their English Department with a condition that if he wanted he could continue working in his own college after the normal duty hours provided he shifted his college to Trivandrum. Paul accepted this offer and moved to Trivandrum with family.

Alas! On July 12, 1952, Prof M P Paul left this world for ever.

Till the last day, Paul led a life free from fear and hatred and he pursued a totally independent life, without surrendering his personal liberty to anyone. When others were scared to react, he fought his battle alone. Paul always believed in the traditions of Catholicism and liked communism but he never became the slave of either. He often said that man was born to this world free from bondage and he should never bind himself in chains.

Prof Joseph Mundasseri who considered M P Paul more as his guide in criticism than a senior colleague, wrote about him in his autobiography as: "The sudden demise of Shri Paul, like to his immediate family, was a great shock to the cultural renaissance of Kerala. For me it was like losing the torch during the search inside a jungle of progressive thoughts. Shri Paul was really a genius. He showed his mettle

in all fields that he indulged in. He was insistent that for him life is nothing but freedom and personal happiness and he could maintain it till his last moment. The cremation he got was a proof of his thoughts. And happiness towards the end was gradually decreased to the level of sorrow.


Though he was carrying a volcano in his head, outwardly he was so calm and collected. With his hair combed backwards showing his broader forehead and the narrow moustache below the nose, walking slowly, with his eyes looking down and swinging his walking stick continuously, along the footpath, he always presented that picture to me. He was a very tall man with a shorter body."

About M P Paul, Mohammed Basheer said, "We were very close. I have a lot to tell about him. He was a simple dignified person. Highly learned! A humanist and a thinker. When we were in Ernakulam, we used to talk till dawn. It was Puthankavu Mathan Tharakan who introduced us to each other."

Paul the critic

It was M P Paul who published the first authentic book on a literary form, Novel Sahithyam, in the thirties. Joseph Mundasseri and Kuttikrishna Marar followed him soon. His writings clearly revealed his western outlook and literary philosophy. He loved and respected Shakespeare and his writings.


Paul confined his writings based on



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stories, novel, prose and criticism and left out poetry. The reasons could be a few. Most of the critics of that era were writing on contemporary poetry and only Kesari was writing on prose. Further he felt that as the time passed the prose would dominate poetry. There were only a few to guide the new entrants to the field. Though he published his articles in periodicals, they found book form only after his death. Yet, his books took prominence and soon became torch bearers for others.

The literary pursuits of the writer as well as of the reader should continuously be revised, he argued in 1940. When the link between the inner self and the social surroundings breaks down, the writer would withdraw from the outer world to indulge in personal pursuits and experimentation, he said. To convert the results of those experiments to advantages, the streams of modernism should merge with the healthy traditional streams, he maintained.

Paul was amenable to changes but he was not a communist. In this he followed the steps of Mathew Arnold.

He had a firm faith in humanity and his moral values. Sometimes, man may head to calamity but he would surmount it to raise above all obstacles. He believed in aesthetic beauty but it is not meant to be an ivory tower for the writer. His outlook was scientific. He was not a materialistic or a naturalist. He believed in the emancipation of the human mind from all superstitions and traditions. Modernism should not be for its own sake but for the progress of humanity, he firmly believed. Once he compared the writings of some Soviet and Kerala laureates and pronounced that the writers of Kerala occupied a higher position. The reason he cited was that Kerala writers were firmly entrenched in their traditions and they were more emancipated and revitalised than the Soviet writers. The shortcoming of our writers is that they write in Malayalam, a language not known worldwide.

Progressive literary Association

M P Paul was the founder President of Purogamana Sahithya Sanghatana (Progressive literary

Association). This body refuted the argument of 'Art for art-sake' and accepted the motto that 'art is for life sake.' When Travancore and Cochin were under the rule of respective kings, influenced by rich people of higher castes, the litterateurs of that time argued for the former slogan but the new Association refuted their argument. They believed that any writing could be of literary value only if it touches the basic needs of the people while obeying the rules laid down in the past. In its Thrissur session, some workers of the Association attempted to adopt a resolution supporting the leftist literary manifesto but President Paul opposed it tooth and nail. In Marar's opinion, if any other person was in his position, that person would have supported the move to save his chair. The communist litterateurs abused him and accused him as a follower of the Vatican. Yet he did not yield to their moves. Marar entered the field of criticism as an opponent of Paul but soon became his strong supporter. ■

It happened with-23

Prof S Guptan Nair

Chembai Vaidyanatha Bhagavathar was a great devotee of Lord Guruvayoorappan. Though his ancestors came from Tamil Nadu to settle down at Chembai, a village in Palakkad district, he used to speak Malayalam like a Valluvanadan Namboothiri. He was a regular visitor to Olappamanna Mana in Ottappalam. Often he conducted musical concerts exclusively for the members of the Mana.

When Prof S Guptan Nair visited Olappamanna Mana for the first time, Chembai was present there and they were introduced to each other by the head of the Mana. Soon they became very close when Guptan Nair pointed out that both of them had a student in the Mana.

When Chembai left Olappamanna Mana for Guruvayoor, Guptan Nair accompanied him. Enroute Guptan Nair asked him why he did not render the Irayimman Thampi *kruti* on Guruvayoorappan on the

previous evening during his concert. Chembai replied that he was not aware of such a *kruti* and wanted to know about it. He asked the Malayalam professor to sing that *kruti* and it was the turn of him to feel embarrassed. He could not even think of singing before the doyen of Carnatic music. When

further persuaded he started rendering the *pallavi* of *Karuna cheyvan enthu thamasam Krishna* in *Yadukulakamboji* Raagam instead of *Sreeraagam* used by the musicians of Thiruvananthapuram. This new rendering was his own rendition. He also gave the Bhagavathar its *Sahithyam*.

Two weeks later Prof Guptan Nair was listening to the national programme on music on *Akashvani* and it was Chembai who was

leading the concert. Guptan Nair was surprised to hear Chembai singing *Karuna cheyvan enthu thamasam Krishna...* in an elaborate manner in *Yadukulakamboji*.

Prof Guptan Nair in later years often jokingly boasted of his teaching Chembai some music.





Adieu to People's Governor

Former Maharashtra Governor K Sankaranarayanan's resignation from Governorship to joining active politics that he plans to do in future will benefit the Indian public. His abrupt transfer to Mizoram by the newly formed Central Government resulted in him handing over the resignation which is what any self respecting individual would do.

At the Press Conference which he addressed after his resignation, he said, "I am a free man now, with no protocol formalities. In fact, in 24 hours, my tongue will be two inches longer.... There will be no restrictions for expressing my views."

Sankaranarayanan belongs to that now almost extinct fraternity of honest leaders, willing to serve the public cause and listen to citizens' woes. There were other Malayalee Governors in Maharashtra namely Dr P V Cherian and P C Alexander. But it was K Sankaranarayanan who



made the doors of Raj Bhavan accessible to the public and he was truly the peoples' leader. Being a Malayalee it was always a pleasure

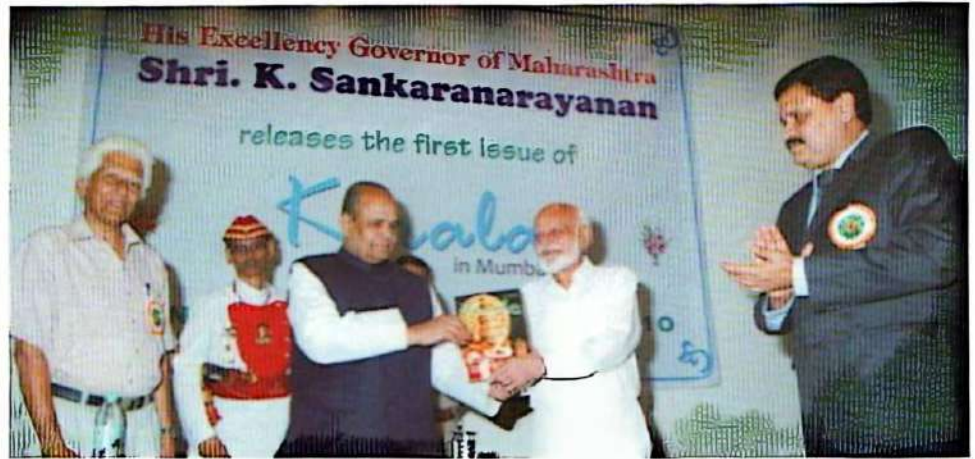
for him to attend Malayalee social and cultural functions. He was a charming speaker with his disarming smile and the audience always

enjoyed his speeches.

K Sankaranarayanan was appointed as Governor of Maharashtra on January 22, 2010. He took oath as Governor of Maharashtra for a second time on May 7, 2012, after the President granted him a term of five years upto 2017.

Born on October 15, 1932, in Palakkad, Sankaranarayanan has almost five decades of experience in the political arena. As early as 1946 he joined the Students' Union and participated in agitations, was General Secretary of the District Congress Committee from 1957 to 1964, and President of the same from 1964 to 1968. In 1972 he was appointed President of the Kerala Pradesh Congress Committee a post he held till 1977. In 1977 he became Cabinet member in the Government headed by K Karunakaran, and Government headed by A K Antony, held key portfolios and subsequently was elected to Kerala Legislative Assembly for four terms.

His stint as Governor started when he was appointed Governor of Nagaland in 2007, later of Arunachal



During the launch event of KERALA IN MUMBAI

Pradesh, Assam for brief periods, then Governor of Jharkhand before he became Governor of Maharashtra.

As Governor of Maharashtra, Sankaranarayanan took decisive steps in various areas such as development, environment, conservation, public welfare etc. As Chancellor of Universities he appointed Vice Chancellors to fifteen universities in the state.

KERALA IN MUMBAI owes a lot to this gentle personality. The inauguration of this magazine was one of his earliest official functions,

he always used to remark and that made the magazine occupy a special place in his heart, the former Governor has stated several times. He was a keen reader of the issues and this was always a source of inspiration for KERALA IN MUMBAI team.

A people's leader, a grassroots politician, now as Sankaranarayanan embarks on a new journey, we wish him all the best. We are sure he will cheer the hearts of people he comes across and make an imprint on the sands of time.



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A FACE FOR THE INDIAN ELECTORATE

The Story of a Palakkad born bureaucrat who streamlined the Election process of the Democratic Republic of India



K. R. NARAYANAN

■ In the early nineties, I used to carefully observe the day-to-day news flashes that appeared on a sign board, near Nataraj Cinema on Ashram Road, as I drove to my office, in Western Ahmedabad. One of those news flashes It is no more Ration Card; it is now Seshan Card attracted me very much, as this was how our city welcomed the then new Electoral Identity Card, which gave a face an identity to many million voters of the Democratic Republic of India. It was not an easy job to provide such identities to individual voters in a large and diverse country like ours. But someone was bent upon this and he did it well. Later, at University convocation, the very same man went to the extent of saying: "Give me 10 years and I can make Mera Bharat mahaan again. It will take me 10 years, no more; but do you have the courage for it?" Alas! We did not have the courage to accept the challenge!

This was but Tirunellai Narayana Iyer Seshan (alias T N Seshan), then a very stern, senior bureaucrat of the Indian Administrative Service and the Chief Election Commissioner of India. He rose brightly through India's elite Indian Administrative Service and held several senior/important positions, including that of the Cabinet Secretary under Prime Minister Rajiv Gandhi, before assuming responsibility as the Chief Election Commissioner (CEC), for conducting India's myriad state and national elections.

Seshan was the 18th Cabinet Secretary to the Government of India (1989-90) the highest position an IAS officer can dream of in India- and the 10th Chief Election Commissioner of India (1990-96). He was one of the most powerful, no-nonsense type of Government officials, who went strictly by the rules and regulations and the provisions of the Constitution



of India. On this account, he earned the displeasure of many politicians and vested interests and those involved in corruption and misuse of powers. Seshan excelled all the bureaucrats of the country in sincerity and goodwill to his countrymen and hence earned the love and respect of the common man, more than anybody else.

A strict disciplinarian

It is said Seshan had nerves of steel and he had been exhibiting his courage ever since he started his career as a Sub Collector in Dindigul in the then Madras State (Tamilnadu). When he assumed office as the Chief Election Commissioner (1990), he had the guts to say openly that India's democracy had grave flaws and it was,



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in fact, nothing but the "Government of some people, for some people, by some people". He even went to the extent of saying, "Its sacred ritual, the election; has been sullied by vote buying, fraud, thuggery, and partisan appeals to caste and creed".

Till the appointment of the 10th CEC, people in India did not know much about the purpose and the role of the constitutional body called the Election Commission. The common man thought it was an office for arranging the elections. (Surprisingly, many politicians too believed so!).

It was he who made the people aware of the purpose, duties, responsibilities and the rights of this high office of the country. He is widely known for his commitment to his position and has been largely successful in ending electoral malpractices in India. The people of India will always remember the education they got from him on the election process of the country.

In electing T N Seshan to receive the 1996 Ramon Magsaysay Award for Government Service, the Board of Trustees recognized his resolute actions to bring order, fairness, and integrity to the election processes of the world's largest democracy.

Up the Ladders

T N Seshan belongs to Tirunellai Village in Palghat (Palakkad) in Kerala and his father, Narayana Iyer subsequently moved to Palakkad Town for practising law. Born on May 15, 1933, Seshan completed his schooling from Basel Evangelical Mission Higher Secondary School and Intermediate from Government Victoria College, both in Palakkad. He obtained his graduation from the Madras Christian College, Tambaram. Subsequently, he studied at the Harvard University on Edward Mason Fellowship and earned Master's degree in Public Administration.

Seshan wanted to join the Indian Civil Service, but was selected to the Indian Police Service (1953). But he wrote the civil service exams again

the next year and was selected to the Indian Administrative Service. He joined the IAS as a trainee in the then Madras (Tamilnadu) Cadre in 1955.

As an officer of the Indian Administrative Service, he held many important positions in the Government, such as: Director (Department of Atomic Energy), Joint secretary (Department of Space, Secretary- Department of Agriculture, Government of Tamil Nadu), Member (Personnel) in the Oil & Natural Gas Commission, Additional Secretary (Department of Space), Secretary to the Government of India (Ministry of Defence), and Secretary (Internal Security). Later, he rose to the much coveted post of the Cabinet Secretary the senior most position in the Indian Civil Service hierarchy and Member in the Planning Commission of India, before his appointment as the Chief Election Commissioner of India. After his tenure in the Government, he contested the elections for the President of India (1997); but lost to K R Narayanan. In 1996, he won the prestigious Ramon Magsaysay Award



With the then Prime Minister, Rajiv Gandhi.

As the Chief Election Commissioner of India, he introduced certain major electoral reforms and redefined the status and visibility of the Election Commission of India. He was largely successful in curbing electoral malpractices and his name became synonymous with transparency and efficiency. Seshan managed to stamp his authority on the country's electoral system by conducting the cleanest elections in the history of India. His actions spoke loudly: "Nobody dared to violate the law."

The herculean task of executing national elections in India involved running more than eight lakh election booths and more than some five million personnel, at that time, to manage the show effectively, in addition to a large security force.

Generally, this need is met by temporary deputation of state employees to the Election Commission. Seshan observed that, invariably, many of these employees took their duties lightly. In 1992, he began cracking down. The state officials objected. Seshan argued that once these officials were assigned to the Election Commission, they fell under his jurisdiction and it was essential that they obey the directives of the Commission and perform their duties honestly and efficiently. Therefore, the very authority of the Commission was at stake. This adversely affected the efficiency and independence of the Commission. Many local bureaucracies were under the thumb of local politicians and the so-called political bosses. For elections to be fair, it was essential to neutralize the influence of these powerful local politicians and their cronies. It was because of this that Seshan insisted on strictly controlling the deputized personnel. The state officials and local political bosses fought back, of course, and this power struggle reached the highest levels of the Government. Eventually, the Supreme Court itself ruled in favor of Seshan's authority over the deputized personnel.



Seshan as the CEC

for Government Service.

On 17th Oct 2012, The Madras High Court appointed T N Seshan as an Interim Administrator to run the Pachaiyappa's Trust in Chennai.

Chief Election Commissioner

The tenure of the Chief Election Commissioner of India was perhaps the finest hours for Seshan, for it was during this period that he could prove his mettle, waging legal and administrative wars against discrepancies and inadequacies of the Assembly and Parliament elections of the country.

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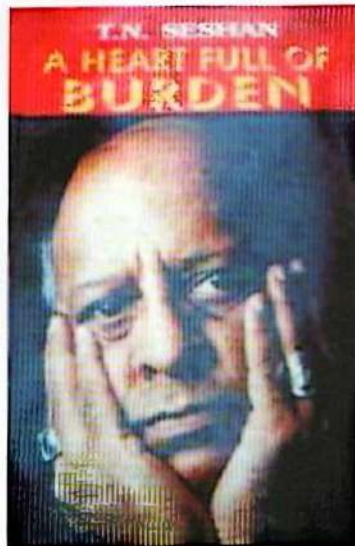
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Seshan with his wife Jayalakshmi



Seshan's A Heart Full of Burden

"Do you think I should allow politicians to commit dacoity on democracy?" Seshan once shot back when asked if he was not overdoing his restrictions on the electoral process in the name of cleansing it.

Seshan's tussles with the bureaucracy came to a head over the 1993 elections in Tamil Nadu, where violence threatened the process. Seshan ordered the Central Government to deploy security forces in Tamil Nadu and ordered the state to make full use of them and to file a report of compliance with the Election Commission at a specific date. In making this order, Seshan found himself at odds with the then India's home minister, who stated that "states could not have a force foisted on them." When he refused to execute

Seshan's order, Seshan decreed that no elections would be held in the country until the Government recognized the power of the Election Commission. This standoff took political leaders "by storm." Before the case could be heard and examined by the Supreme Court, however, Seshan relented and rescinded his order banning elections. This, nevertheless, earned him credit in the eyes of the electorate.

The implementation of many of his revolutionary measures in the election process resulted in the abolition of several malpractices. His measures included: strict implementation of election code of conduct, issuance of Voter IDs for all eligible voters, limit on candidates'

expenditure in his/her election, progressive and autonomous Election Commission machinery, prevention of bribe, prevention of intimidation of voters, stoppage of distribution of liquor during the elections, prevention of use of the official machinery for campaigning, prevention of appealing to the voters' caste or communal feelings, use of places of worship for campaigns, use of loudspeakers without prior written permission, and the like.

"Show me one instance where I have done anything that is not stated in the Constitution about the powers of the Election Commission, and I will quit," used to be Seshan's punch line whenever he was asked whether he was being a bull in a china shop.

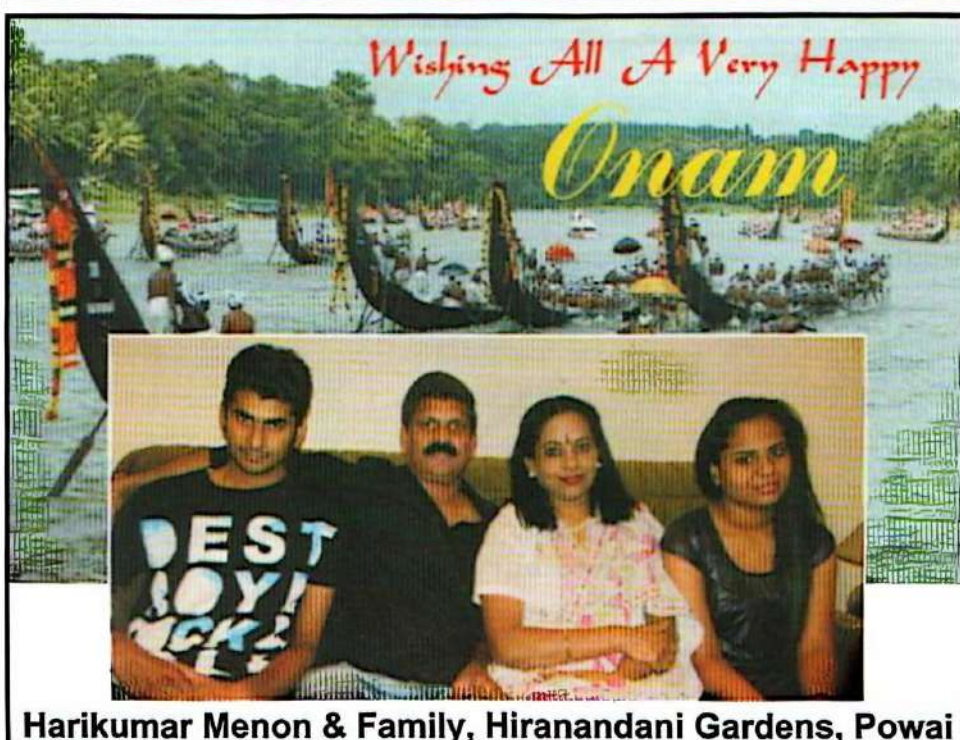
To curtail the powers of the Chief Election Commissioner, the Parliament amended the Constitution and added two additional Election Commissioners to share power with the Chief Election Commissioner (October 1993).

Though Seshan fought back and was able to prevail for some time, the Supreme Court finally ruled that the position of the Chief Election Commissioner viz-a-viz the two other Election Commissioners was "no more than that of the first among equals".

The Lion does not sleep

This lion of an Indian bureaucrat is known for his crisp one-liners, be it during his service, to his superiors and ministers or while handling the media. Palghat Brahmins, says Seshan, came to excel in four fields, as civil servants and musicians, cooks and crooks. Seshan was a very able civil servant, a great lover of Carnatic music and also was known to be a good cook. But, crooked, he never was!

Today, Seshan's stentorian voice has developed a quaver, his erect gait has been weakened by his arthritic knees, and he has withdrawn into total privacy, refusing media interviews. Now-a-days, he spends most of his time at his bungalow in south Chennai and sometimes goes to New Perungalathur (about 30 Km from Chennai), where he owns a seniors' Home in SSM Residency. It is said that he returns to Perungalathur, whenever he needs a break and wants to relax in the quiet greenery of the place. He enjoys taking walks but mostly listening to devotional and Carnatic music and watching news on the television. ■



Harikumar Menon & Family, Hiranandani Gardens, Powai

A V KUTTIMALU AMMA

Freedom Fighter and Campaigner for Swadesh



V.N. Gopalakrishnan

■ A.V. Kuttimalu Amma was a freedom fighter, a campaigner of Swadeshi Movement, a propagator of Khadi and an active Hindi Pracharaka. She

was a member of the Indian National Congress, twice a member of the Madras Legislative Assembly before independence and above all an active social worker. She and her husband K. Madhava Menon actively participated in all movements of the Congress.

Kuttimalu was born on May 11, 1905 in Anakkara Vadakkath family in Koottanad in the Ponnani Taluk of Kerala. She started her public life as an active Khadi and Swadeshi worker in 1930. She led batches of women volunteers and successfully conducted picketing of foreign cloth shops in Calicut in 1931. During the Civil Disobedience Movement, holding her two-month old baby in her arms, she led a procession of women, breaking the ban order in Calicut. She was arrested for illegal public assembly and was imprisoned. She appeared before the British Magistrate at Calicut where she was ordered to give up her baby, but Kuttimalu refused to let her daughter leave her side, quoting laws to support her arguments. Finally, the court had to let the child remain with her even as she was sentenced to a two-year jail term.

In 1936, she was elected to the Madras Legislative Assembly but in 1940 she again courted arrest during an individual Satyagraha and was imprisoned for a year. Some months after her release, she was again active in the Quit India Movement

of 1942 and was jailed in the Presidency Jail for Women, Amaravathy in Tamil Nadu for two years. After her release in 1944, she took up the task of organising the Congress Party in Malabar.

Kuttimalu Amma served as President of the Kerala Pradesh Congress Committee for a term, having earned the appreciation of national leaders including Mahatma Gandhi, Pandit Jawaharlal Nehru and C. Rajagopalachari for her tireless efforts. She had also served as a



member of the All India Congress Committee and as a member of the Congress Working Committee when Jawaharlal Nehru was the Congress President. In 1946, she was once again elected as a member of the Madras Legislative Assembly. Earlier, she also served on the Calicut Municipality.

She opposed foreign rule and united many women to fight against the Portuguese rule in India. Her husband, K. Madhava Menon was the President of KPCC and a Minister in Madras State during

1947-1952. He also served as Managing Director and Chairman of Mathrubhumi newspaper. Kuttimalu Amma also served as a Director of 'Mathrubhumi,' Calicut for some time and President of Malabar Hindi Prachar Sabha.

Kuttimalu Amma is remembered for her efforts to set up model orphanages to rehabilitate abandoned and destitute children. In fact the 'Ammathottil' concept that sought to provide a home for abandoned infants was first mooted by her. Her work was deeply appreciated by Mahatma Gandhi and other national leaders. Kuttimalu Amma breathed her last on April 14, 1985.

On March 18, 2007, A.K. Antony, former Union Defence Minister inaugurated the year-long programme of A.V. Kuttimalu Amma birth centenary observance at Anakkara, near Koottanad. The Public Relations Department and C-DIT has produced a docu-fiction on her in 2008. The documentary, produced by Melilaa Rajasekhar depicts the freedom fighter who was a social worker, a propagator of Khadi, a Hindi Pracharaka and a woman of rare courage who had chosen to join the Freedom Movement at a time when few women ventured out of the house, especially in Malabar.

Ankara Vadakkath family is home for many illustrious personalities such as late Ammu Swaminathan, freedom fighter and member of the Constituent Assembly of India; Lakshmi Sahgal or Captain Lakshmi, an officer of the Indian National Army; Subhashini Ali, daughter of Captain Lakshmi and President, All India Democratic Women's Association; Mrinalini Sarabhai, renowned classical dancer and choreographer and Mallika Sarabhai, Indian classical dancer and social activist. ■

Dr K K Damodaran passes away



Dr K K Damodaran

Founder Chairman, President for forty years and then Chairman Emeritus of Sree Narayana Mandira Samiti Dr K K Damodaran passed away on August 17. He was 93. The end came at about 5 p m at the Anushakti Nagar BARC Hospital where he was admitted. The body was cremated at Ghatkopar Crematorium next day afternoon, after keeping it at Mandira Samiti office in Chembur on August 18 for public view.

Dr Damodaran was born in 1921. He acquired his master's degree in Physics from the University of Madras and became a lecturer in S N College, Kollam. The then President



The last journey of the departed soul

of the college management R Sankar facilitated an education loan for him to pursue higher studies in London in 1952. He returned to India after obtaining a doctorate degree in Nuclear Physics from Birmingham University and became Scientific Officer in BARC under Dr Homi Bhabha in 1956. Soon he was put in charge of its training school to train scientific officers and engineers. He retired from service in 1981.

Sree Narayana Mandira Samiti was founded in 1963 under his Chairmanship and it became the

most prosperous organisation to educate people of the teachings of Sree Narayana Guru. From 1965 onwards he was its President for 40 years and on relinquishing his position as President, he was made its President Emeritus. SNMS established schools, colleges and Sree Narayana Guru International Study Centre under his guidance.

Dr Damodaran is survived by his wife Saraswati and son Vinod (Engineer, US) and daughter Dr Asha (Bahrain).



An Unbiased Gem - Dr K K Damodaran

Sajith Soman President, SNMS Youth Wing, Sakinaka Unit gives a heartfelt tribute to his mentor Dr K K Damodaran and how the great soul has inspired him and others like him.

It is seldom that a man possesses an ability to motivate and inspire thousands of scores of people through his actions. Men come and men go; some speak their audiences into a world of pseudo inspiration, some merely imitate the legacy of great ones. But here is a man who by his mere presence inculcates the value he possesses. A childhood scholar, an ambassador of science, an inspiring teacher, a world renowned scientist, a scintillating mentor, an honourable boss and so stretches the list which describes him. But these adjectives aren't the values I said he possesses; for he himself realised at a very young age that he was indeed destined to be part of a legacy, a legacy which the world follows, devotes itself to, that of the great SREE NARAYANA GURU.

Yes, an ardent devotee of GURU was and is the ultimate value that he possessed. The academic excellence that Doctor holds is amongst the best that one can hold. For an average pupil, that would be enough achievement for a life time and one would have considered his life to be successful. But Doctor's endurance and commitment towards GURU is unmatched and unparalleled. He was an unbiased social worker from a very young age. This tendency developed as he understood GURU more and more. Doctor's appearance and ardent devotion to GURU exhibits his



The bereaved family of Dr K K Damodaran

simple character over the status he holds in the society.

It is said that, one should first improve oneself, then his family, and then should strive for the society. Well, have a look at Doctor. His own accomplishments need no further mention, as a responsible father he gave the imperishable wealth of education to his children and when it comes to society, well I better publish a separate book to just highlight whatever he has accomplished.

Truly a legend Doctor has and will always highlight through his actions what GURU meant by

development. To have been born in an era wherein I could witness this great man is my second best achievement, for my foremost achievement happens to be hearing those magical words which Doctor himself told me in person. He said, "Son, You have done exceedingly well in all departments."

As a real Bharat Ratna you will always inspire us and show us the path for enlightening ourselves. Through Doctor I once again realised that GURU is eternal and he shall always send personalities like Dr. K.K. Damodaran, once the world is in utmost need of one...Thank You!!!



Mokshaparthana by SNMS Vanitha Wing



Lion Kumaran Nair and others paying their last respects

The Ballad of the North

Though the annual celebration of Vaikkom Mahadeva temple is called Vaikkath Ashtami, Vaikkom temple is known for its rare and unique ritual called 'vadakkupurathu pattu'. It is a ritual which takes place once in twelve years.



KUNNAM VISHNU

■ There is a parable regarding the origin of 'vadakkupurathu pattu.' Once upon a time, the epidemic of small pox made the life of the subjects of Vadakkumkooor

Kingdom miserable. Many died. The worried king sought the advice of the royal astrologer. After analysing the cowrie shells, he discovered that the cause of epidemic is the displeasure of Devi Mahakali. He accordingly advised the King to go to Kodungalloor and pray to please the deity there, Goddess Kali. The very next day, he set out to Kodungalloor where he engaged himself in rigorous penance. On the forty-first night the goddess appeared in his dreams, and advised to continue worshipping her, but in the presence of his family deity, the Lord of Vaikkom temple, once every twelve years. He was also provided a holy sword, mysteriously found near the pillow, which would represent Devi Kali of Kodungalloor. Next day, he returned back.



Devi with 64 hands sitting on vethalam

As soon as he reached his palace, he made arrangements for the Pooja as prescribed by the divine dictum. He asked the temple drummer to powder-draw the picture of

Goddess, at the ground in the temple premises at the north east side of the courtyard. When the picture was completed, the holy sword was ceremoniously kept at the head of the picture. The celestial spirit of Devi was then invoked into the picture and the sword by tantric poojas by the Brahmins. Then the temple drummer, 'Kurupp' started singing hymns in praise of Devi. After that the picture was ceremoniously erased. Next day, fresh picture was drawn and ritual continued. In the same way the ritual of drawing picture, invocation and singing ballads of pray, continued for 12 days. As soon as this sacrament started, the epidemic gradually but visibly receded and by the twelfth day vanished from the land under the said King forever. That was just a just a start of a lively rite of that land. Since then, every 12th year, the ritual of vadakkupurathu pattu continued.



Procession in the temple premises



The flag of celebration being hoisted



The Velichappad in the procession

The locals claim that the epidemic of small-pox never returned to that part of the land. Later, when the kingdom of Vadakkumkoor was invaded and taken over by the royalty of Travancore, vadakkupurathu pattu slowly faded away for a long time, but found a revival in the last century. When some ill-omens and inauspicious signs were found in the temple in 1965, the temple management sought the advice of the astrologers, who suggested the restart of vadakkupurathu pattu. Thus the continuity of this colourful ritual was brought back. Accordingly vadakkupurathu pattu was conducted in 1965, 1977, 1989, 2001 and now in 2013.

The ritual

The ceremony of vadakkupurathu pattu is the highly awaited

celebration of a land. It starts with the ordination of the oracle ('velichappad') of the function, who is considered to be the personified embodiment of Devi, by ceremoniously providing the sword ('vaal'), attire ('pattum vellayum') and the bell-ring ('chilambu') by the main priest of the temple. Then erection of a mast specially meant for vadakkupurathu pattu takes place. For this purpose organisers find out a jack tree with no branches to the height of about 30 feet. It is ceremoniously cut very carefully so that it does not fall on the ground, but to the shoulders of the assembled devotees. Then they carry the same duly decorated to the venue all along on their shoulder, in a celebrated procession. The date of erection of the pole is fixed in such a way that Meenam Karthika falls on the 41st day from the erection.


Immediately after erection, below the mast the sword of Devi is placed representing the presence of Devi of Kodungalloor till the ceremony of the twelve days is over. Then the supervising priest ('thanthri') of the temple perform special poojas to invoke the goddess to the spot. Since then that mast and sword is worshipped every day with various poojas and other rites for the next 40 days. This is only the preface to the actual vadakkupurathu pattu to come. On the first day itself, four tall areca palms are erected on all the four entries (gopuram) for hoisting the flag of the celebration.

A temporary pandal is specially erected in the north courtyard of the temple right in front of the ceremonious pole for actual conduction of the vaddupurathu pattu. As part of the ritual, on the 38th day from erection of the ceremony-pole, there is a grand procession from Udayanapuram (the deity of Udayanapuram, Subrahmanyam, is considered to be the son of Mahadeva of Vaikkom), to Thaikattusseri Devi temple, to announce the starting of vadakkupurathu pattu. On the 40th day a similar procession takes place from Udayanapuram to Moothedath kavu.

The Picture

On the 'karthika' day of the Malayalam month 'Meenam' (i.e. the next day after 'Kodungalloor Bharani') the main ritual starts. In the pandal, the designated main Kurupp powder draws the picture of 'Kaali' the deity of Kodungalloor temple. The exclusive right of conducting vadakkupurathu pattu is with the family of Pudussery Kurupp. The basis of the design and size is

Onasamsakal



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decided by the main Kurupp, by a mental calculation. No scales or measures are used, only mental estimation by the main man. He puts the outlines of the picture. For putting the powders of various colours and making the final picture, he is assisted by a couple of family members. Though it has many similarities to the Rangoli pictures of Maharashtra, it has variations too.

The platform, specially constructed in the pandal for the function where the picture is drawn, is enormous in size. While the main Kurupp draws the outline with rice powder, the final picture is made out of natural powders of five colours. The powders used for this purpose are powdered rice (white), coal (black), turmeric (yellow) and dried-green leaves (green). To make the red colour lime and turmeric is mixed. The picture drawn every day is of gigantic size. Every day after the ritual is over, the picture is ceremoniously removed and next day a fresh picture is drawn. Every day, the drawing starts after the 'ucha pooja' (worship at noon) of the temple. The picture is such as if Devi is seated on 'vethaal'.

On the first 5 days the Devi is depicted with four hands on each side. Next five days it is with 16 hands. On the 11th day, the picture of the Devi is with 32 hands. And on the last day, depiction is with 64 hands, 32 on both sides. The size of the Devi is decided on the basis of



The illuminated entry



The main Kurupp singing hymns



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the size of the breasts of Devi, which is fixed by a certain measure of rice (for right) and paddy (for the left) kept in heaps. By each stage, the size of the picture is also grows. The last day the size the breasts are of five 'para' (roughly about 50 kg) of rice and paddy. The picture is gorgeous, magnificent but ferocious looking and colossal in size. The picture is so mesmerizing and breathtaking, that it automatically generates piety in the minds of devotees. The weapons in the right hands of Devi are virtuous items ('satvikam') to bless and those in the left as diabolic weapons ('aasuram') to punish the erred. I am told that the present main Kurupp, Therozhi Rama Kurupp, who is in charge of vadakkupurathu pattu, is the one and the only artist in Kerala who has the knowledge to draw such a picture.

The Procession

Every day evening, the Devi is taken out of the temple in a procession on a caparisoned elephant accompanied by melam, nadaswaram and thaalappoli. The procession goes to Kochalumoodu, a furlong north of Vaikom temple. Devi is worshipped there by the temple priest and is returned back to Vaikom temple. The procession enters through the north gate. At the same time, the deity Mahadeva will also be in a procession around the temple. Both the procession join together as Devi enters, and taken two rounds together. In the third round, Mahadeva enters the sanctum sanctorum and Devi enters the pandal.

Once the picture is dawn in all its perfection, Kurupp conducts a pooja. After the procession is over, a 'saparivara pooja' (a special trantrik pooja) is conducted by the Kurupp to propitiate the Devi. Then the hymns extolling the grace of Devi are sung for a couple hours. The whole atmosphere is filled with



The pooja

supplication and obeisance. They praise the Devi from foot to crown and vice versa. The songs are very melodious. The music is supported by gong (chengila), cymbals (elathaalam) and heavy drums (valanthala). In the song, they use various accepted 'raagas (tunes) of classical music, like Mohanam, Madhyamavathi, Sankarabharanam, Saveri, and the like and various popular 'thala's (rhythms) of Kerala like Adantha, Chembada, Muriyadantha, Panchaari etc.

The obliteration of the picture is done in a ceremonious way. The

feet and the face alone is wiped by hands by the main Kurupp. The remaining parts are wiped by an inflorescence ('pookkula') of areca palms. The powders used in drawing that day's picture is distributed as 'prasadam' each day to convey the Devi's blessings.

Though, traditionally the right to the rites of vadakkupurathu pattu is assigned to the Puduusery Kurupp family, it is Therozhi Rama Kurupp who is taking care of the vadakkupurathu pattu since its revival in 1965. He is an acclaimed 'Chenda' artist and is a sure presence in any temple celebrations in and around that area. He has been bestowed with various awards by many organizations. For example, "Kshethra Vadya Kala Kovidan" by Malliyoor temple, "Vadyasree" by Raghavakkurupp Foundation, "Kalaacharya" by Marar Kshema Sabha, "Vadya Kulapathi" by Pudukkulangara temple. He is a pious septuagenarian hymnologist, who commands automatic respect from all, for his ascetic look and pleasant interaction. ■



Chandran Arun Sachdev

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Deepa and Thyagarajan

HARMONIOUS MUSIC

- Lakshmi V

Deepa and Thyagarajan complement one another through music. She is a singer while he is a music composer

■ "My mother has been my first teacher for music," says Deepa Thyagarajan, a Mumbai Malayalee singer, who till date has given more than 1000 performances in Mumbai and its suburbs. "She is not a trained Carnatic teacher but an excellent singer."

Deepa who sings in Malayalam, Tamil, Kannada, Telugu, Hindi and Marathi, says she owes a lot to her teacher Smt Rukmini Subramaniam, fondly called Thangam Mami, who has been her mentor all through her musical journey. "It is from Thangam Mami that I have imbibed many singing tricks and techniques and technically what I have learnt including theory in music is from Thangam Mami. I owe a special gratitude to her and of course I convey my gratitude to all my gurus," Deepa says modestly.

Deepa started learning music from a very early age. Her first music teacher was her mother. Her formal training in classical music was first under one Akhila teacher. Later she had the opportunity to learn Carnatic music from Smt Prabha Rao, the late Venkatachala Bhagavathar and Chandrasekhara Bhagavathar.

Deepa's parents are P V



Deepa and Thyagarajan with their daughter Divya

Ramakrishnan from Vlore and Lakshmi from Wadakancheri, both in Thrissur District. Deepa grew up in Dombivili and studied there. She completed her B Com and MBA in Finance and is working with a corporate company K Raheja Corporation, in Mumbai. She has also completed her graduation in Indian Music from Madras University.

Musical Graph

Deepa gives Carnatic performances and also sings for dance arangettams.

She has given her voice for the Tamil devotional music album 'Arumuga Perumal' along with renowned singers like T M

Soundararajan and S P Balasubramaniam, 'Shree Charanam' a collection of

Malayalam devotional songs, 'Loka Samasthaa' Malayalam semi classical songs, 'Thennavan' - propaganda songs for Actor Vijaykanth. The music composer for all these albums is her husband, music composer Thyagarajan.

Other albums where she sang the songs, include Sri Sai Katha Ganamrutham (Telugu), music supervision her husband, and for Shakti, a dance ballet composed by Chitra Viswanathan, the songs being composed by her husband in association with Sandeep. She has also sung songs for dance ballets (music composer Krishnamoorthy) and devotional songs on Kunnekkattu Bhagavathy.

Deepa has sung Marathi folk songs and Onam songs presented by All India Radio.

She has also sung the title track for several music shows over TV channels including DD, Asianet, Zee and for Serials in Tamil and Malayalam etc.



Orchestra Group

Deepa has taken part in musical stage shows since the age of ten. As a part of several orchestra troupes of Mumbai, Deepa has given performances with eminent playback singers.

She has learnt Bharatanatyam and for a brief period has given a few performances. She also plays the violin, sitar, and keyboard.

Thyagarajan

Deepa's husband R Thyagarajan has a passion for music. He is a musician who has learned many instruments and is capable of writing all types of Notations Western, Hindustani and Classical.

He is a music composer and has composed music for several music programmes in AIR and Television. For instance when the National Film Development Corporation presented the famous serial "JUNGLE BOOK" through Doordarshan in Tamil the Title Song was composed by Thyagarajan and sung by Deepa and his sister Vijayalakshmi.

Similarly the title song of 'Chithra Geetham' (Malayalam) on DD4 (1997) was composed by him and sung by Deepa.

He was music director for the episodes of Niram telecast over DD 2 (episodes of Malayalam songs) and Orchestra Director, Research and Co-ordinator of Balaji Tele Films' Dhun Dhamaka (Tamil Antakshari) in DD 2-Metro and other programmes. He was part of Shankar (Jaikishan)'s musical entourage that propagated Indira Gandhi's 20 point programmes through musical compositions.

Thyagarajan is the permanent Music Director for most of the Malayalee Cultural/Devotional Samajams in and around Dombivli. Most of his compositions are in Malayalam. He has done a lot of Dubbing for Serials from Hindi to Tamil as a singer.

He is part of Feature Films' Cine Orchestra for Music Directors M S Viswanathan, Ilayaraja, the late Dakshinamoorthy Swamigal, Sharadha (Hindi) and Orchestra Director in Bombay for



Deepa performing live



A duet song

Jayachandran, T M Soundararajan, L R Eswari. His compositions are sung by T M Soundararajan, P Susheela, S P Balasubramaniam, Radhika Tilak Biju Narayan etc.

Thyagarajan has also composed Marathi and Hindi Bhajans. Suresh Wadkar has sung one of his compositions.

Thyagarajan was a part of the team that introduced the Antakshari concept in India through AIR Vividhabharati in 1972, first in Hindi and then in Tamil and Malayalam. This popular programme was aired for more than six years over the radio. For the first time when AIR Mumbai presented a programme on Onam in 1994, Thyagarajan was entrusted with the job of co-ordination of its music, direction, and presentation.

Deepa and Thyagarajan have a daughter Divya who is doing First Year Degree in Commerce who is also pursuing CA. She is also musically talented and has passed two exams in Hindustani Vocal, learnt violin and Carnatic music. ■

Meenu Gems

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Be it kundan jewellery or South Indian traditional ornaments, chunky or filigree designs, the trend today is to opt for fashion jewellery instead of shelling out huge amount of real gold and precious gem designs.

Moreover, fashion jewellery has a greater appeal as it is cheaper compared to gold ornaments and is safer to wear. Today's youth prefer these products. It can be worn to suit the dress and can be discarded after a period of time. Moreover, several sets can be brought as part of each dress to suit each occasion.

With these plus points in mind, Meenu Gems Pvt Ltd has chalked out an ambitious plan to expand its venture in the fashion field.

The company offers an array of jewellery products matching with the





latest trends in the world of fashion. Meenu Gems Pvt Ltd is the brain child of handful of seasoned, well-groomed, brainy professionals from the gems and jewellery industry with the motive of catering to the needs of the brand-crazy customers of an emerging economy of one billion plus.

Mohan Nair who heads Meenu Gems is no novice in the jewellery field. Hailing from Kollam, he came to Mumbai in 1994 after his graduation. Initially he worked at a few jewellery shops in Bandra, first as sales person, then as Store Manager, General Manager and finally Retail Merchandising Head for Pan India. In 2011, he started a small scale jewellery shop dealing with real gold jewellery that supplies to shops in Mumbai and its



Mohan Nair

suburbs apart from Valsad, Vapi, Lucknow, Kerala and Orissa.

Meenu Gems has opened its maiden branch at Cheppad near Haripad in Alleppey district of Kerala recently followed by its second outlet at Kodungallur in Thrissur district.

Now the company is poised to make a mark with fashion jewellery and has ambitious schemes up its sleeves. With the Indian economy showing signs of a bounce-back, it plans to open 15 outlets in major urban and rural centres in India and showcase its state-of-the-art products at various fairs and exhibitions across the country. Meenu Gems is exporting to the US, Europe, Oman, Dubai and aims to boost its supply to more countries abroad.

Having travelled extensively in India, Mohan Nair is familiar with the type of jewellery the people in

Opened at Kayamkulam, Kerala



Second store coming up at Kodungallur, Kerala. on 28th Aug.
Thank you everyone for the tremendous support.



different states prefer. Under the brand name of 'Meenu', his products are available in several cities within India and abroad. He has a passion for designing ornaments and is a skilled designer.

Ashwaty Kumar, who also plays a key role in scripting the shining story of a success, has rich jewellery experience in retailing for the past several years. Her vast knowledge in production and designs provides

further boost to the company.

Meenu Gems crafts jewels as per the client's requests. They also carry out bulk orders for making traditional ornaments for dance programmes like Bharathanatyam, Kaikottikali etc. The company has plans to rent out bridal collections and for film shootings.

Mohan Nair's wife Radhika is involved in the production side, having knowledge of the art of

jewellery making. They have two children, a girl Kriti studying in Std X and a boy Krish, in Std VI, both are studying at the Oxford International School in Charkop.

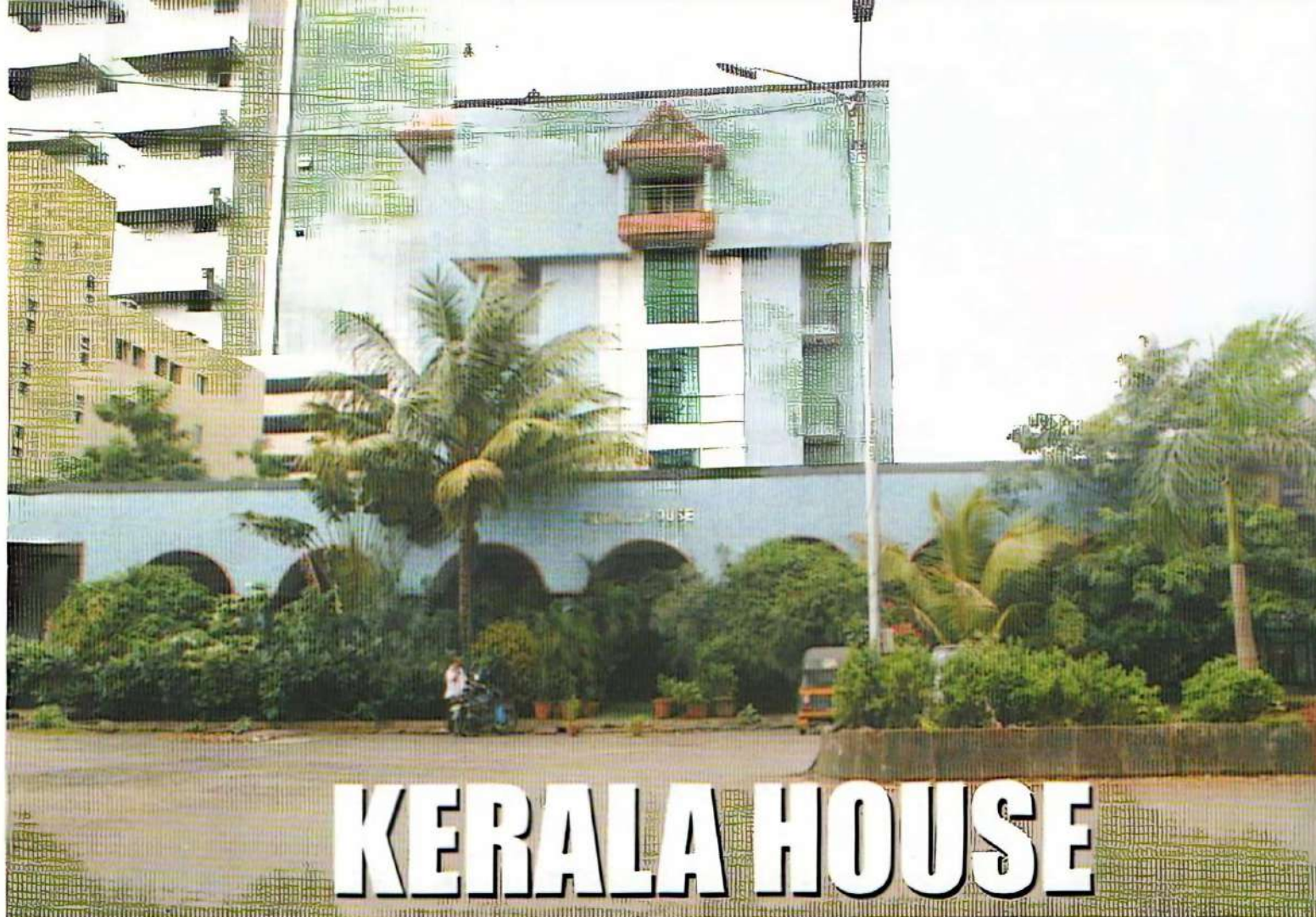
It is not just jewellery and profit-making that Mohan Nair is aiming at. He sets aside a certain percentage of his profits on charity work. He gives employment to the jobless by appointing them to sell his products on a commission basis. Similarly, housewives can also avail of this facility by clinching orders and selling them on a commission basis. Organising medical camps, educational and medical help are among his other charitable activities.

On the social side, Mohan Nair is the Jt secretary of the Gorai Malayali Welfare Association since its inception and a member of the Borivli Malayali Samajam, AIMA and the Malayali Chamber of Commerce and Industry. ■

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Kerala House in Sector 30 in Vashi is a home away from home for Malayalees and its canteen serves authentic Kerala fare.

The entrance to Kerala House is shaded with trees on either side and the lobby boasts of a huge traditional bronze lamp decorated all round with flowers and a bronze uruli displayed by its side. Kerala House in Vashi is the Government of Kerala's guest House under the Department of Tourism. It provides accommodation to the Chief Minister and other ministers, MPs, MLAs, Higher level officers of Kerala, Senior Government servants and legislative and judiciary members. There are eight rooms and four VIP suites and a Conference Hall with a seating capacity for about 95 guests.

Kerala House was opened in 2006 and today it is an important venue for meetings and seminars, conferences and discussions when Government officials from Kerala visit Mumbai for official duties.

The Manager of Kerala House is Biju Varghese and the Dy Director is Nandakumar.

A portion in the front houses

Kairali, Kerala Government's handcraft showroom and all handcrafts and traditional items of Kerala are displayed for sale. The NORKA office is located on the other side in the front portion.

On walking further into the lobby to the right is Kottakal Arya Vaidysa branch, dispensing Ayurvedic medicines and treatments to patients. Dr Indira Varier is the Senior Branch Doctor here.



Kairali showroom at Kerala House



Canteen at Kerala House

Kerala House has a canteen where traditional Kerala meals are served. On Sundays there is the feast or sadya served on plantain leaves with payasam etc. According to the current manager of Kerala House Biju Varghese many guests come to the canteen to taste authentic Kerala food and they include non -Malayalees as well. The canteen provides meals to the guests staying at the guest house. The Vegetarian thali is priced reasonably at Rs 50/ and Rs 80/ for an additional accompaniment of fried fish or fish curry.

Brown rice is served unlimited and three curries, sambhar, pulisseri and rasam is served along with the rice in typical Kerala style. You can eat with your hands if you so desire. In fact guests come to the canteen on Sundays to taste authentic Kerala fare.

Rooms if available, are given to the state Government's employees at discounted rates. But the booking has to done from Kerala.

There is a demand from Mumbai Malayalees that they should be allowed to book accommodation from Mumbai itself instead of sending application to Kerala. But as the manager Biju Varghese says, there are administrative difficulties in permitting Malayalees to book rooms in advance from Mumbai. He also emphasizes that any person who approaches for room in Mumbai is given the contacts details in Kerala who can be immediately

contacted and booking done.

A proposal for total maintenance and renovation of the guest House has been sent to Kerala and once the approval comes, Kerala House will be of more benefit to the Malayalees of Mumbai. A proposal to give the Conference Hall for public functions has also been put forward to the Kerala government.

The Kerala Government's Malayalam Mission co-ordination programmes are conducted in the guest house. And once in three months the Conference Hall is given

The public including non Keralites can reserve rooms/dormitory/Conference Hall in Kerala House through the General Administration Department, Kerala. The request for reservation can be sent by fax to the following address. The Secretary to Government, General Administration (Political) Department, Secretariat, Thiruvananthapuram-1 (Fax No. 0471-2325682)

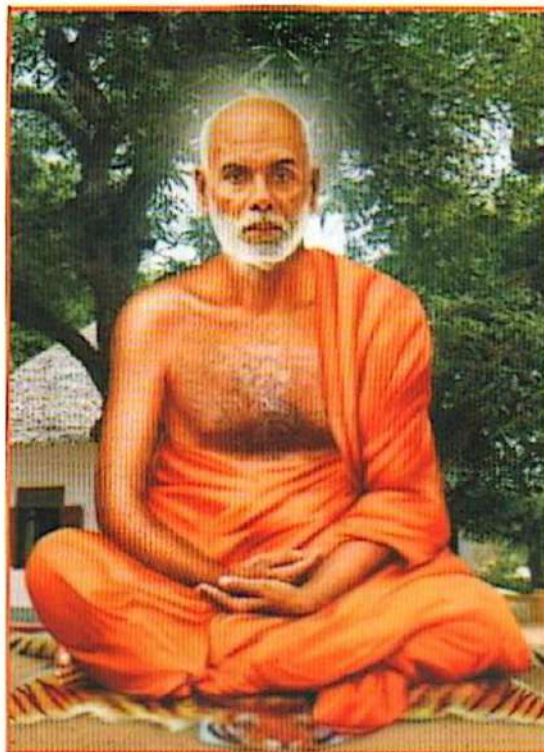
Room Rent

Double Room Rs.1500/- per day
Dormitory Rs. 400/- per bed per day
Conference hall Rs.12000/- per day- and Rs. 2500/- per hour.

KERALA HOUSE

Plot 8, Sector 30, Vashi,
Phone: 022-27810112
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free of charge for the Mission's meetings or seminars. The Director of the Malayalam Mission Plan is Talekunnil Basheer and Registrar Sudhakaran Pillai in Thiruvananthapuram. In Mumbai the President of Malayalam Mission plan is the well known Malayalam novelist V Balakrishnan and Chief Co ordinator Rugmini Sagar. The Malayalam Mission in Mumbai has further 20 co-ordinators. ■



എല്ലാ മലയാളികൾക്കും
മുംബയ് ശ്രീനാരായണ
മന്ദിര സമിതിയുടെ

മുംബയ് ശ്രീനാരായണ മന്ദിര സമിതി

Felicitation and Recital Programme

Latika Vijayan

■ Dr. Geeta Radhakrishna Menon was felicitated by artistes, scholars and heads of various Dance Institutions of Mumbai and by her students of Mohiniatta Nritya Kalakshetra, in a grand function held at Mysore Association on August 1, for the honour of being awarded the Ph D degree by the University of Mumbai. The students bowed down and took the blessings of their teacher before the start of Mohiniattam recital.



Suresh Narang and Sivaramakrishnan felicitating Dr Geeta Radhakrishna

The curtain raiser was 'Nritya Swara Manjari' in ragam Kalyani sung mellifluously by Sivaprasad and performed by Reshma Kapshikar, Laila Nair and Ankita Menon. It was an exhilarating performance, choreographed by Dr. Geeta based on the systematisation and methodology of Mohiniattam Adavus and Mudras. It projected the Lasya or the graceful aspect of Mohinattam, where 'Lolana' or lower torso swinging movement is performed with 'Lalita' or the graceful movements of the eyebrows. This was followed by a Padam, 'Varika Sakhi' a composition of Dr. Geeta's Guru, Kalamandalam Kalyanikutty Amma in ragam Ananda Bhairavi performed by Anandi Kurup, the senior most disciple of Dr. Geeta from

Perumbavoor, Kerala.

The third item was 'Venuganam' from the 59th Dasaka of 'Narayaneeyam'. Performed by Radhika Radhakrishna, Dr. Geeta's daughter, it portrayed the mesmerising effect of the divine flute music of Lord Krishna. The audience went into a trance as they watched Radhika's abhinaya portraying the effect of flute music of Krishna on the Gopis, bird, animals, trees and even the mountains.

'Aliveni enthu cheyvu' a composition by Maharaja Swathi Thirunal in ragam Kurunji was performed by Laila Nair from Kerala. This was followed by 'Karuna cheyvanentu tamasam Krishna' a

heart rending Kriti composed by Irayimmam Thampi, a contemporary of Maharaja Swathi Thirunal. This item was performed by Nalini Venugopal, another senior student of Dr. Geeta, who was back on stage after a gap of 25 years.

Padam - 'Panimati mukhi bale' in Ahiri ragam was performed by Reshma Kapshikar of Pune. Ankita Menon performed a Navaratri keertana in Sanskrit of Maharaja Swathi Thirunal - 'Pahi Parvata Nandini' in praise of Devi Parvati in Arabhi ragam set to Adhi Talam with grace and poise. Haridas Raghavan, performed "Bo Shambho" in praise of Lord Siva. A rare sight - to watch a male performing Mohiniattam!

Padam 'Panthadikam naam onnichu' performed by Radhika Radhakrishna, composed by Vallathol Narayana Menon, projected the Sringara rasa in ragam Kamboji . The philosophical message of the Poet was conveyed through the up and down motion of the ball that symbolised the rise and fall in the life of a human being. Nambisan should be given a special mention here because the beats of Edakka was in perfect rhythm with Radhika's portrayal of the movements of the ball which literally had the audiences' eyes darting



Dr Geeta Radhakrishna with her students

up and down as if looking for the ball. Both the performer and the audience went through the gamut of 'Rasanubhava'.

Tillana in ragam Kanada set to Adhi talam composed and choreographed by Dr. Geeta was performed by Reshma and Ankita

Bindu Vinodhan, Dr. Geeta's student from Bengaluru, did an excellent job of the compering the whole programme. Sivaprasad, the popular vocalist sang the Mohiniattam compositions with a melodious voice. Dakshinamurthy Pillai (Mridangam), Satish Seshadri (Violin) and Lalitha Kalalayam Nambisan (Edakka) ably supported the dancers.

Many eminent personalities from the world of music, dance, literature and social media were present on this occasion. They included V Sivaramakrishnan, a noted scholar who spoke about Dr. Geeta's knowledge and versatility in various subjects like dance, music, writing, yoga, reiki, languages such as German and Russian, besides inculcating the 'bhakti bhava' in all her endeavours. Suresh Narang,

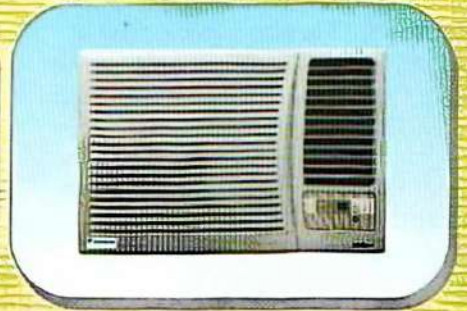
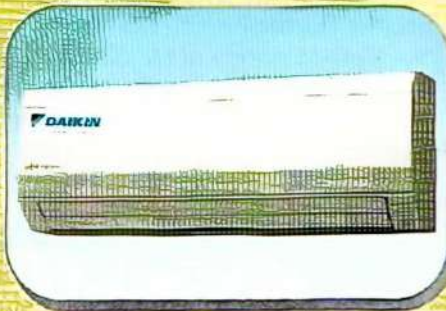


Director of Sharda Sangeet Vidyalaya, Bandra, spoke about the association of his Academy with Dr. Geeta for the past twelve years and praised her devotion towards Mohiniattam and her desire to propagate Indian culture and spread the message of spirituality through her dance and books. Other eminent speakers were danseuse Dr. Jayashree Rajagopalan, musicologist Dr. Sulochana Rajendran and

Nataraja- Director Kalasadan and other teachers. The students - Bindu Vinodhan, Reshma Kapshikar, Anandi Kurup and Ankita Menon too shared their experiences of learning under the caring guidance and disciplined teachings of their beloved teacher.

Dr. Geeta Radhakrishna was overwhelmed with the function and thanked everyone with joy and humility. ■

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Agraharams - A changing Phenomenon

In the new year handy guide Ready Reckoner for Jaya Nama Samvatsaram 2014/15, P R Rajagopalan has covered, as a special case, 101 agraharam (village) photos of Palakkad, Kerala State (as of Oct 2013). The photos of their native villages have evoked nostalgic memories of old timers who had left their places years ago and because of their enthusiastic response, Rajagopalan is planning to bring out a separate Book consisting of only the photos of the 101 villages and distribute them free of charge to whoever wants them. The Ready Reckoner, this year completes 16 years of publication and every year this compilation of festivals and Hindu culture is distributed free of charge to anyone who wants it. Moreover it is of great use to the younger generation who can look up to it to clarify doubts and know about festivals and pujas, Being in English, the Reckoner is of great use to Hindus living in the US/ UK and foreign shores.



East Village, Pallassena - one of the 101 Agraharams

Peep into History

Ushered into the Palakkad district by the King, the advent of Tamil Brahmins started 500 years ago. They were bestowed with cultivable lands and living space which ramified into 18 agraharams around the Kalpathy Headquarters and ended up in 101 agraharams

around Palakkad district. Endowed with adjustability, Vedic prowess, intellectual strength, cooking expertise, these Brahmins braved all adversities and progressed here assimilating the best of Kerala culture as well as retaining their native traditions.

The Brahmins fostered the study of Veda, Carnatic music, Sampradaya Bhajans, percussion instruments and such fine arts. Some prominent illuminaries among them worth mentioning are Vadhyar & Sons of Old Kalpathy, Chembai Vaidyanatha Bhagavathar, Palakkad Mani Iyer, T N Seshan, Ulloor Parameswara Iyer and several others.

The land reforms of the sixties struck at the very root of the revenue of agraharams. But because of their education and in most cases, their fluency in shorthand and typing, they migrated to other cities to earn a decent living and their subsequent generations have become well qualified professionals living in different parts of the country as well as abroad. But most of them have kept in touch with their roots and visit their native agraharams or 'gramams' generally during the



Subhash Menon

9820117560
Goregaon (West)

temple festival times.

Agraharams have undergone several changes. But there are still many of them in typical style harking back to an earlier time.

Agraharam House Layout

In the Ready Reckoner, P R Rajagoplan describes a typical house in the agraharam and recreates life as it was lived in those days.

A few excerpts from his account:

In a typical agraharam, the houses are in a row and in straight line. Formerly the front veranda (thinnai) was left open and each house had a peephole for the sake of communication. Any development at one corner of the agraharam was passed on to the entire houses within minutes through the peephole. The open veranda served the purpose of rest for the vendors and hawkers during festival times.

After the open veranda it is the Nezhi and Koodam. Koodam was a gathering place during ceremonies and religious functions. The strong room was in between the Nezhi and Koodam, it was known as Matchukul. Some large houses had Kottukoodam. Rain water will fall through the open ceiling, above kottukoodam, into the rectangular six foot deep cavity, with bottom and sides leveled and tiled, known as nadumuttam and escape through the outlet in a corner of the nadumuttam. The nadumuttam is used for washing

face, hands, feet etc. bathing occasionally and for washing clothes. The kitchen and working space will be behind the Koodam and Kottukoodam. Usually the lavatories and bathroom will be in the backyard. The ladder (konipadi) for climbing the machumel (upstairs) over the Nezhi and Matchukul was also there. In some houses the well was adjoining the kitchen and most agraharam had public wells also. Public temple reservoirs were also there.

No dwelling house had more altitude than the temple Kodimaram (flag mast). The front yard was left open without any compound wall for Kolam (rangoli) decorations during the festivals or ratholsavam (car festivals).

Villages had small water tanks and stones installed for Cattle and Cows. They quenched their thirst and scratched their neck with the help of these facilities.

Agraharams had temples. The village priest, barber, washerman, cowherd etc. enjoyed special privileges and patronage. Agraharams had strict disciplines, morality, unity and cleanliness. The head village priest and temple priest wielded

special power and enjoyed reverential honours. White washing painting etc for the temple and houses done during the festival times gave the agraharams glittering facelift. The agraharams were peaceful, pollution free, clean and tidy and boasted of highest morality ethics.

Classical music, bhajans, hymns and veda parayanam filled the air with solemn purity. Agraharams woke up at early hours of the morning and fell in lullaby early night. The famous dictum "early to bed and early to rise" made the villagers healthy, wealthy and wise.

Men folks played cards and caroms while women played thayakatt or pallamkuzhi during leisure. "Aattukattil" or swing for luxury, also decorated several houses in the koodams.

Thus prevailed the agraharams till the middle of the twentieth century. Of course changes are routine and even agraharams will have to fall in line in due course.

-P R Rajagopal
iyerpr@yahoo.ca



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All Thane Malayalee Association (ATMA)

All Thane Malayalee Association (ATMA) is an organisation of Malayalees whose members comprise of 14 Malayalee associations in and around Thane. They include Kairali Samajam Kalwa, Kairali Cultural Association Brindavan, Lake City Malayalee Welfare Association Lokpuram, Wagle Estate Malayalee Association (WEMA), Rabodi Malayalee Samajam, Progressive Malayalee Samajam Majiwada, Azad Nagar Malayalee Samajam, Kalher Malayalee Samajam, Malanad Education & Welfare Association, (MEWA), Kairali Samajam Manpada, Keralaeya Samithi Vartak Nagar,



ATMA Secretary Sashikumar Nair addressing the gathering



left to right: Lakshmi Venkatachalam, Suma Mukundan, Sashikumar Nair, Ex President A M Balan, (lighting the lamp), Mathew Thomas, President G S Pillai and Upendra Menon.

Navjeevan Malayalee Samajam Dhokali, Lokmanya Nagar Malayalee Samajam.

ATMA was formed in 2002 with the objective of building a single platform for all the Malayalee Associations in and around Thane to face together their common challenges arising out of social, cultural, educational, travel and health care needs.

Activities

Since inception, it has been regularly performing various socio-cultural events for all the community as well as donating for noble and charitable causes. Its aim is to provide social and welfare benefits to the community at large. Various awareness programme, donation of school stationeries to students from economically weaker section, raising funds and extending financial help to needy people undergoing critical medical ailments and to those who have suffered from natural calamities are some of the multifarious works undertaken by ATMA. It has been active in demanding better rail services to Kerala bound trains. It is also actively involved in conducting Malayalam classes under the Malayalam Mission plan.

Committee Members

Apart from President G S Pillai and Secretary Sashikumar Nair, Mathew Thomas is the Treasurer, Benny Philip and K V Kunhiraman are Vice Presidents, Sanalkumar Nair and Sunilkumar Panicker are It Secretaries



Suma Mukundan, anchors Aishwarya, Anshala, Sashikumar Nair, Lakshmi Venkatachalam, and ATMA President G S Pillai



Meritorious students with their certificates and awards

and K Balakrishnan is Jt Treasurer. Suma Mukundan, A M Balan, P K Raveendran, Bharathan Menon, P R Rajkumar, Shrikant Nair, K Venugopalan, Govindan Nambiar, Varghese Kavungal, Rajagopalan S Nair, P Vishwanathan, Ashok Raghavan, Sateesh Nair, George Pappen, M Kuchelan, Rajan Thekummala, K P John, Surendran Nambiar and Pradeep Nambiar are Committee members. All the above mentioned persons belonging to the different Member Associations form the Managing Committee.

Annual Day Programme

The Managing Committee of ATMA conducted its Annual Day Programme at Dr Kashinath

Ghanekar Auditorium, Thane on August 8. During the event, Soorya Krishnamorthy's real time drama 'Deerka Chathuram' (Rectangle) was staged by his theatre group from Kerala.

The function was inaugurated by Lakshmi Venkatachalam, Feature Editor of "Kerala in Mumbai".

On this occasion ATMA felicitated three Thane toppers and 19 children of the Member Associations who secured 85 % and above in the SSC (10th) and equivalent Examination (CBSE, ICSE) held in March 2014 with memento, cash award and certificate. The three Thane toppers are Avani Natu (98.2% ICSE), Srijoni Ghosh (97.8 % CBSE) and Avadhoot Sinkar (96.8 % SSC). The list of this

year's ATMA Toppers are Shreya Ajitkumar, Anoushka Padmanabhan, Arun Ramachandran, Ashwin Balakrishnan, Abhijith Gopakumar, Shruthi Santosh, Akshay Haridasan, Akhila Nandakumar, Kavaya Sivadasan, Riddhi Vivek, Sreethu Sreedharan, Vidya Sureshkumar, Simi Radhakrishnan, Shrilaxmi Rajeev, Maria Antony, Vineeta Radhakrishnan, Anushka Benny, Megha Mohandas and Asmita Rathnaraj. Anshala Benny was felicitated for being the best student in field work from TATA Institute of Social Sciences on completion of her post graduation degree in social work.

Apart from meritorious students, Malayalam Mission co-ordinator Adv Prema Menon, ATMA members Jayaraman, and Mohandas were felicitated for their active propagation of Malayalam through Malayalam classes under Malayalam Mission plan. Ms Madhuri Sajnekar, Sr Manger of Federal Bank along with the sponsors of the event were also honoured.

The occasion was graced by TMC Corporator Vikrant Chavan. Adv Prema Menon, Rajan V Nair, Upendra Menon, office bearers and members of ATMA member organisations and several prominent personalities attended the event.

ATMA President G S Pillai, Secretary Sashikumar Nair, Lakshmi Venkatachalam and Adv Prema Menon addressed the Gathering.

The vote of thanks was given by Jt Secretary Sunilkumar and the programme was anchored by Anshala and Aishwarya. ■



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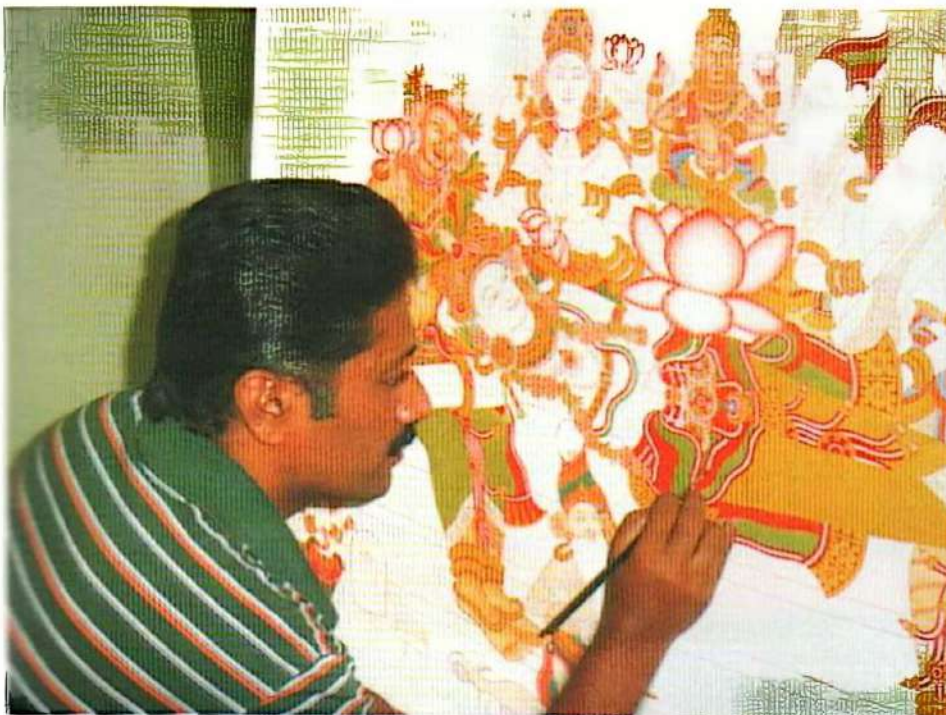
Sreejith Cheruvalath

PROMISING YOUNG TALENT

Sreejith Cheruvalath is a young artiste whose entry into a rare field of painting murals, wooden idols and other art materials is highly promising and discerning art lovers are keenly watching his creations.

Sreejith Cheruvalath's type of artwork is not normally found in this metropolis unless you look for it as they are traditional, rare and unique.

Sreejith emanates a rare energy when he is involved with work and becomes quite angry when disturbed by others when he is at work. He hails from a middle class family of Nadapuram, Vadakara near Kozhikode. Born to Karunakaran Nambiar and Karthiyini Teacher, he was not very good at formal education though he reached upto post graduate level with Malayalam as his favourite subject. He



completed the course but did not appear for one paper at the final stage due to some unexpected turn of events. Nevertheless he had some unexpected gain as he found Sindhu during the post graduation days and she shared his interest in the subject, whom he married later. He jokingly remarked that he bought the books and she studied them for him.

Sreejith's inherent interest in painting was kindled by his mother who used to read many periodicals and the pictures in them aroused his latent talent. So he was drawn to Rajagopalan Karappatta, a famous artiste and family friend. After a long break at the time of Post Graduation, he joined Malayala Kala Gramam in Mahe, established by noted painter and sculpturer M V Devan, writer T Padmanabhan, K K Marar et al. He fondly remembers that the well



Magician Gopinath Muthukad unveils Sreejith's mural *Ananthasayanam* at FEI Cargo. CMD Pratap Nair and Sreejith are also seen



known musician K Raghavan used to visit the Kala Gramam to teach music. Though he joined for the course in mural painting, after mastering the basic skills in two years he left the Gramam to join Kunhikannan Kidari, the traditional artist and assisted him in refurbishing Ponmary Shiva Temple, Vadakara. The centuries old murals

and wood crafts of this temple needed rejuvenation. The work undertaken by them for seven months drew wide attention of the media and several visual media like Asianet, India Vision, Kairali etc and dailies Mathrubhumi and Malayala Manorama ran detailed and exclusive coverage.

After his marriage to Sindhu in

2005, Sreejith went to Dubai to be with his elder brother and also to try his luck in the desert nation. Then he returned to be with his wife who gave birth to their son Shraavan who is now a student of second standard in Navi Mumbai.

Sreejith reached Mumbai in 2000 and started his career as a graphic designer. He worked with several



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Sreejith with wife Sindhu, parents Karunakaran Nambiar and Karthiayini Teacher and son Shravan

establishments for short periods on contractual basis. Among his many employers, he remembers Coolmaal Merchandising Pvt Ltd of Dino Morea and Malay Parekh where he worked for celebrities. During this period he worked for several Hindi films doing merchandise designing. Some of his films are Body Guard, Dabangg, Zindagi na milegi dobarah, Azan, Golmaal 3, Dirty Picture, etc. He also worked for Chennai Super Kings, the IPL team. His role in Coolmaal was very gratifying as he was the lone visualiser of the company that was patronised by Yuvraj Singh, Mahendra Singh Dhoni

and other celebrities.

Now Sreejith is free lancing and is quite busy. A chance encounter with Radhakrishnan Chakayat the renowned commercial advertising photographer, turned a new leaf in his life. Radhakrishnan ordered for a few murals from Sreejith and this action thrilled him beyond words. Now the murals he created decorate several hi-fi residences in Mumbai and abroad. Sreejith considers Radhakrishnan as his true guide and benefactor who showed him his worth.

Sreejith now looks forward for challenging assignments and to pave his unique and lonely path to the future. ■



A few creations of Sreejith (a) Brahma (b) Krishna lifts Govardhan and (c) Vettakkoru makan

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Shree Vidhyadhiraja Trust Anniversary

■ The 8th Annual programme of Shree Vidyadhiraja Educational and Charitable Trust, (SVECT) was held at Navinbhai Thakkar Auditorium, Vile Parle (E) on August 24 from 3 pm onwards with variety entertainment and musical evening by Raagalaya Academy of Music and Arts.

Shree Vidyadhiraja Charitable Trust is a registered charitable Trust, actively supported by NSS Andheri, and works for the uplift of the poor tribals and adivasi families and children living in and around Thane and Kalyan. The SVECT Centre at Sasne provides financial, educational and medical assistance for poor families around the area. Everyday about 150 children are given midday meals.

V Vijayan Nair is the Chairman, P Balachandran Pillai Vice Chairman, K B Sasidharan Secretary, P K G Panicker Jt Secretary, and Haridevan is the Jt Secretary of SVECT There are further 15 Trustees members.

The variety entertainment programme included melodious songs by Mumbai Malayalee singers, Manoj, Sunilkumar, Viswanathan, Baburaj, Deepa Thyagarajan and Shruti Sunil, spirited dance performance by young Shweta Warriar and ventroliquism show by Suchitra Jayaram.

Singers at the event

Committee members and Trustees of SVECT



Vijayan Nair lighting the lamp at the inauguration





Shruti Sunil, Shweta Warriar and Suchitra Jayaram performing at the SVECT event.



Community Bhagavathi Seva at Aalpanakkavu Ayyappa Temple, Sakinaka during Ramyanamasam

Nrityageetha Mala

■ Takshashila Dance Academy will celebrate the 83rd birthday of veteran dance Guru Raji Narayan and usher in the golden jubilee of the latter's Dance Institution. Nritya Geethanjali on August 31 at 10 am at Mysore Association Hall, Matunga, according to Takshashila's Founder Director, Gayatri Subramanian. Her students, Sakshi, Shyama and Snigdha will be performing 'Nrityageetha Mala' dance programme.

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World Confederation of Warriors AGM

■ World Confederation of Warriors (WCW), held its 4th AGM, at the conference hall of Lakshmi General Hospital in Ernakulam.

The meeting was attended by distinguished guests, - Messers. Justice A.V. Hariprasad (Kerala High Court), Dr. K.K.R. Warriar (Director, Lakshmi Hospital), Dr. P.V. RaghavaVarrier, (Chairman, AVN Healthcare group, Madurai), and Sreelal Warriar (Sr. Advocate, High Court, Kerala). T.V. Ramachandran, President, WCW, presided over the meeting.

The president in his speech briefed the audience about the establishment and progress WCW made in the last four years and commencement of regular charitable activities, mainly in Mumbai which included conducting eye check-up camps every month in different schools, supply of free spectacles to students having vision defects, medical care support to poor patients in association with other organizations / hospitals,



educational support to poor students, etc.

All the distinguished guests, and many from the audience, during their addresses appreciated the activities of WCW and gave various suggestions to make WCW a unique and major organization where poor people can look for support and

various assistances, in distress conditions. Few new projects like making a World Warriors Directory, projects to involve ladies and youngsters

in social and charity activities, etc. were also discussed and approved. Those who addressed the meeting / participated in the discussions also included Suresh Warriar (General Secretary, WCW), AppuWarrier (Treasurer), T. Vijayan (Chairman WCW Western Region Committee), A. Rajagopal (Warrier Foundation) etc.

To develop and manage the activities of WCW in Kerala, a Regional Committee of 12 members was formed, with P.K.R. Warriar (Thrissur) as Chairman and A. Rajagopal (Aluva) as Regional Secretary. After Suresh Warriar proposed a vote of thanks, the meeting concluded and was followed by lunch.

Onasamsakal

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Wishing All Malayalees A Happy & Prosperous

Onam

Lion Kumaran Nair & Family
Mulund

Carnatic vocal recital

A Carnatic music concert was organized at Model English School, Pandurangwadi, Dombivli by the popular centre for classical arts, Kalakshethram of Dombivli. The concert was rendered by V. R. Dileepkumar, unquestionably the best and most popular classical vocalist of Kerala. He started with a varnam in raga Shahana, and then Mayamalavagoulam, Kedaragoulam and Mohanakalyani. But the star attraction was a 'ragam, thaanam, pallavi' in 'Vrindavanasaranga'. It is for the first time the connoisseurs of Dombivli ever heard vrindavanasaranga as the main raga. He mesmerized the audience to the ninth cloud of appreciation. This was



V R Dileepkumar's vocal recital

particularly made so impressive with the active support of ThiruvizhaViju S. Anand in violin. Once again it was proved that no concert can be sweet and successful unless the percussion follows the mind and talent of the singer. The Thaniavarthanam by

Bombay Ganesh in Mridangam and Vellattanjoor Sreejith on Ghatam was another masterpiece of the evening with the rare rendition of numbers. The concert was an experience par excellence.

Thane Nair Welfare Association

■ Nair Welfare Association, Srinagar, conducted its 18th Annual General Body and elected its new Managing Committee on August 15. K R Harikumar has been re - elected as President, V Sasidharan Nair, General Secretary and V K Muraleedharan Nair as Treasurer. K Venugopal and K Karunakaran Nair (Vice President), S Girish, Chandran Nair, VijayanPanicker (Jt.Secretary), Ravindran Nambiar (Jt.Treasurer) Jayant K Nair (PRO) and Ajayan P Nair as Programme Committee Convenor are the other office bearers of the new MC. The Association plans to celebrate Onam on September 14.



K R Harikumar
President



V Sasidharan Nair
General Secretary



V K Muraleedharan Nair
Treasurer

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Symposium on Gender Equality



Ms. Manasi presenting the symposium on Gender Equality



The symposium in session

■ Janadhipathy Vedhi, is a social and cultural organisation established in Dombivli- Thakurli area . Janadhipathy Vedhi had organized a symposium and discussion on the subject "Gender equality - A review" on Independence day, August 15 at Model English School, Dombvili East. The Symposium was presented by the poet and social

activist Ms. Manasi. The discussion was inaugurated by Smt. Anu B Nair. A large number of Malayalees attended the meeting and participated in the discussions. Bala Kurup chaired the meeting and K M Bhaskaran welcomed the gathering. E P Vasu, A V Raveedran, Narayanan Kutty Menon, T K Rajendran, Balakrishnan and Harindranath participated in the discussion.

Aranmula Boat Feast in Mira Road

■ The Aranmula Boat Feast is being replicated in Mira Road on September 28 when Mira Road Malayalee Samajam, Kerala Samskarika Vedi and Sree Narayana Mandira Samiti jointly celebrate Onam. The chefs who prepare the original Aranmula Valla Sadya'

themselves are coming to Mumbai for this unique feast. This may be the first time that three distinct organizations jointly celebrate Kerala's premier state festival, contrary to the general practice of each organization celebrating it separately.

Prateeksha Trust Vasai Onaghosam

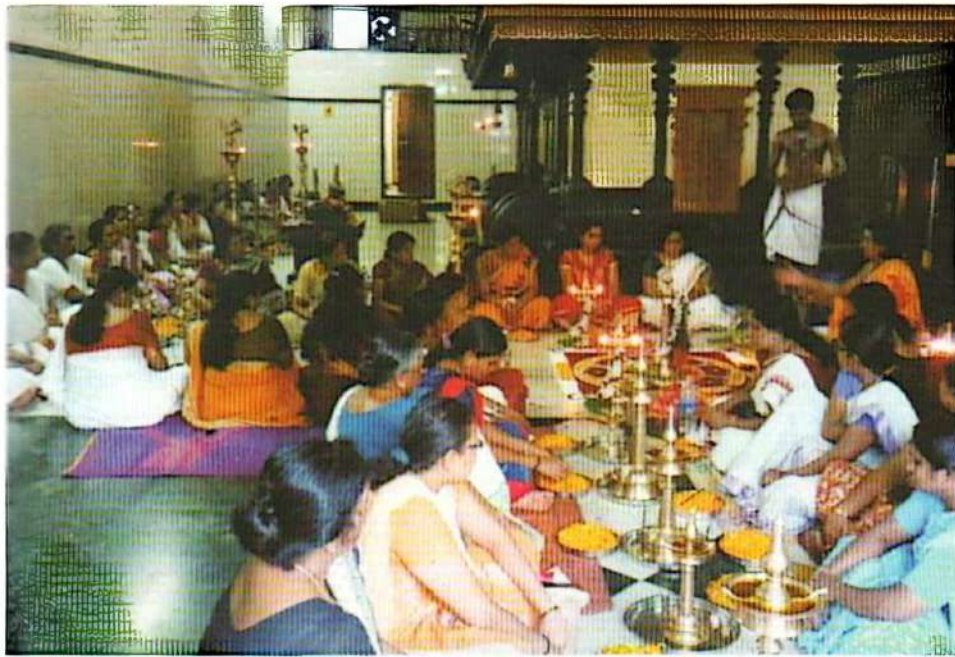
■ As part of Onaghosham, Prateeksha Trust, Vasai is organising cultural programmes across Mumbai. competitions are being organised in Onappattu, Kaikottika Group Dance on Onam theme. Those who are interested in participating should register their names on or before September 7. For more details contact on 9323528198/9323226588.

K S Menon bestowed with Endowment Award

■ K S Menon (Sreeman), the writer and social worker and also the head of Keraleeya Kendra Sanghatana, was bestowed with the Endowment Award of Mulund Keraleeya Samajam. He earned this honour by virtue of his commitment to social causes. The award consists of an amount of Rs.25,000 and a memento. This will be presented to him on September 14 during the Samajam's Onam celebrations. This award, instituted in 2012, was earlier given to the late P K Ravindranath, the veteran journalist

Kanikkonna Results

■ In the second Kanikkonna examination conducted by the Malayalam Mission in Mumbai, 99.38% children became successful. Out of 894 students registered for the examination, 647 appeared and 643 succeeded in clearing the examination. While 407 children secured A grade and 222 children B grade, 14 secured C grade. Mumbai Malayalam Mission President novelist Balakrishnan and the chief co-ordinator Rugmini Sagar congratulated every person associated with the mission in securing this high pass percentage. In the first examination, more than 2000 children appeared for this examination but there was a drop in student strength in the second batch. Hence the date for seeking admission was extended.



Sarvaishwarya Pooja at Gurushree Maheshwara Temple, Sakinaka as part of the concluding ceremonies of Ramayana Masam poojas.

Kanikonna Classes Inauguration

Students who have passed Kanikonna examinations conducted by Mira Road Malayali Samajam were distributed their certificates and the inauguration of the new Kanikonna classes commenced on August 15 at the Mira Road Ayyappa

temple. The certificates were distributed by writer C P Krishnakumar and Malayalam teachers Pramila Nambiar, Kalavathy, Srilatha, Sobha Robin, and Srikala were honoured at the event.

New learning centre

A new learning centre for Malayalam Mission has been started under the Santhome Charitable

Trust, Tilak Nagar near Lokmanya Tilak Terminus, inaugurated jointly by Fr Jerry Onampally and Fr Johny.

ONAGHOSHAM

Kandivli Malayalee Samajam will celebrate Onam with various cultural programmes on September 28 at Keval Baug Trust Hall Kandivli. For more details contact no: 9324284932.

Nair Welfare Association, Dombivli is conducting Onaghosham on September 21 at Sidhivinayak Seva Mandal Hall, Dombivli. As part of Onam celebrations, the Association organised various cultural/sports competition on August 24 from 8 am onwards at the Association office. Prize distribution and other cultural programmes will be held along with Onaghosham on September 21.

Bhandup Keraleeya Samajam is conducting Onaghosham on September 28 at Matoshree Hall, Bhandup (W). Those who are interested in participating in the cultural programmes may contact Samajam Office bearers on 022-25946479/ 9821458131/ 9920263963.

Bombay Keraleeya Samajam, Matunga is conducting Onaghosham on September 21 at IES School Auditorium, Dadar from 10.00 am onwards. Cultural programmes, Felicitation of meritorious students, Onasadya etc will be part of the celebrations. For details contact: 24012366.

Progressive Arts Club Sakinaka, is celebrating Onam on a grand scale from August 15 to September 7 with drawing competition, Malayalam light music, poetry recitation, musical chair and various other games.

NSS Mira Road celebrated Onam on August 31st at St.Thomas Church Hall, Mira .

Onaghosham of Mulund Kerala Samajam will be held on September 14th at Mulund Bhakta Sangham Hall from 10 am onwards with various cultural programmes and onasadya. Those who are interested in participating in the Pookkalam competition may contact Secretary Ramachandran on 9819002955/022-25617351.

Bombay Malayalee Samajam, Kashmirira, will celebrate Onam on September 28 from 10 am onwards with pookalamalsaram, sports events and cultural and dance programmes at the BMS School and Jr College.

All Thane Malayalee Association plans to celebrate Onam with a 12 ft Pookalam (Rangoli with flowers) at Thane Railway Station (East), near the Ticket counter on September 7.

*Wishing All Malayalees
A Happy & Prosperous
Onam*



**Sasi Damodaran
& Family
Navi Mumbai**





A collection of poems 'Pudhiya Veettil Adhikarikal' written by the noted dramatist/singer Madhu Nambiar was released at a function held at Adharsh Vidhyalaya, Chembur on August 16.



NANMA Charitable Foundation distributing bananas to children of anganwadi and primary section as part of its nutrition scheme.

Malayalam Teachers Training

■ A new set of teachers of Malayalam Mission were given training on August 9 and 10 at Kerala House, Vashi. Sixty teachers were imparted with training in this session by Binu K Sam who came from Kerala. Registrar of Malayalam Mission Sudhakaran Pillai was also available for guidance.

In the western zone, forty two teachers were trained at V K Krishna Menon School by N Balakrishnan and Binduja. The teachers were from Dahanu and Bandra. They were guided by Ramachandran Mancharambath and Harikumar.

Malayalotsavam

The Malayalam Mission that started with the ideal of 'redeem Kerala from the metropolis' organised a festival of Malayalam on August 15 at Adarsh Vidyalayam of Chembur from 3 pm onwards.

This festival was organised by Kerala People's Education Society and Malayalam Bhasha Pracharana Sangham and popular film director Sudevan Peringode who inaugurated the event. Jyothy Laboratories Chairman and MD M P

Ramachandran was the chief guest. The students who chose Malayalam as an optional subject under the Maharashtra syllabus for SSC and HSC and their parents were felicitated during the event.



Suraj Venjaramoodu and Devan felicitated




During the inauguration of the event

■ Goodwin Group a leading jewellery group of Mumbai, along with other Malayalee Associations of Mumbai, Pune and Thane organised a felicitation Programme for film actors Suraj Venjaramoodu and Devan on August 10 at Dombivli. Suraj Venjaramoodu has won the National Best Actor Award 2013 and Devan has completed three decades of presence in the Malayalam film industry. Prominent Mumbai Malayalee personalities attended the event. Goodwin Group Chairman A G Mohanan, Managing directors Sunil Kumar and Sudeesh Kumar co-ordinated the event where there were cultural and dance programmes and a mimicry show by Suraj Venjaramoodu and Reji Rajamangalam. Goodwin Charitable Society founded by Goodwin group was also inaugurated during the function.



Suraj Venjaramoodu and Devan being felicitated by Sudeesh and Sunil of Goodwin

Happy Onam



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എല്ലാവർക്കും ഹൃദയം നിറഞ്ഞ
ഓണാശംസകൾ



Rajan V Nair & Family, Thane

Sangeet Bhushan for A K Jayasuryan

■ Director of Natya Niketan Dance and Music Academy Boisar, A K Jayasuryan, has been nominated for the national 'Sangeet Bhushan' Award which will be bestowed on him at the India Theatre Olympiad on September 9 at 6.30 pm at Kala Vikash Kendra Auditorium Cuttack. Jayasuryan is a veteran Carnatic and Hindustani classical singer. The 22nd India Theatre Olympiad 2014 will combine all India Drama, Dance, and Music Competition from September 5 to 15 along with International Theatre Festival from

September 16 to 20 at Cuttack, Orissa. Tru Indian Information Society and Guidance President Cee Gee Warriar and Mumbai Amateur Artists Association General Secretary P N Bhatt will participate in the event. About 3500 performing artistes from all over India and overseas countries like Russia, New Zealand, Italy, Indonesia, Argentina etc are expected to attend the theatrical extravanga while there will be competitions in vocal, and instrumental music at the music competition.



Chenda Melam Troupe, students of Lalitha Kalalayam Kalasree K N P Nambisan, performed their arangettam at Sarigaon Ayyappa Kshetram in Gujarat. Chenda artistes from Kerala and Mumbai attended the event.

Onam celebrations.

■ Powai Kerala Samajam will be organising the 28th Onam celebrations titled-ONAM 2014 - with a variety of cultural and entertainment programmes on Sunday, 14th September 14, 2014 at Jain Mandir Hall, Opp. I.I.T. Main Gate, Powai from 10.00 am onwards.

The programme will be inaugurated by K.V. Satyanath, Managing Editor, KERALA IN MUMBAI. Kirit Somayya (M.P.), Sanjay Dina Patil (Ex-M.P.), Mangesh Sangle (M.L.A.), Chandan Sharma (Municipal Corporator), Prince Vaidyan (President, K & K Social Foundation & Past President, Samajam) and S.R. Pillai (Chairman, Hiranandani Keralite Association) will be felicitated on the occasion.

Smt. Meenakshi Balasubrahmanian, Vice Chairperson M. B. A Foundation, Powai will be specially honoured for the excellent work being carried out in Mumbai in the field of Training and Employment of the Disabled.

There will be Discussion in Malayalam on the topic: Yuvajanagal Neridunn Pratisandhikal (Crisis faced by Youth Today). C.P. Krishnakumar will speak on Sankethika Valarchayum Samskarika Parinamavum (Technological growth & Cultural Evolution). Ms. Manasi will speak on Vanithakalum Swaswarakshayum (Women & Self Protection). P.R. Krishnan will speak on Yuvakkalum Thozhil Rangavum (Youth & Labour Situation), K.V. Satyanath will speak on Puthu Thalamurakku Mungamikal Anabhimatharo? (Are Elders unacceptable to GenNext?). V.N. Gopalakrishnan (Convenor, Vichara Vedi and Advisor, Powai Kerala Samajam) will be the Moderator.

Malayalam Mission, Powai Unit will perform a Cultural programme while Seven Strings Music Band will perform an Orchestra. The Onam 2014 will be culminated with a grand "Onasadhya". Smt. Maya Sahajan and Miss Preeti Alex will comper the programme. Gangadharan (General Secretary, Powai Kerala Samajam) will propose a vote of thanks.



C Jayaram and Family
Poonam Nagar, Andheri (E)

Silence of Sugathakumari

It all happened with a comment from Booker Prize Winner Arundhati Roy about the Father of the Nation Mohandas Karamchand Gandhi, not exactly in glorifying terms. One positive aspect of our leaders belonging to the political class and the cultural czars is that they all have an opinion about every issue under the sun.

Unfortunately none of our leaders did make the routine noises about Ms Roy's comment. They cannot be blamed for this aberration as they were all very busy with the issues of the State. Everyone in Kerala is aware of the fact the most burning issue adversely affecting them is the allotment of Plus 2 batches to private schools which is not responsible to the government that foots their salary bill. The entire population of Kerala firmly believes that the only job of the government is to distribute money to persons - to the unemployed, employed, senior citizens, widows, unmarried girls, farmers having big or small rubber estates and experimenting with various crops that might fetch them high profits in short periods etc, pensions to all irrespective of they worked or not in any field and finally to provide food items at subsidised rates. Certain managers of private institutions allege that the agents



of political parties are asking for amounts like Rs. one crore per batch against which the managers could collect Rs. 30 lakhs from applicants for the post of lecturers.

Let us return to the topic of Arundhati Roy. G Karthikeyan, speaker of the state assembly, however could not digest this criminal silence of those who normally react to any issue and severely criticised this attitude, without naming anyone. Nevertheless the arrow pierced the point where it mattered.



G Karthikeyan

Poetess and social activist Prof Sugathakumari responded and wrote a heart rendering article in Malayala Manorama. In her rejoinder, the poetess conceded that she agreed with all the points raised by

him and pointed out that all Congressmen and his party worshipping Gandhiji day in and day out, ignored the despicable comments of Ms Roy. She further pointed out she was not defending them but she herself could not react because for the last one month she was undergoing various ailments and underwent a major surgery. She deserved kindness as she was already above eighty years. She also deplored the tendency of the Malayalees not to move their finger at the critical times.

Sugathakumari confesses that she often invokes the name of Gandhiji and believes that his methods are still valid for finding solutions to the problems of today. She questions the audacity of the Congress leaders present there in keeping mum when Ms Roy insulted Gandhiji during her speech in the University of Kerala Auditorium.



From: Maternal grand father-PKS Nair, Maternal grand mother-Geetha S. Nair, Paternal grand father-Chandrasekharan Nair, Paternal grand mother-Rema devi, Father-Abhilash Nair, Mother-Soumya Nair, Uncle-Sourabh Nair,



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(Moral)Police of Kerala

Five decades ago a minister of Kerala was caught with a woman in his car when it was involved in a road accident. He lost his ministerial post and a few months later died of heart attack. About a decade ago, a high profile political leader was caught with another woman, not his wife, and he along with the woman was handed over by the people who were doing moral policing. In both the above cases, the state police was initially not involved.

Now a woman who is a theatre activist and film actress was prevented from continuing her journey to Thiruvananthapuram as she was riding pillion with her male friend from Kollam at night. Hima Shankar and her friend Sreeram were riding on his motor bike after having their supper at her house along with her family members to reach their rehearsal camp early next morning. When the ASI stopped them at midnight on the



road, they explained in detail but still they were treated badly and were abused in foul language. They were asked to follow the police to the Station. Though her father reached the station soon, they were allowed to proceed to Thiruvananthapuram only after 11 am.

When Hima told the police that she was approaching The Human

Rights Commission for redressal, the police authorities asked the ASI and the constables involved to explain their side. Nevertheless, Hima is bent on approaching the higher up to prevent similar future incidents.

After the enquiry, S P Lalji admitted that the police erred in their conduct and should have behaved in a better way speaking a respectable language. He admitted this in a report submitted to the City Police Commissioner Devesh Kumar Behra. The police should have allowed them to go after seeing the relevant papers and there was no need to detain them till morning. The matter was all the more serious as the couple were stopped twice on their way to Thiruvananthapuram. They were kept in two separate cells to prevent from communicating with each other. It is all the more compounding that even after the involvement of the relatives, the police insisted on keeping them overnight.



Alice & Johnson Therattil with Chief Minister of Maharashtra Shri Prithviraj Chavan & MRCC President H'ble Shri Janardhan Chandurkar

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CONFIDENT GROUP SURGES AHEAD GLOBALLY

Confident Group is a rapidly growing conglomerate, with more than 135 projects spread across South India and abroad. This Bangalore based group is continuing its success streak by introducing world-class projects time and again.

Confident Group is unique in many ways but the highlight is that it has a 'Zero Debt' on all its Real Estate Projects as the company does not have any external source of funding for any of its Real Estate Projects. The group has diversified into various sectors namely healthcare, airlines, hospitality, entertainment, education, retail and trading. The group hopes to be a part of the client's life at each step, starting from the time they buy a villa, plot, flat or commercial space.

The company has a mammoth land bank of over 1000 acres with projects varying from 1 acre to 400 acres. As the group focuses on Real Estate, they aim to build homes, apartments and villas keeping the clients need in mind. The group also has plans to construct malls and multiplex across Kerala. Forty multiplex screens are being planned across Kerala by Confident. However the core business is in building apartments and there are dozens of



such projects that are underway in Kerala and Bangalore.

Confident Group is having projects across Kerala and Bangalore. The project, Confident Leo situated at Kakkanad, Cochin is just 3 Km away from Info park and smart city. This well designed apartment project is being

developed with 2 and 3 bed room flats for your luxury and eco friendly living with ample natural lighting. Confident Indus and Confident Pride are yet other luxury apartment projects in the heart of Cochin City. Confident Indus project is coming up in Palachuvadu, a place which offer remarkable access to all parts of

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Kochi. The Confident Pride is a mini township project of Confident Group which is near to Lulu Mall, Edapally. This three tower project coming up with a unique facility called Confid Care. It is a first time amenity by a builder in Kerala, a full-fledged facility to take care of your elderly parents during the whole day when you are out at your workplace.

Confident Group has launched its first Villa project in Trivandrum called the Confident Altair at Kariyavttom. Confident Avior is another eminent project of Confident Group, consisting of 2 & 3 BHK apartments in 2 blocks it is coming up near Chenkottukonam, Trivandrum. Confident Zaniah, the prestigious 120th project loaded with all modern amenities offers 2 and 3 BHK apartments coming up in Meenamkulam, near Kazhakuttom. Confident Gold Coast is the finest apartment enclave from Confident Group located at Kumarapuram.

In Thrissur the group has got into the heart of the city with projects like Confident Vega III, Confident Elite, Confident Gemini, Confident Orion and Confident NRI Enclave. All these projects within the 5 km radius of the cultural city are a perfect place for luxury living at affordable price. Calicut is a growing business hub and it needs space with unique international amenity for its shopping needs. Confident Group is accomplishing this need through "CONFIDENT PLATINUM MALL" where celebrations take a turn as there awaits shopping area, multiplex theaters, food courts,

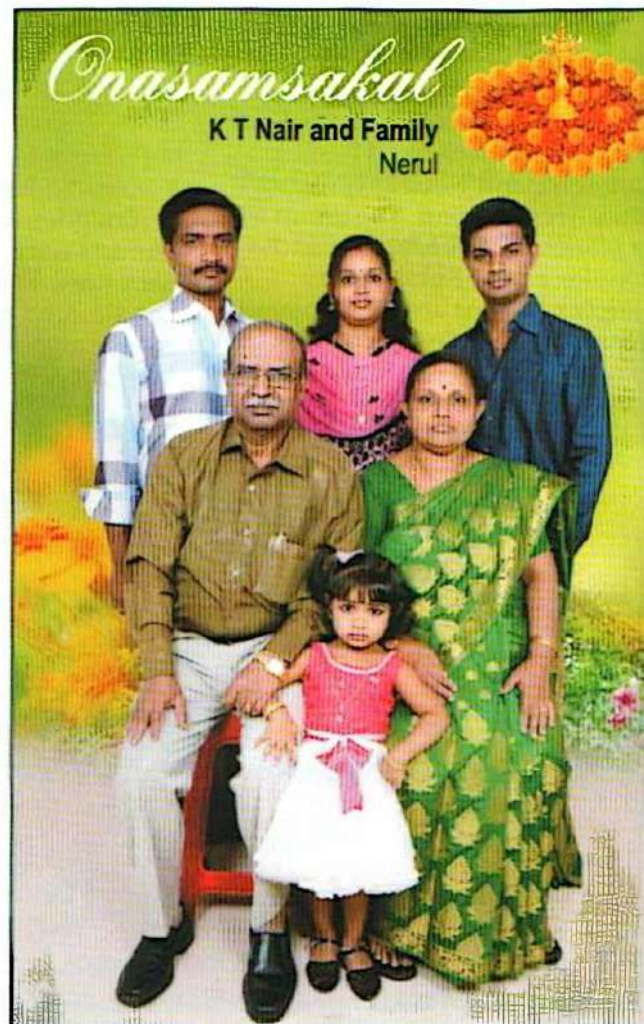
entertainment zone and lot more. Confident Exotica, on MLA Road, Kottooli is another luxury apartment project of Confident Group in Calicut.

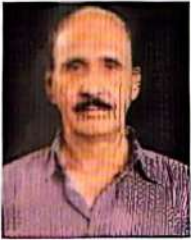
In Bangalore, the company offers Villa Plots, villas and Apartment at very affordable rate at prime locations. The Confident Jade is the latest launch of two and three BHK luxury apartment's projects in Sarjapur Road by this group. The Confident Leo is another exclusive 3 BHK apartment project in Sarjapur Road, Bangalore. Confident Group offers the largest and widest choice of approved villa plots in Bangalore.

Aiming for a futuristic growth Confident is entering the lifestyle industry too. The first flagship mega showroom, the world's largest perfume showroom Parfum Monde is open on Sheikh Zayed road in Dubai. The fragrance will spread across the globe with 50 more outlets. In the hospitality sector, the group has two five star resorts. Confident Cascade is a resort

cum convention centre and the boutique hotel is under the banner of Confident Propus. In addition the group also has a glamour spa named Confident Amoon where every client is pampered in a special way. The group's foray into airlines ensures the company meets the need of all travel in India in a customized manner as they are flexible thereby helping the client to get where they want to without having to wait. On the health care sector the group is planning to open British Royal hospitals in Bangalore with a vision to be the ultimate hospital of choice for both the patients and the best doctors, where they deliver high quality, transparent and ethical medical care with a human touch. Confident GEAR Montessori Plus is another initiative to provide exemplary education. Confident Group Golf Course in Bangalore has recently won the country's best new Golf Course Award. The group is the official sponsor of West Indies Team for the ICC T20 World Cup 2014.

Confident Group has recently opened its office in Mumbai at Hee Panna Shopping Mall, Powai. ■





വി ബാലചന്ദ്രൻ

വിരസമാക്കണോ വിശ്രമജീവിതം നാട്ടിൽ?

നാട്ടിലേക്കായി നാം എത്ര പണം ചിലവഴിച്ചാലും അതിന് ഒരർത്ഥവുമില്ല. അത് നമുക്ക് ഒന്നും നേടിത്തരുന്നില്ല. നാം എന്നും നാടിന് അന്യർതന്നെ. റിട്ടയർമെന്റിനുശേഷം നാട്ടിൽ ചെന്ന് സ്വന്തം വീടുവെച്ച് സ്ഥിരതാമസമാക്കിയാലും നാട്ടുകാർ നമ്മെ രണ്ടാംതരം പൗരന്മാരായേ കാണുകയുള്ളൂ.

മുംബയിലേക്ക് മലയാളികൾ കൂട്ടമായി വന്നെത്തിക്കൊണ്ടിരുന്നത് പ്രധാനമായും ഉപജീവിതത്തിനുവേണ്ടിയുള്ള തൊഴിൽ അന്വേഷണത്തിന്റെ ഭാഗമായിട്ടായിരുന്നു. കൂട്ടത്തിൽ ചിലരെക്കെ ഉപരിവിദ്യാഭ്യാസത്തിനായും ഈ നഗരത്തെ ഉപയോഗിച്ചു. ഇവിടത്തെ സാഹചര്യങ്ങളുമായി പെട്ടെന്ന് ഇണങ്ങിച്ചേർന്ന മലയാളികൾ കഠിനാധ്വാനം കൈമുതലാക്കി സ്വന്തം ജീവിതത്തിന് അടിത്തറയിട്ടു. അവിവാഹിതരായ യുവാക്കൾ കൂട്ടം ചേർന്ന് മുറിയെടുത്ത് താമസിക്കുകയായിരുന്നു പതിവ്. വിവാഹിതരാകുന്നതോടെ ഓരോരുത്തരും സ്വന്തം നിലയനുസരിച്ച് താമസസ്ഥലങ്ങൾ വാടകയ്ക്കെടുക്കാൻ തുടങ്ങി. സാമ്പത്തികമായി കെട്ടുറപ്പ് വന്നതോടെ അവർ വാസസ്ഥലങ്ങൾ വില കൊടുത്തു വാങ്ങി ഇവിടെ സ്ഥിരതാമസമാക്കി. പിന്നീട് സ്വന്തക്കാരെയോ ബന്ധുക്കാരെയോ സുഹൃത്തുക്കളെയോ ഒക്കെ കൊണ്ടുവന്ന് അവർക്കും ജോലിയാക്കി കൊടുത്തു. കാലക്രമേണ മുംബയിലെ മലയാളിസമൂഹം വികസിച്ചു.

ഇന്നത്തെ സ്ഥിതിയിൽ മാറ്റമുണ്ടെങ്കിലും കേരളത്തിൽ നിന്ന് മുംബയിലേക്ക് ജോലി അന്വേഷിച്ചു വരുന്നവർ വളരെ കുറഞ്ഞു. എന്നിരുന്നാലും മുംബയിലെ മലയാളികളുടെ എണ്ണത്തിൽ വർദ്ധനവുണ്ടായിട്ടുണ്ട് എന്നതാണ് സത്യം. മുംബാദേവി (മഹാലക്ഷ്മി)യുടെ അനുഗ്രഹം തന്നെ!

കേരളമാണ് പെറ്റമ്മ എന്നിരുന്നാലും പോറ്റമ്മ ബോംബെ തന്നെ എന്നു പറയാതിരിക്കാൻ വയ്യ. അങ്ങനെയൊന്നെങ്കിൽ കർമ്മഭൂമിയും ബോംബെതന്നെ ആകണമല്ലോ.

ചർച്ചാവിഷയം

ഇന്ന് ഉൾക്കൊള്ളാൻ കഴിയുന്നതിലധികം ജനങ്ങളെക്കൊണ്ട് മുംബൈനഗരം വീർപ്പു മുട്ടുകയാണ്. ജനങ്ങൾക്ക് പ്രാഥമികാവശ്യങ്ങൾക്കുള്ള സൗകര്യം ചെയ്തുകൊടുക്കാൻപോലും കഴിയാതെ സർക്കാർ വിഷമിക്കുന്നു.



A Morning session of senior citizens of Mumbai

ജോലിയിൽനിന്ന് വിരമിച്ച പലരും ഇന്ന് തിരക്കിൽനിന്ന് മാപനത്തിനായി സ്വന്തം നാട്ടിലേക്ക് സ്ഥിരതാമസത്തിന് നിരീക്ഷിക്കുകയാണ്. മലയാളികളാണ് ഈ തീരുമാനം എടുക്കുവാൻ ഭൂരിഭാഗവും. പ്രശാന്തസുന്ദരമായ കേരളീയാന്തക്ഷണം എന്ന സ്വപ്നമാണ് അവരെ അതിനു പ്രേരിപ്പിച്ചിട്ടുള്ളത്.

എന്നാൽ എന്താണ് കേരളത്തിലെ ഇന്നത്തെ അവസ്ഥ? കേരളീയാന്തരീക്ഷത്തിൽ വളരെയേറെ വ്യത്യാസം നന്നിരിക്കുന്നു. പണ്ടത്തെ 'നോസ്റ്റാൾജിയ' ഇപ്പോൾ റാടിനോട് ഇല്ലെന്നതാണ് വാസ്തവം. കാരണം പഴയ കാലത്തെപ്പോലെ പശുവിൻപാൽ, പുരയിടത്തിലെ ചുട്ടക്കറി, കുളത്തിലെ കുളി മുതലായവ ഒന്നും ഇന്ന് ഇല്ല. മരിയും പച്ചക്കറികളും പഴങ്ങളും അന്യനാട്ടിൽ നിന്നാണ് രുന്നത്. വിലയും കൂടുതലാണ്. ഗൾഫുകാരുടെ മുൻതട്ടിച്ചുള്ള ചിലവാക്കലിനു മുന്നിൽ നമുക്ക് പിടിച്ചു നിൽക്കാനാവില്ല. ജോലിക്കാരെപ്പോലും കിട്ടാനില്ല. പഴയ പ്രവണങ്ങളൊന്നും കാണാനില്ല. എല്ലാം അപരിചിതർ. ഹർക്കാർ ആപ്പീസുകളിൽനിന്ന് കാര്യങ്ങൾ ചെയ്തു നിട്ടാനും പ്രയാസമാണ്. എന്നിരുന്നാലും ശുദ്ധവായുവും ലളിതകാലാവസ്ഥയും ചേർന്ന ഹരിതകേരളം ദൈവത്തിന്റെ ദാനം നാടുതന്നെ. ഡോക്ടർമാരുടെ സേവനം പൊതുവെ ലഭ്യവും കുറഞ്ഞതാണെന്ന സവിശേഷതയുമുണ്ട്.

മുംബയിലെ ജോലിയിൽനിന്ന് വിരമിച്ചതിനുശേഷം റാട്ടിൽ വിശ്രമജീവിതം നയിക്കാൻ പോകുന്ന നിരവധി പരെ കാണാൻ കഴിയും. ഇതിന്റെ ഗുണദോഷവശങ്ങൾ രിശോധിക്കുമ്പോൾ ഒറ്റവാക്കിൽ, വേണമോ വേണ്ടയോ റുന്നു പറയാനാവില്ല. വ്യക്തിപരമായ കാര്യങ്ങളും രിതസ്ഥിതികളുമാണ് അതിനു കാരണമെന്നതുതന്നെ. വിശ്രമജീവിതം നാട്ടിൽ ചിലവാക്കാൻ തീരുമാനം എടുക്കു വാൻ അതേപറ്റി കൂടുതൽ അറിയാനായി സമപ്രായക്കാ റും അനുഭവസ്ഥരുമായവരോട് സംവദിക്കുന്നത് നന്നായി ിക്കും.

കേരളത്തിലെ ഒരു മന്ത്രി ഷൺമുഖാനന്ദ ഹാളിൽ ഒരു ഡാംസ്കാരികപരിപാടിയിൽ പങ്കെടുക്കുമ്പോൾ പറയുക റുണ്ടായി, "നിങ്ങൾ എല്ലാം ഇവിടെ സന്തോഷവും ഡഹാർദ്ദവും ഉള്ളവരാണ്. എന്നാൽ കേരളത്തിലേക്ക് റിരിച്ച് വരുത്. കാരണം അവിടെ കാലുമാറലും പാര റ്റിക്കലുമാണ്" എന്ന്. ഇത് രാഷ്ട്രീയപരമായ ഒരു അഭി റായമായി എടുക്കാം. എന്നാലും പൊതുവായി അങ്ങനെ റയുന്നത് ശരിയാണോ?

ഇന്നത്തെ അവസ്ഥ

വിരമിക്കലിനുശേഷം വിശ്രമജീവിതം നയിക്കാൻ റാട്ടിലേക്ക് തിരിച്ചുപോകുന്നവരുടെ അവസ്ഥയെന്താണ്? ലരും ജീവിതം കൈവിട്ടുപോയ സാഹചര്യത്തിൽ ിണ്ടും നഗരത്തിന്റെ തിരക്കിലേക്ക് തിരിച്ചെത്തുന്നതാ റാണ് കണ്ടുവരുന്നത്. ഇന്നത്തെ കേരളവുമായി അവർക്ക് ഡുതരത്തിലും പൊരുത്തപ്പെടാനാവില്ല. തങ്ങൾ വിട്ടു ഡാന നാടല്ല ഇന്നത്തെ കേരളമെന്ന യാഥാർത്ഥ്യം ിരിച്ചറിയുന്നതോടെ എങ്ങനെയെങ്കിലും മുംബയിൽ ിരിച്ചെത്തിയാൽ മതിയെന്ന നിലയിലാണ് അവർ.

2011 ജൂലൈയിൽ അനന്തിരവളുടെ കല്യാണത്തിൽ പങ്കെടുക്കാനായി കേരളത്തിലേക്ക് തിരിച്ചു. ഗുരുവായു രിൽ നടക്കുന്ന വിവാഹത്തിന്റെ മുഹൂർത്തം രാവിലെ പതിനൊന്നു മണിക്കായിരുന്നു. അതിനുമുമ്പെ എത്ത ത്തക്കവിധത്തിൽ കാലത്ത് ഏഴരയോടെ എയർ ഇന്ത്യ റൈറ്റ് ഇൻ്റർ നെടുമ്പാശ്ശേരി വിമാനത്താവളത്തിലെത്തി. പുറത്തുവന്നപ്പോഴാണ് അറിയുന്നത് ജനങ്ങളെ വലക്കുന്ന 'ഹർത്താൽ' ആണെന്ന്. എട്ടുമണിക്കൂറിനുശേഷമാണ് വീട്ടിലെത്താൻ കഴിഞ്ഞത്. എന്തിനുവേണ്ടിയാണോ വന്നത്, ആ മംഗളകർമ്മത്തിൽ പങ്കെടുക്കാനൊട്ടു കഴിഞ്ഞ തുമില്ല. ഹരിതകേരളം ദൈവത്തിന്റെ ദാനം നാടാണല്ലോ. എന്തു പറയാൻ? എല്ലാവരും ഹർത്താൽ അടിപൊളിയായി ആഘോഷിക്കുന്നു, സ്വസ്ഥം, സന്തോഷം!

കഴിഞ്ഞ വർഷം മുംബയിലെ ഒരു മലയാളി പരിപാടിയിൽ അതിഥിയായി ഞാൻ പങ്കെടുക്കുക യുണ്ടായി. അറുപത്തിയഞ്ചു വയസ്സിനു മുകളിലുള്ള എൺപതോളം മലയാളികളെ അന്നവിടെ വെച്ച് പരിചയപ്പെട്ടിരുന്നു. എല്ലാവരും 1960-70 കാലഘട്ടത്തിൽ വിദ്യാഭ്യാസത്തിനുശേഷം കേരളം വിട്ടുപോന്നവരാണ്. ആരും ഇവിടെ ജനിച്ചുവളർന്നവരല്ല. ഇവിടെ ജോലി ചെയ്ത് സമ്പാദിച്ച് നഗരത്തിൽതന്നെ നിലയുറപ്പിച്ചവർ. അന്ന് അവരിൽ ചിലർ ഒരു ചോദ്യം ഉന്നയിക്കുക യുണ്ടായി. നാം ജോലിയിൽനിന്ന് വിരമിച്ചുകഴിഞ്ഞു. എന്തിട്ടും എന്തുകൊണ്ട് നാട്ടിൽ സ്ഥിരതാമസത്തിനു പോകുന്നില്ല? 'നാട്ടിൽ സ്വന്തമായി വീടും സ്ഥല

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ആരാധിക്കൂ
ആചരിക്കൂ
ആശംസിക്കൂ”

- വി. ബാലചന്ദ്രൻ -

വുമില്ലാത്തതുകൊണ്ട് എന്തൊരു സാമാന്യ ഉത്തരം വന്നെങ്കിലും അതുമാത്രമല്ല, പല സാഹചര്യങ്ങളും അതിനു കാരണമാകുന്നുണ്ടെന്ന് തുറന്ന ചർച്ചയിൽ മനസ്സിലായി.

പ്രവാസികളോട് അടുത്തു പെരുമാറാൻ വിമുഖത കാണിക്കുന്ന ഒരു ജനസമൂഹമാണ് ഇന്ന് നാട്ടിലുള്ളത്. സ്വന്തക്കാരിയായാലും ബന്ധുക്കളായാലും അവർ പ്രവാസികളോട് ഇടപഴകുവാനോ അടുക്കുവാനോ അധികം ഇഷ്ടപ്പെടുന്നില്ല. സ്നേഹബന്ധങ്ങൾ ഒട്ടുമില്ല. എല്ലാവരും തിരക്കിലാണ്. ആർക്കും ഒന്നിനും സമയമില്ലെന്നമട്ടാണ്. പ്രവാസിയുടെ പറമ്പിന്റെ അതിരൂ മാന്തി സ്വന്തം വരുതിയിലാക്കുന്നവരാണ് ഇന്നത്തെ കേരളീയരിൽ ഒരു വിഭാഗം.

തറവാട്ടുസ്വന്താകട്ടെ നോക്കാൻ ഏല്പിച്ചവരുടെ അധീനതയിലായി. പെങ്ങൾക്കാണ് നോക്കാൻ കൊടുത്തതെങ്കിൽ ഇന്ന് കാര്യങ്ങൾ നടത്തുന്നത് പെങ്ങളുടെ മകളുടെ ഭർത്താവാണ്. പണ്ടൊക്കെ മുംബയിൽനിന്ന് ലീവിന് നാട്ടിൽ ചെല്ലുമ്പോൾ റെയിൽവെ സ്റ്റേഷനിൽ ഒരു പരിവാരംതന്നെയുണ്ടാകും സ്വീകരിക്കാൻ. ഇന്ന് പെട്ടിയും താങ്ങി വീട്ടിൽചെന്നു കയറിയാൽ ബന്ധുക്കളുടെ മുഖത്ത് സന്തോഷത്തിന്റെ കണിക പോലുമുണ്ടാവില്ല. കാലം അത്രയ്ക്ക് മാറി.

എന്നാൽ മുംബയിലെ അവസ്ഥയോ? കൂട്ടത്തിലെ പലർക്കും സന്തോഷത്തിനു വകയില്ല. മക്കൾ അടുത്തില്ല. അവർ ദുഃഖമായിലോ അമേരിക്കയിലോ നേട്ടങ്ങൾ കൊയ്യുകയാണ്. ഈമെയിൽ, ഫോൺ തുടങ്ങിയ ആധുനികസൗകര്യങ്ങളൊക്കെയുണ്ടെങ്കിലും റിട്ടയറായ മാതാപിതാ

ക്കൾക്ക് ഇതൊന്നും തൃപ്തിയേകുന്നില്ല. ചിലരുടെ മക്കൾ ശ്രദ്ധിക്കാതെ കൂടുംബത്തിൽനിന്ന് തീർത്ത അകത്ത് കഴിയുന്നു. 'തലമുറയുടെ വിടവ്' (generational gap) മക്കളെ മാതാപിതാക്കളിൽനിന്ന് അകറ്റുന്ന അതുകൊണ്ട് ജീവിതസായാഹ്നം സന്തോഷത്തിൽ കണ്ണീർക്കടലിൽ മുങ്ങിത്താഴുന്നു.

റിട്ടയർമെന്റിനുശേഷം മുംബയിലെ ഫ്ളാറ്റ് മകൾ മകൾക്കോ കൊടുത്ത് നാട്ടിൽ സ്ഥിരതാമസത്തിലേക്കു പോയവരുണ്ട്. അവർ മുംബയിലേക്ക് തിരിച്ചുവരാൻ വഴിയില്ലല്ലോ എന്നോർത്ത് പരിതപിക്കുന്നു. നാട്ടിൽ സ്ഥിരതാമസത്തിനു പോയി ഗത്യന്തരമില്ലാതെ തിരിച്ചു മുംബയിൽ വന്ന അമ്മൂപ്പേർ അടുത്തടുത്തായിരുന്ന ഫ്ളാറ്റ് മക്കൾക്ക് കൊടുത്തത് വിസ്ഫീർണ്ണമായി എന്നു ആകുലപ്പെടുന്നു. എന്നാൽ വ്യവസായമെല്ലാം സന്തോഷിച്ചില്ല.

ഇനി എന്തു ചെയ്യാം?

റിട്ടയർമെന്റിനുശേഷം ഞാൻ ഇപ്പോൾ ഇടയ്ക്കിടയിൽ നാട്ടിൽ പോകുന്നുണ്ട്. എന്റെ സന്ദർശനങ്ങളിൽ നാട്ടിലെ അവസ്ഥ ശരിക്കും മനസ്സിലാക്കാൻ കഴിയുന്നു. നാട്ടിലേക്കായി നാം എത്ര പണം ചിലവഴിച്ചാലും അതിന് ഒരർത്ഥവുമില്ല. അത് നമുക്ക് ഒന്നും നേടിത്തരുന്നില്ല. നാം എന്ന നാടിന് അന്യർതന്നെ. റിട്ടയർമെന്റിനുശേഷം നാട്ടിലെ ചെന്ന് സ്വന്തം വീടുവെച്ച് സ്ഥിരതാമസമാക്കിയാലും നാം കാർ നമ്മെ രണ്ടാംതരം പൗരന്മാരായേ കാണുകയുള്ളൂ.

എനിക്കു മനസ്സിലാക്കാൻ കഴിയുന്ന കാര്യം റിട്ടയർമെന്റിനുശേഷം നാട്ടിൽ സ്ഥിരതാമസത്തിനു പോകാൻ മലയാളികളെക്കാൾ സന്തോഷം അനുഭവിക്കുന്ന മുംബയിൽത്തന്നെ അവശേഷിച്ച കാലം കഴിയുന്നതിരുമാനിച്ചവരാണെന്നാണ്. നാട്ടിലേക്ക് തിരിച്ചുപോകുവാൻ ആഹ്ലാദിക്കാൻ യാതൊരു വകയും അവിടെ കിട്ടുന്നില്ല. സർക്കാരുമായി ബന്ധപ്പെട്ടു ലഭിക്കുന്ന ആകുലപ്പങ്ങളും പരിഗണനയുമൊക്കെ എല്ലാ സംസ്ഥാനങ്ങളിലും അനുഭവിക്കുന്നവരുന്ന നയമയതിനേക്കാൾ കേരളത്തിന്റെ പ്രത്യേകതയായി ചൂണ്ടിക്കാട്ടാനാകാത്ത അതുകൊണ്ട് കേരളത്തിലേക്ക് പോകുന്നത് അവിടെ നയനാനന്ദകരമായ ദൃശ്യങ്ങൾ ആസ്വദിക്കാൻ വേണ്ട മാത്രമാകുക, ഒരിക്കലും സ്ഥിരതാമസത്തിനാകാൻ ഗ്രാമാന്തരീക്ഷത്തിൽ കുറച്ചുനാൾ കഴിയണമെന്നു തോന്നാൻ അതിനു സൗകര്യമുള്ളവർ ഒരു 'ചെയ്ഞ്ചി' നാട്ടിൽ പോയി താമസിക്കുക. എന്നാൽ സ്വന്തം പെരുമാറ്റം താമസിക്കുവാനും സ്ഥലമുള്ളതല്ലതാണ്. കാരണം സ്വന്തക്കാരിയായാലും അതിഥിയായ പരിമിതികൾ ഉണ്ടല്ലോ.

ഉത്സവങ്ങൾ എന്നും മനസ്സിന് ഉത്തേജനം പകരുന്നവയാണ്. തികച്ചും യാത്രികജീവിതം നയിക്കേണ്ടിവരുന്ന നഗരത്തിൽ പ്രത്യേകിച്ചും. "നമുക്കെന്ത് ഓണം? ഓ നാട്ടിലല്ലേ?" എന്ന് പണ്ട് പറയാറുണ്ട്. എന്നാൽ ശരിക്കും ഓണം ഇന്ന് മറുനാടുകളിലാണ് ആഘോഷിക്കപ്പെടുന്ന പായ്ക്ക് ചെയ്ത് വീട്ടിലെത്തിക്കുന്ന സദൃശ്യങ്ങളാണ് നാട്ടിൽ ഭൂരിഭാഗം വീടുകളിലും ഓണാഘോഷം

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Undertakes turnkey projects for fabrication and erection of all types of pipings, equipment's (rotary/ static), tanks etc, associated civil jobs including construction of plant and buildings, structural jobs, all types of shutdown jobs; Plant maintenance jobs, scaffolding jobs, skilled manpower supply jobs etc. in Department of Atomic Energy, Chemical Plants, Petrochemicals, Refineries, Steel and Cement Plants.

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കച്ചവടക്കാരും ടെലിവിഷനും ഓണം ഏറ്റെടുത്ത് വിൽക്കുന്നു. ഓണവിഭവങ്ങളുടെ ചുട്ടും ചുരുമൊന്നും അടുക്കളകളിൽനിന്ന് ഇപ്പോൾ ഉയരുന്നില്ല.

ജീവിതത്തിലെ കർത്തവ്യങ്ങളെല്ലാം നിറവേറ്റി വിശ്രമ ജീവിതം നയിക്കുന്ന റിട്ടയർമെന്റ് ലൈഫിൽ ബി പി ഉണ്ട്, ഷുഗർ ഉണ്ട്, അത് കഴിക്കരുത്, ഇതു കഴിക്കരുത് തുടങ്ങി പല വിലക്കുകളും പാലിക്കേണ്ടിവരുന്നു. എന്നാൽ അതെല്ലാം മറന്ന് ഉത്സവവേളകൾ ആഘോഷിക്കുന്നതാണ് എനിക്ക് പറയാനുള്ളത്. സാദൃശ്യമായ ഭക്ഷണം ആസ്വദിക്കൂ. ഓണം അതിനുള്ള അവസരമായി മാറട്ടെ.

മാതാപിതാക്കളുടെ സൗകര്യങ്ങൾ അന്വേഷിക്കുവാനും കുടുംബബന്ധങ്ങൾ നിലനിർത്തുവാനും നാട്ടിൽ ഇടയ്ക്കിടെ പോകേണ്ടത് ആവശ്യമാണ്. ഇതു കാരണമാണ് കേരളത്തിൽ പൊതുവെ ഫ്ളാറ്റ് സിസ്റ്റം പ്രചരിക്കാൻ ഇടയായിട്ടുള്ളത്. സുരക്ഷിതത്വവുമുണ്ട്. നാട്ടിലെ വീടുനിർമ്മാണക്കമ്പനികൾ മുൻബയിലും എക്സ്പോ നടത്തി വില്പന തകൃതിയായി നടത്തുന്നുണ്ട്.


കാര്യങ്ങൾ ഇങ്ങനെയൊക്കെയാണെങ്കിലും, നാട്ടിൽ കുറച്ചുനാൾ കഴിഞ്ഞ് മുൻബയിലേക്കുതന്നെ തിരിച്ചുവരിക. കാരണം മുൻബയാണ് നമ്മുടെ കർമ്മഭൂമി. സൗഹൃദങ്ങളും മാനസികോല്ലാസത്തിനുള്ള സാഹചര്യങ്ങളുമൊക്കെ നമുക്ക് ഇവിടെയാണുള്ളത്. പഴയ ഗൃഹാതുരതയുമായി ഇന്ന് നാട്ടിലെത്തിയാൽ സ്വന്തം ദുഃസ്ഥിതിയോർത്ത് പരിതപിക്കാനേ നിർവാഹമുണ്ടാകൂ.

പഴയ കാലത്തിന്റെ ഓർമ്മ ഉണർത്തുന്ന ഒന്നും അവിടെ ഇപ്പോൾ അവശേഷിക്കുന്നില്ല.


പ്രകൃതിരമണീയതയാൽ ആകർഷണീയവും, നാനാജാതിമതസ്തരുടെ സൗഹാർദ്ദപരമായ ജീവിതത്താൽ മാതൃകാപരവുമായ കേരളത്തെ പോലൊരു നാട് ലോകത്തിൽ മറ്റൊരിടത്തും ഉണ്ടാകുമെന്ന് തോന്നുന്നില്ല. ഏവരും ജീവിതസായാഹ്നം മനശാന്തി നിറഞ്ഞ അന്തരീക്ഷത്തിൽ കഴിച്ചുകൂട്ടാൻ ആഗ്രഹിക്കുന്നു. എന്നാൽ അന്തരമൊരിടം തെരഞ്ഞെടുക്കുമ്പോൾ അവിടെത്തെ സമകാലികാവസ്ഥകൂടി കണക്കിലെടുക്കേണ്ടതുണ്ട്. വിദേശത്തുനിന്നോ, മറുനാട്ടിൽനിന്നോ റിട്ടയർമെന്റിനുശേഷം കേരളം വിശ്രമജീവിതത്തിനായി തെരഞ്ഞെടുക്കുവാനുദ്ദേശിക്കുന്ന മലയാളികൾ തീർച്ചയായും നാട്ടിലെ മാറിയ സാഹചര്യങ്ങളും കേരളീയരുടെ പെരുമാറ്റരീതിയും പൂർണ്ണമായി മനസ്സിലാക്കേണ്ടതുണ്ട്. അങ്ങനെ ചെയ്യുകയാണെങ്കിൽ അബദ്ധം പറ്റിയെന്ന് പിന്നീട് ദുഃഖിക്കേണ്ടിവരില്ല. ഇങ്ങനെയൊക്കെ ആണെങ്കിലും പലർക്കും അനുഭവങ്ങൾ വ്യത്യസ്തമായേക്കാം. കാര്യങ്ങൾ പരിതസ്ഥിതിക്ക് അനുസരിച്ച് മാറുകയും ചെയ്തേക്കാം. ഈശ്വരശ്ലേഷയാണല്ലോ എല്ലാം.

എന്റെ എല്ലാ മുതിർന്ന സുഹൃത്തുക്കൾക്കും നമസ്കാരം!

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പിതൃമനസ്സിലെ കാർക്കശ്യം



V V Achuthan

■ കടുത്ത ദാരിദ്ര്യമായിരുന്നു ഞങ്ങളുടെ കുടുംബത്തിൽ. നാട്ടിലെ മിക്കവാറും എല്ലാ കുടുംബത്തിന്റേയും അവസ്ഥ ഇതുതന്നെയായിരുന്നു.

റേഷൻകടയിൽനിന്ന് ലഭിക്കുന്ന പുഴു നിറഞ്ഞ പച്ചരിയും ആനപ്പുല്ലെന്ന് വിളിച്ചിരുന്ന അമേരിക്കൻ ചോളവും മാത്രം ഭക്ഷിക്കാൻ. വയറുനിറച്ച് ഭക്ഷിക്കാൻ കഴിയാത്ത നാളുകൾ!

ജ്യേഷ്ഠന്തി മരിച്ച് ഒരുവർഷം കഴിഞ്ഞപ്പോൾ എന്നെ കുനഞ്ഞരുവിലെ പഞ്ചായത്ത് ബോർഡ് സ്കൂളിൽ ചേർത്തു. വിദ്യാലയത്തിൽ പോകാനുള്ള പ്രധാന പ്രേരണ അവിടെ സൗജന്യമായി ഉച്ചയ്ക്ക് ലഭിച്ചിരുന്ന ഗോതമ്പുപായസമായിരുന്നു. മുത്ത ജ്യേഷ്ഠൻ അപ്പോൾ അഞ്ചാം ക്ലാസിലായിരുന്നു പഠിച്ചിരുന്നത്. അതിലിളയ ജ്യേഷ്ഠൻ മടിമൂലം പഠനം നിർത്തിയിരുന്നു. അഞ്ചാംക്ലാസ് പാസായപ്പോൾ മുത്ത ജ്യേഷ്ഠനും പഠനത്തിനു വിരാമമിട്ടു.

രാമനളിയിൽ കുനഞ്ഞരുവിലെ പഞ്ചായത്ത് എലിമെന്ററി സ്കൂൾ കൂടാതെ, മദ്ധ്യഭാഗത്തായി മുസ്ലിം ഭൂരിപക്ഷമുള്ള വടക്കുമ്പാട്ടും ഒരു സ്കൂൾ ഉണ്ടായിരുന്നു. പക്ഷെ

രാമനളിയിലെ ഏക ഹയർ എലിമെന്ററി സ്കൂൾ ഞാൻ പഠിച്ച കുനഞ്ഞരുവിലെ ചിദംബരനാഥ ഹയർ എലിമെന്ററി സ്കൂൾ മാത്രമായിരുന്നു. വിദ്യാഭ്യാസത്തിന്റെ മൂല്യം മനസ്സിലാക്കാത്ത ഗ്രാമീണർ നിഷ്കളങ്കരും നിസ്സഹായരുമായിരുന്നു. അന്നത്തെ ഇന്ത്യയുടെ പ്രതീകമായിരുന്നു എന്റെ രാമനളിയും.

മറ്റു ദിക്കുകളെ അപേക്ഷിച്ച് രാമനളിവാസികളെ അഭിമാനപൂർവ്വകമായി അറിയുന്നവരുടെ ഇടയിൽ രണ്ട് വക്കീലന്മാരുണ്ടായിരുന്നു എന്നതാണ്. പി കെ കുഞ്ഞിരാമപൊതുവാളും പി രാഘവപൊതുവാളും വക്കീലന്മാരായ വിവരം രാമനളിനിവാസികൾ സന്തോഷത്തോടെയാണ് വരവേറ്റത്. എന്റെ അയൽവാസി അബ്ദുള്ള എഞ്ചിനീയറായ വിവരവും അവരെ അത്രത്തന്നെ സന്തോഷഭരിതരാക്കി.

മുത്ത ജ്യേഷ്ഠൻ പഠനം നിർത്തിയപ്പോൾ അച്ഛൻ കക്കോളത്ത് കുറച്ചു കൃഷിഭൂമി പാട്ടത്തിനു വാങ്ങി. അവിടെ കൃഷിപ്പണിക്കായി നിശ്ചയിക്കപ്പെട്ടത് മുത്ത ജ്യേഷ്ഠനായിരുന്നു. അങ്ങനെ പ്രായപൂർത്തിയാകാത്ത ജ്യേഷ്ഠന്മാർ അച്ഛനോടൊപ്പം പാടത്ത് ജോലി ചെയ്യുവാൻ

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അഞ്ചാംക്ലാസ് പാസ്സായ എന്നെ അധ്യയനവർഷം ആരംഭിച്ച് ഒരു മാസം പിന്നിട്ട ശേഷമാണ് ചിദംബരനാഥ് സ്കൂളിൽ ചേർത്തത്. എന്റെ മുൻഅധ്യാപകൻ നാരായണപൊതുവാൾ സാർ നിർബുന്ധിച്ചതുകൊണ്ടാണ് അച്ഛൻ അത് ചെയ്തത്.


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ഇതിനിടെ കുടുംബത്തിൽ ഒരു പ്രധാന സംഭവമുണ്ടായി. അച്ഛൻ ഒരു കറവുള്ള എരുമയെ വാങ്ങി. അതിനെ പരിപാലിക്കേണ്ട ഉത്തരവാദിത്തം രണ്ടാമത്തെ ജ്യേഷ്ഠനായിരുന്നു. എന്നിട്ടും വയറു നിറച്ച് ഊണ് കഴിക്കുന്നത് ഓണത്തിനും വിഷുവിനും മാത്രം.

പിന്നീട് അച്ഛൻ അഞ്ചു വാഴത്തൈകൾ വാങ്ങി വീട്ടിന്നുമുന്നിലുള്ള ഒഴിഞ്ഞ സ്ഥലത്ത് നട്ടു. പിന്നീട് ചങ്ങമ്പുഴയുടെ വാഴക്കുലകൾ അവിടെ പുനരാവരണം ചെയ്യപ്പെട്ടു. പുതുമണ്ണിൽ തയ്യുകൾ പെട്ടെന്നു വളർന്നു വലുതായി. ഏതാനും മാസങ്ങൾ കഴിഞ്ഞപ്പോൾ വാഴകളെല്ലാം കുലച്ചു. വലിയ കുലകൾ! സോദരി, പുവൻ, മണ്ണൻ,



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മൈസൂർ, കുമ്പാടിയിൽ ഇനങ്ങളിൽ പെട്ടവയായിരുന്നു അവ.

കായ പഴുത്തശേഷം അവ തിന്നുന്ന മുഹൂർത്തവും കാത്തുകിടന്നിരുന്ന ഞങ്ങളുടെ മുന്നിലേക്ക് ഒരു ദിവസം മടക്കാൽ അത്രുമാനേയും കൂട്ടി അച്ഛൻ വന്നു. ഏറെ വില പേശലിനുശേഷം ആ അഞ്ചു കായകളും അച്ഛൻ അത്രുമാന് വിറ്റു. അവരിരുവരും പോയപ്പോൾ ഞാൻ പൊട്ടിക്കരഞ്ഞു. അമ്മയും സഹോദരങ്ങളും കരയുന്നുണ്ടായിരുന്നു. “അമ്മേ, ഒരു കുലയെ കിലും പഴുപ്പിച്ച് ഞങ്ങൾക്ക് തരാമായിരുന്നില്ലേ, അച്ഛന്?” കരഞ്ഞുകൊണ്ട് ഞാൻ ചോദിച്ചു. ഞങ്ങളെ ആശ്വസിപ്പിക്കാനായി അമ്മ പറഞ്ഞു, അടുത്ത വാഴ കുലച്ചാൽ ഞങ്ങൾക്ക് തരീക്കാമെന്ന്. അത്തരമൊരു അവസരം ഒരിക്കലും

വന്നില്ല എന്നത് മറ്റൊരു കാര്യം. അക്കാലത്ത് കേരളത്തിൽ നല്ല അരി കിട്ടാനില്ലായിരുന്നു. മൈസൂർ സ്റ്റേറ്റിലായിരുന്ന കാസറകോട് നല്ല പുഴിക്കല്ലരി ലഭ്യമായിരുന്നു. രാത്രി കാലങ്ങളിൽ അച്ഛൻ അവിടെനിന്ന് തോണിമാർഗ്ഗം അരി കൊണ്ടുവന്ന് സേറിന് അഞ്ചുരുപയായി വീട്ടിൽ വെച്ച് വിറ്റിരുന്നു. കാസറകോട് അരിവില നാലുരുപയായിരുന്നു. നാട്ടുകാർക്ക് വിൽക്കുമ്പോഴും ഒരിക്കലും ആ അരികൊണ്ടുണ്ടാക്കിയ ഭക്ഷണം ഞങ്ങൾക്ക് ലഭിച്ചിട്ടില്ല. ഏതാനും വർഷങ്ങൾക്കുള്ളിൽ ഞങ്ങൾക്കു താഴെനാലുപേർകൂടി ജനിച്ചു. അച്ഛനും അമ്മയും എട്ടു മക്കളും ദാരിദ്ര്യവും ആ ചെറിയ വീട്ടിൽ സഹവർത്തിച്ചു. ദാരിദ്ര്യത്തെ അധികരിക്കാൻ എന്നെ

സഹായിച്ചത് അതിനിടെ ഞാൻ വളർത്തിയ യെടുത്ത വായന ശീലമായിരുന്നു. കേശവദേവം തകഴിയും ബഷീറും ചങ്ങമ്പുഴയും അങ്ങനെ എനിക്ക് പരിചിതരായി. ബാല്യകാലസഖിയും മാഞ്ചുവട്ടിലും എനിക്ക് മനപ്പാഠമായി.

ഒരു പേനയുടെ കഥ

എന്റെ ഹൈസ്കൂൾ വിദ്യാഭ്യാസകാലത്ത് എല്ലാ വിദ്യാർത്ഥികളും പെൻസിലും സ്റ്റീൽപെനുമാണ് ഉപയോഗിച്ചിരുന്നത്. അക്കാലത്ത് മലബാറിൽ എട്ടാംക്ലാസ് പരീക്ഷ മദ്രാസ് സർക്കാർ ആയിരുന്നു നടത്തിയിരുന്നത്. ആ പരീക്ഷയ്ക്ക് ഉത്തരങ്ങൾ എഴുതുന്നത് പേന കൊണ്ടു വേണമെന്നത് നിർബന്ധമായിരുന്നു. പക്ഷെ എനിക്ക് സ്വന്തമായോ വീട്ടിലോ ഒരുപേനയുണ്ടായിരുന്നില്ല. പരീക്ഷയ്ക്ക് നിർബന്ധമായും പേനകൊണ്ട് എഴുതണമെന്ന് നമ്പൂതിരി സാർ എല്ലാവരോടും പഠിപ്പിച്ചപ്പോൾ എനിക്ക് വേവലാതിയായി.

ഇക്കാര്യം അന്നുതന്നെ അച്ഛനോട് പറഞ്ഞപ്പോൾ അദ്ദേഹത്തിൽനിന്ന് യാതൊരുവിധ പ്രതികരണവുമുണ്ടായില്ല. രണ്ടു ദിവസം കഴിഞ്ഞ് ഞാൻ വീണ്ടും ഓർമ്മിപ്പിച്ചു. അടുത്ത ദിവസം അച്ഛൻ എന്നോട് പറഞ്ഞു, സൊള്ളൻ കണ്ണന്റെ ഓഫീസിൽ ചെന്നാൽ ഒരുപേന കിട്ടുമെന്ന്. പക്ഷെ രാവിലെ ഏഴുമണിക്കൂറുതന്നെ

Onasamsakal

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എല്ലാവർക്കും ഹൃദയം നിറഞ്ഞ
ശ്രീമാൻശ്രീമംസകൾ

Former President: ATMA, Kairali Samaj Kalwa, SABS Kalwa
Chairman Maharashtra Malayalee Chamber of Commerce and Industry
Central Committee Member Giants International

Upendra Menon

അവിടെയെത്തണം.

പിറ്റേന്ന് രാവിലെ സമയത്തിനു മുന്പുതന്നെ ഞാനവിടെയെത്തി. കല്ലുകച്ചവടക്കാരനായ കണ്ണൻ ഓഫീസിൽത്തന്നെയാണ് ഉറങ്ങുക. ഉറക്കം കഴിഞ്ഞ് കണ്ണൻ ഒമ്പതു മണിക്ക് പുറത്തുവരുന്നതുവരെ ഞാൻ പുറത്ത് കാത്തിരുന്നു. എന്തെങ്കിലും പരിചയഭാവം പോലും നടിക്കാതെ ഞാനെത്തിയാണ് വന്നതെന്നു ചോദിച്ചു. കാര്യം വിനയത്തോടെ പറഞ്ഞപ്പോൾ, പെണൊന്നുമില്ല, പൊയ്ക്കോ എന്ന പരുക്കനായ മറുപടിയാണ് കിട്ടിയത്. അതിരാവിലത്തെ നടത്തവും രണ്ടു മണിക്കൂർ നേരത്തെ കാത്തിരിപ്പും കഴിഞ്ഞ് ലഭിച്ച മറുപടി എന്നെ ഒട്ടൊന്നുമല്ല നിരാശനാക്കിയത്. കരഞ്ഞ് കണ്ണുനീർ തുടച്ച് ഞാൻ വീട്ടിലെത്തി അച്ഛനോട് വിവരം പറഞ്ഞു. എല്ലാം കേട്ടിട്ടും അച്ഛൻ മൗനം പാലിച്ചു.

1954 മാർച്ച് ഏഴാമതിയുതിയായി രുന്നു പരീക്ഷ. ആറാമതിയുതി വൈകിട്ട് കരഞ്ഞുകൊണ്ട് ഞാൻ

മുറിക്കുകയ്ക്ക് ഇരിക്കുകയായിരുന്നു. അപ്പോൾ പുറത്തുനിന്ന് പാർവതി ടീച്ചറുടെ ശബ്ദം കേട്ടു. കണ്ണീർ തുടച്ചുകൊണ്ട് ഞാൻ പുറത്തുവന്നു. കരയുന്നതെന്തിനെന്ന് ചോദിച്ചപ്പോൾ ഞാൻ കാര്യം പറഞ്ഞു. ടീച്ചർ ഉടനെ സ്വന്തം പെണെടുത്തു എനിക്ക് നൽകി, പരീക്ഷ കഴിയുന്നതുവരെ ഉപയോഗിച്ചുകൊള്ളാൻ പറഞ്ഞു. നന്നായി പഠിയ്ക്കണം, നന്നായി പരീക്ഷ എഴുതണം എന്ന് എന്നെ അനുഗ്രഹിച്ചശേഷം ടീച്ചർ പോകാനായി തിരിഞ്ഞപ്പോഴാണ് അച്ഛൻ വന്നു കയറിയത്.

പേന വാങ്ങി നൽകാത്തതിന് അച്ഛനെ കുറ്റപ്പെടുത്തി സംസാരിച്ചിട്ട് ടീച്ചർ ഇറങ്ങിപ്പോയി. അച്ഛൻ ഒന്നുംതന്നെ മറുപടി പറഞ്ഞില്ല.

അറുപതു വർഷങ്ങൾക്കുശേഷം ഇന്ന് തിരിഞ്ഞുനോക്കുമ്പോൾ തോന്നുന്നു, അന്ന് പാർവതി ടീച്ചർ പേന നൽകിയില്ലായിരുന്നുവെങ്കിൽ ഞാൻ പരീക്ഷ എഴുതില്ലായിരുന്നുവെന്ന്. ഞാനും പഠനം മുടക്കി ജ്യേഷ്ഠന്മാരോടൊപ്പം കൃഷിപ്പണി ചെയ്തു

ഥ സ്കൂളിൽനിന്ന് ആ വർഷം ആറു പെൺകുട്ടികളെ ടക്കം പതിനെട്ടു പേരാണ് പരീക്ഷ എഴുതിയത്. അതിൽ മൂന്നു പേർ വിജയിച്ചു. കെ വി കൃഷ്ണൻ, കുപ്പാടക്കൻ കുഞ്ഞിരാമൻ, പിന്നെ ഞാനും.

ദരിദ്രന്റെ അഭിമാനം

സ്കൂളുകളെ മെയ്മാസത്തിലെ ഒരു പ്രഭാതം. എട്ടു മണിയായി കാണും. അച്ഛൻ കൊട്ടിലകത്തുള്ള പത്തായത്തിന്റെ കീഴേയുള്ള ചെറിയ ഇരുമ്പുപെട്ടിയിൽനിന്ന് ഒരു നല്ല കോടി മുണ്ട് എടുത്ത് പുറത്തു കൊണ്ടുവന്നു. എല്ലാവരും കേൾക്കേ ഉച്ചത്തിൽ ചോദിച്ചു, ആരാണ് ഈ പുതിയ മുണ്ട് കൊണ്ടുവന്ന് അകത്തു സൂക്ഷിച്ചതെന്ന്. ആരും ഭയന്ന് മറുപടി പറഞ്ഞില്ല. അച്ഛൻ മുണ്ട് കളത്തിലിട്ട് തീപ്പെട്ടി ഉരച്ച് അത് കത്തിച്ചു. അമ്മ നിലവിളിച്ചു കൊണ്ട് പറയുന്നുണ്ടായിരുന്നു, കോടിമുണ്ട് കളത്തിലിട്ട് കത്തിക്കേ ഡ്രൈയെന്ന്. അച്ഛൻ അത് കേട്ട ഭാവമില്ലാതെ മുണ്ട് ചാമ്പലാവുന്നതുവരെ നോക്കിനിന്നു.

എന്റെ മുത്ത ജ്യേഷ്ഠൻ കുലി വേല ചെയ്ത് കിട്ടുന്ന നാലനെയും എട്ടനെയും സൂക്ഷിച്ചുവെച്ച് സമ്പാദിച്ച പണംകൊണ്ട് വാങ്ങിയ മുണ്ടായിരുന്നു അത്. ■

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മന്ദാകിനി നമ്പൂതിരി

■ രണ്ടായിരത്തിയേഴ് മെയ് മാസത്തിലാണ് ഞാനും മകനും മകന്റെ കുടുംബവുമടങ്ങുന്ന അഞ്ചുപേർ രാവിലെ ഏഴുമണിയോടെ മുംബൈ

യിൽനിന്ന് ലക്ഷദ്വീപിലേക്കായി യാത്രപുറപ്പെട്ടത്. കിങ്ങ്ഫിഷർ എയർലൈൻസിന്റെ വിമാനത്തിൽ എനിക്ക് ജനലിനടുത്തുള്ള ഇരിപ്പിടം ലഭിച്ചു. വെളിയിലേക്ക് നോക്കിയപ്പോൾ കണ്ട കാഴ്ച വളരെ മനോഹരമായിരുന്നു. നീലാകാശം എന്റെ മുന്നിൽ ഒരു മഹാസമുദ്രമായി കാണപ്പെട്ടു. വെള്ളിമേഘങ്ങൾ മഞ്ഞുപാളികൾ പോലെ ഒഴുകിനടന്നു. ലോകത്തിന്റെ ഗരിമയെക്കുറിച്ചും മനുഷ്യന്റെ ലഘിമയെക്കുറിച്ചും ഞാൻ ബോധവതിയായി.

ബാങ്കളൂർവഴിയാണ് യാത്ര. അവിടെ കുറച്ചുനേരം താമസമുണ്ട്. അതിനാൽ ആ അവസരം എന്റെ അവിടെയുള്ള മകളെ വീട്ടിൽ പോയി കാണാൻ വിനിയോഗിച്ചു. പതിനൊന്നര മണിയോടെ ഞങ്ങൾ അഗാത്തി ദ്വീപിലേക്ക് തിരിച്ചു. കൊച്ചിയിൽ ഒരു ചെറിയ താമസവുമുണ്ടായിരുന്നു. രണ്ടു മണിയായി അഗാത്തിയിലെത്തിയപ്പോൾ.

സിൻഡിക്കേറ്റ് ബാങ്കിലെ ജയകുമാർ ഞങ്ങളെ പി ഡബ്ല്യൂ ഡി

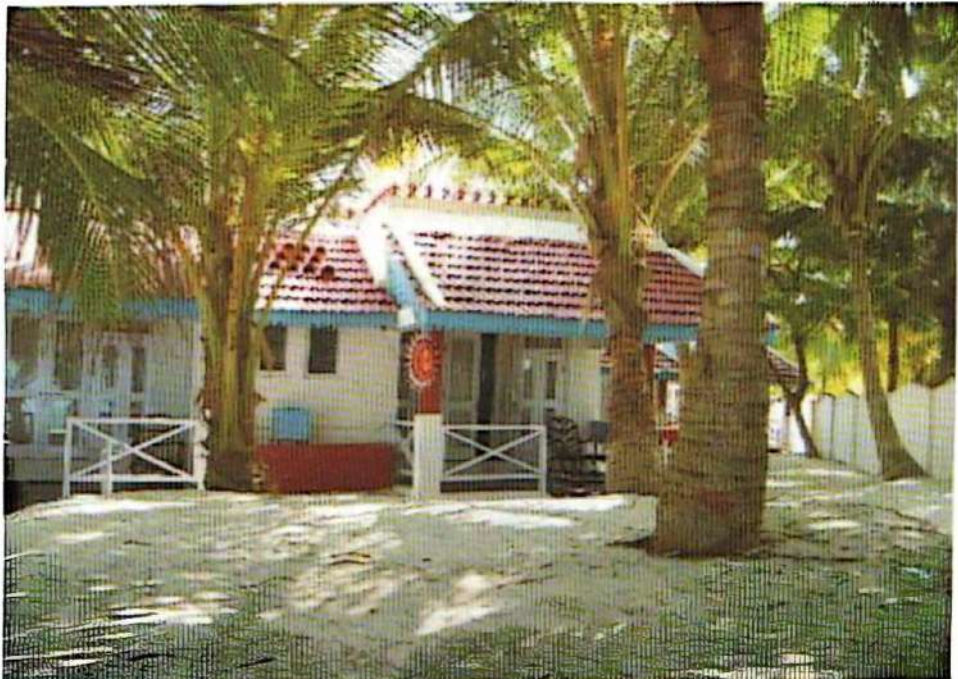
ഗസ്റ്റ്ഹൗസിലേക്ക് കൂട്ടിക്കൊണ്ടുപോയി. അവിടെയായിരുന്നു ഞങ്ങളുടെ താമസസൗകര്യം ഒരുക്കിയിരുന്നത്.

വൈകുന്നേരമായപ്പോൾ ജയകുമാർ വന്ന് ഞങ്ങളെ ബീച്ചിലേക്ക് നടക്കാൻ കൊണ്ടുപോയി. കരയിൽ നിന്ന് കുറച്ചു ദൂരെയായി സമുദ്രത്തിൽ പവിഴപ്പുറ്റുകൾ (coral reef) ഉള്ളതുകൊണ്ട് തിരമാല അധികമില്ല. കരയിൽനിന്ന് പവിഴപ്പുറ്റുവരെയുള്ള വെള്ളത്തിന് പച്ച നിറമാണ്. കണ്ടാൽ ഒരു പച്ച പരവതാനി വിരിച്ചതാണോ എന്നു തോന്നും. അത് കഴിഞ്ഞുള്ള വെള്ളത്തിന് (ആഴക്കടലിന്) നീലനിറവുമാണ്.

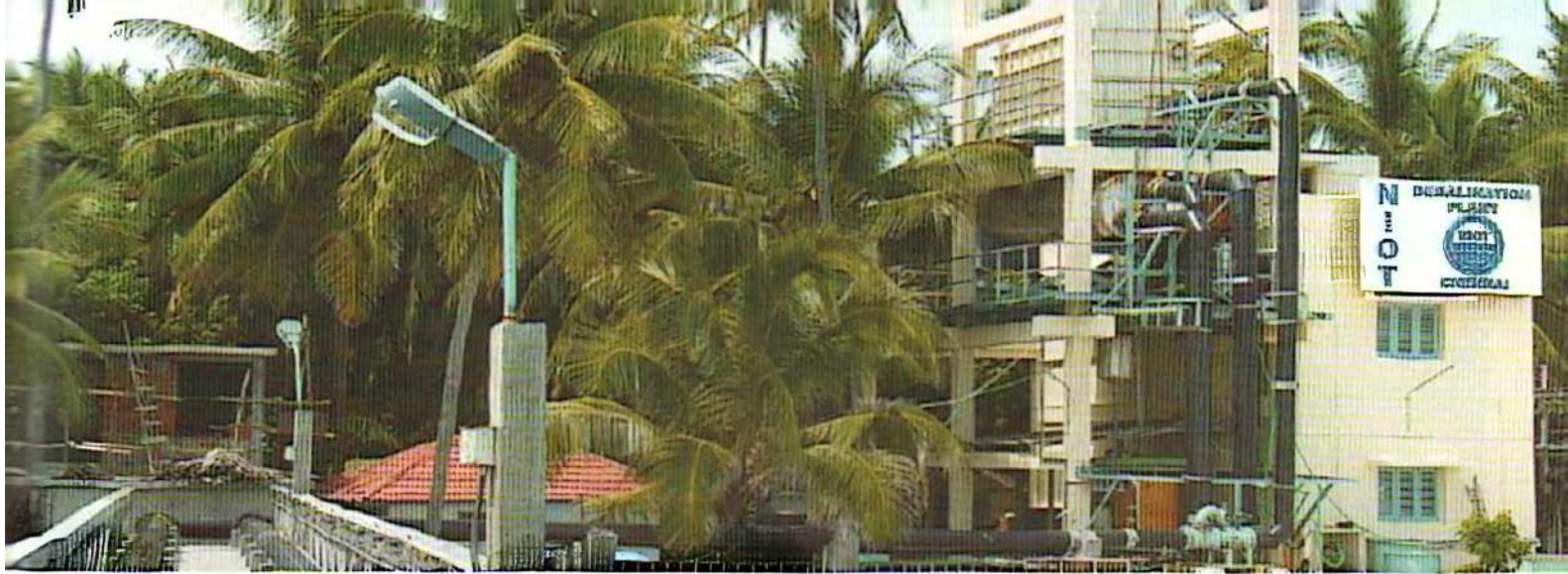
ധാരാളം മീൻപിടുത്തബോട്ടുകൾ കാണാം. അവയെല്ലാം വൈകുന്നേരമാകുമ്പോഴേക്ക് തിരിച്ചു വരും.

കുറേനേരം നടന്നപ്പോൾ ക്ഷീണിച്ച് ഒരിടത്ത് ഇരുന്നു. ഇടയ്ക്ക് കുറെ പെൺകുട്ടികൾ കളിക്കുന്നത് കണ്ടു. ഞാൻ കൂട്ടിക്കാലത്തു കളിച്ചിരുന്ന, ഒറ്റക്കാലിൽ ചാടിയുള്ള കളി, തലപ്പന്തുകളി മുതലായവയാണ് അവർ കളിച്ചിരുന്നത്. ആൺകുട്ടികൾക്ക് ക്രിക്കറ്റ്, വോളിബോൾ, പകിടകളി തുടങ്ങിയവയായിരുന്നു.

എന്റെ പേരക്കുട്ടി പല കാഴ്ചകളുടേയും ഫോട്ടോ എടുക്കുന്നതു കണ്ട് അവരുടേയും ഫോട്ടോ എടുക്കണമെന്നു പറഞ്ഞുവന്നു. ഫോട്ടോ



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ലക്ഷദ്വീപിൽ ആകെ മുപ്പത്തിയാറ് ദ്വീപുകളാണുള്ളത് . പക്ഷെ പത്തേണ്ണത്തിൽ മാത്രമെ ജനവാസമുള്ളൂ. കവറത്തി, അഗാത്തി, ബംഗാരം, ചെൽലത്, കിൽത്താൻ, കഡ്മത്, അമിനി, അന്തോത്, കല്ലേനി, മിനിക്കോയ് എന്നിവയാണ് അവ.

പിറ്റേന്നുരാവിലെ ഞങ്ങൾ ബംഗാരം ദ്വീപ് കാണാൻ പുറപ്പെട്ടു. ബോട്ടിലായിരുന്നു യാത്ര. രണ്ടു മണിക്കൂർ എടുത്തു അവിടെ എത്താൻ തിരമാലകളിൽപ്പെട്ട് ബോട്ട് നൃത്തം ചെയ്യുന്നതുപോലെ തോന്നി. കൊച്ചുമോൻ ബോട്ടിൽ അങ്ങോട്ടുമിങ്ങോട്ടും നടക്കുന്നതു കണ്ട് ഉള്ളിൽ ഭയം തോന്നി.

കൊച്ചിയിലെ ഹോട്ടൽ കാസിനോ ഉടമസ്ഥൻ തൊണ്ണൂറ് വർഷത്തേക്ക് വാടകക്ക് എടുത്തിരിക്കുകയാണ് ആ ദ്വീപ് മുഴുവൻ. വിനോദയാത്രക്കാരെ ആകർഷിക്കാൻ വേണ്ട സജ്ജീകരണങ്ങളാണ് അവിടെ ഒരുക്കിയിരിക്കുന്നത്. ചെറിയ ഓലമേഞ്ഞ കുടിലുകൾ, വ്യത്യസ്തനാമങ്ങളിൽ, കുടിലുകൾക്കു മുമ്പിൽ സൂര്യസ്നാനത്തിന് വേണ്ട കസേരകൾ, കട്ടിലുകൾ എന്നിവയുണ്ട്. വിദേശയാത്രക്കാരെ ഉദ്ദേശിച്ചാണ് എല്ലാ ഒരുക്കങ്ങളും ചെയ്തിരിക്കുന്നത്. സാധാരണക്കാർക്ക് വഹിക്കാൻ കഴിയാത്ത വിലയാണ് ഓരോ കാര്യത്തിനും ഈടാക്കുന്നത്. ഇവിടെ സമുദ്രസ്നാനത്തിന് സൗക



Scenes from Fisheries Museum

ര്യമുണ്ട്. എല്ലാവരും (ഞാനൊഴികെ) കൃഷിക്കുകയും നീന്തുകയും ചെയ്തു. പതിനൊന്നരയോടെ ഞങ്ങളുടെ മടക്കയാത്ര അഗാത്തിയിലേക്ക് അതേ ബോട്ടിൽ. ഗസ്റ്റ് ഹൗസിലുള്ള മഴവെള്ളസംഭരണ കണ്ടു. മഴക്കാലത്ത് ഒരു വലിയ പ്രതലത്തിൽ വീഴുന്ന ജലം മുഴുവൻ ഒരു കുഴലിലൂടെ കടുത്തി ഒരു വലിയ ടാങ്കിൽ ശേഖരിക്കുന്നു. മഴവെള്ളത്തിൽ മാലിന്യമുണ്ടെങ്കിൽ അത് അരിച്ചുകളയാനുള്ള സംവിധാനം ടാങ്കിലുണ്ട്. ഒരു മഴക്കാലത്തെ വെള്ളം മുഴുവൻ ശേഖരിച്ചാൽ ടാങ്ക് നിറയും, അടുത്ത വർഷക്കാലം വരേയ്ക്കും അത് മതിയാകും. വൈകുന്നേരം വീണ്ടും

മരുവശത്തെ കടപ്പുറത്തുകൂടി നടന്നു. അങ്ങനെ അഗാത്തിയെ ഒരു പ്രദീക്ഷണംവെച്ചുവെന്നു പറയാം. അഗാത്തിക്ക് അഞ്ചു കിലോമീറ്റർ നീളവും മൂന്ന് കിലോമീറ്റർ വീതിയുമുണ്ട്. തെങ്ങാണ് എല്ലാ ദ്വീപിലേയും പ്രധാന വൃക്ഷം. പക്ഷെ കടപ്പാവ് (ശീമപ്പാവ്) ആണ് ദേശീയവൃക്ഷം. അരളി, പുവരൾ, പുന എന്നീ ചെടികളും ധാരാളമായി കണ്ടു. സ്ഥലവാസികൾ പലരും ഞങ്ങളെ കണ്ട് വീടിന് പുറത്ത് വന്നു. അവരുടെ പ്രധാന തൊഴിൽ മീൻപിടുത്തമാണ്. തേങ്ങയും മീനും അവർ വിൽക്കുന്നു. മിക്കവരും മുസ്ലിംമതക്കാരാണ്. അവർ മരുമക്കത്തായം പിന്തുടരുന്നതിനാൽ വിവാഹശേഷം വരൻ

വധുവിന്റെ വീട്ടിൽ താമസിക്കുന്നു. കല്യാണച്ചിലവ് മുഴുവനും വരന്റെ വീട്ടുകാർ വഹിക്കണം. ദ്വീപുനിവാസികളുടെ ആശയവിനമയം മലയാളം കലർന്ന ഒരു പ്രാകൃതഭാഷയിലാണ്.

ഗസ്റ്റ് ഹൗസിലെത്തിയപ്പോൾ വിദ്യുച്ഛക്തിയില്ല. അതു വരുന്നതുവരെ കടപ്പുറത്തിരുന്നു.

പിറ്റേദിവസം രാവിലെ പത്തുമണിയോടെ അഗാത്തി വിമാനത്താവളത്തിലെത്തി. ഹെലികോപ്റ്ററിലാണ് കാവറത്തിക്ക് പോയത്. അരമണിക്കൂറെടുത്തു കാവറത്തിയിലെത്താൻ. അഗാത്തിയിൽ മാത്രമെ വിമാനത്താവളമുള്ളൂ. മറ്റു ദ്വീപുകളിൽ പോകാൻ ഹെലികോപ്റ്ററിനേയോ കപ്പലിനെയോ ആശ്രയിക്കണം. വൈകുന്നേരമാകുന്നവരെ സിൻഡിക്കേറ്റ് ബാങ്ക് വകയായുള്ള ഗസ്റ്റ് ഹൗസിൽ വിശ്രമിച്ചു.

കാവറത്തിയിലെ ഫിഷറീസ് മ്യൂസിയം കാഴ്ചക്കാരെ ആകർഷിക്കുന്നു. കടലിൽനിന്ന് പിടിച്ചെടുക്കുന്ന പലതരം മത്സ്യങ്ങളും അവയുടെ അസ്ഥികൂടങ്ങളും അവിടെ പ്രദർശിപ്പിച്ചിരിക്കുന്നു. തിരികെ വരുന്ന വഴിക്ക് 'ദീപസ്തംഭം മഹാശ്വര്യം എനിക്കും കിട്ടണം പണം' എന്നും പറഞ്ഞ് ഞങ്ങൾ അവിടത്തെ ദീപസ്തംഭത്തിന്റെ മുകളിൽ കയറാൻ തുടങ്ങി. പക്ഷെ പണം കിട്ടാത്ത ഇടപാടായിരുന്നു അത്. 185 പടവുകളുള്ള അതിന്റെ മുകളിൽ എത്തിയപ്പോൾ കണ്ട കാഴ്ച മറക്കാനാവാത്തതാണ്. ഒരു വശത്ത് കടൽ അതിന്റെ രൂക്ഷരൂപത്തിൽ തിരമാലകൾ അടിച്ചു കയറുന്നു. രണ്ടുദിവസം മുമ്പുണ്ടായ



Divakaran & Family, Malad (W)

വേലിയേറ്റത്തിൽ നിരവധി പവിഴ പുറ്റുകളും ഭംഗിയുള്ള കല്ലുകളും കരയ്ക്കടിഞ്ഞിരിക്കുന്നത് കണ്ടു. മറുവശത്ത് കവറത്തി മുഴുവൻ ഒരു തെങ്ങിൻതോപ്പാണോ എന്നു തോന്നിപ്പിക്കുന്ന വിധത്തിൽ തെങ്ങിൻതലപ്പുകളായിരുന്നു.

മടങ്ങിയെത്തിയപ്പോഴേക്കും ആറു മണി കഴിഞ്ഞിരുന്നു.

പിറ്റേദിവസം കാലത്ത് ബോട്ടു ഞെട്ടിയിൽ പോയി 'ഗ്ലാസ് ബോട്ട്' എന്ന പേരുള്ള ബോട്ടിൽ കയറി സമുദ്രത്തിൽ കുറെ ദൂരം സഞ്ചരിച്ചു. പവിഴപ്പുറ്റുകളും പല തരത്തിലും നിറത്തിലുമുള്ള മത്സ്യങ്ങളും ഗ്ലാസിൽക്കൂടി നേരിൽ കാണുന്നതു പോലെ കണ്ടു. തലച്ചോറിന്റെ ആകൃതിയിലുള്ള ബ്രെയിൻ കോറൽ, വെള്ളരിയുടെ രൂപത്തിലുള്ള കക്കുംബർ കോറൽ, പല വലിപ്പത്തിലും ചെറിയ വായുള്ളതും ജീവനുള്ളതും ഇല്ലാത്തതുമായ മത്സ്യങ്ങൾ എന്നിവയെയെല്ലാം കാണാനായി.



Light House

തലേദിവസം മ്യൂസിയത്തിൽക്കണ്ട പല മത്സ്യങ്ങളും അവയിൽ ഉണ്ടായിരുന്നു.

അന്നു വൈകുന്നേരം താമസസ്ഥലത്തിനെതിർവശത്തുള്ള ബോട്ടാണിക്കൽ ഗാർഡനിൽ കുറെ നേരം നടന്നു. മൂന്നു കിലോമീറ്റർ ദൂരത്തുള്ള ഡിസാലിനേഷൻ പ്ലാന്റും കാണുകയുണ്ടായി. അവിടെ ജോലി ചെയ്യുന്ന ഒരാൾ അതിന്റെ പ്രവർത്തനരീതി വിവരിച്ചുതന്നു. ഒരു ദിവസം ഒരു ലക്ഷത്തിൽപ്പരം ലിറ്റർ ജലം ഉപ്പുരഹിതമാക്കുന്നുണ്ട് ഇവിടെ. അവിടത്തെ വെള്ളം കുടിച്ചപ്പോൾ അതിൽ ഉപ്പില്ലെന്നു മാത്രമല്ല, നല്ല രുചിയും അനുഭവപ്പെട്ടു. ശേഖരിക്കുന്ന ജലത്തിന്റെ ഒരുശതമാനം മാത്രം ശുദ്ധീകരിക്കാൻ ഉപയോഗിക്കുന്നു. മെയ് 24-ന് കവറത്തിയിൽനിന്ന് ഹെലികോപ്റ്റർ വഴി അഗാത്തിയിലെത്തി വീണ്ടും കിങ്ങ്ഫിഷർ എയർ ലൈൻസിലേറിനെടുമ്പാശ്ശേരി വഴി മുംബൈയിലേക്ക്. ■



കവിത



കെ വി സത്യനാഥൻ

ദിവാന്യപ്തം

ഒർമ്മവെച്ചനാൾമുതൽ മനസ്സിൽ വിടർന്നോരോ നിർമ്മലസാപ്നത്തിന്റെ മർമ്മരം ശ്രവിക്കുന്നേൻ. കണ്ണെത്തും ദൂരത്തുള്ള ഭൂമി സ്വന്തമാകേണം വിണ്ണിലെ താരം, ചന്ദ്രൻ, സൂര്യനും ലഭിക്കേണം ഭൂവിന്റെയഗാധത ഇത്രനാളൊളിപ്പിച്ച വൈവിധ്യമാർന്നീടുന്ന ലോഹരത്നങ്ങൾ വേണം ദാസികൾ വേണം, ലോകം തൻവിരൽത്തുമ്പത്തിട്ടു ഭരിക്കും പൂമാന്ദാരെ കൺകോണിൽ മയക്കുന്ന സൗന്ദര്യസൗഭാഗ്യങ്ങൾ വമിക്കും വരാംഗിമാർ വൃന്ദമായ് വരേണമെന്നിച്ഛകൾ പൂർണ്ണമാകാൻ. പൂഴകളൊഴുകട്ടെ മേല്പോട്ടു, തീരത്തെത്തും തിരകൾ നിലയ്ക്കട്ടെ, ഓങ്കാരം മരിക്കട്ടെ. മാംസഭക്ഷണം നിർത്താൻ ഒരുങ്ങിടട്ടെ കാട്ടിൽ മരുവും വ്യാലലം, സിംഹം, നായ്ക്കളും കഴുക്കളും ലോലമാം നാക്കാൽ നക്കി കൊല്ലട്ടെ പൊന്മാനുകൾ വ്യാളത്തെ നിരാക്ഷേപം, വേണ്ടയോ പ്രതികാരം?

II
ലോകമെന്നുള്ളുകയ്യിൽ വന്നെങ്കിലെത്തിന്നു ഞാൻ പോകണം വിദ്യാലയം സമയം നിരർത്ഥമായ് എന്തിനു ജയിക്കണം പരീക്ഷകളൊന്നൊന്നായി വിത്തവും വിനോദവുമെന്തിനു തൃജിക്കണം? യൗവനം പോയാൽപ്പിന്നെ തിരിച്ചുലഭിക്കുവാൻ ദേവേന്ദ്രൻ നിനച്ചാലും സാധ്യമാകുമോ തെല്ലും? ഗാർഹികശ്രമങ്ങളോ കായികയത്നങ്ങളോ ഗാഢമായാലോചിച്ചാൽ ചെയ്യേണ്ടതില്ലെന്നേ തോന്നൂ! നിദ്രയിൽ ലയിച്ചുള്ള മാനസം ദർശിച്ചിടും വിഭ്രമങ്ങൾ സദാ യാഥാർത്ഥ്യമെന്നേ തോന്നൂ! നിദ്രമുക്തമാകുമ്പോൾ ബുദ്ധിമാൻ ഗ്രഹിച്ചിടും നേത്രദർശനംമാത്രം സത്യം, മറ്റൊല്ലാം മിഥ്യ! കണ്ണടച്ചുറങ്ങുമ്പോൾ അന്തർനേത്രങ്ങൾ സദാ വിഹരിക്കട്ടെ ചുറ്റും, ദിവാസ്വപ്നങ്ങൾ മറയട്ടെ!

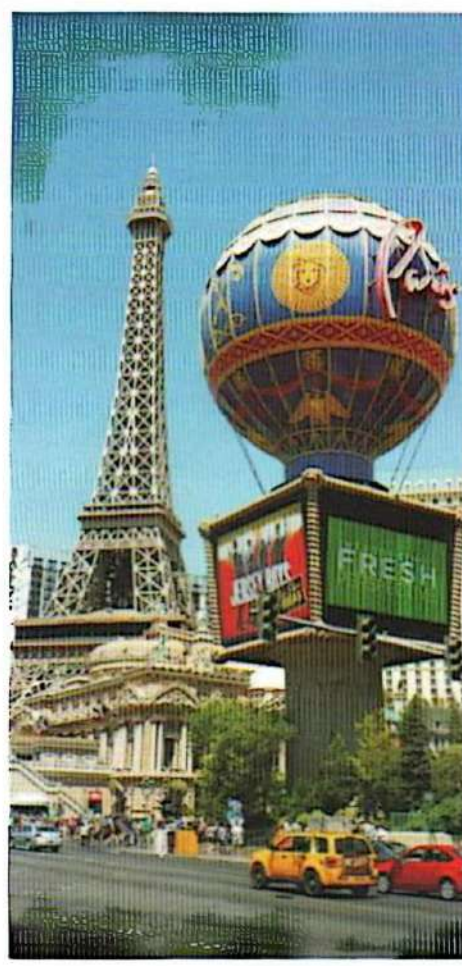


കേരളം മുറുമുറുക്കി അമേരിക്ക - ഒരു തുലനം



■ കേരണികളാൽ സമൃദ്ധമായ കേരളത്തിൽ ജനിച്ചു വളർന്നതിന്റെ മനോഹാരിത തികച്ചും മനസ്സിലാക്കിയ

മമ്മ നായർ
 ഞാൻ മുറുമുറുക്കിയിൽ
 നാമിരതാമസമാക്കിയിട്ട് വർഷങ്ങൾ
 കഴിഞ്ഞുവരികെ. ദൈവത്തിന്റെ സ്വന്തം
 നാടായ എന്റെ ജന്മദേശത്ത് ഞാൻ
 എല്ലാ വർഷവും പോകാറുണ്ട്.
 വീടും വീട്ടുകാരും
 എന്തിനവിടെയുണ്ട്. അവിടത്തെ
 മനോഹരവും ആഹാരവും
 സാമ്പലങ്ങളും കമനീയമായ
 സൗകര്യം കാഴ്ചകളും എന്നെ
 എപ്പോഴും അങ്ങോട്ടാകർഷിക്കുന്നു.
 മുറുമുറുക്കിയിലാകട്ടെ, ധൃതി പിടിച്ച
 മനോഹരതയിൽ ഒന്നിനും
 നാമുണ്ടാകാത്തതുപോലെ
 തോന്നുകയാണ്. ഇവിടം ആർക്കും
 നഷ്ടമായും മനസ്സിലാക്കാൻ
 കഴിയാത്തവിധമായി
 മനോഹരമാണ്. നന്മയും



തിന്മയും നിറഞ്ഞ നാട്, അല്ലെങ്കിൽ
 നല്ലവരും ചീത്തവരും നിറഞ്ഞ നാട്.
 മാനം മുട്ടുന്ന കെട്ടിടങ്ങളും
 അമ്പലങ്ങളും പള്ളികളും
 ഉദ്യാനങ്ങളും ഈ മഹാനഗരത്തിന്റെ
 മനോഹാരിതയ്ക്ക് മാറ്റം കുട്ടുന്നു.
 അമേരിക്കയിലേക്കുള്ള
 ദീർഘയാത്രയിൽ എല്ലാം മറന്ന്
 പതിനെട്ട് മണിക്കൂർ വിമാനത്തിൽ
 വിശ്രമത്തിലാണു. ലോസ്
 ആഞ്ചലസ്സിൽ നിന്നും ഒന്നര
 മണിക്കൂർ യാത്ര ചെയ്ത്
 കാലിഫോർണിയയിലുള്ള മകളുടെ
 വീട്ടിലെത്തിച്ചേർന്നു. (ബുർബാക്ക്)
 ദിവസവും രാവിലെ ഞങ്ങൾ പല
 കാഴ്ചകളും കാണുവാൻ
 പോയിരുന്നു. ശരിക്കും ഞാനൊരു
 സർഗ്ഗത്തിലെത്തിയപോലെ തോന്നി.
 മുറുമുറുക്കിയിലെപ്പോലെ ഉഷ്ണമുള്ള
 കാലാവസ്ഥ. സായാഹ്നങ്ങളിൽ
 മന്ദമാരുതന്റെ തലോടൽ. രാത്രിയിൽ
 ഹൃദ്യമായ തണുപ്പ്, പകയുടെ
 ആവശ്യമില്ല. നിരന്തരത്തിൽ
 കാരുകൾ ഒഴുകുന്നു.
 ഹോണിൽനിന്നുയരുന്ന
 അലസോരങ്ങളുമില്ല.

സമാധാനപരമായ അന്തരീക്ഷം.

വൃത്തിയും വെടുപ്പും എടുത്തു പറയേണ്ട കാര്യംതന്നെ. ഉദാഹരണത്തിന് മുംബൈയിൽ തങ്ങളുടെ ശാന്തന്മാരുടെ വിസർജ്ജനം നിരത്തിൽ അങ്ങനെത്തന്നെയിട്ട് പോകുമ്പോൾ, അമേരിക്കയിൽ മറ്റുള്ളവരെ ശല്യപ്പെടുത്തരുതെന്നു കരുതി ഉടമസ്ഥർ അത് കോരിയെടുത്തുകൊണ്ടു പോകുന്നു. വീടും പരിസരവും പൊതുസ്ഥലങ്ങളും അവർ ശുചിയാക്കി സൂക്ഷിക്കുന്നു. അവർ അഭിനന്ദനം അർഹിക്കുന്നു. നാം അവരെ അനുകരിക്കുന്നതിൽ തെറ്റില്ല.

നിരത്തിനിരുഭാഗത്തുമുള്ള വൃക്ഷങ്ങളും പുച്ചെടികളും എന്നെ അത്യധികം ആകർഷിച്ചു. പല പരിഷ്കാരങ്ങളിലും രൂപങ്ങളിലും മുറിച്ചു നിർത്തിയിരിക്കുന്ന മരങ്ങൾ വളരെ മനോഹരം തന്നെ. ദൈവംതമ്പുരാൻ കനിഞ്ഞനുഗ്രഹിച്ച ഭൂപ്രകൃതി! എന്തൊരു ഭംഗി, എന്തൊരതിശയം!

ഇവരുടെ വേഷവിധാനവും എന്നെ അതിശയിപ്പിക്കുന്നതായിരുന്നു. എങ്ങനെ വേണമെങ്കിലും വസ്ത്രധാരണം ചെയ്യാം. ആരും ആരേയും നോക്കുന്നില്ല, പരിഹാസവാക്കുകൾ ചൊരിയുന്നില്ല. നമ്മുടെ നാട്ടിൽ ശരീരപ്രദർശനം പണ്ടു കാലങ്ങളിൽ കുറവായിരുന്നു. ഇപ്പോൾ പാശ്ചാത്യർ അനുകരണീയരായിരിക്കുന്നു. അതുകൊണ്ടുള്ള ദുഷ്പരിണാമവും



മനസ്സിലാക്കാം. അവനവന്റെ താല്പര്യമനുസരിച്ച് വസ്ത്ര ധാരണം ചെയ്യാം.


വസ്ത്രത്തിൽ എന്തിരിക്കുന്നു എന്നൊരു ചോദ്യത്തിന് ഇവിടെ പ്രസക്തിയുണ്ട്. ഭാരതീയസംസ്കാരം ഒന്നു വേറെതന്നെ. കഠിനാധ്വാനം ചെയ്യുന്ന വിദേശികൾ ആരേയും ആശ്രയിക്കുന്നില്ല. അലസരായ ഇന്ത്യക്കാർ അവരെ കണ്ടു പഠിക്കട്ടെ! ജോലി ചെയ്ത് പണം സമ്പാദിക്കുന്ന വിദേശികൾ, ജോലിയില്ലാതെ കഷ്ടപ്പെടുന്ന ഇന്ത്യയിലെ പാവങ്ങൾ! താരതമ്യം ചെയ്യേണ്ടതാണിത്.

വ്യത്യസ്തമായ കാലാവസ്ഥ, ജീവിതരീതി, ആഹാരരീതി,

സംസ്കാരം, വസ്ത്രധാരണം ഇതെല്ലാം പുതുതായി എനിക്ക് അനുഭവപ്പെട്ടു. ജനപ്പെരുപ്പം ഇന്ത്യയിൽ കൂടുതൽ ആയതുകൊള്ള വൈഷമ്യം നമുക്ക് മനസ്സിലാക്കാം. അവർ നിയമങ്ങൾ അനുവർത്തിച്ചുകൊണ്ട് ജീവിക്കുന്നു. എല്ലാ കാര്യങ്ങളും ചിട്ടയോടെ ചെയ്യുന്നു. നമ്മുടെ ആഭരണഭ്രമം അവർക്കില്ല. ഏതു നാടായാലും അതാതു നാടിന്റെ ഭൂപ്രകൃതിയും കാലാവസ്ഥയ്ക്കും അനുസരിച്ച് ജനങ്ങൾ ജീവിക്കുന്നു. ജീവിച്ചു വിജയിക്കുകയും വേണം.

പുതിയ തലമുറക്കാർ ഇതോർത്ത് നമ്മുടെ ജീവിതത്തേയും പുതിയ വെളിച്ചത്തിലേക്ക് നയിക്കട്ടെ! ■

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കെ ബി സെയ്ത്ത് മുഹമ്മദ്

സത്യം

പ്രമുഖ രാഷ്ട്രീയപാർട്ടിയുടെ നേതാവും

മുൻമന്ത്രിയുമായ ഈശ്വരപിള്ളയ്ക്ക് തന്റെ മകൻ അയൽവാസിയായ തങ്കച്ചനെ ചെങ്കിട്ടത്തടിച്ചുവെന്ന് അറിഞ്ഞപ്പോൾ വല്ലാത്ത ദുഃഖം തോന്നി. ആ വാർത്ത അദ്ദേഹത്തിന്റെ അന്തസ്സിനെ ബാധിക്കുന്ന പ്രശ്നമായിരുന്നു. ചിന്താകുലനായി ഉലാത്തുന്നതിനിടയിൽ അദ്ദേഹം മകനെ വിളിച്ചു. “ബാലകൃഷ്ണാ...”

ബാലകൃഷ്ണൻ അച്ഛന്റെ മുനിൽ പ്രത്യക്ഷപ്പെട്ടു. “എടാ നീ തങ്കച്ചൻ പിള്ളയുടെ ചെങ്കിട്ടത്തടിച്ചോ?” “അടിച്ചു.”

“എന്തു കാരണത്താലാണ് നീ അയാളെ അടിച്ചത്?” “അച്ഛൻ അഴിമതിക്കാരനും കള്ളനുമായാണ് എന്നോട് അയാൾ പറഞ്ഞപ്പോൾ എനിക്ക് കോപം വന്നു. കോപം സഹിക്കാതെ വന്നപ്പോൾ ഞാനയാളുടെ ചെങ്കിട്ടത്തടിച്ചു.”

“എടാ.. സത്യം ആര് പറഞ്ഞാലും അതംഗീകരിക്കണം. അതിനു പകരം ചെങ്കിട്ടത്തടിക്കയല്ല വേണ്ടത്” (അയാളുടെ ഉള്ളിന്റെയുള്ളിൽനിന്ന് പുറത്തുവന്ന വാക്കുകളായിരുന്നു അത്) എന്നു പറഞ്ഞ് അയാൾ മകന്റെ ചെങ്കിട്ടത്തടിച്ചു.

“ഇപ്പോൾ മനസ്സിലായോ?” “മനസ്സിലായി.”

“എന്താണ് മനസ്സിലായി?” “അച്ഛൻ അഴിമതിക്കാരനും കള്ളനുമായാണ്. ഇത് കേട്ടതും അദ്ദേഹം സ്തബ്ധനായി പ്രതിമ കണക്കെ നിന്നു.



കെ എസ് നായർ

വൃദ്ധഗീത

കിണ്ണിനു കാഴ്ച കുറഞ്ഞു

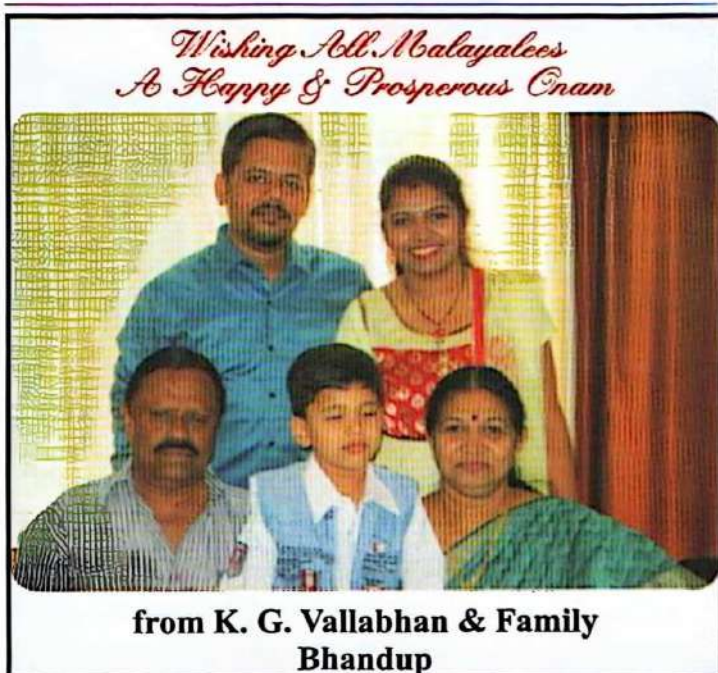
കർണ്ണങ്ങൾ ശ്രവിക്കുന്നില്ല പല്ലുകളെല്ലാം വീണുപോ-
യെല്ലുകളൊക്കെ ദ്രവിച്ചു.
രസനയ്ക്കു രസമില്ല
നാസികയ്ക്കില്ല ഗന്ധവും
മുട്ടുകാലുമടങ്ങില്ല
തട്ടിമുട്ടി നടക്കണം.

മേരുദണ്ഡം തളരുന്നു
നാടുകാതം നടക്കുമ്പോൾ
കാലുരണ്ടും കഴയ്ക്കുന്നു.
നീരുവന്നു തടിക്കുന്നു
ചാരുകാലടികൾ രണ്ടും
വടി കുത്തി നടക്കുമ്പോ-പോലെ
ഉടിയെറി മറിയുന്നു.
പടികേരിയിറങ്ങുമ്പോ-
ളിടനേഞ്ചും പിടയ്ക്കുന്നു
പ്രാതസ്നാനം പണ്ടേനിർത്തി
പ്രാണായാമം ചെയ്യുന്നില്ല.

കുട്ടികൾ പോലും കളിയാക്കുന്നു
പട്ടികൾമാത്രം സ്നേഹിക്കുന്നു!
ഭാര്യയ്ക്കു ഞനൊരു ഭാരമായോ?
പ്രാരാബ്ധമൊക്കെ പിടി കൂടുമോ?
തലയിണമന്ത്രം കേൾക്കുന്നില്ല
തലയണമാവിധിയെന്നേ പറയാവൂ.
നാരായണീയപാരായണമാകെ നിർത്തി
നാരായണീനിലയമൊക്കെ മറന്നുപോയി
വാരാന്തഭോജനപാർട്ടികളൊന്നുമില്ല
കാരാഗൃഹത്തിലെ ജീവിതമാണുഭേദം.
ദൈവം തന്ന വീടവിടെ
വാതിലുപുട്ടി കിടക്കുന്നു
കുട്ടികൾക്കു വസിക്കാനായി
കെട്ടുംകെട്ടിയിറങ്ങിനടന്നു
ഇഷ്ടംപോലെ വസിക്കാൻ വയ്യ
കഷ്ടം! ജീവിതമിങ്ങനെയായി!

III

ഭൃതകാലസ്മരണകളോർത്തും
ഭാവിലാവുകചിന്തയിലാണും
ഗാഢനിദ്രയിലുണമിക്കും
സ്വപ്നമാധുരിയാസദിച്ചും
നല്ല നാളുകളെണ്ണിയെണ്ണി
ശുഭാപ്തിപൂർവ്വമഹർന്നിശം
വാണു ഞാനിഹ പുണ്യഭൂമിയി-
ലിത്രനാളുകൾ തുഷ്ടനായ്!
ബന്ധം ദശവത്സരമെത്തി ഞാൻ
പമ്പയാറിലൊഴുകുന്ന കന്യാകം!



*Wishing All Malayalees
A Happy & Prosperous Chnam*

from K. G. Vallabhan & Family
Bhandup

ഏറെൻ്റെ മാവേലി



സുലോചന അച്ചൻ

ഓ വതാരപുരുഷനാം ഭാർഗ്ഗവരാമാ
 തവപാദപത്മം നമിക്കുന്നു നമ്മൾ
 ഭാർഗ്ഗവരാമാ.... പരശുരാമാ....
 കേരളം ഞങ്ങൾക്കു തന്ന രാമാ....
 നൽകിയല്ലോ നമുക്കായിട്ടു കേരളം
 നാനാവിധത്തിലും കമനീയകേരളം
 ശാലീനസുന്ദരിയാണീ നാട്
 ആരും കൊതിക്കുന്ന മലയാളനാട്.
 കാടും മലകളും തോടും പുഴകളും
 കൈകോർത്തു പൊട്ടിച്ചിരിക്കുന്നുവല്ലോ
 പച്ചപ്പിടിച്ചുള്ള പാടങ്ങളെത്ര
 വൃക്ഷലതാദികൾ ചുറ്റുപാടും.
 ഇങ്ങുതിരിഞ്ഞാലുമെങ്ങുതിരിഞ്ഞാലും
 കണ്ണിനു സദൃ കേങ്കേമസദൃ
 ആടി കളിക്കുന്ന മയിലുകളുണ്ട്
 പാടിരസിപ്പിക്കും കൂയിലുകൾ ചുറ്റും.
 ഒന്നല്ല രണ്ടല്ല ഉത്സവമൊട്ടേറെ
 കലോത്സവങ്ങളോമതിലുമേറെ
 ഓണം വിഷു പിന്നെ തിരുവാതിരയും
 മലയാളമണ്ണിനു സ്വന്തമല്ലോ.
 മതഭേദമില്ലാതെ സൗഹാർദ്ദമോടെ
 മിന്നിത്തിളങ്ങുന്നു മലയാളനാട്
 ചിരിയും കളിയും സ്വന്തബന്ധങ്ങളും
 മുന്നിട്ടു നിൽക്കുന്ന നാടാണു കേരളം.
 വരുവിൻ വരുവിൻ പാടി രസിക്കാം
 തിരുവോണനാളിൻ്റെ മഹനീയത.
 മാവേലി നാടു വാണീടും കാലം
 മാനുഷരല്ലൊരുമൊന്നുപോലെ
 ആനന്ദത്തോടെ വസിക്കും കാലം
 ആപത്തങ്ങാർക്കുമൊട്ടില്ല താനും.



കള്ളവുമില്ല ചതിയുമില്ല
 എള്ളോളമില്ല പൊളിവചനം.
 ഇന്നും വരുന്നുണ്ട് മാവേലിതമ്പ്രാൻ
 ഇന്നുമീനാടൊരു സർഗ്ഗമാല്ലോ.
 മാവേലിത്തമ്പ്രാനെ വരവേൽക്കണം
 കൊട്ടും കുരവയും ആകട്ടെ വേഗം.
 പൂക്കളും നന്നായലങ്കരിക്കേണം
 ദീപം കൊളുത്തുവാനോർമ്മ വേണം.
 കോടിയുടുക്കണം എല്ലാരുമിന്ന്
 പാടിക്കളിക്കേണം താളമോടെ.
 ചിട്ടിനോടൊപ്പം കളിയുമാവാം
 കൈകൊട്ടിക്കളിയും കുമ്മിയടിയും.
 കൈകൊട്ടിക്കളിയും കുമ്മിയടിയും
 കണ്ടാലോ കുമ്മിയടിയും ചിരിക്കും.
 പലവിധകറികളും പായസവും
 പുത്തരിച്ചോറും അടവടയും
 തുശനിലയിൽ നിരത്തി വിളമ്പി
 ഭവ്യതയോടെ നൽകേണമെല്ലാം.
 പാടു പുകഴ്ത്താം ആടി രസിക്കാം
 നമ്മുടെ കേരളനാടിൻ്റെ ഭംഗി
 എത്ര പറഞ്ഞാലും പോരെന്നുതോന്നും
 പറയുന്നവർക്കും കേൾക്കുന്നവർക്കും.
 അനുഗ്രഹം ചൊരിയാൻ പിശുക്കില്ലത്രേ
 സ്നേഹവാത്സല്യവും നിറയെ നൽകും
 ഇത്രയ്ക്കു ഗാംഭീര്യമുള്ളവർ വേറെ-
 യാരുണ്ടുലകത്തിൽ കൂട്ടുകാരോ?

Onasamsakal

Prof. Shibu Nair
CARMEL CLASSES
 Vasai (W)

Happy Onam
G R Ratnakumar & Family
 Goregaon (E)

കാത്തിരിപ്പ്



രവി തൊടുപുഴ

മേഘപാളികൾക്കിടയിലൂടെ ഉൾന്നിറങ്ങിയ നിലാവെളിച്ചം അന്ധകാരത്തെ കീറിമുറിച്ച് ഭൂമിയിൽ പതിച്ചു. മങ്ങിയ പ്രകാശത്തിൽ മരച്ചില്ലികൾ കാറ്റിന്റെ താളത്തിനൊത്ത് ചലിക്കുന്നത് കാണാം. രാത്രി അതിന്റെ അവസാന യാമങ്ങളിലേക്കുള്ള യാത്ര തുടങ്ങിക്കഴിഞ്ഞു. ഇനിയും ഉറങ്ങാതെ ജനൽപാളികൾക്കിടയിലൂടെ വിദൂരതയിലേക്ക് നോക്കി ഒരമ്മ ആരെയോ പ്രതീക്ഷിച്ചു നിൽക്കുന്നത് ഈ അരണ്ട വെളിച്ചത്തിലും വ്യക്തമായി കാണാം. പാറിപ്പറക്കുന്ന തലമുടി, ചുക്കിച്ചുരുണ്ട് വരണ്ടൊട്ടിയ കവിൾത്തടം. ജരാന്തരകൾ ബാധിച്ച

ആ മനുഷ്യക്കോലത്തിന്റെ കണ്ണുകൾ മാത്രം ജ്വലിക്കുന്നു. ഇനിയും കെട്ടടങ്ങാത്ത പ്രതീക്ഷകളുടെ നാമ്പുകൾ അവരെ ജനൽക്കരുകിലേക്ക് വലിച്ചടുപ്പിച്ചു. വീഴാതിരിക്കാൻ അവരുടെ രണ്ടു കൈകളും ജനൽക്കമ്പികളിൽ അമർന്നു. ഇല്ല.. അവൻ വരാതിരിക്കില്ല... ഒരിക്കലും തിരിച്ച് വരില്ലെന്നറിഞ്ഞിട്ടും ഈ വ്യധസദനത്തിന്റെ ഇരുണ്ട കോണിൽ റാമ്മമ്മ... റ എന്ന ഒരു വിളിക്കുവേണ്ടി അവർ കാത്തിരിക്കുന്നു. അതെ, കഴിഞ്ഞ കുറെയേറെ വർഷങ്ങളായി സീതാലക്ഷ്മി ഈ വ്യധസദനത്തിലെ അന്തേവാസിയാണ്. മകന്റെ ഉയരങ്ങളിലേക്കുള്ള യാത്രയിൽ ഈ

അമ്മ എപ്പോഴോ മകനൊരു ബാധ്യതയായി. അതിന്റെ പരിണിതഫലമാണ് ആർക്കും വേണ്ടാത്ത ഹൃദയത്തെ വലിച്ചെറിഞ്ഞത്. ഒരമ്മ മകനെ ജീവനു തുല്യം സ്നേഹിച്ചതിനു കിട്ടിയ ശിക്ഷ. ഭർത്താവ് മരിച്ചതിനുശേഷം മകനുവേണ്ടി ജീവിച്ചു. അവനെ ഒരു കരക്കെത്തിക്കാനുള്ള തന്ത്രപ്പാടായിരുന്നു പിന്നീടുള്ള ദിവസങ്ങൾ. ചെയ്യാത്ത ജോലികളില്ല, അലയാത്ത വഴികളില്ല. വിശ്രമമില്ലാത്ത നാളുകൾ. എങ്കിലും മകന്റെ വളർച്ച കണ്ട് ആശ്വസിച്ചു. ബിരുദങ്ങൾ ഓരോന്നായി അവന്റെ മുന്നിൽ കീഴടങ്ങി. വിദേശകമ്പനികൾ പ്രലോഭങ്ങളുമായി പിന്നാലെകുടി. ഒരിക്കൽ അവൻ യാത്രയായി. ഉയരങ്ങളിലേക്കുള്ള യാത്ര. രാജ്യങ്ങളിൽനിന്ന് രാജ്യങ്ങളിലേക്ക്.

പിന്നീടുള്ള നാളുകൾ കാത്തിരിപ്പിന്റെതായിരുന്നു. ദിവസങ്ങൾ മാസങ്ങളായി. മാസങ്ങൾ വർഷങ്ങളും. അവസാനം അവനെത്തി, ഒരുപാട് സ്വപ്നങ്ങളുമായി കാത്തിരുന്ന അമ്മയുടെ മുന്നിൽ. സീതാലക്ഷ്മിക്ക് ഒരാഗ്രഹമെ ഉണ്ടായിരുന്നുള്ളൂ. ഇനിയുള്ള കാലം ഒരു കൈത്താങ്ങായി തന്റെകൂടെ മകൻ ഉണ്ടാകണമെന്ന്. സ്നേഹപ്രകടനങ്ങൾക്കുശേഷം സീതാലക്ഷ്മിയുമായി അവൻ പോയത് രജിസ്റ്റർ ഓഫീസിലേക്കാണ്. അവർ നൽകിയ കടലാസ്സുകളിൽ ഒപ്പിട്ടു. പിന്നീട് ഒരു നീണ്ട യാത്ര. ഒടുവിൽ ഇവിടെയെത്തി. ഈ വ്യധസദനത്തിൽ...

നാളെ വരാമെന്നു പറഞ്ഞുപോയ ഏകമകനുവേണ്ടിയുള്ള വർഷങ്ങളായ കാത്തിരിപ്പ്... ഒരു കടവാവൽ ചിരകിച്ച് ജനൽ പാളികൾക്ക് അരികിലൂടെ പറന്നുപോയി. ഓർമ്മയിൽനിന്നും നെട്ടിയുണർന്ന സീതാലക്ഷ്മി എന്തൊക്കെയോ പിറുപിറുക്കുന്നു. അവൻ വരും.. എന്റെ പൊന്നുമോൻ വരും... അവനു വരാതിരിക്കാൻ കഴിയില്ല. അവനെ ഞാൻ അങ്ങനെയോ വളർത്തിയത്.. വരും... വരും... അത് ഒരു തേങ്ങലായി ആ നിശബ്ദതയിൽ മുഴങ്ങി കേട്ടുകൊണ്ടിരുന്നു. ■

കവിത

വാക്ക്

ഒരു കൈക്കുമ്പിൾ നിറയെ മഴത്തുള്ളികൾ കടം തരാം..... തിരിച്ചുതരാമെന്ന വാക്കുണ്ടെങ്കിൽ.

ഇരുട്ടടഞ്ഞ കണ്ണിലെ മിഴിനിർ തുള്ളികളെ കടം തരാം..... തിരിച്ചുതരില്ലെന്ന വാക്കുണ്ടെങ്കിൽ.

പാഴ്ജന്മത്തിലെ നിശ്വാസങ്ങളെ കടം തരാം..... ഒരിക്കലും നിലക്കില്ലെന്ന വാക്കുണ്ടെങ്കിൽ.

പതിരായ സമർപ്പണങ്ങളെ കടം തരാം..... സഫലമാക്കാമെന്ന വാക്കുണ്ടെങ്കിൽ.

ഓർമ്മകളുണർത്തും ഒരു തിരിഞ്ഞു കടം തരാം..... അണയില്ലെന്ന വാക്കുണ്ടെങ്കിൽ.

ബിന്ദു മനോജ്

ചില പഴഞ്ചൻ ചിന്തകൾ

ശ്രീജിത്ത് രാജേന്ദ്ര

ആകെ മാറിയാനോർമ്മിച്ചു നോക്കുകിൽ ആകെ മാറിയി നിനവും കിനാക്കളും. ആകെ മാറിയാ മഴയും മധുരവും, ആകെ മാറിയാ കദളീവനങ്ങളും. മാറിയിന്നീ വെയിലിൻ തിളക്കവും, മാറിയിന്നീ മഞ്ഞിൻ കുളിർമ്മയും. ആകെ മാറിയി നമ്മെള്ളെല്ലാവരും....

ഓർമ്മയിൽ തെളിയുന്നോരോമനച്ചിത്രമായ് ഓമലാമൊരു ഗ്രാമം, വശ്യസുന്ദരം. ഓലത്താലികൾ നിറയും തൊടികളും, പീലി നീർത്തിടുന്ന തെങ്ങും കവുങ്ങുകൾ, തൊടിയിലാകെയുത്സാഹം വിതറിടും, വരയനണ്ണാർക്കണ്ണന്റെ കുസൃതിയും മുളളിനിടയിലും മധുരമുണ്ടെന്നോതി മുളിയാടുന്ന ചുരൽപ്പഴക്കാടുകൾ പാടവരമ്പിനെപ്പുളകങ്ങൾ ചുടിച്ചു,

നീന്തും പരലുകൾ, മാനത്തുകണ്ണികൾ പേലിലാരിന്നു മുനിലെന്നായ് കാറ്റിൽ ഓളം വെട്ടുന്ന പുഴയും നെല്ലാടവും, തരളസന്ധ്യ തന്നരുണ സൗന്ദര്യവും താരണികൈതപ്പുവിന്റെ സുഗന്ധവും രാവിലായിരം മിന്നാമിന്നികൾ കൂട്ടമായ് മാല ചാർത്തുന്നൊരാ ഇറക്കുട്ടവും, മഴനിലാവും പൊൻ കതിരോന്റെ കാന്തിയും കുളിരുറങ്ങീടുന്ന കാവും കുളങ്ങളും മാഞ്ഞുപോയല്ലോ എല്ലാം, ഇന്നവ കേവലം മാനസസ്മരണയായ് നിൽക്കുന്നു മായാതെ മാറ്റമില്ലാത്തത് മാറ്റത്തിനാകിലും മാനസം വ്യഥാമാകുലപുരിതം. കാതങ്ങൾക്കക്കരെ ഈയുഷ്ണഭൂമിയിൽ ഉരുക്കി ജീവിതം വറ്റി വരളവേ, കുളിരായിരുന്നുയിരായിരുന്നെന്നും എന്റെ ഗ്രാമമെന്നാ ഹൃദയസ്പന്ദനം ദിവസങ്ങളാഴ്ചകൾ, മാസങ്ങളെണ്ണി ഞാൻ അവധി വാങ്ങി തിരികെയെത്തിടവേ, ആകെ മാറിയാൻ ഗ്രാമവും സ്വപ്നവും ആകെ മാറിയി പുവിൻ മണം പോലും.

തൊടികളില്ല, കവുങ്ങില്ല, തെങ്ങില്ല, അണ്ണാനോടും മരമില്ല, കാടില്ല, പുഴനേർത്തൊരരുവിയായ് അവളുടെ മണൽ കവർന്നു സൗധങ്ങൾ പെരുകുന്നു പാടമില്ലിന്നു, കാവില്ല, കുളമില്ല, തേക്കുപാട്ടിന്റെ താളമില്ലിണവും നാടു വികസിച്ചു, തന്നായി നാട്ടാരും സമയമില്ല ചിരിക്കാ,നൊന്നുരയ്ക്കാനും! മാറ്റം നന്നല്ലെ, പുരോഗമിച്ചില്ലേ നാം നാട്ടിൽ യുവചേതനയ്ക്കെന്തെങ്കിമാനം!

മാറ്റമുൾക്കൊള്ളുവാനാവാത്ത മാനസം മുകമായ് മന്ത്രിച്ചീടുന്നു “പോയിടാം” “തിരികെ പോകാമായുഷ്ണഭൂമിയിൽ ചെന്നടിഞ്ഞീടാം യാത്രിക ലോകത്തിൽ മണ്ണിൽ മുഖമൊളിക്കുമൊട്ടകപക്ഷി പോൽ തിരക്കിന്നുള്ളിൽ സ്വയം നഷ്ടപ്പെടുത്തിടാം. മിഴികൾ പുട്ടാതിരുന്നാലും കണ്ടിടും മാമകസ്വപ്നം മാദകം, മായാതിരിയ്ക്കട്ടെ! മധുരമുഗ്ദ്ധമാ ഗ്രാമീണചിത്രത്തിൻ രുചിരവർണ്ണങ്ങൾ മങ്ങാതിരിയ്ക്കട്ടെ!” ആകെമാറിയിന്നേറെ മാറിപ്പോയി ഞാനും നിങ്ങളും, നമ്മുടെ ലോകവും.

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സി ജി വാര്യർ

എന്റെ മകൾ ജ്യാമതിയായി
തിരണ്ടുകല്യാണം നടത്താൻ
ഇതു നാടല്ലല്ലോ, പഴയ കാലവുമല്ല.

മകൾ ഫേസ്ബുക്കിലൂടെയും
ശ്രീമതി മൊബൈലിലൂടെയും
ബന്ധുക്കളേയും കൂട്ടുകാരേയും
വിശേഷമറിയിച്ചു സംതൃപ്തിയടഞ്ഞു.

എനിയ്ക്കറിയിക്കാൻ രണ്ടേരണ്ടു
സുഹൃത്തുക്കൾ മാത്രം
എല്ലാ സന്തോഷങ്ങളും, സങ്കടങ്ങളും
പങ്കുവയ്ക്കാൻ ഏകജാലക
സംവിധാനത്തിൽ വിശ്വസിക്കുന്നവർ.

ശനിയാഴ്ചത്തെ 'ഹാഫ് ഡേ'
ഇടത്തരം ബാറിലെ
രണ്ടോ മൂന്നോ പെഗ്ഗിലൊതുങ്ങുന്നവർ.

എനിക്കു ഭയമായിരുന്നു;
മകൾ വലുതാകുന്നെന്ന ഭയം.

ഓവർ ബ്രിഡ്ജുകളിൽ, പാർക്കുകളിൽ
നേർത്ത ഇരുൾ വീഴുന്ന കോണുകളിൽ
പ്രണയം ശാരീരികമായി പങ്കുവെക്കുന്ന
കൗമാരങ്ങൾ എന്നെ അസാസ്ഥനാക്കി,
എന്റെ മകളും...

ഇന്റർനെറ്റ് സൗഹൃദകൂട്ടായ്മകളും
പ്രേമവും ഒളിച്ചോട്ടവും

ആത്മഹത്യാവാർത്തകളും
എന്നെ ചകിതനാക്കുന്നു,
എന്റെ മകളും...

അപ്പുറത്തെ ഫ്ലാറ്റിൽ ഇടയ്ക്കിടെ ഉണ്ടാകുന്ന വഴക്ക്
മകളെ ആരുടേയോ ബൈക്കിന്റെ പിറകിൽ
നിരർത്ഥരം കാണുന്ന അച്ഛന്റെ
പ്രതികരണമാണെന്നറിഞ്ഞപ്പോൾ
മനസ്സ് അറിയാതെ തേങ്ങി.
എന്റെ മകളും...

കണ്ണാടിക്ക് മുന്നിൽ കൂടുതൽ സമയം ചെലവഴിക്കുന്ന
പൊന്നോമനയെ നിരന്തരം ശ്രദ്ധിക്കണമെന്ന്
വാമഭാഗത്തിനോട് താക്കീതുപോലെ പറഞ്ഞപ്പോൾ
അവളുടെ കണ്ണിലും ഭയത്തിന്റെ
വൈഷ്യര്യം തിളങ്ങിയോ ആവോ...

അവസാനത്തെ പെഗ്ഗും തീർത്ത്
സുഹൃത്ത് പുലമ്പാൻ തുടങ്ങി
ഇനി മകൾ വലുതാകണം, വരനെ കണ്ടെത്തണം
നാട്ടുകാർ 'അയ്യേ' എന്നു പറയാത്ത വിധത്തിൽ
വിവാഹം നടത്തണം.
അതുവരെ ഹൃദയത്തിലെ
നെരിപ്പോടിൽ ഈ അഗ്നി
ജ്വലിക്കുമെന്നുപദേശിച്ചുകൊണ്ട്
സുഹൃത്ത് ഗ്ലാസ് കമിഴ്ത്തി
ഗുഡ്ഡൈ.....

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ഇലരേഖകൾ

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സിന്ദൂരമണിയുന്നൊരാഘ്രമെന്നുള്ളി-
ലെത്തുന്നു പുവിളിച്ചിത്തുമായി !

മാവേലിനാടിന്റെ മധുരസങ്കല്പ-
ഛൊക്കെയും, വ്യർത്ഥമായ്പ്പോയ മണ്ണിൽ;
കുരുതിക്കളമൊരുക്കുന്നു നരാധമ-
രാസൂര നൃത്തമാടുന്നു!
കള്ളത്തരവും ചതിയുമില്ലാത്തൊരു
നാടിനായാശിച്ചിരുന്നവരോ
നേരും നെറിയുമില്ലാത്തോർ വിലസുന്ന-
ന്യായാസനത്തിന്നു സാക്ഷി നില്പൂ!

ഇക്കാണുമിന്നിന്റെ കൽപ്പടവാക്കെയും
ജീവൻ കൊടുത്തു പടുത്തവരേ
ലാൽസലാം ചെയ്യുന്ന സാക്ഷരകേരളം
വെട്ടി നിരത്തിയ സംസ്കൃതിതൻ
മേലങ്കിയിട്ടവരുറ്റം നടിക്കുന്നു
നാടിന്റെയുത്തമ നായകരായ്!
സൂര്യനെല്ലിക്കും വിഴിഞ്ഞത്തിനും പിന്നെ
മാറാടിനും വഴി കാട്ടിപ്പോൾ,
തൻമടിത്തട്ടിലെ ചോരക്കുരുമ്പുമായ്
ഒരു പിഞ്ചുബാലിക തേങ്ങി നില്പൂ!
മിത്രദേവം തെല്ലുമില്ലാതെയൊന്നുപോൽ
മാലോകർ ജീവിച്ചിരുന്ന മണ്ണിൽ,
പട്ടിണിയേറ്റുമരിക്കയാണെൻ സഹ-
ജീവികൾ ദൈവത്തിൻ നാട്ടിലിന്നും!
മാവേലിമനനെ വരവേൽക്കുവാൻ നാട്ടു-
കരല്ലൊമൊന്നിച്ചു കുടിപ്പോൾ
മേലാളനുഴിയിലെന്നും തിരുവോണ-
മാണെന്ന സത്യമറിഞ്ഞീടുന്നു!

ഇവിടെ പ്രളയക്കെടുതിയിലെത്രയോ
ജീവിതം കുത്തിയൊലിച്ചുപോകെ,
മരണം കരാളമാം വക്ത്രം പിളർന്നെത്തി
നിഷ്കരതാണുവമാടിടുന്നു!

ഒടുവിലവയെല്ലാം കേവലം പാഴ്ക്കമ-
യാകുന്നു കാലത്തിൻ താളുകളിൽ!



കെ ജാനകി അനന്ദ
മണ്ണയാ

ശിരോലിഖിതം

വിരിഞ്ഞതെല്ലാം മണ്ണിൻ മുകളിലാണെങ്കിലും
പിരിഞ്ഞു ചേർന്നലിയുന്നു ഭൂമിതന്നുൾത്തടത്തിൽ
കൈവന്നതെല്ലാം വിട്ടു പോകുമെന്നോർക്കാതെയോ
കൊയ്തുകൂട്ടുന്നി ധർമ്മബോധമില്ലത്തോർ നമ്മൾ?
മോഹസപ്നങ്ങൾ സദാ മനസ്സിൽ കിളിർക്കുമ്പോൾ
വിധിതൻ കളിപ്പാട്ടമാകുന്നുവല്ലോ നമ്മൾ.
ഋതുകൾ നമുക്കായി തീർത്ത വേലകളെല്ലാം
ധൂതിയിലിരുളിന്റെ ഗർത്തത്തിലാഴ്ത്തും ദൈവം.
ഓർക്കാതെ വന്നെത്തുന്ന യമദേവന്റെ മുന്നിൽ
ചലിക്കാവിഗ്രഹം പട്ടിന്നുള്ളിലെ വെറും പാവ.
പുഴുക്കൾക്കത്താഴമാകുന്നതിൻ മുഖനമ്മൾ
പടരുമഗ്നിയിൽ കരിക്കട്ടയായ് മാറിടുന്നു
അന്തീയിലുയരുന്ന ധൂമമോലങ്ങൾ കാല-
ച്ചിത്രകാരന്റെ ക്ഷേത്രച്ചുമരിലെ കരിച്ചിത്രം
ഇവിടെജനിച്ചോർക്കിവിടെയാണല്ലോ അന്ത്യം
ഇതുതാനല്ലോ ദൈവം വരച്ചു ശിരസ്സികൽ.



Awarded by "Savy Cook Book F&B" 2006

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◀◀ കവിത



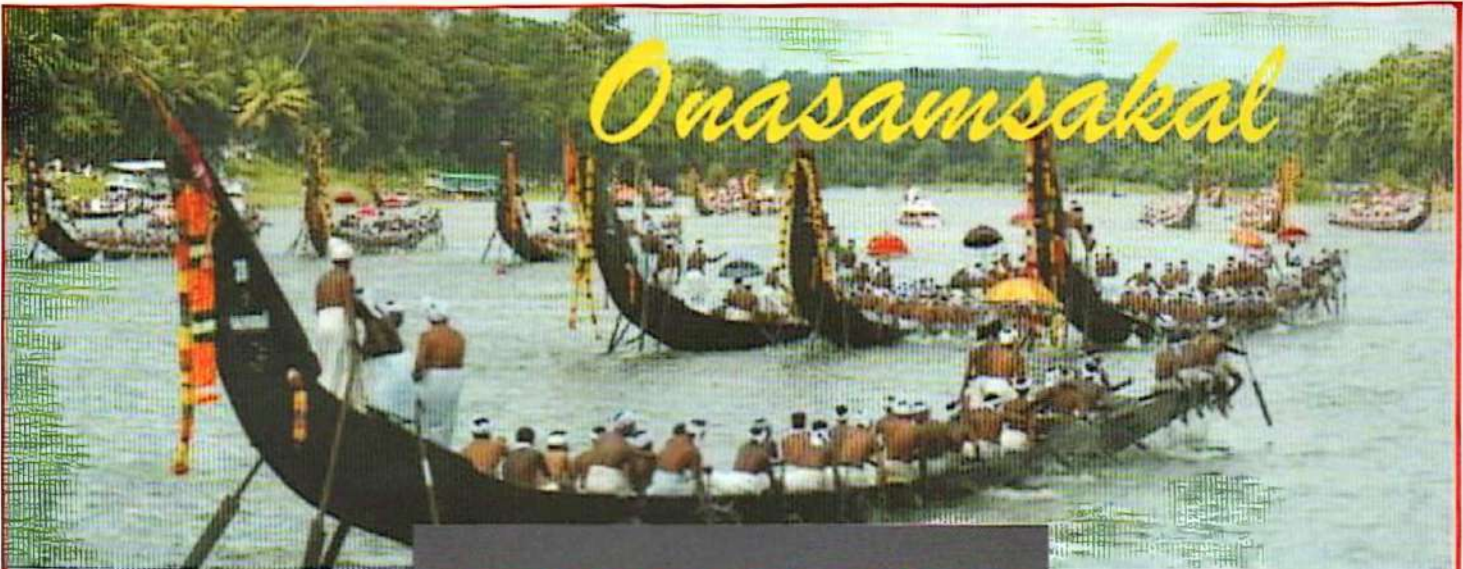
Valsar Nambiar

കുളിമുറിയിൽ അറിയാതെ കയറിപ്പോയ ഒരു പല്ലിയെ
ഓവുപാലിലേക്ക് ആനയിക്കുമ്പോൾ
എനിക്ക് ഒരാശ്ചര്യമുണ്ടാകുമായിരുന്നത്രേ!

അടുക്കളയിൽ കുടുങ്ങിപ്പോയ ഒരു എലിയെ കൊല്ലാൻ
ബ്ലൂസ്റ്റാർ ഓപറേഷൻ നടത്തുമ്പോൾ
രാജ്യസന്നേഹിയായ ഒരു പട്ടാളക്കാരന്റെയും.

പാറ്റകൾക്ക് മരുന്നടിക്കുന്നതിനു മുന്നേ
അവസാനത്തെ അത്താഴം വിളമ്പുമ്പോൾ
മുഖത്ത് ക്രൂരമായ ഒരു ചിരി നിഴലിച്ചിരുന്നത്രേ!

സ്വതന്ത്ര നിരുപദ്രവിയായ ഞാൻ
ഒരു കൊട്ടേഷൻ സംഘതലവനെപ്പോലെ
ഇതൊക്കെ ചെയ്തത് അവർക്ക് വേണ്ടിയാണ് എന്ന സത്യം
ഏതു കോടതിയിലാണ് ഞാൻ വെളിപ്പെടുത്തുക?



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Angel Messages for the month of September, 2014

The conflicts that you are surrounded with on the personal and professional front can be resolved! No matter how bad a situation is, there is always a way to solve it with a compassionate view. Have patience at this time with yourself and others. Opportunities will present themselves to you to take steps and make necessary amends.

Professionally, you have worked very hard on a project or a responsibility that was assigned to you. There is always room for improvement in the way you function. Listen to your inner guidance and intuition to guide you to handle a situation or a task more effectively. Also, please do review your progress and make plans for future endeavours.

Your hard work and commitment will pay off as opportunities present themselves in the form of new resources of money, time and support. A promotion, a change in job or travel is indicated too this month.

Overall, this is the time to focus on career and finances as sincere hard work and efforts bear fruit this month.

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

For appointments for personal consultation, you may
Email: angelsogold777@gmail.com
OR
Call: 09619372358
Facebook Page: Angels of Gold

The Queen of Water



Devika Nambiar Nair

■ She is born in a world where "emotions" serve no purpose, where "being strong" equals ignoring and suppressing your true feelings and "being even stronger" means never having to express it, ever. Where never paying attention to a stranger sitting beside you equals "minding your own business". She never quite understood this concept, this vague symbolism of displaying mental strength. If this is what they called being strong, then by God she was the weakest being alive, by their standards that is.

For her, her ability to emote and express her feelings to anyone and offer support within her best capacity is her highest strength. She believes, it takes courage to tell the people you love that you love them. It takes courage to let someone, anyone, come so close to your heart and stay in it such that they become your whole heart. Yes, they will hurt you, in ways you never expected, they will trample your feelings, they will misunderstand you, but by the end of it all, she is still the higher person whose heart has the mettle to take all that and still survive with optimism and grace.

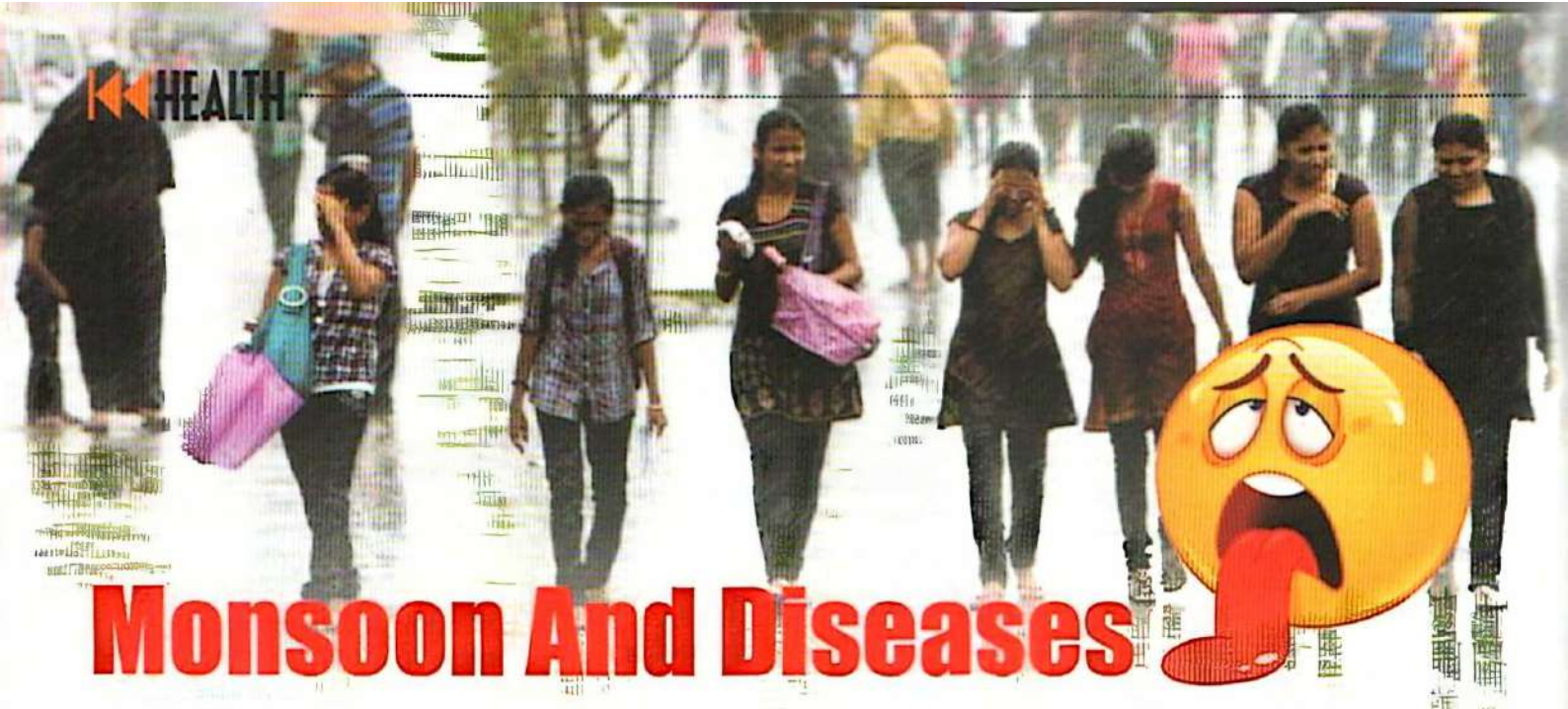
For her, crying when she is sad or happy, telling her lover that she loves him deeply, sending him letters by post, recording love songs on her phone in her voice and sending it to him, texting people who are special to her telling them that are so special, sharing the same emotion of her girlfriends over the phone in happy or troubled times, walking over to an unknown sobbing woman and telling her it will be ok soon, holding the door for a man who is loaded with luggage and many many more big and small gestures,



are all the things that make her who she is unique and special. These are all the things that keep her Alive.

No matter what they say, she will never stop believing that love and kindness is what makes the whole world go round. She will never ever let her heart close out just because they have hurt her. She will always remain a woman whose emotions are her greatest strength and as others perceive it her greatest weakness.

She will always be The Queen Of Water. ■



Monsoon And Diseases



Dr. (Major) Nalini Janardhanan

In the second part of the series Dr Nalini Janardhanan gives a brief account of water borne diseases caused during the monsoons and how we can prevent ourselves from getting sick.

Water borne Diseases:

Many diseases common in rainy season are due to unhygienic handling and consumption of contaminated food and water.

Food Poisoning, Gastroenteritis, Dysentery, Amoebiasis

These types of diseases occur following the intake of contaminated food from outside (street foods, food from unhygienic restaurants etc). Ladies preparing food at home and also the waiters and cooks in restaurants can transmit infection if they do not keep their hands clean. In slums and villages where there is no toilet facility people defecate in open grounds. Faeces get mixed with rain water which flows into wells and other sources of water. Flies also play a part in transmitting diseases if food or drinks are kept uncovered. Intestinal worms also get into body through dirty hands.

Symptoms: Severe abdominal pain, vomiting, diarrhoea, fever, passing blood and mucus along with faeces etc. Symptoms vary according to the type of infection. The patient may become serious if water and salts lost from the body is not replaced or if liver and other systems are affected.

Precautions: Avoid eating foods like cut pieces of cucumber, fruits, 'Paani Pooiri' etc from the street.

- Drink only boiled water or filtered water.
- Vegetables and fruits should be washed well before use.
- Keep food items covered, after preparation, to keep away flies.
- Food items should be stored in fridge and heated before use. Don't keep the left over food in fridge and reheat again.
- Those persons having cuts on hands or diarrhoea should stay away from cooking or serving food.

Typhoid Fever

Caused by a group of bacteria called Salmonella and spread by contaminated water and food.

Symptoms: High fever, abdominal pain, headache, vomiting and rarely complications like perforation of ulcer in stomach.

The bacteria can remain for long in gall bladder of the patient and he can be a carrier of bacteria (waiters and cooks can spread infection if they are carriers).

Hepatitis

Caused by Hepatitis viruses. There are different types. Hepatitis A and Hepatitis E spread through dirty water and food.

Symptoms: Fever, headache, vomiting, nausea, pain in joints, loss of appetite, abdominal pain, tiredness, jaundice.

The patient may become serious if liver failure occurs. Complete bed rest is required. The patient should



take nutritious food and avoid oily and fatty foods.

Fungal infection of feet

If feet remain wet for a long time, humidity and sweating on the wet feet can lead to fungal infection in between toes. So when you come home after wetting in rains, wash your feet and dry them. Keep changing your socks daily.

Things to remember

1) Protect yourself from rains. Always carry umbrella or raincoat with hooded jacket and wear water proof shoes when you go out.

2) Vitamin C helps in boosting immunity. So take plenty of fruits, Amla (gooseberry) and lemon which are good sources of Vitamin C.

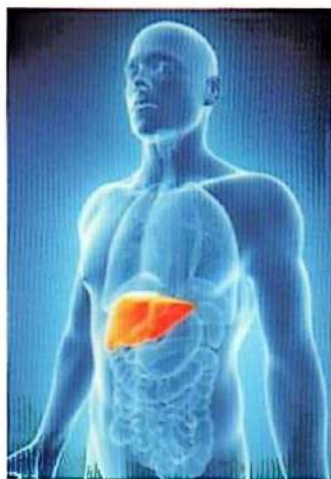
3) During the first rain of the season, rainwater will carry organisms suspended in air which may cause infection. So it is better to take a shower when you come back drenching in rains. Then dry yourself, wear dry clothes and take some hot drinks (soup, hot milk, tea or coffee) to protect from cold.

4) Cleanliness is important in rainy season. Don't touch your nose, mouth and eyes with dirty fingers. Use a clean handkerchief to wipe your forehead and eyes. Wash your hands properly with soap and water before eating or preparing food and also after going to the toilet.

5) Clogged drains and dirty puddles are sources of contamination. Avoid water stagnation to prevent breeding of mosquitoes. Empty water from dessert coolers and keep them dry. Remove small containers like coconut shells, broken pieces of vessels, tins etc from the surroundings of houses to prevent water collection. Use anti mosquitoes sprays.

Parents should take care to protect their children from infectious diseases. Elderly persons and those with reduced immunity (like patients with Cancer, AIDS, diseases affecting immune system) should also take special precaution to avoid infection in rainy season.

So enjoy rains, protect yourself and take Care! ■



POEM

Flowers of Darkness

We are the flowers of the night
We spy by dark for Cupid,
We waste our sweetness,
In the wild desert of life.
Our fragrance storms the door of Chastity
Not once but always
We are accused
We are condemned.
We are the fallen angels,
We cannot sprout again from the ashes.
We are sold
Being sold often,
We sell ourselves
To quench the flame of hunger.
Our petals of multi-colours
Are our clothes
We are naked.
Ever since our modesty outraged.
In the abode of Paradise of mystery
We were uprooted years ago,
And we never regained the Paradise.
Our shyness is not nascent,
Our elegance is also deceptive,
Yet in the red rose of our eyes,
One sees the saffron robes
Of the evening clouds.
Our lustrous eyes are lifeless,
Since they lost
The blue of the unfathomed seas.
Still we are adored,
And worshipped as Durgas,
We are the roses,
Without the thorns.
But there are thorns on the hands,
Those who pluck us sportingly.
We are the children of the dirt,
We are the slaves of the darkness.
We grow beside the pavement
Where the foul smell brews often.
We remain unfamiliar even in daylight
But we blossom for you.
We bow with courtesy
And shower flowers on your feet,
We live for your pleasure
Nay! For your egoistic 'libido.'
We know the hunger of the children
For we are the flowers of hunger,
Who are destined to live
As what and where we are.

- Dr T R Raghavan

Happy Onam



from Chembur Balakrishnan & Family

GLOWING FACE

These are some of the beauty tips and home remedies shared by our mothers and grandmothers.

Dr (Major) Nalini Janrdhanan

For a glowing skin of face

- Clean your face with a cotton piece soaked in cold milk.
- Cream of the milk can be applied on face and neck. Keep it for about half an hour and wash it in cold water.
- Some other face packs or mixture which can be applied on face and later washed with water are:
 - Mixture of tomato juice and cucumber juice.
 - Mix Bengal gram flour (Besan) with milk.
 - Mix turmeric powder (Kasturi manjal), sandalwood



powder (chandan) and gram flour (Besan) with water and a few drops of rosewater.

- Mix 1 teaspoon each of orange juice and radish juice.
- Mix turmeric powder with milk or rose water or coconut milk.

Home Made Face Packs

Skin is basically of three types Normal, dry and oily types. So the face packs differ accordingly.

For normal skin: - curds (Yoghurt)

- Mixture of turmeric powder with lime juice.
- Mix 1 tsp Oats & 1 tsp Almond Powder with Rose Water.

For dry Skin: - Tomato Juice

- Mix mashed banana with honey
- Mix honey with cream
- Soak Fenugreek seeds (methi) in water, grind it and apply on face & wash with warm water.

For oily Skin: - Mashed Papaya

- Mix egg white, honey & gram flour
- Mix green gram powder and turmeric powder with water.

Removing sun tan on face, neck or hands

- apply a mixture of 1 tsp tomato juice, 1 tsp curds, 1 tsp cucumber juice and a pinch of turmeric powder.
- apply a mixture of gram flour with curds and lime juice.

*Onasamsakal
to All Mumbai-
Malayalees*



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To prevent Acne (Pimples) and remove Acne marks

The following mixtures or face packs can be applied on face. After drying, it can be washed away with water.

- Mixture of sandalwood powder and cucumber juice.
- Mixture of green gram powder, turmeric powder and cream.
- Mixture of red sandalwood powder, turmeric powder and milk.
- grind neem leaves and mix with turmeric powder and lime juice.
- grind mint leaves and mix with turmeric powder.
- Mixture of cucumber juice and honey.
- mashed fruits like banana or papaya.

For Lips

- Mixture of 1 tsp honey, 1 tsp Almond oil along with 1 tsp of boiled and mashed carrot can be applied to reduce darkness of lips.
- Mixture of cream and lime juice or honey and lime juice may help to reduce darkness of lips.
- For cracked lips apply castor oil or butter or ghee.

For darkness or swelling around eyes:

- Close your eyes and place any of the following on your eyelids and keep it for sometime.
- Cotton pieces soaked in cold water or rose water.
- Used teabags cooled (by keeping in fridge).
- Small pieces (cooled) of cucumber or apple or potato.

For beautiful hands & fingers

- Any of the following can be applied.
- Mixture of rose water, glycerine

N K Muraleedharan passes away

N K Muraleedharan, Dombivli, (born on 20.5.1951) left for his heavenly abode on August 25, 2014, at 11.30 pm after a brief illness. A Cost Accountant by profession, 'Muraliettan,' as he was called lovingly, was a dependable friend and social worker and associated with many social and cultural organizations of Mumbai like Warriar Samajam, Ayyappa Seva

Sangham, Pandurangwadi, Kalakshethram, Keraleeya Samajam in Dombivli. Native of Nerookkavu Thrissur, he was the son of Varieth Krishna Warriar and Parvathy Warasyar. Muraleedharan is survived by wife Smt. Sumathy (house wife), Son Ramesh (USA), daughter Ranjini (USA), elder brother Krishna Warriar (Thrissur) and younger brother Gopinath (Nerul, Navi Mumbai).



and lime juice.

- Mixture of olive oil, rose water, lime juice and glycerine.
- Mixture of cream and honey.

For cracked heels

- Mix turmeric powder, curry leaves and yoghurt and grind well. This mixture can be applied on cracked heels.

To prevent hair fall and loss of hair

- Coconut milk can be applied on hair and washed with water.
- Dried curry leaves can be powdered, mixed with coconut oil

and applied.

- Shoe flower petals can be dried, powdered and mixed with coconut oil and applied.

- apply either egg white or henna or fenugreek seeds (methi) made into a paste with coconut milk. This can be applied before taking bath, keep it for sometime and wash away with water.

- soak fenugreek seeds in water, grind into a paste and apply on hair. This is a good hair conditioner. ■



**Rajan Nair & Family
Mulund (W)**



M. V. Damodaran & Family, Marol



ADDICTION MYTHS and FACTS

Among the hundreds of myths surrounding addiction and treatment, the following are especially relevant to individuals who are beginning to question the true nature of their relationship with addictive substances and are considering the possibility of seeking treatment.



Dr. Sujatha Nair

- **Myth:** Addiction is a bad habit the result of moral weakness and over-indulgences.

- **Fact:** Addiction is a chronic, life-threatening condition, like

hypertension, and diabetes.

- **Fact:** Addiction has roots in genetic susceptibility, social circumstance, and personal behavior.

- **Fact:** Certain drugs are highly addictive, rapidly causing biochemical and structural changes in the brain. Others can be used for longer periods of time before they begin to cause inescapable cravings and compulsive use.

- **Myth:** Bad, stupid, and crazy people are most susceptible to becoming addicted to alcohol and drugs.

- **Fact:** Addiction is an equal opportunity disease. It does not discriminate in any way against any class of people. It strikes equally among individuals in all ethnic, socio-economic, intelligence, and emotional wellness categories.

- **Myth:** If an addict has enough willpower, he or she can stop abusing alcohol and using drugs.

- **Fact:** Few people addicted to

alcohol and other drugs can simply stop using them, no matter how strong their inner resolve. Most need at least one course of structured substance abuse treatment to end their dependence on alcohol and other drugs. Some achieve sobriety through participation in community-based support organizations (e.g., Alcoholics Anonymous), but relapse rates under this condition are very high. The most effective approach is one that combines residential treatment and community-based support.

- **Myth:** Many people relapse, so treatment obviously does not work.

- **Fact:** Like every other treatment, addiction treatment cannot guarantee lifelong recovery. Relapse is often a part of the recovery process; it is always possible—and treatable.

- **Myth:** Once sobriety is achieved, whether with or without the benefit of treatment, most individuals can eventually return to social use of alcohol and/or drugs.

- **Fact:** Addiction is a chronic condition that does not disappear, even after extended periods of sobriety. This is caused by neuroplasticity wherein a pathway is formed in the brain due to repeated use of a substance which is triggered everytime the

substance is used. This is true regardless of the individual's drug of choice, level of self-control, or length of abstinence.

- **Myth:** An individual who is addicted to one drug or family of drugs can undergo treatment for and recover from addiction to that particular drug and still use other drugs with impunity.

- **Fact:** Cross-addiction nearly always occurs when an addict tries to switch drugs, regardless of the reason. Cross-addiction invariably takes the form of one or the other of two possible outcomes: 1) The individual quickly becomes addicted to the second substance, or 2) The individual returns to the original drug of choice while under the influence of the second one.

- **Myth:** We have reached the limit of what we can do to treat addiction.

- **Fact:** Treatment of addiction is an ever progressive field. Today's treatment providers are being challenged to stretch their knowledge base and find more effective approaches to prevention, intervention, and treatment.



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Vishukkani (വിഷുക്കണി) (1977)



Lyrics: Sreekumaran Thampi
Singer: K J Yesudas

Music: Salil Chowdhary
Raagam: Valachi

Rohini

പുവിളി പുവിളി പൊന്നോണമായി
നീ വരു നീ വരു പൊന്നോണത്തുമ്പി
ഈ പുവിളിയിൽ
മോഹം പൊന്നിൻ മുത്തായ് മാറ്റും പുവയലിൽ
നീ വരു ഭാഗം വാങ്ങാൻ! (പുവിളി 1. . . .)



Sreekumaran Thampi

പുകൊണ്ടുമുട്ടും പൊന്നിൻ ചിങ്ങത്തിൽ
പുല്ലാങ്കുഴൽ കാറ്റത്താടും ചെമ്പാവിൻ പാടം
ഇന്നേ കൊയ്യാം നാളെ ചെന്നാലത്തം, ചിത്തിര, ചോതി (2)
പുനെല്ലിൻ പൊതല പുമുറ്റം തോറും
നീ വരു നീ വരു പൊന്നോണത്തുമ്പി
ഈ പുവിളിയിൽ
മോഹം പൊന്നിൻ മുത്തായ് മാറ്റും പുവയലിൽ
നീ വരു ഭാഗം വാങ്ങാൻ! (പുവിളി 1. . . .)

മാരിവിൽമാല മാനപ്പുത്തോപ്പിൽ
മണ്ണിൻ സ്വപ്നപ്പുമാലയി പമ്പാതീരത്തിൽ
തുമ്പപ്പക്കൾ, നന്യാർവട്ടം, ചെത്തി, ചെമ്പരത്തി (2)
പുക്കളം പാടിയും പുമുറ്റത്തോറും
നീ വരു നീ വരു പുവാലൻതുമ്പി
ഈ പുവിളിയിൽ
മോഹം പൊന്നിൻ മുത്തായ് മാറ്റും പുവയലിൽ
നീ വരു ഭാഗം വാങ്ങാൻ! (പുവിളി 1. . . .)



Salil Chowdhary

Transliteration

ā = ഓ; c = ച; ē = ങ; ī = ീ; ḷ = ള; ṅ = ണ; ṅ = ഞ; ṇ = ണ; ō = ഞോ; ṛ = ള, ്; rh = റ; ś = ശ; ś = ഷ; ṭ = ത; ṭh = മ; ṭ = ത; ū = ു; ṭṭ = റ

Pūvīḷi pūvīḷi ponnaṇamāyī
Nīvarū nīvarū ponnaṇaṭṭumpī
Ī pūvīḷiyil
Mōham ponnin muṭṭāy māṭṭum pūvayalil
Nī varū bhagam vāṅṅān (Pūvīḷi....)

Pūkoṇṭu mūṭṭum ponnin ciṅṅaṭṭil
Pullaṅkuzhal kāṭṭaṭṭāṭum cenpāvin pātam
Innē koyyām nāle cennāṭṭam, ciṭṭira, cōṭi
Punnellin ponnala pūmuṭṭamṭōrhum
Nīvarū nīvarū ponnaṇaṭṭumpī
Ī pūvīḷiyil
Mōham ponnin muṭṭāy māṭṭum pūvayalil
Nī varū bhagam vāṅṅān (Pūvīḷi....)
Mārivilmāla mānappōṅṭōppīl
Maṅṅin swapnappōṅṭōmālayi panpāṭṭiraṭṭil
Ṭumpapūkkal, nanṭyārvattam, ceṭṭi, cenparaṭṭi
Pūkkalam pāṭitum pāṭṭamṭōrhum
Nīvarū nīvarū pūvālanṭumpī
Ī pūvīḷiyil
Mōham ponnin muṭṭāy māṭṭum pūvayalil
Nī varū bhagam vāṅṅān (Pūvīḷi....)



K J Yesudas

Vishukkani was produced by R M Sundaram and it was directed by Sasikumar. Its story, screenplay, dialogue and lyrics were written by Sreekumaran Thampi and music was scored by Salil Chowdhary. In all there were seven songs such as *Malarkodi pole, Kanil poovu, munnottu munnottu, ponnushassin and Raappadi patunna* etc. The singers were Vani Jayaram, Yesudas, Janaki, Jayachandran and P Suseela. Main actors were Prem Nazir, Sarada, M G Soman, Sankaradi, Thikkurussi, Vidhubala and Sreelatha. The movie was a successful one.



Rajadhiraja

Mammootty and Lakshmi Rai team up in Rajadhiraja of Goodline Productions. M K Nasar and Stanley produce the film in which Unni Mukundan, Jojo, Siddhique, Babu Namboothiri, Lena, Baiju, Jais, Mukesh Khanna and Murad play important roles. Ajay Vasudev directs the movie. The film is extensively shot in Coimbatore and Pollachi. It is due for release for Onam.

Swantham Ilanhikkavu P O

This movie tells the story of a school teacher who loved his profession and Salimkumar shoulders the main character. It is produced by Sunilal D Anchalamoodu for Double 4 Creations and is directed by Sangeeth Louis. The film is being shot in Kollam and its surroundings. Mukesh, Suraj Venjaramoodu, Saikumar, Kalabhavan Shajohn, Kalabhavan Mani, Riyaz Khan, Shammi Thilakan, Kalasala Babu, Bheeman Raghu, G K Pillai, Dinesh Panicker, Balachandran Chullikad, Vaiga, Ambika Mohan, Kulappulli Leela, Shreyani and Kanakalatha are in supporting roles. Rajeew Alunkal writes the lyrics and Parthasarathi composes the music.



Driver on duty

This movie is produced for Ganesh Pictures by Ravi Kottarakkara, son of former story writer and producer K P Kottarakkara. The latter wrote the story of several superhit Tamil movies like Pasamalar, Kairasi, Andavan Kattalai etc and made several masala films in Malayalam and made a lot of money. Manoj Palodan directs this film.

While Asif Ali and Abhirami take the lead roles, Janani Iyer, Shruti Lakshmi, Sajitha Matathil, Thatathil Sukhada are supporting them. Screen play is written by the duo Manoj and Ranjit. Lyrics are written by Rafiq Ahmed and Santosh Varma for Sumesh Parameshwar to compose music.

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Priyadarshan resigned

Ace Malayalam director Priyadarshan resigned the chairmanship of the Chalacchitra Akademi on August 6. He personally handed over the resignation letter to the minister. He was made Chairman of the Akademi when K B Ganeshkumar was the minister of cultural affairs in 2011. Officially Priyan has one more month of his tenure. Rumours about his impending resignation was in the air for quite some time but Priyan said that he resigned because of his busy schedule in the industry. It is reliably learnt that the tussle among the members of the Akademi forced him to renounce the post.

Where does Malayalam cinema lead to?

There was a time when only three Malayalam films were released in a year. Now more than a hundred movies are being released in a year but the trend has not changed much. Then as well as now, films are failing at the box office. Only difference is that the loss then in terms of money was in a few lakhs when now it is in a few hundred crores.

Till the end of July, 81 movies were released in Kerala but majority of them could not get a good response. Some of them were lucky to get a theatre in a town but other towns did not patronise them.

A few years ago, the recovery of costs was depended on the few television channels as the rights of the movies were sold much in advance. The advance received from the theatres ensured free flow of money to meet the needs of finances. Now the number of the channels increased but they did not contribute to the escalation of price of the movie. Since the box office cannot be assured in advance, theatres are reluctant to advance the money. The result: the future of Malayalam movie world is uncertain.

The successful films in the first half of the year can be counted on our fingers. They are 1983, Om Shanti Oshana, Seventh Day, Ring Master, How old are you and Bangalore Days. Among them not a single has Mammooty or Mohanlal but Dileep has one among them. Other movies persisted with new

ideas, techniques and approaches and managed to draw the audience to the theatres.

The only film that made a successful stint was How Old are You of Manju Varier who made a comeback after more than one and a half decades. The media attention on her due to her appearance with Amitabh Bachchan for an advertorial campaign of a well known brand of Kerala and the news of her impending divorce from Dileep also became handy to draw audience into the theatre initially. When Dileep's Ring Master drew audience, Prithviraj's expensive

London Bridge kept them away.

The busiest actor of 2014 was Fahad Fazil who had 12 films to his credit. God's own Country had a reasonable run. Kunchacko Boban had How old are you, Konthayum poonoolum, Law Point and Poly Technic to his credit.

Among actors, Manju Varier and Nazria had a commendable outing and Dulkhar Salman shone through Bangalore Days. T V Chandran's *Bhoomiyute Avakasikal*, Shaji N Karun's *Sopanam* could not get adequate response. The total loss to the industry so far is estimated at Rs150 crore and it tells the whole story.



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COTTADIYIL ENTERPRISES

Mira Bhayandar

Issac J. Cottadiyil (Reji)

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MAHALAKSHMI RISING STAR

Recently Soorya Krishnamoorthy's Malayalam drama 'Dheerkha Chathuram' was staged at several venues in Mumbai. The sole female character in this play, Mahalakshmi, has made an impact on the Malayalam drama field and shows promise of becoming a talented actor.

Mahalakshmi Sarveswaran comes from an artistic family. Her father Sarveswaran is a mridangam vidwan, playing the instrument for kacheris, dance programmes etc. Her mother Sreelatha is a music teacher. Mahalakshmi's elder brother graduated in Music from K M Music Conservatory Chennai of A R Rahman and is a professional singer and music teacher.

Mahalakshmi has been learning classical dance forms such as Bharatanatyam, Kuchipudi and Mohiniattam from the tender age of three, under Pattom G Sanil Kumar. She did her schooling at Carmel School in Thiruvananthapuram. Currently she is pursuing English Literature at a college in Thiruvananthapuram.

She also started acting from a very early age

Her first film was 'Thilakkam'

directed by Jayaraj, as a child artiste and next she acted in 'Pattanathil Sunderan' directed by Vipin Mohan. She was awarded the title 'kalathilakam' when she was in Std IV.

Since then Mahalakshmi has been acting in several realistic plays of Soorya Krishnamoorthy like Melvilasam, Pulari, Thudarcha etc. She has visited several cities within India and abroad in Europe, and the Gulf Countries.

Mahalakshmi made her appearance on the small screen when she was in Std IX in several serials like 'Ulladakkam', 'Kunjalarayyarkkar', 'Veera

Marthaanda Varma', 'Swamy Ayyapan', 'Ramayanam' and marked her excellency in the reality show 'Tharolsavam' on Kairali TV, which gave her an entry to the film world.

Her first film was 'Naadabrahmam', followed by 'Ezham Suryan', 'Ardhanari' and 'Memories'. She is acting in the Tamil film 'Kathai, Thirai Kathai, Iyakkam, Vasanam' directed by Parthibhan that was released in August this year. She was nominated for Balashree Award for the year 2011-12.

A multi - talented artiste Mahalakshmi apart from classical dance forms, can play the tabla, Vrindavadyam, has participated in Ganamela and other programmes and won prizes in monoact, Nangyarkoothu, Kuchipudi etc.

She is also a National Scholarship awardee from Central Government of India for Mohiniattam. ■



Mahalakshmi in *Dheerkha Chathuram*



Kerala in Mumbai

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